

'Go forth unto all the world'

The Voice

Catholic Schools
Week---Pg. 4-5

Archdiocese of Miami

Volume XXIII N° 6

February 6, 1981

Price 25¢



Bilingualism

What effects will new policy have?

Catholic educators here say they basically agree with the Reagan administration's decision to withdraw proposed federal regulations on bilingual education, calling the guidelines "unmanageable," and unnecessary interference by the federal government into local school districts.

Although the regulations, proposed during the Carter administration and cancelled Feb. 2, would probably not have affected Catholic school systems, Father Vincent Kelly, superintendent of schools for the Archdiocese of Miami, said they were "unmanageable and impractical."

"IF GUIDELINES for bilingualism

were to be proposed, they should be proposed by the local school district, not by Washington. National, state and local governments must cater to the needs of students without proficiency in English," he said. "As to how they do it, will depend on the locality and the local language. What works for Hispanics might not work for Haitians," and the same applies to all the other language groups.

Many Hispanic groups attacked the Reagan administration's decision as a setback for civil rights, but a majority of educators, from both Catholic and public schools, hailed the decision to

remove the guidelines and let local educators provide the degree of bilingualism needed for various students.

Saying bilingualism is "an emotionally charged and complicated issue," Rosemarie Kambe, principal of Immaculata-LaSalle High School in Miami, said she basically agreed with the Reagan decision because "the federal government should not interfere in all these things. Let the state decide."

KAMBE SAID she is strongly in favor of bilingual education, and "a child coming from a Spanish background should have a chance even in the

public schools to learn his language, culture and literature."

But she said the proposed guidelines, calling for native language instruction in all subjects until the students reached a certain proficiency level in English, would have been "going a bit too far."

Educators across the country said the guidelines might result in students not knowing either English or Spanish at all.

"The papers seem to imply that he's saying no to the whole decision (of bilingualism), and I'm not so sure,"

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What will Pope say in Philippines?

VATICAN CITY (NC) - At least two points of view exist about the message which Pope John Paul II will take to the Philippines, Asia's only country with a predominantly Catholic population, when he visits eight FILIPINO CITIES Feb. 17-22.

One group sees him bringing congratulations and encouragement to the country's Catholics, praise for President Ferdinand Marcos' recent lifting a martial law and a call to unity and hope.

Other observers think the pope will come with a message about social justice and human rights, link himself firmly with those who suffer and stress the importance of the dignity of man.

ALTHOUGH EACH viewpoint probably contains elements of truth, Pope John Paul is likely to defy fitting into either category. Based on past trips, the pope probably will walk a fine line between political involvement and Gospel-based social commentary.

The complex social and political situation in the Philippines provides a contrast to its religious homogeneity. About 84 percent of the nation's 48 million people are Catholics and another 10 percent belong to other Christian denominations.

"If I were the pope, I'd look at my 'diocese,' which is the world, and I'd look to the East, to Asia, where more

than half the world's population lives," said Jose Line B. Guerrero Jr., third secretary of the Filipino embassy to the Holy See.

"And then I'd notice that 70 percent of all the Catholics in Asia live on a small archipelago of less than 120,000 square miles, and I'd say: 'What can this country do, not so much in terms of proselytizing but to witness to the Christian faith,'" Guerrero added.

"I'd congratulate them on what they've done, and then I'd give them a symbol of their witness like this martyr, Lorenzo Ruiz," he said.

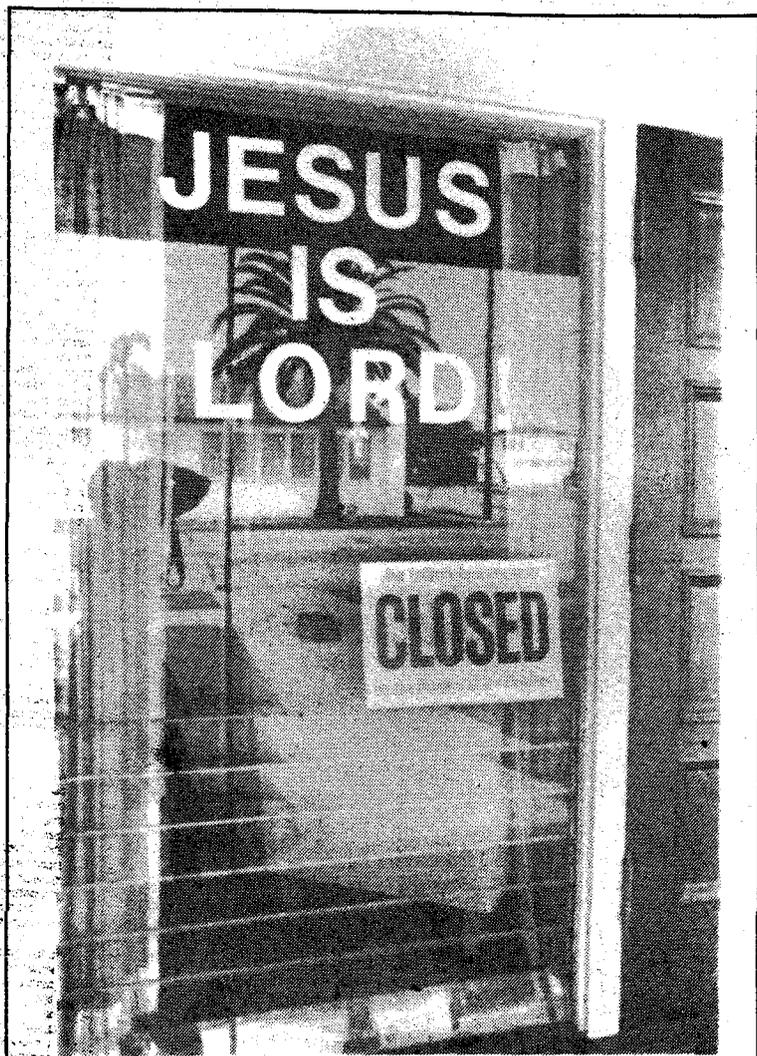
POPE JOHN PAUL linked his Far East visit to the beatification of Ruiz, a Filipino layman killed for the faith in
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U.N. OVERLOOKING FAMILY PLANNING



News At A Glance



ALWAYS OPEN — The "closed" sign on the window doesn't really mean that Jesus is closed. A closer look reveals that the sign on the San Diego Charismatic Center at May Star of the Sea Church in La Jolla, Cal., reads, "Our Father's ears are never closed to the prayers of his children."

