

The Voice

Archdiocese of Miami

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A NEW ROLL FOR GRANDPARENTS, P 10-11.

"We sought to build bridges and unify people. The Pro-Family Coalition sought to divide people... I think ours is a more charitable and Christian approach." --Msgr. Corcoran

Family meet divided on justice

MINNEAPOLIS — (NC) — Major differences in philosophy between the Catholic Committee to the White House Conference on Families and the conservative Pro-Family Coalition that emerged at the Baltimore conference were evident again in Minneapolis June 19-21 during the second family meeting.

Msgr. Francis Lally, secretary of the U.S. Catholic Conference Department of Social Development and World Peace and chairman of the Catholic Committee said the two groups are in agreement on opposing abortions, but "miles apart" when it comes to social justice issues.

... But united on law

MINNEAPOLIS — (NC) — Conservative delegates to the White House Conference on Families complained June 19-21 in Minneapolis that the conference was "rigged and stacked" against them, but they did join with moderates and liberals in asking lawmakers to analyze prospective laws and programs for their impact on families.

Among the 50 resolutions adopted at the conference, the family impact statement drew the widest consensus, a 530-to-28 vote.

ONLY FIVE proposals failed to pass, including resolutions opposing (Continued on Page 18)

"WE'VE SPENT decades working for programs to help the poor," he said, while the Pro-Family people advocate huge cuts in government spending.

Dan Richey, a conference delegate and Democratic state senator from Louisiana, said he and other Pro-Family supporters "want as little government intervention as possible in the family, including lower taxes, fewer programs, and the restoration of traditional values."

People should be "rallying around their individual churches and communities" to solve problems, instead of sending their money to the federal government, he said.

The federal government is out of control with an 18 percent inflation rate and a major deficit, he said.

Richey, a Catholic, said he believes the conference was "rigged" against the Pro-Family Coalition with a number of "liberal delegate appointments" by the state governors and national advisory committee for the WHCF.

THE CONFERENCE was "orchestrated by the Carter administration to come up with a blueprint for radical social change in America," he said.

But Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities, said the government needs to be involved in full employment, housing, help for the elderly, and taxing policies supportive of married couples.

Msgr. Corcoran, a member of the Catholic Committee to the conference, said the difference between the Catholic Committee and (Continued on Page 18)



American Indian reads address to Pope at beatification rite.

'Lily' beatification is colorful, 'American'

VATICAN CITY — (NC) — An international air permeated St. Peter's Basilica June 22 as Pope John Paul II beatified the "Lily of the Mohawks," Kateri Tekakwitha, and four European missionaries to North and South America.

THE TRIBAL regalia of more than 100 North American Indians added a festive note to the ceremony, and U.S. Catholics had key roles in every aspect of the liturgy.

A two-and-a-half-hour ceremony featured nine languages including that of the Mohawk Indian tribe. It

was the first time that the Indian tongue had been used in a liturgical rite at the Vatican.

Pope John Paul used five languages — Italian, Portuguese, Spanish, French and English — in his homily at the Mass.

"In this day of glory (the newly beatified) reminds us that we are all called and required to follow the sanctity and perfection of our own state and that the church...by its nature is missionary and must follow the same road followed by Christ, that is the road of poverty, obedience, service and sacrifice of self until death," the pope said.

BESIDES KATERI Tekakwitha, a 17th-century American Indian, those beatified were Francois de Montmorency-Laval,

first Bishop of Quebec; Sister Marie of the Incarnation, foundress of the Ursuline Sisters of Canada; Jesuit Father Jose de Anchieta, who worked in Brazil; and Pedro de San Jose Betancur, a layman who worked in Guatemala.

Thirty-one cardinals, 60 archbishops and bishops and about 20,000 lay people, religious and priests

participated in the beatification ceremony.

The crowd in St. Peter's broke into spontaneous applause when the pope spent a few extra moments with Mohawk Chief Andrew Delisle and his wife Gladys, of the St. Regis Reservation in upstate New York.

THE INDIANS' Offertory gifts included peace pipes, headdresses and piles of beaver skins.

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The Voice

FRIDAY, JULY 4



News At A Glance

Anglican/Catholic Covenant Signed

NORWICH, Conn. —(NC)— Catholic Bishop Daniel P. Reilly of Norwich and Episcopal Bishop Morgan Porteus of Connecticut have invited clergy and laity to attend the signing of a covenant between the dioceses June 29. The Anglican and Roman Catholic dioceses have agreed to work, pray, and study together to foster Christian unity.

Seminary Re-opens in Viet Nam

VATICAN CITY —(NC)— The recent reopening of the seminary in Hanoi, Vietnam, will help Vietnamese Catholics attain their right to an adequate number of priests. Pope John Paul II said. He addressed 13 Vietnamese bishops.

N.Y. Private Schools Beat Water/Sewage Charges

NEW YORK —(NC)— New York private schools defeated city hall and will keep an exemption for water and sewer charges. Orthodox Jews and Catholics, with the largest number of private schools in the city, offered the strongest opposition to the plan to bill many schools not previously charged.

Death Penalty Bill Put Off

WASHINGTON —(NC)— After a day of parliamentary maneuvering, the Senate June 19 put off a vote on a bill reinstating the death penalty for certain federal crimes.

'Priestless Sundays' stimulate vocations

SYDNEY, Australia —(NC)— "Priestless Sundays" are helping stimulate vocations, according to Archbishop Peter Mataca of Suva, Fiji.

The archdiocese has held two "priestless Sundays" during which the parishes have been run by lay people, said the archbishop during a recent international bishops' meeting in Sydney.

The idea has been to stimulate the laity by encouraging their active participation in church life.

Both Sundays resulted when Archbishop Mataca gathered his priests for a 10-day retreat.

"During the 10 days there were no Masses in the parishes — not even on Sunday," Archbisop Mataca said.

"The parishes were run by lay people. They provided their own prayer, Bible and Communion service. There were special programs to prepare the lay people in areas where there are no catechists," he added.

(Such services are possible with permission of the bishop. At these services the bishop can authorize distribution of hosts which have been previously consecrated.)

The services included homilies preached by lay people. The experience was a new idea which even the priests found difficult, said Archbishop Mataca, but it proved to be valuable for clergy and laity.

The first "priestless Sunday" was held three years ago and the second in May.

After the first retreat, the clergy decided to stimulate local vocations by fostering a greater involvement of local people in church life, said the archbishop.

Since then, there has been an increase in the number of seminarians and young people entering religious life, he said. And the catechist centers have been full each year, he added.

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Archbishop Edward A. McCarthy
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BI-LINGUAL POLICE—San Francisco Police Leonard Jeong, left, and Nelson Lum, both residents of the city's Chinatown, stop to visit with Chinatown shopkeepers Ruth Kwon and Ngaan Oi Woo. With a grant from the Campaign for Human Development, the Chinese for Affirmative Action was able to pressure the city into increasing its number of bilingual Chinese-American officers from four on force of 1,900 officers to 40 by 1984. (NC Photo)

Church Flourishes in Ukraine

TORONTO —(NC)— The Catholic Church is flourishing in the Ukraine, despite repression by the Soviet government, according to information received in Canada from the Ukraine. The Ukrainian-Rite Catholic Church, forced underground in 1939, is "very strong and growing," documents revealed at a three-day conference in Toronto state.

China Renovates Jesuit's Tomb

—(NC)— The people's Republic of China has renovated the tomb of Jesuit Father Matteo Ricci, a 16th-century Italian missionary, which is located inside a Communist Party School in Beijing (Peking) and has been neglected for at least 30 years, the New China News Agency has reported.

Comm. Welcomes Instruction

CHICAGO —(NC)— The board of directors of the Federation of Diocesan Liturgical Commissions (FDLC) has welcomed the recent Vatican instruction on eucharistic Liturgy as "a clarification of certain aspects" of renewal begun by and carried out since the Second Vatican Council.

Pope on Soccer in Four Tongues

VATICAN CITY —(NC)— Pope John Paul II used four languages June 20 to express his hope that soccer and other sports will contribute to better international relations. Soccer officials from eight nations were in Rome for final stages of international competition.

Shun Politics—not Public Witness

LAS VEGAS —(NC)— "Priests should not be involved in politics or political movements, but this does not preclude their giving public witness to the many moral issues of the day," the head of the Order of Friars Minor said. There would be exceptions to this rule, with permission of the local bishop, said Father John Vaughn.

Devotedly Yours



Bishops' retreat; racial justice

This month the Bishops of Florida gathered at the home of Bishop Rene Gracida, in Tallahassee, to spend four days in prayerful retreat.

It was a blessed experience. We appreciated the opportunity for reflection, peace and rest after the hectic pace of the Spring. We took turns leading the conferences which were based on an address our Holy Father gave to the American Bishops when he visited our country. In that talk he greeted us with fraternal affection and encouragement. He dwelt on our responsibility to be the proclaimers of the teachings of the Gospel.

At the close of our retreat, we

accepted an invitation from our Governor to visit with him. Governor Graham wished to assure us of the concern of his office to respond effectively to the crisis in South Florida. He expressed appreciation for our efforts as religious leaders. He is concerned about removing the causes of such unrest and rebuilding, but he does not wish to seem to reward or encourage the madness of rioting.

I met recently with a number of our Black Catholics for candid conversations. We agreed that racial prejudice is totally contrary to the teachings of Christ and His Church. If we Catholics are true to our calling to be the light on the

mountaintop, we will be the leaders in condemning and working to eradicate any racial or cultural prejudices. This is an inescapable part of Evangelization.

We agreed the topic should be treated in the pulpit. We also agreed it would be well to encourage our people to arrange small group dialogues with members of other races or cultures to create better understanding. It was also pointed out that many Black Catholics are offended by Church appeals that imply all Negroes are a burden to the Church, beneficiaries of mission appeals. They point out that Catholic Negroes are also brothers and sisters who lovingly support the

Church and actively participate in its programs.

I hope that we Catholics and the members of the entire religious community of our Archdiocese will recognize that we are the key to changing attitudes on race and justice, providing the leadership for peace based on justice in the various communities of our Archdiocese.

As Metro Mayor Clark remarked to me the other day, all the efforts at rebuilding after riots and creating jobs will be fruitless unless there is a spiritual renewal of attitudes.

Abp. Edward A. McCarthy

Sex Ed guides from Catholic unit due

MILWAUKEE — (NC) — In guidelines soon to be published by the U.S. Catholic Conference (USCC), Catholics will "finally have an officially approved resource to give solid direction in the area of sex education," said a USCC staff member involved in developing them.

The guidelines are "a comprehensive approach to all areas of sexuality and appropriate to particular age levels, all within the bounds of basic Catholic teaching," said Daniel Dolesh, specialist in elementary catechesis and family education in the USCC Department of Education. They are, he added, "very creative and very positive, based on solid Catholic theology."

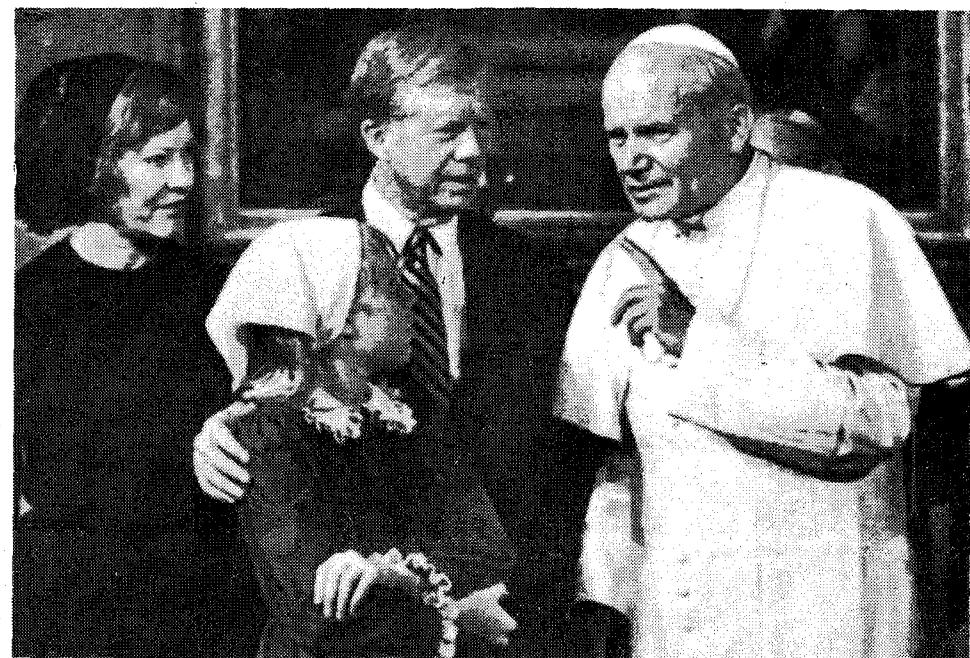
A 25-member committee of bishops, physicians, theologians, educators and specialists in sexuality has spent two and a half years in developing the guidelines,

Dolesh said in an interview in Milwaukee. They are being reviewed for final approval and will probably be published in July.

THE PURPOSE of the guidelines, he said, is to state guiding principles, under the authority of the U.S. bishops, for sex education programs in the home, school and parish.

Although no one is obliged to use the guidelines, Dolesh said the committee hopes they will be used in all Catholic elementary and secondary schools, religious education programs and other youth programs.

He said the bishops, responding to "a tremendous need expressed around the country," ordered the production of "a document consonant with Catholic teaching." There is "nothing of this sort at the present time," he said.



WITH CARTER FAMILY — Pope John Paul II talks with President Carter, his wife Rosalyn and daughter Amy as they meet in the pope's private library during Carter's trip to Europe for summit talks.

Pope resumes laicization

VATICAN CITY — (NC) — For the first time since he became pope John Paul II has begun a regular process of reviewing laicization requests and has granted some besides those dispensed under "deathbed" terms.

From several reliable sources NC News Service learned that in mid-June the pope had started acting on a backlog of the estimated 4,000 requests from priests wanting to be laicized, that is released from their priestly rights and duties.

The pope intends to act on around 50 cases a week, the sources said.

THEY ALSO predicted issuance soon of a new Vatican document that will include stricter norms for

laicization than those in effect under Pope Paul VI. Under Pope Paul about 30,000 laicizations, an average of about 2,000 a year, were granted. Very few requests were turned down.

Pope John Paul I granted an estimated 50 laicizations during his short reign in August-September 1978. The exact number has not yet been officially published.

When Pope John Paul II was elected, laicizations were abruptly halted. In his first six months he refused to act on an estimated 2,000-plus cases that were pending at the time of his election.

In March and April 1979 he acted on a few cases, denying the requests. But reliable sources also

said that in his first 20 months as pope, John Paul granted a small number of dispensations in cases involving elderly priests who had been away from active ministry for many years and were seeking reconciliation with the church. But these "deathbed" cases were exceptions from the general pattern of the Pauline years.

THROUGH A spot-check of several religious order sources in Rome NC News was told that eight letters of dispensation had been received on June 20-21 by three orders.

In view of the large number of religious orders headquartered in Rome, the relatively small sampling indicated that the estimate of 50

cases a week being acted on is conservative.

The sampling also did not take into account the large number of pending cases involving diocesan priests.

Laicization requests for members of religious orders are handled through the orders' procurators general, most of whom reside in Rome. For diocesan priests the requests are handled through the local bishops, who are scattered all over the world.

A source said there are indications that under the current decisions by Pope John Paul and the expected new norms, the personal state of the priest at the time of his ordination is being given greater emphasis.

