

Archbishop speaks

...on everything you wanted to know (but could not ask)

Archbishop McCarthy will celebrate the 40th anniversary of his ordination to the priesthood this Sunday, May 29, in St. Mary Cathedral at 2 p.m. (Public welcome). In honor of the occasion, *The Voice* interviewed the Archbishop on a wide range of subjects, both personal and church related. Following is that interview, with only minor editing changes.

Q. Could you tell us about your childhood in Cincinnati, share a few memories?

A. One memory of my family life was sitting around the dining room table in the evening... my father was an electrician... My mother would be sewing and patching our garments. My

brothers and sister would be doing homework. I have a warm memory of my dad turning to my mother and saying, "Do you still love me?" She would say, "just a little bit," and periodically he would reach over to give her a kiss and she usually had a piece of thread in her mouth from sewing and it would end up on his mouth.

And I recall the entire family going out driving on Sunday afternoon and we had favorite spots where dad would stop and buy us ice cream. He was a member in the electric worker's union and one time they had a baseball game on Sunday afternoon and he had to leave us. When he came home he had a gallon of ice cream with him.

My uncle and aunt had a large family and would get together. Sometimes

'I think we should especially in our own local neighborhoods try to be peacemakers...'



we would spend the night singing because my aunt and my mother were both pianists. That was one time we Kids looked forward to because we could stay up until 2 in the morning.

Q. Did you get along well with your brothers and sisters?

A. I can remember when I was a first grader and my sister Catherine was in fourth... the first graders had to play in one yard and the others played in another, but she always acted like the

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Catholic Archdiocese of Miami

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REAGAN PUSHING

Tax credit bill OKd by panel; battle shaping

WASHINGTON (NC)--The Senate Finance Committee, by a vote of 11-7, approved a tuition tax credit bill May 24.

The bill, backed by President Reagan and Catholic school representatives, faces a challenge in the Senate from opponents who say the measure will take money and talent from public schools.

The credit would be for half the tuition a parent pays to send a child to a non-public elementary or secondary school. The maximum credit of \$100 would go into effect July 1 and would be increased to a \$200 maximum in 1984 and a \$300 maximum in 1985. No credits would be available for parents with incomes of more than \$50,000 a year.

A similar bill died in the Senate last year.

Robert L. Smith, executive director of the Council for American Private Education, said he believes "philosophically there are a lot of supporters in the Senate but the problem is the preoccupation with the budget."

THAT, HE SAID, "puts an onus on anything that will take some money, even a relatively small amount."

Smith said he thinks Reagan "will give it a full court press," but he was concerned that some Senators might want to wait until after the Minnesota tuition tax deduction case is decided by the U.S. Supreme Court. The case, *Mueller vs. Allen*, deals with the extent to which state programs can either directly or indirectly benefit sectarian schools. The ruling is expected before the court ends its 1982-83 term this summer.

Smith also said that Sen. David L. Boren (D-Okla.) indicated that opponents plan a filibuster in the Senate.

Reagan proposed the tax credit bill in February, saying the proposal would allow increased diversity in educational opportunity "by providing tax relief for parents who choose to send their children to non-public schools."

The Finance Committee voted 11-5 to recommend on the Senate floor that the bill include provisions to reimburse parents who do not earn enough to pay taxes and therefore earn a tax credit.



A bird in hand

A dove flies toward Pope John Paul (above), then perches on his hand (left) during the Pope's visit to Our Lady of Guadalupe Church in Rome. The church was built 60 years ago by a group of nuns exiled from Mexico.



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Polish church seeks Pope, Walesa meeting

By Father Kenneth J. Doyle

ROME (NC)—Polish church officials are trying to arrange a meeting between Pope John Paul II and Lech Walesa, leader of the illegal Solidarity labor union, when the pope visits Poland in June, said Cardinal Jozef Glemp of Gniezno and Warsaw May 19.

THE POLISH cardinal, leaving Rome after a four-day visit during which he conferred with the pope regarding the trip, was asked by a newsman whether a meeting was planned between the pontiff and Walesa.

"We will seek to arrange that he (Walesa) can have the meeting," Cardinal Glemp replied.

"We hope to find a way that might

satisfy both parties," he added, without elaborating.

The pope and Walesa first met at the Vatican in January 1981, a few months after the formation of Solidarity, the first independent trade union in the Soviet bloc.

The Vatican schedule for the June 16-23 visit lists a meeting between the pontiff and the Solidarity leader, but it provides for considerable free time which could accommodate such a visit.

Polish Cardinal Franciszek Macharski of Cracow, asked in Rome on May 18 about the likelihood of such a meeting, said that it "does not constitute any problem. The problems are others."

Cardinal Macharski left Rome for

Warsaw May 19 with Cardinal Glemp and several other Polish bishops in whose dioceses the pope is scheduled to stop.

ON THE POPE'S final day in Poland, June 23, no papal appointments are listed on the official program until the pontiff's departure in the late afternoon. Sources say the free period is the likely time for a meeting between the pope and Walesa, whose Solidarity union was officially abolished by the government last October.

On May 18 a Polish government newspaper printed an editorial sharply critical of Walesa.

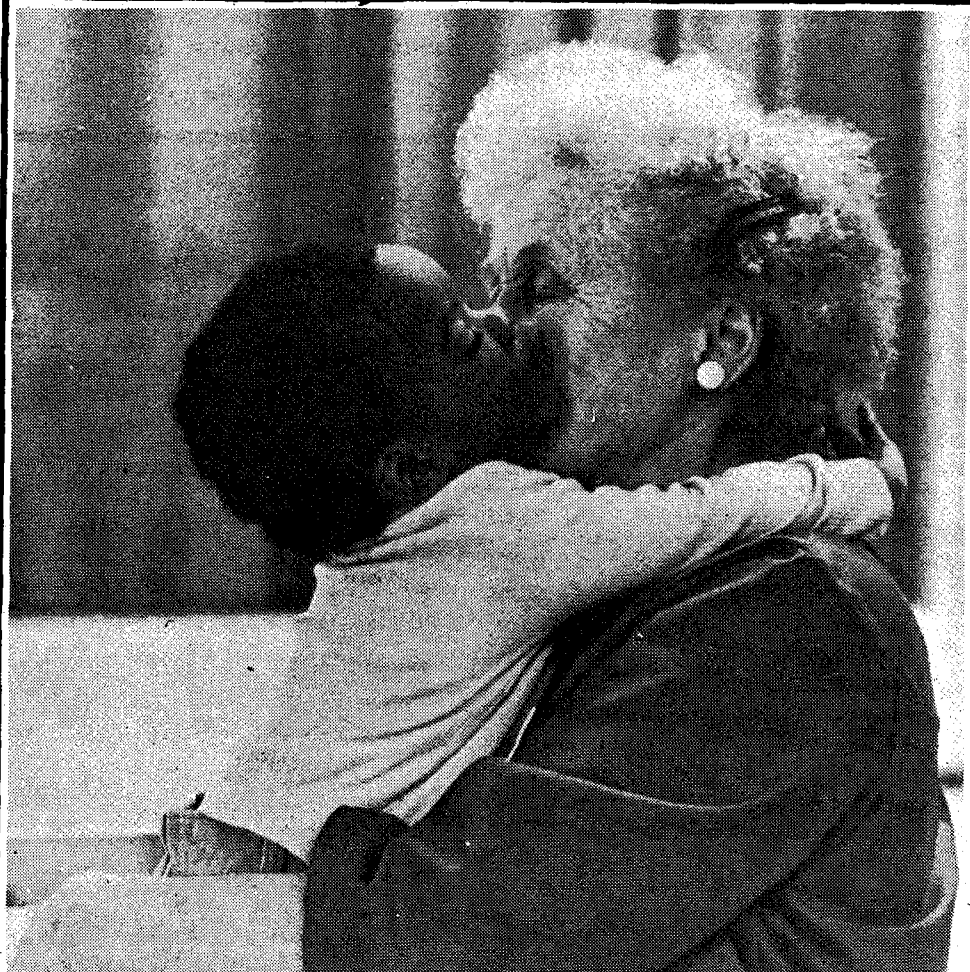
The editorial rejected a call by Walesa and other union leaders for the restoration of their illegal labor

organizations, saying, "Walesa must be given a resolute 'no,' because his whole twisted line of conduct runs counter to his conciliatory declarations."

It also said Walesa had allied himself with the Solidarity underground, "which is busy inciting street riots and which does not conceal its long-term political ambitions."

"Whatever Walesa does or says, he already lacks credibility now," the editorial added. "He himself has crossed out the value of his name in the public life of Poland."

On May 17 in Dallas, Walesa had been awarded in absentia the United Auto Workers' Social Justice Award.



WINNING HUG--The love shared by an elderly woman and a young boy in a New York Foster grandparent program was captured by Ed Lettau of U.S. Catholic Magazine. The picture was judged best black and white photo in a magazine in the recent Catholic Press Association contest. (NC photo).

News at a Glance

Pope delivers Spanish talk

VATICAN CITY (NC)—Pope John Paul II prayed that Nicaragua would soon be able to "live its own values, serenely, in peace." In a Spanish-language talk to the Central American nation's eight bishops and one apostolic prelate, the pope made no reference to the church-state tensions which intensified during his visit to Nicaragua in March. But he told the bishops, "Many times, before and after (the visit), I have thought of your churches, their problems, difficulties, sufferings and hopes. And I have continued to pray that... the suffering of a faithful and worthy people may end." Before meeting with the bishops as a group, Pope John Paul had private audiences with each of them. The Nicaraguan churchmen were in Rome for their "ad limina" visits, the visits required every five years for heads of dioceses to report on the status of their Sees.

Rabbi questions bishops' pastoral

NEW YORK (NC)—Rabbi Walter S. Wurzburger, head of the Synagogue Council of America, has hailed the U.S. bishops' decision to call for a halt on new nuclear weapons but expressed "serious reservations about certain aspects" of the bishops' war and peace pastoral. Rabbi Wurzburger's statement did not spell out the council's reservations, but he told NC News that they chiefly concerned the "question of the morality of using nuclear weapons in case of aggression by others." The pastoral suggests that any use of nuclear weapons would entail such great risks of escalation and uncontrollability that it would be morally unjustifiable. The Synagogue Council sees this view as undermining the credibility and effectiveness of the nuclear deterrent, Rabbi Wurzburger said. The council is the national coordinating agency for the rabbinic and congregational organizations of Conservative, Orthodox and Reform Judaism in the United States.

Judge refuses to release Antonov

ROME (NC)—Judge Ilario Martella, the chief Italian investigator into the May 1981 attempt to kill Pope John Paul II, has again turned down a request for the release of Bulgarian Sergei Ivanov Antonov, who is charged with "active complicity" in the case. Martella deposited a 26-page decision at a Rome court in the case. It was the fourth time that Antonov's attorneys, citing lack of evidence, have failed in attempts to have their client released. Still pending, however, is a defense request for Antonov's transfer to a psychiatric facility. According to judicial leaks to the press, Martella's ruling said that recent evidence which weakened the case against Antonov was "not definitive" in harming the credibility of Mehmet Ali Agca, the convicted papal assailant, who has reportedly claimed that Antonov was involved in planning the assassination attempt.

Vatican defends U.S. bishops

HAMBURG, West Germany (NC)—A top Vatican official, Cardinal Joseph Ratzinger, has said he agrees with the U.S. Catholic bishops that first use of nuclear weapons is morally wrong. In an interview in the May 9 issue of Der Spiegel, a national news magazine published in Hamburg, the German-born prefect of the Vatican's Congregation for the Doctrine of the Faith said, "Indeed I believe that the Americans are right in saying that the so-called first use of nuclear weapons is not, as regards morality, justifiable." In the lengthy interview, which ran eight pages, the cardinal also defended the U.S. bishops against suggestion that they overreached their authority in addressing concrete political issues or that they were in conflict with the French or West German bishops. He praised them for having "the courage to confront (government) policy squarely." Cardinal Ratzinger attributed differences in the nuclear stands of the American, French and West German bishops to the different contexts they face in each nation.

Pope lauds Hungarian bishops

VATICAN CITY (NC)—Pope John Paul II has voiced support for Hungarian Catholic bishops in their efforts to bring small groups of Catholics called base communities into closer union with the hierarchy. The papal secretary of state, Cardinal Agostino Casaroli, expressed the pope's support in a letter to Cardinal Laszlo Lekai of Esztergom, president of the Hungarian Bishops' Conference. The Vatican released the letter May 16; it was dated April 30. The base communities, which began in the early 1950s, were formed to promote prayer and religious instruction. But in recent years some members have been arrested for anti-government activities and have often opposed efforts of the Hungarian bishops to negotiate with the communist government there.

Our Lady of Fatima unveiled

VATICAN CITY (NC)—Pope John Paul II unveiled and blessed a U.S. sculptor's statue of Our Lady of Fatima in the Vatican gardens. The six-foot bronze statue became the first modern art work and the first sculpture by a U.S. artist to be displayed in the Vatican gardens. The statue by Frederick Shrady of Weston, Conn., recalls Mary's first appearance to three shepherd children at Fatima, Portugal, on May 13, 1917. Shrady and several relatives and friends attended the unveiling. Shrady, a convert to Catholicism, has works on display in many parts of the United States. An unveiling of a duplicate of "Our Lady of Fatima" is scheduled for May 29 at the National Shrine of the North American Martyrs in Auriesville, N.Y. Bishop Howard Hubbard of Albany, N.Y., is to preside.



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'Progress—we have to look at it, take what's good of it, spurn what's not, and continue to grow'

—Dr. Helen McDaniel

Good Samaritans honored here

Use progress to advantage, Charities workers are told

By Betsy Kennedy
Voice Staff Writer

You have to take whatever is good in progress, get rid of the bad and continue to grow, Catholic charities workers were told at their annual awards banquet in Fort Lauderdale.

Dr. Helen McDaniel, president of the National Conference of Catholic Charities, had made a study of changes brought by Vatican II, and addressed the group of often unsung heroes who were gathered to be honored by the Archdiocese for their many hours of service to South Florida.

These good Samaritans were recognized at the Catholic Community Services annual awards luncheon for volunteers and staff last Thursday at the Marriott Hotel.

On hand for the ceremonies was Mr. Arthur W. Kane, Jr., Chairman of the Board of CCS, Msgr. Bryan O. Walsh, Executive Director, and Fr. James E. Quinn, V.F., who presented the invocation.

The award recipients were also honored by Archbishop Edward A. McCarthy, who spoke to the audience and then presented each winner with a plaque of appreciation.

The Archbishop lauded CCS for its accomplishments.

"THE WHOLE CONTEXT of our archdiocese is to recognize the essential vision of the Archdiocese of Miami—living the gospel and sharing the gospel. We're very proud of the way Catholic Services of Miami are applying that to the work they do."

He also emphasized the importance of the evangelical role of CCS members and volunteers, calling them 'fellow evangelists.'

"I see men and women with a vision of what the kingdom of Christ really means and what it demands, to do their part in making that Gospel dream a reality of the archdiocese of Miami... I

see men and women combine their strength and prayer in a very special way for the challenge of next year as we enter the evangelization program and the year of prayer. I see men and women whose faith makes them aware this is a Church community in which tri-Christ dwells. We must be equally and lovingly aware that personal one-to-one love cannot be separated from community service."

The Archbishop also discussed the need for CCS workers to witness in their daily work.

"WE NEED TO SEE Christ in each client and even more so—they must see Christ in us," he said.

After the Archbishop's remarks the individual award winners received their awards. The Archbishop was then surprised by the presentation of an award to him by CCS. Displaying a large grin, the Archbishop unwrapped a package and found a T-shirt imprinted with the words, "In Loving Service, Catholic Community Services."

Another highlight of the awards luncheon was the speech by guest speaker Ms. McDaniel Ph.D., who flew into Miami especially for the occasion.

She addressed the audience on a broad range of topics, beginning with the changes she has seen in CCS during her tenure in social service work.

"I'VE DONE my research on a religious sponsored agency in a changing society... that was back in the '60s when society was changing rapidly and after Vatican II council when everyone had great faith, expectations and some fears.

At that time CCS served only Catholics, had only Catholic board members and used only Catholic money, 'whatever color that is,' said Dr. McDaniel.

"When they started changing, it was like the window was open and everyone



Among those receiving awards for service were the staff of the Catholic Home for Children in Perrine who are being transferred out of state. Receiving the 7 year service award from Archbishop McCarthy are (from left) the home's administrator Sr. Margarita Duque, Sr. Patricia Hoover, Sr. Serasina Flores, and Sr. Maria de la Torre. Also honored but not present were Sr. Lupe Romero, Sr. Josephine Diaz and Sr. Maria de Los Angeles.

was confused.

Progress—we have to look at it, take what's good of it, spurn what's not, and continue to grow. I think we are getting back on track now," she said.

In her studies, Dr. McDaniel said she summarized three vital roles of the Catholic charities. First is to continue service; second, to become more a part of the church itself and third, to recognize the need to cure the causes of human suffering.

SHE RECOMMENDED that agencies examine themselves for sources of wastefulness and their code of ethics. A recent golden anniversary issue of "Newsweek" magazine, she pointed out, provided an excellent example of the need to preserve the work ethic and return to basic human values.

"One of the founding fathers in a small town described in the article had an edict there that anyone using a pencil had to return it to him. The pencil stub then was examined and put on a contraption so that it could be used a little more.

"The work ethic has become not part of our contemporary ethic but greed has become part of our ethic."

In her closing remarks, McDaniel explained that it is the responsibility of agencies like CCS to give their limited but very precious resources to those who are suffering the most.

"We have a loyalty in serving the poorest and most vulnerable persons in our community," she said.

Names of the CCS staff members and volunteers who received awards for years of outstanding service were as follows:

- Lloydine McGuine, 25 years of service, secretary, Central Office.
- Rose Grosso, 25 years, Catholic Family Children's Service.
- Raul Puga, 20 years, Boystown staff
- Esther Santana, 15 years, Marion Center
- Alberto Santana, 15 years, Marion Center
- The Sisters of the Company of Mary, 7 years, Catholic Home for Children.

VOLUNTEERS

Volunteer of the Year:

- Rose Palozatta, CCS senior center volunteer with over 5,000 hours of service.
- Bernard Gralb, 18 years
- James T. McGuinn, Jr., 18 years
- Beatriz Escagedo, 15 years
- Julian Cortez, 13 years
- Belle Gorfinkle, 10 years
- Edward Cash, 8 years
- Lestonnac Alumni, 7 years
- Sara Hoyle, 7 years
- John F. Rogers, 3-1/2 years

Former Miami bishop gets Texas job

Bishop Rene H. Gracida of Pensacola-Tallahassee and formerly Auxiliary Bishop of Miami has been transferred by the Pope to the Diocese of Corpus Christi, Tex.

He replaces Bishop Thomas J. Drury, who resigned on reaching the age of 75.

Bishop Gracida, 59, the first bishop of Pensacola-Tallahassee, has served there since the establishment of the diocese in late 1975, when he left Miami to go there. When he was appointed, Bishop Gracida said he intended "to play a leadership role for Catholics and with all other Christians in voicing the ethical and moral, Chris-

tian, and specifically Catholic viewpoint on problems that confront modern man."

He said that he was conservative on matters of doctrine and faith, but took a more liberal direction on matters of pastoral application.

Archbishop McCarthy of Miami said, "The bishops of Florida join in congratulating Bishop Gracida on his appointment as Bishop of Corpus Christi, Texas. While we are happy for the clergy, religious and faithful of that diocese we regret the loss of Bishop Gracida and his extraordinary talents and zeal in our state. We wish him all grace, health and happiness in his new

home."

While in Miami, as a graduate architect, Bishop Gracida designed and supervised in 1967 the construction of Nativity Church, Hollywood. He has served in the parishes of Visitation, Holy Family, North Miami; St. Coleman, Pompano Beach; St. Matthew, Hallandale; and St. Ann, Naples, before becoming Chancellor of the Archdiocese. Was member of the Archdiocesan Liturgy and Building Commissions.

While Chancellor he was rector of St. Mary Cathedral and then pastor, St. Patrick's, Miami Beach.

One of Bishop Gracida's first actions as head of the Florida diocese was to contact the major daily newspapers throughout the diocese and arrange to take out a weekly full-page paid "advertisement," laid out like a news page and consisting of local, national and international Catholic news, with an emphasis on ecumenical events and news of broader interest.

In January 1976, he began to run the weekly Saturday page in the five daily papers in the area.

Bishop Gracida has spoken out repeatedly against the death penalty.

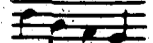
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Debate continues

School prayer scorecard

By Jim Lackey

WASHINGTON (NC)—The old saying, "You can't tell the players without a scorecard," may apply as well these days to proposals in Congress to restore prayer in the public schools. The debate is not over just one measure but three:

0The Reagan administration's proposed constitutional amendment on voluntary school prayer;

0A bill sponsored by Sen. Mark O. Hatfield (R-Ore.) aimed at permitting public high school students to gather on school grounds for prayer much like other student groups gather for sports or clubs, and

0A bill sponsored by Sen. Jesse Helms (R-N.C.) to remove federal court jurisdiction in future school prayer cases.

Up to now the proposal that has been getting the most attention has been the constitutional amendment, which President Reagan first submitted last year and resubmitted this spring after the new 98th Congress convened.

BUT INCREASING attention also is being given to the Hatfield bill, particularly because the issue it raises—whether high school students have a free speech right to gather for prayer on public school property—has been the subject of several recent lawsuits which have resulted in conflicting decisions.

The Helms bill, meanwhile, was

defeated in the Senate last year and is not expected to do any better this time around.

The Reagan amendment, which needs a two-thirds vote of Congress and ratification by three-fourths of the states, says nothing in the Constitution should be construed "to prohibit individual or group prayer in public schools or other public institutions." A second clause prohibits requiring students to participate in school prayer.

'The Reagan amendment which needs a two-thirds vote of Congress and ratification by three-fourths of the states, says nothing in the constitution should be construed to prohibit individual or group prayer in public schools or other public institutions...'

According to its supporters, the amendment thus would reverse the effect of the Supreme Court's school prayer decisions of the early 1960s without impinging on the rights of those who do not want to pray. States could enact laws allowing time during the official school day to be devoted to prayer, but those laws also would have

to allow students to decline to participate if they so choose.

The U.S. bishops' public policy arm, the U.S. Catholic Conference, long has held however that such an amendment does not go far enough to assure children the right to express their faith. In a sharply worded May 9 statement submitted to a Senate subcommittee considering the amendment, the USCC reiterated its view that an amendment should also allow for religious instruction on public school property and said the Reagan proposal as currently worded would be only symbolic and "is not of sufficient merit to justify the problems it might create" for religious diversity and the rights of religious minorities.

WHILE THE DEBATE over the Reagan amendment goes on, the Hatfield bill has been quietly moving into the political spotlight not only because of its novel approach but because its supporters include Senate liberals and conservatives.

Hatfield's measure would make it unlawful for a public high school which allows groups of students to meet during "instructional periods" to discriminate against groups which want to meet for religious purposes. Groups denied the right to meet in such cases under the bill would be able to file civil suit in federal court against school authorities.

The bill touches directly on an issue that has been raging in the federal courts for the past several years.

