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## Pope: Send envoys for Pentecost

**Holy Spirit, Mary to be emphasized**

VATICAN CITY (NC) - Pope John Paul II asked all Catholic bishops' conferences to send representatives to Rome for Pentecost, June 7, to "entrust to the power of the Holy Spirit the church and her mission among all nations of the world of today and tomorrow."

The invitation was contained in a papal letter to bishops marking the 1,600th anniversary of the First Council of Constantinople, which defined the divine nature of the Holy Spirit, and the 1,550th anniversary of the Council of Ephesus, which proclaimed the divine motherhood of the Virgin Mary.

The 21-page letter, released at the Vatican March 31, stressed the importance of the ancient councils for such contemporary issues as ecumenism, church renewal and the vocation crisis.

"These great anniversaries cannot remain for us merely a memory of the distant past," Pope John Paul said. "They must take on fresh life in the faith of the church, they must re-echo anew in her spirituality, indeed they must find an external manifestation of their ever living relevance for the entire community of believers."

The pope said celebrations in Rome for the feast of Pentecost - with ceremonies in St. Peter's and St. Mary Major basilicas - will allow the entire church to renew together "the inheritance that we have received from the Pentecost upper room in the power of the Holy Spirit."

He urged each bishops' conference and each patriarchate and metropolitan province of the Eastern-Rite Catholic Church to send one or more representatives to Rome for the services.

"There is no doubt that at the present stage of the history of the church and of humanity a special need is felt to go deeper into and give a new life to the truth about the Holy Spirit," Pope John Paul said.

The pope expressed hope that the councils of Constantinople and Ephesus, "which were expressions of the faith taught and professed by the undivided church, will make us grow in mutual understanding with our beloved brothers in the East and in the West, with whom we are still not united by full ecclesial communion."



**Poster child**

Mary Melissa Jablonski, 5, gives a chalice, and a smile to her pastor, Fr. Robert Leibrecht of St. Bernadette parish, St. Louis, Mo. Missy has been chosen 1981 March of Dimes poster child.

## Shooting deplored by leaders

NC New Service

The attempted assassination of President Reagan March 30 brought reactions of shock and sadness from church leaders, some of whom said the tragedy was a reminder of the need to control the availability of handguns.

AT THE VATICAN, Pope John Paul II telegraphed Reagan the day after the shooting to express "my continued prayers for your well-being, for the recovery of the other victims and for

the welfare of the American people."

The pope said he learned "with great sorrow" about the attempt on Reagan's life and the injuries to three others in the presidential party.

"As I assure you of my sentiment of solidarity and support, I join in denouncing all manifestations of violence and terrorism and every act that violates human dignity in any individual," wrote the pope.

He also said he was asking God to restore Reagan "to perfect health."

In Miami, Archbishop McCarthy urged prayers for the victims and an end to violence in America.

Cardinal Terence Cooke of New York, who had lunch with Nancy Reagan earlier in the month, sent a telegram to the First Lady with his wishes for the present's speedy recovery.

THE CARDINAL'S telegram, sent late in the day of the assassination attempt and addressed "Dear Nancy," included the text of a prayer the cardinal had said earlier at a Mass in St. Patrick's

Cathedral.

The prayer sought God's "blessing of strength and speedy recovery" for Reagan and asked "that we might be spared in the future from these acts of senseless violence."

Cardinal John Krol of Philadelphia sent a telegram to Reagan saying he was "deeply grieved" by the attack but "greatly relieved that God has spared you."

Noting that the man apprehended in

continued on p. 18



**SHROUD SHIRT** — Silent Witness, a non-denominational religious and educational organization headquartered in Lorton, Va., has begun manufacture of a new T-shirt the group call "The Shroud Shirt." On one side of the shirt is a silk-screen image of the face of the Holy Shroud of Turin and the Latin word "Resurrexit." The reverse side is the negative image of the face, which many believe to be the image of Jesus, along with the words "He is Risen." The shirts sell for \$11.95. For more information write Silent Witness, 10710 Anita Drive, Lorton, Va. 22079.

## Funds Sought for Refugees

More than 22 million people in Africa are either refugees or directly affected by the refugee situation, according to United Nations agencies.

More than 5 million Africans currently are under the mandate of U.N. High Commissioner for Refugees Poul Hartling. The U.N. Children's Fund (UNICEF) estimates that another 17 million people are directly affected by a combination of acute natural, political and economic catastrophes.

In Africa refugees are generally welcome to stay in their country of asylum, but the host countries cannot afford to feed and house the refugees, said Hartling.

To raise funds for these people, the United Nations plans to hold a special pledging conference in Geneva, Switzerland, April 9-10.

**THE CONFERENCE** hopes to raise \$160 million to supplement the current high commissioner's 1981 budget of \$500 million, added Hartling. But African countries already have submitted requests totalling over \$1 billion for refugee programs.

Last year the United States provided \$123 million toward the high commissioner's budget. Hartling said the Reagan administration had assured him that the United

States would continue to support refugee programs.

African countries currently most affected by refugee and disaster emergencies are Angola, Somalia, Sudan, Uganda and Zimbabwe.

**IN UGANDA**, according to UNICEF, the plight of 6 million children is "very serious" and there is widespread hunger in several regions of the country.

Following the civil war of 1978-79 hospitals and rural clinics in Uganda were looted and destroyed. This was in addition to the repression and corruption experienced under the overthrown regime of Idi Amin.

Children born during the past 10 years have been living in an environment "where moral and economic values have been destroyed," UNICEF said.

## Cults haven't disappeared

**BOYS TOWN, Neb. (NC)** — Cults may not be in the news as much as they once were, but they haven't vanished and their hallmark is still the use of deception to lure new members, according to a new booklet, "Cults and Kids — A Study on Coercion," by Robert W. Dellinger, a Boys Town science writer.

"Five years ago cults were headline news. And, of course, when the Jonestown tragedy happened, it was major news. Cults are no longer good press, but everyone I spoke to agreed that they are bigger than ever. No one really knows how big. And it doesn't look like cults are going to fade away like some fad," Dellinger stated.

"A common characteristic of cults is the deception they use in recruiting members. The initiate gets involved deeper and deeper without knowing what they're about and then it's too late. They're hooked," Dellinger said.

**HE SUGGESTED** that the sense of community and of commitment, which cults market, are what attract young people — especially those in some period of transition, such as entering or leaving college.

"In the late 1960s and early 70's, there were opportunities for kids to get involved in social justice movements like civil rights and the war on poverty," he said. "Young people need an outlet for their altruistic drives. Cults today are perceived as meeting that same need, but it's just an illusion," according to Dellinger.

He said he wrote the 21-page booklet to assist young people and their parents. "Parents should take it seriously when a son or daughter shows an interest in cults. If you don't act quickly you could lose your child," he said. He repeated the advice of Ms. Singer to parents of cult candidates: "You must be the one who helps a young man or woman find answers to his or her questions. If you don't, a cultist may lure him or her off with false promises that there is one solution to everything."

**Dellinger's Booklet** may be ordered free of charge by writing to the Public Service Division, Boys Town Center for Youth Care, Boys Town, Neb. 68010.

## Pope devotes time to U.S. affairs

**VATICAN CITY (NC)** — Pope John Paul II devoted time recently to U.S. affairs. The pope met for the first time with the new U.S. presidential envoy to the Holy See, William Wilson. He also met with Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, and Bishop Thomas Kelly, NCCB general secretary.

## Pope renews call for United Europe

**VATICAN CITY (NC)** — Pope John Paul II, during an audience with more than 3,000 Yugoslavs, renewed his call for a united Europe including the Western European nations and the communist bloc countries. The March 21 audience centered on celebrations marking the 15th centenary of the birth of St. Benedict, which the pope later closed with a concelebrated Mass at St. Paul's-Outside-the-Walls.

## Catholic Officials oppose Reagan budget cuts

**WASHINGTON (NC)** — Catholic officials have continued their criticism of the Reagan administration's proposed budget cuts, this time focusing on cuts in Medicaid and in the school lunch program. In written testimony submitted to the House subcommittee on health and the environment, the U.S. Catholic Conference called the proposed Medicaid cuts "arbitrary" and said they would not solve the problem of rising Medicaid costs.

## Attorney attacks No. Ireland jury system

**NEW YORK (NC)** — The juryless court system in Northern Ireland is encouraging inhumane treatment and repression of the Catholic minority, according to a British attorney, Richard Harvey, who spoke at a rally of the Irish Northern Aid Committee. "Those people have no future as long as the Diplock courts exist to hand out injustices," Harvey said. The Diplock courts are special juryless courts used to try people charged with terrorist-related crimes. A spokesman for the British embassy in Washington criticized Harvey's comments. Northern Ireland is part of the United Kingdom, which also includes Great Britain.

## Pope to visit British Isles in 1982

**EDINBURGH, Scotland (NC)** — A papal visit to Edinburgh, the Scottish capital, is being planned for early summer of 1982, according to Scottish church authorities. The visit would be part of a trip to England, Wales and Scotland by Pope John Paul II.

## Dates not set for Switzerland Papal visit

**VATICAN CITY (NC)** — Pope John Paul II will visit Switzerland in the late spring, but the dates and programs have not been firmly set, a Vatican spokesman has said. In Switzerland a spokeswoman for the Swiss Bishop's Conference said the pope was scheduled to arrive June 1 and would leave either June 5 or June 6.

## Church Mission: "To serve everybody without exception"

**ORLANDO, Fla. (NC)** — While the Catholic Church has a universal mission "to serve everybody without exception," the poor and the needy deserve special attention as the church sets priorities for its programs and institutions, Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, told the National Pastoral Planning Conference in Orlando. The bishop included among the poor and needy those who are disadvantaged economically, refugees and newcomers to America, the elderly, the handicapped, blacks and, in a special way, Hispanics.

## The Voice

Average weekly paid circulation  
51,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 50 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25¢. Published every Friday except weeks including Christmas and Independence Day.

**Archbishop Edward A. McCarthy**  
President, The Voice Publishing Co. Inc.

**Robert L. O'Steen**  
Editor

**George Kemon**-Feature Editor

**José P. Alonso**-Spanish Editor

**Ana Rodriguez**-Staff Writer

**Prentice Browning**-Staff Writer

**Edith Miller**-Bookkeeper

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(USPS 622-620)  
Archdiocese of Miami  
Weekly Publication

**MAILING ADDRESS**  
P.O. BOX 38-1059  
Miami, Fla. 33138  
**TELEPHONES**  
News 758-0543  
Advertising 754-2651  
Classified 754-2652  
Circulation 754-2652  
Ft. Lauderdale 525-5157  
W. Palm Bch. 833-1951

# Pope hand-picks Detroit bishop

VATICAN CITY (NC) - Pope John Paul II named Polish-American Bishop Edmund Casimir Szoka of Gaylord, Mich., the new archbishop of Detroit March 28.

In a highly unusual move indicating that Archbishop Szoka was his personal choice, the pope called the new archbishop to Rome to meet with him the morning of the announcement and to convey the appointment to him in person.

Archbishop Szoka, 53, succeeds Cardinal John Dearden, 73, who last July resigned as archbishop of Detroit but has continued to administer the archdiocese while awaiting a successor.

**THE NEW ARCHBISHOP** moves from a small, largely rural diocese and the smallest See city in the United States (population 3,000) to the fifth-largest city in the United States and an archdiocese with a See city of more than a million people who are almost completely urban and industrialized. Total population of the Gaylord Diocese is more than 400,000; total population of Detroit Archdiocese is 4.4 million.

The last two archbishops of Detroit have been cardinals, making it likely that Archbishop Szoka, too, will eventually receive a red hat.

In an interview in Rome just after his appointment was announced, Archbishop Szoka (pronounces SHAW ka) said of his plans in Detroit and the

issues he will face, "I really won't be ready to answer (such questions) until I become more familiar with the archdiocese."

"On the big social issues such as race, the church in Detroit has been in the forefront in teaching the social doctrine of the Church and breaking down racial prejudice," he commented.

The archbishop was asked about the church and public policy considering that Detroit, auto capital of the United States, is a bellweather city for the nation's economic ups and downs.

"AMONG THE 50 states, Michigan receives the least amount of federal money in relation to the federal taxes we pay. Yet we have the highest

unemployment."

"There is an injustice there. Or at least, I should say, there appears to be an injustice there," he said.

Archbishop Szoka was asked about the reasons for the pope's unusual personal meeting with him to announce the appointment.

"He didn't tell me why he was doing it this way. I think it was simply because Detroit is a large and important archdiocese," answered the archbishop.

Vatican observers could not recall another instance in which Pope John Paul had conveyed in person a diocesan appointment to the new bishop.

## Anti-Catholic comics hard to find around here

By Ana M. Rodriguez  
Voice Staff Writer

Those interested in buying or browsing through Jack Chick's anti-catholic comic books, "Alberto" or its sequel, "Double Cross," will have to look further than South Florida.

An informal survey by **The Voice** of 13 religious bookstores and two comic book stores (all listed in the Miami and Ft. Lauderdale Yellow Pages) showed that none stock the comic books.

**ONLY TWO** of the bookstores, however, stopped carrying the comics in the wake of recent published articles criticizing them as being false and offensive to Catholics.

Two others said they stopped carrying all of Chick's comic books years ago, mainly after complaints from customers who found Chick's condemnation of rock music and modern translations of the Bible hard to swallow.

Another two stores said there just wasn't enough demand to justify carrying them. The rest simply don't carry religious comic books and were unaware of any controversy surrounding Chick's.

One bookstore owner who removed most of Chick's publications from the racks when the story became public said, "There's absolutely no place you can get it ('Alberto') in this town," adding that if there were no publicity, even fewer people would know enough to want to buy it.

"I **REALLY** feel the Church is hurting itself," said the owner. "Why give it so much publicity?"

Mabel McDonough, wife of the owner of Bible Book Store in North Miami, said she stopped stocking "Alberto" after reading it and finding it "offensive."

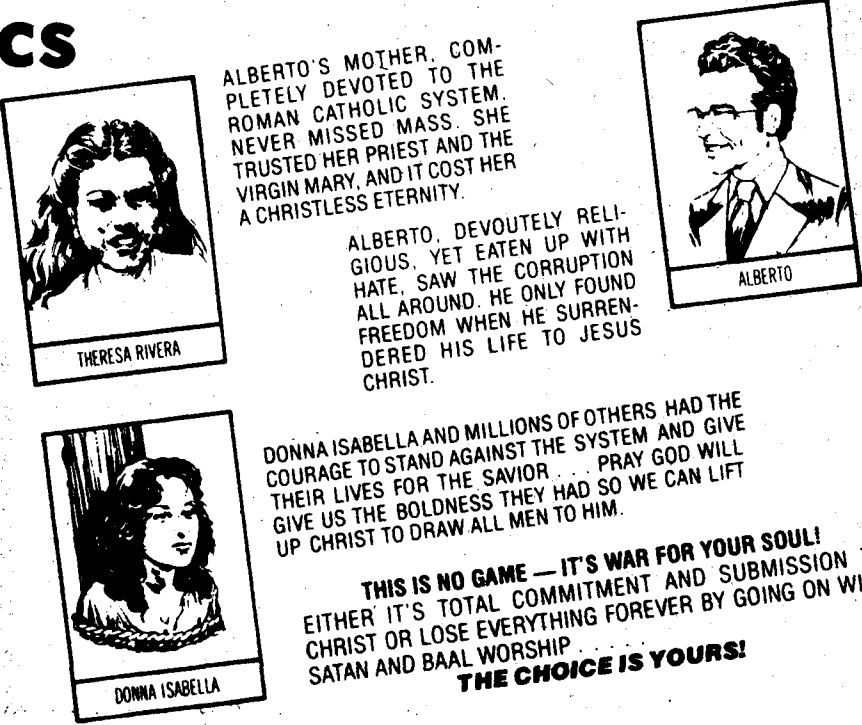
"I think that book does more harm than it could ever do good," said McDonough, whose store is interdenominational. "I don't want anyone to just pick it up and think it's something we recommend."

"But," she added, "I don't feel that I have the right to tell people they can't read it," so she would "special-order" it if asked.

Larry Clarke, manager of the Bible Center in South Miami, said he stopped stocking Chick's comic books about five or six years ago, when he saw he was getting "more and more against certain things." One comic, for example, condemned every translation of the Bible other than the King James version as "Satanic," another did the same thing with rock music.

"**WE'LL ORDER** it if they want it. Most of them are not that interested. They just want to see it," said Clarke, who does carry some of Chick's tracts and books.

David Williams, manager of Christian Book Store in Fort Lauderdale, said during the past three years he



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**This bigotry comes from Chick comic book, "Alberto."**

received complaints about three of the comic books from customers, and decided to stop carrying them all. Before that, however, he had found the fact that Chick sold his ideas in comic book form "deceitful."

"They're not really comic books," Williams said. "Really that's a deceitful way of getting kids to buy something that isn't really made for them."

McDonough, of the Bible Book Store, agreed that kids, especially teenagers, were the most avid comic book fans and readers.

A **SALESCLERK** at Bethany Book Store in Hialeah said she found "Alberto" "fanatical and biased" and is glad her store carries very few of Chick's publications.

But most bookstore owners said Chick's comic books are not in very great demand. In fact, a salesclerk in a comic book store, when asked if it carried any religious comics, said, "I don't think they're making any."

### Notice to readers

Due to a severe nationwide shortage of newsprint (printing press paper) and the resulting need to modify our presses, some readers may have missed their papers the past two or three weeks. We apologize for the inconvenience, and expect service to be back to normal by this week.

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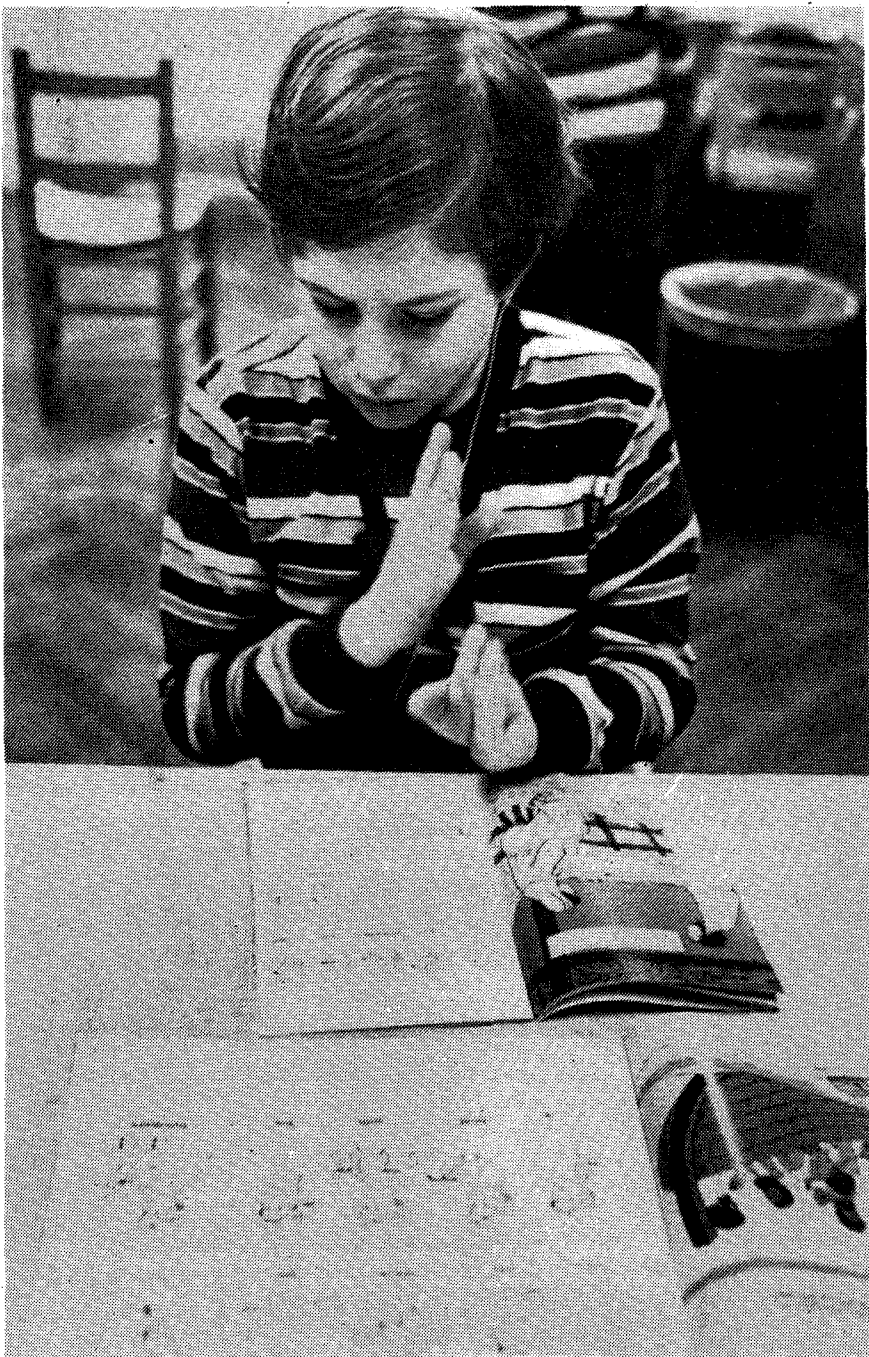
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A hearing impaired boy reads a scripture verse in Signed English, which illustrates sign and provides oral cues through facial expressions. The American Bible Society last year provided more than 7,000 Signed English Scriptures to the hearing impaired (NC Photo from ABS)

# Child aid restored at foreign aid's expense

WASHINGTON (NC) Efforts to restore partial funding for federal child nutrition programs succeeded March 27 in the Senate, but only at the expense of the country's foreign aid program.

In two separate votes the Senate approved an amendment by Sen. Jesse Helms (R-N.C.) to restore \$200 million for child nutrition by withdrawing \$200 million from foreign aid.

The vote to add to the child nutrition program was 87-9. The vote to withdraw the money from foreign aid was 70-26.

Action came during consideration of President Reagan's proposed \$34.1 billion spending reductions for the coming fiscal year.

**THE MANEUVER** by Helms to link the increase in child nutrition to a decrease in foreign aid was attacked by a group of Democrats headed by Sen. Edward M. Kennedy (D-Mass.)

The amendment, said Kennedy, "takes away the crust of bread from starving children in Africa or in Southeast Asia" to feed America's children.

He also said that a \$200 million increase in child nutrition funding plus a separate transfer of another \$100 million from the Food for Peace program still would result in an overall cut of \$1.3 billion in child nutrition services, such as the federal school lunch program.

The cut in foreign aid also was challenged by Sen. Charles Mathias (R-Md.), who said it would be a "blow to national security" by weakening the global economic system and limiting access to foreign military supplies.

But Helms countered that the United

States' large foreign aid budget could absorb a \$200 million cut. And Sen. Robert Dole (R-Kan.) said the proposal provided a good way to increase funding for a good program without "doing violence" to overall budget proposals.

**SENATE MAJORITY** Leader Howard H. Baker Jr. (R-Tenn.) also challenged Kennedy's assessment of the amendment charging that "the poor are being cruelly used in order to try to restore to this budget money for programs that have failed."

Kennedy succeeded in getting the Senate to vote separately on the two parts of Helms' amendment, but then lost on both.

Cuts in child nutrition programs, particularly in school lunches, have been criticized by Catholic school food service administrators, who charged in Capitol Hill testimony in mid-March that the reductions could result in the closing of many school lunch programs.

That would mean, they argued, that many of the "truly needy" who still would be eligible for the lunches would not be able to take advantage of them because their school lunch programs would be shut down.

