



Bishops defend N-stand

WASHINGTON (NC) — Members of a committee of the National Conference of Catholic Bishops that is drafting a pastoral letter concerning the use of nuclear weapons defended the bishops' competence to address that issue.

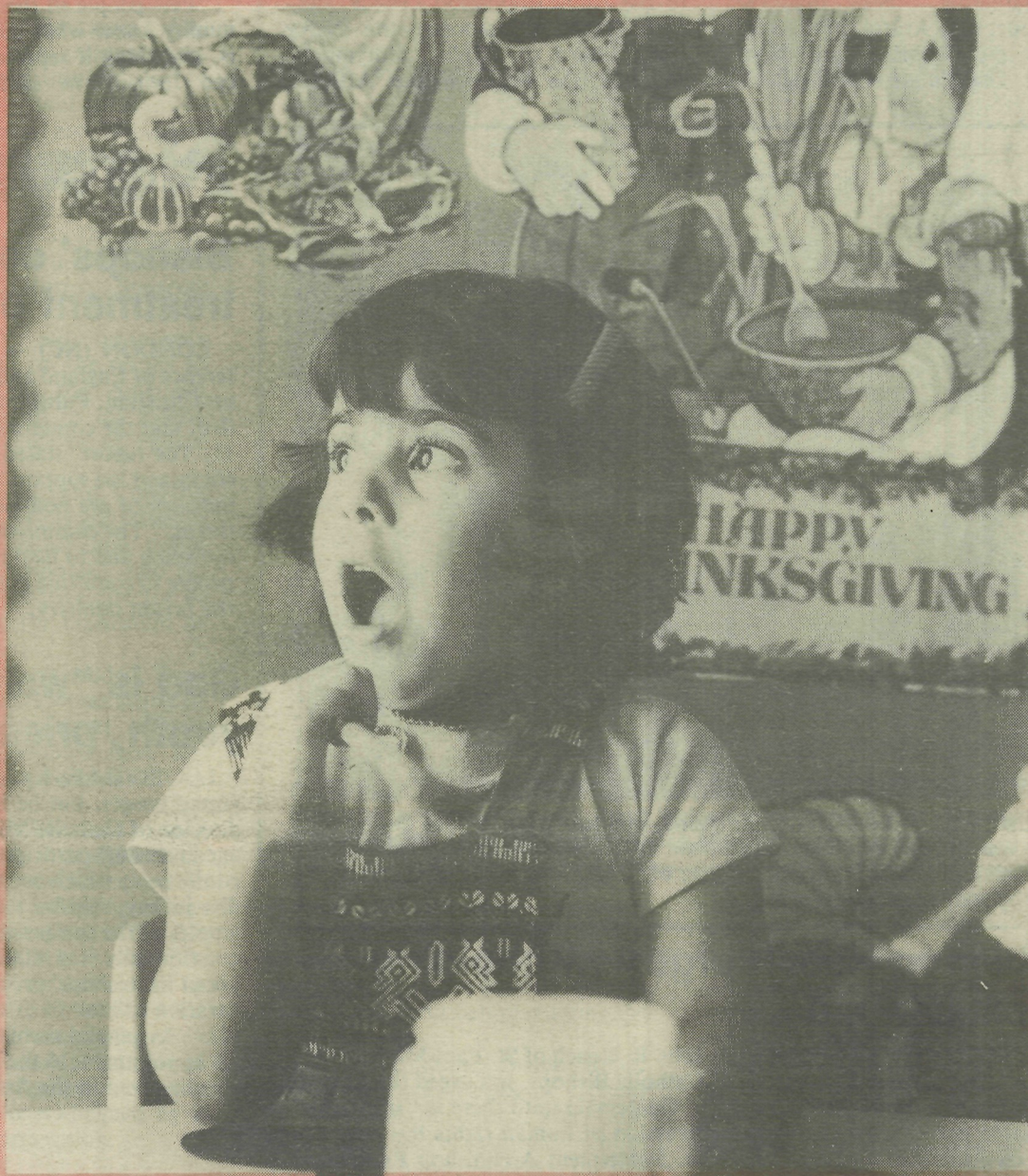
"Our competence is in the area of moral teaching," said Auxiliary Bishop Thomas J. Gumbleton of Detroit, one of the committee members, at a news conference on Nov. 15, the first day of the annual fall meeting of the bishops' conference in Washington.

"We don't pretend to have extraordinary competence in strategic or military matters," Bishop Gumbleton said, noting, however, that the committee did consult specialists in those areas. "We believe we are competent to make moral judgments," he said.

Another committee member, Bishop Daniel P. Reilly of Norwich, Conn., noted that critics of the draft pastoral letter "sometimes say 'You don't know what you're talking about'" and that the same criticism is sometimes voiced about bishops teaching in the area of marriage and the family.

"WHO ARE the experts who can talk to us in this area?" Bishop Reilly asked. The bishops are taking a stand, he said, as moral teachers.

Another participant in the news conference, Auxiliary Bishop Norbert (Continued on page 12)



THANKSGIVING DAZE

Little Reina Marina takes time out from making Thanksgiving decorations to have a good yawn. It's not that she isn't interested, but it is past noon and time for her and her classmates at the Little Havana Day Care Center to take their naps. The center is one of many projects funded by the Archdiocese Catholic Community Services, whose annual report is in this week's Voice. Section 1A-8A. (Voice photo by Prentice Browning)

The new Pilgrims

...S. Florida is refugees' Plymouth this Thanksgiving

This Thanksgiving, when you remember the pilgrims of Plymouth Rock, don't forget they weren't the last ones. The new pilgrims, Miami's latest, came a mere two years ago.

by Ana Rodriguez-Soto

CRAMMED SHOULDER-TO-SHOULDER into small pleasure crafts and shrimpers' boats, they began arriving in May, after crossing the calm, sky-blue waters of the Caribbean with only the clothes on their backs and their hopes for the future.

Bernie, his wife, and two young boys weathered the day-long trip on a boat called Thomas E. One of his sisters, her sons, and their father came on another boat.

By no means did his immigrant's journey end when he hugged his other sister and brother-in-law outside the gate of the last processing center, the former hangar of the Goodyear blimp. But as he told one of the volunteers taking care of the resettlement, his life of freedom had already begun.

With Bernie, that summer of 1980, came 125,000 others, in an unparalleled exodus which the United States government seemed powerless to stop. The stories of these latest "boat people," played every night on television and reported every morning in newspapers, served once again to remind Americans that this is, indeed, a nation of immigrants.

For like the pilgrims who started it all more than three centuries ago, these Cubans were fleeing oppression and lack of economic opportunity in

their homelands. And, like millions before them, they looked toward America as the land of the free where their dreams stood a chance of coming true.

Even if reports of streets paved with gold have proven greatly exaggerated, immigrants still think of the United States as the land where opportunity welcomes those determined enough to avail themselves of it. An economic recession doesn't deter people who've never seen supermarket

(Continued on page 10)

Priest says Vatican should recognize Israel

By Tracy Early

NEW YORK (NC) — To overcome Catholic-Jewish strains produced by the meeting of Pope John Paul II with Palestine Liberation Organization leader Yasser Arafat, the Vatican should recognize Israel, Servite Father John Pawlikowski told a Catholic-Jewish gathering.

"One of the principal objections has been that it would look like a one-sided action," he told the Catholic-Jewish gathering. "Now that the pope has met with Arafat, I fail to see how recognition could be considered one-sided. The climate now is right."

Noting that the pope reportedly told Arafat the PLO should recognize Israel, he said the advice was "pretentious" if the Vatican itself didn't extend recognition.

Father Pawlikowski, a professor at the Chicago Theological Union and a leading participant in Catholic-Jewish dialogue, was the keynote speaker for a "conversation" held Nov. 7-8. Sponsors were the New York Regency of the Anti-Defamation League, the New York Archdiocese, the New York Board of Rabbis, Graymoor Institute, the Inter-religious Affairs

Department of the Union of American Hebrew Congregations (Reform), the New York Federation of Reform Synagogues and the Zionist Organization of America.

While calling on the Vatican to recognize Israel, Father Pawlikowski said a "clear statement" was needed by Jewish leaders disassociating themselves from some of the attacks made on the pope since the Arafat meeting.

"Few people in the Catholic community know what the *Jewish Press* is, and think it represents all American Jewry," he said. The *Jewish*

Press, a weekly paper published in Brooklyn, is religiously orthodox and politically a staunch supporter of the Menachem Begin government.

After the massacres in the Palestinian camps, it said that Pope John Paul was responsible because by meeting with Arafat on Sept. 15, the day before they began, he signaled Maronite Catholics in Lebanon that "murder for a cause is to be applauded." It subsequently rejected a demand for a retraction by the Catholic League for Religious and Civil Rights.



WAR MEMORIAL — Fred Stroher of Maine, who lost a leg in 1966 during the Vietnam War, pauses near the new Vietnam Veterans Memorial in Washington. The V-shaped monument lists the names of 58,000 Americans who lost their lives in the war. (NC photo from UPI)

Archbishop Roach urges withholding Guatemalan aid

WASHINGTON (NC) — Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, has urged the Reagan administration to withhold military aid to Guatemala until there is "substantial and verifiable proof" that the violent repression of human rights has ended in that Central American country. In a Nov. 5 statement Archbishop Roach said that even though "recent statements by administration sources seem to suggest that the principal obstacle to resumption of military aid — Guatemala's human rights record — is being overcome," the impression of the bishops "is entirely different." The U.S. has not given military aid to Guatemala since the Carter administration terminated it in 1977, citing human rights violations.

Washington bishops decry racism

WASHINGTON (NC) — Washington bishops joined in offering support to a suburban Maryland Jewish congregation after vandals desecrated its synagogue with Klu Klux Klan and Nazi symbols. Archbishop James A. Hickey and Auxiliary Bishops Eugene A. Marino and Thomas W. Lyons issued a joint statement Nov. 5 which said, "Racism is a sin. Anti-Semitism is a sin. They are a denial of God-given human dignity and human rights." Vandals painted swastikas, burning crosses and KKK letters on the Shaare Tefila synagogue in Silver Spring, Md., Nov. 1. A Klan rally was held in the Washington area Nov. 6.

Catholic percentage dips

ATLANTA (NC) — The Glenmary Research Center has published a new map showing the Catholic percentages of population in the United States. The color-coded map, based on statistics from chancery offices throughout the country, shows that from 1970 to 1980, the Catholic percentage of the U.S. population fell slightly from just above 22 percent to 21 percent.

News at a Glance

Bishops' commission calls Britain's treatment of prisoners unjust

LONDON (NC) — The Social Welfare Commission of the Bishops' Conference of England and Wales has called Britain's treatment of criminals basically un-Christian. Punishment must always be just, reasonable and reasonably effective, said the commission in a report titled "A Time for Justice," released Nov. 11. The report stated that "present sentencing practice in this country cannot command the support of the Christian conscience . . . the vast majority of those imprisoned are non-violent offenders . . . Who are more of a nuisance than a threat." The commission asked church leaders to press for an end to prison overcrowding and to help remedy social and environmental factors which predispose people to committing crimes. It also called for greater concern among Catholics for the prison ministry.

God is "waiting to be discovered" by youth, priest says

LOUISVILLE, Ky. (NC) — God is out there "waiting to be discovered" by young people, but he has a lot of competition, Father Don Kimball, executive director of Catholic Media Ministry in Santa Rosa, Calif., told some 2,200 teenage and adult participants at Youth Congress '82. In his keynote address at the conference, which took place Nov. 6-7 in Louisville, Father Kimball, who is a disc jockey, told his listeners that commercials and "conditional love" were examples of the competition to God's love, but that God is "willing to love you unconditionally." Archbishop Thomas Kelly of Louisville spoke at the congress about the bishops' proposed pastoral letter on war and peace. He said the administration will not like the document, but that it is being written "to teach our people." As general secretary of the National Conference of Catholic Bishops until his appointment to the Louisville Archdiocese earlier this year, Archbishop Kelly was involved in the first phases of the development of the pastoral letter.

Priests sign statement calling for end to arms race

PEORIA, Ill. (NC) — Calling themselves a "people of peace," 97 priests of the Peoria Diocese have signed a statement calling for an end to the arms race. "We must not capitulate to the evils of our time. We must not be slaves to arms or bombs . . . For we are God's people — a people of peace." The number of signatures, representing about one-third of the active priests in the diocese (including order priests), pleased Father George Dorsey, a former social action director for the diocese and one of the statement's planners. Among those priests choosing not to sign the document was Msgr. Robert Peters, publisher of the *Catholic Post*, diocesan newspaper, who questioned the inclusion of the following sentence: "We see no justification for either the arms race or nuclear weapons," because he saw it as necessarily endorsing pacifism and unilateral disarmament.

<p>The Voice</p> <p>Average weekly paid circulation 51,000</p> <p>Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 45 weeks in the year.</p> <p>Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25¢. Published every Friday except every other week in June, July and August.</p>	<p>Archbishop Edward A. McCarthy President, The Voice Publishing Co., Inc.</p>	<p>(USPS 622-620) Archdiocese of Miami Weekly Publication 6201 Biscayne Blvd., Miami POSTMASTER: Send change of address notices to THE VOICE. P.O. Box 38-1059, Miami, FL</p> <p>MAILING ADDRESS P. O. BOX 38-1059 Miami, FL 33138 TELEPHONES News 758-0543 Advertising 754-2651 Classified 754-2652 Circulation 754-2652 Ft. Lauderdale 525-5157 W. Palm Bch. 833-1951</p>
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2nd Front

Aid to private schools: Does public really want it?

By Jim Lackey

WASHINGTON (NC) — The defeat by voters in Massachusetts and California of two non-public school aid amendments to their state constitutions has reopened the debate over whether the general public supports or opposes such aid.

In both cases the school aid amendments were trounced at the polls. Only 37 percent of the voters in Massachusetts backed an amendment

that, according to its supporters, would have brought the state into line with the rest of the nation by rewriting the state constitution's highly restrictive private school aid clause.

And in California, just 39 percent supported an amendment which would have allowed the return of the state's textbook loan program for private school students. The program had been struck down the previous year by the California Supreme Court.

Private school aid opponents immediately seized on the results as another signal that the American public does not want its tax money used to benefit students in private schools.

"President Reagan and Congress should heed these results and immediately shelve the multibillion dollar tuition tax credit proposal," said W. Melvin Adams, executive director of Americans United for Separation of Church and State.

The results, Adams added, continued an unbroken 15-year string of defeats for aid to private schools whenever such questions have appeared in a general referendum.

BUT SUPPORTERS of aid to non-public education say their defeats can be attributed to several factors.

Father Peter V. Conley, coordinator of the communications office for the Archdiocese of Boston, said the defeat of the amendment in Massachusetts was due partly to what he said was a deliberately low key campaign by the church in support of the measure. Supporters of the amendment were overwhelmed by a highly organized opposition.

IN CALIFORNIA, meanwhile, the proposition on textbook loans was only one of a number of statewide



SOLID SUPPORT — In Chicago, pro-Solidarity demonstrators gather in Lincoln Park near the Polish Consulate during a day-long vigil commemorating the second anniversary of the union, which has since been banned by the Polish government. Its leader, Lech Walesa, was released over the weekend after spending 11 months under house arrest. (NC photo from UPI)

elections and referendums competing for voter attention, leading to the assessment by supporters that many voters may not have studied the proposed amendment before entering the voting booth.

But to Ursuline Sister Renee Oliver, associate director of Citizens for Educational Freedom, which supports aid to non-public school students, the basic problem is the size of what she called the education bureaucracy plus the fact that private school students are outnumbered by

public school students by about eight to one.

She alleged that public school districts often sue tax-generated funds to print and send home with students material in opposition to such referendums. "And so if all those (public school) parents come down on that side of the issue, of course we're going to be defeated," she said.

"One of the things we're not doing very well," she added, "is educating the public on the justice involved in this issue."

Cardinals to discuss Vatican's finances

VATICAN CITY (NC) — The 15-member commission of cardinals that advises on Vatican finances was scheduled to meet Nov. 18 and a meeting of all 125 cardinals is scheduled for Nov. 23, the Vatican announced.

The Vatican announcement did not say how long each meeting would be or what topics would be discussed by the full College of Cardinals.

Church sources said each meeting is expected to last three or four days. U.S. representatives on the 15-member financial commission are Cardinals John Krol of Philadelphia and Terence Cooke of New York.

The meeting of all the cardinals is the second called during the pontificate of Pope John Paul II. He first assembled the College of Cardinals in November 1979 to discuss Vatican finances and administration and the relationship between the church and modern culture.

Church sources said that the same topics were likely to be discussed again along with the proposed new Code of Canon Law, the first revision of the code since 1917. The code is expected to be promulgated within the next few months.

Both meetings are expected to discuss the controversial relationship between the Vatican bank and the Banco Ambrosiano, Italy's largest private bank, which was declared bankrupt in August.

Trial ordered in Salvador murders

SAN SALVADOR, El Salvador (NC) — A Salvadoran judge has ordered five members of the National Guard to stand trial in the murder of four U.S. Catholic women missionaries killed in December 1980.

The indictment was issued Nov. 15 by Criminal Court Judge Bernardo Rauda Murcia after he concluded a nine-month investigation of the case.

The murdered U.S. church women were Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister

Dorothy Kazel, and lay missionary Jean Donovan. The bodies of the four were found Dec. 4, 1980 in a shallow grave about 30 miles outside San Salvador.

The murders produced numerous protests from Salvadoran and U.S. Catholic leaders and has been a key issue in the U.S. congressional debate over military aid to the Salvadoran government.

No date was set for the trial as the Guardsmen can still appeal the judge's decision to a higher court.

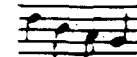
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FAIR SHOWING — George Rouault's "Ecce Homo" (above) will be among the major art works to be displayed at the Vatican Pavilion at the 1984 New Orleans World's Fair. The logo for the pavilion will be a 5th century glass memorial (left) showing saints Peter and Paul witnessing to the Risen Christ. The exhibit, the first Vatican Pavilion at a World's Fair since the 1964 fair in New York, will feature art focusing on the death and resurrection of Christ. (NC photos)

Will Monaco's princess get annulment?

VATICAN CITY (NC) — The Vatican has announced the establishment of a special commission to study whether an annulment should be granted in the marriage of Princess Caroline of Monaco and Frenchman Phillippe Junot.

The procedures being used correspond to the ordinary norms in annulment cases and follow canon law procedures which reserve judgment to the pope in cases involving the children of a head of state, added the Vatican in a statement issued Nov. 13.

The statement was issued after press reports appeared in the United States and Europe suggesting that Pope John Paul II was expediting the case out of sympathy for Caroline because of the death of her mother, Princess Grace, in September.

An article in *Oggi*, an Italian weekly magazine, said that special rules — such as dispensing with depositions from witnesses and with the hearing of evidence from the spouses — would be applied in the case.

But the Vatican statement indicated that the same annulment norms would govern a decision in Caroline's case as in that of any other petitioner and that the pope had established a special three-man commission to hear the case.

THE STATEMENT added that the pope had established the commission because the current Code of Canon Law gives to the pope, rather than to

a local marriage tribunal, the authority to decide a case involving the son or daughter of a head of state.

The Vatican statement said that such a rule guaranteed "the opportunity of safeguarding the ecclesiastical judges from possible undue interferences or pressures."

Vatican sources told NC News that early this year Princess Grace had requested of church authorities in Monaco that the case of her daughter's marriage in 1978 to Junot be considered.

Princess Caroline, who was 21 at the time of her marriage, and Junot, 18 years her senior, received a civil divorce in Monaco in 1980.

CHURCH authorities in Monaco then asked Pope John Paul to establish procedures for hearing the case. The pope referred the question to the Vatican's Council for the Public Affairs of the Church, the customary channel for such matters, which then requested the Roman Rota, the church's highest marriage court, to appoint a commission "of first instance" to hear the case.

Msgr. Arturo De Jorio, dean of the Roman Rota, said that in May Caroline had been notified that a commission had been impaneled to hear her case and that she could begin proceedings by filing a petition for declaration of nullity.

No petition had been received as of Nov. 15, he said.