In 1981 the Supreme Court ruled in *Widmar vs. Vincent* that college

students had the free speech right to hold prayer meetings on the campus of public colleges. But it later declined to review two lower federal court decisions which held that permitting high school students to meet for prayer at school would violate the separation of church and state.

More recently a federal judge in Scranton, Pa., ruled May 12 that high school students in Williamsport, Pa., had the free speech right to form a club for non-denominational prayer under a public school policy allowing students to form their own special interest groups for half-hour meetings at school twice a week.

A major question thus facing the Hatfield bill is whether the Supreme Court might ultimately rule that the free speech rights of high school students outweigh the need to keep church and state separate in the public schools.

THE 1981 *WIDMAR* case offered a clue but not a definitive answer. In it the court noted that college students are "young adults" able to appreciate that the college is showing neutrality toward religion when it allows prayer meetings on campus. But "younger students," the court indicated without giving an age, may not be able to tell the difference between official neutrality and state support of religion when prayers are held at their public school.

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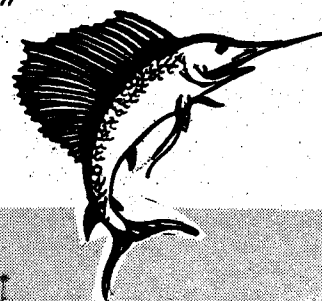
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Lay teachers 'new religious order' study

CHICAGO (NC)—Lay teachers are the new "religious order" of Catholic schools, according to William McCready, a study director of the National Opinion Research Center in Chicago.

Despite the disappearance of the teaching nun, school operations have changed hardly at all, he said in an interview scheduled to appear in the June issue of U.S. Catholic, a national magazine published by the Claretian Fathers and Brothers.

McCready said Catholic teachers today are typically young, single women

'I wouldn't be surprised if a lot of what's going on with the Mary Symbol is... ways in which people find the feminine side of God...'

—researcher W. McCready

whose "sense of dedication and community and spirituality and commitment" mirrors the commitment that nuns of an earlier era had.

The difference is that the new teachers don't "envision schools as their life forever," McCready added. "They are going to get married at some point and they won't be teaching anymore."

McCready said his latest study reveals a "strong affection for the

schools."

STUDENTS DO WELL in Catholic schools because they think their teachers like them, McCready said. "Teachers deliver some sense of affection for the individual that other people don't. In the data, the students mention that 'the teachers respect us.' How do you know they respect you? 'Because they make us do homework.' It's a very interesting combination of teachers' delivering affection through increased expectations and through increased discipline."

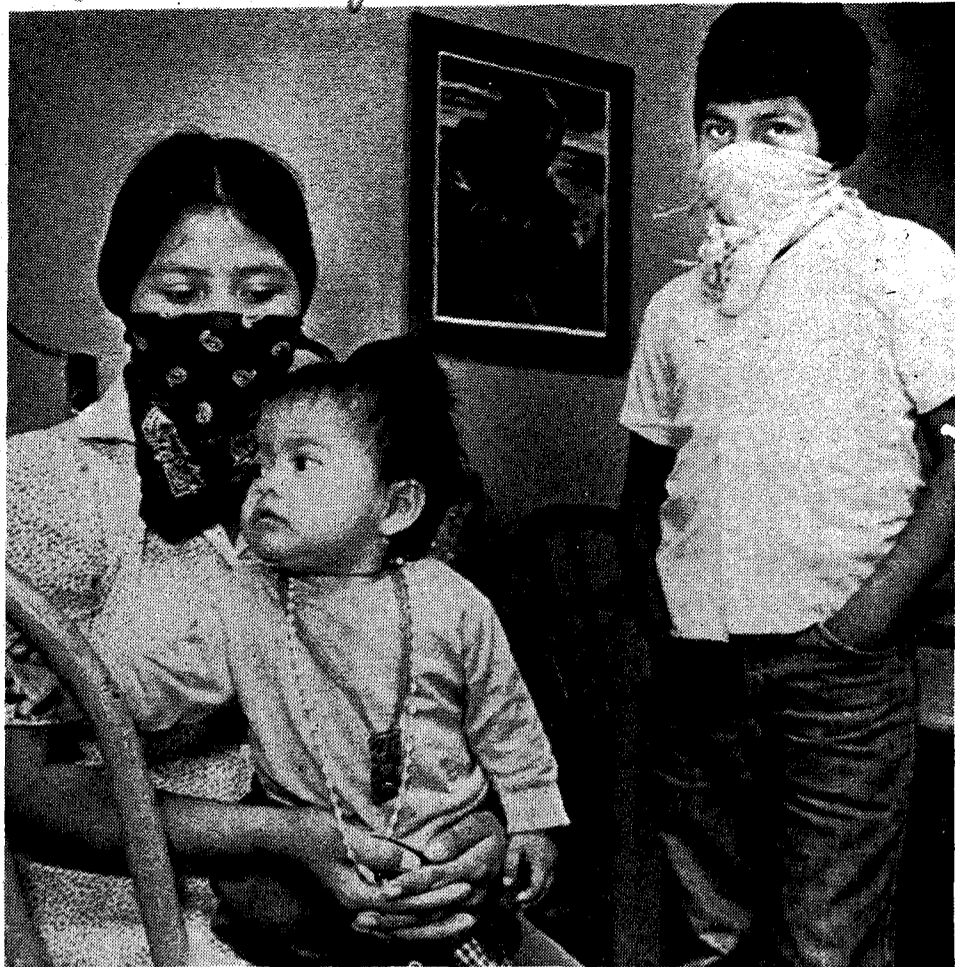
The result, he said, is a "residual affection" for the Catholic church that often results in later parish involvement.

The priest is still the key to the parish, McCready said in the interview. "We have not built a lay-oriented religious system. Our symbols and images are still quite dependent on the clergy. At the same time, the quality of the pastor is terribly important. He sets the tone for the entire parish."

Unfortunately, he said, "the church is not training people to be very good pastors."

About half as many Catholics attend regular Mass now as did in the 1960s but there is no longer any mention of sin as the motivating force, according to McCready. "Overwhelmingly in the '80s, they're saying 'We go to Mass to worship God.' No mention of sin."

VOCATIONS DECLINED because family and teachers and priests stopped



KANSAS SANCTUARY—Wearing masks to protect relatives in Central America, a Guatemalan family is making its temporary home in the convent of the Sisters of St. Joseph in Concordia, Kan. The nuns have declared their home a public sanctuary for the family. (NC photo from UPI).

talking about them, McCready said, and because "priests themselves did not see working with young people as an attractive ministry." In 1970 priests preferred to work with young adults instead of teen-agers, he said.

"What happened was we lost an opportunity to encourage thousands of young people at precisely the time the baby boom was handing us thousands of potential vocations on a platter," McCready said.

He also said a strong image of Mary is evident among people of all educational levels "even though the church hasn't talked about her in 20 years. It may be an androgynous expression of God. God is a nurturing figure; God is a female in a way, or has a feminine side. I wouldn't be surprised if a lot of what's going on with the Mary symbol is not Marian devotion, but ways in which people find the feminine side of God or the feminine side of their belief in God."

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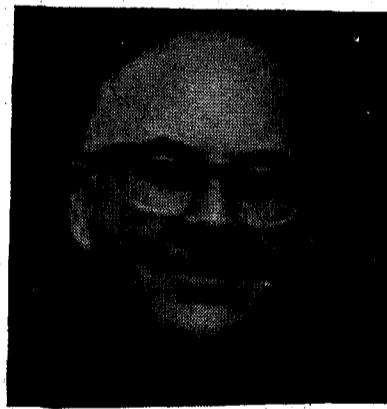
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Luther's reforms 'relevant'

THE LUTHERAN-ROMAN Catholic Joint Commission has commemorated the 500th anniversary of Martin Luther's birth with a joint statement praising Luther's reforms as relevant for today.

THE STATEMENT ALSO says Lutherans and Catholics should study more about each other's church as a means of reconciliation and "to see in Luther a common teacher."

"Luther's call for church reform, a call to repentance, is still relevant for us," said the commission statement.

"He summons us to listen anew to the Gospel, to recognize our own unfaithfulness to the Gospel and to witness credibly to it. This cannot happen today without attention to the other church and to its witness, and without the surrender of polemical stereotypes and the search for reconciliation," it added.

Language a difference for Catholics, Presbyterians

EDINBURGH, Scotland (NC)—Language and the different meanings Catholics and Presbyterians attach to the same words or phrases are an important factor in differences between the two churches, said a Scottish dialogue commission May 17.

"Key words and forms of expression, instinctive to one side but unfamiliar to the other, can render mutual understanding difficult, and even conceal areas of agreement in underlying meaning and intention," said a common report issued by the joint commission on doctrine of the (Presbyterian) Church of Scotland and the Catholic Church in Scotland.

The commission has been meeting twice yearly since November 1978.

"The better we comprehend each

other's language, the clearer it becomes that, without betraying our past, each of us can appropriate insights and emphases of the other," the report added.

It said that the recognition of "the role that language plays" in Catholic-Presbyterian differences was "one very positive fruit" of the commission's discussions so far.

The report outlined basic areas of agreement on the doctrine of the church.

"We are agreed, that the church is the body of Christ, existing with him at the meeting-point of the unseen and the seen, of faith and experience," it said.

"Her character as one, holy, and universal, is that of Christ himself, and hence the object of faith and hope," the report said.

The statement was formulated at a meeting at Kloster Kirchberg in West Germany. The dialogue commission is composed of members appointed by the Lutheran World Federation and the Vatican Secretariat for Promoting Christian Unity.

The statement said many of the insights of Vatican II reflected concerns of Luther. It listed:

0The decisive importance of the Bible in the life and teaching of the church.

0Description of the church as the people of God.

0Recognition of the individual's right to religious liberty.

LUTHER WAS BORN on Nov. 10, 1483, in Eisleben in what is now East Germany. His break in the 16th century with the Catholic Church over doctrinal issues and his criticisms of church corruption was the key event making the Protestant Reformation.

Unity the key to healing the world

By Joseph Duerr

LOUISVILLE, Ky (NC)—Churches must work together to heal a broken world, United Methodist Bishop James Armstrong, president of the National Council of Churches, told the closing session of the National Workshop on Christian Unity in Louisville May 19.

"We live in a broken world; the brokenness is there," Bishop Armstrong said. "The unity must be here" among churches.

Bishop Armstrong cited four issues which have fragmented society and which churches, he said, should address: nuclear disarmament, racism, economic crisis and the family.

On war and peace, he praised the "remarkable pastoral letter" of the U.S. Catholic bishops and a recent call for disarmament by the Synagogue Council of America. The "madness" of nuclear arms has gone far enough, he said, and "we must reverse our step."

CONCERN MUST continue to combat the resurgence of racism, he said. As examples of racism in the United States he cited prejudice against Southeast Asian refugees and illegal aliens, the recent mayoral election in Chicago and Ku Klux Klan training camps for children.

The Gospel calls Christians to help

the needy, Bishop Armstrong said in discussing the economic crisis. He mentioned the problems of unemployment, hunger and human suffering.

He said the family must be secured as the basic unity of society. He added that the Roman Catholic Church is "doing far more" than anyone else to remind society of the sacred place of the family.

About 480 to 500 Roman Catholics, Protestants and Orthodox attended the 20th annual workshop May 16-19.

In the keynote address, the Rev. Lois M. Wilson, former moderator of the United Church of Canada, mentioned seven "ecumenical convictions around

which the churches covenant in mission and evangelization."

The convictions, she said, are conversion; applying the Gospel to all areas of life; the church's unity in God's mission; mission in Christ's way; announcing the good news to the poor; mission in and to other continents; and witness among people of living faith.

"**JESUS CHRIST** is the life of the world," Dr. Wilson said. "The authenticity of that claim will be demonstrated as death-dealing forces among people and systems give way to life-giving, sustainable, just relationships between people."

Father Bruce Ritter



A CERTAIN KIND OF SADNESS

A certain kind of sadness has a smell about it somehow. I noticed Billy sitting alone in a corner of our main lounge. It was

about 9:00 PM. Oblivious to the other kids, the boy was totally preoccupied, using one of our red canvas cushions as a writing desk. In his absorption, he had sucked the end of his ballpoint pen and smeared his lips with green ink. I guess I just imagined I could smell the boy's sadness.

The center was filled with kids, about 200 of them, and I was just circulating around, really enjoying an all-too-rare opportunity to be with my kids. I became aware of the boy's somber, direct gaze levelled at me across the room. He had finished writing his letter. When he saw me returning his stare, he got to his feet in one quick and easy flowing movement of incomparable grace that only a 15-year-old can manage and handed me what he had written. There was no salutation. I didn't correct or change a single word:

"I don't know where I am going. I have a general idea for which I am not sure of, to turn too. I sometimes feel depress,—for I usually don't know why. I wonder why I refuse people's help. A lot of things make me feel happy for awhile but I am jealous of other things such as people who have more than I do."

I really like this kid. He wouldn't win any beauty prizes: about 5'9" or so, lanky with hair in his eyes and a crooked left eyebrow and a practiced smile. Just your typical skinny run-of-the-mill Times Square nomad. I had a tough time reading his letter because of the interruptions. Sharon grabbed my arm and said she wanted to talk to me about her mother. Fifteen-year-old Dave, a budding philosopher from California, asked me why God could permit all the evil outside on Eighth Avenue. I gave him my 30-second treatise on the nature of God, good and evil and free will. He was too smart to be satisfied. I went back to reading Billy's letter.

"All throughout my childhood I been getting into trouble in school, home, and mostly everywhere I turned to be heading. In a way I admitted I have so called sticky fingers. A lot of people throughout the years asked me—"How do you feel"—Now a few years later, I answer with truth I don't really know. People try to help me and I jam it up

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

their I admit I caused some difficulty at home and allso at school and other places. I also feel that my father has problems, that he can't handle. And I felt I was used for a scraggoat. I did a lot of things for attention, for which if I told certain people I feel that wouldn't understand me. But it would allso break their heart."

I looked for the boy and saw him watching me read his letter. I don't know what he saw in my face. A couple of volunteers who work in the center on Thursdays were eager to share with me their encounter with Val and Becky, our latest teenage Romeo and Juliet. Seventeen-year-old Jeff came up to me and demanded his rights to my company. He tells everybody that he's my favorite kid and he might be right. I lost sight of Billy and went back to his letter:

"Last January, I had to go upstate N.Y. to a home. People say I had a lot of potential to do certain things. But now these days I am not to sure of myself. Is it wrong just to want certain things in life, and find yourself reaching for them but in a way they ain't there. I just wish that I didn't do certain things that I did. I could honestly say I don't really know what's it like been loved or to give love. I did at certain situations, but I guess, I really didn't.

I had a lump in my throat. I hoped he had seen love in my face when I looked at him last. Nobody ever sees a lump in your throat even though it feels as big as a house. They, the lumps, disappear pretty quickly though, particularly when a couple of more than usually raunchy street kids (good kids though, not nice, but good kids) called upon me to exercise my Solomon-like judgment to settle a "misunderstanding" between them and one of my staff. They didn't like the judgment. So I offered them amnesty instead, which they gladly took, amnesty being what they really wanted in the first place. Billy was nowhere in sight and I went back to reading his letter. I guess the kids must have seen my face because nobody bothered me.

"Once again today I blew my mind again, I went into a tantrum for no reason. I started threating certain people for no reason what-so-ever. It's now a few hours later. I am thinking to myself, what's my life coming to. I am faced with a hard decision for which could be a good factor in my life. But I just can't make up my mind. I been thinking lately should I throw in the towel or keep on fighting and try my best, at what I could do best."

That's it. Word for word. Misspellings and all. Kids like Billy talk about suicide a lot and sometimes they do it. Billy

hustles johns over on Third Avenue and 32nd Street. They drive by in their cars and they slow down and then they circle the block and then they stop. Billy has seen the inside of a thousand cars. He's a bright kid, and as he says, he has a lot of potential.

He is still a pretty intact kid wanting all the things that most of us take for granted. He's not a particularly attractive kid, or even an especially appealing one. His 15-year-old face isn't really 15 anymore. He's a really bright youngster who doesn't even try to fool himself anymore, or not very much anyway. The Billies of this world can run through your fingers like water. At times like this, I'd rather be a heart surgeon knowing that some tired heart pumps and leaky valves are just too worn out and it's not your fault if the patient dies. Billy needs a heart surgeon though and I, with relief, and some dread, commit him to His care—and yours. You own him too. He is your son, your brother, your cousin, the son of a friend...

Please help us care for them—and love them. They really are good kids. Pray for them, please, and for me and my staff.

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Bishop: enforce porn law

WORCESTER, Mass. (NC)—Bishop Bernard J. Flanagan, apostolic administrator of the Worcester Diocese, has called on members of the diocese to join with other citizens in "the fight against the evils or pornography."

He urged them to write to President Ronald Reagan to urge him to order the U.S. attorney general "to rigorously enforce the federal obscenity laws" and to write to the Worcester County attorney general and to their local

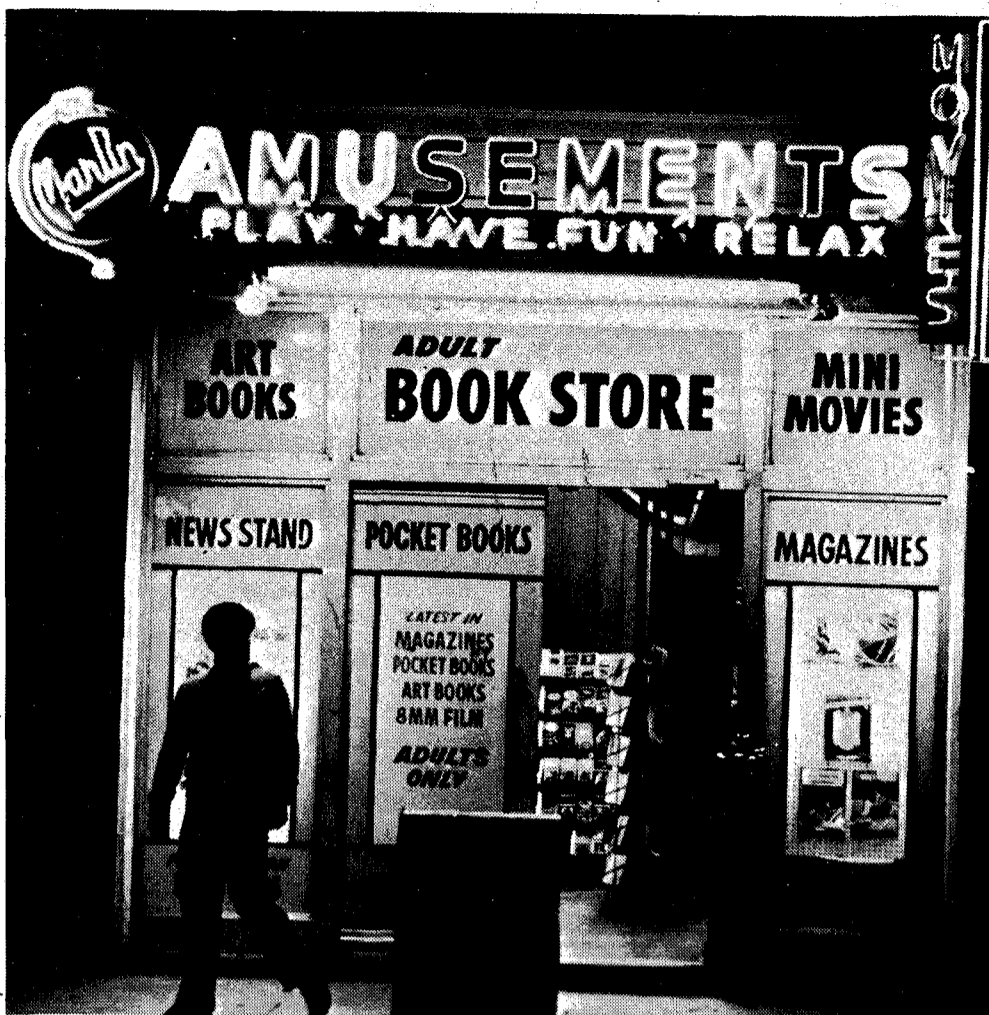
'Some may think,' Bishop Flanagan said, 'that efforts to control pornography are attempts to enforce private morality on others.'

chiefs of police to ask for strict enforcement of the state law against pornography in the county.

IN A COLUMN in the May 13 issue of The Catholic Free Press, Worcester diocesan newspaper, Bishop Flanagan said: "Designed to pander to base animal instincts and sexual perversion, pornography destroys the virtue of purity, attacks respect for women by reducing its viewers to the lowest level of their human nature. It destroys the human dignity and quality of life so vital for a decent, healthy, crime-free community in which we can live in security and peace."

Bishop Flanagan said pornography "is too often a significant component in cases of sexual assault" and "its income greatly aids organized crime."

"Experts in criminal law," the bishop said, "assure us that the por-



Evils of pornography can be defeated by stricter enforcement of laws, according to Bishop Bernard J. Flanagan of the Worcester diocese.

nography industry now widely under organized crime and grossing \$6 billion a year, can be stopped in 18 months if, by presidential order, the U.S. attorney general would vigorously enforce present federal obscenity laws. These existing statutes prohibit interstate transportation, mailing, importing and broadcasting of obscene materials."

Citing a newspaper report of

evidence showing "a pervasive influence by organized crime in the pornography business in Massachusetts," Bishop Flanagan said, "Given the fact that this state already has one of the best obscenity laws, it is obvious that it is not being properly enforced."

"THE SITUATION" the bishop

continued, "is now becoming even more critical with satellite systems beginning to move explicitly sexual material into homes through cable television."

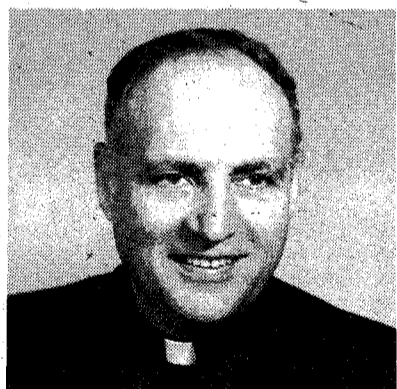
He recalled that former Massachusetts Gov. Edward J. King had appointed a commission last August to study the issue of pornography and cable TV and to make recommendations to meet the public interest. After six months of study, the commission submitted its final report with recommended model legislation which is in committee in the state legislature, the bishop said.

"Some may think," Bishop Flanagan said, "that efforts to control pornography are attempts to enforce private morality on others. This is not so. Private morals are private; public morals are the concern of the entire community and those empowered by the community to defend the welfare of the community against a wilful minority. Commercial obscenity is a public business. It is public morality that obscenity laws are designed to protect."

"In fact," he added, "every law legislates morality in the sense that it sets some standard for its citizens who must ultimately make the moral decision to obey or disobey."

THE SUPREME COURT has ruled, Bishop Flanagan noted, that the doctrine of privacy governing the reading or viewing of materials in one's own home "does not extend to the marketplace. It is against the law for anyone to sell or exhibit obscenity to you."

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'As our parents pay, pay, pay—when will public school educators endorse tax credits for tuition?'

Archbishop: How long must we wait for tax justice?

Archbishop Edward A. McCarthy criticized the insensitivity of public school officials and representatives and voiced his concern that "parents of children in Catholic schools must tolerate sharply rising, oppressive education tax..." He spoke in a keynote speech delivered to Catholic high school and seminary students and their families during graduation ceremonies in May.

