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victim' ... P12



## Don't keep your faith a secret

### Largest evangelization meet in America

HARTFORD, Conn. (NC) — While Catholics have kept the faith, "the problem is that we have kept it to ourselves," Archbishop John Whealon of Hartford told more than 5,000 Catholic evangelizers in Hartford Aug. 21 - 23 at the East Coast 1981 Lay Celebration of Evangelization.

The gathering, the third of three evangelization conferences held across the country in August, was described as "definitely the largest gathering of lay evangelizers in the history of the United States" by Paulist Father Alvin A. Illig, director of the National Conference of Catholic Bishops Committee on Evangelization.

In addition to the 5,000 who attended general sessions and more than 150 workshops on practical methods of evangelization, an additional 3,000 came to the closing Mass at the Hartford Coliseum.

Archbishop Whealon, in the conference's opening address, defined an evangelizer as "one who proclaims enthusiastically, 'Jesus Christ means everything to me ... and this is too good to keep to myself.'"

"IN THE PAST," he continued, "we have sometimes been defensive and have seen ourselves as second class citizens. We have not worked hard enough evangelizing ourselves."

The archbishop said the immediate target of Catholic evangelizers should be the 15 million inactive Catholics in the United States, followed by 80 million unchurched Americans.

"Many Catholics have never even experienced a conversion to Jesus Christ," he said. "Various degrees of apathy have led to alienation and to the point of non-practice."

Giving the keynote address was Consolata Father Antony B. Bellagamba, director of the U.S. Mission Council, who called evangelization "a very precious word."

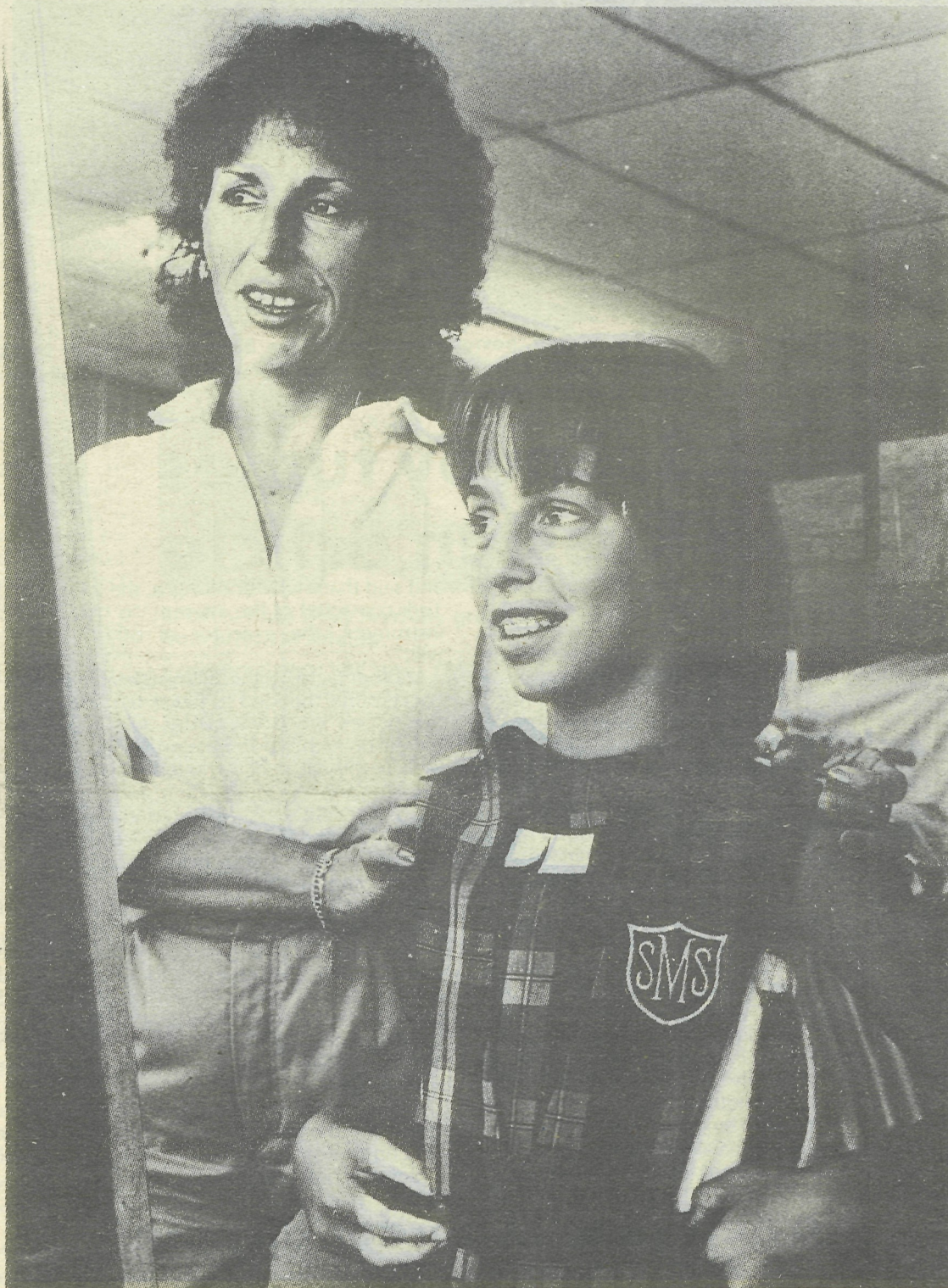
"MANY COUNTRIES in the world simply don't allow evangelization," said Father Bellagamba, noting that in those countries lay people "are the only missionaries and evangelizers we have."

He urged worldwide evangelization in signs and symbols relevant to the culture of individual nations, and he stressed the importance of lay ministries.

"Lay ecclesial base communities must be formed, each with a lay pastor to respond to the needs of the people," he said.

He also called for a worldwide redistribution of priests and

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**WELL SUITED** — While some youngsters may not be ready to let go of the summer, Jennifer Zipilli, 6th grader at St. Matthew's in Hallandale, seems happy to be getting back into uniform at Marge's apparell in North Miami Beach while Mom, Kathleen Zipilli looks on. (Voice photo by Prent Browning).

## Catholic defenders set for action



JAY BOWMAN

By Dick Conklin  
Voice Correspondent

As a Catholic, have you ever felt discriminated against?

Have you ever observed what you felt was anti-Catholic material in the media and wished there was something you could do about it?

Well, the local chapter of the Catholic League for Religious and Civil Rights is now open for business to handle just such complaints.

Jay Bowman, Coral Springs, president of the League's South Florida chapter reviewed guidelines issued by the national organization and led a working session that put plans into place for Dade, Broward and Palm Beach counties. The Catholic League, which deals with problems such as media bias, religious discrimination, and parental rights in selecting private education for their children, depends on individual Catholics to alert it of suspected abuses.

Locally, this will be done both through parish representatives and several "hotline" telephone numbers.

**THE LEAGUE'S** Membership Director, Mrs. Kitty DeMeo, is asking each parish to name a contact person who would bring news of the League to the parish and invite new members to join. Information on the organization is provided to those interested, and a slide presentation is available to explain the League's activities at

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## Jesuits ask to serve Eastern rite better

WASHINGTON (NC) — The Jesuits in the United States have submitted proposals to their superiors in Rome which would allow them to serve Eastern-Rite Catholics and Eastern orthodox Christians better. In a telephone interview, Jesuit Father John Long, director of the John XXIII Ecumenical Center at Fordham University in New York City, said U.S. Jesuit officials are awaiting a response to their proposals from the office of the Jesuit superior general. Father Ford said the new thrust is to focus on the 4 million to 5 million Eastern Christians in the United States and to consider how Jesuit institutions can serve them.

## CRS buys food for Poland from Gov.

LOS ANGELES (NC) The Reagan administration has agreed to sell 9,000 metric tons of dairy products to Catholic Relief Services (CRS) for shipment to Poland, the White House announced in Los Angeles Aug. 18. The announcement came three weeks after Cardinal John Krol of Philadelphia met with President Reagan at the White House in Washington to urge the sale of surplus U.S. food to CRS at a discount for shipment to Poland. Larry Speakes, White House deputy press secretary said the food - 3,000 tons each of non-fat dry milk, processed cheese and butter - would be sold to CRS "at the best price possible."

## Nuns group "outraged" at Campbell soup adv.

Chicago (NC) — A national organization of nuns says it is "outraged" at the appearance of a full-page Campbell Soup Company advertisement in the Official Catholic Directory. The National Assembly of Women Religious (NAWR), citing a boycott of Campbell products, called on the publishers of the directory, P.J. Kenedy and Sons of New York, to disavow the advertisement and support the boycott publicly. The Farm Labor Organizing Committee, which organized the boycott in 1979, says that Campbell Soup's contract with independent tomato farmers is responsible for low wages paid to Hispanic Migrant workers.

## Vietnamese refugees hold convention

LOS ALTOS, Calif. (NC) — "When you have recovered, strengthen your brothers" was the rallying cry of Vietnamese refugees, when they met for the first anniversary convention of the Vietnamese Catholic Federation in Los Altos. The words of Jesus to St. Peter also were used at last year's convention at St. Patrick College in Los Altos, where the national office of the Federation is housed. Jesuit Father Raymond Dunn, an attorney and adviser to the federation, told the Vietnamese, "You have come to America to find a new home . . . We may not share the same culture, but we do share the same faith."

## Italians pray for W. German bishop

FILETTO DE CAMARDA, Italy (NC) — A pastor in the tiny town of Filetto di Camarda asked parishioners to pray for the recovery of an injured West German bishop who once said he had obeyed an order for the reprisal executions in 1944 of 17 residents of the Italian town. Father Demetrio Gianfranceschi called for prayers Aug. 16 after word reached Italy of an attack on Auxiliary Bishop Matthias Defregger of Munich, West Germany. A 40-year-old Munich worker identified only as Alfred G. threw acid into the bishop's face Aug. 14 in Munich. The bishop was treated and released from the hospital and was reported to be doing well.



**THE \$10 HOUSE** — Fr. Edward S. Wright, pastor of Blessed Sacrament parish in North Aurora, Ill., is raffling off his rectory at \$10 a chance. Drawing for the \$85,000 house will be Oct. 4, with proceeds going to the parish building fund. (NC photo from UPI).

# U.S. Envoy fumes at Russian article

ROME (NC) — President Ronald Reagan's personal envoy to Pope John Paul II entered a formal protest against a Soviet magazine article which linked the United States and the presidential envoy to the assassination attempt May 13 on the pope's life.

The office of presidential envoy William W. Wilson asked the Italian government to "take appropriate action" regarding an article in the June 1981 issue of URSS Ogi (USSR Today), published by the Soviet embassy in Rome.

**IN A COMMUNIQUE**, Aug. 25 Wilson's office announced that the Italian foreign ministry had "raised this matter with the Soviet embassy." An aide to Wilson said the envoy's office would like to receive an apology for the allegations but it did not expect to receive one.

The controversial article was titled "Where Does the Track of the Assassination Attempt on the Pope lead?" and was written by Vladimir Katin. It said that during a March meeting with Wilson, Pope John Paul expressed positions on disarmament, El Salvador and the Middle East which were "diametrically opposed to the political stand taken by the White House."

Katin described the assassination as "a plot contrived by far right neofacist organizations"

and said that Mehmet Ali Agca, the 23-year-old Turk convicted of the attempt, "is only a blind instrument, the executor of other people's will."

Another factor in the "unmistakeable political background" needed to judge the attempt on the pope's life, Katin wrote, was the recent travels of Archbishop Hilarion Capucci, former Melkite-Rite vicar of Jerusalem, to the Middle East.

**THE ARCHBISHOP**, convicted in Israel of gun running for the Palestinians, served three years in Israel prisons before being released after a Vatican appeal. Israel asked in return that Archbishop Capucci not return to the Middle East nor discuss the Arab-Israel political situation.

"The pope's decision to have Capucci return to the Middle East gave rise to a hardly veiled anger in these circles of the state of Israel and of the United States which take no heed whatsoever of the Palestinians' legitimate right to obtain a country of their own," the Soviet author said.

Wilson's office called the article a "slandorous attack" on the presidential envoy and said that "it constitutes a serious breach of normal diplomatic practice."

# No new plan in border dispute

BUENOS AIRES, Argentina (NC) — There will be no new proposals from Pope John Paul II after the one made in December regarding the settlement of a territorial dispute between Argentina and Chile, said papal mediator Cardinal Antonio Samore in an interview with Esquiú, Argentine national Catholic weekly.

In the interview, Cardinal Samore, the pope's envoy in the negotiations started early in 1979, said "we are closer than ever to an outcome." But he did not predict when an agreement would be reached.

The papal proposal, Cardinal Samore added, is based "on justice and equity," and both countries should trust the pope.

No details of the proposal have been published. The Chilean government readily

accepted it, but the Argentines asked for further clarifications and delayed an answer in hopes of effecting some changes. This led to speculation that the proposal favored Chile.

The controversy involves sovereignty over three islands in the Beagle Channel and the surrounding waters in the An-

tartic Sea and Atlantic Ocean.

Cardinal Samore said that the pope follows in detail the ongoing negotiations and "is very anxious to see an agreement reached soon."

Argentina and Chile were making preparations for a war at the end of 1978 when Catholics in both nations pressed for papal mediation.

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# Archbishop praises release of Cubans; Feds criticized

Archbishop Edward A. McCarthy has praised the release of 322 Cuban refugees from the Atlanta penitentiary and has criticized the federal government for not resolving the situation of the remainder of the "Atlanta 1800."

The Archbishop, who was joined by Auxiliary Bishop Agustin Roman and Msgr. Bryan Walsh, Catholic Charities director, in issuing the statement, suggested that 800 of the remaining refugees have no need for incarceration, either.

Following is the statement:

We wish to commend U.S. District Judge Marvin Shoob for ordering the release of 322 Cuban refugees. They are part of a larger number, approximately 1800, who have been detained for over a year at the Federal Penitentiary in Atlanta.

FIFTEEN months after the arrival on our South Florida shores of some 125,000 men, women and children from Cuba, our government and the nation are faced with a cruel dilemma which is both moral and legal. What is the future for the Atlanta 1800? Most Americans seem to be unaware of the issue. Many who know about it accept the ongoing incarceration of these 1800 Cubans from the Mariel exodus as an unfortunate necessity to keep criminal types off our streets.

The facts of the case are simple enough. Very early in the exodus, which was promoted by the government of Cuba as an opportunity for Cubans living in the United States to have their separated relatives reunited with them in this country, it became

evident that the government of Cuba was using the exodus to expel from Cuba thousands of its citizens. Cuban-Americans who had mortgaged their homes and their properties to get boats to pick up relatives found themselves forced at gun point to load their boats with strangers, including hardened criminals, mental patients and mentally retarded individuals.

This callous expulsion of its own citizens by the government of Cuba violated fundamental human rights, especially in the case of the mentally ill and mentally retarded. Such an expulsion is without precedent in the history of modern international relations. Its purpose was to relieve the Cuban government of the cost of caring for these innocent people (the mentally ill and retarded) and to embarrass and burden the generosity of the United States in its willingness to see families reunited. This callous action of the government of Cuba must be condemned by all who respect human dignity and human rights.

IN THE MIDST of all the other turmoil of processing the unprecedented numbers coming from Mariel, the U.S. Government authorities were faced with the task of identifying and separating out those around them who posed a threat to the peace and security of this country and those who required special care. Under the circumstances, mistakes were made. Some with a criminal record were not identified in the screening process. Others who would not be regarded as criminals under U.S. law were detained and incarcerated in federal



Roberto Paez (left) tearfully greeted by relative in Miami after Paez' release from prison in Atlanta.

penitentiaries. At this time, 1800 remain detained in the federal penitentiary in Atlanta.

Unfortunately, the Attorney General of the United States in his congressional testimony on July 30, 1981 failed to differentiate among those being held in the Atlanta Federal Penitentiary when he described them all as criminals.

Church volunteers and voluntary agency resettlement professionals who work with those detained in

Atlanta estimate that about 400 are mentally ill and/or mentally retarded and probably will remain wards of the U.S. Government for the rest of their lives unless the government of Cuba can be persuaded to accept their return.

THESE CHURCH workers estimate that about 600 of the remainder would pose a threat to the community if they were released at this time.

Again faced with the refusal of the government of Cuba to accept their

continued on p. 5

## 'Laity won't accept inept preaching'

By Susan W. Blum

HARTFORD, Conn. (NC) — "The Catholic laity will no longer accept inept preaching," Archbishop John F. Whealon of Hartford told participants in a seminar on preaching.

More than 600 bishops, priests and deacons attended the two-day seminar on "Effective Preaching in Evangelization," which preceded the third of three Catholic Lay Celebrations on Evangelization.

THE KEYNOTE speaker, Jesuit Father Walter J. Burghardt, put it bluntly: "We preachers approach the pulpits with all the imagination of a dead fish."

Jesuit Father John Callen agreed, advising participants that "when our people complain that the contem-

porary liturgy has lost its sense of mystery, listen to them because they are right. All the recent surveys indicate that what is going on in our parishes is dull and threadbare... and belongs in the shabby category of rationalism, especially when it comes to the homilies."

Father Burghardt, resident theologian at Georgetown University in Washington, cited several major problems as preventing effective preaching: fear of Scripture, ignorance of contemporary theology, unawareness of liturgical prayer and lack of proper preparation. But the most serious problem of all, he said, is the lack of imagination which was the topic of his keynote address.

"Preaching and Imagination."

"WITHOUT IMAGINATION the preacher limps along on one leg... If your homily is only a masterpiece of Cartesian clarity," he told the assembly, "you are in deep trouble. The homily should not be a laundry list of dogmas to be believed, but a fascinating wedding of all those ways in which imagination comes to expression: vision and ritual, symbol and story, parable, allegory and myth, and the fine arts."

Passionist Father Barnabas M. Ahern, theologian and scholar, said that "the whole purpose of our prayer and our preaching is to find Jesus. Effective preaching will be the product of pondering the word of God, pondering

the incarnated God, and pondering our own sense of personal insufficiency." He suggested that the ordained ministers assume the basic qualities which surface when one ponders the ministry of Jesus and apply them to their homilies:

1. Preach straight from the heart.
2. Be a "person-person."
3. Take the first step.
4. Side with the underdog.
5. Mend hearts and heal wounds of shame.
6. Use ordinary objects (such as spitte and dust) and
7. Avoid fanfare.

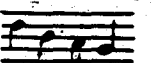
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**'The failure of Congress has opened the door to confusion and misunderstanding among the American people and to other abuses.'**

# Congress has failed immigration needs

The following statement was issued by Msgr. Bryan Walsh, executive director of the Catholic Service Bureau, Miami, in response to President Reagan's recent immigration policy proposals.

By Msgr. Bryan O. Walsh

On July 30th, President Reagan revealed details of the government's new national policy on immigration. We have given careful study to these proposals, some of which will require legislation. At this time, we wish to make some preliminary observations on these proposals. The immigration problem is complex and there are no simple answers. It will take time to evaluate the full implications of what the President proposes.

We agree with the Department of Justice's analysis that current laws are inadequate especially with regard to mass requests for political asylum in this country as country of first asylum. For several years now, we have pleaded with the Department of Justice and the Congress to tackle this question.

**WE ARE CONCERNED** that both the President, the Department of Justice and the media in general constantly link illegal migration and political asylum. These are two very different phenomena and require different solutions. As a result, we hear constant references to "illegal refugees," a

contradiction in terms.

If the newcomer is a refugee that is "one who has a well-founded fear of persecution," then his entry is not illegal. The U.S. as a signatory of the U.N. Protocol on Refugees has already made this commitment. However, we recognize that congress has failed to pass the necessary laws to implement this commitment.

As a result, the U.S. Immigration and Naturalization Service has been forced to improvise as in the case of the Haitians. This failure of congress has opened the door to confusion and misunderstandings among the American people and to other abuses. In recent years, the position of the U.S. Government towards applicants for asylum has been determined more by its foreign policy vis a vis the country of origin than by the danger to the applicant.

It is important to note that this problem is unique to South Florida. We clearly recognize that the U.S. Government must do all it can to prevent a repetition of the Mariel exodus in which the Cuban Government cynically abused the traditional hospitality of the U.S. and the close family ties of the Cuban people. It would be ironic and indeed tragic if the end result of Mariel were to close the doors of this country to those fleeing persecution.