New way urged for making saints

CHICAGO — "Maybe something like this will never happen, but we need another method other than becoming religious by which a person can become a saint in the church," John Delaney told the editors of *U.S. CATHOLIC*, the national magazine published here by the Claretian Fathers and Brothers.

"If you had a person in your parish

you thought was a saint, you could put all the data in the computer and then examine it again in 50 or 100 years," he said. "See if it holds up."

Delaney, former editorial director of Catholic books at Doubleday, is author of *Saints for All Seasons*, *Dictionary of Saints*, and *Saints are Now* (all from Doubleday).

He does not think the church should go back to the idea of declaring saints by acclamation ("with what television can do today, we'd have another saint acclaimed every week") but thinks another process is in order.

"I would like to see the Vatican appoint somebody whose job it is to seek out candidates for sainthood, instead of having religious orders pushing their own particular candidates."

In *Saints are Now*, Delaney listed as modern candidates for sainthood

both the well-known (Dorothy Day, Pope John XXIII, Mother Teresa) and the unknown (John LaFarge).

Delaney told the editors he listed LaFarge, a Jesuit priest who founded the Catholic Interracial Council, because "otherwise his work would just be forgotten." LaFarge "was active in the interracial movement before it was popular to get involved," he said, "and was the kind of man you could talk to and just feel his holiness. That personal aspect is very important."

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Message to youth

God—not beer, beaches, sex—brings happiness

LOUISVILLE, Ky. (NC) — God is out there “waiting to be discovered” by young people, but he has a lot of competition, Father Don Kimball, a disc jockey and executive director of Catholic Media Ministry in Santa Rosa, Calif., told a youth congress in Louisville.

Speaking at Youth Congress '82, which drew some 2,200 teen-age and adult participants from four states, Father Kimball said that God's love is the only kind that can make them happy.

But “God has some competition”

in today's world, the priest said. He cited as one example messages in TV commercials which imply that a six-pack of beer and a group of friends at a beach will bring happiness. Another example is “conditional love,” which, he said, is characterized by such sentiments as “I will love you if you go to the dance with me, if we can have a good time in the backseat of the car, if you sniff coke.”

BUT, THE PRIEST said, “on the other side is God who says, ‘Wait a minute, and who takes the ‘if’ out of

love. He says, ‘I am the only one you can love without condition.’ God loves you permanently with no ‘ifs.’”

God is “asking you to be part of his love,” Father Kimball said in his keynote address. To do the work of God means to teach out to other people, he said. “If Jesus is living in you, he says ‘I want you to go out and touch the lonely.’” Father Kimball said.

“Don't finish your life unloved,” he added. “If God is willing to love you unconditionally, you cannot go through life unloved.”

In a homily at the closing congress Mass Father John Tickle of the Diocese of El Paso, Texas, told the young

people that “one of the best ways to become holy is to pretend you are for a long time — and then you'll turn into it.”

He urged the youths to use the gifts given them by the Lord because even the “littlest deal” is a “big deal” to the Lord.

“**THE LITTLER** the deal you do for someone, the bigger the deal it is to Jesus because Jesus likes little deals.”

He told his listeners that Jesus wants them to reach out to others. “He wants love to come out not because he said it but because you want to do it.”

Kids ask tough questions...

In another program at the congress, Archbishop Thomas C. Kelly of Louisville held an “Ask Your Archbishop” workshop, where he fielded questions on everything from women's ordination to R-rated movies.

One girl asked the archbishop why he doesn't use female servers at Mass.

The reason I don't get female servers is that the pope won't allow it,” he replied. “Eventually, I hope we get around to straightening it out.”

(Use of women servers at Mass is not allowed under canon law.)

Discussing women's ordination, he said that “my view is that the church has got to reflect seriously on the question.” The church law forbidding ordination of women “can be changed,” he said, but added that “I don't see it happening right away.”

Another girl asked the archbishop's opinion about teen-agers attending R-rated (restricted) movies.

Archbishop Kelly replied: “I guess anything that's rated R is probably bad enough that you ought to avoid it, that you owe it to your own development to keep away from stuff like that.”

Another teen was curious if Archbishop Kelly had any chance of becoming pope. “No, I don't have any chance at all,” he replied.

‘Kids think they won't get a disease, or they think it can be treated quickly and simply. It just isn't that simple.’

A few reasons for teen chastity

SAN FRANCISCO (NC) — Moral, medical, legal, social and economic reasons for teen-agers to abstain from sex were presented at Affirming Adolescent Abstinence, a seminar held in San Francisco.

Sponsored by Womanity Family Life Center in Pleasant Mill, Calif., the seminar called together doctors, nurses, theologians, attorneys, psychologists, counselors and sociologists to discuss teen-age sexuality.

Benedictine Father Paul Marx, founder and president of Human Life International, told the group “sexual intercourse does not achieve full meaning for a couple who do not share a common past, present and future.”

JAQUELINE KASUN, professor of economics at Humboldt State University, said abstinence makes sense socially and economically because the “cost to society to attempt to control and deal with sexual activity among young people is very high.

“In this country we spend close to \$400 billion a year on various social service programs,” she said, “and much of that goes to teen-agers.”

She said that in California attempts to control adolescent pregnancy come

to about \$100 million with some \$59 million spent on family planning programs and some \$30 to \$40 million spent on abortion.

“If anything, it's cheaper to stay chaste,” she said.

“The more we try to change teen behavior, the worse things seem to get,” she added. “The amounts of money spent in California in the last decade on teen family planning has increased eightfold. There has also been an analogous increase in teen sexual activity.

“By encouraging chastity,” she said, “we encourage solid families instead of too many heartbreaking casual encounters, and we also guarantee the best possible upbringing for children who are born.”

JANE MILLER, a registered nurse, and her pediatrician husband, Dr. James Miller, gave a workshop dealing with the medical and psychological effects of teen sexual activity.

They gave statistics indicating that about 40 percent of teen-age girls will become pregnant by the time they are 19. About one-third of all abortions performed in the United States are on teen-agers, they said. There is a dramatic increase in cases of venereal di-

sease among teens, they added, and many new strains of these diseases which are not responding to traditional medication.

“Kids think they won't get a disease,” Miller said, “or they think that if they do it can be treated simply and quickly. It just isn't that simple. Some of these diseases are hard to treat and the most tragic thing is that there are lasting effects.”

Young girls having abortions are risking infections, perforation of the uterus which can put at risk future wanted pregnancies, premature births in the future and a host of infertility problems.

Thomas Burton, an attorney specializing in constitutional and trial law and a pro-life and pro-family specialist, outlined the legal ramifications of teen sexual activity. He pointed out that the legal profession and the courts take a traditional view of teen sexuality, and that “abstinence has found sanctions in the eyes of the law.”

He said the issue is confused in a society, which, on the one hand, allows for tremendous freedom for teens to get and use sexual information, but which legally can hold them

responsible for actions still deemed wrong under the law.

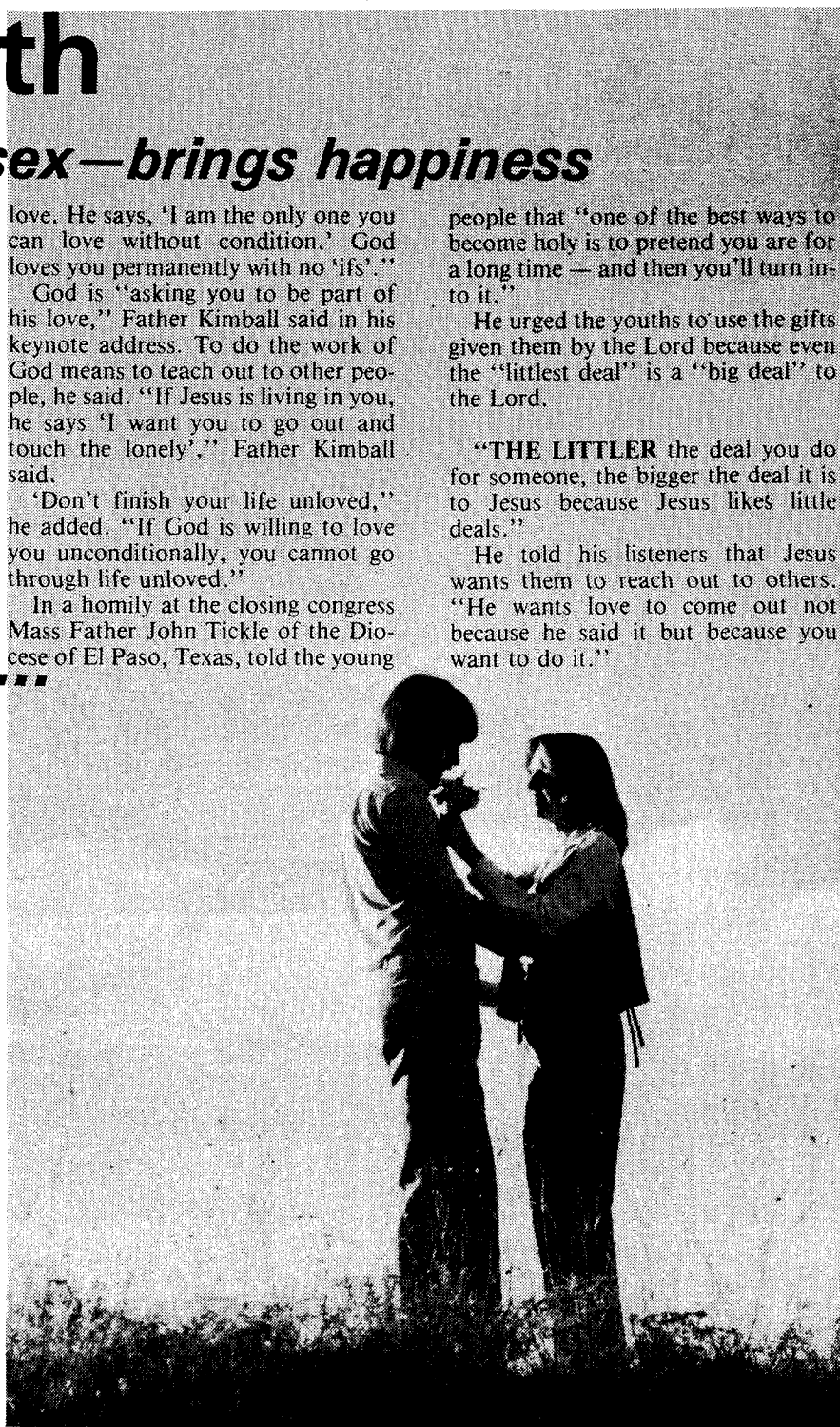
THE ISSUE of parental consent is also in a strange place, he said, because youngsters, who ordinarily could not be given simple medication without parental consent, can undergo abortions without that consent.

Sister Paula Vandegaer, a Sister of Social Service and counselor, said that sexually active young women undergo a lot of guilt and are creating “a cycle of rejection which is very harmful in forming permanent relationships later in life.”

Jesuit Father Marc Calegari conducted a workshop on moral theology in which he stated that today's youths are “finding out the hard way” about dealing with sexuality.

“If we look, we will find, on a strictly human level,” he said, “the destructiveness of certain acts. All our thinking has been warped because the world offers so many alluring and false values to us.”

A panel of five young people spoke of the need of youths to see chaste role models in adults, particularly parents, and said that parents should set rules, guidelines and expectations for their children's behavior.



Bishop defies law for refugees

MILWAUKEE (NC) — Archbishop Rembert Weakland of Milwaukee has publicly supported two parishes in his archdiocese, Cristo Rey in Racine, Wis., and St. Benedict the Moor in Milwaukee, in their offer of sanctuary to Central American refugees illegally entering the United States.

The Archdiocesan Sisters' Council, St. Patrick Parish in Milwaukee, and Casa Maria Hospitality House in Milwaukee are among those also prom-

ising to endorse the parish sanctuaries.

According to federal law, everyone involved in the sanctuary project is liable to prosecution for each illegal refugee aided. Anyone convicted of harboring an undocumented alien can be fined \$2,000 and given a five-year prison sentence. Conspiracy to harbor an illegal alien can bring a \$10,000 fine and-or a five-year prison sentence.

ARCHBISHOP WEAKLAND said that before offering his support to these parishes "I had to weigh seriously the act of civil disobedience with a very real stress to these people's lives if they are forced to return to their homeland. I think one has to weigh the values when there is a conflict and choose that which seems to be the most important. It is not an easy decision."

The archbishop said he does not want to put pressure on parishes to be sanctuaries. He requested that a parish become a sanctuary only if requested by a two-thirds majority vote or consensus of the parish council.

Capuchin father Glenn Gessner, pastor of Cristo Rey, said the parish council voted 7 to 1 in favor of providing sanctuary. Four parish council members were absent.

"There are moments in the history of humanity," Father Gessner said, "when government oversteps its bounds and interprets laws unjustly. At these moments the church takes a stand to defend those whose rights are being violated."

"Making our church a sanctuary is saying that this temple is God's, that God's principles are higher than human laws," he said.

FATHER MARK RAMION, pastor of St. Benedict the Moor Parish, said whether or not the U.S. government should be sending arms to Central American countries is not the issue. St. Benedict's parish council

voted unanimously for the church to become a sanctuary because "these refugees left El Salvador and Guatemala when their lives were in jeopardy and the U.S. government is sending them back to those countries where their lives will be in the same jeopardy," Father Ramion said. "The issue is indiscriminate deportation. Our government isn't looking at why these people are leaving El Salvador and Guatemala."

Ruth Chojnacki, a member of Central America Solidarity Coalition, a religious outreach committee, said parishes providing sanctuary to refugees invite them to live in the church building for one or two weeks. During this time church grounds are guarded, she said.

When the refugees are ready to leave the church building, parish members help them find housing. Some refugees need financial support for six months after they leave the church building, some for longer, Chojnacki said.

The two Milwaukee parishes are part of an "underground railroad" that includes Tucson, Ariz.; Albuquerque, N.M.; Lincoln, Neb.; Des Moines and Davenport, Iowa, and Chicago, according to Dominican Father Charles Dahm, who helps coordinate the network in Chicago.

Father Dahm said that the system began last March. It includes a United Church of Christ congregation in Chicago and a Presbyterian church in Tucson. He said no one has been arrested for helping the refugees.

Archbishop backs Wisconsin ERA

MILWAUKEE (NC) — Personal support for a state Equal Rights Amendment in Wisconsin has been expressed by Archbishop Rembert G. Weakland of Milwaukee.

He said he sees support for the measure "as my own Christian duty" after examining evidence, after much reflection, discussion and consultation, and "especially after hearing the many voices in the Archdiocesan Pastoral Council."

The council at its October meeting unanimously voted to advise Archbishop Weakland to support the amendment.

"It would be impossible, it seems to me, to be a good Catholic, a follower of Christ, and not support equal rights, in every society, for women," the archbishop said in a statement.

"More than that," he added, "it is a Christian duty to join forces with those seeking to gain rights denied any group because of innate prejudice."

Archbishop Weakland remarked that he was not saying one would cease to be a good Catholic if one did not support the amendment, "providing one was sincere about other means of achieving such equality."

He also acknowledged that some maintain an ERA would be more symbolic than real in terms of achieving the end it seeks. "This may be true," he said, "but that does not make it unimportant in developing our own sensitivities to the issues at stake."

The archbishop also called on Catholics "to be more sensitive to the role of women in our church and society."

Parish starts 10-point plan to help jobless

MANITOWOC, Wis. (NC) — Holy Innocents Parish in Manitowoc is helping unemployed parishioners through a 10-point plan for providing money, clothing, food and other necessities.

Unemployment in the area has been running more than 14 percent this fall, higher than the national average.

People who have worked all their lives to support their families, churches, government and charitable causes find themselves jobless.

To help them, a group of Holy Innocents parishioners and Father Daniel Felton, associate pastor, de-

veloped a 10-point plan for use in emergencies.

THE PLAN was approved by the parish council and then the parish community itself during a Labor Day liturgy. It entails the following points.

• 1. Parish Lending. The parish will develop a list of 10 parishioners who will on a one-to-one basis provide low-interest loans to individuals or families for an emergency.

• 2. Clothing. The parish will work with the St. Vincent de Paul Society to provide adequate clothing for individuals or families.

• 3. Food Pantries. Supplies of various foods will be available at parish locations for families or individuals.

• 4. Housing. Parish volunteers will offer temporary emergency housing (for example, for three days) for individuals or families not able to make housing payments, who are in transition from one site to another, etc.

• 5. Counseling. Services will be available to those individuals or families experiencing emotional trauma due to unemployment.

• 6. Meals Program. The Holy Innocents school lunch program will be expanded to provide an adequate nutritional noon meal to needy individuals or families.

• 7. Education. No students will be refused by Holy Innocents School,

the CCD program or Roncalli High School because of inability to pay tuition. Limited financial aid will be available.

• 8. Summer Youth Employment. Names and telephone numbers of high school and college students will be collected and printed in the parish bulletin.

• 9. Prayer. Parish prayers will reflect the needs of individuals and families affected by high unemployment. Also a city-wide prayer rally will be held to bring together spiritually those affected by unemployment.

• 10. Neighboring Parish Communities. Holy Innocents Parish will continually explore ways for the city parishes to pool their resources in dealing with community unemployment and accompanying needs.

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BLESSINGS AND PRAISE — The new office of the South Broward region of Parish/Community Services was dedicated this week (right) by Father Neil Doherty, P/CS coordinator, and Father Dominic O'Dwyer, pastor of St. Bartholomew, Miramar, the parish where the office is located. Above, after receiving plaques of appreciation for their work with Catholic Community Services of Broward are: Father Brendan Shannon, accepting for Father Patrick McDonnell, pastor of St. Clement Church; Dottie Johnston, coordinator of Parish Outreach at St. Andrew Church, accepting for her pastor, Fr. Brendan Grogan; Father James Quinn, pastor of Nativity Church; and Fr. O'Dwyer of St. Bartholomew. Sr. Ann McDermott, of P/CS' Broward office and Msgr. Bryan Walsh, director of Christian Service for the Archdiocese, (center) pose with the honorees.



HELP

It may be as near as your parish

By Ana Rodriguez-Soto
Voice News Editor

So, you want to help your neighbor? Ask the professionals.

A program being pioneered by Catholic Community Services (CCS) of Broward is helping parish volunteers reach out to their neighbors in need. But the benefit is twofold, since the program also allows the Archdiocese's charities professionals to keep in close touch with the parishes they serve.

According to Father Neil Doherty, coordinator of the Parish / Community Services office, CCS "has its roots in parish acts of charity. That identity with the parish was lost" as Catholic charities became an institution unto itself, serving whole dioceses and staffed largely by professionals.

EVANGELIZATION and Reaganomics played a large role in spawning the new program, Father Doherty said, not just in Florida but all over the United States. Charities professionals looked to their roots and realized they needed stronger ties to the parishes. The parishes, knee-deep in home visitations and evangelization, went into the community and discovered human needs were not being met.

The result is a union of the two, with CCS professionals like Father Doherty and his staff conducting six-month to year-long training sessions

for parish volunteers. The professionals know the service agencies which can provide help. The volunteers know the people who need the help.

"We're going to provide the linkage with all the social service systems available," said Father Doherty. By January 1 of next year, he expects to have in place an Emergency Hotline for all Broward pastors needing quick referral to city, state, federal and community-wide service agencies.

Within five years, he hopes each parish will have hired a full-time Parish Outreach or Parish Social Service Minister (similar to a Director of Religious Education) to coordinate the activities of the volunteers and remain continually "plugged in" to a CCS professional at the cluster level.

The result will be "a sound network system which makes all the resources available to all the people," said the priest, who formerly served as alcohol / drug abuse and marriage and family counselor for Palm Beach and Broward CCS. For the past two and a half years, his full-time job has been coordinating the Parish / Community Services.

FIVE BROWARD parishes have become part of the network, the latest

being St. Bartholomew in Miramar, which dedicated its Parish / Community Services office this week. A similar program may start up soon in Palm Beach County.

"The parish determines what the need is and we're here to help them," said Pat Miller, who works alongside Father Doherty and Sister Ann McDermott in training the parish volunteers.