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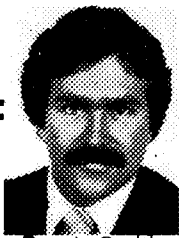
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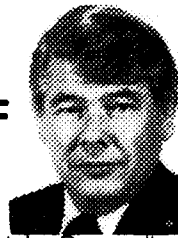
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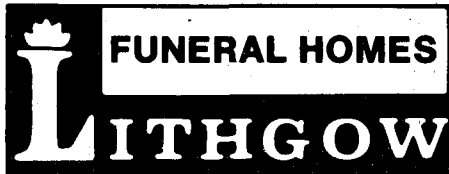
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# Darwin vs. God? No problem in Catholic schools here

By Prentice Browning  
Voice Staff Writer

If man descended from apes how could there be an Adam and Eve?

How could God create the world in six days when scientists say the universe is billions of years old?

These are the questions that Catholic students have asked for generations, questions that are particularly relevant today in the wake of the new law in Arkansas requiring creationist theory be taught in school. A quick survey of local Catholic schools, however, shows that although the Book of Genesis is studied in religion classes, few schools teach a literal interpretation of biblical creation alongside the theory of evolution.

**SAYS BROTHER** Jerome Daly, a biology teacher at Msgr. Edward Pace High School, "in speaking of creation, the Biblical story is a story of faith, evolution is a theory of scientists. There is no contradiction unless you take them literally."

Brother Daly adds he gets students thinking about God as the ultimate creator by pointing out that man is a marvelously complex organism.

"Who could set it up so that it works?" he asks.

Sister Anthony Miriam, principal of Notre Dame academy, also believes that the Bible theory of creation and the scientific theory of evolution are not mutually exclusive — as long as they are taught as theory and not as fact.

The problem with teaching a fundamentalist creationist view alongside traditional scientific views, she says, is that "you may be presenting a problem to the students that maybe

they aren't ready to handle."

**STUDENTS IN** lower grades, she says, usually have difficulty in thinking abstractly. "They take theory as absolute fact."

Brother Edmund Sheehan, principal of Christopher Columbus High School also agrees that interpretive rather than literal analysis of Genesis should be taught in religion classes.

"My whole background especially from a scriptural point of view has been interpretive."

Brother Sheehan cited Pope Pius XII's 1943 encyclical, *Divino Afflante Spiritu*. "It's basically a call for using the most modern techniques available to come up with the fullest interpretation possible."

Raphael Martin, a religious teacher for the same school, sums up his belief that Genesis is "mythical poetical."

**NOT ONLY** do some of the Genesis stories borrow from Mesopotamian myths, he said, but they are also meant to be read as allegories.

The story of Adam and Eve, for instance, is the way that the Bible illustrates the concept of original sin.

The trouble with the fundamentalist creationists, he says, is that "they try to foist their scientific understanding on to us. They are anti-intellectual, it really doesn't help."

Reflecting the belief of many Catholic teachers, he remarked that since God is ultimately the creator, "who cares about arguments whether Adam had a navel or not?"

"In speaking of creation, the Biblical story is a story of faith, evolution is a theory of scientists. There is no contradiction unless you take them literally."



## Council of Churches paper cites 'oppression' of women


STONY POINT, N.Y. (NC) - A major consultation by the National Council of Churches Faith and Order Commission adopted a revised paper calling for "repentance" by churches for the "oppression" of women and minorities.

The strongly-worded document was one of many to be considered at consultation July 10-19 at the University of Sheffield, England, and eventually by the World Council of Churches sixth assembly in Vancouver, British Columbia in 1983.


The revised paper was the result of a two year project involving 75 U.S. church groups, called the "Study of the Community of Men and Women in the Church."

The document, "Authority-in-Community," attacked the proposition that "authority is power, power is masculine and powerlessness is feminine."

It said that the "male image of God" was often validated in the patriarchal systems in community life. A major issue is "whether Christ's maleness is essential for God's saving work in him, or whether it is only his humanness that is essential."



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# Marriage Encounter offered in parishes

By Sue Blum  
Voice Correspondent

Marriage Encounter, which has benefited more than a million couples in the U.S. already, now offer a concept which would allow even more couples to take advantage of the experience.

Margaret and Todd Owers, executive couple for Marriage Encounter, announced, that Encounters will now be offered in each parish, "as part of our contribution to Parish Renewal in the Archdiocese of Miami in 1981."

"UNLIKE the traditional Marriage Encounters which have been held at Retreat Houses, the new concept offers the entire weekend experience in

the parish buildings, with the couples returning to their own homes each evening."

"The Parish Marriage Encounter is less expensive and serves the couple who cannot or is reluctant to be away from their home overnight," the Owers continued.

They added that "When a group of couples in a particular parish experience Marriage Encounter together, individual couples not only rediscover one another, but a spirit of community begins to grow within the parish."

**THE FIRST** Parish Marriage Encounter will be held at St. Joan of Arc Church,

Boca Raton, April 11-12, followed by another one May 2-3 at St. Lawrence Church and Holy Family Church in Miami.

Father Chuck Notobartolo, a member of the Marriage Encounter team and associate pastor at St. Joan of Arc, also views the new concept of Parish Marriage Encounters as an effective tool of Parish Renewal.

"The parish is a community of families gathered around the Risen Lord Jesus Christ, and the core of each family is the married couple who is called by the Lord to be a mirror of His divine love. So, if we are to renew our

parish, let us begin with our married couples," said Fr. Notobartolo.

**MARRIAGE** Encounter is for all married couples, regardless of age or length of marriage, who would like to "make a good marriage better". "Encounter does not imply group sensitivity sessions or encounter therapy, in the more popular sense of the word, since Privacy is assured. After a talk by a team couple or priest each individual couple goes off alone to discuss the material privately.

Pastors, their associates and interested couples who want more information can contact the Owers at 585-9841.

## OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments:

**THE REV. XAVIER MORRAS** — to the Advisory Board of the Archdiocesan Permanent Diaconate Program, effective March 18, 1981.

**THE VERY REV. THOMAS GOGGIN, V.F.** — to Spiritual Advisor of the Naples District Council of the Society of St. Vincent de Paul, effective December 4, 1980.

**THE REV. JOHN McGRATH** — to the Advisory Board and Review Board of the Archdiocesan Permanent Diaconate Program, effective March 18, 1981.

**THE REV. MICHAEL HICKEY** — to the Advisory Board of the Archdiocesan Permanent Diaconate Program, effective March 18, 1981.

**THE REV. JAMES REYNOLDS** — to the

Advisory Board of the Archdiocesan Permanent Diaconate Program, effective March 18, 1981.

**THE REV. JOSE MORILLO** — to Rural Life Bureau, Spanish-Speaking Apostolate, western Collier County, with residence at the Catholic Hispanic Center, Naples, effective March 11, 1981.

**THE REV. CHARLES MALLEN, C.S.S.R.** — to Director of Continuing Education of the Clergy of the Archdiocese of Miami, effective March 25, 1981.

**THE REV. CHARLES KILLGOAR, O.M.I.** — to Associate Pastor, St. Anthony Parish, Fort Lauderdale, effective March 25, 1981.

**THE REV. RICHARD SANDERS, O.C.S.O.** — to Administrator, Our Lady of Guadalupe Parish, Immokalee, and Coordinator of the Spanish-Speaking Apostolate for Collier County, effective March 11, 1981.

## Man posing as priest nabbed

**ORLANDO** — One of two men, who reportedly have been posing as Franciscan missionaries in order to buy a variety of expensive items on credit in the Fort Lauderdale area, was arrested March 25 in Orlando.

James Pilat, who identified himself as "Msgr. Pilat" in Broward County, was arrested at an Orlando motel during an investigation concerning a stolen credit card. He had told various Broward merchants that he was a Franciscan priest with headquarters in Scottsdale, Arizona.

According to Orlando police, Pilat is the subject of several warrants issued in Illinois, Wisconsin, Indiana, and Arizona. They said he has agreed to be extradited to Illinois where he is charged with auto theft.

A detective in Shaumburg, Ill., revealed that Pilat was charged with stealing an auto after issuing a fraudulent purchasing order. At that time he was posing as a representative of St. Jude's Outreach Program, which as far as is known, is non-existent.

## Sisterhood Day

"Come and see" is a program for young women interested in the Sisterhood. The Archdiocesan Vocations Office sponsors a day of Reflection and Sharing at the Sisters of Mercy, Immaculate Conception Convent, 4545 W. 2nd Avenue, Hialeah. Please call 552-5689 if you are interested in attending this day of Reflection, on April 11, at 2:00 p.m. till 6:00 p.m.

## Gay Catholic Lenten service

The Miami chapter of Dignity, a national organization for gay Catholics, will hold a special Lenten Reconciliation service in the chapel of the Catholic Service Bureau, 4949 NE 2nd Avenue, Miami, Wednesday, April 8, beginning at 7 P.M. the Eucharist also will be celebrated. The group normally meets there on the first and third Wednesdays of every month at 7:30 p.m. Meetings begin with a Liturgy, followed by a brief business meeting, special program and a social.

Dignity, founded by a California priest in 1969, has local chapters in every major city in the nation. The

organization provides spiritual and social activities, support, friendship, and opportunities for Christian service. A prayer group is also available.

The American Catholic bishops in an official statement said that homosexual people "should not suffer from prejudice against their basic human rights," that they have a right to "respect, friendship and justice," and that they should have "an active role in the Christian community." Further, the Bishop's added, the Christian community should provide them with "a special degree of pastoral understanding and care." (To Live in Christ Jesus, Nov. 11, 1976).



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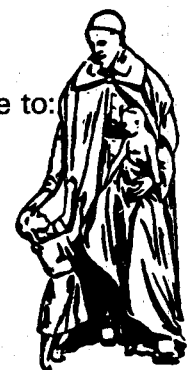
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# Runaways find haven at Bridge

## Staff faces new challenges

By Prentice Browning  
Voice Staff Writer

It's 9:30 at the Miami Bridge, shelter for runaways in downtown Miami, and a group of teenagers are gathered in the activity room after breakfast. Each has his own story, often filled with bitterness and examples of family discord, about how they ended up at the shelter sponsored by the Catholic Service Bureau, ABCD funds and the City of Miami.

Pat, 15: "My father told me to be gone by Friday so I just left. I didn't run away, I left. I went to my mother's house, and she turned me down. I said, 'there will be a time and place when I'm grown and you need my help and I'll just turn my back on you.' I'm trying to go to school if this counselor tells me when. I need my education. Without that I don't want to be a bum laying out on the street without anything to eat. I'm not going to go back home with my father, maybe my mother.

Bob, 13: "I just got in an argument, and my stepmother threw a heater at me. I told my dad they better not call the cops or I'll kill her, so they called the cops. The police brought me over here last weekend. It's pretty nice. The

stay four days, receive counseling and lodging at the Bridge's new facility at 1145 N.W. 11th St.

The shelter moved from its 41 room home downtown, a former hotel, two years ago and now faces new challenges, perhaps indicative of the times.

**FOR ONE THING**, says administrator Dick Moran, the Bridge is a busier place than it was in years past.

Although they are seeing less clients, the ones that come stay much longer than they used to.

**"People think Miami is like Gilligan's Island with oranges and bikinis, but at three in the morning it's cold and it's windy and there isn't even a place to take a shower."**

"It's because of the lack of resources in the community," says Moran.

With a shortage of foster homes and group homes, their clientele builds up "sort of like a dam," he says. "There's nowhere to release the kids to, where there once were services."

**"SOME OF THE MAJOR** police departments did away with juvenile referrals," he continues. A shortage of police officers has put a low priority on runaway teenagers.

Also, under current law, a teenager will commit a delinquency for which he can't be detained and be sent to the Bridge.

"It's a more difficult group of kids."

Add to this a dose of community indifference and the fact that Florida received a cut in the funds allotted for runaways and it is easy to see that youth shelters in Florida face their share of administrative woes.

**COUNSELOR TOWNSEND** sees his own set of challenges.

"I think the thing that is the real point of concern is the lack of family ties. There is very little contact with the families. Only one in ten are really supported by the families. It's like 'out of sight out of mind'."

Sometimes, the counselor says, he is able to sit down with the parents and work out something constructive. Perhaps more often, though, are cases where a child has run away 10 or 12 times and hopes of ever reconciling the person to the family become dim.

And often the family itself is the main difficulty.

Moran: "Most of these kids are victims. They are victims for whatever reason, because they are unable to respond to the family or the family is unable to respond to them. Like divorced parents, the problem is on both sides. A kid may have problems with his family when he's 12 and he can't do anything about it. But when he's 15 he can get even (by running away)."

**ONE OF THE SHELTER'S** residents, Benjamin, 13, doesn't want to get even, he just wants to stay out of juvenile detention.

"My mom married another man and I didn't get along with him," he says. "I walked away. I was at the youth hall, the juvenile detention center for two weeks and then came here."

Standing in a hall of the Bridge while other residents play pool in the next room, Benjamin remembers the holding cells of the detention center. "It's real bad. You shouldn't go in there."

Because of these experiences Ben-



(Photo by Prent Browning)

**Individual counseling is part of the routine at the bridge. Above counselor Shelley Natkow mixes it up with some Bridge residents.**

jamin has come to some hard conclusions for someone only 13 years old.

"I'm my own friend," he says, turning up the radio on his shoulder. "I'll never be good friends with anybody. I'm to myself."

Family traumas like the one Benjamin is a victim of, lead the list of reasons for a teenager's displacement. Many teenagers, however, come from normal and unbroken homes. These often come to Miami in search of adventure, and usually they find more than they bargained for.

"People think Miami is like Gilligan's Island, with oranges and bikinis" Moran says, "but at 3 in the morning it's cold and it's windy and there isn't even a place to take a shower."

**Take the case** of one 15-year-old girl who recently left her New England home with the idea of staying with friends and finding a job. What she found were employers who would not hire an underage applicant and acquaintances who were unwilling to take on the responsibility of parenting a grown child.

The girl, after a few days in Miami, was referred to the Bridge through a runaway hotline. The state paid for her plane tickets and she was reunited

with her family.

This is a fairly typical case, says Townsend. "The motivation to stay is not enough. The streets are not paved in gold, rental rates are high during the winter."

**"SOMETIMES THEY** have got to go out and encounter some life on the streets to find out what it's all about," says Moran.

Whether they drift into the Bridge after a misadventure on the streets or are sent over from the courts during legal proceedings, a good many, 40 percent, are sent back home from the Bridge.

Despite the trials of operating a temporary shelter, where often there is not time to do more than to get families communicating again, it's administrator is very positive about his work. Moran says they are able to refer 30 per cent of their residents, in cases where there are broken families, to constructive group homes or foster care placements, he says.

**FOR THE KID'S** part, they are more than happy to receive a warm bed, a square meal, and perhaps just as important — a sympathetic ear.

Moran says, "The problem is that people look at kids as trouble makers rather than as kids in trouble."



**Dick Moran takes time off from his administrative duties to visit the dormitory of the Bridge.**

Miami, Florida / THE VOICE / Friday, April 3, 1981 / Page 7



staff is nice and fair."

**SINCE THE BRIDGE** opened in 1975 over 4,300 troubled kids have passed through its doors, many of whom have similar stories to the ones above.

One thing about the Bridge though, you quickly learn there's a variety of reasons for being alone in a city with nowhere to go.

"We have so many different personalities," says Bridge counselor Dick Townsend. "It can go from week to week to being a drug house to a group of vagabond adventurers. The clientele dictates the particular chemistry."

**Whether they are** running away from the law or their parents, the bridge, as the name implies, is a temporary link between the chaos of the streets to a stable, positive life setting.

The teenagers, who on the average

# Reagan delays abortion, prayer issues

WASHINGTON (NC) — President Reagan (prior to the shooting) endorses the suggestion that social issues such as abortion, school prayer and busing be left for 1982 so that Congress can concentrate on his economic recovery program this year.

## Clergy days set

A series of Clergy Day meetings have been scheduled, in which Archbishop McCarthy and priests get together to discuss archdiocese matters.

"I welcome this opportunity to meet with you to exchange ideas on important matters affecting the Archdiocese.

## Eucharistic minister

The following two Training Day dates will probably be the last ones until September:

1) Saturday, April 4 . . . 10:00 a.m. 3:00 p.m., St. John Fisher Church, 4001 North Shore Drive, West Palm Beach.

2) Saturday, April 11 . . . 1:30 a.m. - 3:30 p.m., St. James Church, 540 N.W. 132 Street, North Miami.

To be commissioned a candidate for Special Minister of the Eucharist must have been recommended by his/her pastor (in writing) and must have attended a full day of training.

Pastors take note: Please send letters of recommendation (including registration . . . specifying which training day your people will attend . . . and \$4 per person registration fee) to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138. Registration fee includes lunch.

Call the Chancery, 757-6241, Ext. 341/242, for further information.

In an interview published in The Washington Post March 29, Reagan said he agreed with Senate Majority Leader Howard H. Baker, Jr. (R-Tenn.), who had said earlier that the issues should be delayed so that the Senate calendar would not be tied up while

Congress attempts to enact the president's budget plans.

"I can't quarrel with that," Reagan told the Post about Baker's proposal. "Right now we're concentrating on this package and I don't think Congress in my memory has ever been faced with anything in quite the dimensions of this."

**THE PRESIDENT CONTINUED**, "This doesn't mean that we've drawn back from our position on many of these social goals. It just means that these are things that we think must wait while we dispose of this problem and, once we get that out of the way and get economic recovery under way, then we can discuss priorities with these other measures."

Baker, in making the suggestion March 26, said he had an agreement with Senate Republicans to delay floor consideration on such issues. But he later amended his statement, saying the agreement was not with the 53-member Senate Republican Caucus but with the much smaller executive committee of the Republican Policy Committee.

Baker said the effort to keep controversial, non-economic issues from tying up the Senate calendar did not


apply to the committees, where hearings already have been scheduled on abortion for two days in late April.

**AND HE CONCEDED** he could not prevent such issues from being introduced as amendments to other pieces of legislation brought to the Senate floor.



"They are important issues, emotional issues, but they are next year's issues," said Baker. "I want this year to be Ronald Reagan's year."

Senate conservatives led by Sen. Jesse Helms (R-N.C.) disagreed with Baker that such an agreement had been reached. "There will be a proper mix of issues this year. The Senate won't spend all its time this year on the economy," Helms said prior to the publication of the president's remarks.





**THE SENATE HEARINGS** on abortion have been scheduled by two subcommittees of the Senate Judiciary Committee for April 23-24. They are expected to focus on efforts in Congress to declare that human life begins at conception and that states are bound by the 14th Amendment to the constitution to protect such life.

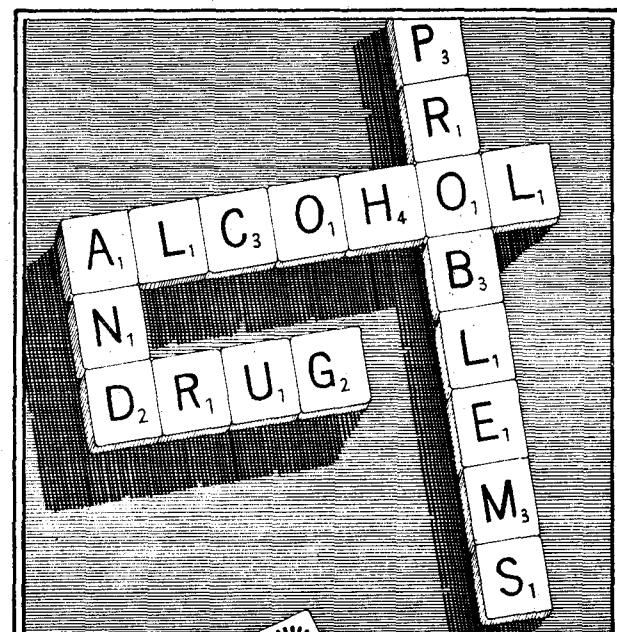
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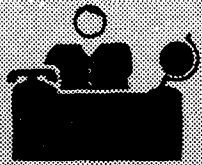
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# Matter of Opinion

## So, what else did you expect?

"You see, this is the most pro-gun Congress in 20 years."

These are the words of John Snyder of the Citizens Committee for the Right to Keep and Bear Arms, confidently explaining why Congress still won't pass a gun law.

It is almost impossible to say anything new on this issue.

The sickening vision of good and decent men falling to the pavement like lifeless dolls all around their wounded President is stronger than any words. Yet, men like Snyder continue to cling atavistically to their dogmas that "gun control doesn't work." Why? Because, says Snyder, "It is in the nature of some people to be murderous."

Therefore, Mr. Snyder seems to be saying in his twisted logic, we should make guns as readily available as possible to these murderers. Presumably, if Mr. Snyder had an uncle who was a pyromaniac, he would make sure there were plenty of matches

### EDITORIAL

lying around. After all, "Matches don't burn houses, people do."

Another of the pistol-lovers pet platitudes is that "When Guns Are Outlawed, Only Outlaws Will Have Guns." No one that we know of has ever suggested that guns be outlawed, only Saturday Night Specials, of the sort that almost killed Reagan. The pro-gunners like to depict a society like the myth of the Old West, (which never really was) in which only your trusty six-shooter protects you from the bad guys, thus the need to keep an armed citizenry.

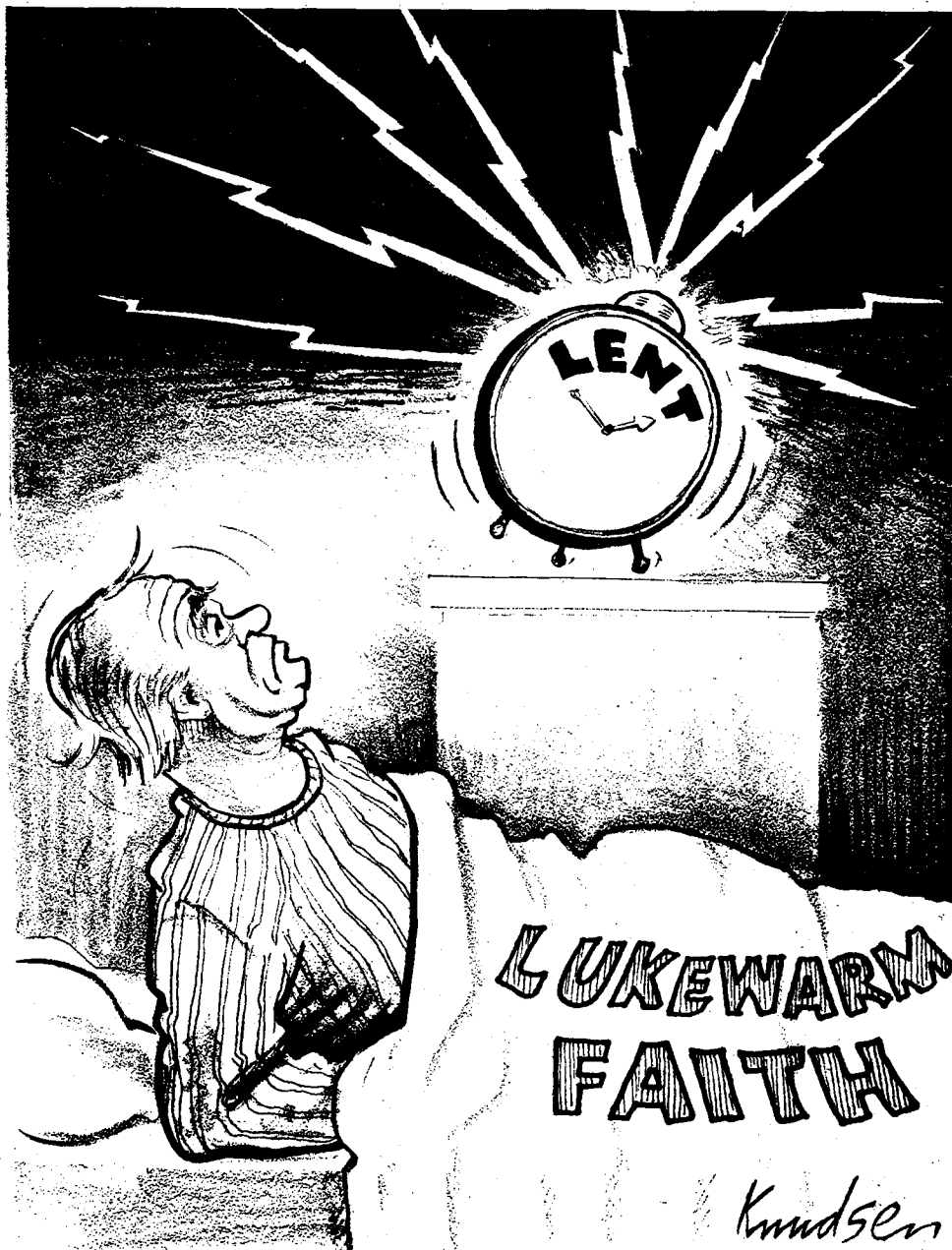
We would point out that the President was, in fact, surrounded by professional armed men, and the would-be assassin knew it. Yet, neither of these facts stopped him from emptying his Miami-made six-shot Saturday Night Special toward the leader of the free world.

