

'For you  
and for  
all men'  
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# 'Oppose' nuclear arms

## Fight for poor, U.S. bishops urged

WASHINGTON (NC) — Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops (NCCB), Nov. 17 called on the U.S. church to oppose nuclear weapons — “the most dangerous moral issue in the public order today” — and to fight against abortion and on behalf of the poor in order to fulfill its gospel mandate.

In his presidential address, which drew a standing ovation, the NCCB president also emphasized that the separation of church and state does not mean that the church should remain silent on public issues.

“THE CHURCH MUST raise its voice clearly about justice, because choices now before us as a nation can erode the conditions which support human dignity,” the archbishop said.

He cited church concerns over the global arms race, abortion and “impossible choices the poor face in our

society” as signs of the “direction of a consistent moral vision rooted in Catholic social thought.”

Such moral consistency must be the basis on which a religious organization's positions on public issues are judged, he said.

The address was the first presidential message from Archbishop Roach, who was chosen to lead the nation's hierarchy in 1980.

The 284 bishops, including Archbishop Edward A. McCarthy spent the first day of the general meeting introducing a budget, a health care pastoral and other proposals and debating such items as a statement on Central America and the merits of the Hatch amendment. They met at the Capital Hilton hotel just a few blocks from the White House.

A PASTORAL ON health care, presented by Bishop Mark J. Hurley of Santa Rosa, Calif., called for “development of a national health insurance program” and said “it is the responsibility of the federal government to establish a comprehensive health care system that will insure a basic level of health care for all Americans.”

Although the political climate is not advantageous to establishing such a system now, “the (Social Development and World Peace) Committee feels it would be a mistake to retreat,” Bishop Hurley said. The pastoral, proposed in a different version in 1980, was modified for presentation this year after meetings with such groups as the Catholic

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GREAT VIEW — Erica-Rai Jones, left, gets a lift from Bishop Louis E. Gelineau of Providence during a parish carnival at the Church of Our Lady Queen of Martyrs, Woonsocket, R.I. Erica is the daughter of James and Deborah Jones of Burrillville, R.I. (NC Photo by David Perrotta)

### THE INNER VOICE

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# Charities celebrates 50 years

By Ana M. Rodriguez  
Voice Staff Writer

On a chilly, starry night, under the towers of Coral Gables fabled Biltmore Hotel, the workers of the Catholic Service Bureau gathered to celebrate the agency's 50th anniversary, to recount old times and to honor those who served beyond the call of duty.

The first director of the agency was there, a sprightly octogenarian who joked, “The reason they invited me down here is that I was the last survivor of the service.” So was the cur-

rent director, Msgr. Bryan Walsh, and a director in between who since has become Auxiliary Bishop, John Nevins.

Archbishop Edward McCarthy also was there, awed he said, at the ability of the CSB staff to make everything work just right, including planning the banquet outdoors and then making sure it didn't rain.

Auxiliary Bishop Agustin Roman was also present, as were many priests of the Archdiocese and scores of workers who had come to the Biltmore Hotel in Coral Gables to

thank and be thanked.

Bishop Nevins, who served as director from 1969 to 1975, thanked those he had worked with and those who had come before for “50 years of magnificent work on behalf of people.”

MARY SCHUSTER, the agency's first director and first professional social worker, thanked everybody for the “wonderful work, wonderful encouragement you gave me.”

Then she reminisced about how it all started with a three-room office and one secretary back in the 1930's,

when it seemed everyone who was coming or going anywhere was stopping in South Florida.

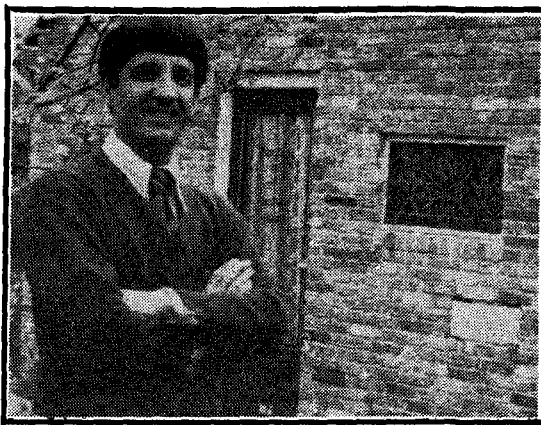
“I had these sick people on my hands. A few people who were very optimistic . . . Quite a few people who were running away from their problems,” she said.

Then she deadpanned, “There never was a dull moment.”

Msgr. Walsh recalled that “social work grew out of an immigrant experience,” and said that dimension is still very much a part of the CSB of

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**PROMISE KEPT** — Ed Melucci of North Scituate, R.I., stands outside Our Lady of the Pines Chapel which he recently completed on his own land. Melucci prayed to Mary to help him buy 10 acres of land and promised her that he would build a shrine in her honor on the land. He bought the land and after three years of labor he has kept his promise.

## Novitiate program on coed basis

PORTLAND, Maine (NC) — A pilot program which involves the coming together of male and female novices from five different religious communities on Mondays throughout the academic year has been set up at the Sisters of Mercy motherhouse in Portland.

Every Monday the 12 novices follow a schedule which begins at 9:15 a.m. with prayer. Then follow classes in religious life and vows, Christology, arts and crafts, and communication. The day's activities, which also include liturgy, meals and socializing end at 8 p.m.

The Sisters of Mercy now teach all the classes, but Sister of Mercy Sylvia Comer, one of the directors of the program, said she hoped to involve all the communities in the teaching process.

The five participating communities are the Sisters of Mercy, the Brothers of Christian Instruction, the Companions of Christ, the Franciscans, and the Sisters Servants of the Immaculate Heart of Mary.

Directors of the individual novitiate programs work together to plan the intercommunity experience and each director then integrates the program into the formation of his own novices.

"Our motive was sharing resources," Sister Comer said. "We do the same thing if we have one or two novices or many. We thought if we could come together, they could share what they have, we could share what we have and it would be very good for the young people to be together socially."

## Bob Hope to do show for Villanova football

PHILADELPHIA (NC) — Comedian Bob Hope will put on a show Dec. 1 to help revive Villanova University football, according to Doug Murray, president of the General Alumni of Villanova.

The school's board of directors decided to drop the football program last April, citing costs and a rededication to academics.

The university "has made it plain that football was dropped for financial reasons," Murray said. "We're trying to eliminate the financial burden of football."

More than half the tickets to the Bob Hope show, which cost \$100, \$50 and \$20, have already been sold, Murray said. The event will be held at Philadelphia's Academy of Music, which can accommodate 2,800.

Murray said the alumni group expects to net about \$25,000 to \$40,000 from the show. "We're going to create an endowment fund for Villanova sports," he said.

The university spent \$2 million on the football program between 1979 and 1981, said Ruane. To maintain football at Villanova "the alumni would have to bring in a substantial dollar amount on a yearly basis."

One reason for the decision to drop the football program was because support among students and alumni was "tepid," he said. Paid attendance at the games was averaging about 7,000, Ruane said. Villanova's football stadium seats 13,500.

Villanova, located on the Main Line outside Philadelphia, is an Augustinian university with an enrollment of about 9,000. It had one of the oldest football programs in the nation, dating from 1894. In those 87 years teams won 383 games, lost 337 and tied 40.

## Religious hit persecution in Salvador

MANAGUA, Nicaragua (NC) — The Nicaraguan Confederation of Religious has voiced solidarity with the church in El Salvador and Guatemala.

"We see Christ crucified in Central America in your anguish of terror, insecurity and frustration due to constant violations of human and divine rights," said a letter issued by 80 members of the confederation during a meeting in Managua.

"We denounce the concerted effort to bring violence and death against the kingdom of God through a selective persecution of church personnel engaged in the liberation of the poor," it added.

The statement said persecution comes from "systematic selfishness and injustice organized at the national and international levels."



### News At A Glance

#### Agency protects Cuban civil rights

AMARILLO, Texas (NC) — The Amarillo diocesan Catholic Family Service (CFS), in an attempt to protect the civil rights of 38 Cuban refugees in the west Texas area, refused to turn over files police believe might link one of the refugees to the rape-slayings of two 76-year-old women, one a nun. Steve Bogus, director of professional services of CFS, said that "for every file we turn over, we would have a potential law case on our hands for violating the privacy act." He said that since newspaper stories have targeted the Cubans as suspects, animosity has been rekindled toward the refugees. CFS social workers and administrators fear that the Cuban refugees will be "unable to make a home anywhere" and that the resettlement program could be ruined as a result of adverse publicity on a national level.

#### Pope calls for rights for farmworkers

VATICAN CITY (NC) — On Italy's day of thanksgiving for the harvest, Pope John Paul II issued a call for legislation that will guarantee the rights of the world's farmworkers. Speaking to about 50,000 pilgrims in St. Peter's Square, the pontiff said that many of the social problems of rural communities today can be attributed to developing technology and to agricultural policy. "Radical changes are urgently needed which would guarantee by means of just legislation the primary rights of farmworkers," said the pope. In noting the importance of agricultural workers, the pope added that "today the church wants to show . . . its particular solicitude for the well-deserving diligent rural class, whose religious spirit grows by continual contact with nature and with God."

#### Fr. Walk holds program at St. James

St. James Parish, 131st St. and NW 7th Ave., will present a talk by Fr. Donald Walk, "The Healing Power of Giving Thanks," from 8 to 9 p.m., Nov. 24, in the Parish Hall. The program is a "meditation of the restoring and curing effect of trusting God through deep anxieties, trials and personal losses."

#### The most kidnapped saint in paradise

VENICE, Italy (NC) — The remains of St. Lucy, the third-century martyr described by Italians as "the most kidnapped saint in paradise," were stolen once again in November. Armed bandits stole the skeleton of St. Lucy from St. Jeremy Church No. 7, but left behind the saint's head and a silver death mask used to cover the fragile skull. It was the fourth time that St. Lucy's remains had been robbed. For the time being, St. Jeremy Church will be closed to the public and a bronze statue of St. Lucy has been placed inside the glass and marble case in place of the stolen remains. The saint's skull has been moved to an undisclosed location.

#### British-Irish create 'Intergovernmental Council'

LONDON (NC) — The British and Irish governments have decided to establish a joint "intergovernmental council" to improve relations that have been damaged by the conflict in British-ruled Northern Ireland. The announcement of the agreement on the council came after a five-hour meeting between British Prime Minister Margaret Thatcher and Irish Prime Minister Garret Fitzgerald. Mrs. Thatcher said that their meeting was friendly and constructive and that the council would be restricted to ministers and officials of the two governments. Fitzgerald said that he believed the establishment of the council would help to bring peace to Northern Ireland. "We are moving step by step to a new relationship," he said.

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# U.S. 'turning its back on poor'

## Charities director hits federal cutbacks

By Ana M. Rodriguez  
Voice Staff Writer

After a half century of actively reaching for the "Great Society," this nation "is turning its back on poor people," Msgr. Bryan Walsh, director of the Archdiocese of Miami's Catholic Service Bureau, told *The Voice* this week.

Celebrating its 50th anniversary this month, the CSB "was born in the midst of a turning point (the Depression) on how this nation looks at poor people," Msgr. Walsh said. "Now we celebrate our 50th at the end of an era and the beginning of a new era. The nation is turning its back on poor people."

Msgr. Walsh called this change "a colossal step backwards" and predicted that "the ultimate cost is going to be very great."

But he added that the work of CSB and Catholic Charities in general, though curtailed by cuts in the federal budget, will continue because helping the poor is "a clear mandate of Christ."

**THE VETERAN** administrator, who has worked with CSB for 16 of 27 years as a priest, is recognized as an expert in Cuban refugee and immigration matters. He has headed CSB since 1975.

Today's attitude against helping the poor, Msgr. Walsh said, "is nationwide and it's affecting everything from what government does to what local taxpayers are willing to do and what individuals are willing to donate."

He notes that while verbally promoting the idea that people help themselves and each other through private charities, the Reagan administration "has taken steps to discourage philanthropy" by diminishing the tax breaks for those who donate large amounts.

"The big giver no longer gains any advantage by giving," he said, adding that while in the small, poor communities of America "it is neighbor

helping neighbor that keeps people going, not the welfare check, one complements the other and helps keep society on an even keel."

**URBAN PEOPLE** today not only don't help their neighbor, Msgr. Walsh said, "they're afraid of their neighbor."

CSB began in Florida in 1931 with a grant of \$7,000 from the Community Chest, forerunner of the United Way. It was the midst of the Great Depression, bread lines were growing, people were desperate and Frank Delano Roosevelt had yet to be elected.

The group of priests and lay men and women who formed Associated Catholic Charities (as it was then called) envisioned it as a link between the parishes, the St. Vincent de Paul Conference of volunteers and local charitable agencies.

When in 1939 it changed its name to the Catholic Welfare Bureau and became legally incorporated, the organization's first director, a lay woman and social worker wrote:

"It is our hope to set up a family service agency which will be a friend in need to every pastor in the county, which will fill professional requirements, and which will be in a position to elicit the cooperation of the other welfare agencies of the community and to interpret the Catholic viewpoint in any issue which may arise."

Today, after various name changes and reorganizations, the CSB has grown to more than 40 agencies throughout Dade, Broward and Palm Beach counties with a budget of \$9 million in 1979-80.

**AMONG THOSE** helped by its programs are the aged in need of housing and health care, unwed mothers with no place to go, homeless boys, children in need of day care, broken families, the divorced and separated, unemployed youth, drug addicts, alcoholics, and legal and illegal immigrants trying to find a



Mary Schuster, the first professional social worker hired by Catholic Charities in South Florida in 1939 and the agency's first director, was guest of honor at CSB's 50th anniversary celebration. Current director Msgr. Bryan Walsh is at her side.

new life in this country. (See *The Voice*, special section, Nov. 6, 1981.)

Among the most notable programs of CSB are the Cuban Children's Program which found homes and shelters for 14,000 minors who arrived unaccompanied in this country between 1960 and 1962; and the Archbishop Carroll Catholic Life Center in Fort Lauderdale, which includes a nursing home, two housing facilities where elderly can receive varying

degrees of care and nearby day care centers for those who live at home.

"At the end of 50 years," said Msgr. Walsh, "we know that when people realized what had to be done at the end of the Depression, people worked together to create these social programs."

He and CSB will continue to work for the poor, while waiting for the pendulum of public opinion to swing back.

## Celebrating 50 years

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today, especially in South Florida.

Because one of the bishop's canonical duties is to care for the widows and orphans, he said, CSB workers are also "in a very special way, the bishop's helpers."

**ARCHBISHOP MCCARTHY** called them "a sign of the presence of Our Lord Jesus Christ in our community. They're ministering that love that the Lord Jesus said is the way that his followers can be recognized."

He urged the agency's offices to work more closely with parish communities and said, upon reflecting on 50 years of service, "We certainly have reason to celebrate."

Among those receiving awards for their years of service to the CSB was Fred Hartnett, a long-time activist who received a "very special award" for his volunteer involvement.

Special awards also were given to CSB workers who, after putting in eight hours of work at the office, volunteered eight more hours to help

ing process the thousands of refugees who arrived during last year's Mariel boatlift. Several priests who housed the refugees in their parishes were also honored.

## Pope asks for aid for drought victims

**VATICAN CITY (NC)** — Pope John Paul II renewed his appeal for aid to the drought-stricken Sahel region of Africa and pledged the church's continued cooperation in solving relief problems. He was addressing participants in a meeting sponsored by the pontifical council, "Cor Unum" ("One Heart"), the Vatican agency which coordinates church relief and development activities. The council's meeting was reviewing the church's social assistance to 13 drought-afflicted African nations.

## Statement on gay priest

Recently a priest of the Archdiocese has made public statements concerning his homosexual orientation. His statements have caused confusion and the publicity accrued has given birth to grave scandal among the laity. As a result, for the good of the faithful, Archbishop McCarthy has deemed it impossible to give a

pastoral assignment at the present time.

There have been accounts reporting deplorable conditions to which the priest has been relegated. These reports are unfounded and bear no resemblance to the actual truth of the matter.

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# 'For you and for all men...'

## Pope OKs change of words in Mass

WASHINGTON (NC) — U.S. bishops received surprise notice Nov. 17 that Pope John Paul II has confirmed their request to omit the word "men" from the words of Consecration.

The words of Consecration in all eucharistic prayers used in the Mass now will read "... for you and for all so that sins may be forgiven..." instead of "... for you and for all men..."

In the midst of discussion on language in the liturgy during the second day of the National Conference of Catholic Bishops (NCCB) meeting

in Washington, Auxiliary Bishop Anthony G. Bosco of Pittsburgh asked about language changes requested at last year's meeting.

Bishop James Malone of Youngstown, Ohio, U.S. representative to the International Commission on English on the Liturgy (ICEL), said the bishops had not received word from Rome.

**BY COINCIDENCE**, NCCB president Archbishop John R. Roach said the conference had just received a letter from the Vatican announcing the change in the Consecration. The archbishop said the change would be implemented immediately in all of the U.S. dioceses.

The question of language which refers only to men had been address-

ed at last year's meeting when the bishops voted a series of changes to delete what was termed "exclusive language."

Archbishop Rembert Weakland of Milwaukee, chairman of the bishops' Committee on Liturgy, said other requests made by the U.S. bishops to the Vatican apparently are "still under study."

Other changes were proposed to "try to touch up the theology" of certain liturgical passages, Archbishop Weakland had said at the 1980 meeting. Modifications were suggested in eucharistic prayers to make the language less "exclusive."

**AT LAST YEAR'S** meeting the archbishop also said the change in the Consecration "is the most serious of all those presented. It causes distress

on the part of so many women and men around the country. It's so symbolic of many larger concerns."

ICEL had noted that "though the words 'man' or 'men' have a traditional generic usage, many people have come to experience them as referring primarily or exclusively to males and so as including women only in a secondary way... or as omitting them altogether."

At a press conference Nov. 17 following the announcement of the change Archbishop Weakland said, "I am grateful to Pope John Paul for granting this."

The archbishop also noted the timing of the announcement, made as he was stepping down as chairman of the liturgy committee. "It's kind of a nice way to be sent off."

## Oppose nuclear arms, U.S. bishops urged

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Health Association, which had objected to the earlier treatment of collective bargaining and related issues.

The collective bargaining section "has been modified to provide a balance" between employers' and employees' rights and responsibilities, Bishop Hurley said.

A report by the bishops' Committee on Pro-Life Activities sparked a debate over the NCCB's decision to support the Hatch amendment, a proposed constitutional amendment which would allow Congress and the states to outlaw abortion.

Although backed by Cardinal Terence Cooke of New York, chair-

man of the pro-life committee, and Archbishop Roach (who both testified in favor of it Nov. 5), Bishop Thomas C. Kelly, NCCB general secretary, and other bishops, the Hatch amendment and NCCB support for it were criticized by some bishops. The latter said the NCCB for a long time has favored a strong ban

on abortion which would go beyond a "states' rights" provision.

**CONGRESSIONAL** testimony in 1974 by Cardinals Humberto Medeiros of Boston, Timothy Manning of Los Angeles, John Cody of Chicago and John Krol of Philadelphia criticized reliance on a "states' rights" model for a constitutional amendment.

The Hatch amendment sometimes has been called a "states' rights" amendment because of its provision for state action on abortion.

Cardinal Medeiros said the Hatch proposal would allow some states "to destroy innocent human life" if they desire, although it could be banned elsewhere. "In my conscience, as it is at this point, I don't see how I could" support the Hatch amendment, he said.

But Bishop Joseph McNicholas of Springfield, Ill., a pro-life committee member, suggested more unborn children would die through abortion if the bishops waited for a perfect piece of legislation to be enacted.

## Pope: different liturgies enrich

CASTELGANDOLFO, Italy (NC) — Different liturgical, disciplinary and theological expressions of Christianity can enrich the Catholic Church if they are "complementary rather than contradictory" to Catholic tradition, Pope John Paul II said.

The pope spoke recently in Castelgandolfo during a meeting with Patriarch Abuna Telke Haimanot of the Ethiopian Orthodox Church.

"The Heritage handed down by the apostles has been lived by our churches in different forms and ways, and it has had a varied development in

accordance with the natural gifts and circumstances of life proper to each," Pope John Paul said in an English-language talk.

**"THIS HAS ALSO** led to different liturgical, disciplinary and theological expressions; in themselves, as long as this variety is complementary rather than contradictory, these different expressions are an enrichment for the life and the mission of the church among all nations," he added.