Some parishes, like St. Matthew in Hallandale, direct their energies toward filling the needs of the elderly who make up a large proportion of their population. The others, Nativity in Hollywood, St. Andrew in Coral Springs and St. Clement in Fort Lauderdale, have made the new program an extension of already-existing evangelization and parish visitation efforts.


Father Patrick McDonnell, pastor of St. Clement, said the 25 volunteers assigned to visit homes in different areas of the parish now identify the needs of the parishioners and refer them to local service agencies. If the needs are more immediate, they arrange for help from the parish St. Vincent de Paul Society.

"**WE KIND OF** help them in immediate, urgent needs," said the Pastor. Otherwise, "the problem arises and we get to know about it and direct it to the proper agency." Father McDonnell adds that the "lines of communication (between the parish and CCS) have been improved a lot" since the program began.

The goal of Parish / Community Services not only is to create a network which cuts down the "red tape" often associated with social services, Father Doherty said. "While they (volunteers) are out there taking care of the neighbor, they also identify the needs much more accurately," providing a stronger base for CCS lobbying on behalf of government-funded social service programs.

In times of budget cuts, the priest stressed, "there's a great deal of help that people can give each other, without need for professionals. We're there. But people really can do a whole lot for each other . . . It's more genuine to love your neighbor. It's a lousy thing to be sent to a shrink."

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Start a Men's club

Nativity man gets the action rolling

By Prentice Browning
Voice Staff Writer

The first Men's Club, as Bill Crosta of Nativity parish points out, had "one great president and twelve terrific board members."

Things haven't changed too much since then. A men's club still needs a strong leader and good chairmen, says Crosta who should know as president himself of both the Nativity Men's Club in Hollywood and the

Catholic Men's Club of Broward Softball League.

Encouraged by the growth and success of both the Broward League and the parish club, Crosta is traveling to parishes throughout Broward and Dade counties and speaking on the how's and why's of organizing parish men's clubs.

SINCE HE has headed the Nativity club the membership has gone from a

fairly steady 50 members to an amazing 325 members in two years. The softball league which is only two years old began with four churches but has now expanded to 16 teams.

What is the secret of this rapid growth?

First of all, Crosta says, you have to keep coming up with good ideas for events.

"A president has to be involved. He's got to be hustling, he's got to be thinking all the time."

Some of the ideas he's come up with were a "Derby Dance" before a background of movies of horse races and a tailgate Dolphin party. Also important to the club president is keeping down the cost of an event for any one member. He even gave the first event of his parish club free to help attract members.

ONE IMPORTANT way he is able to keep costs low is by selling ads for a program before every major social gathering and obtaining sponsors for many of the softball teams.

It's important to keep up a calendar of social and spiritual happenings and even the regular meetings should often have speakers, the president says.

"A lot of men's clubs read the minutes, read the treasurer's report. It can be a drag."

Crosta recommends that a club divide its structural format into four separate categories: Organizational functions, spiritual renewal, Christian social atmosphere, and sporting functions.

He advises that a new club advertise itself through the parish bulletin and schedule "get to know each other" socials on Sundays after Mass.

SPORTING EVENTS also help to recruit members. "Not only the health benefit, but a Christian atmosphere is present," Crosta says in a pamphlet he is sending to parishes on how to form men's clubs.

But spiritual renewal, Crosta believes, is the most important benefit of a good men's club. Communion breakfasts or dinners are some of his favorite ways to bring in this element of the club's function. Other ways to incorporate the spiritual aspect are weekend retreats, evenings of recollection, scripture hours at the monthly meetings, he said.

"We try to put Christ into the men's clubs a lot. A priest can talk to a layman and get only so far with them. We come in the back door."

INDEED, ONE of the values of a men's club is how it can be used for evangelization, for inducing people into becoming more involved in the church and spirituality. In fact, the Broward softball league had an exhibit at the recent evangelization conference.

Everyone has his own approach to evangelization and Crosta believes his own skill is in organizing and "talking in plain English."

"That's my own ballgame," he says.

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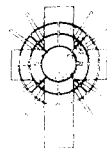
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Days of mailbox urine samples
are past for Birthline

Pregnancy service grows up

By Dick Conklin
Voice Correspondent

DELRAY BEACH — There was a bit of nostalgia in the air at the opening of the new Birthline office in Delray Beach, as some of the founders of the organization got together with the newer volunteers.

"Old timers" and visitors alike marvelled at the progress the emergency pregnancy service has made since its beginning just eight years ago.

"I used to have the girls drop off their urine specimens (for pregnancy tests) in my mailbox," Carolyn Alter recalled. "We wanted to insure their privacy, so we would tell them to ring the doorbell once. Then I had to get the specimens out before the mailman found them! Once a girl dropped hers off at 2 a.m.!"

Pregnancy tests are just one service offered by EPS centers, which have sprung up all over South Florida. Many are run by the Archdiocesan Respect Life office, while others, like Birthline, are independent and supported by a variety of church and civic groups.

All offer support and encouragement to a young woman facing an unplanned pregnancy, and an alternative to abortion. They are staffed mostly by unpaid volunteers like Mary Anne Wheeler, Nancy Hatton, Bonnie Metzger, and Carolyn Alter, who introduced Birthline to South Palm Beach County in 1974.

There was no office in those days, just a telephone answering service that would transfer incoming calls to the home of a volunteer on duty.

"WE HAD TO educate ourselves for this job," says Hatton. "We

found a doctor and a psychologist who could teach classes for us on how to counsel those girls. We talked to people at other local agencies to find out what they could offer."

Wheeler, Birthline's founder, remembered their first meeting. "We

'A girl's mother called us from Illinois. Her daughter was down here, six months pregnant and waiting in a phone booth for a return call. . .'

wrote to every priest, minister and rabbi we could find, asking them to come or send someone to a meeting at the Boca Raton Community Center. Practically no one showed up and we were so disappointed. But we did get Judy Smith from up in Boynton Beach, and she became an active member."

Metzger remembered one of the first cases she was involved with. "A girl's mother called us from Illinois. Her daughter was down here, six months pregnant and waiting in a phone booth for a return call. She had been living in an apartment with a bunch of girls until their money ran out. Her boyfriend was an ex-con, and she wanted to go back home."

"I DROVE TO the phone booth and picked her up. We packed up her things, bought her a dinner, packed her some sandwiches for the trip home, and bought her bus ticket. Some time later her mother wired us some money," Metzger said, noting



Some of Birthline staff and founders cut cake in new office.

that in most cases the help is given with no thought of being repaid.

The original Birthline grew out of activity at St. Joan of Arc parish in Boca Raton, but today has "a much broader base of support," according to Betty David. "We used to say, 'If only we had a real office, we would have more credibility with these girls.' It seemed so clandestine to meet them in out-of-the-way places."

She said that the College of Boca Raton offered them their first office space, and later they moved to a downtown location "between a bar and a pizza parlor." In contrast, the new Delray Beach office — thanks to an intensive fund-raising campaign — has room for a receptionist, storage for donated baby clothes and furniture, and a room for private counseling.

Alter gave much of the credit to Wheeler, who moved to Florida from Michigan after being active in a Birthline group there. She and the others went around to church women's clubs and civic groups looking for volunteers and donations of clothing, furniture, and money. She said that some of the first volunteers were pro-life women who "didn't like debating" but wanted to help in some way.

BIRTHLINE received around 30 to 50 calls a month in the beginning, mostly due to small ads in local papers. Today the rate is much higher — and growing, thanks to a special grant from IBM which paid for a one-year Yellow Pages ad. The ad, in the "Clinics" section, shares space with several abortion clinics.

Community support has come from all faiths and ages. Some of the older women enjoy working as reception-

ists, making appointments, or collecting baby clothes, leaving the counseling to younger women. Residents of the local Eldercare nursing home have offered to make articles for the mothers and babies served by Birthline. The Palm Beach Deanery of the Council of Catholic Women has taken on Birthline as a project, buying a movie projector to assist their educational work.

And Birthline's junior members includes daughters of some of the volunteers. Wheeler told of a conversation she had with her 9-year-old adopted daughter:

"WE WERE TALKING about Birthline, and she said, 'You know, Mom, I'm here because somewhere, someone in a group like Birthline helped my natural mother when she needed it. They made it possible for me to be born — to be alive!' We need to remember that sometimes, and to be grateful."

Many of the telephone counselors get personally involved with the girls they talk to, often taking them into their own homes when the Maura-wood home for unwed mothers is full. They often go with them to La-Maze classes and coach them through labor and delivery. In spite of this, there is still a shortage of homes offering temporary lodging.

The inscription on the frosting of the cake seemed to sum up the mood surrounding the new Birthline office: "Opening Another Door for Life".

More information on Birthline can be obtained by writing to 235 North Federal Highway, Delray Beach 33444.

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The new Pilgrims:

(Continued from page 1)

shelves packed with food. The dismal similarity of political candidates seldom depresses those who've rarely been allowed to vote.

So every year, they come, about 500,000 as immigrants, not more than 20,000 from any one country. Only 500,000 a year can come as refugees, although that law has often been waived by presidential order and, in the case of Cubans and Haitians entering the country during those summer months of 1980, was simply disregarded.

Many more come illegally, in numbers the Immigration and Naturalization Service can't even begin to count. The 1980 census showed that foreign-born Americans now number fourteen million and make up about six percent of the U.S. population.

Although there are many personal and political reasons why individuals decide to immigrate, the most basic one is incredibly uncomplicated: they have family here. Sons lure mothers and fathers, who bring uncles, who in turn bring cousins, who in turn talk more sons and daughters into living in America.

This is especially true of the Mariel Cubans.

Atypical by immigration standards because the U.S. government was not deciding who to let in, the Mariel exodus which brought Bernie here nevertheless serves as a good example of the role family ties play in immigration.

Almost in a frenzy, well-established Cubans in this country, themselves only twenty years away from exile, decided that bringing over relatives they had not seen in decades was more important than not playing into the hands of a regime they had repudiated and adhering to the immigration laws of the country they had adopted.

Mariel came to life on an Easter weekend, although it was perhaps conceived in 1979, when Cuba's President Fidel Castro allowed Cuban-Americans to return to their land and visit the friends and relatives they had left behind.

His economy needed the hard cash they brought, but their tales of prosperity in America, and the impressive array of capitalist goods they left behind stirred discontent among the people, to whom the revolution of 1959 had given only promises, shortages, and lack of freedom.

A few days before that Easter weekend, a group of Cubans had stormed the gates of the Peruvian embassy in Havana, seeking political asylum. When Peru gave it to them over Castro's objections, he removed the guards from around the embassy's gates. Within hours, word spread and in less than two days, 11,000 Cubans from all walks of life jammed the embassy grounds, seeking refuge and a way out.

What many of them lack is not will or strength or desire, but the loving support of family members they left behind.

While the countries of the Western Hemisphere pondered and bickered over who would take how many of those refugees and how they would leave the island, the Cubans in Miami seemed to unite as never before, marching, demonstrating for their brothers and sisters on the island, honking their horns, and clogging the streets of the section that had come to be known as "Little Havana."

They staged a telethon and collected millions of pounds of food and clothing, as well as money, for the refugees, the first planeload of whom landed about a week later in Costa Rica.

Castro had called them garbage, "escoria," and said they were common street criminals, but the people of Latin America, and indeed the whole world, saw otherwise. The unprecedented desire of 11,000 people to leave their homeland by any means was proving costly to Castro's image.

So he decided to turn the exodus to his advantage and once more played on the heartstrings of the Cubans who had left two decades before. He stopped the flights and instead announced that anyone wanting to leave the island could do so through the port of Mariel. All they needed to do was find someone to pick them up.

Within hours, long-distance lines between Cuba and Miami were jammed by relatives asking to be picked up. Brothers and sisters who through the years had kept in touch by phone and picture-filled letters saw the opportunity to be reunited. Mothers and fathers sought to embrace sons and daughters who had left the country years before.

Cuban families who could afford it, and even those who couldn't, bought boats in which to ferry their relatives back, or hired boat captains to do it. While waiting in Mariel, they were forced to pay exorbitant prices for food and gasoline, stay on board the boats, endure the nightly guard patrols, remain totally without communication with the outside world, and ultimately bring back, along with some relatives, anyone else Castro deemed necessary.

Reports that Castro was emptying his jails and mental hospitals and mixing good with bad did not deter most Cubans, as long as the chance remained that they could bring their families here. For despite twenty years of separation, the traditional family ties were strong and the blood was, quite literally, thicker than the ninety miles of water that separated them.

The vast majority of those Cubans who came before Castro closed Mariel in September had relatives in the United States. For the most part, they were willing to work hard in their new country, to learn the language and slowly better themselves, to give their children an education that would, in turn, move them up the ladder of economic success. Among them were

misfits, common criminals, but not as many as news reports seemed to indicate.

Two years later, the majority of the "Marielitos," as they have become known even in the Cuban community, are more or less established in this country, having been helped to housing and jobs by relatives and friends.

Bernie's* story is typical. After the processing, he went to live with his sister and brother-in-law in Hialeah, a mostly Hispanic suburb of Dade County, Florida. In less than a month, after finding housing scarce and jobs even more so, he left for Daly City, near San Francisco, where a cousin's cousin took them in and introduced him to a friend who gave him a job. Although he knew little English, he passed a test and began working in construction for \$9 an hour. Forced to speak his new country's language, he quickly learned the terminology of his job, and his co-workers tried to teach him more.

Eight months later, when he was laid off, he took one last tourist trip, to Los Angeles, sold his '75 Ford Capri, and headed back to Miami, where he knew finding a job among the already established Cuban community would be easier.

He now lives in a \$400 a month, two-bedroom, two-bath apartment in a congested part of Hialeah where most of the other tenants are also Marielitos. Their home is sparsely furnished with hand-me-downs from the late 1950s and early 1960s. Bernie now drives a less than economical '77 Plymouth Fury and works as a mica man in a factory that makes kitchen cabinets.

His pay, considerably lower than it was in Daly City, has forced his wife, who had not worked outside the home in Cuba or the United States, to enter the job market. She became an operator in the Suave shoe factory, a Cuban-owned business and a Miami institution through which a large number of refugees passed two decades before.

"There's no other choice here,"

*Saying his story was what mattered, not his name; Bernie did not want his family's last name used in the story.

Cubans who came through the port of Mariel in 1980 await transportation to Miami at the Coast Guard base in Key West. (Photo by the U.S. Coast Guard)



Family ties bring them here

Bernie says. "Everybody has to work."

Although held back in school because of their recent moves, their sons, seven and ten years old, have mastered the English language so well, according to their parents, that they speak it between themselves all the time. In fact, their father says, they now take Spanish classes at the nearby public school "so that they won't forget."

For the most part, the family mingles only with the relatives and friends who first welcomed them here. Their circle of acquaintances is small and their English is not good enough to make many new friendships.

Moving back to Miami, of course, where "it's hard to find someone who'll speak to you in English," hasn't helped Bernie or his wife learn the language, but the area's weather, the nearness of his brothers and sisters and a half million other Cubans, alleviate the wistfulness over Cuba.

He does not regret, however, leaving his homeland. "Here, they don't ask you what you think, what religion you are. So you don't feel persecuted. There, everything is the government. Here, I think they're sometimes too lenient."



An arriving refugee receives a warm embrace from a relative he has not seen in years. (NC photo)

For Bernie's wife, adjustment has not come as easily. "Everything is difficult," she says, and the fact that not a single one of her relatives lives in this country makes things all the more so.

"I have only him and the children. I have days when that depresses me a lot."

Every month, she speaks to her mother in Cuba, with whom they lived before they came here. Her brother recently made her an aunt for the first time and she would love to see the child, but realizes pictures will have to do for now.

"I have days when I feel very happy and I have days when I feel terrible," she says.

Both she and Bernie miss that extended family they had in Cuba and worry about their children. "It's not the same when you leave the kids at home with their grandmother and when you have to leave them with a baby-sitter," he says.

Their youngest boy's insistence that his mother be the only one to take him to school and pick him up forced her to quit the factory temporarily. When she returns, she says, she will ask for the 3 to 11 p.m. shift, so that she can be with the boys during the day and their father can care for them at night.

Already, Bernie says, the children are becoming Americanized. The oldest wants to play baseball professionally when he grows up, and they both want to know by what time they must be home when they turn sixteen and get their cars.

Both Bernie and his wife realize that the American way of growing up is different from the Cuban way. Children here get summer jobs as soon as they are able, they begin to earn their own money, drive themselves around, and even date without their parents' supervision.

The freedom worries Bernie, but he feels keeping the lines of communication open is the way to keep the family ties strong.

"You have to guide the children, but you have to realize that they are growing up. Sometimes parents don't understand that their children are doing things that are normal here. When you try to lock them up because your experience is different, then they leave. There's a middle ground. You have to tighten the screws with one hand and loosen them with another."

In the midst of that constant balancing act, torn between the culture they grew up in and the new ways of the American society, between the country they were forced to leave and this new country they must learn to live in, are thousands and thousands of Bernies and their families.

What many of them lack is not will or strength or desire, but the loving support of family members they left behind.

That's why immigrants beget immigrants. In the words of Bernie's wife, "I have to struggle until one day when I might go back or they might come."

This article originally appeared in the November issue of *Marriage and Family Living* magazine.

Religious reps to talk of S. Florida needs

By Prentice Browning
Voice Staff Writer

"There are never enough priests to go around" is becoming as common a complaint these days as "you never find a policeman when you need one." But this complaint is especially true among immigrants who are often working in remote areas and separated from the community by language and cultural differences.

In a three-day "think tank" workshop on immigrants last week at Barry University archdiocesan department heads discussed this and other problems with personnel representatives from religious orders throughout the country.

In particular, archdiocesan officials became acquainted with one organization that is seeking to do something about a nationwide shortage of religious by using human resources more efficiently. Participating were leaders of the Ministry Resource Center, a new organization that brings together qualified religious with diocese offices seeking to fill vacant positions.

Lay movements were discussed as a way of filling the void left by a shortage of religious and as a vehicle for crossing cultural barriers.

FR. FRANK O'LOUGHLIN, pastor of Holy Cross parish in Indian-town, praised the effectiveness of the Cursillo movement in the Cuban community in a group discussion on Thursday. "There are five times as many going to church in Miami as in Cuba," he said, because of the Cursillo movement.

Fr. O'Loughlin pointed out the need for similar lay work with the

Haitian community. When the Haitians first came to this country, O'Loughlin said, he saw a positive attitude as Haitian field workers were often helping to support the community of Haitians. This sense of community has diminished, he said, with many Haitians spending money on Americanized wants.

"If people could come here and work with the catechists we could turn the whole thing around," he said.

ONE SISTER questioned whether the church is able to be free enough from basic church structure to minister to immigrants who do not identify with the so-called "white middle-class church."

Fr. Vincent T. Kelly, Archdiocesan Superintendent of Education, spoke of the importance of flexibility and lay involvement in a church that may be facing increasing shortages of priests.

He spoke of the "invisible church, the church of lay volunteers, with a special emphasis on the importance of home visitation.

"This is the church of the future, reaching into homes," he said.

The Ministry Resource Center was in the planning stage since 1978, said Sr. Rosemary Ruffle, director of the Center, when the Adrian Dominican Congregation recognized the need to call on the resources of religious orders to meet the needs for social service in light of the orders' "aging personnel and diminishing numbers."

LAST YEAR they opened up offices in Chicago and their first region-

al office in Birmingham, Ala. The Birmingham office, run by Brother John Olsen, covers the Appalachian region which contains 12 Southeastern states, including Florida. The center will eventually open offices in each of the nine apostolic regions.

"No longer can a religious order send "x" amount of people to an area," she said. "One (order) can give one person and another can give another."

Religious are accustomed to living together, she explained, and although they may no longer be living with members of their own order they can still maintain that community through close cooperation among different religious organizations.

The center has a computer into which is programmed the backgrounds of individual brothers and sisters. They also regularly publish listings of positions needed and help wanted.

SR. RUFFLE SAYS the program has been very successful, especially in remote rural areas. Schools in rural regions of the country that might have in the past received only one applicant for a vacant administrative position now may receive as many as 14 applications, she said.