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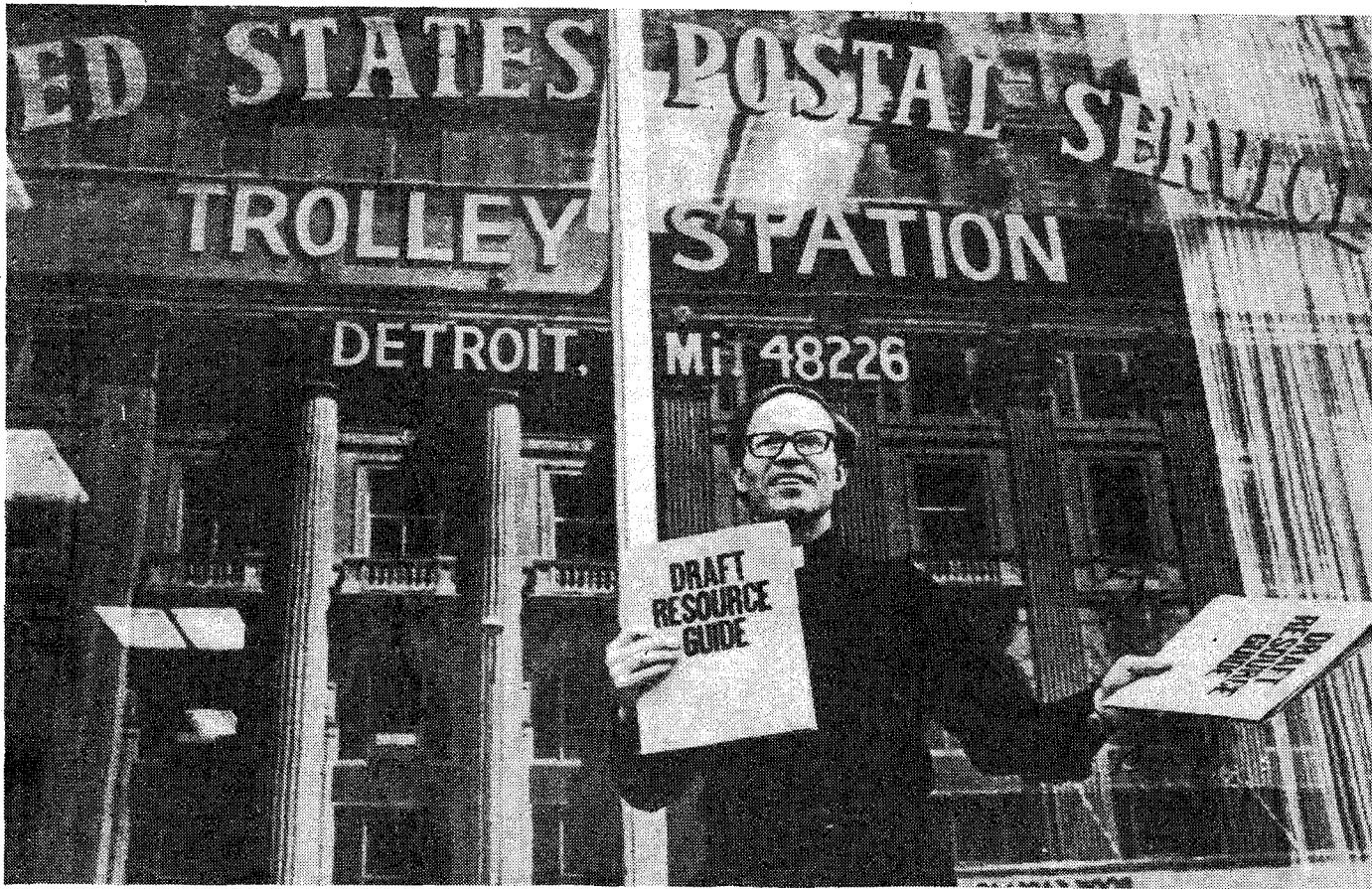
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DRAFT GUIDE — Father Rick Cassidy, director of the justice and peace office in the Archdiocese of Detroit, holds a guide to help young Christians resolve the draft issue in their own consciences. (NC Photo)

Draft info program begun in Detroit

DETROIT —(NC)— With the prospect of military registration coming this summer, a new program to help young men form their consciences on draft issues is being introduced in the Detroit Archdiocese.

Sponsored by the Office of Justice and Peace in cooperation with area peace groups, the program is to involve schools, colleges and community groups to help Christians deal with issues of military service. The move is part of a worldwide trend within the Catholic Church since Vatican II to emphasize education for peace, said Father Rick Cassidy, director of the justice and peace office.

"THE GOSPELS teach us to be persons of peace. War is the great

countersign, the great challenge that Christians have to deal with. Military service is related to war and it becomes important for Christians to determine their attitudes toward the issue," he said.

Announcement of the archdiocesan program follows recent passage by the U.S. Senate of a draft registration bill requiring young men of 19 to 20 to register for military service.

"Now that the Senate has passed the draft registration bill, and since there's only a minor difference between the Senate version and the House version, and since the president has already indicated he wants to have such a bill, it seems virtually certain that young men will be registering in post offices across the country sometime in July or

August," Father Cassidy said.

HE SAID that by registering a young man neither enlists nor indicates his willingness to serve in the armed forces, but tells the authorities who he is and where he is. But registration is a first step, so that if the draft is reinstated a man could be called up for active duty within a matter of a few weeks, "a relatively short time for him to determine what his attitude to the military is," Father Cassidy said.

"If you are fully convinced that it is fitting and just to serve in the military, there is no problem with the draft. But if you are uneasy with the prospect of military service or have not thought out the issue in relation to your life, then it becomes very important to form your conscience right now," he added. The

justice and peace office's materials include a draft resource guide containing literature and recommendations of the U.S. bishops and other Christian groups regarding the military.

ALTHOUGH THE resource guide includes articles on draft resistance and conscientious objection, Father Cassidy stressed that the program is not advocating draft resistance in all circumstances.

"Vatican II teaches that a person who in good conscience feels called to support the defense of their country can do so through military service," he said. "That council also states that those in good conscience who feel they cannot enter upon military service should also be respected."

followed, and using the materials which will be provided to help prepare for the naturalization examination.

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

THE REV. JAMES REYNOLDS - to Pastor, St. Henry Parish, Pompano Beach, effective July 2, 1980.

THE REV. E. MICHAEL KELLY - to Pastor, St. James Parish, Miami, effective July 2, 1980.

THE REV. JORGE PERALES - to Associate Pastor, St. John Bosco Parish, Miami, effective June 25, 1980.

THE REV. WILLIAM MYLCHREEST (newly ordained) - to Associate Pastor, St. Brendan Parish, Miami, effective July 9, 1980.

THE REV. DIONISIO ORAMAS - to the faculty of St. John Vianney College Seminary, Miami, effective June 16, 1980.

THE REV. FLAVIAN MAGROGAN, C.P. - to Associate Pastor, St. Paul of the Cross Parish, North Palm Beach, effective July 1, 1980.

THE REV. PETER FARRELLY, S.J. - to Associate Chaplain, Holy Cross Hospital, Fort Lauderdale, effective August 1, 1980, upon nomination by his Superior.

The patenting of new life forms

By JIM LACKEY

WASHINGTON—(NC)—The Supreme Court's decision granting patent protection to new life forms was by all accounts a major step in the continuing history of biotechnology. Much less clear, however, are the theological and moral implications.

The court, in a landmark decision released June 16, said new life forms created in the laboratory are patentable like any new invention. Basing the ruling on the narrow grounds of congressional intent, a slim majority of the court's justices said there was nothing in patent law which limits patentability to inanimate inventions.

...It could mean more money being pumped into the field, and that could lead to some moral issues. Bp. Agustín Vaughan

THE COURTS decision left a lot of unanswered questions. One might be the question of patenting new strains of human life should the time ever come when scientists begin genetic manipulation of human chromosomes. That may seem to be a far-fetched issue, but in a field which aptly has been described as in the early stages of a revolution, nothing is too far-fetched for consideration.

For the time being though, the limited scope of the Supreme Court's ruling appears to limit as well the decision's theological repercussions.

"There doesn't seem to be any direct moral issue here," said Auxiliary Bishop Agustín B. Vaughan of New York, chairman of the U.S. bishops' Committee on

Human Values.

Bishop Vaughan noted that the patent at issue in the case — the invention of a bacterium that "digests" oil spills — did not involve the creation of anything approaching human life, thus making a major difference in the moral or theological issues involved.

HE ALSO likened the invention of such bacterium to scientific advances in the cross-fertilization of plant life or in the breeding of cattle to produce better meat. Such advances of themselves are not morally wrong, but if they were applied to human life the issues would be completely different.

But Bishop Vaughan also noted that the long-range effects of the current biotechnological revolution could have moral implications, even if scientists avoid genetic engineering of human life.

"I don't think this case opens anything up, but it could mean more money being pumped into the field, and that could lead to some moral issues," said Bishop Vaughan, noting the greater attractiveness of such research when scientists can gain exclusive rights to market their discoveries.

He also raised the age-old question of the risks versus the benefits to society of such research. It would be morally wrong to subject society to the risk of an uncontrollable new disease, he pointed out, but he also commented that there always have been risks involved in any experimentation.

BESIDES THE moral and theological issues, the Supreme Court case also raised public policy questions such as the extent to which the government should be encouraging such research and ex-



perimentation. There also is the issue of whether Congress should step in and redefine the extent to which patent protection should be granted to the results of such experimentation.

While parts of the scientific community want to go full speed ahead in genetic reasearch, church groups at times have joined public interest lobbies in urging caution. They have warned against experiments for experimentation's sake and have tried to establish the

framework in which ethical decisions on the advisability of such research can be made.

A prime example has been church involvement in the test-tube baby debate. While the possibility of conceiving a child outside the womb has fascinated scientists and held out new hope to couples unable to conceive naturally, church groups have urged caution because of the possibility that ova fertilized in the test tube might then not be implanted in the womb and be left to die.

Re-examine policies on life -leaders

WASHINGTON —(NC)—Promising a new look at the religious and ethical issues behind the creation of new life in the laboratory, three leading officials of Catholic, Protestant and Jewish groups have urged re-examination of public policies regarding such creation.

Specifically, the three urged reconsideration of whether patent protection should be granted the inventors of such new life and asked that criteria broader than simple profits be applied to its use and distribution.

The three — Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference. Dr. Claire Randall, general secretary of the National Council of Churhces, and

Rabbi Bernard Mandelbaum, general secretary of the Synagogue Council of America — issued a joint statement on genetic engineering June 20, four days after the Supreme Court ruled that the results of such

Unlike DDT or DES...life forms reproduce and grow on their own and thus should be infinitely harder to contain.

genetic engineering are patentable.

"WITH THE Supreme Court decision allowing patents on new forms of life — a purpose that could not have been imagined when present patent laws were written — it is obvious that these laws must be re-examined," said the three in their statement.

They said they intend to ask Congress to begin developing new patent laws to deal with the "new questions" raised by the creation of new life.

"But the issue goes far beyond

Joint Statement

patents," they added.

While the creation of new life forms can be beneficial, the statement also noted the possible dangers and remarked that new life forms may not be as controlable as other scientific advances.

"For unlike DDT and DES —

both of which were in wide use before their tragic side effects were discovered — life forms reproduce and grow on their own and thus would be infinitely harder to contain."

The statement by the three religious leaders also questioned whether private corporations would consider more than the profit motive in dispersing new life forms.

"Private corporations develop and sell new products to make money, whether those products are automobiles or new forms of life," the statement said. "Yet when the products are new life forms, with all the risks entailed, shouldn't there be broader criteria than profit for determining their use and distribution?"

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ASSETS EXCEED \$1.8 BILLION.



Monsignor Bryan O. Walsh looks over an album presented to him by Catholic Service Bureau personnel during his recent birthday party celebrated by CSB staff. The album is filled with news clippings of his past refugee-related activities locally and nationally.

'Man of the Year'

Catholic Charities director Msgr. Bryan O. Walsh, has been honored here as Dade County's outstanding citizen of the Year by B'nai B'rith.

Msgr. Walsh, recognized internationally as an expert on refugee affairs accepted the award on his 50th birthday, June 19 in recognition of his concern for refugees and his contributions to the community in many areas.

Ordained in 1954 at St. Augustine, Fl., the Irish-born priest has been associated with the charitable programs of the Church in Florida since 1955. His unique program of care for Unaccompanied Cuban Children inaugurated in 1959 eventually brought 14,000 boys and girls out of communist Cuba.

Although most were cared for in dioceses across the nation until they could be reunited with their families, at one time he had under his direct supervision more than 8,000 in the Archdiocese of Miami. When the recent influx of Cuban refugees began in April the program was reactivated to care for several hundred boys and girls who arrived without relatives in the boat flotilla.

As director of the apostolate for Migrants, Refugees and Travelers in South Florida, Msgr. Walsh has testified numerous times before Congressional hearings, the most recent occasion being on May 12 of this year before a Senate Judiciary Committee hearing on Cuban refugees.

He is the first clergyman in Dade County to serve as chairman of

No Cuban-black link to riots, priest says

By MARIE SALAZAR
Catholic Service Bureau

The black civil disorders were "coincidental to the recent influx of Cuban refugees from Mariel," Monsignor Bryan O. Walsh, director of Catholic Charities for the Archdiocese of Miami, told the Little Havana Kiwanis Club, Monday.

"One event has no direct causal relationship to the other. Outsiders like to imply that there was a causal connection. This is completely misleading and constitutes looking for a scapegoat," he said.

Msgr. Walsh, a nationally known expert in refugee matters

said in part: "Back in the 60's the Cubans did not take jobs from the blacks, the blacks simply never had those jobs. This is a problem of institutional racism."

"THE NATIONAL media, especially, seems to be looking for a scapegoat to the racial problems in Dade County by blaming them on the recent refugee influx. Blacks have had problems for years all over the United States and it had nothing to do with Cubans. It had to do with racism. Unfortunately, the national media have some local people believing the scapegoat theory."

"If a Cuban can compete with a black for an entry level job, it is not the fault of the Cuban, it is the fault of racism in our society. A black Cuban has a better chance than a black American at an entry level job. For instance, take a dishwasher. For a black this is a traditional dead end job. To a Cuban this is the first step on the ladder to success. He will become a waiter, desk clerk and might even end up owning the hotel."

"It is well known that refugees have greater chance of success than native born people. It is survival of the fittest. Those without strength or ambition stay home."

"UNFORTUNATELY, the recent exodus had brought some very negative publicity to the local Cuban community. The media has picked up on the 300 or 400 refugees who left the resettlement camps and are sleeping in the streets without picking up the tremendous effort shown by the Cuban community in helping approximately 55,000 new refugees in the South Florida area. They have done an excellent job in absorbing the refugees. Out of those

(Continued on Page 16)

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Graduation at Overtown Center

In solemn procession the children slowly walked towards the podium to receive a handshake and diploma. Dressed in white caps and gowns they shyly smiled at parents and guests who were eagerly applauding.

The Tiny Tot Graduating Class of 1980.

Overtown Day Care and Neighborhood Center's second graduating class was 'moving on up' to first grade and kindergarten in the public schools.

THE CENTER serves a predominantly Haitian neighborhood. Wilma Pierre, Martine Jasmin and Job Milfort sang 'Ti Zouazo' in creole and Ana Vallejo, Angery Mejia and Nanette Negron did a Spanish number 'Mi Escuelita'.

Overtown is one of eight day care centers under the auspices of Catholic Service Bureau's division of Day Care and Neighborhood Centers. It is located at 1401 North Miami Avenue.

The staff recognized the efforts of parents on behalf of the center and Mrs. Lamercie Francois, Mr. and Mrs. John Christmas, Mr. and Mrs. Willie Felton and Mr. and Mrs. Joseph Milfort were mentioned during the exercise.

Eline Sylvain, the administrator, received a plaque from Federico Sarmiento on behalf of the staff. Sarmiento, who is the assistant administrator, managed to keep it a secret until the end of the program.

APPROPRIATELY, Steve Seneque, Tyrone Chandler, Tamara Tuit, Leo Green, Jasuim Taylor and Latoya Felton did a disco number 'Ain't no Stopping us Now.' The



Kids line up with dazzling caps and gowns for graduation at Archdiocese-sponsored neighborhood center in Overtown area.

guests loved it and eagerly clapped.

Afterwards there were refreshments and parents had a chance to see the center and visit with staff.

