

## 'He has anointed me'

### 4 More priests, 8 new deacons ordained

In joyous ceremonies a week apart, 12 men were ordained to serve the Lord and His Church in the Archdiocese of Miami.

Four of the men vowed to dedicate their whole lives to the Church as priests of the Archdiocese.

The eight others are permanent deacons, who will retain their obligations to their families and secular jobs and spend the rest of their time at the service of their parishes.

During the ordination ceremonies, Archbishop Edward McCarthy urged all 12 to be "Christ-like" servants of the people of God.

At right, newly-ordained Fr. Guy Brown receives warm hug from a well-wisher. Below, permanent deacon George Gibson gets equally effusive congratulations after his ordination ceremony.

See stories, Pages 13, 14 and 15.



Voice photo / Betsy Kennedy



Voice photo / Prent Browning

## WOMEN

### Do most of the work in parishes, study says

NOTRE DAME, Inc. (NC) — Women do more than men to lead and minister in U.S. Catholic parishes, according to a new report from the University of Notre Dame.

"Probably few of us are fully aware of the extent to which we depend on women to conduct the ministries, programs and activities of Catholic parishes in the United States," it said.

The report, written by sociologists David C. Leege and Thomas A. Trozolo and published in April, was the third in a series on the Notre Dame study of Catholic Parish Life. The study was a two-year, in-depth survey of attitudes and behavior in 36 parishes around the country, chosen to represent a cross-section of U.S. Catholic life.

In some areas the study produced no surprises, the report noted. More

than 80 percent of ushers and ministers of hospitality were men, more than 85 percent of catechetical teachers were women.

But it found that aside from ushering, men do not form a majority in any other major area of lay ministry or leadership in the parish. Women's leadership extends to areas traditionally considered "the man's domain" such as administration, policy-making, liturgy and overall influence, the study said.

Reader at Mass was the only area in which it found adult men and adult women splitting the job 50-50.

Other areas of parish responsibility and the approximate proportion of women in them, according to the study, included:

- Participation in Bible studies or

(Continued on page 4)

### Papal trip

Liberal Dutch church  
gives Pope an earful

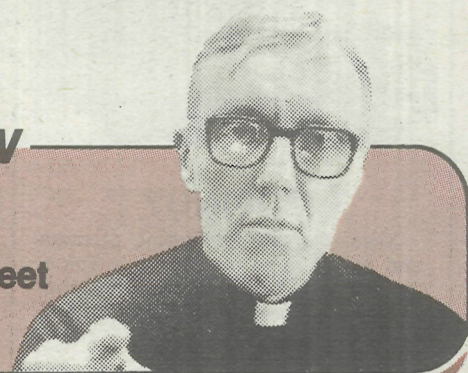
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### Canon law

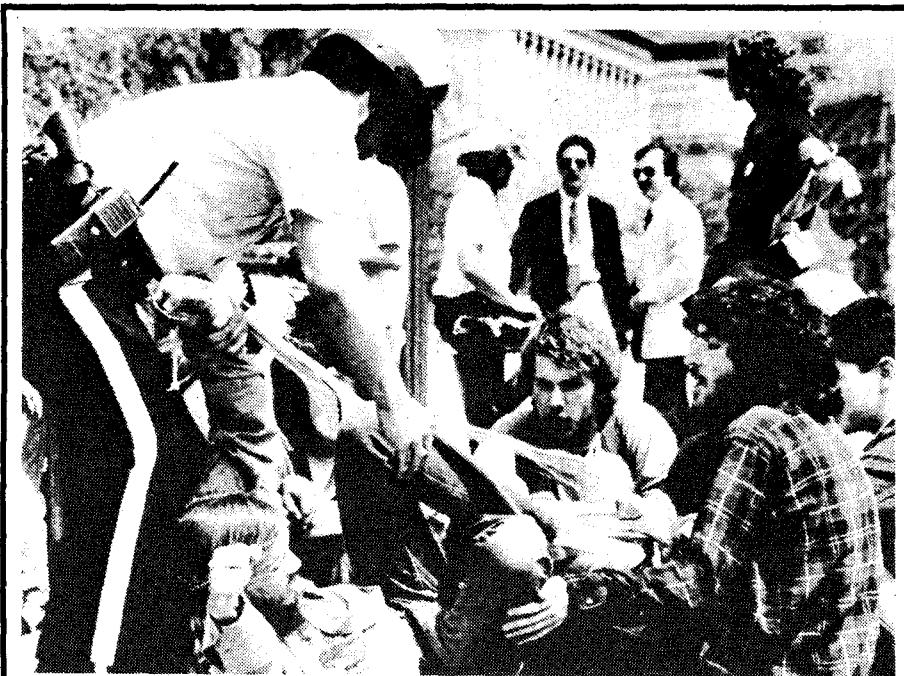
Flexibility, role of laity  
topics at Bal Harbour meet

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# National / World Briefs



**WHITE HOUSE SIT IN** — A police officer outside the White House arrests one of several hundred demonstrators who were protesting the Reagan administration's policies in Central America and a variety of other issues. Two White House gates were blocked for several hours during the sit-in. (NC photo from UPI)

## Bp. Untener praises 'global church'

ALLENTOWN, Pa. (NC) — The Catholic Church is on the brink of becoming a global church, its greatest turning point since it accepted non-Jews in the first century, Bishop Kenneth E. Untener of Saginaw, Mich., told the 51st national convention of the Slovak Catholic Federation in Allentown. The federation is an organization of American Catholics of Slovak ancestry. In the convention's keynote address, Bishop Untener said that in its first 30 or 40 years the church had been a Jewish sect and that one first had to adopt Judaism before becoming a Christian.

## 'Fashion just society' — Abp.

NEW YORK (NC) — Archbishop Rembert Weakland of Milwaukee called May 1 for "greater mutual collaboration" between Catholics and Jews to "fashion a just society." In an address at the annual meeting of the American Jewish Committee, he said that "our collaboration, coming out of a biblical vision, should be directed at helping those less fortunate — especially the blacks, the Hispanics, the Native Americans and all the poor." He added that "walking together to fashion a new just society could well become the inter-faith agenda for the next decades." Archbishop Weakland has become nationally known for his work as chairman of the drafting committee for the proposed pastoral on the economy by the U.S. bishops.

## Porno protest held at 7-Elevens

(Undated) (NC) — Carrying signs which said, "Pornography Pollutes," picketers demonstrated outside several hundred 7-Eleven stores to urge managers to take "soft-core pornography" magazines off the shelves. The National Federation for Decency backed the drive, aimed mainly at 7-Eleven stores but including other convenience stores. Allen Wildmon, the federation's public relations director, said 7-Eleven was the primary target because it has more than 7,500 stores nationwide and because the chain promotes itself as a family store. Doug Reed, assistant manager of media relations at the Dallas-based Southland Corp., 7-Eleven's parent firm, said the company will continue its policy of selling Playboy, Penthouse and Forum magazines at its 7-Eleven stores. He said the magazines are sold only to adults, are kept hidden from view and are not advertised.

## USCC workshop aims at 'grass roots'

WASHINGTON (NC) — If the church is to influence communications law in the United States, Catholics must organize grass-roots efforts, participants in a three-day communications policy workshop were told. The workshop, sponsored by the U.S. Catholic Conference Department of Communication, was a first step in organizing local participation in the church's legislative agenda for communications policy. Mark Gallagher, assistant director for the USCC government liaison office, told the meeting that "if issues are not strongly supported by a majority of (a legislator's) constituents or by powerful interest groups, then legislators rarely focus on them." While formal USCC activities to affect legislation are important, what is lacking is the grass-roots organizing that would motivate members of Congress to make the church's legislative agenda a priority, he said.

## Archbishop Roach:

### 'Farmers are victims'

ST. PAUL, Minn. (NC) — The U.S. economic system is "crucifying" family farmers, Archbishop John R. Roach of St. Paul-Minneapolis wrote May 5 in his archdiocesan newspaper, *The Catholic Bulletin*.

"Our nation seems content to assume that our economy is very healthy, yet many of our rural sisters and brothers are being choked by a depression almost as grim as that of the 1930s. They aren't guilty... They are victims."

An estimated 100,000 family farms are expected to go under this year, and "thousands of those will be in Minnesota," he wrote.

"I'm talking about farmers who have farmed for 25, 30 and 35 years," he said.

He urged urban and suburban people in his archdiocese to become aware of the dimensions of the problem and "stand with" their rural brothers and sisters.

With his column Archbishop Roach added his voice to those of a number of bishops, especially from the Midwest, who have warned

against massive losses in family farms this year and have insisted that much of the blame for the crisis lies in federal policy decisions and economic factors over which the farmers had no control.

He said it was "pretty clear to me" what led to the crisis.

"Our government, our schools of agriculture, our lending institutions and the mood of our society have promoted a 'bigger is better' philosophy," he wrote.

But then, he said, "it all went wrong. Farmers tell me they do control technology, but are controlled by it. They got on the treadmill of feeling that to survive they had to expand, and expansion required increased capitalization; and the process just kept going and going. Meanwhile, the prices they got never kept pace with growth and inflated costs, and now a lot of good farmers face financial collapse."

"To the extent that we allow a concentration of land ownership in fewer hands, and lose the rich tradition of the family farm, we lose a treasured national heritage," he said.

## Official warns against 'labeling'

MANKATO, Minn. (NC) — The consistency of the U.S. bishops and the desire of political ideologues to label positions as either "conservative" or "liberal" lead to attacks on the bishops from both right and left, said Russell Shaw, public affairs secretary for the National Conference of Catholic Bishops and U.S. Catholic Conference, in an address to the Winona Diocesan Council of Catholic Women. He said the bishops are often misunderstood when they speak out on such issues as abortion, the MX missile, or the economy. Those who, like the bishops, oppose abortion and favor "absolute moral limits on warfare" will be defined as "right-wing" for their abortion position and "left-wing" for their views on war, he said.

## American law in 'dark ages'?

WASHINGTON (NC) — The United States is now in the "dark ages" of law divorced from its religious or moral basis, the Rev. Richard J. Neuhaus said at a Catholic University of America spring symposium on law and religion. "At one time in American public life our highest appeal was to providence, now it is to privacy," said Neuhaus, a Lutheran theologian, editor and social activist. He called the 1973 U.S. Supreme Court decision on abortion the "critical step" in an American journey to law separated from a religious or moral base.

## Dioceses do well in fund-raising

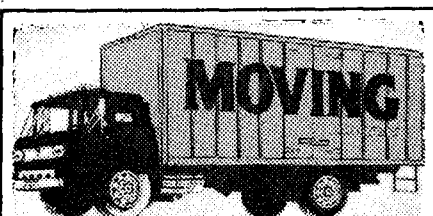
Most dioceses in the United States exceeded the goals of their fund raising drives this year, according to the National Stewardship Council.

Out of 74 dioceses reporting, 48 exceeded their goals while 26 did not. Thirty-six increased their number of donors, 17 decreased and 21 remained the same.

Fifty-four dioceses increased their goals from the previous year, one decreased and 19 remained the same. The percentage of participation decreased slightly from 40.6 to 40.2 percent. The average gift rose from \$55.64 in 1983 to \$58.49 in 1984. The 74 dioceses raised \$143 million.

## Ohio students veto suicide pills

DAYTON, Ohio (NC) — Students at the University of Dayton, by a vote of 407-59, overwhelmingly rejected a symbolic proposal to stock suicide pills in the school's health center for use after a nuclear war. Mark Slaughter, a sponsor of the proposal at the Marianist school, said the purpose of the referendum was to raise student awareness of the "suicidal nature of nuclear war." Slaughter said he does not advocate suicide, had voted against the proposal himself and was happy with the results. "Taking my own life is against my values and the values of the Catholic church," said Slaughter, who is Catholic. "The main reasons we made the proposal was to get students to realize how nuclear war would affect their lives."



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## Pope hears Dutch complaints, defends traditional positions

UTRECHT, Netherlands (NC) — Pope John Paul II visited the Dutch church in May, but declined to enter into dialogue with the large body of Dutch Catholics who strongly criticize many church teachings.

A survey published in March showed that a majority of the Dutch polled want changes in major church doctrine and discipline, which would

*Confusion exists in society because 'of the unbridled subjectivism of conscience and of a relativism which is strongly encouraged by the media and the pluralistic nature of our society.'*

greatly alter the moral and institutional face of Catholicism. The pope quickly set the tone of the trip May 12, his first full day in the Netherlands, in a morning talk to Catholic social organizations.

"It is not possible to enter into a dialogue on the main subjects raised by the various speakers, i.e., service and care, emancipation and solidarity," the pope said, referring to persons who spoke before him on various themes of the meeting. "There are technical aspects of these subjects which are beyond my competence."

"And furthermore, I am just getting used to your language," he said.

The pope spent several months before the trip learning Dutch, the language in which he gave his speeches. Dutch church officials also screened speeches of the people scheduled to address the pope and limited access to papal events by holding almost all of them indoors. There was only one scheduled outdoor Mass during the May 11-15 trip. Daily outdoor Masses have become a trademark of major papal visits.

Cardinal-designate Adrianus Simonis of Utrecht, head of the Dutch bishops' conference, defended this approach during a May 10 press conference.

"This is not a discussion visit," he said. "People will have to discuss issues with the bishops."

A survey of Catholics published in the Dutch weekly news magazine Elseviers showed that only 23 percent

fulfill the weekly obligation to attend Mass. There are 5.5 million people in the Netherlands who profess Catholicism, and they form about 40 percent of the population.

Pope John Paul soon found that the screening process did not isolate him from criticism. At a May 12 papal meeting with missionary organizations, Hedwig Wasser departed from her prepared text to criticize church attitudes.

"Are we preaching the liberating Gospel in a credible way if we lay down the law rather than extend a helping hand? If we exclude rather than make room for unmarried people living together, divorced people, homosexuals, married priests and women?" said Mrs. Wasser, chairman of the missionary council of the Groningen Diocese.

"Bishops show themselves above us instead of among us and in our midst," she added.

"Developments in the church in recent times have forced many of us because of our faith in and obedience to Christ to be critical and disobedient towards the church," she said.

On the same day, Bishop Hubertus Ernst of Breda included a similar plea in his prepared text.

"There are people of our number who leave the church. They may have become alienated from the faith, or they may have been offended by the church in what is sacred and dear to them," he said. "I should like to ask for your special appreciation for those believers who find it difficult to stay in the church and yet continue to remain faithful," the bishop said.

Also on May 12, an estimated 3,000 youths demonstrated against the papal visit in Utrecht. Demonstrators clashed with police and several people were injured, but the main body of protestors got no closer than one mile from the pope. Some mingled with crowds along a papal motorcade route, and at least one bottle and two cans were flung at the "popemobile."

In a series of speeches May 11-12, the pope did not directly respond to the criticisms and calls for change, but he defended key church teachings, called for unity and defended his selection of bishops.

The pontiff put this in the context of forming "a correct conscience" regarding religious values. Consciences must be "purified and molded," said the pope.

Catholics must "work both modestly and passionately on the



Netherlands queen gives Pope John Paul a two-volume reproduction of a Bible illustrated by Rembrandt. (NC photo)

regeneration of the consciences of men," he said.

Great confusion exists in society because "of the unbridled subjectivism of conscience and of a relativism which is strongly encouraged by the media and the pluralistic nature of our society," the pope added.

"The more that a correct conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by objective norms of morality," he said.

The pope also acknowledged that his choice of bishops has caused tensions but said that he believed he had made the best choices.

"The pope attempts to understand the life of the local church in the appointment of every bishop," he said.

"Opinions are sometimes divided," he added.

"In the final analysis, the pope has to make the decisions. Must he ex-

plain his choice? Discretion does not permit him to do so," the pope said.

The pope also used his visit to discuss world issues and called for an effective international legal system capable of resolving disputes and maintaining world peace.

At an ecumenical gathering the evening of May 13, the pope also reiterated his opposition to women priests.

"The Catholic Church, like the Orthodox churches, feels constrained by her faithfulness to the word of God, as she understands it in the example of the Lord, the witness of holy Scripture and a tradition of nearly 2,000 years, to exclude the ordination of women to the ministry of the priesthood," he said.

"This position is not meant to exclude women from the life of the church, still less to hamper or hinder the study and implementation of their proper role," he added.

### Pope appoints personal delegate

## Franciscans told to curb 'experiments'

VATICAN CITY (NC) — Pope John Paul II, in a strongly worded letter, has urged the Franciscans of the Order of Friars Minor to curb "theories and practices" that are outside the traditions of their order.

The pope also took the unusual step of naming his personal delegate to oversee the Franciscans' general chapter meeting, which is expected to approve an updated constitution for the order.

The letter did not name specific problems and spokesmen for the order declined to comment on the theories and practices which were the subject of the papal message.

In a five-page letter to Franciscan chapter officials, the pope insisted that "the rule of St. Francis be observed, just as it was approved and interpreted by the church." The letter, dated May 8, was made public May 13 by the Vatican.

"Christians expect you to love the church as St. Francis loved it," the pope said. "Men ask from you a clear evangelical witness and want you to show everyone the nobility of your vocation."

"I urge you, therefore, to make an attentive revision of the theories and practices that have shown themselves to be an obstacle to meeting these expectations," the pope said.

The religious life of the Franciscans, the pope said, is an established form

of life, and "not a 'movement' open to new options continually substituted by others, in the incessant search for an identity, almost as if this (identity) had not yet been found."

The pope criticized what he said was "the multiplication of 'readings' of the rule." Such practices, he said, threaten "to substitute the text of the rule with an interpretation of it" and "to obscure the simplicity and pureness with which it was written by St. Francis."

The pope also warned that the word "fraternity," so loved by St. Francis, must not "assume ambiguous meaning that, while favoring independence, do not protect justice." The result of such ambiguities, he said, is a "ruinous crisis of authority."

The poverty asked by St. Francis, the pope cautioned, "does not exhaust itself in proclamations in defense of the poor."

It must be a "poverty that is really lived," he said.

The fruits of such poverty, he added, should always be in part hidden, helping one to live a life that is "more of silence than of propaganda."

Father John Vaughn, a U.S. priest who is the current superior general of the Franciscans, said in a telephone interview from Assisi that the pope's letter and appointment of a special delegate "will be very good for the order."

## Priest helped Wallenberg save Jews

SULPHUR SPRINGS, Texas (NC) — The NBC television dramatization in April of Raoul Wallenberg's daring rescue mission of 100,000 Hungarian Jews gave many American viewers a first-time look at a little-known hero of World War II.

But for Cistercian Father Emilian Novak, pastor of St. James Parish in Sulphur Springs, "Wallenberg: A Hero's Story" rekindled memories of his own role in the Swedish diplomat's efforts to save and protect the Jews from the genocide perpetrated by the Nazis.

Father Novak, a 20-year-old Hungarian in 1944, was a member of Wallenberg's underground support group, which issued documents to Jews and assisted in their relocation in Budapest, the capital of Hungary.

Even before Wallenberg's operation began, and prior to the rule of Hungary by the Arrow Cross, the pro-Berlin faction, Father Novak said that the Catholic Church was involved in providing baptismal certificates to Jews, waiving any faith requirements in order to save lives.

And, he said in an interview with the Texas Catholic, newspaper of the Diocese of Dallas, contrary to some sentiment, the church and Pope Pius XII were actively pursuing relief for the Jews.

"The truth is, Pope Pius initiated the issuance of baptismal certificates to Jews," he said.

During the first days of the Jewish



*'The truth is, Pope Pius initiated the issuance of baptismal certificates to Jews.'*

evacuation, when 400,000 were taken to Germany and Poland, Father Novak, who migrated to the United States after the 1956 Hungarian revolution, said that most Hungarians believed the Jews were being taken to labor camps.

When Hungarian Admiral Miklos Horthy was losing control and the "real Nazis" — the Arrow Cross — took over Budapest on March 19, 1944, the young Novak was no longer

safe as a Jewish sympathizer.

"It was impossible to remain neutral," Father Novak said. "Either you became a Nazi and persecuted the Jews... or you became a defender."

In the summer of 1944, Wallenberg entered the scene. He was granted diplomatic status as second secretary of the Swedish Embassy and immediately began his task, supported by both Sweden and the United States.

He opened up 40 "safehouses," Father Novak said, which were protected by the Swedish flag. These homes sheltered Jews and sympathizers. There were about 60 other safehouses of Swiss, Turkish and Red Cross affiliation, which were all a part of Wallenberg's operation.

The papal nuncio, he said, was unable to continue the church's open campaign, so he supported and aided Wallenberg's cause.

Father Novak worked in a Swiss safehouse, producing documents for Jews. One particular mission he remembers well was when he took 500 baptismal certificates from a church in the middle of the night.

"It wasn't really like stealing," he said, "because the church was behind us... but everything had to be done secretly."

Recalling his days with the underground, Father Novak said, "... I wasn't afraid. I knew there was no other choice, and it (the killing of the Jews) was so outrageous... (that) one just does not think of his own person."

### Bishops: Push campus ministry

WASHINGTON (NC) — Catholic campus ministers must "tap the renewed interest in religion found among many collegians today" and counter the aggressive proselytizing by other religions, according to a proposed pastoral letter by the U.S. bishops on campus ministry.

A first draft of the letter, prepared by a committee headed by Bishop William B. Friend of Alexandria-Shreveport, La., has been sent to the bishops for review and was released by the U.S. Catholic Conference April 1.

"In our consultation we heard many complaints that students today know little about religion in general and about their Catholic faith in particular," the document stated. "This lack of knowledge makes it difficult for them to achieve the personal growth they desire."

It also makes them vulnerable to the aggressive proselytizing of some fundamentalist groups on college campuses, the draft letter said.

### WOMEN

(Continued from page 1)

discussion groups: 75 percent.

- Parish renewal or spiritual growth programs: 70 percent.
- Prayer groups: 80 percent.
- Recreational programs and youth ministries: 60 percent.
- Ministries to poor, sick or others in need: 85 percent.
- Parish council membership: 52 percent.
- Identified as most influential leaders in parish aside from the pastor: 58 percent.
- Eucharistic ministers: 60 percent.

The report noted that women also led men in general church involvement that does not involve leadership — from the percentage on parish membership lists to frequency of Mass attendance and reception of the sacraments.

Leege said in a telephone interview that in a future report on the study he hopes to develop the findings on the role of women in parishes in greater detail and look at possible implications for the future of American Catholic parishes.

## DR. FEINERMAN, SON BURT.



"Growing up, Burt was always full of curiosity and concern. As a little boy he was interested in everything, he had endless questions. Burt was always concerned about the other kids in the neighborhood getting hurt. He was very sensitive and when he was old enough he became a missionary in Africa, always caring. Now my little boy is a pediatrician and even though he's all grown up he's just as sensitive and caring," Mrs. Pauline Feinerman.

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# Confession

## Study finds low usage, confusion

NOTRE DAME, Ind. (NC) — Confusion among Catholics about communal penance is widespread and even includes some priests, a new report from the Notre Dame Study of Catholic Parish Life said.

Many of the Catholics studied thought that communal penance "was never available in their parish," even though 34 of the 36 parishes in the study provided such services, the report said.

It also reported that some of the pastors surveyed believed such services "are in violation of church law," apparently because they interpreted "communal penance" to mean "general absolution."

The report, the third in a series appearing every other month, also showed wide variations from parish to parish in the kind and frequency of penance services available.

The report was written by sociologists David C. Leege and Thomas A. Trozzolo and published in April. It was based on an in-depth study of 36 Parishes across the United States, selected to give a representative sampling of Catholic par-

ish life in the United States today.

In the 1982-84 period of the study, even "core" Catholics — those connected to a parish and active in

**• 27% Never go**  
**• 35% Once a year**  
**• 33% Several times**

church life — tended to go to confession rarely or never, the new report said.

"Unchurched" Catholics — the estimated one-fourth to one-third of Catholics who are not on parish rolls and who rarely or never go to church, and therefore presumably do not go to confession — were not part of the Notre Dame study, which was limited to reaching those who have links with their parish.

Even so, 27 percent of the Catholics who were studied said they never go to confession, and another

35 percent said they go only once a year. Thirty-three percent said they go several times a year but less than monthly, and only 6 percent said they go monthly or more often. (The figures do not add up to 100 percent because of rounding.)

"Among those identified as volunteer leaders with responsibility for important ministries in the local parish, the figures improve somewhat," the report said. Of that group, it said, "15 percent... never go to confession; 33 percent go once a year; 44 percent several times a year; and 8 percent monthly or more frequently."

The report said that "there seems to be considerable confusion about communal penance services," which "have become common in U.S. parishes only within the last decade."

In recent years the possible rites of the sacrament of penance or reconciliation have been expanded:

- There is the traditional form, with private preparation and individual confession and absolution.
- There is also a second form, involving a communal rite of preparation and thanksgiving but with in-

dividual confession and absolution as a central element of the service.

• A third form, reserved under church law to extraordinary circumstances and surrounded by strict norms, involves a communal rite with general absolution in place of individual confession and absolution. The norms say anyone who is absolved from serious sin by this rite is still obliged to make an individual confession at the earliest opportunity.

Only two of the 36 parishes studied offered penance in the first form alone. Of the rest, 31 "offered Rite II at least during Lent and often during Advent."

Nine parishes offered Rite III. Three of them used that as the only alternative to private penance, and the other six were parishes that also used Rite II.

In a telephone interview Leege said confession frequency was much higher in the two parishes that offered only private penance, but the data was not adequate to determine whether there was a direct correlation or a third factor, such as the pastor's leadership, which brought this about.

## Four's not enough...

WATKINS, Colo. (NC) — When they were told last November that they were going to have quadruplets, Kathleen and Greg Miller began reciting four rosaries each day, one for each of the children they were expecting.

But they each also did some extra praying individually, which might account for their surprise when not four children, but five, were born to them — the first quintuplets in Colorado history.

Last spring the Watkins couple, parishioners of Our Lady of the Plains Church in Byers, lost their first baby in pregnancy. Mrs. Miller, 28, recalled telling her doctor after the loss: "Don't worry. Next year I'll be back here with twins."

In October Mrs. Miller, who had taken a fertility drug, learned that she was pregnant again, and about six weeks later the doctor requested an ultrasound test.

She said in an April 24 interview that she and her husband, 29, who have been married seven years, "were praying for twins, saying 'Let's get this family going.'"

Miller remembered seeing the ultrasound diagram and spotting two fetuses right away. As the couple rejoiced, the nurse pointed out a third unborn baby and then a fourth.

Father Andrew Gottschalk, pastor of Our Lady of the Plains, presented a \$500 check from the parish — \$100 for each baby. Recognizing that the couple will need more financial help, he hopes to establish a fund for them.

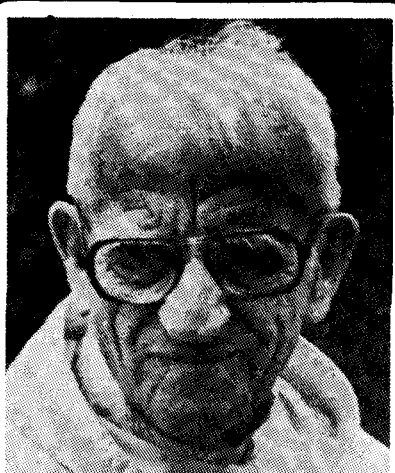
"We've been praying for six months," Father Gottschalk said, adding that when he first found out that the couple was expecting quadruplets he held a special blessing for all the pregnant women in the parish.



Greg and Kathleen Miller talk to Timothy James, the unexpected fifth quint, named after the baby the lost in a previous pregnancy. (NC photo)

## Church must spotlight issues — cardinal

LOS ANGELES (NC) — The Catholic Church must shine a spotlight on the ethical dimensions of all political, economic and social issues,



**BROTHER MATHIAS BARRETT, 85, B.G.S., founder of the Little Brothers of the Good Shepherd and numerous shelter homes including Camillus Huse in Miami, was given the Catholic Extension Society's 1985 Lumen Christi Award in Chicago this week.**

even if it does not have all the answers, Cardinal Timothy Manning of Los Angeles told 200 attorneys, judges and public officials at a Mass marking Law Day.