Anti-Catholic comic book hit by League

MILWAUKEE (NC) - The Catholic League for Religious and Civil Rights has urged the California attorney general's office to investigate the publisher of the anti-Catholic comic book, "Alberto," for false advertising and consumer fraud.

The complaint, filed Jan. 29 by the Milwaukee-based Catholic League, alleges that the publisher, Jack T. Chick of Chino, Calif., and the comic book's main character, Alberto Rivera, "are deliberately engaged in a program of deceptive advertising which emphasizes the alleged authenticity of "Alberto" in order to boost sales, without regard to the apparent falsity of Rivera's credentials."

The comic book, in circulation for more than a year, purports to tell the story of how Rivera was ordained a Jesuit priest in Spain and assigned to infiltrate and destroy Protestant churches. Rivera, according to the comic book, eventually became a "Christian" and set out to show that the Catholic Church is the anti-Christ and the "whore of Babylon" of apocalyptic biblical lore.

The Catholic League announced in late November that it had proof from church officials in Spain that Rivera never functioned as a priest there. Chick responded two weeks later

that church officials had "systematically destroyed" records of Rivera's ordination.

According to the complaint filed with the California attorney general, "the credibility of 'Alberto' derives entirely from Rivera's claim to have been an insider in the Catholic Church hierarchy, specifically a bishop in the Society of Jesus and a priest ordained in the Archdiocese of Madrid."

Catholic League officials have characterized the comic book as a throwback to the anti-Catholic Hysteria of the 19th century.

"It is amazing that any contemporary audience is gullible enough to believe this nonsense," said Michael Schwartz, director of public affairs for the Catholic League.

UNITED NATIONS (NC) - The Vatican complained to the United Nation Population Commission that natural family planning is often overlooked or ignored in U.N. birth control projects.

Given appropriate training, couples find the natural method effective, said Msgr. James McHugh in a speech Jan. 28 on behalf of the Vatican's observer mission to the United Nations.

At the world Synod of Bishops held at the Vatican last October many bishops felt that there was undue pressure from some developed national and international population organization favoring the adoption of policies and programs that are not in harmony with cultural traditions and that violate moral teachings, he said.

Christian Democrats to reform party?

Rome (NC) - If Italy's Christian Democrats cannot reform their party from within, perhaps Italian Catholics ought to form a new party, a leading Catholic political analyst said Jan. 28.

Jesuit Father Bartolomeo Sorge, Director of the influential Jesuit Review, Civiltà Cattolica, and its chief editorialist on Italian political matters, spoke at a study seminar in Rome before an audience that included many prominent Italian political figures.

"Either the DC (Christian Democratic Party) has the capacity to renew itself, perhaps changing its name as well, and to deserve consensus on a valid program agreed upon through dialogue up against an unstoppable decline which could make the need felt for other forms of political presence by Italian Catholics," Father Sorge said.

THE SCANDAL-RIDDEN Christian Democrats, in power since World War II, still form Italy's largest single party, although they no longer command an electoral majority. Their power base has eroded significantly over the years, and they have found it increasingly difficult to form a governing coalition with other parties.

Pat Boone featured at Phoenix festival

PHOENIX, Ariz. (NC) - The Phoenix Festival of Sacred Music 1981 from March 19-22 will feature 11 concerts and 14 performers, including a special performance by Pat Boone. More than 1,000 people are expected at the festival, sponsored by North American Liturgy Resources.

Catholic Press invaluable in bringing full Church story

ROCKVILLE CENTRE, N.Y. (NC) - The Catholic Press is invaluable in bringing the full story of what is happening in the church to the Catholic people, Ethel Gintoft, president of the Catholic Press Association, said in a Catholic Press Month statement.

Caring is as important as physical needs for elderly

LOS ANGELES (NC) - Caring spiritually for the elderly is as important as meeting their physical needs, Paulist Father Edward H. Gorry told a meeting of the White House Conference on Aging in Los Angeles.

Theme set for Week of Prayer for Christian Unity

VATICAN CITY (NC) - The theme of the 1982 Week of Prayer for Christian Unity will be "That All May Find their Home in You, Oh Lord," Vatican Radio reported Jan. 26.

Complaints of brutality may hurt British still in Iran

LONDON (NC) - Complaints by freed American hostages of brutal acts by Iranian militants may make more difficult the release of four Britons imprisoned in Iran, said Anglican Archbishop Robert Runcie of Canterbury. Three of the British citizens are Anglican missionaries, the other is a businessman.

Diocese of San Jose, Cal., formed -- Bishop DuMaine Named

WASHINGTON (NC) - A new Diocese of San Jose, Calif., has been established by Pope John Paul II with Auxiliary Pierre DuMaine of San Francisco as its first head.

Pope Hails Greece's entry into Common Market

VATICAN CITY (NC) - Greece's entry into the European Common Market was hailed by Pope John Paul II during a talk Jan. 26. "It is an important event not only because of its economic and social aspects but also because of its religious and cultural aspects, as the Greek and Roman cultures form the pillars of the European soul," he told an Italian group.

The Voice

Average weekly paid circulation 51,000

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

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

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(USPS 622-620)
Archdiocese of Miami
Weekly Publication

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

Salvadoran bishops not taking sides

SAN SALVADOR, El Salvador (NC) - The San Salvador archdiocesan Office of Communication said the country's bishops want to mediate a peace between the government and the opposition and are not siding with the opposition Revolutionary Democratic Front.