How much less reason for an ordinary citizen to hesitate to kill.

No, the change will come only when we are willing to take the first step toward change. Gun laws will not solve the problem, at least not right away. But laws, applied nationwide, laws that register guns, delay impulsive buying by three days, laws that control, will have a formative effect on the national con-

sciousness

Who knows, we may even learn to look for ways other than guns for the answer in places like El Salvador or Saudi Arabia as well as in our American streets.



GOD'S ALARM CLOCK

## Letters to the Editor

### Heart felt thanks

To The Editor:

I want to take the time to thank Mr. George Kemon for doing such a great story about our Sacred Heart Women's Club and the wonderful things they are doing to help keep our daughter Jessica alive. ("Machine Saves Infants . . .", The Voice, Feb. 27).

I also want to tell you that the response from the article was so touching. I try to send thank you cards to those who give but some do not enclose addresses so I would like to thank them now. To the woman living in the Senior Citizens Home who sent a dollar and a note, out of all the gifts, yours touched me the most. To the Sacred Heart Women's Club, you are the most fantastic group of women

around. Finally, to Fr. Daniel Dorrity, you were the first person to help us with Jessica and you are still there when we need you. You are the guardian angel!

Since the article was published, we have been able to purchase a second Apnea Monitor which I place in the newborn nursery at James Archer Smith Hospital in Homestead. What a feeling to know so many babies would benefit from this one piece of equipment.

I cannot express my feelings of gratitude that are in my heart for all the people who cared. The gift they gave is not money, but the gift of life.

From my husband Elias, son Daniel, and me, the words thank you are not enough to people who are helping us keep Jessica alive. Words cannot cover our gratitude. My dream, with

the grace of God, is to one day be able to tell Jessica about all the people who have kept her alive, and have her thank them personally.

Doris, Elias, Daniel and  
Jessica Meneses.  
Homestead

### On Matthew's readers

To The Editor:

The article "Matthew's readers," THE VOICE March 27, in discussing efforts of today's scholars to date the Gospel of St. Matthew, states that these scholars consider the final verses of that Gospel to be the product of a resolution of tensions between Christians of Jewish and non-Jewish

background. This is described as not taking place overnight, but as resulting from a gradual and painful process.

I think the article should have made clear that it is not catholic teaching that the commandment "Make disciples of all nations", etc. arose from a consensus of two groups of Christians some forty years after the end of Our Lord's earthly ministry. Rather Catholic teaching, evidenced by Vatican II, is that Our Lord gave this commandment personally at some time at or prior to the Ascension. (See THE DOCUMENTS OF VATICAN II, Degree on the Missionary Activity of the Church, Chapter I, Sec. 5; also Dogmatic Constitution on Divine Revelation, Chapter V, Section 19.)

E.G. Scott  
Naples



By  
**Antoinette  
Bosco**

## Who can judge?

I picked up a copy of the student newspaper at the university where I am employed. Rarely do I glance at the personals. But the bold letters of the word "adoption," caught my eye.

The advertisement read: "Adoption - Childless couple, both teachers, yearn for a white infant to love. All expenses paid. Confidential. Please call collect evenings or weekends."

At first I felt almost stunned that a couple, both teachers, would place a traceable ad like this which might raise questions of legality and morality. Then I thought: perhaps it was a joke. But something in the tone, perhaps the word, "yearn," or perhaps, "infant to love," convinces me it was submitted by real people, not college pranksters.

What kind of people could they be, I wondered. Certainly they must be educated enough to know that adoption agencies exist for those like them. This led me to think about the experience of my sister Nancy and her husband Joe.

They had gone to adoption agencies when they were in their 20s after trying for five years to conceive a child. It was another five years before an agency found a child for them.

Maybe the couple behind the ad has tried to adopt. Maybe they're simply tired, worn out from waiting. Or,

maybe they're older and got bypassed because of adoption agency rules which place priorities on couples who fit a pattern - certain ages, position, income, religion.

I thought then of another reality, a sad one. Maybe, like myself, they had read recently that an astonishing number of unwanted pregnancies are

**"What kind of people could they be, I wondered. Certainly they must be educated enough to know that adoption agencies exist for people like them. This led me to think about the experience of my sister Nancy and her husband Joe."**

reported on this campus. Well over 90 percent of these young women go the abortion route. Incredible pressure is placed on them to do this.

Many hear that having a child out of wedlock is expensive, interrupts their studies and creates emotional problems at the time of delivery, whether they give the child up for adoption or keep the child. One young woman I know decided with great difficulty to have her baby

and is now trying to combine roles as a mother and a breadwinner, working in an office.

The young woman told me of her pain when she discovered her pregnancy. Hardest of all, she said, was the pressure placed on her to have an abortion, including pressure from a Catholic she was close to.

She told me her dilemma was solved when she woke up at 5 a.m. one day and clearly heard the voice of the Blessed Mother telling her to keep the baby. I heard in her voice the belief that this message had truly been given to her. Today she has a beautiful baby who is greatly loved by her.

Perhaps the childless teachers who placed the ad are hoping there is a young woman on campus, someone who does not want an abortion but who is in pain emotionally and financially. Maybe this couple feels it is not immoral to bypass the system and reach out directly to a young woman who might not abort if she had this kind of alternative to abortion.

When I read of painful, ambiguous situations such as the one involving a couple who placed the ad, I fall back on the charge of the Lord to judge not, that you may not be judged. And I resort to a prayer for all, that they can find peace.



By **Dale Francis**

## Some Senatorial nonsense

For nonsense you'd be hard put to find a better example than in a piece by Vermont's Democratic Senator Patrick J. Leahy that appeared on the Op-Ed Page of the Washington Post. Melodramatically titled, "The Church We Love Is Being Used," it is most remarkable in that the author refuses his own thesis but obviously doesn't recognize his own refutation.

Senator Leahy starts his article, "During the past two years, the Catholic Church in the United States and extremely conservative Christian evangelical groups like the Moral Majority have formed a de facto political alliance."

How does Senator Leahy believe this has come about? He explains that the Church has a right to instruct its members on the moral issue of abortion but, he says, "The Church, however, has done more than instruct. It has also sought legal strictures on abortions. In moving from the moral to the political arena, the Church has allied itself with those who would turn aside nearly all that the Catholic leadership and laity have stood for in this century."

Presumably, Senator Leahy as a Catholic and as a legislator - he mentions several times in his essay he writes in both capacities - is not unaware that the bishops, urging that there be legal remedies for the situation of virtually unrestricted abortion, are not entering areas of political involvement for the first time.

It is true that the U.S. bishops have called for a constitutional amendment

to protect human life from conception. But it is also true that through the U.S. Catholic Conference, the bishops action conference, there were stands for the Humphrey-Hawkins full employment bill, for ratification of SALT II, for acceptance of the Panama Canal Treaties, for, in fact, a great many positions held by liberal Democrats like Senator Leahy.

Since it is not possible that Senator Leahy is unaware of this then what is he saying? Does opposition to abor-

**"Does the fact that some right-wing groups are opposed to abortion, too, mean it can be charged that the Church has entered into a 'de facto political alliance' with them?"**

tion and support of political action to protect human life from conception constitute indefensible political meddling while stated positions on a wide variety of other political issues do not? Does the fact that some right-wing groups are opposed to abortion, too, mean it can be charged that the Church has entered into "a de facto political alliance" with them? But the U.S. Catholic Conference has supported many more political positions of the liberal Democrats. Why would Senator Leahy not think just as

reasonably that the Church has entered into a de facto political alliance with liberal Democrats?

But Senator Leahy's concern is with single-issue politics and the Church's involvement in this. But he offers his own refutation of this. In his article he quoted the U.S. Catholic Conference as last year issuing a statement that emphasized the broad concern Catholics must have for a wide range of issues, a statement that ended, "These include adequate shelter, health care, education and access to necessary social services."

He quotes Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, making a presentation to the Republican Party Platform Committee (he made the same presentation to the Democrats) and Bishop Kelly, he said, "voiced the support of the Church for the United Nations, human rights, strategic arms control and economic assistance to the poorest nations of the world."

Although by Senator Leahy's own report, the position the bishops took supported a wide range of issues, he can still say, "Today, the Church is dangerously close to aiding single-issues groups . . ." and to warn, "Both as a Catholic and as a legislator, I hope many in the hierarchy of our Church will soon reevaluate this course."

What really bothers him is that a majority of Catholics voted for conservatives last November, just as a majority of all American voters did, but he should not blame - or credit - the bishops for that.



By  
**Tom  
Lennon**

## Life's a bummer!

**Q. Life is awful. I made the basketball team and two weeks later fell down some steps and broke my leg. Lots of other bad things have been happening to me. I'm at an all-time low. Please tell me what to do. (Wyo.)**

**A. "My only friend is darkness."** That's how discouraged the psalmist felt in Psalm 88, verse 19. Everyone I've ever met has at one time or another felt as you do now.

Frustrations? Troubles? Everybody's got 'em. Maybe Jesus was thinking of such sorrows when he said, "if anyone wants to come with me, he must forget himself, take up his cross every day, and follow me." (Luke 9, verse 23)

**SOME OF YOUR PROBLEMS** you can probably solve yourself or with the help of an adult. Still, there's just no instant, magical way of making a broken leg vanish and getting back on the basketball court.

But maybe it will help to hear about my longtime friend, Joe. Once he was a real swinger. But then came a terrible automobile accident that left him partly crippled, in almost constant pain, and prone to many ailments.

He lived alone, with no one to help him.

**ONE FREEZING SATURDAY MORNING**, he discovered he had only coffee for breakfast and yearned for scrambled eggs. So he limped down three long icy blocks to a corner store and purchased a dozen eggs. Then he limped back to his apartment.

On the front sidewalk he slipped on the ice and fell. As he lay in the cold wind, half wanting to cry, he murmured a prayer, "Lord, let there be at least one unbroken egg."

There wasn't. Inside his home, he surveyed the messy eggs and said, as he often did, "A and A." This meant, "Accept and Adjust." It is his way to mental health and happiness and it has seen him through lots of hard times.

Later that day he laughed as he told about the incident.

**FOR YEARS NOW**, he has been in a veterans hospital and when things go wrong he still says, "A and A."

But even as you hang in there, enduring the trials of life and adjusting to the bitterness of some events, try to keep in mind that life isn't all darkness and trouble.

- Can you remember some good times at McDonalds with friends?

- Can you recall having fun swimming last summer?

- Were there hours of joy at Christmas?

- Have you treasured a friendship with someone?

Right now you're at an all-time low, but keep in mind that this will pass and pleasant times will come again.

**As for today**, practice "A and A."

**Questions on youth issues can be sent to Tom Lennon at 1312 Mass. Ave., N.W., Washington, D.C. 20005)**



By Msgr.  
James  
J. Walsh

## Thoughts on the appreciation of Baptism

As we approach Holy Week with its great emphasis on Baptism, it comes home to us that no one has a greater appreciation of this sacrament than those who come into the Church as adults.

Take middle aged men and women who are under instructions with the average American's notion about God, the soul, morality and life hereafter.

Chances are he or she had always believed in God, but it was a belief so vague and unreal that it had little influence on one's daily conduct and attitude towards others. Very likely he never denied the existence of the soul, but all he knew about it could be told in one halting sentence.

He shared the common attitude of the time towards sin and morality, and considered himself "a fairly good person." He had never murdered anyone nor robbed, occasionally helped the poor, respected his neighbor and usually voted.

The field of sin did not cover much more than this narrow area.

He wasn't sure why he had been created, and often thought that we are just other animals. He didn't like to think he was no more valuable than a cow, but he couldn't get a handle on the idea of heaven. It influenced his life in no way. When he went to church it was to get a "good feeling," rather than pay a duty to God.

As he took a full course of instructions in the Catholic faith, he found a remarkable change in his thoughts, convictions and attitudes. Finally the waters of baptism were poured on his head. If it were possible to lay bare the state of his mind and the condition of his soul at that moment, one could find no other phenomenon on earth more startling and awe inspiring.

His instructions had stressed the necessity of Baptism. Jesus had said, "Unless you are baptized by water and the Holy Spirit, you cannot enter the

Kingdom of Heaven." He realized that original sin, inherited from Adam and Eve's rebellion, had separated him from God, left him with strong inclinations to evil and made it impossible to be united with God either now or hereafter. He understood that baptism removed that barrier and gave him freedom.

Moreover, he now understood something of the true nature of sin. He realized how often he had misused the powers God had given him and offended him in many ways. He was aware of his blindness towards the sins of the past.

**"Baptism takes a person as a creature of God, as a being partly spiritual, partly material, and elevates him to the supernatural dignity of a child of God. While he lives on earth for a while longer, he is destined for another world."**

He came to yearn ardently for the baptism when original sin and all other sins would be removed.

These are the negative blessings of baptism, the removal of evil which hinders man's reunion with God. But there is much, much more to baptism.

The foundation is now laid in the soul for the Temple of the Holy Spirit. There now comes a new life, a share in the divine life, a created participation in the divine nature. We call this grace, sanctifying grace. Its meaning is profound. It brings God himself to dwell within the baptized Christian. The Blessed Trinity dwells there. Infinite truth and goodness and love fill the person who before bap-

tism had been spiritually lifeless, a victim of sin.

Now only here can we discover the true dignity of a human being. Baptism takes a person as a creature of God, as a being partly spiritual, partly material, and elevates him to the supernatural dignity of a child of God. While he lives on earth for awhile longer, he is destined for another world. Outwardly he appears no different from before, but inwardly he is endowed with the powers and the privileges of an adopted son of God. His body remains frail and subject to death, but he carries within a second life, a supernatural life, which at death will enable him to live in perfect happiness with God.

Note that the inclinations to evil in him have not been destroyed, but he has new, great powers to conquer them and the right to call upon divine help in every conflict. Only at death is the struggle over, but baptism equips the Christian to maintain peace and to achieve victory.

So the Christian becomes a member of the church, a living cell in the Mystical Body of Christ. He is privileged now to receive the body and blood of the Lord to nourish his soul, to strengthen him against evil inclinations, to repair the damage.

In union with Christ, he unites with the divine Victim again in the Holy Sacrifice of the Mass and shares in all the blessings of this mystery of God's love.

He may have recourse to the Sacrament of Reconciliation if he has weakened in his fidelity to Christ and is given the strength and peace to start all over again.

All of us, whether baptized as infants or adults, possess the same privileges. On Holy Saturday, we will have an opportunity to renew our baptismal vows, so that we can deepen our appreciation of this marvelous sacrament.



By Msgr.  
George  
Higgins

## El Salvador: who speaks for the U.S. bishops?

The U.S. Catholic Conference's forceful opposition to U.S. military aid to El Salvador has drawn its share of criticism. Among the critics is A.J. Matt, Jr., editor of *The Wanderer*, a privately owned Catholic weekly published in St. Paul, Minn.

In a signed editorial, Matt demanded that Father Bryan Hehir, the key staff member for international affairs at the USCC, be fired "for the sake of the moral integrity of the bishops and for the good of the church." What drew Matt's ire was Father Hehir's testimony on El Salvador before a House subcommittee.

Matt has every right to disagree with Father Hehir on this controversial issue. Indeed he could have made a useful contribution to the El Salvador debate had he calmly and objectively stated his own arguments in favor of increasing military aid to that embattled, poverty-stricken nation.

**RATHER THAN ENGAGE** in a dialogue with Father Hehir, however, Matt went right for the jugular, accusing Hehir consciously and deliberately echoing the "leftist party line." Hehir "compromised" the American bishops by "pretending" to speak for them in his congressional testimony, he charged.

I wonder how Matt felt when, shortly afterward, Archbishop James Hickey of Washington D.C., also speaking for the U.S. bishops, told another congressional committee that he, too, opposes military aid to El Salvador. Will Matt now demand that the Archbishop be sacked?

Matt's ludicrous attempt to depict Father Hehir as some kind of ecclesiastical Charlie McCarthy con-

sciously echoing the "leftist party line" betrays how little he knows about him.

A man of sound practical judgement and great integrity, Father Hehir follows no party line - left, right or center. He is a professionally trained and completely independent scholar who does his homework with painstaking care.

**FEW AMERICANS** have studied the El Salvador controversy with greater care and objectivity, which is why he is highly respected by other experts on El Salvador, even those who disagree with him. They know him to be an honest scholar

**"Father Hehir's testimony on El Salvador was drafted in close consultation with his appropriate hierarchical superiors, who review it, gave their approval and told him to present it in the Conference's name - the standard Conference procedure."**

beholden to no ideological or political faction.

If Matt knows little about Father Hehir, he seems to know even less about the USCC and the way it operates.

Father Hehir's testimony on El Salvador was drafted in close consultation with his appropriate hierarchical superiors, who reviewed it, gave it their approval and told him to present it in the conference's name - the standard conference procedure.

Matt is mistaken if he thinks he can drive a wedge between Father Hehir and the bishops. The bishops hold Father Hehir in high esteem; they trust him more than almost any other priest or lay man who has ever served on the conference staff.

**I THINK MATT** knows this and he is simply playing games when he says that he "resents" Father Hehir's "pretending" to speak for the bishops. What he really resents is that the bishops not only authorized but instructed Hehir to speak for them.

Matt is certainly entitled to disagree with the bishops on this issue. But if it is the bishops themselves who have made him so angry, why doesn't he go after them directly?

Putting the monkey on Hehir's back is a diversionary tactic and a waste of time. It certainly won't win him any medals for editorial courage.



# Carnival time!!

## To dedicated workers, it's more than fun and games, but the effort pays off

By George Kemon  
Voice Feature Editor

Our Lady of the Lakes' 1981 Spring Festival is now in the parish archives, the culmination of eight months' work by more than 75 committee chairmen and their hard-working committee members.

To Festival going fun-seekers, a festival is announced, materializes, all have great fun, spend money, win things, go home and wait for next year's event.

**BUT BEHIND** all that goes work, work, work. Planning, meetings, problems, and solutions. It is the combined effort of many people and the fruit of many weeks of preparation.

Jack McCall just finished his third year as general chairman at Our Lady of The Lakes. It's a very rewarding job, he says now. But while it's going on, sometimes, that's another matter.

Murphy's law usually applies - anything that can go wrong, will go wrong, at the worst possible time. Multiply all that twenty-fold and you have an idea why general chairmen are general chairmen.

Who would want the job? Jack does because he believes in his parish.

Only people dedicated to the largest fund-raiser of the parish year would agree to become involved in any capacity other than spectator. But then, not all can be spectators, because if they were, there would be no festival to be a spectator at.

**OUR LADY** of The Lakes is an example of the many carnivals, festivals, Mardi-Gras, whatever they are called, that materialize at this time of year. They are the main fund-raisers for each parish and the ones in which the effort made is all out.

Multiply the number of committee workers by the number of carnivals extant and you realize the involvement of quite a number of dedicated souls whose feet hurt, who need a bufferin, who had to hire baby sitters and forego their weekend golf games or a date with a game fish, to make a contribution to their parish by working at the "biggie."

**ADD TO THESE** parishioners the involvement of the community in which the church resides. In the case of Our Lady of the Lakes, for instance, the local Optimist Club took charge of and manned the raw food booth. This effort consisted of shucking oysters and clams for four days, maintaining sanitary conditions and assuring freshness, a lot of work for people who aren't members of the parish.

It is these people for whom the carnival banner should hang high, to whom the brass ring should be tossed, for whom the bands should play and the choruses sing, for without them there would be no parish improvements, no new schools, churches, or multi-purpose buildings.

**THESE ARE THE MOVERS** and shakers of parish events.

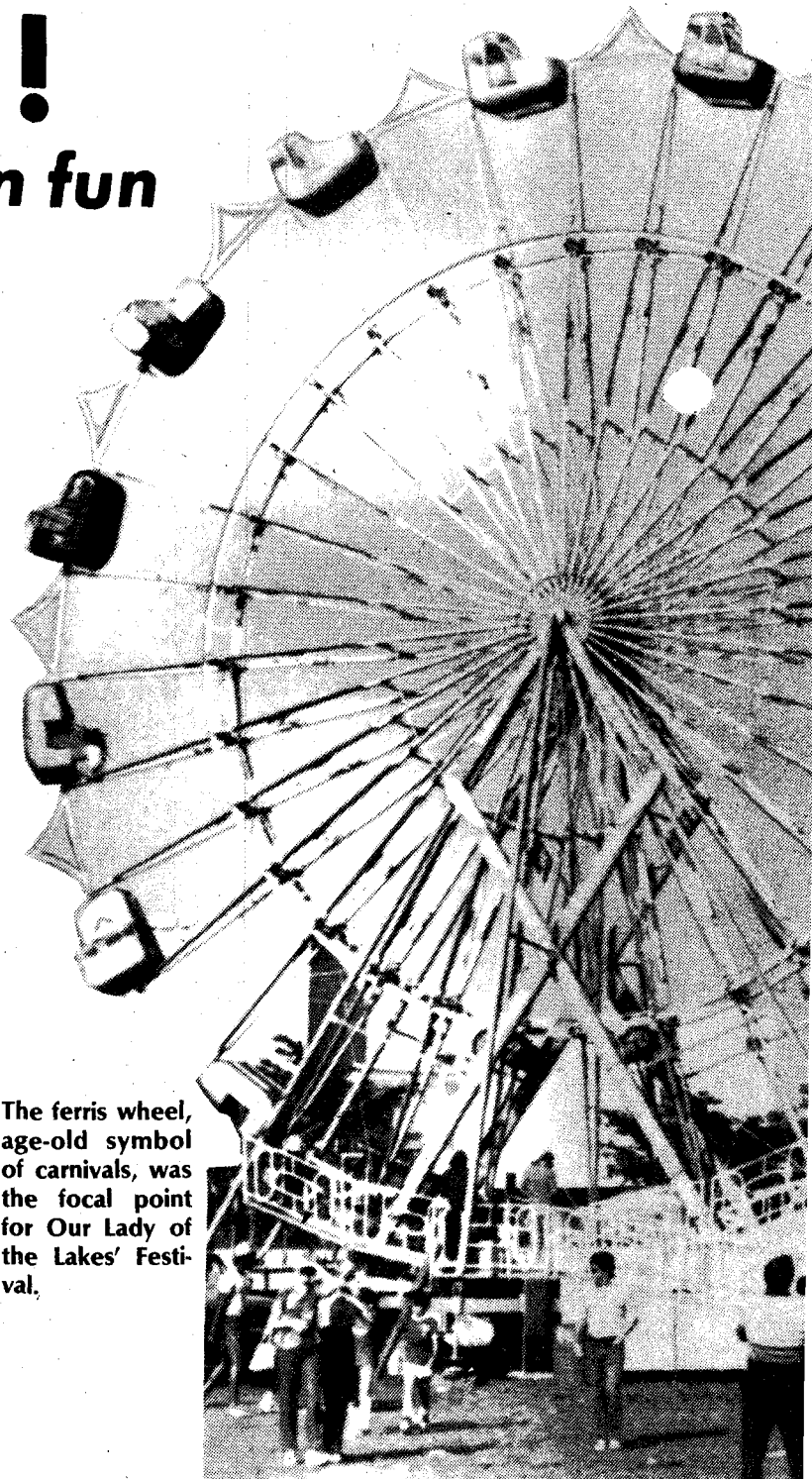
When the reports are in, the money counted, the Monday morning quarterbacking is over, the mistakes rued and laughed at, and the problems which loomed gargantuan become history, comes the hind-sight meeting. And they sign up for next year, if they're here, God Willing.