The plight of the Haitian boat people is an ongoing problem for this area

and for the government. However, it is necessary to place this in the proper perspective.

During the past twelve months, some 10,000 Haitians have entered South Florida. This is a very small number in the total immigration of some 1 million during the same period of time. It is safe to say that far more truly illegal aliens entered through Miami International Airport. This must be very clear to the Department of Justice. Yet, why are the Haitians singled out once again for special treatment? Is it because they are poor, often illiterate, black and very visible? Haitians are a very small part of the undocumented alien problem in South Florida, not to speak of the rest of the country.

**WE WELCOME** the proposal of the government to grant amnesty to those who were here before 1980. However, we are not sure of what is meant by the qualification "not otherwise excludable." Since there are some twenty or more reasons in the law for excluding people, clarification is needed on this point.

However, we are very concerned at the new restrictions being placed on the people already here. Some appear to be anti-family in that unification of families is postponed for many years. In this regard, we are particularly concerned about the case of the Cubans who would lose their right under current law to adjust their status to permanent resident after one year and thus be able to claim family members living in other countries.

We protest the refusal of the Department of Justice to process current applications under the law. We take this opportunity to call attention to the an-

ti-family policies of the Reagan administration in abandoning what has been one of the foundations of U.S. refugee policy: facilitating the family reunion of refugees as in the case of the Cubans.

The brutal deportation of recent Cuban arrivals from third countries is a tragic reversal of a twenty year old policy. Here, the numbers are really small and would have no impact on this community and much less on this country. Indeed, family reunion can only strengthen the integration of the refugee into the mainstream of life here.

**WE HAVE SERIOUS** concerns regarding the interception of boats at sea suspected of carrying Haitian refugees. We do not see how "due process under the law" can be accorded in summary hearings on the high seas. We think that such procedures are of doubtful legality and are probably a violation of the United Nations Protocol on Refugees. Once again, we wonder why the Haitians are being singled out for special treatment.

During the past year and a half, the American people have been inundated with scare headlines and stories which have often exaggerated the so-called threat to the nation's well-being by the new arrivals. We recognize that there are serious problems in the control of illegal migration and that government must act. However, we believe that it would be against every tradition of this nation to close the doors to those who flee persecution.

## Nicaraguan Bishop meets with U.S. Dep. Enders

MANAGUA, Nicaragua, (NC) — After a long talk with Thomas Enders, U.S. Deputy secretary of state for Latin American affairs, Archbishop Miguel Obando of Managua said he was pleased with the meeting. Enders visited Archbishop Obando in his office during a fact-finding tour of several countries. "It seems to me that he wanted to listen, to get first hand information, perhaps because distance usually lends itself to distortions," Archbishop Obando said.



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# Release of Cubans right- Archbishop

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return, our government must accept the challenge of developing rehabilitation programs to prepare many of them for a productive life in this country some time in the future. Each case must be evaluated on an individual basis. Each one has a basic human right to expect that his period of detention will not be any longer than it would be if he had been convicted and sentenced in a U.S. Court of Justice.

The remaining 800 or so of the Atlanta 1800 is made up of young men who are not guilty of anything that would merit long term imprisonment in the United States. Each extra day these men spend behind bars is detrimental to their eventual integration into normal life in this country.

**AS RELIGIOUS** leaders, we must express our concern for the slowness with which our government has sought solutions to this problem. We recognize and accept the reasons for the original detention. We regret the inadequacy of the original screening process. But, fifteen months have passed and given the resources of this country and its commitment to human rights, we are concerned at the failure of two administrations to deal decisively with the human rights issue involved.

Thanks to the efforts of concerned citizens, especially the Atlanta Committee on Behalf of Cuban Prisoners, 322 detainees have been released by federal court order. We are impressed by the declaration of U.S. District Judge Marion H. Shoob, who accused the federal government of dragging its feet and declared that "continued detention (of Genero Sorba Gonzalez) violates every principle of our democracy." We are encouraged that the Tenth U.S. Circuit Court of Appeals has upheld a December 1980 ruling by U.S. District Judge Richard Rogers that legally recognized the basic rights of aliens.

We spoke of a moral dilemma facing our government and our nation. It was a violation of human rights by the government of Cuba which created this situation.

We recognize the need to protect our citizens and our streets. But, we cannot understand the actions of the U.S. Immigration and Naturalization Service in continuing to oppose the release of individuals in whose case it had found no evidence either of a threat to national security or of a criminal history.

Resettlement of individual detainees released from Atlanta is being handled by the U.S. Catholic Conference Migration and Resettlement agency. Interested relatives and potential sponsors should contact the Catholic Service Bureau Resettlement Program office at 130 N.E. 62 Street, Miami - Telephone: 758-5455.

For INS to continue to hold a person in detention after its own immigration judge found there was insufficient evidence to deport him on the criminal charge but ruled that he could still be exluded because he lacked entry papers shows a grave misunderstanding of what this country is all about. Fortunately, Judge Shoob showed more understanding.

Now that the U.S. courts have clearly ruled in favor of basic human rights,

our government should concentrate its efforts and resources at carefully evaluating as quickly as possible each detainee with the goal of releasing to the voluntary resettlement agencies as quickly as possible those who would not be in prison under U.S. law. The time for bureaucratic delaying tactics is long passed; delaying tactics which seem to be more motivated by an unwillingness to make positive decisions than any commitment to law and order.

**WE ASK** the Attorney General of the U.S. under whose jurisdiction come the Immigration and Naturalization Service and the Atlantic Federal Penitentiary to take such executive action as is needed to secure the release as quickly as possible of all those detainees for whom there is not sufficient evidence to hold.

We ask the Secretary of Health and Human Services (HHS) to develop ap-

propriate humane care for the mentally ill and the mentally retarded. And we urge that a process of appropriate review be established so that those who are guilty of serious crimes may be given at least the same hope of eventual release that such criminals would normally be accorded in this country.

Once again, we recognize the cruel dilemma; but, we cannot be indifferent to a serious violation of basic human rights which, though it had its origin in the actions of the government of Cuba, has too long been perpetuated by our own government.

**Edward A. McCarthy**  
Archbishop of Miami

**Agustin Roman**  
Auxiliary Bishop of Miami

**Msgr. Bryan O. Walsh**  
Director of Catholic Charities

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Cover of 'Cuban Mass' album which will be put on sale Sept. 8 at Marine Stadium.

## OFFICIAL

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

THE REV. JOHN MCKEOWN — retiring.

THE REV. JAMES KEOGH — retired.

THE REV. JOSEPH CRONIN — retiring.

THE REV. MONSIGNOR CALIXTO GARCIA — retiring.

THE REV. MICHAEL A. REILLY — to Chaplain, Knights of Columbus, John A. Hill Council No. 4955, Pompano Beach, effective Aug. 20, 1981.

THE REV. JAMES SHEEHAN — to Associate Pastor, Assumption Church, Pompano Beach, effective Aug. 13, 1981.

THE REV. LEO ARMBRUST — to the faculty of Archbishop Curley High School, Miami, effective Aug. 24, 1981.

THE REV. HECTOR GONZALEZ — to Associate Rector, St. Mary's Cathedral, Miami, effective Aug. 25, 1981.

THE REV. CHARLES SULLIVAN, C.P. —

to Director, Respect Life Office, North Palm Beach, effective Aug. 11, 1981.

THE REV. BRENDAN TIMON, C.S.Sp. — to Associate Pastor, St. Charles Borromeo Church, Hallandale, effective Sept. 2, 1981.

THE REV. JAMES H. SULLIVAN, S.M.A. — to Associate Pastor, St. Peter Church, Naples, effective Sept. 2, 1981.

## Catholic Service Bureau moves

The Catholic Service Bureau's Administrative Office and Miami Regional Office have moved from 4949 N.E. 2 Avenue, Miami, to 9345 N.E. 6 Avenue in Miami. The new phone number for the intake office where so many received assistance is 758-0024. The Central Office is keeping the 754-2444 number.

# Something different in Annual Cuban celebration

A procession by sea, a celebrated Mass and, for the first time, the hymns and responses of the Mass set to traditional Cuban rhythms will mark the 20th anniversary this year of the arrival of the statue of Our Lady of Charity of Cuba to the shores of South Florida.

On Sept. 8, the feast day of Our Lady, Cubans will gather at Miami's Marine Stadium, as they have done since 1961, to pay homage to their patroness and ask for her blessing and continued protection.

ARCHBISHOP Edward McCarthy and Auxiliary Bishop Agustin Roman will concelebrate the Mass along with priests and deacons from every corner of the Archdiocese.

Prior to the Mass, the statue of Our Lady will be brought by boat from the Shrine of Our Lady of Charity across the bay, the same way it has come for

all the celebrations since 1961.

But this time, the responses and hymns at the Mass will reverberate with traditional Cuban beats and rhythms. Performed by a choir and musicians from various parishes of the Archdiocese, under the direction of Brother Alfredo Morales, F.S.C., the occasion will mark the first time that a fully Cuban folk Mass is celebrated.

THE SONGS and music performed there come from a recording called "Misa Cubana" (Cuban Mass), which contains responses to all the prayers of the Mass set, for the first time, to traditional Cuban rhythms, as well as Cuban hymns, both recent and traditional. Sponsored specially for this year's celebration by the Shrine of Our Lady of Charity and the Southeast Pastoral Institute, the record, performed by the same choir which will sing at the Mass, will be on sale that day at the stadium.

## Recording of Cuban folk Mass available

A first-ever recording of songs and music for a Cuban folk Mass will be released Sept. 8 to mark the 20th anniversary of the arrival of the statue of Our Lady of Charity of Cobre to South Florida.

Titles simply "Misa Cubana," (Cuban Mass), the album contains responses to all of the prayers of the Mass set to traditional Cuban rhythms. It also includes Cuban hymns, both traditional and more recent compositions, appropriate for the different parts of the Mass.

Musicians and singers from different parishes of the Archdiocese of Miami teamed up for the recording, which was sponsored by the Shrine of Our Lady of Charity and the Southeast Pastoral Institute.

During the traditional celebration of the feast day of Our Lady of Charity,

which again this year will be held Sept. 8 at Miami Marine Stadium, the choir will assemble under the musical direction of Brother Alfredo Morales, F.S.C., to perform the music for the first time as part of the Mass.

The recording, accompanied by the lyrics of the various liturgical hymns and pastoral notes which give direction as to their use in the liturgy, will be on sale at the stadium on that day.

"Misa Cubana" is a response to the challenge presented by the documents of Vatican II, THE Third Assembly of the Latin American bishops at Puebla and the document on "Cultural Pluralism" of the National Conference of Catholic Bishops. The record captures the rhythms and melodies of the Cuban people as they worship. It is a manifestation of the Cuban faith which finds expression in and through the culture.

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Dal Lithgow



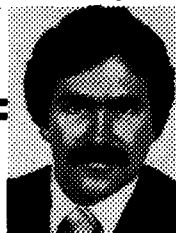
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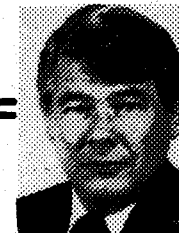
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# KC s resolve to be involved

LOUISVILLE, Ky. (NC) — Told by Archbishop John J. Roach of St. Paul-Minneapolis that they should be involved in politics and public issues, members of the Supreme Council of the Knights of Columbus resolved at their 99th annual convention in Louisville to fight sex and violence on TV and support tuition tax credits, a right-to-life amendment and natural family planning.

During their Aug. 18-20 meeting, the 421 delegates also agreed to set up a \$10 million endowment fund, whose earnings will go to Pope John Paul II for charitable work. The foundation's base funds will be invested in church loans to assist U.S. and Canadian bishops in church activities.

WITH "YOUR" members and influence, you cannot afford to stand above the political scene and merely be spectators," said Archbishop Roach, president of the National Conference of Catholic Bishops. In his address to the knights, Archbishop Roach also defended the church's role in influencing public policy.

"As a church we are political practitioners because we have to be," the

archbishop said. He said that the church should "use the methods available to it to influence public policy because it is by that policy that the moral order is frequently established."

The church's role is to call people to an understanding of social responsibility and to identify moral elements in the way government formulates solutions to problems, Archbishop Roach said. However, "it is not the church's role to develop specific legislation to resolve issues. It is not the church's role to endorse specific candidates," he added.

Archbishop Pio Laghi, apostolic delegate in the United States, told the knights at the convention's opening Mass that their philanthropic and social accomplishments, "during the past year alone are most impressive."

THE SUPREME Council is the highest legislative and policy unit of the 1.35-million-member Knights of Columbus (K of C), which has members in the United States, Puerto Rico, Guam, Canada, Mexico, the Philippines, Guatemala, Panama and the Virgin Islands.

Urging action at local, state and national levels, the knights' resolution regarding TV programming calls for efforts to fight what it termed "the

ever-increasing quantity" of "unwarranted crime, profanity, gratuitous sex, sacrilege and blasphemy" in the media, especially on television.

If persuasive measures fail, the resolution stated, the K of C members and supporters should "withhold their patronage from sponsors and advertisers of television programs" they regard as unsuitable because they contain the violence or other flaws cited above.

The resolution did not specify any particular action, such as monitoring TV programs, and does not name any particular TV programs. According to John Murphy, supreme advocate and chairman of the convention resolution committee, the resolution does not

advocate censorship, which he described as a prior restraint on broadcasters.

Repeating a previous stand, the knights again voted to oppose the proposed Equal Rights Amendment and urged "continued study of all ramifications" of the ERA.

In elections, Virgil C. Dechant, supreme knight, was one of seven directors re-elected. Others, re-elected to three-year terms as directors, are Daniel L. McCormick, Maplewood, N.J.; Maurice Perron, Valleyfield, Quebec; William J. Van Tassell, Beacon, N.Y.; W. Patrick Donlin, Wausau, Wis.; Julian F. Joseph, Allen Park, Mich.; and John R. Plunkett, Eagle Grove, Iowa.

## Dade Catholic Singles — September Events

### SATURDAY, SEPT. 5

Bowling at Don Carter Kendale Lanes 8 P.M. 13600 N. Kendall Drive.

### SUNDAY, SEPT. 6

Mass, 9:30 A.M. St. Thomas, 7310 S.W. 62 St.

Breakfast 10:30 A.M. — Holiday Inn, 1350 So. Dixie Highway.

### SUNDAY, SEPT. 13

Social 7:30 P.M. — Admission \$1.00. St. Timothy's Church, 4800 S.W. 102 Ave.

### SUNDAY, SEPT. 20

Softball 3 P.M. Ponce Jr. High, 5801 Augusto Ave. and So. Dixie. Pizza 5 P.M. D'Pizza, 5801 So. Dixie Highway.

Activities are open to all singles ages 20 - 39 years. For more information call Frank at 553-4919. Also for Catholic Singles ages 48-60: call Frank.

## Archdiocese of Miami Catholic Charismatic Conference OCTOBER 2-3-4

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Project: Job Finder, initiated by Archbishop Edward A. McCarthy and given a donation of \$25,000 from the Archdiocese, seeks your active support through -

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- or
- 2) a donation to Catholic Service Bureau, Inc. to help carry on this vital work.



The Catholic Service Bureau, Inc. is the catalyst in bringing the motivated job seeker and the prospective employer together.

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# A quick trip into Spanish

**'I was here five days and I said Mass and preached in Spanish, which was a great thrill for me' — Fr. Thomas Clifford, Barry College.**

**By Ana M. Rodriguez  
Voice Staff Writer**

Auxiliary Bishop Stan Schlarman wanted to pray with the migrants in Illinois. Msgr. Jerry Hardy wanted to minister to a growing Cuban community in Atlanta. And Sr. Mary Susan Sevier wanted to communicate with the migrants of Northern Alabama.

They were part of a group of 23 people, most from different parts of the United States, all English-speaking, who spent the last three weeks at Miami's St. John Vianney Seminary studying Spanish, literally day and night.

**THE INTENSIVE** acculturation and immersion course was offered by the Southeast Pastoral Institute as part of its fully accredited program in Pastoral Ministry. This is the third year that SEPI has offered the course, and always to rave reviews.

"I was here five days and I said Mass and preached in Spanish, which was a great thrill for me," said Fr. Thomas Clifford, Campus Minister at Miami's Barry College. He signed up because more and more of the college's students are coming from Central and South America.

"I **FEEL** that I can serve the Spanish-speaking segment of our community there better if I can speak to them in their language," Fr. Clifford said.

Bishop Schlarman of Belleville, Ill., said at least two parishes in his diocese are composed primarily of Mexicans, some permanently settled there, others who just pass through.

He took the course, "First of all to be able to talk with them, second of all to be able to pray with them."

But the need for more Spanish-speaking priests in his diocese was brought home to him by the recent influx of Mariel refugees. Belleville helped resettle four Cubans, he said, but "we could have taken many more" had it not been that only three priests in the diocese are fluent in Spanish.

Msgr. Hardy, chancellor of the Atlanta archdiocese, says they have a strong Cuban resettlement program up there as well as a large and growing Latin population.

"I could go to any one of a half dozen parishes and find Spanish people there." He estimates there are between 100,000 and 200,000 Hispanics in the area, not including the

1800 Mariel refugees jailed at the Federal Penitentiary.

"**FROM AN** evangelization point of view we have a responsibility to do a whole lot more than we've been doing," says Msgr. Hardy, adding that all of Atlanta's seminarians are now being taught Spanish.

John and Margie Shoemaker also came from Atlanta, where he is a permanent deacon assigned to the Federal Penitentiary — and now to the 1800 Mariel prisoners.

"If you can begin to communicate with them directly you can begin to help them with their needs. You can keep them from killing each other,"



**Deacon John Shoemaker and his wife, Margie**

lodging and transportation for the families of inmates at the jail when they come to visit. "If the Cuban families come, I can know what their problems are, by being able to speak

family ties are much stronger.

Fr. Peter Dora, who works in the marriage tribunal of the Atlanta archdiocese, says "marriage annulments are very dependent on the cultural understanding of the couple." He took the course to be able to communicate with the growing number of Latins who come to him.

An important aspect of learning Spanish language and culture is also the potential for evangelization, according to Sr. Sevier, who along with another nun from her order works with the migrants in northern Alabama during the summer.

"**MOST OF THEM** are lost to the Church," she says, adding that "I think for the future everybody will need to have some familiarity with Spanish."

SEPI is a branch of the Southeast Regional Institute, whose goals, according to director Fr. Mario Vizcaino, are to help those working with Hispanics to evangelize at the roots, that is, utilizing the cultural aspects of each different community, as well as finding ways to deal with the specific pastoral problems posed by Hispanics.

**THE INSTITUTE** is fully accredited for Bachelor and Master Degrees in Pastoral Ministry through Barry College, and the number of courses has grown from three in 1979 to 24 being planned for 1982. All the courses are in Spanish.

As a commemoration of the 20th anniversary of the arrival of the statue of Our Lady of Charity of Cobre from Cuba to South Florida, the Institute has also co-sponsored a recording of a Cuban folk Mass, "Misa Cubana," which marks the first time that Cuban beats and rhythms have been incorporated into liturgical prayers and responses. The album will be put on sale Sept. 8, feast of Our Lady of Charity, at Miami's Marine Stadium.

For more information on courses and registration procedures, those interested can write to:

**Southeast Pastoral Institute**  
2900 S.W. 87 Avenue  
Miami, FL 33165



**Bishop Stan Schlarman of Belleville, Ill., concentrates on a lesson**

Shoemaker says.

He estimates that 95 percent of the Cubans there have been jailed without cause, although "a lot of them were clearly problems." They form three categories, he said: very minor criminals, major criminals and the insane, "the product of Castro emptying his asylums."

Still, for the Shoemakers, the prisoners and their families are human beings who need "someone to listen to, to vent their frustrations on. They're people now with absolutely no idea what's going to happen to them. They don't know whether they're going to be there for two years or the rest of their lives."

**MARGIE SHOEMAKER** hopes her newly-learned Spanish will help her continue her ministry of providing

their language," she said.

The course, which consists of daily 9 a.m. to 5 p.m. class sessions, teaches more than language, though. It presents the different cultural traditions of various Latin groups, including the Cubans, the Mexicans and the Puerto Ricans.

Evenings are spent taking in the Hispanic culture, by dining with local Cuban families, watching films, participating in panel discussions and taking trips to Little Havana and Key West.