The bishops are well aware of the gravity of the political and social conflict that burdens this nation, which is the result of deeply rooted maladies...and have offered their mediation to foster a dialogue between the government junta and the Revolutionary Democratic Front, which the latter rejected," the office said Jan. 30.

BUT "THE BISHOPS never said anything that could honestly be interpreted as backing" leftist guerrillas, added the statement.

The statement was prompted by published reports that Hugo Navarrete, a leader of the front, said after a January guerrilla offensive failed to overthrow the civilian-military government that "the church continues its support for the guerrilla struggle."

The fact that a small group of priests, nuns and lay leaders calling themselves the people's Church have

publicly announce their political choice (for the front) is no reason to take it as representative of the whole church in El Salvador," the statement said.

The group, claiming to have about 100 followers, is headed by the Coordinating Committee of the People's Church (CONIP, after its Spanish initials). It became well known last year when it staged protest sit-ins in churches and other buildings along with members of leftist organizations, Church authorities have asked the priest and nuns to leave CONIP.

There are 373 priests, 70 brothers, 70 seminarians and 735 nuns in El Salvador.

"WE ALSO REGRET that many are attempting to speak in the name of the church without representing it. By injecting politics and bias they only contribute to confusion and prevent the ending of violence, which is what the Salvadorans want most," the communications office added.

Few days earlier Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, said that Salvadorans abstained from joining a general strike during the leftist offensive because they doubted it could succeed.

Before the offensive started on Jan.



10, ten Catholic and two Protestant organizations said in a joint statement that insurrection was morally just because people had for a long time suffered repression.

The bishops offered to mediate last September, when they issued a joint

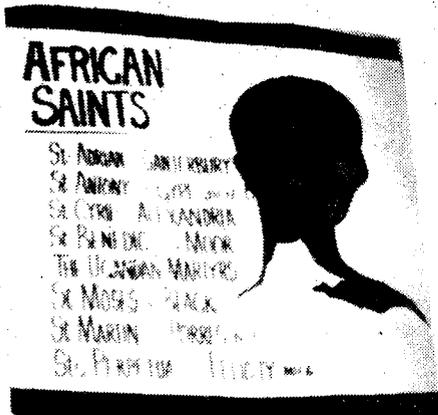
letter lamenting the bloodshed and asking the warring factions to end their violence. They asked for a cease-fire by leftists guerrillas and ultra-rightist groups and an end of the government's counterinsurgency policies, which they said were repressive.

Black Catholics: double identity

February is Black Catholic History Month

By Paulette M. Martin
Chairperson, Black History Month
Committee

Traditionally, the month of February



has been dedicated to the promotion of love and brotherhood among all the peoples of the world.

More recently, February has held added significance for the Black brothers and sisters of our nation in the celebration of Black History Month. Major historical, political, social and cultural events have been chronicled as testimony to the achievements of the Black man to our society.

Blacks have had to overcome numerous obstacles to obtain respectability and recognition as contributing members of our human race. This struggle has not been confined to societal acceptance alone. Even in the worship of God, Blacks have had to praise the Lord separately from their white brothers and sisters.

BLACK CATHOLICS have had to live their lives as members of two minorities, trying to establish a solid identity within each group.

Within the Catholic Church the Blacks often been viewed as a separate membership - Black First, then Catholic. The "missionary" approach has often been the method of interaction between

the clergy and the Black community. Many of the Black parishes were under the guidance of priests from missionary orders. Participation in church affairs was limited to attendance at Mass and little else. Attendance at "White" parishes was frowned upon mainly because of the overall racial climate of the society as a whole, not necessarily the individual church involved.

As times became more liberal, civil and human rights more acceptable and Blacks more vocal in the direction of their lives, a new outcry for identification was heard. Blacks turned more and more to their ancestral roots for insight and identity. This look at the past was reflected in clothing, hair styles, music, names, literature, art, and above all pride in the black experience.

THE BLACK Catholic has sought to extend this renewal of Black Heritage in the church. The liturgy has been used to express the influence of the

Black experience. It has been encouraged and supported in black parishes. The combination of religion and cultural heritage has contributed to the increase in the numbers of Blacks with the Catholic Church. It is no

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OFFICIAL

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

THE REV. JUAN A. DE LA CALLE - to Associate Pastor, St. Juliana Parish, West Palm Beach, effective January 21, 1981.

THE REV. SEAN O'SULLIVAN - to the staff of the Catholic Service Bureau, Miami, effective February 1, 1981.

THE REV. DAVID PUNCH - to reside at St. Anthony Rectory, Fort Lauderdale, effective February 1, 1981.

THE REV. LEON PALLAIS, S.J. - to Associate Pastor, Our Lady of Divine Providence, Miami, effective January 23, 1981.

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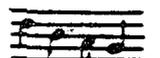
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Choosing a Tradition

Catholic Schools Week,

Feb. 1-7

Today, Christianity is suffering from people who always think "Me First!" A lot of selfishness is occurring and if we were able to alleviate this, maybe we could bolster people's faith in Christianity. Being kind is an excellent cure of this selfishness. If we would knock over a door, pick up a fallen book or even say "Good Morning!" it might become contagious and spread goodwill throughout our world.

If we could respect the property of others and not act like plebians, the world would be more enjoyable.

Finally, if we would spend a little time each day praising God for the wonderful gifts He has bestowed on us, we might realize our capacity to love, rejoice and trust one another.

STEVE DALEO

Christianity today, which has been reaching an elevated peak since the Middle Ages, is gradually declining. This could be from the hectic lifestyle that we all unfortunately share and from the lack of closely knit family homes.

Making Christianity come alive should commence in one's own home. You can't help others until you first help yourself. Personally, I will try to make it to family dinners, outings and such to stress the importance of family togetherness. I can emphasize that work should be left at the office and the home thought of as a tranquil and joyous place where loved ones meet.