The Archbishop was present for graduation at St. Vincent de Paul Regional Seminary, St. John Vianney College Seminary, Curley/Notre Dame High School, Pope John Paul II High School, St. Thomas Aquinas High School and Christopher Columbus High School.

The text of his speech was as follows:

"I come with a million voices - the voices of the one million Catholics who belong to the family of our archdiocese - to bring to the graduates blessings and all good wishes on this happy moment in their lives. Four years of work has borne fruit this evening. Because we love you, we rejoice with you this evening; because we love you-we assure you that we are with you in what may be a nervous period as you take the next step in your lives.

WHATEVER YOU DO-wherever you go stay close to the church of Jesus. Only in the church will your life make sense, only in the church will you find the strength to bear the difficult times, only in the church will you find peace and happiness, only in the church -when life is over- will you find the way to eternal happiness in heaven.

May I congratulate as well your

teachers - who are proud of you tonight- and are rejoicing as well with you as they see in you - their dreams, their sacrifices fulfilled.

In a special way I congratulate your parents. Your school has been their partner in bringing you to this special moment. They too have been making great sacrifices for you. The gradua-

church related school. President Reagan endorses tuition tax credits. What of the other politicians? What is going on, when, it is said one of every 10 delegates to the democratic national convention represented the public schools?

When will the politicians see that freedom of religion is not freedom

until we wake up to the fact that a complete education requires religious values, standards of conduct, motivation, discipline - and the parochial schools can provide this at least for some of our young people.

How long before we ask why every other English democracy shares tax help with non-public schools - every one but the United States?

WHEN WILL OPPONENTS of assistance to non public schools realize minimal help to some non public schools is not only democratic, American justice but will save public funds so there is more money available per child in the public schools, that cost much more than parochial schools.

May I quote a Feb. Readers Digest article from *The New Republic*: "Higher salaries for teachers, smaller classes and more resources equal better education, right? Wrong, says a noted sociologist whose recent study shows that Catholic schools, lacking those assets, actually produce better results."

When will we realize that in America no child not even a religious child, should be a second class citizen?

When will patents realize it's time to speak up?

MY BELOVED GRADUATES you are precious. The sacrifices made for you prove how much we love-what hope we have for you. Be great citizens, be great human beings, be great champions of the gospel of Jesus Christ. God love you!"

Reagan: Try merit pay

SOUTH ORANGE, N.J. (NC)—Money is not the answer to America's educational problems, President Reagan told the graduating class of Seton Hall University in South Orange after receiving an honorary degree at its commencement exercises May 21.

One way to improve the schools without more federal funds is to start paying teachers according to merit rather than seniority, the president said. Another is tuition tax credits and education vouchers so that "we can... encourage excellence by encouraging parental choice."

Proposals for tax credits and vouchers have received support from Catholic organizations while teachers' unions have opposed them. The teachers' unions also have argued against the merit system, saying there is no accurate way to measure teacher quality.

tion tapestry is woven of sacrifices - parents holding two jobs, mothers working families depriving themselves of vacations, new cars, teachers accepting lower salaries, principals having sleepless nights, bingo raffles, bake sales, festivals, diocesan subsidies.

WHEN WILL OUR schools receive at least the bread crumbs of taxes that have been proven constitutional in other states?

As our parents pay, pay, pay -when will public school educators endorse tax credit for tuition paid to a non-public school?

In one breath we're told parochial schools are too church related, but in the next we're told we can have credit for donations to a church - but not a

from religion!

That by a treasured American principle competition is healthy.

That government monopoly is deadening.

That education cannot be neutral on religion. Absence of religious values, is rejection of religious values. It brain washes our children with another religion known as secularism.

How long will we blindly wring our hands over what's happening to the younger generation, about rising juvenile delinquency, about crime in South Florida, about the need for policemen in public schools - how long

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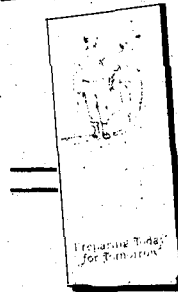
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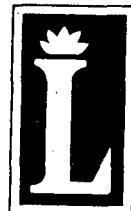
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Suffering of Haiti

Native priest speaks to Miami parishes

In the spring of 1979 Amor en Accion, Miami's lay missionary group to the poor in Haiti and the Dominican Republic, first met the Vicar General of Miami's sister diocese Port-de-Paix. From the beginning this official of the Haitian Catholic church, Fr. Boniface Fils-Aime, popularly known as "Fr. Bo", became an important mentor of the group introducing them to the people and the problems of the poorest diocese in Haiti.

Recently Fr. Bo was invited by St. Michael's and St. Brenden's parish to stay in Miami and speak of the needs of Port-de-Paix's poor at nearly a dozen schools and churches. Following is a copy of his speech.

Brothers and sisters in Christ—My greetings to you. I thank the Lord for the opportunity to be with you today.

I also wish to thank your Pastor who has given me the opportunity to pray and talk to you about Haiti. We are all brothers and sisters sharing the same faith, the same Baptism, the same Eucharist. We adore the same Living God; You can understand me and I can understand you. I ask you to be patient with me because I am Creole and French speaking and my English is a little poor.

In recent years you have learned from the newspapers and the T.V. about the sufferings of a poor people looking for a better way of life. The living conditions in their own country have forced them to embark in a perilous adventure, risking their lives in crossing the sea to illegally arrive in your land requesting your usual hospitality.

According to the statistics, Haiti is the poorest country in the Western Hemisphere. The Diocese of Port-de-Paix, in which I am working, is one of the poorest of seven dioceses. It is stricken by hurricanes and earthquakes and some regions suffer droughts lasting 3 to 4 months.

Most emigrants to the U.S have come from this diocese of 360,000

people. The population of Haiti is 95 per cent rural. The average income is only \$300 per year. 85 percent of the people are illiterate; 60 percent suffer malnutrition and 80 percent have parasites.

Given this situation, we have a great physical and spiritual problem in the Diocese of Port-de-Paix; it is very difficult to preach the Gospel to people who are uneducated and suffer poor health and housing conditions. What can we do to help our brothers and sisters in Christ?

Social services provided by the government are concentrated in the large cities. The Catholic Church is very involved in the rural areas and the outskirts of the cities. In our Diocese we have 12 parishes and 45 rural chapels and only 22 priests to minister to 360,000 faithful.

Education is our gravest problem. To help solve it, the Church operates and maintains, 25 Catholic schools, one non-Catholic school and one vocational center. Unfortunately we have more than 175 teachers earning a miserable salary of only \$40 to \$80 a month. Most of these teachers only make \$40 a month. Consequently, most try to leave Haiti and come to the U.S. given the first opportunity. To alleviate this problem we must double the salaries, double the number of teachers and schools. Sometimes our children have to walk 1 or 1 1/2 hours to get to school. These problems were explained in detail in the February 4, issue of *The Voice*.

In July of 1976, a group of young lay missionaries was formed in the Parish of St. Michaels. Their objective was to meet and assist the legitimate needs of their unfortunate brothers and sisters in Mexico and the Dominican Republic. In May 1979, Archbishop Edward McCarthy commissioned them to go to Haiti and help on behalf of the people of



Father 'Bo' Boniface of Port de Paix, Haiti, Miami's sister diocese, speaks to a member of Amor en Accion. (Voice photo).

Miami. I remember my first contact with them, when 3 members of their group arrived at 7 p.m. at the house which I was visiting. Like the 3 kings, they came to witness their faith and their love for the other Christ, the Christ who lives in the poor children of Haiti. The day after their arrival we proceeded on a five hour trip to Port-de-Paix, in the far northwest corner of the island.

I was a little worried because I only had a small truck without a roof, to protect against rain, dust and wind. During the trip, they experienced all three — first dust, then rain, and finally wind. They became aware of the problems in Haiti and promised spiritual, pastoral and financial aid. "Amor en Accion" began plans for a housing project, school constructions, payment of teachers salaries and medical assistance.

In November of 1980, Archbishop McCarthy himself, took a missionary trip to Port-de-Paix. In our cathedral, he solemnly declared the Archdiocese of Miami the sister diocese of Port-de-Paix. He knows his sheep and his sheep know him and follow him.

The work of "Amor en Accion" became more intensive. The generosity of some of the parishes, grade schools, high schools and youth groups in Miami, has allowed them to give new life to our schools by furnishing benches for the classrooms and salaries for the teachers. A pure water reservoir has been built and a community center is currently under construction.

In my name and in the name of my Bishop, Msgr. Colimon, I sincerely thank all of the benefactors for all they have done.

The missionary has to preach Faith. Faith is the word of God made Flesh. Faith is the crucified flesh which has risen again despite death.

Brothers and Sisters, the Lord invites you to help Him, to pursue the resurrection of His members. He invites you to be the visible providence of His invisible providence.

Faith is Love in Action; that the blind see, the dumb hear, the lame and crippled walk, the lepers become clean and the Gospel be announced for the Glory of God.

Fr. Boniface Fils-Aime

New road would tear up parish in Broward

A Catholic parish in Broward County is threatened by a new road that might destroy all its buildings if county planners don't choose an alternate plan.

Resurrection Parish in Dania is fighting the routing of a connecting A1A corridor from Dania Beach Blvd. north to U.S.1 which could take the church building, the parish hall and pastoral center for the six-lane expressway.

"There's is also another harmful alternative," said Father Joseph O'Connor, O.S.A., pastor, "which would take 120 feet of the eastern part of our property and would come within 40 feet of our church and center. We would lose 100 parking spaces, two exits and an entrance.

"Catholics to the east of us who walk or drive to church would have to cross 5th Avenue which is 65 feet wide, and then immediately A1A which is proposed to be 120 feet."

Father O'Connor said the parish would be prevented from expanding the church which is still only one third of the original plan.

"The Catholic population of Broward County is higher than the national average and during the peak

season we must provide for the additional Catholics from Canada and the U.S. who settle in this area for part of the year," he said.

Others in the newly developed urban area are also concerned, he said.

"It will affect them tremendously. Our parishioners are also concerned about our neighborhood. All of us are aware that A1A is a State road to the east. County aerial views of the area are over 4 years old. The county planners have not looked into an eastern route which would not destroy a newly developed urban area nor the Catholic Church. The five Dania Commissioners unanimously—verbally through Mayor Chester Byrd and through a written message to the Broward Planning Council stated their opposition to any road passing through the property of the Catholic Church of the Resurrection."

The Vice Mayor, John Bertino, pleaded "Do not let the cruel blade of the bulldozer pass through the House of God." The Senior Citizens of Dania, the Chamber of Commerce and many citizens of Dania object to the road passing through a house of worship, said Fr. O'Connor.

In the pathway of the proposed A1A



Church of the Resurrection in Dania could be plowed under. (Voice photo).

corridor there are others who object to the plan.

"According to the front page of the Sun Tattler (April 20, 1983), land to the North is owned by Mrs. Shaw, the mother of Rep. E. Clayton Shaw. To the south land is owned by the owners of Dania Jai Alai. We have heard no objections from either."

What will be the final result?

"I believe that the seven Broward County Commissioners will unanimously select an alternative that will not destroy a newly developed urban neighborhood, the Catholic Church nor business in the area. I believe they will select a pathway that

will be esthetically beautiful and undisturbing to anyone in this beautiful section of Broward County," said Father O'Connor.

Are other Catholics in the Archdiocese doing anything to assist resurrection church?

"Catholics have been very supportive. So far, many parishioners from St. Maurice, Little Flower, Nativity and St. Jerome's have signed a petition against the road on church property. Many have stated their objections to the proposed road to County Commissioners and to members of the Broward Planning & Zoning Council.

Archbishop, on everything...

Continued from page 1

little mother and came over to check up on me and give me a kiss.

Q. Do you remember the moment you made a firm commitment to becoming a priest? Was it an impulsive decision or an evolvement?

A. It didn't happen quickly... it was

a growth process. I can't recall my parents ever posing the question to me directly about being a priest or ever attempting to urge me. I think it was their witness, their respect for the priesthood and the church in general.

Also, we lived near a Franciscan

monastery so I got to know those priests early in life. My dad did all the electrical work for them free and I would tag along. When I think about it Dad also did a lot of free electrical work for friends... he helped people. This goes back another generation... my grandmother, I'm told, used to go door to door to collect for the seminary and my mother would tag along too. Again, it was respect for the religious life with our family... we sort of observed it from their attitudes.

Q. You also have two other brothers who are priests and a sister who is a nun. Which one of you was first to enter the religious life?

A. I was the first one to become a priest, but my younger brother, three years behind me was the first one to enter seminary school. I decided I wanted to be priest when I left high school and there was a high school seminary in those days in Cincinnati. But a priest told me it would be better if I had the experience of going through a diocesan school, so I followed his advice. My brother entered in high school and I entered in college.

I was editor of the high school magazine and the priest asked me to go out and do a story on the seminary. The rector spent some time showing me through. The next day I received in the mail from him an application form. But I never told him I was interested in the seminary and he never asked me. I guess he sensed something I returned it without a cover letter or anything.

Q. What would you like people to remember most about you after you're gone?

A. That I had sincerely tried to witness to Christ. That I tried to make the knowledge of the Lord and his message present in my work.

Q. How have you changed since that day you stepped off the plane from Cincinnati to Miami in 1976 and became first coadjutor and then archbishop?

A. Circumstances changed. I found myself in different circumstances and I grew as a result of it, in reacting to situations that I found here. Also by my associations with people who were struggling with new dimensions with

their life and the life of the church. Their witness and their concern was strongly expressed to me and I benefited from it.

Also, the experience of near death when I had to undergo triple bypass heart surgery (over 2 years ago) was a maturing experience for me. I can reflect on our efforts to evangelize... to verbalize and enact the whole concept of evangelization. Dwelling on that so much has helped me to understand that is the essential nature of the church, the evangelization effort. I think I've been able to clarify in my own mind what Christ is asking of us.

As I look back, I think in my earlier priesthood my fatherly responsibilities were not as clearly focused as they are now. The Church and anyone associated with the Church are disciples of Christ and must concentrate on several things. They must concentrate on having a deeper faith, knowing what the message of Christ was, and by accepting and living it.

Second, the idea that we are a priestly people and one of our responsibilities is to praise the Lord through prayer. This is what the sacramental life of the Church is about.

Thirdly, we are supposed to be a people of love... and that is also a much broader challenge. More than just verbalizing love we must live it and the other virtues too. Love is the queen of virtues, but you cannot be just, pure, truthful or honest unless you have that love. I think in my years of ministry in my efforts to proclaim it, I have grown.

Q. All the psychologists are talking about love of self being important, and you must love and accept yourself before you can do the same for others. The market is glutted with books on the subject. Any comment?

A. I think it's important to love self and a person can have a wholesome, good attitude toward himself as he sees himself in relation with God and recognizes the gifts he has because of God. But I think the converse of that is selfishness, where his relationship with himself interferes with his relationship with God and others. I try to tell the

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OFFICIAL

ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

THE REV. KENNETH WHITTAKER - to Secretary to Bishop John Nevins with residence at St. John Vianney College Seminary, effective July 1, 1983.

THE REV. FRANCIS LYONS - to Associate Pastor, St. Joseph Church,

Stuart, effective June 15, 1983.

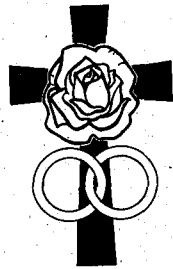
THE REV. WILLIAM J. MURRAY, O.S.A. - to Associate Pastor, Resurrection Church, Dania, effective August 16, 1983, upon nomination by his Superior.

(In last week's Officials, the words "The Rev." were inadvertently dropped from Fr. William O'Shea's appointment as pastor of St. Clare's in North Palm Beach.

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WEEKEND DATES

July 8.....Seminary	Aug. 26.....Passionist	Nov. 4.....Passionist
July 29.....Seminary	Sept. 16.....Stouffer's	Nov. 11.....Stuart
Aug. 19.....Stuart	Oct. 7.....Biscayne	Dec. 2.....Passionist
	Oct. 21.....Holiday Inn	

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kids at Confirmation I can't understand a kid who has a poor self image because he won't recognize what it is to be close to Christ. They feel they're too thin or too small or too tall or have pimples—it's a bad self image.

Q. You once called yourself a bridge builder in one of your earlier speeches. What bridges do you think you've built for the people of Miami?

A. I think I've built bridges between ethnic groups in this community which has so many different representations of cultures. I hope I've contributed to ecumenical bridge building. I hope I've strengthened the bond between laity and priests.

Q. And the Pastoral Center, that is certainly one of your strongest bridges to the people?

A. Yes, please God!

Q. When you meet in Rome with Pope John Paul II in October, what issues will you discuss with him?

A. First evangelization... especially the challenges of evangelization we have in this community. We have a challenge to be able to minister to each culture—we are a community of many cultures. I think I would boast about the Archdiocese and the way it has received the refugee in the spirit of Christ. I would also explain some of the special concerns that creates—our lack of personnel, our lack of resources.

It makes it very difficult to respond to the great numbers who have come to us. I'm concerned about the proselytizing by other churches. In the people's confusion they could very likely say this is the way the Church is in the United States when it's something that doesn't represent the Church at all. This is one of my great concerns. I would say that I see Miami having a role in the Caribbean relationships too. We are part of the Caribbean.

Q. For example?

A. I have a responsibility to encourage the Cuban bishops. They feel very lonely. We do try to help in Puerto Rico. We accept Puerto Rican Seminarians. Last year it cost us more for the Puerto Rican seminarians than for our own... We do have a sister diocese in Haiti and I also would like to encourage, to the extent that the ecclesiastic can, more cooperation among the Caribbean countries.

In the U.S. Bishops, pastoral on peace we urge world peace, but we should also be thinking of local situations. We should feel a special responsibility in Miami for peace in the Caribbean. We should be concerned about issues that create tension. Sometimes a particular Caribbean country may have a very legitimate need for some natural product that their own country doesn't have. Our business people should be looking for ways (to help) and our political people too, should respond to human needs.

Q. But don't we have to draw the line somewhere?

A. It doesn't mean I'm talking about a great deal of money. I'm talking about investing. Someone invested in Ireland and that created 30,000 new jobs in one year.

It's very delicate getting involved in internal politics. We must take a look at the various countries and ask, are practices in that country such that people are being inhibited from making a living for one reason or another?

Q. What is your thought about women's role in the church?

A. Women need a larger role than is normally recognized. In our education system a large percentage who are teaching the World of God are women. We should be grateful for that. The ones who are training our future Catholics... as well as the mothers in the home are very powerful. Our

hospitals were founded by women and are still the work of religious communities sponsored by women. Our community service program, our social workers, our directors are women.

I think numerically we have more women, at least witnessing to the gospel than we have men. I do think women should be moved into more roles.

Q. Many women and some religious women are espousing that men have all the power in the church. How do you respond?

A. That's right. I think we could have more women as superintendents of schools, directing social service offices, that sort of thing. I think because of the past we've felt this way and we

local neighborhood be trying to be the peacemakers, trying to identify what it is that is bringing about tension and recognize the reason for someone taking another view and try to see if there is some way that it can be worked out.

When it gets a little bit higher on the international level, I can see sometimes that a country will be concerned because they don't have some natural resources that they need. Perhaps our trying to provide that for them so they don't have to fight for it might be a way of bringing about peace.

I'm interested and I made this proposal that we need some kind of a peace institute and I think it has to be international, although our own bishops in the final draft mentioned



(Voice photo by Prent Browning)

haven't given women the opportunity to be prepared—so it's more difficult to find them prepared at this time.

Q. What about women priests?

A. No. This is the position of the magisterium of the Church and I respect that.

Q. In the meeting of the U.S. Bishops in Chicago to draft the Pastoral Letter on war and peace you specifically said that there should be attention to ways to build peace. What specifically should be done? How do Catholics in the pews build peace?

A. Actually when you get the document you'll find they developed about 30 pages on this and one of the things I read in the final document is the statement that the bishops commit themselves to prayer and fasting. I wondered "who gave them that idea?" and I looked back on my notes and found out others may have said it too, but I was the one who said, "we have to pay more attention to prayer and fasting." So they took it literally and said, "let the bishops set the example."

You say, well, peace is a worldwide thing, but it seems it starts with attitudes close to home and seems to be often it's a local conflict that eventually become escalated until it becomes national or worldwide. Sure, I think we, as a priestly people should be a people who are praying for peace and fasting and sacrificing for peace. I think we should especially in our own

one that was proposed by our own United States government and I think that is good too. But I think—and I might be naive on this—but I think to be objective it has to be international. I'd like to see it located perhaps in Jerusalem. I'd like to see it have the prestige of something like the Nobel Prize people. And when this institute spoke and declared that this nation or that nation is carrying on a policy contrary to the development of peace, it would be listened to.

I'm sure the United Nations, who was originally intended to do that job, is no longer doing it. I'm concerned, as Mr. Williams pointed out when he addressed our Catholic lawyers. The United Nations set up a tribunal to hear cases and the judges were sitting in Belgium, or somewhere in Europe. However, no cases had ever come before it. It's supposed to be a means to arbitrate or work out some conflict.

I believe it would be great if we gave more attention to studying past conflicts and what leads to them and try to determine other ways of cutting them short, preventing conflicts from getting to the heat point. We should have some kind of institution that would specially train people just for negotiation as peacemakers. The bishops conference suggested the idea also could be worked on a local level in various parts of the United States.

Biscayne College has talked to me about implementing a conference or

program just to study what makes peace and what makes war. I'm going to encourage them and hopefully, if we are doing that all over the U.S., some ideas will emerge. Certainly we have to have people become very conscious of the threat of nuclear war. I think too many of us just think, that's another academic thing to talk about and we don't recognize how serious it is.

Q. While we are on the subject of bishops — what are bishops like? What do bishops talk about after dinner?

A. I think we are inclined to talk shop maybe a little bit more than the average person. There are so few of us comparatively that when you do get together, you talk about how another bishop handled a particular situation or opportunity, so we probably do talk a little more about shop but we are also a fraternity, and when we get together, there is a little bit of teasing of each other, remembering experiences we had, maybe in school together or teasing each other about how they are fortunate to be where they are in the diocese or telling each other that we have got the poorest diocese and they should come and help us and we don't get the help. I think there's a bit of that.

Q. What other subjects? The Cincinnati Reds?

A. Oh yeah, that sort of thing would go. In my experience bishops really are gentlemen in relationships. When I first became part of the fraternity that was one of the things that impressed me most, how you can get together in discussion and have a lot of different points of view. Now maybe I'm being a little bit biased in favor of bishops, but it is impressive when you get a room full of bishops because they come from a lot of different backgrounds. They have been University professors or presidency, they have been engaged in many different types of pastoral ministries. Thus when you bring up a topic you are going to get a lot of angles on it. Here you've got the man up in Alaska with only about 15 priests and the man in Chicago with millions of people and you really get a lot of input, but never — unless, it's all exchanged in a real gentlemanly way.

You seldom hear any emotion expressed. If they are differing with each other they are differing in a very polite manner and maybe they are teasing each other, but doing it in a way that's respectful of each other. They have impressed me by that. They are normally thoughtful people, concerned about each other.