The purpose of the symposium was not to create any immediate concrete results but both Sr. Ruffle and Br. Olsen said afterwards that they felt they had a good feel for what the needs were in the ministry of South Florida.

Brother Olsen was particularly impressed with a talk given by two migrant workers from Indiantown,

John and Josephine Rivera on Wednesday.

John Rivera told of how he not only lost his job but was evicted from his home after he was interviewed by the CBS Evening News in connection with a story on a new K-4th grade school run by the archdiocese for children of migrants. The man told the interviewer he was glad his daughter was attending the school since education was the only way to ensure that she would have the freedom to do other kinds of work when she grew up.

RIVERA SPOKE about how rarely migrants are in contact with Catholic priests, who are in such short supply.

"We are the silent majority," he said. "The help that we do get is from missionaries and volunteers." Some Baptist ministers, he said, will stay in the fields with them for a day at a time but a priest might only be seen once or twice a year at a wedding or funeral.

Rivera underlined the conference's theme of the need for more lay volunteers. "The Catholic Church needs to organize the church itself but also the people," he said.

Brother Olsen, who travels from diocese to diocese making contact with administrators, was particularly pleased by the conference which boasted a total of 37 speakers.

"I think the whole process in the last two days is very significant in the American church," he said about bringing together the representatives of the human resources of diverse religious orders.

"I think it's a model that the church can follow."

'The committee recognizes the delicacy of the deterrence issue.'

Archbishop calls nuclear strategy 'new' moral issue



Archbishop Joseph Bernardin of Chicago heads the committee of U.S. bishops drafting the controversial pastoral letter on nuclear war. (NC photo from UPI)

WASHINGTON (NC) — Nuclear weapons and nuclear strategy today "pose a qualitatively new moral and political challenge," Archbishop Joseph L. Bernardin of Chicago told the U.S. bishops as they prepared to discuss their controversial pastoral letter on war and peace Nov. 15.

Archbishop Bernardin, chairman of the bishops' ad hoc committee on war and peace that has been writing the widely publicized pastoral, received sustained applause as he rose to give a half-hour introduction to the second draft of the letter, the chief topic of the bishops' four-day meeting.

Preparing the bishops for more than six hours of planned discussion on the letter, he outlined its contents and thrust, highlighting the principles that his committee used as the basis for their conclusions.

"THE HEART of the moral analysis," he said, is based on "one premise" that applies both to use of nuclear weapons and the policy of deterrence.

That premise, he said "is rooted in the judgment that nuclear weapons and nuclear strategy as it is conceived today pose a qualitatively new moral and political challenge. They are not simply an extension of the moral problem of war and peace we have known in the past."

Out of that judgment, he said, came the basic conclusions of the drafting committee, such as the view that "our 'no' to nuclear war must, in the end, be definitive and decisive," and the view that "as Catholic bishops we cannot approve any policy of deterrence which involves an intention to do what is morally evil."

Archbishop Bernardin told the group of more than 270 bishops that his committee, while in agreement on its basic conclusions on nuclear deterrence policy, was less than satisfied with its formulation in that critical area of the pastoral.

"The committee recognizes the delicacy of the deterrence issue," he said. "We are not totally satisfied as yet with the formulation of the theoretical argument we have in the present draft, and we are keenly aware of how important it is that the bishops present in this pastoral a moral theory which is in conformity with the totality of the church's moral teaching, but we believe our conclusion is fundamentally correct and in accord with the judgment on deterrence expressed by Pope John Paul II at the United Nations in June of this year."

"WE WILL," he added, "continue to refine our argument in light of the comments at this meeting and the written commentaries we receive from theologians."

In his presentation Archbishop Bernardin again defended the decision of the bishops to enter into the nuclear deterrence debate.

WASHINGTON (NC) — Congressman Henry Hyde (R-Ill.), and other speakers at a news conference sponsored by conservative Catholic groups, said Nov. 15 that they hoped for balance in the U.S. bishops' pastoral on the nuclear issue.

Hyde "pleaded" with the bishops to "leave room for Catholics who believe in a strong, credible deterrent."

The press conference, sponsored by the Catholic Center for Renewal and the Committee for Concerned Catholics, was held at the Hay-Adams Hotel, two blocks from the Capital Hilton where the U.S. bishops began their annual meeting in Washington. Joining Hyde in urging more balance in the pastoral were Phyllis Schlafly, retired Maj.-Gen. Daniel Graham, and Philip Lawler, president of the Catholic Center for Renewal.

Because of the concentration on "the most newsworthy aspects of the draft, it is easy to overlook (the fact that) the bulk of the document is devoted to a reaffirmation of traditional Catholic thought," said

Bishops

(Continued from page 1)

F. Gaughan of Greensburg, Pa., said he didn't think any move by a member of the bishops' conference to stop publication of the pastoral "has a chance."

Bishop Reilly denied that any influences from outside the bishops' conference had forced a delay in publication of the pastoral. The decision to revise the draft again was "totally" a decision made by the committee, he said.

Bishop Gumbleton said the committee had sent copies of the first and second drafts of the pastoral to the Holy See and had received responses from the Pontifical Commission for Social Communications and the Pontifical Justice and Peace Commission. "We have consistently been in touch with the Holy See and with other national hierarchies," he said.

Questioners repeatedly asked whether the pastoral rules out any use of nuclear weapons, even in retaliation.

ANOTHER CONTROVERSIAL Experimental 'book of prayers' stirs debate among

WASHINGTON (NC) — The U.S. bishops, assembled in Washington for their annual general meeting, were introduced to proposals for a resource book of prayers, experimental use of a new lectionary, revised rites for the sick and new memorial days for beatified North Americans.

The measures, to be debated more fully later in the National Conference of Catholic Bishops' meeting, were presented by Bishops John Cummins of Oakland, Calif., chairman of the Bishops' Committee on the Liturgy.

The prayer collection, which is a resource, not a prayer book per se and does not need Vatican approval, already has been criticized by some

Catholics who think it veers too far away from the older, more traditional language used for the same prayers.

Called "A Book of Prayers," it has been prepared by the International Commission on English in the Liturgy (ICEL), which serves bishops' conferences of the United States and other English-speaking countries.

In the past, ICEL wrote in the introduction to the collection, there was no uniform, English-language translation available for well-known prayers, such as the Memorare, Angelus, Litany of the Sacred Heart, and other prayers and creeds.

Bishop Cummins described the

book as a resource. "It is not 'the book' of prayers," he said. "It's not a prayer book as such."

BUT CARDINAL John Carberry, retired archbishop of St. Louis, questioned why no attention was accorded a Vatican letter to the NCCB which responds to a letter of concern from American Catholics dissatisfied with the book. As he read it aloud, the Vatican letter notes that some people have voiced concern about the book.

"They (the Vatican) don't send a letter like this merely informing us about something like this that isn't serious," he said.

Other questions were raised because the book does not say what

indulgences apply to the prayers.

But Bishop Cummins said that the prayer collection represents some "alternate" translations to some prayers already available in English translation. Indulgence prayers translated from the Latin must have the Vatican's approval, he added.

The prayer collection has been attacked by Catholics United for the Faith, whose stated goal is "to support, defend and advance the efforts of the teaching church." CUF said in a statement that the new translations "Not only lack elevated style but also depart significantly from the original Latin . . . with the result that mention of certain Catholic doctrines,

ervatives seek 'balance' in pastoral

Schlafly accused the bishops of trying to take Catholics 'down the road of pacifism, unilateral disarmament, (and) loving the Russians.'

Lawler.

THE DRAFT presents general principles which outline the immorality of massive destruction and targeting of civilian population centers, the desirability of non-violent solutions to international conflicts, and other principles which "should be acceptable to anyone — Catholic or not — seriously involved in the study of national defense," he said. "In interpreting those general principles, however, the draft makes several questionable assumptions."

One of the "questionable assumptions" which Lawler highlighted is the draft's suggestion that nuclear war could never be limited. "Is it true," he asked, "that the use of even

one tactical nuclear warhead would inevitably lead to a general conflagration?"

Describing this assumption as "shaky," Lawler said the bishops weaken their letter by basing "virtually its entire consideration of nuclear deterrence" on it.

He also criticized the pastoral's support of a policy of "no-first-use" of nuclear weapons because, he said, that support is based on the "debatable assumption" that a nuclear weapon is "by definition, more destructive than any conventional weapon."

He also noted that such a policy would take away the credibility of a deterrent force. "There is every reason to believe that in the absence of a credible nuclear deterrent, conventional warfare would become more frequent, and even more destructive. So, in the pursuit of peace," Lawler asserted, "the draft proposes a policy that would, in all likelihood, lead to a greater danger of death and destruction."

"There are other glaring omissions in the draft letter," he said. As an example, Lawler said the bishops "ig-

nore the possibility that technology might devise more effective defensive weapons, thereby providing at least partial solution to our nuclear dilemma."

Gen. Graham presented what he thought to be one area of more effective defense technology: the use of laser weaponry in space designed to disarm nuclear weaponry. Graham said he had presented information on

this project, known as "High Frontier," to all the bishops. He said he had done this to help correct the statements in the pastoral which denied any feasible defense against nuclear weapons.

Schlafly, a nationally-known conservative leader, accused the bishops of trying to take Catholics "down the road of pacifism, unilateral disarmament, (and) loving the Russians."

defend peace views

tion against a nuclear attack and against military targets.

"WE RULE OUT the possibility of a limited or protracted nuclear war," Bishop Gumbleton said. "We would not expect that any use of nuclear weapons could be justified."

Describing nuclear weapons as "qualitatively different" from any weapons before used, except for the atomic bombs dropped on Japan during World War II, he said their effects are "disproportionate to any good that could be achieved."

Bishop Reilly said the pastoral leaves the question of nuclear retaliation against military targets open to discussion. Concerning the possibility of a limited nuclear exchange, he said the bishops doubt that it can be kept limited.

"If someone could show that a use of nuclear weapons could be kept proportionate and would not result in escalation," Bishop Gumbleton said,

"then you could justify their use against military targets."

He said that in the second draft, the committee tried to set forth principles by which to judge the morality of limited nuclear war. "I don't think these principles or conditions could be met," he said.

Bishop Gumbleton said the draft pastoral states that deterrence "is morally acceptable as a step toward disarmament." He defined deterrence as "the possession of these weapons with the intent to use them."

Bishop Reilly said the committee drafting the pastoral had discussed the possibility of setting up a committee to monitor U.S. policy in the area of nuclear weapons and disarmament. "The whole thrust of the pastoral is toward serious negotiations toward disarmament," he said. "If this type of negotiation is not taking place, we would have to review our position."

According to information supplied the bishops, the CCT proposed lectionary, completed last February, is basically the Roman lectionary, with non-major changes, and is intended to incorporate various Protestant versions of the Roman lectionary. The Vatican would have to agree to any attempt by the U.S. bishops to experiment with the lectionary.

As the NCCB's background material on the lectionary told the bishops, the adoption by North American Protestants of the Roman lectionary "has been characterized as by far the most successful and practical ecumenical progress in Christian worship" since Vatican II.

Bomb, abortion stand 'Pro-life'

WASHINGTON (NC) — On abortion and the bomb, the U.S. bishops are "much more consistent in our doctrine and our social policy than (our) critics," declared Archbishop John R. Roach Nov. 15 in his opening presidential address to the National Conference of Catholic Bishops.

'Concern for human life is the nexus between our positions on these two large issues'

—Abp. John Roach

Responding to the "cliche" that "the Catholic bishops of the United States are conservative in doctrine and liberal in politics," the St. Paul-Minneapolis archbishop said, "The stands we take on social and political questions do in fact arise from and express the doctrine to which we are committed as Catholic bishops."

He compared two major continuing issues facing the bishops — abortion, on which they are widely labeled conservative, and nuclear weapons, on which they have increasingly been given a liberal label over the past year.

"CONCERN FOR human life is the nexus between our positions on these two large issues," he commented. "Respect for the right to life is basic to the realization of all other human rights."

Archbishop Roach was warmly applauded by the more than 270 bishops on hand for his defense of their controversial project of a national pastoral letter on war and peace, the issue which was to be the major focus of their discussions in their four-day meeting.

In his defense of the project he carefully avoided commenting on specifics of the second draft of the letter, which includes condemnations of any use of nuclear weapons and strong criticisms of major aspects of U.S. nuclear deterrence policy.

But he challenged critics who have been claiming that the draft of the letter, by broaching specific issues of U.S. defense policy, marks a departure from Catholic doctrine and an ill-advised episcopal foray into politics.

He placed the issue squarely on the moral level.

"THE QUESTION," he said, "is not just whether a particular approach to deterrence does or does not deter; we must also consider whether a particular deterrent strategy, in and of itself, does or does not involve us individually and collectively in an immoral commitment. Not only are there moral limits on what can be done in waging war; there are also moral limits on what can be accepted in the name of deterrence."

He reflected that positions on issues such as war and peace and abortion "express or moral commitment to the dignity and rights of others," but he took the issue a step further.

Concern for such issues also "reflects the knowledge that, both as individuals and as a society, we determine ourselves morally by the stance we take," he said.

"Therefore, we are not only concerned about the potential victims of violence, whether it be the violence of war or the violence of abortion; we are also concerned about those — ourselves included — who may become guilty of unjust violence either by perpetrating it or acquiescing in it," he said.

He called "selective reverence for human life" a "contradiction in terms, not only as a matter of logic but also as a matter of existential reality."

QUOTING FROM the recent best-selling anti-nuclear book, "The Fate of the Earth," by Jonathan Schell, Archbishop Roach said that the threat of extinction from nuclear holocaust has "profoundly altered" human behavior and attitudes toward such basic human issues as love and childbirth.

"There are linkages which lie much deeper than logic," he said.

He noted that the stated goals of the proposed pastoral letter are basically two: "to help Catholics form their consciences; and to contribute to the public policy debate about the morality of war."

In order to achieve that, he told the assembled prelates, they must carry their activity "well beyond the point of publication of the document" into the teaching and preaching of its message in their parishes and other church institutions back home, to "the hearts and minds of our people."

SY bishops

such as original sin and hell, have been translated out in the process."

CUF also complained that "our children will be taught versions of these prayers completely different from the versions used by their parents" and that family prayers will thus be discouraged.

THE SUGGESTED lectionary, for possible experimental use by voluntary parishes and dioceses, stems from efforts by the interfaith Consultation on Common Texts, which has worked to develop a common Christian lectionary, based on the Catholic Church's post-Vatican II Roman lectionary.

Matter of Opinion

Bigotry for dollars in greeting cards

What more appropriate time to spread bigotry than Christmas?

And when you can make a profit doing it, all the better.

That apparently is the view of a Manhattan outfit called Nunsense. Thanks to Nunsense, if you are really hip you can send a greeting card that attempts to make the sisters look ridiculous.

There is a whole selection to choose from. On the front of each card is a picture of a nun (actually someone simulating a

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nun) in some sort of ridiculous pose, with a supposedly hilarious caption inside the card.

One example shows a "Sister Cardella (*card-ella*, get it?) sniffing coke, eyes closed, mouth gaping open, with the caption, "I'm in heaven."

The tradeware magazine *Giftware News* gave the card line a glowing plug: "Sister Mary Cardella is the subject of one of the funniest lines of greeting cards to be seen in a long time. Each card shows the 'nun' in a rather unconventional situation and has funny, appropriate wording."

Such "humor" as this can only appeal to people who are already predisposed to anti-Catholicism and who are completely insensitive to the feelings not only of the sisters but of their friends and families. It is especially galling in a time of limited vocations to see such disrespect toward the sisters and, by association, priests and brothers.

No wonder people are flocking to see anti-Catholic plays such as "Sister Mary Ignatius" and others.

The Catholic League protested to the company pointing out that if they were profiting through racism or sexism, "then it might occur to you how depraved and repugnant your business really is."

But most Catholics either look the other way or even chuckle along with everyone else. And that's why bigots and exploiters continue to target Catholics. We don't fight back.

Letters to the Editor

Evangelizing a checkout clerk

To the Editor:

Your news on the evangelization program is very interesting.

However, I did not find the word "inculturation" in any article, which is today one of the leading methods of evangelizing. Inculturation is the ongoing process of discovering and developing with the people Gospel values within their culture by reflecting and dialoguing with them on their human condition (daily preoccupations) and enlightening it by means of the Gospel.

I would like to share the following incident, which may be an example of inculturation on the way to a fuller realization of Christ. One day in a donut and coffee shop, I met a young lady who worked at a supermarket at checkout. She was discouraged and tired from her work. In our conversation I mentioned what a wonderful vocation she had in her work in making it possible for the hungry to have

food. She looked puzzled and a little surprised. She said, "You must be kidding."

In my next visit to the supermarket I heard someone shout out as I was leaving: "Tom, I am still feeding the hungry."

It was a happy faced checkout lady: the one I met at the shop.

Thomas W. Verhoeven
Stuart

Put this priest on TV

To the Editor:

In reference to the article "Catholic TV" in your Sept. 24 issue which ended by deploring the lack of "another Fulton Sheen," I am wondering why somebody hasn't introduced Bill Brazzil (general manager of WTVJ, Channel 4) to Father John Bertolucci.

I refer you and him to the October '82 issue of *Chrisma* and the article, "Father Evangelist" by Henry Libersat.



Nuclear freeze and Children's Crusade

To The Editor:

The Nuclear movement is noble, grand, it excites people to the extent, that it reminds me of the Children's Crusade and the Noble Knights of Europe that sought the Holy Grail, and we all know what happened to these devoted people.

We know that the Children's Crusades, and the knights had lofty ideas but the children's end came as they were sold into slavery, and most of the knights ended up as galley slaves.

I am afraid that if the nuclear freeze succeeds in America, the American people will end up being sold into slavery in the same manner.

John J. Mackel
Homestead



The faces of humility

He was on a week-end retreat at the Monastery and on the second of those precious three days, he was unhappy and angry with himself. He paced up and down the outside walks, and suddenly bumped into the retreat master, who wanted a breath of fresh air.

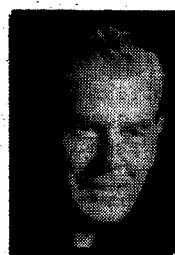
Impulsively he fell in step with the priest and blurted out, "Father, this retreat is not helping me a bit. I have a terrible habit of getting angry, and I see no hope of improvement." He went on to describe how he blew his top at home, at the office, anywhere. He said people avoided him. He hated himself for this weakness and confession seemed to make no difference.

The retreat master spent a half hour with him, and at the end of the time, said, "My friend, I suspect strongly you have never really confessed your great sin. Anger is only a symptom, an effect. From all you tell me, your dominant fault is pride. You get angry because people don't give you the recognition you want. Or they disagree with your views which you can't stand. Or they come up with better ideas than you produce, and you simply can't stand to be in second place. Until you recognize that your problem is pride and a lack of humility, you will never improve your Christian life."

THE MAN was sincere, and he looked as if he had been hit by a crane from the heavens. He thought and prayed and confessed, and went home a different person.

'The day by day existence of Jesus shouted out to the mountain tops that humility is the fruit of courage. Any fool can be proud, and always is. A coward cannot spell humility. It takes a man of great honesty to be humble. And honesty demands courage.'

How often did Jesus go over this in the Gospels. As the God-man he simply couldn't stand the Pharisees so filled with pride cemented into their being. They seemed to nauseate him. The worst language ever used against human beings by anyone on earth was frequently resorted to by the gen-



BY MSGR.
JAMES J. WALSH

tle Jesus when it came to the hypocrisy of these religious leaders.

But, a word in their favor. They really did not know what he was talking about when he spoke of humility, a very no-no word in their culture. They had picked that up to some extent perhaps from the Romans and Greeks, who looked on humility as weakness, cowardice. To them the sensible thing was to elbow your way to the top seats of the banquet table, and to shove your way to the front seats in the synagogue in order to be seen and admired. They didn't know what Jesus was talking about when he said to take the last seats and so on.

HOWEVER, JESUS throughout his life proved over and over again that humility is not weakness; it is not like our comic strip of Mr. Milquetoast, nor a poor old bedraggled Agatha, the door mat for everyone.

