

Polish pontiff
after three
years—a
look back...
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New canon law ups role of the laity

ROME (NC) — The proposed new code of canon law encourages expanding the role of lay people in the church, according to an American archbishop and a priest who were part of the Pontifical Commission for the Revision of the Code of Canon Law meeting in Rome Oct. 20-28.

Archbishop Joseph L. Bernardin of Cincinnati said the new code "reflects the thinking of Vatican II" and "promotes the role of the laity."

Among the provisions in the new code, which is expected to be promulgated next spring by Pope John Paul II to replace the current code established in 1917, are:

- The use of lay people in marriage tribunal work as judges and defenders of the bond.

- The noting of the importance of various consultative bodies, such as diocesan pastoral councils, parish councils and financial advisory boards on the parish and diocesan levels.

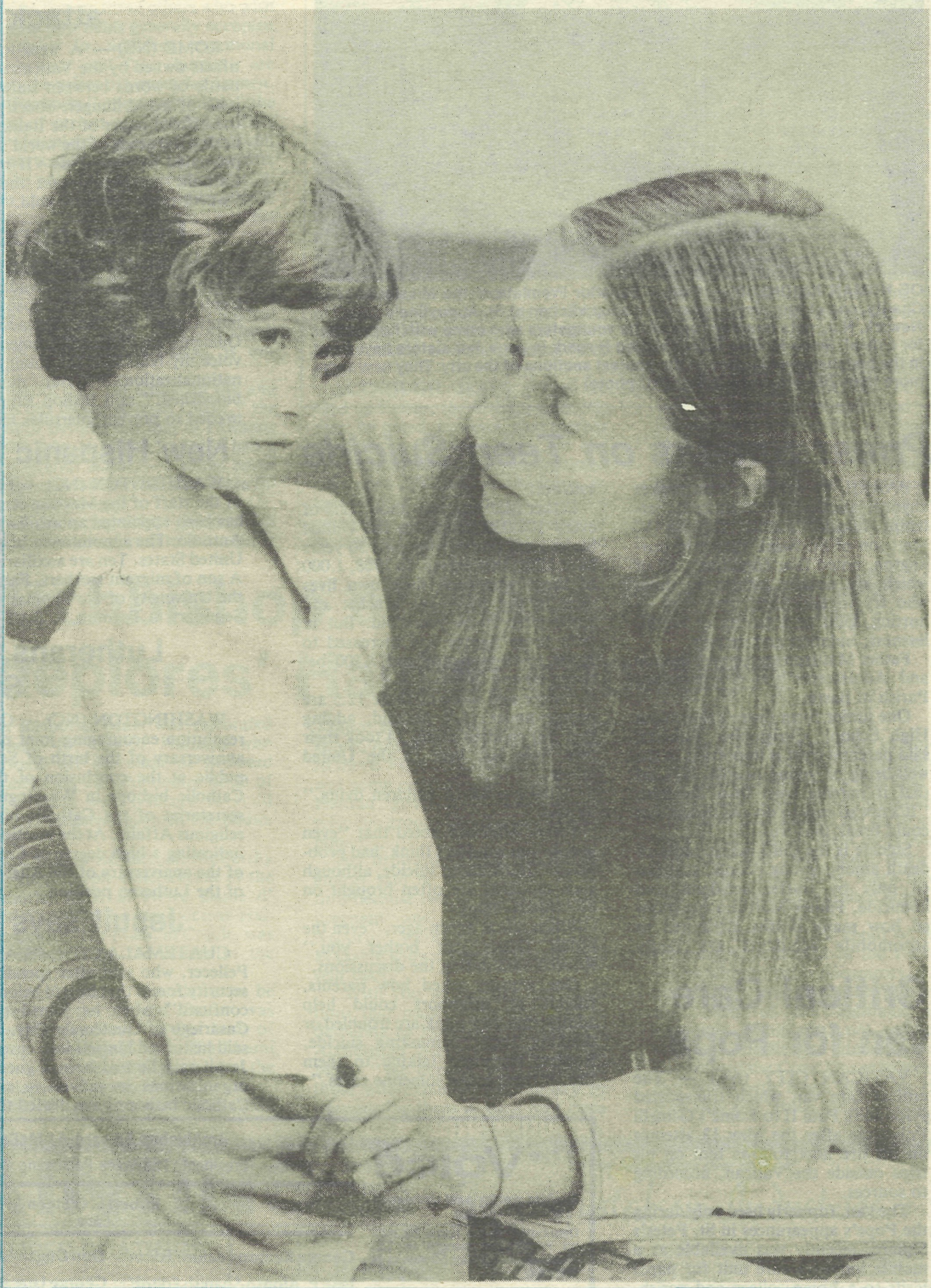
- In priest-poor areas the possibility of allowing much of the pastoral work of a parish to be delegated to lay people.

ARCHBISHOP Bernardin said that the new text gives much more discretionary power to local bishops and national bishops' conferences. In so doing, Archbishop Bernardin said, the code incorporates an ecclesial theology highlighted by the documents of the Second Vatican Council.

Archbishop Bernardin and Msgr. John A. Alesandro, who was Archbishop Bernardin's "Peritus" (canon law expert) for the commis-

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50 Years of caring



In the middle of the Great Depression, the Archdiocese of St. Augustine, which at that time included the whole state of Florida, founded the Catholic Service Bureau to help needy families. Fifty years later, that dream and that work continue. CSB celebrates its golden anniversary this month, with open houses at all its programs so that people can visit the day care centers, the homes for the elderly, the homes for unwed mothers, drug addicts and others. See *The Voice's* special section, pages 1B through 8B for a closer look at some of these programs.

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Cardinal Kroll, on State aid for schools

OMAHA, Neb. (NC) — Cardinal John Kroll of Philadelphia called for state aid for non-public schools in a talk in Omaha, stressing the need for religious and moral education. Speaking to more than 400 persons at the fourth annual Educational Development Dinner, the cardinal cited statistics showing an increase in crime, abortion, premarital sexual activity, suicide, vandalism and illiteracy among teen-agers and others. "If government fails to encourage the teaching of virtue, religion and morality," the Cardinal Kroll said, "then by default, it gives free reign to vice."

Italian Communists attack Vatican exhibit

ROME (NC) — A week-long exhibition which included several gold artifacts owned by the Vatican and never before exhibited publicly prompted a battle of words between Italy's Catholic and communist newspapers on the issue of world hunger. Shortly after the exhibition opened Oct. 19, L'Unita, the official paper of the Italian Communist Party, accused the Vatican of ignoring the needs of the world's hungry by retaining such items as a gold crown presented to Pope Pius VII by the people of Rome. Avvenire, the national Catholic newspaper, said the church's continuing missionary efforts are "worth more than any gold."

Bishop opposes military alliance

SAN SALVADOR, El Salvador (NC) — Proposals for a military alliance among Guatemala, El Salvador and Honduras to combat guerrilla activity in Central America were opposed by Bishop Arturo Rivera Dama, apostolic administrator of San Salvador. Such proposals were discussed during Guatemalan President Romeo Luca Garcia's visit to El Salvador. "I must voice my fears that the joining of three armies could . . . result in the internationalization of our domestic conflict and unnecessarily prolong bloodshed," said Bishop Rivera. Proponents of a military alliance say it is needed to prevent guerrillas from moving freely across borders.

New Hispanic bishop for San Antonio

WASHINGTON (NC) — Basilian Father Ricardo Ramirez, 45, a member of the staff of the Mexican-American Cultural Center in San Antonio, Texas, has been appointed an auxiliary bishop for Archbishop Patrick Flores of San Antonio. The appointment brings to 14 the number of Hispanic bishops in the United States. Ten are auxiliaries and four are Ordinaries or heads of dioceses. A son of migrant workers, Father Ramirez, born in Bay City, Texas, attended the University of St. Thomas in Houston. He studied theology at St. Basil's Seminary in Toronto.

Lutherans, Catholics observe St. Francis

WASHINGTON (NC) — Catholic and Lutheran bishops have adopted a resolution encouraging joint participation in observances marking the 800th anniversary of the birth of St. Francis of Assisi. The resolution was made public at the conclusion of the seventh annual meeting of Lutheran and Catholic bishops in Washington. The Oct. 20-21 meeting was held at the secretariat of the Catholic bishops' Committee for Ecumenical and Inter-religious Affairs. At the meeting the bishops studied reports they have received indicating a high degree of Catholic-Lutheran cooperation on the celebration of the anniversary of the Augsburg Confession, the major working document of the Lutheran position.

Jesuit says he joined guerrillas

GUATEMALA CITY, GUATEMALA (NC) — Jesuit Father Luis Eduardo Pellecer, who said after spending more than three months in the custody of security forces that he had belonged to a guerrilla group, "must have been very confused" when he joined the guerrillas, according to Cardinal Mario Casariego of Guatemala City. Father Pellecer disappeared June 9 and police said he turned himself into custody July 8. In a television press conference the Jesuit said he had been a guerrilla and implicated other church people and organizations in subversive activity. Jesuit officials and the Guatemalan Catholic bishops have denied the claim.



OF HUMAN KINDNESS — Mother Superior Prelata of the Missionaries of Charity, one of four sisters who run a soup kitchen at St. Augustine's parish in Newark, N.J., gets lunch for one of the youngsters who came with her mother for a meal. Since Mother Teresa visited Newark in June, her sisters have lived in the parish convent in one of the poorest sections of the city. They now serve more than 200 hot meals a day. (NC photo)

Priest Speaks on Teen Suicide

BARRE, Vt. (NC) — What makes anyone, particularly teen-agers, attempt suicide? Father Thomas V. Mattison of St. Mark Parish in Burlington, noted four conditions, all of which are usually present in those who try to take their own lives — hurting, guilt or a feeling of worthlessness, isolation and despair.

Father Mattison spoke on "Suicide and Adolescents" at St. Monica's Parish in Barre.

One junior from Barre's Spaulding High School, Christopher Roberts, said parental trust is important to the well-being of young people. He said that if parents trust their children, "It's not so easy to do bad things that could break that trust."

Suicide is the third major cause of death among young people, surpassed only by traffic accidents and homicide. Father Mattison questioned how many deaths attributed to automobile accidents are really

suicides.

Father Mattison said about 12.5 of every 100,000 people in the United States each year for the past 30 years have killed themselves. In 1968, 1,000 of those who took their own lives were in the 10-19 age bracket and 2,000 were 20-24 years old. But in 1978 those figures had increased to 2,000 10-19-year-olds and 3,500 between 20 and 24.

"More and more of those 12.5 are people under 25," he said, adding that 200 children under 14 took their own lives last year in the United States.

"That's a lot of children dying," he said.

Father Mattison noted that "even people you wouldn't think 'had problems'" think about suicide, although such thoughts are often brought on by "dumb things."

When one is a teen-ager, "even the littlest things can bother you," Roberts said during the discussions.

One woman asked how parents, friends or neighbors could help adolescents they think are troubled or thinking about committing suicide. Roberts suggested talking to them "to let them know someone cares."

Critical Care van for Pope

VATICAN CITY (NC) — The critical care van which transported Pope John Paul II to Rome's Gemelli Polyclinic after the May 13 attempt on his life now follows him on his trips outside the Vatican, according to sources.

The van, formerly used only during the Pope's appearances in St. Peter's Square, recently was available as a mobile intensive care unit for papal visits to a Rome college and parish, sources said.

The Gemelli Polyclinic gave the critical care van to the Pope last year. It is modeled after one developed at St. Francis Hospital in Peoria, Ill.

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Bishops: Sexism 'grievous sin'

CROOKSTON, Minn. (NC) — In a joint pastoral letter, the Catholic bishops of Crookston and New Ulm have called sexism "a grievous sin" and have appealed for efforts to eliminate sexist attitudes and practices.

In the letter, "Male and Female God Created Them," Bishops Victor H. Balke of Crookston and Raymond A. Lucker of New Ulm said:

"Sexism, directly opposed to Christian humanism and feminism, is the erroneous belief or conviction or attitude that one sex, female or male, is superior to the other in the very order of creation or by the very nature of things.

"WHEN ANYONE believes that men are inherently superior to women or that women are inherently superior to men, then he or she is guilty of sexism. Sexism is a moral and social evil. It is not the truth of the biological, sociological or psychological sciences, nor is it the truth of the Gospel. Sexism is a lie. It is a grievous sin, diminished in its gravity only by indeliberate ignorance or by pathological fear."

The bishops recalled that Pope Paul VI, in an address in 1975 to the Committee for the International Women's Year proclaimed by the United Nations, appealed for efforts "to bring about the discovery of, respect for, and protection of the rights and prerogatives of every woman, single or married, in education, in the professions, and in civil, social and religious life."

The dignity of each person and that person's equality with others "comes not from one's femininity or masculinity, but from one's humanity," the bishops stressed.

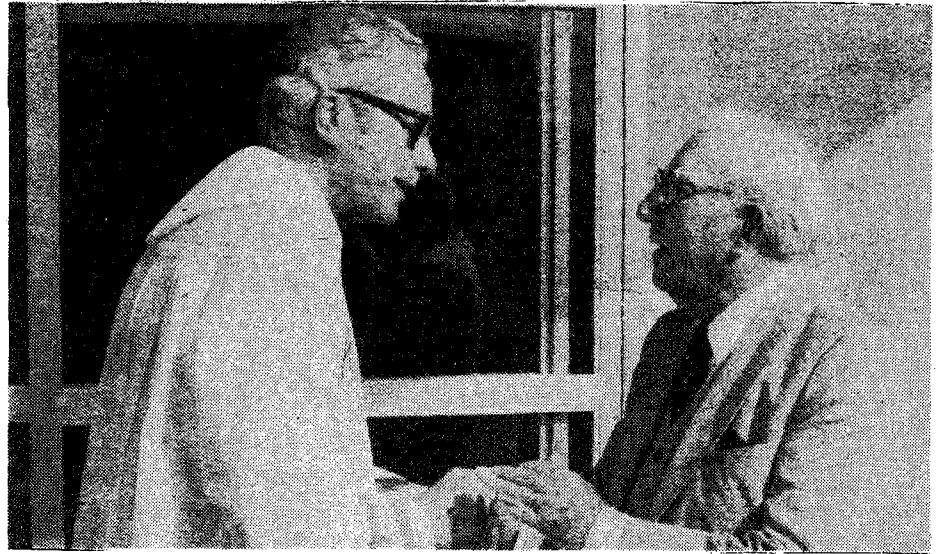
Speaking of the costs of sexism, the Minnesota bishops said that for women:

"THERE IS, first of all, the tendency toward psychological paralysis, disabling them from asserting their self-worth. There is also the phenomenon of 'feminine antifeminism' by which some women view as threats those others who wish to enter into fields generally occupied by men. In addition, emotional dependency and false humility are often the prices of sexism for women.

"For men," they continued, "the costs of sexism are also high. They are victimized by hyper-rationalism, by an underdeveloped affective life, by the need to dominate and control. This means they value talking over listening, competition and conflict over measured growth, pride over humility, decisiveness over thoughtfulness, and an aggressive approach over a persuasive one. And from what has been said, the tendency towards male violence, both physical and psychological, is evident."

Stating that "in Christian life and faith our model is Jesus Christ," the bishops pointed out that in Palestine at the time of Christ "women had a very inferior status — a status based on the assumption that they were inferior as persons."

In discussing the question of divorce, Jesus referred to the account



PAVILION DEDICATED — Congressman Claude Pepper and Archbishop Edward A. McCarthy (above) dedicated a new pavilion for the Villa Maria Nursing Home Sunday afternoon. The pavilion, named after the congressman and his wife, Mildred, is housed in a newly-opened \$3.8 million, 80-bed addition at the North Miami center.

of creation in Genesis, the bishops recalled. According to that account, dominion over created things "belongs to women and men alike and equally," they said.

The bishops cited various incidents recounted in the Gospels in which Jesus treated women as equal with men.

ALTHOUGH JESUS prayed to God as Father, the bishops said, "It must be noted, however, that there is no male or female in God, for our God transcends all such distinctions. The word 'Father' by which we, in imitation of Jesus, pray to God is a metaphorical term, and in terms of metaphor God both mothers us and

fathers us."

They added: "Moreover, to imply that the male is superior to the female because the historical Christ was male is also both insensitive and wrong, for through baptism we are all one in the Risen Christ."

The bishops included an extensive examination of conscience on attitudes towards women and on pastoral practices relative to women. In the section of the examination on pastoral practices, the questions focused on the extent of women's participation in decision-making positions in the church. The bishops' letter was dated Oct. 24.

Archbishop at Mass for dead: 'deplores' Haitian situation

A memorial Mass was celebrated Monday for the 33 Haitians who drowned off the coast of Broward County Oct. 26. The bodies of 23 of the refugees were returned to Haiti Nov. 1. Relatives claimed the bodies of 10.

Archbishop Edward A. McCarthy was the principle concelebrant of the memorial Mass at Notre Dame d' Haiti Chapel in the archdiocesan Haitian Center. The Mass, in Creole, was concelebrated by the priests of the Haitian Center.

A funeral for those to be buried in the United States was scheduled for Nov. 7 at Our Lady of Mercy Cemetery Chapel. The Miami Archdiocese donated graves for the Haitians at the cemetery.

The refugees drowned when their

30-foot boat capsized just a mile off shore. About 30 other people swam to shore. Following the accident there was some conflict with families, the Haitian government and various religious groups seeking to claim the bodies.

The Broward County medical examiner said he would count 35 victims because two of the women were pregnant and close to delivery. Records were not immediately available showing which bodies were sent back.

"With you we deplore the conditions that made those who died so desperate to leave their homeland," Archbishop McCarthy said at the Mass. "We deplore the conduct of those who exploited their misery by transporting them at such high costs

in unsafe boats.

"We deplore the situation in which refugees from political and economic oppression cannot find a new land to receive them without such tragedies.

"Those who remain on earth can show their love for them by praying that they will soon reach heaven, which they desire much, much more than the shores of the United States," the archbishop said.

In the last 10 years about 44,000 Haitians have arrived in the United States without entry documents. The government has taken the position that most of the Haitians are economic immigrants, not political refugees. The Reagan administration has ordered the Coast Guard to interdict boats with illegal aliens on the high seas and return them to Haiti.

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How to deal with ex-cultists?

By Jeanine Jacob

TAMPA, Fla. (NC) — Thousands of young Americans leave pseudo-religious cults each year. When they do, parents, clergy and professional counselors are not prepared to deal with them.

"Each year there are more people going into cults and more people coming out who need help," said Dominican Father William Burtner, director of campus ministry at Southern Oregon State University. "Clergy and therapists have no useful data on how to deal with that."

The 2,000 or more cults in America keep their activities and beliefs secret, so people often do not know what they're dealing with, said Father Burtner. "They say they have the secret to solve all problems but their main activities are recruiting new members and getting more money," he said.

FATHER BURTNER spoke at the annual meeting in Tampa of the

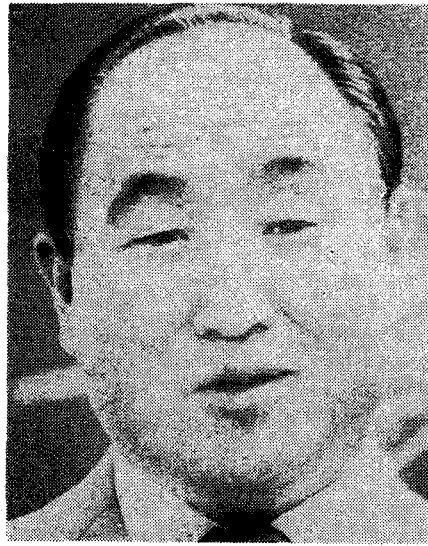
Citizens Freedom Foundation, a group committed to helping individuals involved in cults, and their families.

A student of the mind control strategies employed by cults, Father Burtner said he prefers to leave the deprogramming to ex-cult members, although he has been called 14 times to help ex-cultists readjust to life outside the group.

"If parents have raised a decent, idealistic kid with a strong tendency to good, they've got a prime candidate for a cult," Father Burtner said.

"Cultists are not dishonest, lazy or weak-willed," said Kathy Hansen, a former member of the Children of God. "They're looking for something extra they can do for God or for country. It's a spiritual quest."

NEW RECRUITS are "love bombed" when they enter the group, Miss Hansen said. "There's a lot of eye contact maintained and you get a lot



Rev. Sun Myung Moon

of attention," she said.

At the same time, recruits are saturated with classes and information and told to hold their questions

until later. There is no physical, emotional or psychological privacy, Miss Hansen reported, even to the extent of not being allowed to go to the bathroom alone.

"Fear or anger or doubt aren't allowed," Miss Hansen said. "You can only feel joy."

Fear of displeasing God or the group keeps many in, even though their own families are trying to persuade them to leave, she said.

Some states allow parents to remove their children from cults legally. In states where such removal is illegal, some parents kidnap their children to get them away from the influence of the group.

Despite the many fearful aspects of cult membership, Miss Hansen said, she urged parents not to treat the period of cult involvement as if it never existed. "Remember why they went in; it was a spiritual quest. That's still going to be primary with them when they come out," she said.

Poll of women:

let abortion be legal though it's wrong

NEW YORK (NC) — Most women think abortion is morally wrong but also feel a woman who wants an abortion should be able to obtain it legally, according to a poll published by *Life* magazine.

The magazine, which published the results of the poll in its November issue, said the poll was believed to be the first national survey on abortion in which only women were questioned.

IN THE POLL 56 percent of those questioned said from their own personal point of view having an abortion is morally wrong, while 39 percent said abortion is not a moral issue. The remaining nine percent either did not respond or were uncertain.

In another question, though, 67 percent agreed that any woman who wants an abortion should be permitted to obtain it legally. Twenty-nine percent disagreed.

In response to other questions:

- By a 53-38 margin the women surveyed said Medicaid funds should not be used to pay for abortions, but in a separate question the same women by a 73-22 margin said such funds should be used for abortions in cases of rape or incest;

- Seventy-eight percent said a girl who is under 18 years of age should have to notify her parents before having an abortion;

- Forty-four percent said the mother of a pregnant unmarried high school girl should suggest the girl

have the baby. Twenty percent said the mother should suggest an abortion, while 36 percent said they were not sure;

- Those polled were almost evenly split on whether or not it would be morally wrong for an unmarried teenager to have an abortion. Forty-one percent said it would be morally wrong and 48 percent said it would not be morally wrong.

- Of those who said they knew someone who had had an abortion, 66 percent said the abortion was the right thing for that person to do while 28 percent said it was not the right thing to do;

- Of those who said they had had an abortion themselves, 90 percent said the abortion was the right thing

to do while eight percent said it was not the right thing to do;

- Asked when they thought a fetus becomes a human being, 39 percent said at conception, 11 percent said when the nervous system begins to function, nine percent said when the fetus can survive outside the womb, five percent said when the baby is actually born, and 30 percent said the question cannot be determined one way or another.

THE POLL was conducted for *Life* by Yankelovich, Skelly and White. Questioned were 1,015 women from across the country chosen to represent all age, race, religious, political and income groups.

The poll, according to *Life*, is subject to a sampling error of roughly three percent.

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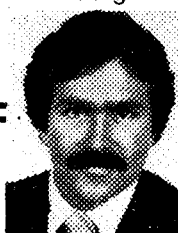
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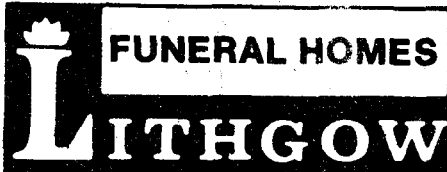


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Vatican's gold sparks debate

By Nancy Frazier

ROME (NC) — A week-long exhibition which included several gold artifacts owned by the Vatican and never before exhibited publicly prompted a battle of words between Italy's Catholic and communist newspapers on the issue of world hunger.

Even after the exhibition closed in Rome Oct. 25 the debate continued in the pages of Avvenire, the national Catholic newspaper, and L'Unita, the official paper of the Italian Communist Party.

Shortly after the exhibition opened Oct. 19 L'Unita accused the Vatican of ignoring the needs of the world's hungry by retaining such items as a 12-pound gold sword presented to Pope Pius X by his pontifical guards and a gold crown given to Pope Pius VII by the people of Rome.

THE EXHIBITION, sponsored by the city of Rome, the Rome Chamber of Commerce and the International Gold Corporation, included works from the 13th century to the present.

'The Vatican should be the first to take action' in feeding the world's hungry, said the Communist newspaper.

Among the other items on display were antique reliquaries, chalices, bishops' rings, crosses, mitres and contemporary gold jewelry.

"The vatican should be the first to take action" in feeding the world's hungry, said a L'Unita article.

In an editorial response Avvenire said the church teaches that the first action against poverty and hunger must come from "every person, every Christian" and that its continuing

The Catholic paper responded that its continuing missionary efforts are 'worth more than gold.'

missionary efforts are "worth more than any gold."

"Beyond preaching and witnessing love, peace, justice and human dignity, as it has always done and continues to do, with the sacrifice of its members who are worth more than

any gold, and with the richness of the teaching of Christ, the church cannot do much more," the editorial said.

Avvenire said there are currently 18,000 Italian missionaries working "throughout the underdeveloped world to feed the hungry, heal the sick, teach the uneducated, give men a sense of their dignity and make them recipients of the divine gift of faith."

The Catholic newspaper criticized the Italian Communist Party for its own financial holdings and said that communist-sponsored initiatives such as marches do not achieve any long-term results.

"Marches for peace or against hunger can get together even 300,000 people, but it ends at Piazza Navona or Piazza del Popolo (two large squares in Rome)," Avvenire said.

Catholics, Pentecostals agree on Mary

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 recently held its ninth annual meeting with Pentecostals in Vienna in early Oc-

tober. The doctrine of Mary was discussed.

Added Father Wister: "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."

AN AGREED statement issued at the conclusion of the week-long

'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.'

meeting said: "Roman Catholics discovered that Mary enters into Pentecostal preaching and devotion. The Pentecostals see that the presentation of Mary's intercession in official Roman Catholic teaching does not undermine the one mediatorship

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of Jesus taught by the Bible."

The next meeting is scheduled for June 1982 at Collegeville, Minn. Following that conference, the working papers used at the meetings over the last five years will be published, along with the agreed statements.

Besides Father Wister, Catholic participants at the Vienna conference included one of the meeting's co-chairmen, Benedictine Father Killian McDonnell, president of the Ecumenical Institute at St. John's Abbey in Collegeville, and Jesuit

Father William Dalton, rector of the Catholic Biblical Institute in Jerusalem.

Among Pentecostal representatives were meeting co-chairman David Duplessis, a personal invitee of Pope John Paul II to the Catholic charismatic meeting in Rome earlier this year; the Rev. William Carmichael, a member of the Assemblies of God and president of the Virtue Ministries Sisters of Oregon; and the Rev. Howard M. Ervin, professor of Old Testament at Oral Roberts University in Tulsa, Okla.

The real world of old age

An expert offers advice on ways to guide confused older persons back to reality instead of labeling them "senile" on this week's **Christopher Closeup**, airing at 9 a.m. over WCIX-TV (Ch. 6) on Sat., Nov. 7.