"The church faces major questions that are sources of anguish today with mankind — the family, lifestyles, culture, peace and war, economics and justice," the cardinal said.

"She maintains a right to cast her spotlight on these various things even if she does not necessarily have all the answers to specific concerns. She does have principles that entitle her to be a spotlight," he said. "To the discomfort of many people, the church sheds this spotlight on issues of war and peace and the powerful

forces at the disposal of warring nations."

He said the church has both a right and responsibility to speak out on modern questions and trends.

"Man has made enormous leaps today in the control of creation that were previously matters of God determining man's destiny," he said. "Through the advancement of technology, man has this control now."

He cited a danger "that this advancement of technology is out of control, that man cannot manage the Frankenstein he has created."

The cardinal said "the validity to science is in its exploring secrets God

has placed in nature — the atom, physical laws, the stratosphere, the very fact that a plane can fly."

"In science we can fulfill the laws that God placed in the world and place them in the service of man," he said. "Man cooperates with God. He is co-creator with God."

A second danger is that humanity's gifts, being tainted by sin, can bring destruction, the cardinal said. "We have within our grasp the potential for developing the dignity of the human person, the amalgamation of people into society, the service of man. There is also the awesome possibility and likelihood of the annihilation of all people."

## 'Richest ecumenical menu'

HARRISBURG, Pa. (NC) — Churches in other nations often look to the United States for ecumenical leadership because it has probably "the richest ecumenical menu in the world," Bishop William H. Keeler of Harrisburg said on his return from an ecumenism meeting in Rome.

A discordant note in the generally positive meeting, he said, was the concern over fundamentalist, often anti-Catholic groups proselytizing vigorously in developing nations, usually with financing from the United States.

As chairman of the Bishops' Com-

mittee for Ecumenical and Inter-religious Affairs, Bishop Keeler represented the United States at the Vatican-sponsored meeting April 22-27,

which drew 63 Catholic ecumenical leaders and non-Catholic observers from around the world.



## Bishop: fight porn, it's not 'adult'

NC News Service

Bishop Leo T. Maher of San Diego and Bishop Phillip F. Straling of San Bernardino, Calif., have issued separate statements urging people to fight the spread of pornography.

In a statement read in all parishes Bishop Maher called pornography a social sin and criticized the use of the expression "adult entertainment" to describe it.

Bishop Straling, in a column in the Inland Catholic, newspaper of the San Bernardino Diocese, wrote that "pornography is so prevalent today that many times we become oblivious to its presence and availability, especially the easy accessibility of this material to our children."

Bishop Maher said adult entertainment "is a catch phrase for permissiveness in the moral law."

But it is "really nothing more than graphic sexual display, and it often leads to super sadism at its crudest," he said. Hard-core sexual materials

"are not 'adult entertainment' but thinly disguised erotic violence which is dehumanizing."

Bishop Maher said pronography influences the attitudes of people who view it and "corrodes the morals of society." It degrades all people, but especially "attacks women."

Pornography flourishes because many people do not believe it harms them and society, he said.

But such material "is a callous and

vicious attack on human frailty which succumbs only too readily and willingly to sexual immorality," Bishop Maher said. "The spiritual harm done, especially to young souls, is beyond all calculation."

Bishop Maher urged people to "fight to counteract the evil of pornography" and said the government is obliged "to intervene through effective legislation."

"While we support the legitimate

freedom of the press, we must rid our society of all vile and pornographic literature, movies and video cassettes," he said. "We must shut off this ceaseless flow of moral sewage."

Bishop Straling noted that at a recent conference in Dallas which he attended with other bishops, flyers on top of television sets in the hotel rooms advertised the availability to guests of the satellite channel produced by Playboy magazine.

To fight the \$7 billion-a-year pronography industry first requires that individuals and families "be firmly committed to Christ" and lead upright and holy lives, Bishop Straling said.

People then must become informed about the issues and help to promote good civil laws and policies, he said.

"In 1973, the U.S. Supreme Court repeated that obscenity is not protected by the First Amendment," Bishop Straling said.

### X-rated video sales soar

LOS ANGELES (NC) — Retail sales of X-rated videocassettes totaled \$250 million to \$300 million during 1984, the entertainment newspaper Daily Variety reported.

Major suppliers of hardcore home video said 1984 sales rose 30 percent to 50 percent over 1983, and they expect the growth rate to continue, the paper said. Nearly 1,200 new pornographic titles were produced in 1984.

Industry sources told Daily Variety that companies now plan to produce more pornographic cassettes aimed at attracting women viewers, assuming that couples will watch such material at home.

## Baysiders may kneel at Communion

STELLARTON, Nova Scotia (NC) — A Canadian bishop has allowed members of a parish to receive Communion while kneeling in a case that involved threatened lawsuits and Canada's Supreme Court.

Bishop William Power of Antigonish, Nova Scotia, reversing a decision barring parishioners at Our Lady of Lourdes Parish from receiving Communion kneeling, said: "We are expressing the hope and the prayer that this will foster some unity and cease the division that has grown up"

in the parish.

However, Roseanne Skoke-Graham, who in March threatened to take the case to civil and ecclesiastical courts, said she is not sure the matter is settled. Ms. Skoke-Graham is one of several parishioners who sought the right to kneel.

Bishop Power's decision to forbid reception of Communion to persons kneeling was based on the idea that kneeling would lend credence to alleged Marian apparitions in New York.

Veronica Leuken from Bayside,

Long Island, claims the Blessed Virgin has appeared to her numerous times and has given her teachings on the state of the world and the church, including that to receive Communion standing is an abomination.

Officials in the Brooklyn Diocese have said the apparitions have "no credibility," and the Vatican Congregation for the Doctrine of the Faith has said there is nothing supernatural at Bayside.

The conflict at Our Lady of Lourdes began in 1979 after the

bishop initially allowed a group of parishioners to receive Communion kneeling.

However, members of the group began publicizing the Bayside apparitions, and kneeling became associated with the alleged visions, Bishop Power said. Because of that he banned kneeling.

Several times since the high court's ruling, Ms. Skoke-Graham has said the desire to kneel for Communion had nothing to do with the Bayside apparitions.

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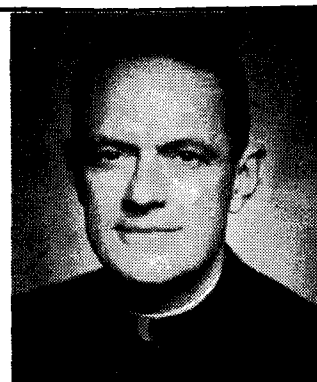
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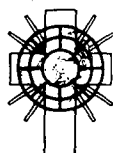
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## Less 'real' money going to missions

By Jerry Filteau  
NC News Service

In 1984 U.S. Catholics gave more than \$43.6 million to the Society for the Propagation of the Faith.

While that figure is more than triple the 1964 amount of \$14.2 million, it is down about 8 percent when inflation over the past 20 years is taken into account.

"It looks far better in raw figures than it actually is," said James Borut,

head of the society's national finance office, in a telephone interview. "We're actually behind because the figures did not increase as much as the CPI (consumer price index) did."

At the end of 1984 it took \$3.35 to buy what \$1 would buy 20 years earlier, but in 1984 the society received from U.S. Catholics \$3.08 for every dollar it got in 1964.

"Not to minimize the generosity of the Catholic people, it's been tough keeping up" with inflation, said Borut.

U.S. Catholics contribute about half of the total amount that the papal fund-raising agency receives each year from around the world. Most of the rest comes from Western Europe and Canada.

The money "provides the most basic 'bread and butter' support for the church in the missions," said Msgr. William J. McCormack, national director of the society.

"The church in the developing world continues to experience significant growth," and the growth brings new financial needs, he said. "It is a blessing that U.S. Catholics take very seriously the call to be missionary and express their mission spirit in this manner."

In addition to the \$43,640,078 U.S. Catholics gave to the Society for the Propagation of the Faith in 1984, they gave \$2,263,681 to the Society of St. Peter Apostle — a separate but related agency which supports seminarians and religious novices in mission lands. In the United States, as in many other countries, both societies are administered by the same offices, both nationally and on the diocesan level.

While society officials emphasized the positive aspects of the U.S. contributions, the comparative figures from other years that they supplied at the request of National Catholic News Service showed that missionary giving by American Catholics has dropped substantially in real terms over the past two decades.

Not only has the total dollar value of their contributions dropped about 8 percent in that time, but this occurred while the U.S. Catholic population increased some 14 percent, bringing the average per-Catholic donation down more than 20 percent in real value.

## CRS doubles Ethiopia aid

NEW YORK (NC) — Catholic Relief Services has doubled its two-year emergency aid package for Ethiopia, from \$15 million to \$30 million.

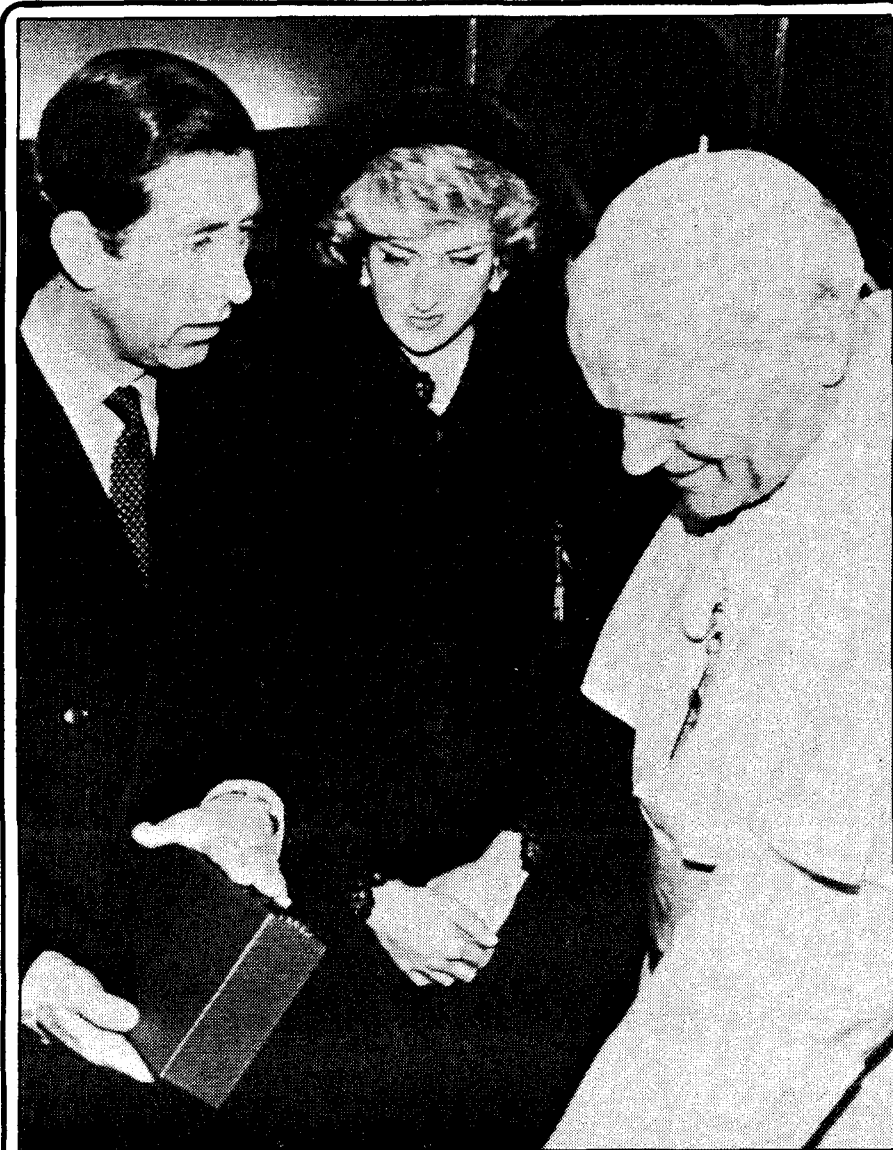
Within "a month or two" the Catholic overseas aid agency expects to begin getting food into previously unreached "conflict areas," said CRS executive director Lawrence Pezzullo in announcing the aid increase May 8.

But "no one is taking a leadership position" on the long-range food problem in Africa, he said. Without that, he said, "in five years' time or less we will see those ugly pictures again" of people dying from starvation.

Pezzullo said CRS is already giving food — usually in the form of monthly allotments to families — to 1.8 million Ethiopians, and the agency expected to raise that to 2 million in a month.

The \$30 million for Ethiopia, Pezzullo said, is already in hand. In all, donations for Africa that "inundated" CRS after television coverage of the starvation in Ethiopia last fall have reached \$36 million, he said.

This surge of giving is "leveling off," he said, but CRS still hopes to raise another \$20 million for long-term African development to help stave off future emergencies.



Royal gift

Prince Charles, with Princess Diana at his side, gives a set of books to Pope John Paul II during a private audience at the Vatican. (NC/UIP/Reuter photo)

## Theory of evolution compatible with faith, Pope says

VATICAN CITY (NC) — Belief in God and the theory of evolution can be compatible, Pope John Paul II said recently to participants in a symposium on evolution and the biblical account of creation.

"Evolution is not blocked by faith if discussion of it remains in the context of the naturalistic method and its possibilities," the pope said during the audience with scientists and theologians.

His remarks reiterated the teaching expressed in Pope Pius XII's 1950 encyclical, "Humani Generis." The document encouraged the study of evolution but said Catholic teaching maintains that the human soul is created immediately by God.

The study of evolution calls into question certain fundamentalist interpretations of the book of Genesis. Catholic teaching since the 1940s, however, has stressed that the Bible is a religious and moral book, not a natural history, and that a belief in evolution is not necessarily contradictory to Scripture.

## DIRECTOR 'TOUCHED' BY POPE'S REACTION

# Controversial Mary film stops showing in Rome

By NC News Service

Jean-Luc Godard, director of the controversial French film "Hail Mary" which Pope John Paul II has denounced as a distortion of the Christian faith, has asked Italian distributors to stop showing the film in Rome.

Chretien-Medias, a French Catholic organization, said Godard announced his decision May 9 in a letter to Father Jean-Michel de Falco, head of the organization.

Explaining his decision in a television interview, Godard said he had been "touched" by the pope's reaction to the film and appreciated the recognition the church had given him.

Meanwhile, the entertainment weekly *Variety* reported May 8 that a magistrate in the central Italian town of Pesaro ordered a local ban on the film, citing a section of Italy's penal code which outlaws "insulting the religion of the state."

"Hail Mary" presents a modern-day version of the life of Mary in which the central character is the teen-age daughter of a gas station mechanic.

Joseph is depicted as a perplexed taxi driver and Gabriel, who arrives by jet to tell Mary she will bear a child while still a virgin, as a foul-mouthed bully.

In the film, the actress portraying

Mary appears nude in several scenes.

An April telegram sent in the pope's name by Cardinal Agostino Casaroli, Vatican secretary of state, decried the film, saying it "deeply wounds the religious sentiments of believers."

The announcement followed a statement from the Vatican Congregation for Religious and Secular Institutes which had urged men and women religious in Rome to join the pope May 4 in reciting the rosary "with the intention of making up for the outrage caused to the Most Holy Virgin by the film 'Hail Mary.'"

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## Theologian 'silenced' by Rome

VATICAN CITY (NC) — The Vatican has silenced Brazilian theologian Leonardo Boff, author of a book challenging church authority and the hierarchy.

The action directs the priest to "a period of respectful silence, which will permit Father Boff serious reflection," the Vatican said.

The silencing will require him to refrain from writing, speaking at conferences or working on the editorial staff of a Brazilian ecclesiastical review, according to the statement.

The statement said that Father Boff, one of South America's key liberation theologians, has accepted the silencing "with religious spirit."

The Vatican did not say how long the silencing would last. A Vatican letter directing the Franciscans to inform Father Boff of the action said it would last "for a time," according to a source familiar with the situation.

News reports quoted friends of

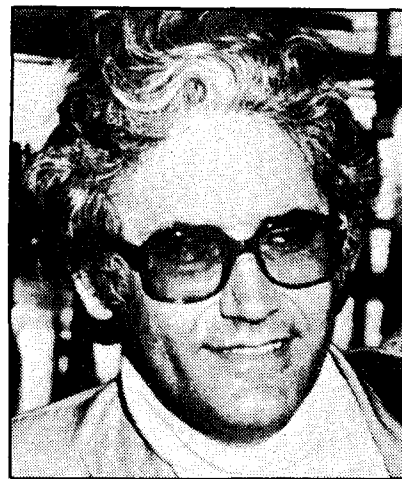
Father Boff as saying that the silencing was for one year.

The silencing comes less than two months after the Vatican Congregation for the Doctrine of the Faith issued a 2,500-word notification that Father Boff's book "Church: Charism and Power" was dangerous to Catholic doctrine because of its views on the church's structure, dogma, exercise of power and prophetic role.

A source familiar with the situation said he was puzzled by the silencing

because after the March 20 notification on the controversial book, Father Boff had written submissive letters to Pope John Paul II and to Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith.

After that notification the Brazilian priest said in a statement: "I prefer to walk with the church rather than to walk alone with my theology. In this spirit I accept the reservations stated by the Congregation for the Doctrine of the Faith."



Fr. Leonardo Boff

## 'Hierarchical' Church criticized

THE HAGUE, Netherlands (NC) — The hierarchical structure of the Catholic Church was not willed by God and prevents the laity from fully sharing in church decision-making power, said Father Edward Schillebeeckx, an outspoken Dominican theologian, May 8.

Personifying infallibility in the pope "is from the Roman Catholic viewpoint a clear heresy, although it is one of the few heresies which has never been condemned by the official church authority," he said at a rally of Dutch groups opposed to the way Pope John Paul II exercises authority.



Fr. Schillebeeckx

The rally, held several days before the pope's scheduled May 11-15 visit to the Netherlands, was called to give groups and individuals a chance to describe the type of church they want.

The current structure of the church is a 16th-century development, Father Schillebeeckx said.

It "presents the church as a pyramid: God, Christ, the pope, bishops, priests, deacons; and then the religious, and finally the laity, among which the men precede the women and children," he said.

This view "forgot about the working of the Spirit at the base of the church and claimed it for the hierarchy through the ministerial succession," said Father Schillebeeckx, who recently retired as theology professor at the Catholic University of Nijmegen, Netherlands.

"Receiving the gifts of the Spirit means that the simple faithful accept the formulations and decisions of the hierarchy. The laity are absent at the level at which decisions are taken," he said.

"It is impossible to talk sincerely about the equality of all the faithful while refusing to give it institutional forms," he said.

According to Catholic belief, the church as a whole cannot err when it professes its faith.

Papal infallibility, according to church teaching, means the pope cannot err when, in the exercise of his teaching office, he solemnly declares and defines a matter of Catholic teaching in faith or morals.



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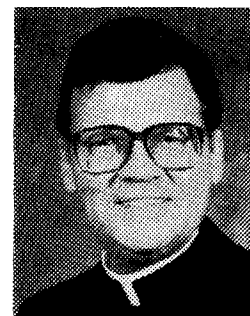
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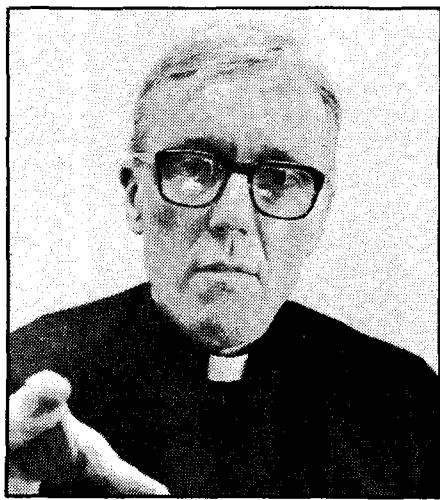
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Father John Finnegan

## What is canon law?

Although canon law may be a mystery to the majority of Catholics, it directly influences their lives in many ways, says Dr. John Folmer, president-elect of the Canon Law Society of America (CLSA).

Canon law is the means by which the Church governs itself. It is a means of establishing order so that the Church's mission of preaching the Good News and administering the sacraments may be carried out more efficiently.

The laws of the Church also define the rights and responsibilities of individual Catholics, whether clergy, laity or religious.

"Canon law has a significant impact on parish life, although (people) don't realize it," Fr. Folmer told *The Voice* while in Miami to attend the CLSA's Eastern regional convention.

Among other things, the law defines the office of pastor and its responsibilities, requires that a finance council be set up in every parish, allows for the formation of parish councils and requires pastors to consult with their parishioners.

Catholics also encounter canon law when they receive the sacraments (it specifies who may receive and administer them and the way in which this is to be done) and if they need to have marriages annulled.

Part of the task of the Canon Law Society, Fr. Folmer said, is to get Catholics to read the Code of Canon Law, which prior to Vatican II could only be published in Latin.

If Catholics don't take time to familiarize themselves with Church law, "they're not going to realize their dignity or responsibility as lay people," Fr. Folmer said.

## Expert: Law must bend...

### ...to needs of bringing people to Christ

By Araceli Cantero  
Executive Editor, *La Voz*

Bringing people to Christ must take priority over strict adherence to the letter of the Church's law, a noted expert told canon lawyers meeting last week on Miami Beach.

Fr. John Finnegan of Boston, former president of the Canon Law Society of America and currently a professor at St. Vincent de Paul Regional Seminary in Boynton Beach, told more than 100 colleagues that the Church's laws should be "accommodating" and not obstacles to evangelization.

"The law's ... purpose is to facilitate salvation," not become an obstacle to it, said the priest during his keynote speech at the Canon Law Society's Eastern Regional convention.

He transported those present to a mission country in the Middle Ages to

make his point:

"Imagine yourselves in this situation: You have before you a tribal chieftain who wants to convert to

*'Imagine yourself in this situation: You have before you a tribal chieftain who wants to convert to Catholicism. The chief has six wives. What do you do?'*

Catholicism. The chief has six wives. What do you do?"

Without waiting for an answer, Fr. Finnegan reminded the lawyers that a few centuries ago, the Church was very creative in "accommodating" its laws to the priority of evangelization.

"Because if the chieftain converted and became Catholic and monogamous, the tribe also would have converted," he said. So the Church of that time would have allowed the chieftain to choose the wife he most loved, rather than demand that he return to his first wife, with the condition that he reform his life and maintain the one stable relationship.

That way, Fr. Finnegan said, the chieftain could save his soul and the Church could gain a whole community of converts.

The veteran priest, who has worked in canon law for 21 years, said "accommodation" is still one of the primary rules of evangelization in the post-Vatican II Church.

However, "when we had a stricter theology of salvation (people could

(Continued on page 12)



As fellow first Communicants and St. Bernard parishioners watch, April Caswell, 11, honors Mary by placing a wreath of flowers on the statue of Our Lady which graces the Sunrise parish's grounds. The traditional May crowning, done in many churches and schools throughout the Archdiocese, was begun at St. Bernard by the Secular Franciscans and now has become an event for the whole parish (Voice photo/Ana Rodriguez-Soto)

## Woman canon lawyer

### Sees rise of laity, return to early Christianity

By Ana Rodriguez-Soto  
Voice News Editor

"You've come a long way, laity" could have been the theme of Cecelia Bennett's workshop during the Eastern Regional Canon Law convention, held May 6-9 on Miami Beach.

But there was a catch: Not far enough, at least not yet.

Tracing the importance of the laity from Old Testament times to present day, Bennett pointed out that the Church has come back almost full circle to the days of the early Christian communities.

But, she said, it still has a way to go before it resembles those First-and-Second-century "home churches" where there was little or no distinction between the ordained and the

non-ordained.

"Laity will be at a number 10 (on a scale from 1 to 10) when the Church's theology really addresses the

next 20 to 30 years.

"The (new Code of Canon) law provides, out of pastoral necessity, for laity to do just about everything

*'It's a very different church today than it was in early church.'*

— Cecelia Bennett



dichotomy between clergy and laity," Bennett said in an interview after her workshop.

The shortage of priests throughout the world, she predicted, will force the Church to tackle that issue in the

except celebrate the Mass, anoint the sick, hear penance and ordain people," she said.

Indeed, the "hard question" for the future will not be "what is the role of the laity?" but "what is the

role of priests?" Bennett said.

Herself a canon lawyer and full-time Church professional, Bennett is living proof of the ever-growing status and importance of the laity in the post-Vatican II Church.

She is one of only a handful of lay women in the United States who hold degrees in canon law, something that was practically unthought of 25 years ago. (The number of woman canon lawyers is closer to 40 if religious are included.)

She also is one of a growing number of lay people who have made Church work a career. A graduate of the Catholic University of America who also holds a Master's degree in Church administration, Bennett

(Continued on page 12)



## Ser-Jobs offering summer work

SER-Jobs for Progress is offering a Summer Work Experience Program for youth between 14 and 21 years of age. The youth will work 5 hours a day Monday through Friday and will be paid \$3.35 per hour. Interested applicants should call 649-6553, for more information. Intake will begin May 13th.

## Basketball camp at St. Thomas

There is no off-season for the serious basketball player. That at least is the idea behind a weekend basketball camp this summer at St. Thomas University. There will be two sessions: May 17-19 (grades 7-9) and May 31-June 2 (grades 10-12). For further information contact John Muraski at 625-6000 ext. 231.

## \$43 Million given to Prop. of Faith

The National Council of the Propagation of the Faith announced that during 1984 U.S. Catholics provided \$43,640,078 for the worldwide missionary work of the Church through the Propagation of the Faith, an increase of 7.8 percent over 1983. An additional sum of \$2,263,681 was offered for the support of mission seminarians and religious novices through the Society of St. Peter Apostle.

Of the \$43 million-plus offered last year, some \$8.3 million was received from the collection on World Mission Sunday. This amount represents 51 percent of the total collection, with the remainder for the U.S. Home Missions and for the work of the Church in the Middle East. Mission Sunday 1985 will be celebrated throughout the world on October 20th. The theme for the day is "This Salvation of God has been sent to all people" (Acts 28:28).

Through the General Fund of the Propagation of the Faith, the Church provides basic support for more than

700 local churches throughout the developing world helping them to continue their pastoral, educational, and medical apostolates. The Propagation of the Faith also gives emergency aid as was done over the past several months for Ethiopia, the Philippines, India, and Guinea.

### ARCHDIOCESE OF MIAMI

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

**THE REVEREND EMILIANO ORDAX** — to Pastor, St. Cecilia Church, Hialeah, effective May 8, 1985.

**THE REVEREND PEDRO LUIS PEREZ** — to Pastor, San Lazaro Church, Hialeah, effective May 8, 1985.

**THE REVEREND STEPHEN HILLEY** — to Associate Pastor, St. James Church, Miami, effective June 12, 1985.

**THE REVEREND SERGIO CARRILLO** — to Associate Pastor, St. John the Apostle Church, Hialeah, effective June 12, 1985.

**THE REVEREND RAUL ANGULO** (newly ordained) — to Associate Pastor, St. Patrick Church, Miami Beach, effective June 12, 1985.

**THE REVEREND GUY BROWN** (newly ordained) — to Associate Pastor, St. Timothy Church, Miami, effective June 12, 1985.

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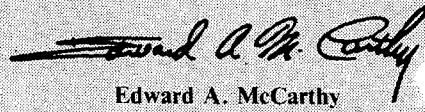
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Sincerely yours in Christ,



Edward A. McCarthy  
 Archbishop of Miami

## OFFICIAL

**THE REVEREND ALFRED CIOFFI** (newly ordained) — to Associate Pastor, Epiphany Church, Miami, effective June 12, 1985.

**THE REVEREND ROBERT GARGIULO** (newly ordained) — to Associate Pastor, St. Gregory Church, Plantation, effective June 12, 1985.