Mercy Hospital Diet Program

You can be a winner if you are a loser! Diet Workshop Classes are held every Tuesday, 3:30 to 4:30 p.m., in two-south classroom at Mercy Hospital, 3663 South Miami Ave. For additional information and registration, call Mercy Hospital patient education department, 854-4400, extension 2683.



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The bad news is that, while they have everything it takes to become zealous priests, they lack one thing — the finances. Today, it takes an average of \$500.00 a year to educate a seminarian in these last four years of theological studies.

While it may be impossible for some donors to afford this, we have a plan

whereby we group together as many generous persons as are needed to provide for one seminarian. As little as \$5 or \$10 a month will enable you to participate in this program.

We will let you know the seminarian you are supporting and will inform you from time to time of his progress. Some have one year to go, others four years. You can choose one as near or as far from the priesthood as you wish.

Pius XII once stated that if you help a candidate for the priesthood, you "will share in all the merits of this Apostolic work..." Think of sharing in the life of a missionary priest, and of the persons he will help in his lifetime.

The next best thing to having a priest in the family is to adopt one, and to have your family in the heart of a priest, who every day, as he offers the Holy Sacrifice of the Mass, will remember you and your family who have made his priesthood possible.

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MATTER OF OPINION

Being extracted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all chartered complaisance; there must be no crooked ways, no fal-

shing of God's Word. It is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as is God's right. (2 Corinthians 4:1-2)

It is axiomatic to human nature that: If it CAN be done it WILL be done.

When it was proposed a few years ago that man could make a bomb capable of destroying whole cities, despite the potential horrors of it, the bomb WAS created.

When it was proposed that man could make chemicals or cultivate germs capable of killing—or even better, maiming—whole populations, it was done.

When it was proposed that a bomb could be made capable of killing people but

EDITORIAL

leaving property intact for the victors—the neutron bomb—it was done.

Lower life forms, such as frogs have been reported cloned, and the cloning of human beings is considered theoretically possible. The possibilities run from the sublime to the horrible to the ridiculous. One imagines a lab full of:

- Einsteins (Would ten geniuses make ten scientific breakthroughs? or do we really need ten Theories of Relativity? Or ten Hamlets, for that matter?)

- Hitlers (Could ten Hitlers do ten times as much evil or just stumble over each other?)

- Anne-Margrets (Hollywood will stop at nothing if there's a buck in it.)

If it is possible, sooner or later someone, somewhere will clone a human, raising all sorts of practical and moral considerations.

The Supreme Court's recent ruling on the patentability of life forms neither adds nor



© 1980 Herblock in The Washington Post

detracts from the moral questions, but merely places some degree of control over the profitability of such acts.

Mankind is on the threshold of a whole new array of moral questions based more or less on the very question of what life really is, and especially what human life really is. The Supreme Court bought the argument that life is "largely chemical." No doubt. That's why aspirin works.

But the fundamental question is this: Are chemicals ALL we are?

The legal trend in recent years has been for the courts to say "We deal in secular and legal parameters, values are left to the individual." Thus the soft rulings on obscenity, abortion and valueless sex ed in the schools.

Now, with science delving further into areas probing the very nature of life, it is more imperative than ever that the mainstream religions of this and other countries become unified in the basic understanding of what human beings really are, and then stand up to the ongoing scientific and legal onslaught that is reducing us to not much of anything.



By Fr. John Dietzen

How to make moral decisions?

Q. In reply to a recent question, what you do not say directly is almost more intriguing than what you do say.

If I may paraphrase one paragraph, "In forming one's conscience, the guidance of the church must have a significant influence." Does that mean that the church no longer makes an absolute statement about what a mortal sin is? While I can understand this in regard to church laws (fasting, Holy days, abstinence), does it apply to God's laws, the Ten Commandments, too?

It would seem that everyone, including Hitler, could rationalize their doings. If the church can't or won't say what is a sin, can we ask if there really is any sin? (Massachusetts)

A. I am not really sure what connection you are attempting to make between the church's statements and the existence of sin.

Unfortunately, there is, no doubt, such a thing as sin. The church can and does make absolute statements about sin. However, maybe our expectations of what exactly the church can or should say about God's laws are wrong.

Above all, we cannot think of "the church" as a sort of answer machine for every question about life and morality. The church is a living community of people struggling and working at every point through history to understand and respond to God's laws — especially the primary law of Christ to love God above all and to love our neighbor as ourselves. The bishops and pope have the primary teaching

responsibility through the charism of their office, but they too are part of this pilgrim church. History has always taught, as it does now, that the black and white answers some people seem to demand are often not possible; or at least that such answers are not at all evident.

Second, we must remember that what we call God's laws often deal with matters of "natural law" — that is, those laws or principles of action that man must follow in order to be truly human, to provide for the right kind of physical, emotional, intellectual and spiritual growth that will make him more perfectly alive and whole as a human being. Among these would be, for example, the principles underlying the Ten Commandments.

The church, again mainly through its college of bishops with the Holy Father, guides us in applying these principles to our daily lives. In carrying out such guidance the church is faced with an ever-changing array of social, scientific, economic, political and psychological realities — all of which in some way affect what is the truly "human" or moral way to act in specific instances.

Our traditional moral principles tell us that circumstances determining what is morally right or wrong change not only from one part of the world or one culture to another. They also change from one time to another.

The classic (but by no means only) example concerns accepting interest on invested money. For centuries the church taught repeatedly that this was seriously

wrong because the custom seemed to threaten the economic stability of families and society. One ecumenical council (the Council of Vienne) decreed that anyone who taught that taking interest was not a sin should be punished in the same way as a heretic.

That position gradually changed, of course, as the requirements and nature of large economic systems became evident. The change occurred, however, only at the cost of long confusion and disagreement among bishops, theologians, priests and others about the legitimacy of the practice.

Christ promised us all the guidance we will need to make good, sincere moral decisions. We would do well to remember that promise,

and remember that, even in the midst of what seems like confusion, Jesus always keeps that promise. If occasionally there is more gray area than we find comfortable or desirable perhaps that is his way of telling us to be a little more self-reliant and a little more open to his grace and to the fact that we still have a lot to learn — all of us.

Finally, a key word in your questions is "rationalize." One rationalizes morally when he knows what he wants to do, knows his motives are doubtful if not downright evil, and yet fishes around for some phony justification to delude himself and others. This is pure dishonesty right from scratch, and has nothing to do with genuine moral decision making.

Thanks from CHD

The Archdiocese of Miami has received back 52 percent of its money in such grants.

The continued generosity of the people of your diocese fulfills the spirit of Pope John Paul II's Puebla statement that "the Church's evangelical commitment ought to be the same as Christ's: a commitment to the most needy," and his statement at Yankee Stadium that charity is not enough, but ... "you will also want to seek out the structural reasons which foster or cause the different forms of poverty." CHD is designed to foster those institutional changes which address the very causes of poverty.

Rev. Marvin A. Mottet
Executive Director



By Antoinette Bosco

Casualties of the sexual revolution

For more than a decade, we've been hearing of the "sexual revolution."

The expression was often applied to college campuses, where close living arrangements in dormitories pushed sexual boundaries back. The results included new sexual freedom for women as well as men; acceptance of premarital sex; escalation in venereal diseases, unwanted pregnancies and abortion; and — interpreted as a plus by some — sharing, interpersonal relationships, admittedly without commitment, but also without guilt.

After talking with a lot of college students I concluded that while everyone was busy talking about sexual liberation as a cultural happening whose time had come, they forgot to look beyond the revolution. We are getting there now, starting to see some of the casualties.

MANY STUDENTS cannot handle the combined pressures of sexual relationships, academic achievement and just plain growing up. One college professor speaks of "laissez-faire sex, which is really lousy sex."

Janet's story is a good example.

She tells me about Thursday nights. That's party time, when most of the men and women in her dorm let out their pent-up stresses in a blast of beer, booze, pot and hot music. Very conveniently, a bar is located right

"acquaintance rape." It is seen increasingly on campuses.

JANET'S STORY points out how the sexual revolution is producing its casualties. So much was written in the '70s about permissiveness, free

"What we see now is the damage. Young people culturally pressured into sexual relationships for which they were not prepared physically, emotionally or spiritually..."

in the dorm, so the students can bash conveniently close to their rooms. As the hours go by, the place gets wild and the pairing starts.

One night, Janet got cozy with one of the guys. She did not know him well. When the party ended he walked her to her room. He wanted to make love to her. She said no.

He wouldn't take no for an answer. After all, what was the big deal about sex anyway? He forced his way into her bed.

Furious and humiliated, Janet felt violated. Her emotional state was so upset she went to the university counseling center. They gave the incident a label, an

lifestyles and contraceptives that the people involved got lost in the verbiage.

What we see now is the damage. Young people were culturally pressured into sexual relationships for which they were not prepared psychically, emotionally or spiritually. They entered relationships requiring maturity they did not have.

This escalated the level of stress among college students and some have reacted in violence. Major campus problems as we enter the '80s are vandalism, alcoholism and drugs, and quiet froms of sexual violence like pornography and

acquaintance rape. The sexual revolution added a powerful ingredient to the pressure cooker of college-students emotions.

Recently I interviewed Dr. Joseph Katz, co-author of a recent article in Change magazine titled "Sexuality and College Life." He said his research shows that the "great sexual liberation" has led to an increase in problems between the sexes. Anxieties surface. "Difficulties that formerly manifested themselves only in marriage now appear earlier in life as college students tangle with intense and intimate relationships."

DR. KATZ told me that on every college campus he visits — the large, impersonal ones and the small colleges with good residential arrangements — he gets reports of alcoholism and vandalism. "It is a phenomenon which transcends any particular type of institution."

I would wager that if young people were offered a strong case for abstinence, sexuality with love and commitment, sexuality related to human values and growth, the idea would be refreshingly accepted by many more than we might think.



By Fr. John Sheerin, CSP

The nuclear drums of war

Former secretary of State Cyrus Vance's superb address at Harvard's June graduation ceremonies was just what the doctor ordered for America and a very sick world.

Vance warned against militaristic or simplistic solutions to complex problems that the United States can no longer control. He pointed out that militaristic approaches are often self-indulgent nonsense bound to lead to errors of judgment, if not disaster.

THE FORMER statesman lamented the tendency toward unnecessary defense spending which squeezes out domestic programs and many forms of foreign aid to needy countries. He was particularly cogent in warning against "military solutions to non-military problems." Such solutions arise "when the processes of negotiation are seen as slow-moving and tedious."

Instead, peace will be preserved when U.S. leaders carefully weigh every threat and every hasty word, refusing to beat the drums of war because of the "emotions of the moment."

A few days before Vance's talk,

the New York Times published an article about former President Harry Truman. I was happy to read the article because it helped to dispel somewhat the popular impression that Truman was the typical trigger-happy militarist who liked to drop bombs as a solution to quarrels among nations.

civilians than has previously been disclosed, even in his own memories 10 years later."

At the time of the Potsdam Conference in July 1945, Truman wrote: "We have discovered the most terrible bomb in the history of the world. It may be the fire destruction prophesied in the

"Some time after Hiroshima, I talked with the pilot of the plane that carried the awful weapon. I asked him how he reacted when he turned his plane around to see what damage had been done...His response was: 'I said to myself, my God, what have we done!'"

MANY SAID he was heartless and inhuman when he gave the order to drop the bomb on Hiroshima that directly or indirectly killed 75,000 men, women and children. Some reports at that time said Truman made his decision, then went to bed and "slept like a child."

Now, however, the New York Times reports, "In a handwritten journal he kept before the dropping of the atomic bomb, President Truman expressed far more concern about the horrible effects of the nuclear weapon upon Japanese

Euphrates Valley era, after Noah and his fabulous ark."

Truman's journal apparently was misfiled in the Truman library in Independence, Mo., and was discovered 30 years later by a diplomatic historian working with an archivist. The entries were published in the June-July American Heritage magazine and will be included as well in "Off the Record: The Private Papers of Harry S. Truman," to be published this fall. In the journal, Truman wrote that the bomb "seems to be the most terrible thing ever discovered."

SOME TIME after Hiroshima, I talked with the pilot of the plane that carried the awful weapon. I asked him how he reacted when he turned his plane around to see what damage had been done by the release of the bomb. His response was, "I said to myself, my God, what have we done!"

After all these years, that question is still being asked. The bomb may have shortened the war with Japan but was that the only way to end the war? Did this country have any justification for killing thousands of innocent men, women and children at Nagasaki and Hiroshima? Do we have any justification today for handling the Soviets by means of nuclear deterrents alone?

In the marvelous work, "God and Atom," the late biblical scholar Ronald Knox did not condemn nuclear energy. Such energy might be used for peaceful purposes. But for Knox, following Hiroshima, the world would never be the same again. A new dimension of danger had been added to our lives. Incredible possibilities for good and evil have been opened up — especially the technique of destroying our own civilization.



Two senior citizens leave St. Andrews Church in Dundee, N.Y., after participating in daily Mass. (NC Photo)

Church recognizes 'The Third Age'

By KATHERINE BIRD

"The churches are filled with the elderly," says Charlotte Mahoney, health and welfare coordinator in the U.S. Catholic bishops' Office of Domestic Social

financially well off. Their children raised, often both husband and wife are employed. These people find they are "revitalized and freer than they have ever been," Mahoney says. They face 25 more years of active life.

"The Church in America is graying. Therefore it is in the church's 'enlightened self-interest' to develop ministries for the elderly." (Msgr. Charles J. Fahey of Fordham University in New York)

Development. For decades the church has concentrated most of its attention and resources on the education of youth. Now, a "radical shift in thinking" is required because there are fewer children available for the church to educate, Mahoney feels.

Projections by the Federal Bureau of the Census indicate that 23 percent of all Americans will be 65 or older by the year 2040 compared with about 11 percent who were over 65 in 1977. Because more people are living longer, they cannot readily be stereotyped today as "old, sick, cranky and living in poverty," explains Mahoney.

Professionals today identify older people as members of "The Third Age." Many recognize that "aging does not begin suddenly at 65, but rather is a continuing process which begins during the 30s and 40s," adds Mahoney. They consider older people as resources in terms of what they can offer to society.

THE THIRD AGE includes a broad group of people 55 or older who are in good health and are

From her own work and from church conferences on the aged, Mahoney isolates three questions for church ministry: 1. What is the role of older people in the family, community and parish? 2. What are their spiritual needs? 3. What social services are necessary?

In spiritual direction, ministers can help the older person "accept the idea that death is imminent" and can assist in "resolving the loose ends in their lives," she asserts. Another task is that of reconciliation, of helping people "come to terms with the things they wanted to do and didn't, the mistakes they made and the relationships that did not work out."

The overriding problem for ministry is the fear people have of their own aging, according to Mahoney. This is equally difficult for the old and for their children. Because "U.S. society worships youth," many people have difficulty coping with parents as they age and become frail, she observes. People realize aging is "an irreversible trend for them too," and too often "turn on older relatives and blame the victim."

According to Mahoney, the church could perform a valuable service by educating people to "recognize the humanity of all different ages. Then people could accept themselves and the inevitable aging process."

Mahoney believes the church can help people become less work-oriented. Many older persons, after retirement, suffer greatly because so much of their self-worth is tied to their careers. The church can broaden the perspectives of people so that they understand the value of friendships and hobbies in building satisfying lives.

The first White House Conference on Aging was held in 1961 with successive conferences planned at 10-year intervals, Mahoney notes. The conferences helped prepare the ground for enactment of federal and state legislation to meet some of these urgent physical needs. Church agencies, such as the St. Vincent de Paul Society, also provide some emergency services for the aged.

Mahoney indicates a possible future direction in the church may be the identification of a staff person in each diocese to act as the focal point for ministry to older persons. Presently Bishop Theodore E. McCarrick, an auxiliary bishop of the New York Archdiocese, is the U.S. bishops' liaison with the elderly.