The pope said progress in recent ecumenical dialogue has helped to clarify real points of divergence

among Christian churches "as we gradually free them from so many secondary elements that derive from ambiguities of language."

He pledged the Catholic Church's full cooperation in theological dialogues and said the church will "do all she can, in harmony with other churches, to forward this search (for Christian unity) which corresponds, beyond all doubt, to God's will."

Pope John Paul repeated his frequent comment that the need for Christian unity "is more urgent than ever."

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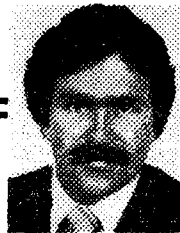
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# It's 'TLC' for orphans

## Broward group helps kids, families with adoption needs

By George Kemon  
Voice Feature Editor

"TLC" is familiar to just about everyone.

There is a group that does provide Tender Loving Care, but its initials have a different but just as important meaning — The Lifeline for Children.

"TLC," located in Plantation, is a group of concerned parents who have banded together to support those interested in the adoption process — a life support system which sends clothes, medical supplies and toys to orphanages overseas.

The agency also assists with some of the red tape involved in helping potential parents adopt an orphan from such overseas countries as Korea, India and many South American countries.

The Lifeline for Children helps explain agency requirements, knows the availability of children in various overseas orphanages, and can assist with the myriad adoption procedures.

**THE GROUP**, formed four years ago by concerned parents and those waiting for a child, saw the need for an action group to help prospective parents; to council and assist with problems in connection with adoption, and to help families who already have adopted children who may have problems and special needs.

Lifeline for Children maintains photo scrap books of children available for adoption. They have access to several worldwide organizations who specialize in adoption of foreign-born orphans. They can put potential parents in contact with the right agency. The Lifeline for Children is a non-profit "home-grown" agency which grew into existence through the needs of both parents and the children who are available for adoption.

The members of TLC are pushing legislation to make deductions for adoptions as real as the expenses deducted for the birth of children in

this country. Adopting a child from an overseas orphanage can be expensive, time consuming and at times frustrating. But, TLC can help ease the waiting and can accomplish some things the potential parents cannot do.

TLC is presently supporting a family in Haiti through the Catholic Service Bureau, and has been for some time. The support costs \$30 per month, which is sometimes hard to raise. But, they find a way. People send a few dollars, parents join. (Dues are \$12 a year which includes a very newsy newsletter published nine months a year.)

**AS CHRISTMAS** approaches TLC is mindful of the children and families throughout the world who face another bleak Christmas. They are assembling boxes of clothes and pediatric medical supplies, which are packaged for overseas shipment by volunteers. Through the courtesy of some airline stewardesses and some airlines the supplies find their way to far flung countries whose very existence is heavily dependent upon such contributions as TLC and others can make.

Of immediate concern are children left homeless as a result of the conflicts in El Salvador, Guatemala and the Middle East. TLC's helping hand extends to other Third World countries, also. There are orphans cared for by Catholic nuns and other Christian groups in Uganda, for instance.

Patricia E. Hintz, President of TLC, asks that the world's orphans be remembered as we wrap Christmas gifts this year, and perhaps assist in some small way the plight of the children less fortunate than ourselves.

If you have some children's clothing, shoes, medicines, or perhaps a check — these can be sent to: The Lifeline for Children, Inc., P. O. Box 17184, Plantation, Fla. 33318, or call (305) 584-5957 (Wilma Dorsey, Secretary) for more information on TLC.



Three of the benefactors of Lifeline: Martin Craine, Lifeline board member, holds her daughter, Amanda; Wilma Dorsey, secretary of Lifeline sits with Tara, a new arrival in the U.S., and Matthew, who came to the Dorseys in 1974. All the children are Korean.

## Catholic group protests Bishops' views

WASHINGTON (NC) — An organization of Catholics opposed to the church's teachings on abortion said that Senate testimony on abortion by two leading U.S. bishops was not representative of the views of most Catholics. Archbishop John R. Roach of St. Paul-Minneapolis and Cardinal Terence Cooke of New York, representing the National Conference of Catholic Bishops, testified in favor of a constitutional amendment which would remove the right to abortion in the United States and allow Congress and the states to re-enact abortion restrictions. The organization, Catholics for a Free Choice, said it protested the "symbolic value" of the two bishops' appearance. It further stated that recent public opinion polls show that Catholics basically agree with the general population's views on abortion. Fifty-five percent of Catholics feel that abortion should be legal under certain circumstances, it said.

## Prelate warns on 'Priestless Eucharists'

HARTFORD, Conn. (NC) — In an open letter to Catholic women reportedly celebrating "priestless Eucharists," Archbishop John F. Whealon of Hartford warned that their actions, if reported accurately, were "at least schismatic" and possibly heretical. "Do not make the sacred Eucharist either a protest or a plaything. Do not trivialize the Lord's body and blood," the archbishop told them in a letter addressed, "My dear sisters in Christ Jesus." The letter was written in response to a Hartford newspaper's report that about 30 women in the area had been participating in "priestless Eucharists." A spokesman for one of the women's groups, however, said that they make no claims as to whether this is really the "Eucharist" at their prayer services.

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# Did Mary visit Cuba recently?

By Jose P. Alonso  
Voice Spanish Editor

Last week, Cuban broadcasters in Miami set the community awl when they reported rumors that Our Lady had appeared in Havana Bay more than once, beginning on the night of Oct. 21.

The rumors say that hundreds have seen her and go on to describe the Castro government's measures to discredit the visions, to the extent of calling them the work of an American submarine.

While the apparition itself cannot be confirmed, the persistence of the rumors lends credence to the belief that some people do think something unexplainable has happened.

But Cuba is not the only place where people say they have seen Our Lady recently.

ON JUNE 24, 1981, on a hillside near Medjugorja, a small Croatian village in the northern part of Yugoslavia, six children, four girls and two boys, reported seeing the Virgin Mother.

To the children's questions as to who she was, the Lady is said to have answered, "I am the Queen of Peace." She reportedly told them to urge people to pray, do penance and receive the sacraments more often.

Yugoslavia is a Communist country with 21.5 million people, 32 percent of whom are Catholic. Needless to say, the government did not find the reports pleasing. It has jailed the pastor of the parish church where Our Lady is said to have made subsequent appearances before hundreds of people, and closed the church to prevent people from gathering in the area.

In Rosario, Argentina, dozens of people categorically affirm that they "saw" an image of Our Lady "cry" in the home of a Catholic family. Ever since, faithful have been visiting the house in such large numbers that



Our Lady of Guadalupe took only a little more than two years to be deemed worthy of devotion by the church.

the family decided to transfer the image to the parish church, where the pilgrimages have continued.

Not so long ago, in a suburban area of New York state, claims were made that Our Lady had appeared. Today, groups still gather at the site to pray

who had visited the spot.

ACCEPTANCE OF the inheritance, the woman had said in her will, would mean that the Vatican accepted the validity of her 'vision.' The Vatican had previously investigated the vision and found proof

## The apparition of the Virgin Mary at Lourdes, France, was not recognized officially by the church until four years later. Fatima took 13 years to be sanctioned.

the rosary, as she is reported to have requested.

In all cases, church authorities have reacted discreetly, announcing only that the church will investigate and, at the proper time, issue a statement.

A recent case in Italy made the church's position unequivocal. A woman who for years claimed that the Virgin had appeared to her and, as proof, had caused a pear tree to bloom out of season, left her whole inheritance to Pope John Paul II. The woman's fortune came from the donations of thousands of pilgrims

wanting. The Pope refused the \$3 million.

It is easy to understand the church's position in these matters for it cannot give wing to the people's imagination and excitement. If any vision is proven true, after the church's lengthy investigation, the Vatican will authorize proper devotion.

The appearance of the Virgin Mary at Lourdes, France, for example, took four years to be officially recognized by the church. Fatima was declared worthy of devotion in 1930, 13 years after the apparition.

In Salette, France, two peasant children said they saw Our Lady, a

sorrowing and weeping figure, on Sept. 19, 1846. The apparition was declared credible in 1851.

Our Lady of Guadalupe's appearance in 1851 was the most readily accepted due to the irrevocable proof presented by the humble Indian Juan Diego. It took only a little more than two years.

The apparitions at Beauraing, France, obtained a reserved approval after 10 years, from 1933 to 1943, and final recognition in 1949. Here, the Virgin Mary is said to have appeared to five children in the garden of a convent school. A chapel was constructed on the same spot.

IN BELGIUM, Mary is said to have presented herself to an 11-year-old girl while she was in the garden of her home in Banneux. On this occasion, which occurred at the same time as the Beauraing appearances, the Mother of God is said to have asked to be called Our Lady of the Poor, the Sick and the Indifferent.

Many other appearances have not obtained much devotion, although they have also been found credible.

But after researching this subject, it is obvious that Our Divine Mother — a heavenly gift from her son Jesus to us unworthy sinners — has always made the same requests: Pray the rosary, pray for the conversion of sinners, make penance and sacrifices for those who offend God, love Jesus Christ in the Holy Eucharist and receive Him frequently, pray for the conversion of Russia and all Communist countries, and pray for world peace.

Do these many appearances, especially recent ones, signify that the faithful have not heeded her petition?

Are the apparitions real? Are they possibly the result of craving for spiritual contact in a troubled world? Or both?

For certain, God is everywhere, and only time and church investigation can verify which incidents are worthy of long-range devotion.



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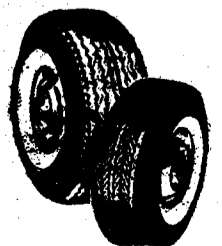
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# A new home, a new heart for



Archbishop McCarthy and Bill Hines, supervisor of the construction, talk over plans for the building, underway.

## South Florida's church

In September of this year, ground was broken between 93rd and 95th streets and Biscayne Boulevard for what will become, in a few months, the heart of South Florida's church.

The Archdiocese of Miami's new Pastoral Center, a low-profile, garden-type building which, for the first time in the Miami church's history, will consolidate under one roof various Archdiocesan ministries now spread out in several deteriorating buildings and various locations, is already well underway and construction is expected to be completed by the fall of 1982.

Although for most Catholics, contact with the Church is through the parish, a vast number of services and supporting activities are performed in the chancery or Archdiocesan Pastoral Center.

Archbishop Edward McCarthy is assisted by a staff of two auxiliary bishops, priests, religious and laity, most of whom have their offices at the chancery. In addition to general administrative functions, they are involved in recruiting, training, directing and assigning the clergy, religious and laity who minister in the Archdiocese. They provide consultation and instruction relative to liturgy. They are responsible for lay ministry activities, spiritual life, sacred music and architecture, promoting pastoral ministry to youth, the elderly, minorities, the hospitalized and infirm, prisons, campuses, rural areas and professional groups.

They also serve those seeking marriage annulments through the Marriage Tribunal, super-

vised the Catholic school system, direct the office of Catholic Charities which conducts the Archdiocese's annual \$10 million program of social services, provide Catholic radio and TV programs and edit *The Voice*, the Archdiocese's Catholic newspaper.

In addition, the parish church of St. Martha's will have its new home in the pastoral center, because the present location, a former motel along Biscayne Boulevard, is deteriorating rapidly.

In order to meet the costs of construction, the Archdiocese is allowing individuals to designate buildings, sections, rooms, items or equipment as Living Memorials which will continue to provide benefits for all the Catholics of South Florida generation after generation.

These memorials offer excellent opportunities for individuals, families and business firms to honor and perpetuate the name of a loved one, founder of a firm or the name of an organization.

Memorial subscriptions are not fixed by actual cost but are determined in consideration of the privilege of designation and to help absorb the cost of necessary construction which cannot be readily memorialized.

Memorial opportunities range from \$100,000 for the Archbishop's office to \$15,000 for the director of Christian Formation's office to \$1,000 for secretarial office furnishings.

For more information, call the Archdiocese Development Office at 757-6241.

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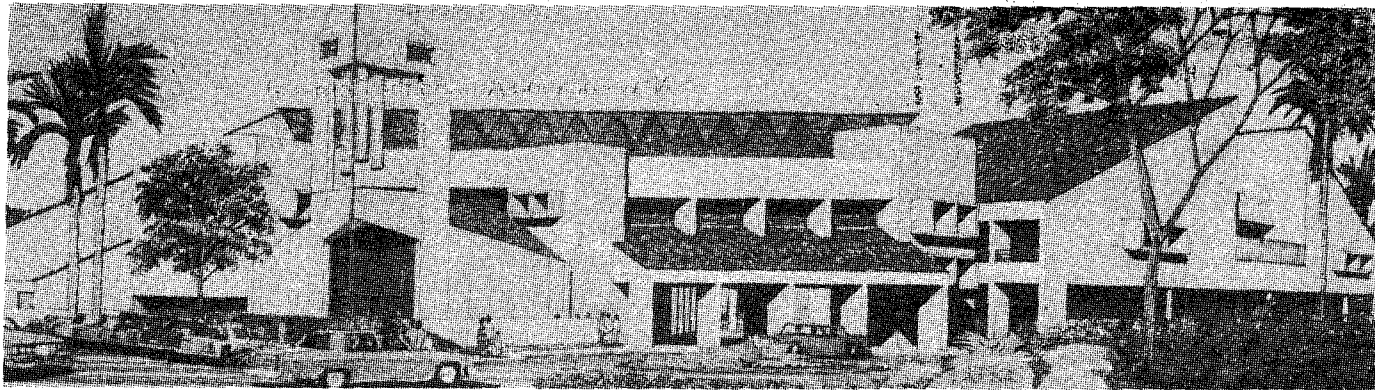
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Drawing of the new Pastoral Center, which will be completed next year.



# Priest answers schools editorial

(Following is a statement on Catholic Schools by Fr. Vincent Kelly, Archdiocese Superintendent of Education, in reaction to a Miami Herald editorial that suggested public schools were threatened by private schools. The Herald printed part of the statement as a letter to the editor.)

Dade Community leaders justifiably demonstrate grave concern over the human tensions and evolving programs that comprise the local scene. Primary concern is addressed to our youth and the educational programs that prepare them for the future.

All citizens share sufficient anxiety about what lies ahead for all of us that they are willing to enlist the assistance of every agency including the home, school, Church, synagogue, community, club, etc. to provide the desirable mix of preparation to equip the young to mature into contributing members of society.

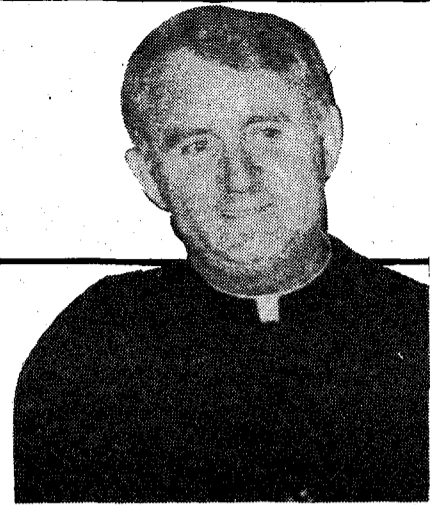
For over sixty years, the Catholic Church in Dade County has been identified as a sizable contributor to the educational needs of people especially the young, the needy and the newly arrived. At the elementary, secondary and College levels, a well-proven formation program has trained thousands of residents who today contribute to society in a very meaningful way. With its emphasis on spiritual formation, self-discipline, academic preparedness, community awareness and patriotic service, it has proven in tangible ways the quality of its success.

On November 4, 1981 an editorial in the *Miami Herald* cast a shadowy reflection on the integrity of our 39 Catholic Elementary and Secondary Schools and other private schools within the county. It is a disservice to proven and reputable educational agencies to be identified as contributing to the problem in Dade County instead of being considered as part of the solution. Unfortunately, the author of this document reflects an exceptionally narrow viewpoint of contributing factors in the growth of the child.

As privileged by God, parents have the primary responsibility to raise and educate their child. With a social responsibility, the state assists such parents but at no time assumes a control of any aspect of child-rearing. Since parents may desire a spiritual formation rather than secular humanism as dispensed through

**'It is amazing that we are the only democracy on earth that discriminates financially against parents who freely choose to place their children in private parochial schools.'**

**—Fr. Vincent Kelly**



state-controlled schools, they may opt for a type of school which is dramatically different from the conventional public school. Our constitution entitles parents to this option. Hence the variety in non-public education.

The designation "Public School" seems to add openness and community availability to the state sponsored school in contrast with the Catholic School which appears restrictive and exclusive. Realistically in Dade County, the Catholic School is open to the public but is funded privately.

This school is available to its local constituency and reflects the racial, economic and academic mix of the community. Of the 19,508 students enrolled in Catholic elementary and secondary schools within the county this year, 63% are Hispanic, 38% Anglo, 6% Black and 3% Haitian. In no way can such schools be considered elitist. Contrary to the sentiments of many, parents of children attending Dade Catholic schools have serious difficulty making monthly tuition payments, many even taking second jobs to defray expenses.

Current tuition in elementary schools averages \$710 while the high school average is \$1,100. Since parents pay for such a parochial education, they demand quality and if such is not forthcoming they simply withdraw from the program. If this becomes the general practice, such a parochial school ceases to exist. An interesting educational phenomenon in this capitalistic society: Produce or else go out of business!

The recently published Coleman Report of the National Opinion Research Center identified private schools as being exceptionally competitive when compared to public school programs. From extensive research, such findings reveal the advantages of the private educational approach and thus appeal to many parents.

Private schools have existed in this nation before state schooling was ever formally adopted. Over the years such private and public programs

have emerged to give great service and are parallel systems offering viable alternatives. Hopefully, they can be seen as supportive agencies in the formation of young people. Unfortunately, for whatever reason they are sometimes placed on opposite sides by short-sighted politicians, editors and educators.

The contemporary problems of society, in particular Dade County, should be pressuring agencies of all types to cooperate and support even if they compete in the American tradition. It is amazing that we are the only democracy on earth that discriminates financially against parents who freely choose to place their children in private parochial schools.

Happily our people assume the financial responsibility for the religious education of our students which is their privilege. But should society exclude them from an investment in preparedness that will in time return sizable dividends to the community? One would imagine that economic educational assistance to all could bear tremendous results by funding competitive educational systems within our county than by subsidizing competitive nations overseas as they prepare for war.

I trust that the citizens of Dade County who have seen performance by the Catholic Schools will be objective in identifying where quality lies. It would be an injustice to these and other private schools to assign to them the problems of state-sponsored education. We are sensitive to the many social, economic and moral problems of our community and we desire to assist in solving such issues but we are a positive part of the solution and not an identification of the problem.

Citizens need to encourage all quality education programs regardless of their public or private financing. After all these American shores are precious to all of us and we may have to place our lives on the line to defend them. Let us prepare all our youth in a pluralistic and competitive educational environment.

**Reverend Vincent T. Kelly**  
Superintendent of Education  
Archdiocese of Miami

**Sunday,  
November 22, 1981**

Father James McCartney, Dean of Biscayne College, will celebrate a Memorial Mass at 1:00 p.m. to commemorate the dedication of the newly built Woodlawn Park Mausoleum.

The dedication service, featuring the Miami Boychoir, will begin at 2:00 p.m.

Both the Mass and dedication service will take place at 11600 Killian Drive. All members of the community are encouraged to attend.

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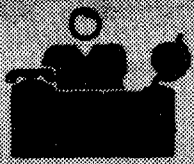
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# Matter of Opinion

## Do IRA bombings bring peace closer?

We have in hand an irate letter from a reader criticizing our editorial stand against terrorism, including that of the IRA.

"Into the tortured moral questions of the Northern Irish ... the Voice blithely sails," begins the letter which goes on to criticize us for echoing "mad Maggie's denunciations."

Tortured questions, indeed, they are, though the letter writer seems assured about the moral propriety of exploding nail bombs near women and children on the streets of London, as was done recently, killing a bystander and maiming two children.

Does calling the IRA terrorists "freedom fighters" justify killing women and children in England, some of whom may even be Catholic?

Does anyone think that bombing a cafe or store in an English town will bring England to its knees or change world opinion about the injustice of Northern Ireland?