That's how carnivals, festivals, Mardi Gras, barbecues, et al materialize, get born, are held, and the spectators love it, the workers work at it, and the church sees its latest project that much closer to fruition.

And that's what it's all about. Thanks, Jack McCall, thanks all you chairmen, and thanks all you committee members.

Oh, and thanks to the CYO, the lads and lasses who helped so much with running, washing, serving, getting, doing. They're training to become committee members and chairmen and general chairmen after all you old people get tired of it and pass the gauntlet.

The ferris wheel, age-old symbol of carnivals, was the focal point for Our Lady of the Lakes' Festival.



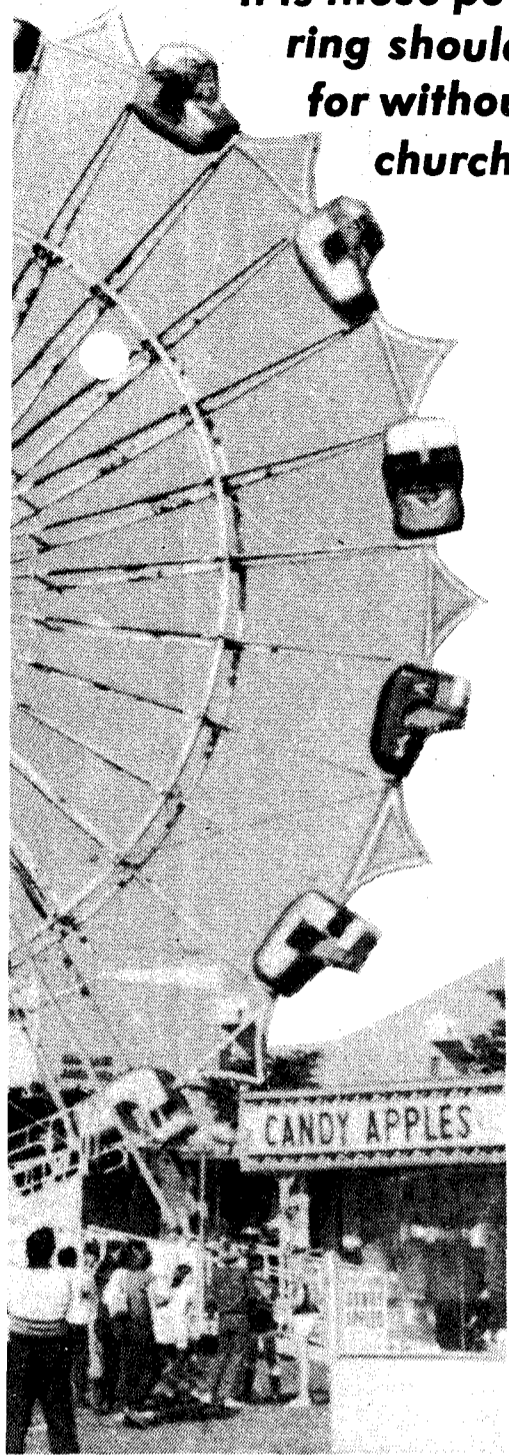
PHOTOS BY GEOR



A slide, the granddaddy of them all, provided a lot of fun for the riders of the parish, (left). Three hard-working volunteers (right) kneel by the van that was given away at the festival.

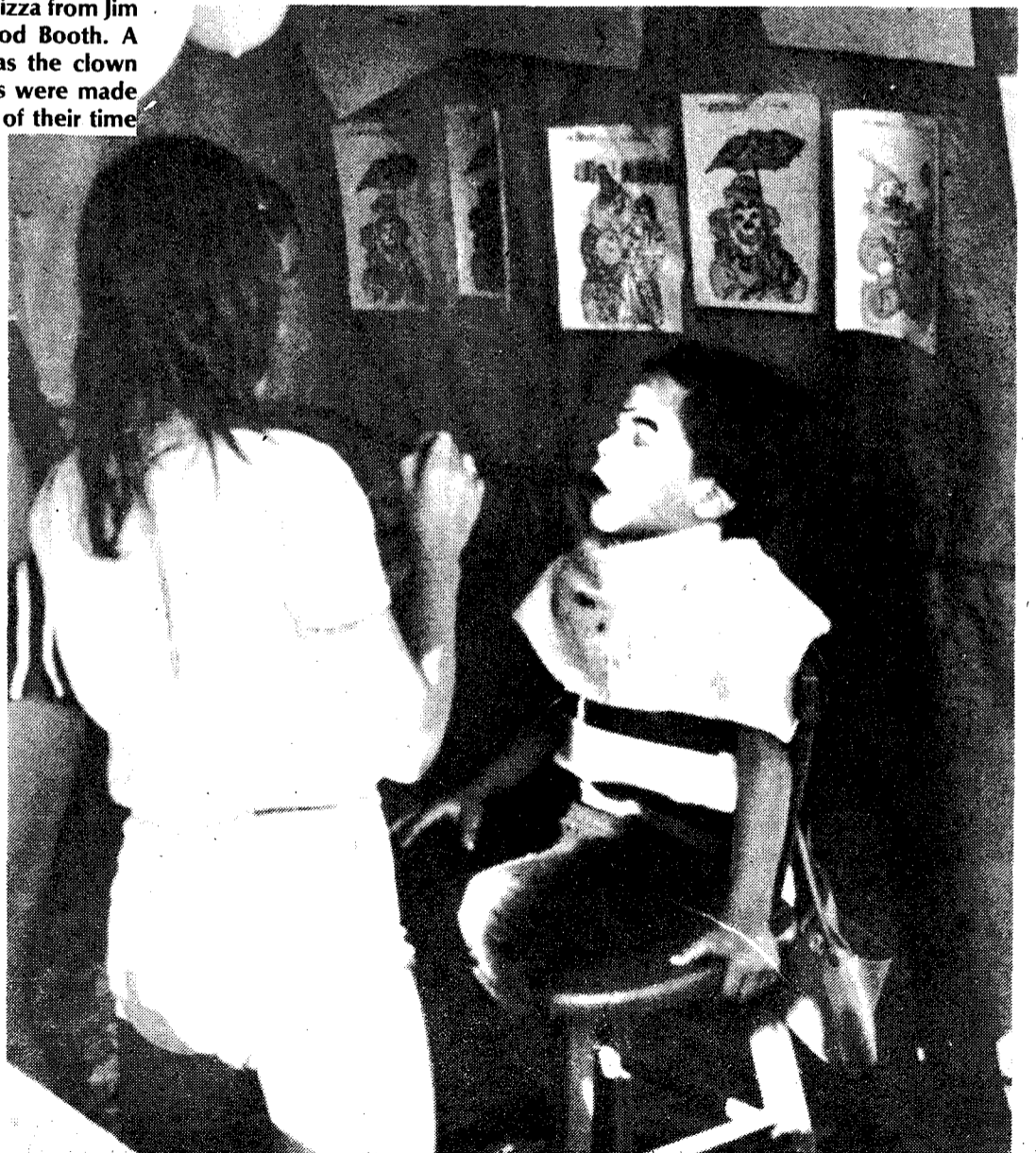


**It is these people for whom the carnival banner should hang high, to whom the brass ring should be tossed, for whom the band should play and the choruses sing, for without them there would be no parish improvement, no new schools, churches or multi-purpose buildings.**



The cooks at the rectory were all at the Festival so Fr. Joseph Carney (above left) and pastor Fr. Edmund F. Whyte, (center) had to get a pizza from Jim Healy, co-chairman of the Italian Food Booth. A great attraction for the young set was the clown face booth (below). There, youngsters were made up like clowns - by clowns who gave of their time to show the kids how.

**ORGE KEMON**



# Family Life

By Dr. James and  
Mary Kenny



## Christian hospitality

**Q. Dear Mary:** I read your columns about reaching out to other people. I think that is nice in a neighborhood, but it is not the concern of the church.

A. You remind me of a dear friend, Linda, who is a model for reaching out. Widowed with three children, Linda copes with the challenges of her rather difficult life by giving to and receiving from others.

Often she invites people to her home. When she needs help such as baby sitters for her children, she calls those who have offered to help.

She is the prime mover behind a local club for singles, widowed and divorced persons. She has taught me much about the condition of widows and about reaching out to others.

**UNFORTUNATELY**, Linda does not seem to connect any of these daily activities to her life as a Christian. She is faithful about going to church and sending her children to the Catholic school. These, she feels, are the actions which make her a good Christian.

Sadly, too many of us view Christianity as Linda does, relegating it to Sunday practice without seeing its relevance in our daily lives. Nowhere is Christianity more relevant than in that virtue which Linda practices so well, hospitality, the generous

opening of our homes and our hearts to others.

Hospitality differs from entertaining others. We entertain to repay social obligations, impress others, develop social ties or simply to enjoy. Hospitality, on the other hand, means sharing what we have with others in a spirit of love.

Hospitality does not demand a return for our generosity, yet it graciously allows the other to share whatever gifts he offers in return. Entertaining often means overwhelming the guest to demonstrate our affluence or largesse.

**VIEWED IN THIS LIGHT**, the obstacles to hospitality virtually disappear. "These are inflationary times," some might say. "We're struggling to feed our own family."

Yet hospitality involves sharing what we have. It does not require steak and lobster but thrives on soup of stew or even bread and cheese lovingly shared. Those two great models of hospitality, Dorothy Day and Catherine of Hueck, shared watery soup, but they served it day in and day out with dignity and love.

"There is no time," others object. "In our family the adults work and the children have so many activities that we simply can't find time." Nonsense.

Finding time is always a matter of selecting priori-

ties. If hospitality is important, it deserves high priority. Make time for it by dropping less important activities.

**IN TRYING TO** practice hospitality, start small. Perhaps there is one neighbor, one fellow parishioner, one family you want to know better. Invite them for a meal.

Perhaps a neighboring couple has no relatives in the area. Make their children welcome and offer to house the children for a night or weekend if the need arises.

Let's not forget our children's friends. Most children are hospitable, eager to have friends over. Too often we begin to regard their friends as a nuisance. Let us encourage and support our children's hospitality. Instead of criticizing, let us see their efforts as a model for greater generosity in ourselves.

**HOSPITALITY** means putting a welcome sign on our homes and our hearts. Relieving loneliness. Getting to know others better so that we might love them more fully. Sharing what we have in a spirit of love. Giving without demanding a return.

Hospitality means living and loving as a Christian.

Caring



By  
Dolores  
Curran

## Lent VI: Gospel values and today's family

I sat in a small group listening to a police officer from our community tell about the rampant loneliness he finds in suburbia. "There's this older couple that call us about once a month at 10 or 11 o'clock at night because they hear a prowler. They don't hear one but they haven't got anybody else around to talk to and they just get lonely. We go through the motions of checking around with our flashlights and then they ask us if we'd like a cup of tea.

"If we don't have any pressing calls, we sit and talk for 15 minutes. The only other people they see are those at the grocery once a week. They don't have any real problems but they need to know that somebody in the community cares about them."

This column on the gospel value of caring about others isn't going to take families to the Third World or even to the Catholic Worker House. Rather, it's going to force us to look at deep human needs in our own neighborhood, our own community. "Tell them not to send flowers. Tell them to come and talk with me," says the middle-aged heart patient whose sudden retirement from an active working life is harder on him than his angina.

"I appreciate your column on relieving trapped

young mothers occasionally but what about those of us with elderly at home. What a pleasure it would be to have just a half-day a month to shop, to visit a friend or just do nothing. But nobody offers to babysit the old," writes a reader from a small town.

"Do you know of anybody who will offer a home to an unwed pregnant sixteen year-old?" asks a school counselor.

"The Meals-on-Wheels people are out of drivers."

"We're in desperate need of foster homes."

"Who can care for my first grader till I can get home from work?"

"My son is on drugs and it's ripping our marriage apart."

"Will somebody drive me to church?"

On and on the verses go. A chorus of human needs - right in our own neighborhoods. It's so much easier to admire Mother Theresa than to listen to the ramblings of the pre-alcoholic housewife down the block or to invite an obnoxious youngster over because his single mother is working and won't be home for three more hours. Not nearly as romantic as selling everything and serving the poor but a lot more realistic and just as valid in the fabric of life.

The people in our communities may not be physically needy but many are spiritually hungry, others emotionally starved. They are our needy and we can be God's Samaritan to them in an otherwise impersonal society.

It's important to remind ourselves that our language presumes two meanings in the phrase, "to care for." It means both love and physical care. Caring isn't a passive verb but one that means doing as well as loving. That's why the ultimate put-down is a snide, "Who cares?" That's why the gospel tells us love without action is not love.

This week's assignment: 1. Who are the people in our square block area who a) are lonely and would like to have us visit or would like to come here? b. need to be needed? c) need after school child care? d) have elderly at home and need occasional relief? e) need someone to drive their children to activities after school? f) need to be relieved occasionally as young parents? g) are afraid to go out after dark? h) don't have a ride to church or shops? 2. If we can't answer, how can we go about finding out? 3. What person or family will be God's presence to this year? NOTE: I am getting many requests from parishes interested in setting up Catholic-based day care centers. If any parish can share information with me, I'll do a future column on this subject. Write me in care of Alt Pub., P.O.Box 400, Green Bay, WI 54305.

## Family Night

### OPENING PRAYER

The Lord's Prayer.

### SOMETHING TO THINK ABOUT

Perhaps a purse, coins, and dice appear as strange symbols for reconciliation. Yet, how often do we put things before people or betray one another like Judas did Christ for a few coins of profit. How often have we been unaware or indifferent to another's sufferings, like the soldiers who rolled dice for Christ's garments? How often have we been hurt by someone else's thoughtlessness? How often have we ourselves hurt others with our own inconsideration? This Family Night stop and take the time to seek reconciliation within the family. It will help to further prepare everyone for the great Easter feast we all so eagerly await.

### ACTIVITY IDEAS

Young and Middle Years Families

PENANCE SHARING Materials: Bible, candle, mat-

ches, large glass bowl, small pieces of paper, and pencils. Light the candle and gather around it with the house lights off. Read aloud, Matthew 5:23,24. Pause and have each reflect on particular ways he or she may have offended or hurt another family member. Have each person write the offense on a piece of paper. Then reflect on some ways you have been hurt by someone else. Write these down also. Each family member, taking a turn, fold his or her paper and burn it in the bowl. Encourage family members to seek the forgiveness, later in the evening, of whomever they may have hurt. Add some dice and a purse with coins to the symbols for Lent in the family dining area.

### Adult Families

Read aloud Luke 6:27-38, then Matthew 27:35-39, and lastly Matthew 5:23,24. Discuss each passage. Share what it's like to try to be reconciled with someone and they refuse you. Describe how the experience feels. What do you do when this hap-

pens? Make an effort to be reconciled as a family, each member to the other.

### SNACK TIME

Bread and grape juice.

### ENTERTAINMENT

Play Yahtzee (can be purchased reasonably at any department store) or write a family letter to a relative out of town.

### SHARING

Why is Lent important for our church and our family?

The thing I like best about this family is...Why?

Share a time someone felt left or excluded at school or in the family.

### CLOSING PRAYER

Thank you, Lord, for this Family Night. Teach us to be more aware of one another's needs and help us to become better listeners. Thank you, Lord, for our family. Amen.

# Sick get spiritual lift from 'care' team

By George Kemon  
Voice Feature Editor

"We don't have to worry about the church roof leaks, the insurance, the electric bills, and the sort of things that plague our good parishes at all times. We are free to pursue God's work in the fullness of the spiritual sense."

That's how Fr. Richard Scherer, director of pastoral care at Mercy Hospital, sees his job of ministering to the sick and dying, as well as their families.

"**WE ARE NOT** present as doctors or nurse," says the priest. "There is no ministry to physical need. Our ministry is the spiritual and emotional care of the patient — and this extends to the patient's family as well."

**"We are free to pursue God's work in the fullness of the spiritual sense."**

Fr. R. Scherer  
Director of Ministry to the Sick

Under the recent redevisioning of the Archdiocese of Miami, Fr. Scherer is also director of the Ministry to the Sick and as such is responsible for 20 chaplains in hospitals throughout Broward and Dade County. Some of these hospitals are Catholic, some are not.

But each is assigned a chaplain who has completed a 20-week course in

ministering to the sick. No longer an informal drop-in-kind of visitation from parish priests, the ministry now has certified pastoral care associates.

**THE COURSE** is held once a week at Mercy Hospital and includes workshops in the sacraments, counseling, visitation techniques, how to "talk about pain and suffering" how to develop a rapport with the patient and how to talk to the family.

Fr. Scherer's team at Mercy includes two associate chaplains, five Sisters of St. Joseph and several volunteers.

It also includes representatives of other faiths who come to the hospital to see patients of their respective religions but who work through the Pastoral Care Center.

**THE MINISTERS** of other faiths, including rabbis meet in consultation, periodically, with Fr. Scherer and guidelines are followed which all denominations respect.

In 1969, the National Conference of Bishops started training programs for chaplains. Out of this grew the National Association of Catholic Chaplains, headquartered in Milwaukee, Wis.

Fr. Scherer earned his certification in 1972 and returned to Miami to teach the chaplains who would be named to staff each hospital.



Sabrina Moraglia is visited by Fr. Scherer and Miss Moraglia's sister, Sr. Mary Immaculata, S.S.J., who is also a Certified Pastoral Care Assistant at Mercy Hospital.

At present there are 20 priests, nuns, brothers and deacons studying for certification as pastoral care associates.

**FR. SCHERER** says each person ministering to the sick and dying must come to terms with his own feelings toward sickness and death before trying to assist others — especially the dying.

"When the approach of death is confirmed by the physician, we then can become supportive to the family in their great need to understand and to accept, and even help them to be better equipped to cope with their lives, after the death of their loved one," says Fr. Scherer.

No longer is the sacrament of Extreme Unction given. Rather the Sacrament of the Sick is offered to patients who are seriously ill. The "last rites" are left to the priest at the graveside. This presents a more positive picture on this side of the grave.

"**ONE OF THE** most rewarding aspects of our ministry here is the beautiful response the patients seem to make to our presence," Father said. "Our mission is to take the Gospel to all patients — their acknowledgement of God, and their faith in Him, and their gratitude to Him often gives them much strength to cope with their

illnesses.

"Those discharged," he noted, "need continued moral support. We try to develop follow up by notification to their parish pastor, and in the case of some who may be confined to home or bed for a time, see that the sacraments are taken to them."

So, this important ministry to the sick is not left to casual visits by priests who are necessarily busy at other tasks, even though their visits to the sick of their parish are always welcome.

**FR. SCHERER**, who speaks Spanish, is assisted by Fr. Antonio Acevado and Fr. Francisco Acosta, who minister to the Spanish-speaking.

"A hospital is a fertile field for spiritual care," said Fr. Scherer.

"We are often asked for by those who have left the Church, and the seriousness of their illness or physical situation makes them feel they should come closer to God and return to the sacraments.

"So, we are privileged to help them come back to God through our ministry here . . . and that's our contribution to Evangelization, the bringing of the "Good News" to those under our care in our hospitals," said the Chaplain.

## Polish Easter Mass

**EASTER LITURGY** in the Polish Language at St. Malachy Church in Tamarac; **Holy Saturday** — 12:00 Noon — Traditional Blessing of Food baskets, 12:00 to 2:00 p.m. Confessions in Polish. **Easter Sunday** — 1:30 p.m. Celebrated High Mass in Polish with Homily and Easter Hymns.

## Collection update

In last week's Voice, the Catholic Relief Service collection list included some incomplete figures, as stated. The figure for St. Bernadette's should be \$500.

## Evening of Reflection at St. Jude

The Christian Mothers and Women of St. Jude will commemorate the Season of Lent with an Evening of Reflection at St. Jude Church, Tequesta, April 10th.

Fr. Albert Catanzarro of the Passionist Order of Our Lady of Florida monastery will be Spiritual Director for the evening's program, including Mass at 5 p.m.

Following celebration of the Mass, a fish dinner will be served. Tickets for the dinner are \$4. Your reservations will be held at the door.

Please send check or money order to Mrs. Richard Finn, on or before April 8 to Mrs. Finn at 211 River Drive, Tequesta, or reservations may be made with Mrs. Mary Anne Greene at the Church rectory. All reservations must be accompanied by payment.

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# SIN AND DEATH

**Readings: Ezekiel 37:7, 12-14; Romans 8:8-11; John 11:1-45**

By Fr. Richard Murphy, O.P.

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BE MADE**

## FIFTH SUNDAY OF LENT

The theme for this week's parish discussion groups is how

-Jesus the Good Shepherd call us to life and shows us the way of love.

My beloved, we have been reflecting during Lent on the importance of the parish in helping us grow in our religious lives to experience both eternal happiness and peace and happiness in this world.

Today, as we meditate on the readings of the sacred liturgy, I should like to reflect on how the parish helps us to be in contact with Jesus, the Good Shepherd, as He bids us grow in lives of love and of all the virtues.

The parish is the flock of the Good Shepherd. Through membership in the parish we are inspired, given directions and encouragement and good example and opportunities to be people of love and virtue in everything we do. The parish is of immense importance to us in following Jesus, the Good Shepherd. By active participation, may we make it an even more effective instrument.

*Edward A. M. Cady*  
Archbishop of Miami

If ever you visit the Holy Land (which may God grant!), you will surely visit Bethany, across the Mt. of Olives from Jerusalem. There you will see the tomb of Lazarus. Not much to look at, it marks the spot where Jesus performed a stupendous miracle, raising Lazarus from the dead.

The gospel story of Lazarus' raising is highly dramatic. The carpenter from Nazareth stood before the tomb, wept human tears, and then in a loud voice called out: "Lazarus, come forth!" His words were an echo of God's creative fiat: "Let there be...life." Lazarus, restored to life, appeared at the door of the tomb.

The gospel reverberates to the sound of Jesus' voice. And always, His voice was and is a summons to life.

**WE ARE FAMILIAR** with death. Each year witnesses the death of those we knew and loved, of those who gave us life or to whom we have given life. Our list of the dead for whom we pray grows longer every day. Our friends and relatives die; we shall die. No one, save Jesus alone, can defeat death.