**THOSE TAKING** the course agree with John Shoemaker that "the cultural aspect is as important as the language in many ways." He says he has learned, for example that Hispanics place much more emphasis than Anglos on the veneration of saints and that their

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# Matter of Opinion

## Neutron bomb the real issue?

Nuclear holocaust.

Once again the spectre has surged to the forefront of America's consciousness through the current debate over the neutron bomb.

It has been over 35 years since a nuclear bomb was used on human beings, and many of us have become so accustomed to the fact of the existence of nuclear weapons that we can easily be lulled into complacency about the whole thing.

Now the neutron bomb comes along and wakes us up once again and the debate rages.

Yet there is the inevitable irony in debating such absurdities as "acceptable mega-deaths," "mutually acceptable destruction (MAD)" and now the bomb that only harms people and not buildings.

Fact is, in spite of all the current reaction, the neutron bomb is, of itself, relatively minor in the whole nuclear picture. From the purely tactical point of view, the purpose of the neutron bomb is not to save buildings, but to combat the huge tank force Russia has deployed in Eastern Europe.

In the event of war, NATO nations would be overrun by the superior tank and troop numbers the Eastern Bloc nations have amassed in that area. The small, easily deployable neutron bombs would counteract the conventional superiority of the Communist countries and even make less likely the need for using "small" tactical atomic bombs that destroy buildings as well as people and spread more permanent radiation.

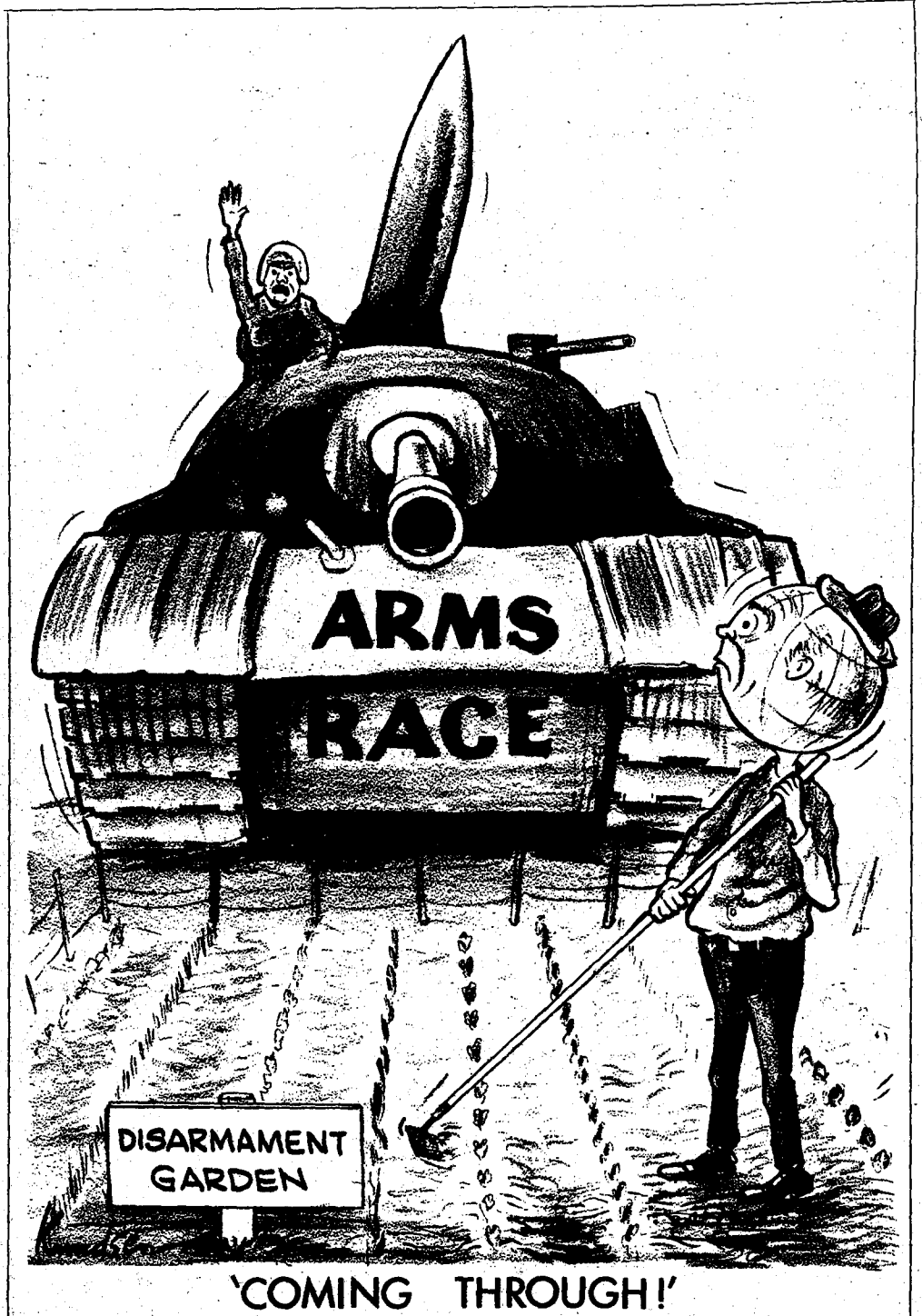
In purely military terms, this makes sense. The generals say this has a deterrent effect. Yet, critics say it is this very "desireability" of neutron bombs that make them more likely to be used thus escalating a conventional war into a nuclear one.

That is what we mean by the absurdity of it all, arguing relative degrees of horror, focusing on this latest development while the real issue, that of disarmament, is being largely ignored.

Perhaps, as Mr. Reagan would say, building up our military strength — the neutron bomb included — will result in the Soviets eventually talking disarmament seriously.

But don't count on it.

History shows that when weapons are invented and then widely produced, they are ALWAYS used, sooner or later. And



the more weapons there are the more they are likely to be used. Just look at America.

We have more guns among the civilian populace than any other major country in the world.

And look what we do with them.

## Letters to the Editor

### Po 1 causes crime

To the editor:

Are you vitally concerned over the shocking rise in the crime rate? We are told by those who have made a study of this problem, that next to broken homes, pornography is the greatest cause of crime in the United States today.

Psychiatrists point out that this cancer in our society is undermining the mental health of thousands of teenagers, as at least 75 percent of it

falls into the hands of young boys and girls in their early teens. Much of it is financed by organized crime.

That is why we should give every support to State Attorney David Bludworth who is appealing to each and every one of us to help him stop this blight, which has such a demoralizing effect on our family life.

Now that the Supreme Court has urged that we express our community standards, we have collected about 10,000 signed petitions for Budworth and assure him of our wholehearted support of his campaign for decency in the mass media.

If we have any pride in the community in which we live, we will do

everything in our power to get rid of this corruption which threatens to destroy us.

Violet Doummar, M. Cunningham  
and S.H. Murphy (officers)  
Morality in Media of Palm  
Beach County

### Isn't it murder?

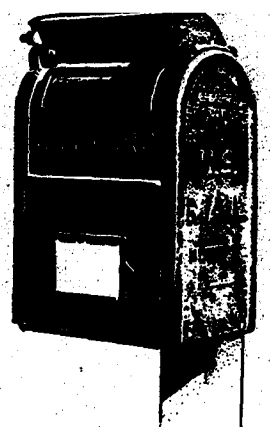
To the Editor:

An embryo is a growing baby, a baby is a growing child, a child is a growing adolescent, and an adolescent is a growing adult. Therefore it is murder to abort (take) the life of an adult; and

to abort (take) the life of an adolescent; and murder to abort (take) the life of a child, and murder to abort (take) the life of a baby; then by the same logic — and law, isn't it also murder to abort (take) the life of an embryo?

Robert Tome  
Pompano Beach

Miami, Florida / THE VOICE, Friday, August 28, 1981 / Page 9







By  
**Antoinette  
Bosco**

## Undervaluing human life

An incident on Long Island in late July made me shake my head in disbelief at the decisions people make.

A police officer and his partner were given an award for "conduct exemplary of meritorious service."

I can hardly remember when I thought an award so blatantly offensive in its undervaluing of human life. But I'd like to emphasize that I'm all for awards for exemplary service.

**"Meritorious service should refer to an action which stirs the pride of every one hearing of it. It should be a deed that reminds us, as Camus puts it, 'That there is more in man to be admired than despised.'"**

Many police officers risk their lives daily to protect, save and rescue others. Police deal with the desperados, the cruel and the evil — not the kind of company most people would choose to keep.

**MY ADOPTED SON**, Sterling Bosco, has been a state police officer in Illinois for nearly two decades. He has been awarded several times for bravery and courage. A couple of years ago, he was badly burned in a rescue attempt, paying a price in his own body and mind for his commitment to his profession.

Why, then, am I so concerned about this particular award? I'll let the facts speak.

Last February this officer and his partner were called to Adelphi University to help subdue an unruly student. According to eyewitness reports, another student, in support of his rowdy peer, grabbed the officer's blackjack and started coming toward him in a menacing fashion. The officer ordered him to halt, but in an act of defiance,

the young man kept coming toward him. The officer shot and killed the student.

I would not attempt to make a judgment on the officer or his action. If I were a police officer in a similar situation, perhaps I would have reacted the same way.

**I HAVE NO DOUBT** the officer has suffered a great deal. He had been on the police force 25 years and it was reported he had never shot anyone before this incident. He retired shortly after the shooting — a possible in-

dication that he paid a deep, emotional price for his deed.

Eventually, a grand jury found he had acted legally. Nonetheless, the officer still has to live with the fact that his career ended with a tragedy, for himself and the family of the slain student.

I assumed the affair was closed and that the two families involved could get on with their healing. Not so. The Nassau Police Conference brought the sad incident up again with its award ceremony during a late July dinner-dance.

**A TRAGIC INCIDENT** coming out of panic and confusion — and a police organization glorifies this with praise? How can this be explained?

Meritorious service should refer to an action which stirs the pride of everyone hearing of it. It should be a deed that reminds us, as Camus put it, "that there is more in man to be admired than despised."

Meritorious service should never mean killing another human person, especially one who wasn't armed, who was acting impetuously — as college youths often do.

**THE NASSAU POLICE** conference blundered. In my opinion, the officer deserved our compassion and forgiveness, not our praise.



By **Dale  
Francis**

## The remarkable Mother Angelica

The first time I heard from her she asked me if I'd help her sell fishing lures. That was a quarter of a century ago. Now she has the first Catholic television satellite network, calls it The Eternal Word Television Network, predictably chose the Feast of the Assumption to open it. Mother Angelica, the Poor Clare from Birmingham, Alabama, is a most remarkable woman.

She was Sister Angelica when she fir-

mother, Mary, a widow, joined the community as the outside sister and called her daughter Mother while her daughter called her Sister. That was the summer of 1961.

You wouldn't believe all that has happened in the 20 years since unless you believe in miracles, which Mother Angelica does — "We have a miracle a day," she says.

There are 11 Poor Clare Nuns of Perpetual Adoration at Our Lady of

their programs — if you watch the Christian networks you've probably seen her.

Mother Angelica doesn't just believe in miracles, she counts on them. When the company that was printing her books went out of business, she decided to buy equipment of her own. She went to a showroom at a printing equipment center, bought \$15,000 worth of equipment when she had \$200 in the bank. She got her money.

It was a couple of years ago she decided that there was a lot of talk about starting a Catholic television network but no one was doing anything. She called me early this year to tell me what she was up to now, said the FCC was considering her application for a license to operate an independent television station — "Don't write about it now," she warned, "we don't want to get any one stirred up to oppose it."

Now the Eternal Word Television Network, 7 to 11 every night, will beam its programming over Westar 3, Transponder 12, reaching cable networks east coast to west coast, Hawaii to Alaska. It's offered free to any cable network that wants to pick it up. Costs will be a million and a half a year. Where's she going to get it? "The Lord will provide," she says. She never asks for money on her programming.

She's completed negotiations with Channel 25 in Rome to beam a weekly audience with the Pope. She's negotiating with Ireland's national TV to pick up its programming. She has a technical staff of 17, pays them higher than scale.

st wrote to me back in the 1950s and her religious community then called itself the Franciscan Nuns of the Blessed Sacrament. She was then, as she is now, a most outgoing woman.

She told me she knew I'd want to help her because we were both Ohio natives and her family name, like mine, was Francis. She said she'd made this promise to build a convent somewhere in the South, needed money to buy land and to get it she and the other Sisters were making fishing lures.

So I wrote about the cloistered Sister who had fishing lures and they made \$11,000 selling them and the next time I saw her was down in Alabama where \$11,000 was exactly what they needed to buy some land. She was Mother Angelica by then and her

Angels Monastery in Birmingham. They have regularly produced 25,000 books a day on their presses, three million a year of colorful and attractive 16 page books, double that, some years. Which they give away free. How can they do that? They can't, of course, without a miracle here or there, somehow the money comes when it is needed.

Not content with the print media, Mother Angelica started making cassettes on spiritual subjects, a few hundred titles, thousands sent all over the country. She decided then to go into television, produced a 13-segment series, made it available to cable systems and TV stations, to hospitals and prisons. She admired the way evangelicals were using television and before long she wound up on



By  
**Tom  
Lennon**

## Premarital Sex

**Q. How far can you go before it is considered premarital sex? How far can you go before it is immoral? (New York)**

**A.** The phrase, "premarital sex," now refers to sexual intercourse between an unmarried man and woman, whether engaged or not.

The teaching of our church about this is clear: Genital sexual activity is morally good only within the marriage of a man and woman and only when it honors the love-giving and life-giving meanings of human sexuality.

The reader's second question, "how far can you go . . . ? Has been around a long, long time. Even way back in the 1930's, young people were asking it.

**ANOTHER WAY** to phrase the question is "How close can you come to sin?" And that may say something about what is in the heart and mind of the questioner.

Really, no specific answer can be given to this question. Each person is unique, has varying moods, his or her ideas, and his or her own feelings. A single specific rule for millions of young people is impossible.

On a certain night a young man and woman may be very easily aroused sexually and will need to watch their step carefully. The same couple, on another night, may be having so many laughs that thoughts of sex recede into the background.

**SO — HOW DO YOU** make a rule for all occasions?

Really, wouldn't it be ridiculous to lay down some rule like "you and your boyfriend may sit in the back seat of a car for 13 minutes and 27 seconds — anything beyond that is a mortal sin!"

And yet — perhaps we can learn much from these words of an unmarried mother that show what can happen to an unwary couple: "It just kind of went a little bit further each time we petted until finally we couldn't stop and I wasn't a virgin anymore. Then it was more difficult to say no the next time, and the next and then one day I was pregnant."

**THAT QUOTE IS FROM** "Virginity - Beautiful and Free" by Pat Driscoll in the July 1981 issue of Liguori Magazine.

The truly loving young man or woman does not want to hurt his or her date — in any way. The idea of seeing how close they can come to sin is far from their thoughts. Nor do they want to hurt or demean the person they love.

**(Address questions on social issues to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005.)**

**(Questions for this column may be sent to Tom Lennon, 1312 Mass. Ave., N.W. Washington, D.C. 20005.)**





By Msgr.  
James  
J. Walsh

## Why do the wicked prosper?

This person had been a so-so Christian for many years. He felt vaguely uneasy about his lethargic efforts to follow Christ, but never uneasy enough to rouse himself to do something about it. After years of being adrift spiritually, he was gently but persistently prodded by a close friend to make a Cursillo.

When he exhausted his store of excuses for not doing so, he finally gave in. The Cursillo washed his faith clean, refreshed his soul, helped to make Christ more real in his life and gave him a clear purpose for living.

But then new problems came. At least new to him. The old temptations and spiritual tugs of war stayed with him, of course, and he realized only death would rid him of such trials. But now he was bugged by something that never had really bothered him.

believer spared himself the trouble of such duties and seemed none the worse for his neglect.

He put his trust in the power of God and still found he had to struggle as if all depended on him. The other trusted no one but himself, and seemed to be gaining points all the time.

**HE WAS SINCERE** now in trying to center his life on God and realized he had to follow the strict code of behavior Christ demands, a code which kept him out of step with the popular way of doing things and judging people — whereas the person with no concern beyond himself danced gaily along the path of life and seemed not to suffer thereby.

It's an ancient problem. Long before Christ, King David lamented the same strain on his faith as he observed the apparent well-being of the non-believers. "My feet were almost moved," he said.

dead, nor are the exploiters of the poor nor the avaricious, evil drug peddlers knocked to their knees in overwhelming guilt. The sex-ridden and the roués are written up sympathetically and are honored by many as the beautiful people of our times, exciting models of uninhibited living.

It's very curious indeed that a pagan philosopher at the beginning of the Christian era asked these same questions and answered them. "Why are good men buffeted by misfortune, while the baser sort go free," he asked. He went on to say that "God in his great love for good men exercises towards them a paternal discipline in permitting them to be assailed by adversity." He considered the trials of the just as a school of adversity in which "they are trained to spiritual-hardihood."

The Christian answer accept all this but goes further. Our basic belief sheds considerable light on the thorny problem, namely, that this life is a preparation for the next.

Christ certainly made it clear that the faithful person must not expect his reward before death. In fact, all he promised the apostles was a cross, suffering, persecution and martyrdom. And to us, that is, to all who would follow him, he insisted we "deny ourselves, take up our cross daily."

**WITH THIS** in mind, the active Christian looks at life and people with a long-range view. If he has to make a judgment, he takes into account both this life and the life which begins when the door of death opens. He is willing then to bide his time, accept the pain of self-denial in avoiding sin, discipline himself lest he live like an animal, and trust that Jesus will keep his promise of a place in his kingdom.

To go back to the "wicked" for the moment. Their peace may well be the peace of despair. It is skin deep and as fickle as the winds of Dennis. Rather than envy them, we should have Christian pity for them as for anyone maimed or afflicted. And above all we should remember that what they are, which we so intensely dislike, we may well become ourselves, but for the grace of God.

**'He saw that those who were ignoring God and compromising with Christ and living for themselves primarily 'seemed' to be doing just fine. They were cruising along through life even more smoothly, it seemed, than many of their friends and neighbors who were taking religion seriously.'**

He saw that those who were ignoring God and compromising with Christ and living for themselves primarily "seemed" to be doing just fine. They were cruising along through life even more smoothly, it seemed, than many of their friends and neighbors who were taking religion seriously.

**SO THE ANCIENT** problem became real for him. How is it that, as the Bible so often phrased it, the wicked prosper or seem to, and the good and faithful seem to be always behind in the race, always struggling? He began to make comparisons.

He was praying daily now, trying to be sincerely sorry for his past sins and seeking out opportunities to love his neighbor in a concrete way. But he noticed that the indifferent Christian or the non-

So with us at times. Today so many born into the faith have given it up. So many have turned from the Church's laws on birth control and divorce. So many, who used to be very faithful to the Mass as a necessary means of offering thanksgiving to God and obtain his help, now find Saturday night vigil Mass time interfering with the cocktail hour, and Sunday a time for catching up on sleep or sharpening the golf game.

**AND THEY SEEM** to be doing quite well, mind you. One looks for the penalty of their sins, for the hand of God swooping down to shake them up, not in a vindictive sense, but by the dictates of simple justice.

But neither the atheist nor the agnostic is struck



By Msgr.  
George  
Higgins

## The air traffic controllers' strike

The Reagan administration claimed the air traffic controller's strike was over, and it vowed never to rehire any of the strikers or to negotiate with their union, the Professional Air Traffic Controllers Organization. I'm not so sure.

Improbable as it may seem, the administration eventually may find it necessary to negotiate a settlement with PATCO. If the airlines and the business community conclude the current stalemate is costing them too much money, or if the public becomes fed up with extended traffic delays or decides it is no longer safe to fly, the ad-

president's threat to "terminate" strikers, coupled with the fining and jailing of a few union officers, would scare the controllers into going back to work. Both sides apparently thought the strike would last only a few days.

How did they get into this trap? Much of the blame probably lies with the failure of both sides to consult widely enough with labor-management relations experts. Incredibly, the union failed to consult in advance with either its sister unions or AFL-CIO leaders, who might have advised them on how to get a fair settlement without striking. The

even Poland's communist regime has resorted to such measures in dealing with the leaders of Solidarity.

**"IT'S NOT ENOUGH** just to praise the virtues of tough talk . . . before they are allowed to deteriorate to confrontation," the New York Times wisely advised the administration.