The day by day existence of Jesus shouted out to the mountain tops that humility is the fruit of

courage. Any fool can be proud, and always is. A coward cannot even spell humility. It takes a man of great honesty to be humble. And honesty demands courage.

Bear with me a moment. If I sound abstract. The saints have defined humility as truth. Now that is

a pretty phrase, but it seems to say nothing. Dig under it a bit. If I analyze myself, I find both good and bad. If I am very honest, I have to credit God with the good. Where else did it come from with my damaged human nature? And the bad? I can't blame God. I have to blame myself and the effects of original sin.

Let's try to draw a portrait of a humble person, man or woman. That is, let's see what humility looks like in daily living. What does a genuinely humble person look like? Concentrate only on his / her attitudes, because only God can read the heart.

A) The attitude toward God. The humble person is always grateful to God, always aware of his inadequacy (without having an inferiority complex), always conscious that so much beauty and love and goodness have come from God that he wants to praise him. He is also aware that he is this merciful God's steward; that he doesn't really own anything, that he has a daily obligation of sharing in gratitude for all God has given him. This spells out in daily life as a sense of dependence on God, that without him, as Christ said, "You can do nothing."

B) The attitude toward one's neighbor. Ah, here is where the light begins to shine. The humble person is ready and willing to overlook the faults of others. How about that? Common? Don't think of others here. Think of yourself. What delicious delight some find in seeing the weakness of another, as if that nullifies their own failing. The person with humility is not reluctant to praise the good in another, as if that praise will in some way lessen his own stature. He also, therefore, refuses to criticize and downgrade another. Ah, God bless him, he is quick to forgive. He does not dry up his soul with grudge bearing, nor harden his face with hatred or bitterness about others. He finds it quite easy to say, "I'm sorry"; even if he is not sure he has offended.

C) Towards oneself. Everyone has some talent, and the proud take credit for it for themselves. The humble may be truly great, and silently thank God for it, without denying it, because they know they could have been born Mongolian idiots or two-headed freaks for all they had to do with it. God is the cause, the giver of all gifts.

Some thoughts on prayer

Looking back, I wonder if the old 40s and 50s approach to prayer didn't have some drawbacks. Then we had to attend seemingly endless devotions. We were brought to confession often and encouraged to tell the priest if we neglected our prayers. But prayer was very mechanical and apart from those who abandoned their "prayers" shortly after graduating, there were other casualties. Some continued to pray with a debtor's mentality, paying back something every day to win God's favor, the assumption being that His love is given only after we do our duty.

As I grew up, I remember fighting off a fear that I wasn't praying enough even when I was. It

'As I grew up, I remember fighting off a fear that I wasn't praying enough even when I was. It wasn't the holy dissatisfaction one associates with a saintly striving for perfection; no, it was more a fear based on the misconception that God judged me and therefore loved me on the basis of my piety.'

wasn't the holy dissatisfaction one associates with a saintly striving for perfection; no, it was more a fear based on the misconception that God judged me and therefore loved me on the basis of my piety. I didn't think of Him as a loving presence. As I



BY FR.
JOHN CATOIR

recall, I must have behaved more like person in bondage than a son. Now I know better.

"TO SHOW THAT you are His sons, God sent

that text. I think the change in my prayer life came about when I realized that religious devotions were meant to be an aid to sincere self-expression and not necessarily an end in themselves.

God is patient and loving. He doesn't wait to be prayed to before loving the one who prays. Fortunately for us, God is **Unchanging Love**; we are already His beloved children even if we are sinners. This awesome fact contains enough food for a thousand years of prayerful meditation.

Prayer, then, is living in the knowledge of God's love; responding to Him in a variety of ways. Jesus praised the man who lowered his eyes before the altar saying, "I am not worthy." He chastised those who mumbled on "as the pagans do" though "their heart is far from Me." He seemed to be asking only that we be sincere with Him, and good to one another.

I NOW NO longer approach prayer as an exercise to keep in God's good graces. I see life itself as prayer, and my private prayer-time as merely one facet of this continual heart-to-heart relationship. I now presume His love even when I'm too tired to "pray." One "spiritual smile" acknowledging His presence with heartfelt gratitude is worth a hundred mumbled words.

(Fr. Catoir is director of *The Christophers*.)

the Spirit of His son into our hearts, the spirit who cries 'Father, my Father.' So then you are no longer a slave, but a son. And since you are a son, God will give you all He has for His sons." (Gal. 4:6-7)

It took me time to appreciate the meaning of

Opinion

The recession's skewed values

I was visiting my son in Manhattan. We took a walk not far from his neighborhood on the lower East Side — an area not known for affluence.

We passed an old man sitting with a pile of junk he was trying to sell. And I mean junk, literally. Alongside the trash was a big sheet of crumpled plastic.

My son told me he had seen the man there before. "I think it's his home," he said with a trace of irony.



BY
ANTOINETTE BOSCO

It was a vivid reminder that in spite of recent euphoria over the stock market, poverty and unemployment can't be covered up. A few days earlier, on a day the stock market zoomed forward like a rushing bull, a friend of mine stood in an employment line with 4,000 others, many with college degrees, competing for 200-plus jobs in a new hotel.

THERE'S SOMETHING discomfiting when headlines and news broadcasts present these two recurring themes side by side: The stock market is up and so are poverty and unemployment.

Investors have made fortunes again as the bull moves forward because of the drop in interest rates, according to economists. What causes the economy to lag now, they say, is something nebulous called "consumer confidence."

If consumers start spending again, companies will start showing profits; they'll be able to increase inventories, which means the industries will have to produce more; this will result in the economic growth long awaited; and the Dow

Jones averages will soar to some new, never-before-reached region.

Few ask the more serious question: Why should consumers have confidence when interest rates may be falling, but not in a way that benefits them? The consumer still has to pay outrageous interest on cars, mortgages and credit cards.

A MORE OBVIOUS question begs an answer: How can the unemployed, particularly those whose benefits ran out, be consumers? You have to have money to spend it.

News items are now appearing about the substrata of unemployed — large numbers of Americans without jobs who have become lost, at least as far as statistics go. No longer receiving unemployment benefits, they can't be counted, and so they just disappear.

What really got to me was reading how this is a problem to the Internal Revenue Service. Apparently some of these people manage to find oddball ways of making a buck and don't report the income. Since they're no longer attached to an institution, it is virtually impossible for the IRS to track them down.

One news report told of a man, unemployed for two years, who found a way to bring in \$150 to \$200 a week to supplement his wife's meager income. Up before dawn every morning, he goes through people's garbage, salvages materials and sells his loot.

TAXES ARE probably the last thing on his mind. I doubt if he considers the morality of not declaring his few dollars.

I'm not advocating tax cheating. The nation can't run without money — our taxes. But I find it dishonest to castigate the poor and unemployed when others, the well off, can avoid billion in taxes, legitimately and morally, through tax shelters and three-martini lunches.

When the stock market goes up because interest rates and inflation are down, and these are down because unemployment is up, I get the sense that our values are skewed.

I wonder if democracy has soured, replaced by a new caste system that puts the unemployed at the bottom of the heap carrying the recession on their backs.

(NC News Service)

A history lesson

Not many Catholics today remember the anti-Catholic bigotry that peaked in the first three decades of the twentieth century. It was a terrible time for the Church in the United States.

Catholics and their neighbors of other religious affiliations get along well now. The bigotry reached a climax in the presidential campaign of 1928 and the watershed towards the easier relationship came when the election of a Catholic president coincided with a pope who had universal appeal.



BY
DALE FRANCIS

But if the situation is greatly improved, there are disturbing signs on the scene. What opened that tragic period of the early decades was a campaign of calumnious slander. What is being seen today may be presented in more sophisticated fashion. It may not be motivated by a desire to harm the Church, although that cannot be known, one way or another. What can be known is that it follows the pattern of the chosen assault of that unsavory period.

The attack on the Catholic church in the early decades of this century was not theological. The strategy was to destroy the reputation of the Church by portraying its clerical leaders as morally corrupt and sexually licentious. The Catholic Church, after stormy attacks during the 19th century, had by the turn of the century begun to gain the goodwill of American society, through Catholic hospitals, through help for the poor and a general perception of Catholics as good Americans.

It was necessary to destroy this growing favorable image and the plan for its destruction was to portray priests as morally reprehensible men. The man who became the leader of this attack was Thomas E. Watson of Georgia.

Tom Watson was not a nonentity but a man who had achieved national prominence through an outstanding public career. A Georgia legislator when he was in his twenties, a U.S. congressman in his thirties, he marked among his achievements legislation that began rural mail delivery. He was Populist candidate for president in 1904, received 117,000 votes. He was a powerful speaker and a more powerful writer.

In 1908 he began his attacks on the Catholic Church. He accused Catholic priests and bishops of dishonesty in financial matters but his main effort was to titillate the public with stories of priests who took sexual advantage of young girls, married women and nuns.

His magazine, first called "Watson's Magazine" and later "The Menace," was so explicit in its descriptions of sexual affairs involving Catholic priests, that he was finally indicted for sending obscene literature through the mails — a jury in his native state exonerated him.

THE SUCCESS of this attack was in separating the Church from its true reality, causing people to think of the Church as an organization whose leaders were morally corrupt and sexually licentious.

A few weeks ago a film called "Monsignor" opened in theaters across the nation. The main character is a priest, dishonest, morally corrupt who seduces and carries on a sexual affair with a nun. This film follows successful novels that have had as their principal characters Catholic priests who are morally corrupt and involved in sexual affairs. Is it the beginning of a new anti-Catholicism? I think that is not the intention. But they have Tom Watson's way down pat.

(Dale Francis is a nationally syndicated columnist.)

Experts on divorce

Q. My parents have just gotten a divorce. I am 15 years old and I am bewildered and hurt. Sometimes cry. I am living with my mother and I would like to talk to her more about how I feel. But she always seems tired, and sometimes I hear her crying too. So I hate to lay my problems on her. But I feel like I've got to talk to somebody. What should I do? (Texas)



BY
TOM LENNON

A. You are not alone — and, as we'll see, that's important. Recently the *Catholic Telegraph*, the newspaper of the Archdiocese of Cincinnati, Ohio, published an article on teen-agers and divorce. It told of the work of the Aring Institute — an organization working with children of divorce and their families.

The institute thinks that there are about 12 million children of divorced parents in the United States. It also thinks that between 20 and 50 percent of students in American's classrooms come from broken homes.

Roughly one-third of these children, it was indicated, seem to be happy. A little less than one-third appear to be doing reasonably well. The remaining children need some sort of help to adjust to their new situation.

BUT WHERE can persons like you get help?

One obvious answer is to talk frequently about your problems and confusion with a counselor, teacher or grandparents.

But there's another, somewhat surprising source of help. The article also points out that children, not counselors, are the "experts on divorce."

Among your friends and among your classmates at school, are there some boys and girls whose parents have divorced? Is it possible for you to talk to some of them occasionally, even frequently, about what they have experienced?

You are likely to discover that some or all of them have gone through much the same sorrow and confusion that you now feel. No doubt some of them have cried themselves to sleep at night.

And surely some of them have found ways to deal with the trauma of their parents' divorce. Perhaps they can help you acquire the skills they have been forced to develop.

YOU WILL gain immeasurably from learning in a concrete way that you really are not alone. There are other children, the experts, who can listen and try to help you.

(Send questions to Tom Lennon at 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

(NC News Service)

Nursing home alternatives

Dear Friends: I'm in a nursing home but I'm not that sick. A woman is trying to get me in a HUD project, but there is such a long waiting list. I can't eat the food here at the home. I go shopping sometimes and I try to fix things myself. What I fix is nourishing but not strengthening. Can you help? I hope so. — Kentucky



BY DR. JAMES AND MARY KENNY

You are not alone. there are many elderly men and women in nursing homes who could get along in a family "with a little help from their friends."

When people cannot live alone, then they should live together. This does not mean they should live in an institution.

Institutions are considerably handicapped in providing personal and loving care. The staff, however dedicated, is rarely as committed as family members. Employees come and go. When they are ill, employees stay home.

Complicating this further is the fact that most institutions need to run five shifts of personnel. In any week you will have at least five different care persons, depending on the time of day.

INSTITUTIONS WORK on schedules. They need order and they have rules. Consequently, when a person becomes a little irritable or cannot sleep at night, personnel think of medication. Institutions often overmedicate. Families can be much more accommodating to individual differences. You can more easily sleep late or stay up late in a family.

Finally, institutions are expensive, increasingly so as health care costs rise. Institutional care is provided by contract for a fee, and whether the individual or the government pays, it is costly. Family care is provided out of filial duty and personal concern.

Obviously I am in sympathy with your desire to find a home. You have two options.

One possibility would be to find a companion of

your own age. Inquire among your co-residents at the nursing home. Is there someone else like you who could manage outside with a little help? Leave together.

YOU MIGHT also check the Senior Citizens groups to find out if there are any elderly living alone in your community who would like a companion to share expenses.

The other possibility is to find a family. Since you make no mention of your own family, I assume they are not available. How about other families in your parish or community? Inquire of your welfare department. Check with your pastor. Contact Catholic Charities.

We have received many letters from persons like yourself. Sadly, some have already contacted their parishes and received little or no help. Where have all the caring people gone? What will we say to Jesus when he reminds us: "I was lonely and in need of care and you were too busy to take me in?"

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, Inc. 47978.)

(NC News Service)

Faith, hope and turkey

Last year someone posted on a bulletin board an article entitled, "Forty-one Everyday Occurrences That Make You Want to Punch Somebody." Included on the list were items like "Getting a telephone call from someone who as soon as you answer, says, 'Please hold,'" and "Getting inaccurate street directions from some well-meaning soul who believes that any information is better than none."

Most were daily annoyances that plague us as humans living with other humans while trying to love them. I'd like to take the same idea this Thanksgiving to come up with 30 occurrences that make me want to thank somebody. Here they are. Add your own.

I feel thankful:

1. When someone moves over in the pew to let me in.
2. When someone says, "Have you lost weight?" when I haven't.
3. When my kids empty the trash or fill the tissue holder without being asked.
4. When anybody makes a move toward peace in our world.
5. When the hot water holds out through all the showers.



BY DOLORES CURRAN

6. When my friend tells me she and her husband are not going to separate after all.
7. When we finally use up the end of the leftovers.
8. When the first crocuses peep through in the spring.
9. When soccer season ends.
10. When I hear a really good homily.
11. When I get a letter from our college daughter.
12. When the car finally starts after failing to turn over three times.
13. When my husband says, "You look tired. Let's eat out."

14. When my luggage arrives when I do.
15. When the snows stop and the rains begin.
16. When an old friend calls or writes.
17. When the teacher says, "He's a good kid, that son of yours."
18. When that son says, "He isn't bad — for a teacher."
19. When my sisters and I laugh together over childhood memories.
20. When I get nice letters from readers.
21. When the last of the zucchini is used and the tomatoes are canned.
22. When a local factory reopens.
23. When single parents feel good about their parish.
24. When a baby is born.
25. When the pollen season spends itself and I can stop sneezing.
26. When I can sleep in on Saturday morning.
27. When the flashing red lights behind me aren't for me.
28. When my 17-year-old son asks me to go to a game in which one of his friends is playing and actually sits with me.
29. When we're all together for the holidays.
30. When we realize we're free to thank God together for these blessings.

(Alt Publishing Co.)

Family Night

OPENING PRAYER:

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

SOMETHING TO THINK ABOUT:

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

our bountiful blessings." How truly fortunate we are.

ACTIVITY IDEAS:

Young Families. THANKSGIVING DAY PLACE CARDS. Materials: colored construction paper, crayons, and scissors. Each person traces his or her hand on a piece of construction paper, then cuts it out with scissors and colors it into a turkey with the fingers as the tail and the thumb as the head. Write a short prayer of thanksgiving on the back and use the turkeys as place cards for the Thanksgiving dinner. Plan to have each person read his or her

prayer at the meal. Share some thoughts about the importance of Thanksgiving.

Middle Years Families. Decide as a family whom to invite for Thanksgiving dinner, perhaps a person who lives alone and has no family nearby. Plan and make a handmade centerpiece to be used on Thanksgiving Day.

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

SNACK TIME:

Hot caramel sundaes or baked apples.

ENTERTAINMENT:

1. **COUNT YOUR BLESSINGS.** Each person has a piece of paper and pencil. Set a timer for thirty seconds and have each list the blessings or good fortunes of the family. Award the one with the most meaningful blessings a paper button, "Blessings Champ."

2. Attend a Thanksgiving Day parade together or watch one on television.

SHARING:

—What am I most looking forward to this holiday season?

—Thanksgiving means to me . . .

—I am happiest when . . .

Scriptural Insights

CHRIST THE KING

Readings, Daniel 7:13-14, Revelation 1:5-8; John 18:33-37

By Fr. Richard Murphy, O.P.

No two ways about it — man is a celebrating animal. Just mention the word "party" and there are lots of people ready for one. We celebrate birthdays anniversaries, weddings, but most of all, achievements. The church does a lot of celebrating too, and today's feast is meant to remind us of Jesus' greatest of all achievements: His victory over evil and sin, and His conquering of the last enemy, death.

As feasts go, that of Christ the King is a relative new-comer. It was established for the universal church in 1925 by Pius XI in a deliberate move to counter the claims of Communism or any other "ism" that would set man up as Lord of the World. Great as man is, the God-Man is greater. On Him alone was conferred sover-

eignty, glory, and power, as Daniel says Christ Jesus, the faithful witness, is the first-born from the dead and ruler of earthly kings, and to Him shall glory and power be given for ever and ever.

Achievements are measured by the difficulties that have been surmounted. In our day we have seen incredible things accomplished by science: heart transplants, miracle drugs, robot machines to do the "dirty work." Escaping the law of gravity man has gone soaring into space to land on the moon, and to return. It is almost enough to make "humanists" or "materialists" out of us, until we recall our insatiable hunger for spiritual truth. We want to know the meaning of life and why we are here at all. And where are we going, once the fitful fever of this life is over?

JESUS' achievement was in the realm of the spirit. He actually undid the past, overcoming the very cause of death (sin) and death itself. Why then is the world in so sorry a state? What did Jesus really accomplish by His death and resurrection?

Much in every way, our faith assures us. Jesus' kingdom is not of this world. He was born to bear witness to the truth, and all who are on the side of truth listen to His voice. The spiritual order has indeed been restored, yet man, that marvelous creature whom God endowed with intelligence and freedom, can exercise his freedom even toward God and His grace.

God wants no robots worshipping Him. Man with his fallen nature often prefers the tangible pleasures of the here-and-now to his spiritual and future well-being. At bottom, this choice is irrational, and goes far to

explain the shallowness and unhappiness of our age.

Catholicism has never been a spectator-religion. Life has never been presented to us as a game where what happens on the field is unimportant, so long as we are comfortable and have plenty of food and drink. In the world but not of it, we must use our freedom to align ourselves with Christ and His church, with those who fight for God and for human dignity.

When we see such loyal followers of Christ the King as Pope John Paul II, and Mother Teresa of Calcutta, we are emboldened to do our little bit to live by the Spirit, to stand for the teachings of Christ and the Church, and so to change the world for the better.

(All Publishing Co.)

Reincarnation: Incompatible with Catholicism

Q. Our study club includes one couple from India. They have no particular religion but talk a lot about reincarnation. They say it is a philosophy and can be a part of any religion. We sure have problems with it, but what is your opinion? Is there any way a Catholic or any Christian could accept this belief? (Florida)

A. I've dealt with this subject before in the question column, but the same type of question comes up several times every year.

The word "reincarnation" simply means "coming again in the flesh." According to the teaching of several religions (or philosophies), particularly in the East, all living things, from divine beings to plants, live in a cycle of deaths and rebirths. When they cease one life they come back in another form, better or worse than before, depending on how well they lived the last time around.

This applies in a significant way to human beings. By the law of what



BY FR. JOHN DIETZEN

within it many insights about our human condition that may be valid for all of us.

Just as clearly, however, the doctrine of reincarnation runs head-on into Catholic beliefs, such as the immortality of the soul and the final resurrection of each of us; the finality of death and the personal, conscious responsibility we have, in cooperation with God's grace, for our destiny after death.

