



Catholic schools a threat?

Both Catholic and Jewish education leaders said they would be glad to talk with public school officials but said they would not be dissuaded from expanding their schools though a Dade County public school board member sees this as a threat to public schools.

Janet McAliley, a first term board member, said in Miami Nov. 4 that new, non-public schools are attracting students in the top academic levels. She said she fears that such a trend could lead to inferior public schools.

At a Nov. 4 school board meeting she proposed that the school board meet with religious leaders to "consider the implications of the proliferation of parochial schools in Dade County."

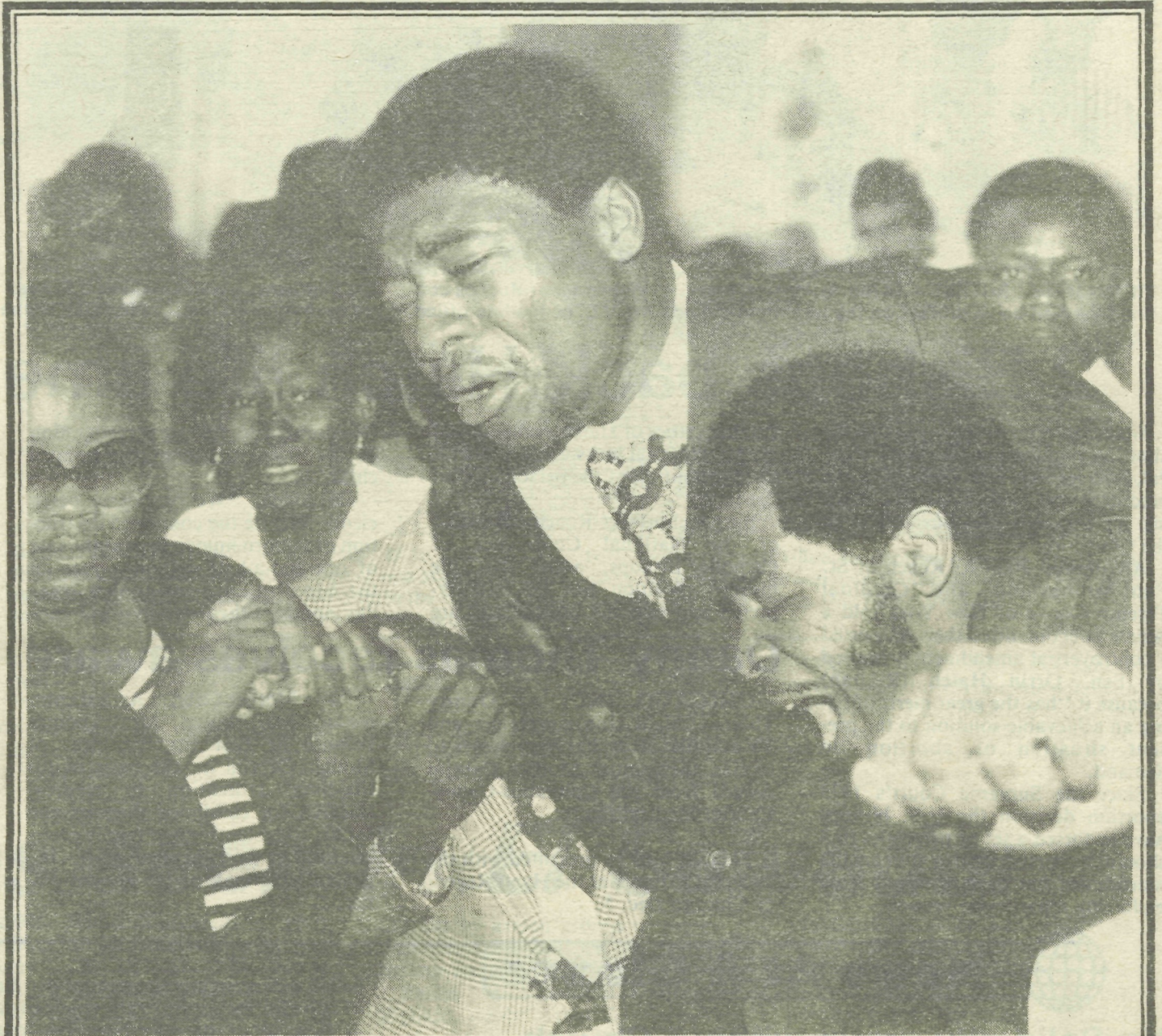
"WE ARE LOSING academically advantaged students and the opportunities for the remaining bright students are being reduced," she stated before the meeting. "I'm afraid we are headed toward a school for the poor, the minorities and the handicapped."

Ms. McAliley said she is particularly concerned with the shift in ethnic make-up of students attending public schools. In 1966, she said it was 64 percent white, 11.5 percent Hispanic, and 24.5 percent black. This year's enrollment is 31 percent white, 38 percent Hispanic and 31 percent black.

She said that the ethnic shift is due in part to the influx of Cuban and Haitian refugees but pointed out that another factor is the exodus of white students both out of Dade County and to parochial and private schools in the county.

FATHER VINCENT T. Kelly, Miami Archdiocese superintendent of education, termed it a "fallacy" that private schools cater only to upper class whites. Of 19,505 students enrolled in Dade's Catholic schools, 63 percent are Hispanic.

Continued on page 3



Haitian tears

Overcome with grief, a mourner is led away from the mausoleum at Our Lady of Mercy Catholic Cemetery in west Dade County where services were held for 10 of 33 Haitians who drowned just off Fort Lauderdale shores a few days ago. More photos and story on pages 12-13. (Voice photo by Prentice Browning)

Church a target in Salvador

UNITED NATIONS (NC) — The Catholic Church has been a special target in the current civil war in El Salvador, according to a United Nations human rights investigator's report.

Jose Antonio Pastor Ridruejo, a U.N. Human Rights Commission special representative, cited "blatant and illustrative cases of murder" such as mass killings of peasants and attempts against priests and Religious who defend human rights.

This is part of "a general climate of persecution of the Catholic Church," his 35-page report said.

Killings also include assassination of political leaders, human rights advocates, university professors and school teachers, added Pastor, a law professor from Spain.

FUNDAMENTAL rights are grossly and consistently violated by both sides in the civil war, said Pastor.

Pastor spent a week in the Central American country in September, interviewing top government representatives, prisoners, displaced Salvadorans in refugee centers, foreign diplomats and private citizens. The report said most of the

contacts in El Salvador were with government authorities. He also talked to Salvadoran refugees and members of the political opposition exiled in Mexico City, Washington and New York.

His mandate was to investigate the numerous reports about murders, abductions, disappearances, terrorist acts and violations of human rights.

"The great majority of the Salvadoran people do not exercise economic, social and cultural rights of particular importance at acceptable minimum levels," said the

Continued on page 3

THE INNER VOICE

- CODY probe grows, group says open books P4
- CATHOLIC 'Peace Corps' P7
- OPINION section P9-11
- CLERGY tune in film P17
- FAMILY follows Fatima P18



VIETNAMESE PROTEST — In Rio de Janeiro, Brazil, 45 Vietnamese refugees continue their sit-down protest on the pavement outside the U.S. consulate office. The Vietnamese claim that the U.S. must accept responsibility for them and they are asking for an immigration visa to the U.S. (NC Photo from UPI)

2 Bishops back Hatch life amendment

WASHINGTON (NC) — Calling abortion a continuing national scandal, two leading U.S. bishops broke precedent and backed specific wording for a human life amendment to the Constitution.

Archbishop John R. Roach of St. Paul-Minneapolis, and Cardinal Terence Cooke of New York told a Senate subcommittee they supported a controversial amendment proposed by Sen. Orrin Hatch (R-Utah) because it "has the great merit of being an achievable solution to the present situation of abortion on demand."

Since the Supreme Court's 1973 abortion decision the U.S. bishops have endorsed a set of principles that should be included in a human life amendment but have refrained from endorsing a particular version.

Pro-life critics of Hatch's amendment say his proposal lacks one key principle: recognition of the personhood of the fetus.

But Archbishop Roach, president of the National Conference of Catholic Bishops, asked that the bishops' position not be misinterpreted and said the bishops still are

"committed to full legal recognition of the right to life of the unborn child."

He added, "We cannot in conscience tolerate the continued destruction of unborn human lives at the rate of one-and-a-half million a year on the hypothetical grounds that some day another, theoretically ideal con-

stitutional solution might be found."

Archbishop Roach's and Cardinal Cooke's testimony in a hot and crowded hearing room came as the Constitution subcommittee chaired by Hatch moved into its fifth day of hearings this fall on proposed amendments dealing with abortion.

Most of the attention has focused on Hatch's amendment, which holds that abortion is not a right guaranteed by the Constitution and grants Congress and the states the power to re-enact abortion restrictions struck down by the Supreme Court.

Critics of the amendment have complained that the bishops' support for it was a "sell-out" in order to gain support for their position on tuition tax credits or other legislative issues.

Danny Thomas receives award

CHICAGO (NC) — Danny Thomas, night club entertainer and TV and film actor, has been chosen to receive the annual Mother Cabrini Award from the Columbus-Cuneo-Cabrini Medical Center.

Thomas is to be presented with the award at a dinner at the Hyatt Regency Chicago Dec. 5.

"The Mother Cabrini Award committee has chosen Mr. Thomas because he best fits the ideas of Mother Cabrini on the basis of his life-long dedication to medical research for childhood illnesses and for his consistently good family entertainment," said Stephen Ruff, Jr., general chairman of the annual dinner.



News At A Glance

No Solidarity group without Church

DENVER (NC) — Without the Catholic Church presence in Poland, there would not be a Solidarity labor movement in that Communist-controlled country, Msgr. George G. Higgins told alumni of St. Thomas Seminary recently. The longtime labor advocate, who attended Solidarity's convention in Gdansk, Poland, said the church "paved the way" for development of the first independent labor union in the Soviet Bloc of Eastern Europe. Msgr. Higgins, who recently retired after 30 years at the U.S. Catholic Conference, spoke to the St. Thomas Alumni and appeared at a University of Denver symposium on social justice.

Irish Bishop sees signs of hope

BOSTON (NC) — Cardinal Thomas O'Fiaich of Armagh, Northern Ireland,

hailed the recent appointment of two British officials in Northern Ireland as signs of hope for the future of the troubled province. The appointments of James Prior as secretary of state for Northern Ireland and of Dublin-born Lord Gowrie as minister of state under Prior were evidence that Great Britain is trying to "rebuild broken bridges," Cardinal O'Fiaich said in a recent interview with *The Pilot*, the Boston archdiocesan newspaper. "Both men are genuinely trying," he added.

Bishop: "Turn off violence on TV"

STUEBENVILLE, Ohio — Bishop Albert H. Ottenweller of Steubenville has urged Catholics "to take a stand against violence wherever it occurs." "Turn off violence on TV," the bishop said in an article in the *Steubenville Register*, the diocesan newspaper. "Don't let it enter the sacredness of your home. Avoid movies that offend against the sacredness of sexuality and the person . . . Jesus teaches us that life is precious, that we are made in the image of God, that humans are head and shoulders above all other creatures," the bishop said.

See

page 21

for our
classifieds

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Church schools a threat?

Continued from page 1

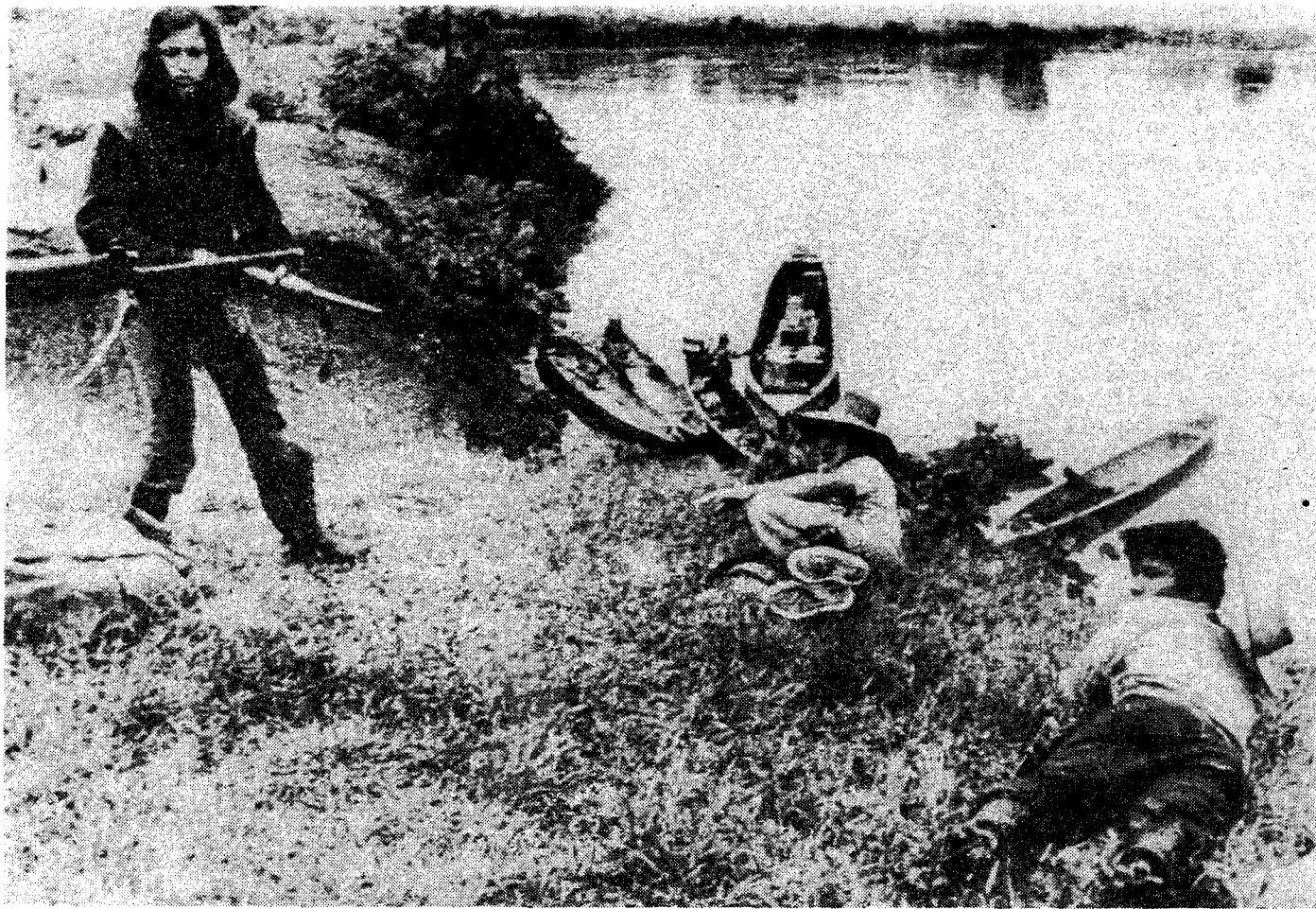
"The public schools lack a value system that is acceptable to many people and that is the main reason they are turning to private schools. Our schools are expanding because the people want them. We don't just take the brightest students," Father Kelly said, "we take all kinds of students. We have a school now where three-fourths of the pupils are recent Haitian immigrants."

Rabbi Menachem Raad, director of the county's 11 Jewish schools, said that parents of students in those schools are seeking religious instruction not available in public schools.

He noted that a new Jewish high school opened in September and announced plans for a new junior high next year with a second high school planned in 1984.

In the past two years the Miami Archdiocese has opened three new elementary schools and two high schools. The Miami Archdiocese has 31 elementary schools and eight high schools in Dade County; and 64 elementary and 13 high schools altogether.

JUST ONE YEAR ago Florida bishops, in a joint statement, called on the state's Catholics and other



GUERRILLA EXECUTION — A woman M-19 guerrilla, left, fires but misses during an execution of two suspected army spies in Southeast Colombia. The victim in the center pleads for his life while the other watches silently. Moments later both were shot and killed by another guerrilla. Photo was made by a Bogota newspaper photographer who was held captive by the guerrillas. (NC Photo from UPI)

citizens to support the public school system.

"While the primary right of education rests with the parents, they invariably turn to public and private education to assist them in fulfilling

their responsibilities," the bishops stated.

"Thus, public education must always remain responsive to the needs of these parents and their children, and parents, for their part, must

work hard to see that public education always fulfills the most human aspirations. Parents are strongly encouraged" they said, "to become active in the formation of policies for their public schools."

Violations seen in El Salvador

Continued from page 1 report.

"Members of the state apparatus and violent groups of the extreme left are both responsible for these violations," it said.

THE REPORT quotes the Legal Aid Office as saying that "the security forces" murdered 1,030 people for political reasons in 1979, political murders numbered 8,062 in 1980 and during the first four months of 1981 there were 7,799 murders.

Other agencies provided different statistics.

The U.S. State Department's figure for 1980 is 9,000, while the Toronto-based Interchurch Committee on Human Rights in Latin America, a Canadian ecumenical group, listed

12,076 people murdered in 1980. Neither of these agencies said how many people were killed by government or opposition forces.

The Legal Aid Office attributed the murders in 1980 and 1981 to security forces and paramilitary groups coordinated by the armed forces high command. The Toronto church agency said most of the murders resulted from officially approved repression. Amnesty International, an independent human rights monitoring agency, said most of the documented violations were carried out by security forces.

The 1980 report of the Inter-American Commission on Human Rights of the Organization of American States said that "terrorist

assaults by armed groups of the extreme left and the extreme right" became increasingly frequent in 1980.

Pastor said he had "not the slightest doubt" that El Salvador needs social justice, respect for human rights and freedom.

The attainment of these objectives implies democratic elections, he said.

REGARDING THE church situation, the report said: "The special representative also has information on murders committed in what appears to be a general climate of persecution of the Catholic Church, whose leaders, priests and members have courageously defended human rights."

Pastor cited the murder in March 1980 of Archbishop Oscar Romero of

San Salvador as he was celebrating Mass.

"The special representative was able to read the sermon of the assassinated prelate, which courageously announced human rights violations and advocated a need for social reform.

Writer Wanted

The Voice is accepting applications for the position of staff reporter. News and feature writing strengths desired. Camera ability helpful. Send resume and clippings or writing samples to:

Editor, The Voice, P. O. Box 1059, Miami, Fla. 33138.

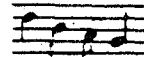
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Group to Cdl. Cody: Open the books

By NC News Service

The probe by a federal grand jury into the finances of Cardinal John Cody of Chicago has expanded to banks in Chicago and Kansas City, Mo., newspapers in those cities reported, while a group of Chicago Catholics has urged the cardinal to provide "a complete accounting of the sources and use of all church funds."

Coming in the first week of November, these are the latest in a series of developments since the *Chicago Sun-Times* reported in September that Cardinal Cody is the subject of a grand jury investigation into whether he diverted as much as \$1 million in tax-exempt church funds to benefit his stepcousin, Helen Dolan Wilson.

In a copyrighted article Nov. 3, the *Sun-Times* said that records of five Chicago banks which held accounts for the Chicago Archdiocese had been subpoenaed.

The *Kansas City Times* reported Nov. 5 and Nov. 6 that records of the Commerce Bank in Kansas City, Mo., 1969 to the present, had also

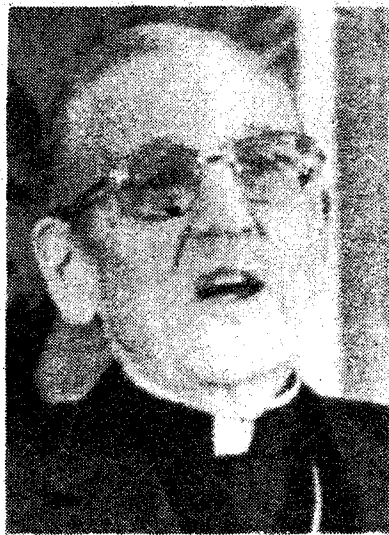
Haitian Center to be dedicated

The Pierre Toussaint Haitian Catholic Center located at 110 NE 62 Street will be dedicated by Archbishop Edward A. McCarthy at 9 a.m., Sunday, Nov. 15.

Pontifical Mass will follow in the adjoining building (formerly Notre Dame Academy) at the Chapel of Notre Dame d'Haiti.