DANNY CORREA

I can bring Christianity to others through financial donations which can prove beneficial to those who need it by way of the Archbishop's Charity Drive. This aids people with pressing financial needs within our community. I can also make a contribution to the United Way to reach those who are physically incapacitated or mentally handicapped. By distributing my old clothes and preparing food trays among the newly arrived refugees, I

"I teach Senior English at Pace High School and as a topic for a composition, my classes wrote their own suggestions into ways they could bring back Christianity into the world. It's not that Christianity isn't here anymore, but that it is frequently found under mounds of murder, mayhem and general malaise.

"The world is suffering from a deprivation of revitalizing spirit. We need in 1981 to bring back the love of God into our daily lives. It can begin with us. It must begin with us. In a Catholic school in the Archdiocese, I am blessed to see witness to the word of God being taught and practiced. Our goal, as my students note, is to reach others.

Nora Rowland

can also help others. I can join one of the church organizations sponsored by Immaculate Conception. In this way I can provide religious awareness for those who have lost faith in God.

LUIS DOMINGUES

I feel that it is important to try to restore Christianity back into the world. I mean, just look around. You see hostages, murders and all sorts of other things. I feel that if Christianity could be put back into the hearts of the people, we might then be able to achieve some kind of peace in this crazy world.

One way is to welcome the Cuban Refugees with open arms. I mean, they are human beings just like us and we should try our best to help them out. We shouldn't turn our backs on them because they don't speak English. Let's give them a chance like we received from the United States.

I would rather see our government money put into food, clothing and other things poor countries need rather than the salary of any congressman.

The last way that we can bring Christianity back into the world is by going out and preaching the Word of God. How can you begin to understand the concept of God when you don't know His message of love? We can make Christianity come alive if we really wanted. The problem is that most people are very selfish and only care about what pertains to them.

RAYMOND PEDROSO

Christianity and the union of people it creates has been diminishing greatly in the past 15 years or so. To illustrate this, all we have to do is look on all the acts of terrorism that have been occurring in the last decade. This is not a united world, and we must act in order to put an end to this. I feel one of the answers could be to have World Mass twice a year for those countries who want to participate.

If this wouldn't do anything at least it would bring people together for a few hours without having them just sit around their houses staring off into deep space like I tend to do. This Mass should also be conducted by the Pope.

Another possibility to help this problem would be to stress the Birth of Christ as the real reason for Christmas. There are too many people, especially the younger generation that do not react this way to Christmas. And it is not totally our fault. We were taught or had it impressed upon us as it could have been. We tend to think of it as a time to get presents and as time off from school or work. By starting to prepare for Christmas and its celebration a little sooner than usual we could keep the thought of happiness and why we are happy in people's minds. And we must stress to them that Christ is the reason of our happiness.

In conclusion, I'd like to say that there probably is no clear cut solution to our problems, but there can be no hope for a better world unless there is at least some effort on the world's



Second Grader Allen Pullen from Nativity School, with the clown he painted for a National Catholic School Week project.

part. Confucius may not have been Christian but his saying that "a journey of a million miles begins with but a single step" is still valid in this case. We must not wait any longer.

RIGO PLASENCIA

I think if you want to bring Christianity into the world, you've got to bring it into your own self first. You have to show God that you are a true Christian. If you have a clear conscience as a Christian, then you can help bring Christianity into the world.

The first idea I have to bring about is to help the refugees. My dad used to go 3 times a week and stay from 7 to 3 in the morning to the Opalocka Refugee Center to help process the Cuban Refugees. He did a lot of work helping doctors with records or blood samples or just translating. He did everything from finger-printing to making coffee for them. Being a Cuban himself, he wanted to express his gladness that they finally found freedom. I think that was a real Christian act.

Another thing I think could bring Christianity into the world is more people contributing their time to all the charity organizations that do so much. People like Jerry Lewis and Mother Theresa are examples. They care about and love people so much to work so hard to help them. To me, they exhibit truly Christian attitudes.

The third way to bring Christianity into the world is if people just act a little more Christian. People's attitudes are so hardened. They are always mean and looking for a way to vent their frustrations on others. If people would try to get along a little better Christ would be more evident in this world.

JOHN VEGA



Mr. Jean Geminger, Adrian Dominican, first grade teacher at St. Francis Xavier in Miami, helps Trina Ofton, 6, with her project for Catholic School Week.

(Photo by George Kemon)

Catholic Schools

They were around before 'public' school.

In the Colonial period of this country, schooling outside the home was provided primarily by religious groups, including Catholics. Catholics in the Spanish, French and English colonies played a big part in educating the young.

In the English colonies, Congregationalists settled in New England, Anglicans in the South and mixed religious denominations in the Mid-Atlantic colonies. And the schools in these areas reflected the various denominations' influence.

The early Catholic schools served a number of purposes. They educated Catholic immigrants—but others as well, including numbers of American Indians. They helped the downtrodden become productive, self-supporting citizens. But, ultimately, like all education, Catholic education sought to help its students discover the truth—an understanding of themselves and their world.

The first Catholic parish school was opened at St. Mary's Parish in Philadelphia in 1767 and formally "founded" in 1782.

At the time the Constitution was signed, there were no public schools in the country. Even after the establishment of the first public schools, early state constitutions and statutes actively encouraged public support for private and denominational schools.

But this practice ended as the idea of separation of church and state grew and as the concept of public education developed in the middle of the 19th century.

In 1841, the Catholic school system and a New York City Board of Education were developed as separate entities following disagreement over allocation of state funds. Other states also stopped funding denominational schools.

Catholic education grew steadily during the 19th century. In 1810, Mother Elizabeth Seton opened St. Joseph's Academy in Emmitsburg,

Md. Her sisters later taught in schools in New York, among other places.

Baltimore had St. Patrick's Common School by 1815, before there were any public schools in that city. By 1838, there were 19 Catholic elementary schools in Baltimore.