**THE REVEREND JOHN MURPHY, S.J.** — to Associate Pastor, Nativity Church, Hollywood, effective June 12, 1985.

Effective May 4, 1985, the following Permanent Deacons have been appointed to:

Rev. Mr. Armando Ballotta — Good Shepherd Church, Miami; Associate Director of the Permanent Diaconate Program; member of the Advisory Board for the Permanent Diaconate Program.

Rev. Mr. Donald Cronin — St. David Church, Davie; Office of Campus

Ministry of St. Thomas University, Miami.

Rev. Mr. Charles Dietsch — St. David Church, Davie.

Rev. Mr. George Gibson — Christ the King Church, Miami.

Rev. Mr. Victor Lopez — St. Mary's Cathedral, Miami.

Rev. Mr. Miguel Parlade — St. Louis Church, Miami; Director of the Impacto Movement.

Rev. Mr. Joseph Plummer — Christ the King Church, Miami.

Rev. Mr. Luis Sierra — St. Kevin Church, Miami.

The names of two of our newly established parishes have been changed as follows:

St. Elizabeth Seton Church, Miami to OUR LADY OF LOURDES.

Our Lady of Lourdes Church, Coral Springs to ST. ELIZABETH SETON.



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# What kind of leader are you?

## High school students find out during retreat at St. Thomas U.

By Prent Browning  
Voice Staff Writer

St. Thomas University would like to reverse a trend: the tendency of student leaders in Catholic high schools to drop most of their activities when they enter college.

To that effect, the university held seminars this weekend for identified student leaders from Miami Archdiocesan Catholic high schools. Topics centered on leadership skills and self-growth.

A select group was invited to the three-day leadership retreat. Students needed two letters of recommendation from their teachers and guidance counselors and they had to belong to a certain number of clubs in addition to achieving good grades. Those invited were offered a \$1,000 scholarship if they attended St. Thomas after graduation.

Joseph Ruperto, associate director of admissions at St. Thomas and organizer of the event, says the university "would like to start a tradition of tapping into Catholic high schools."

All too often, he says, he sees students who were leaders in high school go on to a state college and cease to be involved in any kind of Catholic activities.

"I think what happens is that there is so much peer pressure to not talk about a relationship with God," Ruperto says.

Mercedes Iannone, co-director of the Institute of Pastoral Ministries at St. Thomas, illustrated the various styles of leadership during a seminar Saturday.

Some people concentrate solely on getting the task at hand done. Other leaders concentrate on seeing that everyone in their group is happy as a means of motivating them to become more productive.

A third type of leadership style combines "task" and "feeling" skills. Called "group climate," it involves both an orientation to getting a job done and a willingness to include the whole group in decision-making.

There are positive and negative aspects to all these qualities, Iannone said. However, any one of them can be negative if carried to an extreme.

For instance, a group in the "feeling" category would be ineffective in helping the starving people in Ethiopia. They would meet for several months to talk about their feelings on hunger, Iannone said, and by the time they get their sights on performing a task, millions would have died.

An extreme example of someone who had a task to accomplish but does not care about the feelings of those helping him was Adolph Hitler, she said. "He cared about the ends but not the means."

rated questionnaire had been passed out earlier), Iannone's point was illustrated.

Each group was to pretend they were planning a retreat.

In the "feeling" group, students discussed such things as who would head up the separate committees. One girl didn't like the person selected for food preparation because she didn't like the way she cooked.

Another person was nervous about being in charge of transportation and driving around with a lot of people in her car.

In the "task" group, a group leader efficiently assigned a responsibility to everyone but left little room for discussion and quickly closed the "meeting."

Members of the "climate" group had no group leader but independently decided what had to be done and

how they were going to do it.

Other seminars during the weekend involved communications skills and "The Price of Growing Up," where students analyzed how they related to different members of their family.

The main value of the three-day leadership retreat for many may have been the opportunity to reflect on their own qualities and skills.

"It's not an objective thing. It (the retreat) is more on a personal basis, to learn your likes and dislikes and to bring out your talents," said Alex Rubrido, a junior at Msgr. Edward Pace High School in Opa-Locka.

"In school you learn a lot about religion and stuff like that. Here you are helping to nurture leadership qualities in everyone," said Michael Fonseca, a sophomore at Archbishop Curley-Notre Dame High School in Miami.

**'St. Thomas U. would like to reverse a trend: the tendency of student leaders in Catholic high schools to drop most of their activities when they enter college.'**

When students broke into small groups based on the leadership category they scored highest in (a

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May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

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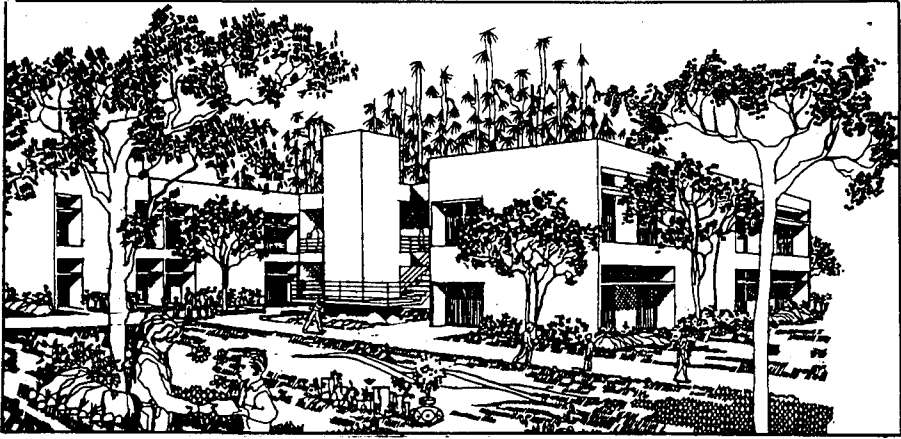
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## Educational center begun at Our Lady of Divine Providence

A triangular stone, with coins of different countries resting on top, became the cornerstone of Our Lady of Divine Providence's planned Evangelization and Educational Center during groundbreaking ceremonies held recently at

the west Dade parish.

With Msgr. Bryan Walsh and pastor Fr. Ernesto Garcia-Rubio (top right) presiding, children from the parish school carried flags representing the different nationalities that compose the



parish community while volunteers ferried the stone to the construction site.

When completed (top left) the Educational and Evangelization Center will consist of three buildings with 16 classrooms, to be used by the schoolchildren during the day and as an adult educa-

tion and evangelization center at night. Offices for the school and church, as well as a parish hall, also will be located at the center, which will take three years to complete.

The first phase is scheduled for completion by December of this year.

# Be 'creative,' canon lawyers told

(Continued from page 9)

be saved only through membership in the Catholic Church), we were more creative in accommodating the laws to admit people into the Church," Fr. Finnegan said. Also, Church members in general were more enthusiastic about their mission as evangelizers.

"If we don't believe that the Church is essential for salvation, then we don't facilitate conversions and we become more strict and legalistic in our application of the law," he continued, challenging canon lawyers to be more creative and zealous in accommodating the law to the needs of evangelization.

"It was canon lawyers who were the advocates for change when our theology was stricter. It was the canon lawyers who first listen to the experience of the missionaries and who put pressure on the official Church to accommodate the law to salvation," Fr. Finnegan said.

He also told the canon lawyers that without pastoral contact with the

people of God they will not be able to carry out their mission as interpreters of the law.

During an interview with *La Voz*, Fr. Finnegan explained that canon lawyers should be more than merely sensitive to the obstacles that the law may pose for evangelization. They also should be courageous enough to scold the official Church when it acts outside the "new way of thinking" which is implied in the new Code.

### Role of women

He cited the role of women in the Church as an example. According to the Code, promulgated in 1983, women can occupy almost any position within the Church, with the exception of those that are tied to ordination.

"The canon lawyer should remind the bishop of this," Fr. Finnegan said. "Otherwise, out of instinct and previous formation, the bishop would perhaps think only of priests when trying to fill positions of pastoral

leadership or administration in the diocese."

Even the pope needs to be reminded of the law every once in a while, Fr. Finnegan said, such as when he bypasses the authority of episcopal conference to intervene in local Church matters.

Other speakers at the May 6-9 convention concentrated on more specific areas of Church law. Workshop topics ranged from the role of bishops in ecumenical discussions to new regulations regarding the sacrament of penance and the place of the laity in the new Code. (See accompanying story).

Several discussions revolved around the procedures involved in granting marriage annulments. At one of these, seminal led by Fr. Carl Morrison, vice-officials at the Archdiocese of Miami's Marraige Tribunal, the issue of incompatibility arose.

### Incompatibility

Although in common parlance the term refers to the breakdown of almost any relationship, it has a deeper and more complex meaning for those who are charged with deciding whether marriages can be annulled according to the laws of the Church.

Incompatibility may actually refer to a basic incapacity of one or both partners to form an interpersonal relationship. Or it may be that their personalities are so opposed as to make any union of love impossible.

Since Vatican II, the Church's annulment procedures have changed to include such psychological factors, and the basis for annulments has expanded beyond a sole consideration of acts of will such as infidelity or the desire not to have children, Fr. Morrison said.

The new Code of Canon Law takes into consideration a partner's "capacity of assuming all the rights and responsibilities of marriage" and his or her "ability to act in a humanly responsible way in marriage," Fr. Morrison said.

One author cited by Fr. Morrison mentioned the increase in leisure time, the emancipation of women, and the weakening of family ties as factors that can bring additional tension to marriages.

Other events at the canon law convention included a Mass concelebrated by Archbishop Edward McCarthy of Miami and Bishop Thomas Daily of Palm Beach, and another liturgy with Auxiliary Bishop Agustin Roman of Miami presiding.

## Laity's role growing

(Continued from page 9)

founded the Institute for Pastoral Ministries at St. Thomas University, and now works as campus minister at the college.

During her workshop to a small group of priests, religious and laity who attended the canon law convention, she described the early Christian communities as inspired, formed and led by lay people.

In fact, it was not until Christianity became officially recognized by the Roman Empire, she pointed out, that a "separate priestly group" began to take on importance in the Church.

By the 12th Century, this "dichotomy" between the ordained and the non-ordained was so firmly entrenched in the Church that laity were seen "not as actors in a drama but as an audience," Bennett said.

The Reformation in the 16th century tried to change this and failed. So did a movement during the 19th century. But the seeds were being sown for Vatican II and its definition of the laity as "the people of God," without regard to ordination status.

The new Code of Canon Law, written in the spirit of Vatican II, "affirms the equality of all Christians," Bennett said, and in a far-reaching move lists the rights and responsibilities of all.

Qualified lay people now may hold many offices in the Church, including that of chancellor and judge of a marriage tribunal. The new Code does not differentiate between lay men and lay women in any area except two — their installation as lectors or acolytes, because of the relationship these ministries traditionally have had to ordination.

But Bennett said the shortage of priests will force the Church to review even that issue in the near future. And she is confident such change would not threaten the "essence" of the Church.

"It's a very different Church today than it was in the early Church," Bennett pointed out, "and it has always somehow adapted to change. (It has been) slower than other societies, but it has adapted. And I'm sure it will also adapt in these circumstances."

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# 8 New permanent deacons felt 'touched' by the Lord

By Ana Rodriguez-Soto  
Voice News Editor

George Gibson felt "the touch of the Lord," during his ordination ceremony. Armando Ballotta found himself "up in the clouds." Their wives and kids were equally ecstatic.

On a recent, light-filled Saturday morning at a packed St. Mary Cathedral, Gibson, Ballotta and six other men, husbands and fathers all, took eternal vows to serve the Lord and His Church.

In doing so, they became, not married priests, but permanent deacons, servants in the ancient tradition of St. Stephen and St. Philip (Acts 6:1-6). Their number brings the total in the Archdiocese of Miami to 63.

Deacons keep their prior and equally important commitment to their wives and children, and retain as well their secular jobs.

But the rest of their waking moments are spent in their parishes: Officiating at baptisms, marriages and funerals, taking Communion to the sick and dying, preaching the Gospel on Sundays, performing works of charity in the name of the Church and presiding in prayer when a priest is not available.

Two of the men ordained this year are from St. David parish in Davie, two more are from Christ the King in Perrine and the others are from Good Shepherd, St. Mary Cathedral, St. Louis and St. Kevin, all in Miami.

Both their pastors and their wives participated in the solemn, two-hour ordination ceremony where Archbishop Edward McCarthy presided, along with Auxiliary Bishop Agustin Roman and more than 50 priests and deacons of the Archdiocese.

During the homily, the Archbishop referred to the tradition of the deaconate ("deacon" means "servant or helper" in Greek) when he urged the men "to serve and not to be served, to ... do the will of God generously, (serving) God and mankind in love and joy."

The ordination rite which followed closely parallels that of the priesthood and is just as indelible.

After their good character was vouched for and they had promised obedience to the duties of the deaconate, Gibson, Ballotta, Donald Cronin, Charles Dietsch, Victor Lopez, Miguel Parlade, Joseph Plummer and Luis Sierra fell prostrate on the altar floor.

Repeating a 2,000-year-old practice, the Archbishop then laid hands on each of the men and prayed over them. Immediately following, they were invested with the symbols of their new state, the dalmatic and stole (which deacons wear diagonally across the chest, rather than horizontally over the shoulders as priests do).

Moved by the sacred spectacle, their wives watched from the front pews, while some of their children jockeyed for good photographic position beside the altar.

At the end of the ceremony, there were hugs and kisses from all including friends, relatives and fellow parishioners. It was a time for rejoicing and reflecting on the meaning of what had happened.

"I received the touch of the Spirit," said Gibson, a 54-year-old police officer from Christ the King parish, as he was mobbed by eager well-wishers.

A pioneer at the partly black parish, Gibson recalled how he "once told a priest it (the ordination of black Americans) would never hap-

pen in my lifetime, because of the separation of the races... However, God has reversed my decision."

"It (his ordination) means everything to me," said Gibson's wife, Doris. "Now it will give me a chance to share and help him with his ministry."

For Luis Sierra, a 52-year-old insurance agent and father of four from St. Kevin parish, the permanent deaconate is "a special calling from the Lord to both me and my wife."

"Everytime you do something for the Lord, you feel happier and hap-

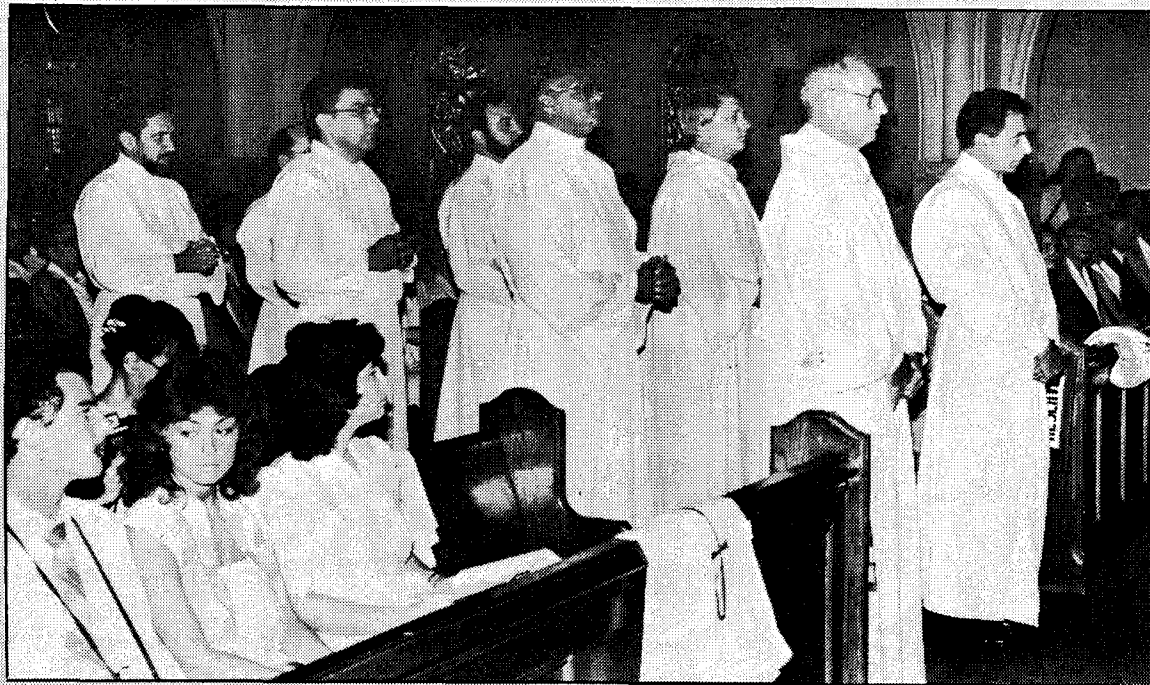
pier because you feel His rewards," Sierra said. "I wanted to hold off on the deaconate (until I retired) but the Lord kept insisting that I do it now, not later... He's been asking more and more of me, but I feel that everything I can give Him is insignificant compared to what He gives us."

"It's been worth it," agreed Victor Lopez, a 43-year-old analyst and father of two from St. Mary Cathedral. He was referring to the three years of study and evaluation demanded of men in the permanent deaconate program, including eight trips a year to St. Vincent de Paul Regional

Seminary in Boynton Beach, where they spend whole weekends immersed in scripture, theology and prayer.

Most of the permanent deacons' children didn't seem to mind their fathers' long hours and absences from home. "It's great," said Joseph Plummer, Jr., 19-year-old son of Joseph Plummer from Christ the King. "It's what he wants."

Praise also came from Fr. Edward Brown, director of the Permanent Deaconate program. "These are men who know how to make commitments," he said. "They are also men of energy."



Permanent deacons prepare to be ordained: From left, Luis Sierra, Joseph Plummer, Miguel Parlade, Victor Lopez, George Gibson, Charles Dietsch, Donald Cronin, Armando Ballotta.

Voice photo/Prent Browning

*'Every time you do something for the Lord, you feel happier because you feel His rewards.'*

— Deacon Luis Sierra

Archbishop Edward McCarthy "lays hands" on Luis Sierra



Voice photo/Ana Rodriguez-Soto

## Deaconate is ancient tradition

The order of permanent deacon was re-instituted by Pope Paul VI in 1967, as part of the Vatican II effort to renew the Catholic Church and return to the practices of the early Christians.

Deacons were an important part of that early Church, with references being made to them in the Acts of the Apostles and in other early Church writings.

Originally, they were considered the helpers to the bishops. St. Ignatius of Antioch "was constantly praising them as his right-hand peo-

ple," said Fr. Edward Brown, director of the Permanent Deaconate program in the Archdiocese of Miami. One of the most famous deacons was St. Lawrence, who is better-known than the pope he was martyred with.

But after the emperor Constantine made Christianity an official religion, the office of deacon fell into disuse, and the priesthood as we know it today became more important. By the Middle Ages, the deaconate was seen only as a stepping-stone toward the priesthood.

Today, while the Church retains the practice of ordaining men

deacons (usually for a year of service) before they become priests, the deaconate is viewed as a sacred order in its own right.

The Archdiocese of Miami began its permanent deaconate program in 1972. Currently, 19 men are at some stage of the three-year preparation program, and 33 more have applied.

Deacons must be 35 years or older. If married, they must have the complete consent of their wives. If they become widowers, they cannot remarry. Those who are not married at the time of their ordination can never marry.



# Four more 'good shepherds'

## New priests ordained at joyous ceremony in

By Betsy Kennedy  
Voice Staff Writer

Four new priests were ordained in a solemn and triumphant ceremony at St. Mary Cathedral on May 11, vowing to fulfill the Archbishop's call for them "to serve in Christ's likeness," and to unite with their bishops in the struggle against sin and evil.

A hush fell on the crowd.

Peace reigned and time seemed to

stand still inside the high-ceilinged cathedral, while the world outside careened on its course burdened by war, hunger, secularism and the threat of nuclear annihilation.

Prisms of light from the stained glass windows complemented the glowing faces of well-wishers, families and friends who filled the church to observe the ancient rites originated as long ago as the third

century. A procession of 50 priests from the Archdiocese, wearing white vestments and stoles embellished in regal gold and red, began the ceremony as the people sang their desire to "come and rejoice before the Lord."

Archbishop Edward A. McCarthy called forth candidates Raul Angulo, Alfred Cioffi, Guy Brown and Robert Gargiulo to announce their

readiness to be ordained.

Just one day before Mother's Day, the Archbishop praised their mothers for being blessed with sons who had made a total and life-long commitment to service of the Lord.

### Sacred obligations

In a stirring address to the crowd, the Archbishop described the men as "well-schooled and well-prepared to unreservedly serve the people.

"They will serve Christ as teachers... and priests called to serve in His likeness," he said.

He reminded the four of their sacred obligations to "make loving sacrifices, to share with all of

*'It took me 10 years to come to this moment but He brought me every step of the way... Isn't He good?'*

—Fr. Raul Angulo

mankind the Word of God, to meditate on the laws of God and to believe what you read, teach what you believe and practice what you teach..."

He said they would be "co-workers of the order of friendship, called to work closely with bishops in their priestly office..."

Speaking with the concern of a loving father, the Archbishop told them, "remember to avoid sin, remember you are chosen as God's people... do your part and work for God in genuine care and concern... bring the faithful together in one family... remember to be the good shepherd who serves rather than is served."

In the next step in the ordination ceremony, the Archbishop questioned the candidates about their willingness to accept the duties of the presbyterate (priesthood) and the obligations of office.

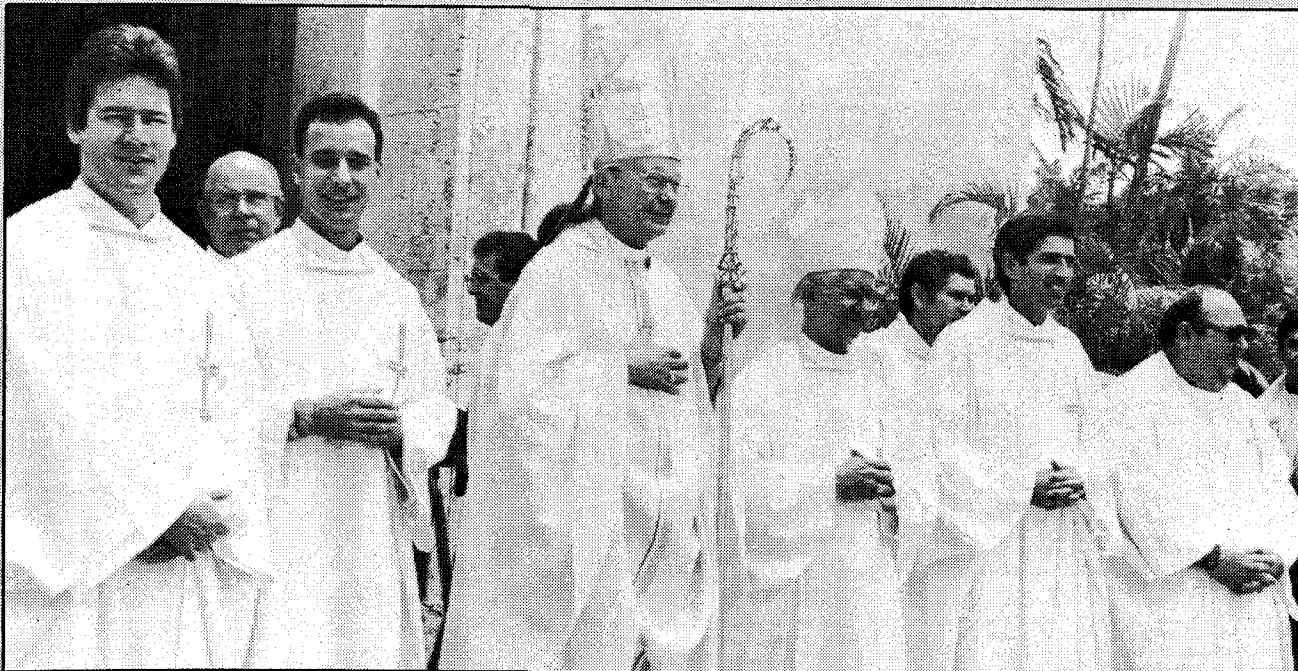
Following their responses to the questions, the candidates prostrated themselves on the floor while the Archbishop and priests recited the Litany of the Saints, their voices echoing throughout the cathedral in ancient Latin.

The next and most essential rite of ordination, the laying on of hands, followed by the prayer of consecration, symbolizes the passing on of the gifts of the Holy Spirit. After the imposition of the Archbishop's hands on the heads of the ordinands, each of the Archdiocesan priests stepped forward and did the same, uniting with their newly ordained brothers' love and service, and in their effort to help govern God's people with a pure heart.

### Chasuble and stole

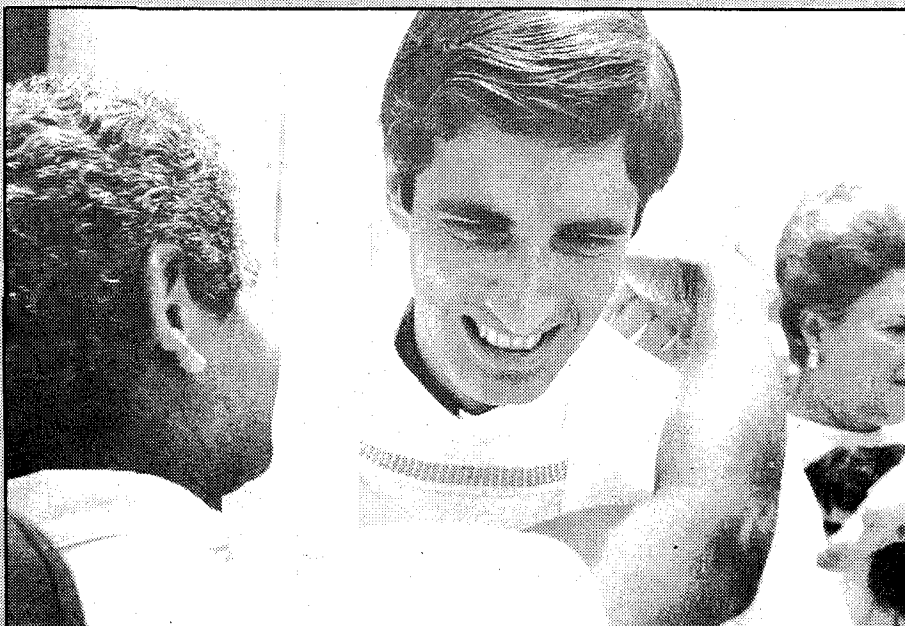
The newly ordained were then vested with chasuble and stole, the garments of the priesthood. When this was completed, the Archbishop anointed the palms of their hands with holy oil. As a sign of their duty to offer the sacrifice of the Lord's Supper on behalf of the people of God, they accepted the gifts of bread and wine presented to them by the Archbishop, on behalf of the Christian community.

Then, as a sign of unity in the priesthood, the Archbishop extended the kiss of peace and a warm embrace to each of the newly ordained men



Voice photo/Betsy Kennedy

Newly-ordained priests (top) pose for pictures with Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman. From left, Fr. Guy Brown, Fr. Alfred Cioffi, Archbishop, Bishop, Fr. Robert Gargiulo and Fr. Raul Angulo. Right, Fr. Gargiulo gets one of hundreds of congratulatory hugs. Below, Fr. Cioffi imparts blessing to a father and child.



Voice photo/Betsy Kennedy



Voice photo/Ana Rodriguez-Soto



# Cathedral

while the crowd sang the offertory.

Each of the four priests approached the assembly and sought out their relatives to serve them Communion. It was an emotional moment for many of the loved ones, who brushed aside tears of happiness and whispered sentiments of pride.