Old age in a complex culture

By FATHER JOHN J. CASTELOT

Old age is an attractive prospect if it is a full, happy time. But the reality in many cases means that people are forced to retire to make way for the young — and this is hard to take; the transition retired people must make after years of productivity is even harder; and living on a fixed income within the framework of a spiraling inflation demands a drastic change in one's lifestyle, engenders feelings of dependence and anxiety.

IN ANOTHER time and culture the problem was not quite so acute. For one thing, life expectancy was much shorter. Moreover, long life was highly prized. The people of biblical days prayed to see their children and their children's children even to the third and fourth generation. The imaginative picture of what we now call the messianic era even included references to old age: "No longer shall there be in it an infant who lives but a few days, or an old man who does not round out his full lifetime; he dies a mere youth who reaches a hundred years, and he who fails of a hundred shall be thought

accursed." (Is. 65:20)

This was the dream. And many people did live fairly long lives. There were no pension plans. But there was a community which, for the most part, respected the law of its God. That law was very sensitive to the rights of the elderly and the duties of justice imposed by those rights on the younger.

The first of the Ten Commandments to speak of human rights and duties is concerned with duties to one's elders: "Honor your father and your mother, that you may have long life in the land which the Lord, your God, is giving you." (Ex. 20:12) In a section of the New Testament letter to the Ephesians dealing with domestic virtues, the author appeals to this commandment as follows:

"CHILDREN, obey your parents in the Lord, for that is what is expected of you. 'Honor your father and your mother' is the first commandment to carry a promise with it — that it may go well with you and that you may have long life on the earth." (Eph. 6:1-3) The subject is obedience, but the duty extends far beyond simple obedience.

The wisdom writers, who gave advice on all aspects of human

behavior, could hardly ignore this subject. The first 16 verses of Sirach's third chapter include admonitions like these: "He who reveres his father will live a long life; he obeys the Lord who brings comfort to his mother... My son, take care of your father when he is old; grieve him not as long as he lives." (Sir. 3: 6, 12)

In a largely rural culture where the family was really the basic unit of society and where the community had a profound sense of identity, it was relatively easy to heed such admonitions. We live in a vastly different, incredibly more complex and impersonal culture — one in which the sense of community has faded. Nevertheless, the obligation stands.

TODAY THE OBLIGATION rests not only with individual families but with God's people as a people. In practice, this means the parish community as a whole.

A parish should acknowledge and respect its senior citizens and involve them in its life in every way possible. One effective way to "honor" them is to make them feel wanted and needed.

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A new role for grandparents

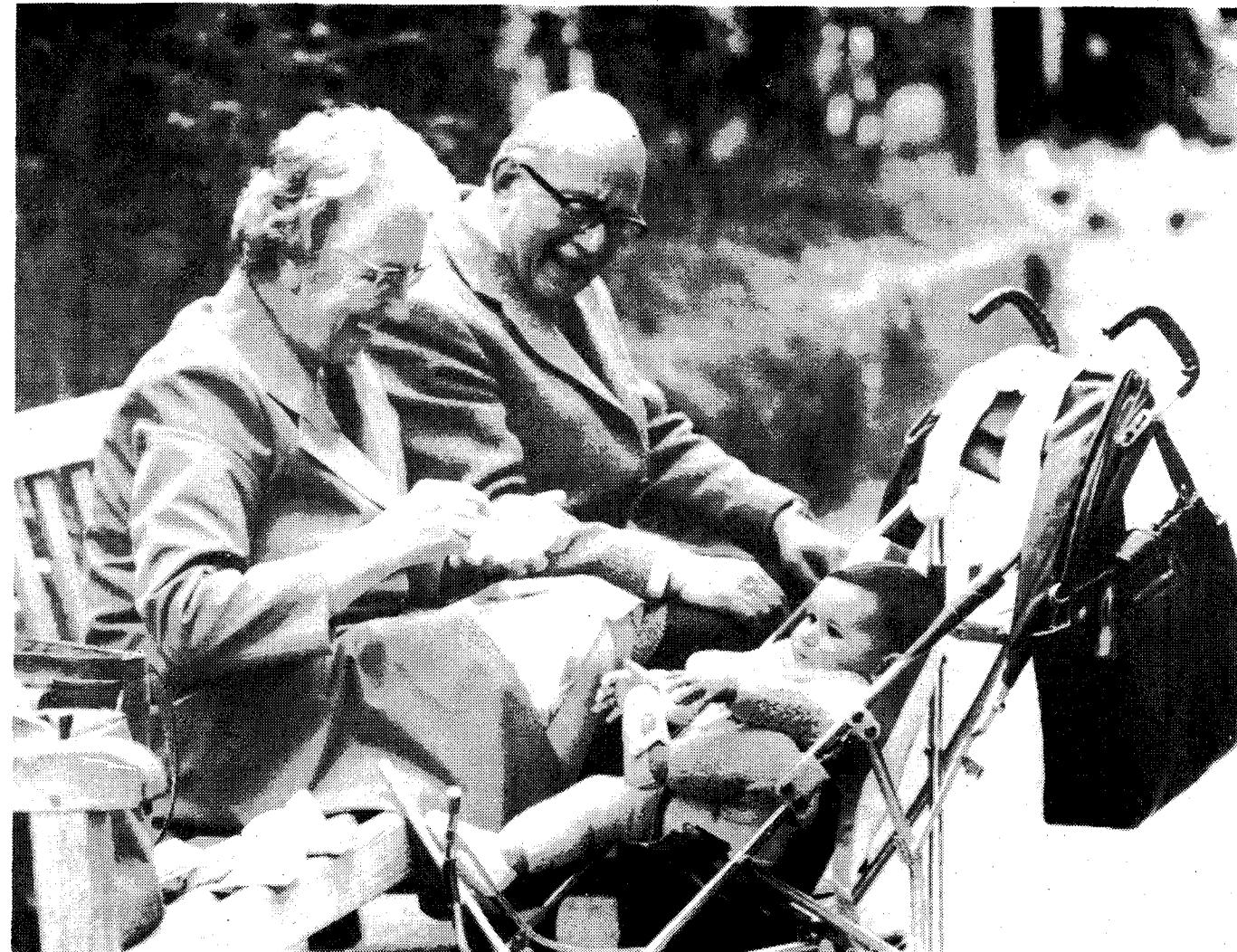
By EUGENE S. GEISSLER

Two genealogies are listed early in the Book of Genesis, one for Cain following the killing of Abel, one for Adam through Seth. In between comes a little paragraph: "Adam again had relations with his wife, and she gave birth to a son whom she called Seth. 'God has granted me more offspring in place of Abel,' she said, 'because Cain slew him.' To Seth in turn a son was born, and he named him Enosh. At that time men began to invoke the Lord by name."

It is possible to construct from this a family picture of three generations, finding in it the first grandparents. What seems significant, however, is not the family picture. It seems as if the way back to the Lord after being driven out of his presence was found through children and grandchildren. Then people began to call upon God's name.

Translating oneself from those first grandparents to today's grandparents requires a giant leap. Some things have changed; others remain the same. Maybe more has remained the same.

Cains still kill Abels; parents and grandparents still call upon the name of the Lord. The three-generation family scene is still able to stir up long thoughts about the meaning of life: "What am I here for?" "Where am I going?" These thoughts and these questions are



Grandparents and elderly relatives can remain close to families and share in the joys of the grandchildren.

seldom spoken aloud. They go their solitary way between heart and mind quietly.

THE PATRIARCHS of the Old Testament were highly honored and respected grandparents. It was part of the law and the Commandments. A promise was attached to honoring parents and, by extension, grandparents, though the word used was usually "ancestors." This regard for elders persists though it may be harder to find today. It endures because it is a seed God has planted in our hearts.

Beyond that, however, there are great differences among modern grandparents in this unsettled age.

There are those whose children followed new ways and new moralities and became estranged

from their parents. Others had children who followed more traditional paths. The biblical story of the prodigal shows the two extremes. These basic orientations force different roles and make different demands on grandparents.

GRANDPARENTS are present at baptisms and First Communion celebrations. They offer help when needed, they babysit. As I have always maintained, grandparents and grandchildren were made for each other. Wrinkles and grey beards don't matter to grandchildren and a slower pace is just what they want.

The other three-generation situation does not get off to such a good start. The estranged child has gone far from home to do his or her own thing, has been worried about

and prayed for. Finally, he or she returns, not alone but perhaps with an unmarried partner and a child. Or maybe a daughter comes home alone with a child or to have a child.

Once when I had occasion to ask prayers for my children from a contemplative nun, she said, "It seems that every family has someone to pray for these days." Even cloistered Carmelites keep up with modern family life. What is a grandparent's role in such situations? What did the father do in the biblical story of the prodigal? Would his delight have been less had he not only gotten his son back but been presented with a grandchild as well? This is a time for compassion and forgiveness. It is a time to remember how innocent the child is.

By AL ASPELL

More than 80 years ago, John W. "Jack" Bushell made his First Holy Communion in St. Mark's Church in Peoria. When he grew up and married and had five children, they too received the sacrament at St. Mark's, and when the children grew up and married, their children — 17 of them — did the same.

In another half dozen years or so, the fourth generation of the Bushell family will be represented when Jack's great-grandson, Jeremiah Schmillen, also receives First Communion in the same church.

That's a family record not often matched anymore in this age of mobile families and scattered generations. But here in Peoria, a city settled back in the 1830s, the Bushell family has long, firmly established roots, six generations of them, and many tied to the Catholic Church.

THE FAMILY traces its lineage to Dublin, Ireland, and in this country to Augustine Andrew Bushell who came via Canada and Newburg, N.Y., in 1852. A tinsmith, he established a flourishing business which lasted until Jack himself retired, after a lifetime in the roofing and paving trade, in 1971. He was then 78, and his family says, still climbed ladders with agility. He walks the distance to Mass each day, no matter what the weather.

Often those who come to the Mass at 8 a.m. will find him there first, near the front, kneeling in the semidarkness alone with the Lord. Daily Mass has been his practice for 35 years and his wife, Louise, often accompanies him. They hold hands at the Our Father and they shake hands with those in neighboring pews at the Sign of Peace. School children cross the aisles or reach across the pews to shake hands with them.

TODAY Jack Bushell works about the house and neighborhood, doing the housework for his wife "to earn my board," he says. And he shovels the snow in winter, around his house and his neighbors' too, and if his family would let him he'd still get up on the ladder to check the gutters on his home, a splendid example of the architecture of the 1890s.

The parish work that absorbed Louise's time when the children were in school — the Mother's Club and the Sodality — is now in the hands of daughters-in-law, and, soon, granddaughters. But both she and her husband yet make a recognizable contribution to the parish by their very presence at Mass and in the community.

Such unwavering devotion to the sacraments, passed down through the family, serves as a sign to newcomers of the stability of the parish and its members.

Says Louise: "The old people ought to pray a lot; they haven't anything else to do. It's what keeps the world going."

Though prayer is a very large part of their lives, they have other interests that keep their minds active and their hearts young. Jack is the gardener, tending the flowers and the lawn, and Louise likes much to play pinochle — three-handed, cutthroat — she says with a chuckle.

THE COUPLE celebrated 57 years of married life on May 5. With most of their sons and daughters, grandchildren and great-grandchildren all living nearby, their life is full.

And their participation in the spiritual life of the parish where they have lived most of their married life is undiminished.

They've got the time, says Louise.

And that's what makes the world keep going.

Family Portrait

Family Life

By Dr. James
and
Mary Kenny



Readers define the Family--Part II

Last week we presented the view of those readers who hold that family involves certain structured relationships such as blood, marriage or adoption.

A large number of our respondents rejected the notion of any fixed structure in family. They said that a family style of relationship makes a family. Listed below are samples of their definitions.

"A FAMILY is a group of any number of people bound together by some type of awareness of each other." Living together under the same roof or being related by blood, marriage or adoption are not necessary, says this reader.

The reader continues: "All you need is a certain state of mind, a feeling of relation existing between two or more people who love each other...love has to be there...Experiences must also be shared to secure and strengthen the family bond...Family is like a miracle glue that not only bonds with a grip of steel, but also protects, comforts,

provides, cares, teaches, understands, guides, loves and has a pretty good time at that." (Kentucky)

There is a "need for everyone to belong to a family of one sort or another. Family to me involves brother and sister types of relationships of people who experience life in and through mutually supportive roles." (Maryland)

"A FAMILY is a group of people (could be as few as two) who care about each other consistently and over a reasonable long period of time. This caring must go deeper than care for self." This reader quotes a poem by Manny Feldman: "A family is where each can find solace and comfort in grief, pleasure and laughter in joy, and kindness and encouragement in daily living." (Iowa)

"I have really been blessed to find out that we are all one big family...In the past I would only turn to my parents or relatives for help

and only in time of need, never to a friend or neighbor. Oh, how I was depriving myself. Now I turn to my friends or neighbors and we help each other often. By lending a helping hand, we have felt this mutual love and caring for one another." (New Jersey)

"Twenty-five years ago our family consisted of the members of the church and the workplace. Soon our adopted children had a family of aunts in the sisters at our parish. Along with our many friends and with the pastor as the 'father,' we were all the family of God.

"Over the years our definition of the family has not changed, but we have grown in awareness of priorities to bring about a relationship of 'oneness.'

"WE HAVE learned...to avoid intellectualizing, judging, analyzing or blaming, and with generous amounts of affirmation we can accept and live with our differences without losing self-esteem." (North Carolina)

One Chicago reader came to grips with this difference of structure versus style and found style more important.

"Family must be broad enough so that everyone has one. On one level, family is concrete, physical and limiting — the definition used for taxation, insurance benefits, etc...On the second or symbolic level, I prefer Urban T. Holmes' definition: family is the social relationship that is immediate." (Illinois)

Are you more confused than ever? Perhaps the many opinions will open all of our minds just a bit to realize that changes in the family, while often unsettling, are also opportunities for new stages of understanding and growth.

Next week: The Kennys define family.

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



By
Dolores
Curran

In a superb article in the February 1980 issue of "St Anthony Messenger" "When Teenagers Lose the Faith," Dr. Michael Warren pinpoints an uncomfortable area of parent/teen faith relationships, i.e. the shaky status of parental faith and its effect on adolescents. Those of us who work with parents in our church are aware of the phenomena of many parents who want their young adults to embrace a faith they themselves no longer feel, who want them to grow in a faith they stopped growing in a long time ago, and who want them to believe what they are too apathetic even to discuss.

YET, AS DR. WARREN says, "Teen faith-development is intimately tied to the way adults practice their faith, and even beyond that, to the way whole parish communities live their faith. Many of us adults know from friends our own

The mid-life crisis in faith

age that halts or blockages in one's religious development occur as much during the middle years as during the early ones...After working with adults in Washington and New York for the past ten years, I myself am convinced that the most serious problem with religious development is a sort of mid-life numbness of spirit, a closing-off of religious questions which is actually the atheism of the religiously half-aware."

To paraphrase Emily Dickinson, there's a sentence you can take your hat off to. Any aware Christian adult knows dozens of people who exhibit that "mid-life numbness of spirit" but who are terribly concerned about the visible faith of their young. Why? How can faith be so important in a couple's progeny when they have stopped growing in it themselves?

OR COULD that be the reason?

For a long time, I've suspected a relationship between the concern of some parents over their maturing offspring's faith and the lack of concern over their own waning faith. To simplify it, the more unsure they are about their own faith, the more desperately they seem to want it for their adolescent.

When I work with parents of teenagers who have slipped away from the pew and ask about their own faith life, they're apt to become defensive. They don't want to talk about that. That's their affair. What they want to know is why somebody isn't "giving" their adolescent faith.

I'm not implying that all parents who are concerned about their teen's faith have a faith problem themselves. They don't. Good parents constantly examine the faith life of all their children. But they examine their own as well. I'm talking about the parents who invest their faith in

job, consumerism, and their teenager's faith behavior rather than in themselves.

LIKE DR. WARREN, I wish we could stop worrying so much about our collective adolescents' faith behavior and look more closely at that mid-life numbness of spirit in the pew. He writes, "I would encourage parents to pay more attention to the quality of worship in their parishes...What sometimes appears to be a crisis of faith can in fact be a crisis of worship."

