

Clinics will 'teach immorality'

• More petitions...Pg. 3

By Ana Rodriguez-Soto
Voice News Editor

Passing out birth control pills in high schools is a prescription for promiscuity — and perhaps more rampant venereal disease and AIDS — but not a solution to the problem of teenage pregnancies.

So said Monsignor Bryan O. Walsh, co-chairman of the 19-member consultation committee that debated the issue at the request of the Dade County School Board. Late Tuesday night, the committee recommended

that the clinics be permitted to distribute contraceptives in the schools.

However, seven of the members objected to the inclusion of "family planning" advice at the two clinics proposed under a six-year \$600,000 pilot program.

Eleven of the 18 members recommended that the Dade County School Board apply for grants for experimental clinics from the Robert Wood Johnson Foundation in New Jersey, while several others said they resented the fact that the "family planning" had to be part of the package of the school system hopes to get funding.

Msgr. Walsh said he had not anticipated a vote prohibiting contraceptive distribution but explained that the next move for opponents would be "to fight to make it with as much parental control as possible." At the meeting Tuesday, Msgr. Walsh told the committee, "the basic issue here is the message given to the students. Sexual activity with a child under 16 is, I believe, still a crime in the State of Florida, 'statutory rape.' Would not the distribution of contraceptives to children of that age make the school an accessory to a crime? What does this say to teenagers?"

"The message is... we'll tolerate extra-marital sexual activity" if 'you don't get pregnant.'

Msgr. Walsh



I think the message is clear: we will understand if you cannot control your desires, your actions, as long as you plan ahead to avoid only one of the

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THE VOICE

Priests assigned

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Ordination: new priests, new tears

By Ana Rodriguez-Soto
Voice News Editor

The tears were freely flowing now, from Joe Hubbell's cheeks to the marble floor of the altar of St. Mary Cathedral. It was ordination day, and Archbishop Edward McCarthy had just placed his hands on Hubbell's head, making him "a priest forever."

"As soon as he laid his hands on my head, it was over," a calmer Fr. Hubbell recalled a few days later. "I was just sobbing, I was shaking."

Rolando Garcia was better able to control his emotions, but the joy of the moment was equally evident in his smiling face.

Both men are the latest additions to the priesthood in the Archdiocese of Miami, bringing to 375 the number of priests working in South Florida full time.

During their ordination ceremony May 17, their parents, friends and relatives cheered, and more than 50 fellow priests held them tightly in brotherly embraces.

While congratulating them, Archbishop McCarthy used the occasion to make a pitch for more men like them, young men willing to make a "passionate commitment... to

(Continued on page 9)



Congratulations!

Jonathan Harding, 2, seems to be congratulating his uncle, Dominic Llanos, who was one of over 100 graduates at Chaminade high school May 17 as graduations were held at a dozen South Florida Catholic high schools. The Chaminade class of '86 received a record number of scholarships totaling over \$1 million. (Voice photo by Prent Browning)

NOT JUST BUMS AND WINOS

Homeless people — a new awareness

By Prent Browning
Voice Staff Writer

While the plight of "street people" nationwide was dramatized last week-end with the Hands Across America campaign, local Catholic shelters and services report that Miami is facing its own homeless crisis.

Thousands of people are roaming the streets of Dade County with no place to go, but even more disturbing than how many there are is who they are.

If you think of the homeless in terms of the 50ish male alcoholic, the stereotyped "bum" or "hobo," take another look.

More likely he or she is a released mental patient, an unemployed, unskilled worker who can no longer af-

ford rent, or even a woman with small children.

They are the "new homeless" created by a loss of manufacturing jobs, massive federal human services cutbacks, and the breakup of the family.

showing signs of stepping in to stem the tide.

A report released earlier this year by the National Coalition for the Homeless, a New York based organization, criticized local government in Miami for not taking an active enough role in

homeless in Miami at 8,000, a figure disputed by city officials and considered by even some shelter directors to be too high.

Dr. Frank Jacobs, director of the Miami Rescue Mission that has beds for 150 people in three separate facilities, estimates the number of homeless in downtown Miami to be closer to 2,000.

Whatever the exact figure, Miami's shelters have reported a dramatic increase in the number of people who show up at their gates in recent years. They routinely have to turn away as many as 50 people or on cold nights double that amount.

Brother Paul Johnson, director of Camillus House, a downtown shelter (Continued on page 12)

'Cities that have the homeless on the level of Miami do invest city dollars, do do something. Miami doesn't.'

Sadder still is that their numbers, at least in Miami, are almost sure to increase as no level of government is

the care for the homeless (see separate story).

The report estimated the number of

World Briefs

Pope: God lets us sin because He values freedom

VATICAN CITY (NC) — The fact that God permits people to go against his will is proof that he values human freedom, Pope John Paul II said to a crowd gathered in St. Peter's Square.

"God's respect for human freedom is so great that he even allows sins," the pope said during a recent general audience. "We rational creatures can use our freedom to act against our Creator.

"Even though sin stands in direct opposition to what God wants," the pope added, "nevertheless he

allows sin to happen as a consequence of an evil use of freedom. This shows how much God wishes us to be free."

The pope noted, however, that human beings also use freedom as it is intended — for love.

"Our freedom is meant for love," the pope said. "Without freedom we could not love. And in the struggle between good and evil, between sin and redemption, the last word belongs to love."

South Africa's raids on rebels criticized

(Undated) (NC) — South Africa's raids on anti-apartheid rebel facilities in three neighboring countries May 19 brought a chorus of protests from the head of the region's Catholic bishops' conference and from around the world. The air and commando strikes in the capitals of Zambia, Zimbabwe and Botswana were "madness," said Archbishop Denis Hurley, head of the southern African bishops' conference. "Apartheid is an abnormal system from which abnormal behaviors must be expected." Among other reactions, the United States expressed "outrage" over the attacks.

U.N. warns against urban population growth

UNITED NATIONS (NC) — The U.N. population agency is calling a world conference on the rapid growth of urban populations, which it said could pose major problems in the 21st century. Rafael M. Salas, executive director of the U.N. Fund for Population Activities, said action by urban leaders and planners today may spell the difference between a pleasant urban environment and catastrophe — particularly in developing countries. By the year 2010, more than 50 percent of the world's population will live in urban areas, 20 percent of them in 78 cities of 4 million or more inhabitants, according to a report released by Salas' agency.

Whites-only policy re-affirmed by S. African sect

DURBAN, South Africa (NC) — The head of the southern African Catholic bishops' conference termed "sad and hopeless" the decision of South Africa's second-largest Reformed church to continue barring blacks from membership. The Nederduits Hervormde Kerk — an Afrikaans-speaking denomination representing about 7.1 percent of the country's white population — made the decision at a general assembly in Pretoria, South Africa, May 15. The voting was so heavy in favor of keeping the whites-only clause that "there was no need to count the number of raised hands," said assembly chairman Bart Oberholzer.

Pope offers 'moral support' to 'persecuted' Gypsies

VATICAN CITY (NC) — Pope John Paul II met with several Gypsy leaders at the Vatican recently and offered his "moral support" for their fight against discrimination. The Gypsy leaders presented the pope with a document denouncing persecution of their nomadic communities by many European countries, including the pope's native Poland. The leaders said in a press statement that they had requested the audience to draw attention to the "alarming poverty and persecution" Gypsies suffer, particularly in Eastern Europe.

S. Korean Church getting involved in social issues

SEOUL, South Korea (NC) — Catholic Church involvement in social issues has increased with recent civil unrest in South Korea. Church organizations recently joined a boycott against a television viewing tax; programs initiated by students for workers have caused trouble in one parish; and priests have devoted sermons to the need for constitutional reform. An article in the May 4 Seoul archdiocesan bulletin said the church-backed TV boycott was generated by "distortion and biased news reporting" by the government-controlled Korean Broadcasting System.

Military ordinariates more like dioceses now

VATICAN CITY (NC) — New Vatican norms give military ordinariates greater independence, restructuring them along the lines of dioceses. However, the decision to establish ordinariates under the new rules would be left to national bishops' conferences, a Vatican official said. The norms include allowing an ordinariate to form its own seminary, ruling that the ordinariate not be part of a diocese and requiring that its head have no pastoral responsibilities outside the military framework. The head of the ordinariate also automatically becomes a member of the national bishops' conference.

Pope warns Italians against 'self-destruction'

VATICAN CITY (NC) — Pope John Paul II has urged Italian bishops to mobilize the country against "self-destructive pressures" that threaten Italy's spiritual well-being. Addressing more than 200 bishops during a Mass in St. Peter's Basilica May 20, the pope added his voice to those of Italian church leaders who have recently denounced social ills, including pornography, abortion, violence and spreading immorality, in the overwhelmingly Catholic country.

Russian, American share thoughts on peace

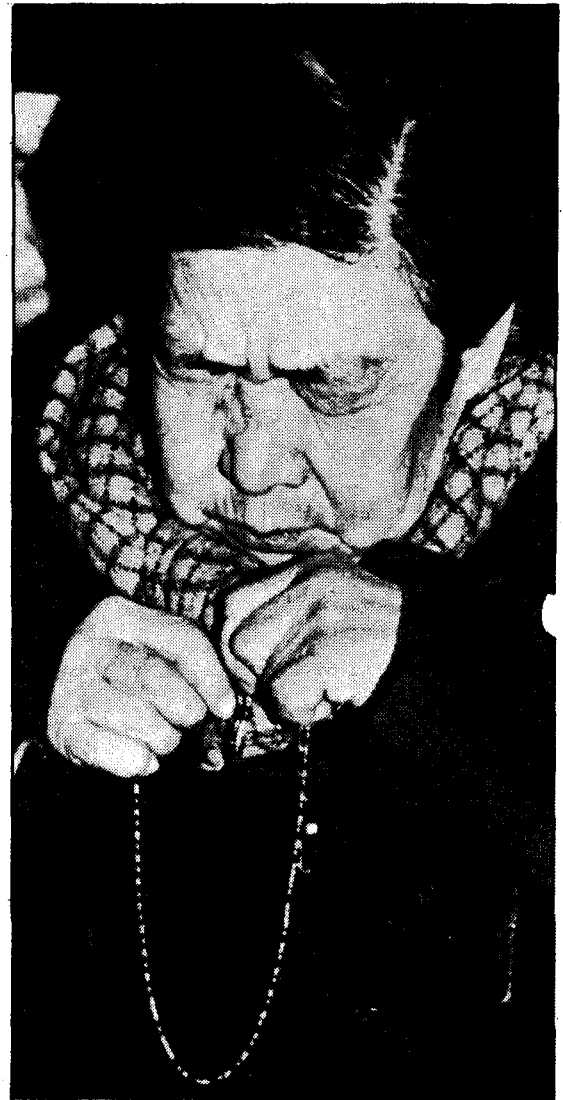
ASSISI, Italy (NC) — Representatives of the U.S. and Soviet embassies to Italy met at a "dialogue for peace" in Assisi May 17. John W. Holmes, standing in for U.S. Ambassador Maxwell Rabb, and Soviet Ambassador Nikolai Lunkov came together at a meeting sponsored by Assisi's International Peace Center. The Franciscan-sponsored center invited the diplomats "to meditate on the riches of peace." During the day, Holmes and Lunkov addressed a delegation of youths and shook hands before a cheering crowd which included hundreds of Franciscans.

Campaigns won't influence Vatican on Fr. Curran case

VATICAN CITY (NC) — Campaigns by supporters and critics of U.S. moral theologian Father Charles Curran will not influence the Vatican decision on his case, said an official of the Vatican Congregation for the Doctrine of the Faith. "I wouldn't think that numbers would sway a decision on disciplinary action," said the official, who asked to remain anonymous. "The case will be examined on its own merits. Faith is not a matter of a poll."

Opus Dei denies charges of secret operations

ROME (NC) — Italian authorities are investigating allegations that Opus Dei, the international Catholic organization, violates laws against secret societies, the Italian newspaper *La Stampa* reported. Justice officials in Rome refused to comment on the report, citing the confidentiality of judicial inquiries. An Opus Dei spokesman in Rome, Giuseppe Corigliano, said he knew nothing about an investigation. Recently several Italian parliamentarians have requested an investigation into Opus Dei's bylaws and structural makeup, alleging that Opus Dei pledges its members to strict secrecy about the organization's activities. Opus Dei has denied the allegations.



Faith in China

In Peking, an elderly Chinese woman prays the rosary at Beitang, the city's largest Catholic Church, which reopened last December after being closed for 27 years. (NC/UPI-Reuters photo)

Mother Teresa: Too busy 'loving' to work for social justice

CALCUTTA, India (NC) — Mother Teresa of Calcutta says she and her sisters cannot love the poor and do church justice and peace work. "You cannot serve two masters," Mother Teresa said. For all her compassionate work among the world's poorest people, Mother Teresa does not feel called to do direct political or social justice activities, she said during an interview at the Calcutta motherhouse of the Missionaries of Charity, which she founded in 1950. "That's not our charism. It's better that each follow the way God has given them," she said. She insisted her 3,000 sisters worldwide are "not social workers, but contemplatives in action, sisters leading consecrated lives."

Ireland's bishops speak out against legalized divorce

DUBLIN, Ireland (NC) — An Irish bishops' pastoral has criticized the government's plans for a June referendum on legalizing divorce. The pastoral said divorce defines all marriages as candidates for breakup, rather than lasting for life. "It is not true that a divorce law would affect only the minority of marriages which break down irretrievably," it said. "Divorce introduces a quite radical change in society's legal understanding of marriage."

Priest: U.S. not working for peace in El Salvador

WASHINGTON (NC) — The United States is fanning El Salvador's civil war, rather than promoting government-rebel peace talks, said the Jesuit rector of a Salvadoran university. Jesuit Father Ignacio Ellacuria, rector of Central American University in San Salvador, also said that the Catholic Church is "not doing everything that we should or could" to work for peace.

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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Clinic would approve immorality

(Continued from page 1)

possible consequences of your actions — pregnancy. We will ignore the other consequences, be they psychological or physical."

Earlier this month the committee had agreed that the clinics could provide counseling for personal problems, suicide prevention and drug abuse, as well as diagnose sexually transmitted diseases.

The clinics also could provide physical examinations and education about nutrition, dental hygiene, weight reduction and skin care.

The final decision on exactly what the clinics will and will not do, however, rests with the Dade County School Board, which has planned a vote on the issue for June 4. Paul Bell, associate superintendent for the

Religious leaders hit clinics

The Religious Leaders Coalition released the following statement:

"The members of the Religious Leaders Coalition of Greater Miami strongly disapprove of premarital sexual activity among teenagers and deplore any action that could be interpreted as condoning or facilitating such immoral activities. Premature sexual activity can have devastating moral, psychological, medical and social consequences and seriously affect the future of marriage and family life. It can also lead to communication of venereal disease."

"The members of the coalition are unwilling to agree that promiscuity among our young people is inevitable. Formation in self-discipline and personal responsibility is critical not only to prevent promiscuity but to prevent alcohol and drug abuse, and the rising crime and suicide rate among young people as well."

"The members of the coalition agree to the necessity of appropriate value-related sex education under proper auspices and also affirm their concern for health care of the young people of our community."

board's bureau of education and chairman of the Committee, will make recommendations based on the results of the Tuesday meeting.

"There's no way that we could directly or indirectly endorse" the distribution of contraceptives in schools, Msgr. Walsh told The Voice last week.

"The distribution of contraceptives to unmarried teenagers endorses or implicitly approves sexual activity on the part of unmarried people," he said. "The message that is delivered to the teenagers by the schools is: we'll tolerate extra-marital sexual activity... as long as you don't get pregnant. This is the wrong emphasis for a school."

In addition, the pill, which is the most common and effective means of artificial contraception, does not safeguard against venereal disease or AIDS, which are "clearly" by-products of promiscuity, he said.

"The proponents of this simply see this as a way to reduce pregnancy, primarily among minority populations — which is something that absolutely needs to be done," Msgr. Walsh said. "But making contraceptives available is simply treating the symptoms of what is a much more serious, fundamental issue" — the need for public schools, along with families and churches, to teach moral values to children.

Referring to the separation of church and state, he said, "There's no question of the increasing secularization of our schools. But I think we have to solve that problem. Are we going to say the schools can't teach honesty, it's wrong to steal, it's wrong to physically harm your neighbor? Where do we draw the line?"

While the debate raged in the community, opponents were attacked for trying to torpedo a good idea — the school health clinics — on the basis of what proponents described as a single, almost ancillary issue — the distribution of birth control devices and information.

Yet funding for the clinic project is "definitely tied to a strong birth control program," Msgr. Walsh said.

Petitions readied

Petitions opposing the establishment of clinics that would dispense contraceptives in the public schools will be collected in churches this Sunday. The Archdiocese of Miami asks Catholics to let their views be known through the petitions which will be submitted to the School Board.

And the statistics used by the clinics' supporters only prove that opponents' fear of their impact is well-founded.

"The statistical evidence... seems to point to an increase in promiscuity, sexual activity, and an increase in the

number of pregnancies, but a significant decrease in the number of live births. The bottom line on that is an increase in the number of abortions," Msgr. Walsh said.

He added that he was not surprised by the committee's final decision. "For the last 100 years we have lost every single battle [on the birth control issue]. It would make national headlines if we won."

Nevertheless, he said, the discussion of the issue by the community task force served an important purpose. "We're constantly, hopefully, educating the public, making them aware of the issue rather than having it swept under the rug."

Haiti needs help more than ever

My beloved in Christ:

Recently, I visited Haiti as a member of a committee of American Bishops who met with the Haitian Bishops to serve the needs of that beleaguered country.

It is a nation of unbelievable poverty and hunger. When I inquired why the dogs and cats seemed to be so thin, I was told that it was because they have nothing to eat, since the humans eat the garbage. Many homes are shacks not much larger than an American bathroom.

I am proud to say that, for several years, people of our Archdiocese have been showing Christ-like compassion toward the Haitians through movements such as Amor en Accion, which has been helping to provide some housing, medical care and schooling for people in our sister Diocese of Port-au-Paix, and through Food for the Poor, which has brought food and various supplies to Haiti. Our Catholic Relief Services has also been distributing food to the starving in Haiti.

A number of our people have already spontaneously shown their concern by contributing generously to the needs of their brothers and sisters in Haiti.

This, however, is a particularly critical time in Haiti. May I invite those of you who are moved to see Christ in the starving Haitians and respond to contribute to a collection that will be taken up at today's Masses. In Sacred Scripture the Lord reminds us that what we do for the least of His brethren we do for Him. "When I was hungry you gave me to eat. When I was thirsty you gave me to drink."

I personally will see to it that any offerings from the Archdiocese actually reach the poor for whom they are intended.

God bless you!

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami



Castro's church move political — bishop

NEW YORK (NC) — Fidel Castro, with other leaders of the Cuban government, is moving to establish better relations with the Catholic Church for political reasons, according to the general secretary of the Cuban bishops' conference.

"He's a political man; his reasons are political, not pastoral, not philosophical," said Msgr. Carlos Manuel de Cespedes in an interview in New York.

"He wants to have better relations with Latin American countries, and because the Catholic Church is very important in Latin America, it is important to have better relations with the Catholic Church in Cuba," said the Cuban church official, who was in the United States for a weeklong visit.

In addition to the international motive for Castro's new policy, Msgr. de Cespedes said, it is influenced by Castro's conclusion that religion is not being eliminated and the Catholic Church with its ethical emphasis is preferable to other forms of popular religion.

"I have the impression that 25 years ago Fidel Castro and the other leaders of the revolution were under the impression religion in Cuba was very superficial, and after one generation

of atheist education religion should be a problem of old ladies and nothing more," said Msgr. de Cespedes.

He said that while it is true that the church as an institution in Cuba has lost influence, "the phenomenon of popular religiosity is increasing."

"A lot of young people less than 30 to 35 years old, born or at least educated in the new situation, are religious people in their own way. We cannot say they are Catholic, but we could say they are a syncretism of Catholicism and spiritism and African religions and so on."

Msgr. de Cespedes said that although practicing, orthodox Catholics were a minority in Cuba, a majority of the young people participate in some kind of religious group. "For the government, that is a question," he said.

The government is aware, he said, that people in these popular religious groups still have a Catholic tie, coming to the church for baptism, funerals and celebrations of Christmas, Holy Week and festivals of the Blessed Virgin.

"The Cuban government wants the Catholic Church to have better opportunities to evangelize these people," Msgr. de Cespedes said. "I

have the impression the Cuban authorities prefer a good Catholic with Christian values, ethical values, than this sort of religion without ethical values."

He said that although atheistic education had previously been intense, a proposal came out of a Communist Party Congress in February to eliminate all parts of the curriculum that "hurt Christian feelings." That proposal, along with another to eliminate references to atheism in the program of the party itself, is currently under discussion and scheduled for decision at a follow-up conference next December, he said.

Msgr. de Cespedes said the recent party congress was held just two weeks before the church had an especially significant "national encounter," making February a turning point for Cuba in both church and state.

The changing approach of the government, combined with acceptance of the likelihood that the basic system will not change any time soon, has led the church itself to take a major turn, the general secretary said.

"The national encounter was very important for the life of the Cuban church," he said. "It marked a change of spirit, a sort of conversion. The ac-

cent had been on conservation, the effort to maintain the church and to survive. Now it has moved to become more of a mission church, more open to our realities in Cuba."

"The change is due in some way to the conviction that the reality wouldn't change," Msgr. de Cespedes said. "The reality, with the positive facts and the negative facts, will be the reality in Cuba that we must face for years. So we cannot dream of different realities. We must affect the reality that exists."

He said some Cuban Catholics had "probably been dreaming" of some other reality coming to pass, but for himself the main problem was "confusion" about how to accomplish the church's mission after the schools, mass media and other traditional means had been lost.

Msgr. de Cespedes said that at the February national encounter participants gave special attention to renewing the work of lay organizations, permanent deacons, base communities and ministries of women. Though these emphases were not altogether new, he said, they were considered from the standpoint of the "new spirit" in the church.

Bishops will discuss vocations at June meeting

WASHINGTON (NC) — Vocations to religious life, the priesthood, the permanent diaconate and to lay ministry as the source of future church leadership will be the focus of the U.S. bishops' eight-day special assembly in June in Collegeville, Minn.

About 250 of the nation's bishops are to gather at St. John's University June 9-16 for the meeting. Details of the planned agenda were released in Washington by the National Conference of Catholic Bishops.

Dear Abby gives boost to natural family planning

CINCINNATI (NC) — A response to a letter in a Dear Abby newspaper column about natural family planning caught the Couple to Couple League off guard and flooded the Cincinnati headquarters with thousands of requests for information about the birth control method. The letter, which began appearing across the nation in the syndicated column by Abigail Van Buren, mentioned that the symptothermal method had replaced the rhythm method as a means of natural birth control and that it is morally accepted by the Catholic Church. In her reply, Abby suggested that readers write to the Couple to Couple League. According to league public information officer Fred Haas, within a month after the advice column's publication, the league received 7,000 requests for information about natural family planning.

Chicago women say they want 'equal treatment' from Church

CHICAGO (NC) — The Catholic Church should treat women equally, and bishops should meet with them to discuss issues such as sexual morality and the ordination of women, said a Chicago archdiocesan committee report reflecting consultations with more than 5,000 Catholic women in the archdiocese. The recommendations of the Archdiocesan Women's Steering Committee were submitted to Cardinal Joseph Bernardin of Chicago and to a committee of the National Conference of Catholic Bishops which is drafting a pastoral letter on women's concerns.