Yet the administration has done little but repeat compulsively that public employees, unlike other workers, do not and should not have the right to strike. Thus public employees ultimately have no alternative in collective bargaining, short of resigning, but to accept the government's final offer. There's got to be a better way.

Those who say public employees should never have the right to strike have an obligation to come up with an alternative method of resolving government labor disputes, such as voluntary arbitration. Any law which prohibits public employees from striking while denying them recourse to arbitration is not only grossly unfair, but unworkable. The administration ought to face that fact.

There is one glimmer of hope in this otherwise depressing story. Despite the president's tough talk, U.S. News and World Report quotes his aides as saying privately that from the start "he was ready to recommend revoking firings, jail terms and fines if it would get strikers off the picket lines and back to work en masse."

**WHITE HOUSE SPOKESMEN** will probably deny this report, but for the sake of all concerned, I hope it's true.

**"Those who say public employees should never have the right to strike have an obligation to come up with an alternative method of resolving government labor disputes, such as voluntary arbitration."**

ministration may have to change its position.

Thus the administration would be well advised to keep its options open and look for some face-saving formula in the event it has to make a deal with PATCO. Finding a plausible formula won't be easy, but it can be done.

**UP TO NOW**, both PATCO and the administration have seriously miscalculated. Presumably the controllers thought they could shut down the airlines. The administration mistakenly thought the

government apparently made the same mistake. The secretary of labor evidently played only a minor role in drafting the administration's repressive game plan.

That's right, repressive. The president may have felt he had no recourse but to terminate the strikers, yet he was under no compulsion to destroy their union. Nor was there any excuse for asking the courts to assess exorbitant fines against the union or for the shocking sight of a minor union official being led off to jail in handcuffs and leg irons. Not



# Chastity?

## Program for pregnant teens to stress 'self-discipline' instead of contraception

WASHINGTON (NC) — While the massive budget bill approved by Congress this summer was primarily a vehicle for designating cuts in federal spending, it also quietly but significantly altered the thrust of several federal programs.

One such change was in the federal adolescent pregnancy program, where a novice at Capitol Hill politics, Sen. Jeremiah Denton (R-Ala.), succeeded in getting Congress to shift the program away from what some critics saw as its overemphasis on contraception and abortion to a new but still controversial focus on teen-age chastity.

**CREATED** with broad support by Congress only three years ago to respond to the growing problem of teen-age pregnancy, the program authorized federal grants for services to teen-agers such as pre-natal care, pregnancy testing, family planning, educational and vocational training and adoption.

Some pro-life groups publicly backed the program, saying such federal support could result in more pregnant teens carrying their babies to term rather than seeking abortions.

But there were also several criticisms of the program as it developed:

- It required recipients of grants to advise about the availability of abortion. That prompted some pro-life groups which might otherwise have sought funds under the program to drop out, leaving much of the money to groups favoring abortion.

- Rather than require parental notification or consent, it only directed grant recipients to "encourage" their teen-age clients to discuss with their

**In its original version, the bill talked about promoting 'self-discipline and chastity' as a response to the problems of 'adolescent promiscuity' and pregnancy. A compromise changed the wording and helped the bill sail through Congress.**

parents the use of birth control or other services provided under the program, and

- While the original legislation emphasized pregnancy prevention, funds for the most part went to programs which aided teen-agers only after they had become pregnant, such as programs to help pregnant teens finish school.

Into this discord stepped Denton, the seven-year Vietnam prisoner of war who came back a hero but who also experienced something of a culture shock at the sexual revolution which had taken place while he was gone. Elected to the Senate only last November he came to Washington convinced from speaking around the country that Americans wanted a redirection in federal family planning programs.

**FOUR MONTHS** later his "adolescent family life bill" was dropped into the legislative hopper.

In its original version, the bill talked about promoting "self-discipline and chastity" as a response to the problems of "adolescent promiscuity" and pregnancy. But a compromise worked out by, among others, Denton and Sen. Edward M. Kennedy (D-Mass.) — a major architect of the original program — eliminated that kind of wording and helped sail the bill through committee.

From there it was only a quick jump into the massive budget "reconciliation" bill, where it was enacted into law without fanfare.

While avoiding words such as chastity and promiscuity, the program was defined as an effort "to find effective means, within the context of the family, of reaching adolescents before they become sexually active... and to promote self-discipline and other prudent approaches to the problems of adolescent premarital sexual relations, including adolescent pregnancy."

**THE PROGRAM** is aimed at establishing "innovative programs that have as their goal the overall reduction in the high rate of premarital adolescent relations," according to a committee report accompanying the bill.

It also gives a higher priority to adoption as an option for pregnant teens. It prohibits recipients of grants under the program from performing abortions or counseling a pregnant teen-ager to obtain an abortion. And it allows grantees to provide contraceptive services to teens only when there is both no other agency in the community doing so and no other funds available to provide such services.



One congressional critic of the redirected program, Rep. Toby Moffett (D-Conn.), likened it to the establishment of "storefront chastity centers" and predicted that "we'll be laughed out of every junior high school in the country."

But the committee report says there are a number of ways services aimed at limiting adolescent sexual activity can be provided, such as through community-wide seminars for parents of adolescents, media campaigns and family counseling services aimed at teaching "the psychological, social and physiological risks" of pre-marital sex for teens.

Besides redirecting the program, passage of the measure also marks something of a personal triumph of Denton himself, who as a freshman managed to accomplish one of his major legislative goals in only seven months.

**One in four teen-agers are sexually approached by an adult before they turn 18. Most of the adults involved are family members or friends of the family.**

## Incest victims help each other cope

By Msgr. Noel C. Burenschaw

ATLANTA (NC) — Victims of incest have organized in Atlanta to help each other heal the isolation and pain of the experience and to avoid being victimized in other ways.

Kathy Flanagan, a training specialist with Clayton County Family and Children Services, is the coordinator of the Incest Survivors Outreach Network, although she is not a victim.

**THE GROUP** of 12 women began to meet after one woman placed an ad because she felt "she needed to contact others like herself," Flanagan told The Georgia Bulletin, newspaper of the Atlanta Archdiocese. Although men are also victims of incest, only women joined the Atlanta group.

The main emphasis, according to Flanagan "is on moving out."

"As victims they were told never to talk about it. To protect the awful secret, they ignored the friendship of other children. In high school they shunned the company of boys. Intimacy and sharing became impossible. This group soothes the agony and heals the terrible isolation. Help is there and recovery begins.

"One of the great problems is their victimology," she continued. "They have been imposed upon so well that they are ready victims in many areas. They easily become addicted to drugs and alcohol. As children they went along with father or step-father

or uncle or grandfather, so they more easily go along with other exploiters too. Many incest victims become rape victims. A group like our network helps them to quit being a victim of any kind."

She said that most of the group have had professional therapy. Incest victims do marry and many reveal their ordeal to their spouses. With kindness and understanding a relationship can result, said Flanagan. However, victims, finding a trusting intimacy most difficult, often get divorced, she said.

**"REMEMBER,** they have been betrayed most cruelly by, perhaps, the one person they want to trust most. Women victims often have trouble trusting men. Men, they reason, are simply out to exploit them. The problems are many."

Flanagan said one in four teen-agers are sexually approached by an adult before they turn 18 and 75 percent of the adults involved are family members or friends of the family.

"The trauma is not as lasting when strangers are involved. The trust issue is not there. Children who are molested by strangers get support and understanding from their family. But if it happens with a family member they are told 'it was your fault.' The shame is too great, there is not support for the child. Protection for family name is first."

Flanagan also talks to children with a puppet show she brings to schools and churches.

"Children accept the message very naturally. They are sensitive and even at an early age know when something is wrong," Flanagan said. "The puppets talk to them about comfortable and uncomfortable touch. And they talk about who to tell. They tell their best friends things and they tell their dog their secrets. But the puppets say it is better to tell an adult."

"And the feedback from the children through the parents has been good. A parent will say 'you helped answer questions my daughter had.' It is working. We need this and other programs to work," she said.

**IN CASES OF** incest, Flanagan finds that "the molestor usually comes from a home where incest has taken place, perhaps he was a victim himself. He guards the secret as a child, so no outside family help can be sought. He has affection needs and intimate needs but has nowhere to turn. The family becomes a guarded castle where fear is king. We call it a 'fortress family.' The isolation is numbing."

Often a spouse will suspect but will remain silent and the destructive situation is carried to the next generation, she said.

"There are steps we can take," said Flanagan. "We can speak to children and to spouses. And sometimes the right word brings help to those poor, sick, desperate people."

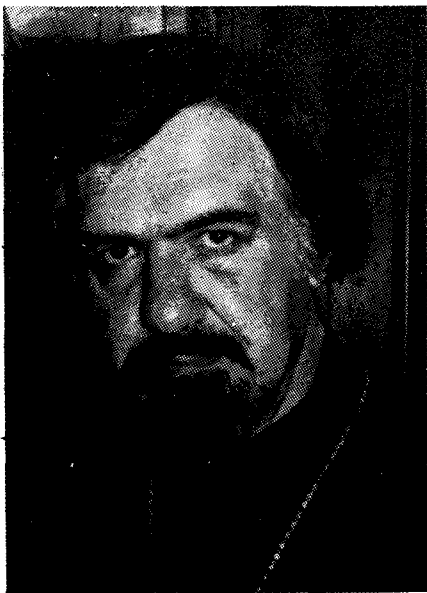


# A bit of the

By Dick Conklin  
Voice Correspondent

You drive down a bumpy dirt road through the woods to an old aircraft hanger. Inside are large icons of Christ and St. Nicholas, bowls of fruit to be blessed, and a group of people singing beautiful hymns of praise.

In fact, nearly every word of the service is sung, while the priest liberally douses the altar and offerings with a sweet incense.



Father Saulnier

**YET WHAT WOULD** appear at first to be a Greek or Russian Orthodox ceremony is actually an ancient liturgy conducted in an Eastern Catholic Church in full communion with Rome. Holy Apostles Byzantine Catholic Church in Lake Worth is such a church, one of six in Florida, and it serves all of Palm Beach County. The only other such parish in South Florida is St. Basil's in Miami.

Both are part of a diocese that stretches along the entire eastern U.S. coast, with a bishop in Passaic, New Jersey.

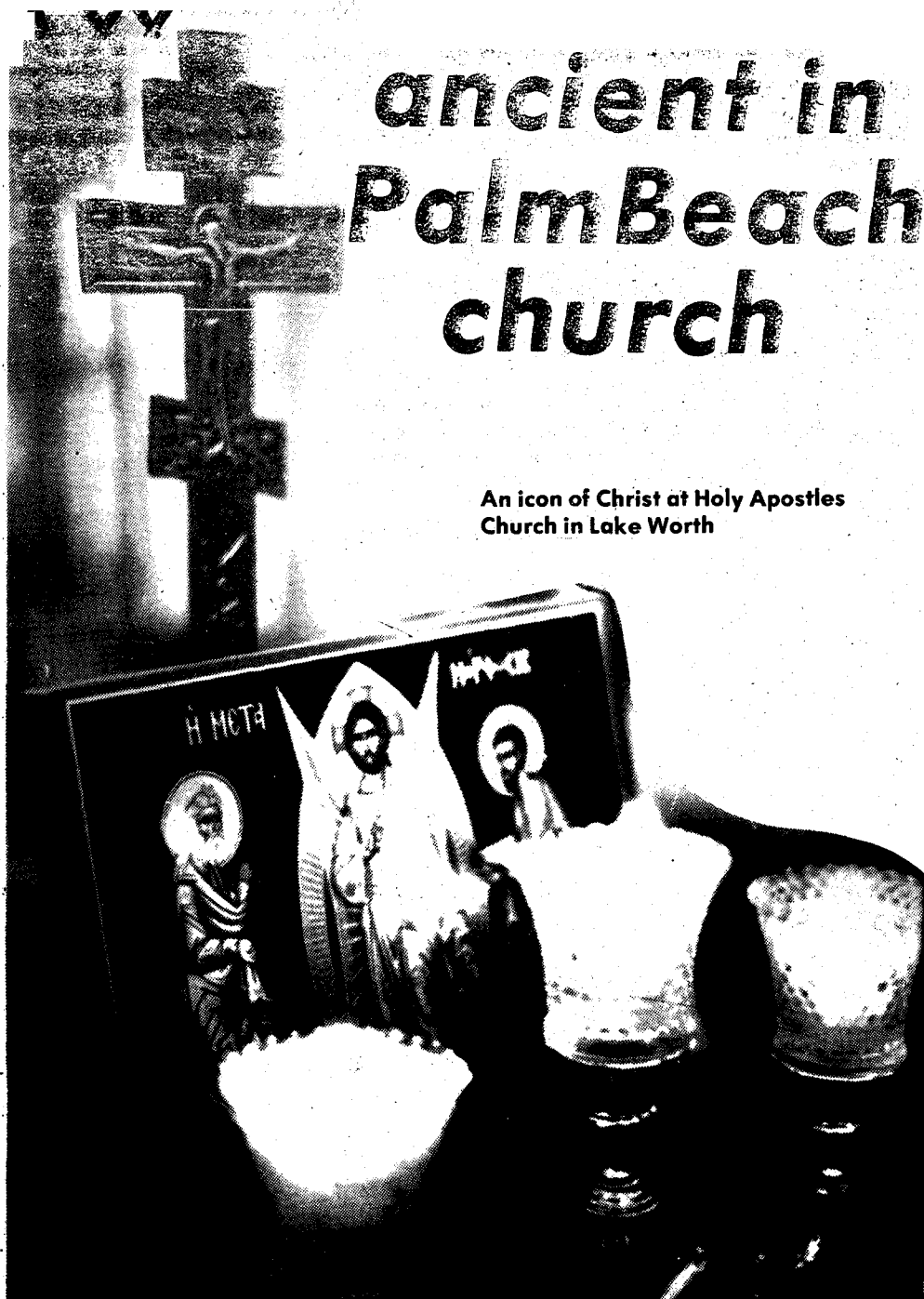
Father William Saulnier, pastor, tells how his "wandering flock" finally found a home in the unusual setting. They once met at the Cenicie retreat house, then at a funeral home for awhile, a cemetery chapel, and finally in their new home on property used until recently as a monastery.

**MANY OF THE** 30 to 40 families that attend Holy Apostles Church have origins, like the branch of the church to which they belong, in the old Austro-Hungarian Empire. Today that includes Slovaks, Hungarians, Croatians and others.

Fr. Saulnier, in comparing the Eastern and Roman churches, is careful to explain the common origins they share. In the early church, St. Peter established an apostolic see in Antioch, Syria before moving on to Rome, and St. Mark resided in Alexandria, Egypt. From these two sees many local churches developed, including Greek and Russian Orthodox, Melkite, Ruthenian (of which Holy Apostles is a part), Serbian, Ethiopian, and others. While the Roman Catholic Church that most of us know spread throughout the West, several groups of local churches grew up in what was the Eastern Roman Empire.

These churches today preserve many of their original cultural and liturgical traditions, yet still share a common faith with the larger Roman church.

**FATHER SAULNIER** is quick to point out that today, as in centuries past, it is the style, not the substance, that divides east from west. "There are many ways to be Catholic in our community of churches", he maintains. "In the west, Rome was the one center. In the east there have always been many centers, and each church developed differently. There was a relaxation about the differences and dissensions, while under Rome unity meant uniformity."



An icon of Christ at Holy Apostles Church in Lake Worth

In the 1600's the Ruthenian church, of which Holy Apostles traces its roots, returned to communion with Rome. But a major confrontation occurred in the 1930's over the celibacy issue,

when the Roman church forced the Byzantine rites to stop ordaining married men to the priesthood. "That was a soul-rendering time", Fr. Saulnier says.

Even today there is a fear of giving up local traditional liturgy in favor of uniformity or subordination to Rome. But the official position of the Roman Catholic Church seems to contradict that notion. As Robert F. Taft, S.J., points out in his booklet, "Eastern-Rite Catholicism - Its Heritage and Vocation", Catholics should learn to appreciate the churches of both East and West.

**"THE POPE HAVE** repeated time and time again that not only are the Eastern Rites of great beauty and value for their own members, but that, together with the Western Rites, they manifest the glory of God's Church and provide Western Catholics with a deeper appreciation of their own traditions. In fact we can add that the Catholic whose idea of Catholicism is limited to his own particular tradition has a distorted notion of the true nature of his Church."

Ted Krep, a seminarian residing at Holy Apostles Church for the summer, blesses fruits during a traditional ceremony of the Byzantine Catholic church



# Family Life

By Dr. James and  
Mary Kenny



## Should toddlers be expected to behave in Church?

**Dear Dr. Kenny:** We have two children, ages 4 and 6, who act up in church every Sunday. They crawl under the pews and make strange noises. They talk out whenever the urge strikes them. If I try to shush them, they start to cry, which only makes matters worse. Please give some suggestions on how to keep small children quiet and behaved in church. (Ohio).

I don't think it is reasonable to expect small children to be quiet and sit still for an hour. Children of 4 and 6 are wiggly and curious. They can participate nicely in any active endeavor. Although some children are naturally placid, many find it hard to sit like adults for long periods.

I don't remember reading that Jesus ever shushed children. For that matter I don't remember that he required them to attend his sermons or his meals either. When Jesus met a child, he put his arms around him and gave him a hug.

It is possible through a system of carefully applied rewards and or punishments to keep small, active children quiet for an hour. However, it is not worth it. There are more important areas at this age which need correction. Better to accept the happy energy

of the 3- to 7-year-olds than to try to suppress it unnecessarily.

Do you want to introduce your children to church by boring them to death? Do you want them to view church as a place where you are reprimanded for moving or talking? Such a first impression of church is too negative.

There are many ways to worship. In other cultures worship can and does include dance, shouting, trumpets, cymbals and tambourines.

Our celebration of the Mass is designed for adults. Adults gather to find a loving community, to worship, to repent, to thank, to petition, and through it all to experience some peace of soul. This is the way adults in our culture seem to prefer to pray.

But it is not the way children pray. Children are action people. They learn and express themselves by doing. Their understanding requires concrete images and experiences.

Some parishes offer a nursery service during Mass which is more than mere baby-sitting. They provide religious education for pre-schoolers in which the children can learn, celebrate and worship in simple and appropriate ways. Often a follow-up lesson or activity can be used by the family at home.

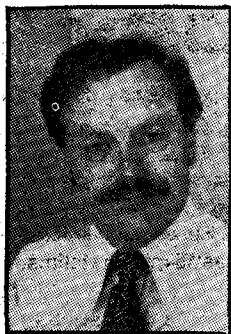
In our parish older teen-age girls run the program with great success. The young women enjoy the

children and vice versa. Some young women have even planned careers working with young children after their experience with pre-school religious education. If your parish does not have such a program, perhaps you and others can start one.

Even more important than the parish program is your home atmosphere. Young children gain their initial impressions of faith and worship in the home. When you thank God for nature's gifts, when you celebrate the sacraments with your family and friends, when you ask pardon for offending others, you are teaching your children in the most fundamental and lasting way.

Ultimately we hope our children will learn to love God and to love their neighbor. We hope that eventually they learn that Christians worship in a community of believers. All this can best be accomplished by accepting children as they are and not forcing them prematurely into an adult mold.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 67, Rensselaer, Ind. 47978.)



By  
**Terry  
Reilly**

## Summer jobs and teenage freedom

We have just completed our first "summer job" summer. Teenage son Sean worked in a grocery store and Wendy at Burger King. Our daughter was thrilled to have the extra "bread" and used it to buy — what else — clothes! Our son is broke and complaining that girls have it made. They don't have to pay for dates and gasoline.

**WHAT REALLY** came to Mimi and me in our discussions over all this was that teenage years, summer work, and dating are some of the activities that, at least in part, stimulate independence on the part of the teenager. And what does this seeking for independence produce? We can tell you, for sure, a pain in the neck!

Lots of challenges, confrontations, power struggles, and testing of the parent-child relationship. It also produces growth and maturity not only in the teenager, but also in the parent.

Since the comparative freedom of summer has ended and the school year is beginning, we have

begun to bring more order into the household. The teenagers are ready for this, saying "How come you are so strict? All of our friends' parents let them do what they want. They don't have hours and they are allowed out on weekday nights."

As most responsible parents of teenagers know, these responses are very usual. The teenage years are the beginning of breaking away. It's an opportunity to "test the waters" of adulthood.