Following the Mass a Kermesse (festival) will be held on the center grounds featuring Creole delicacies, folk music and dances and stage presentations.

The Haitian Catholic Center, staffed by three priests, a nun, and a catechist, serve more than 50,000 Haitians living in four South Florida counties.



Cardinal Cody: taking matter "under advisement."

been subpoenaed.

A BANK OFFICIAL in Missouri said the bank does not have records of the cardinal, his stepcousin Helen Dolan Wilson and her son, David Wilson, but did not rule out that the records may be in another of the 37 Commerce Banks controlled by Com-

merce Bank's holding company, Commerce Bancshares Inc. The banks are corporately separate under state law and a subpoena must specifically name an individual bank.

"We've been subpoenaed at the Kansas City bank and that's it," the *Kansas City Times* quoted James M. Kemper, chairman of the Commerce Bank of Kansas City and president of Commerce Bancshares Inc., as saying.

Kemper also told the press that its bank records for the Diocese of Kansas City-St. Joseph were not included.

CARDINAL CODY was bishop of Kansas City-St. Joseph from 1956 to 1961.

Meanwhile, in Chicago, 27 priests, Religious and lay people signed an open letter to Cardinal Cody which asked the cardinal to account for church finances and also requested establishment of an archdiocesan pastoral council "with real decision-making power"; elimination of the "corporation sole" system under which the church in Chicago handles funds; and for archdiocesan-wide con-

sultation in selection of the next archbishop of Chicago.

Cardinal Cody will reach 75, normal retirement age, on Dec. 24, 1982.

John McDermott, spokesman for the 27 signatories, said Chicago Catholics think "there has been sufficient time" for Cardinal Cody to respond to allegations regarding his finances.

THE *SUN-TIMES* said that the use of bank subpoenas will allow investigators access to the same type of records which a January subpoena requested from Cardinal Cody, but which have not been supplied to the grand jury. The third party subpoenas also will prevent a crisis over church-state issues, the newspaper added.

In both Kansas City and Chicago, the local newspapers reported, the subpoenas were served by Internal Revenue Service agents. The *Sun-Times* said that IRS participation indicates the investigation may include tax matters and mail fraud.

No charges have been filed in the case.

The archdiocese did not comment on the bank subpoenas, but a spokesman said that the cardinal was taking the matter of the Chicago letter under advisement.

In September U.S. Attorney Dan K. Webb in Chicago said his office had received allegations of improper diversion of church funds by the cardinal, but added that allegations are not proof of wrong-doing.

In a copyrighted article the *Sun-Times* said former Deputy Attorney General Charles B. Renfrew, second highest official at the Justice Department during the Carter administration, said the cardinal's attorneys did not provide information which would have helped determine whether funds were improperly used.

Renfrew, now practicing law in San Francisco, said he also was concerned about the separation-of-church-and-state issue in the investigation.

"I KNEW (Cardinal) Cody was controversial," the newspaper quoted Renfrew as saying. "I knew that some people in the archdiocese did not like him or agree with him on a number of issues. I didn't want the Department of Justice being used in an intrachurch squabble."

The *Chicago Catholic*, archdiocesan newspaper, said in an editorial Nov. 6, "There's anxiety over the implications of trial by media because it is a caricature of a legal trial . . ."

More papers drop Greeley

Three more Catholic newspapers, in Providence, R.I., Charleston, S.C., and Peoria, Ill., have announced that they are dropping the syndicated column by Father Andrew Greeley.

In September, Archbishop Peter L. Gerety of Newark, N.J., publisher of *The Advocate*, archdiocesan news-

paper, announced that the paper would no longer carry Father Greeley's column.

In a statement in the Nov. 5 issue of *The Visitor*, newspaper of the Providence Diocese, Bishop Louis E. Gelineau said that in the past year he has become "increasingly troubled" by Father Greeley's column and its effect on the people of the diocese.

"Instead of contributing to community and spirit," the bishop said, "he is spreading division and hostility. His arguments against any who disagree with him (including book reviewers, the *Maryknollers*, the authors of the *National Catechetical Directory*, etc.) have become more and more vindictive and uncharitable. His recent series on the priests of America was one-sidedly negative and sententious. His attacks on church authorities have, in my view, gone beyond the bounds of constructive criticism."

OFFICIAL

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

THE REV. AL VICTOR — to Associate Pastor, St. Thomas More Church, Boynton Beach, effective November 18, 1981.

GOOD SHEPHERD WOMEN'S CLUB will hold their Fall Yard Sale on Saturday, Nov. 14, 9:00 a.m. to 1:00 p.m. at Sunset Drive and S.W. 142 Ave. Rain Date Nov. 21.

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TOGETHER WE'LL MAKE IT WORK & GROW

Lay ministry's come long way

By Prentice Browning
Voice Staff Writer

You've come a long way, laity. In the words of Dr. Leonard Doohan, chairman of the department of religious studies at Gonzaga University in Seattle: "The last 16 years have seen major swings in theological reflection relevant to the laity and wonderful developments in the lifestyles of many."

DOOHAN was one of the major speakers at a three-day conference hosted last week by International Liaison Inc., a Washington based coordinating center for lay volunteer ministries. The conference, held at Biscayne College attracted priests and representatives from lay missions all over the country in addition to several noted speakers.

Doohan outlined the general

development of the role of the laity since the Vatican II Council before an audience that included three bishops

"In the years of the Council there was a general interest in all aspects of lay apostolate, spirituality, theology and ministry. People felt and experienced something new. It was, I believe, a period of change, newness, and hope."

"In the immediate post-council years, new areas of work and apostolate were developed. Bishops throughout were being challenged to be more aware of their baptismal responsibilities. This was the period of opportunities."

DOOHAN said that between 1967 and 1970 a movement for national and international organization of the laity was followed by doubts and questioning regarding the direction of

lay ministries.

"Fears were expressed that emphasis on lay opportunities was not sufficiently complimented with the development of the lay-hierarchy relationship within the church."

The next years, he said, were characterized by a lack of interest in lay organizations on an "ecclesial level." "Only the spiritual movements kept lay involvement alive."

Between 1975 and 1976, however, Dr. Doohan said that the questioning of earlier years came to a head.

"This led to serious thought being given to the relationship of laity to hierarchy. During this period (1977-1978) we see the very positive move toward integrating lay theology

into ecclesiology. Efforts are made to specify the role of the laity in decision-making in the Church, and ecclesial structures in general."

Since then, he stated, efforts have been made on both local and international levels "to integrate the layperson within the whole life of the Church."

The International Liaison organization itself was founded in 1963 to determine the needs of lay missions throughout the country and to communicate to the laity their importance in the overall mission of the church. Since then the role of the organization has expanded to include consultation services for directors of mission programs, promotion of lay volunteer ministry, and a referral service to bring together volunteers and agencies.

'Hunger' bishop hits Reagan's cutbacks

Bishop Thomas Gumbleton of Detroit, and president of "Bread for the World," a lobbying organization for the world's poor, criticized the Reagan administration's social services and cutbacks and outlined steps Christians should take to combat poverty in his talk at the International Liaison Laity conference Thursday at Biscayne College.

Bishop Gumbleton led his talk by reading an author's description of people having to live in tombs in the slums of Cairo, Egypt.

"That's absolute poverty . . . it's important to keep reminding ourselves of it."

BUT BISHOP Gumbleton also spoke of the bread lines he saw in his own Archdiocese of Detroit.

In this country, he said, "there are over 25 million people who are living below the poverty line."

"Millions are living just above the line, but in New York City there are perhaps 50,000 homeless. These incidents, it seems to me, are highly revealing of the world in which we live."

But what can any one individual really do about poverty?

"The first thing, it seems to me, is that we are responsible for our own lifestyle."

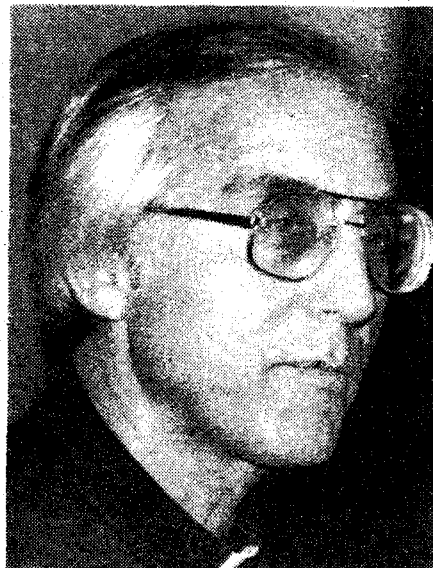
"WE LIVE in a society where consumption becomes an end in itself with contempt for the needy. Part of that insensitivity and even contempt comes from our lifestyle itself . . . we are constantly pressured to buy more or produce more."

"I'm afraid the Catholic church has not kept contact with the poorest," he continued. "We tend to become a middle-class church."

Although, Bishop Gumbleton said, cutting back on your personal lifestyle is not going to feed someone in Cairo. "Obviously as we live more simply we become more generous. We share our goods with others."

"WHATEVER RESOURCES you have, Jesus is saying, use those resources and trust in me. It seems to me that kind of call from the Gospel calls for a specific response from us."

The bishop called for social action on the part of all Christians to



Bishop Gumbleton

in *The New York Times* that reported that the investment of multi-national companies has done little to help the poor in many countries, creating few jobs and hardly touching the extreme poverty conditions in places such as Indonesia.

"OBVIOUSLY ANY of us committed to the philosophy of Jesus cannot approve of such a program."

Bishop Gumbleton also called the arms race "an act of aggression against the poor," stating that less than 10 percent of the money spent on defense could end hunger in this country.

"We must be committed to end that arms race," he said.

He concluded with a plea that Christians follow the Biblical exhortation to clothe and feed the needy.

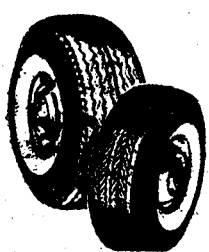
"Those 800 million people (the poor) are not an anonymous crowd. They have a name and their name is Jesus. If anything can motivate us I would hope it would be a deep conviction in faith."

counteract the new administration's cutbacks of foreign aid and stated reliance on the free market system.

Bishop Gumbleton cited an article

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A Catholic 'peace corps'

Lay volunteers of the Mercy Corps work at schools, hospitals here

By Ana M. Rodriguez
Voice Staff Writer

Think of it as the Catholic Peace Corps.

A group of lay people, living in communities, volunteering one or two years of service in places far away from home, all under the guidance of religious. Working for the Church full time — but not intending to become priests or sisters.

It's called Mercy Corps, and it's not the only organization of its kind in the Catholic Church today. But all who participate in it, religious as well as lay people, say it's the way to go for the Church in the '80s.

"WHAT WE'RE seeing right now is the living out of what was said at the Second Vatican Council," says Sr. Ellen Cavanaugh, the director of Mercy Corps, who was in town for the convention last week of the national coordinating center for lay volunteer ministries.

"That's where the Church's future is," says Terri Bohr, 25, in her second year of serving with Mercy Corps and teaching sixth grade at St. John the Apostle School in Hialeah. "More and more lay people will have to get involved simply to keep the Church alive," she adds.

Founded in 1977 by the Sisters of Mercy of Merion, Penn., the idea behind Mercy Corps was simple. Explains Sr. Ellen, "There was a need, a great need," and the realization that "lay people are also called."

Vocations were declining rapidly and the order needed help in staffing its schools and hospitals. Following the example of Jesuit Corps, a similar organization already established by the Jesuits, the Mercy order began laying down some simple ground rules, emphasizing that these could be changed as experience dictated.

AT FIRST, only women were allowed in Mercy Corps, and they did not have to live in community. Now, both men and women can participate and economic as well as spiritual realities convinced the order to require group living.



Cathy Walkovic, Regina Zwaan, Jo-Ann Murray and Ann Bolek sit down to dinner at one of Mercy Corps' two Hialeah houses.

"It's pretty difficult to give service if you don't have the support of a community," Sr. Ellen says.

Anyone college-age or older can join Mercy Corps. Volunteers commit themselves to work at schools or hospitals staffed by the Mercy sisters. All live on a sister's stipend of approximately \$5,000 a year, from which transportation costs, utilities and rent are deducted; from what's left, approximately \$390 a month, volunteers pay for their food and phone bills.

Currently, the 25 women who form Mercy Corps work in four states, North Carolina, Virginia, Pennsylvania and Florida. Of those, 20 work in Miami, eight of them at St. John the Apostle School, where the first Mercy volunteer served.

"WE'RE VERY grateful to these girls because it's an impossibility to get (qualified teachers)," says Sr. Joseph Mary, a Mercy sister who works at St. John. She says the school's low salary rate makes it difficult for teachers with families to stay.

But Mercy Corps doesn't help just the Church. For the volunteers, it's a living out of their commitment, a way of repaying the Church for what it has given them and, often, the fulfillment of a restlessness to do some-

thing meaningful with their lives.

"If your heart's not in it, you can't do it," says Bohr, who plans to continue her work as a lay person within the Church when she leaves Mercy Corps. "Love for the Lord is gotta be the only reason you would do something like this."

Regina Zwaan teaches fifth and sixth grades at St. Francis Xavier School in Miami's Overtown section. She and Jo-Ann Murray, who works as a school nurse at both St. John and St. Francis, say they applied for the Peace Corps originally but were discouraged by the red tape.

Mercy Corps answered their needs and Zwaan became the first full-time member of the corps. This is her second year, although not consecutive.

"IT'S NOT JUST giving," she says. "I did it because of a need I had in myself to feel fulfilled."

"I felt that the Church had done so much for me and yet I hadn't done anything with my life for other people," explains Debbie Wright, who teaches second grade at St. John. She says she went to Catholic school all her life and her involvement in Mercy Corps was a way "to give back something that was given to me."

But the women downplay the heroic aspect of their work. Says Jean Wojciechowicz, who teaches sixth grade at St. John and at 40 is the

oldest of Mercy Corps members, "Service is a beautiful word. But do you call a mother who has six children to take care of not giving service?"

"I have not one hardship compared to some families," she adds. "Service is not so much going out and giving it as total dedication to the way of life you've chosen."

KATE SIMONS agrees. "We're nobody high and mighty. We're doing what God wants us to do." Simons, who joined Mercy Corps only last summer, teaches first grade at St. John and says the support she received from fellow corps members was the only thing that got her through the first months of teaching.

Most of the women are from the Pennsylvania area and have found Miami a veritable foreign land. Many of their students have difficulty speaking English, the climate is totally different and the cultural differences between the North and South are tremendous, they say.

Almost all have plans to continue working as lay people within the Church even though the service might not be fulltime.

"THE THING is you're not going to be a nun and that's why you're doing it," says Murray, recalling how her friends kept asking her why she just didn't become a nun and commit her whole life to the Church.

The reaction was skeptical also from other orders, and religious in general, when the Mercy sisters decided to found the corps, Sr. Ellen says. Some were afraid of letting lay people take over.

"I had to recruit myself into it," she says. But, "it's successful and success does breed attention."

Will lay people ever replace religious in the Church?

Sr. Ellen isn't worried about the future. She says working with Mercy Corps has challenged her "to discover what my calling is," and adds "I think we will all be amazed at how God plans to care for His people. It's going to go on. As long as God continues to take care of it, I'm fine."

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HELP FOR PARISH COUNCILS

The parish council in search of new and better ideas will find plenty of help in *The Parish Council — A Resource Directory*. This newly published source book puts councils in touch with what other parishes have done and what other dioceses and leaders have suggested.

Resources identified include over a hundred books and periodical articles. Many listings are annotated and suggestions for obtaining the resources are also offered.

The compiler and editor, M. Grace Grzanek, has done extensive work with information resources, parish councils, and education programs. Her succinct summaries will lead users to the exact solutions they need.

Copies of *The Parish Council — A Resource Directory* may be ordered from Grace Enterprises, 419 Elizabeth Street, Room 201A, Batavia, Illinois 60510. Price is \$3.00 plus \$.80 postage and handling, prepaid only.

Miami group helps Haiti's 'poorest'

By Marjorie L. Donahue
Coordinator of Communications
Archdiocese of Miami

In Port de Paix, Haiti, an area from which many of South Florida's refugees have come, the Catholic Archdiocese of Miami, through a group of Hispanic volunteers, is working to improve living conditions and educational facilities for the natives.

The Catholic Diocese of Port-de-Paix, described by Miami's Archbishop Edward A. McCarthy as "the poorest diocese in the western hemisphere," was adopted as a "sister diocese" by the Archdiocese of Miami two years ago.

Since that time, "Amor en Accion," a group of volunteers comprised of Hispanics, many of whom are Cuban refugees, has been serving as an intermediary in developing a plan of cooperation to aid impoverished Haitians in the poorest of Haiti's seven dioceses.

"THE SISTER-DIOCESE concept, and the mission of Amor en Accion," said Archbishop McCarthy, "is simply to reach the helping hand of love to our brothers and sisters across the waters. What is done is done with them, not for them, responding to concrete needs as they identify them, in the manner they suggest, and with their collaboration. In this program there is direct help, no involvement in the local political situation.

"The situation of the Haitians is

complex and multi-faceted. It challenges the spirit of compassion and brotherhood of Americans in their response to the refugees who reach our shores. It also challenges us to look to the source of the problem, the desperate conditions in Haiti that would force the refugees to abandon the land of their birth.

"This sharing is an awareness-raising experience. It reveals both the misery of the Haitians and, in contrast, our blessings. It reveals as well beautiful human qualities of the Haitians. It can be an enriching experience for the people of our Archdiocese, one that will be blessed by the Lord who loved the poor so much," the Archbishop stated.

ARCHITECTS, draftsmen, physicians, nurses, social workers, school teachers, catechists, pharmacists, lab technicians and others comprise Amor en Accion, begun in 1976 when volunteers worked in the poverty areas of Santo Domingo and Tabasco, Mexico.

In 1979, in response to the urging of Archbishop McCarthy, members of the group traveled to Haiti to view first-hand the needs, both material and spiritual, of the natives of Port de Paix. Since that time many teams within the group have visited the Haitian towns and villages bringing help and encouragement to the inhabitants.

To date, eight small masonry houses have replaced old shacks in a planned complex of 75 homes, all

constructed through the volunteer services of Miami architects Jorge Trelles and David Cabarrocas, with the inhabitants of Nan Palan village providing the labor, and using funds donated by the Archdiocese of Miami. An additional 12 houses were built with funds provided by the Haitian Red Cross.

According to Miami industrial engineer Carlos Cueto, who serves as the group's coordinator, latrines and a water tank have also been completed to serve the community since there is no plumbing in the houses.

A MEDICAL team visits Port de Paix twice a year where they set up a clinic, complete with laboratory services. "On their last visit," Cueto said, "they examined 450 natives and found that 79 percent of the children had parasites and 60 percent of the adults had nutritional deficiencies.

"Always as part of our mission some of the group provide pastoral

assistance working closely with Fr. Boniface Fils-Aime, a Montfort priest who speaks four languages and serves as our interpreter," Cueto added. The priest is also rector of the major seminary in Port du Prince as well as vicar general of the Diocese of Port de Paix.

Assistance is also being sought by the Archdiocese for eight Haitian Catholic schools located in remote mission areas. Archbishop McCarthy is urging schools and parish organizations within the Archdiocese to underwrite the salaries for one year of teachers in the eight schools which amount to a total of about \$2,000. With the labor contributed by the Haitians themselves, the small homes can be built at a cost of \$1,500 each, he said.

Amor en Accion works under the direction of Fr. Mario Vizcaino, director of the Southeast Regional Office for Hispanic Affairs, United States Catholic Conference.

Uphold refugee rights, religious leaders urge

Washington (NC) — Leaders of three religious organizations have written President Reagan urging action to uphold the due process rights of refugees, a halt to deporting Salvadorans and an end to the Haitian interdiction policy.

They also asked for attention to alleviating the causes which prompt people to flee their homelands.

The letter was signed by Claire Randall, general secretary of the National Council of Churches of Christ in the U.S.A.; Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference and Rabbi Bernard Mandelbaum, general secretary of the Synagogue Council of America.

They said the deportation of thousands of Salvadorans and the recently announced policy of interdicting small boats from Haiti violates the conscience of the United States and the principles for which it stands.