The American Catholic leadership, brought together by a Baltimore church council in 1829, decreed that Catholic schools be established. Within 11 years, there were 200 or more Catholic schools, about half of which were located west of the Alleghenies.

In these early schools, subjects were usually reading, spelling, arithmetic, geography and history. Religion was taught as a special topic outside of regular class hours. School was held six to seven hours daily, six days a week, 10 months a year. Sometimes hours were a bit sporadic because of the weather and the seasonal requirements of

farming.

In 1852, the First Plenary Council of Baltimore called for the establishment of a Catholic school in every parish.

The first diocesan Catholic high school was established in Philadelphia in 1890. At this time there were also parish-run high schools. Of 8,000 Catholic parishes in the country in 1900, 45 percent, or approximately 3,600, had elementary schools.

Between 1900 and 1920 the number of both Catholic and public schools increased, and the public schools became increasingly secular. By 1920, the number of Catholic elementary schools had increased from about 3,600 to 6,551 with 41,581 teachers and 1,759,673 students.

In 1900, there were nearly 150 Catholic high schools in the U.S.



By 1920, there were 1,552

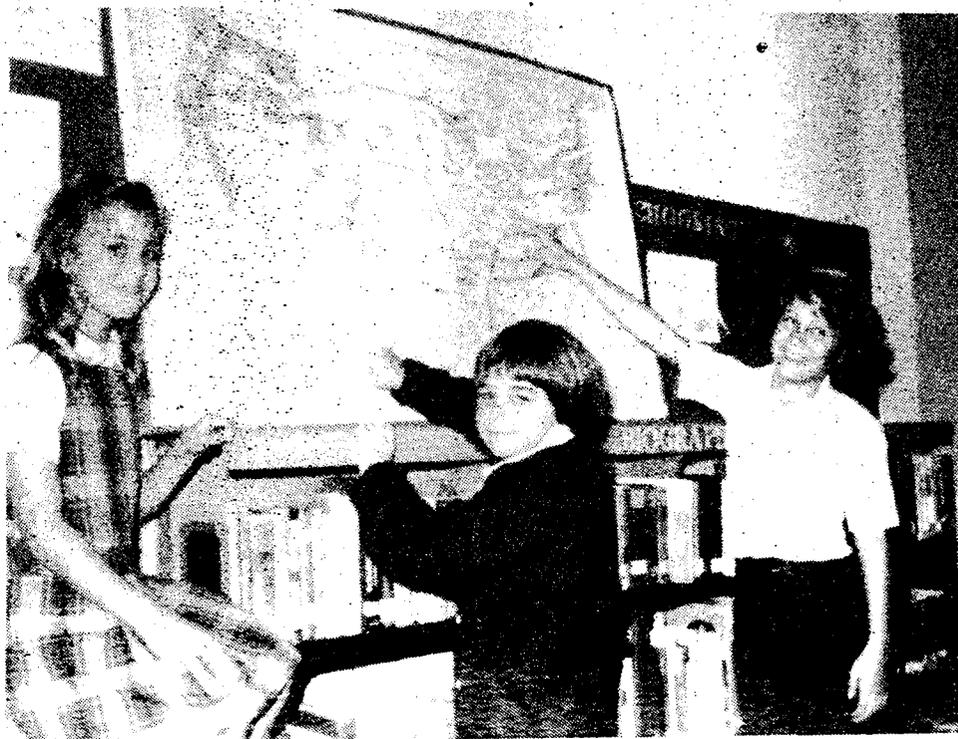
After stormy beginnings, with conflicts over the establishment of "common," or public schools, Catholic schools were given a boost with the 1925 Supreme Court decision against the Oregon law attempting to outlaw non-public schools.

From that time until 1964, Catholic schools grew steadily. By 1960, for example, there were 4.5 million students in Catholic elementary

schools across the nation and 2,392 Catholic high schools.

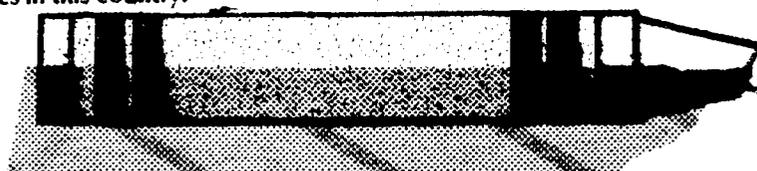
From 1964 to the present, Catholic school enrollment has dropped—due to a number of factors, including the rising cost of education and the declining birthrate.

Today, Catholic schools are once again stabilizing and their strengths are abounding. The quality of Catholic education is high. The future looks bright.



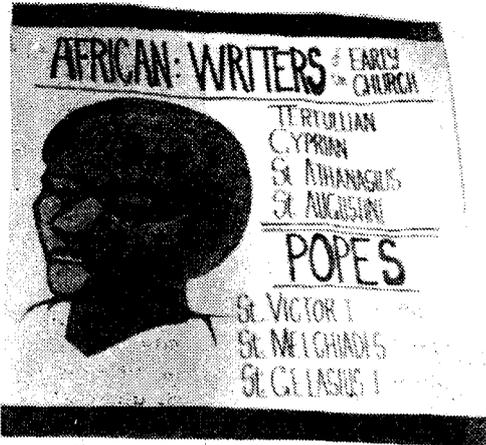
As Karen La Scala, Steven Johnson, and Paul Kennedy point to "Mom's Alma Mater," they are aware of the real meaning of our Catholic tradition of universality.

"We are all growing up in the Catholic tradition," is the proud boast of the other students of St. Vicent Ferrer School in Delray Beach as they work on their many projects for Catholic School Week. Of the 215 families in St. Vicents, 157 can happily claim that one or in many cases both parents graduated from Catholic elementary schools. Seventy-two per cent of these parents attended Catholic schools in 18 different countries around the world embracing the continents of Europe, South America, and Asia. The other Twenty-eight per cent attended Catholic Schools in 31 of the 50 States in this country.