Dr. James Folsom, director of ICD Rehabilitation and Research Center in New York City, discusses his "Reality Orientation" techniques with **Christopher Closeup** co-hosts Jeanne Glynn and Father John

Catoir.

Reality orientation, says Dr. Folsom, a psychiatrist who's worked with older persons for more than 30 years, is "total involvement with the individual," where family and health care staffs convey their concern while letting the elderly know they're expected to participate in their own lives.

The program is interpreted in Sign Language by Carol Tipton.



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Morality

Catholics, Protestants may reach same conclusions, but through different approaches

WASHINGTON (NC) — Even when Catholic and Protestant scholars arrive at the same moral conclusion, their approach to it is often quite different, a United Church of Christ theologian told a predominantly Catholic audience in Washington, Oct. 26.

Catholics tend to start from a natural law basis while Protestants work more from a personalist or interpersonal approach, said James M. Gustafson, professor of theological ethics and the University of Chicago's Divinity School.

Gustafson delivered the Eighth Annual Paul Wattson Lecture at the Catholic University of America to an audience made up chiefly of Catholic scholars and theology students. The lecture series is sponsored by the Atonement Friars and named after their founder, Father Paul Wattson, a leading American Ecumenist.

'Young at heart' get-together

On Oct. 27, the St. Brendan Young at Heart Club invited the St. Timothy Senior Citizens and the Senior Citizens of Little Flower parish to join them in St. Brendan for a fellowship meeting.

With 100 people in attendance, the meeting was opened by St. Brendan club President Claire Gregory. After praying the St. Brendan Young at Heart Theme Prayer, all joined in a Sing-A-Long led by the "Sunshine Girl," Henrietta McCall.

Several games were played and enjoyed by all. Individuals sang solo several recited poetry and some participants wore costumes. Prizes were awarded to the winners, Margaret Zemlock and Peggy Hayes.

GUSTAFSON noted that, especially in the ecumenical climate of recent years, Catholic and Protestant moral theologians have influenced each other's thinking and traditions.

an "autonomous agent" freely acting in history, and viewing man chiefly as the image of God, the autonomous and free agent.

"History is the realm of freedom

Catholics start from a natural law basis while Protestants work from a personalist or interpersonal approach, said James F. Gustafson of the University of Chicago's Divinity School.

He described the natural law tradition that dominates Catholic moral thinking as viewing God primarily in terms of being, as analyzing moral questions in terms of God's mind or God's design and the natural order, and as interpreting man with a strong emphasis on his nature or place in nature.

He characterized the interpersonal approach as giving priority to history over nature, viewing God chiefly as

and autonomy, of contingency and action," he said. "Nature, by contrast, is the realm of 'being,' of cause and effect, and in its classical model, of an inherent telos or end."

A WEAKNESS of the natural law tradition, Gustafson said, is that it tends to play down the radical difference of man from nature, while a weakness of the interpersonal approach is that it tends to underestimate "the status and impor-

Colorful procession to mark Barry president's inauguration

The inauguration of Sister Jeanne O'Laughlin, O.P., Ph.D., as president of Barry University Friday, Nov. 13, will be preceded by a colorful academic procession into the Barry auditorium.

It will involve delegates from more than 80 institutions, learned societies, and associations throughout the United States; and it will include Florida civic and political leaders as well as more than 150 Barry faculty, students, administrators, trustees, past presidents, and Sisters of the Adrian Dominican Congregation.

Archbishop Edward A. McCarthy

will be the main celebrant of a celebrated Eucharistic Liturgy which will open the inaugural ceremonies in Cor Jesu Chapel on campus at 2 p.m. The liturgy will include a homily delivered by Fr. Neal W. McDermott, director of the Saint Louis University campus ministry and former director of campus ministry at Barry.

The inaugural convocation will conclude with a benediction from Archbishop McCarthy.

A reception in the gallery area of the library will follow the convocation.

Sister Jeanne, Barry's fifth president, is expected to deliver an inaugural address relating to high educational issues for the '80s.

DAY CARE CENTER

Entro Hispano Catolico Day Care Center was established in January 1961 to provide essential care and protection to children outside their homes for a major part of the day on a regular weekly basis. The center serves primarily, but not exclusively, Spanish speaking families.

In its initial years the program served 40 children daily. Very soon the number went up to 80, then grew to a licensed capacity of 121 children.

tance of nature" in determining or placing limits on human action.

He compared St. Thomas Aquinas and Karl Barth, a noted modern Lutheran theologian, in their teachings on abortion, euthanasia and capital punishment, to illustrate how theologians operating from different approaches might reach different conclusions or reach the same conclusions for different reasons.

Gustafson emphasized that both moral and systematic theologians ought to be in close touch with the relationship between their methodology and its ethical implications.

"It is my deep conviction that doctrines of God, of Christ, of the Spirit, of the church, of justification and sanctification, of grace and nature or Gospel and law, and others all have import for ethical thought and for the conduct of moral life," he said.

Barry head says stop the cuts

The president of Barry University testified recently in Washington D.C. at a special hearing of the U.S. House of Representatives Subcommittee on Postsecondary Education concerning the impact of federal student aid budget cuts.

Sister Jeanne O'Laughlin, O.P., Ph.D., Barry president, expressed concern about the impact on students, their families, the university, and the larger community in which Barry is situated.

She told Congressmen that more than 51 percent of Barry's students received some form of student aid during the 1980-81 fiscal year, and that this year allotments already have been diminished by about one third to students participating.

Further cuts, she said — as proposed by the Reagan Administration for Congressional action this month — would seriously hurt many of Barry's students who rely on the money they earn to help get them through school.

At the same time, she asked students, faculty, and staff with direct knowledge or experience of cuts already in place to write to their respective Congressmen and Senators with facts.

In a letter to President Reagan, Sister Jeanne also said that further cuts, if enacted, "can only result in increased taxes in the future for higher education; and a more disastrous result will be the diminished productivity of thousands of men and women in future years who are thus deprived — further impacting the local, state, and federal costs which will increase as a result."

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Church 'crisis' in Latin America

TULSA, Okla. (NC) — The revolution brewing in Latin America is the "most serious crisis to hit the Catholic Church since the reformation," said a professor at Tulsa's Oral Roberts University who has visited Latin America at least a dozen times.

"There is a revolution within the church, even more than within the society of Latin America," said William Walker, assistant professor of Spanish and humanities at Oral Roberts University, who is doing research on the Christian-Marxist encounter in Latin America.

"LATIN AMERICA is essentially Catholic" Walker said in an interview with the Eastern Oklahoma Catholic, Tulsa diocesan newspaper. "The revolution has to do with the church's historical role."

Many priests and Religious don't like the results of the church's alliance with colonialism for the past 350 years, he added.

The church has two choices in missionary activity, Walker said. It can train and encourage the upper class to

help the poor, or it can teach the poor to look out for themselves. The church in Latin America traditionally has opted for the first choice with little success, Walker said.

"Conditions in Latin America are more miserable now than when colonialism set in," Walker continued. He said much of the blame belongs to the many repressive governments in the region.

"Americans do not understand that these governments are only one notch or closer from fascism. These are repressive governments, and in order to maintain their power, they depend on the people remaining politically unaware," he added.

WALKER SAID priests like the late Father Stanley Rother, a missionary to Guatemala from Oklahoma, are a threat to repressive systems because they are helping people become aware of their rights. Father Rother was murdered after he ignored death threats and the government has made only a cursory investigation of the crime.

"Father Rother was training

leadership, and when you train people, they feel responsible and naturally look for answers," Walker said.

"The governments don't want that. The governments of Latin America are run by a centuries-old, top heavy, monied class through military control. The ruling classes are 'good Catholics.' They are rightwingers who call themselves defenders of family and property. The church has supported them in the past, but now the church is finding itself in a straddle position with more priests and bishops on the far left," he said.

Because such clergy are defending the rights of the poor in Latin America, they are being branded Marxists, but in reality, they are Christian socialists, Walker said.

"THIS TERM IS scary to many Americans because they have not studied enough to know about the various kinds of socialism. One of the most excellent examples of socialism were the 'reductions' of Paraguay, 42 villages run under Jesuit auspices

from 1600 to 1767. These were models of Christian socialism. The early church was another model, as were convents and monasteries," he said.

Jules LaFargue, the son-in-law of Karl Marx, the 19th-century German political philosopher whose theories were the basis for communism, did a study of the Paraguay reductions that "profoundly affected Marx," Walker said. "The Jesuits simply built on the economic tradition of the Indian tribes, which was collective."

"There is that long tradition in Latin America. The thing these people need is a cooperative sharing economy. They need drastic social change for their own basic welfare. There is no way to motivate this change without running against economic obstacles," he said.

Walker predicted that the blood-bath of repression that has occurred in El Salvador during the last two years will spread to other Latin American countries. It has already begun in Guatemala, he said.

Salvador's ills caused by military, rich

SPOKANE, Wash. (NC) — The cause of El Salvador's civil unrest is the privileged rich — a handful of family dynasties who own most of the land and who, through their immense wealth, control its military and political systems, according to Robert White, former U.S. ambassador to El Salvador.

Enriched by their coffee lands, this elite-military monopoly has "systematically destroyed all civil, judiciary and organized institutions that pose a threat to their hold on the country," White said.

The result of this situation is an active guerrilla movement which White predicted would eventually defeat government troops.

The former diplomat, who was replaced in El Salvador by President Ronald Reagan because of his disagreements with U.S. policy, criticized the Reagan view of El Salvador.

THE REAGAN administration likes to think it is helping to fight communist infiltration in El Salvador, but it is blind to the real

reasons behind the civil war, said White.

"You must blame the injustice, hunger and dictatorship of a corrupt government in El Salvador, and not convenient scapegoats like Russia and Cuba," he said in a lecture at

citizens can organize their outrage and the military has been banded into an armed force to protect the oligarchy instead of the interest of the country, he added.

The people have risen up against this political oppression and have

taken care of," he said.

If the U.S. increases its aid to the country, the conflict will evolve into a regional war producing a second Vietnam, he said.

COMMENTING ON the murder of three U.S. Catholic nuns and a laywoman last December, White said that the government troops killed the women because one of the nuns, Maryknoll Sister Ita Ford, was working in a poor area of the country where "passions were running high against the government."

She was put on a "hit list," he said, because the government identified her with the revolutionaries in her area. The troops killed the other three because they happened to be with her when she was detained, White added.

"The subsequent investigation into their deaths is all subterfuge. The government's policy is not to punish their soldiers for atrocities because, if that would happen, their whole system of terror would unravel," White said.

'You must blame the injustice, hunger and dictatorship of a corrupt government . . . and not convenient scapegoats.'

—Ex-Ambassador White

Gonzaga University in Spokane.

"Forget about the charge of communist aggression in that country," White said, claiming such a charge cannot be made to stand up. The Reagan administration "can't see any Third World crisis in any other light than an East-West confrontation," he added.

Because of the dominance of the minority rich, unions have been banned, civic centers have been closed lest they become a place where

demand their just rights, but the response of the rich has been that "if we give an inch, we will lose all our power," he said.

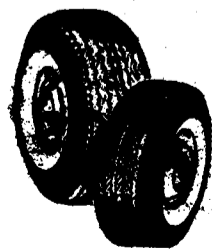
White predicted the insurgents will eventually win in El Salvador.

"The rich families are now sending all their wealth out of the country so that when they can escape the inevitable overthrow, they will be well

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Matter of Opinion

A public forum on private schools

The *Miami Herald*, in an editorial Nov. 4, is playing a subtle verbal game that borders on bigotry and the un-American principle of setting up public and private schools as competitors. They also throw in the Bogeyman of public school disintegration along with the entire collapse of society, all because of what? A Russian invasion? A fascist takeover? No. An increase in the number of private schools (such as is already the case in most Western European democracies with no apparent ill-effects).

The *Herald's* reasoning is full of all kinds of fallacies and inconsistencies.

How could an expansion of private schools, whether through passage of tax credit legislation or through further sacrifice by parents, be unhealthy, undemocratic or un-American?

Our democracy was founded and flourished for decades with church-educated leaders and general public.

The editorial does support one worthwhile thing: the formation of a public forum of officials, private and religious education leaders to discuss the effects of expanding private education.

We don't like the implication that such discussion is needed to head off some dire threat from the private schools. Nevertheless, such dialogue might clear the air and shed some light.

Private educators might, for instance, point out the inconsistency in opposing tax credits on the one hand and on the other decrying the possibility that public schools could become a dumping ground for the "unwanted and the poor."

Tax credits would give the poor a greater chance to attend other than a government school, thus alleviating some of their minority burden.

The editorial questions some of the ethical values taught at some of the private schools, an obvious reference to segregation academies. Well and good, but another fallacy. Neither tax credit dollars nor state licensing need go to such schools, so why penalize the other private schools? And if the editorialist is so concerned for values, why then does he not support the kind of schools (non-government) which are free to teach prayer and basic Judaeo-Christian morality of the kind taught even in public schools throughout this coun-



Defender of the status quo

try's history up until about 25 years ago?

One last thing that might be brought forth in a public forum is at least an acknowledgement from public educators of the billions of dollars worth of education the private schools have provided while its parents also supported the public schools with all their tax dollars.

Letters to the Editor

Yes, on Sadat; No on judgment

To the Editor:

The articles in the October 9 VOICE regarding assassinated Egyptian President Anwar Sadat were very moving. He will be remembered as a great statesman, a man of peace, and a believer in God, though he knows God by a different name.

What I didn't like was the other article on the first page of the same issue of the VOICE where Ar-

chbishop McKinney is quoted as saying: "Remember that those who are evangelized have to become members of the Church. If they don't, it's all going to wear out. They're not going to enter salvation." Isn't this excessively judgmental of all Moslems, Jews, Christians, and other non-Catholics? Is it official Catholic doctrine that all these will burn in hell for all eternity?

Seems to me Jesus said, "Blessed are the peacemakers, for they shall be called sons of God."

Mrs. Rita MocarSKI
Sunrise

Dancing in the aisles?

To the Editor:

Thanks to divisive, patronizing articles such as "The Church You Left Behind" (Oct. 16), it won't be long before we of the American Catholic Church will be dancing in the aisles during worship.

Your effort to direct the opinion of others has been successful because the week this article was published our church bulletin mentioned it and one of our parish priests discussed it during Mass.

Confusion and doubt assail us

from within the church. Dissident theologians, in conflict with Catholic tradition, seem to be making a studied effort to undermine church discipline and authority. Renewal in the name of Vatican II has led to many liturgical abuses. Will all of this confusion end in indifference?

This post-conciliar period has been confusing to many church-loving Roman Catholics, but I hadn't realized how bad it really was until I heard a priest say that he found it difficult to adjust to our way of worship.

God help the church.

Charlotte Leidy
N. Palm Beach



By
Antoinette
Bosco

A Third Place- A Gathering Place

What do you do after work? The question came up among a group of middle-aged women recently who were discussing ways of expanding their social life.

SOME GO HOME to an empty house or apartment, cook and eat their meal alone, read the paper and turn on the TV set. Others said they dial a friend, an adult son or daughter or a relative, just to hear another human voice.

I asked whether any belonged to church organizations — a question which evoked considerable reaction. A Catholic widow, 55, with grown children sounded more sad than bitter as she said, "There's really nothing in my parish for me."

She admitted she would like the parish to offer a place where people could meet. Then she apologized for her comment, saying it was selfish and unrealistic to expect the parish to come to her rescue just because she was a difficult period for adjusting to her new life.

Another woman immediately stepped into the conversation, saying she knew just the place for the Catholic widow to go. She could sign up for a health club in the big shopping center nearby. It was open from 10 a.m. to 10 p.m. "It's fun," she said, "You can always find someone to talk to."

HER SUGGESTION reminded me of an article I read in Psychology Today magazine. It said there are only two places for people to go on a regular basis today — home and work. Other times and other cultures usually provided a location where people could socialize with friends, where they could be human and

'I would challenge parishes today to experiment with creating a third place. How wonderful it would be if there were a place where anyone could go and feel welcomed, wanted and loved.'

warm, jovial and even angry.

The places ranged from neighborhood kitchens for sewing bees, to pool rooms on the corner. Today the article continued, people go from home to work, from work to home, with no respite in between, no place to go where they feel they really belong.

The article stated that as human beings we need something to look forward to — a need which usually is not filled by home and work alone. We need, the author said, a third place.

It seems to me the idea of a third place has merit. Most of us are searching for a third place — a place that does not require membership and meetings; somewhere that offers a sense of belonging and provides refreshment and comfort. A place, above all, that provides a kind of peace.

I WOULD challenge parishes today to experiment with creating a third place. How wonderful it would be if there were a place where anyone could go and feel welcomed, wanted and loved.

Suppose in each parish there was an area set aside, perhaps in the school or the rectory basement, or an empty convent or storefront. Open from 10 a.m. to 10 p.m., the place could be staffed by parish volunteers. A place where the coffee pot was always on, it could have a library of good, spiritual books and offer a roster of activities.

These could include lectures as well as social and service activities. Maybe the area could even have a record or TV room. It could be a place for everyone, old and young, single and married, priest and Religious.

I KNOW OF NO PARISHES today that offer such a third place. If there are any out there, would you let me know?



By
Dale
Francis

A great women among us

I first heard her in North Carolina 35 years ago. She had come to speak to Catholics and she said there was one man she had hoped to meet, such a kind man with such a great concern for the Negro people. It was through him the Negro people had been provided with their own drinking fountains, their own balconies in the theaters and, most generously of all, their own reserved section in the buses, away from the crowded front, in the comfortable back seats. His name, she said she had been told, was James Crow and she really hoped she would have a chance to meet him to thank him for all he had done for the Negro people.

SHE STUNNED her audience, not expecting satire, and then she moved in on that stunned audience with a message of what being Catholic had to mean in their lives, in confronting injustice and racism, in living as witnesses for Christ. No one who was there could ever have been the same after hearing that dynamic woman who was then known best simply as The Baroness.

The title was authentic. The Baroness Catherine deHuech was a member of the Russian aristocracy who barely escaped with her life during the Communist revolution of 1917. She arrived in the New World penniless but after working as a laundress, maid and sales clerk, she

became a lecturer on the Chautauqua circuit and then a successful business woman at what was then a fabulously high salary of \$30,000 a year.

But when the Great Crash of 1929 came and there was poverty everywhere, she gave up all she possessed and went into the slums to devote her life to the lonely and poor.

FIFTY YEARS ago she began the Friendship House movement, setting up interracial houses to serve the poor. She travelled around the country, speaking to Catholic groups, particularly to priests and seminarians, denouncing racial discrimination and injustice. She was a great influence on the church in the United States.

But if Catherine was a social justice activist, she was always most of all spiritually oriented. In the 1950s, at the request of Pope Pius XII, she founded a permanent community called Madonna House, composed of laymen, women and priests who were attracted by her call to "cry the Gospel with your life."

Headquarters for the 30-year-old apostolate and mission sending religious community is Madonna House in Combermere, Ontario, deep in the rocky, mountainous river area of central Ontario, Canada.

There the people of Madonna House live as a family, working, praying, singing, electing poverty, living without modern conveniences. It

was there Catherine met and married Eddie Doherty, one of this nation's greatest newspapermen, and the two worked together. Eddie was ordained a priest of the Melkite Rite in his latter years. While he lived, Catherine and Eddie were a team at the Madonna House. Through the years thousands of people have made their way to Combermere, some to stay, some to become associates of Madonna House in the world.

BUT IT WAS a small book that Catherine deHuech Doherty wrote, called "Poustina," that has become one of the greatest influences today. It is a book that talks about seeking God, finding Him in one's own life and then surrendering to His will, allowing Him to use one's life to do His work in the world.

In it, Catherine focused on the Russian tradition of the Poustina, a sparsely furnished cabin in the woods where people would go to seek God. The Poustina is a vital part of Madonna House spirituality, a place where a person alone comes closer to God than ever before. Today in cities throughout the country, there are Madonna Houses with Poustinas where people come for a rendezvous with Christ.

I write of Catherine today for she is very ill. Remember her in your prayers but especially remember her work in your prayers, it is important,

By
Tom
Lennon



Shyness

Q. I am so shy it hurts. I'm afraid to go to a party or to a dance. I'm even afraid to ask the teacher to explain something after class. How can I get over this? (Maryland)

A. Like many people, you'll probably get over it slowly.

It may surprise you to learn some adults experience shyness at times. For example, a grownup may be at a party where almost everyone is a stranger, and he or she has to work at conquering an unexpected feeling of shyness.

Here are a couple of ideas that may help you gradually to conquer your shyness:

1. Put yourself in other people's shoes. Try to imagine what they're thinking and feeling.

Try to realize they are not looking at you through a microscope to detect your tiniest faults and failings. Some may envy a particular quality you possess.

Bet on it that some of them are much more concerned about themselves than what you are wearing or how you look or act.

Bet on it, too, that some of them are having feelings of shyness. Bet on it that some of them are insecure and scared.

What are some ways you might help these other shy people feel not so scared? A smile to start with. A warm, "How are you doin' tonight?" Or try a compliment: "Your teeth look great, Steve. I'll bet you're glad to get rid of all that metal."

2. Be willing to take risks. But realize that sometimes you'll figuratively fall flat on your face.

Instead of standing with the other guys and feeling foolish, ask a girl to dance. Take that risk, and if she says no, take another risk. Ask another girl. Keep trying.

One high school student asked a girl for a date and was turned down in no uncertain terms. Instead of quickly taking another risk, he let two years go by before he asked another girl.

Older now and less shy, he regrets those two years and all the fun he might have had if he had risked another phone call.

3. Love people. Instead of concentrating on what impression you are making on others, try to think about how you can be helpful to others.

What might you contribute to the parish youth group or to some class project?

Take note of the people in your class who seem to be lonely. How might you make friends with them and ease their loneliness?

Often a loving spirit that cares about the needs of others is most useful in conquering shyness.

Again, risk will most likely be involved. And so will the courageous willingness to risk again if you happen to fall flat on your face.

With a brave heart, you can, little by little, overcome your feelings of shyness, even as some adults have to, from time to time.

Questions may be sent to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005.)



By Msgr.
James
J. Walsh

There is hope in despair

A headline in the paper the other evening reflected the themes of many news stories about the poor Haitians who died within sight of their goal. The head stressed the realities of hope and despair. Both were present in those who were seeking a new country just as the ancestors of all of us in one generation or another lived on hope and often came close to despair.

Despair is a frightening thing, any way you consider it.

Thomas Merton described it in these words. "Despair is the absolute extreme of self-love. It is reached when a man deliberately turns his back on all help from anyone else in order to taste the rotten luxury of knowing himself to be lost."

THIS IS NOT THE KIND of despair known by those miserable souls on the waters off Hillsboro Beach. Theirs was the hopelessness of fear in the face of the monster ocean and the uselessness of trying to save themselves physically.

Spiritually despair is far more frightening. It deals not with the separation of the soul from the body in natural death, but the divorce of the soul from God in spiritual death. It is the extreme opposite of hope.

Glance at the papers and listen to the evening news and you witness daily the birth and death of hope and the reality of despair. It is sickening in its destruction of human beings made to the image and likeness of God.

BUT WE GROW USED TO IT in the lives of others, even while most of us at times are severely tempted to despair.

There is the despair of some illnesses, the despair of reconciliation, the despair of hatred, the despair of loneliness, the despair of guilt.

In each of these pressures on the soul, one is strongly inclined to give up, to stop trying, to lose hope and merely to exist and drift through life.

This is why trust in God is necessary in our life. We cannot live peacefully or even meaningfully without hope.

'Glance at the papers and listen to the evening news and you witness daily the birth and death of hope and the reality of despair. It is sickening in its destruction of human beings made to the image and likeness of God.'

THE GOOD GOD PUT HOPE among the three great virtues along with faith and charity. Jesus constantly stressed its necessity in parables and in all his teachings. The apostles in starting their "impossible" mission to go into the whole world and evangelize had to burn with hope. Even when they were being put to death in the name of Jesus, hope filled their whole being — the hope of eternal happiness. It was hope that put fire in their sermons to their potential converts, and the fire spread among the pagans and their trust became so firm their persecutors could not invent a torture to shake their convictions.

What a pity the "Act of Hope" which used to be taught to all children has been lost sight of by the majority of our people. Our elder folks remember well when they were quite small they were taught to recite from the heart, "O my God, relying on your infinite goodness and promises, I hope to obtain the pardon of my sins, the help of your grace and life everlasting. Amen."

We were so young we didn't quite realize, of course, what we were saying. Gilbert Chesterton commented on that with this incisive thought. "Youth is preeminently the period in which a man can be lyric, fanatical, poetic; but youth is a period in which a man can be hopeless. The end of every episode is the end of the world. But the power of hoping through everything, the

knowledge that the soul survives its adventures, that great inspiration comes to the middle-aged. God has kept that good wine until now."

THINK OF THIS! The whole basis for hope is in the first line of the brief prayer: "Relying on your infinite goodness and promises . . ." There it is. No reliance here on any person, no matter how holy or wise or willing. No person can keep me from despair. Only God can. I rely on Him because He is good. I am inclined to be enthusiastic about this reliance because He has made promises. And what glorious promises there are. Three of them is all the prayer needs to offer us.

1) The pardon of my sins. I cannot despair when I am full of trust, no matter how great my sins or crimes, His mercy is greater. He has given me His word. "Even though your sins be as scarlet . . . Go in peace; sin no more . . . Your sins are forgiven you . . . This day you will be in paradise with Me.

2) The help of His grace. I need more than forgiveness of sins. I need strength beyond my own to keep out of sin today and tomorrow and for the rest of my life. I need His grace to keep me from separating myself from God as only a fool does. I need His divine help for every thought, word and action to enable me to bear witness to Christ in my daily life at home and work and play. I cannot do without His grace as I take my place among His followers and with legitimate pride seek to evangelize in my little mission field assigned me.

3) Life everlasting. The goal of all. The ultimate reason for hope. I cannot be satisfied with earth. My whole being intensely and unceasingly demands lasting joy and the fullness of truth. I cannot find either on earth. I hope for both in eternity.

NO WONDER CHESTERTON ended his thought on hope with this. "Like all the Christian virtues, it is as unreasonable as it is indispensable."



By Msgr.
George
Higgins

World Religions and the search for Peace

A disturbing aspect of the troubled times in which we live is the way religious differences are used to fuel political conflicts. Iran, Lebanon, Northern Ireland and the recent assassination of Anwar Sadat are good examples.

SHOULD WE CONCLUDE from this that religion itself is the problem? Not according to a group of Jewish, Christian and Moslem scholars who condemned the political misuse of religion in a recent statement.

Their message is a timely one and, because they were able to overcome ancient animosities to speak to us with one voice, a message of hope as well.

That they can speak with one voice is the result of the dialogue or, better, "trialogue" in which these scholars have been engaged. Working under the auspices of the Kennedy Institute of Ethics at Georgetown University, they have met regularly for the past four years to probe the possibilities and problems of interreligious reconciliation among the three great monotheistic traditions, Judaism, Christianity and Islam.