Q. Do they talk much about Fr. Andrew Greeley controversy?

A. Honestly, you don't get into that sort of thing, at least not that often.

Q. You have always come out strongly in support of sex education in the schools as long as it is tempered with a definite moral code. What do you say to those who disagree with you on this issue?

A. First of all I would try to point out to them that the welfare of our children today is seriously affected by where they learn and the whole understanding of sexuality, in many cases perhaps they're simply not aware of what is happening to their kids—the streets, as they say, or in relationships with other children or what kind of stuff they're getting hold of.

With the pornography available rather easily, the type of films, the type of TV programming...the church is simply trying to help the children to develop proper and wholesome attitudes towards a gift of God and that's what it is all about. I can understand parents. We recognize parents as the first educators of their children. Our experience is that most parents

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Archbishop speaks...

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welcome this. Only a comparatively few become upset about it.

I can understand their being upset, but I would simply ask them, not to interfere with something we are trying to do and at the same time divide us when we both have a common enemy—those who are perverting our children—that's what we are trying to work toward eliminating. We try to also assure them that the children are learning these things in a distorted way or a perverted way and all we are trying to do is to teach them in the proper way.

We want to help them overcome situations that develop later in life if they've had an improper orientation towards sexuality. Later in life they might have problems of one kind or another, moral or physiological, if they are not properly prepared.

Q. What would you say has been your most difficult challenge as an Archbishop?

A. I would suppose trying to convey the visions that I have of the church today. I think of our genuine Vatican II Church and trying to make it be understood, so people catch the vision and therefore catch the excitement, develop trust and shed fear. I think we are living, in a world with so much conflict that people tend to be suspicious of each other and not trust each other, even within the church. I believe that can be deadening to the apostolate. I think sometimes, again because of all the tension, we forget the very simple thing of seventy times seven. The Lord told us we are supposed to forgive others seventy times seven. I think we are living in a world where a person gets hurt once he says, 'no that's not going to happen to me again.' It destroys a relationship for the rest of that person's life.

Q. People seem to be so anxious to jump out of a marriage with that same fearful response.

A. Right, right. That's the reaction immediately. There seems to be so little forgiveness.

That old spirit of forgiveness and reconciliation we've lost and maybe partially, I don't know, is it because also somehow we lost the sense of sin? For some reason we've just gotten off that track all together, of realizing we ourselves are sinners, somehow we got the impression that somehow we are all perfect and maybe it's being fed to us again by the modern advertising and everything, where everything is self centered. You've got to buy this, what ever it is, because it's going to serve you and so seldom do we think about how we are supposed to be serving others. We do, I guess, get very sensitive, it's very fragile as a result. We don't want anything to be contrary to me—I'm not supposed to get a hurt if I react. Somebody fender benders in a car and they are ready to go out and pull a gun—it's terrible. It all ties in with, I think, this whole thing of peace too. If that's their attitude, you're saying, what can you do?

Q. Let it begin with me?

A. Yes, precisely.

Q. And the morals are all so relativistic?

A. Precisely. It doesn't make me feel good or maybe it makes someone else feel very bad, my behavior, but it makes me feel good so it's okay.

Q. A lot of the books that are out now are self-centered, too me-oriented.

A. Very true.

Q. You were speaking of Vatican II, what does Vatican II mean today, what does it mean to the Church?

A. I think Vatican II is largely the reason for the church today. The 1983 church. I qualify that in a couple ways. There were a lot of changes, a lot of

developments in the air before Vatican II but it got a great impetus, a sort of an identity and clarification through Vatican II.

When you drop into church today, your experience is much different than it would have been if there had been no Vatican II. Thank God at this stage, I think, for the good. I think Vatican II just because it was introducing changes, in a period of uncertainty and suffering in the late sixties and the early seventies. But I think now we are beginning to reap the benefits of Vatican II. After all the war was over in '65, that's almost 20 years ago and maybe we are not reflecting this. We have to thank Vatican II for all the good things we are now experiencing.

Q. Last Saturday you presided over the ordination of eight new priests. They are coming into their spiritual life in such different times than when you were ordained. What advice can you give them?

A. I would first urge them to be faithful to their prayer life. Recognizing that especially in our day, they are going to have many experiences that are so contrary to the ideals that they are expected to maintain and represent. In order to enforce those ideals, they have to be true to their prayer life.

Saturday I also reminded them.

I like to remind kids when I'm confirming them the same way, I say, you girls, your parents say you're always on the phone.

When you're on the phone you are developing a friendship because you're conversing and I don't see how we can develop a post-friendship with Christ, who we are supposed to represent, unless we do it through our prayer life, in mental prayer as well as liturgical prayer. The mental prayer and the spontaneous private prayer, give us the animation and even more strength.

They are going through this road-players day in and day out, well they lose their spirit, their life, their meaning, qualifications. It becomes much less enriching if it hasn't been strengthened by the private prayer. Other things I would remind them too—I would remind them that the faithful call to the Father—and that endearing expression of "Father"—tells them that a lot of things are expected of them that they maybe reflected on in the seminary. A father is a man who is very patient, who is fully concerned, a father is a man who is going to be concerned about his children whether he has special preparation or not. His concern for a young priest, no reflection on them individually, but as we develop our specialties in different ministries that maybe they recognize that when they get out in that parish, they are expected to respond to a lot of needs. They can't say, 'well working with young people isn't my thing,' they are the father of those young people and they have to make it their thing.

Q. It's a broader responsibility than they may have anticipated, then?

A. Right. They have to constantly be preparing themselves. Just because they have left the seminary doesn't mean that they don't have to be continually preparing themselves. I think young people in general today, and certainly the priest, have to learn to be a little tough in the sense they can't be too fragile, too easily hurt. It's not the type of real world they're getting into, they are going to sometimes be mistreated and they are going to find the complex structure of church life in which they live, where sometimes things won't work as we would all like to have them work. They get a little battered now and then but they have to be tough. This is after all, the ministry of the Lord. They said the Lord told us seventy times seven and be ready.

Q. What is the woman's place in the church? How should they fit in? Do they have enough input in the church today?

A. I don't know if they have enough. I think we are talking about a lot of things here. As far as the sacrament of ordination, my attitude is, this is what the official church teaching is, the sacrament that woman should not be ordained, I accept that totally. Period. There are so many areas where I agree and I think again church doctrines

He said he had taught at the Angelica, the Dominican University that I was going to study at. I said, 'Look, I've got a doctorate degree in Canon law now, that could be a minor towards a doctorate degree in theology. In my seminary we used St. Thomas Aquinas as a text book, I've been all through that, I've memorized practically every question, is there some way I could get away with getting a doctorate in theology in only one year?' He said, 'Well you have to know how it is in



should be more involved. They are half the church. Sometimes I think we fail to reflect their tremendous input in the life of the church. 90 percent of our teachers, in our schools are women. 90 percent of the people who operate our Catholic hospitals are women. I suppose 90 percent of our Catholic social workers are women. I think sometimes we fail to think about those different areas. I do think in planning we have to have more of the input of the women who are reflecting half the people we are ministering to. I think there are opportunities in church structures in various offices right here in this building, to move more women into administrative positions, as we are trying to do at the seminary. We have more women now on the faculty, one has the title of Dean, at St. Vincent's. We have women teaching things like homiletics. We need to give women the chance to qualify for these jobs.

Q. What religious figures are your source of strength and inspiration?

A. Frances De Sales, he was a great evangelist. Francis of Assisi has intrigued me as a man of love. Thomas Aquinas, as the scholar. When I went through the seminary our course consisted of using Thomas Aquinas as the text book so I really had the opportunity to become really acquainted with him. So much so, that I was able to get a doctors degree in one year.

— If I can digress I'll give you a humorous story.

I had done two years of Canon law at Catholic University. The war was over so I was sent to Europe to take my doctorate in Canon law. I did that and then got a message back at home I was supposed to stay over there and get a doctorate in Theology.

Having already been over there two years, I was trying to figure out how I could get it over with in a hurry. On the way back from Rome, after my summer vacation and after my Canon law experience I met a priest on the train.

Rome, you have to be bold and you have to ask and you can get away with all kinds of things.' I said, 'Thank you.'

The next day I go over to the school to register. I see an appointment list of new officials at the University and it turns out that the dean at the school of theology was the man I was talking to, he didn't know he was going to be dean. I walked into his office and he took one look at me and said, 'All right, you can try it!' I didn't even have to tell him what I was after. so I did it, I completed it in one year. But returning to my favorite religious figures there is the great apostles, St. Paul, St. Peter and Our Lady, of course.

Q. Skipping to another area, you commented in recent Voice articles about gays that you might not fire a homosexual teacher if he had the ordination but did not practice his homosexuality.

A. Yes, I did make a qualification when we talked about it. I think I'd think twice even if the person was not active, but in their very mannerisms and all were exaggerated...maybe he is totally innocent but I just don't know what that would do to the kids. I'd have to think about that a little more in any specific cases.

Q. Are there homosexuals teaching now?

A. Yes. My reasoning on this, and some people may disagree, once you accept the principle that we are talking about homosexuals who are leading moral lives according to the view point of the church, they are not engaged in homosexual activity, they are leading moral lives, then I don't see why there are any more objections to having that homosexual in that class room having contact, if he's a man, with boys anymore than you can say, well I can't have a heterosexual in the class room because she is going to have contact with boys.

Continued on page 13



Several clergymen give ecumenical support to Brother Joe, including Msgr. John McMahon, pastor of St. John Fisher parish, speaking. (Voice photos by C. Ginsburg).



Palm Beach County School Supt. Tom Mills is among public officials stopping to give support to Brother Joe's Vigil in front of St. Ann's in West Palm Beach.

Street vigil

Deacon living in street to help homeless

"Brother Joe," a Palm Beach County Deacon began a dramatic 30-day outdoor vigil in downtown West Palm Beach to help the homeless.

The spent a month on the streets to raise funds for a shelter to house hungry and homeless people now living in the streets in Palm Beach County.

"Three years ago we started The Lord's Place, a storefront soup kitchen

to feed hungry individuals," said Brother Joe. "Now we're serving 3000 people weekly, including parents with children, some of whom come from all over the country with no money, no jobs, and no place to sleep except the parks or their car," he added.

Jack Scarola, Attorney and Chairman of the Board of The Lord's Place outlined their fundraising goals:

"We need \$285,000 plus about \$3000 monthly to operate a facility to house fifteen families at a time. Each of the 180 families per year will be able to live rent free for six weeks while we help them look for work and get on their feet again."

Brother Joe, 43, and married with two children received permission from his Pastor at St. Juliana's Church, as well as approval from the Pastor and

Parish Council at St. Ann's Church on whose steps he was sleeping next door to City Hall.

In cooperation with local churches of many denominations. The Lord's Place also operates six vans that deliver food Countywide to the poor and disabled.

Contributions can be sent to: The Lord's Place, P.O.B. 7117, W. Palm Beach, Fla. 33405.

...On everything you ever wanted to know

Continued from page 12

You know they say, first of all, there are many homosexuals that would never be recognized so I don't think there is any proof of any psychological problems other than the homosexuality. I just don't know of any from what I've read.

Q. Their problems are apparently increased by the way they are treated by society. We did a lot of research for the Voice articles on homosexuality that indicate they can't help their orientation. No one really knows what causes it. What do you think?

A. I suppose if it was really extreme problems it would come out in psychological testing. I've had experiences, as we have all had, with people you have known for a number of years, and suddenly you discover they are homosexual, but no one else knew it either.

Q. Does a priest ever come to you with personal problems?

A. Yes, there are some priests who come to me, others feel that they would be more comfortable dealing with one of the auxiliary bishops because they think of me still as a boss. On the other hand, just for that reason they come to me as a bishop. You want to develop confidence in the bishop and realization that just because you are in position of authority they should not be afraid to come to you. Again, it's something you inherit-it goes with the office-whether you do or do not fit the image, a lot of people are going to be a little bit fearful because you have that title.

Q. Do you hear confessions?

A. No, not that I would refuse to, but I just don't in my situation.

Q. Does the Pope hear confessions?

A. Yes, I think he does. I read somewhere that periodically he will do it to keep that pastoral touch. I can see where it would be good.

Q. Do people ever spontaneously approach you to hear confession?

A. It happens, and interestingly enough it is happening more often. Father Pablo, my associate, and I, will be standing in front of the church when a ceremony is over and someone mov-

ed by the ceremony will ask you to go around the corner and hear confession. People must feel much freer. They don't think as they used to, that you have to go to the box on Saturday afternoon. You can go when the spirit seems to move you.

Q. You mentioned once proselytizing Spanish Americans. Is there much being done at the parish level?

A. I think much is being done but not nearly enough. We do have some parishes where there are a number of Spanish speaking people and are not having the 'reach out' in the sense of perhaps a Mass in Spanish. There are misunderstandings. For example now that they are Americans, people say let them speak English. These are some very serious pastoral problems here if we don't understand.

First of all, take the older women who don't have the occasion to get out, or never learn English. You have the symbolism in the church showing that we want to make people as comfortable as possible with prayer. What happens in cases is that, they either don't come to church because they feel so strange or they go to some church of another denomination where they will hear a service in Spanish.

Our responsibility is to reach out to our people and serve them. It's a real concern for me. We feel frustrated because we don't have enough Spanish speaking priests. It's not only language, it's attitude. There are a lot of other social institutions that we are not adequately understanding. The role of school for instance in Cuba was much stronger in the pastoral life of the entire family. I don't think we are using our school adequately to reach parents.

A large percentage of the Spanish speaking children in our schools have parents who are not active in the church at all. I think in the old days in Cuba the school would have been the one to contact those parents and we are not quite sensitive to that. We are missing opportunities because we are not adequately understanding the Spanish culture.

Q. Do many of them lose their faith after coming from repressed countries? Can you elaborate on this?

A. Most of them come with a good disposition toward the church. It represents the opposition-of things they fled from. Some Cubans for instance, were very poorly instructed in the faith. There is a great deal of confusion, especially when some other faiths use the same terminology as ours and refer to their services as Mass.

Q. You mentioned the shortage of Spanish speaking priests?

A. Yes, the whole other thing in our situation here is a shortage of priests, it's easy for a priest to be really over worked. Just taking care of the people who are coming to church — after awhile it is difficult to keep that orientation or that attitude that I got maybe ten times as many who are not here, that I am also the father of.

I am not reaching out to them. It's a very serious thing especially with the Hispanic ministry. It's also serious with the Anglos. We have a lot of people who are no longer active and because we are so short of resources we do the best we can for those who come to us. We are having a problem reaching out to those who are not there. That again is why I'm so concerned about evangelization, about our reach.

Q. What has been the high point, the most satisfying accomplishment of your ministry?

A. I suppose the sense that we are being able to move in evangelization because I see that as a theme of my ministry. When I experience things that indicate that we are moving — that ceremony at the Cathedral last week, yes, that was a tribute to the priesthood, it was also an expression to me, the fact that our people are beginning to treasure not only priesthood, but their faith more. That is very satisfying to me. The fact that over one-hundred thousand more people are registered in their parishes this year is very encouraging. On the material side, certainly completing the Pastoral Center

has been a satisfaction to me because it's material, but still it's a symbol of the growth of the archdiocese, and what it's greater and more spiritual purposes are. We have never had a permanent chancery, a permanent building, and now we have it. Please God, it will be a means of serving the ministry of the church more effectively.

Q. On the other side of the coin realistically, there are always disappointments?

A. I don't feel that I've been successful as I'd like to have been in projecting the new meaning and vision of evangelization. I think there are a lot of people including clergy, who still think it's just another chancery program and don't see it as really permeating every thing we do and being a catalyst, as the Pope said, giving meaning and purpose and organization to everything we are trying to do.

Q. What do you see as the future for Catholics in South Florida?

A. I'm optimistic about it. I don't want in any way to reflect on the past, but I see new things moving, the Holy Spirit moving among us. I see our young people for instance, just a few years ago, and I'm not saying I claim credit for this...it's what's happening in the world. Only in the last couple of years I've had the experience, and frequently of young people, meeting me after Mass and saying, 'That was a neat liturgy.' It wasn't long ago when the kids would be totally turned off. I do see indications of our lay people becoming more involved.

I think the Holy Spirit has ways of playing tricks on you. Logically you don't think it should happen, but He moves in and things start to happen. I feel a sense as I go around the diocese that there is a growing enthusiasm for the faith. I don't want to be naive because I know that also we have a lot of problems. If you look at the church attendance now, compared to what it was at least in ratio, 25 years ago, statically we only had 250,000 people in church during October. The future has wonderful possibilities.

Compiled and edited by Betsy Kennedy and Bob O'Steen

Matter of Opinion

Responsibility in the media

It is ironic that just last week, the Archdiocese celebrated Mass for the communications media and invited hundreds of members.

Archbishop McCarthy and homilist Fr. Donald Connolly chided the media for lack of sensitivity to religion and impressed upon them the need for care in how they treat people in their media.

Only a few days after that, a Miami daily paper ran a story about prominent people who were delinquent in paying their taxes. The headline read: 'Taxman Cometh for Bishop, Banker...' Next to the headline were four photos of public figures, including that of Archbishop McCarthy. The impression given is one of a minor rogues gallery of tax dodgers. At the top of the story the Archbishop is "listed as a tax delinquent by Dade County."

Forty-two paragraphs later and on a continuation page several pages back inside the paper, the story makes clear that the property had been sold and that the Archdiocese did not, in fact, owe the taxes at all.

EDITORIAL

In other words, the Archbishop didn't belong in the story to begin with. But, technically, he was listed--erroneously--so he was left in the story by the writer and by the editor handling the story.

Oh, the Archdiocese will survive this little gaff. There are far worse things than this in the media, such as distortions of church teachings and lack of space for the pro-life views. But it illustrates a point of view the secular media all too often seem to represent. It is a neutralist attitude that the media do not influence events, they merely report them, let the chips fall where they may.

The tax story above is an example. It is neutral, factual. Yet it is misleading to the point of falsity and may readily feed the prejudice of those in the community who still want to believe in a fat-cat papist church hoarding vast sums of money, including back taxes.

Another recent example in the same paper dealt with a national poll of Catholic journalists. The poll had asked Catholic journalists about a few controversial areas such as priestly celibacy and birth control. These showed some areas of disagreement with church practice, while others such as the Bishops' recent pastoral on war and a question on how well the Pope was doing his job revealed areas of agreement.

Letters to the Editor

Homosexual can change

To the Editor:

While I understand and applaud our archdiocese's efforts to bring healing, compassion and christian love to our homosexual brothers and sisters via a special ministry, I cannot agree with statements made by "Dignity" members and published in "The Voice", May 6, 1983. The very strong impression is given in said article, that there is nothing wrong with committing the sin of homosexuality, that the church might be changing its teaching on the subject through a new interpretation of biblical passages which condemn homosexuality, (this is even hinted at in the editorial) and that homosexuals are always born that way and can never change.

First of all, the Vatican's "Declaration on Certain Questions Concerning Sexual Ethics" (Dec. 29, 1975) clearly states that "homosexual" acts are condemned in Sacred Scripture as a serious depravity and even presented as the sad consequence of rejecting God." It also states that "homosexuals should be sustained in the hope of overcoming their personal difficulties and their inability to fit into society;" but that "their behavior should not be excused, in opposition to the constant teaching of the magisterium and to the moral

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sense of the christian people."

Second recent scientific data published in the "American Journal of Psychiatry" article "Ex-Gays, Religiously Mediated Change in Homosexuals" (Dec., 1980) show that "the change from homosexual to heterosexual is possible and much more common than previously thought." The importance of "ideology, expectation and behavioral experience in producing change" is stressed in said article, and examples are given of homosexuals who through religious fellowship groups have been helped to overcome their homosexuality and even become heterosexual.

These groups accepted them, loved

The way to live is with grace

To the Editor:

Let's return to the power of the Holy Eucharist. We must bombard Christ in the Eucharist for graces for the whole world--that every man, in his heart, will know God and act accordingly. God alone can give this grace, but we can ask for others.

This is the way to live in peace, to seek God first and everything will be given unto you:

If nothing else we can ask God's grace:

For poor girls who are doing to abort their babies.

For the alcoholic who can no longer

cope. For the teenager on drugs. For their suffering parents. For young adults living in adultery. For the mislead gay society. For temped and fallen priests. For the forgotten elderly. For those who know better but neglect to pray for themselves and others.

For the sick and dying that Christ will be in them in their loneliness and keep them safe and warm in His Sacred Heart.

Magaly Llaguno

Rita L. Bohme
Boynton Beach

Shorts during mass

Has the pendulum swung too far or am I not keeping up with the new Living Church?

I remember when we manifested our respect, love and adoration of Our Lord in the Holy Sacrifice of the Mass by dressing in our best clothes, genuflecting to the blessed sacrament on entry and departure, quietly praying or joining the priest in prayer, or singing hymns of praise and love--and feeling most moved and respectful at the solemn and sacred consecration.

Now it appears some of this respect, dignity, solemnity and holiness is lost. People come to Mass in shorts--tennis outfits--thongs--t-shirts with "double entente" phrases--and in general demonstrate poor taste, disrespect and lack of importance to this Holy Sacrifice.

Matter-of-fact the attire of some would not even be acceptable in many restaurants.

It also appears the selection of hymns, and seen only appropriate for Pep Rallies. When we sing in church "1-2-3-4- Who are we for - Jesus - Jesus - Jesus" it does not seem holy dignified, respectful, solemn and sacred with the tradition I remember, but as I said at the beginning, it may be that I'm not keeping up with the new Living Church.

Jim Hayes
Miami



Yet the headline stated flatly: 'Most Catholic Journalists Disagree With Church Teachings.'

What a sweeping misinterpretation that is!

To the contrary, we would say that, as a matter of fact, most Catholic journalists agree with virtually all of the Church's major *teachings* on faith and morals and perhaps ninety or ninety-five per cent of the *applications* of those teachings. Priestly celibacy, for instance, is merely a practice, or application of policy.

What must Catholics think when they see such a headline? Come on, *Miami Herald* give us a break.

Changing roles and words

This column is about two changes in the Church and in society which are certain to happen during the years ahead. Those new developments are already occurring to a degree, although too fast for some and too slow for others. They will touch all of us in some way and may cause uncomfor-
tableness or pain in the process.

The first involves the shifting roles of men and women in marriage.

Pat and Karen Shiner, both 26 and natives of Pittsburgh, have been married for five years. They began going together in the ninth grade of high school and continued that relationship as she went to Villa Maria College in Erie for nursing and he



BY FR. JOSEPH
M. CHAMPLIN

Rachel during those away hours.

Pat, or "Buzz," has done well in his job with computers. His employers have offered him opportunities for advancement, but they all involved

"'Buzz' mentions in his talk that he sometimes cooks dinner when Karen is working, washing dishes, and often irons clothes. He learned that last art living in Washington as a bachelor and sees no reason to discontinue now."

started work repairing computers.

Their life changed significantly three years ago with the birth of blond-haired Rachel. Childless contemporaries didn't seem to understand then that the Shiners no longer could, with only several moments' notice, leave home for a drink, dance or dinner. Many of those friends, now with infants of their own, have since come to realize why that kind of free living is not possible.

KAREN WORKS part time in an outpatient clinic dealing mostly with cancer patients. She does so for a double reason: they need the added income as a young family and Karen enjoys maintaining a nursing career. Her mother cares for

a move out of Pittsburgh. After consulting together about the transfer, the couple decided against a shift at the present time.