There is another and more terrible kind of death. It occurs when we commit serious sin.

Sin is the ultimate alienation. It is the echo of the demonic cry: "What have we do with You, Jesus of Nazareth?" (Mk 1:24). It is all the more horrible because it is deliberate. And it destroys grace in us, which is our share in God's own life.

Sin's effects are awesome. It estranges us even from God, deadens our sensitivity to evil, brings about dullness of spirit, and leads to despair, to that conviction that there is nothing else, and no hope. "Those who are in the flesh," St. Paul wrote to the Romans, "cannot please God." No

one can neglect the things of the spirit with impunity.

**JESUS WAS ALWAYS** talking about life. Come to me, all you who are heavily burdened, and I will refresh you. Come, follow me, I have overcome the world. Fear not! You shall have eternal life. Come forth...from the tomb of your sins, and you shall live.

Jesus' words are the stupendous realization of what Ezekiel was talking about. The prophet was taken (Ezk 37) to a valley full of dry bones. "Can these bones live?" he was asked, and he very prudently replied: "You know, Lord Yahweh." The Lord then commanded the dry bones to live, and before the prophet's eyes they reassembled, stood up, and lived.

Ezekiel may have been speaking about the return from the Exile, but his words are prophetic about the resurrection of the body. In his words also, we can without exaggeration see a description of a restoration of life of those who were spiritually dead.

**JESUS, PROMISED MESSIAH**, is master of death. In His mercy, He pardons His people and restores them to spiritual life. Only He can take from us the binding cloths and napkins of sin, and in so doing, bestow upon us again the life that is proper to His friends.

During the Lenten season, especially, Jesus' voice is heard throughout the Church. Lazarus, come forth! Come forth, Tom, Dick, and Harry, and Mary, Martha, and Elizabeth! Come forth, all you who hear Jesus' voice, and live. He has come to save you. Leave your sins; confess and repent, and live.

Those who sin are dead, not alive, and they have nothing to give but death. Jesus' cry, now as always, is a summons to life.

## It's a Date

**Church of St. Benedict**, 701 W. 77th St., Hialeah, will hold its Springs Festival, April 2-5, 1981, with rides, booths, games, international food and entertainment. On Saturday, April 4, at 8 p.m., the traditional auction of many valuable items will be held.

\*\*\*\*

**"CATHOLIC DAUGHTERS OF AMERICAS**, Court Holy Spirit No. 1912 Pompano Beach, Fla. will hold a business meeting at St. Elizabeth's Gardens, on April 10th, 1981, at 2 P.M. Anyone desiring to transfer or become a member kindly contact 941-5546."

\*\*\*\*

**Lay Carmelites** will meet on April 4, at Villa Maria Nursing Home, 1050 N.E. 125th St., N. Miami, at 2 p.m. Visitors welcome. Phone 635-6122.

**Women's Club of Ascension Church**, Boca Raton, will present a Fashion Show/Luncheon at the Crystal Lago Country Club, Sample rd., Pompano on April 11, 1981. "Your Wardrobe" of Delray Beach will show Spring fashions. Tickets \$12. Call Mrs. Chas. Kuehl, 278-7244, public invited.

\*\*\*\*

**The Memorare Society** a social club for Catholic widows and widowers, will hold their monthly meeting at St. Louis Church Center, April 10th at 8 p.m. A special welcome to the widowers - please call: 274-0244.

**St. Bernard's Women's Guild** will hold a Flea Market Sale on the Church grounds, University Drive and Sunset Strip, Sunrise, April 11 and 12, from 9 a.m. til 1 p.m. Come and browse.

\*\*\*\*

**Catholic Widow and Widowers Club** will have a social gathering on April 6, at 7:30 p.m., at 2380 W. Oakland Park Blvd., rear of PWP Hall. Call 772-3079 or 733-4274, for information.

\*\*\*\*

**St. Kieran's Church**, 3605 S. Miami Ave., is holding their bi-annual Garage Sale on the church grounds (adjacent to Mercy Hospital) on April 4-5, from 10 a.m. to 3 p.m.

St. Lawrence Church will host all couples celebrating their wedding anniversaries during April at 11 a.m. Mass on Sunday, April 12, at which they may renew their vows.

Following Mass the Council of Catholic Women will host a reception for the couples, their families and friends in the Church cafeteria.

The Council of Catholic Women of St. Lawrence parish will hold their annual Pot Luck Dinner and Derby night at 7 p.m., April 13, in the Church cafeteria, at 2200 NE 191 St., N. Miami Beach. There will be a Smorgasbord. If you can bring a covered dish please call Angi at 944-7463.

"There is continuing evidence that most people of the church look primarily to their parishes in their desire to deepen their union with Christ and responsibility for one another." (Bishop Edward O'Leary of Portland, Maine, 1981)

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# 'Masada' lacks moral dimension

By Henry Herx

NEW YORK (NC) — After the Roman army sacked Jerusalem in 70 A.D. a small band of Jewish rebels escaped into the Judean Desert to continue the struggle against foreign rule. The story of their heroic but unequal stand against the might of the Roman Empire is told in "Masada," a four-part miniseries airing Sunday through Wednesday, April 5-9, at 9-11 p.m. each night on ABC.

From the mountain stronghold of Masada, a Hebrew word meaning fortress, 960 rebels held off 5,000 Legionnaires until they were finally overwhelmed after months of siege. Rather than yielding to Roman slavery, the defenders chose death and Masada today is regarded as a national monument and a place of pilgrimage for many Israelis.

IN DRAMATIZING this historical event scriptwriter Joel Oliansky has chosen to tell the story mainly through Roman eyes. Obviously the wealth and power, political intrigue and personal corruption of the Romans provide a lot more colorful material to deal with than the limited action of impoverished desert raiders, but the result is little more than another in a long line of Roman screen epics.

In humanizing the conflict the script focuses on the Jewish leader (Peter Strauss) and the Roman commander (Peter O'Toole), presenting both as equally sympathetic but flawed characters. O'Toole is in top form, outrageously but enjoyably mannered in a flamboyant role. His performance, however, tends to dominate center stage, pushing everything else, including Strauss, into the wings.

Veteran director Boris Sagal has interjected a sense of energy into the whole enterprise, maintaining viewer interest through even the most ordinary scenes of expository dialogue. Like C.B. DeMille, however, what he does best is engineering large-scale action sequences with seeming historical authenticity and dramatic authority.

In particular, the slowly tightening siege, the construction of a battering ram of skyscraper proportions and the anticipation of the final assault are meticulously re-created and flawlessly executed. The alien barrenness of the desert locale and the rugged mountain soaring majestically straight up from the surrounding plain is a stunning background contributing mightily to Sagal's marshalling of actors, props and special effects.

AS AN ACTION epic, "Masada" justifies the long format. But the tragic climax in which the defenders choose suicide rather than captivity seems flat and strangely unmoving. The moral ambiguities of their desperate decision

are left unexplored, seeming almost an act of fanaticism and unfortunately calling to mind the mass suicide at Jonestown.

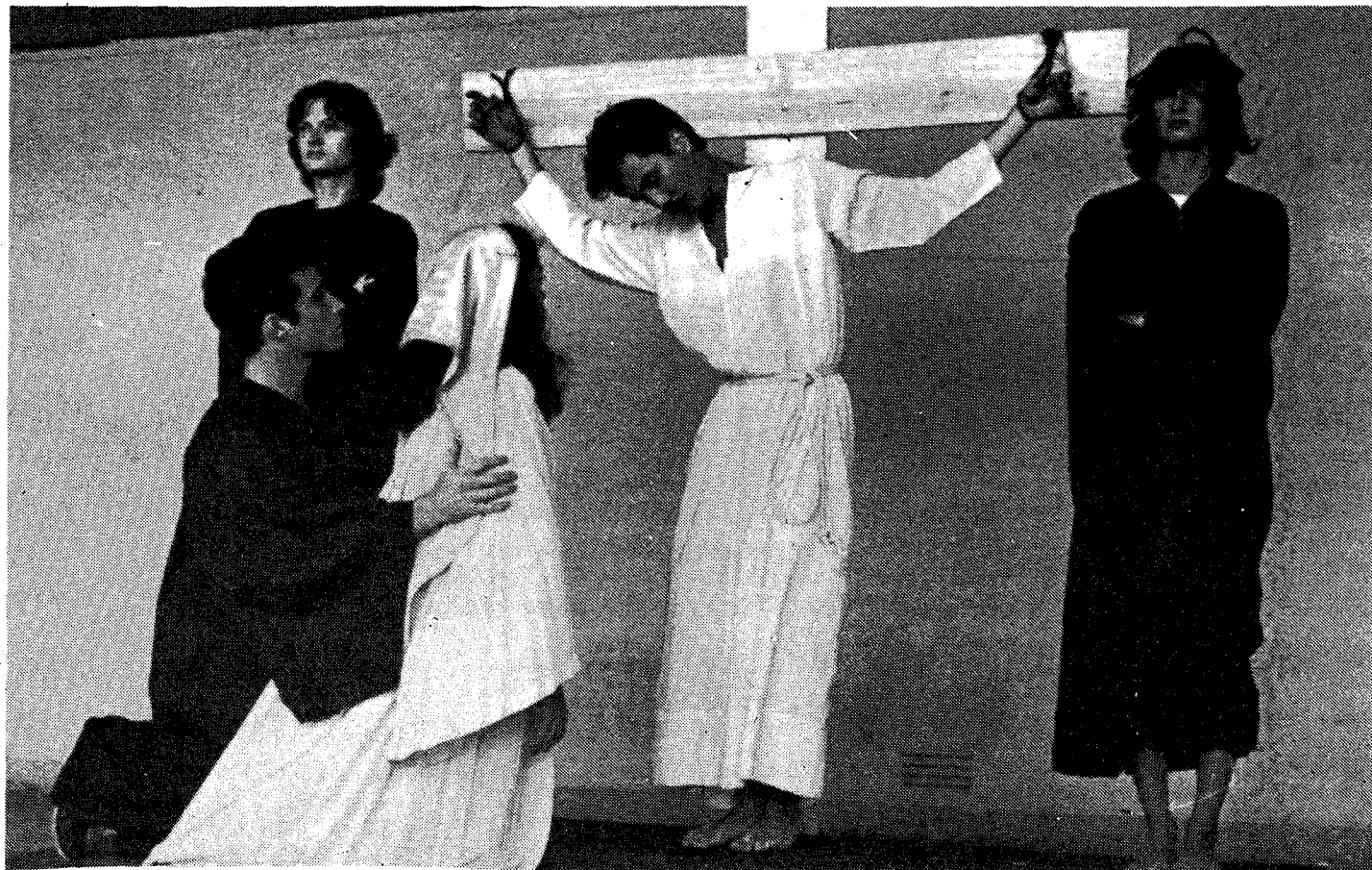
Missing too is any serious religious dimension to this struggle for the Promised Land. Instead, the events at Masada are presented as a symbol of Jewish nationalism and the determination of Israel never again to yield to its enemies, conveyed unmistakably by shots of an Israeli Army ceremony at Masada that are shown at

the opening and conclusion of the series.

It should be noted, however, that Masada and its meaning for today is still a matter of some historical debate. The story is not a part of Jewish tradition but originates in the chronicle of Josephus, a Jewish historian of the period who wrote for the Romans. There was no corroboration of his account until recent archaeological excavations at the site seemed to con-

firm it. At present, however, these findings are still considered controversial.

Whatever the motives of Josephus in recording the story, it makes good TV drama in the universal terms of the few against the many, of the oppressed against the oppressor. The ambiguity of the mass suicide by Masada's defenders, however, makes the series inappropriate viewing for the youngest members of the family.



## Passion of Christ in mime at Barry

The Passion of Christ will be portrayed in mime at Barry College April 10 and 11 with a presentation of "Stations of the Cross in Mime" at 8:15 p.m. each evening in the auditorium.

The Liturgical presentation by H.D.C. Pepler was last portrayed at Barry 22 years ago, and the current director, Patricia Minnaugh, chairman of the Fine Arts Department, was among the mime players. That production was directed by Sister M. Trinita Flood, O.P., now Barry president.

"Stations of the Cross in Mime" will be portrayed by 12 theatre majors. It differs in no essential form from early Liturgical plays which sprung from the Offices of the Church. The actors tell a story more familiar with actions, not appearance, no effort has been made

to costume the players realistically.

The presentation is open to the

public, and there is no charge for admission.

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# Episcopal admittance explained

**Individual response is the key**

WASHINGTON (NC) - Bishop Bernard F. Law of Springfield-Cape Girardeau, Mo., newly appointed delegate for the admission of Episcopalians, including married Episcopal priests, into the Catholic Church, stressed that the

process focuses on individuals.

"The church has a responsibility to respond to individuals without prejudice to the ecumenical movement," Bishop Law said in a telephone interview March 31. "There

is a difference between our church responding to individuals who wish to come into full communion now, and, on the other hand, the restoration of unity between churches and ecclesiastical communities."

Bishop Law said: "We need to

respond to the legitimate desire of individuals to enter into a relationship with the church and at the same time to be sensitive to our relations with the Anglican Communion and the Episcopal church. It's so easy for a nuance to be lost, and in losing the nuance, to have misunderstandings arise." The Anglican Communion includes the Church of England, the Episcopal Church and other churches which trace their origins to the break with the Catholic Church by King Henry VIII of England in the 16th century.

In a letter sent to the U.S. bishops March 27, Bishop Law reported on his meetings with doctrinal congregation officials.

"It would seem," he said, "that we are at the point of processing the petitions of actual or former priests of the Episcopal Church who are married and who wish to serve as priests in the Catholic Church."

He said local bishops should prepare dossiers on individual petitioners for admission to the congregation through him.

The dossiers, he said, should contain: --Basic biographical materials, with special attention to the record of baptism.

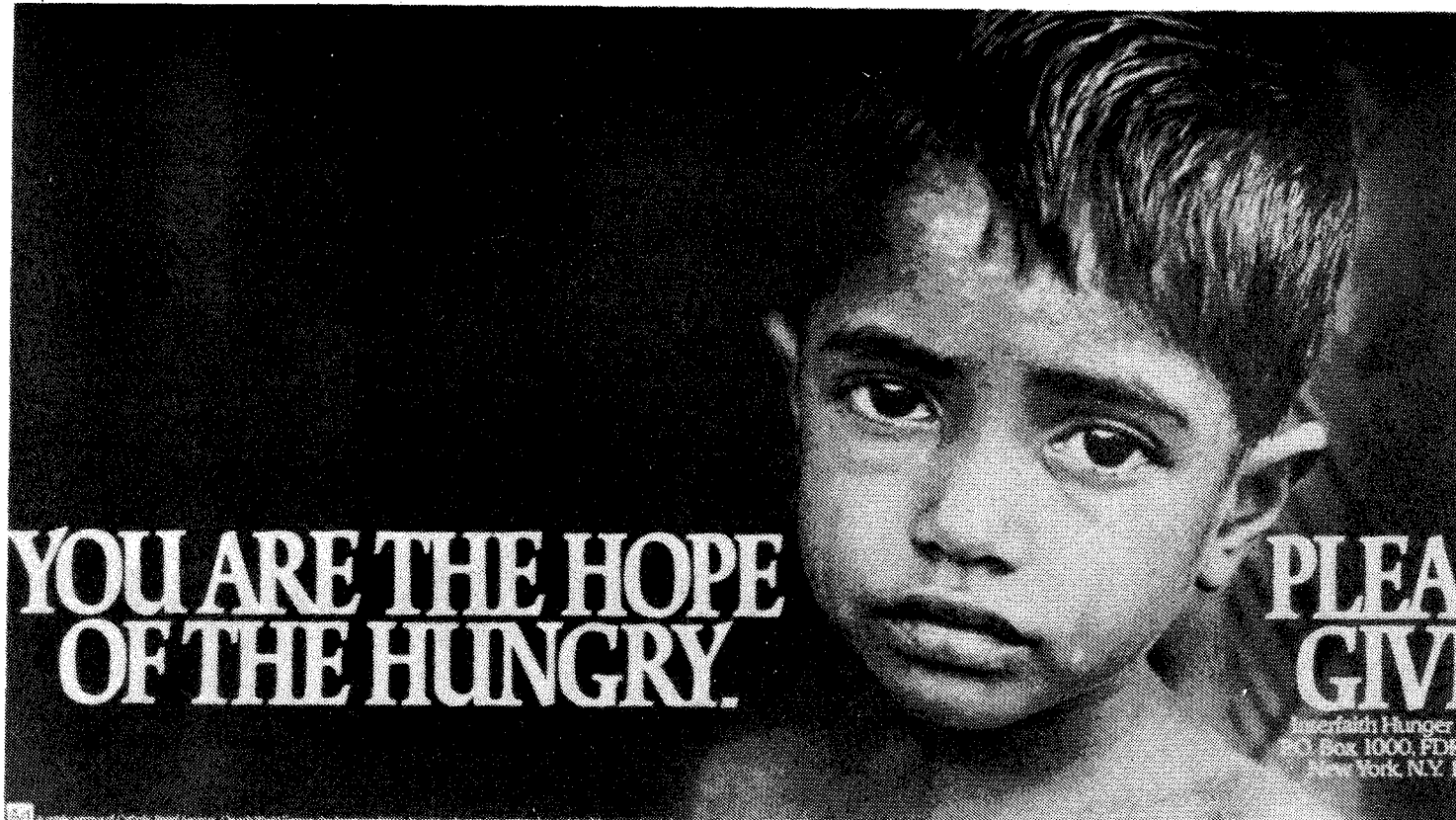
--Information on the marital status of the petitioner and whether or not the wife wishes to enter the Catholic Church at this time.

--The petitioner's motive.

--Academic record.

--The line of bishops leading through the years to the bishop who ordained the petitioner in the Episcopal Church.

He said up to now, more than 70 bishops have indicated their willingness, "some with conditions," to accept into their dioceses as priests married, former Episcopalian priests.



**The face of hunger**

The Ad Council designed this poster for an interfaith appeal to end the hunger crisis and is sponsored by the Catholic Relief Services, American Jewish Joint Distribution Committee, and the World Council of churches. (NC Photo)

## Parishes: welcome all kinds

CHARLOTTE, N.C. (NC) - An official of the National Conference of Catholic bishops (NCCB) challenged parishes to "welcome the stranger who is different from the majority: the racial other, the economic other, the sexual

other, the handicapped person, the homosexual person."

In a keynote address March 19 at the third Sunbelt Liturgical-Catechetical Conference, held in Charlotte, the official, Dolores Leckey, director of the

secretariat of the NCCB Committee on the Laity, discussed the family as an analogue, or parallel, for church, parish and community, "for God's family."

"Can the family," she asked, "trust God's family?"

• "Let the gifts and creativity of people emerge, develop and grow, for example, into ministries.

• "Admit that failure is not the worst thing that can happen - but rather that families are places where failure can be risked and, consequently, where creativity can happen.

• "Act on the principle that it is more important to be than to seem, that God is found in truth, not in illusion. Unfortunately, in too many of our church settings, polite pretense is more often rewarded than the truth about ourselves and our communities."

• Take seriously the teaching of St. Paul in the first letter to the Corinthians "that diversity does not threaten the unity of the church because the Spirit is in all, uniting all.

• "Humbly admit that as a church we are a company of sinners as well as prophets and saints, and that just as in a family, forgiveness is the glue - so also in the parish."

T.S. Eliot said, "Home is where we start from." When we truly start out, we find that our brothers and sisters are not only at our dinner tables; they are across oceans and mountains in those persons seemingly most different from us - in the Christ. But, as we all guess, it is a long and arduous journey to such recognition."

## Shootings deplored by leaders

**continued from p. 1**

the assassination attempt reportedly had a history of emotional difficulty, Cardinal Krol said the effort to preserve freedom in America sometimes involves risks. And he noted that in closed societies, such as the communist nations, there is no freedom of movement.

Incidents such as the assassination attempt are "one of the risks we take with the freedom of movement we have."

Archbishop John R. Roach, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said the assassination attempt was saddening and disturbing and was a time for prayer and reflection.

In a statement released about two hours after Reagan was shot, Archbishop Roach called for prayers to restore Reagan and members of his staff to full health.

"THE ATTACK upon President Reagan today deeply saddens and disturbs me just as it does all men and women of good will," said Archbishop

Roach. "As in so many other crises, it is a time for prayer as well as reflection."

He concluded by asking God to "bestow upon all the grace which will one day banish violence from minds and hearts."

Cardinal Humberto Medeiros of Boston also issued a statement within hours of the shooting urging prayers not only for the president but also for the country.

He said the tragedy "reminds us that violence and the easy availability of firearms make every citizen of high or low station vulnerable to a murderous gun."

He added that "an appropriate solution must be sought now to guard against more of these tragedies."

Other bishops who commented on the assassination attempt included Bishop Sylvester W. Treinen of Boise, Idaho; Bishop Francis J. Mugavero of Brooklyn, N.Y.; Bishop Daniel A. Cronin of Fall River, Mass.; Auxiliary Bishop Eugene A. Marino of Washington; Bishop Thomas J. Grady of Orlando, Fla.; Bishop W. Thomas Larkin of St. Petersburg, Fla.

## 2 Churches' unity not yet near

LONDON (NC) - The Catholic and Anglican churches have not reached sufficient agreement yet to make unity possible, according to Bishop Alan Clark of East Anglia, England, Catholic co-chairman of the Anglican-Roman Catholic International Commission (ARCIC).

The bishop's comments were made in the prepared text of a lecture on "Ministry and Unity."

Toward the end of this year ARCIC will have completed 12 years of work and will present its final report to authorities of the two churches.

Bishop Clark, however, said that this does not mean union is near and cited the problem of Anglican orders, which are not recognized as valid by the Vatican.

He hinted that a recognition of Anglican orders might now be possible.

"Anglican priests and ministers exercise a valid and authentic ministry of word and sacrament within the Anglican Communion," he said. "More than that, in our present relationship, that ministry is closely connected with the exercise of the ordained ministry in the Roman Catholic Church."

# Battle of good and evil enters 'definitive phase'

VATICAN CITY (NC) — The battle between good and evil has entered "a new phase, even a definite phase," Pope John Paul II told 10,000 Roman university students in St. Peter's Basilica March 26.

At the traditional pre-Easter Mass for students the pope called for clarity of thought and action in the fight against evil.

"Learn to call white, white and black, black; evil, evil and good, good. Learn to call sin, sin and not to call it liberation and progress even if its entire methodology and propaganda are to the contrary."

Pope John Paul warned the young people that the forces of evil "entice" men and women with an "apparently limitless" view of freedom.

"It has only entered a new phase, even a definitive phase," he added. "In this phase the battle lasts throughout centuries, ever new in human history."



**ROMERO REMEMBERED** - Pope stand and kneel in front of the tomb of late Archbishop Oscar Romero in San Salvador on the anniversary of his death. The archbishop was gunned down a year ago while celebrating Mass. (NC Photo)

## Bishops urge dialogue on arms race

By NC News service

A group of 17 U.S. bishops, all members of the Catholic peace movement, Pax Christi, have made an urgent appeal for increased dialogue and debate within the church on the nuclear arms race and military aid to repressive regimes.

They also warned that the U.S. government may be ready to conduct its foreign policy "outside the pale of moral behavior." There is a need, they said, to apply Pope John Paul II's warnings about the "common extermination" of the human family to

current U.S. defense policies.