"WHILE IT IS EASY enough to see that religion has contributed toward creating or aggravating a number of current problems," they say, "it is not so easy to see its healing and reconciling power in a world which is more and more divided by hatred and hostility blasphemously

'The triologue scholars maintain that in all too many cases where conflicts have erupted between and within the three religions, religious ideals and symbols are being manipulated to distort and sometimes even destroy the fundamental truth of our religious traditions' — the call to peace and justice.

proclaimed in the name of God." Strong words these, but essentially accurate ones.

The triologue scholars maintain that in all too many cases where conflicts have erupted between and within the three religions, religious ideals and symbols "are being manipulated to distort and sometimes even destroy the fundamental truth of our religious traditions" — the call to peace and justice.

Despite these abuses the scholars say they "continue to believe that God, who created all human

beings, extends his care and compassion to all who believe in him and strive earnestly to act in accordance with his revealed will and that it cannot be pleasing to God that those who profess to love God do not love each other."

THEIR HOPE STEMS from their experience of growing trust with one another over the years. "Surrounded as we are by tensions and dissensions, we have found in our continuing meetings that we are able to affirm each other as Jews, Christians and Moslems," they report.

Being able to affirm one another as spiritual communities is perhaps the key. Our three traditions are inextricably linked in their historic origins. Viewed in a positive way, these links can help us harness the reconciling power of our religious traditions.

The triologue scholars hope their experience will be duplicated on both national and international levels.

"IF WE CAN REMEMBER how greatly we are all in need of the compassion of God, perhaps it would help us to find within ourselves and our religious traditions the resources for transcending that 'history of conflicts' which makes it so difficult for us to enter into a cooperative and loving relationship with each other and hence with our Creator," they suggest.

Dare we say no?

Polish pope after 3 years

Through travels and an assassination attempt, John Paul II's style has been marked by warmth, humor

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Three years ago, on Oct. 22, 1978, Pope John Paul II officially opened his papacy with a Mass in St. Peter's Square.

In his homily he asked Christ to "make me be a servant." He could not have foreseen that the service would be given a new dimension on May 13, 1981, by the bullets from the gun of a would-be assassin.

The 250,000 people who crowded the square at the pope's installation had no crystal ball either.

But they knew that a sharp change had taken place, that for the first time in 455 years the pope was a "man come from afar," a non-Italian. What they could not know was the highly personal touch the 58-year-old smiling Polish man with the broad shoulders would give the papacy.

AS POPE John Paul begins the fourth year of his pontificate his brush with death has affected him profoundly. On the first three Wednesdays of October, in audiences with thousands of people, he has reflected on the meaning of what he con-

tinually calls "the event of May 13."

His two operations, his 93 days in the hospital, the 47 days of his convalescence, have given the pope time for meditation and enriched him spiritually. He has said that the experience has made him more conscious of the "gift" which life is, more empathetic with those in pain and more sensitive to the need to forgive.

The big question now is what other effects the interruption in the pope's ministry will have on his style of papacy now that he has regained his health.

Many analysts of Vatican affairs feel that the temporary halt in papal trips, coupled with the hours of reflection and consultation with Vatican advisers during his convalescence, will lead the pope to update the Curia, the church's central administrative offices.

Such a task is one with which the pope is not entirely unfamiliar. While archbishop of Cracow, Poland, he supervised the reorganization of the archdiocese's administration, transforming it from a slow-moving bureaucracy to a streamlined and efficient agent of religious education and pastoral aid.

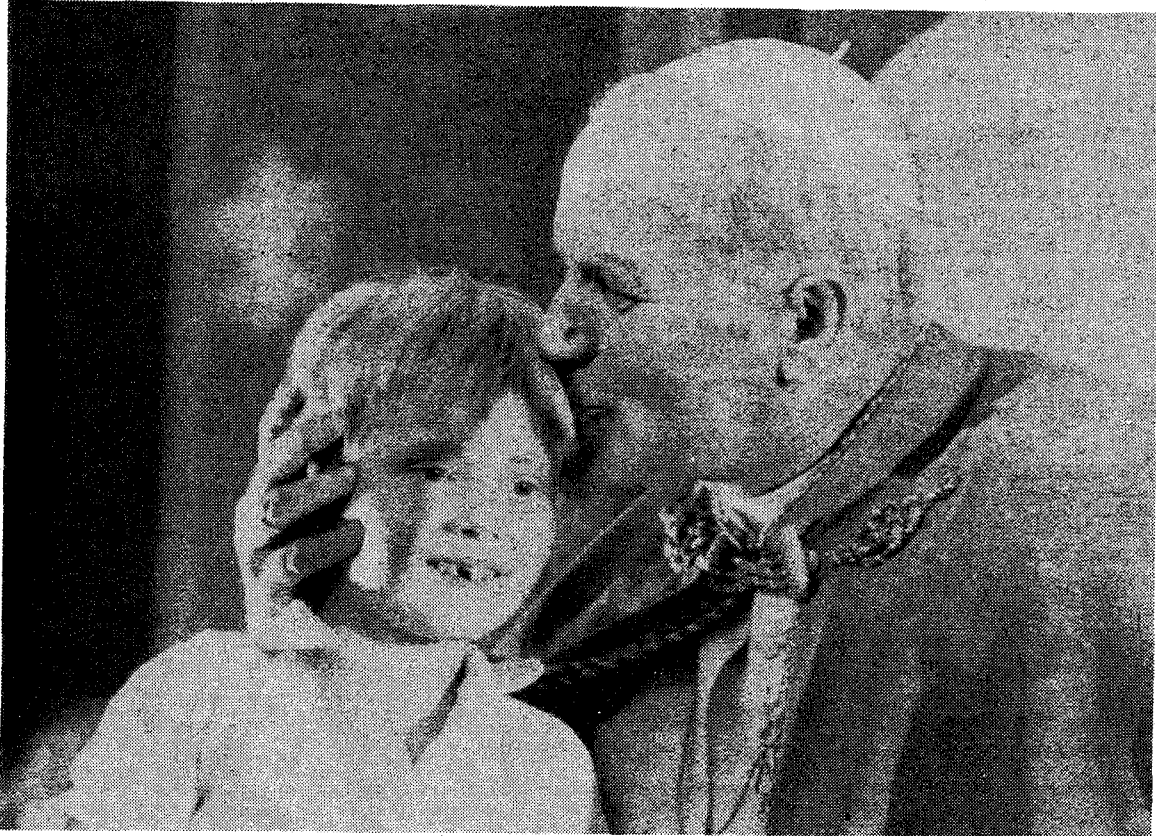
Cardinal Carlo Confalonieri, the 88-year-old dean of the College of Cardinals, recently said: "A new pope must first study his environment. I think that these past years have been a period of study for Pope John Paul II."

CHANGES could involve the system of Vatican communications which has sometimes shown an unresponsiveness to the inquiries of the world's media.

The full disclosure of the Vatican's finances is said to be another pet project of the pope and he seems certain to encourage the commission of cardinals currently studying the fiscal problems of the church's central administration.

As the "spiritual major superior" of the 27,000-member Jesuit order, the pope is faced with having to help fashion a procedure to elect a successor to the ailing Father Pedro Arrupe, the Jesuit's superior general.

Another project said to be high on the pope's agenda is the announcement of several new cardinal. Best guesses predict an announcement for November and a consistory for December.



Whether kissing a child in Poland (above) or touching hands outstretched to reach him, the Pope's style emphasizes the personal. An assassination attempt (below) last May curtailed his traveling, but recent appearances at St. Peter suggest he is not about to stop touching and greeting his people.



In Puebla, donning a Mexican peasant's hat and hugging a child, John Paul won the hearts of all the people of Latin America.



Pope to visit Austria in 1983, Scotland in May

VIENNA, Austria (NC) — Pope John Paul II has accepted an invitation to visit Vienna in 1983, a spokesman for Cardinal Franz Konig of Vienna said Oct. 30.

The spokesman said the pope will attend church celebrations marking the 300th anniversary of the defeat of the Turkish army at Vienna by Polish King John III Sobieski.

Historians consider that battle a turning point in saving Christian Europe from the threat of being overrun by Islam.

ACCORDING TO the spokesman, the Polish-born pope confirmed the trip in a meeting with Cardinal Konig, who returned to Vienna Oct. 30 after a visit to Rome.

In 1683 the Turkish forces, led by Kara Mustapha and numbering from 115,000 to 210,000 men, laid siege to Vienna, which Emperor Leopold of Austria had abandoned.

Sobieski, at the request of the Holy See, marched on the city with 25,000 Polish soldiers. His troops were joined by 51,000 from the Holy Roman Empire, including 23,000 from Austria, to form a force of 76,000 under Sobieski's leadership.

On Sept. 12 he personally led the Polish cavalry in a charge that decided the battle, which broke the siege and led to the liberation of Hungary from the Turks. After that Turkey ceased to be a serious threat to Europe.

A devout Catholic, Sobieski actively promoted the cause of Eastern-rite Catholicism within his kingdom, but also promoted reform in the Orthodox Church, assisted the Protestants and protected the rights of Jews.

POPE JOHN PAUL, a student of Polish and Christian European history, has repeatedly emphasized the Christian cultural unity of Eastern and Western Europe during his pontificate and appealed to Europeans to recover that unity.

The planned Austrian trip, with its tricentennial celebrations of the battle at Vienna, would give him another major occasion to emphasize that theme.

ALSO SCOTLAND

The visit of Pope John Paul II to Scotland will be a great event for it will mark the arrival of the head of a major Christian denomination, said the Rev. John McIntyre, who will be the next moderator (head) of the General Assembly of the (Presbyterian) Church of Scotland.

"We have a very large Catholic Church in Scotland and it is inevitable that we treat it very seriously," said Mr. McIntyre.

He will assume his moderator post next May just before the pope is expected to arrive.

On Oct. 22 Cardinal Gordon Gray of St. Andrews and Edinburgh and Cardinal George Basil Hume of Westminster, England, issued a joint statement saying the pope told them he would visit England, Scotland and Wales at the end of May.

The Pope's winning smile and charisma soften those listening to receive his often strongly-worded messages.

Mentioned as future cardinals by the Roman press and many Vatican sources are Archbishop Paul Marcinkus, an American recently promoted pro-president of the commission which administers the government of the Vatican City state; Archbishop Giuseppe Casoria, pro-prefect of the Congregation for Sacraments and Divine Worship; Archbishop Godfried Danneels of Malines-Brussels, Belgium; Archbishop Paul Dupard, pro-president of the Vatican Secretariat for Non-Believers, a Frenchman; Archbishop Desmond Hickey of Washington; Archbishop Jean

The long-time Vatican observer remarked, 'You might be able to keep the people away from the pope, but you'll never keep this pope away from the people.'

dot, former apostolic delegate in the United States and now pro-president of the Vatican Secretariat for Non-Christians; Archbishop Jean-Marie Lustiger of Paris; Archbishop Carlo Maria Martini of Milan, Italy; Bishop Joachim Meisner of Bonn; and Archbishop Jozef Glemp of Warsaw and Gniezno, Poland.

THE FACT that the number on the list exceeds nine vacancies among the 120 electors of the pope (a figure set by Pope Paul VI) seems not to matter to anyone. The present pope could expand the college if he so chooses.

But Pope John Paul, the man with the winning smile and the charisma, is not expected to spend the rest of his papacy at the Vatican tending to his paperwork.

Early in his convalescence there were those who thought that the experience of May 13 might cramp the pope's style forever, and that although he would naturally not be held back by personal fear, his advisers might persuade him to limit his trips for the sake of greater security.

To those who still felt that way, the pope gave an answer when he returned to St. Peter's Square Oct. 4 for a beatification ceremony. At the end of Mass the pope walked briskly down a long set of steps toward the waiting crowd and began to wave among rows of pilgrims in wheelchairs, signing them, signing their foreheads with the kiss and chatting with them.

Three days later the pope rode in his jeep through a huge throng in the square, dispelling the notion that this gregarious man would change his life.

There were incidental differences, like wooden barriers and hand-held metal detectors, but these

were obviously compromise gestures conceived of by security agents who knew the fruitlessness of trying to talk an itinerant pope into becoming a hermit.

AS ONE LONG-TIME Vatican observer remarked, "You might be able to keep the people away from the pope, but you'll never keep this pope away from the people."

This means more papal trips to add to the nine journeys outside Italy during the last three years and the 20 countries visited.

The hierarchy of England, Scotland and Wales have already announced that the green light is on for a papal visit to Great Britain during late May and early June of next year.

Recently the pope told some Spanish visitors he hopes to visit Spain soon in fulfillment of a promised trip which had been planned for October.

There is the probability of rescheduling a trip to Switzerland, originally planned for last June.

Two months ago the bishops of Poland urged the faithful to prepare spiritually for a visit from the pontiff during the coming year.

IN THREE YEARS Pope John Paul II has become a truly international figure. By braving rainstorms, by donning hard hats, ski caps and African headdress and by singing songs with young people he has shown the world his humanness and indicated the church's concern for people.

Some members of the hierarchy would like an adjustment in the pace of each papal trip to give more time to "listening sessions" so that the pope can hear more fully about local concerns.

The hope is being expressed by some that a more moderate itinerary for each trip, instead of the former schedules which included as many as six or seven major talks a day, might be less rigorous for the pope and more productive for local Catholic leaders.

What is not expected to change is the pope's penchant for using the trips to champion social causes. Wherever he has gone, he has spoken boldly: in the Phillipines on the importance of human rights; in the United Nations on the horror of nuclear proliferation; in Yankee Stadium on the immorality of consumerism.

The effect has been, according to most observers, that the magnetism of the man softens those listening to receive the message.

People who do not agree with him are inclined to take a second look and are impressed by the total fidelity of the man to what years of study and prayer have taught him.

The experience of May 13 may have added an urgency to the mission of the man *Time* magazine has called "perhaps the only natural leader on the world scene."



How can I help my friends?

Dear Dr. Kenny: My closest friend was divorced recently, her ex-husband has left the area. She is alone with three small children. We have had some long talks, and I know she feels lonely and overwhelmed. However, when I have invited her over for a party or to accompany us on trips, she has declined. How can I support her? I know she needs her friends now, and I want to be of help. (Ohio)

You are surely correct in sensing that your friend needs support. Being a single parent today is very difficult. Decisions about parenting, criticism from the children, joys over their growing up, worries about their health and behavior, all must be faced solo. To make it worse, with a divorce there is often the gnawing thought that somehow one has failed.

Apparently your friend's primary needs at this time are not social. What kind of support does she need? Ask her! What can I do to make your life easier?

THEN USE YOUR HEAD. Remember that her

husband provided many tangible services: an income, help with the dishes, chauffeuring, baby-sitting and so forth. Now she must do it all.

Remember also that we Americans are very independent and do not like to ask for concrete help. Even though you ask her, she may not be able to tell you of her physical and financial needs.

Unless your friend says otherwise, I would look for practical and tangible ways to help her. Perhaps you can offer to baby-sit regularly so she can get out. This may be as simple as telling her to drop the children off at your house once a week.

She may need your help in finding a job. Listen for job openings in the community. Read the "Help Wanted" ads with her. Accompany her on job interviews.

IF SHE FINDS A JOB, she may need help with the baby-sitting. Help her find good daycare or a good careperson. Or help her arrange a mutual network among all of her friends where she can even pay back the service in kind.

She may need help with the housework. Assist

her in finding household help. Or help her with the housework yourself, and allow her to repay the favor by helping you in some way.

Continue to extend her invitations, both those that include her family and those for her alone. If you are her closest friend, then you must have some common interests. Invite her to go jogging with you, to go to a concert, to come over for coffee.

Think of ways to include her family with yours. You might invite them to join you on a Sunday picnic or outing. Perhaps her family and yours can arrange to go camping together on a weekend or to take a vacation together.

A DIVORCED PARENT needs the support of her friends. Often she needs tangible help more than social relief. However, she may be embarrassed to request such help. Understanding friends need to lend a hand.

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

Join us on special day, Nov. 21st

Halloween is over, with its costumes and candies, and now November has arrived with its tensions and anticipations of holiday times soon to be coming.

The weekend before Thanksgiving the Family Enrichment Center has scheduled something very special on Saturday, November 21, at Nativity Parish in Hollywood.

We are holding a large celebration day for Family Life Ministry for the Archdiocese. The day's theme is Families as "Households of Faith." This exciting day will begin at 8:30 a.m. with registration and start at 9:15 with the keynote address by a Catholic sociologist, Dr. William McCready, from Chicago, Illinois.

Terry and I have known Bill for some years now. He is an entertaining speaker and very knowledgeable about our Catholic families and parish life. We will have a rare treat

hearing from Bill.

The day then will proceed with the following workshops:

1. Dr. Cecilia Alegre will give a presentation on "How to Handle Stress in the Family."

2. Father James Fetscher and Sister Mary Tindel will give a presentation entitled "Liturgies for Families, Keepin' 'em All Awake."

3. Father Thomas Foudy will speak about "Christian Morality for Families in the '80s."

4. Miss Myrna Gallagher will talk about "TV, the Most Popular Family Member — for Better or for Worse."

5. Dr. Richard Lopez will give a workshop about "Talking to the Adolescent About Sex."

6. Dr. Mercedes Scopetta and Father William Sheehan are conducting "Leadership — Important Skills and Techniques."

7. The Tomonto Family — Bob,

Irene, Patrice, Kristen and Melissa — are talking about "Family Spirituality."

8. Father James Vitucci and Sister Conleth Brannan will be speaking about "Handicapped — and the Family."

9. Father Mario Vizcaino will be speaking about "Matrimonial Spirituality."

Along with all these workshops there also will be three special workshops in Spanish only. One in the morning by Father Angel Villaronga and two in the afternoon by Father Mario Vizcaino and Dr. Cecilia Alegre.

With all these interesting choices we each can attend only two. It will be a hard decision to make.

At noon there will be a liturgy celebrated by the Archbishop, there will be time for lunch, looking at books that will be available for pur-

chase and even time to listen to the Visitation Parish's children's choir for a short songfest delight.

The workshops will be conducted once again in the afternoon and then Dr. William McCready will give a closing address. The day will end at 4:00 p.m. Anyone is welcome to join us for the day. If you are interested in Families, please do come. Whatever your involvement in our Archdiocese, you are more than welcome to attend the day. It's going to be terrific!

The fee for the day without lunch is \$7 and with lunch included is \$10. Do call the Family Enrichment Center for a registration form to pre-register, 651-0280, 18330 N.W. 12 Avenue, Miami, Florida 33138.

Happy November. Hope to see you at the Family Ministry Conference, "Households of Faith."

Much Joy in Christ,
Mimi Reilly

Family Night

OPENING PRAYER

Dearest Father, hear our prayers for the many sufferings of our brothers and sisters around the world. Oh, Father, you hear the cries of the poor. Help us also to hear and to respond in love and charity. Amen.

SOMETHING TO THINK ABOUT

In Matthew 25:44, 45, Jesus reminds us that whatever we do for the least of our brothers and sisters, we do for him. This year as the busy Christmas season nears, do we really need so much? Think about others in the world who are desperately poor and have little or no hope for a better life. Consider what your family could do for the poor during the coming holidays. St. Francis reminds us: "It

is in giving that we receive."

ACTIVITY IDEAS Young Families

Discuss together the meaning of gift giving. Decide as a family what could be done to help others more needy. Make a bank out of a coffee can with a slot in the plastic lid. Decorate it with pictures cut from a mission magazine. Coins could be put in it, perhaps the money saved by cutting back on one meal a week. Plan to give the money the week before Christmas to an organization serving the poor, or mail it to a mission.

Middle Years Families

Gather together some mission magazines from church, home, or library. Read and discuss articles and

pictures in them that describe hunger and want. It's difficult for those of us with so much to comprehend what it means to have so little. Make some concrete plans for what the family will do for the world's poor this holiday season.

Adult Families

Read aloud Matthew 25:31-46. Share some thoughts about our charity becoming institutionalized by the government or the church. What might the family do personally for others.

SNACK TIME

Pumpkin pie and hot spiced tea.

ENTERTAINMENT

Indoor "snowball" throwing con-

test. Use cotton balls; line the family up and give each member six tries to see who can throw their "snowball" the farthest.

SHARING

— Share a memory about what the family was doing five years ago.
— Someone share a crazy experience from this past week.
— Each share a time he or she felt especially loved.

CLOSING PRAYER

Father, thank you for this Family Night. Help us to be more aware in our daily lives of those who are so very poor. Bless the, Father, and help us to be more generous in our material giving, especially to missions. Amen.

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Lamb Chops **2.19** Lb. Shoulder Arm
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'French...Woman' too pretentious

By Michael Gallagher

NEW YORK (NC) — The much-ballyhooed screen version of John Fowles' over-praised novel, "The French Lieutenant's Woman," has finally arrived, and many, with good reason I think, are going to wonder what all the fuss was about.

Harold Pinter, the playwright whose pauses have been more praised than his dialogue (and rightly so), has adapted the book by substituting for Fowles' novelistic device — an advanced, if terribly smug, 20th-century sensibility at the command of a Victorian author — a gimmick that is far more obtrusive.

THE STORY of the wealthy gentleman's pursuit of the mysterious governess presumably abandoned by her French lover has now become a movie within-a-movie, Meryl Streep and Jeremy Irons playing the dual roles of the Victorian lovers and the present-day actors carrying on an adulterous affair.

The historical sections are moderately entertaining, thanks to some excellent acting, the careful direction of Karel Reisz, the production design of Assheton Gorton, and the remarkable cinematography of Freddie Francis. The modern sections, however — which are pure Pinter — are banal and distracting.

What are we to learn from this jux-

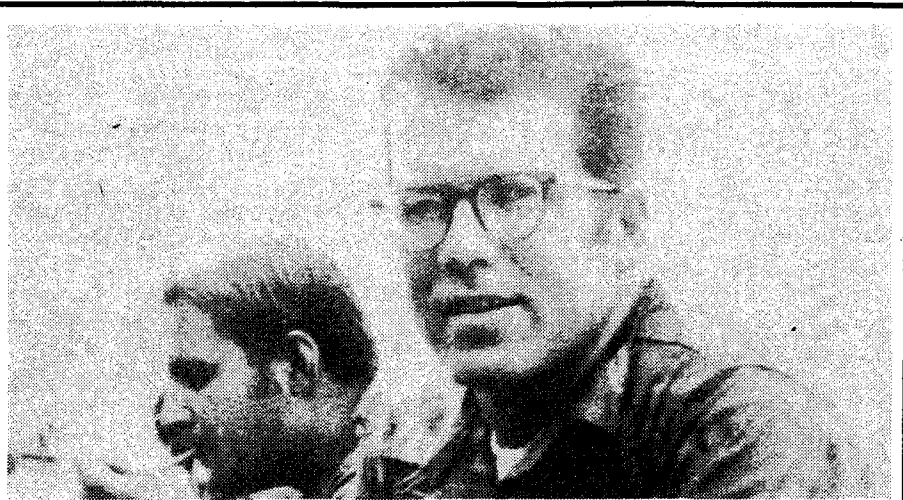
taposition. Well, the idea seems to be that sin was more exciting in the old days when almost everybody was against it, but I think maybe you may have heard this concept advanced a few times already.

JEREMY Irons is outstanding as the confused and passionate hero. Miss Streep, however — *Time* magazine notwithstanding — is saddled with an impossible role and flounders under its weight.

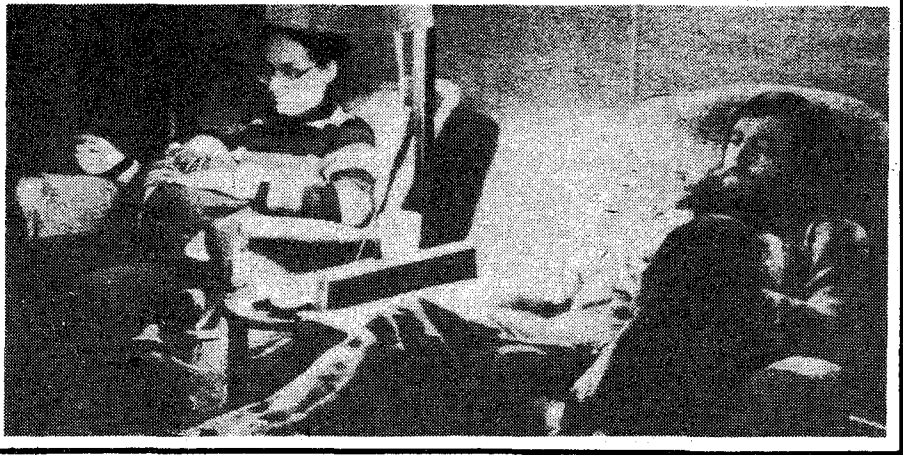
I found Fowles' novel pretentious and boring, and the book's weakest aspect, the character of the heroine, has gained nothing by the transition to the screen.

Miss Streep's Sarah is supposed to be mysterious and passionate, but her motivations are so obscure and her character so lacking in interest — there's not a witty line in the entire movie — that I, for one, quickly gave up trying to figure out what made her tick. Much less did I feel any sympathy for a character so nebulous.

"The French Lieutenant's Woman" is an occasionally interesting movie that is far too pretentious and humorless for its own good. Because of a rather graphic bedroom scene, it has been classified A-III, morally unobjectionable for adults — by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R — restricted.



HAUNTED BY VIETNAM — "Frank: A Vietnam Veteran" (top photo), is a documentary about one soldier's experiences in Vietnam and subsequent 10-year struggle to readjust to life. Sally Carr tells of the 10 years of ulcers, car accidents and nightmares which followed her husband's combat experience in "Warriors' Women" (bottom photo). Both PBS documentaries are part of a special Nov. 11 Veterans Day schedule, "The Vietnam War: A Matter of Life and Death." (NC Photos)



Books for Catholics

WASHINGTON (NC) — Here is a list of new books of particular interest to Catholic readers:

"Your Money — Their Ministry," by Edward J. Hales and J. Alan Youngren, Eerdmans, \$3.95, 113 pp., suggests ways to distinguish responsible, reputable charitable agencies from unsavory ones.

"The Liturgical Year," by Adolf Adam, translated by Matthew J. O'Connell, Pueblo, \$12.95, 308 pp., is an explanation to the church of the theological and spiritual substance of the liturgical year.

"Roles in the Liturgical Assembly," Pueblo, \$12.95, 343 pp., contains papers presented at a conference held in 1976 at the Saint-Serge Institute, Paris.

"Wave Good-bye to the Jones," by James Breig, Fides-Claretian, \$5.95, 115 pp., provides practical guidelines to help concerned citizens in meeting their obligations to their less-privileged fellow human beings.

"Bread Broken and Shaped," by Father Paul Bernier, S.S.S., Ave Maira Press, \$3.95, 140 pp., offers a new look at the Eucharist intended to make Christians sensitive to its meaning.

"Creative Marriage," by Mel Krantzler, McGraw-Hill, \$112.95, 415 pp., is a veteran psychologist's advice on how to establish a really happy marriage.

"Marrying Well: Possibilities in

Christian Marriage Today," by Evelyn Eaton Whitehead and James D. Whitehead, Doubleday, \$17.95, 482 pp., brings Christian teachings and values to the fore in a rather scholarly analysis of marriage.