Bishop, Russia interfering in Lithuanian celebration

WASHINGTON (NC) — The head of the U.S. bishops' conference has said that the Soviet Union is hampering preparations for celebrating Christianity's 600th anniversary in Lithuania. Citing a Nov. 11, 1985, statement by the Lithuanian bishops, Bishop James W. Malone of Youngstown, Ohio, noted the churchmen "speak of a war against religion: an official policy encouraging the renunciation of religion." Bishop Malone said, "It is a fact that the preparations of the Catholic Church in Lithuania for this important anniversary are being frustrated by the official anti-religion policy of the Soviet Union."

Consultation on laity set for September

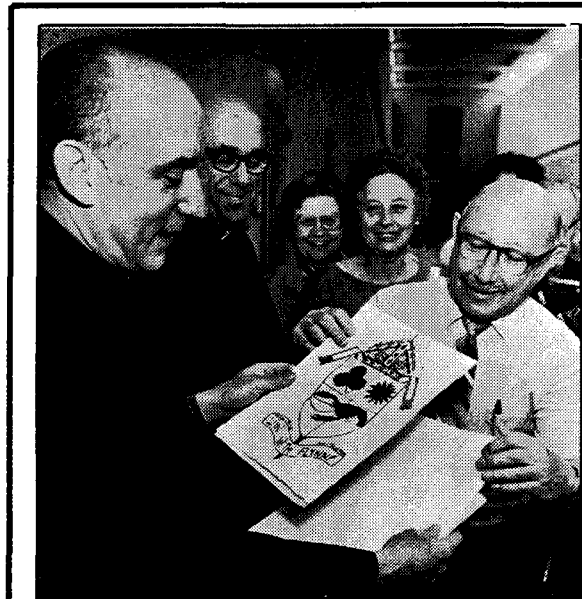
CHICAGO (NC) — The National Center for the Laity has set Sept. 12-14 as the dates for its previously announced national conference in Chicago on the vocation and mission of the laity in the world. The conference is in anticipation of the 1987 world Synod of Bishops, which will focus on the role of the laity in the church and in the world.

Stock firm must pay for bad investments

MILWAUKEE (NC) — A U.S. district court jury has ordered the New York investment firm of Paine Webber to pay \$28.2 million to the De Rance Foundation. De Rance, believed to be the world's largest Catholic philanthropic organization, had accused Paine Webber of losing \$11.2 million through a speculative trading strategy on the gold market designed to generate excessive commissions. Paine Webber plans to appeal the decision.

The special meeting, closed to the press and observers, is the second time the bishops have gathered for such a lengthy assembly. The first Collegeville assembly was held in June 1982 and was organized as a form of spiritual retreat for the bishops with time for reflection and discussion on their lives as bishops.

Cardinal Carlo Martini, archbishop of Milan, Italy, will be spiritual director for the 1986 meeting, the NCCB announced.



Winner takes over

Bishop-designate Harry J. Flynn is presented a mock crest carrying the motto, "Win with flynn" by employees of the Lafayette, La. diocese. The crest features a shamrock for his Irish heritage, and a sun and crawfish to designate his new southern habitat. He will be ordained a bishop June 14 in Albany, N.Y. and serve as coadjutor of the Lafayette Diocese. (NC photo)

U.S. ambassador to Vatican resigns

WASHINGTON (NC) — William A. Wilson, the first U.S. ambassador to the Holy See, has resigned. State Department spokesman Charles Redman said Wilson wanted to return to private life. Redman declined to link the resignation to a reprimand of Wilson two months earlier for an unauthorized trip to Libya which had been termed an "embarrassment" by Secretary of State George Shultz.

Psychiatrists told religion can heal

WASHINGTON (NC) — Psychiatrists must pay attention to the potency of religion in the lives of their patients and view it as a positive force in healing, said Father Hans Kung. He added that too often psychiatrists see religion as "pathological deformation" when it should be taken very seriously and "neither be eliminated nor avoided in treatment or ignored as unimportant." The Swiss-born theologian made the comments in a lecture at the annual convention of the American Psychiatric Association in Washington.

Catholic hospitals told to serve the poor

NEW YORK (NC) — Cardinal Joseph L. Bernardin of Chicago told Catholic health professionals recently that a "consistent ethic of life" means that Catholic health care institutions must find ways to serve the poor directly and work for improved government health programs. "We must defend the right to life of the weakest among us; we must also be supportive of the quality of life of the powerless among us: the old and the young, the hungry and the homeless, working mothers and single parents, the sick, the disabled and the dying," Cardinal Bernardin said.

Archbishop Pio Laghi, papal pronuncio to the United States, will address the meeting's vocation theme during the evening orientation period June 8.

Archbishop Oscar H. Lipscomb of Mobile, Ala., chairman of the NCCB committee planning the assembly, said in a news release the spring meeting "will not generate a statement, a plan of action, or any other product."

He added that the closed format was selected to "promote a free exchange of viewpoints" in presentations and small group discussions.

New bills ask networks to turn off TV violence

WASHINGTON (NC) — In an effort to curb the television violence he said is harming the mental health of the nation, Sen. Paul Simon, D-Ill., introduced two bills designed to encourage the networks and cable operators to voluntarily limit scenes of violence on television. At a news conference announcing the action, Simon recalled going into a hotel room, turning on a television and "watching someone being sawed in half by a chainsaw. It bothered me as an adult," he said. "What happens to a 12-year-old? We've got to ask those questions." Simon pointed to studies and reports by groups such as the American Academy of Pediatrics, the National Institute of Mental Health, the U.S. surgeon general and others, "all of which say we're seeing too much violence on television for our own mental health."

Baltimore diocese issues book on 'positive' side of gay life

NEW YORK (RNS) — The Archdiocesan Gay/Lesbian Outreach (AGLO), a pastoral ministry of the Catholic archdiocese of Baltimore, Md., has released a booklet that stresses positive images of homosexuality while downplaying the church's traditional censure of homosexual acts. The booklet, "Homosexuality: A Positive Catholic Perspective," calls homosexuality "a natural and normal variant of human sexual makeup" and carefully distinguishes between a homosexual orientation, which it calls "not sinful," and homosexual acts, which the Catholic Church has consistently taught are sinful. "It's a fairly progressive document in that it emphasizes the positive aspects of the church's pastoral ministry to homosexuals," said Fr. Paul K. Thomas, the AGLO team member who wrote the document. "It doesn't take the moral issue and bang it over people's heads."

Rome: Bishop has authority over charismatic group

NEWARK, N.J. (NC) — The Vatican has backed the authority of Archbishop Peter L. Gerety of Newark over the controversial People of Hope charismatic group in his archdiocese. In a letter read by Archbishop Gerety to People of Hope members at a recent meeting, Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, affirmed Archbishop Gerety's "authority as archbishop in matters concerning teaching, evangelization, spiritual formation and ecumenism in your archdiocese." The archbishop has sparred with People of Hope over its views on such issues as the role of women and its relations with archdiocesan authorities, and has told it to sever its ties with Sword of the Spirit, an international ecumenical evangelical movement.

Priest urges: 'Make room' for black Catholics

BALTIMORE (NC) — Urging black Catholics to be proud of their blackness and their Catholicism, a speaker at a revival in the Archdiocese of Baltimore said the church must make room "for all of us and our needs." The speaker, Father Giles Conwill, called the revival a historic occasion. "We are about the task of bringing on in a small way — perhaps later in a grand way — the Afro-Americanization of the Catholic Church of the United States of America," he said. "This church has to make room for all of us and our needs."

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Protestants: put values in schools

NEW ORLEANS (NC) The National Council of churches has adopted a new policy statement on public elementary and secondary education that gives primary attention to values.

Adopted by the council's governing board May 22 in New Orleans, the statement says the first priority of schools should be "to meet the learning needs of students," but it stresses the value framework in which the learning needs of children should be met.

"The schools must offer not only a body of knowledge, but also the tools of thinking and interpretation which allow learners to reflect on their values and the values of the larger society, and to bring those values to bear in the quest for knowledge," the document says.

Policy statements adopted by the church council serve as the basis for program activities and resolutions directed to more specific topics. The council is an organization of 31 Protestant and Eastern Orthodox denominations in the United States.

Margaret Shafer, the National council of churches executive responsible for public education issues, said in an interview that Father Thomas Gallagher, education secretary for the U.S. Catholic Conference, served on the task force that drafted the policy statement. He assisted, she said, out of a concern for the two-thirds of American Catholic children who attend public schools.

The new policy document does not directly address the issue of parochial and other non-public schools, but it includes a passing reference to "the right of

parents to choose to educate their children privately at their own expense."

Schools, the document says, should go beyond offering equal opportunity. "By its very nature, education is compensatory and requires that the public must provide greater resources to those in greater need."

It also calls for efforts to counter such "forms of prejudice and discrimination" as racism, sexism, classism and nationalistic chauvinism.

"In order for new understandings, attitudes and behavior to be learned," it says, "the learning system must embody global consciousness, provide for multicultural experience, develop mutual responsibility for the integrity of the environment, practice justice and equity and teach peace."

On a separate issue a proposed policy statement on violence in the media got its first presentation to the governing board May 22, but rules require a "second reading" at a subsequent meeting for adoption of a policy statement.

While reaffirming support for freedom of expression as a First Amendment guarantee, the proposed document would carry the church council a step further in endorsing government regulation. "Too much is being done behind the First Amendment," said the Rev. James Wall, a United Methodist minister and editor of *The Christian Century* magazine, who chaired the committee drafting the document and presented it to the governing board.

The draft urges "industry self-regulation" but calls that "only a partial solution, because without some governmental oversight the industry's self-interests will take precedence over the public interest."

Playboy mag sues porno commission

WASHINGTON (NC) — Playboy magazine and two publishing groups have sued U.S. Attorney General Edwin Meese and the commission on pornography he established for allegedly threatening and harassing magazine retailers.

The suit, filed May 16 in federal court in Washington, charged that the Attorney General's Commission on Pornography had created a "blacklist" of stores that sell Playboy and other publications.

The commission, established one year ago, is scheduled to issue its final report in July.

But according to *The New York Times*, which said it has obtained portions of the final report, the commission will conclude that exposure to most pornography "bears some causal relationship to the level of sexual violence, sexual coercion or unwanted sexual aggression."

The Playboy lawsuit stems from a letter sent by the commission's executive director to retailers who had been identified as sellers of obscene material by the Rev. Donald Wildmon, a Methodist minister who heads the Mississippi-based National Federation for Decency.

Joining Playboy in the suit were the American Booksellers Association and the Council for Periodical Distributors Associations.

The letter told those receiving it that they had been identified as sellers of pornography and offered them a

chance to respond. Playboy Enterprises president Christie Hefner characterized the letter as threatening and intimidating.

"This harassment of legitimate business recalls a kind of McCarthy blacklist, with pornography serving as the 1980s version of the Red Menace," Ms. Hefner said.

A spokeswoman for the commission said companies receiving the letter were "absolutely not" part of a blacklist but were contacted "out of courtesy."

One company receiving the letter was the Southland Corp., parent company of 7-Eleven convenience stores. In April Southland decided to stop selling Playboy and other adult magazines, but company officials denied that the letter caused their decision.

According to *The Times*, the commission's final report — besides linking pornography to sexual violence — will say that "strong evidence" exists that organized crime either directly operates or closely controls "significant portions" of pornographic-related industries.

The *Times* said the report is expected to recommend:

- Legislation that would permit prosecutors to seize money and other assets gained through violation of federal obscenity laws.

- That the Federal Communications Commission use its full regulatory powers against "dial-a-porn"



Dear Abby NFP

Natural Family Planning workers in the Couple to Couple League in Cincinnati, Rosemary Olding and Virginia Neihaus sort some of the thousands of letters asking information after Abigail Van Buren mentioned it in her Dear Abby column. (NC photo)

services.

- That the Justice Department create an obscenity task force to focus on prosecution.

- That state judges be permitted to impose a sentence of lifetime probation for convicted child pornographers.

The report added that there was "striking underenforcement" of pornography laws and called for renewed efforts to enforce existing laws.

A spokeswoman for Morality in

Media said May 20 that her organization was "deeply gratified" over reports that the document calls for increased enforcement efforts. She declined further comment since she had not seen the report itself.

Among commission members is Franciscan Father Bruce Ritter, founder of Covenant House for runaway youth based in New York City. A spokesman for Father Ritter said May 19 the priest was declining to discuss the report until its release.

\$13 million for hungry goes to Catholic units

WASHINGTON (NC) — Catholic Charities projects nationwide have received \$13.8 million since 1983 for care for the hungry and homeless under a national program that distributes money appropriated by Congress, according to the board distributing the money.

The Emergency Food and Shelter National Board also praised as "exemplary" several local projects in which Catholic Charities or other Catholic organizations were involved.

The board announced May 15 that Catholic Charities projects have received a total of \$13,859,966 since 1983.

Another Catholic organization, the Society of St. Vincent de Paul, has received \$2,683,380 for similar efforts on behalf of the hungry and homeless.

By 1985, 259 Catholic Charities and 90 St. Vincent de Paul agencies were involved in the emergency assistance program, the board said.

Activities include provision of shelter for the homeless, distribution of food vouchers, supervision of food pantries for the poor, and similar efforts.

The board is a coalition of federal and charitable agencies and was formed in 1983 to distribute national food and shelter emergency funds allocated by Congress. Its members include the government's Federal Emergency Management Agency, Catholic Charities USA, the Salvation Army, American Red Cross, United Way, National Council of Churches, and Council of Jewish Federations.

Archbishop disunity tearing Body of Christ

ST. PAUL, Minn. (RNS) — Disunity in the Roman Catholic Church is "a scandal that is tearing apart the Body of Christ," says Archbishop John R. Roach of the Archdiocese of St. Paul and Minneapolis.

Writing in the *Catholic Bulletin*, archdiocesan newspaper, the archbishop cited the abortion issue as a classic case in point.

"I have no tolerance for the Catholic who is soft on abortion," he wrote. "The signers of New York Times ad advocating freedom of choice were not only wrong, they were beyond the pale of consistent church teaching on abortion."

"Having said that though, it seems important to note that living in a pluralistic society as we do, and in a society in which law protects freedom of choice, our common enterprise ought to be to change the law. To do that requires strategy, and not everyone

will agree on an appropriate strategy."

Archbishop Roach, past president of the National Conference of Catholic Bishops (NCCB), recalled that he and the late Cardinal Terence Cooke of New York had testified on behalf of the NCCB for what was then known as the Hatch Amendment, which he said "was not the perfect solution to the abortion question, but... a vast improvement over existing law."

The archbishop said he and the cardinal were "attacked not so much by pro-abortion people as by those who, like us, were pro-life but who disagreed with our strategy. I can tolerate a fair amount of abuse from people who disagree with my right to be an advocate for the unborn. I have difficulty tolerating even greater abuse from those who presumably are united with me in faith in preserving the sacredness of life."

Vatican film library: Gandhi to Crosby

VATICAN CITY (NC) — When Pope John Paul II wanted to learn more about India before his trip there last January, he booked a seat at the Vatican's film library and saw the 1982 Academy Award-winning "Gandhi."

These days, the pope is one of the privileged few to use the little-known screening room, a remodeled chapel behind St. Peter's Basilica. Film library officials hope that will change soon.

They are taking steps to eventually open the library's 2,000 or so films — commercial classics and church documentaries — to scholars and pastoral workers around the world.

It is a unique collection, according to Spanish Msgr. Enrique Planas, who directs the film library. The films, many in celluloid, range from one of the best existing prints of "Ben Hur" to a documentary on the altar boy.

Somewhere in between are such features as "Going My Way," with Bing Crosby's classic portrayal of a Catholic priest, and "The Red Hat." Donated by film producers and other benefactors over the decades, all meet a rather broadly defined standard of "religious content."

What makes the collection potentially invaluable to scholars are its non-commercial films, Msgr. Planas said in an interview May 22.

"The large majority of these are unique pieces, and their rarity is important," he said. "After all, there were many copies of 'Ben Hur' produced, but only one of Pope Leo XIII walking in the Vatican gardens."

That short film, the library's oldest piece, was made in the 1890s by a student of August and Louis Lumiere, the French brothers credited with inventing cinema.

Msgr. Planas, a 47-year-old former chemical engineer, said he had no particular training in cinema before coming to the communications commission 14 years ago.

The library's greatest holdings might still be undiscovered, he said. About 200 original negatives of films, forgotten or ignored for years, remain unopened and unviewed in store-rooms.

Msgr. Planas said it would be risky

to screen or handle the films until the Vatican acquires sophisticated cleaning and projection equipment.

"This could be a treasure," he said of the unscreened films. "There may be documentaries here of great value."

"Gandhi" was obtained by the library on loan, but other material in the Vatican collection could have helped the pope prepare for his India trip. For example, one film follows Pope Paul VI throughout his trip to

Bombay in 1964, and another examines India's spiritualism.

Film canisters standing in tall stacks in a crowded library workroom included a copy of Italian director Franco Zeffirelli's "Jesus of Nazareth" next to a documentary titled, "The Lost Generation: The Bombing of Hiroshima and Nagasaki." They are being catalogued in a computerized system that may eventually be consulted by telephone from anywhere in the world.

Other titles in the collection include "1939 Conclave — The Election of Pius XII," "President Kennedy Visits North American College" and "Vatican Stamps."

Most of the films are stored in what Msgr. Planas admits are poor conditions. Around the corner from the film library, a few feet past a city gas pump, he opened a small door where hundreds of reels are kept in an improvised concrete shed.

"We need refrigerated rooms, especially to protect the color on some films," said Msgr. Planas. "We also need a special protective projector, because a single piece of dust can put a big scratch right down the middle of an old film."

That equipment probably will come later, he said. Meanwhile, the library recently acquired a viewing and splicing machine and soon hopes to make some of the films available to scholars.

"We get a student in here occasionally, and we try not to send him away empty-handed," Msgr. Planas said. "But if he's interested in one of the older films that is not in viewing condition, we just have to say: 'Sorry, come back and write your thesis in five years.'"

Haitian bishop: we will defend freedom

NEW YORK (NC) — Haiti's Catholic bishops are determined to help their people keep new-found political freedom and will "speak out for the poor no matter what it may cost," said Bishop Emmanuel Constant of Les Gonaives, Haiti.

Bishop Constant was in New York in May for the fourth annual conference of priests and laity who minister to the estimated 800,000 to 1 million Haitians living in the United States.

Haiti's current junta "is acting somewhat passively in instituting reforms," the 58-year-old bishop said. "That is why we do not hesitate to recommend a housecleaning of all ministers in government who can't carry out the changes necessary."

The military-led junta took power after former President Jean-Claude Duvalier was forced to leave the country Feb. 7.

"From the day he left the country we called for reconciliation," the

bishop said. "But when things cooled, we also called for justice, since there is no true reconciliation without justice."

The bishop said that "public crimes must be dealt with openly so that the corruption of the past does not continue. The junta moves extremely slowly and only takes steps when it responds to pressure."

One of the Haitian bishops' first demands was for agrarian reform.

"Too many peasants are without land, while the state and a few private persons own vast amounts of land not being used," Bishop Constant said. "The peasants need the land to survive."

He said the church organized a literacy campaign because "we think people cannot make good political decisions unless they can read and write."

The church also is using Catholic radio stations to educate people in their civic responsibilities and to help organize trade unions.

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Nicaragua-Church tension

Split laity and priests

By Michael Tangeman

MANAGUA, Nicaragua (NC) — On the reverse side of the one-cordoba coins minted since the Sandinistas overthrew President Anastasio Somoza are three words: "En Dios confiamos" — "In God We Trust."

Below that inscription, in slightly smaller lettering, appears an equally important phrase for Nicaraguans — "Patria Libre O Morir" — "A Free Country or Death."

The phrases symbolize the beliefs of the thousands of Catholics who participated in the Sandinista-led revolutionary movement, and who played a key part in the defeat of the Somoza regime in 1979.

But since that revolution, relations between Nicaragua's Catholic hierarchy and the Sandinista-ruled state have become tense. Lay people are also split.

Although they ultimately backed Somoza's ouster, the bishops were reluctant to endorse the Sandinistas as an alternative. The bishops' conference waited until four months after the Sandinista victory before issuing a pastoral letter which supported the revolution's goals. The letter was hailed by many Nicaraguans as "progressive."

Within a year, however, the bishops reversed their position, condemning the Sandinistas in another pastoral letter as totalitarian, atheist and materialist.

In May 1980, the bishops called on four priests, Fathers Ernesto and Fernando Cardenal, Edgar Parrales and Miguel D'Escoto to resign their government posts. The clerics, who had been given temporary dispensation by the bishops from the rules barring priests from exercising political power, refused to step down. Fathers Ernesto Cardenal and D'Escoto had their priestly functions suspended in 1985 after the Vatican intervened in the case. Father Fernando Cardenal, Ernesto's brother, was expelled from the Jesuit order.

Father Parrales has requested laicization, which has not yet been granted. He said that despite Vatican inaction on his petition, he considers himself "free of any structural link (to the church) as a clergyman."

The Sandinistas replied to the

bishops' 1980 demands with a document on religion calling the liberty to profess religious faith "an inalienable right," but warning of severe consequences for those who might try to "convert popular religious activities into political acts against the revolution."

Since that time, the positions of the church hierarchy and the government have become increasingly polarized. Pope John Paul II's March 1983 trip to Nicaragua, rather than easing the situation, turned into another incident of church-state tension.

During the pope's Mass on the 19th

of July, young people wearing the uniform of the Sandinista youth movement, apparently upset by the killing of 17 young Sandinista soldiers by U.S.-financed "contra" rebels, continually interrupted the pontiff with political slogans and chants of

(Continued on page 8)

Both sides have tales of persecution



Cardinal Miguel Obando Bravo entered church where he criticized the Sandinistas for limiting workers' right to strike. (NC photo)

MANAGUA, Nicaragua (NC) — While Nicaragua's Catholic hierarchy says the church is persecuted by the Sandinista government, some Nicaraguan priests say they are persecuted by the hierarchy.

Cardinal Miguel Obando Bravo of Managua has frequently cited the 1984 expulsions of 10 foreign priests the Sandinistas accused of anti-government activity. He has also cited the government's confiscation of a controversial church publication and closure of the church radio station.

Pro-government parish priests interviewed by National Catholic News Service said Cardinal Obando Bravo and other Nicaraguan bishops have launched reprisals against them.

"I have never felt any repression from the government, either in this parish or in any of the others where I or the other Dominicans have worked," said Father Rafael Aragon, a Spanish Dominican priest from Managua's Sacred Heart Parish.

"What we have felt are some very sharp confrontations with the church hierarchy," said Father Aragon, who also serves on the staff of the Antonio Valdivieso Ecumenical Center, an institution known for its support of the Sandinistas. He and other priests said Cardinal Obando Bravo has transferred pro-government priests from their parishes.

A more famous case involved Franciscan Father Uriel Molina, who is assigned to Mary of the Angels Parish in Managua and is director of the Valdivieso center.

In December, the Franciscan superior reportedly was asked by the Nicaraguan bishops to force Father Molina to leave the country. But a Franciscan spokesman said the order had no plans to remove him and Father Molina later said he was not aware of any pressure from the bishops for his expulsion or to curtail his activities.

Father Molina, who has spent 22 of his 25 years in the priesthood working with the poor of Managua's El Rigüero neighborhood, frequently has criticized the cardinal in his sermons.

According to the diocesan priest, Father Molina "really suffered a lot" under the regime of Anastasio Somoza, who was ousted by the Sandinistas. Before the revolution, the Franciscan was also a respected member of the archdiocesan clergy and an adviser to the Nicaraguan bishops' conference, he said.

Father Molina was actively sympathetic to the Sandinistas well before the revolution.

"After the revolution (the hierarchy) completely marginalized him, calling him the 'priest of the poor'... saying he was against the bishops," the priest said.