### EDITORIAL

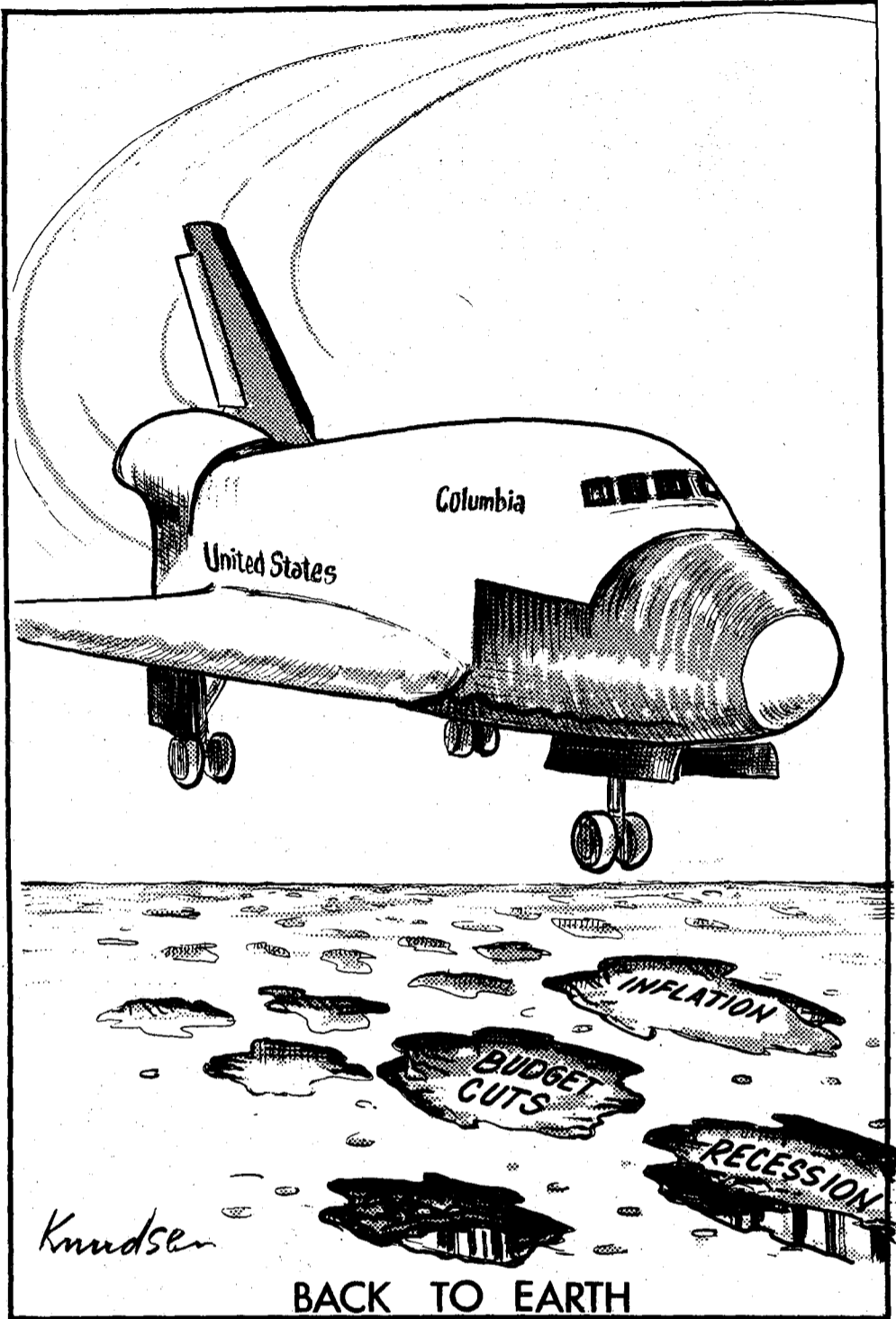
And does the assassination last week of a British Member of Parliament bring justice closer? Rather, it resulted in a retaliatory killing of a Catholic teenager, a horrible, senseless act.

But this is what happens with terrorism, one killing leads to another and a just resolution grows even more distant, and finally the killings simply go on for their own sake, a mere expression of hatred on both sides, the true quest for justice by the oppressed minority lost in the smoke.

As we have stated in this space before, the discrimination against the Catholic minority in Northern Ireland is well documented. We do not need to be persuaded of that. It is a question of tactics.

Clearly, the initiative for peace should be with the British government which should pressure reforms in Northern Ireland in exchange for its "peace keeping" presence.

And the concerned people in this country should spend their dollars lobbying Congress and the President to persuade England in the matter, rather than funding another bombing under the guise of buying medical supplies and such.



## Letters to the Editor

### 'Church Left Behind'; just Modernism

To the Editor:

"The Church You Left Behind," an article by James Breig in the Oct. 16 issue of *The Voice*, is a nice piece of subtle, Modernist propaganda.

He admits his views are prejudiced, and to argue each point would take too much time, and space.

He ridicules all the old traditions as silly. Dogma and tradition go hand in hand.

He claims the old church was easy, and brands those of us of the early years as ignorant because we just had to follow a few rules. Those silly rules, the Commandments, were God given. The guidelines by which we are to live.

It isn't easy being a good Roman Catholic. It never was, and never will

be, but if we know our faith, and live it, we know the difference between right and wrong, and love is second nature.

Vatican II did not erase all the old beliefs, as one reading this article would be led to believe.

Many of the changes in the church today are not sanctioned by the Magisterium, or in accord with Vatican II.

He paints a very dismal picture of the old church. Yet, there was no shortage of priests; our Seminaries, and Convents were full; our churches were filled with worshippers, and our churches were monuments of love to God, and the church was strong.

That can't be said of the church today.

He speaks of God's love, and presence in the church of the '80s. God is, was, and always will be, everywhere. All we have to do is want Him.

I disagree when he says dress doesn't matter. We didn't ignore our Religious. We set them apart, and respected them because of their ideals. They were our leaders, and models for our children. A priest in a Cardin, or a nun in a Givenchy belies the vow of poverty, and displays a disregard for the calling.

As for the laity, if we can preen and primp for a social visit or a big date, why can't we dress accordingly for a visit to the Lord's house?

Mrs. Sara Quinn  
Palm Beach Gardens

### Archdiocese thanked

The following letter was received from Bishop Edwin Broderick, director of Catholic Relief Services:  
Dear Archbishop McCarthy:

We have received the following gifts from your Archdiocese:

- Operation Rice Bowl — \$14,859.35
- Annual Appeal — \$96,988.45

Please convey to all those you serve our deepest appreciation for their response to these appeals.

CRS has been in the forefront of the fight against hunger for many years. These gifts from your good people will help fund projects in 70 countries overseas in which poor families and communities are involved in self-help activities crucial to their future, often to their very survival.

The CRS staff joins me in thanking you for your leadership and your significant financial support.

My cordial good wishes.

Edwin B. Broderick  
Executive Director





By  
Antoinette  
Bosco

## Should Books be Banned?

The U.S. Supreme Court announced it would hear a case that may set a most important precedent: whether a school board has control over book censorship.

The court will decide whether school officials in Island Trees, a small community on Long Island, had the right to ban nine books they found "vulgar, anti-Christian and just plain filthy." The school board labeled the books "objectionable" in 1976 and, with strong community support, the books were removed from the school libraries.

The plaintiffs in the case are five students, assisted by the New York Civil Liberties Union. The incident is especially interesting because book banning is becoming a national phenomenon.

**A RECENT REPORT** from the American Library Association indicates that demands to ban books increased nine-fold from 1975 to 1981. The Association of American Publishers surveyed school administrators and found that one-fourth of the nation's schools and libraries feel pressure from censorship.

Banning books has the aura of morality. It is akin to sweeping away dirt, getting rid of evil and keeping poison away from children.

But we have to face the undercur-

rent when we talk about banning books: The issue of who makes the decisions about which printed words are evil — and how difficult it is to put on the brakes once the banning starts.

When I think of some books the "righteous" would destroy, I get even more nervous. "Catcher in the Rye," a book I greatly admire, is always on someone's list. Other banned books have included "The Great Gatsby," "Diary of Anne Frank" and even the "Merchant of Venice," which offends some Jews.

**I PROBABLY WON'T** win popularity contests with this column, but I have searched my conscience and have concluded that I am opposed to book banning. It is a giant step toward eroding our precious heritage of liberty and a denial of the spirit of the First Amendment. It is a personal affront to my right to choose for myself and my children what we shall read.

Note that word "choose". Therein lies the rub. I believe that parents have the right to act if they strongly object to a certain book that is assigned reading for their children.

I also believe parents have the right to know if their schools have developed criteria for selecting books. Many parents have no information whatsoever about how or why

certain books are selected for their school libraries or classroom reading lists. This should be corrected.

We need to develop creative ways to deal with the question. Recently, I heard about a group of parents and school teachers who met for a mutual education session. Through talking together, they were able to get at the root of the discomfort they were feeling about certain books.

**PERHAPS SCHOOL BOARDS** could take a role as advocates in this kind of communication, leading parents and educators to develop trust and confidence in one another. That would make more sense than having school boards become book censors.

I met a student, Stephen Pico, involved in the Island Trees lawsuit at a recent meeting of the American Society of Journalists and Authors, a professional organization which is understandably opposed to book bannings.

Pico told me a woman in Island Trees said, "I wouldn't have those books in my house, so why should they be in the schools?"

Well, I wouldn't have purple walls, or cactus, or pop art paintings or polluting detergents in my house — but do I have a right to dictate that others follow my example?

**I hope this column won't be banned.**

By  
Tom  
Lennon



## Single and Happy

**Q. I saw a man with a bumper sticker on his car that said, "Happiness is being single." I don't know whether I agree with that. Do you? (North Dakota)**

**A. Maybe yes; maybe no.** The man may be merely poking harmless fun at busy mothers and fathers who have a difficult time fulfilling all sorts of family obligations.

It is also possible that the man's vocation is to be single and he is happy with that state of life. Maybe he's the following sort of person:

As a responsible single person, he believes that giving is better than taking.

Serious about his career, whether it is as a business executive, plumber or writer, he also finds time to get involved in projects that benefit his corner of the world.

He has fun, but not all the time.

He has not remained single to escape the obligations and burdens of married life and parenthood. He is wise enough to know that escape is not the path to happiness.

But another possibility exists in regard to the bumper sticker. The man may really believe that happiness consists in being free of all obligations and burdens.

He may think that the happy person is the one who is forever partying, always has lots of money, can travel a lot, has a well-stocked liquor cabinet, and never has anyone telling her or him what to do.

Some people are under the impression that is what the single and happy life is all about. They are dead wrong, because giving not taking is the key to joy.

Seven centuries ago, a kind and living genius, St. Thomas Aquinas, wrote that happiness is a person's greatest achievement.

So it is well worth asking God frequently to help you achieve the splendid gift of happiness.

If you would like to read about nine paths to happiness, check out a copy of "Good News for Modern Man." Look in the Gospel according to St. Matthew, Chapter 5, verses 3-11.

The words are simple but the ideas, although guaranteed to work, are unusually surprising and even revolutionary.

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



By  
Dale  
Francis

## Problems in the Philippines

The day before word came he would be allowed to return to the Philippines, Maryknoll Father Ralph Kroes came by to visit with me. After serving 12 years in the Diocese of Tagum on the island of Mindanao, Father Kroes had returned to the States to visit his family in Wisconsin. On August 31, he flew back to Manila. He was denied re-entry because he had been declared an "undesirable alien."

The Filipino Immigration Commissioner Edmundo Reyes issued a statement that charged Father Kroes had "engaged in political and other subversive activities and not in the pursuit of evangelization which was the condition of his presence in the country." Commissioner Reyes told newsmen that Father Kroes conducted teach-ins for the Marxist National People's Army, that he had led demonstrations that called for the overthrow of the Marcos administration.

**FATHER KROES** says the charges are completely false. He has never had any contact with the National People's Army, that he has never called for the overthrow of President Ferdinand Marcos, that he has never in his life been involved in a demonstration. He has seen the specific charges and they involve incidents in places he has never been.

You have probably heard charges that missionaries become involved in revolutionary activities, the charge has been made by some Catholic writers particularly against the Maryknollers. I don't know about other missionaries but I'm sure about Father Kroes. We talked for two hours. You can learn a lot about a man in that time when you are asking questions, seeking his attitudes, learning of his experiences and what I can say for a certainty is that this is a priest who is not a revolutionary but dedicated to service to Christ and care for the people he serves as a priest.

But I can understand, too, why the military wanted him out of the Philippines. Father Kroes is not a subversive in the sense of being a revolutionary against the government but a priest committed to the teachings of Christ and who believes in the essential worth of every human being.

**AS VICAR AND CHANCELLOR** for the Diocese of Tagum, Father Kroes served as Church Co-Chairman of the Church-Military Liaison Committee. It was his responsibility to bring to the attention of the military charges of military abuses in the region.

Father Kroes doesn't equivocate about the abuses — they happen deliberately and regularly. People disappear, people are detained and

tortured, people are murdered. The Moslem and Marxist guerillas operate in the area. Father Kroes has no sympathy for them. They bring violence and he is opposed to violence.

But the assaults upon the people are apart from the battle against the guerillas. The people are terrorized with the intention of keeping them so fearful they will help the guerillas. It is counter-productive, people who are terrorized will turn away from those who terrorize them.

**FATHER KROES** went to the military leaders, denounced the people's terrorizers, called for punishment for kidnappers, torturers and murderers. The authorities couldn't call him subversive for that, they knew his charges were true. But you can understand why they'd not want him around.

He doesn't call for the overthrow of the government but he doesn't hesitate to place the responsibility on President Marcos. He has the authority and with it goes the responsibility.

When the people of the Diocese of Tagum learned Father Kroes had been banned from the country, they went to the streets to protest. The First Lady, Imelda Marcos, was on the island of Mindanao, saw the protest, learned the reason and arranged for his return. He will happily return. He loves the people he serves.





By Msgr.  
James  
J. Walsh

# The Complexities of Homosexuality

There have been many requests for clarification on the Church's teaching on homosexuality. Several years ago when the Miami ordinance matter was hotly contested, I wrote the following column. I repeat it because these thoughts attempt to explain the Vatican Declaration on some questions in Sexual Ethics.

There is a variety of crises in public morality at the present time, and daily it becomes increasingly clear that one of the most complex and disturbing of these is the question of homosexuality.

The current conflict is shaking both society and the family. Society, because there is an ongoing and often ruthless attempt to change laws which have always been considered necessary for good order and protection of the young. People today are being bombarded with the arguments of "gay" men and women, with books, articles, talk shows and even the pathetic pleadings of gay clergymen. All this is demanding that people reverse their moral thinking and suddenly consider as good and normal what they have long been taught to hold as wrong and unnatural.

**FAMILIES HAVE BEEN** shaken to their roots. One woman, whose son admitted being homosexual, wrote to Ann Landers, "I have gone through torture — feeling guilty, blaming myself, blaming my husband, blaming our life style, but I now know, thanks to you, that placing blame solves no problem . . ."

Many other families have discovered a child is "different." They don't know how to handle it either within the home or with friends and relatives. They don't know, for the unnerving reason that a son or a daughter may be asking them to break with a fundamental principle of sexual life. "The moral sense of the Christian people" has always been against the practice of homosexuality, and it still is today. To try to change this attitude is akin to doing violence to your reason.

I think it very important to back up here for a moment. The history of civil law in its treatment of homosexuals is ugly, cruel and disgraceful. I remember in college reading what the English penal system did to Oscar Wilde, the gifted author of a few generations ago, and how literally dreadfully inhuman the punishment dealt him after his homosexuality became known. Laws in the past did more than condemn. They refused to treat a

human being with reverence as a person. So much of this should have been changed long ago.

However — and note this carefully — humane laws reflecting compassion do not suggest that we race to the other extreme and attempt to justify homosexual practices as good and worthy expressions of human nature as created by God.

**SEVERAL YEARS AGO** the Vatican "Declaration on Certain Questions Concerning Sexual Ethics" was published. This document reaffirmed the Church's traditional teaching on sexual morality. In the 8th section of this Declaration, the matter of homosexuality was treated. Two distinctions were made with regard to the men and women who consider themselves homosexual.

First, those "homosexuals whose tendency comes from a false education, from a lack of nor-

***"People today are being bombarded with the arguments of 'gay' men and women, with books, articles, talk shows and even the pathetic pleadings of clergymen. All this is demanding that people reverse their moral thinking and suddenly consider as good and normal what they have long been taught to hold as wrong and unnatural."***

mal sexual development, from habit, from bad example, or from other similar causes, and is transitory, or at least not incurable."

It speaks of a "tendency," an inclination or orientation, an attraction toward members of one's own sex. Dr. Thomas Francoeur, a noted psychologist who has worked in this area of human behavior for many years, speaks with authority of the "virtuous" homo. I say "with authority" because in his broad experience as a Catholic professional he acknowledges that many more men and women than generally supposed have these strong tendencies, but, however persistent the attraction, they are able with help to exercise control.

The help he is talking about is professional

psychiatric assistance. But just as firmly, he adds that prayer and penance and spiritual aids can bring control and self discipline.

**HE LIKENS THE** situation to that of a married man who still feels a strong attraction to other women. Strengthened by a sense of reverence for his wife and family and by the help of the sacraments, he remains faithful.

However, in this "developmental" stage, others may fail to integrate feelings which can be both heterosexual and homosexual. According to another psychiatrist, who is also a priest, Dr. George Freemesser, many because of excessive self-centeredness have made themselves incapable of genuine love. They are oriented in thinking and acting to "getting" rather than "giving." They have lost through selfishness the value of self sacrifice, so essential an element in genuine love. But for these, too, the doctor claims there are effective helps available.

The Vatican Declaration moves to a second category, namely, "homosexuals who are definitely such because of some kind of innate instinct or a pathological constitution judged to be incurable."

These men and women are thus tremendously handicapped in their twisted, tortured inclinations through no fault of their own. The reaction on their part is often to justify this unnatural way of life and try to convince themselves and some others that it is natural and good.

**THE DECLARATION** states that "these homosexuals must certainly be treated with understanding and sustained in the hope of overcoming their personal difficulties and that inability to fit into society. Their culpability will be judged with prudence."

It adds these key words to the problem. "No pastoral method can be employed which would give moral justification to those acts on the grounds that they would be consonant with the condition of such people. For according to the objective moral order, homosexual relations are acts which lack an essential and indispensable finality. In Sacred Scriptures, they are condemned as a serious depravity."

It adds that, "Homosexual acts are intrinsically disordered and can in no case be approved of."

In our society today, this is indeed a major problem.



By Msgr.  
George  
Higgins

# The Truth about Solidarity

A number of conservative American periodicals with little or no sympathy for American-style trade unionism are wildly enthusiastic about Solidarity, the Polish labor federation.

A tendency to view both movements through ideological blinders accounts for this apparent inconsistency. Their great bugaboo is socialism: They perceive American trade unions as pro- and Solidarity as anti-socialist.

A bizarre example is a recent article by Tom Bethel in *The American Spectator*, one of the brassiest and most cynical of conservative American magazines. According to Bethel, a prolific journalist who holds a chair at the American Enterprise Institute, a conservative Washington think tank, American unions are hell-

bent on leading the United States down the path to socialism.

The AFL-CIO's recent Solidarity march in Washington, D.C., Bethel says, "was little more than socialism on parade, U.S. style" — and that's the kindest thing he has to say about American labor.

Equally superficial, however, is Bethel's treatment of Poland's Solidarity movement, which he says is "a national rebellion against socialism." Tass, the Soviet news agency, has accused Solidarity of harboring anti-socialist elements and, for once, Bethel says Tass is right.

It would be more accurate to say Tass is right up to a point. With some 10 million members, Solidarity undoubtedly includes some anti-socialists. As a national movement, however, it certainly is not opposed

to socialism as such.

Solidarity wants "to fragment and disperse state power," says Bethel, or, if you will, to humanize and democratize Polish-style socialism. But there is no evidence Solidarity wants to replace the present Polish system with anything remotely resembling American-style capitalism.

The Polish movement is far to the left of American labor, which, contrary to Bethel's views, has no interest in promoting anything akin to socialism. Moreover, the Polish labor leaders I talked to during Solidarity's recent convention in Gdansk, are on good terms with their AFL-CIO counterparts and deeply appreciate the financial and moral support American labor has given them.

Unfortunately Bethel is not the on-

ly American journalist who has misread the significance of the Polish labor movement.

*Newsweek* reporters describing economic and political developments in Hungary, for example, concluded that much of what Poland wants Hungary has already achieved: more decentralization, more decision making at the local level, more efficient planning, and less nepotism and political interference.