THE MESSAGE was called a "Pilgrim Day" letter because it alluded to the approaching Thanksgiving holiday Nov. 26 which brings to mind "the first pilgrims who sought safe haven on American shores some 361 years ago."

Fundamental ideals of the United States have been forgotten when Haitian asylum seekers are imprisoned, the religious leaders said, calling the action unprecedented and "clearly discriminatory."



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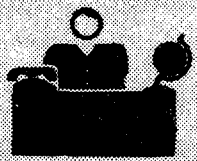
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Matter of Opinion

Women as lectors are equal—almost

Bishop Glennon Flavin of Lincoln, Neb., wants to phase women out. As lectors, that is.

The Oct. 23 *Voice* reported how the Lincoln diocese plans to phase women lectors out by 1984 (a prophetic year?) because women are allowed by the Church to be lectors "only by way of exception," according to a diocese spokesman.

Archbishop Rembert Weakland of Milwaukee, chairman of the U.S. Bishops Liturgy Committee, almost immediately assured everyone that the Church does allow women to be lectors and that the practice "is almost universal" in this country. He even went so far as to criticize his fellow bishop — an unusual occurrence — by calling the Lincoln policy "a step backward and offensive."

At a time when the Church has been struggling to define women's roles in the Church in a manner consistent with dignity and equality, the events in Lincoln are embarrassing.

It is undeniable that women — both lay and Religious — do a great deal of the work of the Church in the ministries and various parish activities, and deserve not only respect but real sharing in decision making. And to phase women out of such a public ministry as reading Scripture at Mass hardly serves that purpose.

Yet, such events do sometimes serve to focus needed attention on an issue.

While Vatican documents clearly *permit* women to act as lectors, the Lincoln Diocese points to a Vatican decree of 1972 stating that "in accordance with venerable tradition of the Church, installation in the ministries of reader and acolyte is reserved to men."

In other words, women can *serve* but cannot be formally *installed*, according to Vatican policy. Well — which way is it to be?

It would appear there is still a vestige of discrimination in official Church policy, for those who want to invoke it. And this is one example, we believe, why the Church is still grappling with the issue of Women In The Church, declaring sexism to be evil, yet not quite granting women equal status as readers.

Women today are expected to proclaim the Word to their children and to others in CCD and adult education classes, for instance. And the great women saints of the Church, Saints Teresa, Catherine, Elizabeth, Clare — too many to name — would they not be worthy to officially proclaim the Word today, or rather, to simply read the words that men have written, and to do this not only in America but in all countries?

The Church should either resolve such inconsistencies or explain clearly in modern terms the reason for them, while bringing



women all the more fully into decision-making and public roles available in the Church.

Otherwise, situations such as the one in Lincoln should not be unexpected.

Letters to the Editor

Stop whose N-bombs?

To the Editor:

I was very upset after reading the first item of the "News at a Glance" section of the *VOICE* of October 30 with the subject "Benedictines ask 'Theology of Peace.'"

I am in 100% agreement with the Benedictine Priests, Sisters and Brothers who in a letter to the special committee of U.S. bishops, said the peace issue is "the most critical problem in the history of the human race."

However, I am not in 100% agreement with the following: "It is time, we think, for the American Catholic Church to say a forthright NO to fur-

ther development of nuclear arms by our nation."

In my opinion, it would have been much more appropriate to have said "It is time, we think, for the American Catholic Church and the entire Catholic Church to say a forthright NO to further development of nuclear arms by all nations."

I certainly hope that the Benedictines are not in favor of capitulating to our Russian communist "friends" by curtailing developments in this country without regard to the further development of nuclear arms by our "atheistic" Russian competitors whose only objective is to sink the United States and all that we stand for, including Christianity.

Donald A. Pruessman
Miami

Too much love

To the Editor:

Recently I have attended a weekend retreat and 2 CCD Seminars. The whole focus of these teachings was on Love, Love, Love.

At the retreat there was a film by a famous speaker, and the title was "Genesis Bridging the Old and the New." The entire film gives the impression that love is the only commandment that we have ever received from God.

When the film was over, I asked the Retreat Master, why use Genesis. This is where God lays down his laws, as soon as Adam and Eve disobey God, they are punished, Lot's wife is turned into a statue of salt for her actions. The entire old testament lists God's laws and why we must obey

these laws.

Everything must operate by laws, the universe operates under laws, the human body must follow laws, the heart, the brain, etc., then each human must eat, sleep according to plan, too much or too little, and we see the results. If a city's traffic lights fail, we see chaos during this period.

In my opinion the Catholic Church must lead the United States back to a country of law and order. South Florida is a good example of a people living without laws.

Teaching Love, Love, Love, is the easy way out. Teaching all of God's laws is hard on everyone, but we must put forth the effort if we wish to get back to God's laws.

John J. Mackel
Homestead



By
**Antoinette
Bosco**

Missing Out

A small but intense drama is taking place as I write this column. I'm in an airport where a man and wife who appear to be in their 60s are making a scene.

The couple have just missed their flight and are convinced it is everybody's fault but their own. They claim they were given wrong information from the beginning, and they are demanding that the airline get them to their destination.

The poor attendant at the desk, who cannot solve their problem, is stuttering "I'm sorrys" in evident discomfort. The woman now is crying softly. I feel very sad for them.

I don't know the nature of their business, but I do understand how they feel. I once watched a flight I should have been on move straight toward the runway as I was standing, waiting for a uniformed woman to stop rummaging through my purse, looking for something dangerous.

I probably would have missed that flight in any case, because I simply got to the gate too late. I'll never forget the lost feeling, thinking I had

missed the journey to heaven. It's a terrible sense of aloneness, thinking that everyone who was supposed to be on the flight made it on time, except for one — you.

So what do you do next? Naturally, you inquire about the next flight. In my case, it was the next morning.

I stood there, worried about the kids at home, wondering what I would do for 12 hours. Eventually the shock of being stranded was transformed into the reality that I had to call the kids and settle in for an exciting night in an airport waiting area.

It wasn't the kind of situation that calls for an encore. You can be sure I now always arrive super early if I'm traveling by air.

Missing out happens to all of us. We miss out on a job, a promotion or maybe on buying a house we really wanted. Some people miss out on being parents because nature won't cooperate with their desire to have children. Some miss out on having good health, or strong bodies. There are times when we miss out by not seizing an opportunity to pay a com-

pliment, help a friend or show love.

Since missing out happens so often and spares nobody, wouldn't you think there would be a good reason for it? Maybe it's simply tough luck or a mere reminder that it's not a perfect world with perfect order. It happens so often we even have a phrase for it "Missing the boat."

I think we should flip the question around and ask not why we get shut out, but why we so firmly expect not to miss a flight, or a promotion, and so on. Why is our level of expectation always so predictable, when the world shows us so clearly that we are not in charge of calling all the shots in life, nailing down the edges or controlling the day's happenings?

Maybe the fact that we human beings have nothing to do with some of the fine, predictable events in life points to one way the Lord found for reminding us that He who laid the cornerstone of the universe is ultimately the one in charge of it all, including our lives.

Acknowledging that is what really matters.



By
**Tom
Lennon**

Checking it out

Q. Some of my buddies were able to get into an X-rated movie downtown. I would like to go to one of these pornographic movies — just to check it out. Do you think that would be OK?

A. First of all, better not say you want to go to a pornographic flick "just to check it out." That's an evasion of the truth, a lie you are telling yourself.

About your main question: A man who is a good friend of young people and has talked to a lot of them, Father James DiGiacomo, thinks it would be well to bring back the old idea of "an occasion of sin."

Your grandparents and perhaps your parents would know that this phrase refers to any person, place or thing that is likely to lead you to commit a sin and so go against God's plan for your happiness.

One example: If a man with a very serious drinking problem deliberately goes into a bar and has a drink, he is likely putting himself in an occasion of sin. A sleazy X-rated movie, a real hard-core pornographic film, is intended by its producers to arouse strong sexual desires. With great expectations enkindled by such a movie, the young person is likely to end up either totally frustrated and unhappy or may seek to fulfill her or his desire in some sinful way.

For a young person with a normal sexual appetite, attendance at such a movie seems very likely to be an occasion of sin. So, in the words of Father DiGiacomo, "What's wrong with saying, avoid the occasion of sin?"

These movies can have a devastating effect on a person. Recently Mother Teresa of Calcutta said the greatest danger for American youth today is sexual impurity. Free-wheeling sex, whether it involves a pornographic film or hopping into bed at the end of a first date, is dangerous because it is founded on and fosters selfishness. And selfishness is at the heart of unhappiness.

Happiness, however, is what God urgently desires for us. He wants sexual relationships to be a source of great joy that will enrich the lives of men and women. Such relationships can be genuinely joyful only within the context of a strong, dedicated, marital love.

You also might be interested to hear that many people find pornographic films boring after a short while. Very likely the reason why they are boring is that such films are usually devoid of love.

Sexual intercourse becomes grossly animalistic, an exclusively physical act in which two people use each other for their own selfish pleasure.

Such selfishness doesn't lead to lasting happiness.

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



By
**Dale
Francis**

Young people and the Church

A friend of mine who teaches in college tells me that one of his students is a Catholic girl who has joined a Christian fundamentalist sect. What surprises him is that she is an obviously superior person, idealistic, sincere, intelligent and fully committed to the sect she has joined.

It doesn't surprise me. There are many Catholic young people who have joined the religious sects that are so ubiquitous in our society today, not only Christian sects but those removed from Christianity. And these young people who leave their Catholic faith to join the sects are likely to be among the most intelligent and the most sensitive of our young people.

They are not the majority of our young people, of course. Many young people remain convinced Catholics, intelligent and sincere young people who are committed to the Church. Among those young people who no longer practice their faith, there are far more who simply drift away than those who are drawn away by the appeal of another form of religion.

In our concern for young people in the Church, it should be instructive to note those who have left for the sects and observe what has drawn them away.

Some explain the loss of young people in the Church by saying they are alienated by the rigidity of the moral and theological teachings of the Church. But the sects to which some are drawn are far more rigid in their teachings than the Catholic Church. Those sects make severe

demands on their members, restricting their personal lives, requiring sacrificial service. What is compelling is not just what is taught but complete and unbending service to the sect.

Some explain this by saying that in a permissive society there are some who want to be freed from making decisions and told what to do. But studies of those drawn to the sects indicate they are likely to be idealistic and intelligent. A better explanation might be they are people searching for a cause, something to which they may dedicate themselves.

In our concern for young people in the Church, it should be instructive to note those who have left for the sects and observe what has drawn them away.

It seems to me that in the Church we have tried to cater to what we think young people want rather than to respond to their real needs and real potentiality. We try to give them the music and the liturgy we think they want, we soften the message and change the language to what is assumed to be the language of young people.

But this is talking down to young people. At a time in which young people mature earlier, we treat them as children who need to be entertained

and pampered. What we need to do is challenge them. We should be proclaiming the message of Christ, calling them to a deeper spirituality and, most important of all, we should be bringing them into an active role in the Church.

I am not suggesting that they be homogenized into the entire community. Young people like their association with other young people. But beyond the social aspects of youth organizations, there should be in those organizations serious efforts to bring young people to concern for Catholic social teachings and to a building of a solid spiritual formation, built on a foundation of prayer.

But they must also be called to service in the parishes. Lectors and ministers of Communion are likely to be drawn from among older members of the parish. Young people must be brought into these roles, not just for youth Masses but for the regular parish Masses.

Parish councils again are likely to have members who are older. Young people must be drawn into these responsibilities. Some councils set aside one position for a teenager member. That is good but what I suggest is, more than this, that young people in their twenties be elected to the councils.

Our young people are the future of the Church. We must challenge them, we must approach them as the adults they are becoming, and we must bring them into roles in the Church that will allow them to sense they are as important as they really are.



By Msgr.
James
J. Walsh

Pray for vocations

Are you interested in prophecies? Here's a different one. Read it carefully . . .

"The year is 2500. The telephone rings in the rectory. The secretary answers and soon finds out that the person on the other end wants to arrange for a marriage.

"The secretary's reply is, 'I'm sorry, but you know that there is only one priest available per eight counties. Father Mahaffey is traveling now and won't be at this parish until . . . uh . . . ten months from now. Now dear, if you'll give me your name, your fiance's name, and both of your addresses and phone numbers, I can arrange to fit you into one of our group weddings.'

"Meanwhile . . .

"Across town the two old nuns are found locking up a convent. They both have tears in their eyes.

"'Do you remember, Sister Maria, sixty years ago when we were both young and just entering the convent? It makes my heart ache that there will no longer be a convent in this town since no one is interested in becoming a nun.'

"'Yes, Sister Julia, but we are much too old to stay here alone. All of our friends who are nuns are old also.'

"These are just two examples of what would happen if we did not have vocations to the religious life.

"Everyone has a certain job to do in life, but to be a priest or nun, you must believe in yourself enough to have the courage and strength to teach and help and comfort others spiritually. It is very important to have priests and nuns. For example, we could not receive the seven sacraments; we could not have people comfort us spiritually when we are sick; we would not have anyone to celebrate Mass for us, and we would not be able to receive the Holy Eucharist.

"The two stories at the beginning might sound like an exaggeration, but they could very likely happen if no one was willing to sacrifice their life for Christ and his Church . . ."

A few weeks ago, the Archdiocese held a "Vocation Awareness Week" for the benefit of young people and adults to increase interest in the broad vocation problem. Students in our schools, among other things, wrote essays. What you have just read is a perceptive look into the future of the priesthood and religious life by an 8th grade student at St. Agnes Academy at Key Biscayne. Her name is Christine Kirkland, and she is just 12 years old.

Christine was generous and kind in putting the day 500 years from now. If the present rate of

'The Archdiocese of Miami, which comprises only South Florida, has a million Catholics. It sounds like we have many, many priests to care for them when we mention that the number is just short of 500 diocesan priests and Religious. Divide 500 into a million and see how hopeless the picture is beginning to look.'

vocations continues, it could be much sooner.

The archdiocese of Miami, which comprises only south Florida, has a million Catholics. It sounds like we have many, many priests to care for them when we mention that the number is just short of 500 diocesan priests and Religious. Divide 500 into a million and see how hopeless the picture is beginning to look.

How many priests in your parish? Four, three, two, one? Suppose there is just one in every parish. Can you imagine the frustration, the confusion? Can you also easily imagine the harsh criticism of lack of service coming from those who never made the least effort to help fill the

seminaries or convents? Indeed, marriages would stack up, baptisms would be group matters and often delayed, schools would be closed, personal encounters for counseling would disappear, and many of the sick would be neglected.

Why this shortage? Is there a lack of faith causing it? I don't think so. My strong opinion is we are too well off. Years ago, in depression times, seminaries were running close to full and convents had crowds of young women. Were they just looking for security, a sure job? Don't believe it. When things were tough and living meant doing without luxuries and unnecessary comforts, we appreciated God and what we had much more. We were willing to sacrifice for others and to share our little.

Today, God help us, we are wallowing in luxuries kings and emperors never knew in the past. Even the poor among us have conveniences their forebears never dreamed of. All of this deadens us spiritually. We don't live in the spirit of sacrifice, and when we don't, we do not find young men and women offering their lives to the service of Christ.

In our area now, the Spanish speaking are probably going to be in the majority. When our Cuban brothers and sisters first came over to find freedom in the early sixties, we had in those early years dozens and dozens of applicants from them for the seminary. Austerity had sharpened their desire to serve and to share. But now prosperity has set in. Applicants are rare. Who is going to serve the Latin community in the future, if the parents do not encourage vocations and realize priests of the future must come from their families or they do not come at all?

One thing everyone can do. And it is a powerful aid to increase vocations. It is doing the one thing Christ commanded. Pray. Pray. Pray. Pray the Lord of the harvest that he send laborers into his vineyard. The harvest is indeed great. It's getting greater, but the laborers are few. The laborers, as Christine pointed out, are going to be so scarce we won't recognize our parish life.



By Msgr.
George
Higgins

The Jewishness of Jesus

Have you ever wondered what Jesus was like? Most people have some sort of mental image of Jesus drawn from the Bible stories they have heard from childhood.

Chances are these images tend to ignore a significant fact about Jesus! He was not a Christian. Jesus was a Jew — and a very observant one.

Therefore, as Professor Leonard Swidler of Temple University reminds us in a recent article, Jesus "did not go to Mass, or indeed any worship service, on Sunday morning. He went to services on the Sabbath."

Swidler continues: Jesus "did not go to church. He went to synagogue . . . He did not read the New Testament, nor did He think it the inspired word of God. He did read the Hebrew Bible and thought it the holy Scriptures . . . He did not celebrate Christmas and Easter. He celebrated Shavuoth and Passover."

These simple thoughts deserve careful meditation for they have profound implications not only for our understanding of Jesus and Christianity, but also for the way Christians understand their relationship to Judaism.

Jesus lived Jewish law. Why then does Christian teaching often make such a dichotomy between

"law" and "Gospel"? After all, Jesus himself said: "Do not think that I came to destroy the law or the prophets. I came not to destroy but to carry out."

Furthermore, Jesus' summary of the law is taken directly from the pages of Hebrew Scripture. In Deuteronomy we read, "Love the Lord

Jesus lived Jewish law. Why then does Christian teaching often make such a dichotomy between 'law' and 'Gospel'? After all, Jesus himself said, 'Do not think I came to destroy the law or the prophets. I came not to destroy but to carry out.'

your God with all your heart, all your soul, and all your strength." Again, in Leviticus, we read, "Love your neighbor as yourself."

Yet how many Christians still believe and teach that this traditional Jewish teaching of Jesus represents some sort of "new" law of love? How

many falsely contrast Judaism as "a religion of justice and fear" with Christianity as "a religion of love and mercy?"

In doing so, we forget our awareness of divine love and mercy is part of the religious heritage we Christians owe to Jews.

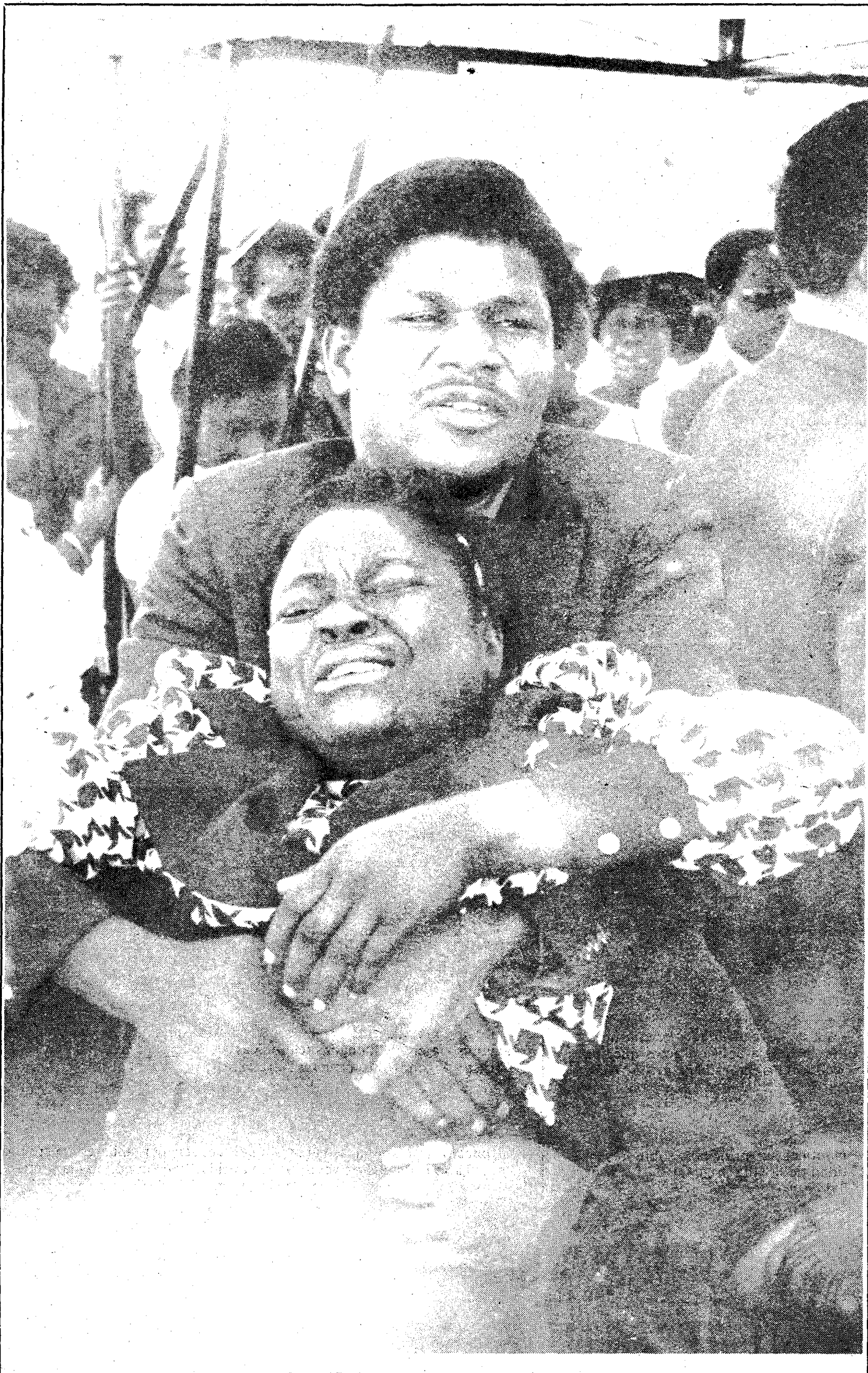
To understand the New Testament properly, we must read it in its original Jewish context. It should not be seen simply as "replacing" the Hebrew Scriptures. While the New Testament makes claims about Jesus that Judaism cannot accept, it is important to realize that Jesus' own teaching is very Jewish indeed.