Black Catholic identity

continued from p.3



longer felt that heritage ('Blackness') had to be sacrificed, in order to worship and practice the Catholic faith.

Evangelization has increased the awareness of the need for all people to renew their faith and practice it in an atmosphere of familiarity and spiritual peace.

Statistically speaking, the number of Black Catholics is increasing in proportion to the overall increase in the general Black population. There are approximately 1000 churches whose parishioners are mostly Black and some 1,200 priests working in the Black Community in the United States. At the same time, there are some 550 schools with all Black or substantial

Black enrollment.

Finally, the number of Black Catholic personnel has increased. Today there are approximately 300 Black priests in the United States along with some 700 Black sisters and 100 brothers. Catholicism is the fourth largest church for blacks in this country.

OTHER RECENT statistics on the Black Catholic population include:

- 5 Black Bishops
- 300 Black Priests
- 161 Black Deacons (5%)
- 110 Black Deacon Candidates (4%)
- 100 Black Brothers
- 700 Black Sisters

The Black Catholic Clergy Caucus has a mailing list of nearly 200 Black Seminarians.

From cut-throat to saint

This article first appeared in the October, 1980 issue of Liguorian Magazine. It is reprinted with permission.

By Donald MacKinnon, C.S.S.R.

In the long catalogue of converts to the Catholic religion, few are more dramatic and less known than those who originated in Africa in the early days of the faith. One of the saddest comments on black-white relations in today's America is a distorted history that suggests that Christianity came to black people only from the time of slavery - a gift of Christian white America.

The truth is that monastery life and work were developed in North Africa and brought to Europe by African religious. Scholars even speculate that at least three popes may have been black men. The roots of Christian faith among black people are as old and as deep as Christianity itself.

ONE CELEBRATED story tells of a giant of a black man named Moses, leader of a band of cutthroats on the remote edges of the Nile. He himself admitted the savagery of his temper in a story about a barking sheep dog whose ferocious growling had thwarted his robbery attempt. Swearing vengeance,

Moses, stripped off his clothes and dove into the Nile with only a sword blade flashing between his teeth. When he arrived at the peasant's meager homestead, Moses found it deserted.

Enraged, he vented his anger upon four great rams tied to a little corral, hacking the great animals to bits. But slowly, as his fury spent itself, he realized that the skins, if not some of the meat, might be sold to buy a tidy quantity of rich Egyptian wine. He towed his booty downriver, sold the skins, and feasted royally.

However, the life of a brigand and a thief is one of constant fear and pursuit. There were soldiers and soldiers and soldiers. They kept coming. Eventually even the great six-foot-four hulk of a man grew tired of being pursued.

One night, while the desert wolves howled and the patrols came closer and closer, Moses shook to the depths of his giant frame. In the back of his mind a memory stirred. He had heard of a group of monks who lived on the Western desert at Scetis near Alexandria.

There he fled.

By some miracle, he was not follow-

ed. the sanctuary offered by the monks was not broached by the soldiers. Moses stayed.

Eventually, Moses asked to be admitted to the cloister. A year passed, then another and another. Moses was beginning to live in the spirit of Jesus.

He was considerably upset when the monks called a special conference to discipline one of the members. He did not see such an action as being in communion with the Scriptures. Yet one after the other the monks stood up to denounce their errant brother. When Moses' turn came, he too stood - towering above the assembly.

Immediately everyone saw the basket filled with sand, which he held above his head. The sand was leaking out.

For a long time Moses stood there. Then he spoke just one sentence. "My sins are running out behind me like this sand and I do not see them; and you ask me to judge another." The charges were dropped and the meeting adjourned.

Incidents of the deepening faith in Moses multiplied. The depth of his conversion could not be denied. It seemed only natural when the post of abbot became vacant that the choice

Archdiocese events

Here are some Archdiocese events related to Black Catholic history Month:

On February 7, the Youth Group of St. Francis Xavier Church will host a celebration of Black Heritage. This event is the monthly event for the North Dade Federation of Catholic Youth Groups.

It also forms part of the activities planned by the Archdiocese of Miami for Black Heritage Month. This day of sharing and learning will begin at Noon and last until 4 p.m. The program will include some presentation, foods, a movie and discussion and a performance of dance. All interested Youth Groups are cordially invited to come to St. Francis Xavier Church, 1682 N.W. 4th Ave., Miami. Telephone Fr. William Mason at 576-2957 for more information.

The Black Catholic Advisory Committee of the Palm Beach region will sponsor a special Mass on Saturday, February 21, at 7:00 p.m. at St. John Fisher Church, 4001 North Shore Drive, West Palm Beach. The Mass will be celebrated by Fr. Thaddeus Boucree, S.V.D., of New Orleans, La., and a reception will follow in the Parish Center. All Catholics in the Palm Beach County area are invited to join in this special celebration.

A special Mass in honor of Black Catholic Month will be held at St. Mary's Cathedral Feb. 22. Archbishop Edward A. McCarthy will concelebrate with Fr. Thaddeus Boucree, S.V.D. All priests are invited. Mass is at 6:30 p.m.

There will be a Revival (Mission) at St. Francis Xavier Parish from February 22 through February 26.

should fall to him.

MOSES was seventy-five when the Mazices Berbers set out to attack the monastery. They vowed to destroy the oasis of peace and nonviolence in the desert.

Moses called together the seventy monks under his jurisdiction. He told them that there would be no way out of this crucifixion. Those who wished to escape were told that they should flee without delay. Only seven remained with the Abbot Moses when the blow came.

Moses reminded his small band of followers how Jesus, when St. Peter's sword struck the servant of the High Priest, commanded that the sword be sheathed. Would not legions of angels be called, if they were needed? The sword was not Jesus' way.

It was Moses' last word of spiritual advice. He died in the slaughter that followed the Berbers' onslaught.

Today Saint Moses of Africa is buried at Dair Al-Baramus.