Again, he hits it right on the halo. Many parishes have little visible evidence of adult faith, even at Mass. Worship is obligatory, something to get through in as short a time as possible. If a good share of the pews in our parishes are filled with the religiously half-aware, how can we expect our young to be attracted to us?

Family Night

By Terry and Mimi Reilly

OPENING PRAYER—Ecclesiastes 3:1-10

SOMETHING TO THINK ABOUT:

How are we using our time this summer as a family? Are we rushed or relaxed? Are we over-scheduled? Time seems to be a good friend and then a bad enemy, depending on the day and our mood. In Ecclesiastes, it is mentioned, "There is an appointed time for everything and a time for

every affair under the heavens." It goes on to say, "He has made everything appropriate to its time and has put the timeless into their hearts without men's ever discovering, from the beginning to the end, the work which God has done." As a family, let us reflect on the gift of time God has given to us and how we spend it.

ACTIVITY IDEAS:

• Young Families—Materials: paper, pencils. Each make a large

circle on a sheet of paper to signify 24 hours. Then divide the circle like a sliced pie to show how we spend our time. For example: sleeping, eating, alone, working, playing, prayer, watching TV. Each take a turn sharing his or her circle of time with the family.

• Adult families— Discuss the Opening Prayer: Ecclesiastes 3: 1-10

SNACK TIME:

Make several types of Jello, then serve multi-colored servings of

flavorful delight.

ENTERTAINMENT:

Stage a puppet show

Play an outdoor game: softball, volleyball, tag.

SHARING:

How do you feel when you are eagerly waiting for something?

Tell how you feel when you wait for something you dread.

CLOSING PRAYER

Each respond in turn:

We thank you Lord for the time when...

At Catholic University:

Students less altruistic?

WASHINGTON — (NC) — A 27-year study of college students' values shows those of the 1970s are less altruistic and more materialistic and traditional than students of the 1960s, researcher Dean Hoge said at a press briefing.

Hoge's study, "Social Factors Influencing Youth Ministry in the 1980s," was one of half a dozen projects described by researchers of the Boys Town Center for the Study of Youth Development. Other studies examined delinquency, the effects of parental fighting on children and the role of religious education.

BOYS TOWN, known as a refuge for homeless and neglected boys, in recent years has turned its attention to preventive medicine for youth problems. Its research center in Washington is at the Catholic University of America. Others are in Omaha, Neb., the national Boys Town headquarters, and at Stanford University in California.

At the Washington press briefing Hoge, Hart M. Nelsen and Father Raymond Potvin reported on

studies they have under way.

The center was established at Catholic University in 1974 and its initial proposal stressed "the need for a basic understanding of youth and youth development — moral, social, emotional, intellectual." The center is directed by James P. O'Connor.

Catholic University researchers conduct studies in conjunction with the U.S. Catholic Conference.

The long-range goal of the Boys Town studies is to seek answers to problems affecting disadvantaged youth everywhere and ultimately to offer data for all studies on youth care and development.

FATHER POTVIN, senior researcher at the Boys Town Center at Catholic University, is studying the relationship between religion and delinquency, particularly the importance of parents and peers in the teen-age years.

A national random sampling of more than 1,000 children polled by Gallup concluded that the crucial age in the rise or decline of

delinquency is 15-16, Father Potvin said.

For 13-14 year olds "religion is explained by the parents. If the parents are religious, the children will be. You begin to see the influence by the peers," he said.

The emphasis shifts to peer influence for 15- and 16-year-olds, he said, and 17- and 18-year-olds come under the twin influences of parents and peers.

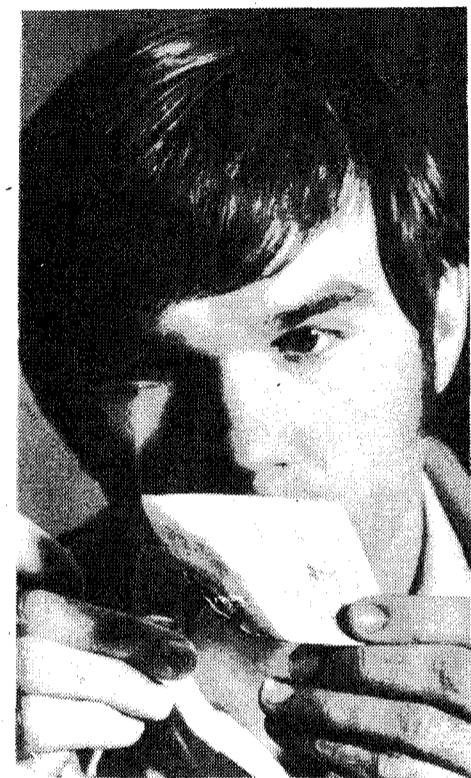
The influence of schools "depends what school you go to and whether you are studying religion. If you are studying religion formally it helps."

Father Potvin is chairman of the sociology department at Catholic University.

Studies by Hoge include a survey of newly converted Catholics, non-practicing Catholics and Catholics who have returned to the church after an absence. Hoge said this study will be completed in time for the second annual National Catholic Lay Celebration of Evangelization Aug. 21-23.

THE STUDY on evangelization is not a Boys Town project, Hoge added, but a USCC project.

Another study, by Hoge and Robert C. Dixon, is a sample of Catholics in three parishes in Arlington and Alexandria, Va. The two researchers asked Catholics, "What should the church be doing?" Hoge said the answers do not correspond with the examples in Father Avery Dulles' book, "Models of the Church."



Burning draft cards used to be a popular form of demonstration by students.

Catholic high school poll

Students oppose draft

OAKLAND, Calif. — (NC) — A poll of Catholic high school seniors in the Oakland Diocese shows that nearly three out of five oppose draft registration and that parents are a dominant factor in students' formation of attitudes toward war and military service.

The survey also showed young women are more strongly opposed to military service than young men.

Answered by about two-thirds of the seniors in the 11 Catholic high schools in the diocese, the survey by the Oakland diocesan newspaper indicated that 64 percent of the female student population and 52 percent of males object to registering with Selective Service.

ASKED TO RANK the relative importance of influences helping them formulate opinions on war and the military, students gave that of parents the most votes, 34 percent of the total — more than received by the media, teachers, peers or the church.

The tense international situation of recent months has given rise to possible reinstating of the draft. A total of 1,027 students — 490 males, 537 females — responded to the 13-

question survey which sampled student sentiment on the Selective Service, conscription of women and the influence of church teaching on war and military service.

While students noted they were not in favor of the draft or mandatory registration, opposition to the draft decreased for times of national crisis, the poll revealed.

Seventy percent of students said they were opposed to a peace-time military draft, but only 46 percent noted they would hold that position in time of a national threat.

Young men appeared to be less resistant to the draft than women. In time of national danger, for instance, only 37 percent of the male respondents would still oppose the draft compared to 55 percent of female students.

IF A MILITARY draft were instituted, should women be inducted as well as men? Nearly 60

percent of the men replied yes, compared to 30 percent of the women. Only 27 percent of male respondents said they were opposed to women being drafted, while 48 percent of women opposed mandatory service for women.

Both male and female respondents agreed women should not be forced to serve in combat zones. Asked if women should be required to serve in combat areas even if they prefer not to, six percent of the women said yes, while 81 percent opposed the idea.

About two-thirds of the men said they were not in favor of sending women to the front line.

The survey indicated that church teaching is a marginal influence in aiding students formulate opinions on war and military force.

Parents, teachers and the news media — in that order — appear to enjoy greater influence than the

church on the morals of war.

At the end of the survey students were permitted to add personal comments. Observations ranged from "to fight is right," to "hell, no, I won't go."

WHILE ONE student revealed, "I am leaving June 20 for boot camp," another tersely scribbled, "The draft is garbage."

Some objected to war on moral grounds. One student explained, "The person you just killed has a home and family just as you do. He is as human as anyone."

4th Picnic

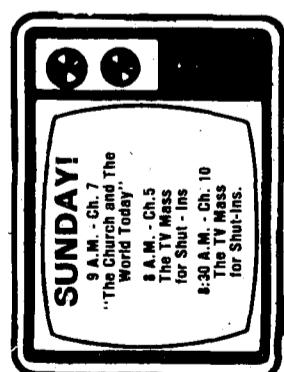
The Second Annual 4th of July picnic will be held at the Church of the Resurrection, 617 N.E. 2nd St., Dania, Fl. Tickets \$3.50 for adults, \$2.00 for children under 12. Will include food and beverage served from 1:00 p.m. to 3:00 p.m. Games are planned.

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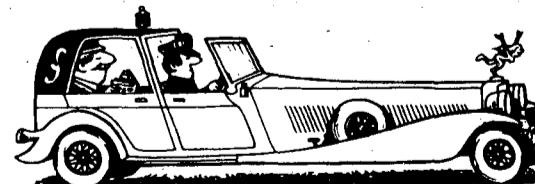
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Franciscans planning big 800th

By GEORGE KEMON

The Secular Franciscan Order, St. Joseph's Fraternity in Ft. Lauderdale, will soon join with other fraternities in Florida and around the world to begin preparation for the celebration of 800 years of existence in the Church.

On September 17, 1980, a year of prayer in preparation for the 800th Anniversary of St. Francis will begin. The Feast of St. Francis is on October 4, 1981 — and the emphasis will be on Respect for all life and unity — cornerstones of the Third Order tenets.

OVER 50 MEMBERS of the fraternity met last Sunday and assisted in Mass celebrated by Fr. Joseph Janszewski, T.O.R., Spiritual Assistant of St. Joseph's Fraternity.

According to Robert Blackburn, Southern Regional Director, the Secular Franciscans is the new name for the old Third Order of St. Francis. There are three orders of Franciscans extant today.

The new designation of Secular Franciscans came through an edict issued by Pope Paul, in June of 1978, which has become called the Pauline Rule and mainly concerns the change in name.

Third Order members "live in the world, but not of the values of the World," living the evangelical counsels of the Gospel with a Franciscan flavor. St. Francis, as we know, was the mirror of God's life — and he received the sacred wounds of Christ.

THERE ARE five fraternities in South Florida: St. Anthony of Padua, in Boynton Beach; St. Agnes of Assisi, in Coral Springs; St. Joseph's in Ft. Lauderdale; St.



Fr. Joseph Janszewski, T.O.R., Spiritual Assistant of St. Joseph's Fraternity celebrates Mass for the members of the Secular

Franciscan Order at St. Anthony's in Ft. Lauderdale. (Photo by George Kemon)

Francis of Assisi in Miami Beach, and a Spanish-speaking fraternity, Our Lady of Porticula, St. John Bosco Parish, Miami.

There have been many changes in the officials of the Secular Order in recent times due to illness and death in the ranks. There is now a concerted effort being made to attract younger members who can carry the banner onward.

The Secular order of Franciscans is not involved with com-

munity projects, parish programs, etc. Rather, they are heavily involved in spreading the Good News and furthering the evangelical program of the Church by example and carrying the message.

The fraternity members also are deeply involved in Respect Life Programs since the mission of the Franciscans is to touch God's people in everyday actions and deeds — and they hold tremendous respect for the quality of Life and pledge them-

selves to live the Gospel in the manner of St. Francis.

FOR THE YOUNG person, a great way to serve God and live in today's world would be to become a Secular Franciscan. The novitiate takes about one year and promises are made, based upon future profession of vows of chastity, obedience and poverty. Reception of novices and professions takes place twice a year. It's not easy, but, then nothing worthwhile is.

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Free shots for students

The start of the next school year will soon be here. Immunizations or proof of immunizations are required for all children in Kindergarten or 1st grade or new enterers to a Florida school.

It is also recommended and may be required that all high school students present proof of immunizations next school year, 1980-81.

Dade County Department of Public Health will be offering free immunizations at the following sites: 7-1-80, Concord Shopping Plaza, 11361 S.W. 40th St., 4-8 p.m. 7-2-80, K-Mart, 1460 W. 49th St.,

Hialeah, 4-8 p.m. 7-9-80, St. John the Apostle, 451 E. 4th Ave., Hialeah, 4-8 p.m. 7-10-80, HACAD Clinics, 5861 N.E. 2nd Ave., 3-7 p.m. 7-15-80, St. John Bosco, 1301 W. Flagler, 4-8 p.m. 7-15-80, St. John Bosco, 7-16-80, Westchester Shopping Center, 8549 Coral Way, 4-8 p.m. 7-17-80, Central Shopping Center, 3800 N.W. 7th St., 4-8 p.m. 7-22-80, Midway Mall, 7795 W. Flagler, 4-8 p.m. 7-23-80, Liberty City (Clinic), 1320 N.W. 62nd St., 6-8 p.m.

Ex-area nun honored

A dominican nun who formerly served as supervisor of Florida's Dominican-staffed high schools has been honored by Siena Heights College, Adrian, Mich. for her interest and unique efforts on behalf of the college.

Sister Rita Gleason, O.P., formerly known as Sister Ann Catherine, a resident of West Palm Beach for more than 20 years, received the President's Cabinet Award presented annually by the Cabinet composed of the college's major contributors and supporters.

Now director of

Outstanding French student

Anita Tsalikis, an eleventh grade student at Immaculata-La Salle, is quickly becoming an expert in languages. Although her native tongue is English, she understands and speaks some German, Spanish, and Latin. Anita has studied French for two years and speaks it fluently.

Last year, she entered the National French Contest organized by the American Association of Teachers of French (AATF), ranked first in Florida, third in the Southern Region and, out of 46,355 Finalists, placed sixth in the Nation, in Level IA. This

year she emerged again as a top winner: second in Florida, fourth in the Southern Region and, again, sixth in the Nation.

At Immaculata-La Salle, she ranks first in French and has been inducted into the French Honor Society; the Foreign Language Department presented her with a Certificate for her achievement and a medal for her excellence in her French studies. She is presently planning a career as a translator and a librarian.



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Father Matthew A. Morgan, Pastor, blesses the ground before turning the earth.

St. Joseph's church

Groundbreaking ceremonies for the new St. Joseph Catholic Church in Stuart took place on Sunday, June 15 before a crowd of 200 parishioners, friends and clergy.

The site of the traditional turning of the earth to signify the start of construction occurred on East 10th St., immediately east of the parish rectory where the new structure is to be built.

The new Church was designed by Architect Frank Abbott of Miami and Oenbrink Construction Co. of West Palm Beach is the General Contractor. Plans for the 14,000-sq.-ft. facility include a chapel for daily Mass, small weddings and funerals. During Sunday Mass the main nave and chapel area will accommodate 1000 persons.

According to Father Morgan, Pastor of the Church, the estimated cost of construction has been set at

approximately \$1.1 million. A major fund raising program conducted by Management Directors of Ft. Lauderdale began in February 1979 to raise the money for the much needed larger Church. The existing Church will be converted to a parish family center and the present hall to added classrooms for the school.

St. Joseph Parish was founded March 19, 1919. The first worship building was a house on Cleveland Ave., now a private residence. Then it was moved to a site now utilized by the Stuart National Bank. The present site of the church-school plant was dedicated on July 23, 1961.

With his appointment as Pastor of St. Joseph Church in 1972, Father Morgan said he had no vision of building a new church, but with the influx of people into the area he quickly realized the need for larger facilities. He said in the past eight years the parish has tripled in size.

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Cuban-black riot link disputed

(Continued from Page 6)

55,000 only 300 or 400 are out on the street. That is a 99.5 percent success rate which is fantastic.

"Poor people sleeping on the streets in Miami are not a new tragedy. We had poor people sleeping in the streets before the exodus and, unfortunately, they will continue after this is all over."

"Cuban-Americans have volunteered countless hours to work in the processing centers and have donated tons of food, medicine, clothing and money to the new arrivals. Many have opened their homes to friends and strangers alike, helping speed up the process of integration in the community."

"THESE THINGS NEED to be said. I am personally shocked at how respectable it has become to be anti-Cuban even among so called liberals who would be horrified at being labeled racist. Yet they have no qualms about saying 'I hate Cubans.'