**THE FINE LINE** between freedom and order is one that is difficult to define. Mimi is a little more oriented to freedom, and I'm a little more oriented to order. The definition of that in practical application often causes friction in our own relationship, yet I believe that those beginning disagreements that end in agreements eventually benefit the children.

I am firmly convinced that teenagers appreciate order as much as they appreciate freedom. I don't think there's a teenager alive who will shout in pride from the roof-tops that he likes order and

discipline. Yet the opportunity to express that will come as they begin to have children of their own.

The one suggestion we can give to others who are where we are in this process, is that we must constantly remind ourselves that the period of children growing up and orienting themselves to leaving home as adults begins during the teenage years.

**A LOT OF TIME** should be spent with teenagers, mostly listening and sharing with them. I am convinced that, for the most part, the more we treat our teenage children like adults, the more they will respond as adults. They will tend to come to us with more of their problems if we help them to solve them, rather than solve them for them.

And we really cannot be called Christian parents unless we have a relationship with Christ; otherwise we're just plain parents. So, most importantly, pray for your children and yourselves. In your spare time say a prayer for Mimi and me, too; we'll be praying for you.

## Family Night

### OPENING PRAYER

Holy Spirit, move within us and awaken us to treasure the beauties of night. As we gaze at the stars of the Father's creation, we praise God in awe and wonder. Thank you for this Family Night and for this chance to share as a family.

### SOMETHING TO THINK ABOUT

There is nothing as lovely as a summer evening that opens up unto a clear starlit night. One doesn't have to travel to experience the "Dance of the Summer Night." What a gift the night is with the magnificence of the moon and its blanket of diamond-like stars.

Listen to the sounds of night and then join in the "Dance of Night" and sing praise to God the creator.

### ACTIVITY IDEAS

#### Young Families

Take a drive into the countryside and find an open, clear area. Sit on a blanket or lawn chairs and enjoy the night. Mom and Dad can share some thoughts, kids too, about the greatness of God's universe. Be sure to watch for shooting stars.

#### Middle Years and Adult Families

1. Take a trip to the library and check out some books about the universe.

Do some reading as a family and then share ideas about the greatness of outerspace. What does it tell us about God? Is there a "Dance of the Universe"? Is there order?

2. Read aloud Psalm 19:1-6 and Psalm 104:1-3 and Psalm 136:1-9. Share thoughts about the verses. Make a list of ten reasons why the night is important.

### ENTERTAINMENT

Play a game of outdoor hide and seek after dark. (Be sure to set the boundaries for the game.)

### SHARING

— Share a time someone felt especially joyful this past week.  
— Each share a favorite memory about something that happened at night. Why did it happen at night? Why is it a favorite memory?

### CLOSING PRAYER

Oh wondrous God, how great is your universe and how grateful we are that you love us, as small as we seem to be. Thank you for night and for the dance of the heavens that praises you. Bless our family and help us to appreciate your wonders. Amen.



# Don't keep faith a secret

continued from p. 1

envisioned the eventual ordination of married people as a possible way of meeting the needs of Catholics living outside Europe and North America.

Cardinal Humberto Medeiros of Boston called for more door-to-door evangelization in program's like Boston's "Visitors for Christ."

"There's a big difference between evangelization and proselytization," said Cardinal Medeiros. "You don't push the message down people's throat by coercion or force; you live Christ and you bring his message as he did, gently, by invitation."

During the closing liturgy celebrated by 20 bishops and 200

priests, Bishop Howard Hubbard of Albany, N.Y., stressed that all Catholics are called to evangelize.

"IF THERE IS one message shining through this weekend, I hope it is the message that this call to evangelize is not given to a select few, not given to an elitist group of trained professionals, to those who have had many years of theological training and spiritual formation..."

"Rather, the call to evangelize is a call given to each baptized member of the Christian community and must be exercised in the everyday experience of daily living — in the home, the family, on the job, the neighborhood, the parish and in the community," he said.

## Catholic defenders set for action

continued from p. 1

meetings of parish committees. In order to expedite the handling of reported cases of bias, board members in each county may be called directly.

WHILE THE CATHOLIC League urges individuals to express opinions directly to the offending source, it will often prepare a formal objection of its own, including a meeting with a publisher, news director or employer. In serious cases, a Legal Advisory committee, headed by Miami attorney John Cosgrove, will consider legal action. His committee will also work with other organizations such as the

Catholic Lawyers Guild.

League members will be on hand September 18 to welcome national president Fr. Virgil C. Blum, S.J., who will be a guest speaker at a 7 p.m. dinner meeting of the Guild of Catholic Lawyers of Palm Beach and Martin Counties. Reservations and information are available from James G. Pressly, Jr., at 655-1980.

Who to call about religious bias

Dade County	Tom Endter	271-8496
Spanish-speaking	Carmen Leon	875-7894
Broward County	Jay Bowman	752-0833
Palm Beach Cty.	Dick Conklin	498-3381



**PRESIDENTS THREE** — Presidents of three national black Catholic organizations were elected during the first National Conference of Black Catholic Clergy and Religious held recently in Washington. The leaders are, from left, Father Edward Branch, National Black Catholic Clergy Caucus, Sister Elizabeth Harris, National Black Sister Conference and Brother Keith Williams, National Black Catholic Seminarians Association. (NC Photo).



## YOU CAN CURE LEPROSY

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CHRIST ASKS US TO HELP

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- ☐ \$30 — provides a hospital bed.
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- ☐ \$8.00 — buys 12 thermometers.
- ☐ \$5.00 — 100 vitamin tablets.
- ☐ \$10 — buys Dapsone tablets for three victims a year.
- ☐ \$3.00 — a pair of gauze scissors.
- ☐ \$1.75 — 100 gauze pads (3" x 3").
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# Enforce curbs on TV smut — Prelate

SAN FRANCISCO (NC) — Expressing concern about the use of cable television to show pornographic films, Archbishop John R. Quinn of San Francisco has asked the U.S. attorney general to enforce federal regulations banning the interstate transportation and mailing of obscene material.

"It is my hope that with the determined effort to enforce existing regulations, the tide of pornography may be stemmed," Archbishop Quinn wrote in a letter to Attorney General William French Smith in early August.

**THE ARCHBISHOP**, former president of the National Conference of Catholic Bishops, assured Smith of his support for the attorney general's enforcement of regulations limiting the distribution of obscene material.

"We both know well the deleterious effect pornography has on the social fabric and also the fact that it is big business and thus is a very powerful force in contemporary life," Archbishop Quinn said. "I would ask you to do all in your power as attorney general to assist in combating this evil by encouraging the U.S. attorney to strictly enforce any and all federal laws which would prevent this abuse from spreading."

About two weeks before Archbishop

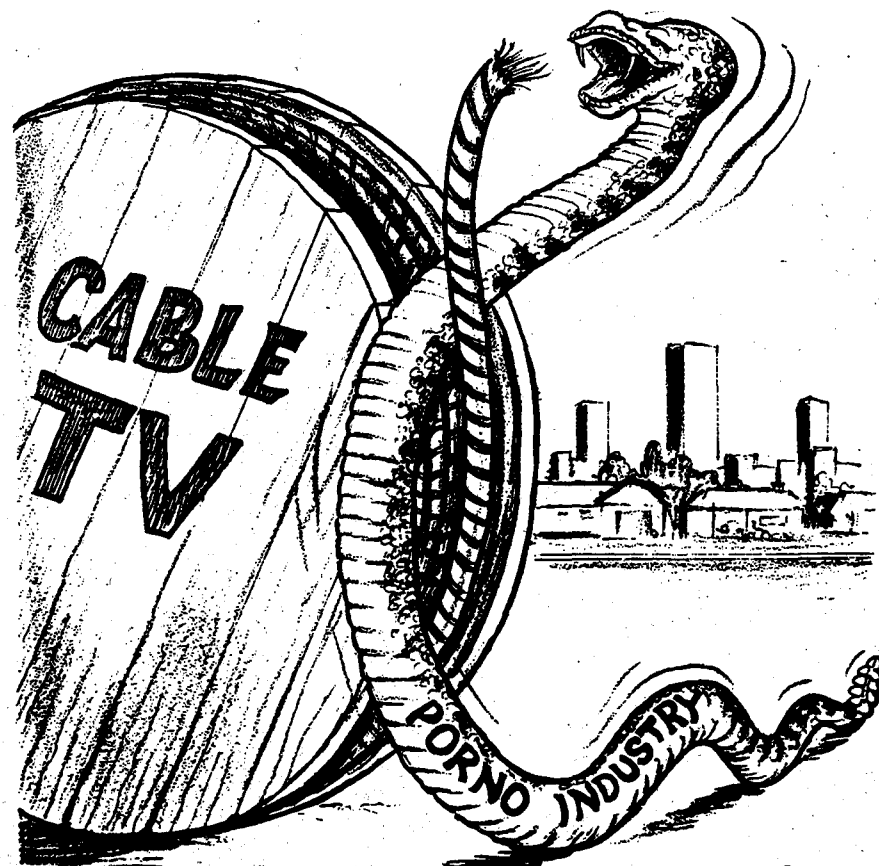
Quinn wrote to the attorney general, Daily Variety, the entertainment industry newspaper, had reported that K-Pay Entertainment, a Century City firm, had begun production of films for pay TV featuring frontal nudity and "simulated sex."

"**THE 'E WILL BE** nudity and strong sexual content," said Leonard Krane, president of K-Pay. The series would stop short of depicting actual intercourse.

Krane said he anticipated no problems in having his R-rated films shown on pay TV systems. "pay television is an optional service that people pay for to get into their homes and the series that we will be producing will be showing the contemporary morals as reflected in the class-A movies made by the major studios that receive an R rating," Krane told Variety.

He said he regarded pay TV as closer to theatrical exhibition than to commercially sponsored television which uses the public airways and is received at home free of charge.

**TWO WEEKS AFTER** the archbishop sent his letter to the attorney general Playboy Enterprises in Los Angeles announced plans to establish a pay cable



'Honey, let's get together'

service to bring Playboy magazine to the television screen.

Playboy said it will set up a service

called "The Playboy Channel" to provide "sophisticated adult programming."

## Miami Education Consortium at Barry College

The Miami Education Consortium (MEC) at Barry College has been answering a community need for over ten years. One of the few programs in the United States specifically designed to permit the working person to obtain that important baccalaureate degree so much needed in today's job market.

As a Consortium between Barry College and Embry-Riddle Aeronautical University, the MEC offers business, aviation, and liberal studies directed toward Bachelor of Science degrees from Barry College

with majors in Management, Marketing, Accounting, and Economics/Finance, and the Bachelor of Science in Professional Studies, a uniquely designed and particularly flexible program. And from Embry-Riddle Aeronautical University, the Bachelor and Associate in Professional Aeronautics, the Bachelor of Science in Aviation Management, Aviation Administration, Aviation Maintenance Management, and Aeronautical Studies.

Barry College and Embry-Riddle Aeronautical University, Are accredited by the Southern Association

of Colleges and Schools. Upon successful completion of a degree program, the diploma is conferred by Barry College or Embry-Riddle Aeronautical University, not the MEC.

Concerning the graduate program, at the graduate level, Embry-Riddle Aeronautical University offers degree programs that are leaders in the field of aviation. The courses are constantly monitored by the industry and represent the state-of-the-art in aviation education. The Masters of Business Administration in Aviation

and the Masters in Aeronautical Science are available under the Miami Education Consortium's class scheduling program for working adults.

In summary, the MEC program offers students; Open admission; a unique taping program for missed classes; live convenient locations; availability of V.A. benefits and financial aid; an accelerated system of terms; credit for professional/occupational experience; and the opportunity to obtain a fully accredited Bachelor of Science in a business or aviation-oriented specialty.

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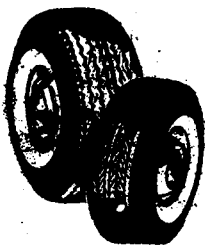
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## Avoid TV, Jesuit asks

NEW YORK (NC) — A Jesuit editor has urged television viewers to avoid watching anti-Christian programs and to avoid "just watching TV."

Jesuit Father Kenneth Baker, editor of the *Homiletic and Pastoral Review*, a monthly magazine for priests, also warned Americans to "establish some objective, intellectual, artistic and moral norms to govern TV" or "it will destroy us."

In an article in the August-September issue of the magazine, Father Baker proposed eight norms to guide adults in television viewing and to show children how to use television responsibly.

The norms suggested are:

- **SELECT** programs carefully. Father Baker pointed out that many TV channels are now available to viewers, with many more to come through cable and satellite transmission. In addition to using TV Guide, daily newspapers, magazines and other media to find out what is being offered, parents should watch children's programs "at least occasionally" to learn their content, he said.

- Avoid "just watching TV." Simply to "turn on a TV set and watch it for want of something else to do," is "a bad form of escapism," the priest said. This can lead to "a dulling of the mind" and "can result in a form of TV addiction," similar to drug and alcoholic addiction," he said.

- Ask "Why am I watching TV?"

- **AVOID** anti-Christian programs. This norm, Father Baker said, "applies to all programs that advocate, or sympathetically portray, materialism, senseless violence, explicit and suggestive sex, or anything else that is opposed to Christian faith and morals."

- Be a critical viewer. Active viewers should ask themselves, he said, these questions: "What specific things (two or three) did I like or not like about the program? What is the program trying to say? Do the producers succeed? Is it worth saying? Do the ideas and values support my Christian faith, or are they opposed to it? How much similarity, if any, is there between real life and the way life is shown in the program?"

Father Baker recommended that parents teach their children at an early age to ask and answer these questions and that the questions be used as the basis for family discussions about TV.

- Always remember: TV is a fantasy world. TV viewers "are not looking at the real world," Father Baker said, "but only at dots moving on an electronic tube," and "everything in the real world has been changed to fit into that small picture." He pointed out that "the size of things and their time-frame have been altered" and that "film and tape editors chop up their material to

make it serve their purposes."

- **LIMIT** TV watching to about one hour a day. Because TV "has a hypnotic effect on most people," Father Baker said, "the best way to avoid the addiction is to limit the amount of time spent watching TV."

- Once a month avoid TV completely for one or two days. This will

help "to maintain one's control over TV viewing, and one's independence from it," Father Baker said.

Father Baker also recommended writing letters of approval or disapproval of programs to station managers, producers and advertisers in order to "help promote good programs, and to get rid of bad programs."



George Hamilton, as the legendary Zorro, duels an opponent in a scene from the movie 'Zorro, the Gay Blade.' (NC Photo)

## 'Zorro' is a drag

### • Zorro, the Gay Blade (Fox)

George Hamilton plays a Spanish aristocrat in old California who discovers that his deceased father was Zorro, the legendary righter of wrongs and champion of oppressed peasants

all this is a drag in more ways than one. There is an occasional mild vulgarity and the homosexual aspect is amiably farcical. The U.S. Catholic Conference has classified it A-II — morally unobjectionable for adults and

## CAPSULE MOVIE REVIEWS

in this one-joke comedy. He dons his father's black costume and goes out looking for oppressed peasants. When an injured foot benches him for a time, his long-lost twin brother, Ramon (Hamilton again), raised as an Englishman and a fop to his fingertips, takes over. Ramon favors pastels over drab old black, however, and you can imagine how he carries on. Despite an energetic performance from Hamilton,

adolescents. The Motion Picture Association of America has rated it PG, parental guidance suggested.

### • Victory (Paramount)

This is a solidly entertaining movie for the whole family about a soccer game between a German team and a team of Allied prisoners during World War II. The U.S. Catholic Conference has classified it A-I — morally unobjec-

tionable for general patronage. The Motion Picture Association of America has rated it PG — parental guidance suggested.

### • An American Werewolf in London (Universal)

This trashy, muddled effort by writer-director John Landis attempts to combine comedy and horror with a dash of steamy sex, but Landis so ill manages the blend — he can't even get his cast to agree on the pronunciation of "werewolf" — that the result is a squalid and boring little mess. Because of its violence and graphic sex, it has been classified C — condemned, by the U.S. Catholic Conference Department of Communication. The Motion Picture Association of America has rated it R — restricted.

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## Vocations Sister attends meet

Sister Margarita Gomez, R.M.I. of the Archdiocese Vocation Office, was one of nearly 300 vocations personnel who attended the National Catholic Vocation Council workshop in Milwaukee last week to share in learning new skills and sensitivities.

The seven day program had 18 concurrent sessions on various practical aspects of vocation work. Sr. Gomez attended eight of the 18 sessions.

"IT HAS been a great experience to meet with so many vocation directors, to share our ministry, to pray and to reflect, to have been enriched by their enthusiasm and to have been strengthened by their faith," said Sr. Gomez, describing her experience.

"It depends on us to complete the messianic mission of Jesus. We were created to expand God's love for men and women," said Brother Timothy McCarthy, FSC, at the workshop.

## Poor Clares hold Chapter of Elections

The Poor Clares of Christ the King Monastery, Delray Beach, recently devoted a week to their Canonical Visitation and Chapter of Elections under the guidance of Fr. Juvenal Lalor, O.F.M., Religious Assistant for Holy Name Federation of Poor Clare Monasteries.

The Chapter of Elections opened with the Mass of the Holy Spirit. Monsignor David E. Bushey, Vicar for Religious of the Archdiocese celebrated the Mass with Father Juvenal. Monsignor Bushey presided at the Elections as the Delegate of Archbishop Edward A. McCarthy. Sister Mary Mullins, O.P., Associate Vicar for Religious served as a Teller along with Fr. Juvenal during the elections.

## Volunteers needed for talking books

**NEEDED!** Volunteers to record textbooks for the blind. A voice audition will be held at the Florida Diagnostic and Learning Resources System, 3196 S.W. 62 Avenue, Miami, on September 9, 1981, from 9:00 A.M. to 3:20 P.M.

FDLRS is a part of the Exceptional Student Education Division of the Dade County Public Schools. If you wish to make an appointment, please call Mrs. Miriam Galik at 887-8492, before September 4th.

"WE ARE called the goodness, wholeness, and community," he added.

In a session on seminary candidates, Fr. John Cain CSJ talked about adult vocations. Sr. Gomez found it interesting to realize that most of the older vocational men were weeding delayed vocations, as they could not follow the call before because of their family situation; and they seemed to be very much accepted by lay people in their parishes.

A PARTICULAR challenge to vocation directors, she found, is to energize their own dioceses in order to foster, nurture and support vocations to the church.

The vocation director, it was emphasized, has a real ministry in the church. The director has received the mission of helping a person to know what he or she has been called to, and support this person in his or her call.

Sister Mary Veronica Butler, O.S.C. was re-elected to serve as Abbess for another three years.

The Poor Clares were founded by St. Clare of Assisi, the first woman disciple of St. Francis of Assisi. Clare so completely embraced the spirit of Francis that she earned the recognition of being the most faithful follower of Francis.

This October 4th marks the year-long celebration of the 800th Anniversary of the Birth of St. Francis of Assisi. Franciscans throughout the world will commemorate this event in a variety of ways, accenting in particular the spiritual influence of Francis and his followers who make-up the three Orders of St. Francis of Assisi.

## Maurawood rededicated

On Sunday, August 30th, 1981, Maurawood will be rededicated. Archbishop Edward McCarthy will preside over ceremonies rededicating Catholic Service Bureau, Maurawood and Respect Life located at 900 - 54th Street, West Palm Beach.

Formal ceremonies are scheduled to begin at 2:00 P.M. A tour of the facility and a reception will follow.

All Parish families and friends of these vital Archdiocesan Programs are cordially invited to attend.

## Eucharistic Ministers training

The fall schedule of training days for prospective Special Ministers of the Eucharist is as follows:

**Saturday, Sept. 19 — 10:00 A.M. - 3:00 P.M. — Church of the Little Flower, 1270 Anastasia Ave., Coral Gables, FL.**

**Saturday, Sept. 26, 10:00 A.M. - 3:00 P.M. (Spanish Only) — St. Michael the Archangel, 2987 W. Flagler St., Miami, FL.**

**Saturday, Oct. 3, 10:00 A.M. - 3:00 P.M. — St. Maurice, 2851 Stirling Rd., Ft. Lauderdale, FL.**

**Saturday, Oct. 31 — 10:00 A.M. - 3:00 P.M. — St. Mark, 620 N.E. 7th Ave., Boynton Beach, FL.**

Fee for each training session is \$4.00.