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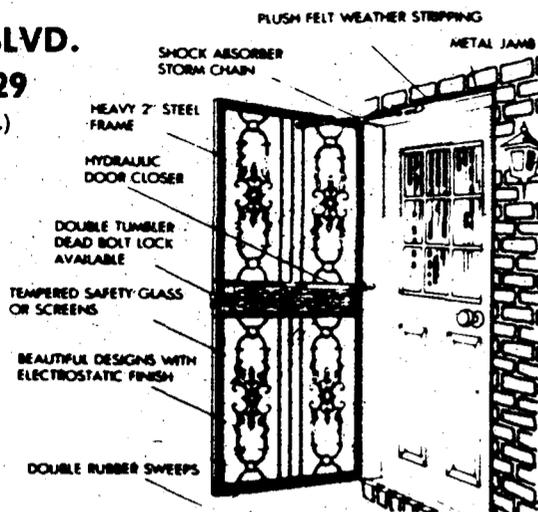
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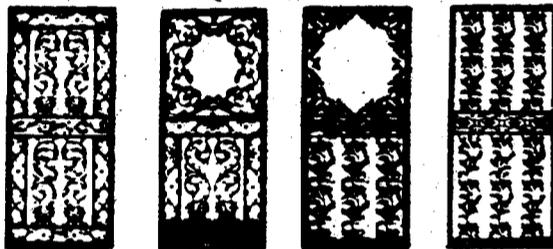
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"As we labor in faith for the unity which Christ our savior wills, we can build on what we hold in common, examine more closely where we differ, and draw from our traditions the guiding principles and themes of a Christian vision for the 21st century." (Bishop Anthony Pilla of Cleveland addressing an interfaith audience, January 1981.)

In an earlier 1981 KYF article, Father Philip Murnion said: "The mission of the parish is the mission of Christ and his church. But, this mission is carried out in a particular time and place among particular people. So the ways in which parishes achieve their goals may differ somewhat from place to place."

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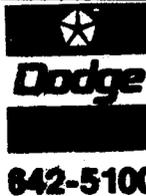
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Bilingualism -- less federal rules

continued from p. 1

Kambe said. "This is a country where the majority language is English. Being qualified to get a job in English is more of a civil right. When they graduate from high school, they will have to know English." Father Kelly said while the decision might appear to Hispanics as a violation of their civil rights, "I sincerely hope it's not intended that way."

"I FULLY support the concept that another language besides English should be taught," he said. "For example, in South Florida, Spanish is a necessity, so every Anglo should be taught Spanish, and every Spanish student should be taught English."

He added, "We will continue to provide services for them (minority students) at the local level."

Sister Carleen Reck, executive director of the elementary schools department at the National Catholic Education Association, said the proposed regulations would have been poor for education because they were mandates "from on high" which could not take into account local situations.

"It was too great a determination, clear cut, and did not allow for flexibility of the people on the scene," said Sister Reck, a School Sister of Notre Dame.

Not according to the Washington-based Mexican-American Legal Defense Fund, the proposed regulations were mandated by the Supreme Court, which ruled in 1974 that Chinese-speaking students in San Francisco were being discriminated against

by being taught only in English.

"WITHOUT THEM, local school districts will not provide the bilingual education they are supposed to be providing," said Liz Benedict, speaking for the Hispanic legal rights group. "This has been shown over and over again."

She also noted that Hispanic groups had thought that rather than being too

strong, the proposed regulations were too weak because, for instance, the "removal standards" under which students would be shifted from their native language classes to English-speaking classes were too low.

She said her organization planned to meet with Bell to discuss what the department would do to guarantee the rights of language minorities.

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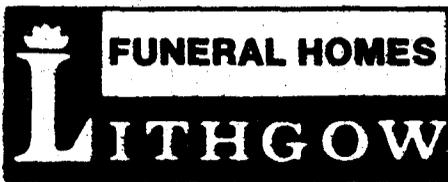
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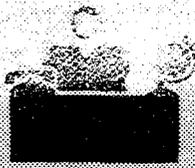
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Matter of Opinion

Bilingualism: which way to go now?

The news of the Reagan administration's cutting back on the bilingualism guidelines has been greeted here and around the country with a mixed reaction.

Some have welcomed the new move as an unfettering of the local schools from complex federal regulations. Others have said this will be a denial of minorities' civil rights.

The truth is that it will take some time to see exactly what the long term effect of

Havana and Calle Ocho are tourist attractions and cultural centers that enrich all South Floridians communally and financially.

On the other hand, there is the very real factor of the ethnic group having to successfully adapt to the majority culture in order to become fully a part of the host nation.

Many Latins here, for instance, have expressed the attitude that while bilingualism in the schools has helped in some ways, it also has tended to deprive the Latin students of enough immersion in English, and has resulted in high school graduates who are not as proficient as they might have been in English, the mainstream language, thus hurting them in some competitive job situations.

Then, there is the Spanish or Haitian immigrant child that may not know any English at all and who needs help in the school. A whole generation of kids should not have to be sacrificed to the "melting pot" through no fault of their own.

What we are saying, then, is that the local schools now have the opportunity to tailor their programs to the needs of the various students on a realistic basis, with English remaining the nation's language of unity.

But if the schools gradually revert to the old sink-or-swim system of instant

Americanism for all immigrants or refugees, then no one should complain when Big Brother is called in.

Editorial

this is.

No one likes big government telling everyone what to do. However, the fact is that, historically, the federal government has moved into many areas only when the local authorities failed to act and the injured group appealed to Washington.

If it were not for federal intervention, for instance, some states would probably still be trying to put blacks in the back of the bus.

But bilingualism is a different issue, one which hinges partly on just what is meant by that term and how it is applied.

Bilingualism that enables a group to retain its culture and ethnic pride is good and enriches the host country. Little



Knudsen

EVERYBODY'S A HOSTAGE



By Fr. John Dietzen,

Nuptial Mass times on Saturday

Q. My fiancée and I are setting the time for our wedding Mass. When would be the earliest time we could set

our Mass on Saturday in order that our guests could also fulfill their Sunday obligation?