"Kung in Conflict," edited, with translation and commentary by Leonard Swidler, Doubleday, \$17.95 cloth, \$8.95 paper, 627 pp., contains virtually all of the important documents from both sides of the controversy that swirls about Father Hans Kung plus some relevant reactions from various parts of the world.

"The Case Against Suicide," by Canon William V. Rauscher, St. Martin's Press, \$10.95, 127 pp.,

refutes the arguments that suicide quickly and painlessly is sometimes better than life.

"The Other Side of God," edited by Peter L. Berger, Doubleday, \$15.95 cloth, \$7.95 paper, 304 pp., is a compilation of papers dealing with monotheism in its encounter with the great religions of southern and eastern Asia.

"Theological Investigations," by Father Karl Rahner, Crossroad, \$14.95, 260 pp., continues the widely known theologian's series on Jesus, man and the church.

"God or Christ?" by Jean Milet, Crossroad, \$12.95, 261 pp., argues that what may be perceived as today's

religious crisis rests upon a philosophical crisis as well and that people no longer seem to know on what to base their faith.

"The Christian Parish," by Father William J. Bausch, Twenty-Third Publications, \$7.95, 224 pp., trumpets the affirmation that Christian churches succeed or fail as effective centers of faith renewal in direct proportion to the vigor and imaginative activity of the parish community.

"Smouldering Fire," by Martin Israel, Crossroad, \$10.95, 190 pp., is related to the problem of good and evil and their reconciliation in Christ.

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The Church and prisons

Chaplains seek reforms, fight 'inhumanity'

By John Maher
NC News Service

First of a Three-part Series

Father Henry Wasielewski, chaplain at the Maricopa County Jail in Phoenix, Ariz., said his jail pass status is "up in the air." The county sheriff sees the priest's efforts at reforms as a "conflict of interest" with caring for the spiritual needs of prisoners.

Father Wasielewski said that in many of the 3,600 jails across the country the same conflict exists between prison officials and chaplains, "but it does not explode." Not just priests are involved in reform efforts, but Religious men and women and the laity too.

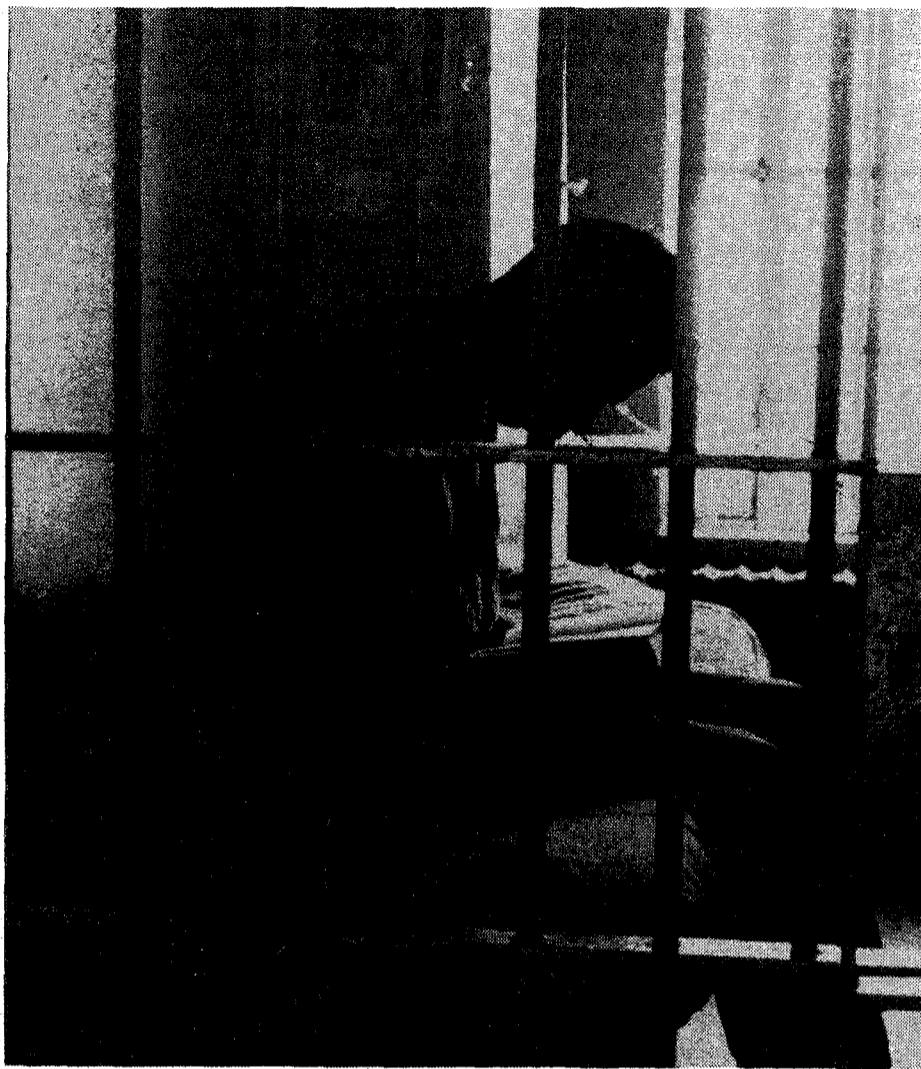
The Phoenix priest said that Kenneth Schoen, former director of the Minnesota Correctional System and now the director of the Justice Program for the Edna Clark McConnell Clark Foundation in New York City, referred to this problem in a talk in Phoenix.

Schoen said some chaplains saw abuses in prisons and did not report them because they feared losing their jobs as chaplains or believed that they were not called to reform prisons, but only to preach religious doctrine.

The Committee on Social Development and World Peace of the U.S. Catholic Conference (USCC) addressed the issue of prisons and jails and alternatives to them in a statement on "Community and Crime" issued in February 1978.

"OUR PRESENT prison system clearly does not reflect Christian values," the committee said. "Numerous studies document the fact that prisons are dehumanizing and depersonalizing. Prison life denies individual decision-making and responsibility; it provides the opportunity for an education in crime rather than for rehabilitation."

The USCC committee recommended seeking alternatives to the current approach to incarceration. "As a Christian community," the committee said, "we should seek to express to the offender disapproval of his or her criminal behavior together with a strong willingness to accept that individual's reintegration into society as a contributing member."



American prisons today "are all terrible" says one sister who works with inmates in the New York archdiocese.

Most jails do not meet this standard, said Father Robert Schramm, coordinator for the chaplaincy ministry to correctional institutions in the Detroit Archdiocese. Most jails are "holding facilities, cages for people who are poor and can't afford to pay bond," with the exception of those being held on first degree murder charges, Father Schramm said.

"We see jail ministry and prison ministry as advocacy of those oppressed by the prison system, who are generally black, generally poor," he said.

Though funded "to a great extent" by the Detroit Archdiocese, the chaplaincy ministry is an interdenominational private office, not

an office of the archdiocese, Father Schramm explained.

SACRED HEART of Mary Sister Clare Kelly, a member of the staff of the New York archdiocesan prison apostolate, agreed that prisons are generally in poor condition. "No matter what correctional institution you go into, they're all terrible," she said. "The whole system is rotten."

But Sister Kelly said chaplains in the New York apostolate try to work within the system. "We feel we go in as volunteer," she said. "We're always very careful not to cause any

problems, because in the long run, it's the inmate who suffers."

Father Donald Ball, an Episcopalian priest who is one of the full-time chaplains at Ossining (N.Y.) Correctional Institution, popularly known as Sing Sing, recognized a dilemma in saying, "You can be as strong an advocate for the rights of the men within the institution as you can without, but you can't do both at the same time."

Publicizing poor conditions in a prison, he said, often creates hostility in prison authorities and does not lead to reform. On the other hand, being on good terms with the prison superintendent and other prison officials can enable a chaplain to work for the elimination of the brutality and pettiness that sometimes mark prison life, Father Ball said.

He added: "If you're going to be in the prison on a full-time basis, your work should be within the system."

Maryknoll Father Thomas Payton, justice and peace coordinator for the National Federation of Priests' Councils (NFPC), stated the opposite point of view. "There is a trend," he said, "toward having chaplains paid by the federal or state government."

"IF YOU'RE an employee, your primary responsibility is for the security of the prison," Father Payton said. In some cases, as when prisoners tell a chaplain about a planned breakout, that responsibility conflicts with the chaplain's obligation to keep confidential what prisoners tell him, the priest said.

The NFPC's position, he said, is that "no jail is a good jail; there have to be alternatives."

Father Payton said that the social affairs office of Catholic Charities in the Des Moines, Iowa, Diocese developed a model for a work release program for prisoners. "The government never picked up on it," he said. "They're not interested in alternatives. They want prisons. When they have uprisings among the poor, that's where they'll dump the leaders."

(Next: Service to Prisoners.)

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To: Father Thomas Bernard, O.P.,
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Biscayne College to air Holocaust series

Now for the first time in South Florida, classroom lectures on the Holocaust will be aired when Biscayne College, the largest Catholic Coed College in Florida, will offer a 13-lecture series about the Holocaust over radio station WLRN-FM, 91.3 in Miami.

Rabbi Ruben R. Dobin, of Miami Beach, adjunct Professor of Jewish Studies at the Biscayne College Pastoral Institute, is serving as Coordinator. The series is being sponsored jointly with the Jewish People's University of the Air. Beginning on Tuesday evening, Nov. 3, from 7:30 to 8 p.m., the lectures will be broadcast throughout Dade and Broward Counties in South Florida.

The title of the series is "The Holocaust: the Destruction of European Jewry, 1933-1945."

"This is a great milestone for Biscayne College and for the Jewish Community," said Father Pat O'Neill, President of Biscayne in North Miami. "A whole new dimension is being added to the life-long learning process for the people of South Florida."

Students enrolled in the course will listen to 13 lectures prepared on the Holocaust by Professor Nora Levin of Gratz College in Philadelphia.

For additional information, please call Cecilia Bennett, Center for Continuing Education, Biscayne College, 625-6000, Ext. 140.

Sisters of Mercy to mark 150 years

Sisters of Mercy from all over Florida will gather at Holy Cross Hospital in Fort Lauderdale on Saturday, November 7, 1981, to celebrate the 150th Anniversary of the founding of the Sisters of Mercy.

The celebration will begin at 10 a.m. with Mass in the Holy Cross Interfaith Chapel. Archbishop Edward McCarthy is to be the principal celebrant. Father David Russell from St. Louis Church in Kendall will deliver the Sermon.

A social hour will follow the Mass at 11 a.m. where exhibits from various Mercy communities will trace the history and good works of the

Sisters of Mercy around the world.

An Irish theme will set the stage for the luncheon . . . a theme which will trace the roots of the Sisters back to their homeland.

The afternoon program, scheduled to begin at 2:30 p.m., will feature two guest speakers. Sister Joanna Regan of Merion, Penn., who is a specialist on the life of the foundress of the Sisters of Mercy, will outline the life of Mother Catherine McAuley. The life of Sister Frances Warde, the American Foundress of the Religious Order, will be told by Sister Kathleen Healy of the Pittsburgh Congregation.

Weekend Gratitude Retreat

Donimican Retreat House, November 20-22, 1981. Come and enjoy the fellowship of a spiritual retreat for those who regularly attend AA and Al-ANON meetings. The retreat, given by Father Al and assisted by Eddie E., provides an opportunity to be grateful to yourself by getting away from your daily routine and by spending time in the peaceful surroundings of our retreat house. Registration begins at 5:00 p.m. on

Friday, buffet supper served from 6:00-7:15 p.m.; the retreat closes on Sunday after lunch. The offering is \$60 per person (\$110 per married couple), confirm your reservation immediately, send the entire offering by November 12, 1981. Our capacity is 60 retreatants, reservations taken on a 'first come, first accepted' basis. Make your reservation TODAY! For further information, call Sr. Elizabeth Ann at 238-2711.

Family Ministry Sets All-Day Seminar

The Family Ministry Conference of the Archdiocese of Miami will hold a workshop on November 21, 1981, from 9 a.m. to 4 p.m., at Nativity Parish, 5200 Johnson St., Hollywood.

The program whose theme is "Households of Faith" will cover such topics as, "How to handle Stress in the Family", "Liturgy for families — How to Keep them Awake", "Talking to the Adolescent about Sex". There will be twelve workshops held with experts heading up each topic.

At 9:30 a.m. the keynote address, "Families — Households of Faith"

will be given by Dr. William McCready. At 12 Noon the Liturgy will be offered by Archbishop Edward A. McCarthy. Fr. La Cerra will deliver the homily.

The day will close with a closing address by Dr. McCready.

Those attending may choose one topic in the morning and one in the afternoon session. The fee with lunch is \$10 per person. Fee without lunch is \$7. Make all checks payable to Family Enrichment Center. Information may be obtained by calling the Center at 651-0280.

Fourth Degree KC Candidates Presented

The largest class of Fourth Degree Knights of Columbus, ever presented in Florida, were recently presented to Auxiliary Bishop John J. Nevins at a concelebrated Mass and banquet hosted by the Edward A. O'Neill Assembly, Fourth Degree, Pompano Beach.

Bishop Nevins received 212 class members and in his remarks reminded the members of the "tremendous contribution made by Catholics in the founding, expansion and development of America and what this great country has done for all of us, and

the place that the Knights of Columbus have in that history."

Sir Knight William J. McCluskey of Hialeah, presented the class and acted as Toastmaster. The degree team consisted of: Sir Knights Fr. John Caulfield, Harold F. Bryant, Sr., William J. McCluskey, Joseph F. Corso, Leon P. Kocol and Eugene Weston. Sr. Knight John Young was District Marshal for the degree and led the procession of formally-attired Knights into the Exemplification Mass held at St. Ambrose Church, Deerfield.

Play set at Curley-Notre Dame

The first major production of Archbishop Curley-Notre Dame High School Drama Department will be *The Diary of Anne Frank*.

The dramatization of this moving story of Nazi war-torn Germany will be staged at the school cafeteria, 300 N.E. 50th Street, on Thursday, November 19, and running through

Saturday, November 22. Curtain time is 8 p.m.

Tickets can be purchased in advance by calling the school at 751-8367 or on the night of the performances. A special alumni night, to be held for all graduates of Curley and Notre Dame, is slated for Saturday, November 21.

CSB Officers installed in Palm Beach

The installation of new board members, officers of the board and officers of the Women's Auxiliary, of the Catholic Service Bureau, Palm Beach Region, took place in the chapel at Maurawood recently.

Mass was celebrated by Msgr. John

R. McMahon, Regional Director of Catholic Charities, Palm Beach Region.

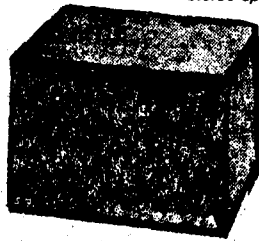
A reception for the newly installed, families and friends followed in the Board Room.

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GOD IN OUR LIVES

Readings: Wisdom 6:12-16; 1 Thessalonians 4:13-18; Matthew 25:1-13

By Fr. Richard Murphy, O.P.

In our Bibles, sandwiched between the historical and the prophetic books, are seven books that make up the Hebrew "wisdom literature." They contain proverbs and wise sayings distilled from long experience and designed to help the reader get along with other people, especially with the high and mighty. Along with such "political" savvy, there was reflection about wisdom itself. In a daring personification, wisdom is described as a woman, a strange measure that humanized wisdom and was in fact a preparation for the latter revelation of the Holy Spirit.

The Thessalonians who lived in northern Greece were among Paul's first European converts. He had instructed them about Jesus' return, and some of his hearers took him to mean a speedy return of the Savior. Others wondered if those already dead would miss out on this, and Paul wrote to reassure them that no one would be left out on that occasion.

The accompanying trumpet, voice, and clouds

are traditional and apocalyptic images, not to be overstressed. The main idea is that there will be an awakening, a meeting with Christ, and life with the Lord. Meanwhile, make sure you will be ready for the Lord, whenever He comes.

JESUS STRESSED the same point in His parable about the ten maidens, five of them wise and five foolish, who went to meet the bridegroom on his wedding-day. It was the custom, in those days, for the groom to take the bride from her home to his own, an event that called for joyful behavior: galloping horses, much noise, and general excitement. Today we use automobiles, horns, etc. en route to the reception.

In the parable, the bridegroom was late (quite a switch!), and in the interval, the lamps of five of the girls burned out. When they returned to the bridegroom's house after replenishing their oil, the doors were closed, and they were excluded from the celebration.

The point that Jesus was making was clear; it was, always be ready. Readiness is a personal

responsibility. Another person's oil (or grace) is his/her own and is non-transferable. The wise person looks ahead to the end (there is a thumb-nail definition of wisdom), and takes steps to be ready for it, whenever it comes.

Jesus also implies that it is possible to run out of time, with woeful results. In this respect, everyone is, so to speak, the master of his/her own destiny.

WE CONFIDENTLY believe that Jesus will come at the end of time. If in the meantime He comes for us, we must be ready to go with Him at once. The parable recommends alertness on our part to the importance of being always ready for Jesus. The wise man looks ahead; in moments of sudden crisis there is no time to figure out what to say or do — far better to be prepared. We can leave God to choose His comings and to fix the hour of our meeting.

The parable recommends, not that we try to calculate the signs of God's coming, but that we take steps to be ready for that great moment. It is simply another way of saying that we must always keep God in our lives.

A SERIOUS MATTER

Q. I would like a clarification of one of your recent columns in which you explained why children should not be baptized Catholic unless the parents seriously intend to bring the child up in the Catholic faith. As one reason, you said that Catholic baptism could "place a child in some jeopardy" in its relationship to the Catholic Church. Could you please explain what you mean by that? (North Carolina)

A. Once someone is baptized a Catholic, apart from all the other implications of Christian baptism, the church considers that individual a part of its family until the end of his or her life.

This establishes responsibilities in both directions, from the members of the church to that individual, and from that individual toward the rest of the church.

Even if in some instances individuals "leave" the church, the

church never leaves or walks away from them. For example, if someone has been baptized into the Catholic Faith, he has a right to be buried with the church's ceremonies.

The church never forces this on anyone: Families of fallen-away Catholics sometimes are disappointed when, after that individual's death,



By Fr. John Dietzen

the church respects a clear choice expressed during the life of the deceased person that he or she wants nothing more to do with the church.

As long as we are alive, however,

the church considers herself our mother. If we abandon that relationship the church is always there if we want to come back.

This is why the church has many regulations, or ways of living out this relationship between all its members. Those who are baptized into our faith, theoretically and sometimes in every practical ways, are responsible for following these regulations and laws in their life.

Some may be matters of purely personal spirituality in which moral responsibility and other effects depend largely on the conscience of each individual. Some of them, however, have consequences that go further.

For example, every baptized Catholic must be married before a priest in order to be validly married in the eyes of the Catholic community. A person baptized Catholic but never raised in that faith, who perhaps is not even aware of any particular relationship to the church, and who contracts a marriage, for instance before a judge, would be entering an invalid

marriage as far as Catholic law were concerned.

This might not affect him at all for the rest of his life; but it could if some time later he or she wishes to re-establish some relationship to the church.

The marriage places no obstacle whatsoever in the way of such a move. But I have known several instances in which people were baptized but not reared as Catholics and felt some disappointment and personal confusion over this relationship that, through no fault of their own, was largely lacking in their past lives.

I repeat, in all this, the church cannot and would not wish to suggest any judgment whatsoever about the individuals involved. It indicates once more, however, the profound effects that make the baptism of a child a very serious decision, with wide implications both for the parents and for the rest of the church.

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

New music head at St. Ann's

Keith A. Hoffman has been appointed Director of Music for St. Ann Parish by Fr. Thomas J. Goggin, Pastor. Hoffman holds a degree in Music Education from Ball State University, Muncie, Indiana, and has been teaching in the Collier County Elementary schools since coming to Naples six years ago.

Fr. Goggin said "The Church has a long history as a patron of the True Arts. Greater than that of any other Art, its musical tradition is a treasure of immeasurable value to be preserv-

ed and fostered from generation to generation. Great importance is attached to the teaching and practice of music and the preservation of the people's own musical traditions that play a large part in their life.

Hoffman said, "We plan to use traditional music and on occasion Gregorian Chant which occupies an honored place in liturgical services. However, the Church recognizes the need for new music, liturgically and scripturally inspired

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ST. KIERANS will hold a boutique sale on Saturday, Nov. 7, from 1 p.m. to 5 p.m. and on Sunday, Nov. 8, from 9:30 a.m. to 2 p.m. St. Kierans is located at 3605 South Miami Avenue on the grounds of Mercy Hospital. All proceeds from the sale will benefit the building fund.

ST. CLARE'S WOMEN'S GUILD will sponsor a Harvest Swing Dance on Saturday, Nov. 7, 9 p.m. to 1 a.m., in the Parish Hall, 821 Prosperity Farms Road, North Palm Beach. Contemporary dance music by Mike Farnetti — and square dancing with Burt Summers, Caller. Donation \$10 couple, \$5 single. For tickets, Norine Kildea, 626-7533 or the Parish Office, 622-7477.

AN ORIGINAL OIL PAINTING of the "GULF SHORE" of Naples' beautiful beach has been given to St. Ann Council of Catholic Women for their annual fund-raising bazaar which they are sponsoring on Saturday, Nov. 14, and Sunday, Nov. 15, at St. Ann's Parish Hall, Third St. and Tenth Ave. So, 6-7 p.m. Saturday, 9 a.m. to 2 p.m. Sunday.

ST. MICHAEL THE ARCHANGEL'S Council of Catholic Women will hold a "Christmas Boutique" on Saturday, Nov. 14, from 3 to 7 p.m. and Sunday, Nov. 15, from 8 a.m. to 7 p.m. It will be held on the Church grounds, 2987 West Flagler Street, Miami, Florida.

ST. KEVIN WOMEN'S GUILD will have as their guest speaker, Father Francisco Santana, Nov. 9 in the meeting room at 8:15 p.m. All are invited to come and enjoy an interesting talk.

THE WOMEN'S CLUB OF ST. ANTHONY, Fort Lauderdale, will host Church Women United on Friday, Nov. 6. Breakfast in the cafeteria, 8:30 a.m. Information, Ann Meehan, 462-0828.

CARROLLTON SCHOOL OF THE SACRED HEART will conduct tours at the school at 3747 Main Highway on Monday, Nov. 9. Tours are scheduled for 9 a.m., 10 a.m., 11 a.m. and 1 p.m.

Carrollton is a private girls' school serving children from pre-school through grade 12. The program is conducted by the Religious of the Sacred Heart. Carrollton is fully accredited. It does not discriminate on the basis of race, creed, color or national origin. For more information, contact Admissions Office, 446-5673.

THIRD ORDER CARMELITES will meet on Nov. 15 at 1:30 p.m. in the Parish Library of St. Joan of Arc Catholic Church in Boca Raton. For information call Rita Ryan, 395-8122 or Joan Hoffmann, 392-1950.

SAINT JULIANA'S SEPARATED/DIVORCED SUPPORT GROUP will hold a Thanksgiving family picnic on Sunday, Nov. 15, at Dreher Park, Area #3, West Palm Beach, from noon until sundown. Activities include Mass, followed by a covered dish picnic, games and visit to the zoo.

On Tuesday, Nov. 17, the group will hold its regular monthly meeting at 8 p.m. in the school cafeteria, 4500 South Dixie (U.S. 1), West Palm Beach, featuring video tapes of Leo Buscaglia, "Evening of Love" followed by "The Art of Listening: Aid to Support."

All separated or divorced Catholics of the area are cordially invited to both activities. For further information call 833-8255 or 655-4653.

THE MEMORARE SOCIETY, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Louis Church Center, 7270 S.W. 120 St., Miami, Friday, Nov. 20, at 8:00 p.m. A special welcome to the widowers. Please call 274-0244.

CENTRAL DADE DEANERY will hold its Fall Meeting on Thursday, Nov. 12, at Saint Dominic's Catholic Church, 5909 N.W. 7th St. St. Dominic's Ladies Rosary Society is the Host Affiliation. Registration at 9:00 a.m. Danish and coffee will be served. Meeting will begin at 9:30 a.m. Mass at 11:30 a.m., followed by lunch. The speaker for the morning session will be Fr. Carlos Miyares of St. Mary's Cathedral. Two Seminararians will speak at the afternoon session.

ST. PAUL OF THE CROSS CHURCH WOMEN'S CLUB, 10970 State Road 73, N. Palm Beach, will hold their Annual Christmas Boutique on Saturday and Sunday, Nov. 21-22, from 10 a.m. till 5 p.m. There will be international booths, Christmas items, handmade arts, crafts and gifts, a children's booth and Santa.

THE ANCIENT ORDER OF HIBERNIANS will present an "All Star Irish Variety Show," on Friday, Nov. 13, at Crystal Lago Country Club, Pompano Beach, at 9 p.m. For information and tickets, please call 752-7303 or 791-3541. Donation \$10.

CATHOLIC DAUGHTERS OF AMERICA, Court Holy Spirit 1912, will hold a business meeting on Friday, Nov. 13, at St. Elizabeth Gardens, Pompano Beach, at 2 p.m. Please make every effort to attend. Anyone desiring to transfer or become a member please contact Regent: Rosalie Lixestri at 781-5008.

ST. JOHN FISHER CHURCH, 4001 North Shore Dr., W. Palm Beach, will hold their Christmas Bazaar, Nov. 14, from 3 p.m. till 6:30 p.m., and Nov. 14, from 8:30 a.m. till 1:00 p.m. Christmas decorations, crafts, plants and baked goods.

ST. AMBROSE CHURCH, 363 S.E. 12 Avenue, Deerfield Beach, will hold its Christmas Bazaar on Saturday, Nov. 21, from a.m. till 1 p.m. Live plants, artificial flowers and arrangements, crocheted and knitted articles, pot holders, place mats, pillows, clowns and yarn animals. Art, and home bakery. Hot dog sandwiches from 10 a.m. to 1 p.m.

MARY IMMACULATE CHURCH, W. Palm Beach, will hold its Annual Christmas Bazaar, Nov. 21-22, all day in Cardinal Newman High School Cafeteria at 512 Spencer Drive. Benefit Mary Immaculate Church Building Fund.

CATHOLIC EDUCATOR'S GUILD MASS at Our Lady of Charity Shrine, Saturday, Nov. 7, at 5 p.m. Dinner at the Shrine follows. Donation \$10. Call Jane DeAugero at 324-6954 for reservations.

LEGION OF MARY invites all members to a Mass for Frank Duff on the first anniversary of his death, Saturday, Nov. 7, 1981, at 1:30 p.m. at St. James Church, 7th Avenue at 131st Street.

St. Elizabeth's 4-day fest

GOLDEN GATE — A four-day festival is being planned by St. Elizabeth Ann Seton Church here with proceeds going toward the parish's elementary school, the newest one in the Archdiocese.

Church pastor Fr. Bernard Powell expects to net a profit of \$30,000. This will be the seventh year the parish has conducted a festival, which

is scheduled Nov. 12-15.

Located about eight miles east of Naples off of Golden Gate Parkway, the church and hall will be two years old next month.

The festival will be held on church grounds from 1 to 11 p.m. each day.

Various kinds of food will be sold with numerous games of chance for adults and children and 11 rides.