While true up to a point, their conclusion misses a basic difference — Poland now has an autonomous labor movement and Hungary does not.

The recent changes in Hungary — many of them improvements — were introduced by the Hungarian communist government, not the workers.

# S. Florida Catholics asked to remember others this Thanksgiving

Catholics in 133 parishes in South Florida's eight counties will participate in two programs to aid the less fortunate both in the U.S. and abroad during the week preceding Thanksgiving.

On Sunday, Nov. 22, the annual collection for the Campaign for Human Development will be taken in all of the churches of the Archdiocese of Miami. For the past 11 years the campaign conducted by the U.S. Catholic Conference has been a strong source of self-help for some 1,700 groups of poor people.

"Through projects funded by the campaign they have been able to take hold of their own destiny," explained Msgr. John W. Glorie, local coordinator.

Concerned Citizens of Dade County received grants from the Campaign for 1980-81 as well as agricultural farm workers in Immokalee, he pointed out.

A national advisory committee of 40 laity and Religious engaged in work for justice recommends projects to be funded, Msgr. Glorie said. Final decisions on funding are made by 12 members of the hierarchy representing 12 ecclesiastical regions of the U.S.

Also, from Nov. 22 to Nov. 28, the annual Thanksgiving Clothing collections will be conducted in all parishes, for shipment to Catholic Relief Services, the overseas agency of U.S. Catholics which helps the needy

throughout the world. Last year U.S. Catholics donated more than eight million pounds of clothing and bedding valued at \$10.5 million.

Blankets, practical and lightweight clothing are needed for distribution.

Since 1950 the annual CRS clothing collection has brought in more than 460 million pounds of clothing and blankets which was distributed to 32 countries in Latin America, Africa, Southeast Asia and the Mediterranean region.

"This year's collection will help clothe refugees, the handicapped and poverty-stricken families," said Bishop Edwin Broderick, CRS executive director. "The clothing will also encourage vocational programs in developing countries."

He said that since most of the countries receiving aid have mild climates, light clothing is more needed than heavy clothing.



These children will be helped by clothing donations made to Catholic Relief Services this Thanksgiving.



## Kathy Wilhelm is a peacemaker.



She doesn't work on international treaties or stop world wars. She does help to ensure the domestic security of other young mothers and children, as well as pensioners, middle-income families and anyone who has felt the painful pinch of inflation.

Kathy Wilhelm found a way to make the legal systems of Milwaukee work for her and other low-income and elderly consumers in combating rising utility rates and winter shut-offs. With the aid of Utility Consumers United (UCU), a self-help group funded by the Campaign for Human Development, she helped publicize the rights of consumers who temporarily fall behind in utility payments.

Supported by Campaign grants, UCU has been able to arrange a moratorium on winter utility disconnections, reduce by \$3 million a rate hike request from the

gas company, shift another \$3 million in rate hikes onto commercial and industrial users rather than individuals, and enact in the state legislature a Citizens Utility Board to represent consumers.

Other CHD-funded projects tackle tough problems in the areas of economic development, housing, health, education and communications. Your contribution to the Campaign helps hundreds of self-help groups bring people out of poverty.

Join the peacemakers.

CAMPAIGN FOR HUMAN DEVELOPMENT UNITED STATES CATHOLIC CONFERENCE



**IF YOU WANT PEACE, WORK FOR JUSTICE**  
PAUL 6

## Archbishop's appeal

To the People of the Archdiocese of Miami:

The Scripture readings of Nov. 15 and Nov. 22 urge us to prepare ourselves for the Second Coming of Jesus and the Last Judgment. We will be held accountable for the use we made of the gifts, talents and opportunities we have been given in life.

Each November, we have an opportunity to thank God for our many gifts and also to share those gifts and talents in supporting the Campaign for Human Development.

The Campaign for Human Development is the major education-action program for justice sponsored by the National Conference of Catholic Bishops. Since 1970, your generosity has made it possible to fund over 1,600 self-help groups in all parts of this country to help remove the cause of poverty.

"If you want peace, work for justice." This quote from Pope Paul VI is based on Isaiah 32:17-18. "Justice will bring about peace; right will produce calm and security. My people will live in a peaceful country . . ." This speaks directly to our situation today. We all desire and pray for peace throughout the world, but we know there can be no peace without a just social order.

The campaign is dedicated to eradicate the root causes of poverty, and work for the just social order which will truly bring about peace.

You can participate in the Campaign for Human Development through your generous response to the annual collection next Sunday.

With sentiments of thanks, I remain

Devotedly yours in Christ,  
Edward A. McCarthy  
Archbishop of Miami

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# 'Bowels of hell'

## Paulist priest saw starvation, death in East Africa trip

LOS ANGELES (NC) — "In many ways the trip was like a journey through the bowels of hell," said Paulist Father Ellwood Kieser, describing his trip to East Africa in October.

The experience was "so beautiful and so horrendous," said Father Kieser, who went to famine stricken areas in Djibouti and Kenya for Catholic Relief Services, overseas aid agency of U.S. Catholics. Father Kieser is producer of Insight Films of Los Angeles.

"EVERYWHERE we went we saw emaciated men and women," he said. "In Turkana (Kenya), at 40, a woman looks 70. And the children, worst of all, swollen bellies, skin stretched tight over protruding ribs, arms and legs as thin as pencils . . . I

**Despite the horror of people on the threshold of death, he said he sensed a certain joy in the people that he could not explain.**

shook hands with a three-year-old boy who weighed 15 pounds," he said.

Despite the horror of people on the threshold of death, he said he sensed a certain joy in the people that he could not explain.

"Jesus, you know, tells us that he lives in a very special way in the poor and the hungry," Father Kieser said. "I've always believed that. But over there I felt that. I felt a great

reverence in the presence of the beautiful people."

He made a trip to Kenya last year for CRS but this year "things are better" because of the efforts of the agency and the support of American Catholics, he said.

However, he added, the situation is still "not good at all because in the Turkana region, where 200,000 people live, in the last 18 months, 10,000 people have starved to death."

Kenya has been plagued by a two-year drought. Water is scarce and nothing grows.

"As you drive over the countryside you come across human skeleton after human skeleton. So many people were dying, there wasn't strength to bury them all," said the priest.

"And that 10,000 doesn't include the thousands of children who died of diseases they were too weak to combat. In the Turkana in the last 18 months 40 percent of the children contracting measles died as a result," he said.

"There's no sin in being rich," he said. And there's no sin in being poor. But there's a terribly great sin in having more than you need and not sharing with those who have less than they need, he said.

"It's just not acceptable. It's absolutely intolerable that any human being, let alone a child, should die of starvation. Each of us and all of us must do whatever is necessary at whatever personal cost to avert such a catastrophe. Human life is too sacred," he said.

"A dollar feeds a child over there for a week. Jesus tells us the rich man can enter the kingdom of God, but only passing through the eye of a nee-



An African boy carries his little brother on his back while holding on to a precious possession — a bowl of rice. (NC Photo by John Sullivan)

dle. By the standards of the Third World all of us would be rich. How are we to enter the kingdom?

"We can find God in the poor and the hungry. We may not be able to find him any other place."

## Morality group fights cable TV porn

By NC News Service

Morality in Media, an anti-pornography organization, has launched a direct mail campaign to prohibit obscene and indecent material from being shown on cable television.

A letter, signed by former Dallas Cowboy quarterback Roger Staubach, is going to 150,000-200,000 citizens, asking them to send an enclosed postcard, opposing smut, to their mayors. The objective is to get cities to pass legislation prohibiting indecency in cable programming.

BECAUSE CABLE TV does not use the public airwaves and sends programs to viewers' homes through wires and cables, it is not considered broadcasting and does not come under the broadcasting jurisdiction of the Federal Communications Commission.

However, in many areas, local government agencies regulate cable TV franchises.

As part of the campaign Jesuit Father Morton Hill, president of Morality in Media, is on a tour of 34 cities, including St. Paul, Minn., and Toledo, Ohio, to build support. His remarks Nov. 9 in St. Paul to the Minnesota Morality in Media chapter drew about 100 people. About 75 persons turned out in Toledo two days later for a similar session. Cable TV is available in the suburbs but not in St. Paul itself; it is planned for Toledo but not yet available.

"All homes are going to be wired eventually, so we've thinking 10 years ahead," he said in a telephone interview. "We want to solve the cable television problem before it becomes epidemic. It's bad enough right now."



"As long as they keep buying, I'll keep delivering

According to Father Hill, 22 percent of U.S. homes now are hooked up to cable TV.

Morality in Media's mail campaign began with a test list of 44,000 known donors to causes and subscribers to religious publications.

THE TEST was successful, generating enough donations to pay for the mailing and to initiate the larger mailing. Morality in Media also hired the suburban Washington public relations firm of Bruce Eberle and Associates to create and direct the mail campaign.

The letter by Staubach suggests that local cable TV controls are necessary because the FCC, the courts and cities and states keep passing the buck on the cable pornography issue.

The letter cites an example of what Morality in Media regards as unfit for cable TV. Included are scenes from films in which a young man offers "the services" of other men and boys, scenes showing women being tied and beaten and raped at gunpoint and a program portraying sexual bondage.

Father Hill also criticized what he termed "hard-R" movies on cable TV. He charged that many of these films portray everything but actual sexual intercourse. He said that these films and those with simulated intercourse or sodomy are unsuitable for any television.

He added that many cities and states are drafting laws to forbid pornography on cable TV although he does not think many others have such prohibitions in place now.



## An ex-husband's bad influence

Dear Dr. Kenny: My 16-year-old son from my first marriage is still communicating with his natural father. To say the least, his natural father is immoral and non-religious.

He lives with women and openly talks about it to my son. He makes fun of the church and has succeeded in talking my son out of his faith. My son does not defend his faith at all, does not go to church anymore and won't even discuss Christ or the church with me. He hero worships his father and wants to go live with him when he is 18.

I tried to set a good example all these years. I read the Bible to him every night, had rosary meetings in my home, went to Mass and Communion every day, novenas, all-night vigils — all of which my son participated in up until last year when his father got hold of him. How could he have lost faith so fast?

How do I act in regard to all this? Do I remain a constant, loving mother and unchanged in my attitude toward him? Or should I show my anger and disappointment and try to discourage him from falling away? (Fla.)

It is not unusual for adolescents to question their religious practices. In fact, adolescents ques-

tion almost everything about their family life. This seems to be part of growing up in our culture, a growing away from family toward independence.

You worry that your son has lost his faith. I doubt that. At worst he has lost his family patterns of prayer and Mass attendance. This may be temporary.

Faith is an adult mental attitude, a belief in Jesus Christ and God. Faith is a risk, a daring ascent.

I find it difficult to imagine that children are sufficiently mentally mature to have "faith" in God. They are capable of obedience and good habits. They are capable of love. They can even parrot the externals of a creed. But children and adolescents are not yet mentally ready to fashion a complete act of faith.

Don't judge your son entirely by what you observe. The possibility that he will still develop a mature adult faith is not lost.

You are worried that your ex-husband will lead your son astray morally or devotionally. If it does happen, I hope it is temporary. If it must, I hope it happens while the boy is still young, for then he is likely to return to your home when things go sour.

The alternative is to control him so tightly that he cannot make mistakes, and then let him go when he reaches adulthood. If he stumbles then, he will not find it easy to return to your counsel. Better that he err now than later.

Your son needs freedom in order eventually to develop an adult faith. Without such freedom, faith is not possible, only habit and obedience.

Your son has the right to make his own choice about where to live. In a divorce the courts grant young adolescents the right to choose their custodial parent at age 14. In two short years your son will legally be an adult.

So love your son. Continue to set a good example for him. Do not be angry with him if he chooses to visit or live with his father.

Allow him to make important choices about his life. Learning to make decisions is very important in growing up. At the same time, keep the prayers and home fire burning.

(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

## Thoughts about the Year

Church stopped, frozen in its tracks and suffered, prayed and waited to hear the news of whether he would survive and recover. There was a great sense of relief when the news spread, that he was going to be fine!

For myself, looking back over those difficult days and weeks I feel so deeply grateful to God that this man, our Archbishop, our spiritual leader is still the "BOSS". For us who are a part of the chancery that is a word of affection to describe the Archbishop. For us it's a fun word filled with a kind of respect and humor. Often when we think of a "BOSS" it's negative but our "BOSS" isn't. He's the visionary, the healer, and an incredibly patient man. But more than all these things he's a lover of people and ultimately that's what shines through in the Archdiocese. I'm so glad he's still around!

THINKING MORE ABOUT my own memories this year it really

seems so long ago that our hostages finally arrived home after being prisoners so long in Iran. I wonder how all those people are really doing? What did their suffering mean to themselves and all us as well. I really am so grateful they actually made it home again. There were times I really doubted it.

I AM GRATEFUL that our Pope survived his awful wounds and that President Reagan survived his as well. My spirit grieves at the wretched slaying of President Sudat. I also grieve for the heart break of the Haitians who washed up on our beaches trying to make it to our "promised land" of milk and honey.

Sometimes I get a biting sense of sadness and a sense of depression as I keep hearing stories about all of the violence in South Florida. I don't carry credit cards in my purse when I go out. I wear very little jewelry when I go out.

WHERE IS ALL THIS LEADING

US as a people in this family decade of the 80's? I wonder perhaps if in a sense a time of testing for us has arrived? A time to separate the wheat from the chaf. I say I'm a Christian, a "good" Catholic, I work in family ministry for this Archdiocese and often spend long hard hours at this task. But am I really serious about trying to live in the kingdom?

Am I ambitious? Have I gotten caught up in building my own kingdom, the Family Enrichment Center and all we do in this Archdiocese? Am I serving myself and not Christ? I wonder. If that's true, I am really sorry.

But what I am really most thankful for is the realization that if I'm called to be a good Catholic, Christ has got to come first or otherwise all that I am and all that I do is not wheat but really chaf. Isn't it fantastic that we as Catholics have the sacrament of Reconciliation/Penance! We surely all need it.

## Family Night

### OPENING PRAYER

Oh Lord, how great is your love! The oceans are not large enough to hold it; the mountains not tall enough to reach it. Only our human hearts, small and fragile as they are can search inward through prayer and begin to discover the universe of your love. Thank you, dearest God, for hearts, for prayer, and for you. Our most wondrous God, be with us this Family Night. Amen.

### SOMETHING TO THINK ABOUT

The holiday season is a special time of family love. It is a time to forgive each other for wrongs done or pain and suffering caused. Let us pause

together and take time to search our hearts and to reconcile ourselves to one another within our family, within our neighborhood, and within our Church.

### ACTIVITY IDEAS

#### Young and Middle Years Families

**PENANCE SHARING** Materials: Bible, candle, matches, large bowl, small pieces of paper, pencils. Light the candle and gather around it with the house lights off. Read aloud Matthew 5:23, 24, then each family member write on a piece of paper one thing he or she is especially sorry for. Each family member takes a turn folding his or her paper and burning

it in the bowl. The papers may or may not be read aloud to the family. (It's up to each individual.) When burning the little paper, something like "Forgive me for I have sinned" may be said. When all have taken a turn the household head takes the ashes and marks a cross on each one's forehead to remind all of Christ's victory over sin through the cross. Then sing a favorite religious song.

#### Adult Families

Read aloud Luke 6:27-38 and discuss. Each person writes down what it means to be sorry. Share these thoughts. Do the activity described above for young and middle years families.

### SNACK TIME

Ginger cookies and applesauce.

### ENTERTAINMENT

1. Watch football together on TV; be sure all know how the game is played — review the game's rules.
2. Share old family pictures or movies, see how everyone is growing and changing in appearance.

### SHARING

- Tell how you felt when someone told you "I'm sorry."
- Share how it feels to tell another you're sorry.

### CLOSING PRAYER

Spontaneous shared prayer.



Readings: Ezekiel 34:11-12, 15-17; 1 Corinthians 15:20-26, 28 Matthew 25:31-46

By Fr. Richard Murphy, O.P.

On this last Sunday of the church year, we celebrate the feast of Christ the King. It was first introduced in 1925, to offset the absurd claims of the Communist Manifesto (1918) that man is complete master of his destiny and the lord of the world. The feast is a reminder that the royal Son of God, Christ the King, is greater than man, for He has subjected all things to Himself, even death.

During His lifetime, men desired to make Jesus a king, but He would have none of that. Now that He is truly a king, many do not acknowledge Him, for they want a king like themselves, and He is a divine king.

Ezekiel spoke of God as shepherd of His peo-

ple. When Jesus described Himself as the Good Shepherd (John 10), we are reminded that His ancestor David was a shepherd-king. Only here (Mt. 25:34) in the gospel is the Son of Man called a King.

The ancient custom of offering a basketful of first-fruits to the Lord resonates on many levels. It is a recognition of God's goodness, a consecration to Him of the whole harvest, and a mutual pledge of future offerings and blessings. St. Paul considers Christ's resurrection as the first-fruits, inasmuch as He is the herald and the cause of the future resurrection of all men.

The parable speaks of a separation of the wicked from the good, and of a judgment whose out-

come hinges on the record of service, of acts done in the Master's name. The judgment focuses not so much on positive wrong-doing but on the failure to do good to those who were in need of help. Those who failed to make use of opportunities to do good to others, shall be condemned for their sins of omission. "I tell you solemnly, as often as you neglected to do (these things) to the least of these, you neglected to do it to me."

The beautiful feast of Christ the King, then, far from being an abandonment of the poor and downtrodden, provides us with a powerful motive for improving their condition. The service we tender to Christ the King will find its natural outlet in the service we render to all His sons and daughters.

## The reason for godparents



By Fr. John Dietzen

**Q.** Is it absolutely necessary that godparents at baptism be practicing Catholics? I have two people in mind as sponsors for our child, but while they were baptised Catholic they never have received Communion or confirmation. Does my church have the right to say that these people whom I have chosen cannot be sponsors? And if so can a baby be christened without sponsors? (Ohio)

**A.** Before we talk about church rules, perhaps you need to ask yourself why you want sponsors at all. As I indicated at length in this column recently, baptism is a sacrament with profound effects on the life of a child, committing his parents and godparents to live that same faith as a support and example for the one who is baptized.

Sponsors are, therefore, not mere decorations at a baptism, nor is the choosing of a sponsor something one decides on simply as an honor to a friend of the family. During the ceremony itself both parents and sponsors affirm a belief in the Catholic faith, and promise they will help the child grow in it by living it themselves. Choice of sponsors must be made, then, by asking first of all who among the relatives and friends will be able to make those kinds of promises.

In light of this, it should be clear why the Catholic Church (not just your pastor) requires that the sponsors at baptism be practicing Catholics who have themselves received the sacraments of initiation — baptism, confirmation and the Eucharist.

Apart from emergencies, at least one sponsor who fills these conditions is required for every baptism. If the parents desire, a second person who is a non-Catholic person is not technically called a sponsor but a Christian witness for the baptism.

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## 'Prince of the City'

*Depth, passion make cop's saga a 'remarkable' film*

By Michael Gallagher

NEW YORK (NC) — "Prince of the City" is a complex and passionate movie that demands much from its audience during its nearly three hours of running time. It's gripping and entertaining but unlike most recent Hollywood offerings, it's a movie that you've got to bring your mind and heart to.

It's hero is Danny Ciello (Treat Williams), a young New York detective based on the real officer who was the inspiration for Robert Daley's novel. Danny, with an exemplary record, is a member of the elite Special Investigating Unit whose special target is drug traffic. Given broad powers as to their manner of operating, a strange combination of genuine zeal and human frailty has made these officers susceptible to corruption from the very evil they are in constant contact with.

**THEY HAVE TO** produce busts. Busts depend upon tips, and tips depend upon informers. Informers are invariably junkies and so it has become a routine practice of the SIU to supply their informers with drugs. From here it is but a short step to circumventing the law's notorious delay by relieving the drug dealer of his money as well as his drugs. This way they put him out of business, and he's not back on the streets again in a few days. And if the arresting officers profit from this — the money is always shared with scrupulous fairness among the team — who has a better right? Who else is taking these risks? What goes on in the process, however, is a symbiotic relationship between the hunter and the hunted.

Though there is no evidence against him, Danny, an Italian Catholic, is tormented by guilt and comes forward to cooperate with federal authorities investigating police corruption. He sets one condition: that he never be required to inform on his partners.