NEIGHBORHOODS DIVIDED

Conflict causes confusion among Catholics

By Michael Tangeman

MANAGUA, Nicaragua (NC) — The church-state conflict in Nicaragua has led to confusion and political division among Nicaraguan Catholics, interviews of church figures showed.

Dominican Father Rafael Aragon said the conflict has created "a lot of confusion. The neighborhoods are clearly divided."

Father Aragon, a Spaniard, serves at Sacred Heart Parish in Managua, the Nicaraguan capital. He is also on the staff of the Antonio Valdivieso Ecumenical Center, widely identified as sympathetic to the Sandinista government.

Conversations with Nicaraguans and foreign journalists and a tour of several parishes in Managua tended to support Father Aragon's claim.

Churches are packed for Sunday Masses, whether celebrated by pro-government priests or those identified by the Sandinista government as supporters of the counterrevolutionaries or "contras."

Political preferences often affect parish life, Father Aragon said.

"If people (in a pro-government parish) die, or if they want to marry or baptize their children and they aren't in agreement with the revolution," he said, "they go to a priest in another church," Father Aragon said.

Support for the Sandinistas by some priests and opposition to the government by the hierarchy "has really confused the people," Father Aragon said. "They ask: 'Who do we believe, Cardinal (Miguel Obando Bravo of Managua) or the other priests?'"

The result, he said, is that "the people are tired... at this point in time there is a great deal of religious indifference in Nicaragua. It's not an inclination toward atheism. It is more of a personalization of the church — especially among the youth."

Cardinal Obando Bravo and the Managua archdiocesan head of communications, Msgr. Bismarck Carballo, have said the Sandinistas promote

divisions within the church in an attempt to establish a parallel "popular church" using pro-government priests.

An assertion that ex-priests and ex-Religious were employed in a government-backed parallel church movement was made by the then-president of the Nicaragua bishops' conference, Bishop Pablo Antonio Vega, in a 1984 interview with National Catholic News Service. He said that "many" of the ex-clergy were being paid "directly or indirectly" by the government.

He said the government was creating parallels to the church and other Nicaraguan institutions, such as labor unions, in order to stifle criticism.

But one diocesan priest, who asked to remain anonymous for fear of reprisal, told NC News that the assertion was unfounded.

"In my parish, I'm not doing anything different now than I was before the revolution, during Somoza's time," he said. Still, he said, since the Sandinistas came to power his work with the poor of the parish has been criticized by the cardinal as being too pro-government.

"With the change in government, I've simply supported what I thought was best for the welfare of the people," said the priest.

"This idea of the 'popular church' is a myth, a fear, a phantom," he said.

"There's no reason to create a 'popular church.' We all believe in the same God, we have the same church documents which in themselves are revolutionary, which show a clear option for the poor."

The idea that criticism of the hierarchy from within the church represents a move toward a parallel church has been manipulated for political ends, said Father Aragon.

"Never, either by us or within liberation theology circles, was the term popular church ever used," he said. "It was the opposition newspaper La Prensa which began reprinting articles from abroad about the 'popular church' and about priests who are supposedly disobedient of the pope... disobedient of the bishops."

Next: Church media at center of tensions.

Nicaragua/Church

(Continued from page 7)

"we want peace." Others in the crowd applauded the pope and tried to shout down the youths.

Mothers of the dead soldiers moved toward the altar and called on the pope for a prayer for their sons, which was not forthcoming. What many hoped would be a visit resulting in the healing of wounds between church and state turned into an embarrassing incident for both.

In 1984, tensions deepened after the government arrested Father Amado Pena on charges of conspiring to establish an urban guerrilla front in Managua. Father Pena denied the charges, but the Interior Ministry countered by releasing a video which it said showed him receiving arms and propaganda during a clandestine meeting. The priest was released into the custody of church officials and confined two months to the archdiocesan seminary before returning to his parish.

One month later, the Interior Ministry expelled 10 foreign priests allegedly involved in anti-government activities.

Pro-government priests claim then-Archbishop Miguel Obando Bravo responded in like manner, transferring and disciplining diocesan priests who support the Sandinistas.

Church-state relations sank further after Pope John Paul named Archbishop Obando Bravo, a cardinal, on May 23, 1985. Returning from Rome to Managua, the new cardinal stopped in Miami to celebrate his first public Mass as cardinal. Some top "contra" leaders attended the service.

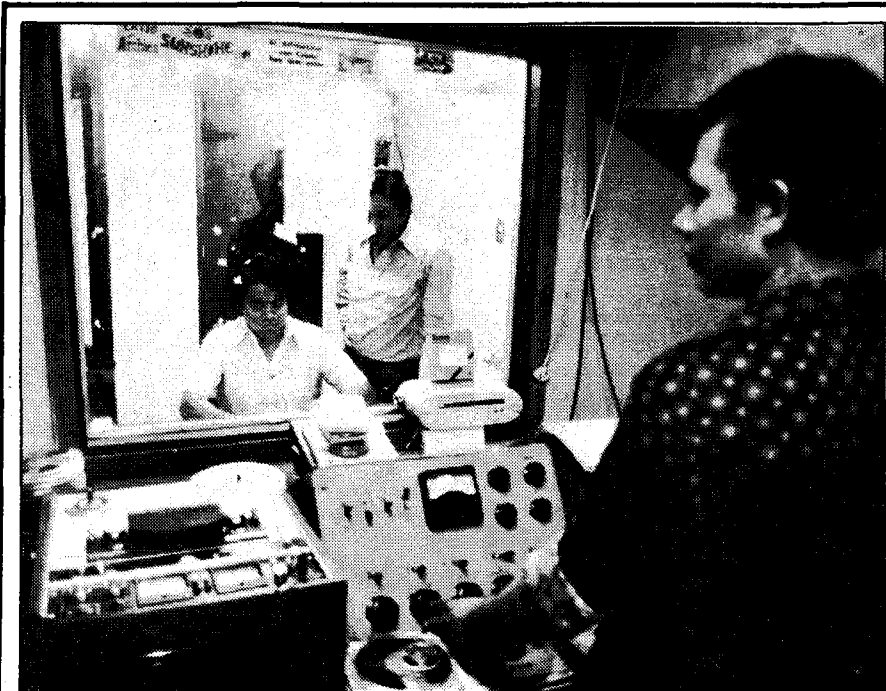
The Miami Mass angered the Sandinistas who called it a clearly political act.

Then on Dec. 12 the Archdiocese of Managua tried to distribute a new magazine called Iglesia, which allegedly contained sensitive material denouncing the country's military draft.

The government confiscated most copies of the publication, claiming it had not been properly cleared. Three days later, the government occupied the building which houses the archdiocesan printing press.

On Dec. 31, the radio station owned by the bishops' conference failed to air the annual end-of-year presidential message which all Nicaraguan radio stations are required to do by law.

Archdiocesan spokesman and station director Msgr. Bismarck Carballo said "human error" prevented the station from hooking up to the national broadcast. The government, however, interpreted the incident as a direct provocation and revoked the station's broadcasting permit.



Radio Catolica, the Catholic station was closed by the government for not airing President Ortega's speech. (NC photo)

Some observers said they hope that a renewal of the church-state dialogue begun in December 1984 might alleviate tensions. But others, including Father Rafael Aragon of Managua's Sacred Heart Parish, a member of the staff of a pro-Sandinista ecumenical center, say renewed dialogue is unlikely at this point.

"The aggressive attitudes of Cardinal Obando and Father Bismarck

are very strong, and the government is also maintaining a more intransigent attitude than in the past.

"Since the conflict is becoming much more concentrated into one of hard-line attitudes between the government and Cardinal Obando, it is not going to dissipate anytime soon," Father Aragon said.

Next: Church-state tensions cause confusion.

South African church worker exonerated

BLOEMFONTEIN, South Africa (NC) — South Africa's supreme court ruled May 22 that police illegally detained a Catholic church worker, a decision one civil rights lawyer called a "landmark."

The Appeal Court said that Paddy Kearney, who directs an ecumenical agency in Durban, was unlawfully held because police gave insufficient

reasons for his arrest. The decision was unprecedented in such cases.

Police argued that Section 29, the law they employed in Kearney's case, bars the courts from inquiring into the validity of detentions.

The justices said the law prevents the courts from questioning the merits of the grounds given by police for detentions, but does not prevent them

from asking to be told what the grounds are.

Kearney was arrested during an Aug. 26, 1985, raid on the office of Diakonia, a social justice agency which supports development programs for black South Africans, among

other projects.

The church worker was held in detention for three weeks, but released after a Natal Province judge ruled that police were required to give their grounds for holding Kearney, despite the sweeping provisions of section 29.

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11-Year search for priesthood

The priesthood didn't come easily to Fr. Martin Joseph Hubbell. It took 11 years and, he says, "a lot of soul-searching."

Joe Hubbell, as he prefers to be called, actually decided to pursue the vocation at 17, while he was still a senior at Dillard High School in Fort Lauderdale.

It seemed natural. One of seven children of an Air Force captain, now retired, Hubbell had spent the first 15 years of his life traveling from military base to military base. The only constants in his life were his family, their deep Catholic faith, and the priests who served as military chaplains.

"We were just always around chaplains," he remembers, because his parents made it a point to volunteer their services almost immediately after moving to a new base.

Hubbell, now 28, credits all those men with putting the thought of the priesthood in his mind. But after four years at St. John Vianney College Seminary in Miami, he "began to think I needed a break."

So, after completing his first year at St. Vincent de Paul Regional Seminary in Boynton Beach, he left, and took a job as a stockboy in the produce sec-

tion of a supermarket.

"I had lost sight of what the priesthood was all about," he says now, and decided that "if I was going to be a good priest, I was going to have to take the time out."

It was at that point that Fr. Michael Hourigan stepped into his life.

The pastor of St. Bernard in Sunrise, where the Hubbells have attended church since settling in South Florida, "had a lot to do with me coming back after I left the seminary," Hubbell says.

"He stayed friends with me, kept showing me his love and concern for me and telling me how much he loved the priesthood."

Three years later, Hubbell was back at St. Vincent, having realized that the priesthood was "all about" other people: "sharing the presence of Jesus with others and receiving from them the presence of Jesus. That is the most powerful, rejuvenating thing that I have."

"It was very dangerous for me not to have parish ministry," he says, so from then until the day he graduated from the seminary he spent every weekend working, first at St. Bernard and later, as a deacon, at St. John the



Fr. Joe Hubbell congratulated by friend. (Voice photo by Ana Rodriguez-Soto)

Apostle Church in Hialeah.

When the moment of ordination came May 17, Hubbell says the only thing he could think was, "I was here, I was really here" after 11 years, and he began "crying uncontrollably."

More emotional moments lie ahead for the newly-ordained Fr. Hubbell.

His father, Carl, is studying to become a permanent deacon in the Archdiocese.

"I'll be concelebrating at his Mass or ordination for the diaconate," Hubbell says. "It'll be pretty spectacular."

— A.R. Soto



Fr. Rolando Garcia imparts first blessing to Fr. Sergio Cabrera. (Voice photo by Ana Rodriguez-Soto)

'No' became 'yes' for new priest

Rolando Garcia remembers the moments vividly: Faith came to him at his stepbrother's First Communion; the desire to become a priest at his own Confirmation.

But in between, came a pointed question: "Hey, are you going to become a priest?"

Fr. Pedro Luis Perez, at that time pastor of St. Cecilia Church in Hialeah, was asking it of a young altar boy, Garcia. "No," the teenager responded quickly. "But that made a great impression on me," he remembers.

Eventually, the priest would become Garcia's mentor and, a scant 10 years later, the young Cuban exile who had made his First Communion at 16 would be ordained a priest. He entered the seminary straight out of Southridge Senior High School.

"It made a great impact on me, to see the happiness of my family" on the occasion of his stepbrother's First Communion, the 26-year-old Garcia says now. "Faith is a gift, and appar-

ently on that day it was the gift God chose to give me."

After that, Garcia nurtured his newly-found faith constantly. He got involved in St. Cecilia's youth program, taught religious education on Saturdays and later served as an altar boy — a rather grown-up one — at St. Joaquim parish in South Dade, which the family has attended for the past nine years.

Still, Garcia confesses, "the decision [to become a priest] wasn't an easy one." He would have to set aside the things most people take for granted: having a family, working at a profession. "But I think the love for God and the call that I was sensing were stronger than all that."

Strong enough to persist despite his mother's initial opposition, as well. Silvia Dominguez says she couldn't understand, at first, her son's desire to chose God over his own family.

"Most mothers think you're going to leave and they'll never see you again" after ordination, Garcia explains.

Her opposition also may have stemmed from her own lack of a faith experience since, for many years, Garcia's family had been only nominally Catholic. It was his stepfather, Francisco Dominguez's side of the family that encouraged them to attend Mass regularly after they settled in Miami (Garcia's natural father, also named Rolando, is in Cuba).

It took several months but, after undergoing a weekend-long Cursillo, Silvia Dominguez changed her mind about her son's vocation.

"Then, I understood [what he was feeling]," she said after his ordination May 17. "I feel very happy now. I feel very proud."

— A.R. Soto

Ordinations brought tears of joy

(Continued from page 1)

holiness," to a life of "service completely inspired by love..."

Quoting the words of an ancient poet, the Archbishop described the role of the priest:

"To live in the midst of the world with no desire for its pleasures; to be a member of every family, yet belong to none; to share all suffering; to penetrate all secrets; to heal all wounds; to go daily from men to God to offer Him their homage and petitions; to return from God to men to bring them his pardon and his hope; to

have a heart of iron for chastity, and a heart of flesh for charity..."

"There's certainly a great need for more and more priests" in South Florida, the Archbishop said, urging everyone gathered at the Cathedral — from fellow priests to parents — to "appeal to many, many more young men to consider the priesthood."

Outside, after the ceremony, friends and relatives of Fr. Hubbell and Fr. Garcia showed their own happiness at the young men's decision to follow God's call into the priesthood.

"I'm ecstatic," said Vicky Switala,

Fr. Hubbell's sister, as a crowd mobbed him and a group of his friends lifted him up into the air. Two busloads of people from St. Bernard Church in Sunrise, the Hubbell's parish, had come down for the ceremony.

Friends and relatives also were crowding around Fr. Garcia, asking for his blessing and a hug, then moving on to congratulate his mother.

How do you feel now, Silvia Garcia was asked. "How should I feel?" she happily responded. "I'm the mother of a priest!"

25 years of Catholic scouting

boys and girls lauded at St. Anthony's

By Betsy Kennedy
Voice Staff Writer

Last Sunday, when millions of people were joining hands across the country in a widely-publicized campaign to fight hunger, a small but nonetheless equally important group of Americans were being honored at St. Anthony Church in Ft. Lauderdale.

More than 120 Scouts, surrounded by their proud families, friends and troop leaders, celebrated 25 years of scouting achievement in the Archdiocese of Miami. As the committed boys and girls entered the church, the Knights of Columbus, dressed in their colorful regalia, raised their swords in salute.

"As individuals, we ask ourselves what we can do to better serve God, our country and ourselves... that is the creed the Scouts live by... they show us by faith, what can be achieved..." said Father Tom Wisniewski, chaplain of the Catholic Committee on Scouting.

The scouts, "help us to grow closer to Christ, the mystery of the trinity... God shines within us in a personal way because of them..." he said.

Special medals and emblems were presented to the scouts during the Religious Emblem Presentation Ceremony and Mass, which was

presided over by Archbishop Edward A. McCarthy.

The Brownies (girls age 8 and up) were honored, with the Family of God award for service to church and family. There were 9 winners. The I Live My Faith merit, is given to girls age 9 through 11 who have done outstanding work for church, family and community. This year, 17 girls received this award.

Three girls who have developed an understanding of their faith in relation to scouting and a knowledge of the history, devotion and use of the rosary, won the Queen of the Rosary award.

Three Junior Cadets who showed exemplary progress in discovering more about the church and its liturgy, won the Our Lady award.

In the Cub Scout division, 81 boys were honored with the Parvuli Dei Emblem award for their awareness of God's presence in daily life.

In the Boy Scout category, there were 32 boys who received the Ad Altare Dei Emblem, an award which signifies knowledge of the sacraments and symbolizes "the altar of God."

Winners of the coveted St. George award, for recognition of contributions to scouting in the archdiocese and for special services rendered were:



Catholic Boy Scouts proudly show off their awards received at the 25th anniversary ceremony of Scouting in the Archdiocese.

Father Brendan Shannon of St. Clement in Ft. Lauderdale and Eileen McFarland, of St. James in Miami, Scouting Committee Chairperson.

The Bronze Pelican awards were presented to Brother Francis Adan who resides at St. Brendan in Miami, Father Tom Wisniewski of St. Anthony in Ft. Lauderdale, and Father

James Murphy of St. Patrick on Miami Beach.

A special award of recognition was given to Joe Ruperto, director of youth ministry at St. Thomas University for teaching young people how to conduct retreats. Because of his efforts, the Girl Scouts recently held their first retreat in 14 years.

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St. Coleman's is in-spire-ational

By Betsy Kennedy
Voice Staff Writer

It was a day blessed with legendary South Florida sunshine that the new St. Coleman Church in Pompano Beach was dedicated with a jubilant Mass and an unusual tribute to an altar boy.

The elderly wept tears of nostalgia, and newborn babies, too young to realize that history was being made last Sunday, cried for their mother's attention. Beaming, the priests proclaimed that it was not only a great day for the Irish but for the hundreds of members who had worked for a new church which would emphasize family unity.

After only four years, the enthusiastic 2,000-family parish had raised the funds for the beautiful Spanish-style church building with a 50-foot high bell tower housing seven bronze bells representing the seven sacraments. Because the growing parish places a high priority on their children's well-being the seven-acre property includes a picnic area, softball field and basketball court.

No one had been able to predict the rapid growth of the parish, explained Monsignor Dominic J. Barry, pastor. The school has expanded to include three kindergartens, which will comprise two first grades in 1986 and 1987. Since his arrival 11 years ago, the school has grown from 300 to 500 students.

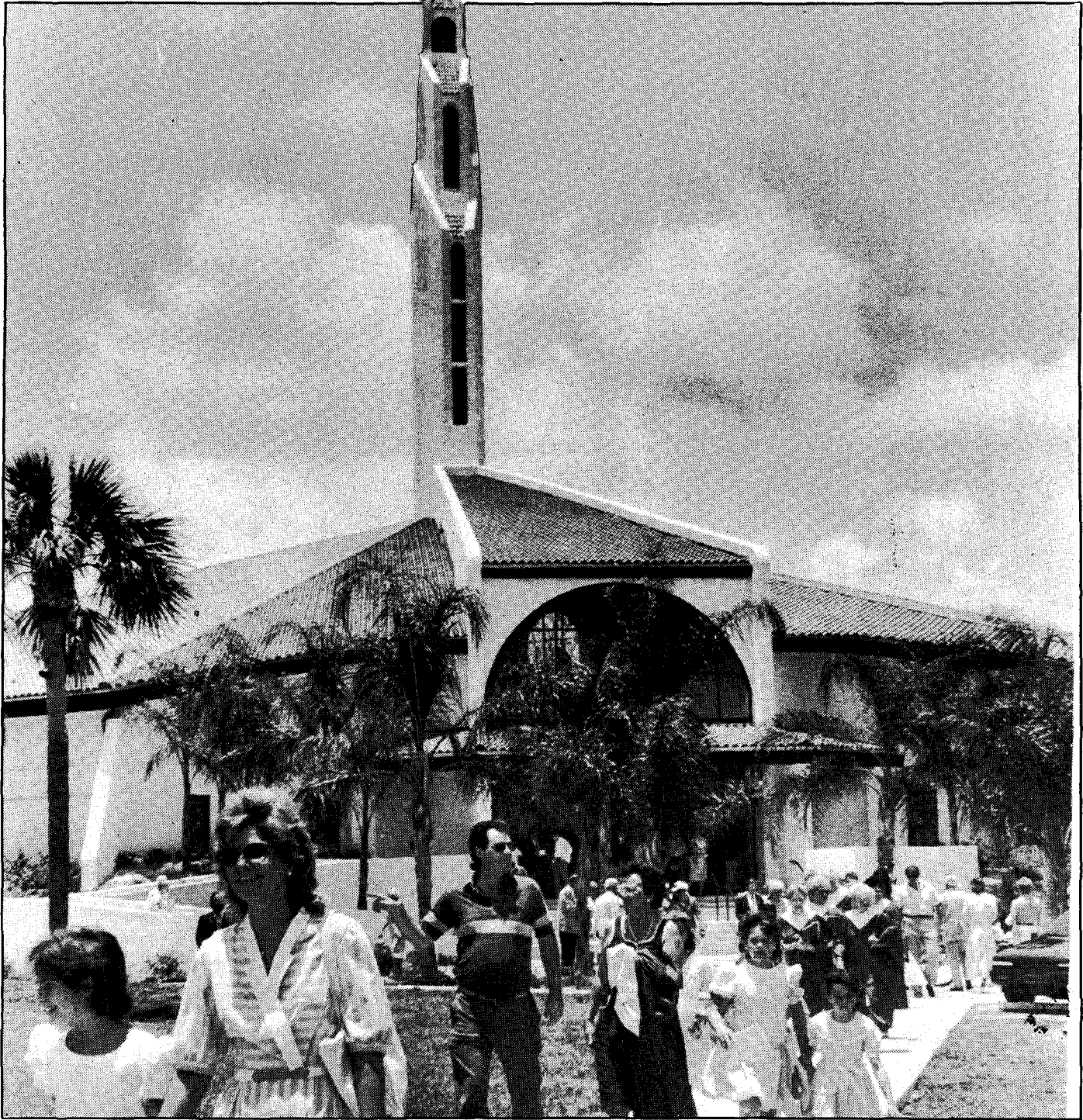
"We have many elderly and many people who come down from the north during the season...but we also have many young families. They are loyal, outgoing and committed to education," he added.

At the Mass, which was attended by so many families there was standing room only, Archbishop Edward A. McCarthy was the main celebrant, along with Msgr. Barry, Father Sean Hyland, associate pastor, and several priests from throughout the archdiocese.

Praising the parishioners for their sacrifice and dedication to community, the archbishop called for the modern church with its inspirational stained glass windows, to represent the start of "a new spiritual ministry, a "spiritual filling station," where all who come in might be filled with God's energizing light.

In a unique homily, Father Paul Edwards, who once served at the old St. Coleman church, called 12-year old altar boy Sean Sullivan to stand beside him and dedicated his remarks to the young man.

While visiting Sullivan's parents, Fr. Edwards had mentioned that he did not know what to say for his



Elated parishioners head for home after the first Mass in the new St. Coleman church in Pompano Beach. (Voice photo by Betsy Kennedy)

dedication homily.

"Why don't you talk about me?" Sullivan had quipped.

Fr. Edwards had then decided to use Sullivan's budding religious life as an analogy for the growth of a new spiritual community at St. Coleman's.

"Sean said the most important day of his life was his birthday...but that day did not make him pretty inside. That didn't happen until he was baptised and freed of original sin," he said.