13th Annual Hurricane Ball

The Thirteenth Annual Hurricane Ball will be held Saturday, November 28, 1981, at the Breakers Hotel in Palm Beach. The Ball is a fund raising event benefiting Our Lady of Florida Monastery in North Palm Beach.

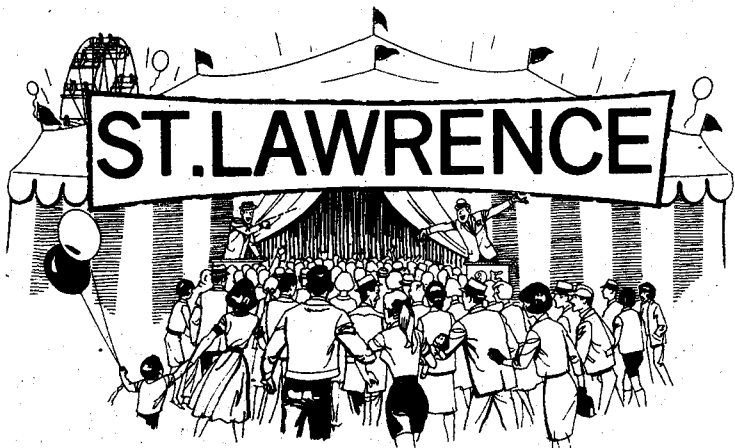
Without the proceeds of the Annual Ball, the Monastery would probably have to cease serving the people of South Florida through Retreats, Marriage Encounters, and Cursillos.

The Ball is a dazzling night of dinner and dancing to a live orchestra at a beautiful hotel. There is a \$10,000.00 door prize awarded at the Ball which begins with Social Hour at

7:00 p.m. Tax deductible tickets to the Ball are \$100 each and can be arranged by calling the Monastery at 305-626-1300.

Natural family planning classes

Classes in the Sympto-Thermal method of Natural Family Planning will be offered at the Family Enrichment Center, 18330 N.W. 12th Ave., beginning Tuesday, Nov. 17, at 7:30 p.m. For further information and registration, please call Kathy Gent, 473-1046.



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Thanks to St. Jude for favors granted. Publication promised. K.D.

Thanks to Mary, Mother of Perpetual Help for favor granted. Publication promised. K.D.

Thanks to St. Jude for favors granted. Publication promised. A.C.M.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you. I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Michael Gillette.

5A-NOVENAS

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you. I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. J.B.

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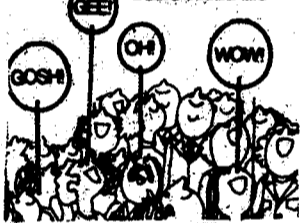
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Community makes a difference

By David Gibson

The story of the so-called wild boy found in a French forest in the 18th century has fascinated researchers and the general public for a long time.

After he was found, the mysterious boy who apparently had lived apart from contact with other people, was sent to Paris where a physician named Jean Itard studied his habits, tried to instruct him and, especially, tried to teach him to speak. Sadly, and curiously, the boy never learned to speak. What researchers want to know is: Why not?

SOME RESEARCHERS think there may be a critical period in a child's speech development. If removed from an environment where speech is stimulated during that period, the child's speech may be impaired later or not emerge at all, explained an article in a recent issue of *Psychology Today* magazine.

Apparently, to learn to speak, people literally need contact with others who speak. Removed completely from other people, the speech part of one's human potential could wither.

The story of the wild boy in France suggests that parts of an individual's life are awakened by other people. Infants provide another example of the human being's need for contact with the human community. Without contact with at least one other caring person, an infant could not survive emotionally or physically.

For each person, life has a personal, somewhat private side; my journey in life is "my journey," a journey I take alone. But life is also a journey undertaken with others. There is a sense in which it is "our journey" too.

It is natural to take life's community dimension for granted, never spelling out what one gains through others. To appreciate the support gotten from the human community, try thinking of extreme examples of what might happen without it.

IMAGINE for a moment a family whose members live in the same house, but where each one has a separate entrance from the outside to his or her own room. At no time does one family member get together with another for any conversation or for assistance with a household

task. They never eat together — and find nothing unusual about the fact that they don't.

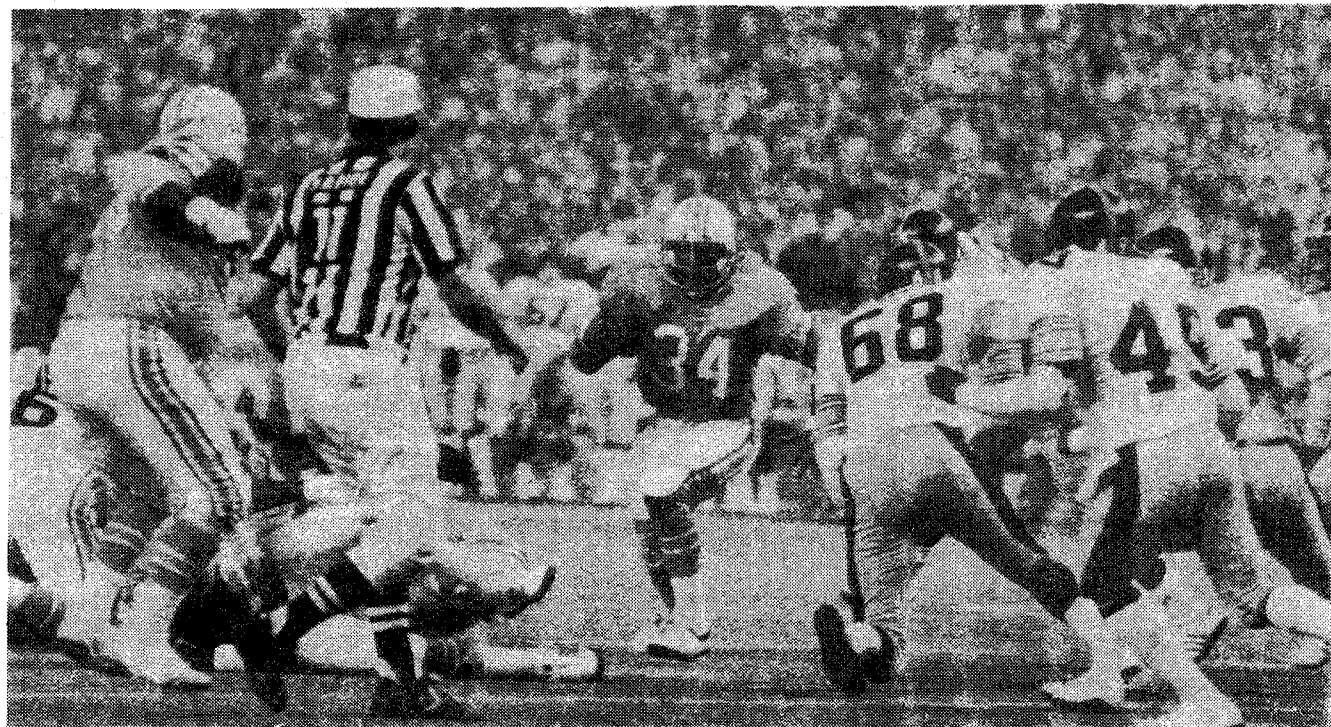
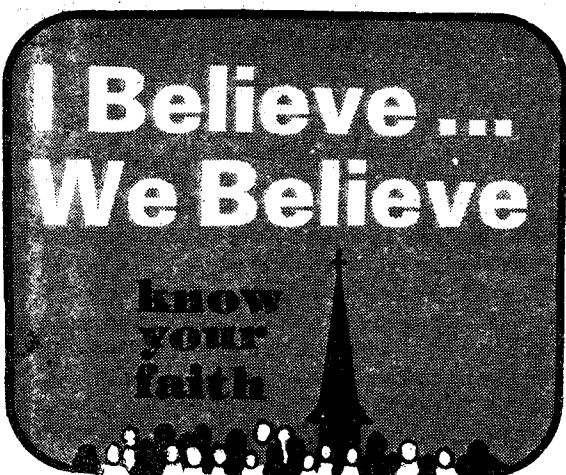
Again, image two football teams. The two play against each other, but the players take turns. At no time is more than one member of each team on the field. Impossible? Perhaps. Something crucial seems missing — at least for football.

The point is: Our personal lives are acted out on a stage where others have roles to play.

When my wife and I began this fall to prepare 11 eighth graders for confirmation, we began by inviting them all to dinner. Why?

Well, we hoped they would all have a nice time — and they did. We also hoped they would begin to think of the classes as a pleasant experience, and to feel welcome in our home. But there was more.

We wanted them to share a meal together! To be reminded that Christians share another meal together called the Mass; to keep in mind the fact that people who break bread together become parts of each others lives.



Each member of a team is an individual. But the rest of the team adds something. Football, without the community dimension, would not be the same game. Houston Oilers' Earl Campbell looks for running room against the Pittsburgh Steelers.

By Father John J. Castelot

What would a typical day in the life of Jesus look like? Mark opens his account of Jesus' personal ministry with a story selected to tell his readers something about such a day (Chapter 1:21-28). The story illustrates two important aspects of the public ministry of Jesus: his authoritative teaching and his power over the forces of evil.

Mark tells how, a few days after the call of the first disciples, the small group went to Capernaum, a town on the northwest shore of the Lake of Galilee. Capernaum was to be the center of operations from now on. Jesus had left Nazareth, and returned there only for an occasional visit.

THE RUINS of Capernaum (Tell Hum) are still quite impressive, especially the remains of what must have been an imposing synagogue. Built in the second century, its imported white limestone stands out in sharp contrast with the native black volcanic rock of which the other buildings were constructed. While this was not the synagogue in which Jesus preached, it was probably built over the earlier one.

Like all good Jews, Jesus went to the Sabbath synagogue service, and the congregation invited Him to give the homily on the scripture readings.

The synagogue was a lay institution; any qualified male member could preach. When a visitor showed up, it afforded an opportunity to listen to someone new. Mark tells us very simply that Jesus "entered the synagogue and began to teach."

Jesus' activity as a teacher is stressed throughout the Gospel, but Mark gives us surprisingly little of the contents of the teaching. In this he differs markedly from Matthew, who put together long discourses of Jesus in his Gospel.

MARK concentrates rather on the actions of Jesus, which are themselves instructive for those who have the insight to catch their message. There is an emphasis on the authority with which Jesus taught, an authority which left his hearers spellbound. They had never heard anyone quite like Jesus, but they failed to discern the reason for his uniqueness.

An incident took place in the synagogue which illustrates another strong point of Mark's teaching: Jesus' mission to confront and destroy evil, whatever form it might take. Here it is encountered in an emotionally disturbed man.

He is described as "a man with an unclean spirit" because, in a prescientific culture people attributed all sorts of illnesses, especially psychic disorders, to the influence of evil spirits. Healings and exorcisms (casting out) of evil spirits thus went hand in hand. They were usually described as an encounter of the exorcist with the spirit, as here.

THE SPIRIT shrieks in alarm and, in effect, tells what the purpose of Jesus' mission is. Jesus has come to destroy him and all he stands for: evil.

There was a belief then that the ability to know a person's identity and his name gave one power over that person. Accordingly, the demon cries: "I know who you are — the holy one of God!"

There is irony here that is typical of Mark. The demon recognizes Jesus as the Messiah, while others are blind to his identity. The others see only an extraordinary exorcist.

Nonetheless, in their amazed reaction, they proclaim that Jesus has both those roles. They say: "What does this mean? A completely new teaching in a spirit of authority! He gives orders to unclean spirits, and they obey!"

The action of Jesus is itself a teaching — for those who can see.

Power
over
evil

I Believe

... We Believe

Kenny's story

By Dolores Leckey

Some years ago my husband, Tom, and I were asked by a priest-social worker if we would help Kenny, an inmate in the state prison. Kenny had been denied parole repeatedly because he had no one to help him make the difficult adjustment to life outside.

Instinctively, I knew we could not deal with this situation alone. Kenny — unseen and unknown — needed community help. So did my husband and I.

At the time, we were part of a small group of fellow Christians who met every so often. With this community's support and prayers, Tom and I traveled to the state prison to meet Kenny.

We met him in the parole room where inmates' cases are heard. There we talked about ourselves and our children. Orphaned at age nine, Kenny told us about the brothers and sisters he lost when the family scattered in different directions. School ended for him in the sixth grade.

Because he ran away from his many foster homes, he was declared a delinquent. Most of his life was spent in various prisons. Kenny had been in the penitentiary now for 12 years, convicted of armed robbery.

HE WAS SMALL, spontaneous like a child, and anxious to prove his sincerity. My husband and I liked him. That fact probably saw us through the difficulties his parole introduced into our lives.

The day of his release, some of our community friends went with Tom to drive Kenny to his new home. We knew we were not alone.

The community found Kenny a place to live and a job he could handle. We all felt pretty good about things; none of us glimpsed the future problems.

Kenny lost his first job, then another. We stepped in, lent him money and helped him fill out endless unemployment forms. Tom kept encouraging him.

Kenny wanted a better job, so I arranged for him to attend adult education classes. He didn't like classes though, because the other students were foreign. I was furious.

The parole officer had cautioned us that helping Kenny would be like adopting six children. Now I could see the full ramifications of his observation.

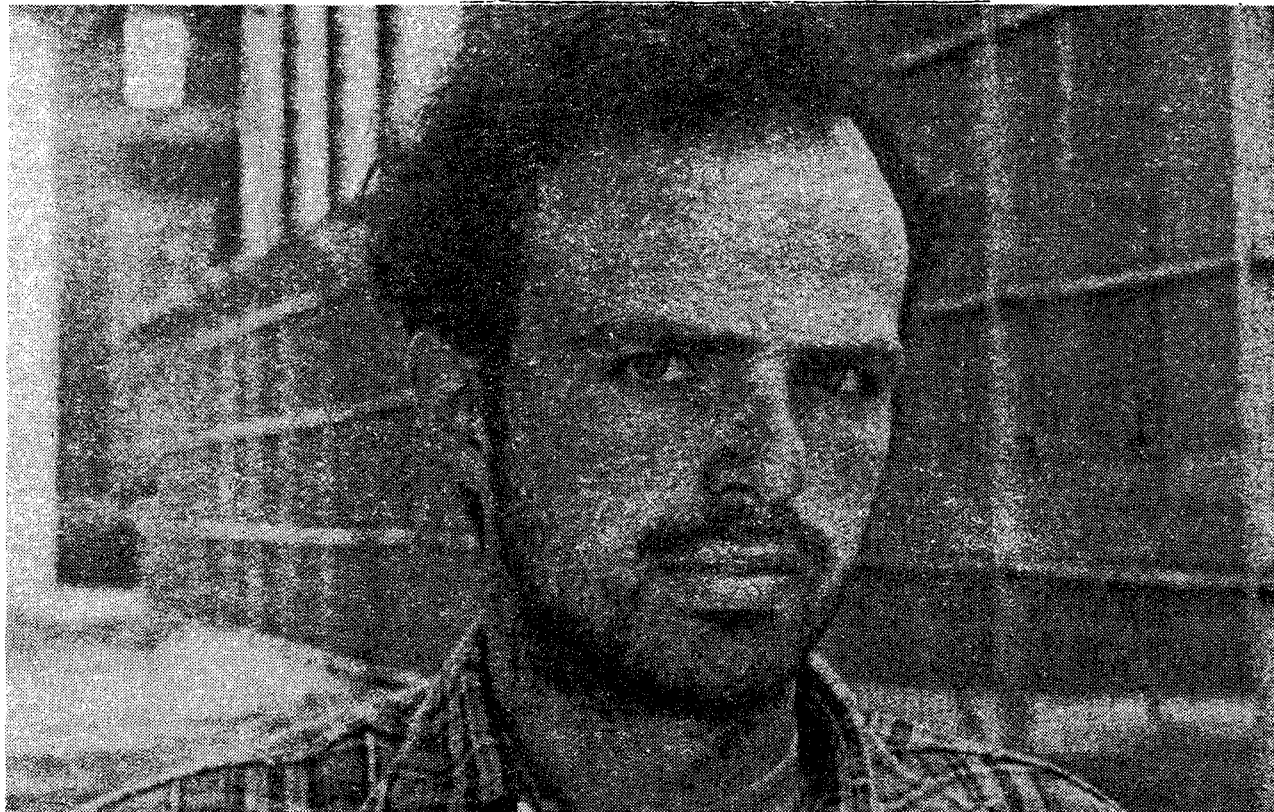
In so many ways, Kenny and I were worlds apart. While my community was on the scene, I could extend him the hospitality of my home and heart. Without them, I distanced myself from Kenny. I felt comfortable as his sponsor and his teacher but . . . friend?

MY HUSBAND was able to relate to Kenny more easily. Tom would drop in on Kenny at work or at home and listen to the many strands of his complex story.

Later, Kenny was arrested again, on charges of stealing. We worked with his court-appointed attorney, and Kenny received a light sentence. He was released a year later. The state gave him a suit, \$30 and a bus ticket. He headed for us.

I had little energy for coping with him again. But Tom, his friend, met the bus, found him a room and kept in touch.

Then Kenny began to long for his blood kin. He paged through telephone books of the city



where he last saw his brothers and sisters. Improbably, he found a name he remembered as belonging to a sister. A telephone call revealed she really was his sister, had never married, had a good job and, best of all, wanted to see him.

She came to Washington and invited Kenny to join her, to become a family again.

Kenny is married now. Not long ago, he wrote a brief note to Tom. It said, "I'm OK. I'll never forget you."

Unexpected pathways

By Katharine Bird

As a college student at a Catholic Midwestern college for women, Marissa thought she knew what direction her life would take. She held strong convictions about justice and hoped to help people in Africa learn skills to raise their standard of living.

Instead, right after graduation, Marissa married and went with her husband to Crakow, Poland, where he had a scholarship to study languages. Her first year of marriage was spent living in one large room of an apartment belonging to an older couple — whose language Marissa learned, painfully and partially, as the months passed. Kitchen and bath facilities were shared.

Each day her husband, engrossed in studies, went off to the university. She remained at home in an unfamiliar city with unfamiliar customs.

Initially, she had no friends and no absorbing interests. Though she loved to read, books in English were not easy to come by.

MARISSA admits frankly there were many times when she felt she couldn't stay in Poland for the whole year. Only the marriage vows she had taken kept her from leaving her husband to finish the year alone.

Gradually she came to appreciate and enjoy the lovely medieval city. Gradually, too, she learned to communicate a bit with her landlady — who treated her with kindness.

Catholicism was one bond they shared and eventually talked about as she and the landlady became friends, a friendship which continues by mail today.

All in all, it was a time in Marissa's life when she and her husband were alone — on their own. Whatever community they were part of included just themselves, the landlady, and a couple of other friends.

It was a few years later when Marissa and her husband opened a small bookstore in the Midwestern city where they had been raised. They knew quite well the undertaking was a gamble and would not pay off financially for some time.

THEIR STORE included space for board games and backgammon. The couple observed that the city had few resources for teen-agers and thought this was a service they could provide.

The decision, Marissa explains, led her down unexpected pathways. The bookstore has become a center where a group of teen-agers gather on weekends and after school to play games and socialize.

Gradually, a community of friendship has developed in the bookstore.

In this community, Marissa finds herself thrust into being "a surrogate mother," a role she connects with her Christian beliefs. With no children of her own, Marissa feels quite strongly that caring part time for other people's children is a way she can serve as a Christian.

Frequently, the teen-agers bring their troubles and triumphs to her, knowing they can count on her good advice.

On occasion, Marissa relates, parents stop in at the bookstore and remark how much they appreciate knowing their children have a safe place to go.

Reggae priest

He writes songs of Jamaica's 'downpressed'

By John Bird

TORONTO (NC) — Reggae music combines a hypnotic, "rock-steady" beat with lyrics proclaiming the need for justice for the poor. While the music is danceable, its lyrics are often serious political and religious statements against Jamaica's poverty and "downpressed," to use the island's English dialect term.

The reggae insights belong to Jamaican Jesuit Father Richard Ho Lung, who has written several reggae hits in Jamaica.

REGGAE "has grown out of the soul of the Jamaican who understands the sacredness of human life and the presence of the divine within man," he said.

There is "a sense of outrage that our lives have been devalued by an intrusive culture and an organized business world that rips people off," said Father Ho Lung. "We call it pressure music. It's a way of getting to our deep, deep, deep inner anger."

The Jesuit was interviewed during a recent concert tour of Canada with 14 reggae musicians.

Besides venting anger, reggae music expresses ample amounts of joy and wonder.

"The music is almost a kind of defiance of self-pity. The more you confront sorrow, the more you want to celebrate," said Father Ho Lung.

"Any poor person in Jamaica, even when he has nothing else, can say: 'This is beautiful, no matter how small it is.' A little flower, a piece of bread; or just waking up in the morning and breathing and seeing the mountains," he added.

Some of the priest's reggae songs are powerful indictments against an unjust system.

"SINNER! You go to hell," says one of his songs which points a finger directly at the rich, who Father Ho Lung believes have exploited the island-nation.

But joy and wonder at the glory of God and his creation is the predominant theme. One Christmas song has the singer portraying a pregnant Mary

sitting with her cousin and saying: "Eliza, feel the baby move. Eliza, feel the baby's joy."

Father Ho Lung said he uses the secular song forms of his homeland to express his religious joy and anger because "the sacred and the secular are connected."

"The church needs to spill out into the streets and bless life as it is. And at the same time, the people need to bring their secular lives into God's life," the Jesuit said.

Father Ho Lung has also gone into the street. He describes his music as an avocation, saying he spends most of his time working in a squatter community of Kingston, Jamaica, called Mona Common, and a slum home for the destitute called Eventide.

About 600 people live in Mona Common, said the priest. "They have taken this land because they have nowhere else to live."

Father Ho Lung has been working with them for several years, helping form cooperatives and communities.

"We are moving in the direction of basic Christian communities," he said, referring to the groups of people who gather to reflect on the Bible and its implications for the social issues that affect them.

"It started with self-help projects and drifted into wanting to share our Christianity together," said the priest.

IN EVENTIDE, Father Ho Lung said, he finds the worst suffering. There are more than 500 people in the home, including abandoned babies, handicapped adults and the elderly.

"It's really awful down there frankly," said the priest, who has seen young children tied to beds because there was nobody to look after them, people wandering around the halls naked because they had no clothes to wear and people with missing legs who have been bedridden for years because no wheelchairs are available.

Father Ho Lung describes Eventide as "government run, but rather poorly run." He has organized groups of young people to do the "rock bottom dirty work" in the home such as clean out the feces in dirty wards.

"There was a repugnance, but they were drawn to it. A lot of young people's problem with the church is that it just hasn't been challenging enough," he said.



Continuing education

By Hilda Young

There are programs across the country that help train clergymen to respond to their parishioners' needs. What will they think of next?

I was encouraged to find the following courses being offered by my diocese's office for continuing clergy education.

Your Cry Room (two hours): A candid look at the abuse of parents — those who sit with children in the cry room, all of which takes place in the name of congregational courtesy. Ways to talk parents out of suing the parish after they claim they've personally caught the mumps, Russian flu and chicken pox in the cry room during the past three months. Field trip optional. Not recommended for seminarians.

Remedial Parking Lots (five hours): A basic course in interpersonal relationships and exit sign design. Highway marking cones, pavement paint and road barriers extra. Applicants screened according to size of parish parking lot.

Is There Life After Marriage Encounter? (three hours): Practical tips on getting two words in edgewise when talking with couples fresh off a Marriage Encounter weekend. Tips on head nodding and smiling sincerely.

Advanced Meeting Attendance (five hours): To be taught by seasoned pastors. This course will be a nuts and bolts treatment of how to attend three meetings simultaneously, how to sleep with your eyes open, and how to respond to questions you have not heard.

Spontaneous Prayer (two hours): A lab course focusing on memorization of short, spontaneous prayers — from grace to benediction. This course is required for persons planning to take the course called "Spontaneous Advice in the Parking Lot."

the Saints *by Luke*

POPE ST. MARTIN



MARTIN WAS BORN IN TODI, ITALY. HE CAME TO ROME AND WAS KNOWN FOR HIS GREAT LEARNING AND PIETY. HE WAS A NUNCIO TO CONSTANTINOPLE FOR POPE THEODORE I, AND SUCCEEDED HIM AS POPE ON JULY 21, 649. HE CALLED A COUNCIL AT THE LATERAN THE SAME YEAR, WHICH CONDEMNED THE MONOTHELITE HERESY AND CENSURED THE IMPERIAL DECREES OF HERACLIUS AND CONSTANS II. WHEN HIS CONDEMNATIONS WERE PUBLISHED IN THE EAST, CONSTANS, WHO WAS A MONOTHELITE, WAS FURIOUS AND SENT HIS MEN TO SEIZE THE POPE. MARTIN WAS ILL AND TOOK REFUGE IN THE LATERAN, BUT CONSTANS' SOLDIERS BROKE IN AND TOOK THE POPE CAPTIVE TO CONSTANTINOPLE BY BOAT, WHERE HE ARRIVED IN 653. HE WAS IMPRISONED FOR THREE MONTHS UNDER TERRIBLE CONDITIONS, WAS TRIED AND CONVICTED OF TREASON WITHOUT BEING HEARD AND SENT BACK TO PRISON FOR ANOTHER THREE MONTHS. HIS LIFE WAS SPARED AT THE PLEA OF THE DYING PATRIARCH PAUL AND HE WAS EXILED TO THE CRIMEA WHERE HE DIED IN 656 OF NEGLECT, STARVATION AND ILL TREATMENT. THE LAST OF THE POPES TO DIE A MARTYR. HIS FEAST IS NOV. 12.

Nueva biblioteca en el Seminario St. John Vianney

Por Prentiss Browning

La nueva biblioteca "Mary Louise Maytag" del Seminario Colegio St. John Vianney, en memoria de la generosa benefactora fallecida en 1978, fué dedicada por el Arzobispo Edward McCarthy la semana pasada con la asistencia de los obispos de Florida, Bahamas y Puerto Rico.

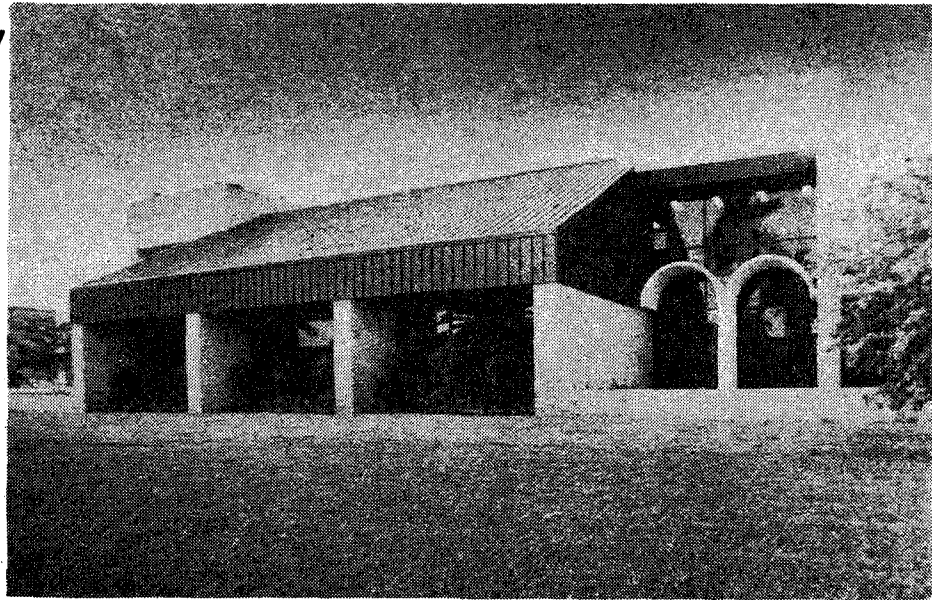
La nueva biblioteca de 20,000 pies cuadrados servirá a los seminaristas tanto como a los participantes en los diversos programas ministeriales de la Arquidiócesis. En sus dos plantas se alojarán las oficinas administrativas del Seminario-Colegio, las de la biblioteca, los archivos de la Arquidiócesis, un salón de conferencias y un total de 80,000 volúmenes. El nuevo edificio tiene un gran medallón de bronce del escultor G. Macri de Roma, con la efigie de la Sra. Maytag.