In truth, practically every major element of our faith is in serious conflict with a belief in reincarnation.

Q. Could you please tell us if married women can become lay ministers of the Eucharist? I recently saw a married woman giving out Communion and I think it was the first time this has happened in our church. (Massachusetts)


A. The fact that a woman is married is no obstacle whatsoever to her serving as a special eucharistic minister. If she fulfills the other requirements, which I have discussed several times previously in this column, it is perfectly legitimate for her to do so.

Q. About two years ago one of the readers of your column from Alberta, Canada, wrote attempting to identify a small crucifix dug up in his area.


Our organization of professional and amateur archeologists has done research at several sites, and has uncovered a number of artifacts that are of Christian origin. These have been mainly among Indian materials in our part of the country, but if we could get more details we might be able to help. (Massachusetts)

A. I'm grateful to the representative of the Massachusetts Archeological Society for writing. Perhaps other readers will be interested in their work, and have some contributions. The society may be reached at 145 Aldrich St., Roslindale, Mass. 02131.

(A free brochure explaining Catholic teaching on cremation and other funeral practices is available by sending a stamped self-addressed envelope to Father Dietzen, St. Mark's Church, 1113 W. Bradley, Peoria, Ill. 61606. Questions for this column may be forwarded to the same address.)

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From Krypton to the Vatican

'Monsignor' isn't the only one who got Catholics wrong

By Michael Gallagher

NEW YORK (NC) — I had kind of an interesting experience last week. I was attending a three-day conference at the Acapulco-Hilton on Holistic Audio-Visuals for the Pre-Evangelization of Indigenous Peoples (What a pool! What sunshine!) when somehow the computer ingested my United return reservation and I had to come back on some outfit called Hunt-Liddy Airways, which was a new one on me. It was strictly no frills — an olive drab C-47 and bucket seats.

At any rate, when we had been in the air about six hours, and I figured we must be about over Kansas, a bell suddenly went off and my fellow passengers — who weren't at all a fun group, let me tell you — stood up and began to step out the door. Bred into mindless conformity by a couple of decades of Catholic education, I followed suit, and the next thing I know, I'm drifting down into a jungle clearing.

I LANDED sprawling and looked up to see myself surrounded by 10 or 12 simply dressed young men whose ocher-dyed hair was done in really striking bowl-cut style. I also noted that they were carrying long spears.

"Well," I said with a bright smile, "I guess we're not in Kansas any more, Toto." But nobody smiled back. (Have you ever noticed how lacking in humor young people are these days?)

A few minutes later I was squatting on the floor of a smoky hut opposite a wrinkled old man sitting with his eyes closed. There were shelves all around the walls, and they seemed to be lined with coconuts, but I wasn't in the mood to look too closely.

Finally the chief spoke. "Who are you?" he asked, eyes still shut.

"I'm a movie critic," I said. "I work for the U.S. Catholic Conference."

"Ah!" said the old man, one eye opening. "And what did you say about 'Monsignor'?"

Now of course I am exaggerating a little, but you must admit that "Monsignor" did cause quite a stir. Or, to put it more accurately, the extensive prerelease publicity for "Monsignor," both television and print, caused quite a stir.

There was, for example, that three-

page spread in the *New York Times* that broke new ground in advertising kitsch — the tagline detailing three of the more popular sins and ending with "And I am a priest." And then at the top of the ad there were those little panels inlaid so cunningly on a Gothic arch, one of which depicted a bedroom embrace between Christopher Reeve (formerly Superman from Krypton and now the monsignor at the Vatican) and Genevieve Bujold (the postulant with the late, very late, vocation) which never made it into the actual movie.

THE EXPECTATION created by "Monsignor" far outreached the actual film, and now that it has been laughed off the screen, most Catholics, it seems, have concluded that there's no need for howls of anguished protest: a simple "O" classification, for morally offensive, does the trick nicely.

In fact, I read one review in a diocesan paper which called "Monsignor" "only mildly entertaining." Think of that! The pillars of the earth would have shaken years ago had a Catholic critic dared to refer to "Baby Doll" or "The Miracle" or "The Moon is Blue" as "only mildly entertaining." I guess it's a sign of our coming of age that we can take a more relaxed attitude toward such things.

Sometimes, however, I wonder if maybe we haven't got a bit too relaxed. Some Catholic critics, for example, have leaned over backwards to understand and favorably interpret "Sister Mary Ignatius Explains Everything to You," a play quite frankly described by its author as anti-Catholic. Why the reluctance to take his word for it?

The fact is that there are people, aren't there, who don't like us one bit. And even those who have no real malice toward us often get everything wrong when they try to deal with Catholic themes, "Monsignor" being just the latest example.

Take even the best of the recent spate of "Catholic" plays, "Mass Appeal." While it doesn't really get anything wrong — at least anything essential — it nonetheless leaves out a great deal that is significant about the Catholic Church in the United States today — just about everything in fact.



BRITISH COMEDY — Michael Palin stars as the Rev. Charles Fortescue, an English minister charged with the task of saving the souls of "fallen women," and Maggie Smith plays the wealthy and beautiful Lady Ames, his patron, in "The Missionary." The U.S. Catholic Conference calls it a "mildly amusing but rather muddled" movie and classifies it O because of obscene language and "because of its eagerness to treat virtue of any sort as a joke — a dirty joke." (NC photo)

It's hard for me to see how there could be a real exchange between a zealous liberal seminarian and an easygoing conservative pastor these days without Daniel Berrigan, William Buckley, *Commonweal*, Dorothy Day, nuclear war, Thomas Merton, *The National Catholic Reporter*, Vietnam, Latin America, abortion, Cardinal Terence Cooke, Cardinal John Krol or a vast number of other topics coming up at least once or twice. But that's what hap-

pens in "Mass Appeal."

So where are all the young Catholic writers and potential writers? Doing television sitcoms? Must we leave it to others to dramatize in films and plays the incredible human and religious drama that is Roman Catholicism today?

Or are we still hung up on patent leather shoes and that nasty nun in the fourth grade who'd grab you by the cheek when she got mad at you?

Caution.
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Dr. Neil Frank

New Haitian Center to be dedicated

POMPANO BEACH — The new St. Joseph Haitian Catholic Center will be dedicated at 9 a.m., Sunday, Nov. 21 at 217 Hammondville Rd.

Auxiliary Bishop Agustin Roman will officiate at the blessing of the second Haitian Center of the Catholic Archdiocese of Miami expected to serve approximately 10,000 Haitians in Broward County through religious services, material assistance and social service programs.

A third center for Haitians will open in December at Belle Glade, according to the Rev. Marcel Pelquin, director of the Haitian Apostolate.

Four priests, two Americans and two Haitian-born presently minister to an estimated 45,000 Haitians in South Florida.

Dr. Frank to speak at prayer breakfast

The eleventh annual Christian Leadership Prayer Breakfast on Tuesday, November 23rd, will have as its featured speaker Dr. Neil Frank, Chief Forecaster of the Miami Hurricane Center.

About a thousand community leaders and ordinary citizens from all walks of life are expected to attend this interdenominational event in Bayfront Park Auditorium on the Tuesday before Thanksgiving, at 7:30 a.m.

Frank was once a nominal church-goer, but became deeply committed as a result of his own experiences. As a scientist, he

sees no conflict between science and religion. Rather, he feels they are highly comparable. As a born-again Christian, Frank is willing to accept that even the most powerful hurricane can be tamed by prayer, and even re-directed.

Others participating on the program,

include Ralph Renick, Alvah Chapman, Charles Salas, Dr. Willie C. Robinson, Ike Withers and Cleveland Bell.

The public is invited and tickets may be obtained at the door beginning at 7 a.m. on Tuesday.

St. Francis Hospital hosts variety show

On December 19, 1982, at 8:00 p.m. at the Theater of the Performing Arts (TOPA), 1700 Washington Avenue, Miami Beach, St. Francis Hospital will host a Holiday Variety Show benefitting the hospital's ongoing modernization program.

Headlining the evening of exciting entertainment will be the Irving Fields Trio. Fields has been billed as "the man with the magic fingers." Also appearing on the program will be Dario Cassini, "The Living Caruso," Mickey Sharp, billed as "The Master of Jokes" by the *Miami Herald*, and popular vocalist Betty Madigan.

Honorary co-chairmen of the Holiday Variety Show will be Congressman Claude Pepper and Miami Beach Mayor, Norman Ciment.

Choice seats are now available for \$5, \$10, and \$25. These can be purchased by calling 868-2781, Monday through Friday from 8:00 a.m. to 4:00 p.m., at the St. Francis Hospital Gift Shop, and at the TOPA box office.



RED CROSS VIP — While on a recent quick visit to Miami, Michael Convers, Swiss head of the Operations Department of the International Committee of the Red Cross, stopped by the Haitian Catholic Center to learn about the release process of refugees from the Krome Avenue camp and about the care being given to them. Mercedes Campano, left, director of the Refugee Resettlement Program for Catholic Community Services, accompanied Convers during his visit.

D.R.E. gathering

Directors of Religious Education are invited to attend a D.R.E. gathering on Nov. 30th at St. Mary's Bingo Hall (7520 N.W. 2nd Ave.) next to the Catechetical Center. The program will include a 9:30 a.m. coffee followed by prayer and a talk

on the "Theological-Historical Evolution of the Sacrament of Confirmation" by Fr.

Paul Vuturo. Lise Holash will then give a talk on the "Present Confirmation Trends in the American Church" before lunch.

It's a Date

Spiritual renewal

The Dominican Retreat House will host an Advent Scripture Retreat to be held on Dec. 3-5. The retreat will be given by Sr. Ruth Elsner, O.P., who has taught many adult Scripture classes. Emphasis: Old Testament prophets. Begins Friday at 7:30 p.m.; closes Sunday after 11:30 a.m. liturgy. For further information contact Sr. Ruth at 238-2711.

The Renovacion Carismatica Catolica of the Archdiocese of Miami will sponsor a retreat with Father Salvado Carrillo-Alday from Mexico. The theme of the retreat will be "Scripture, Renewal and the Church," the date is Nov. 27 and 28 from 9:00 a.m. to 5:00 p.m. and it will be held at Little Flower Church located at 1270 Anastasia Ave., Coral Gables, Fla. For information call 888-0952.

St. Mary's Cathedral will hold a mass and family celebration in honor of Our Lady of the Providence, Patroness of Puerto Rico on Nov. 21st at the 12:30 mass. The celebrant will be Auxiliary Bishop Agustin Roman and everyone is invited.

Bazaars

The Sacred Heart Ladies Guild will hold their annual Christmas bazaar on Dec. 3rd thru Dec. 5th on Friday and Saturday at 9 a.m. to 4 p.m. and Sunday from 8 a.m. to 1 p.m. Christmas decorations, handmade articles, baked goods, plants, white elephant.

St. Francis Ladies Guild will hold their Christ Child Tea and Christmas boutique on Dec. 5th from 1 to 4 p.m. at the home of Mary Milling, 375 Wilma Circle in Riviera Beach. Handcrafted Christmas decoration, gift items, baked goods.

St. Ambrose Church, 363 S.E. 12th

Ave., Deerfield Beach, will hold its Christmas Bazaar on Saturday, Nov. 20th, from 8 a.m. to 1 p.m. Plants, knitted items, toys, food, flea market.

The St. Stephen School P.T.O. will hold their Flea Market on Saturday, Dec. 4 from 10 a.m. to 4 p.m. in the school parking lot at 2000 So. State Rd. 7 (441) in Miramar.

St. Bernadette Women's Guild will hold its annual "Holiday Gift Shoppe" Friday, Nov. 19th from 1 to 3 p.m., Saturday, Nov. 20th from 1 to 7 p.m., and Sunday, Nov. 21st from 7:30 a.m. to 1 p.m. at the church 7450 Stirling Road, Hollywood. Baked goods, crafts and holiday gift items will be for sale.

Single/divorced

The Dade Catholic Singles Club will play softball on Nov. 28th at 2 p.m. at the Ponce Jr. High School, 5801 Augusto Ave. and S. Dixie Hwy. All Catholic Singles are welcome, ages 20-39. For more information call Frank at 553-4919.

St. Juliana's Separated and Divorced Support Group invites you to the "Thanksgiving Leftovers Picnic" for the whole family at Dreher Park, Pavilion 3, 2:00 p.m., Sunday, Nov. 28th. Bring enough food to serve six and your own drinks. For more information, please call Mary 833-8255 or Betty 655-4653.

The Renaissance Group (ministry for separated and divorced men and women) meets Sunday, Nov. 21, at 3:30 p.m. in new parish Hall, Church of St. Hugh, 3460 Royal Road, Coconut Grove. Speaker: Sister Agnes Gott, O.P. Topic: Surviving, Healing and Growing Through Divorce. For information call 448-3845 or 271-5917.

Catholic Separated/Divorced Support Group will have its monthly meeting on Tuesday, Nov. 23, at 8:00 p.m. at St.

Thomas More Parish Center, 10935 S. Military Trail, Boynton Beach. Guest speaker will be Father Andy Anderson from the archdiocesan marriage tribunal whose topic will be "Annulments." For more information call Sister Emmanuel at 737-3095.

Carnivals

The St. Helen Annual Outdoor Family Carnival is being held from Thursday, Dec. 2, to Sunday, Dec. 5, at 3340 West Oakland Pk. Blvd. Activities will include rides, games, boutique booths, bake sale, white elephant booth and special appearances by The Pink Panther, Pac-Man and Santa Claus. Saturday features a Special Spaghetti Supper; Sunday morning a Bountiful Champagne Breakfast complete with Live Music and Dancing and Sunday afternoon we're offering a Steak Teriaki Feast. CARNIVAL HOURS will be from 6:00 p.m. on Thursday and Friday and from 12:00 Noon on Saturday and Sunday.

Potpourri

The Holy Apostles Byzantine Catholic Church will hold a Chinese auction on their grounds at Hypoluxo Rd., in Lake Worth on Nov. 21st from 1 p.m. to 5 p.m. Gifts, baked goods, refreshments.

Catholic Daughters of the Americas, Court Holy Spirit #1912 will hold a Pokeno/Card party no Nov. 27th at St. Elizabeth Gardens in Pompano Beach at noon. Donation is \$1.50.

St. Kevin's Home and School Association, Inc., with the Knights of Columbus, John W. Adamson of West Dade Council #5972, will hold a dinner-dance at Christopher Columbus Catholic High School cafeteria located at 3000 S.W. 87th Ave., Miami, Saturday night, Nov. 20, from 8

p.m. thru 1 p.m. All proceeds will be used for St. Kevin's Catholic School. The price of the ticket is \$15.00 per person. The association and the Knights of Columbus are asking all their members to join in this activity.

St. Phillips Catholic Church is sponsoring a cruise on the *Jungle Queen*, Nov. 27, 1982. The proceeds from this cruise will help defray the expenses for St. Phillips Day which will be April, 1983. All of our parishes are invited to participate with us. For further details please contact Mrs. Connie Thornton 624-2411.

Workshop set for lectors

The Office of Worship and Spiritual Life will sponsor a workshop for lectors on Saturday, Dec. 5, from 10:00 a.m. to 3:00 p.m. at St. Louis Church, 7270 SW 120th Street, Miami.

Sr. Marie Carol Hurley, O.P. of Barry University, whose background is drama and theology, will lead the team presenting the workshop.

The workshop is open to anyone who wishes to attend and will be repeated in the Broward and Palm Beach areas in February and March. Registration for the day is \$4 per person including lunch and materials. Please send your check (payable to Archdiocese of Miami) and your name, address, phone number and parish to: Office of Worship and Spiritual Life, Archdiocese of Miami, 7506 NW 2nd Avenue, Miami, FL 33150. Telephone: 757-0898 or 757-6241, Ext. 241/242.

Eugene Chavoustie, ex-Serra president

Eugene Chavoustie, a past president of the Miami Serra Club and an active member of the lay apostolate in South Florida died suddenly Tuesday following a heart attack.

Chavoustie was on a hunting trip with friends in Canada at the time of his death.

A member of St. Mary Cathedral parish, he was also a member of the Archdiocesan Real Estate Commission and the Senior Citizens Housing

Board.

Funeral arrangements are under the direction of Bess, Kolski, Combs Funeral Home.

Fr. Joseph M. Norton

Reverend Joseph N. Norton, 73, died Nov. 9, 1982, at his home in Fort Lauderdale. A priest of 48 years, he served the West Virginia Diocese before coming to Fort Lauderdale where he assisted in the Parish of

Thanksgiving Mass at Cathedral

A tri-lingual Mass will be celebrated at the Cathedral of St. Mary by Archbishop Edward McCarthy at

10 a.m. on Thanksgiving Day (Thursday).

The homily will be based on the theme, "Beginning Here," which refers to the fact that if there is going to be peace in our community it begins in our faith community. The Cathedral parish, as a microcosmos, plays an important role as a model in what is possible when men and women of good faith join in a caring and sharing community.

Saint Sebastians for the past 15 years.

Burial was in Lexington, Kentucky, Saturday, Nov. 13. A Memorial Mass was offered in Saint Sebastian Church at 10 a.m. Monday, Nov. 15.

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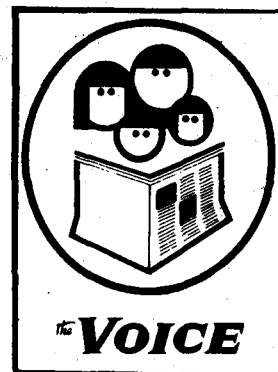
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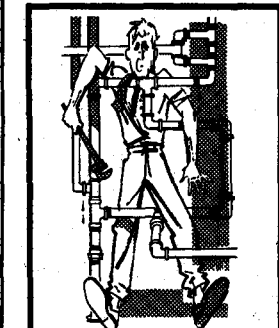
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We're richer than we think

By David Gibson
NC News Service

Two other couples had joined my wife and me for dinner at our house one night not long ago. The six of us get together about three times each year for a dinner, with each couple contributing to the menu.

I no longer recall how the before-dinner conversation got around to the topic of money. But since most people are not overladen with extra cash, it's easy to imagine someone's skyrocketing electric bill or the high cost of children's shoes stimulated the discussion.

Then, as we sat down, a friend — with a doctorate in economics — remarked how rich we all were. What he meant, he said, was that we were sitting down to a fine meal and that, basically, we had what we needed and enjoyed.

I found his remark comforting. I thought for a moment how wise he was. His remark produced a good feeling. And my self-esteem rose just a bit.

I'M NOT SURE why it produced that feeling. I'm tempted to say, simply, that one's financial condition — and how one perceives it — is intimately connected with how one feels.

And since, in an age of rapid inflation there are plenty of opportunities for bad feelings, the occa-



Bargain hunters get in a tangle as they try to grab sale items at a London department store. (NC photo from Wide World)

sions when good feelings break through are welcome.

Money fulfills various roles in people's lives. It also poses numerous challenges.

- Money can be used to resolve problems and lift hopes — paying for education, health care, insurance. But money can generate disagreements and break down relationships.

- Money can produce anxiety. It can also excite people — even deceive them — with promises about goods it will buy and happiness it will create.

- Money can be shared. It can draw people together. But money — and financial status — can separate people.

- Money can offer a sense of having some control over our lives and the planning of our futures. But fears about money can make one feel like a victim of society.

- Money can be a means to greater independence. But money can preoccupy a person so much that it enslaves.

Freedom . . . independence . . . planning for the future . . . relationships . . . resolving problems . . . the ownership of goods: Money can touch all of that — for better or worse.

Recently I asked a group of teen-agers to identify some elements of their "real world." They were in a class exploring ways of linking faith to everyday life.

At first the question puzzled them. Then little by little they began to answer.

FRIENDS were mentioned first. That wasn't surprising. Friends are important to most teen-agers.

Mentioned second: money. All said that money plays a large role in their lives. Like many teen-agers, few had much of it.

Since money is so closely involved with everyday life, faith needs to be related to decisions about money and to lifestyles that result from its use.

Can faith influence thinking about freedom and independence? Can it reach into personal planning for the future? Can faith help clarify what kind of control people want to have over their lives? Those considerations are touched by money. But can they be touched by faith?