Nor can Christians view our Jewish heritage as simply a past event, exhausted in Jesus' time. In his letter to the Romans, St. Paul says Christians have been grafted to the Jewish covenant with God in the same way a wild branch is grafted to a living root.

Then he adds, "Remember that you do not support the root, the root supports you."

The Christian attitude toward Jews should not be one of arrogance or triumph, but an acknowledgement of a living, spiritual relationship. Our covenant and theirs are forever linked in God's plan of salvation.

Exile, death and grief



Unable to bear the grief, a woman collapses at the gravesite.



Relatives say a final prayer before

Haitians mourn 10 buried in Ca

It wasn't the first funeral for drowned Haitians to be held in Miami. In recent years the Haitian funeral, and the songs and demonstrative grief associated with it by custom, has become distressingly a familiar sight in South Florida.

But Saturday was a day that will not soon be forgotten in the Haitian community as 10 of their 33 countrymen who died off Hillsboro Beach Oct. 26 were laid to rest in an anguished ceremony at Our Lady of Mercy Cemetery in lots donated by the Miami Archdiocese.

TEN HEARSEs carrying ten grey metal coffins covered with the Haitian red and blue flag led a long train of cars into the cemetery following a memorial service at the United House of Prayer in Little Haiti.

The coffins were placed inside a mausoleum while Fr. Marcel Peloquin, director of the Pierre



Haitians hold hands around a cof

Story and photos
by Prentice Browning



...e a casket is lowered to the ground.



A friend tries to calm a hysterically grieving man.

...n their dead; ...atholic cemetery

Toussaint Haitian Catholic Center, and his associates, Fr. Thomas Wenski and Fr. Gerald Darbouze, blessed the ten steel boxes. During the rites of final commendation, hundreds of Haitians pressed forward shrieking and wailing in their grief. Several, hysterical in their sorrow, collapsed on the floor of the mausoleum.

THE CASKETS were taken outside and placed under green canopies to await burial while relatives and friends gathered around singing songs such as "Pet La Traveze," about the flight of the Israelites from Egypt, ironically appropriate to the refugees own exodus.

The last burial party to leave, spontaneously joined hands and circled a coffin singing "La Dessalinienne," the Haitian national anthem. As the last relatives filed back to their cars, a single man, waving a Haitian flag, continued the anthem, proudly, defiantly.



...in while singing their national anthem.



A mourner refuses to leave, even after the ceremonies are over.

Family Life

By Dr. James and
Mary Kenny



Am I too old for college?

Dear Dr. Kenny: I am a 38-year-old mother of three with a high school diploma, and I want to go to college. My husband tells me I am foolish. The truth is I am bored and starting to feel useless. Our youngest has just begun school, and I have time on my hands. Money is not a critical issue, so I don't have to get a job. Besides I don't want to be a waitress or a saleslady. I would like to learn bookkeeping or accounting. Do you think I am too old? (Ill.)

No, you are definitely not too old. You sound very wise to consider a second career when your children are raised, rather than retiring to soap operas or a job you don't want.

Some women find new tasks in and around the home to challenge them. They become 4-H or Girl Scout leaders, plan more elaborate meals, do volunteer work and initiate worthwhile family projects.

OTHER WOMEN SINK INTO a serious depression at this point. I applaud you for your courage in being willing to start anew.

Hopefully you can obtain your husband's support. Tell him how important this is to you. Now that mothering is less time consuming, you need a new direction, a new identity.

A new career for you is good financial insurance for your family. Should something happen to your husband, you would be able to support your family. Your husband should perceive this as a part of the family insurance plan.

YOUR HUSBAND AND FAMILY can assist you in many ways. Meal preparation, dishes, housecleaning, laundry and shopping are all tasks that can be divided up. It may take a little time to teach them how to do the jobs. Once your husband and children learn basic homemaking skills, however, they can relieve you for your studies. In addition, their housekeeping skills become insurance should something happen to you.

Without your husband's support, it may be difficult for you to take more than one or two courses. If you try to do more, you may find yourself frustrated by your family.

WHILE YOU WOULD LIKE to go to college, notice there are several ways to learn most skills, including the one you mentioned, as a beginning bookkeeper for a local firm. Be willing to accept low wages in return for training. Develop a five-year career plan. Use your library and read what you can about bookkeeping.

A second way is to take skill courses at a state technical school or college. Often these courses are offered at night. Talk to a counselor about your career goals, and let the counselor help you select appropriate courses.

A third possibility is to take specific courses in bookkeeping and accounting at a nearby college or university. As a special student you can select only those courses you want. Get an adviser to help you choose your courses.

FINALLY, YOU CAN obtain a college degree in accounting. This program will take four years, but it may be worth it to you in future salary and prestige. Check with the college admissions office and seek the help of an adviser. The college degree will make you eligible for a better job and may prepare you to qualify as a certified public accountant.

Many women fail to play a second career because they do not take themselves seriously. You are right to seek to better yourself. Get your family's support. And get busy.

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



By
Mimi
Reilly

Households of Faith

As November 21st approaches, the tension and excitement builds in those of us who are preparing the Family Ministry Conference, "Households of Faith."

Last week in my column I shared with you a quick overview of the day listing the various workshops and speakers. Needless to say, all the workshops look so good it's really going to be difficult to have to choose only two. Oh, yes, decisions, decisions! Another really nice feature of the entire day will be the opportunity for us to look at and purchase religious books and religious articles for our homes.

It may be a chance to fit in a little Christmas shopping, sharing these items with friends and family. My own family, sisters-in-laws, brothers and brothers-in-law and their children probably by now know pretty well what type of Christmas gifts to expect from us. Every year we give another new religious book or plaque or poster or little statue.

We just can't resist the impulse to

give religious gifts to loved ones especially because Christmas is, of course, very religious. Why not give religious gifts? The Conference day will be sprinkled with fabulous music here and there. St. Boniface Church's award-winning choir will open our day creating a family and festive spirit.

At noon the bilingual liturgy is being planned and coordinated by both Our Lady of the Divine Providence parish and St. Boniface parish. It should be beautiful.

Towards the end of lunch time we have a really precious treat in store for us. The children's choir of Visitation Parish will present a series of melodies that will move the conference together touching us with rainbows, with love and also reminding us that Yes, people are a lot more important than things. It's people that make life, it's people who live life and it's especially people's caring about people that makes life worth living. "If more people were for peo-

ple, all people everywhere, there'd be a lot less people to worry about and a lot more people who care." — Song *Up With People*.

Speaking of people who care, it's the Nativity Parish couples from the Christian Family Movement who will be welcoming us in their parish and organizing and serving lunch to those of us who have pre-purchased lunch.

All in all, it seems to me that it's people's caring that will make this conference meaningful. It's the people who will be attending, taking a free Saturday that might be used for shopping, for football, or even God forbid, cleaning the house or a yard. It's the people who will be welcoming others, making them feel at home. It's the people who will lift our spirits with music. It's the people who will celebrate the Eucharist and share it with us.

Beginning the Archbishop's Evangelization effort in the Archdiocese was the emphasis on Family Life back in 1980. This year, 1981, the emphasis on Evangelization is

Parish Renewal. Beginning in September of 1982 the Archbishop will promote the theme of FAITH. This November Conference is an attempt to focus upon family, upon parish with an emphasis moving us toward the theme of FAITH.

It makes sense that the title of the Conference is "Households of Faith." The smallest household is the family itself. Then comes the household of the parish. It's faith in God, faith in each other that empowers us to be the people of God.

It's people caring about people especially within the family and within the parish and community at large that we're celebrating November 21, 1981 at the Family Ministry Conference "Households of Faith."

If you are interested in attending the day, it is \$7.00 without lunch and \$10.00 with lunch. Do call the Family Enrichment Center for advanced registration, telephone 651-0280.

OPENING PRAYER

Beloved Lord, as we approach Thanksgiving, we thank you for your great generosity to us. Thank you for our joys of this year as well as for our sorrows. Most of all, thank you for our family. Amen.

SOMETHING TO THINK ABOUT

Thanksgiving bids us to joyfully welcome the holiday season. Thanksgiving is a day of great joy and heartfelt thankfulness for a God who loves us and is with us in the good times and the bad. We are the only country in the world that has a

national holiday that says, "Thank you, God, for our bountiful blessings." How truly fortunate we are.

ACTIVITIES IDEAS Young Families

Thanksgiving Day Place Cards — Materials: colored construction paper, crayons, and scissors. Each person traces his or her hand on a piece of construction paper, then cuts it out with scissors and colors it into

a turkey with the fingers as the tail and the thumb as the head. Write a short prayer of thanksgiving on the back and use the turkeys as place cards for the Thanksgiving dinner. Plan to have each person read his or her prayer at the meal. Share some thoughts about the importance of Thanksgiving.

Middle Years Families

Decide as a family whom to invite

for Thanksgiving dinner, perhaps a person who lives alone and has no family nearby. Plan and make a handmade centerpiece to be used on Thanksgiving Day.

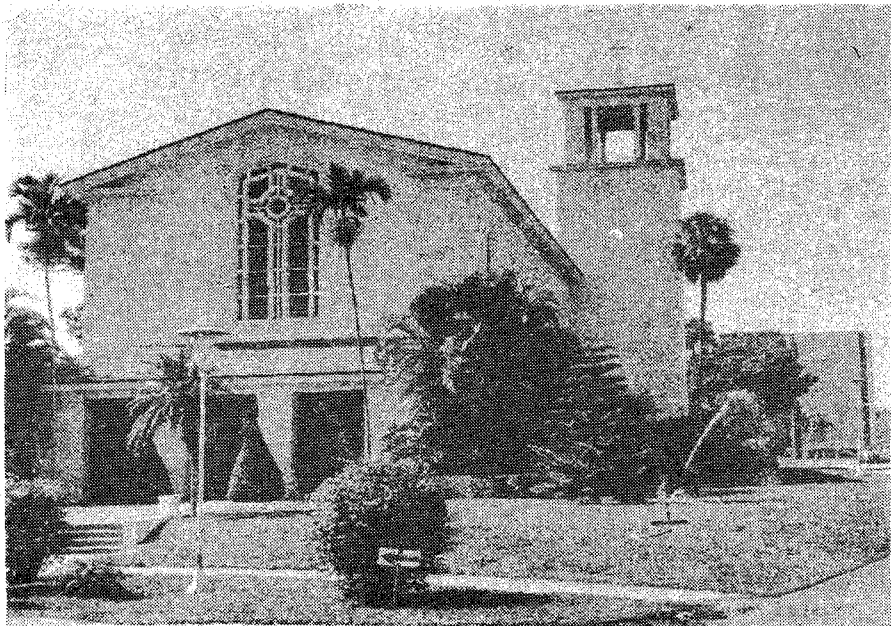
Adult Families

Read aloud Psalm 67 and share with one another a memory of a Thanksgiving as a child.

SNACK TIME

Hot caramel sundaes or baked apples.

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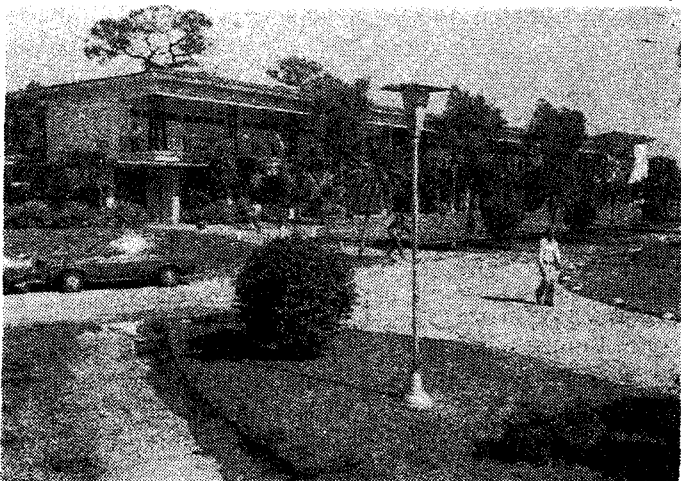
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Readings: Proverbs 31:10-13, 19-21, 30-31; 1 Thessalonians 5:1-6; Matthew 25:14-30

By Fr. Richard Murphy, O.P.

The Scriptures are amazingly profound and consistent, and they have about them a wholeness that we deeply appreciate. Both the Old and the New Testament teach that God will require an accounting of us, and the lesson is presented with considerable versatility, in proverb, parable, and letter.

A good description of the ideal wife is not an easy task. Modern women are no longer expected to be weavers of cloth (most people today wouldn't know a distaff from a spindle), but they are very busy people. They run those daring enterprises that we call families; they are shrewd businesswomen who know the supermarkets and the best bargains; they give generously of their time to school and church activities.

POLITICS AND business are attracting them in increasing numbers, and it is no wonder we are proud of them. Their life-style is far different from that of the pastoral woman of Proverbs 31, but the same virtues adorn good women of every age: prudence, energy, compassion and generosi-

ty. Their works tell their praises at the city gates.

In his letter to the Thessalonians, St. Paul points out that the Day of the Lord will come "like a thief in the night," that is, unexpectedly, and that on that day each individual will be judged. But all Christians are "children of light and of the day," and while tending to the tasks of everyday life, they should be mentally alert and live temperately ("Be awake and sober").

Jesus, the incomparable story-teller, also stressed the value of work. A man divided his funds among three of his servants, giving one 5,000 silver pieces, 2,000 to another, and 1,000 to still another. (Incidentally, our word "talent" is now automatically understood as referring to natural aptitudes or gifts, the parable refers to a weight, or measure of value. Much later, he summoned the servants to give an account of what they had done with the money. Two had done well; the third had done nothing but bury the money, justifying his action with the remark that the master was a hard man. For such fearful inactivity, this servant found himself accused and judged for his

breach of trust.

THE PARABLE ends with a mystifying remark: The man who has will always be given more . . . those who have not, will lose even the little they have. Jesus' words were in no way so banal as "The rich get richer, and the poor get poorer." He meant that power grows with use, and will wither if not used. To use the gifts which God has given us — our faith, for example — is the best way to gain even greater graces. In the natural order also, the acquisition of good habits leads to an increased ability to do good.

If we are to be held accountable for our lives at the end of time, it behooves us to be reliable servants, to show some interest in the Lord's affairs — and some energy. Good servants aren't clock-watchers looking to the future while neglecting the present; they are people who capitalize on the opportunities God sends them.

What greater joy can there be to hear, at the end of our lives, the voice of the Master saying to us: "Well done, good and faithful servant! Come, share the Master's joy."

By Fr. John Dietzen

Q. Several weeks ago in a discussion of baptism you included the remark, "The Catholic Church does not teach and never has taught that God's love and life and the promise of saving grace are denied to the unbaptized."

I must disagree. We certainly were taught baptism was necessary to receive God's saving grace and without it you were committed to limbo. I'm sure I did not misunderstand 12 years of Catholic schooling.

I refer to the Baltimore Catechism which very explicitly says baptism is necessary for the salvation of all, and

that any child who dies without baptism goes to limbo. (Ohio)

A. You were one of many who wrote protesting that remark of mine about baptism. The painful fact is that you are right — and so am I. I'm not playing games with words so what I have just said obviously needs explanation.

I believe two or three points will help.

First, I'm sure you will recall what we learned about "baptism of desire." Those who, through no fault of their own did not receive the sacrament of baptism, could be saved through their desire for baptism.

We learned this desire need not be explicit; that means someone who never heard of Jesus or of God, but who lived a good life according to his conscience, received baptism of desire and was saved.

Obviously, this notion of baptism by desire already puts a big hole in the absolute statement that no one is saved without being baptized. Even that, however, is by no means the whole story.

For centuries the church confidently taught the necessity of sacramental baptism for salvation because theologians believed, except for a few pockets in odd parts of the world, the Gospel was preached to just about everyone.

With the discoveries of vast,

previously undreamed of lands by the explorations of the 15th and 16th centuries, Christians began to realize that millions of people were out there who never had, and probably never would, hear the Gospel of Christ.

In that situation the concept of baptism of desire became far more prominent in theology. I mention this because the church in America, at least, has undergone a similar experience during the past generation or two.

THE PRECEPTS and teachings of the church concerning baptism, and automatic immediate baptism for everyone, were developed and taught in a Catholic society presumed to be very stable and to a large degree predictable.

Catholic parents were assumed to be going to Mass regularly and the baptism and Catholic education of their children was considered automatic.

As I have discussed in previous columns, this assumption, if it ever was supported by the facts, certainly is not supported today. The procedure which the church encourages pastorally today is very similar to the one in effect for centuries in mission territories. Baptism of infants is not to be carried out indiscriminately but is to depend on the faith and demonstrated commitment of the parents.

In all honesty, I believe we need to make one further point. Two major disadvantages have been offered against the catechism approach to Catholic education.

First, this format often presents a deceptively simple expression of extremely intricate elements of Catholic doctrine.

And second, they too frequently tend to lump together essential and basic Catholic doctrine with "teachings" which are at best speculative and unofficial. In its official teachings, the church has never pretended to know what happens to unbaptized infants.

It teaches very explicitly many times that God offers the grace of salvation to all human beings without exception — which certainly includes young children.

Furthermore, in spite of the weight we tended to give it, limbo is pure theological speculation. Major official church documents mention it only once, and then almost in passing. It has absolutely no standing whatsoever as Catholic doctrine.

If I might conclude with a one-sentence homily, I believe this whole discussion is a good lesson about how dangerous and frustrating it is to take the bare bones of Catholic teaching that we received as young people and attempt to make them do for an adult understanding of our faith.

A clarification about Baptism

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Clergy tune into films

By Michael Gallagher

NEW YORK (NC) — One Saturday afternoon, at Fordham University, more than a hundred people gathered to talk about movies in a seminar described as an ecumenical film dialogue and entitled: "Today's Reality, Tomorrow's Promise." The participants were moviegoers, critics, filmmakers, writers, educators, and others involved in film one way or another — laity, clergy and Religious alike.

Among the sponsors was the U.S. Catholic Conference (USCC). Now we all know that the Catholic Church in America has taken movies seriously for a long time, but, as some wag might put it, just as exterminators have taken termites seriously for a long time.

LET'S FACE IT, we have a bit of an image problem when it comes to movies. Though the Legion of Decency has long since departed, it is still alive and well in the minds of many supposedly well-informed Catholics. ("It's not likely that 'True Confessions' . . . will be denounced by even

the Legion of Decency," William Buckley advised his readers in a recent issue of *National Review*.)

Bishop Norbert F. Gaughan, chairman of the USCC Communication Committee, perhaps had this in mind when in a brief opening address welcoming the participants he quoted from papal documents on the importance of the cinema and pointed out that film art, an extremely high form of art, he emphasized, was an expression of a world redeemed by Christ.