Pat and Karen are active in church. He serves as a eucharistic minister, she assists with the parish's frequent festivals, and both participate as presenters in the diocesan pre-Cana preparation program. Their specialty topic is: "Male and Female Roles in Marriage."

"Buzz" mentions in his talk that he sometimes cooks dinner when Karen is working, washes dishes, and often irons clothes. He learned that last art living in Washington as a bachelor and sees no reason to discontinue now. This occasionally causes conflict between the couple because he likes shirts ironed perfectly and Karen's efforts are not

always up to his standards of perfection.

PAT ALSO takes his turn giving Rachel a bath. One night a macho buddy telephoned him while he was in the midst of that task. His friend asked, "What are you doing?"

Buzz replied, "Giving our baby a bath."

The caller disapprovingly responded, "That's a woman's job."

Perhaps, but more and more men in the future will be following Pat Shiner's example.

The second involves a shift in our worship from exclusive language like "man" to inclusive terms like "person."

We are already familiar with this in the institutional narrative or words of consecration for Mass. "It will be shed for you and for all men..." has been changed to "It will be shed for you and for all..."

The U.S. Bishops have submitted to Rome a proposal for similar alterations in all the ritual books. As yet, no response has been received from the Vatican, but in my judgment, such modifications in our liturgical language are inevitable.

If eventually, why not now, some advocates argue. These critics may even stalk out in protest of liturgies at which a priest is merely following the approved version of an unrevised eucharistic prayer.

PEOPLE IMPATIENT at the rate of change might remember that the movement for inclusive language is barely two decades old, not long for radical reforms in our way of speaking or acting.

They might also recall that one of our very popular hymns, "I am the bread of life," used often for funerals and awkwardly so without revision for deceased females, ("And I will raise him up") was composed only in 1970 and by a woman, Sister Suzanne Toolen.

Change in these two areas will certainly come, but slowly and gradually like most permanent reforms.

Problems after the pastoral

When the bishops finally approved the text of their pastoral letter on peace and war in a nuclear age that wasn't the end, that was the beginning.

The process by which they reached consensus was broad and open; the committee that drafted the text was balanced, thoughtful and just. But it is the product, not the process, which will or will not make a lasting impact. So how are things going after that day in Chicago when by an overwhelming 238-9 majority the bishops affirmed their pastoral letter?

The answer is really not very well. There are those who praise the bishops but there are obviously many in the Catholic community who do not. The New York Times was just one of many

"The beginning after the pastoral has not been good-but then it has not been planned. There is so much that is worthwhile in the pastoral that it must not be lost."

secular newspapers that were critical of the pastoral.

THE CLEVELAND PLAIN Dealer said: "That there could be turbulence ahead makes it legitimate to ask if the bishops have not infringed too greatly on Caesar's domain. It is all very well to say that our forces in Europe should not rely on nuclear retaliation and should come up with an alternative. But at the moment, what is a credible alternative? Even the bishops know that, contrary to the state of affairs in the Soviet Union, they have the freedom to air their views. But just as they are not burdened by government control, neither are they constrained by the need to negotiate with the Soviets."

feelings of objection to the pastoral, but that's not the problem the pastoral letter faces. The real problem isn't in heat but lukewarmness, not in those who attack what the bishops say but those who decide what they say is irrelevant.

Father Hehir was right, the bishops generally felt good about the pastoral, some excessively so. The pastoral contains that which is based solidly on the principles and official teachings of the Church. But it also includes applications of these principles and teachings to concrete issues where there are legitimate differences of opinion on solutions--the nuclear freeze resolution is an example-- and in which the bishops cannot speak with the authority of their office. The pastoral let-



BY
DALE FRANCIS

Father J. Bryan Hehir, who was chief adviser to the committee that drafted the text of the pastoral, told members of the Catholic Press Association that "the bishops generally feel good about this thing but they know they are in for some heat."

There may be some heat, some who have strong

ter itself cites the distinction.

THERE IS NO doubt the bishops spoke conscientiously in these situations, taking stands they believed to be right. But the critical nature of the issues, where equally sincere persons disagree, and where a mistaken viewpoint might lead further from peace, would surely have suggested that in taking their position the bishops could have only done so with great humility, praying they were right.

Had the bishops after the approval of the pastoral letter come to the public with a sense of humility of men of God sincerely seeking peace, recognizing those of equal good will might come to different conclusions on some points, they might have right then gained the support of all who want peace. Instead all too often in their enthusiasm there was a note of triumphalism. "The most important event in the history of the Catholic Church since the Second Vatican Council," said one bishop. And an archbishop, standing military straight, didn't say but announced, "We have done a great service to our country and to the world."

The beginning after the pastoral has not been good-but then it has not been planned. There is so much that is worthwhile in the pastoral that it must not be lost. It cannot be taught because what is a mixture of authentic teaching and opinion cannot be an instrument of teaching. But it can be an instrument for reflection.

The bishops now plan a program of education. It will not succeed if the bishops come saying look what we have done for you, pay attention to what we are telling you, but it may succeed if they say we have reflected on peace, come think along with us that together we might help preserve peace in the world.

The dawning of cable age

Television is criticized, often with justification, as a negative factor in the development of values. But television can be a positive learning experience too.

Now, with the expansion of cable television into more communities, its potential for good and bad will become even more pronounced.



BY
ANTOINETTE
BOSCO

By 1990 many cable systems will offer over 100 channels. People will be able to choose their entertainment from an incredible smorgasborg of programs. But cable TV will provide home viewers with other choices as well which are in the category of services.

Cable TV will make it possible for people to shop and do their banking from their homes by pressing the right buttons. It will give people immediate access to emergency help from police, medical and fire departments.

HOMES WILL be connected directly to the outside world via television. The cable system operates much like a new kind of telephone system with two-way communication.

The service aspect of cable television may well add a new dimension of convenience to people's lives, especially for older people and the disabled.

I am convinced that the dawning age of the cable system has great potential for use by churches as well.

The U.S. bishops, recognizing the possibilities, have established the Catholic Telecommunications Network of America. The system is likely to include programming which will be made available through local cable TV.

BUT CTNA will offer member dioceses many other services as well, including educational programs for use in schools and churches.

A program called "Telicare" is an example of how programming works in spreading Christian values. Telicare hooks into local cable TV in the Diocese of Rockville Centre, New York.

In operation for a dozen years, the channel is directed by Father Tom Hartman. A viewer called Telicare "the perfect example of media as a way of giving the community real values to live by."

Not long ago Telicare collaborated with North American Liturgy Resources, the largest Catholic music publishing house in North America, to produce a pilot program called "Good News."

THE SHOW COMBINED music with stories of people who are helped to find a way out of despair.

The program ended with flashing Telicare's phone number on the TV screen, inviting people to call in for help. Members of the St. Vincent de Paul Society were on hand to take the calls.

"This program represents where the church is at in media," said Father Hartman, the show's originator. He explained that such shows serve as alternatives to those that are "manipulative, violent and filled with intrigue."

Jesuit Father Terry Sweeney, the show's co-host, added: "My principal desire was to design a program to give hope to people" at a time in their lives when they feel frustrated and as if everything's going bad.

"**PEOPLE CAN** make it through difficult times as long as someone reaches out and cares and takes the burden off your shoulders," he explained.

Having members from the St. Vincent de Paul Society ready to respond to calls lifts television to the level of two-way communication between viewers and television. The show offers a loving connection to people who may feel shut out and isolated from anybody who cares.

"Good News" is a fine example of how to humanize television and turn it into a medium for people to participate in, not simply view.

Telicare is an example of what the coming era of cable TV may be like if the church takes advantage of its possibilities as an amazing tool for spreading the Gospel.

(NC News Service)

Coming home

By Tom Lennon
NC News Service

Q. Sometimes the Catholic Church doesn't seem to have much connection with my real life, and I am about ready to stop going to Mass. But I have doubts about what I should do. Should I leave the church? (Washington, D.C.)

A. Having never left the church, I'm not really the best person to answer your question. I've turned instead to a 31-year-old man I'll call Doug.

A hard-driving football player in high school, Doug left his home and his church when he graduated in the 1960s. Like you he felt then that the Catholic Church didn't have much to offer him.



BY TOM
LENNON

Doug took to drugs, booze and drugs mixed with booze. Ultimately he became an alcoholic. He got deep into sex with no commitment. He became a wild man, a desperate one.

LAST WEEK I asked Doug what he really thought about the church during that stormy time.

He replied: "Even though I said I didn't believe any of it, I think somewhere inside I sort of did. I know I felt unfulfilled the whole time... empty... dissatisfied... always looking for something, even though I didn't want to admit it to myself."

Doug worked but, because of his drinking, had a hard time keeping a job. I knew him in those turbulent years and I thought he would surely self-destruct, especially when he landed in jail on a driving under the influence charge.

Things got worse before they got better for Doug. But, little by little and with much pain, Doug got his life straightened out. He married a woman with two children by a previous marriage and they had two children together.

THEN, AFTER, a while, Doug and his wife began going to church again. "It was like coming home," he says.

When his wife's previous marriage was annulled, they were married in the Catholic Church.

"Today Mass means everything to me," says Doug. "I really have reason to celebrate and I hope I'll never take Communion for granted again."

I asked Doug what he might say to a young person who thinks the Catholic Church has nothing to offer.

"I'd suggest that person keep looking for something in the church that has value for him or her," he said. "Perhaps a visit to other parishes would reveal something more relevant. Or a talk with a priest. It's important to hang in there in those dull times when faith seems kind of empty."

HE CONTINUED: "I just know I wasn't fulfilled anywhere else. We need that personal friendship with Jesus so much, especially in our growing-up years."

Not everyone who stops going to church is like Doug and turns to drug, booze and sex.

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

(NC News Service)

The mystery of suffering

The Easter mystery - once we understand it fully - has great practical usefulness in our lives. So often we feel powerless in the face of suffering that afflicts others. In our efforts to alleviate their suffering, we find ourselves pitifully inadequate.



BY FR.
JOHN CATOIR

But we are not poor helpless creatures. Through the resurrection we have access to Christ's life, to His benediction, and to His power. In Christ and through Him we can, effectively, help anyone. It is possible in some mysterious way to give them an infusion of courage and hope and strength, without their even knowing how it happened. As blood flows from one part of the body to repair another distant part, so can the power and healing of Jesus flow to others even in the most distant parts of the world. The solidarity of the human race is one aspect of this teaching.

"I wonder whether you realize a deep great fact? That souls - all human souls - are deeply interconnected? I mean we can, not only pray for each other, but suffer for each other... Nothing is more real than this interconnection - the gracious power put by God Himself into the very heart of our infirmities."

Baron Von Hugel

EVERY LIVING THING, the whole universe, is an expression of God's creative power. It is His Word spoken in time, and therefore a manifestation of the Body of Christ. We are all linked spiritually with one another, all of us, Christians, Jews, Muslims, Hindus, people of no particular faith, even people who call themselves atheists. The deep interconnection between souls is such that we have the power to help one another by our prayers and sufferings. We are not privileged to know exactly how this is so, but we do know the basic facts that surround this mystery

of redemption.

The highest form of this interconnection between souls is found in the mystical Body of Christ, a mysterious supernatural linkage between those who claim Jesus as Lord. All Christians, however divided we may be, partake of His life. The power by which we are able to help one another comes from Jesus alone. In Him and with Him and through Him we live and have our being.

It is an ancient Christian belief that the greatest blessing to come into the world, after the cross on Calvary, is our own suffering borne patiently, lovingly and offered for others. A Happy Easter to you.

For a free copy of the Christopher News Notes, "Peace Be With You," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"HOW IS HE WHEN YOU'RE NOT PLAYING THE SLIM WHITMAN RECORDS?"

The morality of magic

Dear Dr. Kenny: I recently read your answer to a 13-year-old girl about magic. It is not right to say, as you did in your article, that there is magic in the air, that there is magic in us, and that God's grace is magic.

This is what God says about miracles and magic in the Bible.



BY DR. JAMES
AND
MARY KENNY

Acts 19:11. "So remarkable were the miracles worked by God at Paul's hands that handkerchiefs or aprons which had touched him were taken to the sick and they were cured of their illness and evil spirits came out of them."

Acts 19:18. "Some believers, too, came forward to admit in detail how they had used spells and a number of them, who had practiced magic, collected their books and made a bonfire of them in public."

I wish that people would realize the evilness of magic and they wouldn't confuse it with the works of God. (Pennsylvania, age 13).

God has made a marvelously complicated universe which is a tribute to his wisdom and power. We have not yet figured it all out.

Not everything we cannot understand must be explained as either a miracle (an extraordinary, supernatural intervention by God) or the work of the devil. Much of nature and nature's laws still awaits our discovery.

The movie "E.T." carried the wonderful message that the unknown is potentially beautiful. Too often we human beings have faced the unknown with foreboding. We label what we cannot understand as dangerous and evil.

THE BOY Elliott had the grace to perceive E.T. as a friend and even to love him. We saw E.T. through Elliott's eyes and eventually we came to look past his superficial ugliness, to be touched by his desire to go home and to marvel at his mental gifts.

E.T. possessed the power to enter other minds. He and Elliott became mentally as one. Was this an evil possession? No, it was a marvelous communion.

E.T. possessed the power to move objects by force of mind. We call this telekinesis. Was this a work of Satan, making objects bounce around a haunted house? No, it was his way of showing Elliott through a circling of balls which planet he came from.

E.T. POSSESSED powers which were strange to us. They were not evil. He was equally bemused by

Elliott's emotion and tears. In fact, it was Elliott's love that brought him back to life. What a beautiful story about facing the unknown.

Extrasensory perception (ESP) is a name given to the ability to obtain information about our world in ways other than the five traditional senses. ESP involves many mental phenomena which seem strange to us: reading another's mind; experiencing the emotion of someone far away; recovering a centuries-old past; foretelling the future.

I believe these phenomena are neither good nor evil but surely they are worth our curiosity and study.

Radio waves are in the air all about us but we do not have the sensory equipment to hear them. They too are neither good nor evil. If we have a radio, we can translate those waves into sounds that our ears can hear. How marvelous! The unknown becomes knowable. And we are richer.

I AM saddened by your letter because I do not see the world as divided into miracles and magic, good and evil. I see it more as known and unknown and I have a great hunger to understand more of God's wonders.

I look forward to greeting the unknown, not with paranoid fear, but with joyful expectation.

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

Telling dad 'I love you'

"My dad never tells me he loves me," said a sixteen year-old boy. "But I know he does."

"How do you know?" I asked.

"Lot of things. Like he's interested in what I do. Goes to my games. Lets me drive his car." He grinned. "And he yells at me."

"Yells at you?" I asked. "Is that a sign of love?"

"Yeah, sort of," he replied and his other five peers nodded in agreement.

"IT'S LIKE if they don't yell at you sometimes, they don't care about you," offered one.

"Give me an idea of things your dads yell at you for that makes you think they love you," I probed.

"Well mostly for doing dumb things. Like ruining their tools. Or like forgetting to call home when I'm going to be late."

Again the group nodded and one explained, "My dad really yells at me for that—but it's not because he wants to get on my case or anything. It's because he's worried—"

"—and he wants to go to bed," he added as the group laughed.

"MY DAD yells at me if I pick on my sister. I just do it to make her mad but he gets mad at me when I do it."

"What makes you think that's love?" I asked.

More laughter and wise remarks but I kept at them. Finally one replied, "They don't want us to grow up mean, I guess." He shrugged. "And that must mean they love us."



BY
DOLORES
CURRAN

"Do any of you ever tell your dad you love him?" They all shook their heads no.

"Do you?" I asked.

"Sure," they replied. "Most of the time."

THEN WHY don't you tell your dads you love them?"

They grew uncomfortable and masked it with adolescent cracks and jokes. Finally one said, "Well, you don't just go up and say to your dad, 'I love you.'"

Yeah, he'd probably think you'd done something really bad and were trying so soften him up," said another.

"Mine would be embarrassed," said one. "I wouldn't want to make him feel dumb."

"What are some ways you show your dads you love them?" I asked.

"WELL, LOTS of ways, like ask him about work and I wash his car for him and things like that."

"I ask his advice on things." "I go to church

without griping." "We go fishing and to games together." Were other responses.

I asked another question, "Did you kiss your dads goodnight when you were little?" They all nodded.

"Do you still do it?" All but one said no.

"Why not?" I asked.

"Because real men don't kiss other men," said one and they laughed.

"I DON'T THINK dads want their sons to kiss them when they start growing up," explained one. "That's for little kids and girls."

"Yeah—girls are different." "Boy, are they!" Again, they laughed.

"What are you going to do to show your dads you love them on Father's Day?" I asked.

"Get him a present." "Give him a card and write 'love' on it." "Take him to brunch on my money." Were some responses.

"Do you think he knows you love him?" I asked as my final question.

THEY NODDED all the way around and I did, too. Love between fathers and sons may be shown in different ways than between fathers and daughters, but it's there. They just have their own language and ways of expressing it. As long as they understand that language—yelling, laughing, listening, playing and sharing—they don't have to say, "I love you Dad."

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(Contributed by Mimi and Terry Reilly)

Family Night

Opening Prayer

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

Something to Think About

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

in giving that we receive."

Activity Ideas

Young Families

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

Middle Years Families

Gather together some mission magazines from church, home, or

library. Read and discuss articles and pictures in them that describe hunger and want.

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

Adult Families

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

Snack Time

Pumpkin pie and hot spiced tea.

Entertainment

Indoor "snowball" throwing

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

Sharing

-Share a memory about what the family was doing five years ago.

-Someone share a crazy experience from this past week.

-Each share a time he or she felt especially loved.

Closing Prayer

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

Scriptural Insights

Three in one

Readings: Proverbs 8:22-31; Romans 5:1-5;
John 16:12-15

By Fr. Richard Murphy, O.P.

At this time of year, graduations and weddings are much in the public eye. Picture-taking is in order and photographers are looking for the angle that will make the subject look best. Today's feast reminds us strongly that God from any angle is full of beauty, love and mystery.

Now honestly, can anyone look at god? Yes, there are ways. We can see God in the good people around us, and in the pages of the Bible which is in a special way His book. We find, spelled out in the Bible, a three-word description of God: "God is love."

It is easy to tell if a person is in love or not by the way he/she acts, and by what he / she says. God made our wonderful world and gave it to man to live in and to use. God chose a people for Himself, sent prophets to it, raised up kings from it, and poets and wise men. Best of all, he sent His Son to it, the Good Shepherd and the Lamb of God to lay down His life for it. And He did all this so that we might live...

GOD IS NOT only generous, but He is Beauty itself. "The Master is so fair/ So sweet His face to fallen men - That



those who see Him unawares / Can never rest in peace again." The beauty of flowers, of a tiny baby or of Nature, are but pallid reflections of God who is Beauty.

At the same time, God is wholly mysterious. The Old Testament refers Him in terms of fire, or cloud, or wind or storm, thus giving some idea of what He is like. Through the revelation of Himself found in the New Testament, we learn something about the inner life of God, what He really is.

In God there are three divine persons who share a common nature. Each of us there is open person (the Father) and one nature; we are made in God's image but He is the "Wholly other." If you were to ask God "Who are you?" three answers would be given (Father, Son, and Holy Spirit, to the question "What are you?" would receive only one, God--three divine Persons sharing equally and wholly the one divine Nature.

WE DO NOT understand how this can be so, how the Father can beget the Son and how from the Father and Son, the Holy Spirit proceeds. We know however that there is no contradiction in terms; to say that there are three persons in one divine nature is not to say that 1 - 3.

The first thing we learn as we grow up is the Sign of the Cross, and it is

made over us when we die. Eternity will not be long enough for us to exhaust the depths of meaning in it. Heaven will not be a place we go to and get used to; in heaven the Trinity will be eternally thrilling.

"The sufferings of the present time are not worthy to be compared with the glory that is to be revealed to us" (Romans 8:18). Confidently then we hope to be worthy of unending life with our Triune God.

Even now God's love is poured out into our hearts, and even now we share in the wonderful life of the Blessed Trinity, through sanctifying grace and the gifts of the Holy Spirit. Jesus' promises have been fulfilled. Not only did He send the Holy Spirit, but we are able to live a divine life here below, and as living temples, bear our God within us.

The Sign of the Cross is an important sign, a profession of the Christian faith in God who is Three in One. The feast of the Trinity reminds us that our one God is full of beauty, love and mystery, and we long to see Him face to face.

Alt Publishing Co.

Did St. Thomas call women 'inferior'?

Q. Please clear up something which appears in your book, "The New Question Box," but which some of my pretty intelligent friends deny.

In speaking of how much we have to overcome regarding the role of women in the church, you explain that St. Thomas Aquinas wrote that women are all inferior morally and mentally to men and that he somehow relates this to a similarity to animals. One friend who is supposed to know a lot of theology told me he does not believe St. Thomas would ever say anything like that. Can you tell me where remarks like this are found? (Texas).

A. Anyone at all familiar with the history of Christian thought would know that statements along these lines are not unusual. To place the question in proper context, however, we need to understand two historical facts of life.

First, for much of the history of the human race, up until very modern times, in fact, prevailing biological teaching was that in human procreation women provide only a "nest" and growth material for new life. The only "active" part was the male seed, which totally determined the nature of the new person.



BY FR. JOHN DIETZEN

Furthermore, if the male seed is perfect, a male is born. If it is significantly defective, a female baby results whose physical, mental and moral prowess would inevitably be less than a man's.

Second, again until fairly recent times (indeed theologians are still wrestling with how this attitude fits with what we know about human activities) in anything having to do with physical processes like generation of the species, these processes as they occur in animals, and "why" animals do them, were generally considered to provide the best insight on how and why they should happen in human life. Particularly did this affect Christian moral viewpoints on the purposes and moralities of sexual activity between men and women.

Knowing this helps us understand, even if we cannot agree with him, that St. Thomas (who died in 1274) was simply reflecting the best science of his day when he said that a woman is a misbegotten or defective male. ("mas occasionatus" I, 99, 2 ad 1; all references that I give here are to the "Summa Theologica.")

"The active power which is in the male seed is intended to produce a perfect image of itself, a masculine sex," he said. "When a female results it is either because of a weakness in this

MISSION INTENTIONS

Responsibility, by all for Evangelism in the Church and in the World



One of the great mysteries of our Faith is the fact that Christ trusts us to spread the knowledge of His plan of salvation to all the world. He wanted everyone to know of God's justice, mercy and love. He wanted all to hear of His own self-sacrificing love for them. And He left the job to us, His followers, to carry this message to the ends of the earth. It's a tremendous responsibility, a sacred trust.

The Pope recently said that if all Christians could be convinced of their missionary duties, the difficulties the Church now faces would be less worrisome. Yet, in a poll of a few years ago only 6% of U.S. Catholics felt that "helping to win the world for Christ" was a top priority of the Church.

Vatican II told us that the Holy Spirit implants in the faithful the missionary spirit that Christ Himself felt. Thus, if the Church is dying in any part of the world, it is our failure. If it is weak anywhere, it is because of our lack of generosity, our wavering response to grace.

Each day, all of us say that perfect missionary prayer "Thy kingdom come." Pray that everyone will also follow that prayer with action in loyal support of the Church's missionary activities.

active power or because of some indisposition of the materials provided by the woman, or even from a change produced by an outside factor."