**ONCE HE BECOMES** wired, however, and the tape-recorded evidence begins to accumulate, he comes to realize that his initial agony of indecision was but a prelude to far worse suffering to come, which his family will have to share. He becomes caught up in a process over which no one really has control, and though the agents whom he first contacted agreed in good faith to honor the condition that he set, the impersonal system allows for no such remnants of human concern. Its inexorable workings force him — he who only wanted to do what was right — into what he and his fellow officers view as one betrayal after another.

This is the best film that Sydney Lumet has directed in a long time, perhaps his best ever. We get to know the motivation of almost every character — sympathetic and unsympathetic alike — why he acts the way



**CARE FOR THE AGING** — Millie Felder of the New York City Department on Aging gives actress Helen Hayes a tour of the Kings Harbor Nursing Home. Miss Hayes is narrator and host of 'No Place Like Home,' a documentary report on long-term care for the aged which is being rebroadcast on PBS stations in South Florida this Sunday, Nov. 22, at 3 p.m. The program originally aired Nov. 16.

he does and, more significantly, why he thinks the way he does.

**TREAT WILLIAMS IS** very good as Danny. The stand out performance, however, among very many excellent ones, is probably that of Jerry Orbach as Gus Levy, the single partner of Danny who refuses to grovel before anybody, mobster or district attorney, no matter how much power he wields. Corrupt though he may be in the eyes of the establishment, Levy remains an honorable man in his own eyes and in those of his peers, and he comes very close to persuading us as well.

Which brings me to my single major reservation about Lumet's film. If any police officer at all remains untainted, you would never guess it from "Prince of the City." In Lumet's "Serpico," the corrupt cops were stereotypes of wrongdoing beside the brave and dedicated hero, Serpico. Here perhaps Lumet has gone too much in the other direction.

Quite late in the movie, for example, we learn that Danny has not only taken money, but that, at one period at least, he has given some of his prostitute-informers drugs not merely for information but for "sexual favors." This casts a different light on Danny and makes us wonder if he, despite his compassion and other estimable qualities, might not be more of a transgressor than Lumet has led us to believe.

This shortcoming aside, "Prince of the City" is a fine movie, remarkable at any time, but all the more ad-

mirable when we're inundated with mindless escapism. At a time when movies seem unable to face up to the real America, "Prince of the City" is an honorable exception — a film with something of the inexorable force of Greek tragedy that calls our attention to the desperate plight of the dedicated men who stand between us and the jungle and so give us the

leisure to make our dispassionate judgments of their failings.

Though the violence of "Prince of the City" is extremely restrained, a somber and difficult theme makes it mature fare, and the U.S. Catholic Conference has classified it A-III — morally unobjectionable for adults. The Motion Picture Association of America has rated it R — restricted.

### Specific agency for refugees?

The traditional role of the United States as a haven for the unwanted and oppressed has been threatened, Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., said. Testifying before the House subcommittee on immigration, refugees and international law, Bishop Bevilacqua, chairman of the U.S. bishops' Ad Hoc Committee on Migration and Tourism, questioned the government's program of intercepting Haitian refugees on the high seas and suggested a plan for emergency handling of refugees. He called for a specific agency to manage and coordinate refugee services.

### Ejected priests to return to Philippines

Two Maryknoll priests thrown out of the Philippines earlier this year will be allowed to return due to the intervention of Imelda Marcos, wife of Filipino President Ferdinand Marcos, according to Maryknoll officials. The priests, Fathers Edward Shellito and Ralph Kroes, plan to return soon, but no date has been set yet, said Michael Lavery, assistant director for media relations at the order's headquarters in Maryknoll, N.Y. Both men were accused of engaging in subversive activities at the time they were expelled. The two priests and their Maryknoll superiors denied the accusations.

### Parish withholds phone tax

INDIANAPOLIS (NC) — The decision by the St. Thomas Aquinas Parish Council in Indianapolis to withhold the federal tax portion of its phone bill to protest the U.S. arms build-up has met with a basically favorable reaction, said Philip Schervish, parish council president. "Many people agreed wholeheartedly," he said. The parish will mount a month-long effort in November to educate people about the arms situation. Federal taxes on St. Thomas' phone bill will probably be no more than \$50, said Schervish. "The amount isn't that much," he said, but "the witness value is what's important."



# 'Futurist' installed as Barry U. president

By Prentice Browning  
Voice Staff Writer

She's been called a "futurist," so it was only appropriate that the inauguration of Sister Jeanne O'Laughlin as the fifth president of Barry College should coincide with the official celebration of the school's new name, Barry University, symbolizing a new direction in the role of the institution.

An inaugural Mass Friday afternoon attended by faculty, trustees and Archbishop Edward A. McCarthy was followed by a convocation in the University's auditorium where Sister O'Laughlin addressed the future goals of the University.

**SHE STRESSED** that the former college, regarded as more of a self-enclosed private institution, will, as a University, open up to become more a part of the community. She spoke of a "collaboration between the public and private sector" while emphasizing "mutuality" with the local community.

Referring to plans for future outreach programs, Sister O'Laughlin said, "Barry University claims a

future committed to expanded missions."

The new president underlined the spiritual role of the University and in the academic realm spoke of creating an institution that would have the ability to rapidly adapt to new technological changes.

"**WITH NEW** patterns in programming there is a quality of commitment that is arising in various institutions."

Before the investiture, letters of congratulations from Gov. Robert Graham and President Ronald Reagan were read to the packed auditorium.

Sister O'Laughlin, a member of the Adrian Dominican Congregation who formerly served on the board of trustees of Barry University and was employed as director of the Apostolate for Holy Cross Province in the Western States, has also served as superintendent of the Adrian Dominican Independent School System.

Making a specialty of envisioning and planning for future alternatives in education, Sister O'Laughlin has



Sister Jeanne O'Laughlin speaks to Edward A. McCarthy before the procession into the school auditorium.

served as a consultant to various educational institutions and national organizations. She has served as president of Barry University since July 1st.

Although as a college Barry

University has had graduate programs for more than 25 years, Sister O'Laughlin has said that she intends to initiate feasibility studies for doctorate programs as part of the school's new role as a university.

## Festivities at Haitian Center

By Prentice Browning  
Voice Staff Writer

Last Sunday's dedication of the Pierre Toussaint Haitian Catholic Center and the Notre Dame D'Haiti Church was an occasion of fun and festivities but it was more than that.

For the hundreds of Haitian families who arrived for the morning Mass, held on the basketball court of the former Notre Dame Academy at 130 N.E. 62nd St., it was also a chance to share communion and express their gratitude for all that the archdiocese has done to help ease the sorrows of the Haitian community.

"**YOU STOOD UP** to preserve and defend the dignity of the human being," said Fr. Hubert Constant, the new provincial oblate of Haiti, in a speech praising Archbishop Edward A. McCarthy and the work of the Archdiocese.

Specially recognized by Fr. Constant were Fr. Marcel Peloquin, the center's director, and his associates Fr. Thomas Wenski, and Fr. Gerald Darbouze. These three priests travel throughout the Archdiocese ministering to Haitians while regularly conducting services at their church, Mission Notre Dame D'Haiti located in what was formerly the school's cafeteria.

The Pierre Toussaint Haitian Catholic Center was named after a Catholic layman, born in slavery in Haiti, who did outstanding work in New York with the poor. The center

found its new home in the convent of the former Notre Dame Academy this summer following a move from its old location across the street from St. Mary Cathedral.

**IN ADDITION TO** its ministerial functions, the center also hosts talks on immigration laws and other topics important to the Haitian community and will occasionally work closely with the Catholic Service Bureau in providing material help for needy Haitians.

This Sunday Fr. Constant referred to Archbishop McCarthy's statement in response to the recent drowning of 33 Haitians that "we all be haunted by the silent voices of these victims of inhumanity."

"This morning on the occasion of this solemn Eucharist," Fr. Constant said, "I would like to be the voice of those silent voices to express profound gratitude. On behalf of my sisters and brothers I want to thank you in a deep way for all you have done."

**WHILE A CHORUS** sang Haitian songs, the Archbishop received flowers and the sacred objects from two columns of Haitian girls who did a slow dance to the front of the assembly.

Following the celebration of the Mass the Archbishop said, "among us there is no 'them and us,' it is only us. As we dedicate this center I call attention to the great tragedy if, in



A Haitian girl wins a prize at one of the festival's game booths.

gaining freedom and economic well being, you should lose the most important gift — the gift of your faith."

After the dedication there were festivities which lasted the rest of the afternoon. These included games of

chance for the adults and several game booths for the delight of the many Haitian children who were present for the all day event. At the day's end there was a raffle drawing with a first prize of \$500.

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# The Church and prisons

Second of a three-part series

By John Maher  
NC News Service

Catholic prison ministry around the United States has included both advocacy of reform and providing spiritual, educational, psychological, cultural and recreational services to prisoners.

Sister Margaret Traxler, president of the Chicago-based Institute of Women Today and former chairwoman of the National Coalition of American Nuns, said the institute uses its resources to help women in prison and has as its motto: "We are our sisters' keepers."

The institute, she said, has brought certified teachers into about 20 prisons.

"WE BRING them the fine arts, we bring them lawyers, we have piloted a course in the building trades that the Illinois state corrections system took up," said Sister Traxler, a member of the School Sisters of Notre Dame.

Founded in 1974, the interdenominational institute has about 25 teachers, 25 volunteers and 30 lawyers to serve women in Cook County (Ill.) Jail, in Dwight State Prison in Dwight, Ill., and in Parchman State Prison in Parchman, Miss.

"We go to Cook County Jail every day," Sister Traxler said. "We have a women's advocate there all day every day."

The guards and leadership at the women's division of Cook County



It's more than just a building problem'

Jail "are the best of any place we go," she said.

The institute receives no money from state corrections departments, Sister Traxler said. When chaplains are paid by the prison system, they are reluctant to criticize defects in the prisons, she added.

Citing a Harvard University study which found that 80 percent of the prisoners in U.S. prisons are not dangerous to society or to themselves, she noted that the cost of keeping someone in prison at the Rahway, N.J., correctional facility is \$26,000 a year and in Illinois the cost is \$14,000 a year. "Why put them in prison where they are not converted in their hearts?" Sister Traxler asked.

She said a mother of four, "a lovely person, a friend of mine," cheated on welfare to the amount of \$8,000 and was sent to prison. "I don't approve of cheating on welfare, but she had to give up her apartment and her children. Why not say pay the money back with interest?"

Sister of Charity Dolores Brinkel, director of the criminal justice ministry in the Archdiocese of Kansas City, Kan., said her main work has been involvement in the passage of the Kansas Community Corrections Act in 1978.

THE ACT, she said, provides a state subsidy to counties wishing to develop community corrections programs. A county can either contract with private agencies to provide services in such a program or establish its own office and hire its own employees to provide such services. Such programs include:

- Having offenders provide community services.
- Family counseling for offenders and their families.
- Psychological counseling for offenders.
- Treatment for drug or alcohol abuse.
- Victim restitution, and
- Educational services.

The programs provide for intensive supervision for offenders in all of these circumstances, Sister Brinkel said.

The act, she said, allows judges to sentence offenders to work at a com-

munity agency under intensive supervision, to drug or alcohol treatment, or to make restitution. "It has empowered citizens to take an active role in promoting alternatives to prison," Sister Brinkel said.

Sister Brinkel said her office has also sponsored five seminars for the public at Kansas State Penitentiary in Lansing. A total of between 300 and 400 people came into the prison for a day, talked to the prisoners and discussed with one another criminal justice issues related to their professions.

One of the seminars was for ministers, another for legislators and judges, a third for educators, a fourth for health and social service personnel and the fifth for labor and business leaders, she said. "The seminars provided a great opportunity for citizens to see where their money was going and to be more realistic about what prison is."

Another project in which she is involved, Sister Brinkel said, is called "Seventy Times Seven," from the injunction given by Jesus in the Gospel to forgive others 70 times seven times, or without limit. The project "makes available tools for religious educators, pastors, at the adult and juvenile levels to raise the awareness of people of the issues that Christians should be concerned about," she said. The project includes a three-part slide-tape show, a discussion paper on the theology of forgiveness, a model workshop and suggestions for worship, education and action.

## Two archdioceses plan ministry to homosexuals

WASHINGTON (NC) — Archbishop James A. Hickey of Washington, who recently expressed his disapproval of a symposium on homosexuality, is planning to establish a ministry to homosexuals, said a spokesman for the Washington Archdiocese.

"Right now we are studying various models of what other dioceses have done and are doing," said Jay Cormier, the archdiocesan spokesman, citing the archdioceses of Baltimore and San Francisco among those whose ministries to homosexuals are being studied.

Cormier said he expected that the ministry to homosexuals would be established within a year.

Father Raymond Kemp, archdiocesan secretary for parish life and ministry, will be involved in planning the ministry, Cormier said.

In a letter sent Oct. 26 to all U.S. bishops and major superiors of religious orders, Archbishop Hickey expressed his disapproval of a symposium on "Homosexuality and the Catholic Church" to be held Nov. 20-22 in the Washington area and of New Ways Ministry, an agency ministering to homosexuals which is sponsoring the symposium. After receiving materials from the directors of New Ways Ministry and talking to them, the archbishop said, he "found their position ambiguous and unclear with regard to the morality of homosexual activity."

IN OCTOBER ARCHBISHOP William Borders of Baltimore established a formal public and pastoral ministry to homosexual men and women and appointed Father Joseph B. Hughes to be coordinator of the new ministry.

A "rationale" for the new ministry, issued by a five-member task force of priests and Religious, said the new ministry would seek to insure that:

- Homosexuals be respected and

valued as persons.

- The identity of the person not be limited to sexual orientation.
- The "detrimental effects" of prejudice, misunderstanding and social exclusion not be overlooked.
- An "outreach to families" be provided.
- Regular lines of communication be set up so that homosexuals can be heard by the church at large.

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# Deerfield abortion clinic wins appeal

by Dick Conklin  
Voice Correspondant

A plan to open an abortion clinic near a Catholic church and school that local residents had defeated, has come back to life with a November 13 federal court ruling.

The Deerfield Beach Medical Center, an abortion clinic that tried to open quietly last January, had been stopped short at a packed city commission meeting by local residents opposed to its location near the St. Ambrose church and school grounds on U.S. Highway 1.

The unanimous vote against the \$275,000 clinic followed an emotional hearing at which nearly every religious denomination and parent-teacher group in Deerfield Beach had taken an anti-clinic position. The clinic owners then tried to overturn the decision in the federal court system. Their request for an emergency injunction to permit the clinic's opening was carried all the way to the U.S. Supreme Court (in April), where it was turned down.

**THEN THE CLINIC**, represented by attorney Roy Lucas, who has defended several abortion clinics around the country, took the matter to a federal appeals court in Atlanta. That attempt was successful, resulting in Friday's ruling by Judge Lewis Morgan against the city of Deerfield Beach and in favor of the clinic. Morgan also earlier threw out a law restricting abortion that had been passed by both houses of the Florida legislature.

In addition to the setback, Morgan ruled that the city would have to pay all of the clinic's legal costs — an amount attorney Lucas puts "in excess of \$100,000."

"I'm thrilled," said clinic co-owner Marlene Brown. "We'll start ordering supplies on Monday and have a grand opening on December 16." During the six months they waited for the Atlanta court to return a decision, Ms. Brown and her mother had put the building up for sale, but it hadn't sold.

Ms. Brown, who said that she "can't wait to start giving talks in the schools on sex education and abortion," described herself as being "all excited" about the opening.

**ATTORNEY LUCAS EXPRESS-ED** a desire to collect all or most of the over \$100,000 in legal fees from the Catholic Church. "It would be nice to get everything from them and save the taxpayers a lot of money", he said. Lucas didn't comment on any of the other Deerfield churches which also took a stand against the clinic.

Bob Dugdale, a former member of the city zoning board who was instrumental in the January anti-clinic

decision, expressed disbelief that a federal judge could overturn a city decision made with so much popular support. "I can't believe that the judge would rule that the city has no right to decide what kind of businesses it wants in our town."

Rev. W.J. Ford, president of the Deerfield Beach Ministerial Association called the court decision "outrageous". "I don't think it can

really hold. It's morally wrong and the people who live in a community have a right to determine what kind of circumstances they are going to live around," he said.

**FR. JAMES CONNAUGHTON**, pastor of the nearby St. Ambrose church and elementary school, expressed hope that the city's residents would rally once more, as they had in January. "We'll have the last word,"

he said.

Local right to life groups expressed support for the effort to keep the clinic out. Mrs. Mary Laveratt, President of Broward County Right to Life, was already in the process of polling pro-life attorneys and others who might assist the Deerfield city attorney, who is faced with the decision of whether or not to appeal the decision to a higher court.



At St. Ann's parish in Naples, the old adage that children should be "seen and not heard" just doesn't hold true. Children are expected to participate in parish functions as much as adults are, especially in the liturgy. Here, the parish's children's choir practices under director Keith Hoffman.

## Pope declines 'vision' Money

**PIACENZA, Italy (NC)** — Pope John Paul II has declined an inheritance of more than \$3 million from the will of a woman who claimed to have had a vision of the Virgin Mary.

Bishop Enrico Manfredi of Piacenza was designated by the pope to make a formal act of renunciation on Nov. 4 at the city court of Piacenza.

Rosa Buzzini Quattrini, who died two months ago at the age of 72, stipulated in her will that the acceptance by the pope of the inheritance would be his implicit recognition of the validity of her alleged vision.

Mrs. Quattrini, known locally as Mamma Rosa, had claimed to have

seen the vision in 1964 in Piacenza in the spot where a pear tree bloomed out of season, supposedly to mark the site of the apparition.

Her wealth came from the thousands of pilgrims who have visited the area.

Local church authorities have over the years issued several statements de-

nying any supernatural origin to the events and admonishing Religious who brought visitors to the site.

Agrarian experts from the faculty of the Catholic University of Milan, Italy, reported that many pear trees bloomed in Piacenza in November 1964 and that the phenomenon was a purely natural one.

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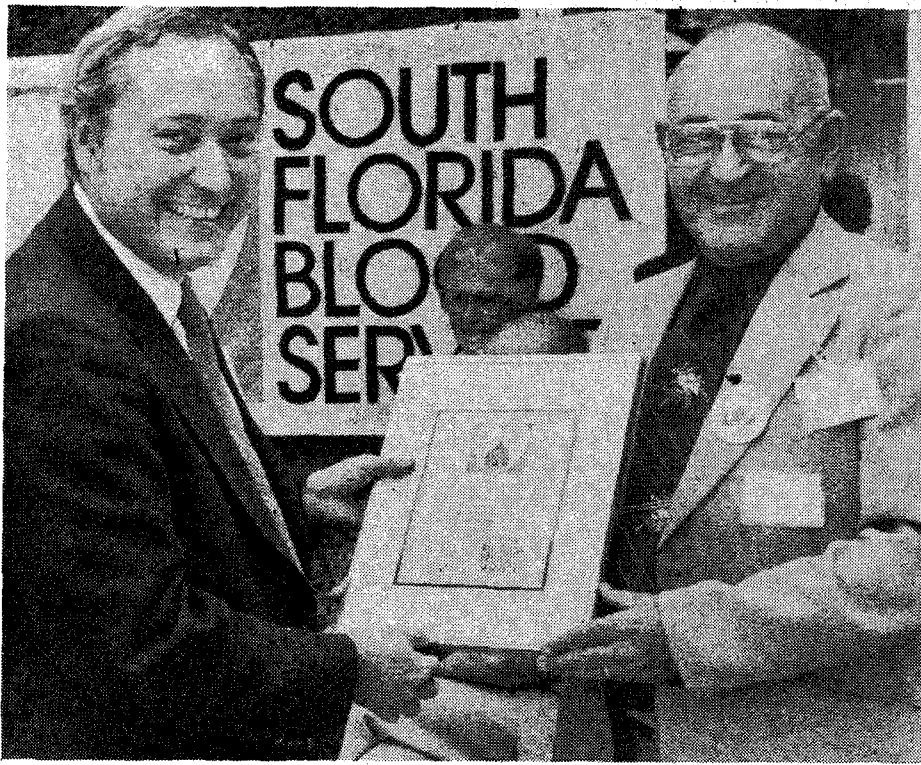
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**A BLOOD BOOST** — For obtaining the second largest amount of blood in one day in South Florida, Conleth O'Connell (above right), the director of patient relations at Victoria Hospital, recently received South Florida's Blood Services Four Decade Award on behalf of St. Timothy's Catholic Church. Presenting the award was Octavio Verdeja, Co-chairman of the Lifeblood Volunteers of South Florida Blood Service.