One possible way of relating faith to money matters: Pay attention to the feelings money produces in people. In every community, some people suffer from worries, fears or diminished self-esteem because of real or imagined problems over money. That can constitute a cry for compassion, understanding and practical help — including counseling and sometimes financial assistance.

Another way to relate faith to money matters: Consciously try to become aware of the kinds of judgments made about other people on the basis of how much money one thinks they have. Consider how severely some people are judged for the ways they do or do not spend their money. And consider how often financial status serves as a deciding factor for including or excluding other people from our lives.

Many people consider their own money a private matter. Thus, it often is difficult for them to explore its implications together.

The risk, however is that faith will get left out of this very significant ingredient of everyday life.



By Father John Castelot
NC News Service

David, successor of the tragic Saul, was the darling of his people. David became the ideal king of Israel, to whom future ages looked back with a sign.

So much did the Israelites idolize David, in fact, that when their hopes for a messiah took more definite shape, those hopes were expressed in terms of an ideal David.

And David deserved their love and admiration, in spite of his faults.

For some time after escaping from the unbalanced Saul, David led a sort of Robin Hood existence with a faithful band of followers. His prestige, already great at the court of Saul, increased during these years.

Already designated by Samuel as Saul's successor, David was proclaimed king at Hebron by the members of his own tribe of Judah immediately after Saul's death. As might have been expected, the northern tribes were reluctant to accept another southerner as king. It took them more than seven years to admit that here was a man they simply could not refuse to have as their ruler.

DAVID WAS cheerful, devout, intelligent, clever and strong with an irresistible personal charm. Under David's strong rule, the people became one and scaled hitherto undreamed of heights.

It was a secure and prosperous country. God's people had come a long way: from Ur to Haran to Canaan to Egypt to Sinai to Cades and back to Canaan, and now to the hard-won capital, Jerusalem.

It had been a bitter, embattled trek, but Israel finally had arrived.

The reign of David lasted about 40 years, beginning around 1010 B.C. For all the brilliant accomplishments, these were not easy years.

With the hard achievement of national unity, David's work had hardly begun. The Philistines were still in control

of large sectors of the country. David's first task was to rid his territory of this thorn in the side.

David not only pushed the Philistine out of his country, but even won a measure of control over theirs. All that remained, in matters military, was a mop-up operation on small pockets of Canaanites walled up in their miniature mountain fortresses.

From one particularly stubborn position, the Canaanites had repulsed Israelite attacks since the days of Josuah. Finally it fell to the indomitable David. It became his city, the "City of David," Jerusalem.

THE CITY was unusually well protected by nature, and its choice as a national capital speaks volumes for David's shrewdness.

There was more than just the strategic angle, however. Situated on the border between north and south, it symbolized and strengthened the shaky unity of the two.

Jerusalem became the city of God as well. David had the Ark of the Covenant brought with great pomp to the new capital, which thus became the religious center of the nation.

A rich worship soon developed. Yahweh was praised in grand style around the symbol of his presence, the tabernacle (tent) where the ark was enshrined.

Although David's later years were marred by a succession of misfortunes arising from his own human weakness and the passionate ambitions of his sons, he was undoubtedly the greatest of Israel's kings. A victorious soldier and statesman, he was also a sincere and enthusiastic servant of God. (2 Samuel 7:5-8)

David was not unscathed by the customs of his times, as his sins attest. But these nasty shadows on his character did not eclipse the sparkle of his personality or the brilliance of his basic goodness.

In the writings of later biblical authors we meet him as the ideal king.

The king known as David

MONEY, MONEY, MONEY!!!

By Dolores Leckey
NC News Service

Money is one of the forbidden subjects. Not only are individuals reluctant to speak about personal finances, but questions about everyday money morality are rarely raised.

A silence surrounds money. People may wonder: Is the use of money an important issue in a committed Christian life?

Money is a recurring biblical theme. The Old Testament is filled with warnings against reliance on ill-gotten gains, or hoarding, or foolish dependence on money. Again and again we're told that the value of health is relative, that poverty and riches both come from God.

The same teaching runs through the New Testament. There we are confronted by the rich young man, torn between following Jesus and clinging to his possessions, and by the poor widow who puts all she has in the temple treasury.

WE WATCH in disbelief as Ananias and his wife, Sapphira, are struck dead, apparently for their deceit in concealing money from the early Christian community. That account is found in the New Testament book known as the Acts of the Apostles.

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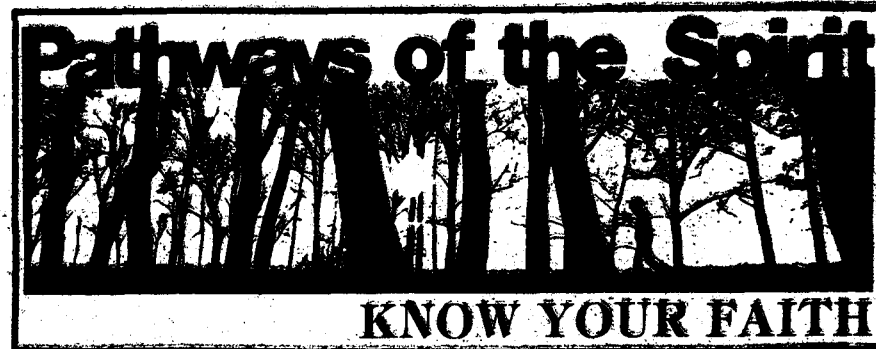
Why, then, do we tend to distance ourselves from an examination of conscience regarding money?

One explanation undoubtedly has to do with the emotional symbolism of money. We want to assuage the insecurity of our human condition and are tempted to use money for that purpose.

For 15 years Don McClannen has been engaged in what he calls a ministry of money. Through study, prayer, reflection and action he has enabled himself and other Christians he worships with in Washington,

D.C., to understand the real place of money in their lives; their responsibility to use it as God wills; and its relationship to the overall quality of their Christian behavior.

McClannen has counseled and worked with the very wealthy, the very poor and those in between. He finds that the more money people have, the more they tend to deny it.



If Christians are supposed to shun it, why do we take it so seriously?

It is not unusual, he says, to hear wealthy Christians say, "Don't refer to me as a millionaire!"

McClannen likens this denial of wealth to the denial of death: We verbally acknowledge that death is a reality all must face, but our behavior says otherwise. Similarly, people may deny their wealth because they are out of touch with

the depths of their own feelings. According to McClannen, we often find it difficult to actually name our feelings, particularly such negative ones as insecurity or fear.

WE KNOW THAT we must protect ourselves. Thus, for our survival, many of us begin to store up earthly treasures. By doing so we feed the myth that we can stave off misfortune, including death.

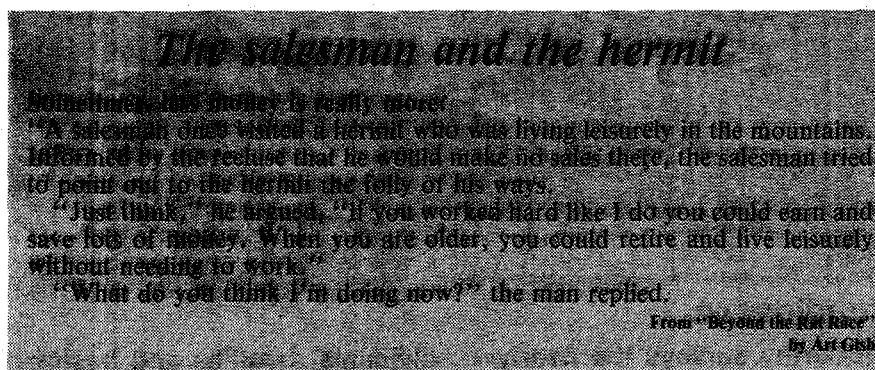
The issue, of course, is not money as such. By itself, money is a neutral factor in our world.

- The issue is our attachment to money and the greed that leads us to disregard other persons.

- The issue is our failure to bring our feelings about money and its use under honest scrutiny.

It seems to me that an important task for all of us who are Christians today is to openly address the issue: To help people transform the false security, possessiveness, fear and guilt associated with money into a realization of money as a gift and as a means to live in the world with justice.

How does such transformation happen? Christians need to talk about money — just as they need to talk about the Scriptures or prayer.



Money — it seems for most of us there is never enough. When there is too little of it or it can't be stretched to cover basic necessities it can generate its own special brand of pain. Money can become the object of too much love and adulation.

'We verbally acknowledge that death is a reality all must face, but our behavior says otherwise. Similarly, people may deny their wealth because they are out of touch with the depths of their own feelings.'

Some principles regarding the use of money in the context of Christian life include:

1. When making a decision about something, do it without unduly mixing money into your consideration of the pros and cons. A job that is not the most rewarding financially, could still be the most satisfying overall.

2. Take seriously the biblical directives to give generously to the poor and to good causes.

3. Consciously try to grow in the awareness that God is in both the ebb and flow of life, in small and big ways; and try to learn to give thanks in all these situations.

MONEY, MONEY, MONEY!!!

By Dolores Leckey
NC News Service

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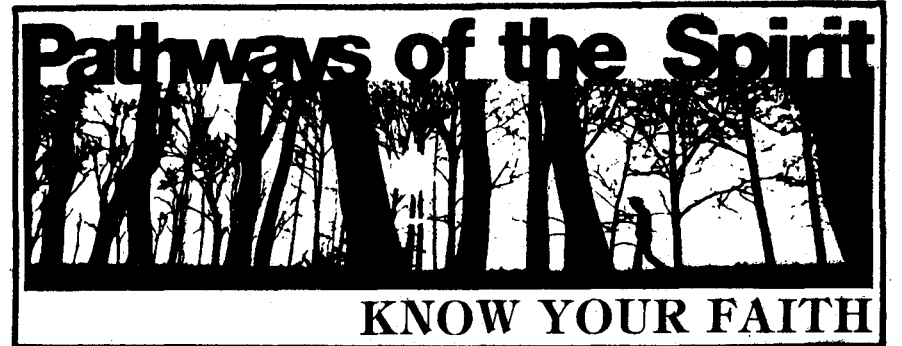
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The salesman and the hermit

Sometimes, less money is really more:

"A salesman once visited a hermit who was living leisurely in the mountains. Informed by the recluse that he would make no sales there, the salesman tried to point out to the hermit the folly of his ways.

"Just think," he argued, "if you worked hard like I do you could earn and save lots of money. When you are older, you could retire and live leisurely without needing to work."

"What do you think I'm doing now?" the man replied.

From "Beyond the Rat Race" by Art Gish



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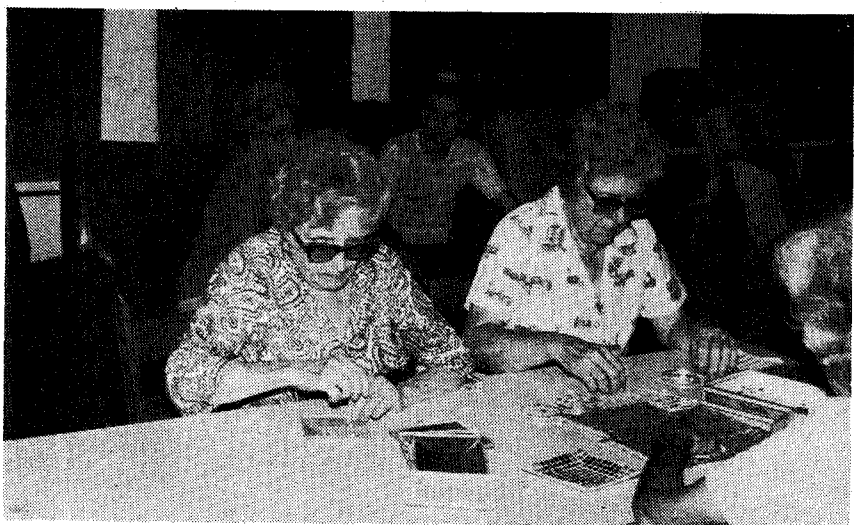
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Annual report

Catholic Community Services



51st Year
Loving services of the
Archdiocese of Miami



Archbishop salutes CCS

Dear Friends of Catholic Community Services:

I want to take this opportunity to salute you and to thank you for your selfless giving of your talents and efforts to this most important apostolate of the Church in Miami.

As we continue our efforts of evangelization, paying special attention to the knowledge of faith and reconciling ourselves with the other members of the community, it is fitting indeed that we pay tribute to you who, in a very special way, carry out the institutional faith and practice.

Jesus said, "Whatsoever you do to the least

of my brethren that you do onto me." Your ministry is a very special call to give witness to the community of the love and compassion of our Lord Jesus Christ.

I pray that God may continue to bless you as you undertake the delicate and important task of seeing to the least of His brethren.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

'a service of love'

Dear Friends and Co-Workers:

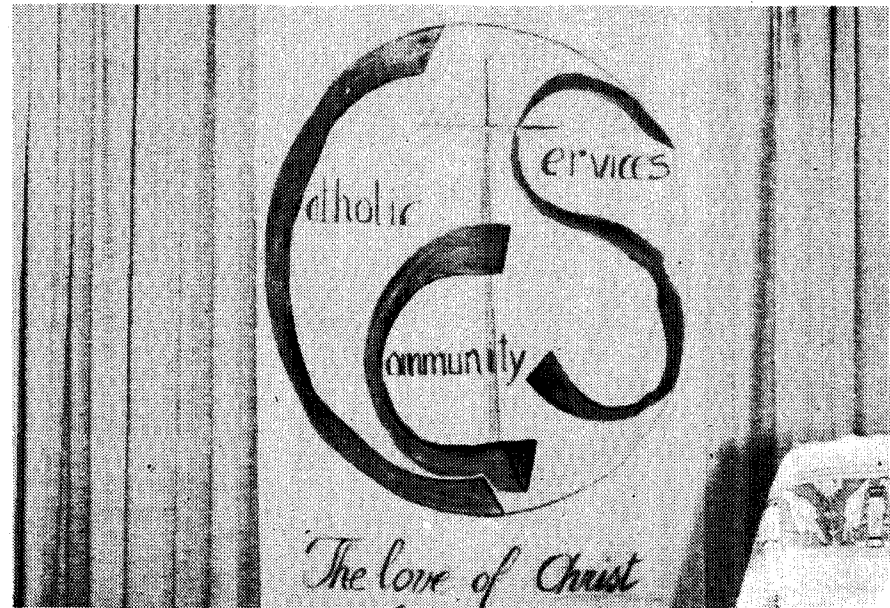
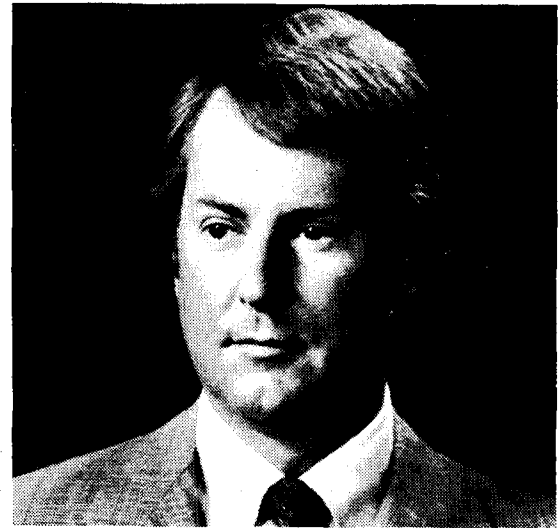
Too often the dedicated services to the community of a small number of people go unheard. They give of themselves, some as staff members and some as volunteers, without seeking or receiving recognition. Their service is a service of love.

It is the community that cannot afford to let the contributions of these generous givers pass unnoticed. Their services are critical to the success of too many social programs. They are models of Christian service whom others need to emulate.

The increasing demands for social programs placed on Catholic Community Services by a

rapidly growing archdiocese and an ever more complex society, have been met over the years by those we honor today. It is for the rest of us to follow their example and to continue the service of God's people in need. I hope we respond to the challenge as well as those we are honoring today.

Ronald Zeller
President
General Board of Directors



'standard of excellence'

Dear Friends of Catholic Community Services:

This will introduce our report on the first year of our second half century. During the year, our agency was reaccredited by the Council on Accreditation of Services for Families and Children for another four years. This is the standard of excellence in the social service field. In the course of this year, we changed our name. We think our new name (Catholic Community Services) expresses more clearly what we are all about — serving people in the community under the auspices of the Catholic Church.

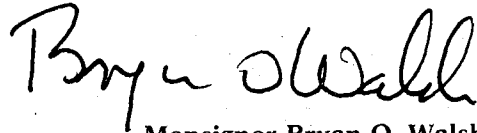
Despite the national trends, we saw our support from all sources grow by about 15%, well above the inflation rate. While we have been able to expand greatly our services for the elderly and refugees, we experienced little growth in families services and a considerable

reduction in services to youth and young adults — especially in the vitally important employment area.

Our accomplishments must, as always, be attributed to the support and confidence given us by the community. We acknowledge in a special way the financial support received from the Archbishop's Charities Drive and the various United Ways of South Florida. Without this support, there would be no Catholic Community Services.