## Benedictines set

### Vocations Retreat

A Benedictine vocation retreat is being offered for women college-aged and older at Holy Name Priory, St. Leo, the weekends of September 1 - 20 and/or January 8-10. A small group of women inquiring about religious life can enjoy the luxury of quiet on the Motherhouse grounds to listen to God, one another, and to some input on Benedictine life. Meals, Liturgy of the Hours and Eucharist will be shared with the Sisters. The suggested donation for the weekend is \$20. Interested women should contact Sister Mary David, OSB, Holy Name Priory, Drawer H, St. Leo, Fla. 33574. Telephone: (904) 588-8320.

## Lay Carmelites

Lay Carmelites will meet on Sept. 5 at Villa Maria Nursing Home, 1050 N.E. 135th St., No. Miami, at 2 p.m. Visitors welcome. Phone 635-6122 for more information.

## Natural family planning classes

The next series of classes in the Sympto-Thermal method of Natural Family Planning will be offered at the Family Enrichment Center beginning Wednesday, Sept. 2, at 7:30 P.M. The Center is located at 18330 N.W. 12th Ave., Miami. For registration and further information please call Kathy Gent, 473-1046 (Broward).

which includes lunch.

Pastors wishing to send people to these training days should write a letter of recommendation to the Office of Worship and Spiritual Life (Rev. James F. Fetscher, Director), Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138; besides the recommendation of his people the letter should include a check for payment of fees (**made out to the Archdiocese of Miami, please**), and should specify which Training Day they will be attending. Letters should be received by the Office no later than the Wednesday before the date you have specified.

For further information call the Office of Worship and Spiritual Life, 757-6241, Ext. 241.

## Widow(ers) Meet

Greater Hollywood Catholic Widowers Club meeting, September 4, 1981, 7:30 P.M., Nativity Parish Hall, 700 West Chaminade Drive, Hollywood, Fla. Beach Supper and "Lisa" in September plans. Disneyworld Trip in October. Come and bring a friend. Music, Dancing, Refreshments, Conversation. Call 987-4493 or 431-8275.

Catholic widow and widowers club will have a social gathering on Monday, Sept. 7, 1981, (Labor Day) at 7:30 p.m. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Laud., refreshments; for information call 772-3079 or 561-4867. The group is planning an 11 day Cruise on "S.S. Fairwind."

## Secular Franciscans

The Secular Franciscans, St. Bernard Fraternity, will meet September 13th at St. Bernard's Parish Center, 8279 Sunset Strip Sunrise. All are welcome to the showing of a movie titled, "Hello in There", followed by regular monthly meeting.

## Catholic Daughters

### Resume meetings

Catholic Daughters of the Americas, Court Palm Beach, No. 780, will begin their meetings on September 2, 1981 with a Covered Dish Lunch at 12:30 p.m. At St. Juliana's new Cultural Center. A meeting will follow after lunch.



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# GOD'S FRIENDS

Readings: Jeremiah 20:7-9; Romans 12:1-2;  
Matthew 16:21-27

By Fr. Richard Murphy, O.P.

In today's readings, Jeremiah, Peter, and Paul tell us what it is like to be a friend of God. Friends are people who feel comfortable together, who share the same views, and become involved in projects together.

Jeremiah, one of the major prophets of the Old Testament, was given a mission that would have dismayed the stoutest of hearts; he was commissioned to root up, tear down, destroy and level, and then only, to build and to plant. He quickly learned that the prophet's life was not a happy one. He had no bag of tricks or magic wand which would validate his words, and he was treated with scorn and mockery, and made a laughing-stock.

**HE GOT FED UP** with such treatment and resolved to keep his mouth shut. But no one can that easily shut off the Lord. It seemed to Jeremiah that a fire burned in his heart, and he could no longer remain silent. He had to speak.

St. Paul had a blinding experience on the road to Damascus, when the Lord asked him, "Why are you persecuting me?" Paul then became a Christian and

was baptized, but it would take years (about 10) before he was fully trusted and accepted. And when he began his missionary journeys, they were attended by endless frustrations, delays, and active opposition.

St. Peter was the first of the apostles to recognize and declare that Jesus was the Messiah. For this, Jesus singled Peter out and gave him a new name, Cephas, which means "rock." Peter then clumsily advised the Lord that He should not suffer and die.

At that, Jesus publicly put Peter in his place. It is easy to go from hero to zero.

As often happens, the Scripture readings hit us pretty close to the heart. There is a bit of Jeremiah in all of us, and a bit of Paul, and we are all a bit like Peter.

**HEARING JESUS** speak of His coming passion, death, and resurrection, Peter felt let down. Who could imagine that the Servant of Yahweh, the Messiah, should suffer? But Peter would learn that God's ways are better than man's ways. The secret

of a good life is not to avoid suffering, but to accept it bravely and with love.

Jesus said His apostles were the light of the world, and St. Paul reminded his converts that they were to be living sacrifices. Christians are to be beacons of light in the prevailing darkness. Christian life is not a matter of compromise with or concession to current fads and vices. Rather, it means not conforming to pagan practices. With minds renewed, Christians are to discern God's will in all things, and do what is good, pleasing, and perfect in His sight.

Today's readings tell us what to do after the "highs" have passed, and how to live through the "lows" without losing heart. As all the saints of both Testaments have discovered, trials and troubles do not mean that God does not love you. The cross is more than a decoration worn about our necks; it is a call to give ourselves to God and to works of charity and justice performed in His name.

Best of all, the Christian life is a walking with the Lord, as with a friend, in full realization that God's ways always turn out to be the best ways.

## On the Gift of Tongues

By Barbara Rietberg

As I have read Scriptural comments on the Gift of Tongues which have appeared recently in *The Voice*, I am reminded of the general fear of this gift due to misunderstanding or unfamiliarity. Speaking of the gift immediately brings images of disorder, gibberish, and maybe a touch of witchcraft. Could a gift of the Spirit cause such chaos?

First, let's explore the general concept of this prayer form. In our scientific, technological age, we still recognize instinctively that there is much which is beyond us. Our very language ("I know it at gut level" or "something in me knows it's right") expresses our understanding of that non-rational realm, that area of truth beyond our ability to verbalize it.

Have you ever studied the heavens and had a faint grasp of God's eternity? Have you stood on a mountain top or gazed into a canyon, or wondered at a glorious sunrise? Can you express adequately the inner knowledge of God from these experiences?

**THE GIFT OF** tongues is a prayer

us to a human body where no one part is more important than another and where all parts work in harmony for the good of the whole body.

It is in reference to the community as a whole that he condemns the disorder of the Corinthian's worship. For in that disorder, the community suffers.

He minimizes the form of tongues which is a personal type of prayer, since no one else understands it. But, he calls for an orderly use of tongues with interpretation, for here the Word of God is experienced by the entire community, for it's upbuilding.

He gives thanks for his own Gift of Tongues, but recognizes that for the community an intelligible prophecy has much greater power. Never does he discourage the gifts themselves. The admonition is for proper usage. The entire 13th chapter is a song of love, for only under the mantle of love is community and Christian service Christ-centered.

**SCRIPTURE** touches on another aspect of the gift of Tongues (intercessory) in Romans 8:26-27, where

form in which our "heart" knows these truths deeply and pours out its praise to the Father without waiting for the intellect to try to conceptualize it or place it neatly into subject or predicate, when really no mere word or sentence is capable of expressing that inner knowledge.

In this form, the Gift of Tongues is a personal expression of prayer, meant as praise or intercession from that prayer to God.

In the second form of the gift, the "sense" of the prayer is given to the prayerer himself or to someone else in the community. With this added interpretation, the gift becomes a Word to the entire assembly.

**LOOKING INTO** Scripture, a superficial reading of I Corinthians might cause us to feel that Paul is condemning the gift itself; but studying Chapters 12 through 14 will give a more complete feeling for the admonition of Paul.

His main thrust is the prime importance of the Christian community, under the head of Christ. He compares

Paul assures us that the Spirit in us prays when we in our weakness do not know how to pray. Have you had those times of being at a loss to know how to pray in a difficult situation? What a beautiful gift, to know that I don't have to understand God's plan, but that the in-dwelling Spirit understands perfectly and is interceding.

I hope this short presentation will explain somewhat this generous gift of prayer and assure you that contrary to the fears of many, there is nothing frightening or irrational concerning it. As with all the gifts of the Holy Spirit, it is an expression of His love as He helps us in our attempt to reach out to Him.

Barbara Rietberg has been a parishioner at Immaculate Conception Church in Hialeah since its founding, 25 years ago. She has served three years on the Parish Council, six years on the Liturgy committee and is beginning her third year as a leader of the Parish Prayer group. She has been active in the Charismatic Renewal for three years.

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Since there are so many financial demands, made upon the Archdiocese, it may be necessary from time to time to enlist additional aid from our Catholic community.

The many programs under the auspices of the Catholic Service Bureau require continual review and inspection. By following this practice of on-sight evaluation, we sometimes come across a program that needs some extra consideration which is not

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We would like to appeal to you, through this column, to offer any assistance you can... be it labor, equipment, supplies, talents or funds to share in making this worthy need a reality.

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Thanks to St. Jude for prayers answered. Publication promised. E.C.K.B.

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## Thanksgiving

### Novena To St. Jude

Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

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# The future of our parishes

By Father Philip J. Murnion

The Know Your Faith series on "The Parish and Its People" concludes this week with views on what the future holds for both the parish and the church. Next week, a new series begins, "I Believe . . . We Believe," which will examine what "belief" means and how it affects our lives . . . on the threshold of the year 2000.

It is said that the rapid pace of change in the world at large has outstripped the capacity of the imagination to make the kind of leaps into the future that almost seem demanded of it.

Perhaps it is just so with parish life. So many changes in such a short period! It is hard to imagine the future. Yet there are some indications of further change to come.

Here are some of my speculations about what the future may hold. There isn't room here to talk about everything. So what I offer are just a few examples.

Undoubtedly, there will be further changes in the ways we celebrate the Mass, not radical changes, but small changes that allow for specific adaptations to various groups — perhaps to special cultural or ethnic groups, for example.

**NEW DEVOTIONS** will surely arise in the church because of a need for group prayer that more fully allows expression of our sentiments. There is a very interesting renewal of interest in prayer today, and not just among priests and Religious. So I look to this to yield some interesting developments in the future.

More and more attention will be paid to the belief of each individual with more opportunities and encouragement to participate in small groups for prayer and reflection. Undoubtedly we will continue to hear talk about the balance to be sought between more private reflections of faith on the one hand, and the more public role of the church in matters of justice and human development, on the other hand.

In the future, we may see sharper divisions between middle-class Catholics and poor Catholics, coupled with greater efforts to bring the two together. And, as has already begun to happen, the church will focus more and more on ways to serve the needs of its adult members. Parish ministry will be increasingly adult-centered.

**'Lay people will play an increasing role in decision-making and leadership in the parish. This may lead to spelling out criteria for lay leadership.'**

Most probably, lay people will play an increasing role in decision-making and leadership in the parish. This may lead to spelling out criteria for lay leadership. I think it will be increasingly necessary to insist on some measures of commitment and involvement, some background in the church for those who are to take more leadership.

Again, many parishes will have to decide whether they will settle for fewer activities in light of the declining numbers of priests or Religious, and whether greater lay involvement will help to maintain activities that have become customary.

There will be more parishes without full-time, resident priests. Again, this will raise considerations about the responsibilities to be shouldered by lay people in their parishes.



Already the church is witnessing changes related to the reception of sacraments. For example, in many places bishops are establishing preparation programs for all engaged couples. This is the result of heightened concern about the divorce rate in modern society. And it reflects a desire of those bishops to assure that couples married in the church recognize and understand matrimony as a sacrament.

Further changes will undoubtedly come in areas related to the sacraments. Preparation of parents for the baptism of a child is a renewed emphasis in the church and may be leading to renewed love for this sacrament. One point at stake is the balance between the stress on God's action in the sacraments and the need for faith on the part of those receiving the sacraments.

The parish will continue to deal with the basic needs, desires, emotions and relationships of humankind, as well as the basic message of the Gospel intended to give new life and new meaning to life. The challenge, as always, will be to recognize how life is lived in today's society, how questions are formulated, and how the Gospel relates to all that.

Required will be more attention to faith and theology as well as to the ways of making belief personal, of developing a sense of belonging for people. We may need more collaboration among all members of the church, and more courage to challenge the conveniences of culture in the name of the Gospel of love and justice.

Conditions may change, but with the help of God the parish of the future will reflect our convictions and commitments.

## A lesson and farewell

By Father John J. Castelot

If the people of Corinth accept the fact of Jesus' resurrection — and they do — then they cannot reasonably make the sweeping statement that there is no such thing as the resurrection of the body. It would be illogical to do so, St. Paul argued in Chapter 15 of his first letter to the Corinthians.

In First Corinthians 15:35 Paul can just hear those who deny the resurrection of the body saying: "All right! So the resurrection of Jesus proves that bodily resurrection is a possibility. But isn't that a unique case? Our bodies corrupt in the grave. Where will our risen bodies come from? What will they be like, and will they bear any relation to our present bodies?"

**PAUL'S ANSWER** is devastating: "A nonsensical question!" Actually it's not all that nonsensical. Theologians have asked it over and over, and millions of Christians wonder about it.

But the question is nonsensical if the questioner thinks it is an unanswerable objection to the doctrine of bodily resurrection for Christians. Paul's explanation is cogent and beautiful.

He begins by discussing our ordinary experience in planting seed. There are so many different kinds of seeds and so many are barely distinguishable from other kinds. If the seed is to bear fruit it must, in a sense, die. But the results of that death are simply amazing. When one looks at a seed and then at a full-blown chrysanthemum, it is hard to realize that there is any connection between the two.

By the creative ingenuity of God, the flower is contained in the insignificant seed, the majestic oak in the humble acorn. This ingenuity is manifest in the astonishing variety of beings.

He applies this to resurrection. "What is sown in the earth is subject to decay, what rises is incorruptible . . . Weakness is sown, strength rises up. A natural body is put down and a spiritual body comes up."

The word "spiritual" as Paul uses it here is not contrasted to "physical." There will be a real identity between our risen body and our mortal body, just as there is between flower and seed. Our risen bodies will be physical, but transformed, just as the risen body of Jesus was. He was so transformed that even those who knew him intimately didn't

recognize him at first, but so really physical that in every instance they eventually did.

**NOW PAUL** has come to the end of his first letter to the Corinthians. But still there are several odds and ends to mention, some under the heading of business, others a bit more personal. All together they provide an interesting glimpse into the life of this remarkable man.

First was the matter of the collection for the church in Jerusalem. The Jerusalem community seems to have been especially poor, and Paul solicited help from his more self-sufficient converts.

Besides fulfilling a practical purpose, the collection served to break down the barriers between the Jewish and gentile Christian churches. It also illustrated in a graphic way how all the churches were linked by a strong bond of love expressed in sharing.

Then Paul tells the people that he plans to visit them. Things were to turn out quite differently, but for now Paul's plan was to spend some time with them after revisiting the churches he founded in Macedonia, to the north. He hadn't seen the people in almost five years, and that in itself is an indication of how he trusted his communities. However, before he can even start out on the trip he has things to clear up in Ephesus.

He also seems anxious to let them know he is not at all jealous of Apollos, whom we remember from earlier in the letter: "I urged him strongly to go to you . . . but he did not want to go at this time."

**PAUL HAS WARM** words of commendation for the household of Stephanas, apparently his first converts in Corinth. They have turned out to be model Christians and he urges all to follow their example.

Again indicating the unity of the churches everywhere, Paul sends greetings from the communities of Asia Minor where he is at the present time.

Then he invites the people to greet each other with a holy kiss, a sign that his letter was read during a liturgical gathering.

Finally, taking the stylus from his secretary, he writes the final lines with his own hand. And, in spite of the fact that he was visibly upset with the people in many instances throughout the letter, his last words are, quite typically:

"My love to all of you in Jesus Christ."

The Parish  
and Its  
People

KYF



# The Parish and Its People

## 'Through a glass darkly'

By Katharine Bird

What does the future hold for the church as it moves into the 21st century?

... For Irish Bishop Cahal Daly, a high priority should be the struggle to create a just society — a task which, he believes, has scarcely begun.

... For Carmelite Father Noel Dermot O'Donoghue, the greatest challenge will be creating "channels of prayer" in believers.

... For Irish professor Father Eamonn Bredin, changes and upheavals in the church and in society will impose a new asceticism on those who come to the decision of faith.

**BELIEVERS** will be "stripped of the cosy trappings, forced to jettison the inessentials, get back to the heart, the core of what Christianity is about and live it," he explained.

Father Bredin proposed that the church experiment with new forms of living the Gospel. This will lead small groups of Christians to gather together frequently, perhaps on weekends, for spiritual renewal and support, living in service of each other like Christians in the early church.

The three gazed into their crystal balls at a conference in July, 1981, in Maynooth, Ireland, attended by 300 priests, religious and lay people working in the field of pastoral and religious education.

Sponsored by the Mount Oliver Institute of Religious Education, the theme of the conference was "Towards the Church of 2001." It also included workshops in which seminar participants discussed some practical implications for their work in Ireland and other countries, including North America, Ghana, New Zealand, Wales and Australia.

The keynote speaker, Bishop Daly, said statistics indicate 91 percent of Irish Catholics attend weekly Mass and 46 percent receive confession monthly. But the bishop of Ardagh and Clonmacnois noted some "disquieting trends" are emerging in Ireland today — trends which are hardly unique to the Irish scene.

**HE POINTED**, for example, to disenchantment with the institutional church among many young people, especially university students and youths in urban areas living apart from the supports offered



In witnessing to justice and peace, Bishop Daly recommended that the church "study systematically the social implications of the Gospel." The promotion of justice in the world is "one of the tests of credibility and of relevance applied to the Gospel and the church," he added.

The bishop called on the young to become active in politics as a way of working for a just society. Only "committed and competent Christians" will be able to put "their faith to work in the love and service of their fellowmen," he observed.

**FATHER O'DONOGHUE**, of New College at the University of Edinburgh, said only prayer can personalize human beings and their world. It is through prayer that a person, "enclosed in time reaches outwards and upwards, however gropingly, to a

The philosopher cited a "radical shift of consciousness" in youths today, which shows itself in willingness to join alternative communities and to participate in traditional spiritual exercises, such as Marian devotion. He believes prayer is essential to engage the hearts of the young.

Accordingly, on a practical level, Father O'Donoghue proposed that the teacher of religion learn to be a teacher of prayer as well, for the teachers must "both inform the mind and form the heart."

**In witnessing to justice and peace, Irish Bishop Cahal Daly recommended that the church 'study systematically the social implications of the Gospel. The promotion of justice in the world is 'one of the tests of credibility and of relevance applied to the Gospel and the church,' he added.**

by family, parish and community. Too many young people, as well as others alienated from the church, see the institution as impersonal, remote, uncompassionate and unfeeling, the bishop said.

Therefore, it is imperative for the church to provide pastoral care with a "human face, a human presence, and a Christ-like heart," he continued. "I believe that people nowadays need, more than anything else, human contact with their pastors and with all who represent Christ for them."

personal center (god), seen as free of time and decay," he said. Prayer allows a person to be united with "all men and women at all times, past, present and future."

Father O'Donoghue stated his conviction there is a "candle waiting to be lighted" in every human heart — a candle which can be lighted by "any of a thousand or a million candlelighters." Mother Teresa does this, but so did Hitler, he observed somberly.

### Editor's Note

### Toward the year 2000

This is an age of amazing discoveries in medicine, technology, science, and space exploration. The world rushing toward the year 2000 is exciting, but sometimes frightening. It is a world of new frontiers that challenge understanding.

Where does our belief as Catholics and Christians fit into such a world? Next week, **Know Your Faith** begins a new series examining the journey Christians are making at this point in history.

One of our new writers is Neil Parent, U.S. Catholic Conference representative for adult education. True stories of belief are also a special department of our new series. And looking inside Scripture, Father John Castellet begins a series on the Gospel of Mark. Who is the Jesus that Mark wants to introduce to us? Who is the Jesus that our belief is about?

# Masterpiece adorns St. Dominic's

By Ana M. Rodriguez  
Voice Staff Writer

It is original, priceless, awesome, native and thought-provoking. It is, in the words of its creator, "a serious work, worthy of a church."