## Family key to vocations, Bishop tells Naples women

Naples — Auxiliary Bishop John J. Nevins spoke at the annual luncheon meeting of the West Coast Deanery, Council of Catholic Women on Nov. 7 at St. William Church, Seagate. Fr. Dominic O'Dwyer, Pastor was host.

A hundred delegates representing six parishes, St. Ann, St. Peter, San Marco, St. William, St. Margaret and Our Lady Queen of Heaven, heard Bishop Nevins' appeal for help in fostering vocations to the priesthood and religious life.

"In a world surrounded by mystery-satellites and outer space, man is confronted by things he longs to understand such as the mystic call from God to a religious life which depends on factors natural and supernatural.

"Very few experience miracles. God uses family, school and parish to lead and influence young men and women. Families animated by faith and love become initial seminary.

"The laity, especially the elderly,

as never before in history, are needed to help broken fragmented families, suffering tension and pressures. To help not only parents but the children to become stable that they may build stable homes of their own out of which come vocations."

The Bishop warned of the evergrowing breakdown of family life and the pressures on youth in today's mobile society.

He said, "God gives opportunity to priests and laity to unite to strengthen family life. Be sensitive to families and your own neighborhoods. Be a people of profound faith and generosity of heart."

At the concelebrated Mass of the Blessed Virgin Mary, Bishop Nevins installed the new officers: Mrs. R.A. Hintz, Pres., Mrs. Ivar Hult, Tres., Miss Josephine Boccino, Rec. Sec., Mrs. R.R. Biersach, Cor. Sec. Fr. Laurence Conway, Moderator Miami Archdiocesan Council of Catholic Women, was homilist.

## Czar Nicholas II Canonized in NY

MOSCOW (NC) — The canonization in New York of Czar Nicholas II, the last Russian monarch, by the Russian Orthodox Church in exile was a farce staged by "waxwork clergymen," a Soviet newspaper said. The ceremony was meant "to encourage and unite the last of a dying band of monarchists and breathe life into the ludicrous idea of restoring the Russian throne," said the daily, *Soviet Russia*. The paper charged that it was a "sacrilege" to honor a man responsible for "numerous crimes" during his reign. Nicholas II was among a list of about 8,500 people canonized by the Russian Orthodox Church Outside of Russia in a two-day ceremony Oct. 31-Nov. 1. A spokesman for the church's synod of bishops said that a key reason for the massive canonizations was to draw attention to the many Orthodox clergymen and lay people killed in the Soviet Union under communism.

## Family is foremost — Pope says

WASHINGTON (NC) — Pope John Paul II sees the family as the main question of society today, Bishop Paul J. Cordes told participants at the National Consultation on Family Ministry Nov. 2 in Washington. Bishop Cordes, vice president of the Pontifical Council for the Laity and a consultant to the Pontifical Council for the Family, said he has met with the pope several times to discuss the recently formed family council. "It is the family which needs the attention we gave 90 years ago to the social question," Bishop Cordes said the pope commented.

## Feature editor resigns from Voice

George R. Kemon, Feature Editor of *The Voice* for the past two years, will resign his post December. He will join the faculty of Biscayne College with title of Director of Literary Projects.

Kemon will edit the wartime diaries of Msgr. Walter S. Carroll, Vatican Assistant Secretary of State in World War II. The diaries are a day-to-day account of Msgr. Carroll's wartime activities in Europe. He was deeply involved with allied governments,

generals and the armed forces, as personal representative of Pope Pius X.

Msgr. Carroll, who died in 1950, was the brother of the late Archbishop Coleman Carroll.

Kemon came to *The Voice* from Burlington, Vermont, where he had been managing editor of the *Vermont Catholic Tribune*. He is also doing research for a projected book on Christian involvement in the Holocaust.

## Biscayne sponsors Holocaust Colloquium

Biscayne College has announced that Dr. Mayer Abramowitz of Miami Beach will address a Colloquium on the Holocaust Monday afternoon, Nov. 30, from 3:30 to 5:30, at the Center for Continuing Education.

Father Patrick O'Neill, President of Biscayne, explained that the Colloquium is part of the 13-week radio series on the Holocaust which is being broadcast every Tuesday night from 7:30 to 8:00 p.m. over Radio Station WLRN-FM Miami, 91.3.

Thousands of listeners are taking this important historical series and are following the lectures in the free text material that is provided. Rabbi Rubin R. Dobin, Adjunct Professor of Jewish Studies at Biscayne College Pastoral Institute, will serve as coordinator of the project.

The public is invited to attend the Colloquium at the Biscayne Campus, 16400 NW 32 Avenue, Miami, Florida. The campus is located one block south of the Palmetto Expressway.

## Evening of music at St. Mary's

An "Evening of Music" will be presented at 8 p.m., Sunday, Nov. 22, in St. Mary Cathedral, NW Second Ave. and 75th St., by seminarians from St. Vincent de Paul Seminary, Boynton Beach.

"Sing Unto the Lord" is the theme of the concert which will feature a 70-voice choir in English, Latin and

Spanish selections accompanied by an orchestra.

The general public is invited to attend at no charge.

The musical program has been presented annually for eight years in Palm Beach County but this is the first presentation to be held in Dade County.

## Youth orchestra needs musicians

The Carmen Nappo Youth Orchestra of North Miami Beach is looking for violinists and other instrumentalists. Rehearsals are every Sunday afternoon. For more infor-

mation and to set auditions, call 238-1799 in Dade and 981-7662 in Broward. The orchestra is also offering, free, a string program for children.

### SPECIAL NEED

Within the numerous needs of the diocese, the chancery would greatly benefit with the addition of an electric stencil copier. If you can help us with this, we certainly would appreciate your help.

## It's a Date

**FATHER SOLANUS GUILD** Christmas Tea, Sunday, November 29th, at Blessed Sacrament Parish Hall, 1701 East Oakland Park Boulevard, Ft. Lauderdale from 2 to 5 p.m.

**ST. STEPHEN'S CCW'S ANNUAL CHRISTMAS BAZAAR** will be held at the parish, 6044 SW 19 St., Miramar, Fla., Nov. 21 and 22. On Nov. 21 from 1 pm to 8 pm. On Nov. 22, from 8 am til 8 pm. New Christmas treasures, and a wide variety of handmade articles, decorations, ceramics, etc., will be featured. All are invited.

**HOLY REDEEMER CHURCH, 1301 N.W. 71st Street, Miami**, will hold their Annual Bazaar Friday, Saturday and Sunday, November 20, 21 and 22, 1981. A

special Turkey Bingo will be held Friday at 7:30 p.m. Hand-crafted articles, plants and flowers, white-elephant table, home-baked goods and games will be featured. Chicken and fish dinners and conch-fritters will be served Friday evening beginning at 6:00 p.m. and Saturday and Sunday beginning at 11:00 a.m. The Bazaar is for the benefit of Holy Redeemer Church and School.

**ST. HELEN ANNUAL OUTDOOR FAMILY CARNIVAL** is being held from Dec. 3 to 6 at 3340 West Oakland Pk. Blvd. Ft. Lauderdale. Activities will include rides, games, boutique booths and white elephant sale. Refreshments. Carnival hours will be from 6 p.m. on Thursday and Friday and from 12 noon on Saturday and Sunday.



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# For Moms and Dads

I Believe ...  
We Believe

Know  
your  
faith

By Neil Parent

Last year, during a visit, a college friend and I began to discuss our children. At one point, he described in words laden with pain how badly his relationship with his oldest daughter had deteriorated.

She was now a freshman in college, he said, and their communication was virtually non-existent. He explained that he was at a loss to understand what had gone wrong and to know what he could do to rectify the situation. All recent attempts had failed.

I recall being both surprised and not surprised by the revelation. I was surprised because my friend and his wife are very caring, sensitive people who, through the years, have made every effort to be good, helpful parents. How could such an estrangement occur then, between this man and his daughter.

Yet, there was another side of me — the side of growing awareness about the uncertainties of parenting — that was not surprised. I had heard this kind of story too many times before. I also knew only too well that it could be my story too. Problems in child rearing seem to have no logical pattern.

**AS PARENTS**, we want to be successful with our children. We want our relationship to be a happy one. We want them to feel good about themselves and about us as their parents. We want them to be good Christians, able and willing to contribute to the well-being of society.

At the same time, society places great pressure upon us as parents to produce children who are successful in the ways of the world — in winning competitively, in achieving educationally and professionally, in gaining friends and influence, and in possessing material goods.

Even for very dedicated Christian parents, it is difficult not to succumb to the lure of this kind of success. We genuinely love our children and desire them to be happy. In addition, we know, too well, the kinds of struggles, frustrations and problems that frequently befall the less successful.

But there is another side to the desire to have our children do well that has more to do with our own ego. We are prone to see their success or failure as a reflection upon us.

A few years ago, I happened to walk by a soccer field while youngsters were playing a practice game. I noticed the father of one player yelling at his son from the sidelines. As the game progressed, he began to run heatedly up and down the field, all the while screaming harsh criticisms of his son's performance.

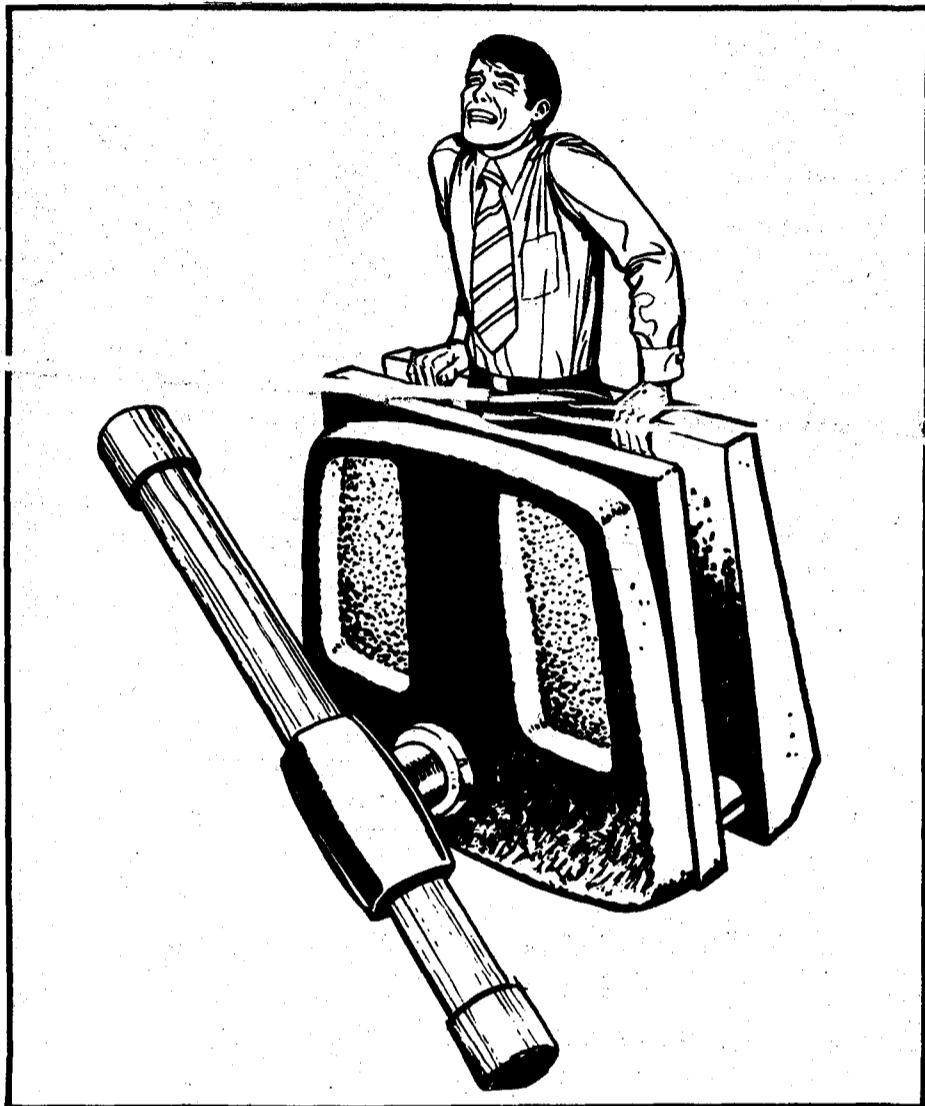
The man is an example of someone who desperately needs his child to succeed — not so much for the child's sake, but for his own.

What does our faith have to say about this complex question of wanting, or needing, or feeling pressured to be successful as parents?

I'm reminded of a response Mother Teresa of Calcutta once gave. Asked how she coped with discouragement when she saw all the poverty that exists and realized how little she can do, she replied: "God has not called me to be successful. He has called me to be faithful."

**GOD CALLS US** to be faithful as parents, even if fully visible success in this role, however one defines it, may not be ours. This means we are to live the Gospel as faithfully as we can as nurturers and providers of the children he has given us.

This also calls for a certain letting go on our parts. We recognize our children are ultimately God's creations, given to us for a time to love and to care for. What they eventually become, however, is essentially between him and them.



Parents sometimes admit they are under great pressure. Some parents even feel pressured to become perfect parents.

By Father John J. Castlot

The second chapter of Mark's Gospel starts off with an ominous tone. Jesus suddenly encounters opposition. This is underscored by a series of five stories of conflict.

The stories serve to answer a puzzling question! After so many acts of power and compassion revealed so often through his actions, why did Jesus come to such a tragic end?

The suggested answer is that the religious establishment did not recognize his identity as God's messianic agent and did not perceive by whose power Jesus did these things. Jesus was seen as a threat.

The first story opens with the return of Jesus to Capernaum. It tells about his cure of a paralytic, along with the forgiveness of the stricken man's sins. In addition, the story relates the charge of blasphemy against Jesus which will be repeated later at his trial.

**AS THE STORY** stands, it is rather awkward. After all the hubbub about the forgiveness of sins, the spectators respond only to the cure of the man.

Scholars have been led to the conclusion that, like the earlier story of the healing of the leper, this one also is a combination of two stories — one about the cure of a paralytic and the other about a controversy over the forgiveness of sins.

The miracle story can be disengaged from the Bible text, by taking several sections and stringing them together. Read consecutively, the verses make a smooth, consistent story, from "... he said to the paralyzed man" in verse 5, to "I command you, stand up!" in verse 11. Read this

way, the reaction of the crowd is quite what one would expect.

But then, apparently, Mark decided to add, "My son, your sins are forgiven you," and the ensuing controversy about Jesus' power to forgive sins on earth.

This insertion has to do with the claim of the early church that belief in Christ and baptism brought forgiveness here and now. For many leaders then, the claim was blasphemy. For them, God alone could forgive sins, and he could do so only at the end-time, not here on earth.

**THAT CONTROVERSY** is woven into the story of the cure rather skillfully, for the cure furnishes a visible demonstration that Jesus could bring about what he proclaimed. The forgiveness could not be so visibly demonstrated, but the obvious cure left no doubt of his power to do what he claimed to do.

Jesus refers to himself in the story as the Son of Man. In itself this is simply a common idiom meaning "man," often used by Jesus as a substitute for "I." But the title also had messianic overtones and Mark clearly intended his readers to understand it in that sense here.

As the messianic agent of God, Jesus wields divine authority, an authority which extends to the forgiveness of sins — here and now. This, of course, is the main thrust of the story as it stands. But the account of the cure itself is of interest.

The touching faith of the paralytic's friends is remarkable. It is noteworthy that Jesus makes no allusion to the faith of the man himself, but rather to "their faith."

The faith of the Christian community is a powerful instrument in the healing of its individual members.

## Faith and forgiving



I Believe ... We Believe

# For three pounds of hamburger

By GINNY HUTTON  
St. Rose of Lima parish  
Miami Shores

It happened so quickly, there was no time to react — only to stand there unbelievably.

Filled with panic, fear, terror, the tall, thin, 40-ish man ran, stumbled, scrambled his way out of the supermarket with three young, strong, agile employees in close pursuit. A package fell from under his shirt. Satisfied, the boys retrieved it, smirked, and shouted cruelly after him.

He fled across the street without looking back or even giving a thought to oncoming traffic. Ironically, he escaped by disappearing around the corner between two banks.

The bag boys glanced at the contraband and laughed — three pounds of hamburger! They returned to their tasks.

Sure, I know, it happens hundreds of times a day — just another day in this big city.

However, witnessing it live affects me more. He was "one of us" in my own comfortable little neighborhood.

My youngest son said, "It's wrong to steal. I'm glad they stopped him." Time to explain moral theology to an 11-year-old! My teenager daughter retorted, "God, couldn't they let him just keep it?"

Whose sin is it when a person can be reduced to this? How desperate must a man be to steal five dollars worth of meat?

He was just a few years older than I. Did he also have a family? An impoverished single adult would be expected to take liquor, cigarettes, even roast beef — not but three pounds of hamburger!

Children eat hamburger. A mother accustomed to stretching food could make seven meat meals out of that treasure — mixing it alternately with noodles, rice, potatoes or beans — if they were available.

How did he get to this point? It was probably the first time in his life he resorted to thieving. He sure didn't look practiced, panting against the sides of a building in the alley and remorseful, "I can't even steal what I need."

Experiencing complete failure, how does he face himself, or his wife and children who hopefully await his return with the promised food?

Why doesn't he work? He could have been laid off. He might be sick.

What about unemployment and food stamps? He appeared new at this. Perhaps he doesn't know where to go or doesn't even have the one dollar bus fare to get there and back.

Middle class people are raised with pride. Borrowing with intent to pay back later "when things get better" saves face.

When was the last time you or I "borrowed" five dollars worth of stuff from work? Anyway, even street savvy wouldn't have helped. It was Sunday.

There were churches within walking distance. Surely, they would have helped. Possibly he got aid from them last week and is embarrassed to return. Given his circumstances, it would be part of our human condition to question the existence of God or be mad at Him.

I'm not exactly Job. Are you?

What will he do now — try to steal again? Keep running? Even away from his family? End it all?



*"Whose sin is it when a person can be reduced to this? How desperate must a man be to steal five dollars worth of meat?"*

One minute and it was all over. I wanted to yell, "Let him have it. I'll pay for it." I wanted to go after him, tell him I would help. And I know someone who can give him a job — hard work but good pay. I wanted to — but he was gone so quickly — he and many like him.

I looked in my basket — turkey, ham, roast beef, shrimp, corned beef, and — three pounds of hamburger.

"Love one another" had been last Sunday's Gospel message. And proudly, we smiled in our pews. A few hours earlier this day we had listened, affirmed, and sung, "For I was hungry and you gave me food; I was thirsty and you gave me to drink; I was a stranger and you made me welcome; naked and you clothed me . . ." We self-righteously dropped \$10 in the basket.

Before I absolve myself with "It's his fault," pointing out the specks in his eyes, shouldn't I remove the plank from my own eyes?

Rather, I should put the expensive meats back. If I really shared my gifts and you did too, we could all have three pounds of hamburger. No one would be starving.

Radical? Ridiculous? Yes, so is Jesus: "As long as you neglected to do this to one of the least of these, you neglected to do it to me."

Yes, Lord, it is a hard saying.

## The piano lessons

By David Gibson

John joked with his eight-year-old daughter one Saturday morning. "Carrie," he said, "You're probably the only kid in town who has to take piano lessons from her dad!"

John gives Carrie her piano lessons. By all accounts, she is progressing well. She practices regularly, writes in her music-theory book, and is happy about her new field of accomplishment.

John, you might have decided by now, is cheap. He doesn't want to pay the going rate in his area — \$9 a half hour — for Carrie's lessons.

Well, you're right. But only up to a point. He had many years of lessons himself and realized this was a potential area for cost control.

**BUT JOHN** had enough to do. He didn't need more responsibilities. He commutes to work, often works 10 hours a day, has volunteer activities, plus all the other involvements of family life. And despite the high cost of living, he could come up with the money for the lessons.

So why did he get into this?

Well, music is a big part of John's leisure time. Music isn't something extraordinary for him. It is part of his ordinary life.

Getting involved at the piano with his children could be seen as natural for him.

But here's the key: John and his wife, like many parents, are always looking for happy ways to spend time with their children.

There are lots of pressures in society that drive family members apart. Moreover, many parents try hard to keep close to their children these days, feeling the children have to cope with problems and pressures that were not so common 30 or 40 years ago.

**JOHN SAYS** he often feels his life is all chopped up, with many things competing for his attention. What's more, the others in the

family have busy schedules too.