Los obispos asistentes fueron

Mons. W. Thomas Larkin y J. Keith Symons de St. Petersburg, Florida; Mons. Lawrence Burke, de Nassau, Bahamas; Mons. Enrique Hernández, de Caguas y Mons. Miguel Rodríguez de Arecibo en Puerto Rico; y los auxiliares de Miami, Mons. Agustín Román y Mons. John Nevins, quienes concelebraron la Eucaristía de Acción de Gracias presidida por el Arzobispo McCarthy en la capilla del seminario.

Durante la Misa el Arzobispo dijo que "en esta biblioteca se hallan todos los recursos para ayudar a resolver los básicos problemas y las interrogantes de la existencia humana; y aún más, tiene todo lo necesario para comunicarse con Dios en oración y para aprender mas acerca de El y de Su camino de amor y fe."

El rector del plantel, Rev. Padre Robert Lynch congratuló al Ar-



La nueva biblioteca del Seminario Colegio St. John Vianney dedicada a la memoria de la Sra. Mary L. Maytag, contendrá 80,000 volúmenes y una sala de conferencias. (Foto de Prent Browning)

zobispo por su celo en seguir el trabajo del fallecido arzobispo Carroll quien comenzó el seminario en 1959.

La dedicación fué el climax de tres días de celebración en St. Joh Vian-

ney adonde vinieron invitados los seminaristas del Seminario Mayor St. Vincent de Paul en Boynton Beach.

La antigua biblioteca será usada para ampliar el seminario menor.

Cumplió 15 años la Asociación Sacerdotal Hispana

La Asociación Sacerdotal Hispana acaba de cumplir quince años de existencia en la Arquidiócesis de Miami. Nació en Octubre 25 de 1966 como fruto inmediato del Concilio Vaticano II, que tanto se interesó por los grupos étnicos residentes en otro país que no es el propio.

Durante estos quince años muchos logros en el Apostolado Hispano se deben al impulso que recibieron de la Asociación Sacerdotal. Baste recordar la implementación de la Reforma Litúrgica en el idioma español, y la creación del "Misalito" con el Ordinario de la Misa y un buen repertorio de cantos en español el cual, por muchos años, dió unidad al apostolado litúrgico en todas las parroquias de la Arquidiócesis. El "Misalito" se publicó en 1968 y fué considerado en aquella época como el pionero en su género dentro de los Estados Unidos de América.

La Asociación Sacerdotal Hispana agrupa a todos los sacerdotes hispanos de la Arquidiócesis, actualmente sobrepasan bastante el centenar, fomentando entre ellos el espíritu fraternal y la ayuda mutua sacerdotal para un mejor desarrollo del apostolado hispano en la diócesis. La Asociación está integrada al Plan General de la Pastoral de la Arquidiócesis para implementar los programas arquidiocesanos de evangelización, tratando de alcanzar una mejor y más eficaz atención a los grupos hispanos.

El Excelentísimo Señor Edward McCarthy, Arzobispo de Miami y su

Vicario Episcopal Hispano, Monseñor Agustín Román, Obispo Auxiliar, son invitados a las reuniones mensuales; ellos, y el Senado de Sacerdotes, son informados de cualquier actividad o resolución tomada por los miembros de la Asociación.

La semana pasada, con motivo del 15to. Aniversario de la fundación de la Asociación, se celebró una reunión general en la Parroquia Corpus Christi en Miami. En el transcurso de esta reunión fueron renovados los cargos del equipo ejecutivo que formaban el P. José M. Paz, presidente; P. Rafael Pedroso, secretario y el P. Juan A. de la Calle, tesorero. La nueva directiva elegida es como sigue: P. José L. Hernando, párroco de San Benito, presidente; P. José L. Menéndez, Director de Pastoral Juvenil de la Arquidiócesis, secretario y P. Pedro Luis Pérez, párroco de Sta. Agueda, tesorero. También forman parte de la directiva el P. Gilberto Fernández, párroco de Sts. Peter & Paul como vice-presidente; P. Omar Huesca, de la Parroquia St. Hugh, vice-secretario y el P. José P. Nickse, párroco de St. Brendan, vice-tesorero.

Mons. Agustín Román, Obispo Auxiliar, asistió a la reunión, durante la cual se dió gracias a Dios por todo lo logrado en estos 15 años, en beneficio de los sacerdotes y del pueblo de Dios que se les ha confiado. Fué una reunión de reflexión, oración y convivencia fraternal. Se

recordó con cariño al fallecido Arzobispo Coleman Carroll, quien siempre se interesó por las actividades de la Asociación aceptando e implementando muchas de sus decisiones.

Hoy, la Asociación también cuenta

con el apoyo y el interés del Arzobispo Edward McCarthy, quien siempre ha demostrado un gran entusiasmo y preocupación por las urgentes necesidades de la constantemente creciente población hispana; un campo concreto y extenso de la Pastoral de su Arquidiócesis.

Nuevo Obispo auxiliar el P. Ricardo Ramírez

WASHINGTON (NC) — Su Santidad Juan Pablo II nombró nuevo obispo auxiliar de San Antonio, Tx. a un miembro del cuerpo del Centro Cultural Mexicano Americano en dicha ciudad cuyo titular es el Arzobispo Patricio Flores.

El anuncio fue hecho en Washington por el delegado apostólico en EE.UU., Arzobispo Pio Laghi. Este nombramiento aumenta el número de obispos hispanos en la nación a 14, de los cuales cuatro son titulares y diez son auxiliares.

El Padre Ramírez es hijo de trabajadores mexicanos migrantes nacido en Bay City, Tx. en Septiembre 12 de 1936, donde trabajaban sus padres y otros miembros de su familia. En esta ciudad hizo sus estudios primarios y secundarios y por invitación de los padres Basilianos, entró en la Universidad St. Thomas en Houston donde se graduó en 1959. Entonces fué a

Toronto, Canada, ingresando en el Seminario de St. Basil y despues viajó México para continuar sus estudios de teología en el Seminario Mayor. Fué ordenado en Diciembre 10 de 1966 por el Obispo John L. Morkouski de Galveston, Tx.

P. Ramírez ha servido en parroquias en el Canada, Detroit, México y tambien ha enseñado en varias escuelas de los padres basilianos y en el seminario de la diócesis de Tehuacán, México y ayudó en la edición de un catecismo para la diócesis.

El Padre Ramírez hijo trabajo de graduación en Educación Religiosa en la Universidad de Detroit y desde 1976 ha formado parte del Centro Cultural Mexicano Americano (MACC), donde se ofrecen programas de entrenamiento para sacerdotes, catequistas y ministros laicos que desean trabajar entre los hispanos.

Por qué los llamamos santos

Por José P. Alonso

El primer día del mes de Noviembre celebró la Iglesia Católica la festividad de Todos los Santos. Quizá muchos se pregunten quiénes son estos santos, por qué se le dedica a ellos un día especial del año litúrgico y por qué este escrito ya pasada la fiesta.

La Fiesta de Todos los Santos rinde homenaje a todos los cristianos que guardaron absoluta fidelidad a las promesas hechas en el momento de su bautismo, que en que podemos resumir diciendo que al aceptár el bautismo aceptaron a Jesús el Cristo, el hijo de Dios hecho hombre, que creyeron en sus enseñanzas y las practicaron renovando sus vidas hasta hacerse, individualmente, copia de la Vida de Cristo. No sólo amaron a Cristo sino que por El amaron a su prójimo; como el Maestro, no vinieron a que los sirvieran sino a servir a sus hermanos, porque todos los nombres y mujeres son hijos de Dios y por esta paternidad, hermanos. Siguió el camino de la Verdad y llenaron sus vidas de oración, único modo de estar unidos al Padre a través de Cristo; tan unidos y fieles a Cristo fueron que se unieron a El inclusive en el sufrimiento, dando miles y miles de ellos sus vidas por la fe cristiana.

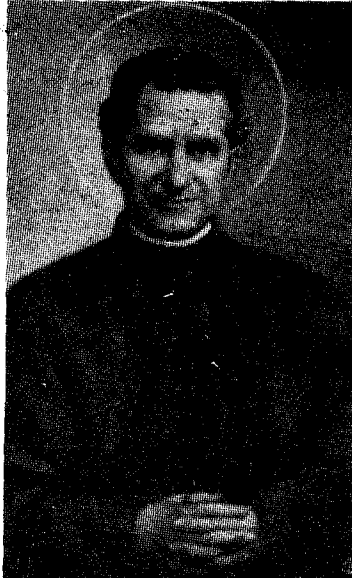
Y este dar sus vidas por su fe, por amor a Cristo, fue precisamente lo que hizo que el Evangelio se extendiera rápidamente; porque los paganos se sintieron atraídos hacia "una gente extraña que perdonaba a los que los torturaban y mataban mientras cantaban himnos de Gloria a su Dios."

Esta fiesta de todos los santos recoge en un día a todos aquellos santos que no tienen una fecha propia y a los millones que pasaron santamente por la vida sin haber dejado su nombre escrito en parte alguna. Porque es bueno que los cristianos sepan que hay millones de santos cantando en el coro celestial que nunca se conocieron en la tierra, pero Dios que lo sabe todo y lo ve todo los conoció y los llenó de gloria.

De aquí que la fiesta de Todos los Santos sea para nosotros un recordatorio de que también nosotros hemos sido llamados a la vida de santidad. Pero la vida cristiana de santidad no es un camino de rosas. Cristo no nos



Santa Barbara, muerta por su padre por amor a la Eucaristía.



San Juan Bosco, propagador de la Comunión frecuente.



San Lázaro, resucitado por Jesús, fué después obispo.

prometió un "jardín de rosas" sino uno con muchas contrariedades y hasta persecuciones. Lo afirmó muchas veces pero especialmente el sermón de aquel día sentado en el monte, que todos recordamos con frecuencia, y lo dejamos a un lado porque no se aviene con la vida moderna que tanto magnetismo ejerce porque es cómoda y descansada, libre de preocupaciones personales y peor aún, libre de preocupaciones hacia el prójimo.

Gracias a Dios queda entre nosotros "un resto" que es fermento de fe, "lámparas que se han puesto bien alto para que alumbren a todo el mundo." Un número de "santos" que aún viven pisando sobre las huellas de Cristo y haciendo en todo momento y lugar lo mismo que el hizo. Son los que hacen realidad aquella promesa del Salvador, hasta

que El vuelva para dar cumplimiento total a Su palabra, de "estar siempre con nosotros hasta el fin de los tiempos." Entonces ellos, ese número de santos que no aparecen en ningún almanaque, oirán a los ángeles del Señor anunciarles aquella otra promesa, la del Sermón de la Montaña:

"Bienaventurados ustedes que fueron pobres de espíritu (no quiso decir pobreza de bienes), que fueron mansos y humildes de corazón (como lo fué Jesús), ustedes que sufrieron injusticias y que fueron pacíficos de verdad (no usaron la violencia para pedir paz), ustedes que tuvieron misericordia y la pusieron en acción en favor del que padecía, y bienaventurados los que por seguirme a Mi y enseñar lo que Yo les enseñé sean perseguidos y sufran insultos y todo género de mal; alégrense porque así persiguieron a los profetas y a mi me

Crucificaron. Y regocijense porque con Mi Cruz vencí al mundo y destruí la muerte para que ustedes puedan gozar conmigo, junto a Mi Padre de Su gloria y de Su vida eterna."

Todo esto, ya pasada la fiesta de Todos los Santos, porque nuestra condición humana nos hace olvidar una semana después, lo que en la emoción del día reconocimos como "verdad" y hasta nos propusimos ponerlo en práctica y lo que hemos dicho varias veces en nuestra sección sobre la vida de los santos, que se publica para que leyéndola comprendamos que debemos imitarlos, haciendo lo que ellos hicieron; es decir imitarlos en su amor a Dios y a Jesús Eucaristía, recibiendo el Santísimo Sacramento (Su Cuerpo y Sangre); y sobre todo, uniéndonos a El en su amor a toda la humanidad amando al prójimo como nos amamos a nosotros mismos.

Porque los santos no quieren nuestra devoción si no la ponemos en quien les dió a ellos el poder de ayudarnos en nuestras súplicas. Los santos de nuestra devoción quieren ser sólo instrumentos para que amemos a Jesucristo y nos entreguemos a El con amor y confianza como hicieron ellos en vida. Visto así, a las claras, el que venera a un santo y se olvida de Cristo, olvida a Dios, no tiene verdadera fe, seguro su fe es egoísta y materialista y el santo a quien le pide poco ha de agradecerse. Y si algo consigue de lo que pide, chances hay de que haya sido producto de la casualidad y no de la intervención del Santo, quien nada puede hacer sin la voluntad de Dios. Y fuera de esto, tenga cuidado de su alma, que hay quien da pero cobra muy caro los favores.

Reflexiones después de un 'retiro hogareño'

Muchas veces olvidamos que "acción" viene de "actuar" y también olvidamos que se relaciona con "ACTOR," o sea el que actúa en el teatro y también solemos olvidar que nuestras acciones no son más que éso, un "actuar" en el gran teatro de la vida.

Santiago nos dice en su hermosa carta que el que actúa sin fé, es como el hombre que se mira en un espejo y olvida luego su fealdad, o lo que debía corregir, porque también olvidamos que dar al prójimo un semblante sereno, debería ser parte de nuestra actuación. La fé sin obras y las obras sin fé, fué tema muy controversial entre protestantes y católicos, en los tiempos en que se peleaban... Hoy no se pelean, sino que juegan a que son hermanos,

sin todavía serlo, pues la fraternidad humana, o sea la igualación de malos y buenos en dos campos, convertidos en uno, está todavía lejos.

Las olas embistiendo a la rocas, también actúan, pero con sinceridad, de mutuo acuerdo, y del choque sale el mar más mineralizado, y la roca más suavizada.

Tal vez sería bueno que observáramos más al mar... Sobretudo los que vivimos en Miami. Porque el mar es un gran maestro.

Podríamos emplear algunos minutos del día, realizando la acción más importante: contemplar al joven carpintero que hizo caminar a Pedro sobre las aguas y calmó una noche tempestuosa, aciclonada... e hizo que la luna volviera a reflejarse sobre las aguas calmadas... Esto es muy

importante, pues generalmente no sabemos poner límite a nuestra acción y ésta inunda nuestra vida y muchas otras más como un ras de mar.

María también sería un buen objeto de acción contemplativa... Ella llevó en su seno, por obra del que fecundó las primeras aguas, al Hijo de el que puso límite a los mares, El mismo que calmó las aguas agitadas.

Vale la pena contemplar y seguir las huellas del Nazareno y su Santísima Madre.

Esa sería la acción por excelencia.

Acuerdan ayudar al nuevo Centro Pastoral

Un grupo de dirigentes hispanos de Miami se reunió con el Arzobispo McCarthy para manifestarle el acuerdo tomado entre ellos de encabezar una campaña para recaudar fondos que ayuden a pagar los costos del nuevo Centro Pastoral Arquidiocesano.

Son miembros del Comité el Dr. Moisés Hernández, Alberto Alejandro, Maurice Ferré y José Arriola, Sr.

CAUSAN COMUNISTAS CIERRE DE UNIVERSIDADES

Colombia (NC) — Las autoridades clausuraron la Universidad de Antioquia para investigar los motines que causaron la muerte de la monja inválida Sor Carmen Cañaveral López y las quemaduras de su primo el P. Luis Cañaveral que trató en vano de rescatarla del vehículo incendiado

con bombas molotov; las llamas y las piedras de los estudiantes se lo impidieron. El ministro de educación Carlos Albán Holguín cree que "fueron grupos anarquistas infiltrados." También está cerrada la Universidad Nacional en Bogotá — juntas tienen una matrícula de 36,000

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Buró Católico conmemora 50 años

El Buró Católico de Servicios está conmemorando su 50 Aniversario de servicios a la comunidad y con tal motivo tienen planeado los siguientes eventos.

Noviembre 8, 1981. Misa trilingüe en la Catedral de Santa María a las 9:30 a.m.

Noviembre 9 al 13. "Semana de Casa Abierta" en todos los programas. Muchos eventos tendrán lugar en cada centro: exposiciones de arte, excursiones y presentaciones.

Como culminación de los eventos habrá un coctel-buffet en el Biltmore Country Club Restaurant el viernes 13. Una banda de jazz amenizará el buffet y el baile. Las invitaciones están disponibles en la Oficina de Relaciones Públicas del Buró Católico. El público está invitado a participar de estos eventos.

Para más información llamar a Marie Salazar al 754-2444.

Grandioso Festival en Santa Cecilia

La Parroquia de Santa Cecilia celebrará la festividad de su patrona con un grandioso festival comenzando el jueves 19 de Noviembre y extendiéndose hasta el domingo 22.

El jueves 19, antes de abrir el festival, habrá una procesión a las 6:30 p.m. seguida de la Solemne Misa concelebrada. Después de la Misa dará comienzo el festival hasta las 12 de la noche.

El viernes 20 el festival será abierto a las 6 p.m. hasta las 12. El sábado desde las 4 de la tarde hasta la medianoche y el domingo de 12 del día a 12 de la noche.

Habrán gran variedad de atracciones y kioscos con comidas hispano-americanas y americanas y muchos juegos y aparatos mecánicos que harán la delicia de los concurrentes.

El festival tendrá lugar en 1040 W. Calle 29, Hialeah.

La entrada es gratis y los tickets para las distracciones pueden adquirirse en las taquillas.

Orquesta Filarmonica Juvenil CARMEN NAPPO

North Miami Beach

Para AUDICIONES

llamar al teléfono 238-1799 en Dade.
En Broward: 981-7662.

Ensayos los domingos por la tarde.

Se necesitan violinistas y otros instrumentistas.

GRATIS Programa de cuerdas establecido para niños.

El festival de Corpus Christi tendra 'de todo'

Tendremos de todo en el festival de este año; año; Dicen los organizadores del Gran Festival de Corpus Christi 1981 cuando comienzan a enumerar las variadas atracciones que encontrarán los asistentes a los terrenos de la parroquia durante los días 12, 13, 14 y 15 de Noviembre comenzando el jueves y el viernes y sábado, días 12, 13 y 14 de 6 a 11 p.m. El domingo 15 de 12 a 11 p.m.

El Padre José Paniagua, párroco de Corpust Christi, desea que todos

Habrán tres grandes premios: el primero un automóvil Thunderbird del año, el segundo \$1,000 y el tercero \$500. Los tickets para los regalos se adquieren en la parroquia Santa Cecilia y para información deben llamar al teléfono 885-4614.

El Padre Maximiliano Ordaz invita a todos a divertirse mientras ayuda a construir la nueva iglesia con el producto del festival.

CRISIS EN SEMINARIO POR TENSION POLITICA

Managua (NC) — El P. Canuto Barreto, rector del Seminario de Managua, renunció invocando lo que llamó "las tensiones en la iglesia por impacto de las cuestiones políticas y religiosas" provocadas por la revolución y que afectan a los 21 seminaristas profundamente. Tres monjas en la administración, mexicanas como él, también renunciaron. Un funcionario arquidiocesano dijo que se trata de un simple cambio de equipo.

Sanación en el Espíritu Santo

La Comunidad La Vid y la conferencista Hna. Georgina Gamarra te invitan a recibir sanación en el Espíritu Santo.

FECHA: Sábado 14 de Nov. de 9:00 AM a 7:00 PM, Domingo 15 de Nov. de 9:00 AM a 7:00 PM.

LUGAR: Antigua Iglesia de Saint Brendan, 8745 S.W. 32 St., Miami, Fla. Finalizando con la Santa Misa.

los feligreses estén informados sobre el festival y su horario y que no se pierdan la oportunidad de disfrutar de la distracciones mientras ayudan a la parroquia a realizar sus obras.

Gozarán con los "rides," juegos, sorpresas, música, comidas puertorriqueñas, cubanas y americanas y como broche de oro el sorteo de un Ford Scort 1982 y tres valiosos premios adicionales.

Para informes pueden llamar a la parroquia, 635-1331.

Carta a mis hijos

Por Elaine Marrero Syfert

Mis queridos hijos,

Les escribo estas líneas para compartir con ustedes las sorpresas que recibí en mi viaje a Wisconsin la semana pasada.

Antes que nada quisiera decirles que me será muy difícil olvidar la belleza de un otoño en el norte de los Estados Unidos. Quizás porque siempre he vivido en un país cálido, tenía la idea de que el color preferido de Nuestro Señor era el verde, y cual no sería mi sorpresa al darme cuenta que el amarillo es también Su color predilecto; y el gris y el rojo. Unos árboles con sus hojas magenta y amarillo brillante y otros con sus fresas rojas como rubíes, me daban la impresión de un joyero lleno de piedras preciosas. En ésta contemplación reconcí las manos del Señor, como El toca cada uno de estos árboles y los cambia año tras año; y como nos llama para que nosotros también cambiemos, quizás en una forma más simple, pero día a día y año tras año.

En esos días que pasé por el norte, tuve la oportunidad de reflexionar en las fases de nuestras vidas que hemos podido cambiar, y en aquellas que todavía necesitan mejorar. Y fué en esos momentos de tranquilidad cuando sentí más nostalgia por ustedes; recordando cuánto disfrutamos juntos, especialmente la hora en que nos sentamos todos a la mesa por la noche y, después de dar Gracias, compartimos unos con otros cómo en el curso del día hemos sentido en algún momento la presencia del Señor.

En esa espiritualidad de nuestra familia reconocí cómo, desde el día que ustedes nacieron, su padre y yo hemos hecho todo lo que ha estado a nuestro alcance para prepararles para que algún día sean hombres y mujeres responsables; pero también reconocemos que hemos pecado preocupándonos más de la cuenta de las visitas al dentista, de lo que aprendían en el colegio y de las notas que recibían. Pensábamos que con una buena educación los protegíamos de los peligros que pueden correr en el mundo, y en mas de una ocasión, nos hemos desviado de lo que realmente es importante, el inculcarles que se amen unos a los otros profundamente.

Nuestro Padre Celestial nos los ha prestado a ustedes cuatro por 18 ó 20 años, más o menos, y nosotros creemos que lo que El ha tratado de inspirarnos es que les demos a ustedes la oportunidad de querer como LLOYD y yo nos queremos, de comprender cuánto ustedes son queridos y que al mismo tiempo reconozcan cuánto amor hay en sus corazones.

A El le ruego que, al regreso a nuestro Miami tropical, y al contemplar nuestros árboles verdes como esperanza, recuerde que en Wisconsin el colorido de los árboles me hizo comprender la necesidad de hacer cambios en mi vida que los pueda preparar a ustedes, mis queridos hijos, para comprender y vivir el mandamiento que Jesús nos dió, "Aménse unos a otros como yo los he amado" (Juan 13:34).

Con todo mi cariño, Mami

Se reúnen en St. Brendan Ciudadanos Mayores

El pasado martes 27 de Octubre el grupo Jóvenes de Corazón de la Parroquia St. Brendan invitó al grupo de St. Timothy y al de Little Flower a una reunión de unidad en el salon parroquial de St. Brendan.

Asistieron 100 en total y la reunión comenzó puntualmente a la 1 p.m. La Hna. Barbara Jean, directora espiritual del grupo, saludó a los asistentes y les agradeció su presencia. Inmediatamente la Sra. Clare Gregory, presidenta del grupo de St. Brendan, abrió la sesión cantando todos el tema-oración de los Jóvenes de Corazón de St. Brendan.

Siguió un concierto de canciones dirigidos por Mrs. Henrietta McCall y después tuvieron varios juegos donde todo participaron, un recital de poesías y concurso de disfraces ya que, por la cercanía de halloween, muchos vinieron disfrazados. Hubo premios también y fueron ganadoras Margaret Zemlock y Peggy Hayes.

El almuerzo consistió de sandwiches, cake, pies, snacks, jugo y café cortesía del grupo de St. Brendan.

La anfitriona fué la Sra. Clare Gregory asistida de las oficiales del grupo, Sras. Agnes Gill, Isabelle Harnett, Henriette McCall y Kathryn Burns.

Cerca de las 5 se dió por terminada la reunión y la hermana Barbara Jean dirigió el tema-oración de Jóvenes de Corazón como clausura.

La Sra. Gregory confía que esta reunión florecerá en el futuro teniendo otras reuniones para la Unidad de los Ciudadanos Mayores.

Encuentros Familiares 88

Como se ha anunciado, el próximo día 14 y 15 de Noviembre, celebraremos nuestro ENCUENTRO FAMILIAR #88, éste será el primer Encuentro Familiar en el nuevo Colegio de Belen, 500 S.W. 127 Ave.

Deseamos dar a conocer el cambio de local a la comunidad latina de Miami, ya que de Noviembre 15 en adelante todas nuestras actividades serán en el nuevo Colegio de Belen.

Los ENCUENTROS FAMILIARES y el Padre Florentino Azcoitia SJ. su Director Espiritual, tienen el gusto de invitarlos a todos a la Misa Familiar Comunitaria, en el nuevo Colegio de Belen, el Domingo 15 a las 6 de la tarde. Recuerden, el Colegio de Belen está situado en 500 S.W. 127 Ave.

Señales de persecución a la Iglesia los ataques a monjas

Recientemente han sido víctimas de horribles crímenes tres monjas radicadas en lugares distantes uno de los otros. Dos de los casos parecen cometidos con el mismo propósito, el otro según indicios por motivaciones políticas; al menos ésta es la impresión que han querido presentar los medios y las autoridades.

El primero de los casos, Octubre 10, fue el ataque a una monja de las Hermanas de la Caridad cuyo nombre no se ha revelado, con nueve años de constantes y dedicados servicios a los pobres de East Harlem en la ciudad de New York. Fue brutalmente golpeada, violada y marcada con mas de veinte cruces hechas en su piel con la punta de un cuchillo, como dejando prueba del odio a la religión de los dos criminales (hay ya dos sospechosos detenidos).

El segundo caso, Octubre 15, es el asesinato de una monja paralítica que murió cuando el vehículo en que viajaba fue atacado durante una revuelta Colombia por un grupo de "estudiantes encapuchados" que lanzaban bombas incendiarias. El Padre Luis Cañaverall, que conducía el vehículo, resultó con graves quemaduras pero salió vivo del ataque, y no pudo hacer nada para salvar a la monja porque cuando lo trataba fué atacado con un barraje de piedras y cocteles molotov.