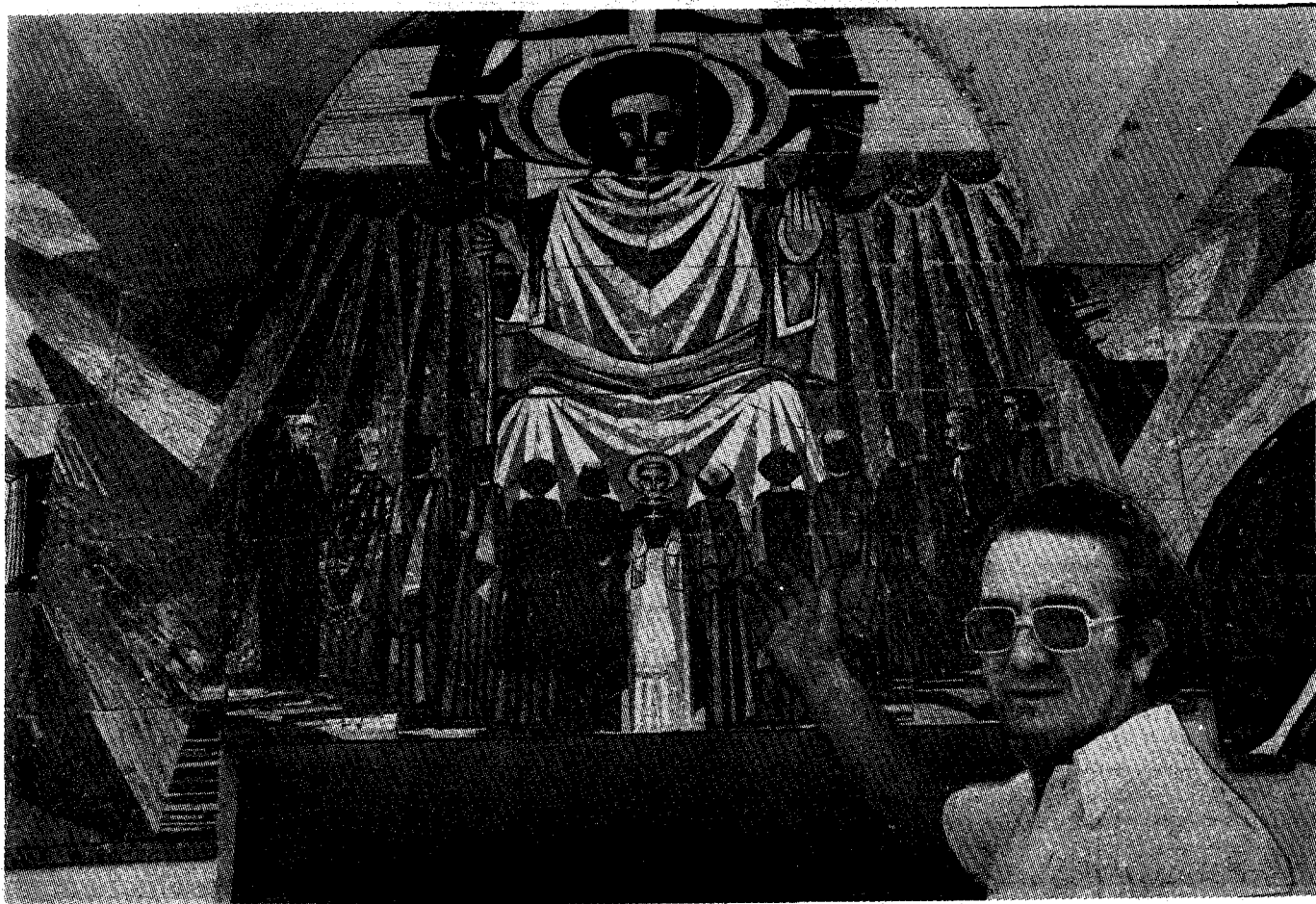
"It" is a series of mosaic murals, each 15 feet high by 12 feet wide, composed of thousands of multi-colored marble pieces, depicting three different facets of evangelization.

**THE CREATOR** is Fr. Domingo Iturgaiz, O.P., one of only three religious mosaic artists in all of Spain. The church is St. Dominic, 5905 N.W. 7 St., Miami.

Fr. Isidor Vicente, O.P., pastor of St. Dominic, wanted something to decorate the three archways that lead into the parish's recently constructed new church. So he drew on Fr. Iturgaiz, the same artist, friend and fellow-Dominican who had designed and put together the mosaic glass-stained windows of the church.

This time the work took longer, four months to complete, because the difficulty was greater. But both Fr. Vicente and Fr. Iturgaiz agree it was well worth it.

In the center of the main mural sits Christ, the Good Shepherd, towering over the Apostles as he teaches them about the Kingdom of God. St. Dominic, patron saint of the church, stands in their midst, looking out toward the people as they enter the church, in a sense drawing them in.



Fr. Iturgaiz stands in front of the center mural, above. Right, the mural depicting evangelization by the Dominicans. Far right, the mural depicting evangelization in Florida.

**BEHIND CHRIST** are a large white cross, a symbol of His redemption, and a halo, a sign of His divinity.

The mural on the left depicts the work of evangelization carried out by the Dominicans throughout the centuries, beginning with the work of St. Thomas Aquinas and including that of St. Catherine of Siena, Fr. Francisco de Vitoria, the Spanish theologian whose work gave impetus to the Dominican evangelization of the New World, and Fr. Bartolomé de las Casas, perhaps the greatest evangelizer of that time.

All of them draw their inspiration



from the Bible, the Word of God, placed in a globe just between the light emanating from the black and white star, symbol of the Dominicans above, and the fire reaching up from below, also a symbol of the enlightening action of the Word of God.

The mural on the right depicts evangelization in Florida, and shows a ship, Columbus' Santa Maria, reaching the shores of the peninsula, among palm trees, green vegetation and the hot Florida sun which gives light and heat. Both the sail and the mast of the ship have crosses.

**FR. ITURGAIZ** explained that the whole design had to be completed, literally, piece by piece. Nothing is painted. Each colored piece came from different slabs of scrap marble bought here in Florida by Fr. Vicente as the design of the mosaic called for them. The whole work is actually a mosaic within a mosaic, each mural composed of different panels which form a continuous whole.

Using the old church as his workshop, Fr. Iturgaiz worked 10 to 12 hours, days, from May to June, cutting the pieces, many by hand, to fit the design. When actually pasting them on the different panels, he worked backwards, putting them in



face down so he could glue the back later.

Fr. Iturgaiz, who divides his time between teaching Christian archeology and art history at the Universities of Salamanca and Burgos in Spain and creating mosaics for churches, buildings and private individuals, says the important thing about this mural is the fact that it is made "from native materials. I have made it here."

No part of it has been brought in from anywhere and the artist has experienced first-hand the community for which he has created the work.

**THIS MURAL** is his first for South Florida, although in 30 years as a professional he has designed works for Epiphany Church in Venice, near Sarasota, Fla., as well as for churches in Spain, Rome and El Salvador.

He says it is impossible to calculate the cost of such a piece, which he has made as a gift to St. Dominic church.

Although he must return to Spain Aug. 31, Fr. Iturgaiz plans on returning to Miami and St. Dominic next year, perhaps to do another work.

There's just one thing, says the priest, who is accustomed to working in sub-zero temperatures in a Madrid cellar: Miami is too hot.

"You spend the whole day wiping and drying the sweat off your face."



At his workshop, the old St. Dominic church, Fr. Iturgaiz cuts by hand the pieces of marble that will complete the mural.



## "Si la familia no es misionera, la pastoral ha fallado"

Discurso del Santo Padre por el Día de las Misiones

**Vaticano** — A continuación ofrecemos una síntesis del mensaje del Santo Padre con motivo del Día Mundial de las Misiones, que será celebrado en todo el mundo el 18 de Octubre del corriente año. El hermoso mensaje, dirigido a toda la Iglesia universal, define con sencilla claridad que es la Iglesia y que es la familia dentro de ella.

"Queridos hermanos y hermanas:

"El día Mundial de las Misiones es un evento muy importante en la vida de la Iglesia. Pudiéramos decir que su importancia crece continuamente.

"Quizá hoy, como nunca antes, ha asumido una mayor amplitud y urgencia el deber fiado a la Iglesia por Su Fundador: **'Id y haced discípulos de todas las naciones'** (Mt. 28, 29; Mc. 16, 15). Más que nunca la Iglesia debe hacer suyas las palabras de San Pablo: **'Ay de mí si no evangelizaré'** (1 Cor. 9, 16).

"El Día de las Misiones es una ocasión por excelencia para un examen de conciencia general sobre la obligación misionera y para recordar a todos los miembros de la Iglesia Católica (incluye a todos los bautizados en nuestra fe), sea cual sea su posición y funciones, que todos estamos unidos en este deber. Debe meditarse el vigoroso texto de Vaticano II que afirma que la Iglesia

es misionera, que **'evangelización es deber fundamental del pueblo de Dios'** (Ad Gentes No. 35) y que **'cada cristiano tiene que hacer su parte en propagar y defender la Fe'** (Lumen Gentium, No. 17).

Si todos los cristianos se persuadieran de su obligación misionera, las dificultades serían menos pesadas.

"En este sentido, es motivo de gran esperanza ver como se multiplican en el mundo pequeñas comunidades cristianas dinámicas y abiertas, que tienen como su responsabilidad básica el proclamar el evangelio, símbolo de la creación de un mundo mejor.

"Otro fenómeno por el cual debemos dar gracias a Dios y que nos llena de alegría es el nacimiento de un movimiento misionero en las iglesias nuevas (países recién convertidos) las cuales de evangelizadas se han convertido en evangelizadoras. De ellas el número de misioneros que salen a llevar la Buena Nueva a otros países y continentes aumenta cada día.

"Estas iglesias nuevas comprenden que la Iglesia local que no es misionera no es completamente católica. Porque, en efecto, si la Iglesia universal es misionera las iglesias locales deben serlo también. El ejemplo misionero de las nuevas parece recordar esta verdad a las iglesias más viejas, las cuales después de haber desarrollado un admirable esfuerzo, a veces

parece que se han abandonado a sí mismas y a dudar de su obligación misionera.

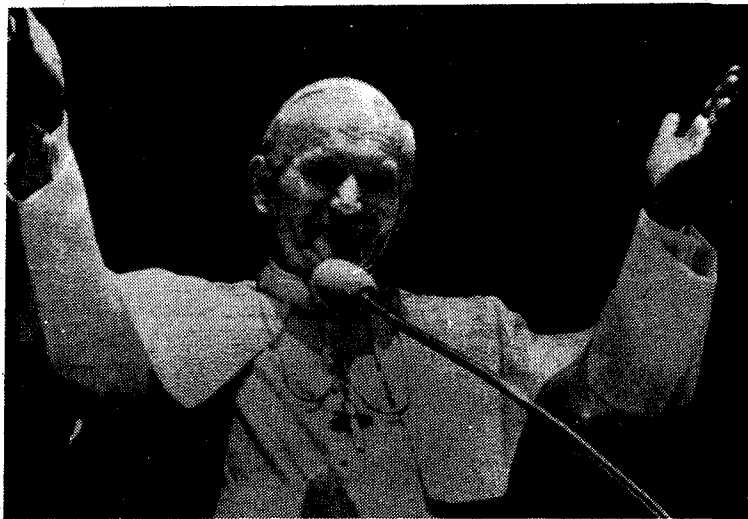
"Del Papa se espera el recordar a todos sus hermanos y hermanas en Cristo esta obligación misionera; como Supremo Pastor de una Iglesia misionera debe ser el primer misionero, esforzándose en imitar a Cristo, **'el Primero y más Grande Evangelizador'**, poniéndose bajo la guía del Espíritu Santo, **'principal agente de la evangelización'**.

"Desde el principio de mi pontificado he meditado sobre las palabras de Vaticano II que dicen que **'al sucesor de Pedro le ha sido confiado el gran deber de propagar el nombre cristiano'**.

"Siguiendo el ejemplo de Pablo VI he visitado numerosos países, incluyendo algunos donde Cristo es apenas conocido y el trabajo misionero está comenzando. Mis visitas tenían un fin eminentemente religioso y misionero, haciéndome un **'catequista ambulante'** y estimulando a todos los que hacen este servicio, en su propio país o en otros, a que se pongan al servicio de la Iglesia local. A unos y otros deseo expresarles mi reconocimiento y mi homenaje a nombre de la Iglesia Universal.

"El contacto con esas masas humanas que no conocen a Cristo, me ha convencido aún más de la urgencia de anunciar el evangelio. ¡El mundo necesita tanto a Cristo! Y los que están a la vanguardia de este compromiso evangélico saben mejor que nadie que la colaboración de todas las iglesias en la evangelización no puede flaquear.

"A causa de la función evangelizadora de la familia quisiera dirigirme, sobre todo, a las familias cristianas. Nuestros tiempos requieren que se devuelva todo su valor a la importancia de la familia, a su vitalidad y a su equilibrio. Esto es verdad en el plano humano; la familia es la célula sobre la que está fundada la sociedad, la base de sus profundas cualidades. Y es también verdad respecto al Cuerpo Místico de Cristo, que es la Iglesia; por ello es que el Concilio dio a la familia el bello título de **'Iglesia doméstica'**. Por lo tanto la evangelización de la familia constituye el primer objetivo de la acción pastoral, la



Su Santidad Juan Pablo II en su primera aparición en público después de salir del hospital por su segunda operación.

cual no ha logrado su meta si las familias cristianas no son ellas mismas evangelizadoras y misioneras.

La profundización la conciencia espiritual personal hará claro que cada uno, padres e hijos, tiene su propio papel e importancia en la vida cristiana de cada uno de los miembros de la familia. Y no queda alguna duda que, tanto en el plano humano como religioso, la actitud de la familia depende de los padres, del conocimiento de sus responsabilidades y de los valores cristianos. Por eso me dirijo a ellos particularmente. Los padres son por sus palabras y por el testimonio de las acciones de sus vidas los primeros catequistas de sus hijos, y en estas acciones la oración debe ocupar el primer lugar. Insisto en esto porque, a pesar de la hermosa renovación vista aquí o allá, la oración sigue siendo muy difícil para muchos cristianos, quienes rezan muy poco y quienes se preguntan a sí mismos: **'¿de qué vale la oración?'**

"La oración cristiana es inseparable de nuestra fe en el Padre, en el Hijo y en el Espíritu Santo y de nuestra fe en que su amor y poder redentor está activo en el mundo. La verdad de la oración implica la verdad de la vida; porque la oración es causa y efecto de un estilo de vida puesto a la luz del evangelio. En este sentido la oración de los padres, como la de toda la comunidad cristiana, será para los niños como una iniciación en la búsqueda de Dios y en prestar atención a Sus llamadas.

"Consecuentemente, de la

oración y del testimonio de la familia aprenden los niños a mirar al mundo de un modo cristiano y que hay valores más preciados que el dinero, las diversiones y las vacaciones. Si los padres y los maestros están impregnados del espíritu evangelizador y misionero, los niños se abrirán al dinamismo misionero como una dimensión integral de la vida cristiana. Por su ejemplo enseñarán a los niños a ser comprensivos y generosos con los débiles, a compartir su fe y sus bienes materiales con los que no tienen ni la una ni los otros porque son víctimas de la pobreza y de la ignorancia. En este espíritu los padres respetarán el deseo de alguno de sus hijos de escoger el sacerdocio o la vida religiosa; y aun más, le rogarán a Dios para que haga brotar tal vocación en uno de ellos. El interés misionero es, por tanto, un elemento esencial de la santidad de la vida cristiana.

"Como dijera mi venerado predecesor, Juan Pablo I, **'Con la oración familiar la pequeña iglesia doméstica (la familia) viene a ser una realidad efectiva y transforma al mundo. Y todo es esfuerzo de los padres en nutrir el amor de Dios en sus hijos y de sostenerlos con el ejemplo de su fe, constituye uno de los más importantes apostolados del siglo XX.'**

En esta ocasión, me gustaría recomendar a los padres y educadores católicos una importante sociedad fundada en 1843, hace más de un siglo, que los ayudará en la educación misionera de sus hijos poniéndole a su disposición los medios

(Sigue en la pág. 4A)

## Bendición para los que van a St. Augustine

Con motivo de la peregrinación a St. Augustine, que saldrá de la Ermita de Ntra. Sra. de la Caridad el 5 de Septiembre, para visitar y orar en la primera parroquia católica que se estableció en los Estados Unidos, S.E. Edward McCarthy, Arzobispo de Miami, desea hacer llegar a los peregrinos el siguiente mensaje:

**Amadísimos peregrinos:**

**Al par tir en su peregrinación bajo la experimentada dirección del Obispo Roman, les hago llegar mis bendiciones, mis saludos y los mejores deseos para que esta sea una experiencia espiritual y fructífera.**

**Es del todo apropiado que en este año de renovación parroquial ustedes visiten la primera parroquia establecida en nuestro suelo por intercesión de nuestra Santa Madre, Nuestra Señora de la Caridad.**

**Que esta peregrinación les traiga bendiciones a todos ustedes, a sus familias y a sus parroquias.**

**Devotamente suyos en Cristo,**

**Edward A. McCarthy**  
Arzobispo de Miami

# Elogia Arz. McCarthy liberación de cubanos

El Arzobispo de Miami, Mons. Edward A. McCarthy ha elogiado la orden de liberación de 322 refugiados cubanos de los 1800 que estaban detenidos en la Penitenciaría Federal de Atlanta y ha criticado a las autoridades federales por no resolver la situación de los 800 que quedan en dicha prisión sin causa suficiente para estar privados de libertad.

A continuación el texto de la declaración, que conjuntamente con el Arzobispo McCarthy endosan el obispo auxiliar Mons. Agustín Román y el director del Buró de Servicios Católico, Mons. Bryan Walsh:

Agosto 19, 1981

Deseamos elogiar al Juez del Distrito de los Estados Unidos, Marvin Shoob, por ordenar la liberación de 322 refugiados Cubanos de la Penitenciaría Federal de Atlanta. Ellos son parte de los 1,800 que han estado detenidos por más de un año en dicha cárcel.

Quince meses después de la llegada de unos 125,000 hombres, mujeres y niños a nuestras playas del Sur de la Florida, el gobierno y la nación enfrentan un dilema cruel que es al mismo tiempo moral y legal. ¿Cuál es el futuro del resto de los 1,800 de Atlanta? La mayoría de los americanos no entienden el punto en cuestión. Los que lo entienden aceptan el encarcelamiento de estos 1,800 cubanos llegados por el éxodo del Mariel, como una necesidad desafortunada para poder mantener las calles limpias de elementos criminales.

Los hechos del caso son simples. Temprano en el éxodo promovido por el gobierno de Cuba usando la ansiedad de los cubanos residentes en los Estados Unidos de reunirse con sus familiares, se vió que las autoridades cubanas estaban utilizando esta salida para hechar a miles de ciudadanos fuera de su país. Los cubanos de los Estados Unidos que habían hipotecado sus casas y propiedades para comprar botes y recoger a sus familiares se vieron forzados a recoger elementos extraños (criminales, retardados y enfermos mentales) a punta de pistola. Esta insensible expulsión de ciudadanos por el mismo gobierno cubano violó todo derecho fundamental humano, especialmente en el caso de los enfermos mentales y retardados. Esa expulsión no tiene precedentes en la historia moderna de las relaciones internacionales. La única razón del gobierno cubano era ahorrar el costo de atender a estos inocentes retardados y enfermos mentales y abochornar al gobierno de los Estados Unidos a la vez que probar su generosidad en el sensible asunto de la reunión familiar. Esta acción del gobierno cubano debe ser condenada por todos los que respetan la dignidad y los derechos humanos.

En medio del tumulto de procesar el gran número de personas llegadas desde Mariel, las autoridades de los Estados Unidos tenían la penosa tarea de identificar y separar a los

que representaban una amenaza a la paz y seguridad de este país y a las personas necesitadas de ayuda especial.

Bajo esas circunstancias se cometieron errores. Algunos criminales no fueron identificados, otros que no hubieran sido considerados criminales bajo la ley de los Estados Unidos, fueron detenidos y encarcelados en penitenciarías Federales. En este momento casi 1800 están aún detenidos en la Cárcel Federal de Atlanta.