As the cathedral bells pealed to claim the good news after the ordination, family members and friends congregated on the steps outside the church, eager to ask the newly ordained priests to bestow their first blessings and to give them the first of innumerable hugs and kisses. Lay leaders from several parishes were also on hand to extend their best wishes and bring gifts.

Each of the priests, somewhat overwhelmed by all of the attention and commotion, reflected for a few moments on their aspirations for their new careers and their feelings about the momentous day.

Father Bob Gargiulo, originally from New York, plans to concentrate his ministry as associate pastor of St. Gregory in Plantation on outreach because "this is what the bishop wants."

The best approach, he believes, is "door to door, one on one and person to person. The laity can accomplish a great deal... I want to help them get involved."

*'I feel at peace. It is something that has always been in my heart.'*

—Fr. Robert Gargiulo

## Salvation

"As for my feelings about this day, I feel at peace... it is something that is in my heart. I have always wanted it. My wish is that my ministry will bring me salvation and the salvation of those around me," Fr. Gargiulo said.

"I want to bring healing to His people as He has healed me," said a beaming Father Raul Angulo, who is from Camaguey, Cuba. He will serve as associate pastor at St. Patrick on Miami Beach.

"This is the greatest experience I have ever had. I'm so grateful to God. It took me 10 years to come to this moment, but He brought me here every step of the way... isn't He good?"

"We prayed for this to happen, this is our happiest day," said Fr. Angulo, his mother.

Father Alfred Cioffi, who is from Havana and is assigned to Epiphany church in Miami, is a soft-spoken man with fawn-like eyes who has a consuming love for God and nature. On his forthcoming ministry he observed, "I want to help all the people join together in love, as one people..."

To achieve this task he wants people to understand "there is no alternative to total surrender of self to God and to one another... if we could learn to love one another, we'd have His kingdom on earth right now, today."

Of his emotions of the moment, he could only shout his reply, "Wow!"

Father Guy Brown, who was born in Miami, hopes to draw as many lost sheep back into the flock as he can and wants everyone to be able to share in the happiness and fulfillment he has found in his relationship with



Archbishop and congregation pray the Litany of the Saints while candidates to the priesthood remain prostrate on Cathedral floor. (Voice photo/Ana Rodriguez-Soto)

God and His church. He will assume his ministerial duties as associate pastor at St. Timothy in Miami.

Although that relationship, which bloomed in childhood, has been tested and strained, it always grew deeper as

the years went by, he explained.

When he finally made the decision to enter the seminary and become a priest, he realized "it was the best decision I ever made. I had been kicking it around for so long..."

The best part of his relationship with God is that the love knows no limitations or boundaries.

"I knew it was going to be great," he said jubilantly, "but it is even better than that."

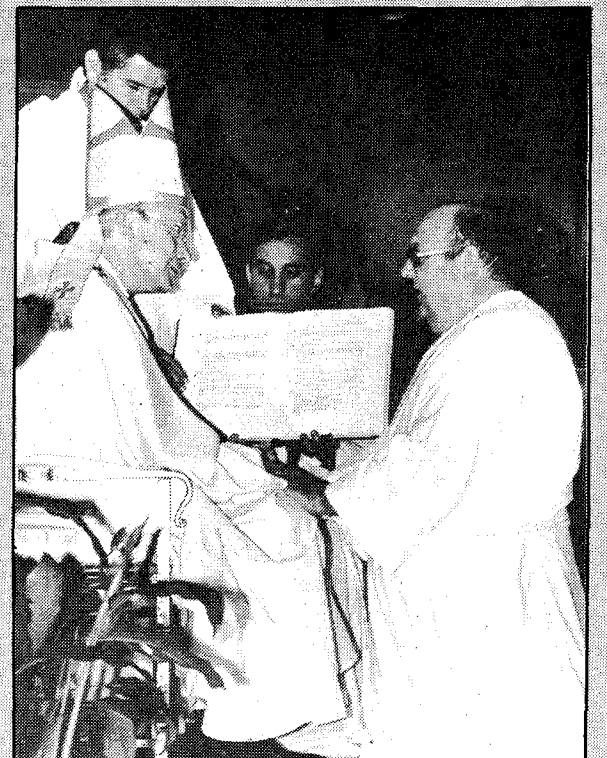


Voice photo/Betsy Kennedy

Soon-to-be-priests Gargiulo, Brown, Angulo and Cioffi line up inside St. Mary Cathedral (top). Later, Archbishop McCarthy poses ritual questions to Angulo (right) about his willingness to accept the duties of the priesthood. Below, Fr. Felipe Estevez, rector of St. Vincent de Paul Regional Seminary, where all the men have studied, welcomes Fr. Guy Brown into the priesthood.

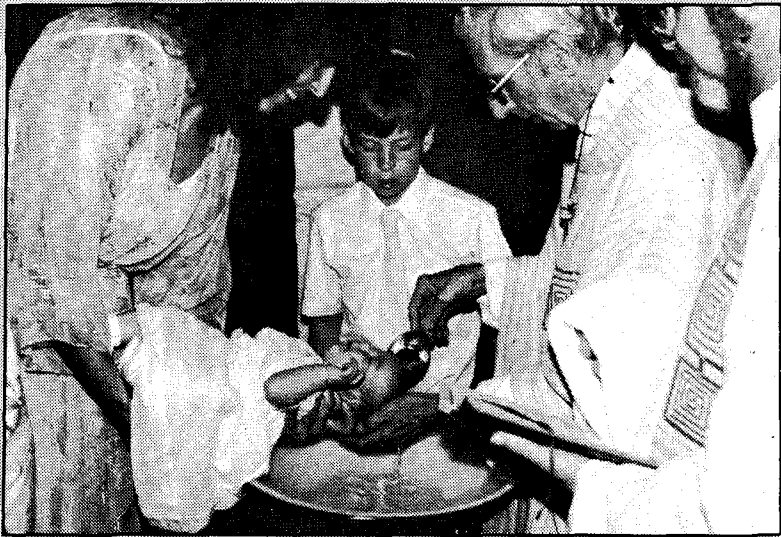


Voice photo/Betsy Kennedy



Voice photo/Ana Rodriguez-Soto





**AT SACRED HEART** — Linda Hoffman holds daughter Natale during Baptism ceremony, which followed First Communion of her son Edward (center) and convalidation of Hoffman's marriage. Fr. Daniel Dorriety, pastor, and Fr. Robert Christman concelebrated.



**AT ST. DAVID'S** — The Gillar triplets await baptism. From left to right, godparents John and Diane Zrelack with Christina Diane; Fred and Martha Crawford with Kimberly Ann; and Earl Runcan (proxy for Jeff Young) and Kathy Young with Tiffany Kathryn.

## Triplets, 'bargain' mean growth for local parishes

A quantum leap in church membership was recorded at Broward County's St. David Church recently as the "Gillar Triplets," daughters of Albert and Lillian Gillar of Sunrise, were baptized into the faith in a moving liturgy attended by hundreds.

It was the first triple baptism in county history, as far as can be determined, according to the celebrant of the sacrament, Deacon Jerry Humphreys of St. David's.

The liturgy was drawn from the church's "Baptism for Several Infants" and three sets of godparents were chosen by the parents.

A video tape of the proceedings was presented to the Gillars as a gift from St. David School.

"The baptism was a binding force for the parish," according to Deacon Humphreys. "Everybody took a hand in the preparations, and it became a 'ministry' of sorts for a lot of folks. The celebrating was real. The parish feels involved. It's a blessing."

Meanwhile, at Sacred Heart parish in Homestead, a whole family was returning to the Church and a new member was being added to the rolls.

Linda Hoffman says she made a

"bargain" with God several years ago: If He helped her family buy a house, she would make "everything right" between herself and the Lord.

At that time, Hoffman had been away from the Church for eight years. Divorced and remarried, her son from that first marriage had never made his First Communion.

But the Hoffmans desperately wanted a house. And in a manner that surprised even Linda, they got it.

"It was really weird," Hoffman says today. But once she had settled in the new

home, she felt obligated to keep her end of the deal.

So she went to Fr. Robert Christman at Sacred Heart, (he's now associate pastor at Holy Family in North Miami), and began annulment proceedings. She also enrolled her son in CCD.

Eighteen months later, just as the annulment was coming through, she found out she was pregnant. So recently, at a private, concelebrated Mass, Hoffman's second marriage was convalidated by the Church, her son Edward received his First Communion, and daughter Natale Rae was baptized.



Father Bruce Ritter

### ADVERTISEMENT

## Hope Resurfaced -- Lives Regained

chance was their disguise.

Taken altogether they were a mean looking bunch of street kids.

My other guests were three prominent businessmen whom I had invited to meet some of my kids and to discuss the possibility of a new job training program.

Girls would wreck the program, Bruce. We couldn't concentrate. The other kids laughed. Put them in another building, Bruce.

We're only able to help about one-third of our kids make it back off the street. We lose the rest. They start from too far back, many already too damaged by what happens to a kid on the street.

The kids in my office were in the last two-thirds. They knew it. I think that explained their curiously watchful intensity.

They weren't anything special. You see, I had sent word to my staff that any 17, 18 or 19 year old kids who wanted to talk to me and some of my friends about their future could come to my office. This raggle-taggle bobtailed bunch of mavericks showed up. I didn't know any of them.

What they needed, of course, more than anything else in the world, was a place to live for 12 to 18 months until they could graduate from a first class job training program with marketable skills, a job -- and a chance to get married and have kids, and even, to pay taxes!

(Their other options are too painful to think about: a mind-warping loneliness, the endless tiny swallows of daily terror, the habitual street diet, and almost certainly, either prison or an early death -- or worse, a slow dragged-out one.)

So, they watched me. Their hard, careful eyes rarely leaving my face.

I can give you a place to live, I said, for a year, even longer. And the job training. But I have to know a few things. Can you handle it? Really? Do you want to, really? The kids knew what I meant. I didn't have to spell it out.

Try me, one kid said. I need it, Bruce. I can go downstairs and find ten more kids like me who need it too. And each of us could find ten more, another kid said.

Bruce, I'd do anything, Bruce...

Could you let me inside your head, I said? Would you let me inside your head and walk around there, I said? Would

you let me tell you how to walk and talk and act? Could you accept discipline and structure from me?

We could do that, a kid said. He had an old-young face. The intelligence burst out at me. (I have a weakness for really smart kids.) You could tell he was still a boy but you knew what he would look like at 30.

The counselors here say I have an alcohol problem, Bruce, but I could handle that if I had a chance. I mean, if I had a reason to.

And, quite suddenly, his face didn't care anymore that it stood naked in its pain and loneliness before me... He wanted me to see.

I spoke directly to him. Where do you want to live, I said? You can either live in an inexpensive hotel nearby -- I can get you a room -- and go to classes every day. You'd be pretty much on your own, though, I said.

Or you can live here, on the fourth floor. I could give you and 25 other kids the fourth floor. But, there would be plenty of structure, some rules, a curfew -- and I'd be inside your head. All the time, I said.

*"His face didn't care anymore that it stood naked in its pain and loneliness before me..."*

I wouldn't make it in the hotel, Bruce. I wish I could say I could. I can't make it on my own, Bruce. He didn't care that the other kids were listening.

None of us can, Bruce, another kid said. We know that -- we won't mind the rules. We know we need them.

We talked for almost two hours, the kids and I. My three friends, the businessmen who wanted to help, just listened and didn't say much.

After a while it got a little scary and I had to be careful.

I mean, one by one the kids began to understand what was happening. I mean, it didn't start out that way but it became clear what was really happening. They had been afraid to hope and now they were beginning to -- they hadn't wanted to. They didn't want to but they couldn't help it.

(You can't play around with hope. You can't play games with hope. It's a live hand grenade in the heart of a street kid.)

I got this stupid lump in my throat that wouldn't go away and my eyes began to sting and only long practice at being functional and grinding down on my teeth saved me.

I almost lost it again when the words from a haunting song by a group called Foreigner drifted up to the top of my mind and flicked across the back of my eyes:

"I want to know where love is.  
I want you to show me.  
I want to feel where love is.  
I know you can show me..."

The kid with the old-young face, the ravaged face, look-

ed at me. Keep me in mind if you start this program, Bruce. I'll let you in my mind, he said. I wanted to say that I was already there but I think he knew that and I was embarrassed...

The meeting ended at that point. I didn't make any effort to hide what I felt. They didn't either.

One by one as they left, the kids reached out to shake my hand -- but it was really just so we could touch each other.

The three businessmen and I looked at each other. That was very moving, one of them said finally. Yes, I said.

This conversation took place a little over a week ago. At first I didn't want to write about it, or even talk about it. It was very personal and there was something very special about it. I learned all over again, for the thousandth time, how good these kids are and how easy it is to love them.

I need your help. I really do. It will take a lot of money to do this program and we're already hurting financially, but I do have to do it. (There are 10 more like me, Bruce, and each of us can find 10 more...)

It seems like I'm always asking you for money and I guess I am. I'm a rotten beggar and I really hate it even though St. Francis told us Friars that we should never be ashamed to beg. In fact, he said we had to.

But, he said, we could only beg for the love of God, and for the poor.

So, I beg you, for the love of God, help my kids. There's nobody much poorer. If you have a few extra bucks around this month I'd really appreciate it if you'd think of my kids.

Pray for us. We pray for you all the time.

Yes, I agree kids have run into far too many dead ends already. Enclosed is my gift of: \$ \_\_\_\_\_

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LIFE ON THE STREET IS A DEAD END

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House, which operates crisis centers for homeless and runaway boys and girls all over the country.

## South Africa

### *Should we keep the money there or pull it out of companies?*

By Liz S. Armstrong

WASHINGTON (NC) — Official Washington, usually known for its political bickering, shares an important consensus these days: that South Africa's apartheid, with its strict separation of the races and its denial of basic rights to blacks, must be replaced.

Squabbling arises, nonetheless, when the White House and Congress try to determine the best way to get rid of apartheid.

One hotly discussed possibility is restricting or even terminating the business operations of U.S. corporations in South Africa. Two closely related methods are proposed:

- **DISINVESTMENT** would mean withdrawal of foreign corporate investment and business from South Africa, or, at least, would prevent further new investment and business activity.

- **DIVESTMENT** would mean American firms, universities, and other parties selling their stock in companies or banks that do business with South Africa.

The dilemma is determining whether morality lies in forcing such sanctions or, on the other hand, helping U.S. firms which do not practice discrimination to operate in South Africa.

Proponents of disinvestment and divestment argue that however well-meaning, U.S. companies that operate in South Africa — and the institutions in the United States that invest in them — are condoning apartheid.

Critics of such measures argue that U.S. companies in South Africa attack apartheid by paying black and white employees equal salaries for the same job, by training and placing blacks in management positions they would not otherwise attain because of apartheid, by cooperating and even encouraging black trade unions, and by taking other steps to assist blacks. For example, the Gillette Co. has established a company-financed legal aid clinic to help blacks fight South Africa's discriminatory laws and provides training, sports facilities, housing loans and mortgages.

#### Reagan policy

The Reagan administration, while harshly criticizing Nicaragua and invoking economic sanctions against that Central American nation, has declined to do the same with South Africa. Instead, the administration issues periodic declara-

tions of opposition to apartheid and uses "constructive engagement," or behind-the-scenes diplomatic dialogue, to encourage change.

The U.S. government also supplies \$10 million annually for black small-business and training programs.

"The administration opposes punitive economic

investments, loans and other assistance, including nuclear cooperation, coming from our country." However, he did not go as far as urging divestment.

#### Apartheid profit

Archbishop Stephen Naidoo of Cape Town,



**The dilemma is determining whether morality lies in forcing such sanctions or, on the other hand, helping firms which do not discriminate.**

sanctions or trade restrictions against South Africa because they will harm the intended beneficiaries and are not likely to provide us influence over the pace and direction of change," according to the State Department. A ban on arms sales to South Africa has been adopted by the United States.

The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, has not yet addressed the divestment issue.

At the bishops' fall 1984 meeting, Auxiliary Bishop Emerson Moore of New York, who later was arrested in an anti-apartheid demonstration at the South African Consulate in New York, requested that the bishops consider divesting any church stock held in "institutions that are exploiting the apartheid situation."

Archbishop Thomas Kelly of Louisville, Ky., and Bishop Daniel Reilly of Norwich, Conn., visited South Africa in 1984. Archbishop Kelly said the trip "did not reveal a solution" to the disinvestment-divestment question.

Bishop Reilly said May 5 in New York that "the system of apartheid is strengthened by in-

South Africa, of Indian origin and thus a member of one of South Africa's designated non-white groups, has cited a "moral obligation" of foreign firms to "not shelter behind apartheid and use apartheid to make money." Such actions "would be immoral," he said, and companies should instead use some of their profits for housing, education and other assistance for blacks.

Other potential economic sanctions include the halt in the sale of South African gold coins, Krugerrands, in the United States, a suggestion made by Bishops Moore and Reilly. A second alternative, partial divestment, would involve selling stock in corporations that do not follow the Sullivan Principles, standards developed by a Baptist minister in Philadelphia for judging treatment of non-white workers by American corporations in South Africa.

According to the Heritage Foundation, as of December 1984, 123 of 284 U.S. companies in South Africa had signed the Sullivan Principles. Signers employ 74 percent of employees of U.S. firms in South Africa. But total employment by U.S. companies there is only 2 percent of the black workforce, the foundation reported.

## Will U.S. finally sign genocide treaty?

By Liz S. Armstrong

WASHINGTON (NC) — In the aftermath of World War II, with the horror of the Nazi Holocaust still fresh in the minds of people around the world, the newly established United Nations adopted an international treaty banning genocide.

Many nations moved quickly to ratify it.

The United States was not among them.

Despite repeated discussions of the issue in Congress and the fact that 96 other countries have agreed to the treaty, the Senate has failed to approve the treaty.

That may change soon, however. President Reagan, like several of his predecessors, backs ratification of the treaty. Last fall, the Senate Foreign Relations Committee voted 17-0 in favor of the treaty, formally known as the Convention on the Prevention and Punishment of the Crime of Genocide.

The treaty defines genocide as any of a series of acts "committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group."

Five acts are specifically cited as actions against a group of people:

- Killing.
- Causing serious bodily or mental harm.
- Deliberately inflicting conditions of life calculated to bring about total or partial physical destruction.
- Imposing measures intended to prevent births.
- Forcibly transferring children to another group.

One of the organizations backing the anti-

genocide treaty at its inception was the Catholic Association for International Peace. Individual Catholic bishops, organizations like the Catholic War Veterans and the International Union of Catholic Women's Leagues, and numerous others signed petitions supporting the treaty some 36 years ago.

#### 96 Other countries have

The U.S. Catholic Conference supports ratification of the convention today.

"It's long overdue," said Holy Cross Father William Lewers, director of the USCC Office of International Justice and Peace, in testimony last September before the Senate Foreign Relations Committee.

While various Republicans backed the treaty, Sen. Jesse Helms, R-N.C., did not and managed to stall the measure until adjournment.

What Helms, and others before him — including the late Sen. Sam Ervin, D-N.C., of Watergate — found objectionable is a provision of the treaty giving the World Court jurisdiction in disputes relating to genocide.

As Ervin said in 1970, this would "give an international tribunal the power to tell the president of the United States and the Congress of the United States and the courts of the United States what they have to do."

A second complaint is that under the treaty U.S. citizens might be brought to trial in the World Court without safeguards of the U.S. Bill of Rights.

Helms has proposed a compromise that would add to the treaty, for U.S. purposes, two "understandings" saying the treaty is not applicable to U.S. domestic law and that the United States reserves the right to refuse World Court jurisdiction in domestic disputes.

Treaty backers, including some Justice and State departments officials, say Helms' proposal is unnecessary and may raise suspicions in other nations about the U.S. commitment to the genocide ban.

Supporters respond that the treaty is valuable for real and symbolic reasons.

They admit the convention's shortcomings, but say it is an important beginning.

"It is now abundantly and disappointingly clear that, despite the fact that many nations have signed... the convention has failed to stop genocide," acknowledged Sen. Richard G. Lugar, R-Ind., Senate Foreign Relations Committee chairman, during hearings in March.

Yet, he added, the treaty dramatizes revulsion against massive crimes against peoples and reiterates "a nation's commitment to human rights. Non-ratification, our ablest diplomats tell us, puts the United States at a disadvantage when confronting other nations about human rights violations."

"Certainly, ratification of the Genocide Convention would not give us the ability to right all of the world's wrongs, but it would be one step reaffirming our commitment to the basic rights of others," Sen. William Proxmire, D-Wis., a longtime treaty backer, told the Senate. "We should take this step as soon as possible."



# Editorial Page

## Holland a lesson in tough issues

The Pope has not had a fun week.

But give him credit. He knew he was not going to a picnic in Holland where he would face open opposition to his policies and face danger as well. (Murderous appeals on his life had been openly made.)

While Holland is a beautiful country, it is also a no-man's land of political and philosophical debate and dissent. Amsterdam, a once beautiful city of canals and boulevards, is now a graffiti-laden trashed-up city burdened by its super-liberal drug and welfare laws which invite druggies, welfare groupies, punkers and intellectual fuzz-balls of the sort who rejoice in singing "kill the Pope" to the tune of "Rock Around the Clock."

While Catholic Church leaders there obviously are not part of this low-life atmosphere, the Church, as in any nation, tends to reflect to a degree the social ferment existing there. And many of the issues joined in Holland are ones rising in this country, though not with as much heat.

### Voice Editorial

The Pope was confronted with dissent not only on birth control, but on women's ordination, homosexuality, divorce, the appointment of bishops, and others, all going to the ultimate question of authority.

Many of these questions nag away, as people at the grass roots level here and elsewhere grope for satisfaction and some sort of ultimate fulfillment or approval by the official Church. Meanwhile, the Church gropes for answers that will offer Christian compassion while maintaining moral standards.

The Church, for instance, regards persons with real homosexual orientation as legitimate, loveable people who are naturally what they are, but asks them to refrain from expressing their nature sexually. This requires a sacrifice and some do not want to make it.

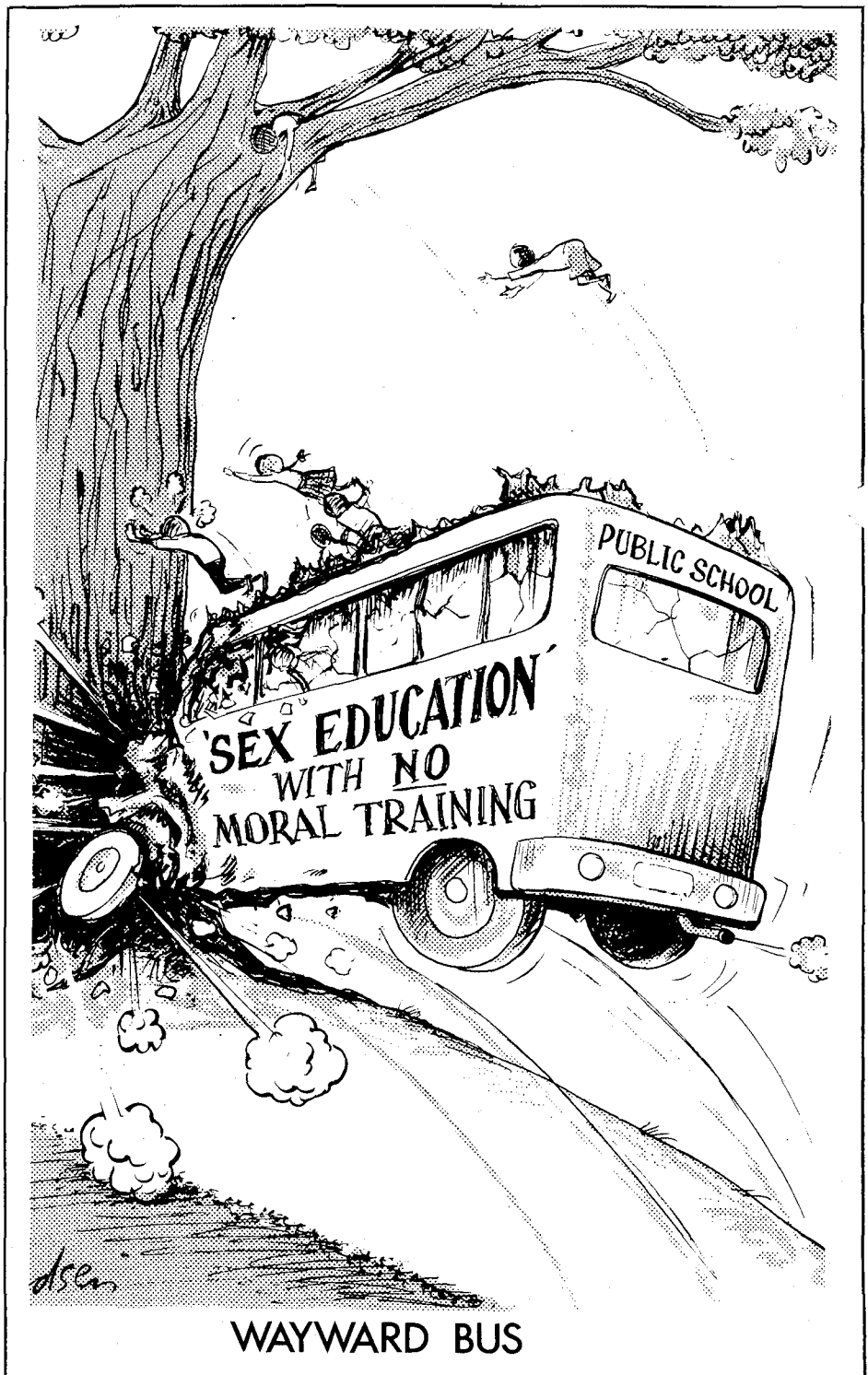
People who are divorced and remarried are encouraged to continue participation in the Church, but, again, are asked to make the sacrifice of avoiding the sacraments as they are not fully reconciled with the Church in their marital status.

All such issues revolve around hard compromises.

And in Holland the Church is split between liberals who do not want to accept the need for such compromises and conservatives who want to maintain traditional continuity.

In today's world of blurred lines of certitude, easy solutions simply are not going to pop up.

The important thing is for all factions to maintain dialogue, maintain respectful contact, as in the case of divorced / remarried



persons who go to Mass, for instance, and pray that grace will be earned in the struggle itself.

Jesus never promised easy answers. He did it the hard way. But he loved while doing it.

## Making a will is smart planning

By Charles B. Starrs  
Executive Director  
Office for Development

Plans of one kind or another have to be made, whether you're leaving the country or just taking a weekend break.

Take Maria Presley and Christine Thayer for example. They are both retired Florida school teachers who have been friends since grammar school. Maria is a widow, who took a two-week sight-seeing trip in North Carolina the year her husband, John, died. Christine never married.

The two friends had talked about taking a similar trip for a year, and now the date of departure is approaching rapidly. They have made the airplane reservations they need, and are in the middle of making hotel reservations and planning the side-trips they hope to make.

Making these plans caused them to consider the future more carefully than usual. They imagined each leg of the trip, trying to foresee difficulties and avoid them with planning. They were enjoying every detail of preparation and anticipated a fun-filled and smooth trip.

All these thoughts about the future reminded Maria that she needed to review her will even though she had it revised after John died. That was the last time she had thought about what would happen to what she owned if there were a fatal accident. It gave her

a good feeling, and while she realized her health was good, she did see a need to review her will. She believed she would feel a little easier as she prepared to set out on this vacation. She would know that her older sister, Renee, and John's dependent brother would be cared for.

Christine, too, got to thinking. Didn't she need to review her will as much as Maria? Christine really hadn't given it much thought, but she began to realize how important it was to know that her wishes would be safeguarded, too.

All of the plans were laid carefully for their trip and they turned it into two weeks of real rest and enjoyment. The process of making these plans also added to their trip, and they knew more about what to expect and what to look forward to.