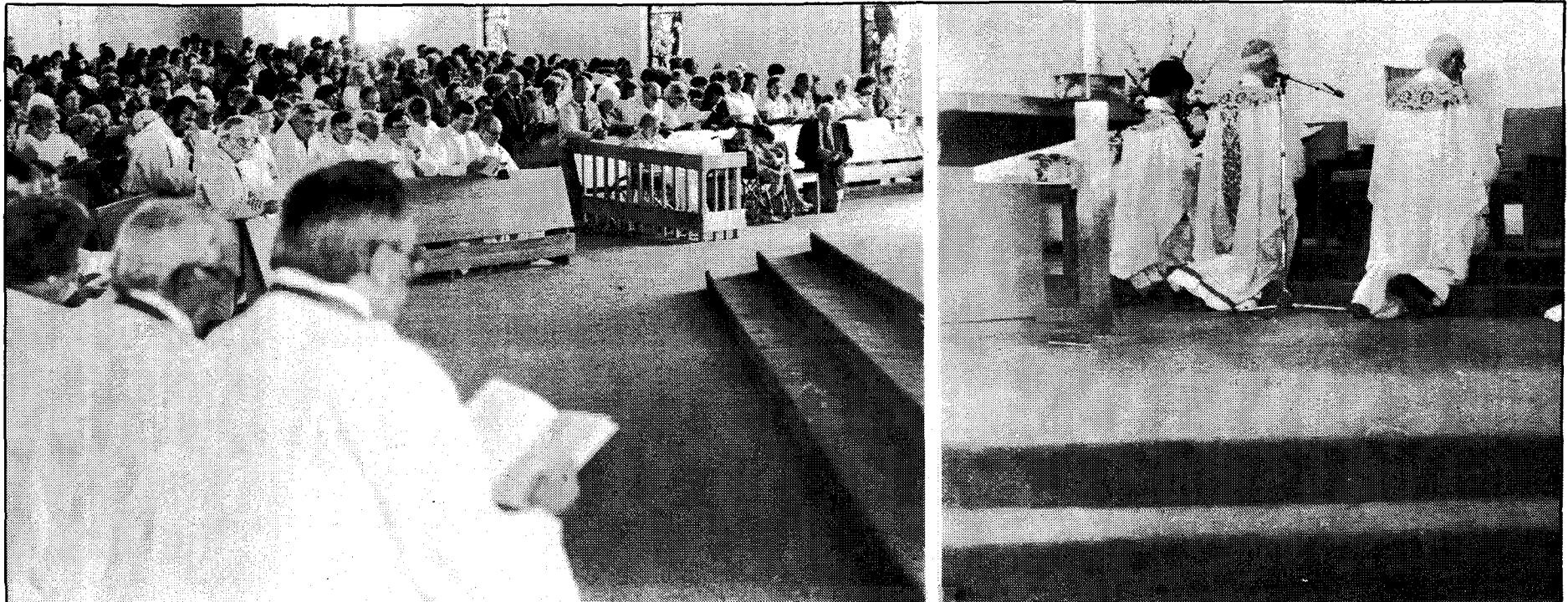
In referring to Sullivan's "great brain" Fr. Edwards alluded to the words of St. Paul: "We have the mind of Christ."

Sean's great strength was "in the body and blood of Christ," he explained, and when a young man has weakness he can turn to the sacrament of penance.

"But I'm not really talking about Sean Sullivan, I'm talking about all of us who have come to dedicate the new church.

"We're going to make this a holy place, just as Sean is going to try and make his life holy...we're dedicating not just a building, but the people of God."

By asking the archbishop to put holy water on the walls, "we have asked for holiness, but what really makes this structure holy is you...you must all reach for the body of Christ, make the commitment to stretch out for God's kingdom and make this a house of prayer, welcome to all people."



The congregation sings while (from left), Father Paul Edwards, of St. Michael, Archbishop Edward A. McCarthy, Msgr. Dominic Barry, pastor, and father Anthony Massi of Annunciation kneel after the blessing with Holy Water. (Voice photo by Betsy Kennedy).

Homeless people: a renewed

(Continued from page 1)

run by the Little Brothers of the Good Shepherd, says that his shelter has been trying to function in what is a continual "emergency situation."

Brother Paul, a member of the board of the National Coalition of the Homeless who has emerged as a spokesman for Miami's most needy, says that his shelter serves free meals for over 1,000 people every day, nearly double what they served just two years ago.

Women with children who show up at shelters pose special problems and often mother and child have to be split up.

The Miami Bridge, a shelter for runaway children, has reported that a significant percentage of the children they house are not runaways at all but children of homeless mothers.

Mother Theresa's Home for Women has 24 beds but often with children sleeping in the same beds and babies in cribs the number of people spending the night rises to 37.

Rarely will shelters see an intact family. More common, says Sr. Mary Sabita, director of the Mother Theresa Home, are women with children whose husbands have deserted them or been physically abusive.

Unfortunately, the appearance of families on the street has become a nationwide phenomenon that has hit Florida particularly hard.

According to a Governor's State-wide Task Force Study on the Homeless published last year, an alarming 40 to 50 percent of the homeless popula-

tion in Florida consists of families with small children.

Often the father leaves the family so the mother can receive AFDC funds (Aid for Families with Dependent Children) which she wouldn't be entitled to with an unemployed husband.

While the father is out of town looking for a job his wife finds that she is no longer able to pay the rent.

The general increase in the number of households headed by women has also paralleled a nationwide increase in poverty during the past four years.

One idea that is attractive to many is the creation of a 'receiving center' to screen homeless for needs.

And with as many as one in five Miami families falling below the poverty level in a state that lacks general assistance programs for the indigent, city residents are at particular risk of exhausting their resources.

There are many other factors that contribute to homelessness in South Florida but two of the major ones are the shortage of low income housing and the effect of deinstitutionalization of the mentally ill.

Housing projects have traditionally depended on federal monies but the Reagan administration has announced intentions to cutback completely on federal housing programs. There is little hope, at least for the next several years, that state and local governments will be able to fill the void.

Again, Miami will probably suffer most. According to a survey last year of public housing authorities, waiting lists throughout the state for low income housing total 47,687 of which an estimated 30,000 are waiting for assistance in Dade County.

One of the more tragic members of the "new homeless" are the mental patients who as part of a nationwide trend towards deinstitutionalization were released from state mental hospitals.

Unfortunately, the plan that care be



provided for them in the communities was never realized when community mental health residences were never created (see story).

The result is that according to the State Task Force report between 20 and 30 percent of the homeless are made up of the severely and chronically mentally ill. The number who suffer from some sort of serious emotional problem and/or drug and alcohol dependency is much higher, perhaps as high as 75 percent.

The National Coalition study reports that nearly one third of shelter residents in Miami are there because they were released from an institution.

The coalition study was the cause of some controversy after its release in January since it charged that city and

Study finds neglect here

By Prent Browning
Voice Staff Writer

A New York based organization, The National Coalition For the Homeless, released a report earlier this year that accused local and state governments of ignoring the needs of the homeless and urged immediate action to remedy the situation.

The report, titled "Malign Neglect: The Homeless Poor of Miami," was based on interviews and previously published studies and authored primarily by the coalition's director Cynthia Bogner.

It found that although there are an estimated 8,000 homeless in Miami there are less than 400 beds available in privately run shelters. But the numbers of those who call the streets their homes has "increased dramatically."

"More people are becoming homeless," the report says "while state and local government which she found neither funds nor operates programs for the homeless and doesn't provide financial assistance to already existing shelters.

"It is particularly shameful when a city like Miami — which has a comparatively strong and diverse economy — allows up to 8,000 people to live on its streets and in its shelters," the report says.

Among the root causes of homelessness in Miami the report cites:

- **Housing.** There is an acute shortage of low income housing. For Miami's approximately 6,000 units of conventional public housing units there is waiting list of about 15,000 people. The rents in Miami, compared to the median household income, were rated "extremely high."

- **Deinstitutionalization.** Following a nationwide trend Florida has released hundreds of mentally ill from state institutions without providing for their residential needs. 35 percent of the 100 Dade residents released from South Florida State Hospital in 1984 were suspected of being homeless.

- **Refugees.** In 1980 alone 125,000 Cuban refugees came ashore in South Florida and up to 60,000 Haitians. Many thousands received job training, medical aid, and other assistance through federal programs that have since been severely reduced or halted. Local government has not stepped in to fill the void left by federal cutbacks of refugee programs.

- **Poverty.** Cutbacks under the Reagan administration are blamed for pushing many people below the poverty line. Miami's residents have the lowest median income (\$9,873) of the country's 30 largest cities.

The report recommends the city, in cooperation with other governmental bodies, immediately established at least 1,000 additional emergency shelter beds to meet the basic needs of those on the streets.

It also recommends that the City of Miami:

- Act immediately along with Dade County to prevent further loss of existing low income housing.

- Pressure County and State to increase by at least 500 spaces the number of community residences for the mentally ill.

- Along with Dade County, aggressively lobby the state government to provide funding for shelter and services to the homeless.

Many homeless are

By Prent Browning
Voice Staff Writer

You've probably seen them on the street: men and women, unclean and shabbily dressed, muttering to themselves, looking wildly about, engaged in some meaningless, repetitive activity.

You've probably also wondered why they aren't receiving any care instead of fending for themselves in an environment that most normal people would consider stressful.

There is more than one answer but the major one is deinstitutionalization, the name given to releasing chronic mental patients from state hospitals into the care of community mental health residences and centers.

It seemed like a good idea in the late 1960's after deplorable conditions in state mental hospitals were brought to the public's attention and it became possible for many patients with new medications to live outside of an institutional setting.

According to the Statewide Task Force Report on the Homeless, the number of people in Florida state mental hospitals declined from 9,550 in 1969 to 3,412 last year.

But because of budget cutbacks and zoning battles from homeowners who don't want a mental health residence

Miami shelters report that a large percentage of the homeless are discharged patients from South Florida State Hospital.



in their neighborhood, few of the needed facilities were ever built.

South Florida State Hospital in Pembroke Pines has greatly reduced its number of beds, releasing patients to mental health center, groups home nursing homes and other facilities. ... bed space is hard to come by and inevitably many slip between the cracks. Miami shelters report that a large percentage of the homeless are discharged patients from South Florida State hospital.

The other major factor is the in-

Drugs took him fi

By Prent Browning
Voice Staff Writer

Raymond was doing pretty well. He had a wife, children, a home, and a good job driving trucks for the city.

Then he discovered cocaine and it was a slippery downhill slope from then on.

It started out as a small habit but it grew. Soon he couldn't pay his bills. Soon nothing mattered but the drug.

Raymond eventually joined the

growing ranks of street people who are habitual drug users. He had day jobs but as soon as he hit the streets he would spend his days wages on cocaine.

"I was living in a cardboard box. I wouldn't eat for one out of every two days," he says.

One particularly cold night he was picked up by the Red Cross along with other homeless and dropped off at the

Homeless people — a new awareness

(Continued from page 13)
would offer grant money to local coalitions concerned with the homeless and emergency assistance of \$400 once every 12 months, for families who need the money to stop eviction notices or foreclosures on their homes.

The later part of the bill is an important recognition, says Friedman, of the "new homeless."

"What we are discovering," he says, "is that women with children and families, because of circumstances outside or beyond their control, are being forced to walk the precipice and spiral of the homeless and social disintegration. This type of program would stabilize the situation long enough to get them into some human service networks to keep them from going over the edge."

The Statewide Task Force Report commissioned by Gov. Bob Graham recommended that over \$100 million be spent on a variety of areas affecting the homeless including AFDC, job training, and community mental health programs.

None of these specific recommendations is being incorporated in the current budget although HRS promises to consider them in its 1987-89 budget proposal. The governor's budget recommendations did not even set aside \$1 million for the programs contained in the Friedman bill even though the coalition groups for the

homeless set up by his own task force study are lobbying persuasively for the bill.

"It's an embarrassing situation," says Friedman, "for a mega-state that's supposed to be on the cutting edge of the future to be so low in investing in providing an adequate level

of services to humans. Florida is 50th in the country in terms of pro-capita spending on human services."

With no legislative or local aid in sight it is clear that in the foreseeable future the care for the homeless in Miami will be primarily undertaken as it has always been, by private,

religious organizations.

Unfortunately, the situation may dramatically worsen before it shows signs of improvement as social services are reduced at all government levels.

"We are no longer talking about the abuse of welfare and the abuse of food stamps, we are talking about actual need and hurt," says Brother Paul

Denny was right at the brink

(Continued from page 13)
differently, they use you."

The day after Denny arrived at Camillus House Governor Bob Graham was serving food at the shelter during one of his much publicized "work days."

While he was there the governor pledged his assistance in placing one of the shelter's ablest residents in a position at a state agency. Brother Paul thought of Denny who was then down in the dumps.

It was a lucky break. One day Denny was standing without a paycheck in downtown Miami at midnight, the next he was applying for a job at a state agency with the implicit endorsement of the highest officer in the state.

Ironically, the position he found involves interviewing homeless people at local shelters for job placement. His headquarters are at Camillus House where he sleeps in a back

room and interviews residents there several days a week.

Denny is now proud of the number of people he has found jobs for. Sometimes, he admits, he can be a little too sympathetic towards the people he's interviewing and the placements don't always work out. But he's readily accepted by the street people, some of whom remember when he was "one of them."

Since the new turn in his life he has made efforts to face life head on, accept his responsibilities, and tie up all his emotional loose ends. He's paid back his student loans and mended his relationship with his mother in a trip to New York.

"I've grown more in the past three years than I have in my whole life," he says.

But the years of living on the street have had their effect. He is still struggling to adjust to his new life,

finding many aspects of it painful.

"When you're drifting on the street, you're always on the outside. I still find it hard to socialize with the people I work for."

"When you came up to a woman on the street, she would ordinarily jump inside her car or say her husband is coming right back. Now I find myself talking to a woman about girls and she is calling me 'Denny,' he shakes his head almost in disbelief.

Now he wants to help other people just like he's been helped. Help them get a leg up, just a step in the right direction so they can go on from there.

"I was going deeper and deeper into the quicksand," he says. "To me Camillus House gave me a line. They didn't put it in my hand but they waited for me to pull myself out. I feel kinda blessed."

Church support key to Campbell boycott

By Prent Browning

Church endorsements of the boycott against the Campbell Soup Co. were the key factor in the farm-workers winning the fight, said a union leader here last week.

Baldemar Velasquez, Union President of FLOC (Farm Labor Organizing Committee), said the boycott has brought new contracts and better working conditions to the farm-workers.

The seven year boycott against Campbell products ended three months ago with precedent setting contracts signed by FLOC, the Campbell Soup Company and its Vlastic subsidiary, and growers supplying those companies.

Velasquez met with Archdiocesan Pastoral Center employees last week to thank Floridians and the Catholic Church for supporting the boycott and informing interested persons of future plans of the FLOC.

Momentum was seen in the negotiations, said Velasquez, after the Ohio and Illinois Catholic bishops announced their support of the boycott. Also important were endorsements from the United Methodist and

Episcopal churches.

What really persuaded Campbell, the union president said, was when the National Council of Churches representing many different denominations promised to support the boycott if no contract was signed by Feb. 21, the actual date of the signing.

"It became a real image problem for them," Velasquez said.

"They were worried that it (church support) would effectively neutralize millions of dollars in advertising revenue."

"More and more people would say 'didn't I hear something about Campbell? It makes it harder to lull you into a psychological state where you want to buy their food and that's enough to give any corporate executive the heebie jeebies?'"

The unique aspect of the Campbell contracts is that the company itself participated in the agreement. Previously food processors have disclaimed any responsibility for the treatment of workers employed by independent growers that they contract with. But the companies themselves, said Velasquez, fix the contracts at such a rate that growers cannot afford

benefits for their workers.

The agreement, affecting about 700 tomato and cucumber farm workers in Ohio and Michigan, includes wage increases, major medical and hospital benefits, construction of housing units and more careful use of pesticides.

"Campbell's agreed to foot the bill for benefits to the workers," the union president said. The growers will actually benefit from an agreement by Campbell to maintain the same amount of tomato acreage in Ohio.

"All you ever hear about is the terrible growers. That's true, all of that's true, but I don't think that you can ignore the larger forces at work."

Although the growers are not directly hurt by the contracts, Velasquez said, it may be many years before good relationships prevail between workers, union officials and growers.

He recalled a particularly ugly incident in Ohio where a picketer suffered brain damage after a beating received when a sheriff, pressured by growers, broke up a demonstration.

"There's all this racism. All these years they have had the power over the Mexicans and now they see themselves losing that power." The successful

completion of the boycott is a cause for celebration, the union president said. But it is just the beginning as there are many companies that operate similarly to Campbell.

In fact, FLOC is currently asking Heinz to sign similar contracts, an important factor if Campbell is to remain in a competitive position.

Although no boycott has been called, FLOC is encouraging interested individuals and companies to write, requesting negotiations, to Anthony O'Reilly, H.J. Heinz Company, 60th Fl. US Steel Building, Pittsburgh, PA 15219.

Velasquez acknowledged the magnitude of the work left to be done to insure the proper treatment of farm workers.

Ultimately agreements with foreign countries may have to be reached in addition to contracts with domestic food suppliers, but he was sanguine that results are possible.

"I don't think I'm unreasonably optimistic. I think the pragmatic realization is if we organize hard enough we can get enough people to take the next step down the road."

T. M. Ralph
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Refugees on the Rio Grande

"The Rio Grande Valley is not only a war zone, but also a sanctuary," states Sister Tess Browne, a Franciscan from Milwaukee who has worked with farmworkers and refugees in the Valley for seven years.

In "Sanctuary in the Rio Grande Valley," an article in the *May St. Anthony Messenger*, immigration and refugee specialist Jean Molesky points to reasons for an intensifying battle over immigration rights not only in the small stretch between Rio Grande City and Brownsville, Texas, but elsewhere in the country.

Over one million people have been apprehended along the 2,000-mile-long Mexican-United States border over the past four years for entering the U.S. illegally. Some figures estimate that for each person apprehended somewhere between five and eight others make it outside the Immigration and Naturalization (INS) war zone at the U.S. border and safely to the north.

On one side of the battle are the Border Patrol and the INS. Helicopters fly overhead, and green border trucks cruise up and down highways and backroads searching for illegal aliens. Last year 60,000 refugees were arrested by the INS in McAllen, Texas, alone; most of them were deported.

On the other side of the battle is a highly organized and extremely covert network, which transports refugees out of South Texas. It is reminiscent of the pre-Civil War times' underground railway for slaves. Lawyers offer legal services; sanctuary and Church workers provide shelter, social services and bond money.

Throughout the history of the Valley, whose population is 15 percent Anglo and 85 percent Hispanic, the "alien" was a Mexican seeking better economic possibilities. But in the last five years, a new refugee is crossing the Rio Grande. From deep in the heart of Central America, a new population treks north to seek asylum from war-torn countries. They constitute 10 percent of the immigrants.

The majority of these refugees come from El Salvador where estimates indicate that perhaps as many as 51,000 have been killed in the last three years. Twenty-five percent of the Salvadorans have been displaced. Among the thousands who flee are young boys, ages 13-17, fearing that, if they refuse the military draft, they will be accused of being guerrillas and shot.

Others are from Guatemala, a country of seven million, where one million are refugees in their



'If we don't take that small step and act regardless of our fears... we'll never know what courage is.'

—Stacey Merkt, convicted worker

Rev. John Fife and wife after his conviction for smuggling illegal aliens. (NC photo)

own country, 200,000 in the exterior. Relatives have been kidnapped, tortured and murdered, their homes and fields burned. Still others are peasants fleeing the Nicaraguan countryside where contras are waging their battle, or middle-class professionals from Managua, anticipating difficult times ahead.

The 1967 "United Nations Protocol Relating to the Status of Refugees" — signed and endorsed by the United States — recommends that refugees within another country's borders be guaranteed certain protections, including the right *not* to be sent back to their country of origin. Furthermore, it became the cornerstone of the U.S. Refugee Policy of 1980.

Yet the U.S. government, while having admitted over 800,000 Southeast Asians as political refugees, prefers to label Central Americans as "economic refugees." The U.S. consistently grants political asylum to fewer than three percent of the Salvadorans and one percent of the Guatemalans.

In October 1982, 22 Salvadorans were found locked in the airtight trailer of a refrigerated truck just outside Edinburg, Texas. They had been abandoned by smugglers who had brought them into the country illegally. Four died of asphyxiation. The rest were handed over to immigration officials who promptly deported them. The funeral for the four turned out more than 600 mourners.

"It was this event which shook the complacency of the community so that today the Valley is a sanctuary for refugees," reports Sister Tess. "We rallied around the event, considered our resources and responsibilities to these refugees, and began providing services."

On December 2, 1982, Bishop John Fitzgerald of the Brownsville Diocese founded Casa Oscar Romero, a temporary refuge in San Benito. It is named for the archbishop of El Salvador, who was assassinated in March 1980. Casa accepts temporarily any person from Central America who seeks shelter. It has offered refuge to more than 3,000. While having adequate facilities for 40 persons, as many as 250 have swelled Casa recently. Those who stay do so for only a short time — a week, maybe 10 days — before moving on to relatives or to look for work and a new life in this country.

Former volunteers and directors of Casa Oscar Romero have been arrested and found guilty for their work with refugees. Jack Elder, Lorry Thomas, both former directors, and Stacey Lynn Merkt, a former volunteer, have all been convicted and sentenced in the last year on charges of aiding and transporting illegal aliens.

The arrests of the three Casa workers was perhaps an attempt to harass and frighten sanctuary workers. No one else has been arrested recently at Casa. Workers are now very careful not to provide transportation to refugees — an act for which the others were first arrested.

Asked what it means to be indicted for sanctuary work, Merkt responds, "We as people of faith need to examine our fears in light of the stories of why the refugees come to us. If we don't take that small step and act regardless of our fears and regardless of whether or not we have courage, we'll never know what courage is. It is step-by-step and inch-by-inch that we struggle to live out our faith."

Evolution of ideas on evolution

By Liz Schevtchuk

WASHINGTON (NC) — When the Supreme Court agreed to take up the issue of creationism, it provided an opportunity to unravel a controversy that once tied up America in theological and legal knots.

The court agreed May 5 to rule on a Louisiana law that demanded that creationism must be given equal treatment with evolution in public school classrooms. Arguments and a decision in the case are scheduled for the 1986-87 term beginning in October.

Creationism, a theory vociferously espoused by some fundamentalist Protestants — and perhaps some Catholics — parallels the biblical story of creation and stipulates that the Earth was formed suddenly and absolutely only a few thousand years ago.

Evolution, the scientific theory pitted against creationism, holds that the Earth and its creatures began to develop very slowly millions of years ago and assumes that the first humans probably developed from earlier, pre- or near-human creatures.

Some 60 years ago, another creationism-revolution case hit the lower courts but never got to the Supreme Court. It involved the right of a teacher in Tennessee to teach evolution, in contradiction to state law banning it from public school classrooms.

In that now-famous Scopes "monkey trial," however, the issues were the exact opposite of what they are in the current case. Then, the biblical account of creation was endorsed in school and the issue was the legality of teaching evolution. Now the question is over laws that demand that creationism, not just evolution, be taught.

Evolution today is not a profound issue in the Catholic Church, for Pope John Paul II himself has taught that the evolution of the body is not incompatible with faith. "So long as we do not exclude

divine causality as the explanation for creation, we can hold that Genesis is not opposed to the theory of natural evolution," the pontiff said in 1985.

Other leaders of the church and theologians have held similar views for 30 years, emphasizing that the Bible is not to be interpreted as a scientific treatise.

It wasn't always that way, however.

During the heyday of the Scopes era, American

'But even rational evolution is only a theory. Christianity is a fact.'

— Fr. Martin Scott, 1924

Christians, including Catholics, engaged in spirited debate over evolution and whether it contradicted Christianity. Some regarded it as crucial that Christianity be preserved from the seeming attack posed by evolution.

For example, the governor of Tennessee said the 1925 anti-evolution law was "founded in the idea and belief that the very integrity of the Bible, in its statement of man's divine creation, is denied by any theory that man descended or had ascended from any lower order of animals."

On the Catholic side, while the U.S. hierarchy apparently took no collective position on the subject, Jesuits were busy refuting and defending evolution.