"The Cuban's success story is one of the causes in the new respectability of being anti-Cuban. Cubans are a political and economic threat. Poor Puerto Ricans and Mexicans are no threat. Give them a welfare check and you may even feel good."

"Looking at the future:

The Cuban community needs help from the total community and the Federal government in caring

for the new refugees; otherwise, we will see more relatives unable to cope. The recent Federal response is totally inadequate and inappropriate for this refugee situation.

"MIAMI HAS to be responsive to the recent civil disturbances. The refugee and black problems are different and need to be handled differently.

"For years the white / anglo community has been told they have no future in Miami unless they are bilingual. Anglos have to understand that they too have a stake in this community. Problems have to be solved in a community context. When the cocaine cowboys shoot it out in South Dade, it is a community problem, not a Latin problem. When the black burn Liberty City, it is a community problem, not a black problem.

"Lots of attitudes have to change and we have to begin to work together or everyone in this community will suffer."

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Refugees plan gets backing, criticism

WASHINGTON — (NC) — John McCarthy, director of Migration and Refugee Services, the U.S. Catholic Conferences' refugee resettlement agency, said June 23 that the new federal plan to grant Cuban and Haitian exiles interim status for six months will give them a "sense of security" until their status is further clarified.

The approximately 130,000 Cubans and Haitians who recently entered the United States have been in a kind of legal limbo while their future has been discussed.

The Carter administration June 20 announced plans to grant the exiles legal admittance, with more action pending.

THE CUBANS and Haitians will be eligible for federal medical assistance and food stamps but not for welfare, according to McCarthy. He added that the government plan will also allow federal payments to the USCC for its resettlement work of \$100 per refugee resettled initially and \$300 per individual resettled after the federal plan was announced.

Such finding was urged in May when McCarthy and other USCC officials criticized lack of federal support for the efforts of private refugee assistance agencies, including the USCC.

The program also has been attacked by Miami's director of Catholic Charities, who predicts it

will be an impediment to resettling Cubans out of south Florida.

Msgr. Bryan O. Walsh, a veteran of the first exodus of Cuban refugees 20 years ago, when the Archdiocese of Miami bore the brunt of caring for thousands of exiles, said that "programs to resettle Cubans will be competing with those for Indochinese refugees who receive full support from the government for two years."

COMMUNITIES in various parts of the nation which take Cuban refugees will receive matching funds from the government to aid in resettlement, he said. But those taking the Indochinese refugees will receive full reimbursement, Msgr. Walsh stated. As a result of this policy, he added, it will be more difficult to resettle Cubans outside of Miami and will leave the burden of caring for them to the Miami Community.

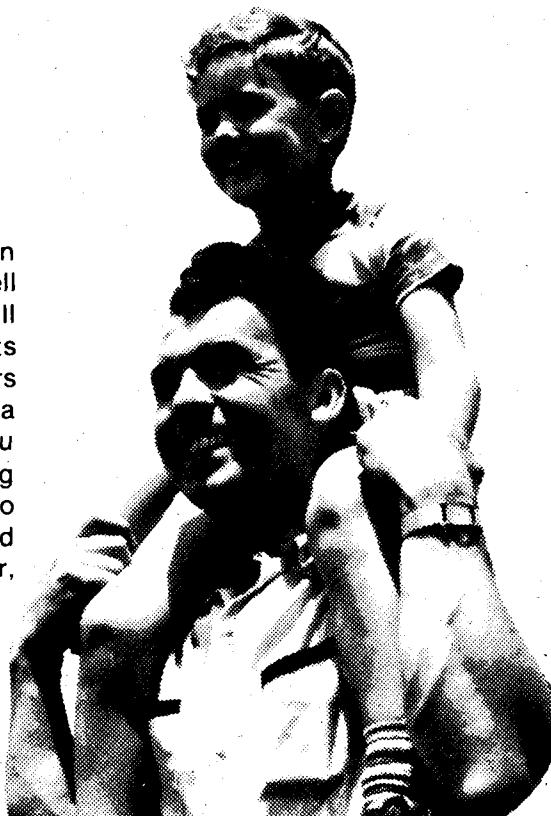
One of the latest resettlement problems involves some 500 Cubans in Miami being housed in the Orange Bowl because they lack sponsors. McCarthy said that in most cases the Cubans were to be sponsored by relatives who have since discovered they cannot handle the resettlement themselves.

He said the USCC is working on a parish-level program to resettle the "abandoned" Cubans elsewhere. He said the USCC has spent \$1 million in its resettlement efforts and has resettled about 28,000 persons.

The Carter plan includes future legislation to define the status of the Cubans and Haitians. According to one account, under the steps suggested by the Administration the status of the Cubans and Haitians could be changed to that of resident aliens after two years.

THE DATE when Congress might begin acting on the legislation to clarify the Haitians' and Cubans' status remains uncertain. However, the House recently amended an appropriations bill to include \$100 million for resettlement activities.

The arrival of the exiles this spring and the subsequent resettlement have proved politically sensitive for the Carter administration. In addition to church criticism that government handling of some aspects of resettlement has been poor, there have been riots in resettlement processing camps by a small percentage of Cubans, accusations by black leaders that President Carter's Policy favored Cubans over the blacks from Haiti,



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Bishops visit Death Row, come away convinced

RIVERSIDE, Texas — (NC) — Six U.S. bishops and four other representatives of the U.S. Catholic Conference paid an emotional visit to the Texas death row June 16 and learned first hand what it is like to be a prisoner awaiting execution.

"I came away more convinced than ever that capital punishment is essentially barbaric," said one of the six, Bishop Rene Gracida of Pensacola-Tallahassee, Fla.

"While it (the death penalty) might have been an appropriate means of manifesting society's desire for justice in past times, it seems to me to be totally unacceptable in our time," he said.

THE VISIT, arranged by the USCC's social development and world peace office, took place at the Ellis Unit of the Texas Department of Corrections in Riverside, where there are 2,800 inmates, 132 awaiting execution.

The bishops took a tour of death row, interviewed five inmates individually, talked to other prisoners through the bars of their cells, and conducted a death row prayer service.

USCC officials said the visit was arranged so more could be learned about death rows in the United States and as an expression of the USCC's efforts to promote com-

munity wide involvement in dealing with problems of crime and punishment.

The U.S. bishops approved a short statement in opposition to the reinstatement of the death penalty in 1974.

According to Frank Butler, USCC associate director for domestic social development, the Texas death row was selected because Texas prison officials were very accommodating to the bishops' request and because its death row currently is the second largest in the country.

BISHOP GRACIDA, who described the visit as very moving, said he was struck by several characteristics of the death row inmates. Most of them, he said, were relatively young, and they seemed to be ordinary people who, if met on the street, would not be identifiable as murderers.

"And it was moving to talk to them about the constant mental punishment they are receiving with the death penalty literally hanging over their head," Bishop Gracida said.

He added that the mental anguish of having an execution date approach and then have it delayed only to approach again ought to be declared cruel and unusual punish-



While it (death penalty) might have been an appropriate means...for justice in past times, it seems to me to be totally unacceptable in our time. Bp. Gracida.

moving to Bishop Gracida because it reminded him of his visit as a high school youth in Texas to the former state penitentiary at Huntsville, where he saw and touched the electric chair used to execute death row inmates.

Butler said that during the interviews inmates were asked about their case histories, legal assistance, life on death row, medical and pastoral care, and inmate attitudes toward their own crimes and the death penalty.

Besides Bishop Gracida, the other five bishops who visited death row were Bishop Thomas Kelly, USCC general secretary; Bishop Andrew Grutka of Gary, Ind.; Bishop Ernest L. Unterkofler of Charleston, S.C.; Bishop John L. Morkovsky of Galveston-Houston, in whose diocese the Ellis Unit is located, and Auxiliary Bishop John McCarthy, also of Galveston-Houston.

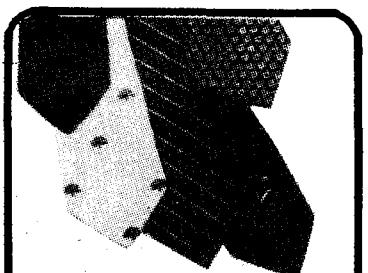
Widow(ers) Meet

Catholic Widows and Widowers will have a social gathering on July 7, at 7:30 p.m. at 2380 W. Oakland Park Blvd., Ft. Lauderdale. For information call 772-3079 or 733-4274. All Catholic widows and widowers of Broward County are welcome.

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Family conference divided

(Continued from Page 1)
the Pro-Family Coalition is one of divisiveness.

"We sought to build bridges and unify people, the Pro-Family Coalition sought means to divide people and undermine the conference process," he said. "I think ours is a more Christian and charitable approach."

At the Minneapolis conference, the Pro-Family Coalition staged a temporary walkout during the voting session, protesting the conference chairman's failures to tally votes separately for appointed and elected

delegates.

EACH DAY of the conference the coalition members charged the conference was "rigged and stacked" against them. Therefore, they used a variety of parliamentary and political maneuvers to delay work group proceedings and the general conference session, to promote their platform of principles of opposing abortion and Equal Rights Amendment (ERA) and defining the family in a way to exclude homosexual marriages.

Msgr. Lally said some of the members of the coalition could be

called "agents of bitterness" for their political "tactics."

Richey said his group tries to "adhere to principles of fair play, honesty and integrity."

He said he does not think his group was disruptive in Minneapolis and says that allegations of that kind are "without merit."

Msgr. Corcoran said he has talked to a number of Pro-Family Coalition members and asked them about their viewpoints. Many said that listening to or reading anti-ERA

activist Phyllis Schlafly's comments helped them decide to join the Pro-Family Coalition and that was their only reason.

"A LOT OF THEM are going around like a flock of sheep," he said. The Pro-Family Coalition does not represent a particular pro-life or religious group, although many delegates at the conference were wearing Eagle Forum pins. The coalition represents many religious denominations, including Baptists, Mormons, Lutherans and Catholics, Richey said.

... But united on law impact

(Continued from Page 1)

the Equal Rights Amendment (ERA) and calling for a human life amendment to the U.S. Constitution. All five were supported by the conservative Pro-Family Coalition.

The recommendation for a human life amendment was narrowly defeated on a 281-269 margin, while the margin for defeat of the measure opposing ERA was 303-246.

A third resolution which said

parents must be informed and then give their permission before their children can have abortions, receive contraceptives or be sterilized was defeated 286-281.

Another resolution opposing abortion as described in a congressional bill called the Family Protection Act failed 319-244. A resolution calling for a human life amendment as well as a guarantee of quality health care for all Americans failed 307-258.

PRO-FAMILY Coalition

members did have cause for celebration when it came to their two resolutions defining the family. The traditional family definition, which excludes homosexual relationships, passed 293-264, when it was tacked onto a recommendation that lawmakers make a conscientious effort to get community input on legislation.

The definition which says a family is "two or more persons related by blood, heterosexual marriage, adoption or extended

families" passed again when it was attached to a resolution suggesting television be more positive and supportive of traditional families. The vote was 297-259.

Jim Guy Tucker, conference chairman, told conference delegates in a closing session that American families clearly will benefit by the top 10-to-15 resolutions that were overwhelmingly approved. These recommendations "reached across regional, racial and ideological lines," he said.

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LEGALS-NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA Probate Division 02 File No. 80-1304
IN RE: ESTATE OF ISABELLA S. LUSHER Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of ISABELLA S. LUSHER deceased, late of Dade County, Florida, File Number 80-1304 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representatives of this estate are MARJORIE L. BOWER & VERA I. KELLER, whose address is c/o Bower 6 Patrick Circle Fulton, New York 13069. The name and address of the attorney for the personal representative are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

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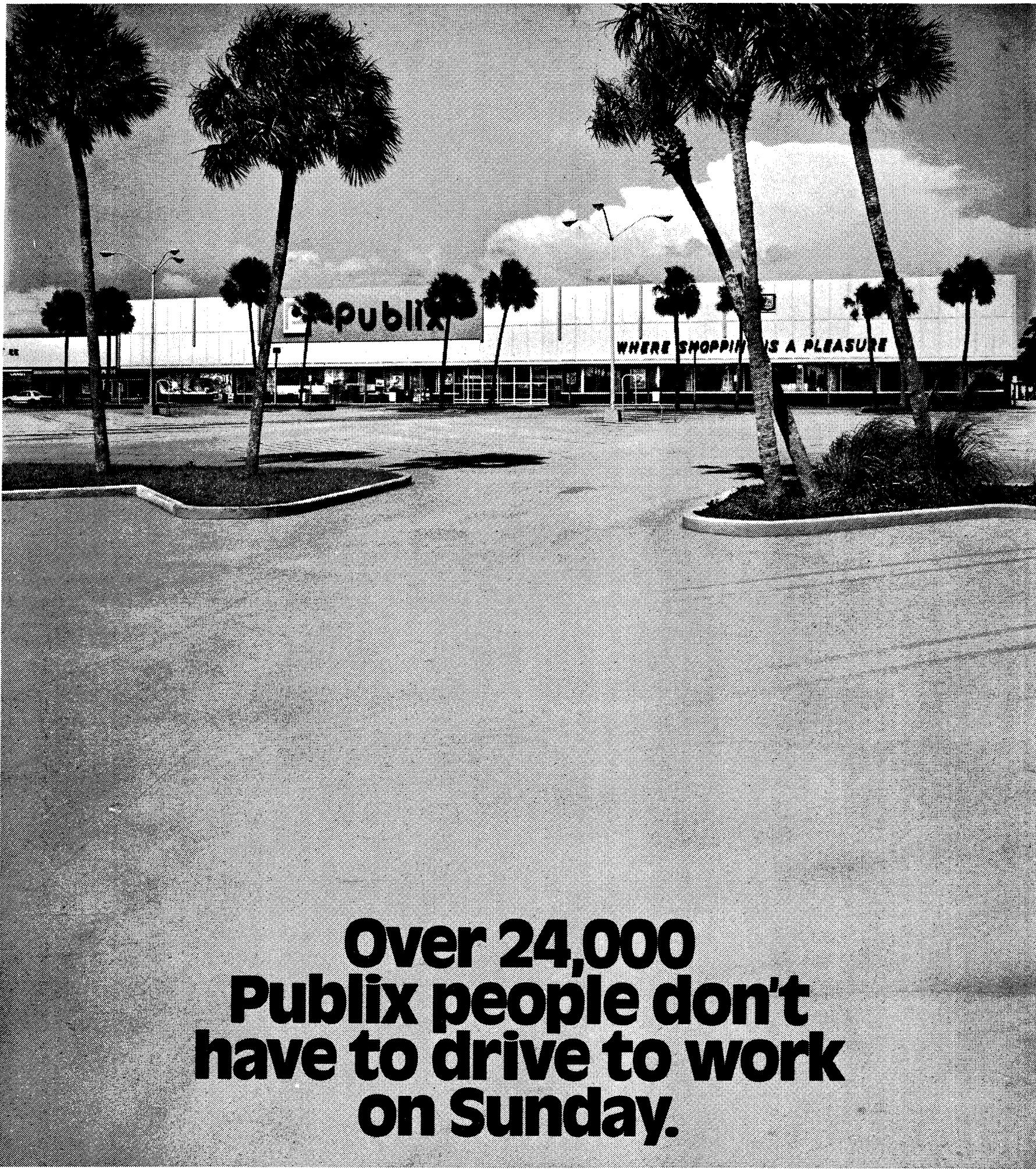
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JUNIO 27, 1980

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Urgente Llamado de Mons. Román Para Ayudar a Refugiados

Hoy, al recorrer las calles de Miami y ver el número de exiliados cubanos caminando en busca de trabajo, techo y comida, vinieron a mi mente las palabras del Señor: "Me da compasión de esta gente" (Mateo 15:32), y sin esperar he tomado la pluma queriendo compartir con todo el exilio esta situación de emergencia, "porque estaban cansados y decaídos como ovejas sin pastor" (Mateo 9:36).