The first principal address, "Values and Meaning in Cinema Today," was given by film critic Martin Dworkin, self-described as an agonized agnostic who felt the "bloodshot eye of infinity" watching his every move. Making extensive use of Thomas Aquinas, that old favorite of agonized agnostics, Dworkin stressed that films were indeed important and that they had an effect upon those who saw them. He had harsh words for critical relativism — one man's opinion is as good as another's — and for sycophantic critics.

THE ESSENCE of freedom in a

slipshod age, according to Dworkin, was the ability to make critical judgments.

Nadine Covert of the Educational Film Library Association, Barbara Bryant of Phoenix Films, and Father Dustin McDonald, an Episcopal priest with the Trinity Institute, followed with comments on Dworkin's talk.

Father McDonald made what I thought was an especially perceptive and relative point by noting that the parables of Jesus were essentially "subversive." They achieved their effect on Jesus' hearers — and how hard it is with our jaded familiarity to bring a fresh perspective to the Gospel message — by drawing them into the story and then leading them in a direction that they would not have chosen for themselves. Jesus was, in effect, shaking people up, not lulling them.

THE RELATION to film art is, I

think, an obvious one. How concerned, above all, have churchmen always been that movies be "edifying"! But Jesus' parables were not at all edifying. They disturbed his hearers — they made them think, they made them feel in a way they had not felt before. And so must films if they are to have any effect upon the viewer.

The seminar was a small step in the right direction. For a brief period in the late '50s and '60s, it was the accepted thing for religious people to take a serious interest in film, though the general church-going public was never made very much aware of it. I think we should become involved again — without apology, without excuse. And this time we should stay in the kitchen no matter how great the heat gets.

Movies are too important to be left to the current crop of American filmmakers and the sycophantic critics who unabashedly celebrate trash.

FILM RATINGS

Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

Here are the USCC symbols and their meanings: **A-I** — morally unobjectionable for general patronage; **A-II** — morally unobjectionable for adults; **A-III** — morally unobjectionable for adults, with reservations; **B** — morally objectionable in part for all; **C** — condemned.

- All the Marbles, B (R)
- Alligator, A-III
- Altered States, B (R)
- An American Werewolf in London, C (R)
- Amy, A-II (G)
- Any Which Way You Can, B (R)
- Arthur, A-III (PG)
- Atlantic City, A-III (R)
- Back Roads, A-III (R)
- Beyond the Reef, A-III (PG)
- Blow Out, C (R)
- The Blues Brothers, A-III (PG)
- Body Heat, C (R)
- Brubaker, A-III (R)
- Bustin' Loose, A-II (R)
- Cannonball Run, A-III (PG)
- Carbon Copy, A-III (PG)
- Caveman, A-III (PG)
- A Change of Seasons, C (R)
- Chariots of Fire, A-I (PG)

- Charlie Chan and the Curse of the Dragon Queen, A-III
- Cheech and Chong's Nice Dreams, C (R)
- Chu Chu and the Philly Flash, A-III (PG)
- City of Women, C
- Clash of the Titans, A-III (PG)
- Continental Divide, A-III (PG)
- Death Hunt, A-III (R)
- The Devil and Max Devlin, A-II (PG)
- Dirty Tricks, A-III
- The Dogs of War, A-III (R)
- Dragonslayer, A-III (PG)
- The Earthling, A-II (PG)
- Endless Love, B (R)
- The Elephant Man, A-III (PG)
- Escape from New York, A-III (R)
- Eye of the Needle, B (R)
- Eyes of a Stranger, C (R)
- Eyewitness, A-III (R)
- Excalibur, B (R)
- The Fan, C (R)
- The Final Conflict, B (R)
- First Monday in October, A-III (R)
- For Your Eyes Only, B (PG)
- Fort Apache: The Bronx, A-IV (R)
- The Four Seasons, A-II (PG)
- Fox and Hound, A-I (G)
- The French Lieutenant's Woman, A-III (PG)
- Friday the 13th Part II, C (R)
- Funhouse, C (R)
- Gallipoli, A-III (PG)
- Going Ape, A-III (PG)
- The Great Muppet Caper, A-I (G)
- Halloween II, C (R)

- Hardly Working, A-II (PG)
- The Haunting of Julia, A-III (R)
- He Knows You're Along, C (R)
- Heartland, A-II (PG)
- Heavy Metal, B (R)
- High Risk, B
- Honky Tonk Freeway, B (PG)
- The Howling, C (R)
- Inside Moves, A-III (R)
- It's My Turn, A-III (R)
- The Jazz Singer, A-III (PG)
- Jesus, A-I (G)
- Kagemusha, A-II (PG)
- Kill and Kill Again, A-III
- King of the Mountain, A-III (PG)
- Knightriders, B
- The Last Metro, A-III (PG)
- Looker, A-III (PG)
- Mel Brooks' History of the World, Part I, C (R)
- Modern Romance, A-III (R)
- Mommie Dearest, A-III (PG)
- Nighthawks, A-III (R)
- Nine to Five, A-III (PG)
- Oblomov, A-II
- On the Right Track, A-III (PG)
- Only When I Laugh, A-II (R)
- Ordinary People, A-III (R)
- Outland, A-III (R)
- Paternity, A-III (PG)
- Prince of the City, A-III (R)
- Rich and Famous, B (R)
- Tarzan, the Ape Man, C (R)
- True Confessions, A-IV (R)
- Under the Rainbow, A-III (PG)
- Victory, A-I (PG)
- Zorro, the Gay Blade, A-II (PG)



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Fatima's message: 1 family's mission

By Jose P. Alonso
Voice Spanish Editor

Some people practice their faith. Dr. Francis and Mary Ciochon preach what they practice.

The Ciochons, of Epiphany parish, have dedicated most of their lives to warning about the dangers of abortion, extolling the virtues of the Rosary and opening people's eyes to the morality (or immorality) of their dress.

Right now, their South Miami home is full of pro-life literature which they give to neighborhood kids to distribute door-to-door. Along with it, they hand out pamphlets about the apparition of Our Lady of Fatima and her message to the world.

THE GUIDING force for the Ciochons' ministry has been that message.

"We've made Fatima's message the top priority of our lives," says Mary Ciochon. Adds her husband, Francis, "it's a commitment for the whole family."

Dr. Francis V. Ciochon, Doctor in Philosophy, Education and Supervision, is a first generation Polish-American born in a family of 11 children in Chicago, Ill. He married Mary Carmella Meyers, a native of Royal Oak, Mich., in 1953 in St. Hyacinth Parish Church in Chicago. The Ciochons moved to Miami 20 years ago and have been living in the same house in South Miami since then.

Mary credits the late Fr. Charles Coughlin, her pastor at Royal Oak, whose radio broadcasts on devotion to the Blessed Virgin and the Holy Rosary they listened to in Michigan,



The Ciochons and son Michael make the scapulars in their home

with inspiring them to dedicate their lives to the same apostolate.

They and their four children, Francis Victor, 27, Bernadette Marie, 26, Thomas Louis, 22, and Michael Marion, 18, dedicate their spare time to the ministry. They also make Carmelite scapulars and distribute them free to individuals or organizations who ask for them.

And every Wednesday at 7 p.m., the Ciochons hold Block Rosary sessions, gathering neighbors at their home to pray the Rosary which Our Lady of Fatima said was so important.

"**THE REUNION** is purely religious," says Mrs. Ciochon. "It's not a social hour. After the Rosary, everyone goes home."

Mrs. Ciochon's first battle against immorality took place in her chiropractor's office many years ago. While waiting, she picked up a magazine to read and found the con-

tent slightly risqué. She went straight to the secretary and said, "I'm sure the doctor doesn't like this magazine in his office." Once inside, she told the doctor about the magazine and he said that all doctors received the same ones for their offices.

STIRRED TO action, she decided to check all the doctors' and dentists' offices that she could get to. She also talked some of her friends into joining her in the campaign.

Later, at a parish dance, she met Dr. William E. Yoham, a chiropractor and parishioner of St. Thomas Aquinas parish in Ft. Lauderdale. She was amazed when, in his office, she found the same magazines she had fought against. She talked him into getting rid of them all and replacing them with books for children, most of these non-sectarian, since the majority of his patients were Jewish. The same thing happened with Dr. Dennis J. Messina, parishioner of

Epiphany parish in South Miami, whose office was on the same floor as Dr. Yoham.

Today, both doctors are careful guardians of the literature left in their waiting rooms.

The Ciochons stress that the world is suffering and will suffer more because it has paid little attention to the warnings of Our Lady of Fatima and her exhortations that people do penance, pray the Rosary and unite with Christ in the Eucharist.

"The lack of modesty in dressing has gone too far," adds Mrs. Ciochon. "Men and especially women, whether unconsciously or simply out of habit, dress with very little modesty. Bathing suits are extremely immodest. Our Lady was very clear on this point, yet since Fatima, the situation has deteriorated."

THE FAMILY also believes that Christians convinced of the necessity of penance and sacrifice should receive Communion kneeling down as a way of expressing their humility.

The practice of holding block Rosaries began in 1945 in Detroit, and although the Church has not sanctioned it, neither has it been forbidden. Many American prelates have encouraged their parishioners to begin these groups and the practice has spread throughout the world.

Dr. Ciochon and his wife believe "We all have to make sacrifices to honor Our Lady's wishes" at Fatima.

The Ciochons are willing to teach all interested persons the art of making rosaries and scapulars. Their phone number is 665-8997.

Schools urged not to use soup label exchange

By Sister Mary Doran, OLVN
of the Archdiocese Catechetical Center

Many schools have joined the program under which Campbell provides educational equipment in exchange for Campbell soup labels. Now schools are being asked to become aware of the farm workers who are suffering many injustices because of the Campbell-owned canneries in Ohio. Some schools have discussed the information and decided in favor

of the farm workers, discontinuing their label program.

Since August 1978, over 2,000 farmworkers, under the leadership of the Farm Labor Organizing Committee (FLOC), have been on strike in the tomato fields in northwestern Ohio. These workers, whose back-breaking work helps feed America, have suffered the worst conditions of any occupation in America — low wages, inadequate housing, child labor and constant exposure to pesticides.

Life expectancy among farm workers is 49 years, infant mortality is double the national average, and wages are the lowest of any group of workers.

THE FARM WORKERS are seeking a contract which would provide fair wages and the dignity belonging to working men and women. The workers have met with poverty, violence, legal attacks and strike-

breakers.

Jack Kilroy, attorney for FLOC, in Sept. 1979, was arrested following a peaceful demonstration at a tomato field near Gilboa, Ohio. Following his arrest, Kilroy was beaten at the county jail and left with many serious injuries, including a basal skull fracture.

A Putman County Ohio Grand Jury recently acquitted Kilroy and charged the sheriff with failure to prevent harm to a prisoner, depriving Kilroy of his constitutional rights and soliciting others to commit a felonious assault. The Judge, Michael Metz, has ruled that there was "not a scintilla of evidence" to support charges against Kilroy.

In 1970, several dozen Ohio growers agreed to a contract with their workers. The union of workers reported that the canning companies were able to sabotage those negotiations by buying tomatoes from non-union farmers or refusing to pay

growers enough to cover adequate wages.

The President of FLOC, Baldemar Velasquez, says the canners' economic power permits them not only to "dictate prices" and "control wages," but also to tell growers "when to plant, when to spray, when to harvest, when to mechanize."

CAMPBELL does not employ farm workers directly but does control the price of tomatoes. When they set a price per ton of tomatoes in their contract with the growers, that automatically pre-determines the price workers will receive.

Campbell company refuses to accept any responsibility for the farm workers and continually refuses to participate in negotiations for improvement in wages and working conditions for farm workers.

SCHOOLS were asked not to collect labels because school-age children are the hardest-hit victims of tomato field abuse.

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Farm worker leadership workshop

A workshop on leadership development of farm workers will be sponsored by the Rural Life Bureau of the Archdiocese of Miami, and held on Feb. 26-28, 1982, at St. Vincent de Paul Seminary at Boynton Beach, Fla.

A team consisting of Leonard Anguiano and Sr. Jo Marie Arredondo, S.H.F., from the Mexican-American Cultural Center, San Antonio, Texas, will conduct the three-day seminar.

A \$25 registration fee is required and facilities will be made available for overnight at a nominal fee. Since the Seminary has facilities for only 25 overnight guests we suggest that those requiring such accommodations reserve early. The workshop will be limited to 40 participants, therefore pre-registration is required.

Registration may be made to Rural Life Bureau, 9500 W. Atlantic Ave., Delray Beach, Fla. 33446. For information, please call (305) 499-8340.

Night of Praise at St. John the Apostle

St. John the Apostle, 451 E. 4th Ave., Hialeah, Fla., will have a "Night of Praise" at 8 p.m., Nov. 18. Guest speaker will be Fr. Donald Walk who will speak on "Truth: The Divine Healer." Refreshments and fellowship following the talk.

International Festival at Biscayne

Biscayne College will host an International Festival on November 13 and 14 from 8:30 a.m. to 5:30 p.m. on Biscayne's main campus at 16400 NW 32 Ave., Miami.

Cultural exhibits, arts and crafts, and native costumes will be displayed. Biscayne serves 3,000 students from more than 30 nations, and consuls from a number of those nations have been invited to participate in the festivities, the highlight of which will be an International Banquet and Cultural Show on November 14 at 7 p.m. in Carroll Hall.

The two-day festival is sponsored by the International Students' Organization. For more information, contact Mrs. Evelyn Nunes at 625-6000, extension 147.

Fr. Joseph McBride, C.M.

Masses of Christian Burial were celebrated at St. Robert's Church, Chester, Pa., Friday evening, Nov. 6, and Saturday morning, Nov. 7, at St. Vincent's Seminary, Germantown, Pa. for Fr. Joseph McBride, 65. Burial was at St. Joseph's Seminary, Princeton, N.J.

During his 39 years of priesthood, Fr. McBride received many Vincen-tian assignments: Niagara University, N.Y., Army Chaplain Corps, St. John's University, N.Y., St. John Vianney Seminary, Miami, Fla., St. John the Baptist Church, Brooklyn, N.Y. and his final appointment, St. Joseph's Seminary, Princeton, N.J.



CONCERT COMING — Seminarians from St. Vincent de Paul Seminary (shown here in recent concert) will present their annual Evening of Music at St. Mary Cathedral Sunday, Nov. 22, at 8 p.m. There is no charge. This is the first time the annual presentation has been held in Dade County.

Rummage Sale at Boystown

Anyone looking for a bargain will find plenty of them at Boystown of Florida's annual Rummage Sale on Saturday, Nov. 28, from 8 a.m. till 3 p.m.

Furniture, clothes, appliances, pianos, TVs, boats, organs and books are some of the items which have been donated to Boystown this past year and which will be sold in order to raise funds for the home for depen-

dent boys. It will be held on the grounds of Boystown at 11400 S.W. 137th Avenue.

"This annual sale provides us with much-needed funds which help us operate this facility," says Boystown Administrator John Perrotti. Boystown serves as a home for dependent teenage boys of all races, colors and creeds.

For more information, call 385-1722.

CATHOLIC WIDOW & WIDOWERS CLUB will have a social gathering on Monday, Nov. 16, 1981, at 7:30 p.m. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Lauderdale. Refreshments. For information call 772-3079 or 561-4867.

ST. IGNATIUS LOYOLA CHURCH, MILITARY TRAIL AND HOLLY DRIVE, PALM BEACH GARDENS, FLA., will present their annual Holiday Boutique on Friday Nov. 20, from 7 p.m. to 10 p.m., and Saturday, Nov. 21, from 9:30 a.m. to 3 p.m.

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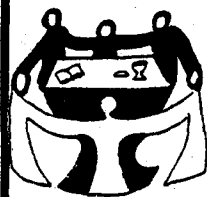
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FRIDAY NOV 20

- 8.00pm: Theology of Forming Community through Liturgy
- 9.10pm: Night Prayer
- 9.30pm: Lecture/Demonstration: Sacred Dance

SATURDAY NOV 21

- 8.30am: Morning Prayer
- 9.00am: Fundamentals of Liturgy Planning
- 11.15am: (1) Choosing Music for Season, Rite & Community
(2) Training Lectors and Eucharistic Ministers
(3) History of Religious Dance

SATURDAY NOV 21 (cont)

- 1.30pm: (1) Workshop for Leaders of Song
(2) Forming a Functioning Liturgy Committee
(3) Where to Use Dance in Liturgy
- 3.30pm: (1) Children's Liturgies
(2) How To Introduce Dance to your Parish

SUNDAY NOV 22

- 9.00am: How to Create Sacred Space
- 11.00am: Eucharist

PRESENTERS:

Father Tom Hauser—Priest, Campus Minister Liturgist.
Founder and member of The Jubilations Group. (From Fort Worth, Texas.)

Mary Ann Simcoe—former DRE and Diocesan Director of Religious Education, Des Moines, Iowa. Co-ordinator of the Mass celebrated by Pope John Paul II in Iowa two years ago.

Virginia Shuker—Associate Director of Liturgical Dance, St. Maurice's, Fort Lauderdale. Co-ordinator, International Sacred Dance Guild Festival in Miami, March 1982.

Cost: Registration (includes lunch on Saturday, November 21, 1981)
Individual: \$40.00 (for 3-day workshop)
Individual: \$25.00 (for Saturday workshop only)
*Group Discount: \$30.00 (for 3-day workshop)
*Group Discount: \$20.00 (for Saturday workshop only)
*For three or more persons from same parish.
Room and Board (for non-commuters): \$65—Single (per person)
\$59—Double (per person)

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Pallotines aid evangelization

Under the auspices of the Office of Lay Ministry of the Archdiocese of Miami and aided by a grant from the Immaculate Conception Province of the Pallotine Fathers of Pennsanken, N.J., St. John the Apostle parish in Hialeah is holding evangelization classes for Catholics who wish to know more about how to spread the Good News.

About 50 people have participated in the weekly classes, held every Monday at 8 p.m. and taught by Dr. Mercedes Scopetta, director of the Office of Lay Ministry, and Adele Gonzalez, formation director of the office.

The Pallotine Fathers awarded St. John a \$10,000 grant for the classes, the first set of which began in July and will end in December. The classes will resume in January.

The program is designed to offer Catholics a deeper understanding of their faith and the Church and prepare them to transmit Christ's message in today's society. A typical class begins with the explanation of a theme and then the opportunity for each person to share his or her views on it. Each student is also assigned homework, a specific task to be completed during the week.

It's a Date

OUR LADY OF PERPETUAL HELP CHURCH in Opa Locka will hold their annual festival from Thursday, Nov. 19, until Sunday evening, Nov. 22. Carnival rides, food served each evening. Help a struggling inner city parish which is proud of its people, its church, its school and its grounds. Festival hours are Thursday, 6-10 p.m., Friday, 6 to 11 p.m., Saturday, 4-12 p.m., Sunday, 1:30 to 10 p.m.

ST. FRANCIS FRATERNITY OF THE SECULAR FRANCISCAN ORDER will meet on Sunday, Nov. 15, at St. Francis de Sales Church, 600 Lenox Ave., Miami Beach, Fl., for the Rosary of the Seven Joys. Formation instructions will be given at 1 p.m. and the regular meeting will be at 2 p.m. in the Church Hall.

SAINT CATHERINE OF SIENA WOMEN'S CLUB (Family Affairs Commission) is sponsoring a Panel Discussion between parents and teenagers on "Parent-Teen Communication." The Panel will consist of parents from the parish and members of the Youth Group. The topic will deal with problems in communication and how to resolve Parent-Teen conflicts. The program will be held Monday November 16, 1981, at 8:00 p.m. in the Parish-Hall, 9200 S.W. 107 Ave., Miami. All are invited.

ST. JULIANA'S CATHOLIC CHURCH FAMILY FESTIVAL will be held Friday, Nov. 20, from 5 to 11 p.m. and Saturday and Sunday 1 to 11 p.m. The Festival will be held on the church grounds, 4500 South Dixie, just south of Southern Boulevard, in West Palm Beach.

Among the amusements are hot-air balloon rides, pinball arcade, kiddie rides, food booths, games and Christmas Bazaar.