The plea came in a March 13 letter to Archbishop Joseph L. Bernardin of Cincinnati, chairman of a new ad hoc committee of U.S. bishops established to study and make recommendations on church teachings on war and peace. The committee was formed after several bishops at last November's meeting of the National Conference of Catholic Bishops said recent developments in nuclear technology and U.S. defense policy demanded a new look at the teachings.

**THE BISHOPS** who signed the Pax Christi letter said they have a "grave

responsibility as pastors" to alert Catholics and the nation to the dangers of the government's apparent course of action regarding nuclear superiority and the support of governments that foster injustice in the name of anti-communism.

The letter called for careful exploration of the "possibility of advocating unilateral disarmament" as a means of breaking the deadlock caused by demands for mutual disarmament.

"Granted, unilateral initiatives involve serious risks," the bishops said, "but in our view these risks are called

for in light of the far greater risks of an arms race which the Vatican has called "a machine gone mad."

The bishops also urged an increased commitment to "peace research," including a look at "non-violent methods of civil defense."

**IN WELCOMING** the formation of the ad hoc committee, the letter said, it was Pax Christi's aim to place before the committee a "full range" of questions requiring answers, including:

- Can continued or increased spending on armaments be justified in light of urgent needs of the poverty-stricken?

- Can the nuclear arms race be continued without greatly increased risks of nuclear war?

- If the indiscriminate use of weapons of mass destruction is morally wrong (as held by Catholic teaching), how can the threat to use them (which is essential to U.S. deterrent strategy) be morally justified?

- What moral limits should be set on "targeting policies" of U.S. weapons systems?

- Is it morally responsible for policymakers to claim that nuclear wars can be won?

- Can it be morally justified to supply non-nuclear weapons to poor nations or to countries where arms are likely to be used to maintain repressive regimes?

"In brief," the bishops observed, "the challenge is whether, given the character of modern weapons, it is possible for states to wage a morally justifiable war. This is a challenge to the just war tradition which the church has used over the centuries to formulate its views on the difficult moral realities of war."

**ANY CHRISTIAN** response to the issues of war and peace must be thoroughly grounded in the teachings of Jesus, which "present a 'radically new response to worldly power,'" the bishops said.

## PLO-Vatican meeting criticized

By Liz Schevtchuk

Because of the March 18 meeting between the papal secretary of state, Cardinal Agostino Casaroli, and Farouk Kaddoumi, foreign minister of the Palestine Liberation Organization (PLO), the Vatican has been criticized in New York and Jerusalem for dealing with terrorists.

Some critics said they anticipated a deterioration in Vatican-Jewish relations as a result.

Three Jewish organizations and a pro-Israel Christian group, all in New York, and the Israeli government have protested against the meeting at which, according to the Vatican, the two men discussed peace in the Middle East, problems of Palestinians and their involvement in Lebanon, and the question of Jerusalem.

**AT A ROME** press conference March 20 Kaddoumi said the Vatican "has taken a very clear position of solidarity with the struggle of the Palestinian people." He also reiterated PLO leader Yasser Arafat's September, 1980, invitation to Pope John Paul II to visit Palestinian refugee camps in Lebanon. But he said the PLO and the Vatican,

although agreeing that Israel should not annex Jerusalem, disagreed on the city's basic status.

Kaddoumi's meeting with Cardinal Casaroli was protested in a letter to the Vatican from the Anti-Defamation League of B'nai B'rith (ADL) in New York.

In a statement for the ADL March 19 Abraham Foxman, the group's associate national director and head of its international affairs division, described the PLO as "murderers and blackmailers." He said that the Vatican meeting "caused serious misgivings in many quarters."

"For the vatican secretary of State to officially receive a PLO representative is to give these murderers and blackmailers a form of legitimacy and recognition that encourages more barbarism more blackmail, more hostage-taking," he added.

A Christian group had a similar view. "By officially receiving those who have vowed to add one more horrible chapter to the long history of Jewish suffering, the church — we believe — nourishes fear among our Jewish brothers and sisters that once again Christians will forsake them at a critical

moment in their history," members of the National Christian Leadership Conference for Israel stated in a letter to the Vatican's Secretariat for Promoting Christian Unity. The letter was signed by Dominican Sister Rose Thering, vice president; Franklin H. Littell, the group's president, and other officers.

According to the Vatican, the meeting with Kaddoumi was arranged because Cardinal Casaroli wanted to learn first hand about the PLO's position on the various hotly contested issues thwarting peace efforts in the Middle East.

It came 12 days after a planned meeting between Pope John Paul II and Israel Foreign Minister Yitzhak Shamir had to be cancelled when Shamir arrived in Rome too late to meet the pope before the Jewish Sabbath.

A major Vatican interest in the Middle East is the status of Jerusalem. The church's position is different from both Israeli and PLO policies.

The vatican has urged the establishment of a special internationally guaranteed status for the city, considered holy by three faiths.

## Catholic physicians hold breakfast meeting

The Catholic Physicians Guild of South Florida will have their Breakfast/Meeting on Friday, May 1st, 1981 at 7:30 a.m. in the 5th Floor Conference Center, Mercy Hospital, Miami. All physicians are welcome. "Genetic Manipulation - Threat to Family Life" will be the topic of discussion.

Meetings of the Catholic Physicians Guild are held at Mercy Hospital for all interested Catholic Physicians on the first Friday of each month.

For further information please call Father Richard P. Scherer, Spiritual Director /Moderator of the Guild, 854-4400, or James R. Jude, M.D., President of the Guild, 854-7374.

## Obituary Denis Prendergast of Ireland

A concelebrated Mass of the Resurrection will be said at Immaculate Conception Church, 68 West 45 Place, Hialeah, next Tuesday, April 7th, 1981, at 10:00 in the morning, for the repose of the soul of Mr. Denis Prendergast, whose son Edmond is a priest of the Archdiocese of Miami.

Mr. Prendergast died in Ireland on March 12, 1981. He was buried from Ballybacon Church, County Tipperary, where Father Prendergast was the celebrant at the funeral mass for his father on March 14th. In addition to Father Prendergast, Mr. Prendergast is survived by his wife, Mary, three sons and two daughters, and several grandchildren, all of Ireland.

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## Scout day of recollection

There will be a Scout Day of Recollection and Board of Review for Religious Emblems held at Our Lady of Cobre Shrine, on April 11, from 10 a.m. to 4 p.m. Scouts involved are from North and South Dade Deaneries. Cost is \$2.50 including patch. Please bring nosebag lunch. All scout leaders are welcome to attend.

## Adoption list open

"Catholic Service Bureau is currently accepting names for the Adoption Waiting List thru April 30, 1981. Persons who are interested in placing their names on the list should call Catholic Service Bureau at 522-2513.

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The group will present dances based on historical and liturgical themes, with explanations on their use in the Catholic liturgy.

Director/choreographer of the group which has been in existence for 5 1/2 years at St. Maurice Church in Ft. Lauderdale, is Virginia B. Shuker, a member of the church who holds an M. S. Ed., in Dance from the University of Miami.

\*\*\*\*\*

The Womens' Club of St. James Catholic Church will host a Chinese Auction and covered dish dinner on Sunday, April 5, 1981 at 5 P.M. in the parish hall (131 St. & N.W. 5th Ave.). Admission is your favorite food dish (to serve 6-8 people).

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NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **UNITED BEEF PACKERS** at number 1630 NW 70th Avenue, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.  
Dated at Miami, Florida, this 4th day of March, 1981.  
**UNITED BEEF PACKERS, INC. (Owner)**  
George M. Santamaria  
Attorney for Applicant  
7175 SW 8th St., Suite 204  
Miami, Florida, 33144  
3/13 3/20 3/27 4/3/81

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **I.C.I. MARKETING ASSOCIATES** at number 16831 NE 8th Place in the City of North Miami Beach, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.  
Dated at North Miami Beach, Florida, this 4th day of March, 1981.  
**ALEX KAMMER (Owner)**  
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## LEGALS - NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR  
DADE COUNTY, FLORIDA  
PROBATE DIVISION  
File Number 81-2339  
DIVISION 03

IN RE: ESTATE OF  
TOVE G. KUNTZ  
Deceased  
NOTICE OF ADMINISTRATION  
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID

## LEGALS-NOTICE OF ADMINISTRATION

ESTATE:  
YOU ARE HEREBY NOTIFIED that the administrations of the estate of **TOVE G. KUNTZ**, deceased, File Number 81-2339, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is **DEBRA A. KUNTZ**, whose address is 9373 Fontainebleau Blvd., Apt. K-204, Miami, Fla. 33172. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: March 27, 1981.

**DEBRA A. KUNTZ**  
As Personal Representative of the  
Estate of **TOVE G. KUNTZ**  
Deceased

Attorney For Personal Representative:  
**Don R. Livingstone**  
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So. Miami, Fla. 33143  
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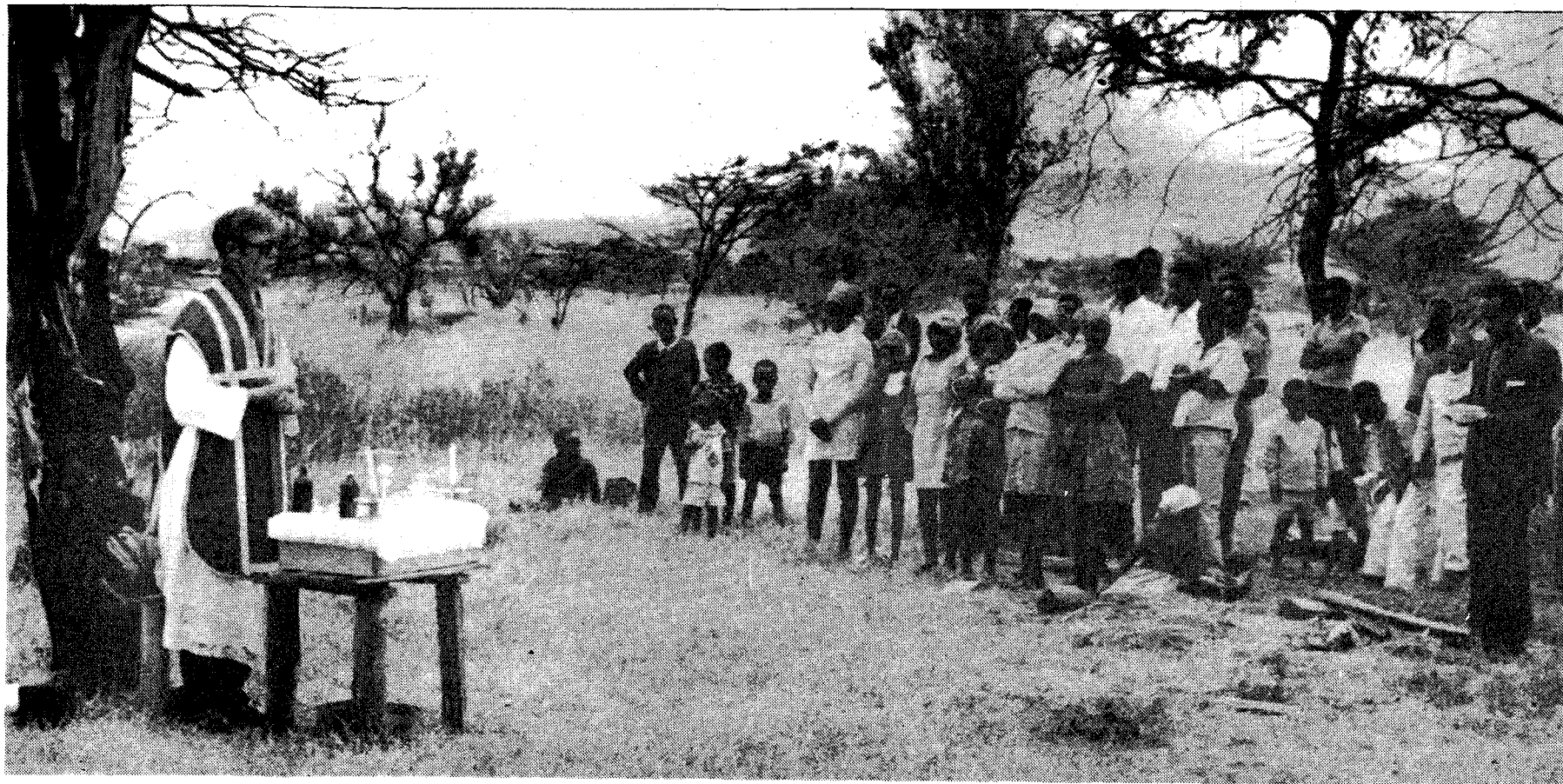
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# The Parish and Its People

KYF

**The world faces great challenges to unity among peoples who often find themselves in conflict because their interests do not coincide. One lesson of the church has to be that this is one family with many members.**



## Parishes and the world

By Father Philip J. Murnion

As a child, Mission Sunday was special for me. My parish celebrated it by having school children dress in the many garbs of religious orders doing work in the missions.

The children, in a great variety of cassocks and religious habits, walked in procession through the church and then took part in minidramas celebrating the efforts of religious orders to bring the Gospel to foreign lands.

**THE CEREMONY** was one way the parishes tried to teach that the Gospel and the church belong to the whole world. Through this vivid drama we learned about our brothers and sisters in God's family who lived in distant lands and different cultures.

Ceremonies like these can convey far more vividly than eloquent words how we belong to a church of many nations.

Whatever happened to Mission Sunday?

Catholics still contribute to the "missions." We still support those who carry the message of the Gospel in word and action to people who have little knowledge of Christ. Lately we have come to appreciate more fully the importance of each of these peoples.

We realize too that the meaning of the Gospel is made clear through actions that help people in other lands to enjoy freedom and a more humane life.

There is a new appreciation today that we have as much to learn from Asians, Africans and Latin Americans as they have to learn and receive from us.

**FOR EXAMPLE**, the Latin American and African Churches have given us the notion of "base com-

munities," that is, smaller groups of Catholics who are taking more and more responsibility both for deepening their own faith and for carrying out the work of justice. Their example is being imitated by many parishes where it has been found that much that is good can be accomplished within small groups that continue to meet over a period of time.

We even have benefited from insights into the spiritual life that come from the East. Through dialogue with those of Eastern religions - for example, Buddhists - an insight can often be gained into the

**There is a new appreciation that we have as much to learn from Asians, Africans and Latin Americans as they have to learn from us.**

human quest for union with God. The late Thomas Merton, one of the most popular Christian writers of the 20th century, was one who studied this possibility in depth.

Of course, everyone knows that today we are learning better how much our lives depend on the resources of other countries - resources such as oil, tin and other materials.

The term "global village" has been used to describe our awareness of how "small" the world is, how much the lives of people throughout the world are tied together. In other words, there is a growing awareness that we all receive as much as we give.

**MISSION SUNDAY** celebrations in the way I

remember them have all but disappeared; but we are more aware than ever of the many peoples and nations of the world. We realize there are inescapable bonds among all the world's peoples.

I would like to recommend that the celebration of Mission Sunday be brought back - but with a new twist. People are tempted, and even encouraged, to view other nations as competitors. Perhaps Mission Sunday could become a time to celebrate the mutual dependence of the family of nations - their interdependence. It could be a time when we recommit ourselves to spreading the Gospel to all the world; a time for listening to the ways God speaks to us through the many peoples in the world.

There are several ways of doing this.

Parishioners representing different national backgrounds can serve as a resource for the parish, telling the stories of their families and of the church in other lands. This is a strong possibility for parishes at a time when more and more parishes have Southeast Asian refugee families, Latin American families and African families among their members, in addition to the many other families of differing national backgrounds.

**THE MUSIC** and the poetry of other peoples also offer helpful ways of looking at the world through the eyes of "others."

The world faces great challenges to unity among peoples who often find themselves in conflict because their interests do not coincide. One lesson of the church has to be that this is one family with many members.

Then we can begin to approach the challenges of a multicultural world with correct assumptions about the bonds that inevitably exist among us.

# The Parish and Its People

## Topeka and Timbukto

by Richard Lawless

Lots of commentators had a field day when former President Jimmy Carter announced, during his television debate with Ronald Reagan, that "nuclear proliferation" was his daughter Amy's chief worry for the world.

Could reaction to the remark say more about us than about Carter? Despite living on the brink of various disasters, we hope that somehow our children do not know about such things.

Maybe it is too painful to think otherwise. Maybe we feel guilty about our powerlessness. Or perhaps we have a romantic memory of an idyllic childhood.

**LOTS OF US** know how to "tune out" talk about Hiroshima, a famine in the African Sahel region and violations of human rights in the Soviet Union or Central America. Even when such matters are discussed in homilies, individual and collective follow-up is often tiny.

Why?

Ask a harried priest or busy lay professional "why." They will probably respond that their horizons get steadily reduced by the press of many expectations. Busy volunteers energetically tackle special concerns and have little time for additional tasks. Parish adults and teens claim, with much justice, that the demands of job, school and family leave little room to move beyond reading the headlines about global issues.

Face it - many of us lead hectic lives. We slip easily into church for worship or religious education seeking a brief respite, a few moments of calm.

Yet certain things nag at us. Schools, civic organizations, churches and synagogues have a pretty good record when it comes to raising funds for the needy. We scan pictures of children with bloated stomachs and willingly write a check or sign a petition. But we know that this scant response may just be a Band-Aid for mortal wounds.

How can we move beyond useless guilt and minimal aid? As the world gets smaller, what awareness and action are needed in regard to all the "others" who share in its life?

**HERE ARE FIVE** suggestions for individuals, families and parishes. Perhaps they will help.

- Look at your own world carefully. Start with the food and drink on your table. Who raises it? And for what return on their labor? The TV advertisement allegedly showing a coffee picker, Juan

Valdez, does not seem to match reality.

Yet the lives of people in Brazil, Somalia and Bangladesh do connect with our own. Catholic economist Barbara Ward has several books that vividly convey how Topeka relates to Timbukto and Seattle to Salisbury. Local action groups and churches often have materials with hints of how interrelated all humans are.

- Change small horizons to global ones.

What do your children learn in school and religious education classes about other cultures? Is a global consciousness nurtured? Mission programs, such as the Holy Childhood Association, and many overseas relief programs, are excellent ways to educate people on the need to act, from a global standpoint, in light of gospel values. They also point out the connections between economic structures and varying lifestyles.

- Join with others.

As individuals, we may be weak in the face of massive problems. But united

with others we can be strong. Bike-athons and youth "fast-ins" are opportunities to join with religious persons of other traditions. If a handful of people in a church gather and then seek ways to join with similar handfuls in other religious bodies, they may be able to launch a strong effort.

- Combine worship with practical help. Perhaps your parish and its people can find ways, occasionally, to integrate such programs as the Rice Bowl into Sunday services. In some places, this may mean increasing the times when canned goods are brought forward at Masses for local food closets that feed the hungry. Sponsor occasional "learning" coffees after Mass with printed materials to take home.

- Bring the world to your doorstep.

Invite foreign students, speakers from international organizations such as Amnesty International, and world travelers to a parish gathering or a neighborhood supper. It's hard to ignore the people of the world if you've shared with them.



By Father John J. Castellet

All available evidence leads to the conclusion that the Gospel of Matthew was written between 80 and 90 in a city of Syria, just to the north of Palestine. But by whom?

Before trying to establish the author's personal identity, it may prove interesting and helpful to see what type of author emerges from the pages of this Gospel.

**UNTIL QUITE** recently, it has been taken as practically certain that the author was a Jewish Christian. He betrays an amazing knowledge of Jewish law and custom, even quoting the Old Testament explicitly about 41 times, twice as often as the other evangelists.

Moreover, he seems quite at home in the Jewish thought world and quite at ease with rabbinic argumentation. In fact, it has been suggested that he, like Paul, was a former rabbi.

However, in recent years, a minority view has been growing in popularity. According to this view, the author was a gentile, a learned one certainly, who had come into the Christian community by way of the synagogue - a not unusual route in those days - or was just a member of a predominantly Jewish Church.

Those who hold this view point to the overall attitude of the author, an attitude which would be hard to explain if he were of Jewish descent. He appears somewhat hard on Israel. And, for example, there is a scathing denunciation of the Pharisees in Chapter 23 which is almost shockingly harsh.

**SOME SCHOLARS** find indications that the writer of Matthew's Gospel was not all that familiar with the Jewish situation in

Jesus' day or with some of the common characteristics of Old Testament literature. These arguments, while not compelling, are enough to make one think twice about the type of man this author may have been.

But whether he was a converted rabbi or a learned gentile, by practically unanimous consensus he was not Matthew the converted tax collector. Nor was he one of the 12 apostles. The only one in antiquity who suggested "Matthew" as the author was Papias, whose testimony does not stand up under critical examination.

As even more serious consideration is the fact that the author of Matthew used the Gospel of Mark as a resource and not as his only source. On the hypothesis that the author was Matthew the converted tax collector and one of the Twelve, he would have been an eye witness to the public ministry of Jesus. Why, then, should he have bothered with secondary sources like Mark? What need would he have had of other sources at all?

**MOST TELLING**, his account of the call of the tax collector is taken almost word for word from Mark. Almost. Mark and Luke call the tax collector "Levi" while Matthew calls him "Matthew." To further complicate matters, Mark and Luke have no Levi in their lists of the apostles.

In any event, if the author had been the one involved in this call of the tax collector, we would expect him to inject at least some personal note into his account.

All we can say positively is that the author of Matthew was a leader in a Jewish-gentile Christian community in the late first century.

## Who wrote Gospel of Matthew?

**'We call this an intelligent thermometer,' says Florida Prof. Robert Abrams.**

# Birth Control by Computer

By Liz Schevtchuk

A Florida doctor is working on a pocket-calculator-size device which would combine computer technology with natural methods in family planning by helping women chart their monthly cycle of fertility.

Clinical tests on the small computer device are planned to follow up the laboratory and technical testing in Great Britain and the United States, according to Dr. Robert Abrams of the University of Florida, one of the scientists involved in the computer studies.

Abrams was photographed recently with a larger, office-type video display terminal computer on which he has analyzed data so far. The home device would be different and much smaller, he said.

He emphasized that there have been no actual tests with women to date and that the small computer-aid to natural family planning is still at least a year away from any marketing. Successes in the clinical tests and approval of the federal Food and Drug Administration must precede availability of the home computer device.

Abrams, a reproductive physiologist on the staff of the University of Florida's Medical Center, also said that charting women's temperature is not new. What will be new if the computer is workable will be use of the technological device at home by women to make the natural family planning process easier, he said in a telephone interview.