The same is true of a will. Going through the planning process before asking your attorney to draft your will helps you to see where you are and clarify your goals. It gives peace of mind, since you'll be sure that your wishes are recorded and will be respected.

In a will, you can name a guardian for minor children, or provide specifically for dependents who need your help more than others. The Archdiocese of Miami and individual parishes often receive bequests from parishioners. It's a way to provide a testimonial to a lifelong Catholic faith that lives in service for years to

come. Some leave only what is left after their families are cared for, and this is greatly appreciated.

If you're planning a vacation this summer, think about your will at the same time. If you have a will, does it need updating? If you have children, have they grown up and moved away since your will was made? Has your involvement with the Church, parish or archdiocese, grown so that you'd want to add a bequest to further its Christian outreach?

If you don't have a will, invest a few hours and have yours drafted

soon. A carefully prepared will relieves the surviving family of the many problems caused by not having one, and your will allows you to make a final expression of faith and love for the Church.

For further information about the importance of a will or to discuss special projects for which you may make a bequest, we would be happy to assist you in your planning. Contact the Archdiocese of Miami, Office for Development at 757-6241 Ext. 123.

## Letter

### A response to Regan on nuns

Thought you might get a chuckle out of my letter to that nitwit Donald Regan (then treasury Secretary).

I'm not even a Catholic, I'm a Unitarian and that's a long way from Rome. A friend gives me *The Voice* when she's through with it. In my humble opinion it's a very fine publication. I particularly like Fr. Dietzen. Now there's man with his head "screwed on right."

"Dear Secretary Regan:

"Regarding your vicious statement that the nuns who run hospitals do not have their heads screwed on right, may I ask how many nuns you interviewed and did you do so on your own time or government time?"

"I suspect that those inefficient nuns do more good work in a week than you do in a month. Wanna bet??? After all, you do hold a fairly impressive position for which we taxpayers pay, including the nuns.

"To slip into the vernacular as you did, would you say all your colleagues have "all their buttons"? It takes all kinds and Capitol Hill sure has them.

"As soon as a Nobel prize for arrogance and stupidity is offered, you will be an A-1 candidate.

"I would consider myself honored were I to receive a reply from your august hand. Until then, I consider you my adversary..."

Bertha Dowey  
Sweetwater



## Handling parent-daughter conflicts

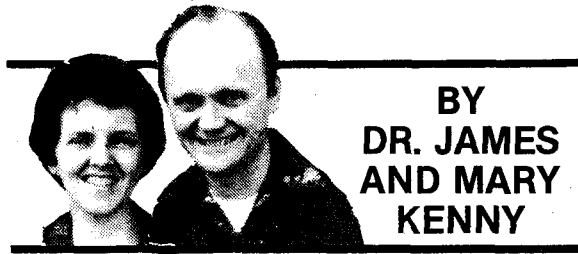
Dear Dr. Kenny: My problem is with my parents. I am 30 years old and have been married six years. Three years ago I caught my sister, who lives with our parents, in the midst of an affair with a married man. I was shocked and upset. Yet I continued to bring our two young boys to visit my parents. However, from that time on, they treated me with a "slap in the face," as if I were the guilty party.

After a while, I stopped bringing the children to visit. This made matters worse. My parents became more unfriendly. I guess I am deeply hurt. How can I be "thrown away" while this other situation, which I have been taught was wrong, was taken in so warmly. How can I get out of this? (Pennsylvania)

You describe a sensitive situation, all the more difficult because you cannot easily discuss it with just anyone. But what about your husband? Can't you talk it over with him?

When you talk with your husband, try not to blame your parents. And don't be concerned about defending yourself. Simply tell him how you feel, your feelings of rejection, the awkwardness, the depression. See what happens.

This may not be enough. He may not want to hear about it. Or he may brush you off.



BY  
DR. JAMES  
AND MARY  
KENNY

Unfortunately, this is not the kind of situation you can talk out with all concerned. You are not free to discuss your sister's affair in front of her and your parents.

Perhaps you can talk confidentially with a close friend or wise counselor. Whatever you are able to do, avoid judging your sister. Remember, Jesus was able to forgive and forget, even to love "the woman taken in adultery." Follow his example. No one ever told us to shun the sinner. Certainly Jesus did not.

Also, avoid "reading in" to what you imagine your parents may be thinking, what you think are their reasons for brushing you off. If need be, bring it out in the open without suggestions that your sister's affair was the reason for their coolness.

Tell them you feel discarded and left out. Long periods of mutual silence often make matters worse.

Yes, you must bring the children to visit their grandparents. The grandparents need them. And children need their grandparents. Family is important, even if everything is not always harmonious.

And now for the most difficult part of all: How do you handle your own feelings of rejection?

First, you must accept yourself with all your feelings, both good and bad. Rejection hurts, and the anger that often follows is normal.

Next, take comfort from the fact that you are doing the right thing by opening up the issue of coolness between you and by bringing the children by.

If you can, talk with others who have felt rejected at times by their parents. This will help you avoid the temptation to wall yourself off so it won't hurt any more. Talk to them. And listen.

And, finally, pray. We have a God who was himself rejected so he knows how we feel. Good luck!

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

(NC News Service)

## Answer to planned parenthood

Last year, a teacher in a large Catholic high school who had built a trust level with her students wished she hadn't. In just one year, 10 girls had confided to her they were pregnant, but even after her counsel to the contrary, seven of the pregnancies "disappeared."

"Only three had their babies," she told me. "All I can assume is that the other seven had abortions." She shook her head. "Why don't we come up with some alternative to Planned Parenthood and abortions for these kids? Everything is after the fact. Why aren't we helping them deal with the pressures and realities of pre-marital sex? It's always too late when they come to us."

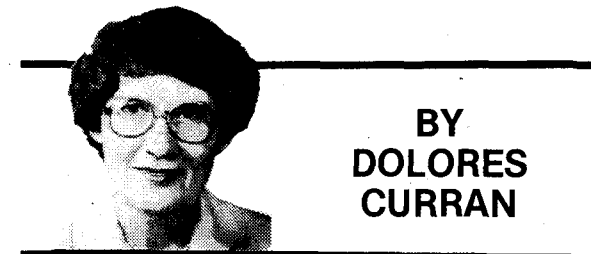
I have reflected often on her despair. We know we are rearing young people who are growing up and dating in a permissive sexual culture. Yet, we are doing little or nothing to help them deal with the pressures they face, pressures much stronger than those we faced.

The "NO" button campaign of a few years ago was admirable but not enough. Nor is simply moralizing in the classroom. Kids still face the culture's questions, "Why not? Who's it going to hurt? Are you gay or something?"

It seems the time is ripe for an agency like Planned Parenthood for teens who want to avoid pre-marital sex but need some skills in doing so. If we had such an agency in every diocese where young people — girls and boys — could go for help when they're being pressured, it would tell them their struggles are shared by others their age and that we care about helping them deal with the very real struggles of growing up today.

We could staff such a place with volunteer counselors who have had some training in listening to young people, posing questions, and suggesting responses. The success, like the success of youth retreats, would lie in its staff.

These would have to be adults or young adults who like teenagers, who are non-judgemental, who are perceived as trustworthy, and who understand today's youth culture. I believe these people are out there in our church.



BY  
DOLORES  
CURRAN

Many young people do not want to engage in pre-marital sex but they're made to feel odd if they don't. Different. They fear ridicule. "I'm the only virgin in my gang," a 16-year-old told her mother tearfully. "Is something wrong with me?"

So they submit, even though they may feel used. The offensive label for a girl who flirts but doesn't indulge in sex is a "tease." Often these girls give in but they don't like themselves very much. Still, they want to belong — a driving need of adolescents.

I envision an ecumenical agency — Adolescenthood, Inc., maybe — in which personal counseling and support groups are offered to deal with low self-esteem that sometimes results in promiscuity, with skin hunger and healthy ways of dealing with it, with morality and idealism, with techniques of saying, "No, not yet," that don't put off the ones they like but rather give rise to respect.

As in Alcoholics Anonymous meetings, I would invite young adults who have suffered from the costs of pre-marital sex to share with younger adolescents, and also those who did postpone sex until marriage to tell how they did it and why they are glad they did.

Maybe this kind of effort won't help the already sexually active teenager but it would offer a support for those who are feeling pressured to get into something they feel isn't right when pressures get rough.

And I bet we would get a lot of parent support for such an agency. I think we could make it work.

Is there anyone out there who wants to try?  
(Alt Publishing Co.)



## Family Nights

### Opening prayer

Dearest Father, how each of us is changing as we pass along on our life's journey. We hardly seem the same person we were five or ten years ago; our body changes, our mind changes and our spirit changes. Yet, Lord, each of us is essentially the same person and indeed every one of us is a mystery. Oh, Father, thank you for making us the wonder that we are and thank you for your presence with us yesterday, today and tomorrow. We love you, Father. Amen.

### Activity time

**Young Family**  
Life Line. *Materials:* paper, crayons, pencils. Each draw a line across a

sheet of paper to represent his life with the date of his birth on one end and today's date on the other. Choose four places along the life line that each one thinks he changed significantly. Mark them along the line with the date and why each was chosen. All share their life line with the family.

#### Middle Years Family

Future Telling. *Materials:* none. Take about a minute of silence to think about the future five years from now. Take turns pretending it's five years from now, and complete the statements:

1. I live . . .
2. I work or go to school at . . .
3. My favorite clothes outfit is . . .
4. I have traveled . . .

5. My faith situation is . . .

#### Adult Family

Scripture Time. *Materials:* Bible. Read together Ephesians 4:17-24 and 1 Peter 4:1-11. How do these readings apply to our family?

#### Snack

Pop some corn and take note of how it changes.

#### Entertainment

(Choose a very dark room.) One person closes his eyes and counts to 30. Others hide about the room, keep silent and freeze at the count of 30. The person who is "it" feels about the room, keeping eyes closed, until he touches all the people. The first per-

son touched is "it" for the next round. It's great fun!

#### Sharing

1. Each share a moment from the past week when he felt especially joyful.
2. Share a happy memory from 2 years ago.
3. Tell a fun story from 4 years ago, if you can remember.

#### Closing prayer

— Suggested Prayer: Dearest Father, thank you for our sharing this evening. Thank you for helping us discover the many ways we each change with time. Bless us this week, Father, and may we spend our time wisely. Amen.



## The unremarried Catholic

Several weeks ago I received a letter from a woman in Davenport, Iowa, commenting on a column in which I referred to myself as a divorced woman.

She expressed her surprise, saying: "I always assumed you were a widow when you referred to raising your children alone."

Then she made a request: "I wish you would write sometime on divorced Catholics, the ones who remain unremarried. We are a dying breed, I'm afraid. I have been divorced for more than 20 years."



BY  
**ANTOINETTE  
BOSCO**

Then she asked: "Do you ever find people who think you are strange for sticking to the rules of our religion? A few words from you on the subject would be great."

That letter struck a chord. I've been divorced for nearly 18 years now. The major curiosity people have about me is why I didn't ever remarry. Others ask, "Don't you want to get married again?"

I usually answer to evoke a laugh: "Because I couldn't decide from among all those suitors waiting to be No. 7 in my life" (I have six children).

But after I put the smile away, I bristle. It has always amazed me that people somehow feel justified in asking single women such a nosey question.

Yet, I must admit that I am not able to explain singleness in terms of "sticking to the rules of our religion."

I feel the reasons why a divorced Catholic woman does not remarry are too personal and complex to be explained in such terms.

In my own case, I certainly can explain why I've never considered remarriage. It was clearly because of my values. I had a job to do — to refashion an intact family. That was the one priority in my life.

There was, in my view, no way my children and I could rebuild our family unity if an outsider moved into our circle. So remarriage remained out of bounds.

But now my children are grown and I am still single. I know many other women in a similar situation. But, truthfully, I couldn't presume to know why women don't remarry for anyone but myself.

I know people don't have an awful lot of choice about the circumstances that put them in difficult, uncomfortable

situations — be it a broken marriage, a broken back, a country at war — whatever.

But choice is the challenge after that. How we decided to redirect our lives comes out of our values — good or bad, spiritual or material, other-focused or self-centered. If we choose to see our lives as a quest for God, we then must make decisions which keep us centered and focused in the direction that leads us to God.

The choice may require a marriage partner, or the rules of an institution, or a personally designed lifestyle that allows one's spirituality to flourish.

There are no precast, set models for everyone to follow when it comes to living on this earth — unless it is that we should live our lives in such a way that we never deliberately hurt anyone else or ourselves.

As my letter writer implies, people do find it strange if you choose to stick to values that require personal choices the world does not understand.

But on the scale of importance, what people think about us when it touches our spiritual values rates about a zero.

All that is important, ultimately, is what kind of relationship we have with the one who gave us life and nurtures it day by day. Our values determine that — and therefore our marital status.

(NC News Service)



## Secret of being happy

Q. How do you get over someone you really like when you don't think they like you as much as you like them? (Maryland)



BY  
**TOM  
LENNON**

A. "Happiness is our greatest achievement." That happy thought was the brainchild of one of the most contented of saints, Thomas Aquinas.

Sad to say, quite a few people don't achieve happiness. They often fail to do so because they look for it in the wrong places. Their goals are their mistakes.

Right now, you might think that this person you like so much is your only source of happiness.

And you might waste lots of time and emotional energy bemoaning the fact that this person does not care for you and perhaps never will.

Your first step away from this unhappy situation is to face the reality that this person is not as excited about you as you are about her.

Face the reality squarely and fully. Then turn in another direction to search for happiness.

*'Your first step away from this unhappy situation is to face the reality that this person is not as excited about you as you are about her.'*

Try to make some new friends and to become better acquainted with your present friends and perhaps reacquainted with some from the past whose friendship you may have let slide.

Try some new activities or new hobbies — photography, bowling, branching out in your reading, a sport you've never tried before and so on.

Might you become more active in a parish youth group? Could you use your voice to bolster the singing group at Sunday's Mass? Could you try out as lector?

All these suggestions can help you distract yourself and "get over" the person to whom you are now so attracted.

But distracting yourself and trying to forget should not be your main goal.

Keep the idea of building a newer, happier life firmly in your mind. Keep your eye on reality and don't daydream about what might have been.

And why not now and then whisper a prayer to St. Thomas Aquinas, who was a firm believer in searching for happiness in the right ways and the right places?

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

(NC News Service)

## Spiritual discernment

A dear friend of mine, Father John Callahan, died last year. He was the spiritual father of the Madonna House Apostolate based in Combermere, Ontario, Canada, a place I have visited every year for the last 15 years. He always made sure the following outline was given to those under his spiritual care. It was originally presented at a Jesuit Seminar on Spirituality. I found it quite helpful, I hope you do too. Here, then, is my own slightly condensed version.

Spiritual direction is an inter-personal situation in which one person assists another person to growth in the Spirit. It is not primarily informative, although it may be the occasion for imparting knowledge. It is not primarily therapeutic,



BY FR.  
**JOHN CATOIR**

although it may at times involve therapeutic counseling or referral. It is not primarily advisory, although helpful suggestions may be given from time to time. Spiritual direction is primarily 1) clarification and 2) discernment.

It is fundamentally an adult-adult relationship rather than a parent-child relationship. The directee is first encouraged to talk about his or her life of Faith (prayer), when, how often, how, what is experienced during prayer; what is the result of it in one's life, one's sacramental life. Second, Hope (which includes anxieties, fears, day-to-day depressions, trials). Third, Love (relations with others, patience, tolerance, cooperation, selfishness, manipulation of others).

Discernment is more subtle and more difficult. It is a gift, an ability to recognize and respond to the call of the Spirit. The discernment process starts from the beginning and progresses as the movement of the Spirit becomes more evident. This, of course, presumes both personal

growth in prayer and an ability to question skillfully on the part of the director so as to lead the directee in a non-judgmental way. This, together with a knowledge of the principles of the spiritual life, enables the director to encourage the directee to have a very flexible life of growth in the Spirit and to remain radically honest.

The mystery of the life of the Spirit is not unravelled in a day, because the Spirit leads us along paths we would not necessarily have chosen for ourselves.

For a free copy of the Christopher News Notes, "Confidence in Prayer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.



"TRY TO GIVE MORE THAN YOUR USUAL DOLLAR, HARRY."



# Build a church or help the poor?

This column is intended to stimulate discussion on a matter of practical importance for most American Catholics.

The issue might be stated in question form: Should church leaders vote to expend considerable monies for liturgical renovations of the sanctuary or use those funds instead for the poor? Should a diocese spend a substantial sum for the interior and exterior restoration of its Cathedral structure or allocate those same dollars for relief of the needy?

Those questions, too sharply and simply drawn, neither require nor actually permit either/or, yes/no answers. However, they offer starting points for the debate and parameters for the discussion.

In this article I propose a few reasons in support of budgeting considerable financial resources for the building or rebuilding of a church or Cathedral. No one seemed seriously to attack that appropriateness decades ago, but some in view of our current commitment to social justice do raise strong objections.

My argumentation will be fivefold:

The erection, maintenance or improvement of noticeable church buildings first of all serve to



BY FR. JOSEPH M. CHAMPLIN

and found refuge in the impressive church buildings constructed with their own hands or hard-earned cash.

Secondly, it visibly reminds weak, forgetful humans of God's protective, caring presence in their midst.

Visitors to Quebec are impressed when they pass through countless small villages and discover the Catholic Church with its tall steeple towering over the entire community. A glance at the building quickly and quietly but effectively

sizeable budget for the worship program and allocated many prime hours for liturgical planning. Within a short time, the two major Sunday eucharistic celebrations attracted capacity communities.

That Cathedral has not neglected at all the needs of the poor. Actually, parishioners reach out toward the hurting as much there as in other churches of the bay area. But their choice of liturgy as a priority shows through the renovated church and renewed people.

Fourthly, it provides a beacon or sign of hope during dark moments or temptations to discouragement.

The pastors of seventy plus urban parishes in the Cleveland, Ohio diocese recently gathered for a week long session on the future of their churches. Most if not all face the challenge of deteriorating buildings, increased costs through government regulations and declining, changing memberships.

One church, St. Ignatius the Martyr, contains a massive physical plant with an enormous bell tower. It received during the past year a grant for spotlights to illumine that tower.

Several pastors told me how encouraging it is for them and their people to pass by the tower at night. The sight seems to stir sentiments of hope for the downcast or troubled, reminding these folk that there is something more and beyond the immediate difficult situation.

Fifthly, it puts money in circulation and provides jobs for many.

In discussions of this sort, money frequently appears to be treated as an end or object in itself. The opposite is true. Money is merely an exchange item which in a downward trickle provides cash for others.

A church renovation thus provides jobs and income for those connected with the construction. If attention is given to hiring minority and poor workers as was the case in New York at St. John the Divine, the restoration even further aids the poor.

## 'Should church leaders vote to expend considerable monies for liturgical renovations of the sanctuary or use those funds instead for the poor?'

strengthen the religious identity of Catholics, particularly during times of prejudice, persecution or isolation.

Church historians easily could substantiate the earnest desire of Catholic parishioners, mostly immigrants during the depression days of the thirties or the minority and oppressive years of earlier times to build large parish churches, schools and complexes. Often misunderstood, away from the homeland and feeling alone or surrounded by supposedly hostile forces, these Catholics took pride

may recall the Lord's promises about continued guidance and strength.

Thirdly, it establishes and manifests a correct priority in the community's life.

When the center city Oakland Cathedral more than a dozen years ago pondered its future and weighed ways they could reverse the downward trend of membership and participation, the leaders decided after a week of discerning prayer to establish Sunday worship as the community's top priority. They renovated the building, established a

# History will side with Bitburg visit

How long must our enemy be dead before he no longer is our enemy? That was really the question raised when President Reagan announced his intention to lay a wreath at a military cemetery at Bitburg, Germany.

I am well aware it is an unpopular position but I believe the President's instincts were correct, that he acted according to a conscience rightly formed. The secular media fanned the dying embers of almost forgotten hatreds. Opinion makers and legislators rushed to march to old martial airs and denounced the President. I'd hoped the Catholic bishops would see this as a moral issue of reconciliation and come to the defense of the President. The only response I heard was of an archbishop who urged the President not to go to Bitburg. Catholic editorialists I've read have denounced the President. In defense in the Catholic press, perhaps I stand alone. If I do then blame a letter I received from a Catholic chaplain in the Aleutians more than 40 years ago.

My more than four years of military service in World War II were almost entirely as a newspaperman, both in the States and in the Pacific. In the years before I entered the military, I had denounced Nazism and its persecution of the Jews, as a soldier editor my denunciations of Nazism were fiery. The Catholic chaplain in the Aleutians saw the paper, read the editorials and wrote to criticize me. I was not then a Catholic but recognized the validity of his criticism. He said I was not building just hatred for the evil of Nazism but for the German people and that was wrong. We must not only distinguish between the sin and the sinner but for the future of the world, we must not create a lasting hatred for any peoples. I accepted



BY DALE FRANCIS

the distinction then, I have been committed to it ever since.

But how can we forget the evils of Nazism? We cannot. There was nothing in that symbolic act of reconciliation among peoples at Bitburg that in any way even remotely suggested that anyone should ever forget that indelible mark of infamy upon the history of mankind. The terrible crimes committed against the Jewish people will not, cannot, must not be forgotten, not in 40 years, not in 40 decades, not in 40 centuries. But the memory of that evil should not be placed at a period in time but recognized as a malignancy that still shows itself in every slur against Jewish people, every act of anti-Jewish vandalism. So must the evil of Nazism as a political philosophy of totalitarian control, crushing human rights, destroying democratic freedom, seeking conquest of the world, be recognized in whatever political form it may take today.

But there were SS troops lying in Bitburg cemetery, the news media reported. Asked about this by a French newsman, President Reagan said

all those in that cemetery had long ago faced the one Supreme Judge, the One who would judge us all. Let this be judgment enough. And a Catholic columnist was angered because at Bitburg there were soldiers who had taken part in the Battle of the Bulge. We named our son Guy for his uncle, a 23-year-old captain, a North Carolina State engineering graduate with prospects for a brilliant future, who was killed in the breakthrough at Bastogne. The sorrow and regret for the loss of Guy Hoole will never end. But there is no place for the nurturing of hatred for those who caused his death.

We live now in a world 40 years later. In a divided world, split between allegiance to democratic freedom and allegiance to the dictatorial control of world communism, West Germany has risked much to stand with the United States. It stands confronted from the east by Communist East Germany and Czechoslovakia at The Bavarian frontier, the mighty power of the Soviet Union always an implicit threat.

It was to a nation that is a friend that President Reagan went, to lay a wreath, to say where once we were enemies, now we are friends, let us be reconciled in the present. It was a bold thing the President did. Were he a man who listened to public opinion, he would never have gone. The news media says he has lost popularity. Given the climate of anti-German hatred that was aroused and the easy accommodation to it of so many, that's probably true. But it's far better to lose popularity than to be untrue to conscientious conviction. I believe history will say it was right.

(Dale Francis is a nationally syndicated columnist.)

## Time capsules

### Dr. Jekyll, Mr. Hyde

By day, William Brodie was a prosperous cabinetmaker, church deacon, respected city official and family man of 18th century Edinburgh, Scotland. By night, he was a gambler with loaded dice and a card shark who had two mistresses and a gang of cut-throats. Finally turned in by one of his own gang, Brodie was duly hanged for his crimes.

Brodie's double life would have been forgotten in the dust of history, if a young Scotsman, who in-

identally had a Brodie-made cabinet in his bedroom, had not immortalized the man by producing a great literary work.

The author was Robert Louis Stevenson and the book was "The Strange Case of Dr. Jekyll and Mr. Hyde."

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In March, 1944, in Germany, the 69th Division had just taken a small town south of the Remagen bridgehead. A priest came over to one of the officers and pointed out war damage to one of his church's steeples.

By Frank Morgan



"Was that done by our artillery?" asked the officer.

"Oh, no," replied the priest. "By Napoleon's."

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Every time a little boy went to a playmate's house, he found the friend's grandmother deeply engrossed in her Bible. Finally his curiosity got the better of him. "Why do you suppose your grandmother reads the Bible so much?" he asked.

"I'm not sure," said his friend, "but I think it's because she's cramming for her finals."

Sunday, May 19, 1985

READINGS: Acts 1:15-17, 20-26; I John 4:11-16; John 17:11-19

## You can converse with God

### BACKGROUND:

This Sunday's Liturgy of the Word includes a passage from the Acts of the Apostles, as have the other Sundays following Easter. In



BY FR.  
OWEN  
CAMPION

this reading, however, the early Christian community meets with Peter to decide how to replace Judas. Peter, quoting King David, insists that Judas' place among the Twelve indeed should be filled — and by a companion of the Lord from the time of his baptism in the Jordan until the resurrection.

Two candidates are chosen: Barabbas and Matthias. The apostles draw lots. Matthias is selected — and becomes the twelfth apostle.

The second reading is from the first epistle of John, also used in all the other Sundays since Easter. Gracefully, and compellingly, it continues to identify God's presence as evident not in the trappings of power but in the gentle-

ness of love and compassion.

St. John's gospel supplies the final reading. The other Sundays of the period after Easter, except one, also have used St. John's gospel in their Liturgies of the Word. As have been the others, this week's selec-

*'So God speaks — of love, reassurance and in invitation. The other half is our reply.'*

tion is from that section of the gospel in which the Lord speaks long and deeply to his followers about what it means to be a Christian disciple — for it means nothing less than to believe that Jesus is Lord, the Son of God, who is love and whose word is truth itself.

### REFLECTION:

Our generation is so preoccupied with the transcendence of God — God's being in a circumstance utterly beyond our ability to understand or power to reach — that any suggestion of a "conversation" with God is jarring. Conversing with God?!!! Are you serious?



In the liturgies of this bright Eastern season, the Church indeed is serious as it creates at least the occasions for us to converse with God.

God speaks to us in the Liturgy of the Word. His language is the writing of the saints whom he inspired many years ago. In their writings, he speaks to us today to say that he is love. He is perfect love. So, he is compassionate, for-

giving, and merciful. He does not abandon, nor reject, nor exclude.

The message is simple — but not childish. On the contrary, it requires great strength. It is ancient — but most assuredly not an anachronism. Everyone needs that message. The Easter liturgies to this point have repeated it to us again and again.

In the Easter season, the Church delivers God's word to us also to say that in us, and in all who follow the Lord, Jesus lives and his good works take new and fresh shape among our surroundings. We are called — as was Matthias. The apostolic call goes on. The Lord lives!

So, God speaks — of love, of reassurance, and in invitation.

That is half the conversation, however. The other half is our reply — formed in the vigor of our own love, the depth of our faith, and the determination of our hope. The reply is left then to us. It may be quick and firm, or reluctant, or there may be silence.

To the risen Lord, powerful even over death itself, we pray for strong hearts that swiftly say, from deep inside, "Jesus is Lord!" and lives that make what we say not words merely but the very acts of God living still.

## Can a non-Catholic take Communion?

**Q. In response to a recent question you stated that there are occasions when a non-Catholic may receive**



BY FR.  
JOHN  
DIETZEN

Communion in a Catholic church. I would appreciate your explaining what those occasions are. (Pennsylvania)

A. The requirements for this kind of intercommunion are given in an instruction from the Vatican Secretariat for Promoting Christian Unity (June 1972, and in the new Code of Canon Law, Canon 844).

Five conditions must be fulfilled for administration of the sacrament of the Eucharist, penance and anointing of the sick to non-Catholic baptized

Christians. The person involved must:

— Be in danger of death or in urgent need (examples: during persecution or imprisonment);

— Be unable to have access to a minister of his or her own faith;

— Ask for these sacraments on his or her own initiative;

— Have faith in these sacraments in accord with the belief of the Catholic Church;

— Be properly disposed. That is, he or she must be aware of no serious offense against God which would contradict union with him professed in the Eucharist.