Clearly such erroneous biology easily leads to other equally bizarre conclusions. Thomas says, for example, that women need the virtue of sobriety more than men "because there is in them a greater proneness to concupiscence... sobriety is more required in women because there is not sufficient strength of mind for them to resist these concupiscences." (II, II, 149, 4).

These supposedly scientific conclusions led to spiritual implications as well. Women cannot be validly ordained to the priesthood, said Thomas, regardless of their other qualifications, since "no status of prominence can be signified in the feminine sex, because woman has the status of subjection, and so cannot receive the sacrament of orders."

(Supp.-39, 2).

Similarly, a woman should not baptize, even in an emergency, if there are men around to administer the sacraments. (III, 67, 4c).

Unfortunate and faulty as one might find statements such as these, it seems to me one should hesitate in condemning too heartily Thomas and other great thinkers who accepted what was almost universally believed to be scientific fact. It illustrates, however, the kinds of baggage we need to sort out to understand better the relationship of men and women in human society and in the church.

Ultimately the answer for us appears in the fundamental equality between men and women as taught by Jesus and the rest of the New Testament, a position these theologians found it almost impossible to integrate with what they "knew" to be scientifically true.

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A buffet for tube buffs

(Howdy Doody assaulted...)



BY
JAMES
BREIG

This is one of those buffet columns that help me clean my desk of all the material I have been collecting to remark on. So pick up your tray and come along:

1. I was distressed to read recently that intruders had broken into the office of a TV producer and torn to shreds a Howdy Doody puppet. Fortunately, there are duplicates elsewhere.

Still, it's a little distressing to see little Howdy's arms in one corner and his legs across the room. Now he knows how the Scarecrow felt on his way to rescue Dorothy.

The producer remarked, "They decapitated him and tore off an arm. He's pretty badly hurt."

Jerry Mahoney and Lamb Chop issued their sympathy through spokesmen.

2. Were you as annoyed as I was by the recent two-part, four-hour NBC film entitled "V"?

It was a science fiction movie about the invasion of earth by less-than-friendly ETs, who, it turns out, munch on humans.

What annoyed me was the conclusion. There was none. "V" was, viewers found out too late, a pilot for a possible Fall series. So we were left hanging: would the human teen angel bear the son of a Martian? how many humans would be eaten? would the hero and heroine fall in love? what about the evil woman who had designs on the hero?

It was a waste of four hours to sit there and come to no ending. Imagine "Hamlet" without the duel, "Gone With the Wind" and "Doll's House" without the closing doors or even Red Skelton without "G'night and Gawd bless."

I hope the creatures devour the producers.

3. The most popular network program during a recent rating period was an ABC special called "Life's Most Embarrassing Moments." It was another of those "flub" parades which Dick Clark has made popular on NBC under the title "Bloopers." There have been four "Bloopers" shows, each of them a hit. What does this say about us? Why do we like seeing actors fluff lines, newsmen break up, performers in commercials be unable to handle the product correctly?

I think I know the answer. It's because we miss the spontaneity of live

TV when anything can happen. Most of TV now is perfection. It's been a long time since that boxer knocked Howard Cosell's wig askew and that was but an isolated moment in the last decade.

It's nice to see those in control dissolve into jelly, blow a sentence or sabotage a scene. It's more entertaining, lively, unpredictable and human than much of what's on the tube.

4. "The Body Human," those CBS science specials about anatomy, will return June 13 with a segment on "The Living Code."

The focus will be on genetics as seen through case studies of a boy's fight against disease, a couple's efforts to have a baby and a man's brain disorder.

I suspect that, as usual, this series will avoid the ethical-moral-legal questions involved while it attempts to ge-whiz us to death with technology and progress.

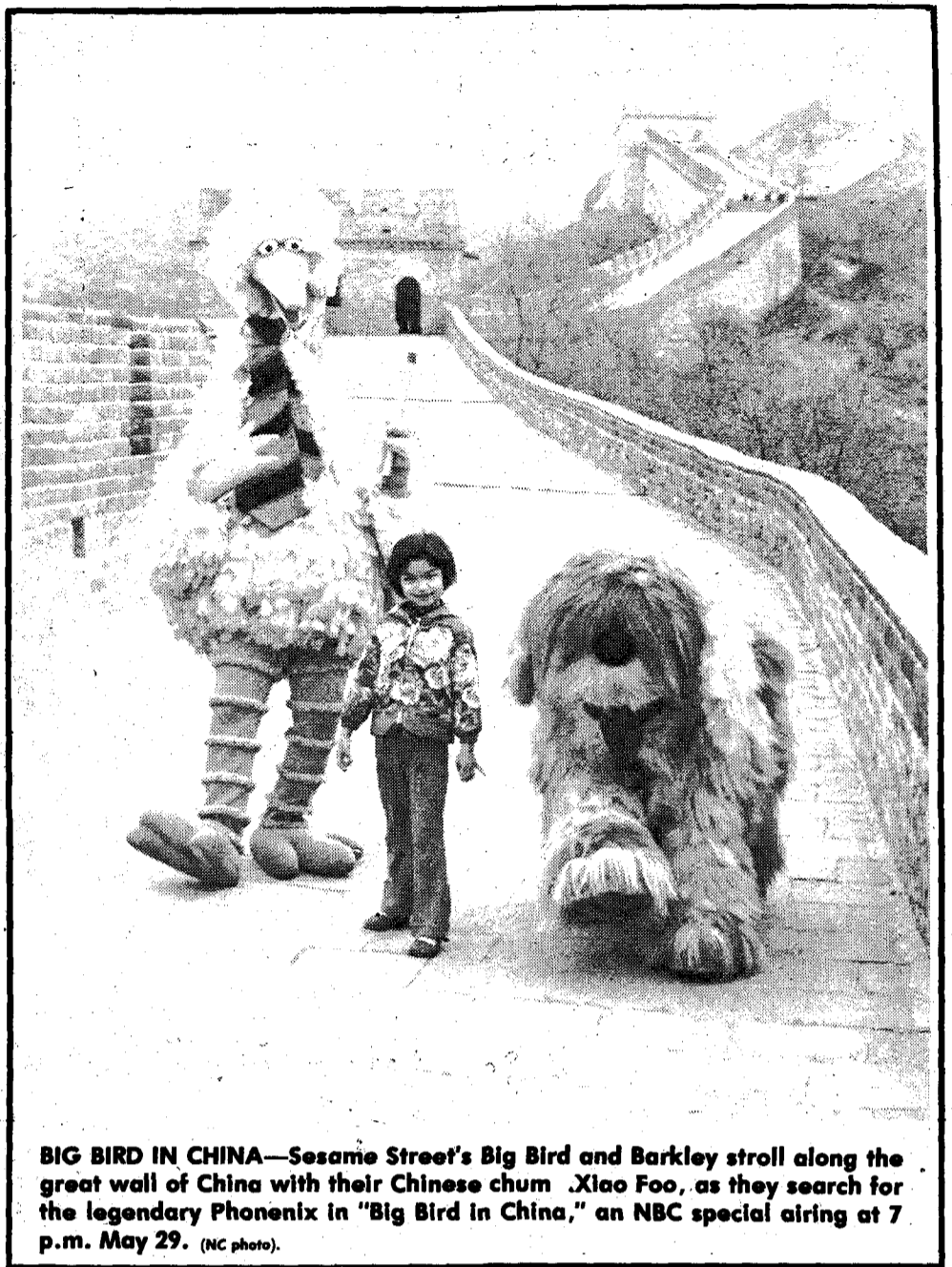
"The Body Human" is good for its innovative subject matter and handling of it, but it must be watched with brain in gear and questioning mind on "operate."

5. Do you like Charles Kuralt? I do.

Blue Thunder—slam-bang action

BLUE THUNDER

A tough, dedicated policeman and helicopter pilot (Roy Scheider) and his callow but brainy sidekick (Daniel Stern) thwart the efforts of some sinister government types to test out on real people a superhelicopter designed to put down urban riots. The plot, however, can stand no scrutiny whatsoever and is merely a pretext for some slam-bang aerial action. Director John Badham keeps things moving at so furious a pace that the glaring implausibilities of the script by Dan O'Bannon and Don Jakoby never intrude too much. Unfortunately, Badham or his producers have seen fit to throw in an utterly gratuitous nude sequence, a cynical and extremely offensive bit of exploitation. The U.S. Catholic Conference classification is O—morally offensive.



BIG BIRD IN CHINA—Sesame Street's Big Bird and Barkley stroll along the great wall of China with their Chinese chum Xiao Foo, as they search for the legendary Phonix in "Big Bird in China," an NBC special airing at 7 p.m. May 29. (NC photo).

How about Bill Moyers? Me, too.

They will have summer shows on CBS starting in June.

"On the Road with Charles Kuralt" and "Our Times with Bill Moyers" will premiere June 26 after "60 Minutes." But that's only a foretaste. They will begin their regular Tuesday appearances on June 28.

Mr. K will continue his famous portraits of everyday Americans while Mr. M. will look at contemporary issues through the eyes of individuals.

Should be a good antidote for the

summer blahs of reruns.

6. Did you know that:

● 89 percent of American homes have a color TV?

● 55 percent have more than one TV?

● The average family watches 49 hours of TV a week?

● Women over 55 watch TV the most? teenage girls the least?

We've come to the end of the buffet now. You have to supply your own dessert. And I don't mean going to watch TV even more than 49 hours this week.

BREATHLESS
This remake of Jean-Luc Godard's overpraised film of two decades ago

CAPSULE REVIEWS

about a petty criminal betrayed by love is a self-indulgent exercise in graphic sex and sentimentality. Neither of the two lovers (Richard Gere and French

actress Valerie Kaprisky) shows sufficient humanity of any sort to stake a claim on our interest. but, to be fair, both are constantly upstaged by a blaring rock score and the slick and flashy, altogether shallow technique of director Jim McBride, who co-authored the script with L.M. Kit Carson. The U.S. Catholic Conference has classified the film as O—morally offensive.

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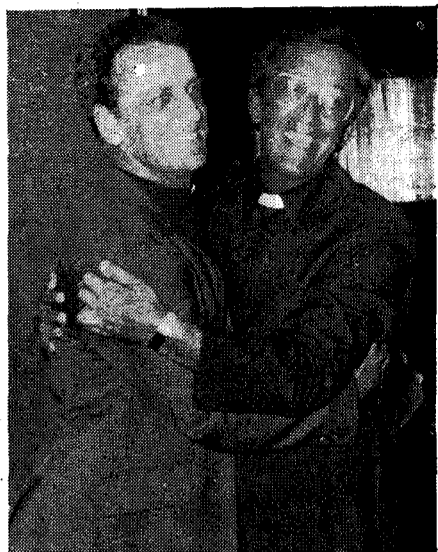
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Fr. Vicente leaves parish after 19 years



Fr. Vicente (right) receives a hug from his brother Fr. Francisco Vicente who is a pastor in California at the dinner in his honor.

About 300 people gathered this weekend at the Holiday Inn in Coral Gables to bid farewell to an old friend, Fr. Isodore Vicente, who has been associated with St. Dominic's church in Miami for 19 years.

Fr. Vicente, who has been pastor of St., Dominic's for the past nine years is being transferred to the University of San Antonio, where he will serve as a chaplain and also teach.

Fr. Vicente, born in 1939 in Spain, took his philosophy training at the Pontifical University in Salamanca and completed his graduate work at Washington University. After spending two years in Washington, D.C., he was assigned to the parish of St. Dominic's in 1964.

Fr. Vicente was well liked for his

"strong personality," says parishioner Maria Dumois, and his kindness to the elderly as well as his rapport with the young.

Said Fr. Vicente at the dinner: "I came to St. Dominic's with empty bags. I leave with my bags packed, with a lot of treasures, a lot of friendships and good times. I leave with a lot of love. I feel honored that what I have given has returned a hundredfold."

He added that he will be leaving two things. Firstly, he said, he will be leaving a better community with good relations between English and Spanish speaking residents. "There is a sense of community and togetherness. The community has grown together, laughed together, played and prayed together."

Secondly, he said, he has become a "father." "I have a baby and the baby is the church," he said, referring to new church building dedicated two years ago.

Fr. Vicente received a proclamation from Metro Mayor Steve Clark and he was honored by the Dade County Schools in an award presented by Laura Bethel, principal of Fairlawn Elementary School, for "supporting and working and building."

Said Bethel: "it is because the church and the school and home can work together and build leaders that I can present this award."

Auxiliary bishop Agustin Roman attending the dinner said that Vicente would be missed, but "wherever there is an altar, he will be near."

Food programs awarded funds

Dade County and the City of Miami have been chosen to receive a total of \$721,457 to supplement emergency food and shelter programs in the area.

Some \$527,094 will be available to programs serving residents of Dade County while an additional \$194,362 will be allocated to programs serving people residing in Miami. A local board made up of representatives of United Way, the City of Miami, Metro Dade County, the Dade County Chapter of the American Red Cross, the Salvation Army, the Greater Miami Jewish Federation, Catholic Community Services and Church World Services will determine how the funds

are to be distributed among the emergency food and shelter programs run by private voluntary organizations in the area.

Octavio F. Verdeja, President of the United Way of Dade County will serve as Chairman of the Program. Under the terms of the grant from the national board, local organizations chosen to receive funds must: 1) be non-profit, 2) have a voluntary board, 3) have an accounting system and conduct an annual audit, 4) practice non-discrimination, and 5) have demonstrated the capacity to deliver emergency food and shelter programs. The funds were made available to local

communities nationwide by a national board of voluntary organizations chaired by the Federal Emergency Management Agency (FEMA). The board was charged to distribute \$50 million appropriated by Congress to help expand the capacity of feeding and shelter programs in high-need areas around the country.

Applications and further information is available from Barbara Lewis at United Way, 955 S.W. 2 Avenue, Miami, Florida, 33131.

Applications should be submitted to the Emergency Food and Shelter Program, P.O. Box 010790, 955 S.W. 2 Ave., Miami, Florida 33101.

Marriage Encounter hosts weekends

Marriage Encounter of South Florida has been busy this Spring in three major areas.

St. Andrew's Church in Coral Springs is having its second annual Parish Marriage Encounter Weekend on May 27 through May 29. Fifty two couples from St. Andrews are scheduled to make the Weekend. Father Brendan Grogan, pastor at St. Andrews, will be the team priest giving the weekend along with three other team couples. The large response to this weekend is attributed to the couples from St. Andrews who made last year's parish weekend and spoke on behalf of the weekend at all the Masses at St. Andrews on Sunday a few months ago.

Recently twenty five Marriage Encounter couples made a leadership retreat at Our Lady of Florida Retreat House in Boynton Beach. The Retreat Master was Father Bill Russell, a Jesuit priest from Boston College. The couples who participated were members of Marriage Encounter of South Florida's Board of Directors, couples from leadership positions in the organization, and team couples who give Marriage Encounter Weekends.

Memorial Day Cemetery masses

The traditional Memorial Day Masses will be offered at each of our three Catholic Cemeteries of the Archdiocese of Miami at 10 a.m., Monday, May 30 (Memorial Day).

Our Lady of Mercy Cemetery
11411 N.W. 25th Street
Miami.

Queen of Heaven Cemetery
1500 South State Road No.7
North Lauderdale

Queen of Peace Cemetery
10941 Southern Boulevard
West Palm Beach

Sr. Moore receives Lumen Christi

(MIAMI SHORES-) Sister Alice Joseph Moore, O.P., Ph. D., professor in the School of Education, Barry University, has been honored on for outstanding leadership and service in education.

The Lumen Christi Award, meaning Light of Christ, was presented to the longtime Dominican sister by the

Catholic Educators Guild of the Archdiocese of Miami. The ceremony took place during Mass in Cor Jesu Chapel at Barry University.

The award was presented to Sister Alice Joseph by Fr. William Hennessey, principal of Monsignor Pace High School, who was chief celebrant of the Mass.

Final Training Day Set For Eucharistic Ministers

The final day of training for Eucharistic Ministers till fall will be presented on Saturday, May 28 at St. John Neumann parish, 10801 SW 120th St., Miami from 10 A.M. to 3 P.M. Registration fee is \$4.00 per person, including lunch.

REQUIREMENTS: The pastor should send to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, Fl. 33238-2000, a letter of recommendation including the names of all those he wishes to appoint, and a check to cover registration fees. Checks should be made payable to the Archdiocese of Miami. Deadline for registration is Wednesday, May 25.

For further information please call the Office of Worship and Spiritual Life at the Pastoral Center, 757-6241, Ext. 351, 352 or 353 and speak with Mrs. Blank or Mrs. Vandenberg.

Free Wheelchair Wash

On June 4, 1983, the Foster Medical Corporation, Home Care Division is sponsoring a unique event in the Miami area, a free Wheelchair Wash from 9:00 a.m. to 3:00 p.m.

Wheelchairs just like cars need periodic cleaning and maintenance. Our program includes a thorough steam cleaning, drying and a safety maintenance inspection of the wheelchair. The Wheelchair Wash will take place at the Foster Home Health Center, 3121 S.W. 22nd St., Miami, Fla. 33145.

Lay evangelists visit St. Clements

Bruce and Linda Simpson will be at Saint Clements Church on Thursday June 2, 1983 at 7:30 p.m.

They are Catholic Lay Evangelists and in full time ministry for the Lord and active members of Saint James

Parish in Orlando Florida.

Bruce gives a teaching and healing service, while Linda sings and plays the guitar.

For further information you may call Ruth Chaner 524-3967 after 4:00 p.m. or Jean at 564-5367 at anytime.

Festival choir performs at St. Louis Church

The Festival Choir of St. Louis Church will present "The Day He Wore My Crown," the story of Christ from birth through His resurrection, on Friday, June 3, at St. Louis Church, 7270 S.W. 120th Street in Kendall at 8:00 P.M. Everyone is welcome; there is no charge. The choir is under the direction of Mr. Roger Grenier.

On Friday, June 10, the St. Louis Handbell Choir will play music for the Liturgy at 7:30 P.M. at St. Rose of Lima Church, 418 N.E. 105th Street, Miami Shores. Immediately following the Liturgy, the Festival Choir of St. Louis Church will present "The Day He Wore My Crown."

Natural Family Planning Classes

Beginning Monday, June 6, 1983 the Family Enrichment Center of the Archdiocese will sponsor a series of classes in Natural Family Planning at the Family Enrichment Center, 18330 Northwest 12th Avenue, Miami, Florida. The classes, which will begin at 7:30 P.M., will instruct a new method of family planning which is as effective as the artificial methods yet complies with the teachings of the Church. The series will total four classes over a period of approximately two months, and the fee for registration and course materials is \$35.00.

For more information, contact Pat or Kathy Gent at 473-1046 in Davie.

It's a Date

THE HUNGER PROJECT will sponsor an "Ending Hunger Briefing" at Barry University Library, Rm. 103, on June 4th from 9 a.m. to 2 p.m. The briefings are being presented in communities across North America, and are designed to support people in answering for themselves the question "what will I do?" For further information call 681-7727.

THE DADE CATHOLIC SINGLES CLUB will meet for a lecture and discussion on

"Family Planning" on June 9th at 8 p.m. at the Family Enrichment Center. Call Brian for details at 441-0594. On June 12th they will play softball and volleyball at Ponce Jr. High at 2:30 p.m. All Catholic singles, ages 20-39 are welcome to attend. For more information call Brian at 441-0594.

OUR LADY QUEEN OF HEAVEN CHURCH Single's group in Ft. Lauderdale

will be sponsoring a single's mass and dance at 7 p.m. on June 11th. Cost will be \$5. Semi-formal. For more information call Doreen Vecchio at 979-1182 or Mary Bruno at 974-1169.

THE GREATER HOLLYWOOD CATHOLIC WIDOW-ERS CLUB will hold its installation dinner on June 3rd at 7 p.m. at Nativity parish in Hollywood. On June 11th they will take a trip on the Jungle Queen. Call

981-2508 or 431-8275 after 8 p.m. for details.

ST. JULIANA'S SEPARATED AND DIVORCED SUPPORT GROUP will have their regular monthly meeting on Wednesday, June 1st, at 8:00 P.M. in the cafeteria at St. Juliana. The guest speaker will be Father Greg Comella. Father's topic is entitled "Developing Healthy Relationships." For further information, please call Betty 655-4653 or Sylvia 832-0887.

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PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal: You who give me the divine gift to forgive and forget the wrong that is done to me; and You who are in all instances of my life with me; I in this short dialogue want to thank you for everything and confirm once more that I never want to be separated from You. No matter how great material desires may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. P. & J.

Thanks to the Holy Spirit for prayers answered. Publication promised. B.R.G.

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. A.R.

PRAYER TO THE HOLY SPIRIT

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Thanks to Jesus, Mary, St. Jude and St. Theresa for prayer answered. Publication promised. L.F.

Thanks to St. Jude & Blessed Mother for favors granted. Publication promised. M.E.

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. Margaret J.

PRAYER TO THE HOLY SPIRIT

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Thanks to St. Jude for prayers answered. Publication promised. C.D.

Thanks to St. Jude for prayers answered. Publication promised. J.S.

5A-NOVENA

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. L.G.

THANKSGIVING NOVENA TO ST. JUDE

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

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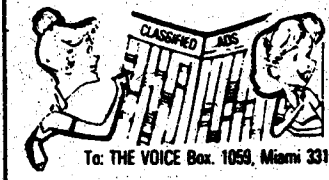
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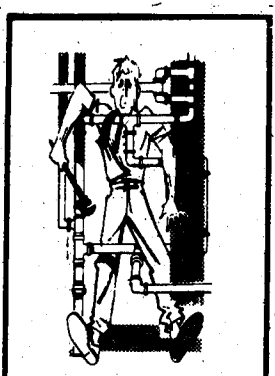
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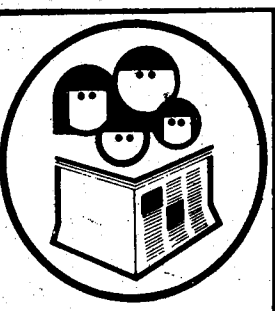
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This game is rigged

A quick way to learn about poverty

By Neil Parent
NC News Service

Several years ago my wife and I engaged a group of single adults in an exercise—a game—in financial management. Each participant was given “currency” to use in bargaining and trading with one another. At the end of the allotted time, the person who had made the most money was declared the winner.

With these simple instructions, the participants, all young professionals, went to work busily trying to deal their way to success.

Unknown to them, the game was rigged. Some participants received a large amount of currency; some received very little and the rest received a moderate amount.

IN TRADING, those with large sums of currency found it relatively easy to improve their lot, though some did manage to lose money. Those with a moderate amount of money basically held steady, neither gaining nor losing a great deal.

Those with little currency found it virtually impossible to make money. On the contrary, they were getting pinched tighter and tighter in the bargain process.

As the exercise progressed, it became apparent that some individuals were on their way to success and enjoying the process. Others were getting continually poorer and not enjoying it.