"We call this an intelligent thermometer," he said. Explaining the system in very basic terms, he said that

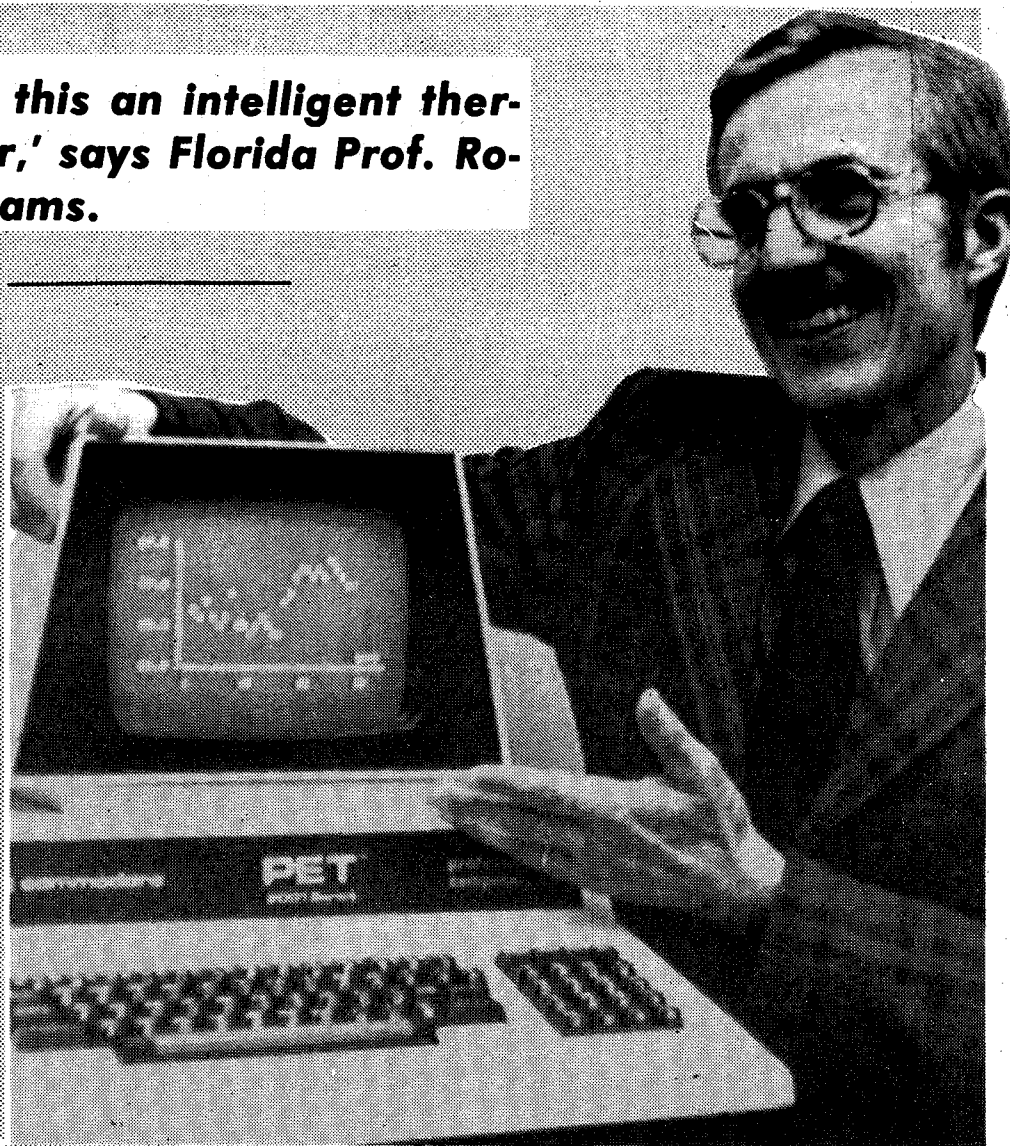
the calculator-device is attached to an oral thermometer which a woman uses to take her temperature for a few seconds in the morning. Because of the link between the thermometer and the computer-calculator, the latter can automatically keep track of the woman's temperature — precluding the need to keep charts by hand. It signals when there are specific variations in temperature, indicating if ovulation has occurred, and thus when there is an "infertile, safe," time of the month for the woman to have sexual relations with little risk of pregnancy, Abrams said.

He added that the computer is beneficial primarily because it "takes some of the bother" out of the temperature-taking and charting process and makes it easier to tell definitely when the woman's temperature has changed.

Abrams said he spent a year in London where he studied with the British scientists and physicians who have developed the system. Data for the technological tests he has conducted came from the Natural Family Planning Service of the Catholic Marriage Advisory Council of London, Abrams said.

The clinical tests of the computer natural family planning system are likely to be funded in part by the World Health Organization which is interested in using the system in natural family planning methods in underdeveloped nations where other forms of birth control are unusable, he said.

He added that using the tem-



Prof. Abrams displays computer that will eventually become pocket-sized.

perature-method of natural family planning in conjunction with another type — the ovulation system, often called the Billings method — increases the effectiveness of natural family planning overall. Couples or other experts in the natural family method could teach other couples, without the need for medical supervision, in parts of the world where medical care is insufficient, he said.

The method also can be used by women to know when they can most easily get pregnant as well as to help prevent pregnancy, Abrams said.

Despite the potential for the computer indicted by the earlier non-

human research, Abrams cautioned that final verdict on the reliability of the computer-aided family planning depends on the results of the clinical tests.

The executive director of the Human Life and Natural Family Planning Foundation, in Washington, also reserved judgment. Lawrence Kane said that the tests must be completed and that further evaluation of Abrams' work must be conducted before Kane can discuss the computer system. "There've been too many false claims," before about natural family planning apparatuses, he said.

## the Saints *by Luke*

**S**T. VINCENT FERRER WAS BORN AT VALENCIA, SPAIN, IN 1350. AT 18 HE JOINED THE DOMINICANS AND BEGAN STUDYING THEOLOGY. FOR THREE YEARS HE READ ONLY SCRIPTURE AND KNEW THE BIBLE BY HEART.

HE WAS CALLED THE "ANGEL OF THE JUDGMENT," BECAUSE OF HIS ELOQUENT PREACHING.

HE PREACHED THROUGHOUT SPAIN, SWITZERLAND, FRANCE, ITALY, ENGLAND, IRELAND AND SCOTLAND. PREACHING IN HIS NATIVE SPANISH, HE WAS UNDERSTOOD IN ALL TONGUES. THOUSANDS OF SINNERS WERE REFORMED; JEWS, INFIDELS AND HERETICS WERE CONVERTED. CONVENTS, ORPHANAGES AND HOSPITALS AROSE IN HIS PATH.

HE ALWAYS PREPARED FOR PREACHING BY PRAYER. HIS MOTTO WAS, "WHATEVER YOU DO, THINK NOT OF YOURSELF, BUT OF GOD." HE CURED THE SICK, THE BLIND, AND THE LAME. VINCENT BECAME ILL IN BRITAIN AND DIED IN 1419.

THE FEAST OF ST. VINCENT FERRER IS APRIL 5.

## ST. VINCENT FERRER



## Cursed snooze control!

By Hilda Young

If the Vatican really wants to do something about marriage in the world today, I wish they'd say something about snooze controls. You know, the little buttons you push on clock radios to give you an extra five minutes of sleep and then they buzz you awake again?

My husband got one for Christmas. Do you know what it's like to be awakened 12 times between 5:30 and 6:30 in the morning? It ranks somewhere between 3 a.m. feedings and cleaning the diaper bucket.

**I TRIED TO** become used to it. But this morning it finally got to me. "Is that an American form of Chinese water torture?" I grumbled at spouse after he'd pushed in the button for his fifth extra five minutes.

"Isn't it nice to wake up and know you have an extra five minutes to sleep?" he asked slowly, starting to fall back to sleep.

"Not 12 times a morning," I said. "Why do you set the thing to go off so early the first time?"

"I like to lie here and think," he mumbled.

"I get it," I said. "The louder you snore, the better you think. Right?" he didn't answer.

I shook his shoulder. "What? What?" he sputtered. "Didn't the alarm go off?"

"Oh, it will," I snorted, "in another three minutes and 30 seconds. I've gotten so I can count 300 seconds and not miss one."

"If you were annoyed, why didn't you say something?" he yawned, his eyes closing again.

**"WATCH MY LIPS,"** I said, "I am saying something. Can you collect from that little life insurance policy on me if I have to be committed? I'll bet I could get an annulment based on mental cruelty."

"You are out of your mind," he yawned again.

"Ah ha! You are trying to get me committed," I said.

The alarm buzzed. "My, doesn't 300 seconds pass quickly when you are having fun," I said sarcastically. Spouse reached over and pushed down the snooze control button.

Wait until Rome hears about this.

## "Puente Miami", Paraíso para Jóvenes sin Hogar

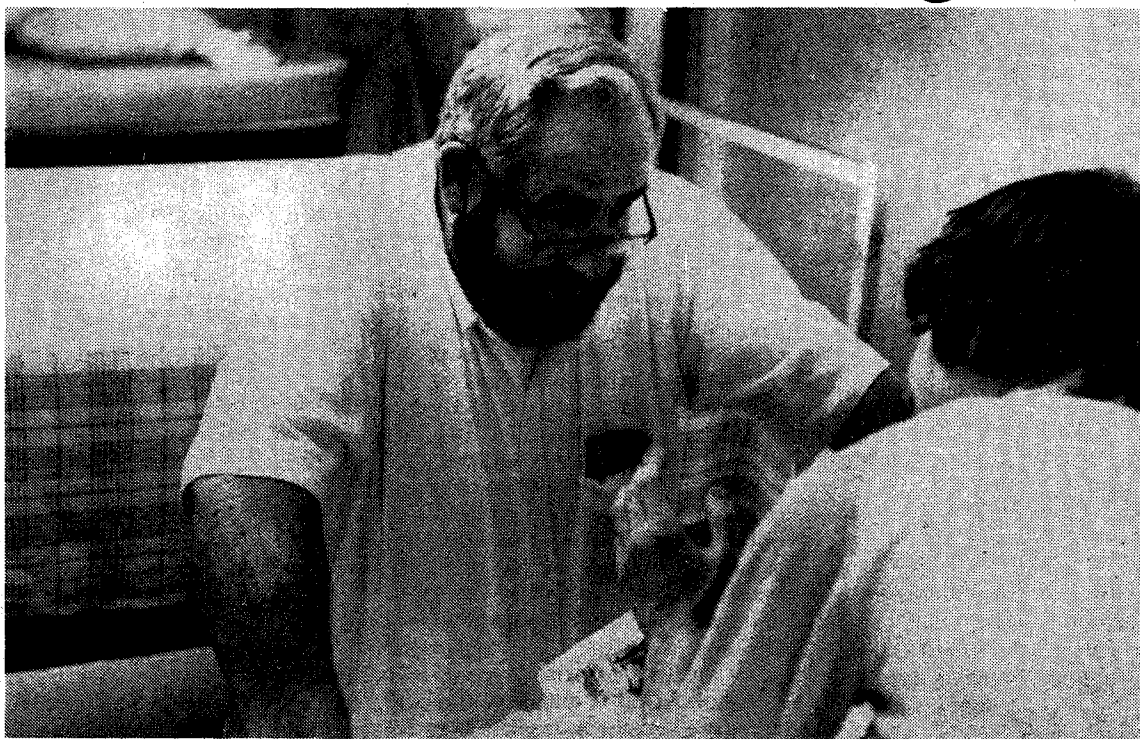
Por Prentice Browning

Son las 9:30 de la mañana en el refugio "Puente Miami" (Miami Bridge), en la parte baja de Miami, y un grupo de adolescentes fugados de sus hogares se reúnen después del desayuno en el salón de actividades. Cada uno tiene su historia propia, a menudo llena de amarguras y de ejemplos de discordia familiar, sobre cómo llegaron al refugio patrocinado por el Buró Católico de Servicios y los fondos del ABCD (Caridades del Arzobispo) y la ciudad de Miami. Veamos qué dicen Pat, de 15 años, y Bob, de 13.

**Pat:** "Mi padre me dijo que para el viernes tenía que dejar la casa, así que me fui. No me escapé, me fui. Fui a casa de mi madre pero ella me rechazó. Yo dije, "Tiempo vendrá en que yo sea un adulto y ustedes necesiten de mí y yo simplemente les volveré la espalda a ustedes..."

"Quiero asistir a la escuela, sólo estoy esperando que el consejero me diga cuando. Necesito una educación porque no quiero ser un vagabundo tirado por las calles sin nada que comer. No regresaré a casa de mi padre, quizá con mi madre".

**Bob:** "Tuve una disputa con



Dick Moran, consejero del "Puente Miami", conversa con uno de los jovencitos residentes.

mi madrastra y ella me tiró un calentador. Le dije a mi padre que mejor llamara a la policía porque la iba a matar y ellos llamaron. Los policías me trajeron aquí el pasado fin de

semana. Este es un buen sitio, el personal es amable y justo".

Desde que el "Puente" abrió en 1975 más de 4,300 jovencitos han cruzado sus puertas, la mayoría con historias

similares. Una cosa que se aprende rápidamente en el "Puente" es que hay una variedad de razones para sentirse solo en una ciudad sin un sitio adonde ir.

El consejero Dick Townsend dice que ellos tratan tantas personalidades distintas que "de una semana a otra puede cambiar de casa de ayuda a drogadictos a refugio de aventureros ambulantes. La clientela dictamina su química particular".

Sea que los muchachos estén huyendo de la ley o de sus padres, el "Puente" como implica su nombre, es un eslabón temporal entre el caos de la calle y el asentamiento de una vida estable y positiva. Reciben alojamiento y guía en las nuevas facilidades del "Puente". Hace dos años se mudaron aquí dejando el viejo edificio de 41 habitaciones que ocupaban.

El consejero Dick Moran dice que aunque ahora reciben menos visitantes que en los dos años anteriores, éstos se quedan más tiempo. El "Puente" está más activo ahora que nunca, debido a la falta de facilidades de este tipo en la ciudad.

Hay escasos de hogares provisionales y casas para grupos y añade Moran, "No tenemos a donde mandar a estos muchachos".

Los principales departamentos policiales han eliminado la

asistencia juvenil y la falta de oficiales ha dado a estos fugitivos una más baja prioridad. Además, como por la ley actual un adolescente no puede ser detenido sino por delito grave, lo mandan para el "Puente". Estos son un grupo de muchachos más difíciles".

Hay que añadir a esto la indiferencia de la comunidad y que la Florida recibe menos fondos para este servicio, entonces es fácil ver que los refugios para jóvenes han tenido su parte en los infortunios administrativos.

Townsend examina sus propios pensamientos: "Creo que el punto de interés está en la falta de lazos familiares. Hay poco contacto con las familias. Como si se pensara "que lo que no se ve no se siente".

Dice que a veces es posible sentarse y conversar con los padres y llegar a algo constructivo. Pero muy a menudo hay casos en los que el niño se ha fugado 10 o 12 veces y en estos, la esperanza de reconciliarlos con la familia es más vaga.

A menudo la familia misma es la dificultad mayor.

Moran manifiesta que la mayoría de estos niños son víctimas, cualquiera sea el motivo, "porque son incapaces de responder a la familia o la familia no responde a ellos. Como en casos de padres divorciados, el problema es de ambas partes; el muchacho por alguna razón no se aviene con el padrasto o madrastra o estos no tienen interés en el hijastro.

Benjamín, de 13 años y venido de una de estas situaciones, ha llegado a duras conclusiones para alguien de su edad.

"Yo soy mi único amigo. Jamás seré amigo de nadie...sólo amigo de mí mismo".

Hay adolescentes que vienen de hogares normales y sólo el espíritu de aventura los motivó a dejar el hogar. Estos suelen venir de lugares muy distantes. Con frecuencia encuentran "más aventuras" que las que soñaron. Empleadores que no dan trabajo a menores de edad, conocidos que juegan a la responsabilidad de cuidar a un menor, las noches invernales de Miami sin un lugar abrigado, las lluvias tropicales, el hambre...no son muy alentadores para quedarse. Pasan unos días en el "Puente" hasta que el estado les paga el vuelo de regreso al hogar llevando consigo una nueva experiencia:

"Las calles no están pavimentadas con oro", expresión del consejero Townsend.

## Hay que Reconstruir la Base Moral en América

El intento de asesinar al presidente de los Estados Unidos el pasado 30 de Marzo, en el cual resultó herido el Primer Mandatario y tres miembros de la comitiva presidencial, ha conternado al mundo entero. Mensajes de simpatía han sido enviados desde las más remotas naciones deplorando el lamentable suceso.

En el pueblo americano, el atentado revivió los días tristes que siguieron al asesinato del Presidente Kennedy y una gran parte del pueblo está pidiendo que de una vez por todas se ponga fin al tráfico de armas, el vil comercio que tantas vidas inocentes ciega cada año.

Algunos, entre los dirigentes de la Iglesia Católica, al expresar su pena por el hecho han dicho que éste "es un recordatorio de la necesidad de poner un estricto control sobre la fácil disponibilidad de las armas de fuego y otras".

Entre los que manifestaron su apoyo al control de las armas están el Cardenal Humberto

Medeiros de Boston y el Obispo de Paterson, N.J., Monseñor Frank J. Rodimer, quienes al mismo tiempo se unían al resto de los obispos de la nación pidiendo a los fieles elevar oraciones por la recuperación de los heridos y por nuestra patria para que Dios "derrame sobre todos sin excepción las gracias que eliminen la violencia de los corazones y las mentes".

El Santo Padre Juan Pablo II envió un telegrama al Presidente Reagan expresando su gran pesar por el triste atentado a su vida y las heridas sufridas por tres de sus acompañantes, asegurándole "Mis continuas oraciones por su bienestar y por la recuperación de las otras víctimas y por el pueblo americano".

El Arzobispo Edward McCarthy, de Miami, apenas se conoció la noticia pidió a los fieles de Miami elevar sus oraciones al Señor rogando por la salud del Presidente y de los funcionarios heridos, en el atentado.

Todos los mensajes de los obispos contienen el mismo sentimiento acerca de la necesidad de reconstruir el carácter moral de la nación haciendo notar que la familia y la escuela apoyadas por la Iglesia, son el punto focal de esta reconstrucción. La tragedia, dicen, es señal de que América ha perdido el temor de Dios. "Mientras no cesa de proclamar su fe en Dios, con sus actos ha hecho muy leve Su santa Ley"...piden también plegarias por el hombre que causó toda esta pena y sufrimiento porque "él es muestra de esta cultura que está perdiendo el respeto por la dignidad de la vida humana...América tiene necesidad de pensar más seriamente en el asunto de la violencia".

El Arzobispo McCarthy urge a todos los católicos, especialmente a los del Sur de la Florida "rezar mucho por la erradicación de la violencia en nuestra patria y en todo el mundo".

# San Vicente Ferrer

ABRIL 15

Vicente nació en Valencia, España el año 1350. A los 17 años de edad ingresó en la Orden de Predicadores comenzando sus estudios teológicos. Por tres años estudió solo la Biblia, que llegó a saber de memoria.

Se destacó por sus prédicas fogosas y elocuentísimas fustigando a los pecadores con su palabra. Hizo de las palabras del profeta "Levantaos, muertos, y venid a juicio" un lema que repetía casi constantemente, y mediante el cual atrajo a la conversión a numerosos herejes, judíos e infieles, lo que le ganó el título de "Ángel del Juicio".

Predicó en España, Inglaterra, Francia, Irlanda y Escocia. Antes de predicar se preparaba para ello por la oración profunda y el pensamiento "cualquier cosa que hagas, no pienses en tí sino en Dios". Lo cierto es que aunque predicaba en español, su lengua nativa, lo entendían donde quiera que predicaba. Se dice que predicó simulta-



neamente en varios lugares, y se le atribuyen curas milagrosas de ciegos, enfermos y paralíticos. A su paso surgieron conventos, hospitales y orfanatos.

Murió en Vannes, Bretaña, en 1419.

## NUESTRAS DISCULPAS

En nuestra edición correspondiente a Marzo 27, 1981 apareció un error en el anuncio de la Cancillería.

El nombramiento oficial correcto es como sigue:

El Rev. P. Francisco Carreras, como Párroco Asociado en la Parroquia Inmaculada Concepción, Hialeah, efectivo desde Marzo 6, 1981.

## Parroquia San Juan Bosco Regala una Casa

Esto no es uno de esos anuncios con "traba". Es verdad que la Parroquia de San Juan Bosco regalará una casa en el área de Kendall, cerca de grandes centros comerciales y escuelas.

La urbanización está a sólo 20 minutos del centro de Miami; más exacto, Grove Villages West está situada en

15324 SW 81 Lane.

Y para que esta bella casa sea suya sólo tiene que invertir algunos de sus dólares en papeletas para el sorteo que se celebrará en el gran festival parroquial de Octubre-9, 11 y 12. ¿Le interesa? Llame al teléfono 541-7765 y le darán todos los detalles.

# El Perdón Cristiano

Por Eugenia E. Acosta

A menudo escuchamos esta pregunta, ¿Qué es ser cristiano? Cristianos son aquellos que se han comprometido a seguir a Cristo y a incorporar su mensaje en la vida diaria, en el mundo tecnológico de hoy en día, con todos sus apuros, sus problemas y sus alegrías. Cristo nos ha dado un gran ejemplo a seguir como católicos, como miembros de la comunidad de Dios, que es la Iglesia, y como miembros de nuestra familia.

Una de las cualidades más importantes que caracterizaron a Jesús en su vida en la tierra, y aún representan a Jesús, es el perdón. Muchas veces en los acontecimientos de la vida terrena de Cristo El hizo énfasis una y otra vez en que todo cristiano debe, ante todo, perdonar ya que ¿Cómo vamos a amar a los demás sin perdonar sus faltas primero?

El perdón es una cualidad esencial en la vida de todo cristiano. Del perdón nacen otros sentimientos profundos y sinceros que afianzan los lazos de amor de la familia. ¡No hay otra cosa más hermosa que presenciar y participar del regocijo de una familia cuando uno de sus miembros, alejados a causa del pecado, se arrepiente y la familia le da la bienvenida con los brazos y el corazón abiertos y llenos de amor. Jesús nos enseña en el evangelio que si alguien tiene una rencilla o disgusto con otro, que se reconcilien primero para que al acercarse ante el altar del Señor lleven con ellos la paz y la armonía que el perdón divino ofrece.

A veces, debido a la naturaleza de la vida en esta sociedad, no nos preocupamos de las peleas y discordias que existen dentro de nuestra familia y cuando llega el domingo vamos a la iglesia

"como si nada hubiera pasado" sin perdonar, sin reconciliarnos primero, como Cristo nos ha enseñado.

Jesús es Dios. El es a la vez humano y todopoderoso. Jesús nunca miente ni hace promesas falsas. El nos ha dicho que si perdonamos las culpas de aquellos que nos hacen daño, nuestro Padre del Cielo también perdonará nuestras culpas y nuestras faltas.

Cuando un miembro de la familia se aleja, toda la familia debe estar consciente de que todos, tanto el que se alejó como el resto, se beneficiarán al volver a ser una familia

reunida. Al perdonar, toda la familia se acerca más y los lazos de amor entre todos se afianzan.

Un día el apóstol Pedro le preguntó a Jesús que cuántas veces tenemos que perdonar a los que nos han ofendido. La respuesta de Jesús fué rápida y debe ser ejemplo y modelo para todo cristiano: "No sólo perdónalos una vez ni siete, sino **setenta veces siete**". En el lenguaje bíblico el número siete simboliza un número tan grande que no tiene fin. Nuestro perdón debe ser así, inagotable, igual que el amor que Cristo nos tiene desde el principio del mundo.

## Nuevos programas

La oficina Arquidiocesana de Radio y TV ha comenzado la difusión de los siguientes nuevos programas:

**TELEVISION: Real to Reel** Los anfitriones serán el Padre Paul Vuturo y la señora Carol Gallagher. Es un program muy nuevo que presenta la gente y los eventos que dan forma a nuestra fe actualmente. Todos los domingos a las 9:00 a.m. por el Canal 7, WCKT-TV, de miami. Por el Canal 13, Dinamic Cablevisión de Hialeah, los lunes, miércoles y viernes a las 5:30 p.m.

**FORUM INTER-FE.** Discusiones ecuménicas sobre la religión y la sociedad. Representativo Católico: Padre James Fetcher. Se transmite por el Canal 2, WPBT de Miami; el cuarto domingo de cada mes a las 5

**RADIO: El Mundo Religioso de Hoy**, noticias e información sobre asuntos religiosos actuales. Anfitrión: Sr. Frank Donohue. Se transmite por WKAT, Miami, los domingos a las 7:45 a.m. y por WAFC de Clewiston los domingos a las 8:45 a.m.