The bishop of a diocese may allow reception of Communion by other Christians in certain other "urgent necessities." In some individual instances, for example, a bishop has allowed non-Catholic parents to receive Communion at the marriage of their Catholic son or daughter.

In all such cases, however, only the local bishop (not the parish priest) has the right and responsibility to judge whether intercommunion

should take place.

Q. Recently in an answer about Gregorian Masses you said, "Though nothing is intrinsically wrong with the concept of Masses being offered for those who are deceased," the idea of something especially significant about the number 30 might lead to superstitions about the celebration of the Eucharist for the dead.

I'm not questioning what you say about Gregorian Masses, but you make it sound as if any Mass for the

The practice of prayer for those who have gone before us goes back to the beginnings of the church. And since the Mass is (among other things) our greatest prayer, remembrance of the deceased holds an important place in it, especially in the Eucharistic Prayer.

As you indicate, our practice of prayer for all the dead, as well as for specific intentions, is not only for the good of the deceased person but also for the strength and consolation of

*'The bishop has the right to judge whether intercommunion should take place.'*

dead is not all that important. Perhaps I'm reading more into your answer than I should, but my husband died three years ago and the Masses I am having offered for him mean very much to me. Correct me if I'm wrong. (Massachusetts)

A. You certainly are not wrong. My comment was simply to emphasize that what I explained about Gregorian Masses was in no way intended to detract from our long Christian tradition of intercession for the dead.

those left behind. There is no danger of this tradition dying out, or becoming less significant, in the life of the church.

A free brochure explaining Catholic regulations on cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

Questions for this column should be sent to Father Dietzen.

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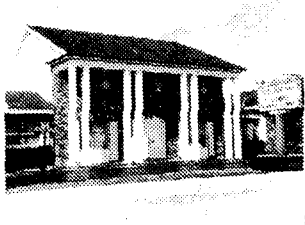
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## Slain child's dad says faith works

More on the Adam Walsh tragedy

"It's not important to me to know who killed my son. I'm not consumed with vengeance. I was brought up to believe, 'Vengeance is



By James Breig

mine, says the Lord; We'll get justice in the next life. Right now, I have to keep my mind positive."

The speaker is John Walsh, who has become a nationwide spokesman for better laws to handle the problem of missing children. A few years ago, he was an anonymous businessman in Florida with a young son named Adam. That anonymity ended when his son was kidnaped, remained missing for several weeks and then was found decapitated.

That horror story was retold in the NBC film, "Adam," starring Daniel J. Travanti as John Walsh. The film recently aired for a third time, winning big ratings but doing more than succeeding as a story. At the end of each showing of the made-for-TV film, a list of missing children is broadcast. So far, three dozen children have been returned to their homes as a result of that effort.

To find out about the film's accuracy, his own feelings and his work on behalf of missing kids, I spoke recently with Mr. Walsh, who is now on leave from his work in hotel management to lobby on behalf of state and federal legislation which would expedite the finding of kidnap victims.

The film, he told me "is almost exactly what happened to my wife and me, unlike 'The Atlanta Child Murders' and other docu-dramas. Part of our agreement with NBC was that the story wouldn't be sensationalized and we'd participate."

Therefore, some exact dialogue appears in the movie, including transcripts from TV interviews done with the real-life Walshes and from their testimony before a congressional committee on the need for better laws.

"The sequence is exact," Mr. Walsh continued. "As for the emotional content, it shows what we went through, only it was worse in real life. The viewing audience couldn't handle the real emotions. It would be too tough. There's no way I can explain what it's like to lose your only child to a murderer."

Mr. Travanti came close to expressing that, however, in the hotel room scene when Mr. Walsh learns the fate of his son.

"We were naive," Mr. Walsh says of himself and his wife, Reve. "We had been led to believe that Adam was alive. I had no idea about the people who prey on children."

In real life and in the film, the Walshes thought that they had achieved a great step forward in finding their son when they appeared on "Good Morning, America" to talk about Adam.

"We went back to the hotel thinking we'd see him soon," Mr. Walsh recalled.

*'I don't believe that Adam died so I could go out and change the laws, but I do believe that he's in a better place and someday I will see him...'*

Instead, they got a phone call informing them that Adam had just been found dead.

"Travanti and I discussed the role," Mr. Walsh explained. "It was the first time he had played a living



CHRIS ARRIVES — After many arduous weeks at sea, Christopher Columbus (Gabriel Byrne) reaches land in the Western Hemisphere and christens it San Salvador in "Christopher Columbus," a six-hour production airing May 19 and 20 on CBS, Channel 4.

person. We talked about what had happened. I couldn't be on the set

when he did the scene; it was too much for me. He was drained and upset. He had captured the despair of my reaction."

That despair threatened the Walshes' marriage and emotional health, but he found his Catholicism to be a solace.

"The experience shook up every clergyman who tried to counsel us," he said. "It was difficult to think that God would permit the decapitation of a six-year-old. But, after my initial anger and heartbreak, I came to the conclusion that we are given free will to do good or evil. So we chose to do good and not to destroy our lives. I relied on my religious upbringing. I don't believe that Adam died so I could go out and change the laws, but I do believe that he's in a better place and that someday I will see him. In the meantime, I have to do my best."

That includes warning parents to watch their children, to compile identification records (such as fingerprints and recent photos) in case of a kidnaping and to demand laws which will lead to the early pursuit of child-snatchers.

"There's no such thing as being over-protective," Mr. Walsh noted. "I'd rather be a little paranoid than identify a body in a morgue. It can happen to anyone."

## A prayer answered



EWTN foundress Mother Angelica chats with Father George Kosicki on the set of the first TV series taped in the new \$375,000 studio.

For Mother Angelica, a Poor Clare Nun of Perpetual Adoration who launched the first Catholic satellite television network in the

United States, the completion of a \$375,000 studio is a prayer come true.

"God very often asks us to do the humanly ridiculous so he can do the miraculous," said Mother Angelica, who started the Eternal Word Television Network in 1981 with \$200 to her name and no experience in television production.

The network, which began in a garage on the grounds of Our Lady of the Angels Monastery near Birmingham, Ala., today can reach approximately 8 million homes through broadcast and cable television, Mother Angelica said in an interview.

It runs a mixture of religious, entertainment and instructional programming.

The new building, houses a 50-by-70-foot studio, a conference room, office space and a carpenter's workshop.

It will enable the network to produce half of its own programs, Mother Angelica said.



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# What's Happening



**'I'M HERE!' — St. Vincent Clinic, a low cost maternity clinic operated by Catholic Community Services of the Archdiocese of Miami, celebrates the birth of its 100th baby delivered by a midwife since the program's inception. Born to Humberto and Migdalia Oso, bright-eyed Ayleen weighed 8 pounds and 14 ounces and was delivered by midwife Sharon O'Brien and Dr. George Battle. (Voice photo by Betsy Kennedy)**

## Evangelizers leadership training offered

An intensive week-long Leadership Training Course in Catholic Evangelization will be offered at St. Vincent De Paul Regional Seminary, Boynton Beach, June 16-21.

Co-sponsored by the Catholic Evangelistic Center of Blackstone, Mass., and "The Catholic Evangelist" of Boca Raton, the 1985 School of Evangelization offers training which will equip Catholics with the skills necessary in the specific area of an active, explicit outreach ministry within the context of Parish Home Visitations.

"The ultimate goal of this leadership training program is to train the participants as 'trainers,' so that they can go back into their own parishes to begin (or continue) the formation of their own Parish Evangelization Teams," explained Fr. Bob Deshaies, President and Co-

founder of the Catholic Evangelistic Center.

In addition to Fr. Deshaies, who currently serves as an associate pastor at Blessed Sacrament Church in Worcester, Chet Stokloza and Sue Blum complete the facilitating team for the School. Mr. Stokloza is the Co-Founder and Executive Director of the Catholic Evangelistic Center, and Mrs. Blum is the Editor of "The Catholic Evangelist" magazine.

Both sponsoring organizations have received the Apostolic Blessing of Pope John Paul II and are ecclesiastically approved by their respective bishops, The Most Rev. Timothy Harrington, Bishop of Worcester, and The Most Rev. Thomas V. Daily, Bishop of Palm Beach.

Cost for the 5-day training course is \$250 for residential participants (5 nights, double occupancy) or \$125 for com-

muters, which includes meals, tuition and materials. For additional information or registration forms, please contact Mrs. Susan W. Blum, Editor, "The Catholic Evangelist," P.O. Box 1282, Boca Raton, Florida 33432 (305-369-1362).

## Memorial Day Masses on May 27

Memorial Day Masses will be celebrated at the Archdiocese's two Catholic cemeteries at 10 a.m. Monday, May 27.

Mass at Our Lady of Mercy Cemetery, 1141 NW 25 St., Miami, will be celebrated by Bishop Agustin Roman and at Our Lady Queen of Heaven Cemetery 1500 State Road 7, North Lauderdale, by Father Gerard Lacerra.

## Natural Family planning classes

The Family Enrichment Center is sponsoring a series of natural family planning classes on May 3, June 7 July 5 and August 9th at 7 p.m. at the Homestead Air Force Base Chapel Annex. The Couple to Couple League will teach the sympto-thermal method of fertility awareness. For more information and registration call Pete or Mary Baldetti at 258-5012.

## Choral festival slated

A Choral Festival sponsored by the Archdiocese of Miami is scheduled at 8 p.m. Friday, May 17 in St. Mary Cathedral, NW Second Ave., and 75th St.

More than 150 singers from 13 South Florida churches will participate in the program under the direction of Paul Eisenhart, and will include selections from Handel to Rutter and from Plainchant to Gospel.

The festival is open to the general public and tickets may be obtained for \$1.00 at the door or by calling 757-6241, Ext. 351.

## Two principals named

Javier Aracil and Fr. Roy Shelley, who have been members of the LaSalle faculty this year.

Father Vincent T. Kelly, Superintendent of Schools, has announced the appointment of two new principals to Catholic High Schools in the Archdiocese.

Brother H. M. Delaney, Provincial of the Congregation of Christian Brothers, has appointed Brother John Brennan, C.F.C., as principal of Curley-Notre Dame high school for the 1985-86 school year. Brother Brennan is presently the Assistant Principal at the high school. In addition, three other Brothers will also be on the school faculty next year. The Christian Brothers bring with them a long history of dedication.

Fr. Dominic DeBlase, Provincial of the Salesians of St. John Bosco, has appointed Fr. Frank Wolfram, S.D.B., as principal of LaSalle high school for the coming school year. Fr. Wolfram, presently completing an assignment as Superintendent of Salesian Schools in the Eastern United States and Canada, will join Fr.

## Catechetical Center summer hours

The Catechetical Center will be open to the public on Fridays only from June 10, 1985 through July 26, 1985. The hours will be from 9:00 a.m. to 12:30 and from 1:30 — 3:30 p.m.

Center closed completely July 29 - August 9.

The center will re-open for business on August 12, 1985 with regular hours.

Anyone wishing to use materials for summer vacation schools or other programs is asked to contact the Center before June 7 to make arrangements for the materials needed.

## Lay ministry meet

The National Association for Lay Ministry will meet in San Antonio May 28-31. Oblate School of Theology will host the conference. The annual conference is a gathering of volunteer and career lay ministers, religious men and women and priests involved in the coordination of lay ministry programs on parish, diocesan, institute, college and national levels. For information call 757-6241 in Miami.

## Social Services awards fete May 22

The Awards Luncheon of Catholic Community Services, the social service agency of the Archdiocese of Miami, will be held Wednesday, May 22 at noon at the Miami Shores Country Club. Thomas A. Horkan, Executive Director, Florida Catholic Conference, will speak.

Archbishop Edward A. McCarthy will present plaques to volunteers of the various programs of Catholic Community Service who have made notable contributions of their time and talents. Msgr. Bryan O. Walsh, Executive Director of CCS, said staff members who have served the agency for 25, 20 and 15 years respectively will also be honored by receiving plaques from the Archbishop for their contribution in helping many of the hurting people within the Archdiocese.

For tickets to the luncheon, call the Community Relations Office of CCS, at 754-2444. The donation for the luncheon is \$25 per person.

## Memorial mass for police

A Memorial Mass for South Florida's Catholic men and women who gave their lives in the line of duty as law enforcement officers will be celebrated by Archbishop Edward A. McCarthy at 11:45 a.m. on Friday, May 17 in St. Martha Church, 9301 Biscayne Blvd.

Following the Mass, a memorial bronze plaque honoring the same officers will be installed in the Garden of Memories at the Pastoral Center

## Anti-abortion video available

A video that shows an abortion from the victim's point of view can be obtained by contacting any of the Respect Life Offices of the Archdiocese of Miami.

"The Silent Scream" uses ultra-sound technology to reveal the actual responses of a 12-week old fetus being aborted. It was created by Dr. Bernard Nathanson,

fetologist, author, former abortionist and now world traveler on behalf of the unborn.

The 28-minute film is available through these Respect Life Offices: Coral Springs, 753-0770; Hialeah, 883-2229; Hollywood, 963-2229; North Dade, 653-2921; Southwest Miami, 233-2229.

## Catholic students receive scholarships

Eight Dade County Catholic High School students are among the 350 Hispanic high school seniors named nationwide as winners of \$1,500 college scholarships in the second annual National Hispanic Scholar Awards Program.

The program, sponsored by the College Board, rewards students with high scores on the Preliminary Scholastic Aptitude Test, plus high grades and good overall records.

The eight are: Manuel Garbonell, Ricardo Dopico, Roque Martin and Ernesto Varela of Christopher Columbus High School; Cecile Figueras and Viviana

Franyie of Our Lady of Lourdes Academy; Roberto Pupo of Belen Jesuit Prep School and Lourdes Quintana of St. Brendan High School.

## St. Ann plans reunion

The St. Ann graduating class of 1935 is planning a fifty year reunion.

Members of all St. Ann's classes, before and after are invited to an evening of dinner, dancing and remembering on May 26 at St. Ann's Auditorium.

For reservations and further info contact Ellen Downey Beuttenmuller or Cecelia Abdo Keter at 832-3918.

## It's a Date

**The Cenacle** will hold a charismatic teaching weekend from May 24-27 given by Fr. Donat McDonagh. Overnight guests: Fri. eve. through Mon. aft. \$80 per person by the day. Conferences \$20 per person. Call/Write Cenacle, 1400 S. Dixie Hwy, Lantana, 33462.

**The North-Dade Catholic Widowers Club** will hold a meeting-social at 7:30 p.m. on May 24th at Visitation Church social hall, 191 St. and North Miami Ave. Call 652-3052 or 653-2849.

**St. George Catholic Church** will sponsor a luncheon/fashion show on May 25th at 11:30 a.m. Tickets \$5.50.

**The St. Hugh Parish and School** will hold a picnic from 1 to 3 p.m. on May 19th from noon until 5 p.m. BBQ chicken, sports, games. \$5 adults, \$3 children. Everyone welcome. For info call 444-8363 until 4 p.m.

**The St. Joachim and Anne Center** for the elderly at 18340 N.W. 12th Ave. will hold a series of 8 lectures on aging conducted by Fr. Mike Flanagan, S.P., psychologist for the Archdiocese of Miami, beginning May 30 from

7:30 to 9 p.m. on Thursdays. For more info call the Respect Life Office at 653-2921.

**The North Dade Catholic Support Group for Separated and Divorced** is sponsoring a Memorial Day Dance to all on May 25th at 8 p.m. Music by D.J. Set-ups B.Y.O.B. \$5 person. St. Rose of Lima Auditorium, 418 N.E. 105th St. Miami Shores. For info call 885-6129.

**Pierre Toussaint Haitian Catholic Center** will have a two week intensive course on June 10-21. \$150. For more info call Fr. Thomas Wenski at 751-6289.

**Morality in Media** will hold a monthly meeting on May 23rd at 7:30 p.m. at Kof C Hall, 1166 Marine Dr. (next to Musicana). Speaker: John Murphy, retired Justice Dept. Pornography prosecutor. For info call 793-3971.

**St. Henry's Church** is having a family picnic, on June 9th from 1 p.m. until 8 p.m. at St. Henry's Parish Hall, 1500 North Andrews Extension, Pompano Beach. Hot Dogs and Hamburgers will be provided by the Men's Club. All those attending are asked to bring a hot dish or

a tossed salad. Admission is \$2.00 for adults and \$1.00 for children under 12.

**The Catholic Widowers Club** of Hollywood will have its annual installation dinner on June 7th — 7:30 p.m. at Nativity Parish Hall, 700 Chaminade Drive, Hollywood. Please contact Gert for reservations 966-9889 Live music. Total cost \$12.00.

**Father Salanus Guild** will meet on May 19, 2 to 4 p.m., in the Blessed Sacrament Parish Hall, 1701 East Oakland Park Boulevard.

**The Joyful Noise Ensemble** will perform "The Witness," May 17 at 8:00 P.M. at San Isidro Catholic Mission, 2310 Hammondville Rd. Pompano Beach, "The Witness" is a contemporary musical of the life of Christ as seen through the eyes of the Apostle Peter. Admission is Free.

**A Life In The Spirit** seminar will be held in English at San Isidro Catholic Mission, 2310 Hammondville Road, Pompano Beach on May 24, at 7:00 P.M. and May 25 from 8:30 A.M. with a closing Mass at 4:00 P.M. Admission is

\$4.00 per person. For more information please call: San Isidro at 971-8780.

**Catholic Daughters of the Americas**, Court Holy Spirit No.1912, Pompano Beach, will hold the regular monthly business meeting on May 24th, St. Elizabeth's Gardens, 2 P.M. Election of Officers.

**St. Juliana Church's Separated and Divorced Support Group** will hold its regular meeting on May 23, at 7:15 p.m. in the school Band Room. These meetings are open to the community. For more information, call Mary at 737-5113.

**The Broward County Serra Club** will have regular meetings at the Royce Hotel in Pompano on the 2nd and 4th Mondays of every month, at 6:30 p.m.

St. Maurice Catholic Church will honor its graduating High School Seniors with a Baccalaureate Dinner and Mass on Sunday, June 23 at 7:00 p.m. Any senior attending St. Maurice interested in participating please call the rector.





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The Catholic Schools of the Archdiocese of Miami restate their open admission policy. No person, on the grounds of race, national origin or physical condition is excluded, or otherwise subjected to discrimination in receiving services at any school operated by them. Nor do they hire or assign staff on the basis of the race, color or national origin of the individuals they are to serve.

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Thanks to Holy Spirit, St. Jude, St. Anthony, Blessed Lady, St. Joseph for favors received. Pray for us: Health for husband, daughter and self. Publication promised. C.C. Bradley

Thanks to the Holy Spirit for prayers answered. Publication promised. N.L.C.

Thanks to St. Jude, St. Anthony for prayers answered. Publication promised. M.A.

Thanks to St. Jude for prayers answered. Publication promised. H.W.S.

Thanks to the Holy Spirit & St. Jude for prayers answered. Publication promised. C.A.

**THANKSGIVING NOVENA TO ST. JUDE**

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

**THANKSGIVING NOVENA TO ST. JUDE**

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

**PRAYER TO THE HOLY SPIRIT**

Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. ISAAC.

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# The Jewish roots of our Catholic Mass

By Joe Michael Feist  
NC News Service

It was a cool autumn evening when my family and I drove up to the Northern Virginia Hebrew Congregation temple. We were there for a Friday service, our first Jewish service, and I was a bit apprehensive. I didn't know what to expect, though I suspected the service would seem foreign to me.

The first thing I noticed as we approached the entrance was a booth or hut made of branches with pictures of fruits and vegetables hanging around the sides. I later learned that this was a Sukkah, erected to remind Jews of the booths or huts the Israelites lived in as they wandered in the desert toward the Promised Land.

Inside the temple, the rabbi explained that this Shabbat, or Sabbath, fell within the festival of Sukkot, the harvest festival described in Chapter 23 of the book of Leviticus. I suddenly began to recall exciting scripture stories of the Israelites' courage, daring and abiding faith.

As the service progressed, we voiced — in language that is universal — prayers of praise, thanksgiving and petition. I soon felt a growing, surprising and comfortable familiarity with the liturgy.

The fact that Catholics can discover roots of their own worship in Judaism should not be surprising, according to Dr. Eugene Fisher, Director of the U.S. bishops' Secretariat for Catholic-Jewish Relations.

After all, Fisher said, Jesus was a Jew and his first followers were Jews. Moreover, "Jesus' prayer life was Jewish. He went to the temple. He went to synagogues. He chose the occasion of a Passover seder (the Last Supper) to explain his mission."

After Jesus was gone, Fisher said, his earliest followers continued to go to the Temple.

Over time, as the Christians began to develop their own liturgy, Fisher added, "It was based on structures of Jewish liturgy and permeated with the symbolic language of Jewish liturgy."

Fisher, who serves as a consultant to the Vatican Commission for Religious Relations with the Jews, said, for example, that parts of the Mass have parallels in Jewish liturgy.

The first part of the Mass — the Liturgy of the Word — is essentially a typical synagogue prayer service combining readings from Scripture and psalms, Fisher noted. After that, the liturgy "takes its form from an adaptation of the Passover seder beginning with the great blessings — the berakot." The blessings over the bread and wine are adaptations of Jewish blessings, he said.

When Jesus was asked how to pray, Fisher commented, his response "was very much in the manner of the synagogue." The thoughts contained in the Our Father are "found today in the basic prayers of daily Jewish life."

Catholic liturgical seasons find parallels in the Jewish liturgical calendar, Fisher remarked.

"For instance, the season of Advent is a time of repentance, reconciliation and expectation — great themes of the Day of Atonement and the Jewish New Year celebrations, which also are in



Catholic should not be surprised to discover roots of their own worship within the traditions of Judaism, says Eugene Fisher, director of the U.S. bishops' Secretariat for Catholic-Jewish Relations. After all, Fisher says, Jesus was a Jew and his first followers were Jews. (NC photo)

the autumn. And the season of Lent and Easter coincide with the time of Passover."

It is important to note, Fisher continued, that "Christianity continued to draw inspiration

***'Jesus was a Jew and his first followers were Jews. His prayer life was Jewish. He went to the temple. He went to synagogues. He chose the occasion of a Passover seder (the Last Supper) to explain his mission.'***

from the living spiritual heritage of Judaism." For instance, Christians "gradually began to apply to Sunday the characteristics of the Sabbath as a special day of rest."

Fisher, who has written numerous books and articles on Catholic-Jewish relations, feels that it is important to understand how Christianity and Judaism grew from a common root in biblical Israel. But obviously, he said, different forms of prayer developed.

"From the Christian side the understanding of Jesus as risen Lord naturally infused Christian prayer with a distinctive characteristic," he said. "For its part, Jewish prayer continued to develop an increasingly rich spirituality which can, even after 2,000 years, be appreciated by Christians as a means of response to the one God we both worship, the God of Israel."

So Fisher insists that there is something more important than appreciating Judaism as a way of understanding our own past history as Christians.

What is often forgotten, Fisher thinks, is that Judaism is not simply a religion of the past. Jews have an ongoing bond with God and a life of worship in which Christians find their own worship reflected in numerous ways.

## Ruth's choice

By Father John Catelot  
NC News Service

In ancient Israel in about the 12th century B.C. a couple named Elimelek and Naomi lived in Bethlehem. When famine hit the land they moved east to Moab.

In Moab, Elimelek died. Naomi's two sons married Moabite girls, something frowned upon by the Israelites.

In the course of time both sons died and Naomi was left with her two foreign daughters-in-law.

When the famine eased in Israel, Naomi decided to go home. She urged the young women to remain in their own country where they might remarry and have families of their own.

Reluctantly, tearfully, one of them — Orpah — kissed her mother-in-law goodbye. The other, Ruth, insisted on going with Naomi.

"Do not ask me to abandon or forsake you. For wherever you go, I will go, wherever you lodge I will lodge. Your people shall be my peo-

ple and your God my God" (Ruth 1:16-17).

The biblical account doesn't say why Ruth did this. Her choice was highly unusual. It meant Ruth was willing to pull up stakes and sever old connections.

In Bethlehem Ruth met a man named Boaz, whom she married. They had a son and named him Obed. He became the father of Jesse, who was the father of David.

Thus it was that a pagan woman became an ancestor of the great



## Mixed marriages

*What can the Church do to help couples stay together?*

By Katharine Bird  
NC News Service

The Catholic Church today takes the approach that mixed marriages can serve as "a sign of hope for unity among churches," said Father John Hotchkin, director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.

The church also recognizes that people in mixed marriages may encounter special complications, Father Hotchkin said. "We think such marriages have special claims on the pastoral ministry of the church." He added that nationwide 27 percent of Catholics marry non-Catholics. In some areas, the Far West and the South, it's 80 percent.

Much church help takes the form of counseling before marriage. Couples are encouraged to face potential difficulties and make decisions "in a way that respects the religious conscience of each," Father Hotchkin said.

But more thought is now being given to serving couples in mixed marriages after the wedding. He thinks more local-level consultation regarding the experiences of such couples could prove beneficial. It might produce a workable list of their special needs, the priest said.

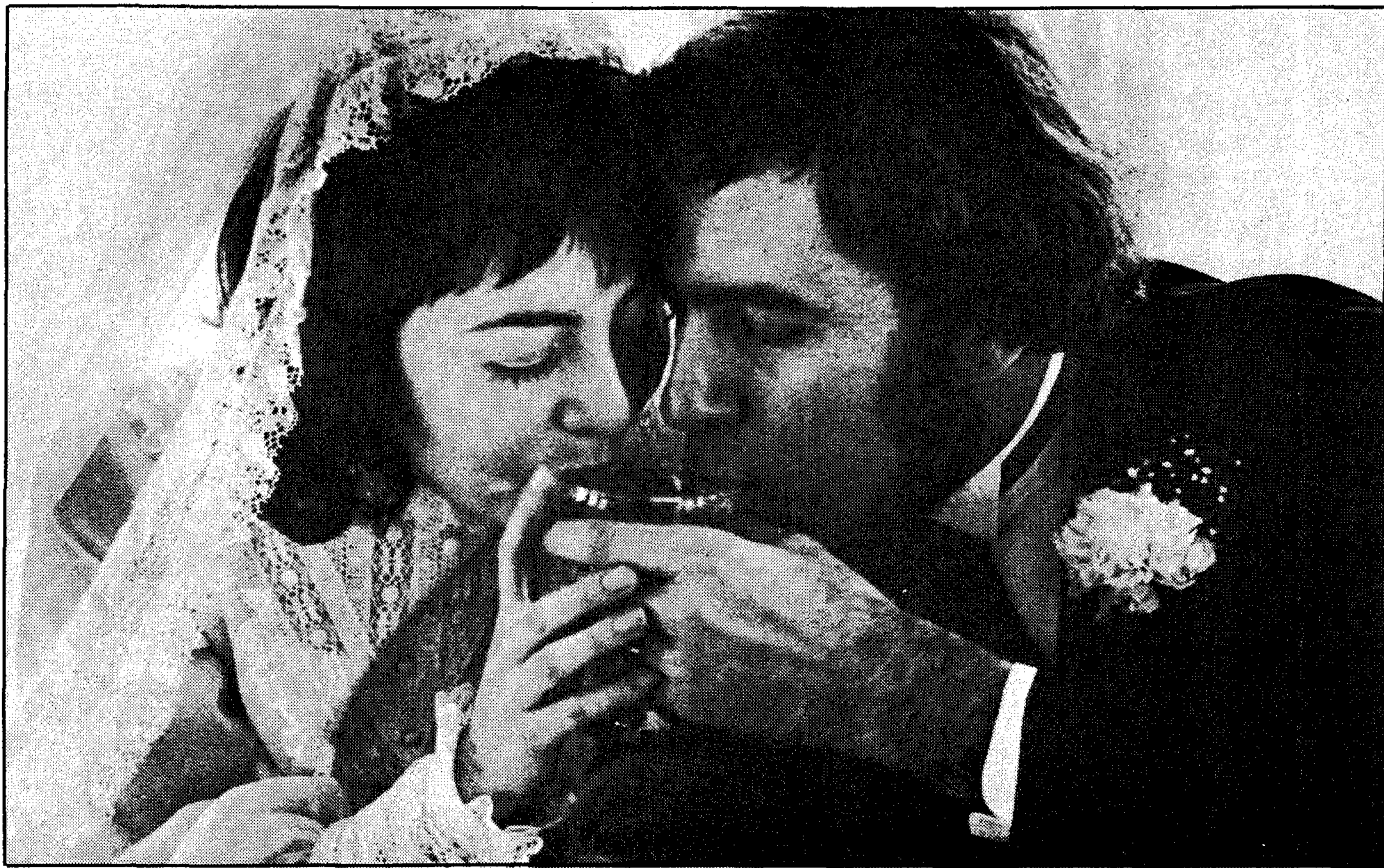
Asked what he considers the greatest pressure point on mixed marriages, Father Hotchkin promptly replied: "the religious upbringing of children."