Saturday a chicken and rib dinner will be served from 1 to 8 p.m. Adults: \$4.25, children: \$3.25. Sunday an authentic Cuban dinner will be served from 2 to 7 p.m., also \$4.25 for adults, \$3.25 for children. Santa Claus will arrive by hot-air balloon to talk to all the kiddies.

ST. BONIFACE WOMEN'S CLUB will hold their Annual Christmas Bazaar, Saturday, Nov. 21, from 9 a.m. to 8 p.m. and Sunday, Nov. 22, from 9 a.m. to 5 p.m. at the Church at 8330 Johnson St., Pembroke Pines, Fla.

THE SAN MARCO ROSARY GUILD is planning their annual Card Party Luncheon, Style Show at the Church, 851 San Marco Road on Thursday, Dec. 3, at 12

ARCHBISHOP CURLEY-NOTRE DAME HIGH SCHOOL will present their annual Gala Benefit, Dec. 5, with cocktails from 7:30 p.m., dinner and dancing from 8:30 p.m. till midnight. Don Burns' orchestra will provide music. The event will be held at the Surf Club, 9011 Collins Ave., Miami Beach. Tickets \$50 per person. For tickets and information, call Mrs. Carl Edwards, 751-5032.

ST. JOSEPH'S PARISH, 8625 Byron Ave., Miami Beach, will hold a luncheon and card party, Nov. 16, at 12 noon at the Church Hall. Donations \$3 per person. For tickets call 865-7284 or 861-2517.

St. Joseph's Parish will also hold their annual Fall Bazaar Sale Nov. 21-22, from 10 a.m. to 5 p.m. on the 21st and from 9 a.m. to 2 p.m. on the 22nd. Refreshments. New and used articles.

DADE CATHOLIC SINGLES CLUB, Sunday — Nov. 15, Softball 3 p.m. Ponce Jr. High, 5801 Augusto Ave. and So. Dixie Highway. Pizza 6 p.m. D'Pizza, 1118 So. Dixie Highway. All Catholic singles, ages 20-39, are welcome. For more information, call Frank at 553-4919.

ST. PAUL THE APOSTLE CHURCH, 36th St. and 27th Avenue, Lighthouse Point Annual Christmas Boutique is set for Saturday, Nov. 14 from 10:00 a.m. to 5:00 p.m. and again on Sunday, Nov. 15 from 9:00 a.m. to 2:00 p.m. Featured this year are beautiful hand-made articles both for wear and decoration. Also baked goods, religious items, plants and "treasures second time around."

noon.

Jean Remaks of Molly's Inc. of Heritage Square, will supply the fashions modeled by members of the Guild. Members also will make and serve luncheon. There will be table favors and a basket of cheer.

There are only 300 tickets available at the cost of \$4.50 each. They may be purchased at Marco Hardware store, 880 Elkcam Circle or by calling 394-3728 or 394-3840 for reservations.

ST. LOUIS CHURCH, 120th St. and 72nd Ave., Miami, will hold their annual Carnival, Nov. 13-15. Nov. 13, from 6 p.m. Nov. 14, 11 a.m. till 11 p.m., and Nov. 15, from 2 p.m. till 9 p.m. Ferris wheel, rides, cotton candy, etc. Books of tickets can be purchased ahead at special savings from the Church or at Pete's Barber Shop, 11769 S. Dixie Highway, or at Kings Bay Athletics, 14465 S. Dixie Highway. Proceeds to benefit various hunger projects.



Smoke curls up as the mortgage of Holy Spirit Church in Lantana was recently burned by Archbishop Edward A. McCarthy. He was assisted by Fr. Clarence J. Podgorski, Associate Pastor, left, Fr. Pablo Navarro, Master of Ceremonies, rear, and Fr. William O'Dea, right, present Pastor.

Holy Spirit burns mortgage

Archbishop Edward A. McCarthy, celebrated a Special Mass of Thanksgiving on Sunday, Oct. 18th., at the Noon Mass at Holy Spirit Catholic Church, Lantana, and presided at the mortgage burning ceremony which occurred during the Offertory.

Archbishop McCarthy was assisted by concelebrants Fr. Clarence J. Podgorski, Associate Pastor, and R. William L. O'Dea present Pastor. Fr. Pablo Navarro was the Master of Ceremonies at the special rites.

In the homily, O'Dea cited the founding Pastor, Fr. Thomas J. Rynne, as the priest who sewed the "first seeds of the faith at Holy

Spirit" and bore all the difficulties and obstacles of which the priests today share so bountifully. Due to his own parish commitments, Fr. Rynne was unable to attend, and was missed by the pioneer parishioners of Holy Spirit.

The 15 year mortgage was retired and paid in full in September of this year.

Archbishop McCarthy thanked the people of the parish for ending this goal, and then announced the new goal, the building of a parish center where the much needed social activities of this growing parish could take place.

ST. CHARLES BOROMEO CHURCH, 123 N.W. 6th Avenue, Hallandale, schedules a Charismatic Hymns of Praise and Healing Prayers, 7:30 p.m. each Thursday.

ST. TIMOTHY'S PARISH, Miller Road and 102nd Avenue, Miami, will hold their Annual Carnival, Nov. 12-15. Nov. 12, 6-10 p.m., Nov. 13, 5-11 p.m., Nov. 14, 1-11 p.m., Nov. 15, 1-10 p.m. Flea market, Latin food, games, rides, refreshments of all kinds.

ST. HUGH CHURCH GUILD will hold their annual Pre-Christmas Boutique Sale at the Parish House, 3458 Royal Rd., Coconut Grove, Nov. 14, from 1-5 p.m., and Nov. 15, following all Masses.

THE PATRICIAN CLUB OF ST. PATRICK'S CHURCH — Miami Beach — will again sponsor the Annual Parish Fall Family Festival — Thursday, November 19 through Sunday, November 22, 1981.

Festivities begin with a "special student ride nite" on Thursday from 6:00 p.m. to 10:00 p.m. The Festival continues on Friday at 3:00 p.m. to 11:00 p.m. and on Saturday and Sunday from Noon to 11:00 p.m.

There'll be games, rides, Country Craft Store, Bingo, a Bargain Bazaar and a cornucopia of foods.

St. Patrick's is located at 3700 Meridian Avenue, Miami Beach, Fla.

THE CHRISTIAN MOTHERS AND WOMEN OF SAINT JUDE CHURCH will celebrate their twentieth anniversary on December 8, 1981.

The day will begin with the celebration of the liturgy at 10:30 a.m. Rev. Robert A. Hostler, Pastor, will be the celebrant.

A candlelight reception ceremony will follow the Mass. Following Mass, the members will proceed to the Hilton Inn on the Ocean at Jupiter for their Annual Christmas Party, anniversary celebration and luncheon.

The guest speaker will be the Rev. H. H. Frank O'Loughlin, Pastor, Holy Cross Church, Indiantown, Fla.

CENACLE RETREAT HOUSE on U.S. 1 in Lantana — a Spiritual Center for Renewal — will hold its annual benefit bazaar on its grounds on Saturday, Nov. 21, from 10 a.m. to 4 p.m. Attractions include an outdoor flea market, Christmas shopping, used furniture, costume jewelry, bake sale, surprise packages for children, live music and fun for all. Special features will be a coffee house and lunch bar. For information, call The Cenacle, 582-2534.

CARDINAL NEWMAN HIGH SCHOOL HOME AND SCHOOL ASSOCIATION will hold their Annual Christmas Dance Sunday, Dec. 13, from 9 to 12 p.m. at Hyatt Palm Beaches, Okeechobee Blvd. and Australian Ave., Palm Springs, Fla.

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Friends of youth

By David Gibson

Guess who said this:

"Again and again I find in young people the joy and enthusiasm of life, a searching for truth and for the deeper meaning of the existence that unfolds before them."

Some idealist said it, you think? A non-parent? Someone out of touch with today's youth?

It was the pope. He had just arrived in Boston, Mass. It was Oct. 1, 1979, and heavy rain fell during the Mass he celebrated on the Boston Common. His words that evening were prepared especially with young people in mind.

But could one expect his message to get through to modern youth? Here is how he exhorted them:

"**FACED WITH** problems and disappointments, many people will try to escape from their responsibility: escape in selfishness, escape in sexual pleasure, escape in drugs, escape in violence, escape in indifference and cynical attitudes. But today I propose to you the option of love, which is the opposite of escape . . . whatever you make of your life, let it be something that reflects the love of Christ."

Wherever selfishness threatens to take over the world, the pope said, youth ought to make it their task to reveal the true meaning of life.

Later during his U.S. visit, when the pope met young people in New York's Madison Square Garden, they gave him four gifts that were signs of their friendship. The first three were a T-shirt, blue jeans and a guitar.

The fourth gift: their pledges to serve other people in need.

The image of the young people that day in Madison Square Garden may not have fit some people's images of modern youth.

But the pope would have been surprised by neither the enthusiasm of the young people nor by their pledges of service to fellow human beings. It is clear that he has great confidence in youth.

THE FACT IS that he has gained a reputation in Poland and Rome and in many nations as a friend of youth. He talks to them. He listens to them (as he was seen to do that day in Madison Square Garden). He even sings with them.

Another of the great modern friends of youth is Brother Roger Schutz, prior of the ecumenical

monastery in France known as Taize. Over the past decade, Brother Roger has been a central figure in an ongoing encounter with youth from many nations who have camped out on the grounds of Taize.

The image of modern youth gained by a look into Taize is intriguing. Youth go to Taize simply to pray, to discuss the Beatitudes or the meaning of faith with other young people and with the monks. They pray for Christian unity and world justice.

As a friend of youth, Brother Roger is a good listener. He once said: "We who are older must listen, and never condemn. Listen, always listen, and so grasp the very best of the creative intuitions alive in the hearts of today's youth."

Youth go to Taize simply to pray, to discuss the Beatitudes or the meaning of faith with other young people and with the monks.

TO LEARN how to speak with the world's youth about poverty and about the need to serve others, Brother Roger repeatedly has gone out to live with the poor in the far corners of the globe.

For awhile Brother Roger, some other monks and an international team of young people stayed among poor people living on junks in the South China Sea. Another time they lived among the poor in Calcutta and in Bangladesh.

What do Christian youth find in Brother Roger? Why are young people drawn by Pope John Paul II?

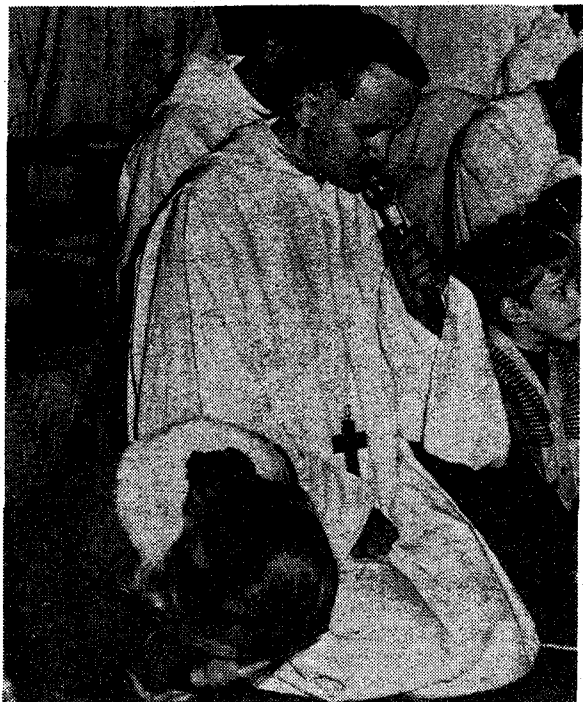
The answers may not be fully clear. What is clear is that two of the great modern friends of youth are individuals of overwhelming Christian belief.

They are deeply committed to the world's poor, and doing something about it.

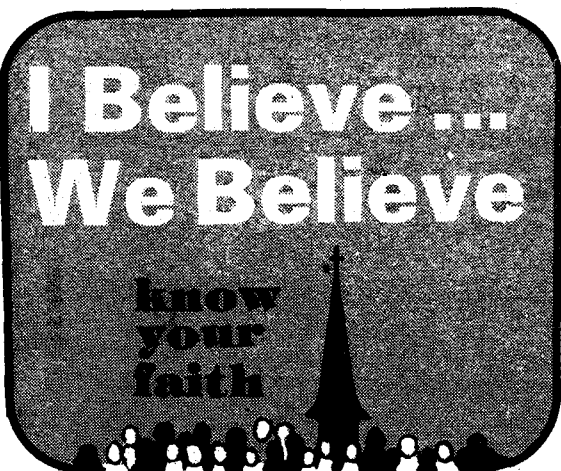
They like young people.

They make young people feel welcome.

And they provide a mirror in which to see today's young people from a new angle.



The Taize community was founded outside a village named Taize in east Central France in 1940 by Brother Roger Schutz, above, a 25-year-old minister's son who wanted to restore a monastic tradition to Protestantism and work for unity among divided Christians. Brother Roger has actively carried his message throughout the world — including to Rome and to every Pope since Pius XII. The members of Taize now include some 85 Anglican, Roman Catholic and Protestant monks from many nations who do not relinquish membership in their own churches. Small bands of monks live in Africa, Asia, Latin America and the United States. (NC Photo)



By Bather John J. Castelot

Mark's Gospel offers an overview of a typical day in the ministry of Jesus. As part of it, Mark tells of Jesus going from the synagogue to the house of Simon and Andrew.

There Jesus is dismayed to find Simon's mother-in-law laid low by a fever. Jesus approaches her, takes her by the hand and helps her up. The fever clears up immediately and she goes right on to wait on the little group.

On the surface, this is a simple story, but neither Mark nor his community was concerned with human interest stories for their own sake.

EVERY ACTION of Jesus was a proclamation of something deeper. Every miracle was more than just an amazing display of God-given power.

By connecting the incident with the one in the synagogue where Jesus had driven out an evil spirit, Mark indicates the two are related.

Exorcisms and healings were intimately connected. Both were assaults on the realm of evil. In Jesus' case, they were an integral part of his mission to proclaim in an effective way the advent of God's reign. This involved the defeat of the forces of evil, whatever form they might take.

Mark's telling of the story contains other elements. The cure is effected quietly, effortlessly, and its results are immediate. This underscores the supreme power of Jesus.

By his choice of words, Mark suggests something of great importance to his readers. The phrase he used for "helped her up" is actually "raised her up," the technical term for the resurrection of Jesus and of Christians. By using that terminology, Mark suggests that Jesus, by His power as risen Lord, has raised Christians from the incapacitating fever of sin.

Just as Simon's mother-in-law began immediately to serve, so the Christian is called to serve, to minister.

THE TYPICAL DAY in the life of Jesus ends at sunset and so does the Sabbath. The people are now free to carry their sick and infirm to Jesus, and Mark describes the ensuing activity in a characteristic summary statement, which is not without exaggeration: "Before long the whole town was gathered outside the door."

But it is an impressive picture of Jesus' healing power, which reaches out to all. The Gospel says He cured many people and cast out many demons.

The expelled demons are not allowed to speak "because they knew Him." One of the striking features of Mark's Gospel is his concern with secrecy about Jesus' true identity.

This has been variously explained, but whatever the reasons, it clearly is Mark's way of stressing that before the cross and resurrection Jesus simply cannot be understood correctly — by anyone.

The fact that Jesus goes off by Himself to pray early the next morning suggests that a crisis has arisen. People are getting excited about Him, but their excitement has nothing to do with who He really is or what His mission is. Even the disciples have caught the fever.

The disciples track Jesus down and, as the Greek suggests, begin to pester Him to take advantage of His growing popularity. But Jesus is not out to win a popularity contest. He has come to proclaim the reign of God.

So His answer is: "Let us move on to the neighboring villages so that I may proclaim the good news there also. This is what I have come to do."

So he went into synagogues preaching the good news and expelling demons throughout the whole of Galilee.

**Fame
and
Jesus**

I Believe ... We Believe

'Ask and you shall receive'

The following story was received in response to a notice placed in the "Know Your Faith" section of the Oct. 23 Voice, where we asked for stories of belief from local people. Others have been received, and we will print them in subsequent issues. If you think you have a story of belief, send it to us, in 300 words or less, along with your name, address, phone number and parish, as well as a head and shoulder picture of yourself, if you have one. Mail it to: Stories of Belief, The Voice, P.O. Box 38-1059, Miami, FL 33138-1059.

By John L. Salas

St. John Apostle parish, Hialeah

This is a true story of my belief, and it begins more than 30 years ago, in January 1950, when my wife gave birth to our first daughter. That in itself may not be an earth-shattering event, but the circumstances were.

The doctor who delivered our child, six weeks premature, had not practiced medicine for 25 years. Fifteen of those she had been confined to a mental institution because she had tried to incinerate her sister's baby when it was born.

Unfortunately, she was the only doctor we could afford. I was jobless. And our daughter was born, not in a hospital, but in the same house where my wife and mother-in-law had been born, that is, my grandmother-in-law's house.

I sat in a pew close to the altar, closed my eyes and simply said, 'Lord, what am I to do? Please help me.'

We were there, in fact, to ask that she allow my wife to live with her until I could find a job and a place of our own. That beautiful, compassionate woman asked no questions. There was no doubt in her mind as to where my wife and now new-born baby would stay.

"God," she said, "in his infinite wisdom and goodness will look after us."

With this added responsibility on my shoulders, I didn't know which way to turn. I had no friends who could help. I had no family. And I certainly couldn't impose my problems on my wife's grandparents, themselves elderly and living on financial aid from the state.

SO THE DAY after my daughter's birth, on a cold New England morning, I hitchhiked to a city about 15 miles away, hoping to find a job there. But work was scarce, and there were 50 men applying for a single job. The city, a once thriving textile center, had seen its main industry reduced to small shops that occupied floor space in factories that at one time employed thousands.

I was in deep despair. I didn't know which way to turn. I was cold, discouraged. I saw a church nearby and went in, just to get out of the cold. Although I had been raised a Catholic, I hadn't practiced my faith for most of my adult life.

There wasn't a soul inside, and the way the vigil lights flickered in the silence filled me with a sense of serenity I had never experienced before. I sat in a pew close to the altar, closed my eyes and simply said, "Lord, what am I to do? Please help me."

I don't know how long I sat there — but sud-

denly I got the feeling that I should make one more effort to look for a job. Something made me go to a place I hadn't been to before, to ask if any work was available. I was interviewed by a manager and, to my astonishment, told to report for work the next morning.

In a few weeks, I found a small apartment not too far from my job and an understanding and sympathetic doctor who cared for our daughter.

THE LOCAL parish priest became a friend, and this most wonderful person pointed the way and made me a true believer. We had many long talks together. He was priest, counselor and, most of all, friend. He blessed our marriage, for my wife and I had been married by a justice of the peace; he baptized our daughter.