Jesuit Father Francis LeBuffe, regent and professor of jurisprudence at the Fordham University school of law, wrote in 1922 that he and other critics of evolution could "make the categorical assertion that there is not a single scientific fact which proves that man evolved from any preceding animal whatsoever." He said that from a scientific viewpoint "the evolution of man is one of the ranking hoaxes of all time."

Another Jesuit, Father Eric Wasmann, a biologist, termed it "criminal sporting with the truth... to construct an 'evident proof' for the animal descent of man."

Taking a somewhat different stance was Jesuit Father Joseph Husselein, director of the sociology department at St. Louis University. He noted that "the church neither opposes evolution nor sponsors it. But in no sense does she fear the discoveries to which it might lead."

Two other priests, Jesuit Father A.M. Schwitalla and Father John A. O'Brien, regarded evolution as acceptable theory. Father Schwitalla defined it as "a well-founded hypothesis" that could be taught, as a hypothesis, from grade school to college levels.

Father O'Brien, director of the Newman Foundation at the University of Illinois, said that "instead of undermining belief in God, evolution rightly understood strengthens faith in a Supreme Being" because it portrays the purposeful activity of nature.

Over the years, the evolution furor abated — only recently to be replaced by the controversy over creationism.

Bishop Andrew J. McDonald of Little Rock, Ark., in 1981 joined in a suit against an Arkansas law, virtually identical to Louisiana's, which mandated that creationism be taught alongside evolution. The ACLU argued that the law was an attempt to redefine science in the classroom along fundamentalist religious lines, violating church-state separation.

Perhaps the Supreme Court will settle the legal issues surrounding evolution and creationism once and for all.

Until then, those pondering evolution and faith might remember the advice Jesuit Father Martin J. Scott gave in 1924. "Rational evolution as a theory upholds rather than assails Christianity," he said. "But even rational evolution is only a theory. Christianity is a fact."

So you want good news for a change?

(When ABC's anchorman Peter Jennings was in Miami last week for a forum on journalism, he was asked more than once about why the news is so negative. That question is typical at most news forums. In response, we offer the following editorial from *The Advocate*, newspaper of the Archdiocese of Newark, N.J.)

People sometimes say, "why don't you ever write about something spiritual or uplifting? Give our spirits a boost, instead of always writing about Initiative and Referendum and vouchers and stomach tubes?" And those, would you believe, are our friends.

So this week, we really have one for you.

There was this guy, down on his luck, no job, on welfare, typical central-city loser. With his eyes on the gutter, instead of the stars, he finds a wallet with a bunch of lottery tickets. Like the good citizen he is, he mails the wallet and keeps the tickets as a "reward." Then the numbers are drawn and he has a ticket worth \$7 million.

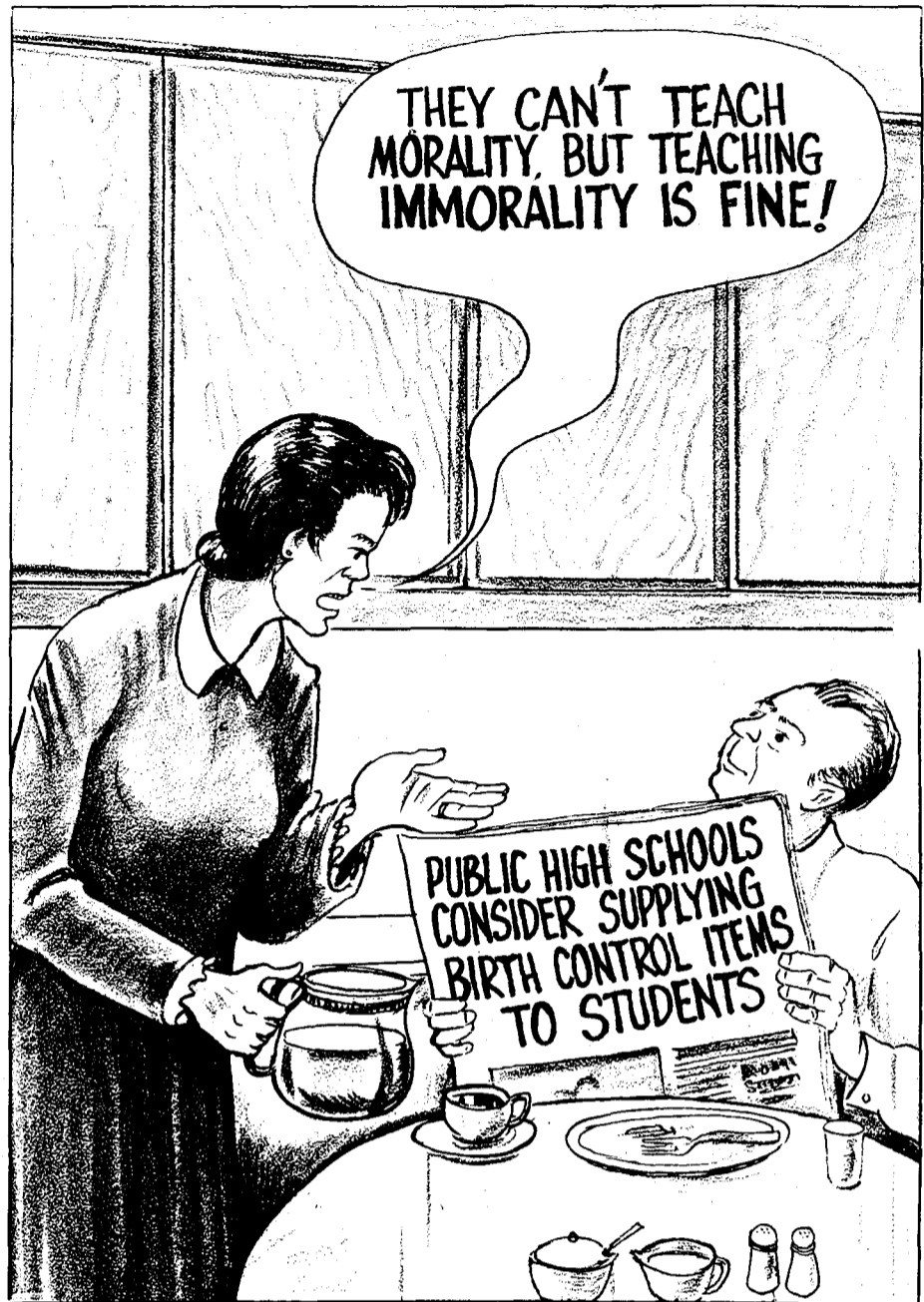
Naturally, a guy has to stop and think when something like that happens. So, after a couple of hours of thinking, with his last 56 cents in his pocket, he goes to return the ticket. But he gets turned away. This story's from Canada; the guy at the house couldn't speak English; the guy with the ticket couldn't speak French.

After that, a lot of us would say, "Well, God, I gave it my best shot. You must want me to keep this."

Not our friend, though. He find an interpreter and goes back. Fortunately, the interpreter was working for free or we would have had a whole different ending. So he delivers the message and the ticket. Turns out, the ticket owner ha just used up his last unemployment check after working 18 years in a factory that closed. He was about to get his first welfare check. There were really five owners of the ticket and they cut the finder in for an equal share, so everybody got one million even, after taxes.

So our little morality play ends on the requisite upbeat note with everybody scuttling away to make a new life for himself.

But those guys are not for real, right. Yes, those guys are for real, both of them. So, who are they? Better not to mention their names. Just remember them as some nameless Christian heroes who showed us a standard of excellence we can wonder whether we could attain.



Letters

Women's pastoral — Face ordination

Editor:

In anticipation of the forthcoming *Pastoral on Women*, may I offer the following points for consideration:

1. The pastoral must deal in depth with the issue of women's ordination. If, as reported, the Holy Father has given permission for the ARCIC (Anglican-Roman Catholic International Commission) to fully explore this issue, it would be absurd to suppress such dialogue in this country.

2. The pastoral should reflect the recent teaching of the Holy Father on the creation of man and the language of the body. While otherwise exercising prudence for pastoral reasons, I believe the Pope is laying a solid theological foundation for the ordination of women.

3. The pastoral should identify the deeply rooted prejudices that must be overcome, such as the misconception that the gifts of men and women are mutually exclusive. Likewise, it should spell out the moral deviations which conspire against the authentic liberation of both men and women, such as extra-marital sex, abortion, and the contraceptive mentality.

4. The pastoral must be a challenge for renewed prayer, study, and action to eliminate sexism in the Church, especially in seminaries and parishes. The process pursuant to the publication of the pastoral must be open to the option of recommending to the Holy Father the ordination of women, at least to the diaconate to begin with, as soon as possible.

Let us pray to Mary, Mother of God and Mother of the Church, that we may sincerely seek the will of God on the ordination of women, always remaining faithful to Christ and obedient to the Church.

Luis T. Gutierrez
Gaithersburg, Md.

Why confirmation?

(The following letter was submitted by the undersigned youth prior to her confirmation in Our Lady of Divine Providence parish in Miami.)

Editor:

Confirmation is more than one of the seven sacraments. It is a commitment that an individual, such as I, is willing to make to God and to oneself. In this world of industry and technology, it is still the human being, with all his sins and misgivings, that sparks a world into motion each day. Nevertheless, we all search for a time when we can say that we are closer to God than ever before. Confirmation is one of those times for me.

I look forward to the arrival of many splendid things. My greatest aspiration is mainly the closeness and unity that will evolve from this act in which I will receive the Holy Spirit of God. As a result of this bond, I foresee becoming a better and understanding Christian that can one day set a better world into motion next to the that created it.

Olga Elena Chavez
Miami

Join pro-life unit in Oakland Park

The Catholic Church's teaching on abortion is attacked daily by the anti-God, anti-life forces of Planned Parenthood, N.A.R.A.L., N.O.W., etc., etc. The Church is even attacked from within by such misguided groups as Catholics For a Free Choice, and others.

The position of CFFC, and all Catholics who are "personally opposed to abortion, but..." is not only a scandal, it is erroneous. These individuals are tragically misinformed on both the Tenets of our Redeeming Faith and the abortion issue itself.

The arguments put forth by the pro-abortion forces are all fallacious. But

they are so emotional and so relentless that they effectively mask the fact that abortion destroys innocent human life. Being "personally opposed" will not unmask the deception or do anything to stop the barbaric slaughter of 4,500 unborn babies who will be killed today, tomorrow, and every day thereafter. It will also not make one anything more than a Catholic "in name only."

In a country with over 50 million Catholic voices, it is a scandal that abortion flourishes openly. As Catholics, it is our moral duty to proclaim the sanctity of ALL human life and to take an active role in defending the most defenseless of God's children, the unborn.

We urge all Catholics to show their solidarity by joining in the pro-life work of Life Education Center of Oakland Park. The political impact of a group of Americans, united in a commitment for Life, would be so tremendous that, with God's help, the end of the American Holocaust would at long last be a reality.

Call us at 565-LIFE and join us in what our Holy Father, Pope John Paul II, has described as "the most important work on earth."

Maureen Broderick, R.N.
Vice President,
Life Education Center, Inc.

Non-Jews also died at Auschwitz

Editor

Regarding the article in *The Voice* April 18, "Nun Sharply criticizes plan to build convent for the Carmelite Polish nuns in Auschwitz."

May we inform the good nun that there was no intention to build this convent in the camp at Auschwitz. The convent was to be built on land adjacent to the camp, but plans are not completed to date.

Further, Sister Katherine Macdonald was so concerned about the "lack of awareness of the camps meaning to the Jews." If the good nun would do a little research she would find that Hitler's intention while building Auschwitz was to completely annihilate Polish people first. Jews were an afterthought in Hitler's determination to exterminate all Polish citizens. True, six million Polish citizens were gassed in Auschwitz of which half were Jews, but we must not forget over eight million gentiles of all races and creeds died in other camps throughout Poland and Germany built by Hitler.

Polish citizens will never allow the destruction of the infamous Auschwitz which is a sad reminder of the crimes of Hitler in Poland. History will always remember these horrible crimes. Too bad the sister did not read "The Forgotten Holocaust" by Dr. Richard C. Lukas. No one race, Jew or gentile had a monopoly on martyrdom. There were between 14 to 15 million people martyred during Hitler's infamous horrors during World War II.

Mrs. Irene Sims, Secretary,
Polish American Congress,
N. Miami Beach



The *Voice* welcomes letters to the editor. All letters must be signed. Write to: Letters to the Editor, *The Voice*, P.O. Box 38-1059, Miami, FL 33238-1059.

Inviting priests to an anniversary Mass

Q. Perhaps I should be writing to an etiquette column but somehow I feel you are better able to answer. We are planning our golden wedding celebration with a Mass in October. My cousin will be celebrant but I would like to invite other priests.

Whom do I consult about concelebration? My cousin? The priests who also are expected? My pastor? I want to show the others some recognition as priests and not simply as guests. Could they do one of the readings? Is a donation expected or proper?

These may be simple questions but I don't want to embarrass them or myself. (Pennsylvania)



BY FR. JOHN DIETZEN

A. Please don't feel constrained by any detailed "protocol." The only etiquette involved would be just simple good sense which I am sure you would use.

The most helpful first step probably would be to discuss plans with your pastor or another priest in your parish, since one of them would probably have to be present and help with the arrangements on the day of your celebration. In addition, he could answer some of your other questions about seating and further arrangements for concelebrating priests.

Talk to your cousin and explain your desires about the other priests. Several opportunities are available for their participation in the liturgy beyond simple concelebration, if they are willing.

I'm certain none of the priests would desire or expect a donation. They will consider it a privilege to share your anniversary celebration with your family.

Q. My daughter attends a Catholic grade school and goes to Mass daily. When we attend Mass as a family in the evenings I don't allow her to go to Communion again. She cannot understand this. I tell her she cannot receive Holy Communion twice in one day unless it's a special occasion like a wedding or funeral. That's all I remember being taught. Is this still the rule? (Missouri)

A. During the years after the Vatican Council II, restrictions on communion more than once a day were greatly relaxed. As you indicate, a wide variety of occasions was listed when one might receive the Eucharist a second time, on special occasions such as the ones you mentioned, when one is a minister of some kind at a particular Mass, and so on.

The 1983 revised Code of Canon Law simply notes that when one receives Communion more than once on a given day it should be at a Mass. The church's primary concern has been to discourage people from a superstitious "collecting" of communions: "If one is good, six must be better!"

The church believes, it seems to me, that the likelihood of this happening any more is quite small. On the contrary, some still need to be reminded that full participation in the Mass always includes receiving Communion.

Don't hesitate to encourage your child to receive Communion at both masses.

A free brochure explaining rules of the Catholic Church about membership in the Masons and some other organizations is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

(NC News Service)

The women's movement

BY ANTOINETTE BOSCO



The time came when things had to change — women had to break forth.

The militant feminists who spearheaded the movement, however, were doomed to fail because they denied women's biology and deepest natural instincts. Women have always wanted to have and care for babies, and always will.

On the other hand, to return women to their pre-women's movement status is unthinkable.

I remember the days when a woman couldn't even apply to most medical schools, when most of the world was a big men's club, when equality of opportunity simply didn't exist, and when a woman who tried to step out of her pre-established role was suspect.

I remember in the late 1960s being told that I was wasting an employer's time applying for a job because I was a mother.

When I tried to buy a house, real-estate agents kept asking, "How much does your husband make?" They wouldn't sell me a house until I came back with a man.

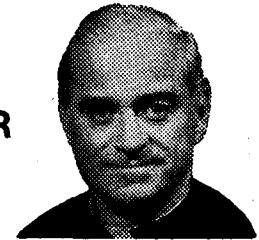
It would be a horror to go back to the way things were. I don't think that young women today have the remotest idea of the groundbreaking that was done for them by the feminists of the previous generation.

Young women today, eager to be full-time mothers, ought to keep their facts straight. While the early feminists should not have thrown the baby out with the bath water, the stagnant old bath water did have to go.

(NC News Service)

The Libya problem

BY FR. JOHN CATOIR



Looking back, what are we to think of this whole Col. Moammar Khadafy affair? I am writing this on April 30, 1986; much may happen by the time you read this, but my current reflections are as follows.

For years, Khadafy had been threatening the United States and carrying out terrorist attacks on innocent civilians. After nearly a decade of taunts, insults, hostage-taking and terrorism, the sleeping giant of America awakened and struck back.

What are we to think of President Reagan and his order to bomb Libya? Most Americans cheered the news that Khadafy was attacked and would have to pay a price for his crimes against us. Some were deeply disturbed. I experienced both emotions.

"War, though it strikes a spark of chivalry from the heart, is on the whole dehumanizing... it tends to deaden the power of thinking, and the reason we need defenses of the mind is that, whatever comes, we may remain in the truest sense human, preserving that life which illuminates and heals the world of which Christ said, 'I have come that you may have life and have it more abundantly.'" (Caryl Chessman)

It is so easy to slip into a vengeful spirit. A man like Khadafy sooner or later will awaken a passionate response in any normal person. It's his nature. I do not judge those who moved against him; they were acting in self-defense and with a limited military objective, but we did kill innocent people, and we have embarked on a new policy of military vengeance.

In His Sermon on the Mount, Jesus said trust God, be not anxious for your life, for your clothes or your food; be carefree, your Heavenly Father will care for you.

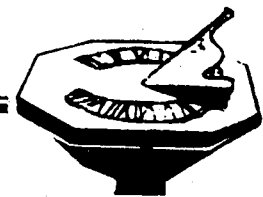
"Consider the lilies of the field," He said, "and the birds of the air..." Are we to take such words seriously? In times of violence and times of peace, Jesus repeats the same gentle words which are also uncompromising. These same words have been avoided consistently by everyone except the saints, ever since the Lord uttered them.

It is clear that our adventure in Libya cannot be judged the way one would judge the Super Bowl game. People are dying on both sides. We have to be on guard against hatred. Jesus told us to love our enemy, even Khadafy. According to the Gospel, there is no other way but to prepare ourselves to "seek first the kingdom of God." Military solutions must be a last resort. We have to search continually for peaceful solutions in all the hot spots of the world. It is the legacy of Jesus Christ to make peacemakers out of His followers, even if they appear to us as fools in the process.

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

Time capsules

By Frank Morgan



The first martyr

After the death of Jesus, many Jews tried to incorporate the Jewish and the Christian religious practices. They met for their discussions in the part of the Temple called Solomon's Porch. It became known as the Ecclesia or Church, a title that Christians still retain.

Soon the young church at Jerusalem had over 5,000 members and the Apostles felt the need to delegate some of their duties to seven deacons. The first to be ordained was Stephen, who as a young man was taught by the great Gamaliel. Since he spoke Greek, he preached to the Hellenistic converts that God sent Jesus to save all people. For this statement, he was arrested and

brought before the Sanhedrin for blasphemy.

The Sanhedrin ordered Stephen to give up his new found faith or suffer the consequences for blasphemy which was death. Stephen refused and the Sanhedrin sentenced him to be dragged outside the city gates and be stoned to death. The sentence was carried out and thus in the year 36, Stephen became the first martyr to die for the young church.

The men who threw the rocks that killed St. Stephen then returned to where their outer garments had been protected from thievery by the watchful eye of a man who was known as Saul of Tarsus. In a short time this same man would become St. Paul.

Changing an ugly mood

Dear Dr. Kenny: "I think I know what to do to be a good parent. But it all flies out the window when I lose my temper or find myself in a "blue" mood. That's when I am mean, critical, don't listen, make empty threats and demand total obedience. I have three children, ages 9, 11, 14 and I want to be bigger than my moods. How can I act positive when I feel negative? (Iowa)

What a wise insight — to recognize that your parenting behavior is sometimes dictated not by good sense but by bad moods. Whether your mood comes from a "down" day or whether one of your children provokes you to anger, strong negative feelings usually lead to bad judgments and pronouncements.

Feelings are more apt to get the best of us when we are not in top physical shape. If you frequently feel moody or are easily angered, try an inventory of basic life habits.

Are you eating properly and well? Breakfast becomes your most important meal of the day when you are under stress. Eliminate junk foods, especially sweets, and be cautious of alcohol.

Are you sleeping? Tired people get cranky. A regular aerobic exercise program can work wonders to cure insomnia and improve your mood.



BY
DR. JAMES
AND MARY
KENNY

Your first step in actually combating bad moods is to learn to recognize such moods. Usually, you have some early warning signs, such as feeling tense or snapping at people, to indicate that a dark mood is coming. If you are unaware of such warning signs, your husband or children probably can tell you.

What happens just before you let depression or anger rule your parenting? How can you tell when you are "down" or angry? Can you "feel" it inside yourself? That's when to "blow the whistle" on yourself. You must do something to interrupt the progress of your mood.

Say a brief prayer. Picture yourself doing something laughable. Anything to break the cycle.

If you cannot interrupt yourself, have another family member say a cue word like "Stop!" to let

you know.

Then take time out. Get out of the room. Leave the scene for a minute or an hour, however long it takes for you to get a handle on your feelings and return to your good game plan.

Finally, fight those negative responses that you feel welling up within you with a positive remark. Learn to give compliments, even when you don't feel very complimentary.

Act positive, even when you don't feel positive. Yes, put on an act. Hopefully, your actions can begin to dictate your mood rather than having your mood cause your actions.

Replace the moody or angry retort with an upbeat action. Squeeze your child's shoulder. Tussle his hair. Grin, and call him a rascal for upsetting you.

After this brief interlude to interrupt your mood get on with your day. You do not have to let your moods color your parenting. Good discipline can be effected in a positive way.

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

(NC News Service)

If I were to parent again

With all the books, authorities and workshops on parenting, I believe we've missed the best resource of all — parents who have finished the job and can evaluate what they did right and what they would change if all were to start over again. I love it when I have older parents in my workshops because they have so much wisdom to share.

Yet, how rarely we look to these sages for expertise. As we struggle with recalcitrant toddlers and rebellious teens we ignore the fact that in our neighborhoods, families and pews sit parents who have gone through it and survived.

One of the questions I ask these graduate parents is, "If you were to parent all over again, what would you do differently?"

The most familiar response I hear is, "I would take more time to enjoy my children. I would be less concerned on how they might turn out and more relaxed with them. I wouldn't worry so much about thumb-sucking or dirty rooms."

There's a message for us here. Why aren't we listening to it? In a time when renewed pressure on children is making itself felt, it is an important message. We're seeing parents who are determined that their children will swim at 18 months, read at four, and be prepared to choose a college and lifetime work by 15.

These parents are so bent on turning out a successful product, they disallow their children an opportunity to be children. Let's listen to our sages who tell us they wish they had relaxed instead of

BY
DOLORES
CURRAN



pressured their children. They have the grown product to evaluate, surely the best research around.

Other parents indicate that they would be less protective. "I would let my children risk more," one said. "I was always trying to protect them — their physical health and safety, their friendships, and their fun. Today, they seem so cautious. They want to be assured of the successful outcome of any new venture before they risk trying it.

"I would make my children take on more responsibility for themselves," one father said. "Let them suffer the consequences of their behavior instead of stepping in and rescuing them. Like the time one of ours got into minor difficulty at school. I should have let him suffer the results instead of trying to soften the punishment."

He speaks for many older parents who rushed in to rescue their children from teachers, coaches, police and other authorities. If the kids are forced

to deal with consequences of their misbehavior, they learn far more than if they're constantly rescued by parents.

"I would throw away all those books on when a child should walk, talk, and be toilet-trained," said a sprightly grandmother. "I was so terrified that my children weren't normal, I put terrific pressure on them to develop according to the charts."

She continued, "I cringe when I think how miserable I made them during toilet training." She turned to the young mothers present. "Ask yourselves. How many 21-year-olds are walking around in diapers? Don't worry about it so much."

"I wouldn't fight with my children so much," said a mother. "When I think of the many nights that we went to bed unhappy with one another over their clothing or homework, I regret it. I would have put up with more and not said as many hurting things."