With every good wish, I am

Sincerely yours in Christ,



Monsignor Bryan O. Walsh
Executive Director



Agencies of Catholic Community Services

CENTRAL OFFICE

Executive Director

Msgr. Bryan O. Walsh, STL, MA

Acting Assistant Executive Director

Ralph W. Whelan, DDS, MSW

Director of Budget Management

Jesus Gonzalez-Pita

Director of Accounting & Data Processing

James Cromar

Director of Program Services

Arthur G. Granzeier, Jr., MSW

Director of Personnel

Director of Community Relations

Edward F. McHale

Director of Child Welfare Division

Barbara A. Cruse, ACSW

Director of Day Care & Neighborhood Centers
Division

Alicia G. Abreu

Director of Substance Abuse

Rev. Sean O'Sullivan, DSW, MA

REGIONAL OFFICES

Catholic Family & Children's Services

Mr. Joseph Novack, Executive Director

9345 NE 6th Avenue

Miami Shores, FL 33138

Hialeah Outreach Office

Mrs. Mercedes Campano

1075 E. Fourth Avenue

Hialeah, FL 33010

Little Havana Outreach Office

Mrs. Mercedes Campano

970 SW 1st Street

Miami, FL 33130

Catholic Family & Children's Services

Ms. Ellen Fernandez, Program Director

1010 Windsor Lane

Key West, FL 33040

Catholic Family Services/Broward Region

Mr. Thomas Honold, Executive Director

1300 S. Andrews Avenue

Ft. Lauderdale, FL 33316

Catholic Family Services/Palm Beach Region

Mr. Michael Dougher, Executive Director

900 W. 54th Street

West Palm Beach, FL 33407

Catholic Family Services/Collier Region

Mr. James O'Donoghue, Executive Director

3190 Davis Boulevard

Naples, FL 33401

NEIGHBORHOOD CENTERS & DAY CARE FOR CHILDREN

Centro Hispano Catolico Day Care

Sister Praxedes Suarez, Director

141 NW 27th Avenue

Miami, FL 33125

Catholic Community Services Family Day Care

Ms. Kathryn Semple, Administrator

17027 South Dixie Highway

Perrine, FL 33157

Little Havana Child Care Program

Ms. Lourdes Garcia, Program Director

970 SW 1st Street

Miami, FL 33130

San Juan De Puerto Rico Day Care Program

Sister Ana Luisa Borja, Administrator

144 NW 26th Street

Miami, FL 33127

Centro Mater Day Care & Recreation Program

Ms. Miriam Roman, Administrator

418 SW 4th Avenue

Miami, FL 33130

Overtown Day Care Center

Mr. Andre Bony, Administrator

1401 N. Miami Avenue

Miami, FL 33136

Good Shepherd Day Care Center

Ms. Luisa Calderin, Administrator

18601 SW 97th Avenue

Perrine, FL 33157

St. Luke's Day Care Center

Mr. Martin J. Greene, Administrator

3290 NW 7th Street

Miami, FL 33125

Delray Child Development Center

Ms. Mary Maldonado, Administrator

9500 W. Atlantic Avenue

Delray Beach, FL 33444

Fremd Village Child Development Center

Ms. Leslie Archbold, Administrator

401 Shirley Drive

Pahokee, FL 33476

CHILD WELFARE

Boystown of Florida

Mr. John L. Perrotti, Administrator

11400 SW 137th Avenue

Miami, FL 33186

Catholic Home for Children

Sr. Margaritz Duque

18601 SW 97th Avenue

Miami, FL 33157

St. Vincent Hall

Mr. Fintan M. Muldoon, Administrator

3675 South Miami Avenue

Miami, FL 33145

St. Vincent Outreach Program

Mr. Fintan M. Muldoon, Administrator

3675 South Miami Avenue

Miami, FL 33145

Maurawood Residence

Mr. Michael J. Dougher, Administrator

900 W. 54th Street

West Palm Beach, FL 33407

Miami Bridge

Mr. Richard A. Moran, Administrator

1145 NW 11th Street

Miami, FL 33136

SERVICES TO THE AGING

Centro Hispano Catolico Senior Center

Sister Suzanne Simo, Administrator

130 NE 2nd Street

Miami, FL 33132

Centro Hispano Catolico Senior Day Care

Sr. Suzanne Simo, Administrator

130 NE 2nd Street

Miami, FL 33132

Catholic Community Services Senior Centers

Mr. Peter O'Connor, Administrator

11450 Biscayne Boulevard

Miami, FL 33161

St. Elizabeth Senior Day Care

Ms. Glendor Williams, Program Administrator

801 NE 33rd Street

Pompano Beach, FL 33064

St. George Senior Day Care

Ms. Glendor Williams, Program Administrator

3640 NW 8th Street

Ft. Lauderdale, FL 33311

Community Care for the Elderly of Broward County

Mr. Thomas Honold, Administrator

1300 S. Andrews Avenue

Ft. Lauderdale, FL 33316

Division of Services To The Elderly

Mr. Raymond McGraw, Division Director

7300 Biscayne Boulevard

Miami, FL 33138

PEOPLE ON THE MOVE

Office of Migration & Refugee Services

Ms. Calara Cordero, Administrator

130 NE 62nd Street

Miami, FL 33134

Refugee Resettlement Office

Ms. Margarita Seixas, Co-ordinator

130 NE 62nd Street

Miami, FL 33134

SUBSTANCE ABUSE

Bethesda Manor

Mr. Martin Greene, Administrator

401 NE 26th Terrace

Miami, FL 33137

St. Luke's Center

Mr. Martin Greene, Administrator

3290 NW 7th Street

Miami, FL 33125

YOUNG ADULT EMPLOYMENT

South Florida Young Adult Program

Mr. Morris Atkinson, Project Director

1901 SW 1st Street

Miami, FL 33135

SPECIAL EDUCATION

Marian Center

Sister Lucia Ceccotti, SSJC, Administrator

15701 NW 37th Avenue

Opa Locka, FL 33054

OFFICE OF RESIDENTIAL FACILITIES

Ms. Jane Capman

9990 NE 2nd Avenue

Miami Shores, FL 33138

Auditor's report

Coopers & Lybrand

certified public accountants

Board of Directors Community Services, Inc.
Miami Shores, Florida

We have examined the balance sheet of Catholic Community Services as of September 30, 1981 and the related statements of public support, revenue, expenses and changes in fund balance and functional expenses for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

Except for computer and telecommunications equipment in the central office, the Corporation does not maintain detailed records of property and equipment and related depreciation. The costs of these items were expensed in the year purchased. The costs and related accumulated depreciation should be included in the statement of public support, revenue, expenses and changes in fund balance. The effect of this treatment cannot be reasonably determined.

In our opinion, except for the omission of property and equipment and related depreciation as noted in the preceding paragraph, the accompanying financial statements present fairly the financial position of Catholic Community Service at September 30, 1981 and the results of its operations and changes in fund balance for the year then ended, in conformity with generally accepted accounting principles, applied on a basis consistent with that of the preceding year.

Coopers & Lybrand

Catholic Community Services balance sheet

CATHOLIC COMMUNITY SERVICES
BALANCE SHEET
September 30, 1981

ASSETS

Cash	\$ 88,828
Accounts receivable:	
Operating fees and charges	158,328
Government grants	868,054
United Way allocations	62,913
Archdiocese of Miami	80,058
Computer and telecommunications equipment (Note 3): Cost	\$135,432
Accumulated depreciation (straight line, over estimated useful life)	(33,000)
	102,432
Other assets	85,589
Total assets	\$1,446,202

LIABILITIES AND FUND BALANCE

Notes payable (Note 3)	\$ 468,000
Accounts payable	391,384
Advances on government grants	272,336
Total liabilities	1,131,720
Unrestricted fund balance	314,482
Total liabilities and fund balance	\$1,446,202

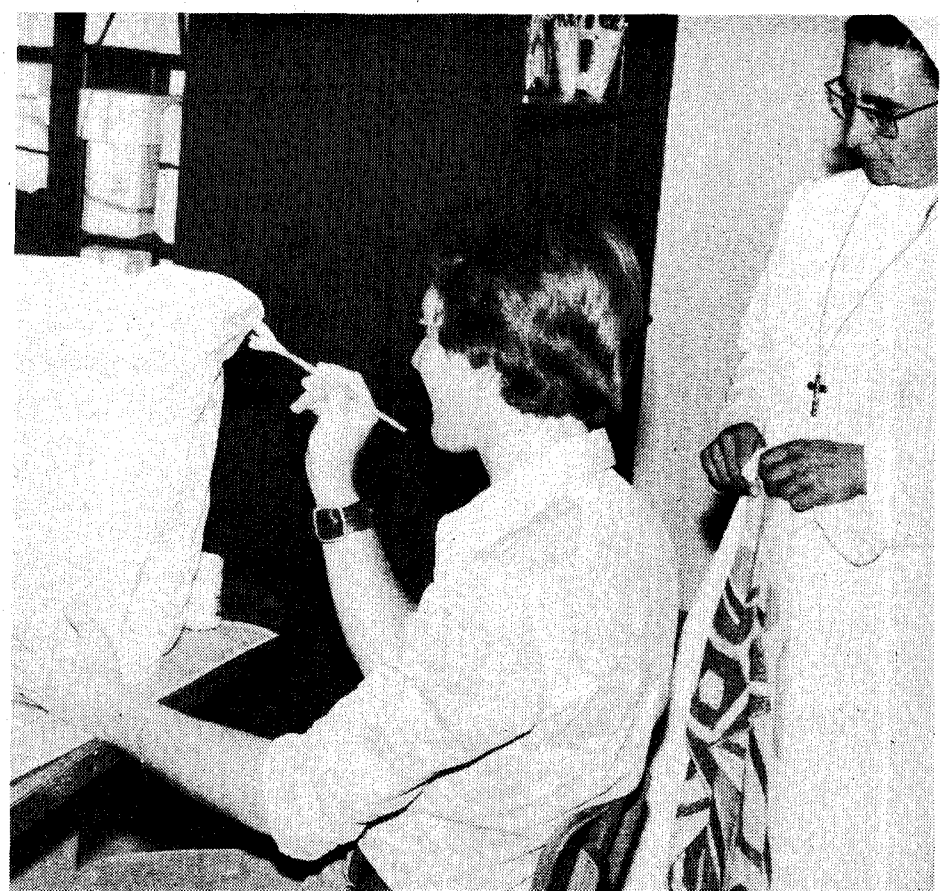
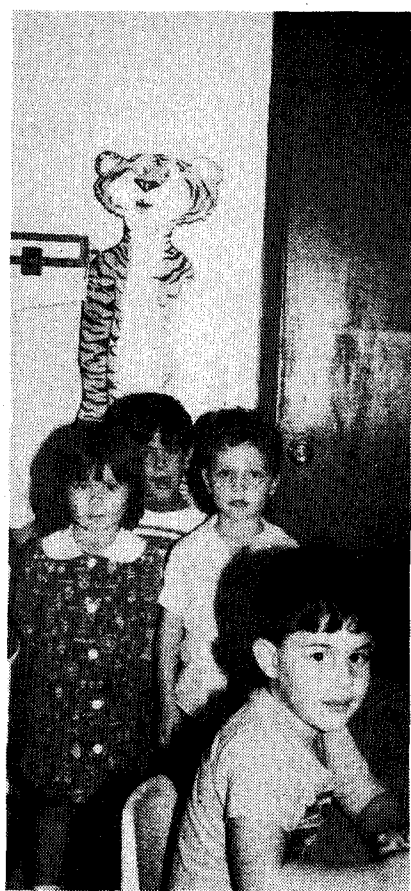


Catholic Community Services Statement

for the year ended September 30, 1981

Regional Offices

	Counseling	Immediate Services Intake	Pregnancy & Adoption	Elderly	Refugees	Other Services	Support Services	Total Regional Office
Expenses:								
Salaries	\$165,555	\$123,084	\$102,513	\$315,136	\$290,151	\$31,911	\$169,776	\$1,198,166
Pension and health insurance	19,627	15,800	12,441	39,528	27,677	3,494	24,077	143,644
Payroll taxes	11,424	9,228	7,722	22,323	22,652	1,980	13,487	108,816
Subtotal personnel expense	196,606	148,112	122,676	376,987	340,480	37,385	207,340	1,458,412
Specific assistance:								
Food and clothes	23,721		24,694	1,152	1,799			51,366
Medical and dental	8,481		68,414	278	99			77,272
Other	9,366	15,239	6,343	21,472	308,655			361,075
Conferences, meetings & dues							20,307	20,307
Depreciation							3,644	3,644
Interest							9,373	9,373
Other							20,570	20,570
Professional fees							90,736	90,736
Rent and utilities							39,646	39,646
Repair and maintenance							35,428	35,428
Supplies							62,727	62,727
Telephone							17,476	17,476
Travel & auto							191,687	191,687
Accounting & management fees								
Total expenses	\$238,174	\$163,351	\$222,127	\$399,889	\$651,033	\$37,385	\$698,934	\$2,473,678



Statement of Functional Expenses

ended September 30, 1981

Program Services

	Support Services	Total Regional Offices	Child Day Care	Substance Abuse	Senior Centers	School For Retarded	Institutions	Total Program Services	General & Administrative	Totals
1	\$169,776	\$1,198,126	\$1,070,860	\$425,403	\$185,291	\$370,702	\$670,090	\$3,920,472	\$497,463	\$4,418,035
4	24,077	142,644	143,159	47,543	22,494	44,923	80,147	480,910	49,908	530,818
0	13,487	88,816	69,682	30,973	11,379	23,089	43,327	267,266	34,662	301,928
5	207,340	1,429,586	1,283,701	503,919	219,164	438,714	793,564	4,668,648	582,133	5,250,781
		51,366	366,232	24,465	191,970	21,308	195,920	851,261		851,261
		77,272	7,830	104,029	48	1,867	101,672	292,718		292,718
		361,075	50,374	2,914	5,621	54,644	58,271	532,899		532,899
	20,307	20,307	6,307	9,979	678	2,676	8,348	48,295	17,481	65,776
	3,644	3,644	17,293	10,774	1,671	18,663	18,781	70,826	18,000	18,000
									3,541	74,367
	9,373	9,373	1,565	1,366	342	1,164	4,512	18,322	73,885	73,885
	20,570	20,570	11,990	4,800	2,721	3,000	15,330	58,411	9,420	27,742
									23,324	81,735
	90,736	90,736	101,562	82,336	23,518	49,541	124,275	471,968	29,031	500,999
	39,646	39,646	76,323	34,162	14,385	31,319	54,348	250,183	23,700	273,883
	35,428	35,428	16,200	21,108	4,057	3,087	29,851	109,731	27,570	137,301
	62,727	62,727	15,227	30,374	4,289	5,560	32,767	150,944	16,106	167,050
	17,476	17,476	7,611	3,126	4,633	270	29,545	62,691	11,786	74,477
	191,687	191,687	225,818	91,170	29,084	72,275	160,068	770,132	(770,132)	—
35	\$698,934	\$2,410,893	\$2,188,093	\$924,522	\$502,181	\$704,088	\$1,627,252	\$8,357,029	\$ 65,845	\$8,422,874

Programs of CCS

Services to Families and Children

Total number of individuals served	32,746
Total number of families served	18,322
NUMBER OF PERSONS SERVED	
Counseling (individual, Group or Family)	6,693
Adoption Services	1,227
Institutional Care	130
Socialization Activities	813
Access Services — Information and Referral, Outreach	22,644
Emergency Assistance — Financial In-Kind	2,462
Legal	264
Medical	542

Services to the Aging

Total number of aged served	2,846
Counseling (Individual, Family or Group)	850
Day Care	293
Socialization Activities	1,311
Access Services — Information & Referral, Outreach	2,019
Personal & Respite	340
Guardianship	25
Meals	562
Escort	21



Services to Youth

Total number of youth served	3,432
Counseling (Individual, Group or Family)	1,220
Foster Family Care	641
Institutional Care	89
Day Care	1,491
Socialization Activities	499
Emergency Shelter	512

Services to Unmarried Parents

Total number of Unmarried Parents	1,061
Counseling for unmarried mothers	767
Counseling for unmarried fathers	294
Adoption Services (Completed Adoptions)	121
Institutional Care	130
Socialization Activities	130
Access Services — Information & Referral, Outreach	431

Services to Refugees and Other Immigrants

	Cuban	S.E. Asian	Western Hemisphere	Total
Counseling	5,180	75	375	1,050
Day Care	105		75	180
Socialization Activities	1,050	75	375	1,500
Access Service — Information and Referral Outreach	7,721		4,721	12,441
Emergency Assistance	2,200	50	250	2,500
Sponsorship for new arrivals	280	20	100	400
Total number served	16,431	220	5,821	22,472

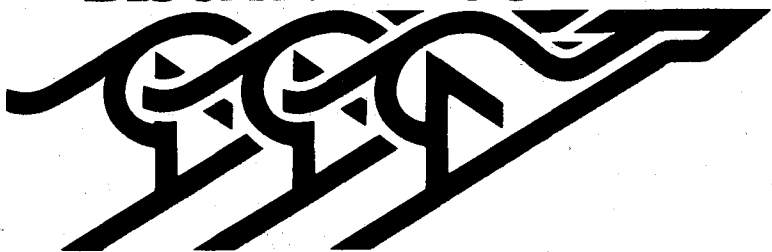
Services to the Mentally Handicapped

Total number of mentally ill or handicapped served	173
NUMBER OF PERSONS SERVED	
Group Home Care	17
Institutional Care	15
Day Care	173
Socialization Activities	173

Services to Alcoholics and Drug Abusers

Total number of alcoholics and drug abusers served	1,113
Counseling (Individual, Family or Group)	1,113
Institutional Care	111
Socialization Activities	111
Methadone Maintenance	694

BISCAYNE DOG TRACK



AT THE SIGN OF THE LUCKY DOGS I-95 & 115th ST.
754-3484 (DADE) 524-0747 (BROWARD) (Sorry, no minors)

Compliments of McCAUGHAN MORTGAGE COMPANY INCORPORATED

1320 South Dixie Highway
Suite 950
Coral Gables, Florida 33146
Serving Builders and Financial Institutions in Florida since 1953
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DIETCRAFT

*Serving our community
through nutritional programs.*

8775 NW 13th Terrace
Miami, FL 33172



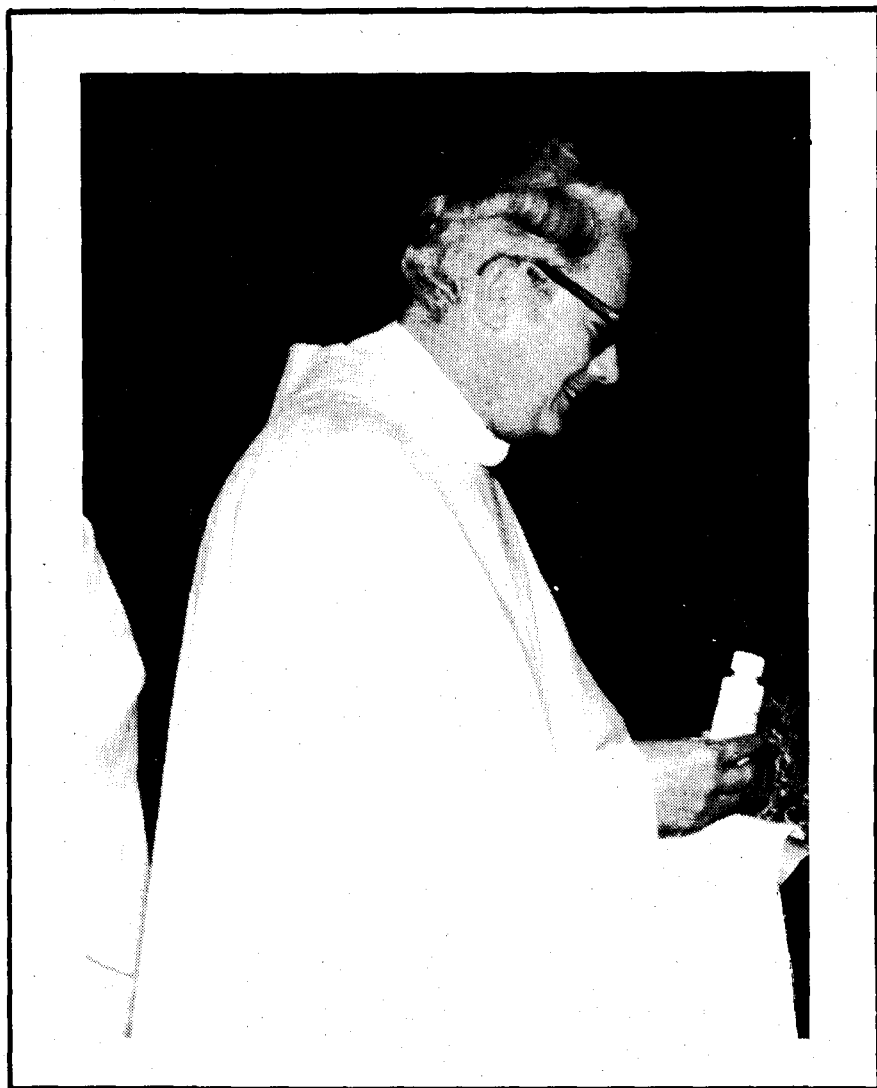
First fleet of the Caribbean.

Norwegian Caribbean Lines

Congratulations on 50 years
of service



St. Francis Hospital
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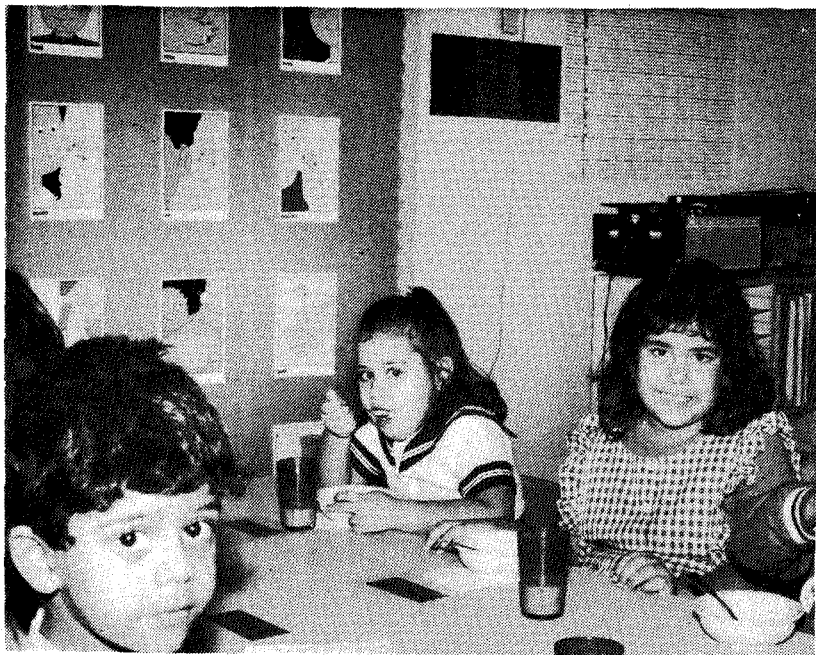


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