The family ends up running in every direction all the time. When they're not on the go, they're getting ready to go.

A lot of families will identify with John and his family on those scores. Family members sometimes begin to feel they make time for everything except each other. The feeling can become a frustration.

After all, the family is meant to be godlike. Its members have a commitment to each other that is special. But sometimes it feels like the specialness and godlikeness and commitment are getting lost in the shuffle.

That's when family members begin searching for new or old ways to spend time together. Sometimes parents plan a series of out-of-the-ordinary events designed to get the family together: special outings, short vacations, etc. Such efforts can work out well. But when they end, old routines may take over again.

That was John's thinking. He and his wife were looking for something in addition to the big events — something that might become a rather ordinary part of family life for them.

**JOHN'S FRIENDS** warned him against giving the children lessons. He was repeatedly told that parents never have enough patience to do this kind of thing with their own children.

He thought about that, considered his own personality, his children's personalities and, to make the story short, decided to go ahead, willing to change the plan if it didn't work.

Now he says he is glad. There have been a few moments of frustration, as there are bound to be in any learning situation. But there have been big rewards too.

John wouldn't recommend this for everyone. But he thinks there are other families who could come up with their own unusual family projects for bringing family members together.

# 'In Search of Jesus'

## Local teen helps write 'action' book for peers

By Victoria Stuart  
Special to *The Voice*

"Who Am I?"  
"Who Is Jesus?"

These are eternal questions every Christian must face, questions that teenagers often find especially troubling.

But in 1979, at the Christian Family Movement National Convention, something very exciting happened.

Kristin Tomonto and a group of about 20 other teenagers found a way to answer these questions joyfully, and they wrote a book about it *In Search of Jesus*.

"Vince Barlow, the Teen Program director (of the convention), through scripture, song and his example of a strong commitment to Christ, made us realize the great potential we teens possess," said Kristin, coordinator of

*In Search of Jesus*, and member of IT TURNED OUT to be quite a challenge. Kristin, then 16, and 20 other teens ranging in age from 12 - 20 and living in as many different states, worked on the book for two years despite all the obstacles, expected and unexpected.

"Kristin was the main motivating force," said Patrice Tomonto, who designed the book's cover.

*In Search of Jesus . . . an action book for teens*, is an 83-page paperback with a bright, lively cover, that presents a lively way to discover Christ in yourself and learn to relate that to others.

Written entirely by teens and for teens, the book is an excellent example of the Church's current interest in Youth Ministry. But the most impor-

I?", "Who is Jesus?", and "How do I relate this to others?"

"At a meeting," Kristin explained, "everyone has something special to say. It's not like a classroom; it's a place for forming community."

Each meeting has a basic outline of:

- An opening prayer;
  - Reports on the progress of past actions or discussions of needs;
  - Scripture readings chosen thematically;
  - Social Inquiry — the most important part;
  - The closing prayer.
- During Social Inquiry teens
- Observe - specifically, relating facts, events, statistics and opinions of others;
  - Judge - by evaluating the observed situation from a Christian viewpoint; and
  - Act.

"The teenage level is a time to be either turned off or turned on by religion," Kristin said. "Confused, you either say yes, or no, or I don't really care."

"Society does not affirm or support Christian values, so it's up to the Church and your peers."

IT'S ONE THING when parents tell you what's important, but it's another when your peers tell you."

"Our goal (in writing this book) was to make it interesting, exciting and fun, rather than catechism," Kristin said.

Published nationally earlier this year, *In Search of Jesus* has already become a tool for ministry to teens in Miami. Boystown is using it for their teen action groups led by spiritual advisors from St. Brendan's. St. Augustine's parish youth group is giving it a try, as well as Immaculata



Kristin Tomonto worked on 'In Search of Jesus' for two years. She now attends the University of Miami.

**The idea for 'In Search of Jesus' sprang from the teenagers themselves. They wanted to write a book that would make Christianity relevant to other teenagers.**

St. Louis parish in Miami.

"At the end of the convention, a group of about 20 of us gathered to discuss how we teenagers could play a more important role in the Christian Family Movement and in the Church itself. The idea of a teen action book was presented: one written by teenagers and for teenagers, one dealing with the problems we are facing right now.

"I don't think any of us realized how much work, dedication and commitment would be involved; but we knew that with the Lord's help (and that of the CFM Board of Directors) anything could be accomplished. We accepted the challenge!"

tant thing about the book, according to Kristin, is that it demands to be shared.

"THE IDEA IS teens leading and helping each other; peer ministry," Kristin said. "Teens have a lot of power, a lot to share. Teens can help and grow and learn from each other and then go out and help others. Collectively we can do so much!"

Like write a book, for instance.

*In Search of Jesus* follows the format of other CFM books, with each chapter a summary of a teen meeting, with the roles of the leader and participants clearly outlined. Each meeting progresses through the three subdivisions in the book: "Who am

La Salle's Christian Leadership Program.

"My little sister is using it in a local ecumenical junior high group, too," said Patrice.

"But it covers every teen level," stressed Kristin, "high school and college too, because it was written by teens from 12 - 20."

Kristin's biggest hope for the book, growth and sharing and learning, is symbolized perhaps by the illustrations within it - the transformation of the ugly duckling into the swan.

## Thanksgiving is

By Hilda Young

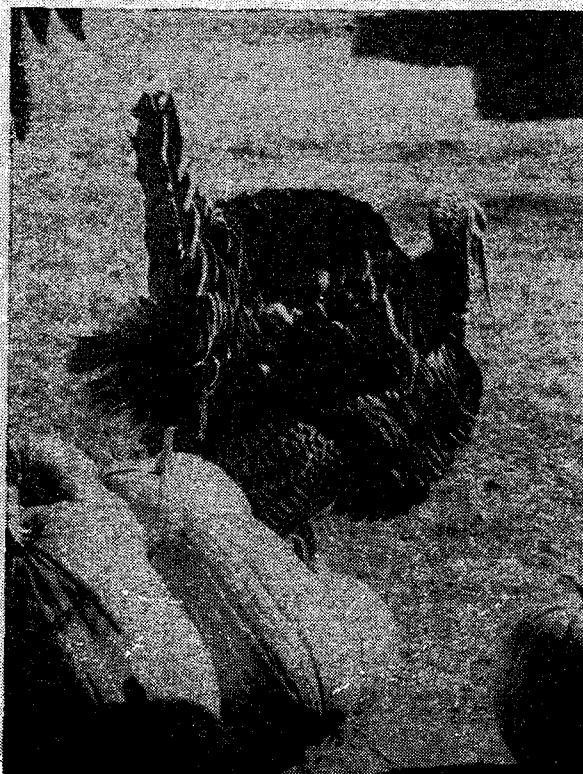
Thanksgiving is taking a second piece of pie without asking permission.

Thanksgiving is our five-year-old nephew Ryan, who is deaf, teaching us how to sign grace.

Thanksgiving is Johnny squishing mashed potatoes between his teeth, Marie blacking out a tooth with a black olive and both of them gibbling at each other until they fall down.

Thanksgiving is leftover turkey sandwiches, turkey soup, turkey casserole, and turkey surprise.

Thanksgiving is my husband making a big production out of sharpening the carving knife while everyone squirms in their seat waiting for him to cut that first slice of turkey.



Thanksgiving is Grandma's peanut brittle, my sister's gravy, and my marshmallows and yams.

Thanksgiving is fighting over the wishbone.

Thanksgiving is trying to figure out how Joey got cranberry stains in the middle of his back.

Thanksgiving is deciding who does the dishes by wagering on the football game.

Thanksgiving is getting 14 people around a table designed for eight.

Thanksgiving is reminiscing, old photo albums, and remembering the Thanksgivings of our youth.

Thanksgiving is raising our glasses and toasting God.



## Buró Católico: 50 años sirviendo a la comunidad

Por Ana M. Rodriguez

En una noche estrellada y fresca se reunieron los que trabajan en el Buró Católico de Servicios para celebrar los 50 años de la agencia, recordar viejos tiempos y honrar a aquellos que la sirvieron más allá del deber.

Mary Schuster, primer director de la agencia, estaba allí; vibrante en sus ochenta años bromeó: "La razón por la cual me invitaron aquí es que soy la última sobreviviente del servicio."

También estaban allí el actual director Monseñor Bryan Walsh, el director intermedio que después vino a ser Obispo Auxiliar, Mons. John Nevins.

Arzobispo McCarthy dijo que estaba "maravillado por la habilidad del personal del CSB para que todo estuviera justo como se esperaba, incluyendo el banquete al aire libre y asegurarse de que no lloviera." El Obispo Auxiliar Agustín Román también estuvo presente y muchos sacerdotes de la Arquidiócesis, reunidos todos en el Hotel Biltmore de Coral Gables.

La señora Schuster agradeció a todos el estímulo y la comprensión que le brindaron y recordó como "comenzó todo allá por 1930, en una oficina de tres cuartos y una secretaria, cuando parecía que todos los que iban o venían a cualquier parte paraban en el sur de la Florida."

"Y tenía toda esa gente enferma entre mis manos. Unos pocos eran optimistas . . . otra cantidad de personas huían de sus problemas," decía ella. "Nunca tuvimos un momento de aburrimiento."

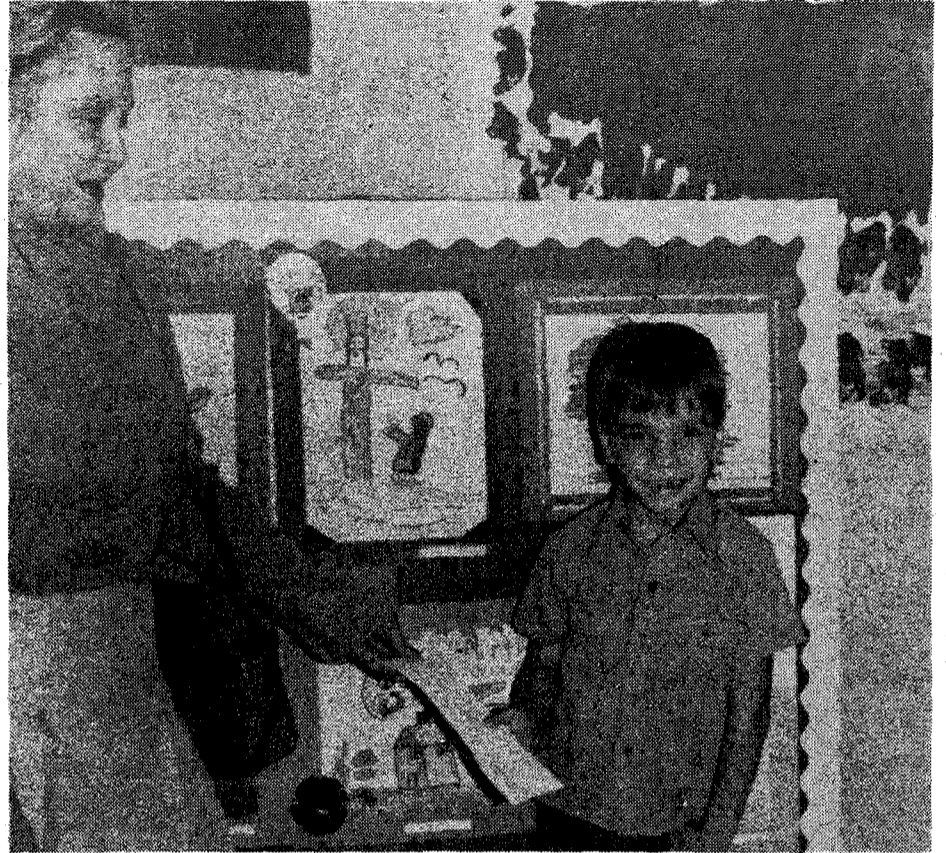
CSB comenzó en Florida en 1931, en medio de la depresión, con una

donación de \$7,000 del Community Chest, antecesor de United Way.

El grupo de sacerdotes y laicos de ambos sexos que formaron las Caridades Católicas Asociadas (así se llamó entonces) envisionaron una liga entre las parroquias, los voluntarios de las Conferencias de San Vicente de Paul y agencias de caridad locales. En 1939 cambió el nombre para Buró Católico de Bienestar y fué legalmente incorporado.

Hoy, después de varios cambios de nombre y reorganizaciones, el Buró Católico de Servicios comprende más de 40 agencias en toda la arquidiócesis. Mons. Walsh, veterano administrador de CSB ha trabajado con la agencia 16 de los 27 años que tiene como sacerdote y reconocido en materia de refugiados, dice que CSB tiene que ayudar a los pobres "porque esto es un claro mandato de Cristo."

Entre aquellos asistidos por CSB se encuentran los ancianos, los enfermos y sin hogar, las madres solteras, los niños abandonados y los que necesitan cuidados porque sus madres trabajan, las familias separadas, los divorciados, alcohólicos, adictos a las drogas y los inmigrantes que buscan una nueva vida. Pero entre los programas que mas han sobresalido están el de "Niños Cubanos sin Familia," el cual busca alojamiento y cuidados para 14,000 menores que llegaron sin la compañía de sus padres a este país entre 1960 y 1962 y el "Archbishop Coleman Carroll Catholic Life Center" en Fort Lauderdale, que incluye asilo de ancianos, facilidades de vivienda donde los ancianos reciben a



La. Sra. Polly Bustillo, del Centro Mater, entrega el galardón correspondiente al Primer Premio en la categoría de 3 a 5 años a Victor Inguán, del Centro Jackson Dade.

cuidados de salud y centros de cuidados diurnos.

El Arzobispo McCarthy dijo que los trabajadores del CSB "son señal de la presencia de Cristo en nuestra comunidad." Pidió a los oficiales de la agencia que trabajen más unidos a las comunidades parroquiales y dijo

que reflexionando sobre estos 50 años "ciertamente tenemos motivos para celebrar."

Durante la celebración se otorgaron honores a voluntarios que dieron muy valioso tiempo al Buró Católico de Servicios atendiendo a los necesitados.

## Rechaza el Papa herencia de \$3 millones

ITALIA (NC) — El Papa Juan Pablo II declinó una herencia de unos tres millones de dólares dejadas en el testamento de una señora que alegaba haber tenido una aparición de la Virgen María.

La señora Rosa Buzzini Quattrini, de 72 años, quien falleció hace dos meses, al dejar su donación al Papa estipuló que la aceptación del dinero sería la confirmación oficial de la Iglesia de sus apariciones.

La Sra. Quattrini, conocida en Piacenza como "Mama Rosa," alegaba haber tenido la vision en Noviembre 1964, en un lugar donde un peral había dado fruto fuera de estación para marcar el sitio de la aparición. Los expertos agrícolas de la facultad de la Universidad Católica

de Milán reportaron que muchos árboles de peras dan fruto en esa región en el mes de Noviembre y que el llamado fenómeno es una cosa muy natural en la región.

La fortuna de la Sra. Quattrini era producto de las donaciones de los millares de visitantes que llegaban al lugar atraídos por el anuncio de la aparición. Las autoridades eclesiásticas habían formulado ya varias declaraciones advirtiendo que no había en los hechos ningún signo sobrenatural, y previniendo a los religiosos no promover excursiones de peregrinos a Piacenza por tal motivo.

La renuncia formal a la herencia fué hecha el 4 de Noviembre por el Obispo Enrico Manfresi.

## La Campaña de Desarrollo Humano

Queridos hermanos en Cristo:

Las lecturas de la Sagrada Escritura de los dos domingos, 15 y 22 de Noviembre, nos urgen a prepararnos para la segunda aparición de Jesús y para el Juicio Final. Seremos juzgados por el uso que hayamos dado a las riquezas, talentos y oportunidades que nos han dado en vida.

Durante el mes de Noviembre, cada año tenemos oportunidad de agradecer a Dios por tantas generosidades y, a la vez, compartirlas por medio de nuestra ayuda a la Campaña para el Desarrollo Humano.

La Campaña para el Desarrollo Humano es el mayor de los programas auspiciados por la Conferencia Nacional de Obispos Católicos. Desde 1970 nuestra generosidad ha hecho posible ayudar a más de 1,600 programas de promoción personal en todas partes del país para contribuir a la erradicación de la pobreza.

"Si ustedes desean paz, trabajen por la paz," dijo el Papa Pablo VI citando a Isaiah, 32:17-18. "La justicia traerá la paz; el bien producirá calma y seguridad. Mi pueblo vivirá en un país en paz."

Ustedes pueden participar en la Campaña para el Desarrollo Humano a través de su generosa contribución a la colecta anual que tendrá lugar el próximo domingo.

Devotamente en Cristo,

Edward A. McCarthy  
Arzobispo de Miami

# San Pantaleón, mártir

Patron de Los Médicos  
y Enfermos

La fiesta de San Pantaleón no cae dentro del mes de Noviembre, de modo que la publicación de la historia de su vida no sigue el curso regular de esta sección. Pero la vida de San Pantaleón es tan extraordinariamente heroica que creemos oportuno, en estos días de renovación espiritual, dar a conocer los hechos más sobresalientes de este santo que tantos honores y gracias ha recibido de Dios por su amor al Sagrado Corazón de Jesús, por quien dió su vida.

Pantaleón nació en Nicomedia el año 280 de la era cristiana, ciudad situada cerca de la entrada del Mar Negro en el norte de los que es hoy Turquía. El niño, hijo de padres griegos cuya cultura predominaba en aquella región, se destacó en todos los estudios que emprendía y llegó a ser un famoso médico de sus tiempos a pesar de su juventud. Esto le valió ser presentado en la corte del emperador Maximiliano Galerio quien le nombró su médico personal.

Gracias a la formación espiritual que le diera su madre, fallecida siendo Pantaleón un adolescente, y a la perseverante acción del santo sacerdote Hermolao, el joven se dedicó al estudio más profundo de los misterios de la fe. Un día tratando de salvar a un niño de la picada mortal de una serpiente venenosa, movido por la compasión, imploró al sagrado nombre de Jesús y el niño se recuperó al momento. Este milagro marcó su conversión total y fué uno de los más fieles seguidores de Cristo.

No se vale sólo de su ciencia médica sino que en nombre de Jesús hace verdaderos milagros curando paralíticos, ciegos y enfermos de toda clase de males. Pero también se convierte en un gran médico de almas convirtien-



do a muchísimos que sólo buscaban salud del cuerpo.

Sus prodigios motivaron la envidia de los otros médicos de la corte, y de Roma, quienes trataban de desacreditarlo ante el emperador, y la oportunidad se les presentó cuando Maximiliano Galerio desató una sangrienta persecución contra la Iglesia de Cristo.

El joven médico no fue excepción, los soldados del Cesar le detuvieron en más de una ocasión sometiéndolo a terribles tormentos, siendo cada vez librado y sanado por obra de Dios, quien quería demostrarle su poder y complacencia por las virtudes del joven santo. El emperador, no obstante, continuó sus impulsos de

matarle y en el centro de la Plaza de Nicomedia se preparó todo para su ejecución. En el viejo tronco que allí existía, despojado de sus ropas, Pantaleón fué atado y azotado con látigos romanos, como los que desgarraron la espalda del Salvador, haciendo correr la sangre hasta el suelo.

Ante el asombro de la multitud que presenciaba el castigo, la sangre humedeció la tierra y el tronco comenzó a retoñar con lozanía y vigor llenándose enseguida de hojas y frutos, como si quisiera cubrir el cuerpo desnudo del santo. Maravillado el pueblo ante el milagro, gritó pidiendo la libertad del joven discípulo de Cristo; el centurión que mandaba la tropa temió que el pueblo le arrebatara al prisionero y se apuró en herirle con su espada y ésta se curvó con el impacto sin herir al muchacho.

Pantaleón, exhausto y adolorido, le rogó a Dios que lo llevara consigo. Un nuevo golpe de la espada cercenó su cabeza poniendo fin a su vida. El árbol, un olivo, quedó allí como muestra del poder de Dios y del valor de un santo seguidor de Jesucristo.

Al rodar la cabeza del mártir, la gente arrolló a la soldadesca tratando de mojar sus pañuelos en la sangre, y algunos de recogerla como cosa sagrada. Una mujer recogió una buena parte de la sangre mezclada con la tierra y el musgo. Esta sangre se conserva aún y es tradición que el día de su conmemoración la sangre se licúa. Este hecho lo asegura un sacerdote argentino, párroco de la Iglesia de San Pantaleón en Buenos Aires, quien fué testigo del milagro. Su parroquia es punto de grandes peregrinaciones actualmente.