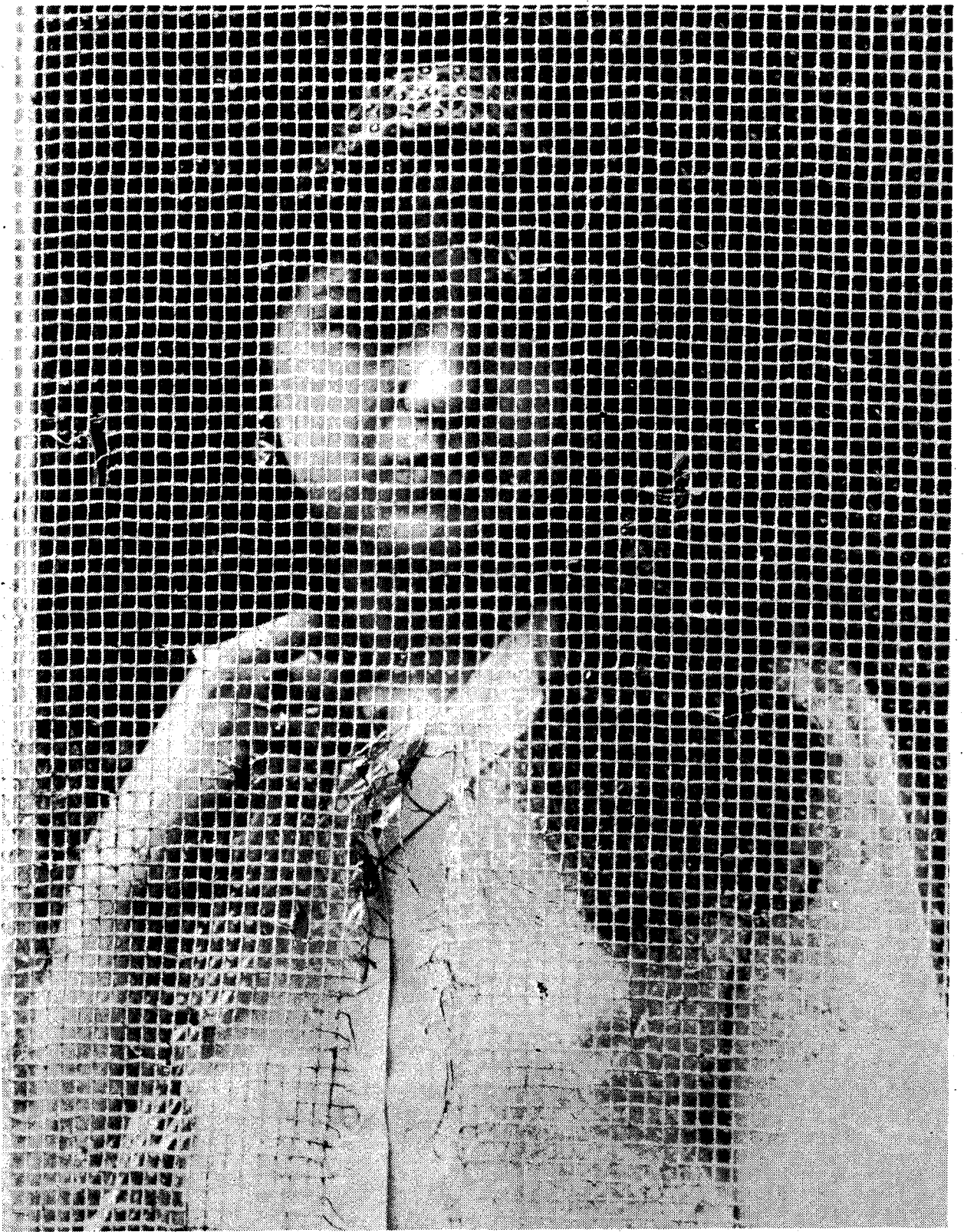
Emotions began to show. Those who started the exercise with little currency became frustrated. Their frustration later gave way to anger. It was at this point that the exercise was stopped.

PARTICIPANTS then discussed the meaning of the exercise and their thoughts and feelings during it. They drew parallels between the exercise and the U.S. economic system of upper, middle and lower classes.

Those who were poor during the game spoke of how frustrating and humiliating it was not to be able to alleviate their situation, try as they might.

Those who were wealthy said they felt some compassion for the others, especially the poor, but they didn't know how to change the situation.

Such exercises can't be pushed too far. The in-



In Itasca, Ill., a migrant mother watches through her door as a sheriff's deputy condemns the run-down trailer that serves as her family's home. The face of poverty is all around us, though it sometimes is hard to see. We as Christians are called to respond to the needs of those less fortunate by sharing our goods, our talents and our compassion.

sights these exercises yield must be taken with the recognition that their power lies more in the suggestion than in the duplication of reality.

'There will be justice in Athens when those who are not wronged are as outraged as those who are.'

THE YOUNG professionals who participated in the exercise gained only a glimpse into the world of poverty. But their perspectives on the poor were nevertheless changed. And that was important.

An ancient question asks, “When will there be justice in Athens?”

The answer? “There will be justice in Athens when those who are not wronged are as outraged as those who are.”

For poverty to be eliminated, all of us will have to feel as outraged by it as do the poor; all will have to make it a concern.

Unfortunately, it is too easy for people who are not poor to go from day to day without giving

much thought to those who are. It is not that we are necessarily insensitive to the poor; it's just that the poor usually do not fit into the normal course of our lives.

YET THE GOSPEL asks that we make the poor and disadvantaged a priority in our lives. Reaching out to them is said to be a sign of the coming of God's kingdom.

How is this done? No one answer applies to everyone. Each person has a different set of circumstances.

For some, financial assistance might be the best way of helping the poor. We may not have much to share, but, like the widow in the Gospel, we can share what we have.

Others may be able to work directly with the poor in some capacity. Almost every parish and social agency dealing with the poor is in desperate need of volunteers.

For still others, praying may be all that is possible.

In every case, the poor have a definite claim on us and on how we translate our faith into action.

That was the way of Jesus. That is the way of our faith.

Luke's amazing....

By Father John Castelot
NC News Service

Of all the New Testament writers, Luke is the one most sensitive to the powerful action of God's spirit in the life of Jesus and in the Christian community.

The evangelist is convinced the same spirit that empowered Jesus to fulfill his mission also empowered the church to fulfill its mission. To demonstrate this, he uses an ingenious set of parallels in the Acts of the Apostles and in his Gospel.

THE SPIRIT is at work right from the beginning of Luke's account. For instance: The angel an-

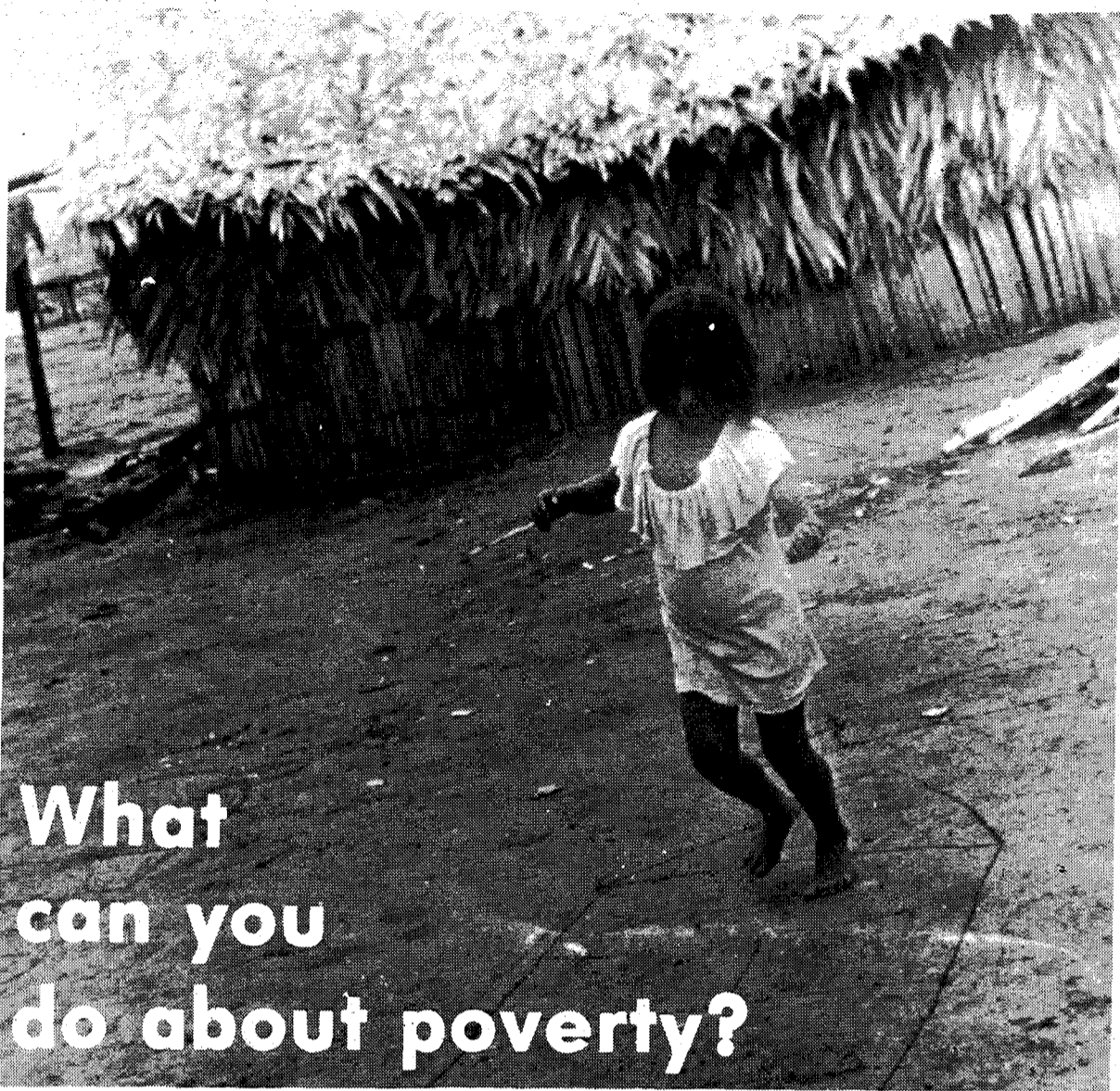
nounces to Zechariah that he and his wife are to have a baby, John, and then adds: The boy “will be filled with the Holy Spirit from his mother's womb.” (Luke 1:15).

In other words, from the time of his birth, John the Baptist will be empowered by God to carry out his prophetic task of “making ready a way for the Lord.”

The words recall Yahweh's statement to the prophet Jeremiah: “Before I formed you in the womb I knew you; before you were born I dedicated you, a prophet to the nations I appointed you.” (1:15).

But if John will be marked as an instrument of divine spirit from the time of his birth, the very conception of Jesus will be the result of divine in-





What can you do about poverty?

A hopscotch game scratched in the dirt is enjoyed by a Mosquito Indian girl as she plays alone in a refugee camp in Mocoron, Honduras. Christians may discover their neighbors in church each Sunday include poor people who worry constantly about paying their bills and refugees struggling to adapt to unsettling changes in their lifestyles.

By Dolores Leckey
NC News Service

Poverty is a recurrent theme for committed Christians. Yet I feel a bit strange writing about the subject, probably because I've never thought of myself as really poor.

Oh, it's true that in the early years of marriage when my husband and I were living on graduate school grants and part-time work, our discretionary money was virtually non-existent. Still, we didn't fit into the category known as "poor people."

For our families were present in the background, dependable anchors in the event of too much tumult; we had some explicit life goals; we had college degrees; and we were optimistic.

Nevertheless, persistent questions tug at my conscience:

OHow do I honor and live by the teachings of Jesus and the church about the poor?

OWhat should my personal response be to the needs of the poor in my own community, in my country and in the world?

ODo I regard the poor as having something to give me?

MY EARLIEST recollection of how to respond to poverty is associated with the Little Sisters of the Poor serenely sitting alone in the midst of fast-moving crowds of New Yorkers. The Little Sisters were to be found at entrances to subways, department stores, banks and at various points on Wall Street. They sat, I suppose, on little stools, covered by their full and flowing black habits, small baskets on their laps.

"What do they do all day?" I asked my mother. "They say the rosary for the poor people they care for," she replied.

Thereafter, every time I put a coin in a basket I tried politely to catch a glimpse of the rosaries in the sister's hands. I think my mother was right.

Those sisters remain silent but alive in my

memory, reminding me to share the good things in my life.

Meeting a Little Sister of the Poor is not the same, though, as coming face to face with the poor. Such occasions have been rare for me. But one occasion impressed me deeply. It was a teaching assignment in a poor section of a Midwestern city.

THERE I LEARNED that many of my fourth-graders had never been to a party, had no warm hats or gloves to protect them from winter winds, and lived in unbelievably crowded conditions.

At first I was apprehensive in that situation. Gradually, however, I began to search for ways to let them know they were important to me. Small actions conveyed my interest and concern. Holiday parties, special after-class tutoring, a drama club--signals that I wanted our relationship to grow.

Eventually, I left the school to have a baby. My

GRIM STATISTICS

Who are the poor in the United States today?

•Two thirds are white. But a disproportionate number of minorities are poor.

•More than 90 percent are elderly, disabled, children under 16, mothers of young children and low-paid workers.

•Almost 2 million of the poor work full time at minimum wage or less.

•Poverty is usually temporary—except for a permanent core of about 9 million who are chronically poor.

From the 1982 annual report of the U.S. Bishops' Campaign for Human Development.

How do you honor and live the teachings of Jesus?



"children" gave me a farewell party. They brought animal crackers and candy bars to share. They gave me crayon pictures of flowers and birds--things they thought the new baby would like.

They performed skits and sang songs and lingered a long while over goodbyes. As I looked around at the party-givers, I was reminded of the poor widow of the Gospel. Like her, my fourth-graders demonstrated that God is a God of abundance.

Now that I have grown older, I find that I need to be more accountable about my obligations to the poor and the oppressed. This includes: regular examination of what I am acquiring; whether I really need those acquisitions; what I am my giving to others.

I SEE some facets of poverty today that middle-class Catholics like myself might find worth reflecting on for a while.

1. Some within the body of Christ engage with the poor on behalf of all of us -- like the Little Sisters of the Poor.

In this way everyone has the opportunity to participate, in a secondary but nonetheless real way, in alleviating the injustices suffered by the poor. Catholic Charities, the Society of St. Vincent de Paul, the Catholic Worker Movement: Such agencies are avenues by which we can support the ministry of those who work directly with the poor.

2. The poor do not tend to hoard their resources. Rather, they willingly share what they have. Where there is little to lose, there is little to fear.

3. Finally, people, acting as a community, can help each other to serve the poor. During Holy Thursday services I was present when a priest called on people to put their eucharistic faith into action by helping a Salvadoran mother and her children. They were about to be evicted. The 100 people responded to the family's real needs with the rent payment.

...awareness of the Spirit of God

tervention.

In answer to Mary's question about how she can possibly conceive a child under the circumstances, the angel proclaims: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God." (1:35).

IN LUKE'S view, the action of the Spirit is all pervasive. When Mary goes to visit her kinswoman, we read: "Elizabeth was filled with the Holy Spirit and cried out in a loud voice."

Notice the frequent with which the Spirit is mentioned in these lines from the story of the presentation of the infant Jesus in the temple: "There lived in Jerusalem at the time a certain man named Si-

meon. He was just and pious... and the Holy Spirit was upon him. It was revealed to him by the Holy Spirit that he would not experience death until he had seen the Anointed of the Lord. He came to the temple now, inspired by the Spirit." (Luke 2:25-27).

When John began his ministry of preaching and baptizing, crowds flocked to him. Luke gives us samples of the type of thing John said. In answer to their speculation that he might be the Messiah, John answered: "I am baptizing you in water, but there is one to come who is mightier than I... He will baptize you in the Holy Spirit and in fire."

THE LITTLE phrase, "and in fire," is rather puzzling. For fire played no part in Christian bap-

tism. Fire, of course, has deep symbolic meaning in Scripture. It signifies divine presence and power.

But it may well be that Luke is anticipating his interpretation of the Pentecost experience in Acts 2: "Tongues as of fire appeared which parted and came to rest on each of them. All were filled with the Holy Spirit."

That, in turn, would be a fulfillment of the risen Lord's promise at the end of the Luke's Gospel. "I will send down upon you the promise of my Father." The same promise is repeated at the beginning of Acts in these words: "John baptized with water, but within a few days you will be baptized with the Holy Spirit."

Orlando bishop not tickled pink by Christo

ORLANDO, Fla. (NC)—Offbeat artist Christo Javacheff's "Surrounded Islands" may have put islands in Miami's Biscayne Bay in the pink. But the project left Bishop Thomas J. Grady of Orlando less than tickled pink.

Javacheff (who goes by the name Christo) circled a series of small, wooded, unpopulated islands with bright pink polypropylene. The islands were surrounded by the pink material for about two weeks, drawing thousands of spectators in helicopters, boats and cars.

But Bishop Grady—while not seeing red over the project—had his doubts and expressed them in a teasing column he wrote for the Florida Catholic, Orlando diocesan newspaper.

"At a cost of \$3.1 million, with the help of 400 employees, 'artist' Christo Javacheff has surrounded 11 uninhabited islands in Miami's Biscayne Bay with pink skirts or bibs consisting of 6.5 million square feet of pink plastic," Bishop Grady said. "Uninhabited means that there was no one on the islands to object. The fish below, who think that it is some



Artist Christo's "Surrounded Islands" shimmer in Miami's Biscayne Bay.

kind of black-out or pink-out, have no voice in the matter."

Some, including Christo, have likened the pinked-out islands to gigantic pink lily pads but Bishop Grady had other ideas:

"One theory about what happened to the islands is that a freighter carrying a cargo of Revlon products sprang a leak and the islands were surrounded with a slick of heavenly pink nail polish," he said. "In this scenario there are swordfish with shiny, bright pink swords, sailfish with glistening pink fins, sharks in baby pink, shrimp in double pink and squid squirting pink ink."

He also foresaw the possibility of a pink plastic version of the arms race with the Soviet Union.

"Suppose that Russia notes that the United States has 11 pink circled

'Suppose Russia notes that the U.S. has 11 pink circled islands and determines 'Then we must have 15 such islands...'

islands and determines, 'then we must have 15 such islands.' The United States at once skirts 25 islands. Russia then skirts 35 and so on until the world's waterways have all become pink plastic," he wrote. "Shipping is stopped. Fish die. Half the Russian economy and half the United States' economy become devoted to manufacturing pink plastic. Third World nations needing help are sent rolls of pink plastic. At last, not only the fish but humankind is threatened with suffocation from pink."

Normally, he said, the ocean is quite beautiful in its natural state.

"Some dark nights, bright stars are patterned against the murky water. Other nights, a full moon casts a pale silvery light on a shadowy sea," he

wrote. At dawn, the sun comes up "glowing orange and gold, a huge burning globe" which "fills the sky with delicate pink and rose, throws faint pink shadows on the water, drives a shaft of burning light across the ocean toward the islands and the shore."

"Do we really need six-and-a-half million square feet of flat, static, invariable, shocking pink plastic?" he questioned.

"This year marks the 100th anniversary of the building of the Brooklyn Bridge," he noted. "Presumably, the Brooklyn Bridge has often been sold to gullible individuals. But Christo Javacheff has proved that there are other ways to fool the public besides selling them the Brooklyn Bridge."

the Saints by Luke

St. JUSTIN

ST. JUSTIN WAS BORN OF HEATHEN PARENTS AT NEAPOLIS IN SAMARIA ABOUT THE YEAR 103. HE WAS WELL EDUCATED AND STUDIED PHILOSOPHY, BUT WITH THE OBJECT OF LEARNING MORE ABOUT GOD.

ONE DAY, ON THE SEASHORE, AN OLD MAN MET HIM AND ASKED IF HE'D FOUND ANYTHING CERTAIN ABOUT GOD IN HIS STUDY OF SECULAR PHILOSOPHY. HE THEN TOLD JUSTIN OF THE INSPIRED WRITINGS OF THE PROPHETS AND OF JESUS CHRIST AND URGED HIM TO SEEK LIGHT AND UNDERSTANDING THROUGH PRAYER.

THE SCRIPTURES AND THE CONSTANCY OF THE CHRISTIAN MARTYRS LED JUSTIN FROM THE DARKNESS OF HUMAN REASON TO THE LIGHT OF FAITH. IN HIS ZEAL FOR THE FAITH HE TRAVELLED TO GREECE, EGYPT AND ITALY, GAINING MANY TO CHRIST. AT ROME HE SEALED HIS TESTIMONY WITH HIS BLOOD, SURROUNDED BY HIS DISCIPLES.

THE PREFECT ASKED, "DO YOU THINK THAT BY DYING YOU WILL ENTER HEAVEN AND BE REWARDED BY GOD?" "I DO NOT THINK," REPLIED ST. JUSTIN, "I KNOW." THE FEAST OF ST. JUSTIN IS JUNE 1.



A friend like Joey

Joey burst through the front door, yelling to his older brother, "Johnny, Johnny, come here quick! It's the biggest bee you ever saw. Come on, quick!"

The urgency in Joey's voice pre-empted 9-year-old Johnny's usual hard-to-get manner. I heard 4-year-old Mikey rumble out of his room after them, just ahead of Marie who had been doing her homework under the kitchen table.

By the time I joined the group they had encircled what I assumed was the giant bee.

I HEARD Mikey suggest, "Let's step on him." He was quickly outvoted. "How would you like someone to step on you?" snapped Joey.

Sure enough, it was a big honeybee, about the size of a time-released cold tablet. The bee was obviously injured and dying.

"I want to take it to school for show and tell," Johnny said.

JOEY objected. "No, I found it. I'm going to take it."

"Why don't you just put it in the bushes and let it die by itself," Marie said sensibly.

"A spider might get it," Joey replied, not taking his eyes off the sad creature.

For the next couple of hours I watched Joey and his bee. He salvaged a scrap of aluminum foil and fashioned a shiny home for the bee. Lying on his stomach with his face nearly touching his silent friend, Joey carried on extensive conversations in quiet, soothing tones.

HE EVEN SQUIRTED a few drops of honey into the shiny abode, explaining to me that it probably would make the bee more comfortable.

I felt my throat getting a little dry and my eyes starting to mist as I saw the old honeybee lying quietly on its sweet bed one leg slowly pawing the air.

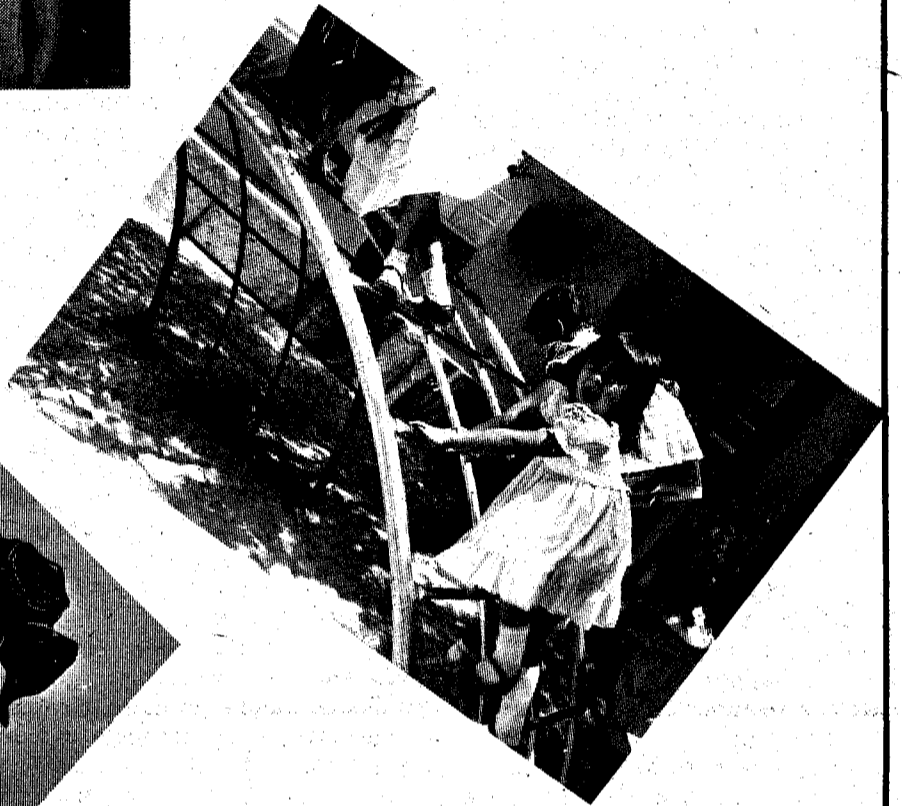
Joey showed the bee and its home to his father as spouse came through the front door. It didn't take him long to surmise the situation. He sat down with Joey.