El número de cubanos que ha abandonado la Isla en las últimas semanas ha sido abrumadoramente superior a todo lo que en un principio las personas preocupadas con este problema pudieron prever. Algunos están siendo mantenidos por los familiares que los fueron a buscar al puerto de Mariel, pero un gran número carece de parientes que les puedan brindar comida y techo hasta que encuentren un trabajo que les permita sostenerse por sí mismos.

La situación de los nuevos refugiados es especialmente angustiosa en la ciudad de Miami, donde hay ya cientos de cubanos que no tienen un hogar donde poder alojarse, ya que muchos, en su desesperación por salir de los campamentos, le pidieron a un amigo que los sacara con la falsa promesa de una ayuda que no podía ofrecerles. Las instituciones locales y personas en particular han respondido con una caridad sorprendente, pero tenemos que ser realistas: en estos momentos en Miami las probabilidades de obtener trabajo son escasas, y las posibilidades de encontrar una vivienda decorosa son prácticamente nulas. La ayuda económica que el gobierno de este país ha ofrecido puede contribuir a aliviar un poco el desempleo en el área metropolitana de Miami, pero va a tener muy pocos efectos en la aterradora crisis de la vivienda.

En esta situación, ruego encarecidamente a todos los cubanos que residen fuera de Miami, en otras partes de los Estados Unidos, que se presten a ayudar a recibir refugiados en las ciudades en que viven. Para ello pueden contar

con las agencias de ayuda a refugiados. La responsabilidad que contraen con las familias o personas que saquen de los campamentos no es de tipo legal, sino puramente moral, y consiste en facilitarles alojamiento y comida hasta que consigan un trabajo con el cual puedan satisfacer sus más elementales necesidades. Habrá que ayudarlos también a conocer la forma de vida de los Estados Unidos y a disipar las falsas ilusiones que algunos pueden tener acerca de la verdadera situación económica de este país.

Por este medio exhorto a todos los cubanos a que reduzcan sus gastos durante unos meses a fin de dedicar una cantidad, que será mayor o menor según las posibilidades de cada cual, para aliviar la miseria de miles de compatriotas. Esta ayuda pueden hacerla llegar a los refugiados bien en forma personal, bien a través de las organizaciones que están tratando de salvarlos de los desastres económicos y morales que los amenazan. Esta exhortación va dirigida a todos los cubanos que viven en los Estados Unidos, tanto en Miami como fuera de Miami.

La situación de los refugiados cubanos que fueron recibidos en otros países no es mejor, por otra parte, que la de aquéllos que han llegado a los Estados Unidos. Ruego a todos los cubanos que viven en esos países y que ya disfrutan de una posición decorosa, así como a aquéllos que se encuentran establecidos en países vecinos, que contribuyan también a aliviar la tragedia de esos cubanos que han sido recibidos por países cuya difícil situación de desempleo les impide proporcionarles vivienda y trabajo.

Que no haya ningún cubano a quien tengan que aplicarse las terribles palabras del Señor en el Juicio Final, cuando se condene a los que no se ocuparon de aliviar los sufrimientos de Cristo en la persona de sus hermanos: "Porque tuve hambre, y no me diste de comer; era forastero, y no me recibiste en tu casa; estaba desnudo y no me vestiste..." Porque, como bien dice la Pri-



Mons. Agustín Román, Obispo Auxiliar de Miami

mera Epístola de San Juan: "¿Cómo puede alguien decir que ama a Dios, a quien no ve, si no ama a su hermano, a quien ve?"

Los vi deambulando por las calles de Miami, "cansados y decaídos, como ovejas sin pastor". Cubano que vives en Miami, o en otra parte de los Estados Unidos, o en algún otro país: abre tu corazón a los refugiados cubanos y conviértete en pastor, hermano de tus hermanos.

+ Agustín A. Román

Familias Hispanas de E.U. en Favor de Refugiados

Por Eugenia E. Acosta

Más de 100 familias hispanas, representando a varios países de origen convivieron, reflexionaron y pudieron compartir una semana de aprendizaje, estudio y vacaciones en la Conferencia sobre la Evangelización de la Familia Hispana en la parroquia que tuvo lugar en el hermoso campo de veraneo de Epworth Forest, junto al Lago Webster en la zona central de Indiana del 8 al 14 de junio.

Entre los temas que se trataron en la Conferencia uno de los más importantes fue la presentación de in-

quietudes y necesidades de la familia hispana al Arzobispo Roberto Sánchez, quien nos representará ante el Sínodo del Año de la Familia en Roma. Además el Padre Gabriel Calvo, muy conocido por su labor apostólica con la familia mediante la creación de los Encuentros Conyugales y Encuentros Familiares compartió con los participantes sus ideas sobre cómo la familia hispana puede llegar a estar más unida y ser un verdadero ejemplo para la comunidad. También se presentaron varios talleres sobre la educación religiosa a los hispa-

nos, el ministerio y ayuda a las personas mayores, el alcoholismo en la familia hispana, ministerio a los jóvenes, etc.

Los participantes en esta Conferencia redactaron una declaración conjunta en la que expresaban su apoyo y solidaridad con los 114,000 o más refugiados cubanos, llegados a este país en los últimos tres o cuatro meses. A continuación aparece el texto íntegro de este documento.

"La conferencia sobre la evangelización de la familia hispana en la parroquia desea dar la bienveni-



REPARTIENDO ESPERANZAS — Había sonrisas alrededor del Obispo Frederick Freking, de La Crosse, Wisconsin, cuando se reunió con unos 13,500 refugiados cubanos en Fort McCoy. En su arenga el Obispo les pidió paciencia y respeto asegurándoles que a cambio tendrían la libertad que anhelaban.

da a nuestros hermanos y hermanas refugiados cubanos. Muy especialmente a

aquellos que están siendo ubicados en la zona del Medio-Oeste, de donde so-

(Pasa a la Pag. 2A)



Justicia: Base de la Armonía Familiar

Por José P. Alonso

Todo cuanto pudiéramos condenar o elogiar en la conducta de la sociedad, debemos comenzar por elogiarlo o condenarlo en las familias, pequeñas células que dan vida a la sociedad humana.

En la exhaustiva investigación que de los males de la sociedad se ha hecho, se han reunido criterios de expertos familiares, sicólogos, trabajadores sociales experimentados en este campo, antropólogos, sociólogos, etc. Pero a ninguno de éstos se le ha ocurrido pensar en la Justicia como primaria razón para la constitución de una sociedad ejemplar partiendo de la familia.

Al tratar materia tan intimamente ligada al buen éxito de tan importante empresa, una familia modelo, se hace imperativo comenzar desde el principio; es decir, desde el momento en que un hombre y una mujer se sienten atraídos uno hacia el otro. De las aulas y los centros de trabajo, de fiestas y reuniones pueden brotar las posibilidades de noviazgos y es en este momento ante la posibilidad que uno debe comenzar el análisis de las cualidades positivas del

otro poniendo como juez a la cabeza y no a las emociones románticas.

Búsquese a través de la conversación casual y los criterios en general que piensa "la otra parte" del matrimonio y de los hijos. Cuál es la opinión sobre el papel de la mujer y del hombre en esta unión, respecto al trabajo, etc... Estas respuestas pueden mostrar "quien es realmente" la persona con quien se sueña como "compañía para toda la vida". Y si las respuestas no se ajustan a un mínimo de "justicia", es mejor decir adiós en este instante y esperar por un más promisorio candidato.

Piense que cuando usted pasa delante de las vidrieras de una tienda elegante quisiera comprarlo todo pero su sensatez la lleva a obtener solo lo que se ajusta a sus necesidades y bolsillo. Lo demás se olvida en unas horas. Aquí sucede lo mismo. Actúe con sensatez y no "adquiero lo que no le conviene" antes de que más fuertes sentimientos hagan más duro el "adiós" a la ilusión.

He aquí unos criterios básicos sobre la justicia que debe existir en el matrimonio y en la familia.

"La mujer es la reina del hogar" y ella es res-

ponsable de su buen orden y apariencia pero el hombre debe prestar su concurso para preservarlos, así como en las tareas más fuertes y otras largas y tediosas. Cualquier tarea puede convertirse en una feliz aventura cuando media la consideración "justa" y debida.

La mujer y el hombre son criaturas humanas idénticas en sus sentimientos y emociones. Unos y otras serán más o menos fuertes según su naturaleza, pero ambos tienen una personalidad propia que debe ser respetada y exaltada; este respeto al "ser integral" del compañero es un deber ineludible de justicia.

La teoría de que "el hombre no pierde nada" es errónea y más aún en materia de fidelidad. Ambos tienen mucho que perder con la infidelidad y peor aún, los hijos lo pierden todo. Esta injusticia, sea quien sea el infiel, no se comete sólo contra "la otra parte" sino contra la familia y la sociedad toda. Ser fiel es muestra de respeto propio y de amor sincero.

En materia económica debe haber confianza absoluta y obrar de mutuo acuerdo. Deben recordar las necesidades de cada miembro de la familia y no

derrochar el peculio sino fomentar el ahorro.

Si sólo el hombre trabaja "fuera" debe tener presente que ella también "trabaja" atendiendo la casa y el cuidado de la familia y que por tanto es acreedora al título de socia en los bienes familiares.

La educación de los hijos es también responsabilidad común. Es recomendable que el padre, ante los ojos de sus hijos, tenga supremacía en la autoridad; pero en ella debe existir la unidad de criterio de ambos de manera que si la madre da o niega algo el padre confirme la decisión de la madre. Esto es justo como justo es también que en cosas que envuelvan daño moral o físico para los hijos lo que se niegue ahora no se debe conceder más tarde. Explicarle a los niños la razón de tal medida los ayuda a crecer mentalmente.

Para que la justicia reine en el hogar téngase presente aquello de que "no hagas a otro lo que no deseas para ti". Comprender y estimar los sentimientos de "la otra parte", el amorooso trato y la consideración son de elemental justicia.

Para el final hemos de-

jado el lugar que debe darse en el hogar al Rey de la Justicia. No habrá justa relación ni armonía, amor, respeto, dicha ni eternidad en la unión donde Dios no sea el testigo principal, el consejero. Si lo pusiste como testigo de la unión matrimonial ponlo también en lugar prominente en el hogar. En toda decisión pregúnten como actuaría El. Que sea el mediador en toda querella de uno contra el otro. Todas sus decisiones y consejos están escritos en las enseñanzas de Jesús contenidas en los Evangelios. Lean y estudien juntos la Biblia y oren con frecuencia porque "la familia que ora unida, permanece unida."

Una buena familia obra como un equipo deportivo cuya meta es ganar la competencia. Para ello es preciso la cooperación entusiasta de todos sin pensar en la gloria individual sino en la del equipo. Y como todo equipo, debe tener un buen manager que lo dirija. En este equipo matrimonial / familiar ningún manager más calificado que Dios: lo sabe todo y le sobra experiencia. Y recuerda que...

"Mas te vale que tu vecino te llame tonto que oír a tu cónyuge llamarte injusto..."

La Justicia Tiene que Empezar Dentro de la Familia

Por Eugenia E. Acosta

North Webster, Indiana— "Antes de poder luchar contra las injusticias existentes en el mundo tiene que haber justicia en nuestras propias familias". Con esta firme convicción, los esposos Olga Villa y Ricardo Parra, ambos activamente involucrados en la lucha por la justicia, derechos e igualdad de oportunidades comenzaron su presentación ante las familias asistentes a la Conferencia sobre la evangelización de la familia hispana en la parroquia de la zona del Medio-Oeste que se llevó a cabo recientemente en este pequeño pueblo del estado de Indiana.

"La justicia no consiste solamente en hacer el bien o cumplir con las leyes e ignorar lo demás. La justicia cristiana significa cumplir con el importante mandato de Cristo a su Iglesia: que nos amemos unos a otros", señaló con énfasis el matrimonio Parra-Villa. "¿Cómo podemos condenar las violaciones de derechos e in-

justicias que ocurren a diario en el mundo si las mismas existen también dentro del seno de nuestra familia? Mediante el diálogo, la comunicación en familia, al dar ejemplos de vidas cristianas activas, comprometidas y dinámicas, al ofrecer consejos, al enseñar principios y compartir valores, al ponernos en solidaridad total con nuestros hermanos y hermanas estamos haciendo que la justicia sea una realidad en nuestra familia y en

nuestra comunidad".

"La responsabilidad de educar a la familia en la justicia no descansa tanto en las escuelas o en la sociedad. A menudo son las mismas instituciones las que transmiten los valores de un sistema basado exclusivamente en la avaricia y el egoísmo. La enseñanza de la justicia debe ocurrir dentro del hogar".

Los esposos Parra-Villa concluyeron expre-

sando que para luchar contra la injusticia, tanto en la familia como en la comunidad, necesitamos mucho valor. Casi igual que los primeros cristianos que se enfrentaban con los leones. La única diferencia es que hoy tenemos diferentes leones, pero no menos reales o peligrosos. "Entre los elementos necesarios para luchar por la justicia, tanto en la familia como en la sociedad en general — añadieron ellos — es-

tán los siguientes: sabiduría, fe en Dios y en la humanidad, lucha, fuerza, coraje, valentía, y, lo principal que es el amor divino, expresado humanamente en un genuino interés por el bien de nuestros hermanos."



El matrimonio Parra-Villa se dirige a los asistentes a la Conferencia Familiar del Medio Oeste.

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4 de JULIO

VATICANO —(NC)— Según el itinerario anunciado por el Vaticano, la visita del Papa Juan Pablo II al Brasil del 30 de Junio al 12 de julio contempla la celebración de la misa en las trece ciudades incluidas, y su encuentro con dignatarios, jóvenes, prisioneros, obreros, leprosos, sacerdotes, religiosas, obispos, enfermos, niños y miembros de la colonia polaca en ese país. Entre los muchos eventos anunciados está su llegada a Brasilia para audiencias con el presidente Joao Figueiredo, los obispos y los diplomáticos, y una visita a la prisión Papuda; la misa al aire libre para la juventud en Belo Horizonte, una reunión en Río de Janeiro con el Consejo Episcopal Latinoamericano (CELAM), misa en el estadio de Maracaná con la ordenación de sacerdotes y bendición a la ciudad desde el Cristo del Corcovado y apertura del Congreso Eucarístico en Fortaleza y una visita a los indios de Manaus.

Washington —(NC)— Mons. James A. Hickey, obispo de Cleveland a

NOTICIAS DE LA SEMANA

quien la Santa Sede nombró arzobispo de Washington, se ha destacado por su interés por los hispanos, los negros y las misiones en Centroamérica. La ciudad tiene una mayoría de población negra, y unos 60,000 hispanos. Estuvo en los funerales del arzobispo asesinado de San Salvador, Mons. Oscar Romero, con quien cultivaba amistad por los misioneros de Cleveland en ese país. Es canciller de la Universidad Católica de Washington. Habla castellano además de inglés, fue rector del Colegio Norteamericano en Roma, y es oriundo de Michigan. Ordenado sacerdote en 1946, desde entonces se preocupó por los trabajadores agrícolas migrantes mexicanos. Sucede al Cardenal William Baum, quien desde Enero encabeza la Congregación Vaticana de Educación Católica.

Chicago —(NC)— El movimiento pro vocaciones religiosas Serra Interna-

cional celebra su convención anual en Río de Janeiro, Brasil, del 24 al 26 de junio, poco antes de la llegada del Papa Juan Pablo II, y su tema es "el compromiso por la justicia en el mundo, por parte de sacerdotes, religiosos y seglares."

Fort McCoy, Wisc. —(NC)— Mons. Frederick W. Freking, obispo de La Crosse, pasó varias horas con los refugiados cubanos en Fort McCoy (Hay 13,500) para hablarles en grupos sobre temas de libertad, respeto, caridad y paciencia como virtudes de la ciudadanía a la que esperan incorporarse. Refiriéndose al prolongado trámite del reasentamiento, el obispo les dijo: "Sé que es cansado esperar pero os pido que tengáis paciencia y perseverancia." El P. Jerome Thompson, de la arquidiócesis de Milwaukee que les sirve de capellán, organizó un coro que cantó para el obispo.