It's not an area where people are neutral, he indicated. "People feel religious values are the most precious things they have to transmit to their children."

The church asks Catholics "to promise to do what they can" to have their children raised as Catholics, Father Hotchkin explained. The Catholic is expected to act with integrity in living up to the promise, he added. But the church realizes that the way family situations develop sometimes prevents this.

Raising the issue before marriage provides an opportunity for a couple to consider the matter in a calm environment. Once children are born, they become "the object of affection by parents and grandparents," Father Hotchkin said. Children can become part of a tug-of-war since "all want them raised in their own" community.

Father Hotchkin told of a Catholic wife who went through "a crisis



Nationwide 27 percent of Catholics today marry non-Catholics. In some parts of the country it runs as high as 80 percent. "We think such marriages have a special claim on the pastoral ministry of the church," says Father John Hotchkin, director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs. (NC photo)

of conscience" 17 years ago. Her Protestant husband insisted on sending their children to the Lutheran school.

### 'Ecumenical' questions

What happens when a Catholic husband and his Methodist wife approach the time of their teen-age son's confirmation, which will be celebrated in a Catholic parish? Are there ways for this couple to work together in preparing their son for his confirmation? Can they plan together for the special day and celebrate it together?

Again, what happens with couples in mixed marriages in these times when the at-home observance of special seasons like Advent and Lent is so much stressed? Must they conclude that the open practice of faith at home is not possible for them? Or must one partner participate actively in the observance of faith at home, while the other partner stands by passively?

These are questions of the ecumenical age. Church leaders have been suggesting that these kinds of questions are particularly urgent now — at a time when it is considered so important that values be communicated to

#### Thinking it over

children at home. To the extent that couples in mixed marriages can work together to share and communicate values at home, they should work together, these leaders say.

Of course, like any other couple, a couple in a mixed marriage may need some assistance in doing this.

In light of such concerns, ministry to couples in mixed marriages after their wedding — not just before — is expanding.

The road to the full unity of divided Christians is long. But it appears there are important tasks to carry out in common along the way — ecumenism's practical side, you might say.

It is fairly easy to see that divided Christians can cooperate to carry out valuable social-justice work. But can they cooperate in other ways?

The days when divided Christians received Communion together may be somewhere off in the future. But when it comes to preparing for a child's First Communion or confirmation, or even a child's wedding, how much can a couple in a mixed marriage contribute together on the level of faith?

The challenge is to recognize that divided Christians share more than they sometimes realize. The challenge is to bring what is shared to bear in practical ways on life at home.

How is this done?

The woman took the issue so seriously that she was considering a separation, Father Hotchkin reported. That impasse ended when the husband's career required a move to a city where the only Christian school was Catholic.

Today such a situation is less likely to develop. Representatives of one or both communities would want to help the couples find a workable solution that preserved the marriage, the priest said.

In premarital counseling today, couples are advised to "make use of all that is shared in common" by their faith traditions. This could include reading the Bible at home and using prayers considered sacred by both.

A tension point for many couples is the inability to participate fully in each other's religious rites. Father Hotchkin would like to see more ministry to couples in this situation. The danger is that couples "will fall into the cracks between the churches."

Father Hotchkin counsels couples to participate together in worship as much as possible. He suggested that services held in some parishes during Lent and Advent may be a place to start.

But for parishioners at the Church of Holy Apostles in Tidewater, Va., that problem is alleviated somewhat. There the church building houses both a Catholic parish and an Anglican congregation.

People tell me "they feel blessed" to be able to attend services in the same church, the priest commented.

King David. This may be why Ruth's story was included in Scripture.

Later, Matthew singled Ruth out when his Gospel presented a genealogy — a family tree — of Jesus, son of David (Matthew 1:5).

Scholars generally agree that the basic points about Ruth are based on historical fact. They doubt that the Old Testament writers would invent a pagan and a foreigner as David's ancestor.

It seems that mixed marriages

have been with us for many centuries.

Naomi loved Ruth and accepted her, letting God direct the relationship's outcome. One can imagine that even if Ruth had not become an Israelite, Naomi would have loved her.

The Bible doesn't talk much about mixed marriages. One of the few times we hear of a "mixed marriage" in the New Testament is in St. Paul's first letter to the Corinthians. But since what he had to say

concerned a new Christian who already was married to a pagan, it is quite different from many of today's mixed marriages.

It seems certain people were demanding that a new Christian separate from a spouse who remained a pagan. But what Paul writes shows him reacting with his usual pastoral sense.

He advised the couple to remain married as long as the pagan partner caused no serious difficulties for the other in living the Christian life. His

reason: "The unbelieving husband is consecrated by his believing wife; the unbelieving wife is consecrated by her believing husband" (1 Cor. 7:13-14).

In other words, Paul hoped the pagan spouse would be affected by contact with the believing community. But even if the pagan partner should not become fully Christian, the implication is that the couple should stay together and live in harmony. For, as Paul put it, "God has called you to live in peace."

## Cajun priest 'spells it like it is'

### Writes dictionary to end myths

By Alexa Steele  
NC News Service

Msgr. Jules Daigle was weary of the misconception that Cajun people are poor, uneducated swamp-dwellers, so the 84-year-old retired monsignor set out to prove that Cajuns are a proud and unique people — with a language all their own. Msgr. Daigle, a native of

"This was a tremendous injustice to our culture," he said, adding that the language would have died out in another 25 years if he had not written it down in his dictionary. He said he would like to see Cajun offered, like French and Spanish, in Louisiana's schools — with his dictionary as a teaching tool.

"Wherever it goes, it sells like hotcakes," the author said of his

**Msgr. Daigle was weary of the misconception that the Cajun people are poor, uneducated, swamp-dwellers, so he set out to prove that Cajuns are a proud and unique people — with a language all their own.**

Lafayette, La., spent the past six years writing a 640-page dictionary of the Cajun language.

Cajuns are descendants of 18th-century Acadians from Nova Scotia who settled in Louisiana 220 years ago and developed their own language — a mixture of French, English, Indian and Spanish. According to Msgr. Daigle, a Cajun himself, more than a million Cajuns, mostly Catholic, live in Louisiana and East Texas.

"The language reflects the character and history of the Cajun people," Msgr. Daigle said. He rejected the stereotypes that Cajuns are carefree, superstitious or ignorant. Noting that his people are governors, judges and doctors, he said, "That is the caliber of the Cajun people."

The priest said the original Cajuns blended in so well with Americans, they nearly lost their culture and language. Cajun was banned from Louisiana's public schools because of what Msgr. Daigle called "stupid bigotry." Since parents did not want their children ridiculed, the language was not taught in the home either.

work. He said Cajuns are hungry to learn more about their language.

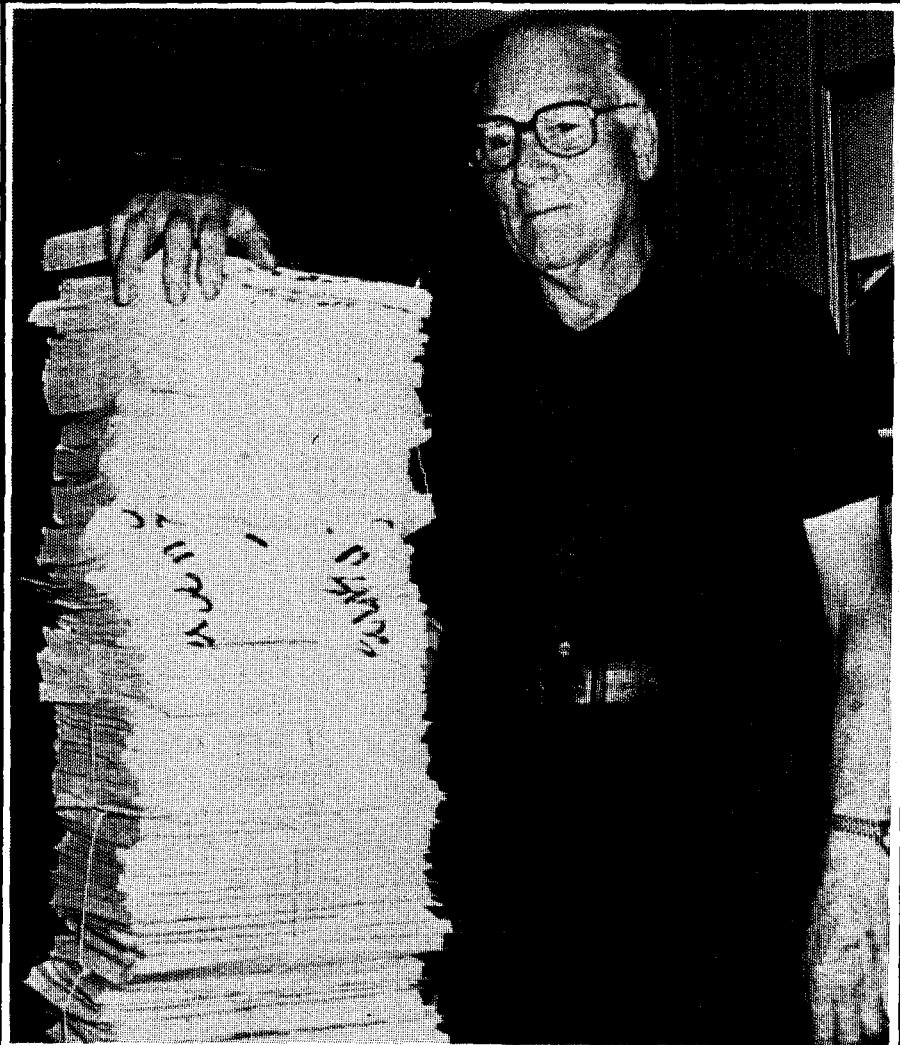
"We're not an ignorant people," he said, "but we are ignorant in the (Cajun) language. ... All of the Cajun people are so anxious to be able to retain their language, and overjoyed."

About 3,000 of the 5,000 copies originally printed had been sold by mid-October, after going on sale Sept. 16. Some 1,500 copies were sold in Welsh, La. (population 3,500) where Msgr. Daigle was pastor of Our Lady of the Seven Dolours for 44 years.

"It's an avalanche, unbelievable," he said of the response. He said he has appeared on 12 radio and television shows since publishing the book. But he said he still has to answer some critics who claim Cajun is nothing more than a collection of local dialects.

A language that has been unwritten for 220 years is bound to have some inconsistencies, he said, pointing out that even some English words have several pronunciations and meanings.

"While there is only one lan-



Retired Msgr. Jules Daigle of Welsh, La. stands beside his astonishing 640-page draft of the first Cajun dictionary ever published. The 84-year-old priest estimates that more than a million Cajuns lives in Louisiana and East Texas. (NC photo from UPI).

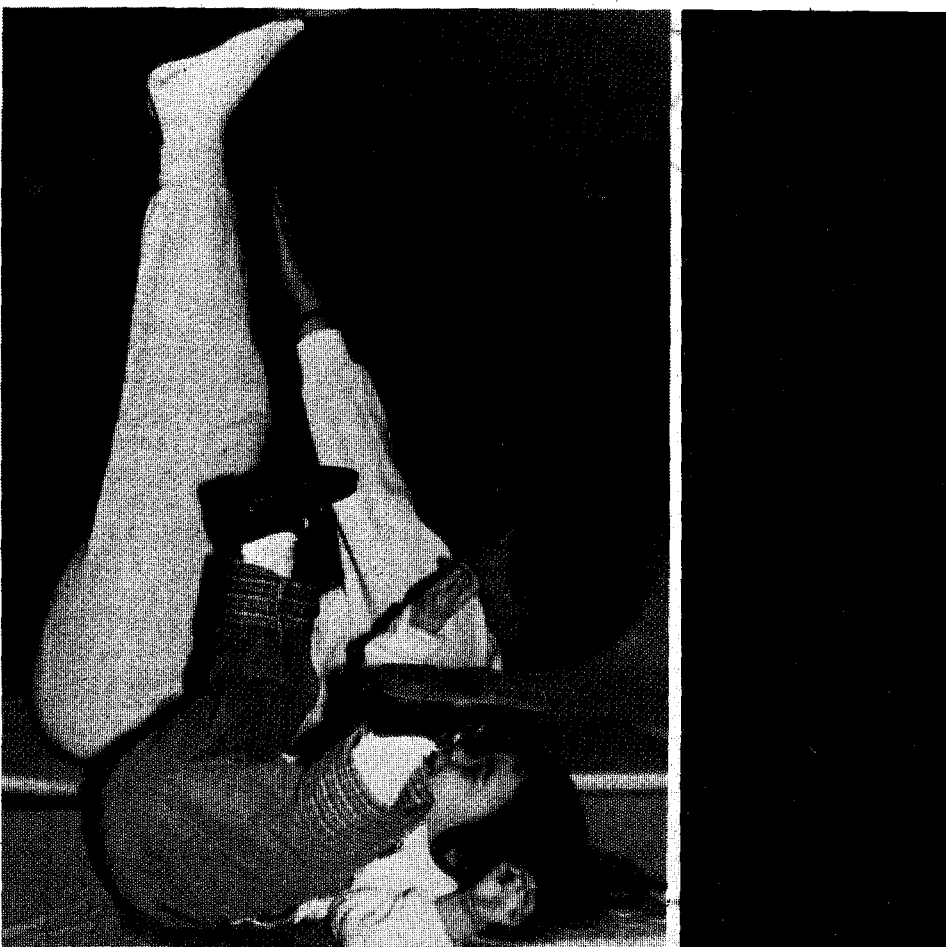
guage, to outsiders there appears to be several dialects," said the priest, who speaks six languages. "In English, you have one word for mosquito. Cajun has three different words, but it's all Cajun."

One example of the language's unique quality is the Cajun term for a white perch; they call it a sac-a-lait because it looks like a bag of milk.

Msgr. Daigle feels the hard work he put into the dictionary was worth it because of the tremendous response, and because he accomplished two important tasks — elevating the language and giving Cajuns a way to teach it to their children.

"It would be an injustice to destroy the only language created in America," he said.

## Aerobic exercise aids body, soul



When Pat Miller stretches during her aerobics class in Edgewater, Md., her 2-year-old daughter Tracy pulls up her own mat and follows her Mom's lead. The class of Body and Soul exercisers meets to combine prayer, meditation and a good workout to Christian music. (NC photo by Denise Walker).

ANNAPOLIS, MD. (NC) — Just a few years ago, Barbara Fazio, a vibrant, active young woman, faced the gloomy prospect of spending her life in a wheelchair. She was suffering from Crohne's disease, a crippling intestinal disorder which is for the most part, incurable. The medication prescribed to Fazio helped her disease but caused shortened ligaments and tendons and thus made it impossible for her to walk barefoot or completely extend her arms.

She won new life through an exercise class which strengthens not just muscles and organs — but the souls of its participants.

Body and Soul, Inc. based in Germantown, Md. conducts aerobics classes in churches of several denominations in Maryland and Virginia, choreographing exercise routines to Christian music.

Many Catholic churches participate, including St. Mary Parish in Annapolis which sponsored a series of classes.

Fazio signed up with the Christian exercise program just a year ago, hoping for a miracle. She got one. Starting slowly and never feeling pressure to keep up with her healthier classmates, Fazio worked hard to stretch her tendons back in-

to shape. Now she can kick and strut and bend with the best of her classmates.

"What a joy has come into my life in being able to do these things I never thought I would do," she said.

Unlike most exercise classes, Body and Soul concentrates on overall well being, with the main thrust on spiritual wellness. Each class begins with prayer.

Fazio is just one of the students who have experienced physical healings after taking the class.

Class member Breda Freeberg said, "The Lord must have led me right to the door" when she was looking for an exercise program. Her back problems have greatly improved since joining the class.

"Through the music, our exercises become prayers and the music heals and uplifts our spirits," said instructor Donna Whelan, a member of St. Mary Parish. "Plus, our classes become a Christian community; we care about, encourage and pray for each other."

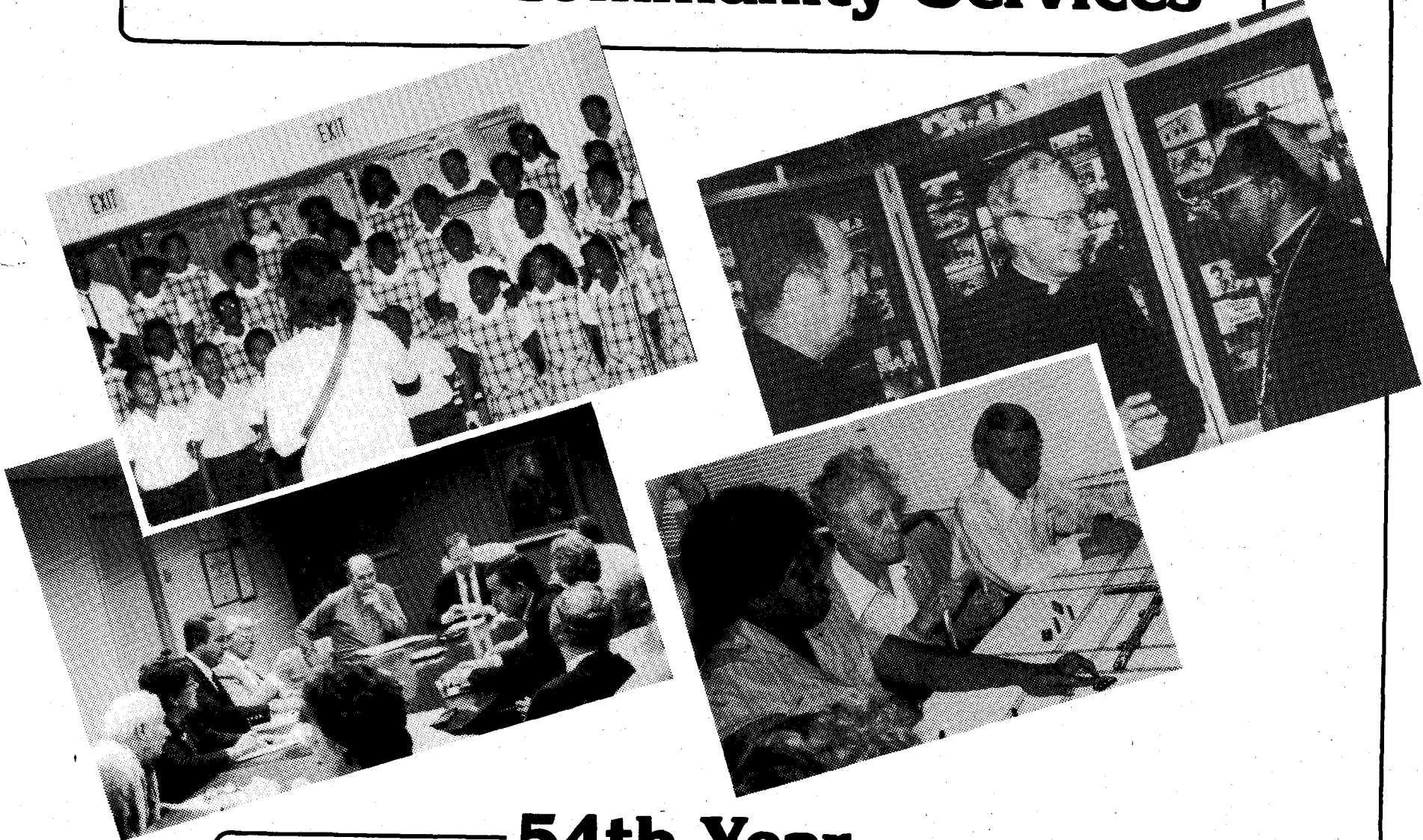
"It kind of peps you up," said classmate Penny Barkdoll.

"Body and Soul is a wonderful way to return to the Lord some of the gifts he has given us," said Ms. Whelan.



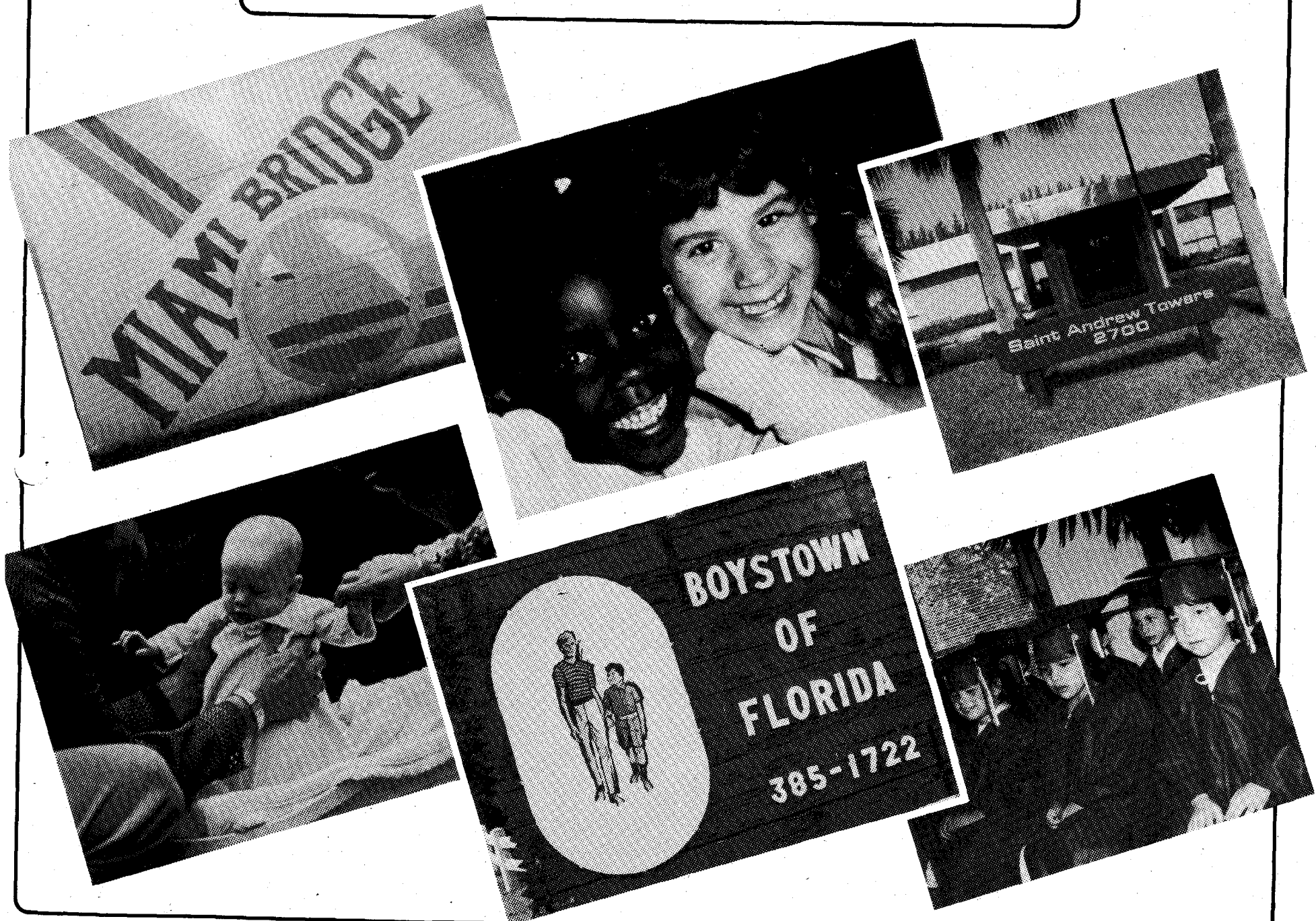
# Annual Report

## Catholic Community Services



### — 54th Year —

## Loving Services of the Archdiocese of Miami



# "...love one another constantly from the heart."

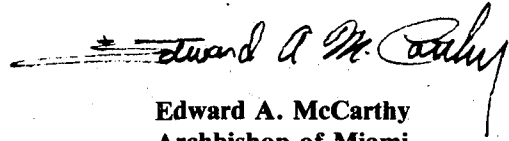
My dear friends of Catholic Community Services:

The Annual Awards Luncheon is an opportune time for the Archdiocese to count its blessings in the devoted ministry of those who are associated with the Catholic Community Services, and, it is a welcome occasion to pay tribute to these brothers and sisters among the Disciples of the Lord.

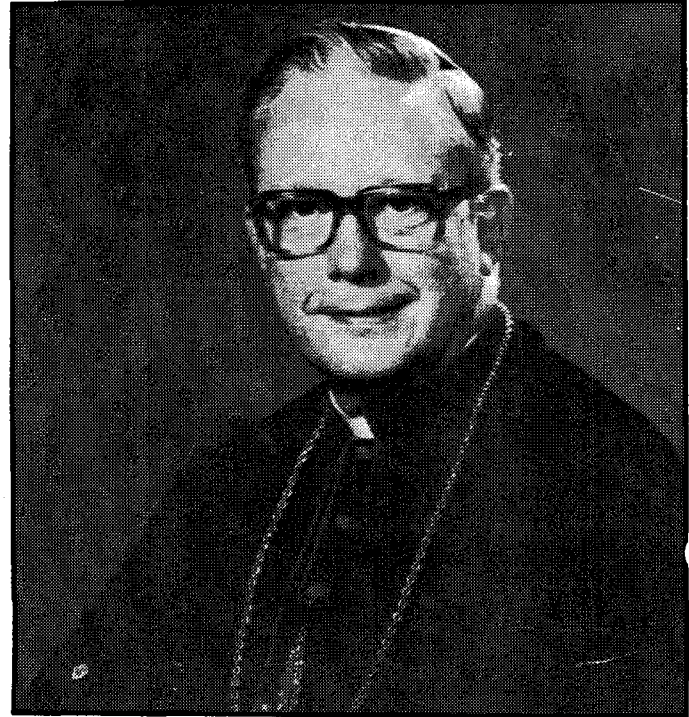
This year the Archdiocese is observing its Year of Love. In the words of St. Peter, "By obedience to the Truth you have purified yourselves for a genuine love of your brothers; therefore, love one another constantly from the heart" (First Letter, 1:22). We are grateful to Catholic Community Services for demonstrating in the community that brotherly love that must permeate every Catholic heart in both social and personal human relations.

I thank God with and for Catholic Community Services and I beg God to bless all the staff, the volunteers, the benefactors and all who are associated in reaching out to the least of the brethren.

Devotedly yours in Christ,



Edward A. McCarthy  
Archbishop of Miami



## A positive side... is the involvement of more lay volunteers...



Cutbacks in Federal contributions to national and local social, health and educational programs over the past three years have created additional difficulties for the elderly and needy and additional pressures on social services agencies. The increasing demand for services from Catholic Community Services and the decreasing availability of financial resources remains the major challenge for our staff and Board of Directors.

A positive side to this challenge is the involvement of more and more lay volunteers in the delivery of social services to the needy, as in the growing parish social ministry programs in the Archdiocese of Miami.