Se cree que los llamados "estudiantes" son un grupo de terroristas anarquistas infiltrados en la universidad.

El tercer ataque contra una religiosa fue cometido en Oct. 31, a las 4 a.m. en Amarillo, Texas, contra una monja de 76 años de edad. La religiosa fue también brutalmente golpeada, violada y estrangulada. Ya en Julio pasado hubo un crimen similar en la zona cuya víctima fue



Max Lindeman, de 23 años, de New York, usa una bolsa de papel para ocultar su rostro es internado en una estación de policía en Harlem, acusado del ataque a la monja de la Caridad.

una mujer muy activa en programas de la Iglesia. Al principio no se creyó que el motivo antirreligioso fuera la

causa del asalto a esta inocente señora, pero la muerte y violación de la monja parece unir ambos casos a

algún malvado enemigo de la fe. La hermana Tadea Benz, natural de Suiza, ha vivido más de 30 años en los EE.UU. En 1930 entró en el convento franciscano María Inmaculada en Marbach, Suiza y partió en misiones a Colombia en 1933 donde hizo sus votos religiosos. En 1937 vino voluntaria a Nuevo México para yudar a los seminaristas mexicanos que venían al Seminario Montezuma recién abierto, debido a la persecución religiosa que se había desatado en su país. Ella se dedicó a las labores domésticas del seminario hasta 1944 cuando fue trasladada al Convento St. Francis en Amarillo, Tx.

No importan las causas ni quien cometió los crímenes, que no son los únicos, a estos hay que sumar los muchos ataques y robos contra templos, sacerdotes y religiosos que se han sucedido en los últimos años haciéndose más frecuentes, al parecer por la actitud religiosa de perdonar al enemigo. Actitud que públicamente testimonió Juan Pablo II respecto al terrorista que intentó asesinarle.

La Iglesia hoy no tiene enemigos religiosos porque a causa del sentimiento ecuménico que envuelve en la actualidad a los distintos credos la hostilidad religiosa ha desaparecido y con ella los fanáticos que la promovían. Sin embargo la iglesia sigue contando con numerosos enemigos antirreligiosos, solapados, traidores que usan la emboscada y la oscuridad para hacer con la iglesia lo mismo que hacen con los pobres pueblos que rechazan su política de promesas que luego, si alcanzan el poder, convierten en esclavitud, más hambre y sacrificios como es el caso típico de los países sojuzgados por el comunismo en Europa, Cuba y ahora Nicaragua.

"Hogares de Fe" en la parroquia Natividad

Por Mimi Reilly

Ya Halloween pasó, con los disfraces y caramelos, y ahora llega Noviembre con las tensiones y las ansiedades que las fiestas de Navidad nos hacen sentir.

Para el fin de semana antes de "Thanksgiving," el Family Enrichment Center ha planeado algo muy especial que tendrá lugar el Sábado 21 de Noviembre en la parroquia de Nativity, en Hollywood. Vamos a tener un día de celebración para el Ministerio de Vida Familiar en la Arquidiócesis cuyo tema será "Familias: Hogares de Fé."

La jornada comenzará a las 8:30 a.m., hora para inscribirse, y a las 9:15 de la mañana el orador Dr. William McCready, Sociólogo Católico de Chicago, Illinois, comenzará su presentación en "Familias: Hogares de Fé."

Terry y yo conocemos a Bill desde hace varios años; es un orador muy ameno y con un vasto conocimiento de nuestras familias católicas y de la vida parroquial. Es una gran oportunidad el poder escuchar a Bill en nuestra Arquidiócesis.

El día consistirá de los siguientes talleres:

1.-Dra. Cecilia Alegré hará su presentación en "Cómo tratar las tensiones familiares."

2.-Reverendo James Fetcher y la Hermana Mary Tindel, tendrán su presentación en "Liturgias para las familias, manteniéndolos despiertos."

3.-Reverendo Thomas Foudy, hablará de la "Moralidad Cristiana para las familias de los 80."

4.-La Sra. Myrna Gallagher, hablará sobre la "Televisión, el miembro más importante de la familia—para bien y para mal."

5.-El Dr. Richard López, nos ofrecerá, "Hablandole al adolescente de Sexualidad."

6.-Dra. Mercedes Scopetta y el Padre William Sheehan, "Liderazgo, técnicas y habilidades de gran importancia."

7.-La Familia Tomonto — Bob, Irene, Patrice, Kristen y Melissa, hablarán de "Espiritualidad en la familia."

8.-Rev. James Vitucci y Sister Conleth Brannan, hablarán de "Las per-

sonas incapacitadas y las familias."

9.-Rev. Mario Vizcaíno, hablará de "Espiritualidad en el matrimonio."

10.-En español solamente, Rev. Angel Villaronga, O.F.M., hablará de "La familia: célula de la Iglesia." Este taller será por la mañana y el Padre Mario Vizcaíno y la Dra. Alegré lo ofrecerán, también en español, por la tarde.

Son tantas las opciones que va a ser difícil escoger un taller por la mañana y otro por la tarde.

La Misa, antes de almuerzo, será celebrada por nuestro Arzobispo; habrá tiempo para mirar los libros que vamos a tener a nuestra disposición y también para escuchar el coro de la parroquia Visitation, que nos deleitará con algunas canciones.

Por la tarde, después de los talleres, el Dr. McCready cerrará la Conferencia con una charla que terminará alrededor de las 4 de la tarde. Todos aquellos que estén interesados en las "Familias" están invitados, así como todos los que toman parte en algún movimiento u apostolado en la Arquidiócesis. El día va a ser algo fantástico

Si desea atender el precio será de \$7.00 sin el almuerzo y de \$10.00 incluyéndolo. Pueden llamar al Family Enrichment Center si desean más información y también para inscribirse. El teléfono es 651-0280. Que tengan todos un Noviembre feliz, y esperamos verles en la Conferencia de Ministerio de Vida Familiar, "Hogares de Fe."

OLVIDO LO DE 'AL CESAR LO SUYO Y A DIOS LO QUE LE PERTENECE'

Richmond, Va. (NC) — Durante la convención nacional de Pax Christi, movimiento pacifista internacional. Mons. Thomas Gumbleton, obispo auxiliar de Detroit, habló de los méritos de dirigentes religiosos que se oponen a la carrera armamentista nuclear, "como pide el evangelio: perdón, amor y paz, contrarios a la violencia." Citó al arzobispo de Seattle, Mons. Raymond Hunthausen, quien sugirió a sus compatriotas que no paguen impuestos en protesta contra el armamentismo.

50 years of service

Catholic Service Bureau

A frail old woman walks a lonely corridor. She falters. A younger woman takes her arm. They walk together.

A drug addict stumbles on a filthy sidewalk. A young man helps him up.

A frightened child enters a classroom full of other children he does not know. He turns back. A teacher calls him by name and reaches out her hand.

A pregnant young woman, confused and scared, rings a doorbell, her last hope. Another unwed mother answers. They smile.

People helping people. That's what the Catholic Service Bureau has meant for 50 years. A helping hand, a chance for a new life.

From a one-person office in downtown Miami in 1931, the agency has mushroomed into a complex organization responsible for more than 40 social service programs covering the entire Archdiocese of Miami.

Last fiscal year alone, the CSB served 29,982 people through programs listed in this section. This week, in celebration of its 50th anniversary, the staff of CSB invites you to visit these programs and become personally involved. Meet the program administrators and the clients they serve. Refreshments and tours will be given throughout the week.

For an appointment to visit or more information, call Marie Salazar at 754-2444.



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The **VOICE**

25c

Special section
November 6, 1981

CSB: Serving Broward 22 years

Special from the Catholic Service Bureau

Since 1958, Catholic Service Bureau has provided social services to Broward County residents. Originally, the agency provided services for unwed mothers and adoption. However, over the years, as the needs of the Broward community changed, so have the services.

At the present time the Agency is offering the following counseling services:

- **Adoption** — Seek to provide permanent homes for children who are legally free for adoptive placement.
- **Pregnancy Counseling** — Provide counseling to married and unmarried persons who are experiencing a problem in coping with the social and economic stress that arises during

pregnancy. Free pregnancy tests are performed.

- **Family Counseling** — Professional counseling is made available to assist those with marriage problems, difficult parent-child relationships and individual personal adjustment problems. Group counseling is also available.

- **Emergency Services** — For those who find themselves in a crisis situation, a counselor is available to help with immediate needs.

- **Counseling to the Elderly** — Guidance is available to help the elderly in their personal adjustments and family relationships. We offer assistance in making special care or placement plans and also have outreach services.

In addition, the Agency can provide information on many other

social services available throughout Broward County and still more under the Archdiocese of Miami.

All of the above services are located at the Catholic Service Bureau, 1300 South Andrews Avenue, Fort Lauderdale, telephone 522-2513.

Two outreach offices have also been opened, one in the northern area of the county at St. Ambrose Church, 353 SE 12th Avenue, Deerfield Beach, telephone 428-5281; the second at Nativity Church in the new Fr. Hugh J. Flynn Family Center, 5220 Johnson Street, Hollywood, telephone 981-4531. Counseling services are also offered a half day per week at St. Helen's Church, 3440 W. Oakland Park Boulevard.

PARISH/COMMUNITY Services is another program recently begun by

CSB. This program is aimed at stimulating a partnership between Catholic Service Bureau and the parishes of Broward County in order to coordinate the resources of Broward's network of social services and to promote a social ministry on the parish level which emphasizes the use of volunteers and opportunities for personal service.

Catholic Service Bureau is funded by the Archbishop's Charities Drive, United Way of Broward County, service fees and donations. Also, federal funds are received under the Older Americans Act through the Area Agency on Aging and the State of Florida, which provides funds under Community Care for the Elderly through the Department of Health and Rehabilitative Services.

Helping families

Catholic Family and Children's Services

Special from the Catholic Service Bureau Catholic Family and Children's

Services, formerly known as the Miami Regional Office of Catholic Service Bureau, Inc., is one of 40 pro-

grams administered under the auspices of Catholic Service Bureau, Inc., and sponsored by the Ar-

chdiocese of Miami.

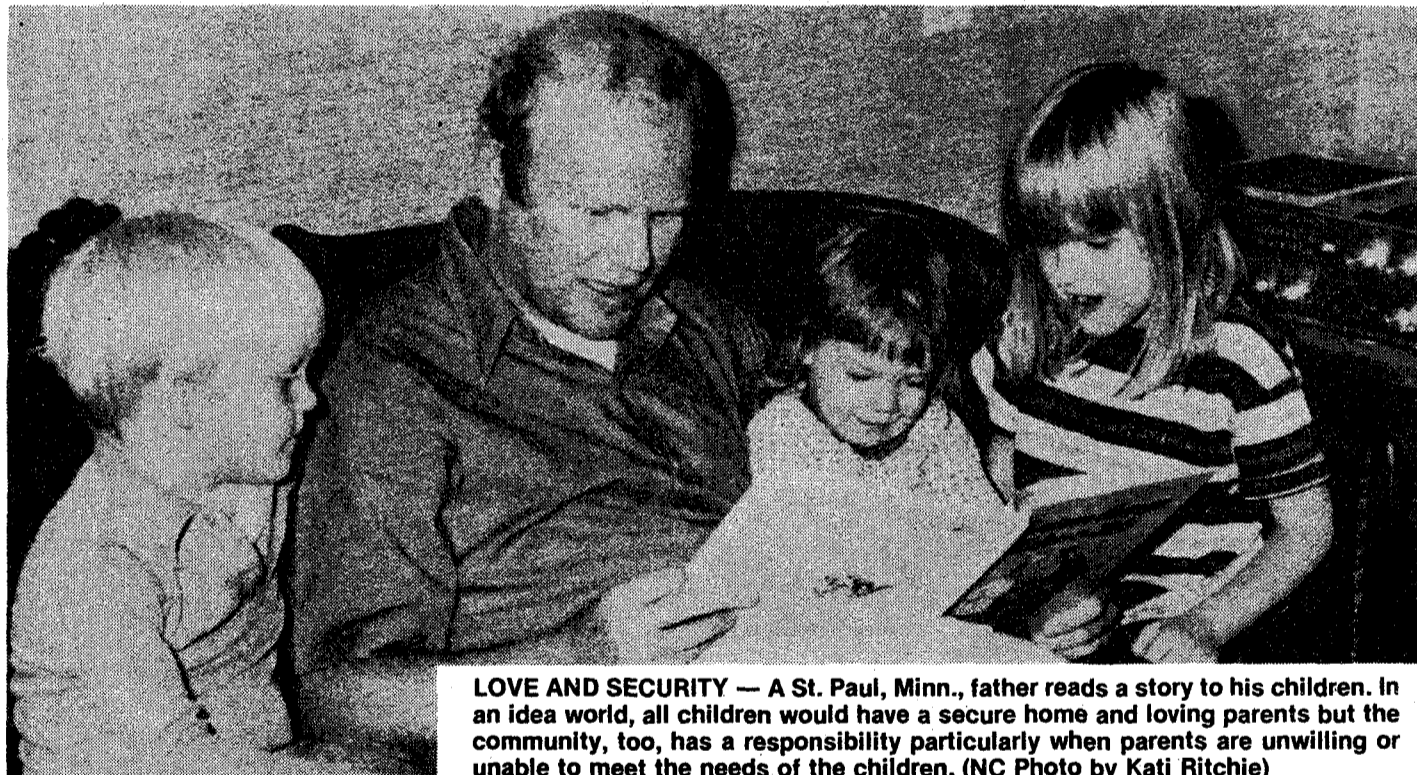
The program's new name more accurately reflects the services offered which emphasize the importance of the well-functioning family as the basic foundation for human development.

LOCATED ON the fourth floor of the Village Professional Building at 9345 N.E. 6th Avenue in Miami Shores, the agency's staff, consisting of professional counselors and social workers, offers a wide range of services which include:

- Professional counseling to families, couples, and individuals who are experiencing relationship and communication problems;
- Support services for the separated, divorced and widowed;
- Instructional seminars in parent-child relationships and couple communication;
- Psychological testing and evaluation;
- Child adoption services, including pre-adoption and post-adoption counseling;
- Crisis intervention;
- Information and referral services.

Referrals for services are received directly from individuals seeking service or from parishes, other Archdiocesan agencies, persons representing various professions and from numerous other sources throughout Dade County.

Several outreach counseling offices have been established making services more accessible to clients. These include offices in Perrine, Coral Gables and Little Havana. For more information or to make an appointment, call 758-0024 and ask to speak to an Intake Worker.



LOVE AND SECURITY — A St. Paul, Minn., father reads a story to his children. In an idea world, all children would have a secure home and loving parents but the community, too, has a responsibility particularly when parents are unwilling or unable to meet the needs of the children. (NC Photo by Kati Ritchie)

Catholic Spanish Center took brunt of Cuban influx

Special from the Catholic Service Bureau

In order to provide assistance to Spanish-speaking newcomers to Miami in 1959, Archbishop Coleman F. Carroll founded the Centro Hispano Catolico. Since that time, more than 900,000 needy persons have been provided with help in one form or another.

The Centro received the full brunt of the Cuban Refugee influx about nine months after its opening, and for almost ten years, about 90% of its clientele were Cubans and about 10% were from other Latin countries. There has been a slow but steady stream of new families.

The American Dominican Sisters staffed Centro Hispano Catolico from its beginning until the end of July 1971; the Sisters of Social Service from the Diocese of Buffalo, N.Y. have been in this service since then.

SINCE ITS OPENING, the Centro has rendered essentially the same services to the poor and needy; counseling, information and referral, medical clinic, dental clinic, home visits, job finding, distribution of clothing, food, and layettes. In recent years special attention has been focused on the needs of the elderly who live in and around the downtown area.

Since 1974 Centro Hispano served as a food site for the Little Havana Activities Center which is funded by United Way. One hundred-and-forty-five elderly enjoy hot meals during the week days and more recently a box lunch to take home for the evening meal. Educational and recreational activities are provided daily and from time to time excursions.

In 1979 some services were phased out and the entire focus was placed on serving the elderly.

This year through H.R.S. funding a Day Care for Cuban/Haitian Elderly Entrants was begun. The new Program allows for 25 participants.

See
our classifieds
page 21

In Palm Beach: Here to serve

Special from the Catholic Service Bureau

The Palm Beach Regional Office of the Catholic Service Bureau offers a variety of social services. Location at 900 54th Street in West Palm Beach, the office's services to people in Palm Beach and Martin Counties now include guardianship for the elderly and a new Health and Rehabilitation Services funded refugee social adjustment program.

THE AGENCY established the need for the guardianship service three years ago and since that time has maintained an active guardianship caseload. The program is designed to assist the elderly when declining physical and psychological abilities interfere with the individual's ability to function independently.

As a rule, those in the program have no family or friends who can act as guardians and due to limited resources are not able to obtain the service privately.

Local attorney Andrew F. O'Connell has acted as consultant to the agency in the development of this service which is unique within the social service community of Palm Beach County.

With the influx of Haitian refugees into the area, a new set of human problems arose which required quick action. Catholic Service Bureau was able to negotiate a contract with HRS to provide outreach social services to the Haitian population. Social adjust-

ment has become the main thrust of this service.

A bilingual staff works with the refugees in helping to obtain employment, housing, health care and education. In one year, the program has assisted approximately 4,000 individuals to become self-supporting and self-reliant. The staff of the refugee project is stationed at HRS sites in Delray, Belle Glade, West Palm Beach and Fort Pierce.

WHILE NEW human service needs surface and must be addressed, Catholic Service Bureau has an ongoing array of social services available to those living in Palm Beach and Martin counties. Included are

- Adoption studies and placements;
- Temporary foster care for children awaiting placement;
- Counseling — marital, individual and family;
- Supportive counseling and planning for the elderly;
- Emergency environmental assistance. The Woman's Auxiliary of CSB plays a vital role in rendering this service.

Recognizing that each parish in the region has its own social service needs the agency has made a commitment to be more responsive to those needs in ways that parishes may find useful.

Next year, CSB plans to develop a parish outreach component which will help parishes in their emerging

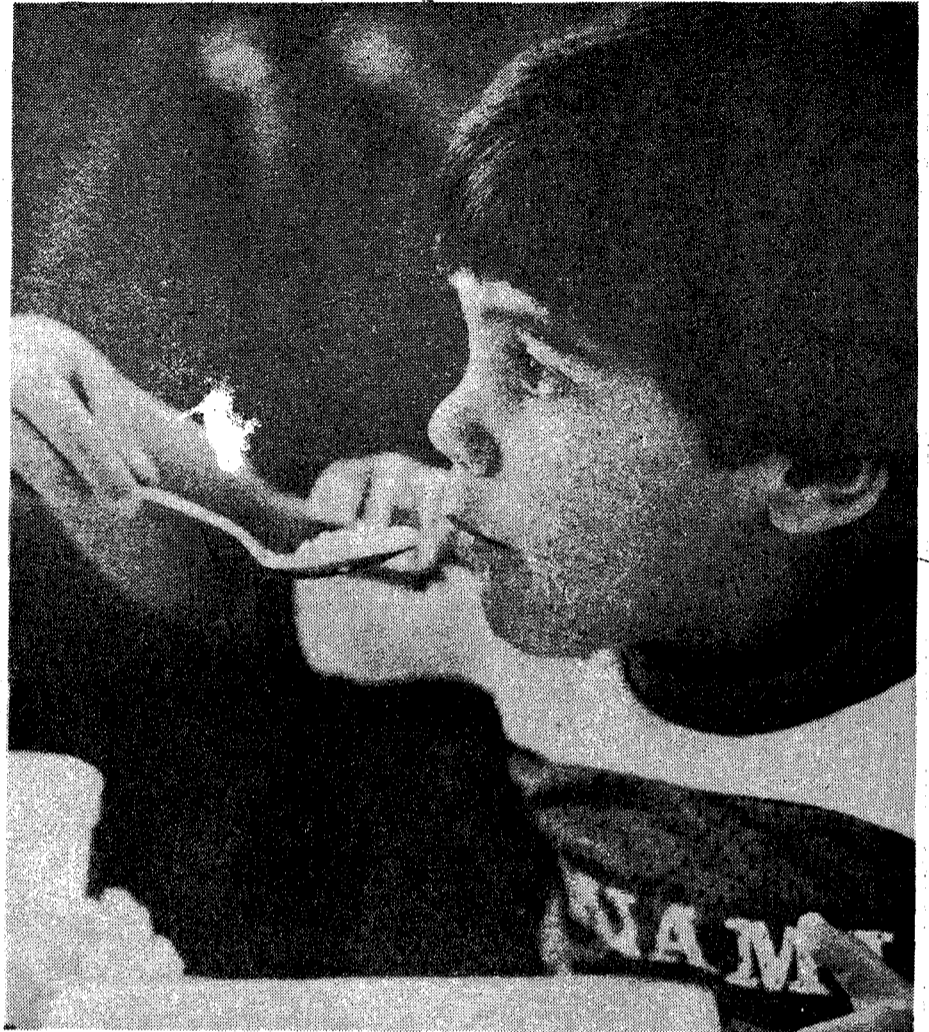
social ministry endeavors.

The role of the Regional Board in charting the course the agency takes in meeting human needs is tremendously important. Through the board, priorities are established and programs developed and implemented.

The officers of the Palm Beach

Regional Board for next year are: John Oliver, president; Patrick Massa and Mary Ann Maraist, co-vice-presidents; Donna Mahoney and Isabella Arden, co-secretaries; and Thomas Workman and Esther Hartman, co-treasurers.

For further information on CSB in the Palm Beach region, call 842-2406.



Children are fed nutritional meals at all CSB day-care centers.

10 years of service to Delray children

Special from the Catholic Service Bureau

The Delray Child Development Center, located in rural Delray Beach, is now in its 12th year of service to the farm workers, migrants and low-income population of the area.

Sister Francis O'Neill, director of the center since 1973, has the guidance and support of the center's Advisory Board of Directors, whose officers are: President, Tom

Woolbright; Vice-president, Gerald Sweeney; and Secretary, Marie Foley.

The program is funded by the Archdiocese of Miami, federal Title XX funds and the Child Care Food Program. It can serve up to 100 children.

THE FOUNDING purpose of the center, to serve children of migrant farmworkers in the West Delray Area, had to be modified to include other low-income families because of the area's growth. Most farming

areas have been developed into housing projects and shopping malls.

The center is now serving children whose parents are working, in training programs or incapacitated. The pre-school program provides opportunities for the children to learn about themselves, others, and the world around them. A variety of materials are combined with community resources to contribute to the physical, emotional, intellectual

and social development of the child.

The curriculum provides basic pre-school experiences in music, drama, puzzle-solving, story-telling, arts and crafts, and activities related to the home and environment.

The children have many opportunities to socialize with each other and to choose free play activities. They are served breakfast, lunch and an afternoon snack. Field trips also enhance their experiences.

Retarded taught independence at Center

Special from the Catholic Service Bureau

Since its beginning in 1964, the Marian Center for the Developmentally Handicapped and Mentally Retarded has provided to all who have attended the dignity that comes from the concept that we are all children of the same Father.

Self-worth develops and self-reliance grows in this environment of beauty and order where a high standard of quality teaching and training exists. Experiences of success are routine and pride in personal appearance becomes a daily habit.

A FULL program for all school-age mentally retarded is offered including training in basic living skills and academic education according to



Sisters help the retarded at the Marian Center.

the ability and needs of each child.

Current residential services offer a like-home setting for 20 students who live too far away to commute daily or, for some other special reason, need to live at the school.

Children from 18 months to five years of age are accepted for the day program in order to begin a stimulating program of training geared to the special needs of the retarded.

In an effort to adapt to the community's changing needs, a new workshop for young people and adults has been added to the program which should aid individuals in moving from total dependency to independence. The hope is that these young people will be able to achieve

the highest degree of social, economic and human development of which they are capable.

As time permits, a greater variety and number of jobs will be added to the work program.

FAMILIES with a retarded child also need spiritual and moral support to overcome their hardship and problems. They have to feel that they are a vital part of the Christian family, of the Church. They also need to be made aware of laws that assist the mentally retarded.

If services are not available through the Catholic Service Bureau, the center strives to work with each family to find the best possible community resources which can serve its need.

Total care for elderly

Special from the Catholic Service Bureau

The Catholic Church has always felt that the elderly must be allowed to retain their basic dignity though living as independently as health permits.

For too many, however, this opportunity is not extended because support is lacking, or too expensive, or provided in a fragmented manner, or because old age is viewed as a period of decline without the possibility of rehabilitation.

BECAUSE OF this the Church adopted the Total Health Concept which is based on the philosophy that every attempt must be made to enable older persons to regain and retain the maximum possible degree of independent living.

This requires a continuum of services which provides a comfortable and supportive environment for the full range of physical, emotional, social and spiritual needs of the elderly. Towards this goal Archbishop Carroll Catholic Life Center was created. The three components are: St. John's Nursing & Rehabilitation Center, St. Joseph's Residence and St. Joseph's Towers.

They are the embodiment of the Total Care Concept. They supplement facilities already in existence and bring years of experience gained in operating other facilities. Located in Lauderdale Lakes the complex is close to other community facilities

such as Holy Cross Hospital.

ST. JOHN'S Nursing and Rehabilitation Center serves those who are unable to take care of themselves because of illness or debility. The 180-bed facility has been designed to provide a comfortable, protective environment. The furnishings and equipment enhance the building design providing a home-like atmosphere rather than a sterile institutional setting. Careful consideration was given to the psychological and physical needs of patients in selecting the decor. The grounds are landscaped to provide shady, quiet areas where patients may share the companionship of other residents.

The nursing and rehabilitation facility offers the finest in medical and nursing care, but its most significant function is rehabilitation. The rehabilitation area is one of the focal points of the center, offering physical, occupational, speech and educational therapy and social services. The nursing and rehabilitation facility makes every effort to encourage patients to regain as much independent functioning and living as possible.

As a result of the emphasis on rehabilitation, many of the patients move on to St. Joseph's Residence and then, possibly, to the St. Joseph's Towers Apartment Complex. The move toward independent living away from institutionalization is at the core of the Total Care Concept.

ST. JOSEPH'S Residence is a 42-bed congregate living facility in operation since 1969 providing non-sheltered services as well as sheltered services for its residents. The residents receive three meals per day, housekeeping and linen services, social and recreational activities, all in a safe and spiritual atmosphere.

St. Joseph's Towers is a 108 apartment unit designed for those elderly persons with limited incomes. The Towers will offer independent living in a gracious atmosphere providing modern housing to persons age 62 or over. The facility is specially designed to meet the physical and social needs of the residents and contribute to their health, security, happiness and spiritual well-being.

St. Joseph's Towers, in addition to meeting the needs of those residents that are residing on campus, has established a close working relationship with other Catholic Charities programs such as St. Elizabeth's Gardens and St. Andrew.

St. John's Nursing and Rehabilitation Center offers a complete continuum of supportive services, appropriate to the needs of the individual client, that will improve the quality of life remaining and add respect and dignity to those extra years.

The complex is an exciting, challenging project which can serve as a model for meeting the needs of our aging population.