"If I were rearing my children again, I would never, never spank or hit them. I dearly wish I hadn't. I don't understand how I could hit people I loved so much," said another parent.

I suggest that when a parish considers a parenting effort, instead of looking around for a name speaker or the newest guru in child psychology, they look around their pews, collect some of their grandparents and offer an evening on, "What I would Do If I Were Starting My Family All Over Again." It's likely to be the wisest advice around.

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Family matters

'I am divorced'

By Sister Virginia McCall, PBVM
Director of Ministry to Separated and
Divorced, Family Enrichment Center

Lucy attended her first support group meeting with fear and trembling. It took every bit of her courage to walk through the door that evening. Her divorce had just been finalized. Her intense pain was magnified by the vagueness of what to expect within this group... all strangers to her.

As Lucy attempted to introduce herself to the others, she burst into uncontrolled sobbing and left the room. Upon her return everyone was engrossed in sharing so Lucy could remain in the background unnoticed.

Suddenly, her ears pricked up for here was someone with whom she identified. She listened quietly... intently.

"People, not knowing of our divorce, often ask me how Joe is doing," Ellen related. "I would always say, 'Just fine!' Finally, I realized that I

could no longer pretend. I had to tell people the truth... that we are divorced. But that word divorced just collapsed within my throat. I couldn't say it. So one evening I stood before the mirror looking myself in the eyes, repeating over and over, 'I am divorced. I am divorced.'"

Lucy was touched by this revelation. She returned two weeks later to the support group a changed person. At the time for introductions she held her head high and with a look of confidence stated, "I'm Lucy and I AM DIVORCED!"

Later that evening Lucy shared her feelings of the previous meeting. Then she continued, "I went home that same night. Standing before the mirror I repeated over and over, 'Lucy, you are divorced. There's not a thing you can do to change that now. So get up on your two feet and start living again.'"

Throughout the year Lucy had many more moments of fear and confusion. Yet, she had crossed that first hurdle which was to admit the reality which had touched her life. This was Lucy's

first step into a new life of being single again. She discovered that as she allowed herself to be vulnerable within the support group, weights began to fall from her shoulders.

Gradually, Lucy was able to acknowledge feelings of anger, guilt and rejection which had been smoldering within her for months. She found people in the group who encouraged her to let go of the control these feelings had over her. Through their love and acceptance, Lucy began to regain her sense of self worth which had been shattered by the divorce.

Like Lucy, many divorcing persons have discovered both support and challenge from those who have experienced the pain of a divorce. These 'veterans' become a source of hope and strength to those hardly able to say, "I'm divorced."

For further information about support groups in the Archdiocese of Miami for separated and divorced persons contact Sister Virginia McCall at the Family Enrichment Center, 651-0280.

Bishop battles trash on TV

Bishop Stanislaus Brzana of Ogdensburg, NY, looks at television in two ways. On the one hand, he calls TV "a wonderful opportunity, a university of the airwaves, a window on the world that gets information out quickly, a great entertainment medium and a blessing for shut-ins with many excellent programs."



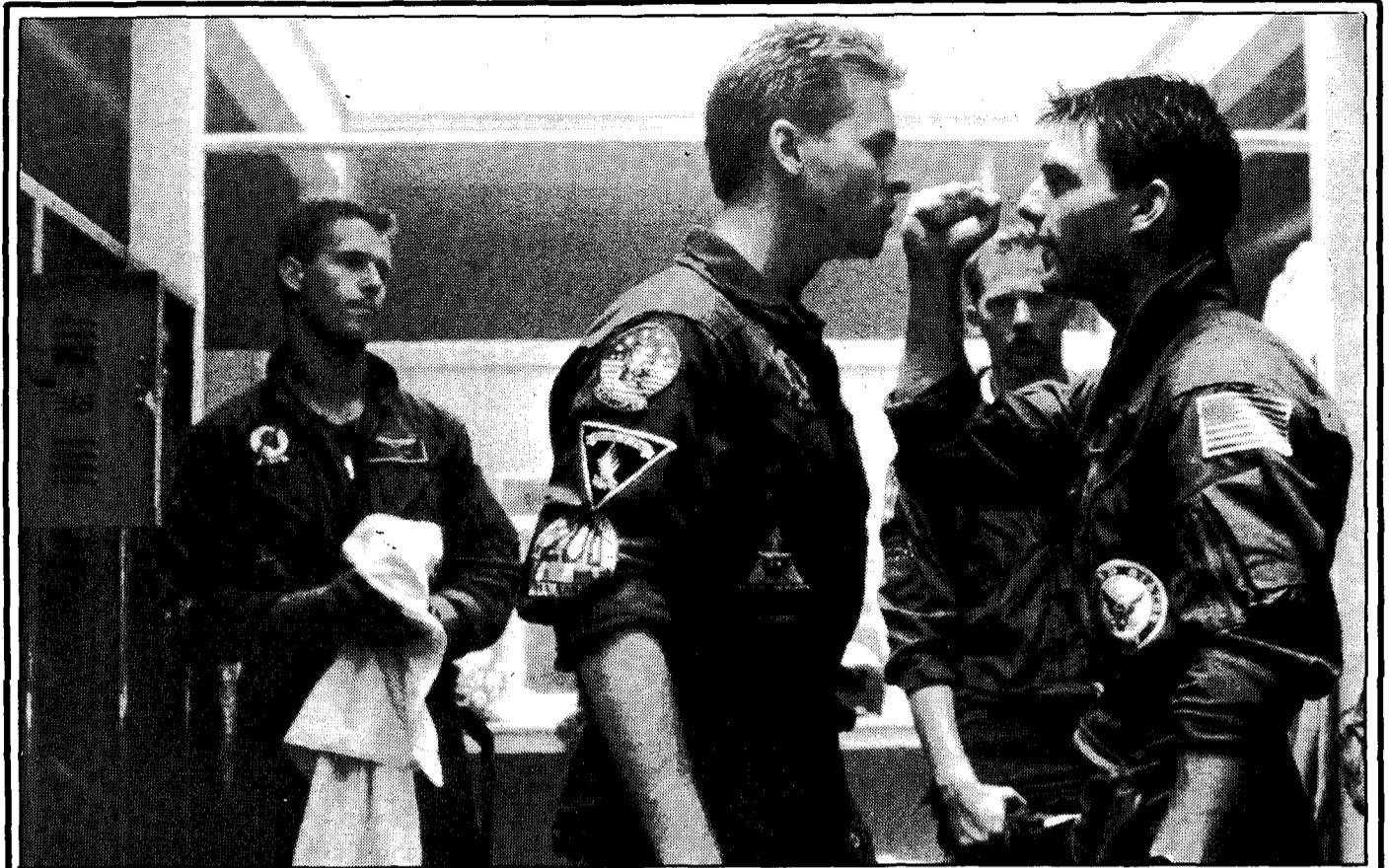
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On the other hand, he judges some of the content on the tube to be so offensive that "it poses a serious problem for our country. The fact that some people don't recognize the problem only compounds it and shows how dull our consciences can become when we tolerate what's shown."

To do something about that way of looking at television, Bishop Brzana is among the 100 or so Roman Catholic Bishops who have signed a statement of concern objecting to TV's increased use of extramarital sex, graphic violence, profanity and Christian stereotypes. The statement was drawn up by Christian Leaders for Responsible Television (Clear-TV), an offshoot of the National Federation for Decency, an organization headed by Rev. Donald Wildmon, a Methodist minister.

Bishop Brzana has extended his concern beyond his signature to speaking about the problems of TV before his fellow bishops at their annual meeting and to joining Clear-TV when it met last month with network leaders to express the objections. A Catholic bishop in a group led by a Methodist minister is not an oddity, according to Bishop Brzana.

"This is a good way to cooperate with our brothers and sisters in the Christian community," he told me during a recent phone conversation. "Many of them show much more zeal and do more than we do" about battling objectionable media presenta-



NAVY CRUISE — At a training facility for some of the top recruits for the naval aviation program. Tom Cruise as Maverick and Val Kilmer as Iceman, get into an argument in the film, "Top Gun." The USCC rating is A-III, adults, and reviewers call it "a high energy celebration... of aviation hot shots." (NC photo).

tions.

While making it clear that there are some good programs on television, Bishop Brzana is concerned about the increasing use of offensive material.

"Sex is a casual plaything, deviation is presented as acceptable and

'We Christians should be more militant and protestant more ... I wish we had the spirit of St. Paul...'

unnecessary violence is shown" on many programs, he noted. "Diabolical ways of killing are shown, which can inspire disturbed people, and criminals are presented as admirable and worthy of imitation. And fundamental Christian values are ridiculed."

But something can be done about

the problem, Bishop Brzana said, giving some practical suggestions for viewers to follow:

- Parents must "educate and guide their children by good example about which programs should be watched and which should not. If unacceptable scenes are present in a show,

don't watch enough television to know what is influencing their people.

- He urges viewers to "rouse themselves from the attitude that nothing can be done or a feeling of helplessness."

- Bishop Brzana encourages people to write the local and network stations when they see something offensive. "They are sensitive to the reaction of the audience," he explained. "It certainly can't do any harm and will probably do good. Other groups protest strongly when something negative about them is shown and the situation improves. We Christians should be more militant and protest more. I wish we had more of the spirit of St. Paul." He also urges viewers to let networks and local stations know when something worthwhile is shown in order to encourage more of the same.

Motion picture group toughens ratings

By Tony Zaza

NEW YORK (NC) — The Motion Picture Association of America and the National Association of Theatre Owners have proclaimed that they are getting tougher with films depicting drug use of any kind and those containing harsh sexually derived language.

The motion picture group, an industry-appointed trade organization which rates films according to ages, will now at least give a PG-13 and even an R or X to any films which depict drug use or include profanity and obscene words in a gratuitous fashion.

While this position appears commendable, it obscures the current laxity on the part of the ratings administration to deal with the increased use of profanity and violence which has reached alarming levels in recent

films like "Wise Guys," or "Blue City."

The movie industry ratings have simply become a facile way for confused and insecure producers and distributors to define intended audiences. Rather than acting as a warning, the ratings merely alert viewers to the fact that certain films are selling sex and violence. The rating has become another marketing strategy.

One sees immediately how distributors may easily manipulate the rating with the addition or deletion of one vulgar word. More realistically, one can see how the new valuation may easily open the floodgates to a renewed permissiveness in movie-making by affording a way to avoid the R rating by virtue of the new tougher PG-13.

Films appealing to the youth market may become worse than ever because films previously considered

for an R rating might be lumped into the tougher PG-13 category.

Images not only express meanings they produce meaning. Part of the role of the U.S. Catholic Conference communication office reviews is to assess content and educate — to give warnings when necessary to help the viewer determine the value and suitability of a given film.

Movies are consumer goods and like any free-market product need labels listing contents. Ratings are needed. At their weakest, they simply describe contents. At their best, they should act like a surgeon general's warning: this product may be harmful to your mental and spiritual health.

Zaza is on the staff of the U.S. Catholic Conference Department of Communication.

USCC film guide

NEW YORK (NC) — The following are classifications of movies recently reviewed by the staff of the U.S. Catholic Conference Department of Communication.

Fire With Fire — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, PG-13 — parents are strongly cautioned to give special guidance for attendance of children under 13.

The Boy in Blue — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, R — restricted.

Poltergeist II, The Other Side — U.S. Catholic Conference classification, A-II — adults and adolescents. The Motion Picture Association of America rating, PG-13 — parents strongly cautioned to provide special guidance for attendance of children under 13.

Caution.

**O'Sheas' can be habit forming.
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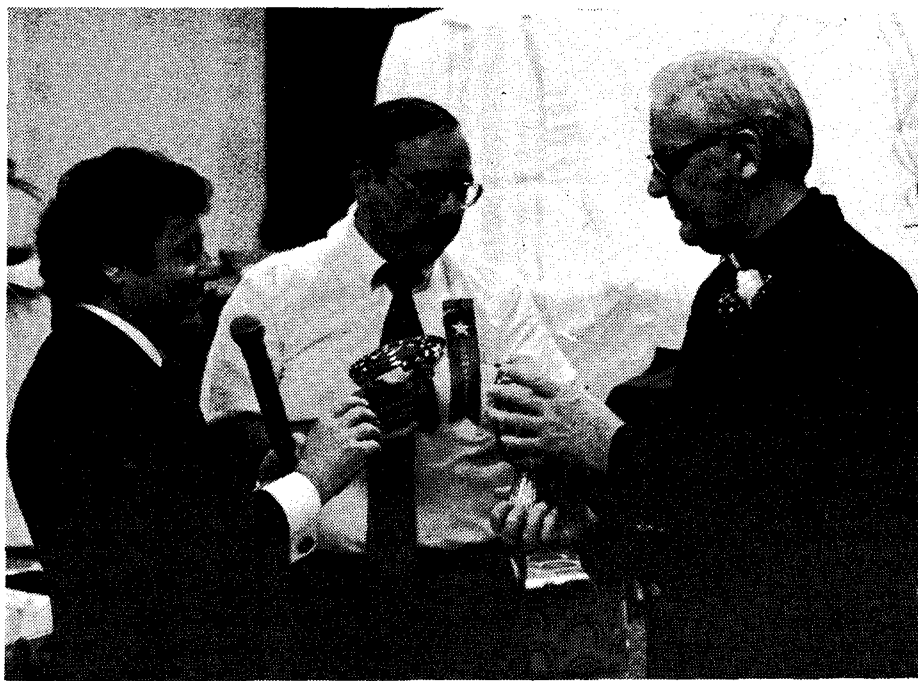
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What's Happening



PARTING GIFT — Fr. James E. Quinn, pastor of Nativity parish in Hollywood for the past 17 years, recently received the gift of a chalice from his parishioners on the occasion of his reassignment as pastor of St. Catherine of Siena parish in Kendall. The mayor of Hollywood proclaimed April 6th as Fr. James E. Quinn day in honor of his years of church leadership.

Charismatics to hold conference Sept. 12-14

Catholic Charismatic Services announced that it has begun accepting registration for their 7th annual archdiocesan charismatic conference. The conference will be held at the Diplomat Hotel on the beach in Hollywood. It will begin at 7:00 p.m. on Friday, September 12th and close with a Mass, celebrated by Archbishop Edward A. McCarthy, at 11:00 a.m. on Sunday, September 14th.

The theme for this year's conference is, "The Triumph of the Cross."

Guest speakers from out of town will be:

• Bill Beatty from South Bend, Indiana. Bill is the Executive Director of the National Service Committee for Charismatic Renewal. A much sought-after conference speaker and author of "7 Steps Towards God," Bill has traveled all over the world preaching the Good News.

• Marilyn Kramer from Los Angeles. Marilyn is the Director of Charisma in Missions which is devoted to worldwide

Catholic missionary evangelism with international headquarters in Los Angeles. The daughter of an Assembly of God minister, Marilyn is a convert to the Catholic faith. She is a dynamic speaker with a powerful testimony. Thousands attend Charisma In Missions weekly rallies and Life In The Spirit seminars.

Local conference speakers will be: Archbishop Edward A. McCarthy, Bishop Agustin A. Roman, Msgr. Wm. McKeever, Fr. Dan Doyle, S.M., Fr. Riccardo Castellanos, Fr. John Fink, Paul Lambert, Roger Grenier, Scott Kaldahl and Tony and Jackie Tucci.

The guest speakers will hold a workshop for priests, deacons and seminarians, coordinated by Msgr. Wm. McKeever, pastor of St. Agnes Church, Key Biscayne. This workshop will be held just prior to the opening of the conference Sept. 12 from 3 to 5 p.m. at the Hotel. This program will be beneficial for Charismatics as well as non-Charismatics. There will be a questions and answers time.

A Praise and Healing Service, led by Fr. Riccardo Castellanos, pastor of San Isidro Church in Pompano Beach, will be on Saturday from 2:30 to 5:30 p.m.

The registration fee for the entire weekend is \$15 for adults 18 years and older and \$5 for teens ages 12 through 17 years. Registration forms may be obtained by calling Charismatic Services at 764-3999 in Ft. Lauderdale or by writing C.C.S. Registration, P.O. Box 6128, Hollywood, FL. 33081-0128.

All are urged to register early to be assured a seat as last year's conference was sold out two months early.

The Diplomat is offering special room rates for conference participants of \$39 to

Ser-Jobs offers job training

SER-Jobs for Progress, Inc., is offering free training days and evenings in clerical skills, IBM word processing, secretarial, accounting and business management. Placement services are available upon completion of training.

SER-Jobs for Progress is a private non-profit organization dedicated to the training and employment of economically disadvantaged hispanics, blacks, and other minorities.

The program is sponsored by the South Florida Private Industry Council, the South Florida Employment and Training Consortium and IBM Corporation.

Applicants should call 649-7500 for appointments with their counselors.

Interfaith Caregivers conference

The first Interfaith Caregivers Conference will be held on June 9 at the Temple Beth Torah Tamarac Jewish Center, 9101-15 N.W. 57th Street.

Sponsored by the Southeast Region United Synagogue of America, the Interreligious Liaison Office American Association of Retired Persons; Jewish Federation of Greater Ft. Lauderdale; and National Interfaith Coalition on Aging, it will include participants from the Jewish, Catholic, Orthodox and Protestant congregations in Dade, Broward and Palm Beach counties.

The conference will begin with registrations at 8:30 a.m. and adjourn at 1 p.m. Workshops will be led by Florence Goldman, Executive Director, Alzheimer's Disease and Related Disorders on Respite Care, plus several other speakers. For information call 463-2823.

Special collections announced for Haitian hungry

A special collection to provide food for the hungry in Haiti will be taken up at all Masses in the Archdiocese of Miami Churches on May 31 and June 1.

In announcing the collection Archbishop Edward A. McCarthy, who recently visited Haiti with other Catholic

Bishops from the U.S., pointed out that "it is a nation of unbelievable poverty and hunger. When I inquired why the dogs and cats seemed to be so thin I was told that it was because they have nothing to eat, since the humans eat the garbage," the Archbishop said.

For several years, Catholics in South Florida have been aiding Haitians in the Diocese of Port-au-Paix through Food for

the Poor, an organization in Pompano Beach; and Amor En Accion, based in Miami, a group which travels to Haiti at regular intervals, and assists with medical care, housing and schooling in the "sister diocese" of the Archdiocese of Miami.

Catholic Relief Services, the national relief agency of the U.S. Catholic Church, has also been distributing food to the poverty-stricken in Haiti.

Peacemaking course offered

"Peacemaking and the Human Spirit," a course on the spirituality of peacemaking, will be offered June 16-20, at St. Thomas U. with Sr. Mary Evelyn Jegen, S.N.D. as guest faculty member. The course, being offered for three graduate credits, is an intensive one week course, Monday through Friday, 9-5 p.m.

Sr. Mary Evelyn Jegen, S.N.D., was the first executive director of the Bread for the World Education Fund (1976-1978), and, as such, designed a program on world hunger that is still in use. She was one of the founders of Pax Christi USA, the Catholic peace movement.

The deadline for registration for this course is June 9, 1986.

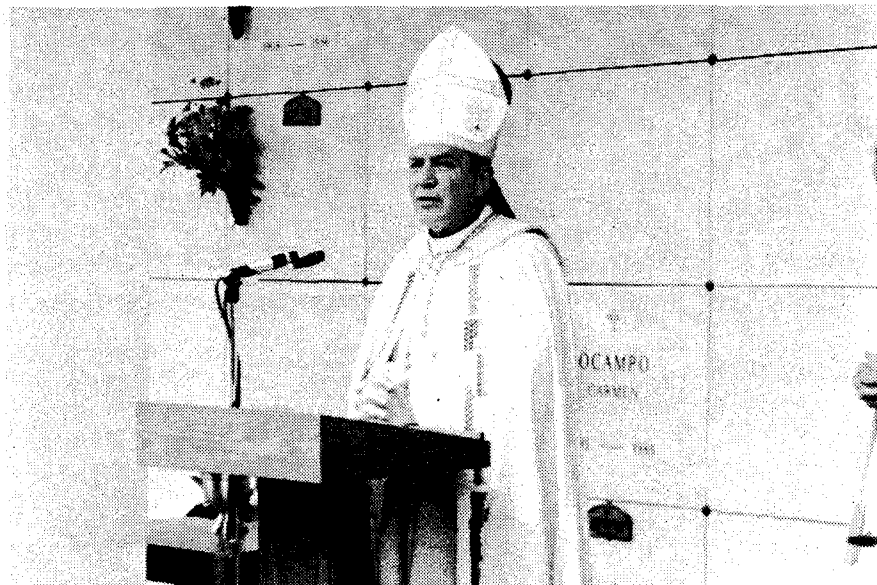
For more information on this course, or on the P.O.T.C. program, please call or write: Institute for Pastoral Ministries, St. Thomas University, 16400 N.W. 32 Avenue, Miami, Florida 33054, (305) 625-6000, Ext. 141.

St. Rose teachers honored

Two teachers from St. Rose of Lima Elementary School in Miami Shores received national recognition recently.

Irene Henshaw, art teacher at St. Rose, will have an article published in California State's prestigious "Art Education Newsletter." The article is a review of the resources currently used in the field of elementary fine arts, and is based on a lecture Henshaw presented last fall to art teachers of the Archdiocese of Miami.

Fellow teacher Carol Dale, meanwhile, presented a workshop at the annual convention of Kappa Delta Ki, the international honor society of educators. Her subject was "teaching research and writing skills in the intermediate grades" and Dale was selected for the presentation because of her reputed effectiveness in teaching 5th and 6th graders at St. Rose.



The Garden of the Holy Sepulchre, the newest in a series of mausoleums being constructed at Our Lady of Mercy Cemetery, 11411 NW 25 Street, Miami, was dedicated recently by Auxiliary Bishop Norbert L. Dorsey. Like three other "garden" mausoleums at the cemetery — Gethesemani, Resurrection and Mount Olivet — the building houses 244 entombments and was designed by architect Raul Suarez del Campo. Construction will begin soon on two more mausoleums. In the meantime, cemetery administrators have begun visiting parishes to familiarize Catholics with the services provided by the Archdiocese's two cemeteries. The other is Our Lady Queen of Heaven in North Lauderdale. (Voice photo/Ana Rodriguez-Soto)

Performances slated for Bethune musical

A 90-minute musical-drama entitled "My Soul's Been Anchored In The Lord" based on the life of Mary McLeod Bethune, founder of Bethune-Cookman College in Daytona Beach, Florida will premiere at Richmond Heights Junior High School Auditorium on June 9 at 7:30 p.m. Two earlier performances on this same date are scheduled for 9:30 a.m. and 12:30 p.m. for school children and senior citizens. The 9:30 a.m. performance is filled. Those persons or groups interested in seeing the 12:30 p.m. and 7:30 p.m. performances may call 638-6770 or 638-6250 or 238-2316.

This historical musical, scripted by writer-educators and active Christ the

King parishioners Alice and John Johnson flows through a medley of Negro Spirituals performed by a multi-ethnic 40-member cast of professional singers, creative dancers and actors of Dade County schools and colleges under the directorship of famous Miami-Dade Community College drama professor John Pryor.

Additional performances are scheduled for Joseph E. Caleb Auditorium, 5400 NW 22nd Avenue on June 10 and 11 at 9:30 a.m. and 12:30 p.m. Both 9:30 a.m. performances are filled.

Donations: \$1.50 for school children and senior citizens; adults \$3.

It's a Date

The Cenacle will host a scripture guided retreat on August 4-10. Personal prayer through use of scripture. One conference daily. Silence throughout. Fr. William Sheehan is the conductor. Contact: The Cenacle, 1400 S. Dixie Hwy., Lantana, FL. 33462. 582-2534.