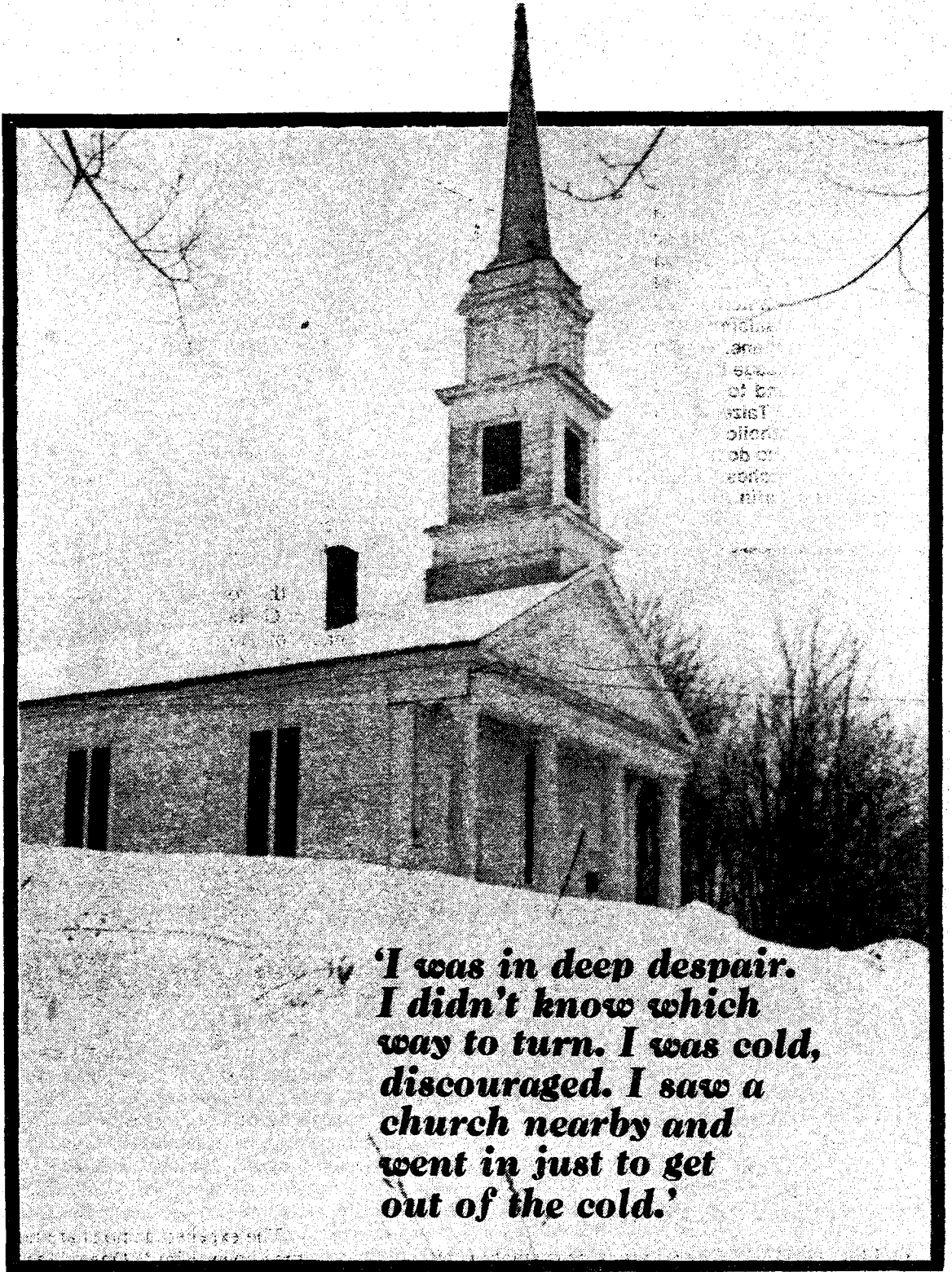
During one of our long talks, I told him of

the time I had gone to church and asked for help. He then told me a story from the Bible, which I came to believe because it was true in my case.

"Whatsoever ye shall ask for, in my name, it will be granted you."

This priest also gave me an additional bit of advice which, throughout the years, has proved prophetic. He said, "The Lord will listen to your petitions, but after you make your petitions, he wants you to get up off your knees and do something about it."

More than 30 years have passed since these events took place. My wife and I have been blessed with eight healthy children and six beautiful grandchildren. The Lord has been most generous in granting favors to me and mine — because we do believe in our belief.



'I was in deep despair. I didn't know which way to turn. I was cold, discouraged. I saw a church nearby and went in just to get out of the cold.'

Fuzzy friends

Amanda the Panda brightens ill children's days...

By Peter Dubec

DES MOINES, Iowa (NC) — Terminally ill children in Iowa have a special visitor who gives warm, cuddly bear hugs and tells them they are loved and appreciated no matter how sick they are.

She is Amanda, the Panda, alias JoAnn Zimmerman in a panda costume. Zimmerman is a member of the Holy Trinity Parish in Des Moines, but as Amanda, she is "the bear with a heart," giving love and caring attention to

children.

Amanda has been successful in cheering up children like seven-year-old Sara Tomkins. For two years she has been fighting a type of leukemia that leaves very few survivors.

SARA WROTE Amanda a few months ago, "It's hard to be someone like me." But she reminded Amanda in a P.S., "There's a rainbow behind every dark cloud."



Amanda the Panda (alias Jo-Ann Zimmerman) gives a toy panda to Mindy, who is suffering from a brain tumor.

In Forest City, eight-year-old Mindy Sundermann has been waging an uphill battle against medullablastoma, a brain tumor, for two years. Her mother, JoAnn Sundermann, says her daughter's reaction to Amanda is amazing.

"It seems that there's so little Mindy gets excited about any more — except for Amanda. She keeps her emotions under control because she has so much to cope with," Sundermann explained.

"When kids learn to look forward to something more than a blood test or spinal tap it's just beautiful, and Amanda provides that for Mindy."

THE IDEA of Amanda evolved during the last two years as Zimmerman observed the use of costumed characters for commercial purposes by corporations and amusement parks. She thought that the concept could be developed to serve children on a nonprofit basis.

Zimmerman proposed the idea to the bank where she worked, but it was more interested in an advertising angle. So she tried the idea on her own. She ordered a panda costume with two demands: Amanda had to have a happy face and soft fur so that children would feel good about getting and giving bear hugs. Then she quit her job to devote herself full-time to Amanda's ministry.

That was last November. Since then she has logged more than 2,000 miles on her red Chevette travelling around the state visiting sick children as the word spread about the seven-foot panda with a caring heart.

Zimmerman does not charge for Amanda's visits, but she depends on contributions from churches, service and school organizations and individuals to continue her ministry.

"I think we have to make the world a better place to live and that's why I do this," Zimmerman said. "Whatever gifts we've been given are given by God to be shared with others."

She quotes St. Paul's Second Epistle to the Corinthians as her scriptural inspiration: "He comforts us in all our afflictions and thus enables us to comfort those who are in trouble, with the same consolation we have received from Him."

...Priest-puppet team monkey around hospital

By Kathy Roth

HERSHEY, Pa. (NC) — Father John Hoke and his pet monkey puppet, Julia Jungle, have made a hit with patients at Hershey Medical Center.

From a hospital bed, the world seems hostile to a child or an adult, explained Father Hoke, chaplain at the medical center since January. "There is just so much tension in a hospital. Julia serves as a comic relief — sort

'I completely underestimated Julia's effectiveness... Now I have her with me almost always. Why, she's been every place but surgery.'

of the ridiculous and the unexpected."

Father Hoke said people find it easier to talk to a puppet than to a person. "Usually when I walk into patient's rooms they want me to know how bad they feel, how depressed they are. But when Julia comes along, they forget they're sick. They just enjoy."

JULIA IS also a favorite of the nurses.

"They really enjoy her. It's a relief for them. They're with the patients day in and day out. They get involved; they feel pain too."

Father Hoke bought the puppet at Easter after attending a workshop at Johns Hopkins University in Baltimore. He took Julia to see Msgr. Carl Brady to test her effectiveness. Msgr. Brady, who had been seriously ill and had not responded to people for some time, perked up when he saw Julia. But Father Hoke was unsure how a center of higher education and professionalism like Hershey Medical Center would react to Julia.

"I completely underestimated Julia's effectiveness at first," he said. "Now I have her with me almost always. Why, she's been every place but surgery."

FATHER HOKE said that before teaming up with Julia he received few requests to visit non-Catholics in the hospital, but now, frequently someone will ask him: "Father, we're not Catholic but will you bring your puppet in to see my mother?"

Julia has helped Father Hoke to adjust to hospital work. "This is my first experience in hospital ministry," he remarked. "I was apprehensive, but now I've seen a tremendous need to have a Catholic chaplain present in a secular institution."



Fr. Thomas R. Hoke and Julia, the monkey puppet he uses to break the ice with hospitalized children.

Emotivo entierro de los haitianos ahogados

Por Prent Browning

No fué este el primer funeral de haitianos, muertos en el mar tratando de alcanzar las playas floridananas, que ha tenido lugar en Miami. En años recientes, funerales de haitianos, sus cantos y demostraciones de dolor según sus costumbres, se han convertido en un trágico y doloroso espectáculo para el sur de la Florida.

Pero el pasado sábado 7 de Noviembre será un día que no se olvidará muy pronto, porque toda la comunidad haitiana concurrió al entierro de diez de sus compatriotas ahogados en las aguas de Hillsboro Beach al partirse en dos la embarcación en que venían 26 de ellos recibieron cristiana sepultura en el cementerio Our Lady of Mercy en lotes donados por la Arquidiócesis Católica de Miami en una angustiosa ceremonia.

Diez carrozas cargando los sarcófagos grises cubiertos con banderas haitianas, guiaron una larga caravana de automóviles al cementerio, después del servicio fúnebre en la Casa de Oración en la "Pequeña Haití." Los féretros fueron colocados dentro de un mausoleo mientras el Padre Marcel Peloquin, director del Centro Haitiano Pierre Toussaint, su asistente el



Amigos y familiares se agruparon para decir adiós a sus compañeros de odisea que perdieron la vida en busca de libertad.

Padre Thomas Wenski y el Padre Gerard Darbousse bendijeron los ataúdes. Durante el ritual cientos de haitianos se apretaron gimiendo y gritando en su dolor. Algunos en su desesperación se desmayaron cayendo al piso del mausoleo.

Mientras se procedía con el ceremonial del enterramiento la multitud de amigos y familiares formó un círculo alrededor cantando algo parecido a "Pat La Travesé," que cuenta la historia de la fuga de los israelitas de Egipto, irónicamente

muy apropiado al éxodo de estos refugiados.

Anteriormente, el pasado día 2 de Noviembre, una Misa en memoria de los 33 haitianos ahogados fue celebrada por el Arzobispo McCarthy en la Capilla Notre Dame D'Haiti en el centro haitiano arquidiocesano. De estos 33, 23 cadáveres fueron enviados a Haití al no tener familiares aquí que reclamaran sus restos.

Durante la Misa el Arzobispo Edward McCarthy de Miami dijo:

"Nosotros deploramos junto con ustedes las condiciones que hicieron que estos que han perdido sus vidas dejaran su patria. Deploramos la conducta de aquellos que tan despiadadamente explotaron su miseria transportándolos hasta aquí a tan alto costo en barcos inseguros.

"Deploramos también la situación por la cual refugiados que huyen de opresiones políticas o económicas no pueden encontrar una nueva patria que los reciba sin necesidad de estas tragedias.

"Los que han sobrevivido estos riesgos pueden mostrarles su amor rogando que ellos pronto puedan llegar al cielo, donde ellos desearon tanto llegar algún día, mucho más que llegar a las costas de Estados Unidos."

Nuevo código canónico aumenta el papel laico

ROMA (NC) — El propuesto nuevo código de ley canónica estimula la expansión del papel del laico en la Iglesia, dice el Arzobispo Joseph L. Bernardin de Cincinnati, quien añade que el nuevo código refleja el pensamiento de Vaticano II y promueve la participación de los laicos. El Arzobispo Bernardin fue miembro de la Comisión Pontificia para Revisión del Código de Ley Canónica reunida en Roma en Octubre 20 al 28 de este año.

Entre las provisiones del nuevo código, que se espera sea promulgado por el Papa en la próxima primavera, están:

- El uso de personas laicas en los trabajos de los tribunales matrimoniales como jueces y defensores del vínculo.

- Tener en cuenta la importancia de los varios cuerpos de consulta como son los consejos pastorales diocesanos y parroquiales.

- La posibilidad de delegar funciones pastorales en los laicos en las parroquias que no tienen suficientes sacerdotes.

El Arzobispo Bernardin dice que la nueva ley da más poderes discrecionales a los obispos locales y a las conferencias de obispos.

Monseñor John A. Allesandro, experto en ley canónica y consejero del Arzobispo Bernardin, dice que "un código de ley canónica es el ordenamiento de las reglas y regulaciones de la Iglesia." En más de los casos el

código no crea nada nuevo sino meramente pone en forma ordenada y práctica procedimientos que ya son corrientes por medio de otros documentos de la Iglesia. Por esta razón, "el texto del código no reproduce los documentos de Vaticano II que son más importantes que cualquier código de ley canónica."

El Arzobispo advierte que los católicos no van a ser tomados por sorpresa por lo que lean del nuevo código porque, en más de los casos, sólo regula lo que ya se practica.

Una de las secciones del código trata de las penalidades eclesiásticas, que la Iglesia aplica a actos que son realmente reprobables a sus ojos, como lo es la automática excomunión por aborto, la cual no se elimina en el nuevo código sino que es retenida por una nueva formulación. La Iglesia mantiene sus principios sobre la santidad de la vida prenatal.

Los actos por los cuales el nuevo código aplica excomunión automática son reducidos a seis y ellos son, según los prelados americanos, el aborto, ataque por violencia contra la vida del papa, consagración de un obispo sin autorización del Vaticano, la profanación de las especies de la Eucaristía, el rompimiento del secreto de confesión por un sacerdote y el sacerdote que absuelve en confesión al cómplice de su propio pecado.

La excomunión es aplicada por el

propuesto código, dice Mons. Alessandro, sólo cuando cierta acción choca con un valor moral tan fuertemente mantenido por la comunidad de creyentes de la Iglesia y la persona responsable de la acción está en plena consciencia de ella y elige por dicha acción separarse de la co-

munidad. Este es el caso del aborto y del valor que la Iglesia pone en la vida antes de nacer.

Explica el sacerdote que la Iglesia impone la sanción como un recordatorio de la seriedad de un acto tal y está siempre dispuesta a recibir de nuevo a los que se separaron de ella.

La aparición de la Virgen en La Habana

Gran conmoción ha causado en Miami la noticia, llegada aquí por algunos viajeros y llamadas telefónicas, de la aparición, de la Santísima Virgen. Algunos dicen que es Ntra. Sra. de la Caridad mientras otros aseguran que es la Virgen de Regla. Todavía hay quienes dicen solamente que es la "Virgen." Finalmente se está conociendo simplemente como "La Aparecida" de la bahía.

Hay rumores de que las autoridades cubanas impiden o han prohibido al pueblo acercarse a la bahía adonde acuden por millares esperando tener la oportunidad de ver a "la Aparecida." Según noticias la primera de estas apariciones tuvo lugar en la noche del 21 de Octubre en medio de la bahía y los testigos del suceso dicen que se mueve mirando hacia distintos sitios. Unas veces mira hacia la ciudad de La Habana, otras hacia el este y otras hacia el oeste.

No hay noticias de que haya expuesto algún mensaje y las autoridades eclesiásticas cubanas guardan celosa discreción, cosa muy natural en estas situaciones pues es preciso una minuciosa investigación de los hechos antes que la Iglesia pueda formular alguna declaración al respecto. Las comunicaciones telefónicas con la Habana están muy demoradas, no sabemos si a causa de este estado de cosas o como pasa muy a menudo, demoras sin motivos.

De todas maneras, sólo cabe esperar a que el tiempo nos de una respuesta.

Más vale prever ahora que hay tiempo

En las columnas anteriores hemos ya explicado la dimensión del trabajo en el orden social. Está bien claro que el hombre se muestra plenamente como creatura excepcional a través de la acción que llamamos trabajo, por que sólo él es capaz de crear y producir con su inteligencia y su destreza física manual. De todo ello deriva su específica dignidad humana pero también las fatigas y sufrimientos que conlleva el "ganar el pan con el sudor de su frente," sea este el alimento material o el intelectual.

Aclarado también que el trabajo es parte de la misma naturaleza del hombre (entiéndase del ser humano, hombre o mujer) y éste, por razón de su creación objeto principal en los designios del Creador, quien lo creó todo para él y lo hizo figura central del gran misterio de la redención humana. Misterio que sólo podemos comprender un poco con la constante observación de su vida social que, cuanto más se complica en la inmensa gama de sus funciones más presente debemos tener siempre la figura históricamente transformadora de Cristo, Hijo de Dios designado por el Padre para llevar a cabo la redención prometida, y el amor infinito de Dios que a través del Redentor le brinda al hombre la oportunidad de realizar la promesa de ser "imagen y semejanza Suya."

Pero al hablar del "hombre" tenemos que situarlo en una perspectiva más amplia, sin horizonte que limite su dimensión universal. Este hombre, adornado con todas las gracias que hemos apuntado, trasciende el suelo que pisa al afectar, con todas las facetas de su "trabajo," a todo el mecanismo de la cuestión social hasta alterar o formar parte de la vida de todas las sociedades del mundo, de la vida individual de cada hombre en cada nación y en general de toda la humanidad.

Esta compleja interrelación social se puede entender mejor pensando detenidamente sobre estas preguntas: ¿para quien trabajamos? ¿a quienes llega el producto de nuestro trabajo, o lo producimos y lo consumimos solamente en nuestra familia? ¿Cómo me afecta a mí el desnivel económico del obrero de Madagascar, por

Reflexiones sobre la Encíclica "Sobre el Trabajo Humano"

Por José P. Alonso

ejemplo, y cuánto me afecta este desnivel económico? Porque es un hecho cierto que el precio de cualquier producto de Madagascar ha de reflejarse necesariamente en lo que nosotros producimos y por lo tanto hará sentir sus efectos en todo el orbe, porque si hay algún país que no procese esa materia seguro es que si consumen el producto final. Y si hay algunos que no pueden consumir lo más indispensable para llevar una vida con un mínimo de bienestar y desde luego un indispensable nivel de salud y educación, hay de hecho una patente gran falta de justicia en la relación socio económica y política que es la causa de que muchos países, relegados o despreciados por siglos, ahora demanden su derecho en la comunidad de las naciones.

La Iglesia, como hemos apuntado repetidas veces en estas reflexiones, a través de la historia, ha dejado oír su voz para aconsejar y enseñar, como Madre Y Maestra, y una vez más se ve en el deber de hablar a sus hijos, a todos los hijos de Dios sobre estos problemas sociales que por ser efectos de la conducta del hombre están íntimamente ligados a la moral, con el derecho que le da su responsabilidad maternal.

Juan Pablo II dice, teniendo en mente los múltiples problemas que afectan a todas las naciones del mundo, que "La dedicación a la justicia debe estar íntimamente ligada a la dedicación a la paz. Este doble compromiso debe estar reforzado por la trágica experiencia de dos guerras mundiales y especialmente por la permanente amenaza de una guerra nuclear y la perspectiva de la propia destrucción que saldrá de ella."

II — El Trabajo y el Hombre

Es convicción de la Iglesia que el trabajo es el fundamento básico de la existencia del hombre. Las ciencias dedicadas al estudio del hombre (antropología, historia, sicología, etc.) que Ella aprueba y estimula, dan testimonio de dicha realidad y a través de la herencia de sus investiga-

ciones la confirman más en su convicción. "Pero la fuente permanente de esta convicción de la Iglesia es, por encima de todo, la palabra revelada de Dios, por lo tanto una convicción del intelecto es también una convicción de fe."

La Iglesia cree en el hombre, piensa en el hombre y toda su función se dirige al hombre, que es la razón de su existir; en su relación única con el hombre busca expresar los eternos designios y el destino trascendente que el Dios viviente, Su creador y Redentor, ha unido a él.

Esta convicción de la Iglesia sobre el trabajo del hombre como su dimensión fundamental, tiene su fuente en el libro del Génesis cuando el hombre "creado a imagen y semejanza de Dios . . . varón y hembra," oye el mandato del Creador: "Creced y multiplicaos; poblad la tierra y sometedla," y mas tarde, al perder la confianza del Señor por el pecado de la desobediencia, oyen aquellas otras que les decían "comerás el fruto de la tierra con el sudor de tu frente." Aunque no implícitamente, en estas frases se indica que para "someter la tierra y comer su frutos" ha de costarle esfuerzos personales, habrá de usar sus manos y su intelecto. Y en el cumplimiento del mandato está ya reflejando su semejanza con la acción creadora de Dios.

"Comer el pan con el sudor de la frente" implica que física e intelectualmente el hombre domina la tierra, crea y produce en su lucha por satisfacer sus necesidades. "La tierra" por extensión se aplica todo el universo visible. En su contexto abarca todas las civilizaciones pasadas tanto como las presentes y futuras en una dimensión absoluta, toda manifestación humana sin excluir raza o lengua alguna y por tanto el aspecto que nos ocupa, su proyección socio-económica y política.

En todo este proceso de "someter la tierra y comer con el sudor de su frente" hay una dimensión universal de todos los seres humanos, al tiempo que el proceso tiene lugar dentro de

cada individuo particular, cada individuo a su vez es abrazado por el proceso que tiene lugar dentro de los otros individuos. "Todos y cada uno de los individuos, en la extensión apropiada y en incalculables modos, toma parte en el gigantesco proceso económico, social y cultural por el cual el hombre 'somete la tierra' con su esfuerzo."