A helping hand is what the Catholic Service Bureau South Florida.

Elderly 'Listened to' at St. George

Special from the Catholic Service Bureau

In the commonplace, ordinary and regular theme of daily living, it is

highly unusual to find a group of 45 frail and fragile elderly in an active, productive and exciting environment.

In the small, protective world of St.

George Senior Day Care Center, it is very commonplace and quite usual.

This is a world of giving and sharing. It is a place where the wealth of information and wisdom of our elderly population is remembered, relived and relearned.

Once you step through the doors of St. George, you are privileged to become a welcomed part of a very special world where the quiet mumblings of an old man are listened to and understood.

People take the time to hear him. They know his mind is active although his body is failing.

THE PROFESSIONAL and paraprofessional staff members have been trained to create a happy and workable environment in which to accommodate this man and 44 other elderly with similar and varying disabilities. Within this specially created environment a multitude of skills are practiced, taught and retaught through the talents and contribution of the local parishes, community volunteers and other organizations.

Through the efforts of all of these agencies and individuals it has been made possible for this very select

group of people to attend remotion and reality orientation group, crafts activities, outings and picnic exercises for their minds and bodies and individualized activities as well.

THIS YEAR St. George is celebrating its sixth anniversary. It is not a celebration for the anniversary of an organization.

It is a celebration of life, of living and of learning; it is a celebration of acknowledgment and understanding of our elders, and it is a celebration of the wisdom and understanding that one can only gain through experience. This anniversary signifies a firm foundation for the beginning and continuation of a desperately needed intergenerational understanding and acceptance.

At the entrance to St. George Senior Day Care Center, a sign reads "There are no Strangers here, only Friends we haven't met."

One who leaves St. George takes this very warm feeling in his heart.

St. George Senior Day Care Center is administered by the Catholic Service Bureau of Broward County and is located at St. George Church, 30 N.W. 8th Street, Fort Lauderdale, Florida.



A volunteer works with the elderly at St. George's Senior Day Care.

he aged

3 Senior centers feed 509 elderly

Special from the Catholic Service Bureau

In 1977, Catholic Service Bureau established the CSB Senior Center. Its main goal is to improve the quality of life for all elderly persons regardless of race, creed, or color who, for numerous reasons, cannot shop or lack the incentive to cook and eat a meal alone.

From the original 135 persons being served in the Senior Center located in the Northeast section of Dade County, the project grew to include the Wynwood area of Northwest Miami, serving predominately Hispanic and Haitian populations, at the request of Health and Rehabilitative Services in 1978.

Under the direction of Peter O'Connor, in June of 1980, a meal site was opened in Archdiocesan Housing located at Marian Towers on Miami Beach. Presently there are 509 elderly taking part in these three centers of Catholic Service Bureau

Senior Center.

ALTHOUGH MEALS are an important part of the program, both socially and financially, using these centers as focal points allows for community involvement which is a very important aspect of these programs. This allows participants to become involved in helping others through their talents of crafts, entertainment, and musical abilities. This gives the Seniors an opportunity not only to show their gratitude but also remain contributors to the communities in which they live.

Classes are provided to participants by North Miami Mental Health Clinic and Miami-Dade Community College in addition to regular daily activities.

In addition to Catholic Service Bureau Senior Center staff, an integral part of these programs are the many volunteers who assist daily in carrying out the various functions which take place.

TO HELP erase negative

stereotypes often believed to be associated with those over sixty, we seek to deliver services to the elderly of the Archdiocese in the manner they deserve.

Through this program we are carrying out Christ's mandate of spiritual and corporal works of mercy. Ministry to the elderly is an extension of the work of the Lord: "I was hungry and you fed me, thirsty and you gave me drink. I was a stranger and you received me. I tell you — indeed, whenever you did this for one of the least of these brothers and sisters of mine, you did it for me" (Matt. 25, 35-40).

In scripture, we are taught the true meaning of hospitality and service when Mary and Martha made Jesus a most welcomed guest and entertained Him in a spirit of kindness and generosity. This same spirit is something worked toward in working with the elderly of Catholic Service Bureau Senior Center.

Community care for the elderly

Special from the Catholic Service Bureau

Community Care for the Elderly is a legislative act passed and funded by the state from General Revenue Funds. The Catholic Service Bureau in Broward is the lead agency for the Community Care for the Elderly Program.

This legislation helps enable the frail elderly to stay out of institutions and maintain an acceptable life-style in the community. The three core services are Senior Day Care, Respite and Personal Care. Other services will be offered in the future.

• Respite Care provides help for the families of homebound, func-

tionally impaired elderly persons who require supervision by relieving the primary care-giver for a stated number of hours each week.

• Personal Care offers weekly assistance in health-related tasks to frail elderly persons living alone.

• Senior Day Care provides facility-based programs for frail elderly who are able to reside at home and travel to other locales if supervision is available. Personnel trained to work with physically dependent segments of the senior population meet the needs of the clients. A noon meal is provided.

Senior Day Care is being offered at N.W. Senior Center, Margate, and St. Elizabeth's, Pompano Beach.



Community care provides the elderly with much needed services and companionship.

Pompano's elderly share, enjoy days at St. Elizabeth

Special from the Catholic Service Bureau

St. Elizabeth Senior Day Care Center celebrated its first birthday on June 26, 1981. It has been a year of rich and happy experiences.

More than 140 senior citizens (over sixty years old) have found in the center the care and love characteristic of family life that brings them together in mutual acceptance and understanding.

AN ORDINARY day at St. Elizabeth starts at 7:30 a.m. when the doors open, coffee is brewed and the

unfinished arts and crafts projects are placed on the working tables.

The morning hours go fast as participants take part in discussion groups, make flowers, sand the wood for a shoe box, sew, or just talk and socialize. The daily circle games and physical fitness exercises create a special sense of togetherness and well-being.

After a hot lunch, provided by the Nutrition Program of Broward County, there is time for a short rest or a walk along the shaded road by the Gardens Apartments.

No week at the center passes without a special celebration, whether this be a birthday party offered by the family of a participant or a piano festival that allows an improvised dance, a musical contest or a sing-along. There are slides and movies, speech therapy sessions and individual reading lessons.

The goal at St. Elizabeth's is not only to bring speakers, entertainers, professionals and friends to the center, but to take the participants back to the mainstream of life where they can mingle with people of dif-

ferent cultures, different age levels and live the real life of the '80s.

IN THE PAST year, the senior citizens have visited the Buehler Planetarium at Broward Community College, enjoyed a day at Birch State Park and taken a long trip to Palm Beach County to see "Lion Country." Each outing has been a new, exciting, educational and recreational experience.

Commenting on the center, one of the participants said, "Mere words cannot say what this place does — Here we are real people."

Boystown: Helping your Kids

Boystown of Florida is located in South Dade at S.W. 137 Avenue, just south of North Kendall Drive.

It's really a beautiful place: 144 acres, plenty of fresh air, trees, ball fields, and plenty of other boys to play with.

It's got almost everything a boy could ask for.

Except the things that kids want and need most in the world today.

A mother. And a father.

You see, boys who live at Boystown have all come here because they made the terrible mistake of being born to parents who went ahead and died on them.

Or disowned them.

OR DESERTED them. Or parents who were so destroyed by alcohol or drugs that they couldn't take care of themselves, much less their children.

Compared to some of the homes our boys come from and some of the human heartbreak they've seen — even before they reached their teens — you'd think a place like Boystown would be like a combination picnic and playground for these kids.

It isn't.

There isn't a boy at Boystown who wouldn't rather be home with his family.

Because even though we do

everything we can to create the atmosphere of a family here, we don't even kid ourselves that a smile from a social worker — no matter how dedicated — means the same to a boy as a goodnight kiss from his mother. Or a pat on the back from his dad.

But sometimes there are no mothers or fathers to go home to.

SO WE DO the best we can. It isn't always easy. It's often frustrating. And sometimes tragic . . . like when we see a kid who lived with us and worked with us and shared some love with us, go astray, or run away.

But it does happen. And all we can do is go on trying and hope we can help the next kid that comes to us until we can find him a suitable home in the community.

Or until his own parents or relatives can take care of him. Or until he's old enough to help himself.

Our kids go to high schools in the community, with children who come from stable homes. They worship at the religious institutions of their choice.

Some of them hold part-time jobs. Some of them get in trouble with the law. Some of them never cause problems for anyone. But all of them come home at the end of the day to Boystown of Florida, where we've

tried to create the spirit and atmosphere of a real family.

It's not the same, of course. But without Boystown, what would happen to these boys?

AND SOME of our kids really do go on to fulfill the God-given potential that could have been so easily lost along the way.

• Omar Suarez — Class of '78 at Boystown. He's now studying at the University of Florida.

• Floyd James — Class of '78. He's now at the University of Wisconsin.

• Andy Kaplan — Class of '69. A successful practicing C.P.A. in Miami and the first graduate of Boystown to become a member of the Board of Directors of Boystown.

• Henry Roe — Class of '69. He served in Vietnam.

• Danny Kushner — Class of '68. He died in Vietnam.

OVER THE YEARS of its existence, there have been hundreds upon hundreds of very human stories at Boystown of Florida. Some of them are tragic. Some of them triumphant.

And then there are the people who have helped support — and continue to raise money in behalf of Boystown of Florida.

We receive some money from the Archdiocese of Miami. And some from the State of Florida.

But not nearly enough. So we have to raise the remainder of what we need by holding events like our Annual Jog-A-Thon.

And we have to reach out to the community around us and ask you to help our boys.

For they are your children, as surely as they are ours.

Maurawood

Maurawood Residence is a Catholic maternity home with room for 12 women. It is nestled in a spacious modern setting in West Palm Beach adjacent to St. Mary's Hospital.

The residence is fully accredited and licensed by the State of Florida Council on Accreditation as a home for pregnant women, regardless of race, color, creed or place of residence. Maurawood is a facility of the Archdiocese of Miami which offers an atmosphere of hope and understanding in an accepting, loving environment to the pregnant young woman who chooses an alternative to abortion.

Liberty City youths helped by 'Job Finder'

Special from the
Catholic Service Bureau

Following the riots in Liberty City, Archbishop Edward A. McCarthy said, "a new spirit is needed to assist blacks." As part of that call for community involvement, Project Job Finder was initiated to help unemployed youths.

To assist in this effort, the staff of the South Florida Young Adult Program reviews job orders from pro-

spective employers and places television and radio advertisements as well as ads in *The Voice* to urge the businessmen of this community to hire youth.

Concerned citizens and businesses who cannot hire youth can make contributions to the Job Finder Program. The staff then identifies prospective work stations within the Liberty City area and asks fledging businesses in Liberty City to supervise and train the

young people while the base salary is paid for from the contributions received.

THIS EFFORT permits youth to get jobs, businesses to get involved, and citizens to be a part of the "New Spirit" by way of their donations.

As much as possible, the staff members screen those referred and require them to attend an "Orientation to the World of Work" session before they go for a job interview.

The staff is urgently seeking entry-level jobs that can be reached by Metro bus services. If you have a job for youth, call Project Job Finder and let them refer a young person.

You will be under no obligation to hire. If you cannot hire directly, please send a donation. The fund will be used to pay the wages of a young person and you will be part of a worthwhile effort.

The telephone numbers are 649-0788 and 649-0789.

St. Luke's

Drug rehabilitation center now has day care for working addicts' children

Special from the
Catholic Service Bureau

St. Luke's Center is an agency of the Catholic Service Bureau Inc., funded by the Archdiocese of Miami, the federal government, the State of Florida, and fees paid by the clients.

St. Luke's is a drug abuse and rehabilitation program providing detoxification, Methadone maintenance, counseling and day care services to children of working clients who are receiving treatment at the center.

DRUG ABUSE has been a major problem in our society over the past 10 years. Today, it has reached epidemic proportions, especially in South Florida. Some authorities have rated the drug smuggling business here as the largest industry, out-ranking tourism.

Though the problem is epidemic, resources are extremely limited. St. Luke's Center serves approximately 360 clients daily. This represents 100 percent of the program's service capacity. Thirty clients graduate

monthly to return to a productive life. Some return later, because addiction appears to be cyclical.

Narcotics Anonymous is available as a support system for our clients who detoxify and complete treatment.

St. Luke's has served approximately 4,000 clients in the past 10 years. Many of these have recovered to lead normal, productive lives in society.

AT ST. LUKE'S, approximately 30 new intakes are admitted monthly. Ninety-nine percent of all cases began their slavery to drugs through smoking pot in their early teens.

St. Luke's Center is a highly successful program, accredited by the Joint Commission on Accreditation of Hospitals and staffed with qualified professionals.

On its golden anniversary, the staff and clients of St. Luke's Center salute the Catholic Service Bureau, our sponsor, and are especially grateful to Catholic parishes for supporting the program over the years.

As part of the 50th anniversary celebration, St. Luke's Center extends a warm personal invitation to attend its "Open House" on Monday, Nov. 9, between 12 noon and 6

p.m. The staff will be glad to show guests around the facility, describe the treatment services for drug addiction and share some light refreshments.

Bethesda Manor a 'home' for addicts

Special from the
Catholic Service Bureau

Bethesda Manor is a residential program offering treatment and rehabilitation to the alcoholic/substance abuser. This "therapeutic community" model is sponsored by the Archdiocese of Miami under the auspices of the Catholic Service Bureau. It is also supported by sliding scale residents' fees and funding from the Archbishop's Charities Drive.

In a home-like setting, Bethesda's residents receive services designed to help them achieve their objective of a chemically free life.

GROUP THERAPY, family and individual counseling, vocational re-entry, involvement in Alcoholics Anonymous and Narcotics Anonymous offer them a therapy program of substance and quality to facilitate their emotional, social, and spiritual recovery.

At present, Bethesda urgently needs support in forming an auxiliary to assist staff and residents in continuing this vital work.

Anyone interested in helping may call the director, Mrs. Ann Wilson, at 573-1259.

Centro Puerto Rico

Especial del Buró de Servicios Católicos

Lo que actualmente es el Centro San Juan de Puerto Rico era un edificio de dos plantas enclavado en el corazón de Wynwood, en el 144 NW 26 St., un área habitada por familias de escasos recursos y de diversos países latinoamericanos: cubanos, dominicanos, hondureños, guatemaltecos, nicaraguenses, colombianos y portorriqueños.

En este lugar el crimen, la droga y el robo se acían sentir con terror. Individuos perseguidos por la policía de New York y de Miami se habían establecido en esta área, ocasionando la destrucción moral y física de la comunidad, y siendo los niños los más afectados.

Estas circunstancias tan apremiantes obligaron al Arzobispo Coleman Carroll en ese entonces a abrir un centro de carácter misionero para amparar a esas familias necesitadas de protección material y espiritual.

LA ARQUIDIÓCESIS de Miami compró el edificio donde actualmente

funciona el Centro San Juan de Puerto Rico y el 19 de marzo de 1970, el Arzobispo Carroll, con gran solemnidad, dedicó el centro a las familias portorriqueñas por ser las más numerosas del área.

Dio al centro el nombre de San Juan Bautista por ser él quien ha velado el destino espiritual del pueblo de Puerto Rico desde su descubrimiento.

En su discurso, el Arzobispo dijo: "Las hermanas Marianitas, procedentes del Ecuador y étnicamente preparadas, toman hoy la dirección del Centro San Juan de Puerto Rico como una obra más de nuestra Arquidiócesis."

LA TAREA era difícil pero a pesar de todo comenzó la gran experiencia.

Esta experiencia positiva trajo consigo un entusiasmo extraordinario. Se realizó un censo para conocer las necesidades espirituales y materiales de la comunidad; se impartió la enseñanza cristiana a los adultos, niños y jóvenes. Las hermanas se identificaron cariñosamente con las



Centro Puerto Rico cuida de los muchachos mientras sus padres trabajan.

familias; les anunciaron la Buena Nueva y les prepararon para recibir los Sacramentos.

Pero a lo largo del tiempo se presentó un grave inconveniente: los muchachos, al salir de las escuelas, llegaban al centro en vez de ir a sus casas porque sus padres estaban trabajando. El número de ellos fluc-

tuaba entre 150 y 200. Las hermanas se vieron obligadas a suspender la misión de afuera para dedicarse a cuidar de ellos.

ESTAS DURAS circunstancias obligaron al centro a solicitar la ayuda de Monseñor Bryan Walsh, director de Caridades Arquidiocesano, quien enfocó la urgente necesidad de establecer un "After School Program" para niños de 6 a 14 años de edad. Con la ayuda de las caridades que el Arzobispo McCarthy levanta anualmente, el Centro San Juan de Puerto Rico llegó a ser parte del Catholic Service Bureau.

Actualmente, el centro cuenta con un staff de 8 personas, 7 de ellas Hermanas Marianitas. Un grupo de Miembros y Damas de la Providencia forma parte del comité para levantar fondos y ayudar al presupuesto anual, como también al bienestar de los niños.

Además, el Centro San Juan de Puerto Rico ha llegado a ser la casa de todos: Para los niños, es el segundo hogar donde encuentran cariño y comprensión. Es su escuela, donde conocen a Dios, a Cristo y a la Virgen María como únicos refugios de sus vidas amenazadas por una sociedad que ha perdido los valores.

Centro Mater

Sirviendo a los niños

Especial del Buró de Servicios Católicos

Centro Mater está situado en el 418 SW 4 Avenida y provee servicios a niños pertenecientes a familias de bajos ingresos económicos. Entre los servicios del centro se encuentran los siguientes programas:

- Cuidado diurno para 63 niños de 3 a 5 años, de lunes a viernes, desde las 7 a.m. hasta las 5:30 p.m.

- Cuidado por las tardes para 167 niños de 5 a 14 años, de lunes a viernes, desde la una hasta las 7 p.m.

- Campamento de verano para niños de 5 a 14 años, durante 10 semanas, de 8:30 a.m. a 4:30 p.m.

LOS OBJETIVOS del centro son mejorar la salud y hábitos alimen-

ticios, promover el proceso de socialización y estabilidad emocional, así como el desarrollo intelectual de los niños.

Con ese fin los niños participan de los programas de:

- Nutrición: Desayuno, almuerzo y merienda.

- Educación: Tareas escolares supervisadas, Inglés, matemáticas, juegos educativos, trabajos manuales, dibujo, baile folklórico, etc.

- Deportes: Baloncesto, pelota, salto y pista, ejercicios rítmicos, etc.

- Servicios sociales: Consejo individual o de grupo a los niños y sus familias, según sea necesario.

CSB Immigration office --what do they do?

Special from the Catholic Service Bureau

To most people, immigration is a mystery. The most frequent question asked is: What do you do in an immigration office?

Invariably, the second question usually pertains to the legitimacy of our work in an immigration office. It is almost always assumed that our work is centered around assisting undocumented immigrants, this we do, but not necessarily for the benefit of the undocumented alone, the bulk of our work is assisting the masses of immigrants that come through our office in search of solutions to the myriad of problems common to immigrants.

The Catholic Service Bureau Migration and Refugee Services is located at 130 N.E. 2nd Street in downtown Miami on the second floor of the Catholic Hispanic Center. Because of its location and long involvement, it has traditionally been

associated with Cuban immigrants; however, the Catholic Immigration Office, as it is better known, services all nationalities and faiths.

The main objective of our office is to effectuate family reunification and for the past two decades we have successfully reunited thousands of families. In this area, we are under the parent umbrella of the United States Catholic Conference.

Secondly, this office endeavors to counsel immigrants on their rights and privileges under the national immigration laws. To this effect, various activities are carried out on a regular basis, keeping the public abreast of amended, old and current news in the immigration and naturalization fields.

Twice a year, this office co-sponsors training workshops with the United State Immigration and Naturalization Services, in which other community service agencies participate, they in turn filter down

information and services to the general public.

Additionally, we cooperate closely with the Federal Immigration Outreach Program by coordinating special services throughout the community geared to alleviating the backloads at the main Immigration Office. One of this year's accomplishments was to coordinate the INS Outreach office at Bayfront Park where it is accessible to area clients thus alleviating the long lines and waiting time at the main Immigration office.

Other services provided by this office include disseminating information via the media on pertinent issues which affect immigrants. A great deal of emphasis has been applied lately to bringing awareness to the community about the proposed changes in the immigration laws. These changes are threatening to disrupt the family reunification program. We advocate maintaining that part of the law

which is beneficial to bringing and keeping the family united.

One important aspect of our agency is to assist people when they are filling out petitions that are submitted to the Federal Immigration Office. We also refer clients with multiple problems to other social service agencies where they are able to seek remedies for other than immigration problems.

Our goals for the coming year include a naturalization drive which will encourage long-time residents to become American citizens. Their total commitment to this country will be helpful to them in order that they may participate fully in the various activities that are denied them as residents. Our priority, however, will be to continue advocating on behalf of the many immigrants who come to our shores in search of a better life by seeing to it that they are not abused, misinformed or ignorant of their rights as immigrants.



Little Havana Day Care helps children learn while caring for them when their parents are at work.

Center cares for Little Havana children

Special from the Catholic Service Bureau

The Catholic Service Bureau's Little Havana Child Care Program first opened its doors on July 2, 1979. Open five days a week from 7 a.m. to 6 p.m. it has served many families from different socio-economic backgrounds.

The program has capacity for 56 children from two-and-a-half to six years of age. It provides them with:

- Two balanced meals a day and an afternoon snack in accordance with the guidelines of the State of Florida Nutrition Program;
- The loving supervision of dedicated certified teachers;
- An academic program structured for early childhood learning;
- Concern for the social, emotional, intellectual and physical development of each child.

Parents pay for this care on a sliding fee basis and are free to come

and observe the daily schedule and spend some time with their children.

PARENT conferences are scheduled as often as needed. Under the guidance of academic consultants, training sessions especially planned to meet the parents' needs have been conducted.

The staff has also participated in various conferences and workshops.

Toddlers and pre-schoolers have their own developmental program and a bilingual curriculum has been developed to meet children's needs at all times.

The children are our top priority because they are the citizens of tomorrow.

The center is planning to offer "Evening Care" in the near future. An effort will also be made to work closely with colleges and universities in the community to use our facility for field placement of future teachers.

For pregnant women

Special from the Catholic Service Bureau

St. Vincent Hall is a residence for pregnant women, offering room and board, counseling, school, childbirth and nutrition classes in a loving, confidential setting.

Dedicated professionals instruct and counsel the mothers-to-be in natural childbirth techniques and a certified high school teacher provides in-house instruction.

At a time when more than half of the country's 29 million teenagers are sexually active, the Archdiocese of Miami continues to alleviate some of the disastrous consequences of this sexual activity.

Four out of every ten girls in the country will become pregnant as teenagers and two out of every ten girls will have at least one child by the age of 18. St. Vincent Hall helps these young girls in their efforts to begin a new family of their own and prepares them for the difficulties they will encounter as teenage parents.

St. Vincent Hall also provides Out-

reach services for those young married and unmarried parents who are experiencing difficulty with their pregnancies. In the clinic a certified doctor and nurse-midwife provide pregnancy tests, prenatal care, health and nutrition counseling, literature on childbirth and childcare.

St. Vincent Hall has been serving the needs of the pregnant women for more than 20 years and is a living example of the Church's belief in the value of the family as the basic unit of society, the place where those parents will first teach their children the human and Christian values that will be the foundation of their lives.

A healthy pregnancy and delivery is necessary for a healthy family. As the problem of teenage pregnancies reaches epidemic proportions the need for maternity homes and maternity care is even more critical. St. Vincent Hall, operated by the Catholic Service Bureau, Inc. of the Archdiocese of Miami, is committed to continue to meet this need.

S. Dade day care

Special from the Catholic Service Bureau

Good Shepherd Day Care Center is located at 18601 S.W. 97 Avenue and was established in November 1968 to serve the families residing in the South Dade area.

The center provides a pre-school program for children between the ages of 3-5 years old and after school care for children between 6-11 years old.

FOLLOWING A planned cur-

riculum the staff works as a team to serve the specific needs of the children and their families by providing scholastics, nutrition, health maintenance, promotion of mental and emotional growth and nutrition.

The program is licensed to serve 120 children.

The children come from economically disadvantaged, low and middle income families.

Parents pay fees based on a sliding scale.

Day care for kids of drug addicts

Special from the Catholic Service Bureau

St. Luke's Center is unique among Florida drug rehabilitation programs in providing a day care center for the children of clients in treatment. Such a service is unusual even among drug treatment centers throughout the entire country.

A staff of seven care for 25 children between the ages of two to five on a daily basis. The day-care center is open from 7:30 a.m. till 6:00 p.m. The fee is on a sliding scale basis.

Parents are required to attend counseling sessions on a regular basis. The staff's views of the child's special needs are communicated to the parent, and the latter is encouraged to continue remedial action in the home.

The provision of these services enables the parent to develop necessary parent-skills which are crucial to the child's adjustment of addiction patterns are not to be perpetuated in the future. Obviously the program also frees the parent to pursue gainful employment — which reduces financial pressures on the family.

Help for children

Special from the Catholic Service Bureau

The Catholic Home for Children was opened in 1963 to provide a home for boys and girls between the ages of six and 12. Its capacity is 34, and children are accepted without regard to race, religion or national origin.

Catholic Home for Children is located in South Dade County at 18601 S.W. 97th Avenue, Miami, Florida 33157. Children come to Catholic Home for Children when their home environment deteriorates

— through divorce, neglect, abandonment, lack of supervision, etc.

Our goal is to create an atmosphere as close to a normal family situation as possible and to reunite the children with their own families, or help them move toward placement in foster or adoptive homes if this is not possible.

We provide a quasi-parental environment and attempt to develop each child's behavior and character. We also provide shelter, food, recreation, religious activity and total educational development.

Infant day care

Special from the Catholic Service Bureau

Catholic Service Bureau opened the first Infant Day Care Program in licensed homes in the community in 1970 in the Perrine area.

It has branched out to include Leisure City, Naranja, Goulds, South Miami and Richmond, with 28 licensed homes serving up to five children in each home.

At the present we are serving 120 children whose parents are working or continuing their education. Our hours of service are from 7 a.m. to 6 p.m. Fees are according to income with \$40 per week maximum.

We are contracted with Child Development Service to give services to low income families according to Title XX Guidelines. C.S.B. has a contract with the Child Care Food Program and provides the programs with a nutritionist and monthly menus for breakfast, lunch and afternoon snacks.

ALL HOMES are screened initially by the administrator and a social worker. Assistance is provided with the licensing procedures which in-

cludes inspection by H.R.S. Licensing Dept., Dade County Health Dept., First Aid Certificate and Food Handler's Card are required. Also required are five extinguishers, smoke detector and a fenced-in play area free of hazards.

Certificate of Use and Occupational License are arranged by the program and renewed yearly with relicensing.

Equipment and supplies are provided, such as: portable cribs, cots, high chairs, small tables and chairs, mobils exercise, toys and a first-aid box.

Supervision is provided by Community Aid and weekly and daily contacts by phone.

CHILDREN ARE placed according to parent's request of area and availability of space. Current physical examination with immunization up to date are health requirements.

Family Day Care Mothers attend monthly meetings for the purpose of training and sharing of ideas.

Persons interested in providing family day care homes should contact the program.