The Barry University Auxiliary luncheon will host a theatre trip to see the musical "Dancing" on June 21 at the Burt Reynolds Jupiter Theatre. For reservations call Verna Hodges, 895-2117, before June 4th.

Happenings Singles is having an Outstanding

Singles Party on June 27 at 9 p.m. at the Diplomat Hotel, 3515 South Ocean Drive, Hollywood, Florida. Dancing, live band, gift drawings and surprises. Admission \$6. For more information call Sharon Silver 385-1255.

S.S. Joachim and Anne Center will be holding a huge flea market on May 31 at the center, 18340 NW 12th Ave. Furniture, appliances, clothing, arts and crafts and food booths. For more info call 653-2921. All donations appreciated.

The Florida Boychoir is holding an open re-

hearsal at St. Thomas Episcopal Church, 5690 S.W. 88 St., from 7 - 8:30 p.m. June 2. The choir is for boys 9-12. For more info call Barbara Pearson 667-9811.

The Council of Catholic Women is hosting a Champagne Brunch following 10 O'clock Mass at the Raintree Inn in Pembroke Pines June 1. \$10 per person. For reservations call Anne Marino immediately at 989-6864.

St. Timothy Holy Name Society is having a Hawaiian Night, Saturday, June 14. Hot Buffet 7:30 pm, Dancing 9 - 1, live band, Hawaiian Floor Show, Door Prizes. \$15 per person. For

more information call Gordon Hallman 271-7694 or Mark Zimmer 271-0273.

North Dade Catholic Singles will be holding their 4th annual Long Hot Summer Dance this year on Saturday, July 5 at St. James Church Hall at 8:30 pm. Tickets are \$5.00. Call John 895-2464 eves or Paulette 757-6241 days.

The Queen of Peace Fraternity of the Secular Franciscan Order will have the regular monthly meeting on June 1st and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152 Street, Miami, Florida at 1:00 p.m.

Balancing priorities

A simply way to stretch your freedom

By Theodore Hengesbach
NC News Service

I recently bumped into our building security guard. He had a big smile on his face.

"You know what?" he said. "I'm going fishing. In fact, I'm going fishing every day, all day."

"How are you going to manage that?" I asked.

"I'm starting a two-week vacation tomorrow and I'm going up to a lake in Michigan. If I want to go fishing at 5 a.m., I'll go. If I don't, I won't. It'll be great!"

I wished him luck as he almost skipped down the hall toward the exit.

Then there is the story of the construction worker who won \$30 million in a state lottery. He found out he had won over the weekend and was planning to continue his \$450-a-week job on Monday — that is, before his family hid his clothes!

Those two stories got me thinking. How do I spend my vacations? What would I do if I won millions of dollars?

I believe it is a great value to have freedom over our time, freedom to control our lives. Yet this kind of freedom is so unusual that we can hardly imagine what it means when it arrives unexpectedly, as happened to the lottery winner.

Most of us most of the time don't have this control. At work we are told what to do and when to do it. We have responsibilities to meet, bills to pay, food to buy and prepare, shelter to secure against the elements.

We often feel pulled — now this way, now that. We can lose our balance and experience frustration and depression, not because we hate a job or are unwilling to meet our commitments to others but because we feel we have lost control of our own lives.

How can individuals find ways to stretch or extend their freedom? One way is to set priorities.

A priority is something a person considers of great personal importance, worth time and energy. Priorities vary from person to person. They could include relationships with a spouse, children, friends — and with God. A job, further education or owning a

home may be priorities.

To find out what your individual priorities are, try the following exercise:

1. Briefly list things and values that matter most to you. What are you willing to "spend" yourself on?

2. Next, run a check of how much time, energy or money, you really spend on any of the items you listed as priorities.

Are there some items on which you spend a lot of time and energy? Are there two or three on which you spend very little time and energy?

I like this test because it can help identify some possible conflicts between what a person says and does. It can lead to a clear notion about what is really important to a particular person.

Chances are, the items on which you spend most of your time and energy are true priorities. But sometimes people discover that they are spending very little time or energy on something they thought was a priority.

That might mean this isn't really a priority after all.

Other times, the item listed is a

Thinking it over

Don't forget to make time for prayer

By NC News Service

The good use of leisure time is often the first thing to go by the wayside when people feel crowded for time, Cindy Liebhart writes this week. Could the same be said for prayer? Is prayer frequently linked in people's minds with leisure time or periods of relaxation — and readily dispensed with when things get busy?

Like leisure time, prayer contributes to human growth. One writer who took note of that recently is theologian Lawrence Cunningham.

"It is useful to see prayer, understood at its most fundamental level, as linked to the development of what it means to be a full human person," writes Cunningham in "The Catholic Experience" (Crossroad Publishers, 370 Lexington Ave., New York, N.Y. 10017. 1985).

That praying can bring healing and reconciliation has been "the clear conviction of every spiritual writer of this generation," says Cunningham. The professor of religious studies at Florida State University at Tallahassee writes: "To pray is to affirm, however in-

distinctly, the potentialities of human life."

Prayer often begins with an instinctive response Cunningham says. For instance, when he puts his small daughter to bed "with her blanket and current favorite doll, I almost impulsively touch her head and wish for her a happy, untroubled night."

Other times we may encounter God fleetingly in beauty or in a moment of intense emotion. For Cunningham, "those privileged moments flash for us that sense of the awesome mystery against which our lives are worked out."

It is in prayer that Christians come to grips with themselves in relationship with God's infinite mystery. Prayer leads individuals to "a sense of God's presence in our life and at the deepest level of our personal existence," Cunningham continues.

But Christians grow through the experience because praying helps them move from concern just with themselves to concern for the wider community. A life of prayer "should expand the human horizon of those who pray to a more Catholic sense of mission and purpose," Cunningham writes.



Like the juggler, many people find they have "too many balls in the air" and have a difficult time controlling them. Setting priorities in work, personal and spiritual life can help keep matters in perspective. (NC photo from UPI)

priority but the person needs to make an effort to find time and energy to realize it. This might mean setting some long- and short-range goals. For example, if a vacation trip is important to me, I need to start now to save money for it, get maps and plan, begin accumulating vacation days.

Setting priorities is a way to achieve greater control over life.

Priorities extend our freedom, because they provide direction and purpose, help us organize our life and get greater satisfaction from it. Setting priorities can give us something that perhaps even \$30 million cannot buy.

Scriptures

The word of the Lord is powerful

Reflections on next Sunday's Gospel, Luke 7:11-17

Theme

Restoring a child's life breath, Elijah reveals not only that he is a prophet, but that "the word of the Lord" comes truly from his mouth (first reading, 1 Kings 17:17-24). In the same way, Jesus, with a word, restores a dead man to life, enabling all to proclaim that "a great prophet" had risen among them (Gospel reading, Luke 7:11-17). Revealed as the Son of God by the power of his word, Jesus Christ continued to be revealed as God's Son through the words of Paul (second reading, Galatians 1:11-19).

Background

With our present passage, we are at the exact midpoint of the ministry of Jesus in Galilee.

Jesus came to Galilee "in the power of the Spirit" (4:14). In that power, his "teaching" and his miracles were performed, and throughout this Galilean Ministry, the words and

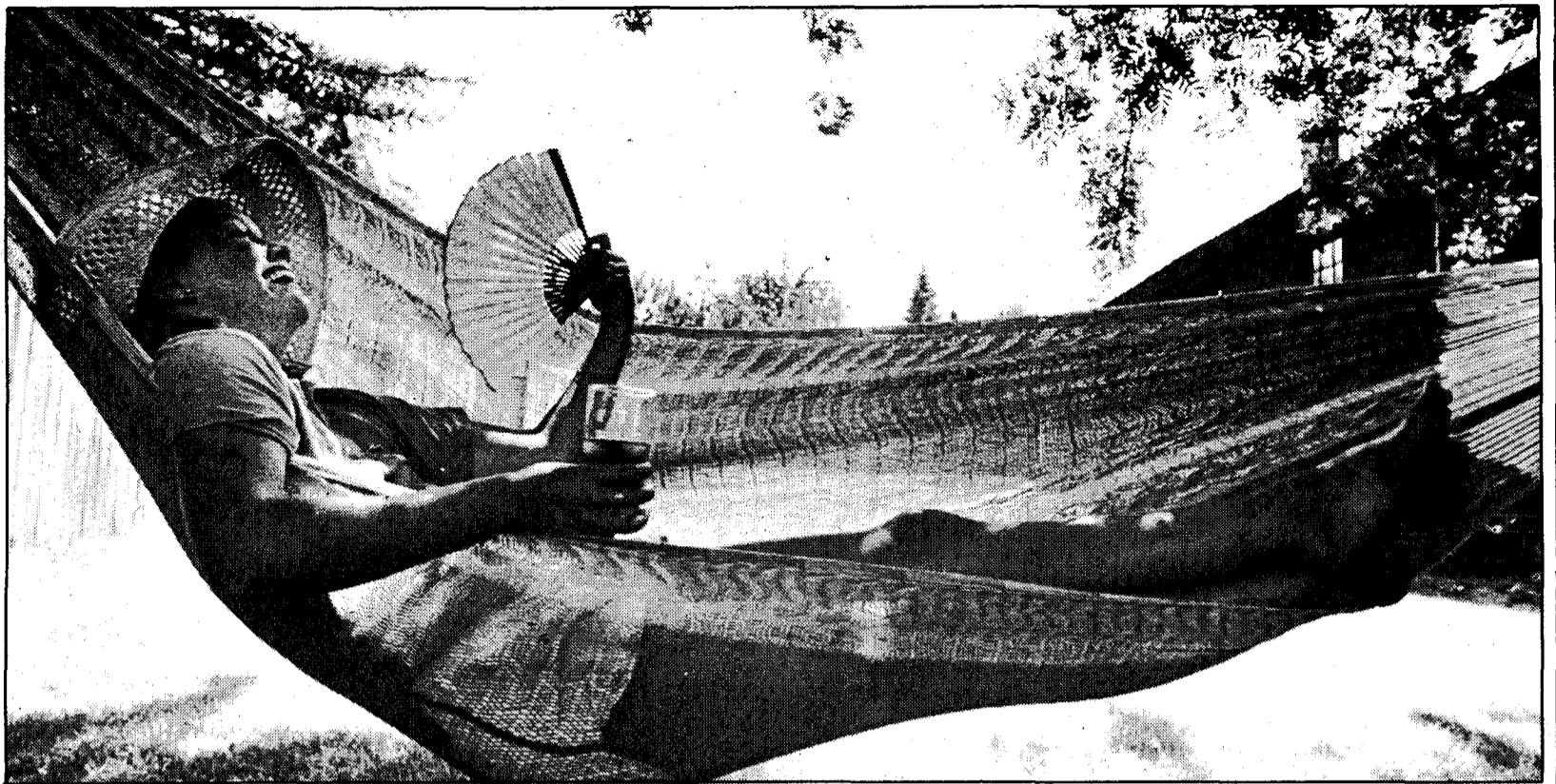
works of Jesus will reveal the Spirit's presence within him:

- "The blind recover their sight" (4:18).
- "Cripples walk" (5:17-26).
- "Lepers are cured" (5:12-15).
- "The deaf hear," symbolized by Levi's acceptance of the call to "follow" Jesus in 5:27-32.
- "The poor have the good news preached to them," a summary of the teachings presented in Luke's Great Sermon of 6:17-49 (his version of a "Sermon on the Mount").

It is this last deed that is most striking, for the poor were (and still are) those overlooked by society. It is so striking, in fact, that it comes after the one item that would appear to be the most striking of all — "dead men are raised to life!"

For Luke, the "power of the Spirit" is apparent in the cures of the blind, the deaf, the

know your faith



Everyone needs leisure to be renewed. Without an alternative to daily routines, most of us soon find ourselves growing apart from God, family, friends, co-workers and ultimately ourselves. (NC photo by Dave Swan)

Relax! Even Jesus went to parties

By Monica Clark
NC News Service

The other night during my ballroom dance class, the teacher stopped the instruction, noticing that some of us seemed distracted.

"Try to take all the worries, concerns and frustrations of the day and set them aside for the next hour," he said. "If you can let go of them for a little while and just enjoy dancing you'll feel better and find you have gained energy to cope with these difficulties."

I knew he was right. Dancing refreshes both my body and my spirit.

When I first thought about enrolling in the class, I catalogued the other things I should be doing with my spare time — painting my bathroom, completing income-tax forms, reading professional journals. The list went on, each item a piece of work to be accomplished.

Then a friend asked why I hesitated to give myself permission to have fun. "Even Jesus went to parties," she said, reminding me of the Cana wedding feast.

I admit I sometimes have trouble stepping away from work to do other things I enjoy. I am tempted to equate my Christian vocation with the work ethic — to feel that "wasting time" borders on the sinful.

Certainly there are times when a refusal to share time and energy with someone in need is wrong. But

I know it is also unfair to others to be so frazzled that my effectiveness evaporates.

Everyone needs leisure time to be renewed. How that time is created and what is done with it vary with individual circumstances. But without an alternative to daily routines, most of us soon find ourselves growing apart from God, family,

'I admit I sometimes have trouble stepping away from work to do other things I enjoy. I am tempted to equate my Christian vocation with the work ethic — to feel that wasting time borders on the sinful.'

friends, co-workers and ultimately ourselves.

"My job is so demanding and so focused on responding to the needs of others that I have to get away so I can come back refreshed," a hospital social worker told me. "That getting away usually involves some activity where I can laugh; laughter is a wonderful healer."

"My job is pretty boring," said an assemblyline worker. "In my free time I like to do things that give me new ideas to think about."

A widow with four young sons said, "My life is so full of demands that there are times when I just

need to sit and do nothing more than listen to quiet music."

How can busy people carve out leisure time? Those I asked responded resoundingly: "Plan it! And don't give it up unless there is an important emergency." Even then they said they try to reschedule or find an alternate activity to re-

fresh the spirit.

Some said they make lists of activities they enjoy and select among those. Others have a favorite activity they include in their daily or weekly schedule, everything from walking the dog to playing basketball. Scanning community calendars in local publications for new or different activities is another approach some use.

Making a leisure-time schedule, however, can be hard. Keeping it free of unnecessary intrusions is also difficult.

Those I talked with said they periodically evaluate their entire

schedule to assess which activities and obligations can be set aside temporarily or permanently to give them needed leisure time.

"When I start feeling things are getting out of hand, I know it's time to reorganize my priorities at work and at home," said a single parent who works in public relations. "I can't be responsible for the whole world."

"I give myself 15 minutes of quiet reflection time every night after the kids are in bed," said a mother.

"I jog during my lunch hour," said a corporate executive.

"We turn off the television and play Monopoly with our children," a couple said.

In each case the criterion for judging the value of the activity is whether it helps the person attend to his or her personal, family and work responsibilities with vigor, enthusiasm and greater love.

Jesus took time to walk, fish with his friends, cook a meal for them and to be alone in the wilderness. Most likely he also participated in some of the cultural activities of his day. He celebrated the gifts of life.

In so doing he has helped me see that "wasting time" can be an important part of the Christian way.

crippled and the lepers. It is apparent when even "a dead man" is restored to life. But all of these events fade, by comparison, with the power present in Christ's teaching.

With this in mind, we can now look at Sunday's episode. Here, the power of Christ's "word" will appear as more powerful than death!

Commentary

As the scene opens, two crowds converge. "A large crowd" accompanies Jesus; "a considerable crowd" accompanies the funeral procession of a widow's only son. The latter is following "a dead man," whereas the former is following the Lord of Life.

The grief of the widow is deep. She has lost an "only son," and she is thereby deprived of her sole means of support. Despite the large crowds in each procession, our attention is focused upon two individuals — the woman

and the Lord Jesus.

Misery and mercy meet, as they do so often in Luke's portrayal of the gospel. The widow's grief is deep; deeper, still, is Christ's compassion. "Seeing her," he was "moved with pity."

The whole event is charged with God's gracious love, which is unmerited, unearned. In the preceding miracle stories, faith was at work. The leper declared, "If you will, you can cure me" (5:12), for example. But here, faith is not demanded nor sought.

The initiative is entirely Christ's own. With a touch of the litter, the bearers halt. But with a word, death is halted! Death had claimed the man as his own, but Jesus will "give him back to his mother!"

But faith is at work, nonetheless. "All of them," from both crowds, both processions, acknowledge that Jesus is indeed "a prophet," one who speaks for God. More than that, they

can add that "God has visited his people."

We learn, as soon as it is obvious that the son is dead no longer (for he "sat up and began to speak"), that the crowds "began to praise God." They acknowledge, at this midpoint of the Galilean Ministry, what the reader learned at its outset. Jesus had come to Galilee "in the power of the Spirit" (4:14).

By Gospel's end, a deeper truth will merge, one to which this episode also points. Another "only son" will be restored to life, Jesus himself. News of that event, Easter tidings, would lead "crowds" for every nation and every age to "praise God" as well.

This column is excerpted from Share the Word, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.

The meaning of life

Rabbi says fear keeps us from finding happiness

By Joe Michael Feist

WASHINGTON (NC) — Rabbi Harold Kushner, an author and teacher, is not known for offering simple answers to simple questions. In his 1981 best seller, "When Bad Things Happen to Good People," he wrestled with the puzzle of why God permits evil.

Now, in his latest book, the suburban Boston rabbi has tackled an issue that has been around since mankind was blessed (or cursed, some would say) with the power of reasoning — How can I find meaning in my life? How do I live a life that matters?

In an interview in Washington while promoting his new book, "When All You've Ever Wanted Isn't Enough," Rabbi Kushner said the major motivating factor in writing the book was turning 50 and realizing that, like many others striving for success, he had "cheated" himself and "hurt other people in the process."

By responding to the social pressures to be "successful" as defined by society, Rabbi Kushner said, he was "not present to my family as I wish I had been."

Young adults in their 20s and 30s, he said, are in Act I of their lives, a time when they are challenged to achieve, to find out how far their abilities will take them.

But, as many people eventually discover, wealth, possessions and power do not equate to happiness, the rabbi said.

On the other hand, he added, "why should we let society brand as failures" those who don't make a lot of money or don't have great skills.

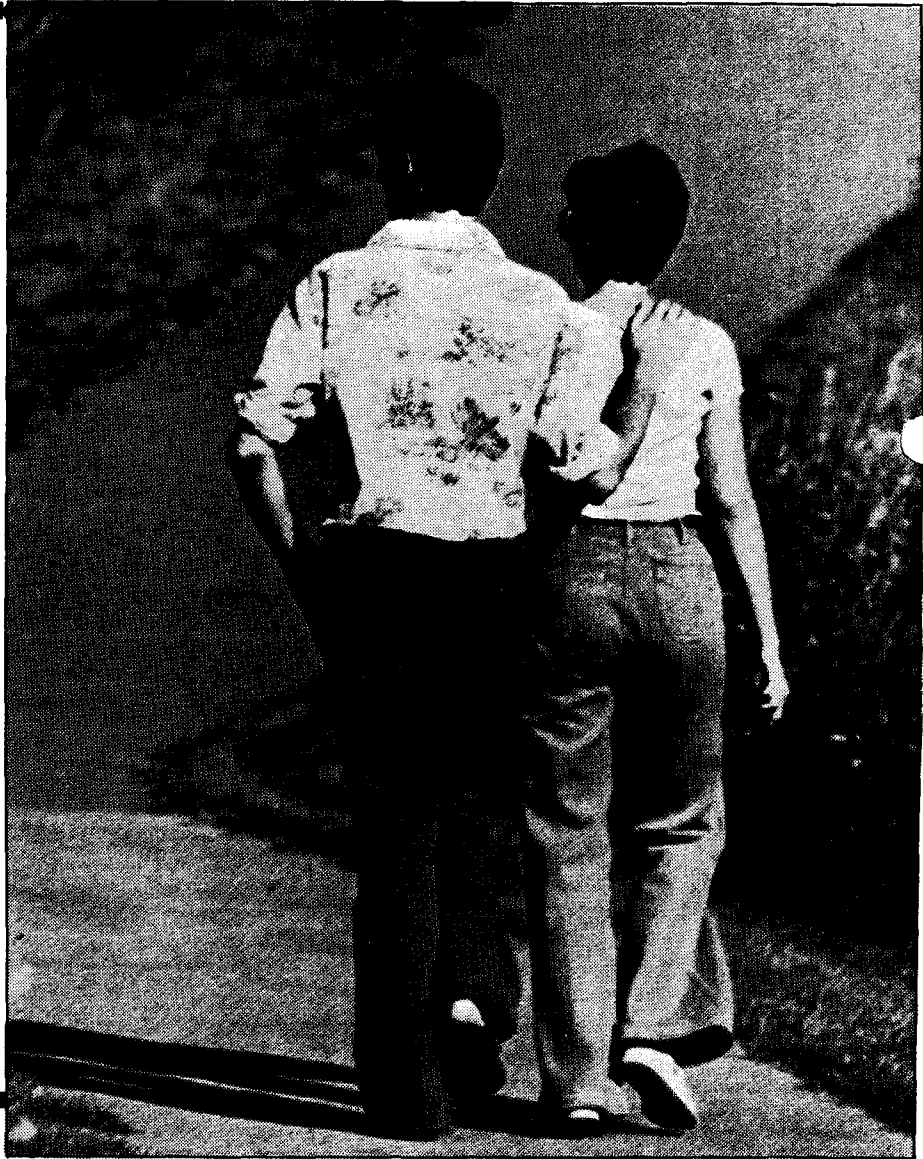
To be truly successful, Rabbi Kushner said, is to be human. And to be human, he added, is to feel.

When we refuse to get too close to people for fear of loss or when we stop striving for our dreams for fear of being disappointed, we are "wearing spiritual armor and we end up with a life that's bland, dull and flat," said Rabbi Kushner.



Rabbi Harold Kushner

'We're looking for intimacy without commitment, pleasure without risk and we wonder why what we're doing is so unsatisfying...'



Fear of pain also causes people to "limit our risk," he said. "We're looking for intimacy without commitment, pleasure without risk, and we wonder why what we're doing is so unsatisfying."

Rabbi Kushner said that another reason he wrote the books was to help people escape the fear of death. "If you see life as a limited resource, like a bottle of wine that's being poured out, then every year as you get older" you will be more afraid, he said.

Life, he added, should be viewed more as "an accumulation of

treasure." Then each day would be more filled, and fulfilling, he said.

A life becomes meaningful, Rabbi Kushner said, "when you share it with people. You can't find happiness by looking out only for yourself."

A story from the Talmud, the collection of rabbinical writings, illustrates a path to a meaningful life, the rabbi said.

"The story in the Talmud says there are three things a person should

do in the course of his life: have a child, plant a tree and write a book," Rabbi Kushner said.

The point is to "know that you have done something that will outlast you."

Rabbi Kushner said that even an atheist can live a meaningful life, but "a person who believes in God has the advantage. He will be less afraid of dying. One of the things my faith does for me is reassure me that I'm not a failure — not in the eyes of God."

the Saints *by Luke*

THE EXACT DATE OF FELICULA'S BIRTH IS NOT KNOWN, BUT IS PROBABLY AROUND 69 A.D.

ST. FELICULA

WHEN COUNT FIACCUS, WHO HAD BEEN REJECTED BY PETRONILLA, FOSTER SISTER OF FELICULA, SOUGHT TO MARRY FELICULA AFTER PETRONILLA'S DEATH, SHE REFUSED HIM. HE THEN DENOUNCED HER TO AN OFFICIAL OF THE GOVERNMENT AS A CHRISTIAN WHO REFUSED TO SACRIFICE TO THE GODS.

FELICULA WAS IMPRISONED AND STARVED FOR A WEEK, THEN TURNED OVER TO THE VESTAL VIRGINS, WHO WERE UNABLE TO SHAKE HER IN HER FAITH. SHE WAS TORTURED, AND THEN SUFFOCATED TO DEATH ABOUT THE YEAR 90.