## Concierto de Música Cristiana en Christ the King

Un concierto para adolescentes, para aquellos que trabajan en favor de la juventud y para los que gustan de la música cristiana, tendrá lugar en Abril 26 a las 8:00 p.m. en el salón parroquial de Christ the King, 16000 SW Avenida 112, Perrine.

Jon Polce, bien conocido artista de discos de música cristiana será la estrella del concierto. Los católicos de la

Arquidiócesis de Miami tuvieron la oportunidad de disfrutar de su música y canciones en la Convención Nacional de Músicos Pastores que se celebró en Miami Beach el año pasado.

Todos los grupos juveniles y los amantes de la música cristiana serán bienvenidos a Christ the King. El costo es de \$2.50 por persona.

# Quinto Domingo de Cuaresma: El Buen Pastor

**Tema: Jesús el Buen Pastor nos llama a la vida y nos muestra el camino del amor.**

Amados míos, hemos estado reflexionando durante la Cuaresma sobre la importancia de la parroquia para ayudarnos a crecer en nuestra vida religiosa, para experimentar tanto la felicidad eterna como la paz y la felicidad en este mundo.

Hoy, al meditar sobre las lecturas de la sagrada liturgia, me gustaría reflexionar sobre cómo la parroquia nos ayuda a estar en contacto con Jesús, el Buen Pastor, cuando El nos ofrece crecer en una vida de amor y en todas las virtudes.

La parroquia es la grey del Buen Pastor. A través de la membresía en la parroquia nos inspira, se nos da dirección y aliento, buen ejemplo y oportunidades para ser gente de amor y virtud en todo lo que hacemos. La parroquia es de inmensa importancia para nosotros en el seguimiento de Jesús, el Buen Pastor. Mediante la participación activa de todos, sus miembros, podremos hacer de ella un instrumento todavía más efectivo.

**LECTURAS: 1 EZ. 37:7, 12-14  
2 ROM. 8:8-11; 3 JN. 11:1-45.**

## El Pecado y la Muerte

Por Rev. P. Richard Murphy, OP.

Si alguna vez visitas la Tierra Santa (Dios lo quiera), seguramente visitarás Betania, al otro lado del Monte de los Olivos desde Jerusalén. Allí verás la tumba de Lázaro. No hay mucho que ver, sólo el lugar donde Jesús realizó el maravilloso milagro de levantar a Lázaro de la muerte.

La historia de la resurrección de Lázaro es altamente dramática. El humilde carpintero de Nazaret se detuvo ante la tumba, vertió **lágrimas humanas** por el amigo y entonces llamó en voz alta: "¡Lázaro, levántate!" Sus palabras fueron un eco del mandato creativo de Dios: ¡Que se haga... la Vida! Lázaro apareció a la entrada de la tumba.

El Evangelio reverbera con el sonido de las palabras de Jesús. Y siempre su voz fué, y es, llamado a la Vida.

Estamos familiarizados con la muerte. Cada año vemos morir a aquellos que

conocimos y amamos; a aquellos que nos dieron la vida o a quienes les dimos vida. Nuestros amigos mueren; nosotros moriremos. Nadie puede escapara a la muerte, excepto Jesús.

Pero hay otra clase de muerte aún más terrible: la que ocurre cuando cometemos un pecado mortal. Porque el pecado es la separación final. Es el eco del grito demoníaco: "¿Qué tenemos nosotros que ver contigo, Jesús de Nazaret?" (Mc 1:24) Es de lo más horrible porque es deliberada y destruye la Gracia en nosotros, que es nuestra participación en la vida misma de Dios.

Los efectos del pecado son pavorosos. Nos separa de Dios, debilita nuestra sensibilidad para el mal, embota al espíritu y nos lleva a la desesperación, a la convicción de que no hay ya más esperanza. "Los que son de la carne no pueden contentar a Dios", escribió San Pablo a los Romanos. no se pueden abandonar las cosas del espíritu impunemente.

Jesús estaba siempre hablando de la Vida. Vengan a mí los abrumados por la carga... Yo los descansaré. ¡Ven, sígueme! Yo he vencido al mundo. ¡No

temas! Gozarás de la vida eterna. Sal de la tumba de tus pecados y vivirás.

Las palabras de Cristo son la realización de lo que cuenta Ezequiel cuando fué llevado por el profeta a un valle lleno de huesos secos. Cuando fué preguntado ¿pueden vivir estos huesos? Ezequiel, con prudencia, contestó: "Tú lo sabes, Señor Yaweh". El Señor mandó a los huesos cobrar vida y estos se juntaron, se pararon y tuvieron vida delante de los ojos del profeta.

Jesús, el Mesías prometido, es el Amo de la muerte. En Su misericordia perdona a Su pueblo y restaura su vida espiritual. Sólo El puede quitarnos las mortajas del pecado y haciendo ésto, derrama sobre nosotros la vida que es propia de Sus amigos.

Durante la época de Cuaresma se oye la voz de Jesús en toda la Iglesia: "Levántate, Juanito; Levántate, María; y José Manuel; y Tomás, Ricardo, Enrique, Isabel..." Levántense todos los que oyen la voz de Cristo y vivan. El vino a salvarlos. Dejen de pecar, confíen y arrepiéntanse, y tengan vida.

Los que pecan están muertos, no viven y sólo pueden dar muerte. El llamado de Cristo es mandato de vida.

# NOTICIAS DE LA SEMANA

## NACIONES UNIDAS Y EL DERECHO A LA FE

**Nueva York (Nc)** - Desde 1962 las Naciones Unidas tratan de redactar una declaración universal sobre la libertad religiosa de los pueblos, pero los delegados han tenido dificultad en agregar el agnosticismo, que es no creer en nada, y el ateísmo, no creer en Dios. Por fin un comité anunció en Marzo una fórmula que debe someter a la Asamblea General para discutirla en el otoño. Podría tener impacto "en la promoción y defensa de los derechos humanos", en pie de igualdad "religión" y "creencias", siguiendo el precedente de la Declaración de Derechos Humanos, de las mismas NU. Para el comité, religión o creencias constituyen elemento fundamental en el concepto de la vida de cada quien, lo cual debe respetarse. "Toda persona debe tener el derecho a la libertad de pensamiento, de conciencia y religión...y manifestarlo públicamente", dice la fórmula.

## LA FORMACION INTEGRAL DE LOS INVALIDOS

**Washington (NC)** La con-

vención en Abril de la Asociación Nacional de Educación Católica tiene entre sus temas la formación integral de los niños minusválidos o con impedimentos, y de sus compañeros normales, como medio "de ver en todos el valor del ser humano", dice la religiosa de Notre Dame, sor Suzanne Hall, encargada del sector minusválidos. Desde 1950 las instituciones católicas de educación se han ocupado, mucho antes que las públicas, de la formación vocacional de los impedidos.

## CIUDAD DE LOS MAS POBRES

**Washington (NC)** - Mons. Eugene Marino, obispo auxiliar de Washington, se opuso durante audiencias en el comité agrícola del Senado al corte presidencial de \$4 mil millones en el programa de cupones para alimentos a los pobres. "Estos cupones constituyen la forma más importante de nutrición a las familias pobres y a las gentes de escasos recursos, y más si se considera el desempleo y el impacto actual de la economía", declaró. Aunque la iglesia mantiene comedores

populares, hay en Washington por lo menos 160,000 personas que dependen de los cupones, agregó. Las declaraciones de Mons. Marino forman parte de una campaña organizada por los obispos para asegurarse que éstos y otros cortes sean equilibrados y no perjudican a los más pobres.

## AUMENTAN VOCACIONES EN SURAMERICA

**Vaticano (NC)** - Radio Vaticano informa que el seminario de Santiago de Chile subió de cero seminaristas a 121 en una década, y que hay aumentos de vocaciones también en países como Argentina, Brasil, Colombia, México y Puerto Rico. El seminario de Buenos Aires tiene 300 alumnos y el de Córdoba 150. Brasil ha contribuido con 108 religiosas y 214 sacerdotes y hermanos legos para las misiones extranjeras.

**Chile (NC)** - Los obispos del Consejo Episcopal Latinoamericano en su asamblea anual expresan "su angustia y preocupación por la crucifixión del



**APELACION INTER-FE.** - En un centro de distribución de la UNICEF en Uganda, dos niños hambrientos raspan un bullón en busca de restos que llevarse a la boca. En todas las Iglesias Católicas y Protestantes y en las sinagogas Judías se hicieron colectas el pasado Domingo 29 de Marzo en una campaña conjunta para aliviar la crisis de alimentos en el mundo.

pueblo y la iglesia" en Centroamérica, dijo en rueda de prensa su presidente Mons. Alfonso Lopez Trujillo, arzobispo de Medellín, Colombia. La violencia en esa región significa que "los males diagnosticados en Puebla hace dos años han empeorado". El CELAM decidió incrementar la ayuda pastoral a Centroamérica, ya ayuda a Nicaragua desde el fin de la guerra civil. Entre las muchas víctimas de la represión figura Mons. Oscar Romero, de San Salvador. El CELAM honró la memoria de su cofundador Mons. Manuel Larraín, obispo de Talca, Chile, muerto en accidente de carretera en 1966, a quien el cardenal Raúl Silva de Santiago llamó durante la Misa conmemorativa "un defensor de los pobres cuya causa

muchos no comprendieron; y quienes recogieron su llamado encuentran oposición hoy todavía".

## EL PAPA VISITA BERGAMO

**Vaticano (NC)** - El Papa Juan Pablo II conmemora con su visita en abril a Bérgamo y Sotto Il Monte el nacimiento (Nov. 25, 1881) de su antecesor Juan XXIII, artífice de la renovación de la iglesia que culmina en el segundo Concilio Vaticano. Se llamó Angelo Roncalli y era patriarca de Venecia cuando el colegio cardenalicio le eligió papa.

## SE REUNEN TEOLOGOS EN LONDRES

**Londres (NC)** - Entre los teólogos del Tercer Mundo que se sigue en la p.4A

## IV Festival Juvenil de la Canción Vocacional Creer es Comprometerse

**Por Ha. Margarita Gomez, RMI**

Estamos en una etapa de evangelización, de proclamar la Buena Nueva, de despertar y aceptar el reto de ser testigos, misioneros, enviados de Cristo. Si creemos hemos de comprometernos en anunciar el mensaje.

¿Qué es la fe si no un entregarse sin reservas a Dios, comprometer la propia vida en el servicio de la predicación, en obras y palabras, proclamando que Dios ama a los hombres y los invita a una relación de amistad, de encuentro, en Cristo Jesús?

El Cristo que salva es el Cristo que sigue sufriendo entre nosotros. Es el Cristo que se identifica con el que sufre, con el perseguido, con el marginado; con todo aquel que es despreciado, ignorado. El seguimiento de Cristo exige comprometer la vida, lo que uno tiene y lo que uno es.

Creer va a significar para algunos ponerse al servicio de una sociedad que necesita ser renovada, una sociedad que necesita encontrar estructuras liberadoras, que ayuden a vivir la hermandad universal. Creer para otros, para exigirles el poner toda su vida al servicio de sus hermanos, sin quedarse nada para ellos.

El llamado de Jesús: "Ven sígueme" es para todos, pero cada uno deber responder según el don de gracia recibido. Lo único importante y central es encontrar cuál es el

camino por el que Dios llama a cada persona. Un camino que debe ser recorrido por ella solamente. Pero hay algo común en todas las personas, su talento particular, y es éste el que ha de señalar el camino a seguir para servir a Dios y para llegar a El.

En esta década que está marcando el paso a una nueva era, es preciso que haya cristianos que se arriesguen y den la vida, como el Señor Jesús, en obediencia al Padre. Una obediencia que les hará libres y será origen de libertad para otros muchos.

## CREER ES COMPROMETERSE

¿Cómo es tu fe? ¿Cual es tu compromiso en el servicio de la humanidad?

Si quieres tomar parte en este festival y concursar con una creación musical original, pide las bases del Concurso a: Pastoral Vocacional, 2900 SW 87 Ave., Miami, Fl. 33165.

Inscripciones antes del 25 de Abril.

Día: Mayo 4, 1981.

Lugar: Casa de Emaús (Cursillos)

Hora: 8:00 p.m. - 10:30 p.m.

Para mayor información llamar: 552-5689.

## BASES PARA EL IV FESTIVAL JUVENIL DE LA CANCION VOCACIONAL

### 1. PARTICIPANTES

Cualquier grupo o persona. Se precisa que sea joven, no mayor de 25 años.

### 2. CATEGORIAS

**A. Música original.** Se presenta

a concurso una canción cuya música es creación original para este concurso.

**B. Letra original.** Se presenta a concurso una canción cuya música esté tomada de alguna otra canción, pero con letra original creada para este concurso.

### C. Mejor cantante.

Solista  
Grupo

**D. Arreglos musicales de canciones conocidas.** Cualquier grupo que desee concursar con una canción mensaje ya creada puede hacerlo, presentándola a voces o con un arreglo instrumental.

### 3. INSCRIPCION

Deberá hacerse antes del 24 de Abril. No se aceptarán inscripciones más tarde de esta fecha.

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"Our Lady Of Mercy" (592-0521)

### EN BROWARD COUNTY

"Queen Of Heaven" (972-1234)

### EN PALM BEACH COUNTY

"Queen Of Peace" (793-0711)



La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia en los tres cementerios de la Arquidiócesis de Miami.

Para una información envíenos esta cupón.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

Nombre \_\_\_\_\_ Telf.: \_\_\_\_\_

Dirección \_\_\_\_\_ Ciudad \_\_\_\_\_

# NOTICIAS DE LA SEMANA

viene de la p. 3A

reunen en Londres (Abril 9-13) para disertar sobre la teología de la liberación están Jon Sobrino, El Salvador; Eduardo de la Torre, Filipinas; Sergio Torres, Chile; José Miguel Bonino, Argentina; Tissa Blasuriya, Sri Lanka y Patrick Kalilombe, Malawi. Su intento es enfocar con los ojos de los pobres la situación en Gran Bretaña, donde el desempleo alcanza a 2.3 millones o el 10 por ciento de los trabajadores.

## "FORT APACHE" ES NEGATIVA

**Nueva York (NC)** - La película "Fort Apache - The Bronx", que describe la experiencia de dos policías hacia los años 1960 entre la población negra e hispana de este barrio neoyorquino, es considerada por el párroco de St. Augustine, P. Robert Jaffers, como "muy negativa, pues presenta una sociedad violenta, deprimida y corrupta", al paso que ignora lo

bueno que hay entre sus habitantes. Como la fachada del templo aparece en una breve escena, el sacerdote comentó: "Tenemos magníficos programas de rehabilitación y desarrollo de la comunidad; aunque sí hay prostitución, drogas y crimen, y la ciudad aparece semides-truída, esta parroquia está llena de vida y esperanza".

## ARRESTO DE UN GRUPO ANTISEMITA EN URUGUAY

**Nueva York (NC)** - La policía uruguaya arrestó a miembros de un grupo antisemita en Montevideo, acusado de haber lanzado una bomba incendiaria contra una sinagoga en la calle Durazno, de apedrear el edificio sede en Uruguay de la organización representativa judía de ese país y de haber pintado suásticas en muchos lugares de esa capital.

Según los informes de la prensa uruguaya, fueron

arrestados Yamandú Lopez Sejas, de 49 años, comerciante, y dos cómplices de 19 años. Han sido procesados bajo los términos de la ley, que prohíbe el racismo y la violencia. La sentencia máxima es de 5 años de cárcel.

La policía encontró, en el lugar del arresto, entre otras cosas, brazaletes con suásticas y literatura antisemita.

## RAÍZ DEL CONFLICTO PERU-ECUADOR

**Perú (NC)** - La crisis de valores morales mina la dignidad humana al punto de provocar conflictos y guerras, dicen los obispos peruanos al referirse a los combates fronterizos entre Ecuador y Perú, interrumpidos por una tregua. "Más que nunca tenemos que reafirmar las indeclinables exigencias de la justicia, sobre todo para los más necesitados", dijeron. La acción política debe partir del ser humano, eje de la problemática social. del bien común, fué otra advertencia al señalar el abismo entre una mayoría

## Nuestra Expresión de Gratitud

Deseamos hacer de conocimiento público nuestro agradecimiento por la desinteresada cooperación brindada en la realización del suplemento "Novios y novias", de nuestra edición de Marzo 27 del corriente, de un destacado grupo de personas quienes brindaron sus experiencias tan valiosas en los movimientos apostólicos en los cuales sirven a Dios, sirviendo a sus hermanos.

Comenzaremos reconociendo la cooperación prestado por los Excelentísimos Edward A. McCarthy, Arzobispo de Miami y Agustín A. Román, Obispo Auxiliar; a todos en el Family Enrichment Center por ayudarnos a coordinar el material necesario y al P. Tim Lynch, su asesor Espiritual, al P. Ernesto García Rubio por compartir sus experiencias parroquiales en la Preparación de Contrayentes; a Fernando y Margarita Senra; a Benny y Josie Lopez; a Luis y Gladys Gonzalez y a Wilfredo y Helne Morales.

A todos ¡Muchas gracias! ¡Que Dios les bendiga!

pobre y la minoría empeñada en el consumo de lujo. También lamentaron los obispos el aumento del crimen y abortos.

## MONJA BOMBERO EN SEA CLIFF

**SEA CLIFF, N.Y. (NC)** - Sor Sofia Winiarsky, monja de la

Sagrada Familia que es bachiller en artes, enfermera y supervisora de un centro infantil, pertenece al cuerpo de bomberos de Sea Cliff, quizás la única religiosa bombero en todo el país. Fue asignada a servicios médicos de emergencia.

# No Hacen Estrellas Sino Hombres y Mujeres Dignos

"...ofrecer a los niños alegría y entretenimiento...que aprendan a jugar juntos y a llevarse bien entre sí...darles un lugar para jugar en vez de estar en la calle".

Con estas premisas y muchas más de la misma naturaleza, surgió en 1955, un grupo deportivo para niños y jóvenes de ambos sexos, desde los 6 años de edad a los 16. No tiene como visión de futuro hacer estrellas deportivas sino hombres y mujeres de carácter sólido, dignos, respetuosos y sensibles al compañerismo, fieles a sus ideales. No para darle jugadores al baseball o al basketball organizado sino para ofrecer mejores miembros a la sociedad.

1981 marca el año número 26 de la Liga Khouri de Tamiami Park. Muchos de nuestros jóvenes de hoy pasaron por las filas de la Liga durante estos años y con-

tinuaron siendo parte de ella como managers o coaches o en alguna otra capacidad. La Liga actualmente tiene 100 teams formados por 1300 muchachos y la asistencia de más de 300 voluntarios (cada equipo cuenta con un manager y dos coaches), además de muchos más como umpires y en otras funciones vitales para su buen funcionamiento. La rige una Junta de Directores compuesta por tres miembros, cinco comisionados de divisiones y catorce en el comité ejecutivo. Una coalición de nacionalidades, credos y lenguas con representación de ambos sexos.

En esta organización todos son voluntarios, dedicando tiempo y esfuerzos a la edificación de la personalidad de los hombres y mujeres del mañana.

Por este motivo, para reconocer su labor en beneficio de la sociedad, es que traemos a nuestras pági-

nas, esta crónica sobre la Liga Khouri de Tamiami Park.

Fué fundada en 1955 con el propósito de facilitar a los niños el medio de crecer en un ambiente de hermandad, de respeto y consideración hacia los demás y ser columnas de una futura sociedad firme en sus principios cívicos y morales. Las reglas por las cuales se rige son estrictas y obligatorias tanto para los niños como para todo el personal que los atiende y entrena.

A los niños se les enseña espíritu deportivo y compañerismo, que se diviertan y gocen sanamente, que perder no es una deshonra siempre que haga lo mejor que pueda, llevarse bien con los demás, alejarse de los problemas de la calle, controlar su temperamento y sus iras, ser generosos y sensibles con los errores de otros y que alabando al vencedor y halagando al vencido se les muestra simpatía



Las niñas y jovencitas se ajustan a la misma disciplina que los varones.

y aprecio por sus esfuerzos, promoviendo humildad en unos y otros.

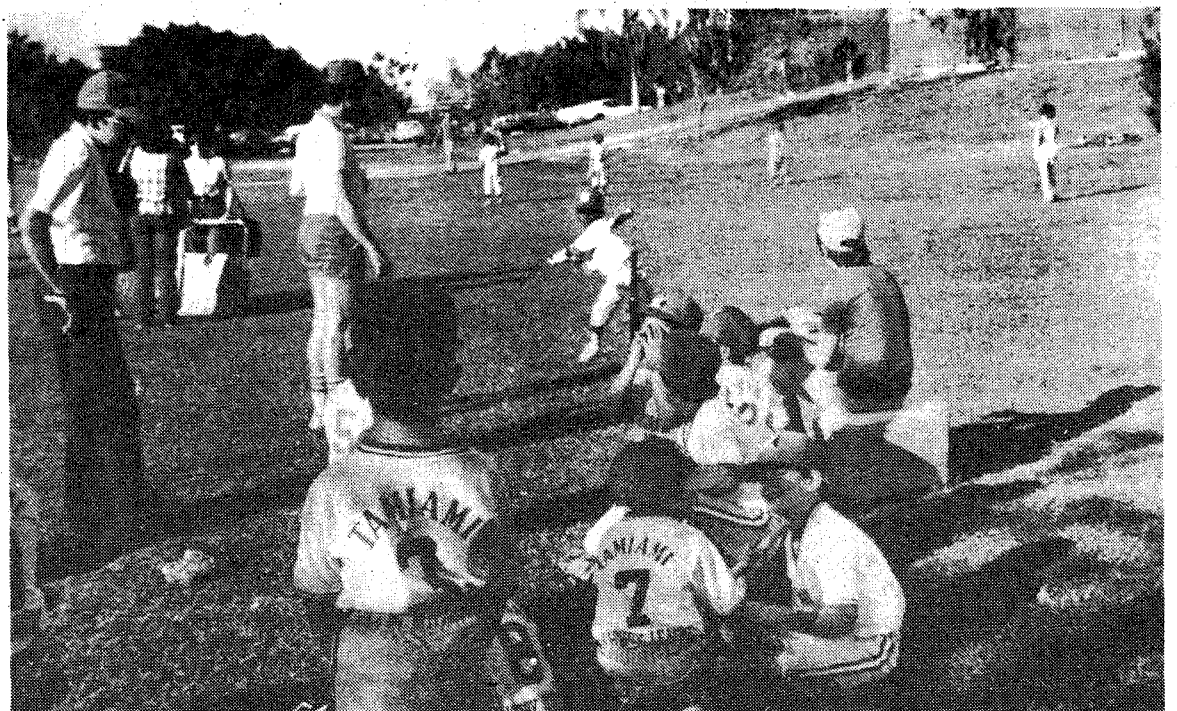
A los padres, managers y coaches también se les obliga por un conjunto de reglas a dominar su temperamento, su lenguaje y modales, a ser justos en sus opiniones y por encima

de todo a dar buen ejemplo a los 1300 muchachos que hay en la Liga. Tanto los jugadores como los padres, managers y coaches serán sometidos a medidas disciplinarias, que van desde suspensión de un año a expulsión de la Liga, por contravenir alguna de sus reglas.



En el banco, antes del juego, reciben instrucciones del manager. Los juegos duran 7 innings y tienen reglas según la edad.

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Las prácticas son tres o cuatro veces por semana, un par de horas cada ocasión. Los juegos, casi siempre, se celebran los fines de semana y son motivo de alegría para los adultos.