No hay que entrar en detalles respecto a todos los recursos y formas que ha tomado la agricultura, la industria y la ciencia en el mundo moderno. La tecnología actual ha cambiado el panorama del trabajo del hombre, pero sin embargo el hombre y su trabajo están ahí presentes; aunque parezca que es la máquina la que trabaja, sin el hombre que supervise la producción y que la mantenga funcionando no podría hacer nada. No obstante, ese aliado del hombre en su trabajo que llamamos tecnología puede dejar de ser un aliado en algunos casos y convertirse en su enemigo si la mecanización lo desplaza (le roba la creatividad, el incentivo, la responsabilidad), y deja a muchos sin el empleo que les proporciona el sustento de sus familias.

Este conflicto entre trabajo y tecnología, como dijimos en el artículo anterior, requiere un imperativo reordenamiento del orden económico y de las regulaciones distributivas del trabajo, así como atender a la necesidad de reentrenar a los obreros y técnicos de manera que la sociedad, que en su totalidad es la razón por la cual existe el comercio y la industria como negocio, no sufra en su economía porque de lo contrario poca producción habrá sin una sociedad fuerte que compre.

Todas las cuestiones expuestas, trabajo, economía, producción, desempleo, tecnología, etc., son una interrogante para el futuro que debe preocupar hoy, cuando todavía se puede prevenir cualquier mal que el mismo progreso pueda acarrear. Debe verse en ellas un reto para las organizaciones de todo tipo, para los gobiernos de todos los países, para los sistemas y organismos internacionales como lo es, y ha sido siempre, para la Iglesia. (continuará)

Curso sobre Liturgia en San Juan Bosco

Un curso sobre Liturgia, específicamente sobre Adviento, será ofrecido por el Rev. Padre Enrique

Pérez en el salón parroquial de San Juan Bosco, 1301 W. Flagler St.

El curso será en dos sesiones: la primera los días 18, 19 y 20 de Noviembre, es decir miércoles, jueves y viernes. La segunda el 23, 24 y 25, lunes, martes y miércoles siguientes. Comenzando a las 8 p.m. todos los días.

Si desea algún informe adicional puede llamar a la rectoría de la parroquia San Juan Bosco, 649-5464.

PETICION SOBRE CANONIZACION DE MONS. ESCRIVA

Roma (NC) — El Cardenal Ugo Poletti, vicario papal de la ciudad de Roma, ha pedido a los católicos de la diócesis de Roma que presenten cualquier evidencia que puedan tener a favor o en contra o a favor de la beatificación de Monseñor José María Escrivá de Balaguer, fundador del Opus Dei.

Una declaración del cardenal, publicada en L'Osservatore

Una fiesta internacional en Biscayne College

Celebrarán gran Fiesta Internacional en Biscayne College el 13 y 14 de Noviembre, con representación de 37 países que expondrán muestras de sus culturas.

Patrocinado por la organización internacional de estudiantes de Biscayne College, la fiesta consistirá de

exposición de arte y objetos indígenas de diferentes países, libros y revistas con información sobre esas tierras lejanas, y trajes indígenas.

La exposición está abierta al público desde las 8:30 a.m. hasta las 5:00 p.m. en el salón del Centro de Educación continuada en Biscayne College.

A las 7:00 p.m. el 14 de Noviembre en Carroll Hall, habrá un banquete internacional con comidas de diferentes países. El banquete estará seguido por un espectáculo cultural de canciones, bailes y otros números indígenas.

El público puede adquirir los tickets para el banquete y espectáculo en la oficina de Student Activities, o de Sra. Evelyn H. Nuñez, teléfono 625-6000, extensión 147. El ticket sólo cuesta \$3.00 por persona.

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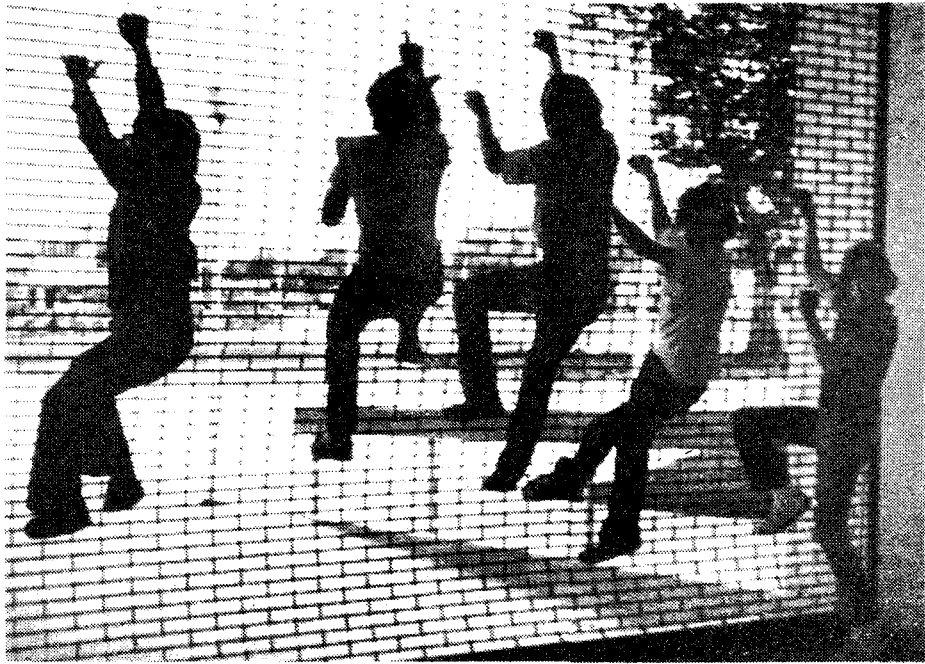
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Estos jóvenes... no oyen a nadie

Por Eugenia E. Acosta



¿Cuántas veces hemos oído y hasta hemos dicho nosotros mismos... "Estos jóvenes de hoy en día... La juventud está perdida... Los jóvenes no oyen a nadie"?

No obstante la diversidad del fenómeno juvenil, pueden hallarse unas grandes constantes sociológicas, unas cuantas líneas maestras que dan cierta homogeneidad a eso que tan a menudo llamamos "la juventud de hoy."

Desde luego, el **inconformismo** es una cualidad típica de la juventud. El joven quiere romper moldes, borrar caminos trillados y apuntar con fuerza hacia nuevas formas de pensar y de actuar. El joven no quiere vivir la vida ceñido a tradiciones y camisas de fuerza, sino abierto a una constante novedad de experiencias que el adulto instalado puede considerar como aventuras.

Esta búsqueda de un nuevo estilo de vida, distinto y opuesto al que ha recibido, lleva al joven a denunciar las dimensiones decadentes de nuestra cultura que su sensibilidad agudizada tacha de esclerótica, masificante y competitiva. La denuncia de los jóvenes, la crítica y las contestas rápidas y bruscas, no son más que fruto de la inconformidad juvenil ante el presente y el pasado inmediato.

Otra cualidad que distingue a los jóvenes es la **radicalidad**. Sus interrogantes son directas incisivas. No se conforman con respuestas superficiales y evasivas y aborrecen las respuestas que rehuyen el compromi-

so por parte de los adultos. Los jóvenes en su mayoría aceptan las razones cuando de veras son razones, pero desconfían de las palabras vacías. Ellos juzgan a las personas y a las instituciones por la eficacia, no por los discursos ni los programas.

Otra de las constantes de la juventud es la **autenticidad**. Aunque el joven mismo no sea a veces muy coherente por estar viviendo una etapa de transición, exige coherencia y no tolera la hipocresía, la doble vida, la incongruencia entre el pensar y el actuar tan común en muchos adultos. Por eso el joven suele atacar con mucha dureza los formalismos de los adultos porque los encuentra vacíos.

Para el joven de hoy en día la **libertad** representa el máximo valor. La libertad es sinónimo de vida.

La **sensibilidad social** es otra cualidad que tiñe fuertemente el alma del joven. Esta es una sensibilidad que rechaza todo tipo de injusticias sociales, dictaduras, cualquier tipo de autoritarismo que surja en la escuela, en el hogar o en la vida política.

La **apertura hacia el futuro** es otra cualidad de los jóvenes. Como el joven no está aún totalmente realizado su mirada está puesta en el mañana. Su porvenir depende del futuro, por eso lo desea con vivo entusiasmo. Piensa que el futuro será mucho mejor que el presente y que a la juventud le atañe protagonizar los cambios necesarios para entregar al hombre un mundo más congruente, y más justo.

Festival de Ntra. Sra. del Perpetuo Socorro

Una vez al año muchos amigos se encuentran de nuevo en los terrenos de Ntra Sra. del Perpetuo Socorro en Opa Locka; aquellos que se han mudado y que fielmente vienen todos los años al gran festival de "su antigua" parroquia y los que aún viven en ella.

Y este año se repetirá la historia durante la celebración del Festival de 1981, los días Noviembre 19 al 22. Habrá toda clase de aparatos mecánicos y kioscos de juegos y comidas variadas. Los PP. Redentoris-

tas les prometen un buen rato y la oportunidad de ayudar en una buena causa, una parroquia urbana que está muy orgullosa de su pueblo, de su Iglesia, de su escuela y de sus campos.

Las horas del festival son: Jueves 19 de 6 a 10 p.m.; viernes 20 de 6 a 11 p.m.; sábado 21 de 4 a 12 p.m. y domingo 22 de 1:30 a 10 p.m.

Ntra. Sra. del Perpetuo Socorro está en 13400 NW Calle 28. Si desea algún informe adicional llame al 688-9663.

La Campaña de Ropas de 1981: Nov. 22 al 28

Durante la semana del día de Dar Gracias, Noviembre 22 al 28, se efectuará la campaña para recoger ropas para los desamparados que cada año patrocina la Catholic Relief Services.

Las parroquias anunciarán el tipo de ropas más necesarias y donde pueden entregar sus donaciones. Frazadas y ropa ligera están entre las más necesitadas. Son muchos los corazones agradecidos que esperan nuestro auxilio.

El Arzobispo Edward McCarthy ruega la generosidad acostumbrada de los fieles de la Arquidiócesis en esta campaña tan humanitaria.

Santa Francisca Cabrini

NOVIEMBRE 13

Santa Francisca Javier Cabrini nació muy prematuramente en Julio 15 de 1850, en San Angelo, Italia. Temiendo no sobreviviera fué bautizada el mismo día.

En su niñez adoraba jugar haciendo papel de misionera. Al comenzar a estudiar fué enviada a una escuela de las Hijas del Sagrado Corazón donde se sintió fuertemente atraída por la vida religiosa y llevó una vida de renunciaciones y negación de si misma.

Dos veces fué rechazada en sus intentos de entrar a la vida de convento pero al fin le propusieron se hiciera cargo de un orfanato y aceptó gustosamente. Tiempo después el Obispo de Lodi la comisionó para fundar una institución religiosa y fué elegida Madre General de las Misioneras del Sagrado Corazón, nombre que le pusieron al instituto por su gran amor al Sagrado Corazón de Jesús. Sentía vivos deseos de ir como misionera a China pero el Papa Leon XIII la mandó a América, primeramente a New York para que trabajara entre los inmigrantes italianos.

A pesar de que sentía pavor por el mar cruzó los océanos más de treinta veces. Viajó a través de los Estados Unidos también trabajando entre los inmigrantes pobres; abrió un sinnúmero de escuelas, hospitales, orfanatos y clínicas gratuitas llegando a un total de 67 instituciones de servicios para los pobres y enfermos.



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LA PIETA

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

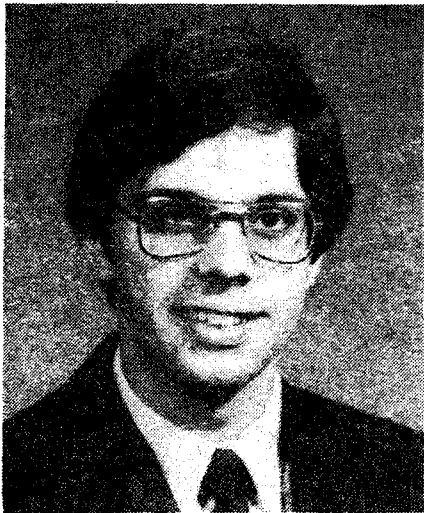
Para una información más completa llámenos al 592-0521 o envíenos este cupón.

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NOTICIAS DE LA SEMANA



Manuel Iglesias

Hispano en Agricultura

Washington, D.C., Nov. 9 — Hoy se anunció el nombramiento de Manuel Iglesias, de Miami, Fla., como Asistente Especial a A. James Barnes, Consejero Jurídico del Departamento de Agricultura.

Iglesias es cubano de nacimiento y nacionalizado estadounidense.

Iglesias será miembro del grupo jurídico que aconseja al Secretario de Agricultura. Una de sus principales responsabilidades con el Consejo Jurídico será trabajando con el Grupo Presidencial en pólizas de refugiados e inmigración. En esta asignación, Iglesias trabajará con representantes de los Departamentos de Trabajo, Justicia y Estado.

Los padres de Iglesias lo trajeron a este país cuando él tenía 6 años de edad. Ahora es graduado de la Escuela de Servicio Exterior de la Universidad de Georgetown. Recibió una maestría en Administración de Empresas y título de abogado en la Universidad de Chicago. Ha trabajado dentro y fuera de Estados Unidos para una empresa multinacional de abogados, especializados en finanzas e intercambio internacional.

Festival de la Parroquia Santa Cecilia

Comenzando el jueves 19 de Noviembre, a continuación de la procesión y la Santa Misa señalada para las 6:30 p.m., la parroquia de Santa Cecilia celebrará el festival, con motivo de la fiesta patronal, que se extenderá hasta el domingo 22. Los demás días comenzará como sigue: viernes 20, 6 p.m.; sábado, 4 p.m. y domingo a las 12 del mediodía, cerrando todos los días a las 12 de la noche.

Habrán grandes atracciones y kioscos con comidas hispano-americanas. La entrada es gratis y los

El gran festival de Corpus Christi

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 Corpus Christi, desea que todos

COLECTA DE ROPAS: NOV. 22 AL 28

Nueva York (NC) — Una forma meritoria de celebrar el Día de Acción de Gracias es contribuir con ropas y dinero a la obra del Catholic Relief Services, dice esta agencia de los obispos para el auxilio a ultramar al lanzar por la 31 vez la colecta anual en 94 diócesis del país en Nov. 22 al 28. La CRS participa además de una campaña ecuménica contra el hambre en el mundo, en que participan protestantes, judíos y cristianos ortodoxos. En 1980 la agencia recogió ocho millones de libras de ropa, valorados en \$10 millones, para distribuirla en 32 países. Este año se necesita vestir a miles de refugiados, y sostener programas vocacionales en el tercer mundo, dijo su director Mons. Edwin Broderick.

LA FAMILIA: CUESTION MAS IMPORTANTE

Washington (NC) — Mons. Paul Cordes, vicepresidente de la Comisión Pontificia de los Laicos y consultor de la Comisión Pontificia de la Familia dijo a una reunión sobre el ministerio familiar que el Papa Juan Pablo II considera la suerte de la familia cristiana tan importante como lo fue la cuestión social hace 90 años (tratada por la encíclica Rerum Novarum). El sínodo mundial de obispos en 1980 trató del tema de la familia, pero falta mucho por hacer en su defensa en esta sociedad moderna, agregó el obispo alemán.

MONS. GLEMP PIDE MODERACION A POLACOS

Varsovia (NC) — Uniéndose a los esfuerzos del liderazgo obrero y del régimen comunista, Mons. Josef Glemp, arzobispo de Varsovia declaró que para aliviar las tensiones en punto crítico hay que ser moderados y cooperar para terminar con la ola de huelgas recientes por un total de 250,000 trabajadores contra la escasez de alimentos.

tickets para las distracciones y los premios pueden adquirirse a la entrada del festival, en 1040 W. Calle 29, Hialeah.

Tres grandes premios son la máxima atracción del festival. El primero, un Thunderbird del año; el segundo, \$1,000 y el tercero \$500. Para más informes pueden llamar al teléfono 885-4614.

El producto recaudado en el festival será para beneficio de la parroquia. El Padre Emiliano Ordax, párroco de Santa Cecilia, invita a todos a divertirse sanamente.

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.



ASESINATO POR GUERRILLEROS. Una joven perteneciente a las guerrillas terroristas de Colombia dispara sobre estos dos hombres que la guerrilla acusó de colaborar como espías del gobierno, acusación común contra aquellos que no los ayudan. Uno de ellos salió ileso en la primera andanada y fue muerto por otro terrorista que no aparece en la foto.

PIDEN AL P. HESBURGH SIGA EN NOTRE DAME

Notre Dame, Inc. (NC) — El Padre Theodore Hesburgh, presidente de la Universidad de Notre Dame desde 1952, ha accedido a un pedido de la junta de directores de que permanezca en el cargo por otros cinco años. El Padre Hesburgh, de 64 años, había pedido se le autorizara a dejar el cargo en la primavera de 1982, y se anticipaba que se convertiría en el primer canciller de la universidad.

SUSTITUYEN AL P. ARRUPE

Roma (NC) — El Papa Juan Pablo II ha nombrado al Padre Paolo Dezza, un jesuita italiano de 79 años, para administrar a la Sociedad de Jesús hasta la elección de un sucesor del Padre Pedro Arrupe, quien se encuentra enfermo, como Superior General. El Padre Dezza, que cumple 80 años el 13 de diciembre, contará con la colaboración del Padre Joseph Pittau, de 53 años, actualmente el superior provincial jesuita de Japón.

'Celebre Cristianamente las Navidades'

Campaña en Miami de los Antiguos Miembros de las Juventudes de Acción Católica Cubana

A la llegada de la época Navideña en Cuba una gran campaña recorrió la isla de un extremo al otro: "Celebre Cristianamente las Navidades." Auspiciada principalmente por los Jóvenes de Acción Católica este lema llegó a hacerse tan popular que ya era parte del ambiente, de las celebraciones y de la alegría natural de los días más festivos del año.

Con la cooperación de comerciantes de todo el país, miles de carteles o "posters" se repartían por tiendas y negocios y por doquier se veía el tan familiar dibujo de la Sagrada Familia o de un Niño Jesús con el lema "Celebre Cristianamente las Navidades." Gracias a esta campaña y a la acción conjunta de la Jerarquía, sacerdotes, párrocos, colegios católicos y asociaciones religiosas en general el pueblo cubano llegó a comprender que las festividades Navidenas tenían un origen eminentemente religioso y cristiano. Que no eran unos simples días de fiesta, sino que su principio y verdadera razón de ser eran las de celebrar el nacimiento como hombre del Hijo de Dios venido al mundo para inmolarse y rescatarnos.

Es digno de señalar que cuando se puso en la arena pública este tema, logrando de todos los periódicos

comentarios favorables, Sergio Carbó — maestro de la prensa escrita — obtuvo el Gran Premio de Periodismo "Justo de Lara" con un editorial de "Prensa Libre" que coincidía con la campaña desarrollada por las Juventudes Católicas. Con la continuidad de esta campaña se fueron borrando las ideas paganas y ateas y el verdadero sentido de las Navidades auténticamente cristianas reinaba en toda la nación.

Aquí en Miami, el Comité Coordinador de los Antiguos Miembros de las Juventudes de Acción Católica Cubana ha querido revivir el lema y con la cooperación de dos estimados hombres de negocios de esta ciudad los Sres. Angel Fernández Varela del First National Bank of Greater Miami y Francisco Figueredo de Figueredo Chevrolet se ha diseñado un "poster" especial para esta ocasión obra del gran artista cubano Oliva Robain.

Para lanzar esta campaña el Comité Coordinador esta invitando a todos los Antiguos Federados de la Juventud Católica Cubana a un "Wine and Cheese Party" que se celebrará el próximo sábado día 28 de Noviembre de 7 a 9 p.m. en el Auditorium del Colegio de la Parroquia Sts. Peter and Paul, 1435 S.W. 12 Ave., Miami. En dicho acto se repartirán los "posters" a todos aquellos que quieran exhibirlos en sus tiendas, cafeterías, restaurantes, negocios, oficinas, etc.