Guatemala —(NC)— El asesinato el 6 de Junio en Chajul, Quiché, del misionero del Sagrado Corazón P. José María Gran Sierra y un catequista engrosa la lista de más de 5,000 víctimas de la violencia en Guatemala desde 1979. Venía ayudando a los indígenas en trabajos comunales. Por los mismos días fueron asesinados tres profesores de la universidad, una psicóloga, y un líder demócrata cristiano. Varios combatientes de guerrillas y del ejército también murieron. En Mayo fue asesinado el P. Walter Woerdecker, párroco de Santa Lucía, y secuestrados el P. Conrado de la Cruz y el catequista Herlindo Cifuentes, que aún siguen desaparecidos, temiéndose por sus vidas.

Tegucigalpa, Honduras —(NC)— Agencias humanitarias religiosas de Costa Rica, Nicaragua y Honduras que ya prestan ayuda a miles de refugiados salva-

doreños que huyen de la violencia en su país, han pedido por su parte socorro conforme aumentan estas necesidades. La Confederación de Religiosos de Honduras pidió al gobierno que socorra a unos 1,200 refugiados que tienen tres semanas de haber cruzado la frontera. En Nicaragua se construye un campo especial con la colaboración de Caritas.

Naciones Unidas —(NC)— Un estudio demográfico revela que diariamente unas 300,000 mujeres en todo el mundo dan a luz, y 120,000 se someten al aborto, o sea un proporción de dos abortos por cada cinco alumbramientos. La tierra tiene una población de 4.5 mil millones de habitantes, y aunque desciende el porcentaje de crecimiento, habrá para fin de siglo un aumento de 2 mil millones. Cada persona del mundo desarrollado consume en su vida de 20 a 40 veces más que los habitantes de países en África, Asia o América Latina, N.R.: Sin embargo, hay en el mundo tierra sin cultivar capaz de alimentar el doble de esa población.

1980: 75 Aniversario de la Llegada a Cuba de Hnos. de La Salle

Los Antiguos Alumnos de La Salle de Cuba han preparado una serie de actos con motivo del 75 aniversario de la llegada a Cuba de los Hermanos de La Salle. Este año 1980 también marca el 300 aniversario de la fundación del Instituto de Escuelas Cristianas por San Juan Bautista de La Salle en Francia. Esta coincidencia ha llevado a la Asociación a celebrar la Primera Convención Lasallista en Miami.

En los actos, que

tendrán lugar los días del 3 al 6 de Julio aquí en Miami, estarán presentes Lasallistas residentes en todas partes del mundo y serán honrados con la presencia de más de 30 hermanos que ejercieron en Cuba. Entre los invitados especialmente figuran el Obispo exiliado Monseñor Eduardo Boza Masvidal, ex alumno de La Salle, y el Superior General de la Orden de La Salle, Rydo. Hno. José Pablo Basterrechea, quien reside en Roma.

Entre las actividades

habrá competencias deportivas en el Big Five y una fiesta criolla, un acto en memoria de los Lasallistas fallecidos y por los presos en Cuba por su lucha anti-comunista. El sábado por la noche, en el Omni, una cena de gala y baile.

Informes y reservaciones para los actos pueden pedirse a Asociación de La Salle, 3446 S.W. 8 St., Suite 209, Miami, Fla. 331 ó llamando a Fernando Jiménez de 10 a 4 p.m. por el teléfono 448-2898.

Demócratas Cristianos de Cuba a Congreso en Europa.

El Movimiento Demócrata Cristiano de Cuba ha sido invitado, en la persona de su Secretario de Relaciones Internacionales, Jesús Permuy, al Congreso de la Unión Europea Demócrata Cristiana, Lisboa, Portugal, del 23 al 25 de Junio.

En dicho congreso el representante de la DC cubana expondrá a sus colegas europeos el estado de opresión a que está sometido el pueblo cubano por la tiranía castro-comunista. También se recabarán la solidaridad necesaria para continuar la lucha por la libertad y democratización de nuestra Patria.

Permuy visitará Holanda, Bélgica, Portugal e Italia para solicitar su apo-

yo para que el Secretario General de la O.N.U. envíe a Cuba una comisión que investigue las violaciones

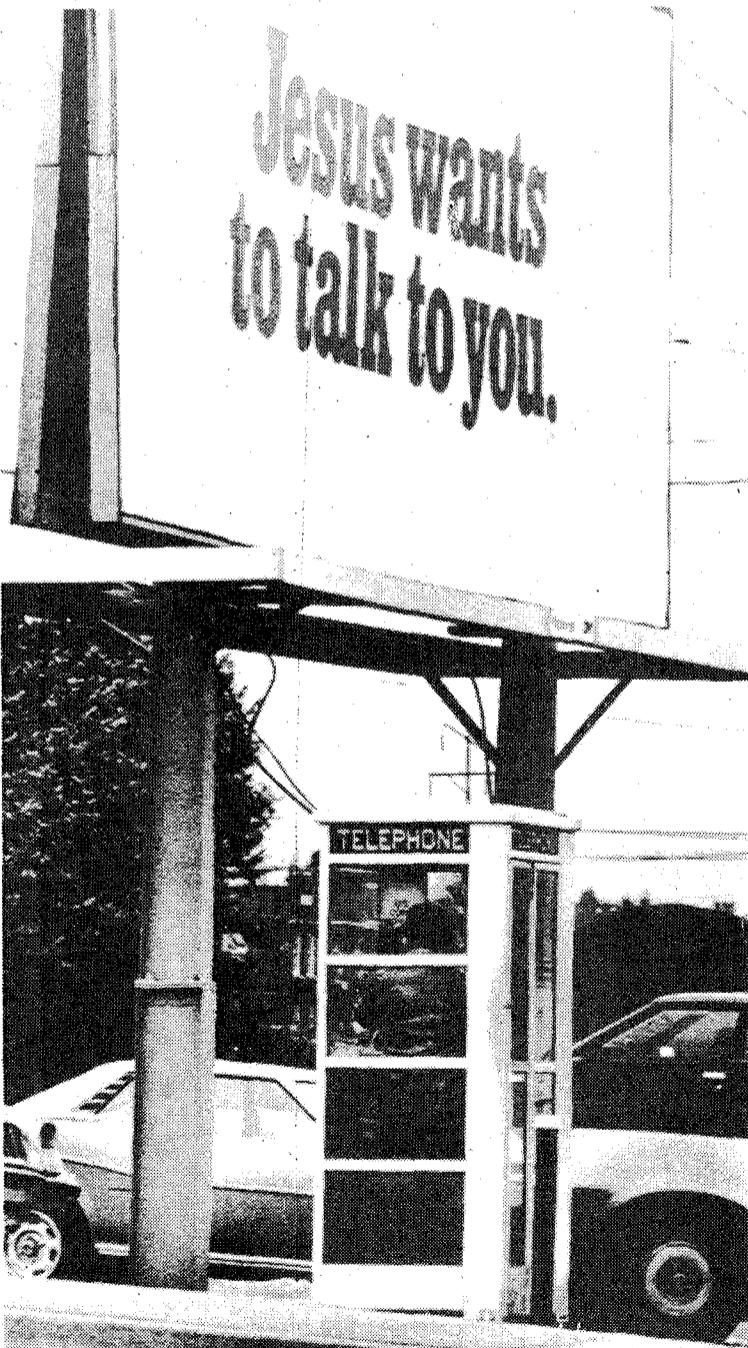
de Derechos Humanos, que han provocado el éxodo masivo de más de 100,000 cubanos.

Programa de Estudios para Ciudadanía en Hogar

El Centro de Educación para Adultos del American Senior High School, está ofreciendo ahora la oportunidad de tomar las clases de preparación para los aspirantes a obtener la ciudadanía a través de un programa diseñado para estudiar en la casa. Cuálquier residente que piense en convertirse en ciudadano de los Estados Unidos recibirá, a

través de este programa, ayuda para llenar las formas de solicitud, aprendiendo los procedimientos a seguir y las materias que se le proporcionarán para tomar el examen de naturalización.

Llame al Centro de Educación para Adultos por el teléfono 557-3770 para una cita inicial con el instructor.



LARGA DISTANCIA ES LO MAS CERCANO A ESTAR ALLI. Este es el lema de la compañía de teléfonos para su servicio de larga distancia y este anuncio viene muy bien para una conversación con Jesús para quienes lo sienten lejos de sus vidas. "Jesús quiere hablar contigo" dice el cartel.

San Ireneo

Ireneo nació en Esmirna, Asia Menor, entre los años 135 y 140. Fué discípulo predilecto de San Polycarpio, quien a su vez lo fuera de San Juan Evangelista. Llegó a las Galias (hoy Francia) en fecha incierta donde fué sacerdote de la Iglesia de Lyon bajo el Obispo Potino (San Potino).

Cuando estalló la persecución de la Iglesia en el año 1977 el Obispo Potino fue martirizado hasta morir. Fue el primer obispo de Lyon y también su primer mártir. Ireneo fue nombrado para sustituirle como Obispo de Lyon. Abogó ante el Papa Victor en favor de la Iglesia de Asia en la disputa que casi la separó de Roma por diferencias en la fecha de celebración de la Pascua.

En una época en que las sectas agnósticas amenazaban con minar la base del cristianismo con su doctrina de que la liberación venía por la sabiduría, Ireneo combatió con palabra y con escritos éstas y otras herejías, defendió ardientemente la tradición y aseguró la unidad del dogma, estableciendo los principios de la tradición de la Iglesia y afirmando la supremacía de la Iglesia Romana.

Veinticinco años después de su consagración episcopal sobrevino una nueva persecución durante la cual murió martirizado en el año 203 de nuestra era.

Santos Pedro y Pablo

El origen de la conmemoración de estos dos grandes apóstoles en el mismo día se remonta hasta los orígenes de nuestra Iglesia y nace del hecho de que la sangre de Pedro y de Pablo consagró a Roma, capital del mundo pagano pagano y la más rica del mundo conocido, para Cristo, conquistándola y convirtiéndola en la capital del mundo católico.

Pedro fue escogido por Jesús desde el principio para ser Cabeza de su Iglesia cuando El volviera al Padre: "Simón, hijo de Juan, desde ahora te llamarás Pedro, (es decir piedra) y sobre esta piedra he de construir mi Iglesia" y confirmado en su cargo de pastor del rebaño poco antes de la ascensión del Señor cuando Jesús después de preguntarle tres veces, "Pedro, ¿me amas?" le dijo otras tantas: "Apacienta mis ovejas". Despues de largos recorridos y grandes trabajos y penas propagando la Buena Nueva. Pedro murió crucificado en la colina Vaticana por orden de Nerón en el año 66 ó 67.

Pablo, a quien primero conocemos como un fanático perseguidor de los cristianos y quien se hace visible en el martirio de San Esteban, diácono y primer mártir de la Iglesia, es convertido por el mismo Jesús desde el cielo y hecho apóstol por mandato del mismo Jesús al comisionarle la evangelización de los gentiles. Pablo, aunque no se cuenta entre los doce apóstoles (Matías sustituyó a Judas Iscariote y se cuenta como el número doce)) es tenido como apóstol por haber sido el mismo Espíritu Santo quien lo comisiona junto con Bernabé poco antes de la partida de ambos para Chipre.

Pablo recorre toda el Asia Menor divulgando la Buena Nueva y por último llega a Roma, donde como Pedro, es martirizado muriendo decapitado en la Via Ostiense, sitio donde Constantino mandó a erigir una basílica en su Memoria.

La muchedumbre de los creyentes que desde el siglo II peregrinaba a Roma para visitar la tumba de los dos grandes apóstoles, inició la conmemoración de ambos, unidos en la misma fecha.

Familias Hispanas...

(Viene de la Pag. 1A)

mos todos nosotros.

Al mismo tiempo queremos invitar a todos, especialmente a los hispanos, a que se unan con nosotros para combinar nuestros talentos y esfuerzos para ayudar a estos hermanos nuestros.

Entre las formas

concretas de ayuda que podemos ofrecer quisieramos sugerir las siguientes:

1. Que las parroquias, grupos, familias o personas interesadas se pongan en contacto con las oficinas diocesanas, por ejemplo, la Oficina de Caridades Católicas.
2. Que cada parroquia fije una meta de patrocinar a una familia o a un individuo (o mas si fuera posible).

Tercer Centenario de los Hermanos de La Salle

ROMA Italia.— Su Santidad el Papa ha dirigido una carta a los Hermanos de las Escuelas Cristianas (De La Salle) con motivo del tercer centenario de su fundación. Exalta la figura de San Juan Bautista de La Salle, que supo integrar en una visión de la psicología y pedagogía el sentido plenamente cristiano de la cultura y de la educación: "Para él la escuela no se reducía sólo a impartir o imponer ideas, por más útiles o interesantes que fueran, sino que debía ser una comunidad de amor, donde el joven alumno no es meramente considerado como un vaso que hay que llenar, sino como una personalidad que hay que formar."

En el tercer centenario de los Hermanos de las Escuelas Cristianas, Juan Pablo II pone el acento sobre las exigencias que brotan de la vocación del Hermano Educador: "fidelidad al carisma del Fundador sobre todo en estos momentos en los que la escuela católica debe proclamar, reafirmar su libertad, su dignidad, su finalidad, su función y su misma supervivencia"; fidelidad a la vocación religiosa, "es decir, a la consagración incondicionada y absoluta que habéis hecho de vosotros mismos."

El Superior General de los Hermanos de las Escuelas Cristianas, el español José Pablo Basquerchea, ha hecho unas

3. Que utilicemos los medios de comunicación disponibles (radio, televisión y la prensa escrita) para difundir información correcta y sin prejuicios y además para clarificar errores que puedan surgir.

4. Que se establezcan otras formas de ayuda como distribución de ropa, trabajo, ayudar sirviendo de intérprete, etc.

5. Que colaboremos todos juntos con otros grupos de ayuda a los inmigrantes en este país, mexicanos, haitianos, dominicanos, etc.

Esta es una acción humanitaria a la que respondemos como cristianos y no queremos que la situación de los refugiados divida a la comunidad hispana en los Estados Unidos.

De las más de 100 familias que estuvieron presentes en esta conferencia en Indiana solamente una era de origen cubano.



San Juan Bautista de La Salle

declaraciones a Radio Vaticana. "Nuestra preocupación fundamental — ha dicho — es la de conseguir que la escuela católica tenga verdaderamente un valor evangelizador que corresponda de verdad a lo que nuestra actual cultura requiere. Nuestra misión educativa está dirigida

sobre todo a la clase popular"

Los Hermanos de las Escuelas Cristianas fueron fundados por San Juan Bautista de La Salle el 15 de mayo de 1680, en Reims, Francia. Hoy son unos 10,000 y mantienen en todo el mundo más de 1,300 establecimientos docentes.

OFICIAL

Arquidiócesis de Miami

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho los siguientes nombramientos:

El Rvdo. James Reynolds, Pastor de la Parroquia de St. Henry, Pompano Beach; efectivo desde Julio 2, 1980.

El Rvdo. E. Michael Kelly, Pastor de la Parroquia de St. James, Miami; efectivo desde Julio 2, 1980.

El Rvdo. Jorge Perales, Pastor Asociado en la Parroquia de San Juan Bosco, Miami; efectivo desde Junio 25, 1980.

El Rvdo. William Mylchreest, recién ordenado, Pastor Asociado en la Parroquia de St. Brendan, Miami; efectivo desde Julio 9, 1980.

El Rvdo. Dionisio Oramas, a la facultad del Seminario Colegio St. John Vianney, Miami; efectivo Junio 16, 1980.

El Rvdo. Flavian Magrogan, C.P., Pastor Asociado en la Parroquia de St. Paul of the Cross, North Palm Beach; efectivo desde Julio 1, 1980 con la aprobación de su Superior.

El Rvdo. Peter Farrelly, S.J., Capellán Asociado en el Hospital Holy Cross, Fort Lauderdale; efectivo desde Agosto 1, 1980 con la aprobación de su Superior.