HER FEAST DAY IS JUNE 13.



Life after size 14

By Hilda Young
NC News Service

Who says God doesn't answer prayer? The fashion world has suddenly woken up to the fact there is life after size 14. The renaissance-woman look is making a comeback. Designers are talking about heavy thighs and not being accused of lipping.

It's vindication time for those of us who have always known diet is a four-letter word.

Vogue magazine just published a 33-page advertising supplement dedicated to the stout of heart, and upper arm and tummy and thigh.

I'm thinking about having a Twinkie bronzed and hanging it from my rear-view mirror.

Mademoiselle carried the headline: "Skinny girls ain't sexy." They even offered advice on how to keep on an extra five pounds.

I wonder if you can make a coat rack or a planter out of a bathroom scale.

The media loved the Chicago Bears' "Refrigerettes" cheerleaders, all over 200 pounds. The film "Sugarbaby" featured a corpulent leading lady and was a box-office success.

I'm going to try to talk the parish women's club into forgetting the salad luncheon and going for the large plate buffets.

Studies are telling us fatty cells help skin stay more youthful and assist the body in fighting disease. I should look 15 and live to a hundred. I'm going to let the kids use my frozen Lean Cuisine for Frisbees. Our neighborhood sour cream club can start meeting in the open.

The fashion industry is looking for models who look more representative of the general population and less like people fresh from a famine. I've always said my bone structure would pay off big in more ways than one someday. Liz Taylor can start making jokes about Joan Rivers.

I just know the phenomenon will have an impact on politics, entertainment and religion. Roly-poly power is in. Rotund is fun. Heaviness is heavenly.

I've always wanted to give up dieting for Lent.

(Send Comments to Hilda Young, Box 19219, Oakland, Calif. 94619.)



Annual Report

Catholic Community Services



55th Year
A Loving Service of the
Archdiocese of Miami



"...let us love one another because love is of God.."

My Beloved Friends of Catholic Community Services:

Our calling as followers of the Lord and members of the Church impels us, as individuals and as a community, to live lives of faith, and prayer, and love.

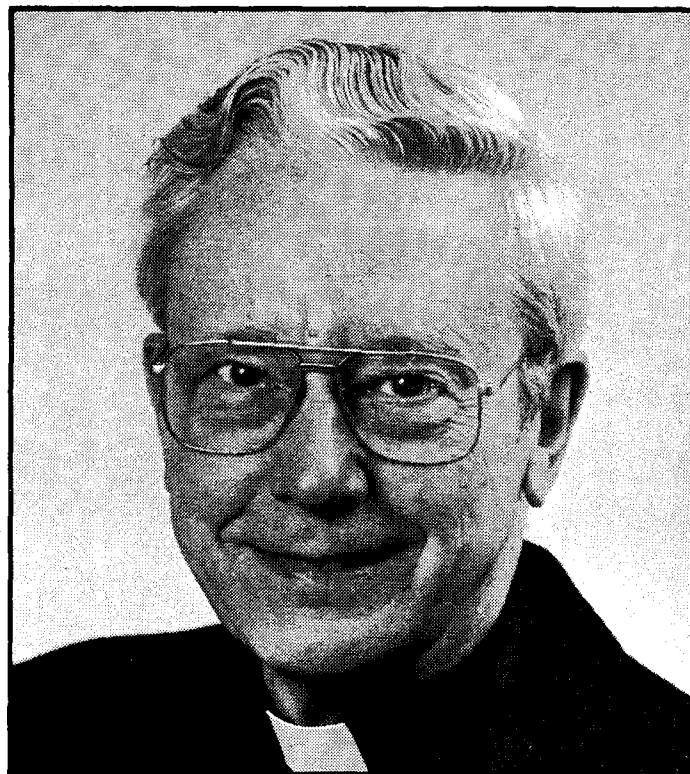
In the name of the Archdiocese, I want to pay tribute on this occasion to the leaders, workers, volunteers and supporters of our Catholic Community Services. We are proud of them and grateful to them.

They play a significant role in helping our Archdiocese be true to its calling as a community of love. In a special way, I congratulate, thank and bless those whose dedication is being recognized at this Annual Awards Luncheon. They have given inspiring witness to the meaning of the words of St. John, "Beloved, let us love one another because love is of God; everyone who loves is begotten of God and has knowledge of God." (First Epistle John 4, 7)

Devotedly yours in Christ,



Edward A. McCarthy
Archbishop of Miami



"...Demonstrated their commitment to serving their brothers and sisters in Christ.."



Dear Friends of Catholic Community Services:

As we near the end of another year and look forward to the beginning of the new, Catholic Community Services and the Archdiocese of Miami has much to be proud of. The Staff and Board of Directors have dedicated themselves to providing for the ever increasing demand for services inspite of continued decreases in Federal funding for some programs and a reduced allocation from the Archdiocese of Miami.

The promising aspect is the continued growth in lay volunteers at all levels — within parishes through parish community inistry programs; in the various programs with direct services being provided by volunteer professionals and in a multitude of other services to meet the needs of individual programs. Without these devoted individuals, services would have to be curtailed.

The CCS staff has again demonstrated their commitment to serving their brothers and sisters in Christ in the face of many challenges. The Board of Directors will continue its efforts to find additional financial support to assure that CCS clients may receive quality service in response to their needs.

Francisca M. Aldrich, Chairperson
General Board of Directors
Catholic Community Services

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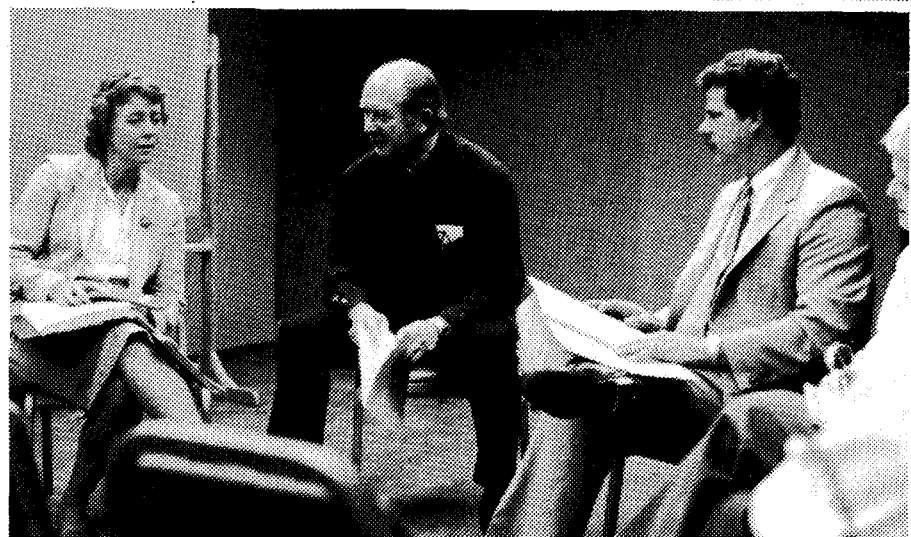
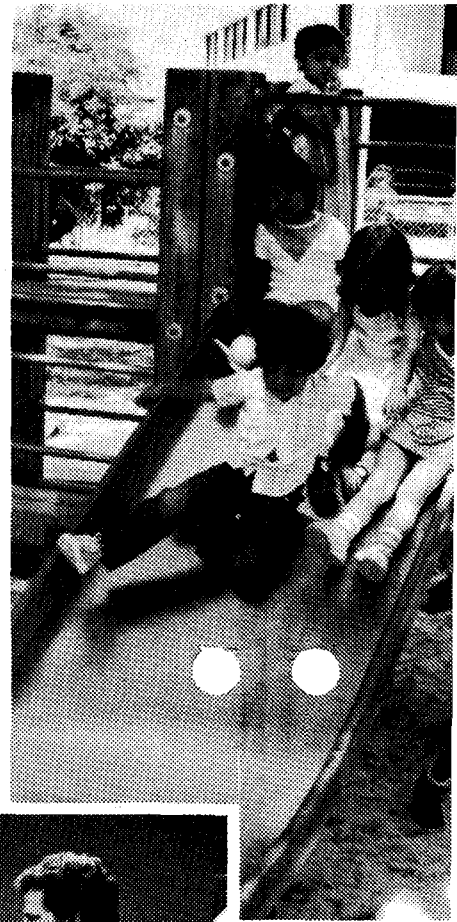
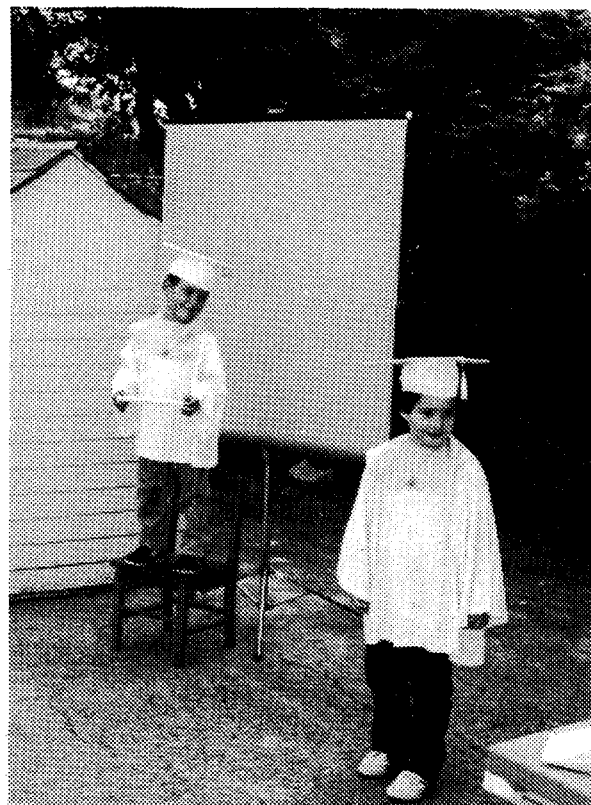
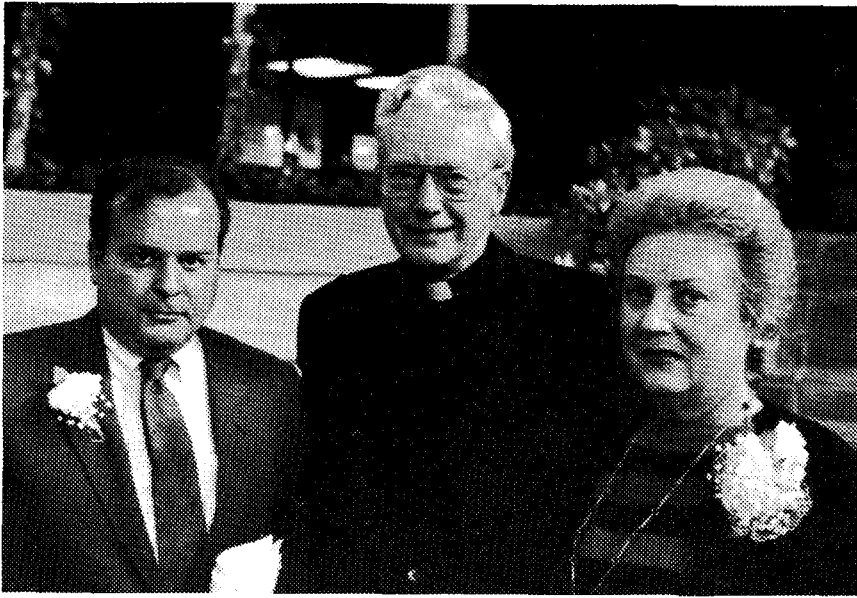
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Auditor's Report

SEPTEMBER 13, 1985

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

We have examined the balance sheet of Catholic Community Services, Inc. at June 30, 1985, and the related statements of public support, revenue and expenses, changes in fund balance and changes in financial position for the nine months 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 financial statements referred to above present fairly the financial position of Catholic Community Services, Inc. at June 30, 1985, and the results of its operations and the changes in its financial position for the nine months then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding period.

Pannel Kerr Forster
Certified Public Accountants

PROGRAM SEF

	<u>Counseling</u>	<u>Immediate Intake Services</u>	<u>Pregnancy and Adoption</u>	<u>Refugees</u>	<u>Other Services</u>	<u>Support Services</u>	<u>Total Family Services</u>	<u>Institutions</u>	<u>Eld Prog</u>
Salaries	\$ 158,851	\$ 97,295	\$ 81,023	\$159,471	\$36,060	\$ 86,034	\$ 618,734	\$ 704,576	\$1,16
Pension and Health Insurance Benefits	26,977	20,223	14,420	26,155	4,368	16,155	108,298	107,550	16
Payroll Taxes	11,821	7,933	6,456	13,301	1,675	7,178	48,364	60,142	9
Subtotal personnel expenses	197,649	125,451	101,899	198,927	42,103	109,367	775,396	872,268	1,42
Specific Assistance									
Food, clothing and shelter	12,973	-	16,257	-	7,148	-	36,378	2,503	18
Medical and dental	3,548	106	13,364	-	-	-	17,018	136,504	
Other	1,045	23,250	2,190	32,123	12,709	325	71,642	29,564	21
Conference, Meetings and Dues	2,754	1,252	1,242	907	916	3,585	10,656	7,881	1
Depreciation	1,632	1,163	2,575	134	563	1,825	7,892	4,046	4
Distributions to Palm Beach and Collier Programs	-	-	-	-	-	-	-	-	-
Insurance	421	406	967	384	54	242	2,474	15,228	1
Interest	-	-	-	-	-	-	-	-	-
Other	172	134	493	1,597	95	1,506	3,997	1,603	1
Professional Fees	2,260	2,649	6,684	2,800	658	1,308	16,359	9,171	2
Rent and Utilities	11,427	7,853	8,829	17,580	2,288	9,682	57,659	191,249	13
Repairs and Maintenance	3,293	1,683	1,562	3,761	376	10,959	21,634	39,214	4
Reimbursed Program Services	-	-	-	-	-	-	-	-	16
Supplies	1,574	708	1,257	3,764	501	4,585	12,389	18,530	2
Telephone	4,618	4,611	4,053	10,805	1,473	3,529	29,089	23,182	2
Travel	1,612	1,127	2,380	5,783	1,423	514	12,839	20,060	6
Accounting and Management Services	25,012	12,810	17,706	29,796	3,974	13,287	102,585	160,532	15
Total functional expenses	\$ 269,990	\$183,203	\$181,458	\$308,361	\$74,281	\$160,714	\$1,178,007	\$1,631,535	\$2,53

Catholic Community Services Balance Sheet

JUNE 30, 1985

— ASSETS —

Cash (Including certificates of deposit of \$479,765)	\$ 629,880
Accounts receivable	
Operating fees and charges	162,383
Government grants	854,057
Advances to housing projects	299,731
Other	45,323
Property and equipment, at cost (Net of accumulated depreciation of \$353,931) (Notes 1, 3 and 4)	672,875
Other assets	21,075
Total assets	<u>\$2,685,324</u>

LIABILITIES AND FUND BALANCE

Bank overdraft	\$ 360,564
Notes payable (Note 4)	627,174
Accounts payable	520,524
Deferred support and revenue	100,265
Total liabilities	<u>1,608,527</u>
Contingencies (Note 7)	
Fund balance (Notes 2 and 5)	
Expended	\$585,307
Unrestricted	491,490
Total fund balance	<u>\$1,076,797</u>
Total liabilities and fund balance	<u>\$2,685,324</u>

See notes to financial statements



GRAM SERVICES

	<u>Institutions</u>	<u>Elderly Programs</u>	<u>Child Day Care</u>	<u>Retarded and Handicapped</u>	<u>Substance Abuse</u>	<u>South Florida Young Adult Program</u>	<u>Other Programs</u>	<u>Total Program Services</u>	<u>Support Services</u>	<u>Total</u>
	\$ 704,576	\$1,162,715	\$ 931,879	\$250,016	\$377,042	\$204,877	\$ 7,062	\$4,256,901	\$569,071	\$ 4,825,972
	107,550	164,014	184,403	40,386	45,554	33,383	545	684,133	80,612	764,745
	60,142	95,911	71,246	15,575	30,635	18,280	-	340,153	40,865	381,018
	872,268	1,422,640	1,187,528	305,977	453,231	256,540	7,607	5,281,187	690,548	5,971,735
	2,503	181,219	379,719	14,841	27,832	2,370	33,000	777,862	750	778,612
	136,504	156	367	737	177,788	-	-	332,570	-	332,570
	29,564	218,463	56,836	9,369	2,205	156,335	-	544,414	154	544,568
	7,881	10,520	10,516	5,112	12,103	91	1,220	58,099	20,191	78,290
	4,046	47,553	24,796	11,925	6,381	132	-	102,725	35,181	137,906
	15,228	11,395	13,777	18,262	3,250	170	1,430	65,986	333,919	333,919
	-	-	-	-	1,113	-	-	1,113	2,177	68,163
	1,603	13,881	2,395	812	762	30	302	23,782	31,692	32,805
	9,171	22,635	15,394	3,025	7,941	7,858	-	82,383	11,086	34,868
	191,249	134,740	156,873	127,198	71,494	16,000	-	40,861	40,861	123,244
	39,214	40,902	46,400	22,933	29,014	4,691	30,878	786,091	49,416	835,507
	-	166,276	-	-	-	-	94	204,882	15,892	220,774
	18,530	23,260	22,581	4,074	17,136	3,687	-	166,276	-	166,276
	23,182	23,667	16,992	5,379	28,758	5,646	559	102,216	23,301	125,517
	20,060	67,350	12,274	77,696	5,623	3,060	783	133,496	10,916	144,412
	-	-	-	-	-	-	2,600	201,502	5,739	207,241
	160,532	153,379	260,885	48,848	113,284	-	1,425	840,938	(840,938)	-
	<u>\$1,631,535</u>	<u>\$2,538,036</u>	<u>\$2,207,333</u>	<u>\$656,188</u>	<u>\$957,915</u>	<u>\$456,610</u>	<u>\$79,898</u>	<u>\$9,705,522</u>	<u>\$430,885</u>	<u>\$10,136,407</u>

Program of CCS 1984-1985 Statistics

Services to Families and Children

Total number of individuals served	29595
Counseling (individual, group or family)	3176
Adoption Services	197
Completed Adoptions	96
Foster Family Care	34
Day Care	1558
Family Day Care	135
Head Start	253
Access Services-Information & Referral, Outreach	7165
Emergency Shelter	2750
Emergency Assistance-Financial or In-Kind	4444

Services to Youth

Total number of youth served	252
Counseling	252
Institutional Care	1479
Socialization Activities	252

Services to the Aging

Total number of age served	1492
----------------------------	------

Counseling	4740
Day Care	672
Meal Services	602
Transportation	205
Socialization Activities	672
Access Services-Information & Referral, Outreach	3512

Services to Unmarried Parents

Total number of unmarried parents served	456
Counseling for Unmarried Mothers	456
Institutional Care	64
Socialization Services	64
Access Services-Information & Referral, Outreach	382

Services to Persons With Chemical Dependency

Total number of alcohol & drug abusers served	1100
Counseling	800
Institutional Care	384
Medically Related Treatment	800
Prevention Workshops	25

Services to the Mentally Retarded

Total number of mentally retarded served	160
Counseling	160
Sheltered Workshops	65
Socialization Activities	150

Employment Services

Total number of individuals served	519
Job Development and Placement	394
Job Training	394
Job Referrals	519

Services to Refugees and Other Immigrants

Total number of refugees and other immigrants served	3696
Counseling	7635
Access Services-Information & Referral, Outreach	827
Emergency Shelter	148
Emergency Assistance	574
Sponsorship	378
Job Development and Placement	560

Grand Total Individuals Served 37,110

Agencies

(Continued from page 3)

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
9990 N.E. 2nd Avenue, Miami Shores, 33138

PARISH COMMUNITY SERVICE
(Parish-based social service program which in an organized fashion offers parishioners opportunities for personal voluntary service)
Hugh Clear, Director
9401 Biscayne Boulevard, Miami Shores 33138

DADE-MONROE COUNTIES
Catholic Family and Children's Services
Mercedes Campano, A.C.S.W., Director
9990 N.E. 2nd Avenue, Miami 33138

BROWARD COUNTY
Catholic Family Services
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)*

DADE COUNTY
Catholic Services to the Elderly
Raymond M. McGraw, M.S.W., Administrator
9990 N.E. 2nd Avenue, Miami 33138

SENIOR DAY CENTERS
(Offers frail elderly, 60 years of age and over, a safe environment during the day.)

DADY COUNTY
Catholic Community Services Senior Center
Peter J. O'Connor, Administrator
9990 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

HOUSING FOR THE ELDERLY Management *(Management agent for existing projects and coordinates planning and development of new projects.)*

Catholic Community Services
Office of Housing Management
Jane W. Capman, Director
9990 N.E. 2nd Avenue, Miami 33138

RESIDENCES *(Independent apartment living for 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
Ann Sanabria, Manager
8638 Harding Avenue, Miami Beach 33151

Miami Beach Marian Towers
Marie Walker, Manager
17505 North Bay Road, Miami 33160

Opa Locka Village
13201 N.W. 28 Avenue, Opa Locka 33054
(Occupancy-July 1986)

BROWARD COUNTY

St. Andrew Towers
Ilba Donnelly, Manager
2700 N.W. 99th Avenue, Coral Springs 33065

St. Joseph Towers
Richard R. Fischer, 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.)
Sharyn Nill, Acting Executive Director
3075 N.W. 35th Ave., Lauderdale Lakes 33311

St. Joseph Residence
(Forty-two bed congregate living facility.)
Sharyn Nill, Acting Administrator
3485 N.W. 30th Street, Lauderdale Lakes 33311

DADE COUNTY
South Dade Catholic Nursing Home and Congregate Living Facility
(To serve the elderly and physically disabled in Dade-Broward-Monroe Counties)
11855 Quail Roost Drive, Miami 33177
(Occupancy-April 1987)

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
(Medical clinic for opiate observers)
Steven Kurtz, ACSW, Administrator
3290 N.W. 7th Street, Miami 33125

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Mercedes de Cubas, Ph.D., Administrator
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Tony O'Shea, Administrator
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Edward Bobinchock, M.A., Project Director
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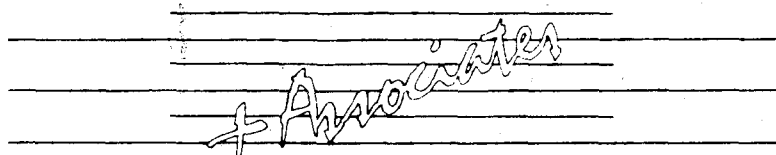
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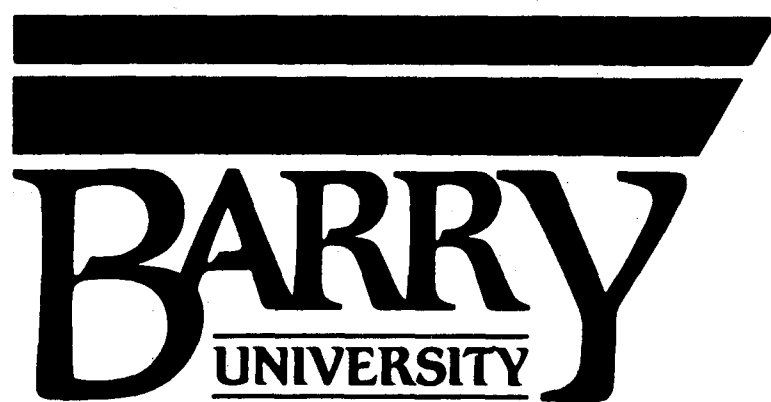
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