Se le considera patrón de los enfermos y además de los médicos junto a San Lucas, San Damián y San Cosme. Su festividad se celebra en Julio 28.

## Taller de desarrollo de dirigentes parroquiales rurales

La Oficina de Vida Rural de la Arquidiócesis de Miami, que dirige Monseñor John McMahon, patrocinará un taller para la preparación de dirigentes parroquiales para los campesinos.

El taller, anunciado para los días 26, 27 y 28 de Febrero de 1981, tendrá lugar en el Seminario St. Vincent de Paul, Boynton Beach, Fla. y será ofrecido por el Sr. Leonardo Anguiano, del Centro Cultural Mexicano Americano de San Antonio, Tx. y la Hermana Jo Marie Arredondo, Coordinadora de Desarrollo de Dirigentes. Ambos tienen gran experiencia pastoral a nivel parroquial, que es el propósito del Taller.

La Oficina de Vida Rural urge la registración debido a que el cupo está limitado a 40 personas. Se requiere una cuota de \$25 para registración y una módica cuota por habitación y comidas para los que así lo deseen.

Para más detalle escribir a Oficina de Vida Rural, Arquidiócesis de Miami, 9500 W. Atlantic Ave., Delray Beach, Fla. 33446.

## San Juan Bosco: Adoración Nocturna

La piadosa devoción de adorar el Santísimo Sacramento en horas de la noche, será el sábado 29 de Noviembre comenzando a las 8:45 p.m.

La Adoración Nocturna tiene como fin ofrecer desagravio al Señor por las ofensas que recibe a diario; es muestra de amor y veneración al Sacramento de Amor.

## Cosas de Impacto: Retiro y obras por Navidad

El Movimiento Impacto tendrá un retiro de Adviento para todos los adultos del Movimiento en el Mercy Hall de la Parroquia Inmaculada Concepción, 65 W. 45 Place en Hialeah, a las 8 de la noche el viernes 4 de Diciembre.

Una buena ocasión para meditar sobre el significado de la Natividad.

El 13 de Diciembre de 11 a 4 de la tarde, Impacto tendrá un picnic en la Misión de Santa Ana, en Naranja, con motivo de la festividad de Ntra. Sra. de Guadalupe.

El mismo día, de 5 a 7 p.m. será la Presentación Navideña, para la que han estado ensayando tanto los niños de Impacto, en el Auditorio de Little Flower, 1270 Anastasia, Coral Gables. La presentación tiene como objetivo enriquecer el sentido religioso de la Navidad.

Y si tienes algún juguete en buen estado, o deseas donar uno nuevo, este es el momento de llamarnos, ya hemos comenzado a recogerlos para los niños que los necesitan enseñando así a nuestros niños a compartir. Llama a Luis o Gloria al 446-4768.

## Fiesta de la Divina Providencia en la Catedral

La comunidad hispana de la Catedral St. Mary extiende una invitación general a todas las comunidades hispanas, especialmente la de Puerto Rico, para celebrar la fiesta en honor a Nuestra Señora de la Divina Providencia.

La Santa Misa está señalada para las 12:30 p.m. del domingo 22 de

Noviembre. La Catedral de Santa María está situada en 7525 N.W. 2da. Avenida.

La liturgia será celebrada por el Reverendísimo John Nevins, Obispo Auxiliar de Miami, y concelebrada por varios sacerdotes. Los seminaristas de ambos Seminarios participarán en la liturgia y en la fiesta que seguirá en el Salón Pa-

rrroquial (Auditorium Arquidiocesano).

Las fiestas de la Santísima Virgen se han convertido en momentos catequísticos y evangelizadores, ya que convocan al pueblo a celebrar la vida que la Virgen nos ofrece al brindarnos a Jesús. Con la Virgen nuestros pueblos hispanos peregrinan en su alegría y su esperanza.

## Programa especial de Adviento para adultos

La Catedral de Santa María ha preparado un programa especial para adultos los cuatro domingos de Adviento, cuyo temario serán "Las Vocaciones y los Profetas."

Los oradores invitados son: Rev. P. Juan Sosa, Rev. P. Héctor González, Rev. P. Carlos Miyares y el Hermano René Hernández.

El programa comenzará el 29 de Noviembre a las 11 de la mañana en la rectoría de la Catedral, 7525 N.W. 2da. Avenida. Todos están cordialmente invitados a acercarse más al verdadero espíritu de Adviento.

## PUBLICAN LA DECLARACION SOBRE RESPONSABILIDAD

Washington (NC) — La oficina de difusión de la US Catholic Conference publicó las declaraciones de los obispos de Estados Unidos sobre el orden político y social, emitidas de 1966 a 1980, con el título "en Busca de la Justicia." El libro incluye 87 pastorales y otras declaraciones sobre responsabilidad política del ciudadano, paz y guerra, desarrollo, derechos humanos, política exterior, aborto, control artificial de la natalidad, crimen, cuestiones de la familia, economía, libertad religiosa, vivienda, inmigración, el trabajo, las minorías, cuestiones raciales, la agricultura, y la televisión.

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## Arzobispo McCarthy observa el progreso del Nuevo Centro Pastoral

Mostrando su satisfacción por el progreso de la construcción del nuevo Centro Pastoral de la Arquidiócesis de Miami, Monseñor Edward McCarthy, Arzobispo de Miami, estudia los planos del edificio que estará localizado en Biscayne Blvd. entre 93 y 95 Calles del noreste. Junto al Arzobispo el señor Bill Hines, supervisor de la obra. En la foto inferior la rendición artística del edificio muestra como lucirá una vez terminado.



# Las apariciones de la Virgen significan algo mas?

Por José P. Alonso

Recientemente han habido varios anuncios de apariciones de la Santa Madre de Dios, y algunas otras demostraciones en las cuales ella está involucrada de una manera u otra, en varias partes del mundo, incluyendo países comunistas.

Contrario a las tradicionales apariciones que casi siempre involucraron una sola persona, o a lo sumo unos pocos niños, éstas últimas anunciadas tuvieron como testigos mayor grupo de personas.

El primero de estos sucesos tuvo lugar en Junio 24 de 1981 en una colina cerca de la villa de Medjugorje, Croacia, en la parte norte de Yugoslavia. Aquí la Virgen María escogió a un grupo de cuatro niñas y dos niños, seis en total, cuyas edades fluctuaban entre los 10 y los 17 años. Desde ese día Nuestra Señora prefirió presentarse en los terrenos de la Parroquia St. James en la villa, con el júbilo del párroco.

A las preguntas de los niños sobre quien era ella contestó: "Yo soy la Reina de la Paz" y les pidió urgieran al pueblo a rezar, a hacer penitencias y sacrificios y a recibir los sacramentos con frecuencia, especialmente la Eucaristía.

Yugoslavia, que tiene 21.5 millones de habitantes de los cuales sólo el 32% son católicos y de estos la mayoría son croatas, es un país regido por los comunistas y éstos no pueden ver con agrado tales sucesos religiosos. Por esta razón el párroco de Medjugorje ha sido arrestado y acusado de realizar propaganda subversiva. Como un medio de impedir la constante peregrinación, el gobierno ha puesto barreras alrededor de la Iglesia y muchos han sido arrestados por tratar de pasar los obstáculos. Varios miembros del propio partido comunista han sido expulsados y muchos otros han recibido advertencias sólo por visitar la Iglesia.

En la ciudad de Rosario, Argentina, una imagen identificada en los

reportes sólo como "Nuestra Señora," lloró delante de docenas de personas que afirman categóricamente que "ellos vieron a la estatuilla llorar" en el hogar de una familia católica. Fué tal el numero de peregrinos que a diario visitaba la casa que la familia habló con su párroco y éste decidió trasladar la imagen a la iglesia parroquial donde continúa viniendo la gente de lugares distantes para rezar a la Madre de Dios.

No recientemente, pero tampoco hace mucho, en un pueblo de los suburbios de New York, también hubo anuncios de varias apariciones de la Virgen María posteriormente presenciadas por muchas personas; aún grandes grupos se reúnen allí para orar cumplimentando los deseos de la Virgen.

La más reciente aparición, según los reportes noticiosos, tuvo como escenario el centro mismo de la Bahía de La Habana, lo que revolvió a la población tanto en la Isla como a los cubanos de Miami. Igual que en Yugoslavia, el gobierno comunista de Cuba de inmediato trató de detener la avalancha de personas que acudían a las cercanías de la bahía y anunció que era sólo "propaganda subversiva."

La Iglesia en todos estos casos actúa con discreción, anunciando que se investigarán los hechos y a su tiempo emitirá una declaración. Esto es fácil de comprender porque la Iglesia no puede dar alas a la imaginación ni a la excitación popular.

Si los hechos se comprueban como verídicos y dignos de crédito se autoriza la devoción. Si el hecho es de trascendental importancia puede incluso, incorporarse a la Liturgia como en el caso de Ntra. Sra. del Carmen, Lourdes, Fátima y la más antigua en América, Ntra. Sra. de Guadalupe. Pero en todos los casos la investigación lleva algún tiempo.

La devoción oficializada de Ntra.

Sra. de Guadalupe, quizá la más rápida de la historia de las apariciones, tomó sólo dos años debido al extarordinario cúmulo de pruebas palpables que rodearon el acontecimiento como lo fue la transformación del sarape del indito Juan Diego ante los mismos ojos del Obispo; Lourdes necesito cuatro años y la de Fátima requirió trece años a partir de los grandes milagros de 1917 que culminaron el ciclo de apariciones que comenzara en 1913.

Existen además otras muchas apariciones de la Virgen que han alcanzado sólo resonancia local, como el caso de Ntra. Sra. de la Salette, Francia, en Septiembre de 1846, a dos niños campesinos a quienes se les presentó llena de dolor y lágrimas, aprobada como "digna de credibilidad" en 1851. En Knock, Irlanda, 15 personas vieron a la Santísima Virgen, a San José y a San Juan Apóstol la noche del 21 de Agosto de 1879, siendo reconocida "digna de credibilidad" corto tiempo después. La aparición en Beauring,

Francia, obtuvo una aprobación con reserva después de 10 años de los hechos, de 1933 al 43 y la aprobación oficial en 1949. Esta fue una aparición de la Virgen María a cinco niños en el jardín de la escuela del convento del pueblo. Por la misma época, en Bannex, ciudad de Bélgica, la Virgen se le presentó a una humilde niña de 11 años en el patio de su casa y se le indentificó como Nuestra Señora de los Pobres (el título incluía a los enfermos y a los indiferentes). La aprobación oficial para la devoción se obtuvo en 1946.

Revisando los detalles de tan variadas apariciones de la Madre Celestial he llegado a la conclusión de que Maria — regalo del cielo que nos hizo directa y personalmente su propio Hijo, Ntro. Sr. Jesucristo, a nosotros pecadores sin méritos para tal obsequio — siempre ha pedido la misma cosa, invariablemente ha repetido el mismo angustioso mensaje: "Recen el Rosario, rueguen por la conversión y el perdón de los

Continua en pag. 4A

## CEMENTERIO CATOLICO

*Our Lady of Mercy*

11411 N.W. 25 Street  
Miami, Florida



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.

*Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, FL 33152*

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_

# 'Ustedes son los tesoros de la Arquidiócesis'

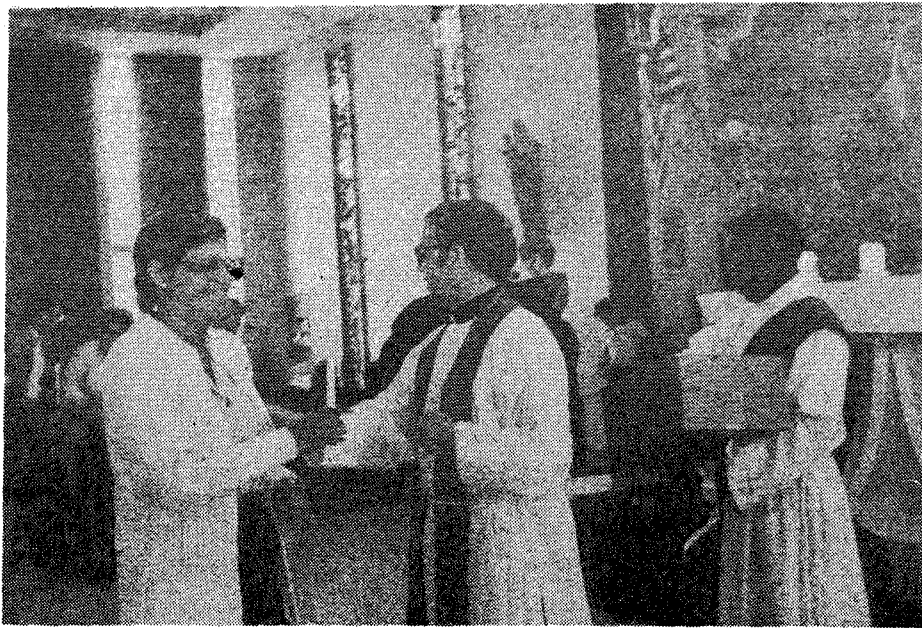
Por José P. Alonso

La Parroquia St. John the Apostle vió con regocijo a 53 laicos, hombres y mujeres, que hicieron promesa de compromiso como ministros laicos en una hermosa ceremonia que presidió Monseñor Agustín Román, Obispo Auxiliar de Miami y Vicario del Apostolado Hispano de la Arquidiócesis.

El acto es la culminación de varios meses de entrenamiento de un grupo formado por 55 personas, dos no pudieron estar presentes, que integran la Escuela de Evangelización de la parroquia, cuyo funcionamiento estuvo bajo la personal atención de la Dra. Mercedes Scopetta, Directora de la Oficina de Ministerio Laico de la Arquidiócesis de Miami y de la Srta. Adele González, directora de Formación.

La ceremonia de Compromiso estuvo enmarcada dentro de la Liturgia Eucarística celebrada el pasado domingo 15 de Noviembre a las 9 a.m. La parroquia toda mostró su aceptación y contento con una concurrencia extraordinaria que colmó la capacidad de la iglesia.

Monseñor Román, en la homilía, agradeció a los nuevos ministros, a



El P. Fernando Compaired entrega a una de las comisionadas la "luz de Cristo" que llevará a sus hermanos.

quienes llamó "ministros del Evangelio," su amor a la Iglesia y el magnífico ejemplo que dan a la comunidad poniendo sus "talentos" a trabajar para que rindan dividendos al Señor.

"Ustedes son los tesoros de la Arquidiócesis," les dijo Mons.

Roman. "Que lindo es todo esto. Mientras que otros "duermen" hay un grupo despierto que dice hoy a su Obispo: Aquí estamos; somos responsables de nuestros hermanos, los despertaremos."

Concelebrantes juntos a Mons. Roman fueron los Padres Thomas

Rynne, párroco de St. John the Apostle, Fernando Compaired y José Bardino, asistidos por los diáconos Sergio Carrillo y Manuel González, quienes también ayudaron al P. Fernando a entregar las velas que simbolizan la "Luz de Cristo" que los nuevos evangelizadores llevarán a la comunidad.

Terminada la Misa se sirvió un desayuno en la cafetería de la escuela parroquial al que asistieron más de 300 personas para felicitar y compartir con los nuevos responsables de evangelización.

El Arzobispo McCarthy tiene gran interés en el desarrollo de evangelizadores hispanos porque cree que la evangelización de la comunidad hispana y de la juventud son máximas prioridades pastorales en la arquidiócesis.

La mayoría de los comisionados son de St. John the Apostle, algunos que pertenecen a otras parroquias asistieron a St. John para su entrenamiento. Entre ellos hubo gran número de mujeres.

Esta escuela, parte de la compañía de evangelización arquidiocesana, costada en parte por donación de los Padres Palotinos, comenzará en Enero un nuevo programa.

## Agradecen los haitianos la ayuda recibida

Por Prentice Browning

El pasado domingo, 15 de Noviembre, la dedicación del Centro Haitiano Pierre Toussaint y la Capilla Notre Dame D'Haiti fue ocasión de alegría y fiesta y algo más que eso. Para los cientos de familias haitianas que asistieron a la Misa celebrada a las 9 a.m. en el court de basketball de la antigua Academia Notre Dame, fue también una oportunidad de compartir la Eucaristía y expresar su gratitud al Arzobispo Edward A. McCarthy por cuanto ha hecho la Arquidiócesis para aliviar los sufrimientos de la comunidad haitiana.

El Rev. Padre Hubert Constant, nuevo provincial de los Padres Oblator en Haiti, en un discurso

elogiando al Arzobispo McCarthy y a la Arquidiócesis de Miami, dijo:

"Usted levanto su voz para preservar y defender la dignidad del ser humano." Y haciendo alusión a las palabras, del Arzobispo sobre los 33 haitianos hogados, "todos seremos perseguidos por las silentes voces de las víctimas," expresó: "Esta mañana, en esta solenne Eucaristía deseo manifestar profunda gratitud en nombre de mis hermanas y hermanos por todo lo que usted ha hecho."

El Padre Constant también reconoció la labor de los sacerdotes a cargo del Centro Haitiano, el Rev. P. Marcel Peloquin, director y de sus asistentes Padre Thomas Wenski y

Padre Gerald Darbouze. Los tres sacerdotes viajan constantemente a través de la Arquidiócesis para servir a los haitianos además de atender los servicios religiosos de la Capilla Notre Dame D'Haiti en el mismo Centro.

Pierre Toussaint, cuyo nombre lleva el Centro, fué un activo laico católico haitiano que nació en esclavitud y vino a residir en New York donde realizó una labor extraordinaria en favor de los pobres.

El Centro, además de sus funciones ministeriales, trabajará muy unido al Buró de Servicios Católico en proveer ayuda material a los haitianos necesitados.

Durante la procesión del ofertorio, mientras el coro cantaba canciones

haitianas, el Arzobispo recibió flores y las ofrendas para la Eucaristía de manos de las jóvenes haitianas que se acercaban al santuario danzando rítmicamente según la tradición haitiana.

Al despedir a la asamblea el Arzobispo se dirigió a los concurrentes y señaló "entre nosotros no hay 'ellos y nosotros', sino solamente 'nosotros'. Al dedicar este Centro quiero llamar la atención a la gran tragedia si, por ganar libertad y bienestar económico perdieran ustedes el mas importante don, el regalo de su fe."

El resto del día fue de fiesta abundando los entretenimientos y las comidas típicas que hicieron la delicia de los adultos tanto como de los niños presentes.

## Las apariciones . . . Viene de la pag. 3A

pecadores, hagan sacrificios y penitencias por aquellos que ofenden constantemente a Dios, amen a Jesucristo en el Santísimo Sacramento y recíbanlo con frecuencia, recen mucho por la conversión de Rusia y todos los países comunistas y por la paz del mundo." ¡Que poca cosa pide nuestra Madre del Cielo ¡Y que poco caso le hacemos

Tantas apariciones ¿tendrán acaso otro significado, es decir, será un recordarnos que no le hemos prestado mucha atención a su pedido? ¿O quizá un modo de hacernos ver que todavía seguimos indiferentes o no creemos, con algunas excepciones, las amenazas que nos ha anunciado una y otra vez y que se ciernen sobre la humanidad toda? ¿Que no nos compadecemos de sus dolores viendo a su hijo padecer y morir por nosotros, y por los sufrimientos que apuñalan su corazón materno por lo que nos ha de venir al no prestarle mas cuidadosa atención a las enseñanzas de su

Divino Hijo, por no cumplir nuestra parte en Su vida y en su amor?

Para muchos la constante petición de la Iglesia por oraciones (la vida del cristiano es oración), no tiene sentido; para otros resulta aburrida, no es tan excitante como una película o un programa de acción de TV. Pero María es incansable en su afán de hacernos comprender que el príncipe de las tinieblas, Satanás, es real, que vive hoy como hace un millón de años con el sólo empeño de ganarle la guerra a Dios, cuyo amor rechazó por creerse superior al Creador. En su celo lucha por restar algunas almas del número de los hijos de Dios, porque no puede tolerar que nosotros gocemos de la felicidad eterna que él perdió. Fue envidioso, es envidioso y lo será siempre.

De modo que, ¡A REZAR, HERMANOS Es mucho lo que tenemos que ganar y si no, es también mucho lo que perderemos. Con un Padre nuestro y un Avemaría se empieza.



La congregación cantó en creole los cánticos litúrgicos.