"Joey, you know that bee will probably die during the night," he said softly, looking deep into Joey's big eyes. Joey blinked and nodded.

"And it's so lucky a good friend like you found him." By Hilda Young

Annual Report

Catholic Community Services



52nd 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 of Miami.

I want to continue to encourage you in living out your primary career, that of being people of faith, bearers of the Good News, disciples of Christ. We are called to be light of the world, the salt, the yeast. What will matter at the end will be how we lived and how we shared our Faith. As Scripture says, "What profit would a man show if he were to gain the whole world and destroy himself in the process?" (Matthew 16,26)

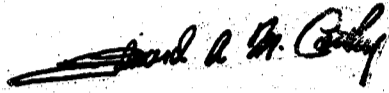
As we celebrate the Twenty-fifth Anniversary of our Archdiocese of Miami, we the Clergy, Religious and Laity of the Archdiocese of Miami are seeking together the

special grace of renewing and enlivening our Faith in Jesus Christ and of reaching out to embrace our brothers and sisters who have become alienated from us in the living of the faith.

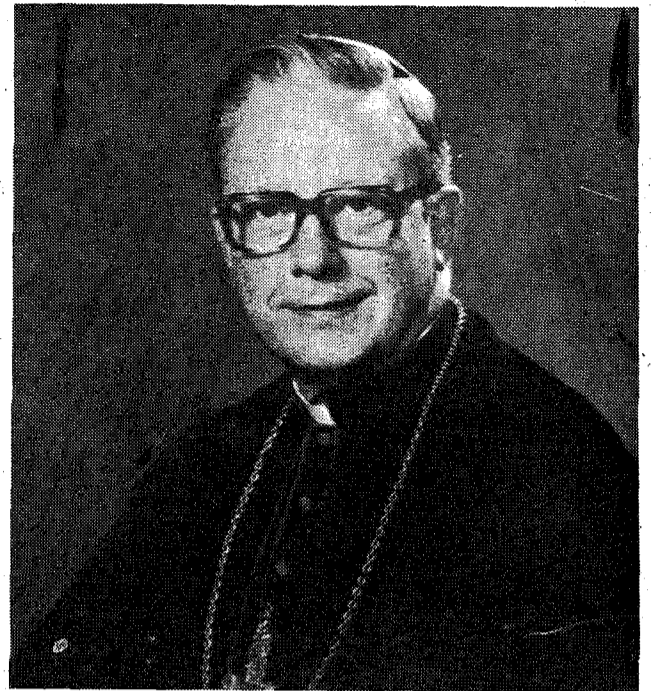
I thank God for your ministry which is a very special call to give witness to the community of the love and compassion of our Lord Jesus Christ.

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



'Christian witness'

The program of Catholic Community Services seek to serve the shifting needs in our South Florida Community while trying to respond to the requirements of the varied sources of our support (federal, state and local governments: the United Ways, and the people of the Archdiocese). Both our services and their administration have become complex and very demanding of our staff who daily give their best.

The dedication and professionalism of

CCS personnel cannot be praised enough. The Archdiocese and the people of our South Florida community can be proud and grateful for the Christian witness given by all the staff and volunteers working for Catholic Community Services.

I am personally grateful for the opportunity to work with each of them.

Arthur W. Kane, Jr.

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19TH STREET
1920 SW 27 Avenue Ph: 444-8633

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David P. Wood, Jr.
John T. Schiriver
J. Michael Fitzgerald
J. Patrick Fitzgerald

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BISCAYNE DOG TRACK



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

Dear Friends of Catholic Community Services:

This report records another year of growth and development in Catholic Community Services.

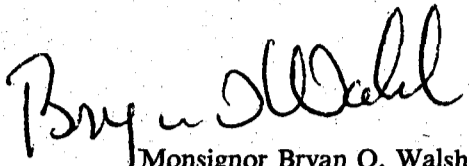
As an agency of the Ministry of Christian Service in the Archdiocese of Miami, we are called to bring together men and women in love, service and the pursuit of justice.

Living and working together in the pluralistic society of South Florida our staff and volunteers respond, in the name of the Catholic Church, to the social and cultural needs of all peoples. This report, despite its cold statistics, represents the warm response of Christ to the least of our brethren.

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 Charity Drive and the various United Ways of South Florida.

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
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 Division
Rev. Sean O'Sullivan, DSW, MA
Director of Elderly Services Division
Raymond McGraw

REGIONAL OFFICES

Catholic Family & Children's Services
Mr. Joseph Novack, Executive Director
9345 NE 6th Avenue
Miami Shores, FL 33138

Hialeah Outreach Office
Mrs. Violet Milton, Co-ordinator
1075 E. Fourth Avenue
Hialeah, FL 33010

Little Havana Outreach Office
Mrs. Bertha Morales, Co-ordinator
970 SW 1st Street
Miami, FL 33130

Catholic Social Services
Fr. John O'Leary, 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 HOUSING MANAGEMENT

Ms. Jane Capman, Director
9990 NE 2nd Avenue
Miami Shores, FL 33138

Auditor's report

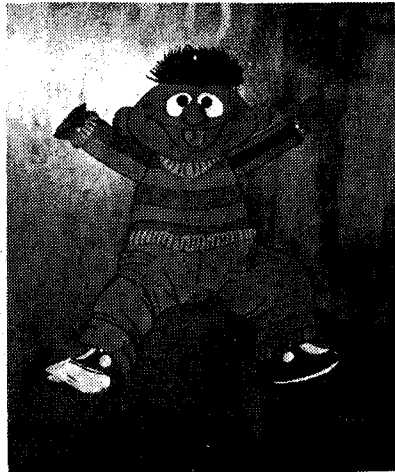
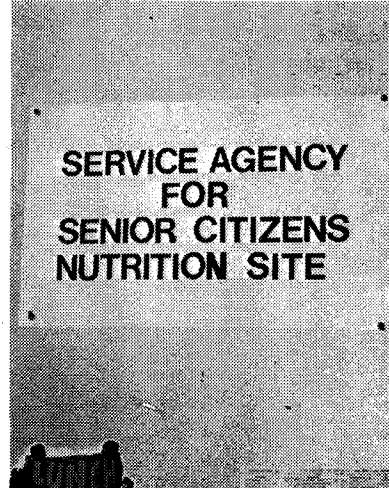
Board of Directors
Catholic Community Services
Miami, Florida

We have examined the balance sheet of Catholic Community Services, Inc. as of September 30, 1982 and 1981, and the related statements of public support, revenue, expenses and changes in fund balance and functional expenses for the years then ended. Our examinations were 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 furniture 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 statements of public support, revenue, expenses and changes in fund balance and functional expenses. The effect of this treatment cannot be reasonably determined.

In our opinion, except for the treatment of furniture, equipment and depreciation as noted in the preceding paragraph, the financial statements referred to above present fairly the financial position of Catholic Community Services, Inc. as of September 30, 1982 and 1981, and the results of its operations and changes in fund balance for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Coopers & Lybrand



Statement of Financial Position

for the year ended

Regional Offices

	Counseling	Immediate Intake Services	Pregnancy and Adoption	Elderly	Refugees	Other Services	Support Services
Expenses:							
Salaries	\$195,782	\$175,314	\$120,944	\$44,511	\$91,003	21,943	\$174,907
Pension and health insurance	28,952	25,942	16,214	6,030	10,430	2,855	28,332
Payroll taxes	12,997	9,958	8,738	3,280	7,005	1,656	13,949
Subtotal personnel expenses	237,731	211,214	145,896	53,821	108,438	26,454	217,188
Specific Assistance:							
Food and clothing	21,352	-	29,857	-	-	-	-
Medical and dental	14,924	-	56,955	-	-	5,836	-
Other assistance	4,619	7,128	3,354	32	56,073	-	99
Conferences, meetings, dues	-	-	-	-	-	-	15,373
Depreciation	-	-	-	-	-	-	-
Insurance	-	-	-	-	-	-	1,343
Interest	-	-	-	-	-	-	-
Other expenses	-	-	-	-	-	-	5,191
Professional fees	-	-	-	-	-	-	10,866
Rent and utilities	-	-	-	-	-	-	92,521
Repairs and maintenance	-	-	-	-	-	-	18,436
Supplies	-	-	-	-	-	-	22,666
Telephone	-	-	-	-	-	-	46,444
Travel	-	-	-	-	-	-	18,572
Accounting and management fees	-	-	-	-	-	-	137,074
Total expenses	\$278,626	\$218,342	\$236,062	\$53,853	\$164,511	\$32,290	\$585,773

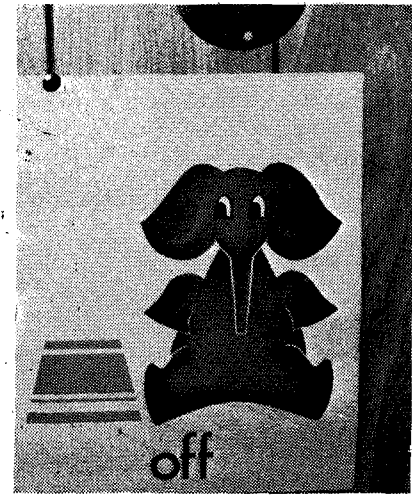
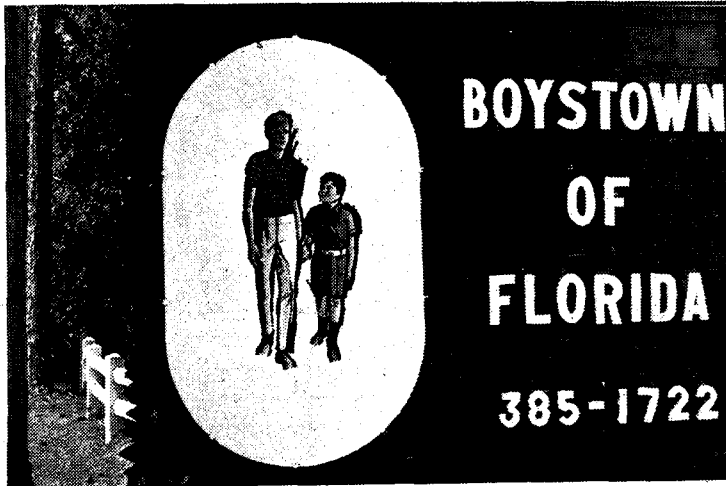
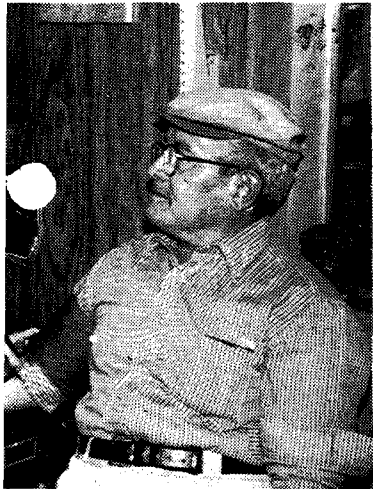


Catholic Community Services balance sheet

**CATHOLIC COMMUNITY SERVICES
BALANCE SHEET
September 30, 1982**

ASSETS	1982	1981
Cash and Certificates of Deposit of \$258,399 in 1982 and \$135,000 in 1981 (Note 4)	\$400,841	\$181,340
Accounts receivable:		
Operating fees and charges	235,334	158,328
Government grants	737,327	868,054
United Way allocations	5,807	62,913
Archdiocese of Miami	39,532	80,058
Computer and telecommunications equipment - Net of accumulated depreciation of \$56,239 in 1982 and \$33,000 in 1981 (Note 1)	93,934	102,432
Other assets	53,248	85,589
Total assets	1,566,023	1,538,714

LIABILITIES AND FUND BALANCE		
Notes payable (Note 3)	\$211,561	\$468,000
Accounts payable	614,809	483,896
Advances on governmental grants	185,878	272,336
Total liabilities	1,012,248	1,224,232
Unrestricted fund balance	553,775	314,482
Total liabilities and fund balance	1,566,023	1,538,714



Functional Expenses

September 30, 1982

Program Services

Total Regional Services	Institutions	Elderly Program	Child Day Care	Schools for Retarded	Other Programs	Total Program Services	Support Services	Total
\$824,404	\$1,049,978	\$797,186	\$1,202,600	\$352,608	\$334,366	\$4,561,142	\$664,962	\$5,226,104
118,755	138,275	106,639	186,010	52,203	41,474	643,356	75,896	719,252
57,583	71,620	58,146	81,330	21,073	23,687	313,439	43,513	356,952
1,000,742	1,259,873	961,971	1,469,940	425,884	399,527	5,517,937	784,371	6,302,308
51,209	141,228	194,329	399,243	17,305	27,200	830,514	-	830,514
77,715	343,891	232	1,612	69	-	423,519	-	423,519
1,305	44,515	281,228	46,049	24,155	299,223	633,344	-	766,475
15,373	18,337	2,215	6,862	3,917	5,268	51,882	36,353	88,235
-	-	-	-	-	-	-	19,800	19,800
1,343	16,105	1,417	12,607	19,539	1,454	52,465	1,177	53,642
-	-	-	-	-	-	-	63,504	63,504
5,191	3,064	2,903	2,624	929	284	14,995	16,842	31,837
10,866	14,152	17,626	14,668	3,000	6,680	66,992	18,536	85,528
92,521	165,140	74,290	117,691	49,096	23,674	522,412	31,617	554,029
18,436	106,347	59,678	98,147	45,077	3,537	331,222	38,758	369,980
22,666	50,867	18,426	22,029	4,831	7,091	125,910	28,505	154,415
46,444	57,406	27,099	18,255	6,172	15,102	170,478	14,715	185,193
18,572	30,535	41,775	14,324	18,192	16,088	139,486	6,960	146,446
137,074	251,898	116,763	272,871	67,765	62,388	908,759	(908,759)	-
1,569,457	2,503,358	1,799,862	\$2,496,922	\$685,931	\$867,516	\$9,789,915	\$ 152,379	\$10,075,425

Programs of CCS

Services to Families and Children

Total number of individuals served	31,710
Total number of families served	17,757
NUMBER OF PERSONS SERVED	
Counseling (Individual, Group or Family).....	7,936
Adoption Services	1,829
Institutional Care	141
Socialization Activities.....	843
Access Services - Information and Referral, Outreach.....	18,584
Emergency Assistance - Financial or In-Kind	3,596
Legal	584
Medical.....	668

Services to the Aging

Total number of aged served	3,365
Counseling (Individual, Family or Group).....	825
Day Care	329
Socializational Activities	1,635
Access Services - Information and Referral, Outreach	1,551
Personal and Respite	346
Guardianship	25
Meals.....	492
Escort	21
Emergency Alert Response System*	184

* New Category that wasn't printed last year



Services to Youth

Total number of youth served	3,239
Counseling (Individual, Group or Family).....	1,411
Foster Family Care.....	750
Institutional Care	88
Day Care.....	1,407
Socialization Activities.....	421
Emergency Shelter	573

Services to Unmarried Parents

Total number of Unmarried Parents served	1,313
Counseling for unmarried mothers...	990
Counseling for unmarried fathers	389
Adoption Services (Completed Adoptions).....	130
Institutional Care	141
Socialization Activities.....	141
Access Services - Information and Referral, Outreach.....	512

Services to the Mentally Handicapped

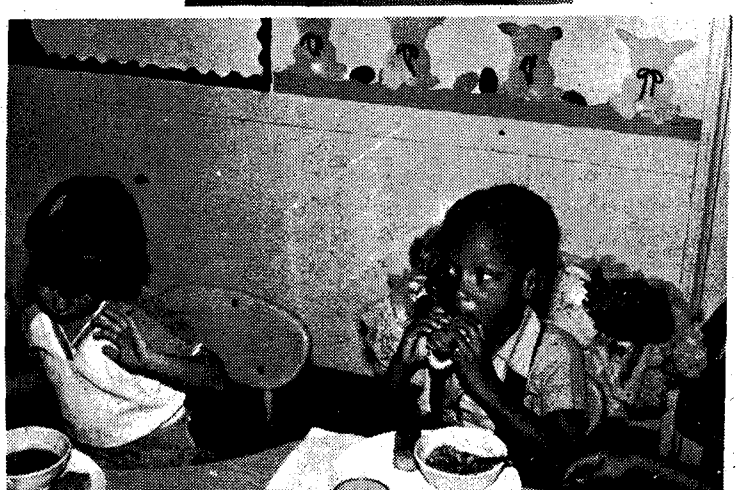
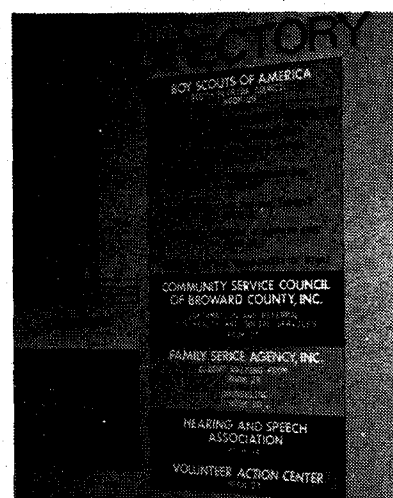
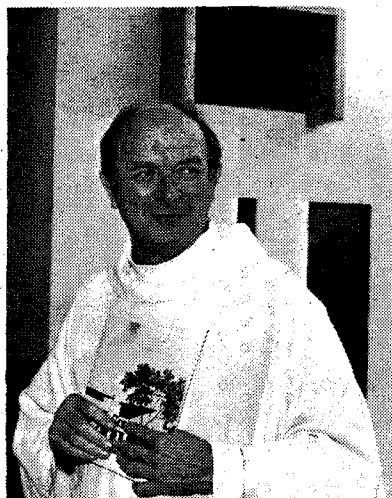
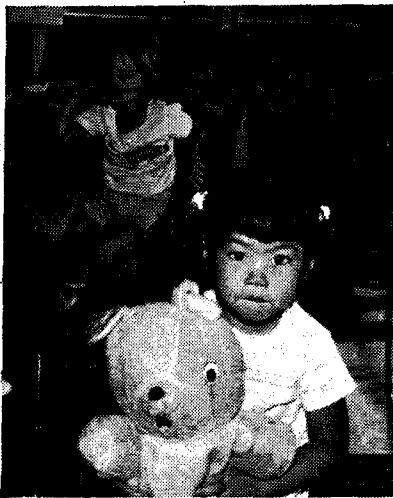
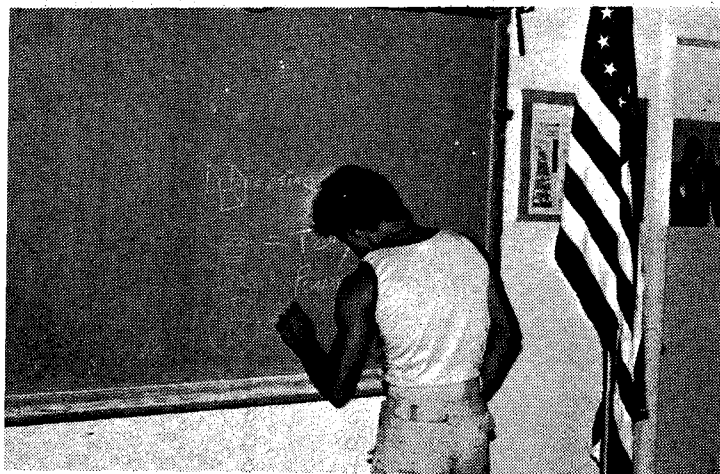
Total number of mentally ill or handicapped served	177
NUMBER OF PERSONS SERVED	
Group Home Care.....	15
Institutional Care.....	15
Day Care	177
Socialization Activities.....	177

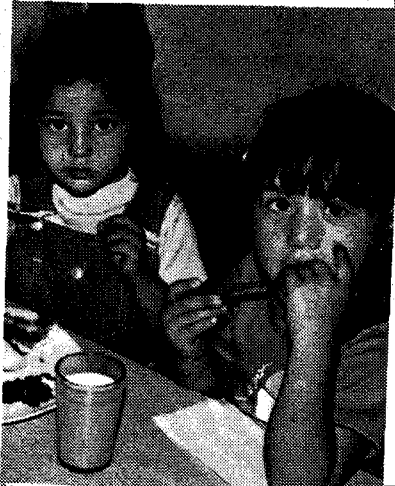
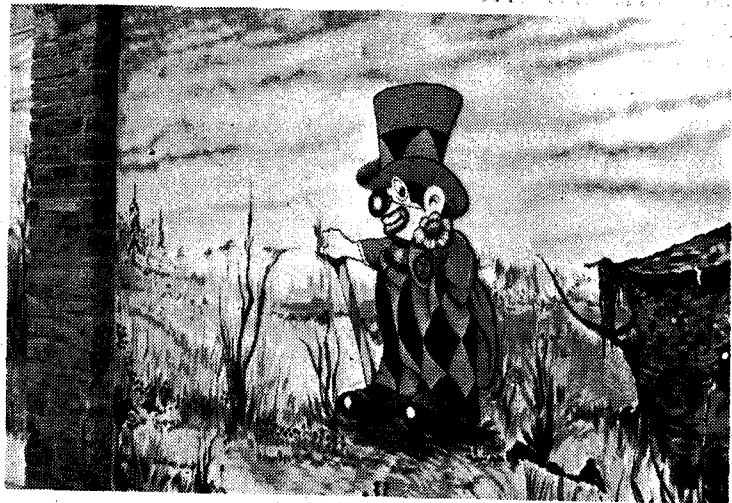
Services to Alcoholics and Drug Abusers

Total number of alcoholics and drug abusers served	888
Counseling (Individual, Group or Family)	888
Institutional Care	178
Socialization Activities.....	178
Methadone Maintenance	710

Services to Refugees and Other Immigrants

	Cuban	S.E. Asian	Western Hemisphere	Total
Counseling	3722	113	563	4,398
Day Care	722	-	115	837
Socialization Activities	1,575	113	563	2,251
Access Services - Information and Referral, Outreach	8,269	170	2,852	11,291
Emergency Assistance	787	56	281	1,124
Sponsorship for new arrivals	298	21	107	426
Total number served	15,373	473	4,481	20,327





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Miami, Florida 33131
telephone (305) 358-6363

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