The CCS staff has again performed superbly in the face of the challenges of the past year. The Board of Directors intends to do its part in locating an increase in financial resources to assure that CCS clients continue to receive quality service in response to their needs.



Arthur W. Kane, Chairman  
General Board of Directors  
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**Dear Friends of Catholic Community Services:**

1984 represents another year of accomplishment for our Agency and the Archdiocese of Miami. With the Church universal, we rejoiced in the erection by Pope John Paul II of the new Dioceses of Palm Beach and Venice. We are grateful for the opportunity to lay the foundations for the Catholic Charities Movement in these new Churches.

In 1984, we had the joy of hosting the National Conference of Catholic Charities and were honored by the presence of His Eminence, Alexandre Cardinal do Nascimento, President of Caritas Internationalis.

These two events helped to increase our awareness that we are part of a worldwide movement of charity which is integral to the mission of the Church today, we carry the torch of charity in the new Archdiocese of Miami.

With every good wish, I am

Sincerely yours in Christ,

**Monsignor Bryan O. Walsh  
President**

## **Agencies of Catholic Community Services**

### **CENTRAL OFFICE**

9401 Biscayne Blvd., Miami Shores, FL 33138  
Telephone (305) 754-2444

Msgr. Bryan O. Walsh, S.T.L., M.A., President

### **OFFICE OF THE PRESIDENT**

Terry L. Sundy  
Executive Assistant  
Lloydine McGuinn  
Assistant for Board Affairs  
Edward F. McHale  
Director, Community Relations

### **ADMINISTRATION**

*(Accounting, Data Processing and Personnel)*

Ronald A. Hassell, Director

### **BUDGET MANAGEMENT**

Jesus Gonzalez-Pita, Director

### **CHILD WELFARE DIVISION**

Ms. Jeanne James, M.S.W., Director

### **DADE-MONROE REGION**

Joseph R. Novack, A.C.S.W.

Executive Director

### **Day Care and Neighborhood Centers Division**

Alicia G. Abreu, Director

### **Substance Abuse Division**

Rev. Sean O'Sullivan, M.A., D.S.W., Director

### **FAMILY SERVICE PROGRAMS**

*(Information, referrals, immediate services, adoptions, counseling, psychological evaluations and foster care)*

### **DADE COUNTY**

**Catholic Family and Children's Services**  
9990 N. E. 2nd Avenue, Miami 33138

### **OUTREACH LOCATIONS**

**Catholic Family and Children's Services**  
Little Havana  
970 S.W. 1st Street, Miami 33130

**Catholic Family and Children's Services**  
Little Flower Parish  
1270 Anastasia Avenue, Coral Gables 33134

**Catholic Family and Children's Services**  
Our Lady of Divine Providence Parish  
10420 S.W. 4th Street, Miami 33174

**Catholic Family and Children's Services**  
Our Lady of the Lakes Parish  
15801 N.W. 67th Avenue, Miami Lakes 33014

**Catholic Family and Children's Services**  
Sacred Heart Parish  
106 S.W. 2nd Road, Homestead 33030

**Catholic Family and Children's Services**  
St. Augustine Parish  
1400 Miller Road, Coral Gables 33146

**Catholic Family and Children's Services**  
St. Francis de Sales Parish  
621 Alton Road, Miami Beach 33139

**Catholic Family and Children's Services**  
St. John the Apostle Parish  
451 East 4th Avenue, Hialeah 33010

**Catholic Family and Children's Services**  
St. Vincent de Paul Parish  
2000 N.E. 103rd Street, Miami 33147

### **MONROE COUNTY**

### **Catholic Social Services**

Rev. John O'Leary, Executive Director  
1010 Windsor Lane, Key West 33040

### **BROWARD COUNTY**

### **Catholic Family Services**

Thomas G. Honold, M.S.W., D.P.A.  
Executive Director

1300 S. Andrews Ave., Ft. Lauderdale 33316

### **OUTREACH LOCATIONS**

### **Catholic Family Services/South Broward**

### **Nativity Parish**

Nick Caputo, M.S.W., Social Worker  
5200 Johnson Street, Hollywood 33021

### **Catholic Family Services/North Broward**

### **St. Ambrose Parish**

Julie Hampton, M.S.W., Social Worker  
353 S.E. 12th Avenue, Deerfield Beach 33441

### **SERVICES TO CHILDREN AND YOUTH Children's Day Care and Neighborhood Centers (Day-long and after-school programs)**

### **DADE COUNTY**

### **Centro Hispano Catolico Day Care Center**

Sister Praxedes Suarez, S.S.S., B.S.W.

### **Administrator**

141 N.W. 27th Avenue, Miami 33125

### **Catholic Community Services**

### **Family Day Care**

Kathryn Semple, R.N., Administrator

17027 So. Dixie Hwy., Perrine 33157

### **Catholic Community Services**

### **Little Havana Child Care Program**

Lourdes Garcia, Administrator

970 S.W. 1st Street, Miami 33130

### **San Juan de Puerto Rico Day Care**

### **and Neighborhood Center**

Sister Ana Luisa Borja, Administrator

144 N.W. 26th Street, Miami 33127

### **Centro Mater Child Care and**

### **Neighborhood Center**

Miriam Roman, Administrator

418 S.W. 4th Avenue, Miami 33130

### **Good Shepherd Day Cre Center**

Kathryn Semple, Administrator

18601 S.W. 97th Avenue, Perrine 33157

### **Overtown Day Care and Neighborhood Center**

Andre M. Bony, M.S.W., Administrator

1401 North Miami Avenue, Miami 33136

### **St. Luke's Day Care Center**

Migdalia Figueredo, Ph.D., Administrator

3290 N.W. 7th Street, Miami 33125

### **RESIDENTIAL GROUP CARE**

*(24-hour care for dependent children who are unable to live within a family environment.)*

### **Boystown of Florida (Ages 12-18)**

Msgr. John W. Glorie, Executive Director

John Perrotti, Administrator

11400 S.W. 137 Avenue, Miami 33186

### **Catholic Home for Children (Ages 6-11)**

Deborah Brown, M.S.W., Administrator

18601 S.W. 97th Avenue, Miami 33157

### **MATERNITY SERVICES**

### **St. Vincent Hall**

*(Residential services for pregnant young women who are single and in need of a structured program and/or confidentiality.)*

Fintan Muldoon, A.C.S.W., Administrator

3675 So. Miami Avenue, Miami 33133

### **St. Vincent Hall Outreach**

*(Clinic offering pregnancy tests, prenatal care delivery and counseling.)*

Fintan Muldoon, A.C.S.W., Administrator

3675 So. Miami Avenue, Miami 33133

### **RUNAWAY SHELTER**

*(24-hour shelter for dependent youth and runaway teenagers.)*

### **Miami Bridge**

Richard Moran, Administrator

1145 N.W. 11th Street, Miami 33136

### **SPECIAL EDUCATION**

*(Developmentally handicapped and mentally retarded.)*

### **Marian Center**

Sister Lucia Ceccotti, S.S.J.C., Administrator

15701 N.W. 37th Avenue, Opa Locka 33054

### **EMPLOYMENT TRAINING SERVICES**

*(Helps unemployed persons between 18-55 years of age to gain meaningful employment.)*

### **DADE COUNTY**

### **Catholic Community Services**

### **Manpower Division**

Morris Atkinson, Director

1901 S.W. 1st Street, Miami 33135

### **MIGRATION AND REFUGEE SERVICES**

### **DADE COUNTY**

### **Catholic Community Services**

### **Office of Migration and Refugee Services**

*(Provides counseling on all immigration matters.)*

Clara Cordero, Director

6660 Biscayne Boulevard, Miami 33138

### **Catholic Community Services**

### **Refugee Resettlement Office**

*(Assists in the resettlement of refugees coming into the Archdiocese.)*

Margarita Seixas, Director

6660 Biscayne Boulevard, Miami 33138

### **PARISH SOCIAL MINISTRY**

*(Parish-based social service program which in an organized fashion offers parishioners opportunities for personal voluntary service to the poor, bereaved, lonely elderly and others who are hurting.)*

### **DADE-MONROE COUNTIES**

### **Catholic Family and Children's Services**

### **Parish Social Ministry Project**

Mercedes Campano, A.C.S.W., Director

9990 N.E. 2nd Avenue, Miami 33138

### **BROWARD COUNTY**

### **Catholic Family Services**

### **Parish Social Ministry Project**

Patricia M. Miller, A.C.S.W., Director

1300 So. Andrews Avenue, Ft. Lauderdale 33316

### **SERVICES FOR THE AGING**

### **SOCIAL SERVICES**

*(Provides outreach services to the elderly who are homebound or institutionalized.)*

### **DADE COUNTY**

### **Catholic Services to the Elderly**

Raymond M. McGraw, M.S.W., Administrator

9900 N.E. 2nd Avenue, Miami 33138

### **SENIOR DAY CENTERS**

*(Offers frail elderly, 60 years of age and over, a safe environment during the day.)*

### **DADE COUNTY**

### **Catholic Community Services Senior Center**

Peter J. O'Connor, Administrator

9900 N.E. 2nd Avenue, Miami 33138

### **BROWARD COUNTY**

### **St. Elizabeth Senior Day Center**

Anna Mandiola, Coordinator

801 N.E. 33rd Street, Pompano Beach 33064

### **St. George Senior Day Center**

Mary H. Loschiavo, M.S.W., Coordinator

3640 N.W. 8th Street, Ft. Lauderdale 33311

### **Central West Senior Day Center**

Teri Caracino, R.N., Coordinator

6205 No. University Drive, Tamarac 33321

### **SERVICES FOR THE**

### **HOMEBOUND ELDERLY**

*(Provides case management services, homemaker, personal care, respite care and lifeline/emergency alert response system.)*

### **BROWARD COUNTY**

### **Catholic Family Services**

*(Community Care for the Elderly)*

### **Administration**

Thomas Findlay, Project Director

311 A N.E. 3rd Street, Ft. Lauderdale 33301

*(Continued on page 6)*

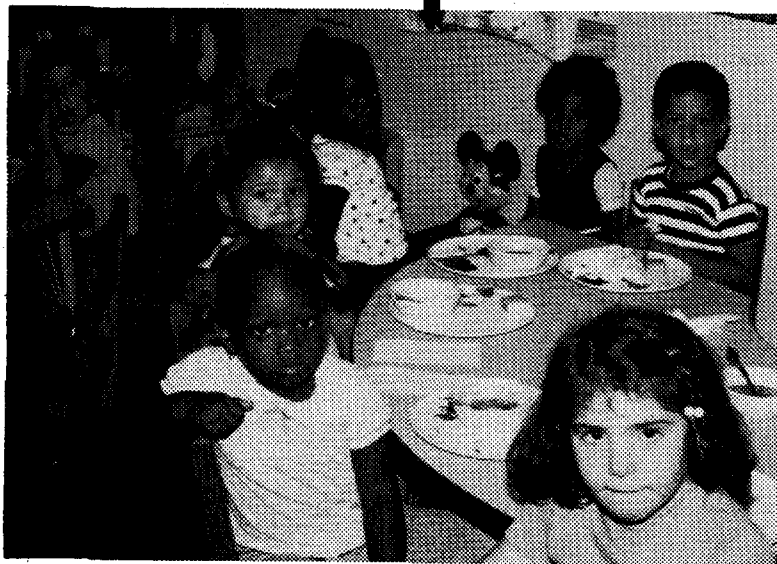
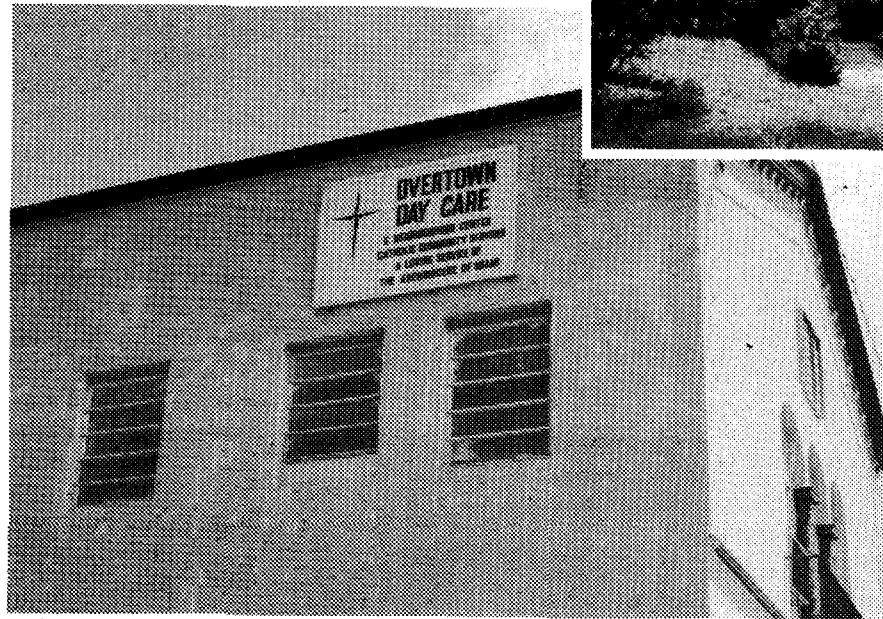
# Auditor's Report

**Board of Directors  
Catholic Community Services, Inc.  
Miami, Florida**

We have examined the balance sheet of Catholic Community Services, Inc. at September 30, 1984, and the related statements of public support, revenue, expenses and changes in fund balance and changes in financial position for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned financial statements present fairly the financial position of Catholic Community Services, Inc. at September 30, 1984, and the results of its operations and the changes in its financial position for the year then ended, in conformity with generally accepted accounting principles which, except for the change, with which we concur, in the method of accounting for property and equipment as described in Note 8 to the financial statements, have been applied on a basis consistent with that of the preceding year.

**Pannell Kerr Forster  
Certified Public Accountants**



## PROGRAM SERV

	Counseling	Immediate Intake Services	Pregnancy and Adoption	Elderly	Refugees	Other Services	Support Services	Total Family Services	Institutions
<b>Expenses</b>									
Salaries	\$244,775	\$127,223	\$140,923	\$23,288	\$222,267	\$ 80,326	\$226,399	\$1,065,201	\$ 806,908
Pension and health insurance benefits	42,197	27,388	24,205	4,100	34,267	10,633	40,096	182,886	125,797
Payroll taxes	18,852	10,595	10,999	1,926	18,665	4,736	19,600	85,373	64,104
Subtotal personnel expenses	305,824	165,206	176,127	29,314	275,199	95,695	286,095	1,333,460	996,809
<b>Specific Assistance</b>									
Food and clothing	14,158	1,000	22,302	—	24,112	11,144	—	72,716	132,028
Medical and dental	1,996	50	50,396	—	—	5,444	1,024	58,910	207,136
Other assistance	3,307	21,161	921	—	144,950	4,815	1,227	176,	40,992
Conferences, meetings, dues	3,443	2,090	4,575	1,171	650	2,988	12,855	27,772	10,273
Depreciation	980	815	1,315	131	—	351	1,645	5,237	5,978
Donations	—	—	—	—	—	—	—	—	—
Insurance	961	381	1,548	608	408	107	886	4,899	17,300
Interest	—	—	—	—	—	—	—	—	—
Other expenses	352	187	3,632	80	445	299	3,983	8,978	2,366
Professional fees	3,011	2,204	4,512	716	1,870	763	4,619	17,695	11,355
Rent and utilities	22,750	13,116	21,463	6,092	19,654	4,757	24,100	111,932	276,322
Repairs and maintenance	2,891	1,459	2,466	649	2,337	816	10,844	21,462	64,456
Reimbursed Program Services	—	—	—	—	—	—	—	—	—
Supplies	2,997	2,631	3,630	991	2,465	1,074	6,971	20,759	27,922
Telephone	10,058	7,379	8,966	2,810	13,076	2,438	11,973	56,700	34,625
Travel	4,349	1,655	6,754	1,248	14,477	1,699	4,687	34,869	22,608
Accounting and management services	35,712	24,774	30,794	6,481	34,004	12,569	29,152	173,486	217,765
<b>Total expenses</b>	<b>\$412,789</b>	<b>\$244,108</b>	<b>\$339,401</b>	<b>\$50,291</b>	<b>\$533,647</b>	<b>\$144,959</b>	<b>\$400,061</b>	<b>\$2,125,256</b>	<b>\$2,067,935</b>



# Catholic Community Services Balance Sheet

SEPTEMBER 30, 1984

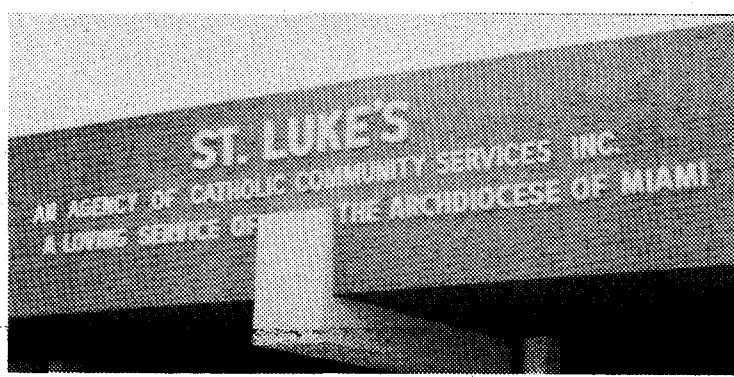
## — ASSETS —

Cash (including certificates of deposit of \$448,323)	\$ 593,266
Accounts receivable	143,076
Operating fees and charges	592,578
Government grants	1,250
United Way allocations	92,038
Advances to housing projects	92,038
Other	39,067
Property and equipment, at cost (Net of accumulated depreciation of \$323,886) (Notes 1, 3 and 4)	557,512
Other assets	27,671
<b>Total assets</b>	<b><u>\$2,046,458</u></b>

## LIABILITIES AND FUND BALANCE

Bank overdraft	\$ 408,196
Notes payable (Note 3)	238,513
Accounts payable	257,302
Deferred support and revenue	135,051
<b>Total liabilities</b>	<b>1,039,062</b>
Contingencies (Note 7)	
Fund balance (Note 6)	
Expended	\$495,385
Unrestricted	512,011
<b>Total fund balance</b>	<b><u>1,007,396</u></b>
<b>Total liabilities and fund balance</b>	<b><u>\$2,046,458</u></b>

See notes to financial statements



## RAM SERVICES

Total Family Services	Institutions	Elderly Programs	Child Day Care	Retarded and Handicapped	Substance Abuse	Other Programs	Total Program Services	Support Services	Total
\$1,065,201	\$ 806,908	\$1,276,792	\$1,520,146	\$323,923	\$ 493,394	\$ 45,346	\$ 5,531,710	\$750,874	\$ 6,282,584
182,886	125,797	212,692	298,135	52,661	70,137	1,919	944,227	105,434	1,049,661
85,373	64,104	\$102,831	115,826	19,898	39,578	—	427,610	52,930	480,540
<u>1,333,460</u>	<u>996,809</u>	<u>1,592,315</u>	<u>1,934,107</u>	<u>396,482</u>	<u>603,109</u>	<u>47,265</u>	<u>6,903,547</u>	<u>909,238</u>	<u>7,812,785</u>
72,716	132,028	160,374	456,168	17,309	31,928	28,856	899,379	—	899,379
58,910	207,136	208	784	31	206,876	—	473,945	—	473,945
176,	40,992	322,966	73,062	39,316	1,331	67,290	721,338	25,000	746,338
27,772	10,273	11,080	11,078	4,763	9,421	3,157	77,544	64,807	142,351
5,237	5,978	37,205	29,260	13,440	7,586	—	98,706	31,703	130,409
—	—	58,414	—	—	—	—	58,414	—	58,414
4,899	17,300	8,686	18,059	21,650	2,445	696	73,735	41,128	114,863
—	—	—	—	—	1,882	—	1,882	28,359	30,241
8,978	2,366	23,701	3,566	1,400	1,384	—	41,395	17,487	58,882
17,695	11,355	31,033	23,201	2,750	3,892	1,980	91,906	73,726	165,632
111,932	276,322	167,128	255,159	166,368	96,451	1,360	1,074,720	69,183	1,143,903
21,462	64,456	42,709	89,828	43,818	45,833	—	308,106	21,511	329,617
—	—	158,373	—	—	—	—	158,373	—	158,373
20,759	27,922	25,537	33,441	4,128	22,599	1,975	136,361	27,077	163,438
56,700	34,625	38,721	20,895	6,262	40,302	1,370	198,875	14,151	213,026
34,869	22,608	82,418	21,108	58,623	8,899	4,347	232,872	6,988	239,860
173,486	217,765	213,764	337,749	78,019	149,638	4,014	1,174,435	(1,174,435)	—
<u>\$2,125,256</u>	<u>\$2,067,935</u>	<u>\$2,974,632</u>	<u>\$3,307,465</u>	<u>\$854,359</u>	<u>\$1,233,576</u>	<u>\$162,310</u>	<u>\$12,725,533</u>	<u>\$ 155,923</u>	<u>\$12,881,456</u>

# Program of CCS 1983-1984 Statistics

## Services to Families and Children

Total number of individuals served	23,804
Counseling (individual, group or family)	6,637
Adoption Services	912
Completed Adoptions	60
Foster Family Care	130
Day Care	1,957
Family Day Care	219
Head Start	178
Access Services-Information & Referral, Outreach	5,568
Emergency Shelter	66
Emergency Assistance-Financial or In-Kind	10,921

## Services to Youth

Total number of youth served	1,580
Counseling	954
Institutional Care	147
Substance Abuse Services	100
Socialization Activities	745
Access Services-Information & Referral, Outreach	1,052
Emergency Shelter-Runaway Youth	598

## Services to the Aging

Total number of aged served	5,167
Counseling	1,987
Homemaker Services	1,698
Day Care	409

Meal Services	507
Transportation	126
Socialization Activities	568
Access Services-Information & Referral, Outreach	1,264
Guardianship	20
Personal Care	631
Respite Care	354
Home Health Aide	141
Case Management	2,303
Emergency Alert Response System	395

## Services to Unmarried Parents

Total number of unmarried parents served	809
Counseling for Unmarried Mothers	335
Counseling for Unmarried Fathers	48
Institutional Care	125
Socialization Services	128
Access Services-Information & Referral, Outreach	853
Emergency Shelter	3

## Services to Persons With Chemical Dependency

Total number of alcohol & drug abusers served	1,065
Counseling	1,065
Institutional Care	360
Medically Related Treatment	300
Socialization Activities	360

## Services to the Mentally Retarded

Total number of mentally retarded served	200
Counseling	140
Institutional Care	20
Sheltered Workshops	62
Socialization Activities	140
Access Services	200

## Employment Services

Total number of individuals served	588
Job Development and Placement	245
Job Training	245
Job Referrals	833

## Services to Refugees and Other Immigrants

Total number of refugees and other immigrants served	8,507
Counseling	5,005
Access Services-Information & Referral, Outreach	3,086
Emergency Shelter	33
Emergency Assistance	3,918
Sponsorship	212
Job Development and Placement	996
Grand Total Individuals Served	41,729



*Congratulations*

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## Agencies

(Continued from page 3)

### Catholic Family Services

Carol Wolf, M.S.W.  
Case Management Supervisor  
311 A N.E. 3rd Street, Ft. Lauderdale 33301

### HOUSING FOR THE ELDERLY Management

(Management agent for existing projects and coordinates planning and development of new projects.)

### DADE-BROWARD COUNTIES

Catholic Community Services  
Office Housing Management  
Jane W. Capman, Director  
9990 N.E. 2nd Avenue, Miami 33138

### RESIDENCES

(Independent apartment living for those persons 62 and over, or handicapped and living on limited income.)

### DADE COUNTY

Carroll Manor  
Luis Zaldivar, Manager  
3667 So. Miami Avenue, Miami 33133

### St. Dominic Gardens

Juana Sanabria, Manager  
5849 N.W. 7th Street, Miami 33126

### Stella Maris

8700 Harding Avenue, Miami Beach 33151  
(Expected occupancy - summer 1985)

### Miami Beach Marian Towers

Marie Walker, Manager  
17505 North Bay Road, Miami 33160

### BROWARD COUNTY

St. Andrew Towers  
Ilba Donnelly, Manager  
2700 N.W. 99th Avenue, Coral Springs 33065

### St. Joseph Towers

Millie Mahoney, Manager  
3475 N.W. 30th Street, Lauderdale Lakes 33311

### St. Elizabeth Gardens

Peggy Carlile, Manager  
801 N.E. 33rd Street, Pompano Beach 33064

### NURSING AND REHABILITATION SERVICES

#### BROWARD COUNTY

St. John's Nursing and Rehabilitation Center  
(Services the elderly and physically disabled in Broward-Dade Counties.)  
Joseph Spinelli, Executive Director  
3075 N.W. 35th Ave., Lauderdale Lakes 33311

#### St. Joseph Residence

(Forty-two bed congregate living facility.)  
Joseph Spinelli, Administrator  
3485 N.W. 30th Street, Lauderdale Lakes 33311

### SUBSTANCE ABUSE

#### DADE COUNTY

St. Luke's Center  
Martin Greene, A.C.S.W., Program Director  
2693 Biscayne Boulevard, Miami 33137

#### St. Luke's Center

Methadone Treatment Clinic  
(Clinic designed to treat people addicted to opiate drugs such as heroin.)

Wayne Sears, M.S.W., Administrator  
3290 N.W. 7th Street, Miami 33125

#### St. Luke's Center

Outpatient Counseling  
(Designed to engage the client with a substance abuse problem and his/her family in long-term therapy.)

Mercedes de Cubas, Ph.D., Administrator  
2693 Biscayne Boulevard, Miami 33137

#### Bethesda Manor

(Residential program of 31 beds designed for the detoxification of polydrug abusers.)  
Sylvia Quintana, M.S.W., Administrator  
401 N.E. 26th Terrace, Miami 33137

#### D.A.R.E.

(Drugs, Alcohol, Rehabilitation and Education)  
(Prevention program aimed at setting up a network of trained volunteers both in the community and in the schools to combat substance abuse.)

Hugh Clear, Project Director  
2693 Biscayne Boulevard, Miami 33137



*Catholic Community Services, Inc.*  
 Outreach Services  
 to the Elderly  
 Senior Center  
 A Loving Service of the Archdiocese of Miami  
 United Way Area Wide Agency on Aging



**CENTRO HISPANO CATOLICO DAY CARE**  
 CATHOLIC COMMUNITY SERVICES  
 A LOVING SERVICE OF  
 THE ARCHDIOCESE OF MIAMI

**CENTRO HISPANO CATOLICO**  
 DIOCESE OF MIAMI

**CARROLL MANOR**  
 3667 S. MIAMI AVE.



Archbishop Joseph P. Hurley Center  
 Catholic Community Services  
 Archdiocese of Miami

Archbishop Coleman F. Carroll Center  
 Archdiocese of Miami



ST. GEORGE SENIOR DAY CARE CENTER

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 Fort Lauderdale, FL 33394  
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We congratulate the employees  
 and management of Catholic  
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HIALEAH BRANCH  
 765 East 9th Street  
 Ph: 885-7900

OMNI BRANCH  
 1730 Biscayne Blvd.  
 Ph: 358-0241

19TH STREET  
 1920 SW 27 Avenue  
 Ph: 444-6633

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2801 Biscayne Boulevard  
 Miami, Florida 33137

**Wood, Lucksinger &  
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 Suite 200  
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**J. Michael Fitzgerald  
 J. Patrick Fitzgerald**

CONGRATULATIONS

**Ringel  
 & Heeb  
 & Co.**

Certified Public Accountants  
 4850 West Prospect Road  
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 (305) 731-6000

**BISCAYNE DOG TRACK**



AT THE SIGN OF THE LUCKY DOGS  
 I-95 & 115th ST.

754-3484 (DADE) 524-0747 (BROWARD) (Sorry no minors)  
 NOW THROUGH JULY 1st