Desgraciadamente, el Fiscal General de los Estados Unidos en su testimonio Congressional dado el día 30 de Julio de 1981 omitió diferenciar a los encarcelados en la Prisión de Atlanta, cuando alegó que todos eran criminales.

Voluntarios de iglesias y profesionales de agencias de reasentamiento que trabajan con los detenidos en Atlanta, estiman que aproximadamente 400 son enfermos mentales o retardados y posiblemente permanezcan bajo cuidados del gobierno de Estados Unidos por el resto de su vida a menos que el gobierno de Cuba acepte su regreso. Estos voluntarios estiman que unas 600 personas de las que quedan pudieran constituir una amenaza a la comunidad si fuesen liberados en estos momentos.

Otra vez enfrentados al rechazo del gobierno de Cuba en aceptar el regreso de estas personas, nuestro gobierno tiene que aceptar la responsabilidad de iniciar programas de rehabilitación para que estos refugiados puedan llevar una vida productiva en este país. Cada caso tiene que ser evaluado por sus propios méritos, porque cada preso tiene el básico derecho humano de esperar que su encarcelamiento no sea más largo que si hubiese sido condenado en una Corte de Justicia de los Estados Unidos.

Los otros 800 de los 1,800 de Atlanta son hombres jóvenes sin delito que justifique un largo encarcelamiento en los Estados Unidos. Cada día que estos hombres permanecen encarcelados empeora su eventual integración a la vida normal del país.

Como dirigentes religiosos, nosotros tenemos que expresar nuestra preocupación por la lentitud de nuestro gobierno en buscar una solución a este problema. Reconocemos y aceptamos las razones originales para las detenciones y lamentamos la manera inadecuada usada para diferenciar entre estas personas. Pero han transcurrido quince meses y, dados los recursos de este país y su dedicación a la protección de los derechos humanos, nos preocupa el fracaso de dos administraciones para tratar de modo decisivo el problema de los derechos humanos involucrados.

Gracias al interés de ciudadanos, como el Comité de Atlanta Para Prisioneros Cubanos, 322 detenidos han sido liberados por orden de la corte Federal.

Nosotros quedamos inspirados por la declaración del Juez de Distrito Marion H. Schoob, quien acusó al Gobierno Federal de lentitud y declaró que "la continua detención (de Genaro Sorba González) viola todo principio de nuestra democracia." No, sentimos animados que la Corte de

(Sigue en la pág. 4A)

## En honor de Ntra. Sra. de la Caridad

### En San Juan Bosco

Como es ya tradición en la Parroquia San Juan Bosco, los fieles se prepararán espiritualmente para conmemorar la Fiesta de la Santísima Virgen de la Caridad el 8 de Septiembre.

Con tal motivo el Domingo 30 de Agosto a las 7:30 p.m. comenzará una Novena en honor de la Santa Patrona de Cuba. El horario será el mismo excepto el Martes 1, que será a las 8:00 p.m. y el Sábado 5 a las 7:00 p.m. culminando con la Solemne Misa el Martes 8 de Septiembre a las 8 p.m. en el Marine Stadium presidida por el Exmo. Edward McCarthy, Arzobispo de Miami, y celebrada por los Obispos Auxiliares Monseñores John Nevins y Agustín Román y todos los sacerdotes de la arquidiócesis.

### En St. John Apostle

La Parroquia St. John the Apostle, en Hialeah (452 E. 4 Calle), se prepara para celebrar la festividad de Nuestra Sra. de la Caridad con gran entusiasmo religioso.

La Asociación de Damas Católicas Sta. Teresa de Ávila, bajo la dirección del Padre Ignacio Bardino, está organizando el triduo y Rosario que culminará con la Solemne Misa presidida por el párroco P. Thomas J. Rynne.

El triduo, Jueves 3 y Viernes 4, en la capilla después de la Misa de 8:30; el sábado 5 en la Iglesia, el rosario meditado dirigido por César Alonso, con ofrecimiento de flores en cada misterio.

El Domingo 6 de Sept. después de la Misa procesión por las calles cercanas; escenificándose al final la aparición de la Virgen.

Los que deseen reservar asientos en los omnibus para asistir a la Misa del Marine Stadium el día 8 deben llamar a Sra. Gloria Inguazo al 887-6464.

## VENDO CASAS NUEVAS

Magnificas casas contemporáneas — bar- barbecue, ambas con amplio patio y piscinas, lujosos baños, impresionante cocina, garage para dos carros y muchos otros detalles.

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### EXCELENTE UBICACION

Entre Dadeland y el exclusivo centro comercial "the Falls", cerca de futura iglesia católica St. John Neuman, a un paso de colegio primario, a pocos minutos de colegios, universidades, hospitales y carreteras principales.

Véalas hoy entre 1 y 5 P.M.

10440 S.W 122nd Street

(Entre por 112 Street o por 136 Street hasta la 102 Avenida)

MARY L. CRAVATH, broker 238-2938

## CEMENTERIOS CATOLICOS

### Y MAUSOLEOS)

"Our Lady Of Mercy" (592-0521)

### EN BROWARD COUNTY

"Queen Of Heaven" (972-1234)

### EN PALM BEACH COUNTY

"Queen Of Peace" (793-0711)



LA PIETA

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 \_\_\_\_\_

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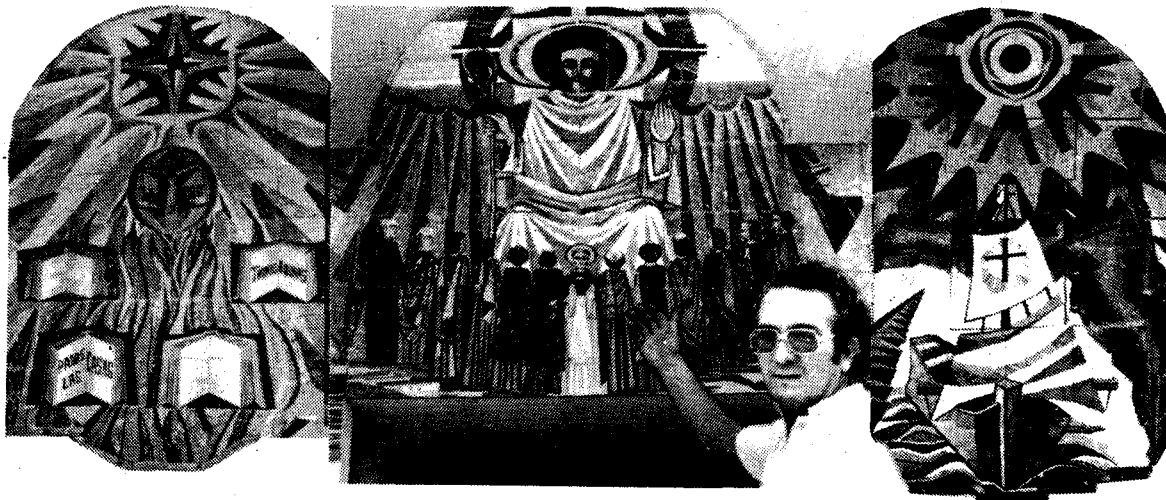
TELEFONO 642-7266



## Obra de Arte realza entrada de St. Dominic

El Padre Isidore Vicente, párroco de St. Dominic, creía que algo faltaba en la nueva iglesia. Y tenía razón. Ahora que la valiosa y bella obra de arte realzan los arcos de la entrada, parece que "la iglesia está completa". Padre Vicente recurrió a su amigo y hermano dominico, Padre Domingo Iturgáiz, el mismo artista que hizo los bellos ventanales de St. Dominic, para que creara algo que adornara la entrada. El Padre Iturgáiz, uno de los tres artistas del mosaico que hay en España, hizo con miles de piezas de mármol de colores tres paneles que representan la historia de la evangelización. En el centro está Jesús enseñando a los apóstoles; de frente, entre ellos, Santo Domingo de Guzmán, patrón de la parroquia, invita al pueblo a entrar. El mural de la izquierda, simboliza la historia de la evangelización realizada por la orden dominica con nombres como el de Santo Tomás de Aquino, Sta. Catalina de Siena, el P. Bartolomé de las Casas, gran evangelizador y protector de los indios en América y el Padre Francisco de Vitoria, el

gran teólogo español del S. XVI, catedrático de leyes en la famosa Universidad de Salamanca, cuyos trabajos dieron impulso a la evangelización del Nuevo Mundo y autor de las "Leyes de Indias" que regulaban el trato con los nativos y reconocía su dignidad de persona humana. En el de la derecha, la evangelización viene a la Florida en las naves de Colón. La obra de llevó cuatro meses de trabajo. Pero valió la pena.



## Curso de Pastoral por P. Vizcaino

El Instituto Pastoral del Sureste (SEPI) ofrece un curso sobre "Principios de Pastoral Hispana" por el P. Mario Vizcaino, Sch.P. El curso está acreditado por Barry College para dar 3 créditos. También se puede asistir sin créditos.

**Fecha:** Septiembre 9 al 25, 1981.

**Horario:** Lunes, Miércoles y Viernes: 7:30 a 10:30 p.m. Sábados 12 y 19: 9:00 a.m. a 5:00 p.m.

**Lugar:** St. John Vianney College Seminary.

**Para mas informacion:** María Luisa Gastón, 223-7711.

(El curso empieza el Miércoles 9 por ser el lunes 7 un día de fiesta "labor Day".)

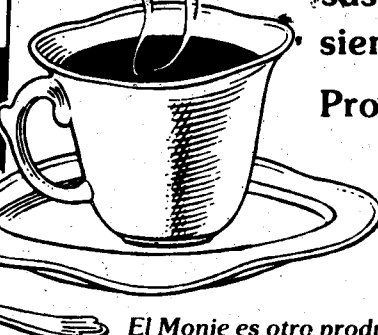
## United Way: Campaña de 1981

El Miercoles 9 de Septiembre quedará oficialmente inaugurada la campaña de 1981 de United Way en un almuerzo que tendrá lugar en el International Ballroom del Hotel Omni.

Unos tres mil voluntarios cooperarán este año a alcanzar la meta de \$14.7 millones necesarios para mantener y mejorar los distintos programas y servicios humanos en el condado Dade.

El precio del cubierto para el almuerzo es de \$10 y debe reservarse antes del 1ro. de Septiembre. Para ello deben llamar al 854-8311, ext. 382 y 384, lo antes posible.

## Café El Monje... Una bendición



Es una bendición por su frescura y sabor incomparable. Puro como su nombre llega de la cosecha a su taza.

El Monje es el único café dueño de sus propios cafetales asegurándole siempre la mejor calidad.

Probarlo es adaptarse al buen hábito.

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EL DEL BUEN HABITO.  
¡Pruébalo!

El Monje es otro producto de General Coffee Corporation, Miami, Florida.

Miami, Florida / LA VOZ / Viernes, Agosto 28, 1981 / Pagina 3A

## Elogia libertad (Viene de la pág. 2A)

Apelación del Circuito de los Estados Unidos haya sostenido una decisión hecha en Diciembre por el Juez Richard Rogers donde se reconocen legalmente los derechos básicos de los extranjeros.

Hemos hablado de un dilema moral que enfrenta nuestro gobierno y nación. Fue una violación de derechos humanos cometida por el gobierno de Cuba la que creó esta situación. Nosotros reconocemos la necesidad de proteger a nuestros ciudadanos y nuestras calles, pero, no podemos entender las acciones del Departamento de Inmigración y Naturalización de los Estados Unidos en oponerse a liberar a esos individuos en cuyos casos no se ha encontrado evidencia de amenaza a nuestra seguridad nacional o ninguna historia criminal. Que el Servicio de Inmigración y Naturalización persista en detener a una persona después que un propio juez de inmigración declaró que no existen suficientes causas para deportarlo como criminal, aunque sostiene que dicha persona todavía podía ser excluida por no tener papeles de entrada, muestra una grave equivocación de lo que es y representa este país. Afortunadamente, el Juez Shoob demostró más comprensión.

Ya que las cortes de los Estados Unidos han decidido a favor de los derechos humanos, nuestro gobierno debe de concentrar sus esfuerzos en la evaluación de esos detenidos que no debieran estar encarcelados, con el fin de ponerlos en libertad bajo la custodia de agencias voluntarias de relocalización. El tiempo de demora burocrática ha pasado. Las tácticas que demoran la solución de este problema han sido motivada por miedo a hacer decisiones positivas y demuestran falta de respeto hacia la ley y al orden.

Nosotros solicitamos del Fiscal General de los Estados Unidos, bajo quien está el Servicio de Inmigración y Naturalización y también del penitenciario Federal, que tome la acción ejecutiva necesaria para liberar, lo más rápido posible, a todos los que no tienen suficiente causa para ser encarcelados.

Le pedimos al Secretario de Salud y Servicios Humanos que desarrolle un trato humanitario hacia los retardados y enfermos mentales; y que un proceso de revisión sea establecido para que los culpables de crímenes serios, tengan la misma esperanza que normalmente se les da a los criminales en este país.

Otra vez, reconocemos el dilema cruel, pero no podemos mostrarnos indiferentes ante las serias violaciones de derechos humanos; que aunque comenzadas por el gobierno cubano, por mucho tiempo han sido perpetradas por nuestro propio gobierno.

**Most Rev. Edward A. McCarthy**    **Most Rev. Agustín Roman**  
Arzobispo de Miami                      Obispo Auxiliar de Miami

**Rev. Msgr. Bryan O. Walsh**  
Director de Catholic Charities

La Agencia de Migración y Restablecimiento de la Conferencia Católica de los Estados Unidos se ha hecho cargo de la nueva colocación de los presos cubanos puestos en libertad de la prisión de Atlanta.

Familiares y personas interesadas en auspiciar a estos refugiados por favor llamen a la oficina de Relocalización del Buro Católico, 758-5455, o personalmente en 130 N.E. 62 Calle, Miami, Florida.

## Reunión de la Familia Salesiana

El Movimiento Salesiano de Miami, formado por ex-alumnos, cooperadores y amigos de San Juan Bosco y María Auxiliadora, han convocado a todos los miembros de la gran familia salesiana del Condado Dade para la concentración que tendrá lugar en el salón parroquial de St. Michael the Archangel, West Flagler y 28 Avenida en Miami, el Domingo 30 de Agosto a las

2:30 de la tarde.

El acto comenzará con la Liturgia Eucarística concelebrada por Mons. Agustín Román, Obispo Auxiliar y el Delegado Inspectorial Rev. P. Orlando Cejas, SDB. La Obra Salesiana es conocida en todo el mundo por su dedicación a la juventud pobre brindándole una educación cristiana y un oficio para ganarse la vida.

## Si la familia (Viene de la pág. 1A)

adecuados. Me refiero a la Sociedad Pontificia de la Santa Infancia, responsable de la acción misionera del mes de Octubre, cuyo punto culminante es el Día Mundial de las Misiones, e instituido por iniciativa de la Sociedad.

Para terminar, recordemos que la Eucaristía que hace a la Iglesia la unión de todos los cristianos, es fuente y culminación y alcanza de la vida cristiana, llevándoles a

compatir su fe, sus riquezas espirituales, sus penas y su pan material. Por esta razón, los que participan de la Eucaristía son llamados a participar también de la misión de Cristo, llevando su mensaje a toda la humanidad. Por todo ello la Liturgia Eucarística deberá estar en el centro de la celebración del Día Mundial de las Misiones.

"Con todo mi corazón les envío mi bendición apostólica."

# XX Aniversario de la Llegada de la Virgen de la Caridad

Este año 1981, en Septiembre, hace veinte años llegó a Miami la imagen de Nuestra Señora de la Caridad del Cobre.

Para conmemorar este XX aniversario del advenimiento a las costas americanas de la Santa Patrona de Cuba, la Ermita de la Caridad, y el Instituto Pastoral del Sureste (SEPI) ofrecen a la comunidad cristiana del sur de Florida un disco de larga duración con una **Misa Cubana** en la cual vibran los ritmos cubanos en los instrumentos y voces de artistas litúrgicos que alaban al Señor e invitan al pueblo cristiano, y a los cubanos en particular, a expresar su Fe reunidos como iglesia a los pies de nuestra Madre Celestial en su advocación de Nuestra Sra. de la Caridad.

La **Misa Cubana**, compuesta por Perla Moré, es de por sí eco de constante esperanza y alegría y las voces y la música de un grupo de artistas de la Arquidiócesis de Miami convierten su interpretación en la oración musical de amor y paz de todo un pueblo. En la melodía y ritmo del "Señor, ten piedad", del "Gloria", del "Santo" y del "Cordero de Dios" la compositora nos muestra la variada riqueza de la música cubana puesta al servicio de la liturgia, y en concordancia con lo promulgado por Vaticano II, la III Conferencia del Episcopado Latinoamericano y con el documento "Pluralismo Cultural" del Episcopado de Estados Unidos.

Esta celebración del vigésimo aniversario de la llegada de la Virgen de la Caridad a tierras americanas tiene su origen en la profunda veneración del pueblo cubano a la Virgen María, veneración que viene desde la época de los aborígenes, al principio de la colonización.

La primera imagen de la Virgen María fue traída a Cuba por el navegante Ojeda, quien la entregó al jefe de la tribu Cueiba. Los indios cueiba hicieron una capilla donde la cuidaban y le cantaban can-



Cubierta del disco de la Misa Cubana, diseño de Armando Roblan.

ciones en su lengua. En esta capilla celebraba Misas el Padre Bartolomé de las Casas. La devoción a María tomó carácter particular cuando dos indios y un negro salen a buscar sal en la Bahía de Nipe y en medio de una tormenta encuentran una imagen flotando en el agua con una leyenda en su base que decía: Soy la Señora de la Caridad.

Los tres Juanes (Cuentan que los tres se llamaban Juan) atribuyeron a la Santa Virgen María de la Caridad el salvar sus vidas en el océano y la llevaron a tierra donde después de varias desapariciones y reapariciones, los vecinos le erigieron una capilla en lo alto del cerro de El Cobre, de donde tomó parte de su nombre. Allí quedó, desde principios del siglo XVII hasta el presente, para consuelo de los cubanos.

En 1961, dos años después del éxodo a las costas de la Florida de miles de cubanos que huían de los horrores del comunismo, llegó a Miami una imagen de la Virgen de la Caridad que recibió "asilo" en la embajada de Italia primero y

en la de Panamá después. La imagen salió de Cuba, vía Panamá, precisamente el 8 de Septiembre de 1961. Esta coincidencia puede bien tener un mensaje de esperanza y reafirmación de la Madre de Dios de que Ella estará con nosotros siempre para ampararnos y como prueba escoge Ella, y no el gobierno de Cuba, la fecha de salida de Su patria.

La contraportada del disco relaciona los nombres de los prestigiosos artistas que tomaron parte en su grabación y se incluye en el álbum el texto de las canciones. La producción es obra de los Reverendos Padres Juan J. Sosa y Mario Vizcaino, Sch. P.

"Misa Cubana" estará a la venta por primera vez el día 8 de Septiembre a la entrada del Marine Stadium donde, como es ya tradicional, se celebrará la Solemne Misa en honor de la Virgen de la Caridad, concelebrada por el Arzobispo Edward A. McCarthy, y los obispos auxiliares Mons. John Nevins y Mons. Agustín Román y los sacerdotes de la Arquidiócesis.

## Conferencia para separados y divorciados en St. Agatha

El próximo 19 de Septiembre, Sábado, de 8:30 a.m. a 4:30 p.m. se ofrecerá una serie de conferencias en la Iglesia St. Agatha, 111 SW 107 Avenida patrocinada por el Family Enrichment Center de nuestra Arquidiócesis de Miami. El almuerzo y las dos meriendas están incluidas en el costo de \$10 (antes del 12 de Sept. después de esta fecha es de \$12) para sufragar los gastos del evento.

Ofrecerán las charlas Mons. Agustín Román, Obispo Auxiliar de Miami, quien además presidirá la celebración

Eucarística al final del día; la Dra. Graciela Guerra, los Padres Ernesto Molano y Jorge García y el diácono Jorge González.

Para información llamar a

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_

Ciudad \_\_\_\_\_

Estado \_\_\_\_\_ Zip \_\_\_\_\_ Teléfono \_\_\_\_\_

Parroquia \_\_\_\_\_

Elaine Syfert al 651-0280 y para reservaciones envíen el cupón con su cheque a Family Enrichment Center cuya dirección es 183 NW 12 Ave. Miami, Fla. 33169. (Llene el cupón con letra de imprenta.)