In my Parish no nuptial Masses are

set after 2:30 P.M., and our priest does not consider that late enough to fulfill the Sunday obligation.

According to my

TO THE EDITOR:

I have read more than one time your article in the "Voice" titled "The New Addict: Drugs Now Middle Class Habit."

I don't intend to be a "Know All" erudit. However, past history shows that use of drugs (middle or hard) has always been an upper and middle class habit or pastime, since our great, great great grand father Noha, passing by the Canna Weddings, the great philosophers of China, the Mandarins, the 19th Century philosophers from France, England, Germany.

In the list may also be included the big movie stars of modern time. Even the Hippies of the early 60's were sons and daughters of upper class Americans. All of this makes it hard to believe that only now "Drugs Are Middle Class Habit," even in U.S.A. However, drug abuses are most common among poor people.

I am a Haitian and God knows I am aware of what is going on in my community. I can say: Those Haitians involved in drugs smuggling are far from belonging to the class of "Educated Haitians."

The educated Haitian is a Haitian who went to school either in Haiti or in the U.S. and has acquired a degree or at least finished college or by his own effort has reached that level.

I won't deny that some of them may be drug users, but if you take a close look at the police records, you will easily find out that those involved are far from being "educated Haitians."

Police Departments all over the United States find themselves unable to control the traffic of drugs, and now by general consent this traffic is getting more and more out of hand. Mr. Martin Green, who certainly can be considered a specialist in that matter, has underlined some very thoughtful

reasons. But he forgot the main one. Drug traffic is now a solid part of the American economy. The heavy load of money involved buys politicians, judges, stocks. It also provides blessed funds for churches of all denominations. Those in control of that mass of money are almost above the law.

The F.B.I. files have the names of all the big kingpins of the drug kingdom. All it would take to head off this traffic would be to gather them all and put them on the hot seat of an electric chair.

Those people have caused to humanity more deaths and sufferings than all the wars put together. A well-known neighbor of the United States has eradicated drugs from his kingdom in less than 3 years.

Think about it.

Viter Juste.

fiancée's parish priest, that time would be permitting for fulfilling our guests' obligations. What is the church rule on this? (Ohio)

A. It is the bishop of each diocese (not the individual parish priests) who determines whether Saturday Masses anticipating the Sunday will be permitted in that diocese, and also what time those Masses may begin. So no general rule can be cited for the whole church, or even for the country, except that such Masses must be in the late afternoon or evening.

In our diocese, for example, anticipation Masses for Sunday may not begin before 4 p.m. The bishop of your diocese has said they may begin at 3 p.m. So your parish priest is right in saying that a 2:30 p.m. wedding Mass would not fulfill the Sunday obligation for people attending that wedding at your church. The rule is the bishop's however, not the pastors.

You do not say whether your fiancée is from the same diocese. If she is, the same rule would apply. If she is from another diocese, it is possible that a different time is in effect there.



By
Antoinette
Bosco

2,000 Messages a day?

I read recently that the average American is bombarded with nearly 2,000 messages a day. Start counting if you find this hard to believe, it was suggested.

How many commercials do you hear on the radio? How many billboards do you pass on the way to work? What about mail advertisements and store displays.

We are surrounded with word and picture messages, often given by most attractive messengers. Frequently, they are celebrities, whom we are expected to regard as gifted seers.

ALMOST ALL the messages are geared to selling something — a product, a philosophy, a desire, a lifestyle. Think about it. So much of what we hear is aimed at increasing our desire to have more and more. I wonder how much we can take? What happens to people who are programmed by 2,000 messages a day?

There is even a whole new science dealing with us as consumers, called psychographics — also known as attitude research or the study of lifestyles and values.

Psychographic researchers query us on our activities, lifestyles, interests and opinions. The Leo Burnett study, completed in the fall of 1979, revealed people as consumers of leisure.

The magazine, *Omni*, quoted this study: "Blue collar homes are chock full of the latest gadgets. Some are very fancy. In upper-class homes, we're seeing such luxuries as the \$200 tennis racket. It's not going to make their game any better. People are buying wishes and promises."

The same study commented that we are now more interested in consuming experiences than in consuming things. So advertisers are turning to psychographics to learn what we are thinking, what we actually want to do with our time.

Television is a natural when it comes to selling experiences for consumption. Television is full of such advertisements. A wine commercial, for instance, shows a young woman calling a man and inviting herself to his home. She says this wasn't accepted practice in the past but it is OK now. She is

selling wine as an experience of the modern liberated woman.

What I found most interesting about the study was what seemed to be a bottom-line contradiction: "Yet what we keep hearing in our data is that people want to return to a simpler life." I think that can be interpreted as wanting a more human life, a life that makes sense.

The consumer pitch has resulted in a whole group of messages of the "Look out for number one" variety.

- Good guys finish last.
- What have you done for me lately?
- Don't get mad, get even.
- You've got to think of yourself.
- Be your own best friend.
- Pull your own strings.

These could be summarized in a saying I recall from an old Marlon Brando movie: "Eat life or life eats

you."

Oddly enough, if we get into consumerism, we often strike a paradox. The more we consume, the smaller and the hungrier we become. A wise old saying has it that a person wrapped in self makes a mighty small package.

Compare these messages with what Jesus said and the contrast is sharp. The Lord said:

- Blessed are the meek.
- "He that loses his life shall find it."
- "It is more blessed to give than to receive."
- "Do unto others as you would have them do unto you."

His message wasn't "consume." It was "give."

I think the consumer messages we're drowning in are in sharp contradiction to values that make sense to Christians. But with 2,000 of these messages everyday, it takes a strong Christian — or a deaf one — to ignore them.



By Msgr.
George
Higgins

A subminimum wage for teen-agers

The federal minimum wage increased recently from \$3.10 to \$3.35 per hour, an improvement of approximately 8 percent. With inflation running at 13 percent, the poor once again are getting the short end of the stick.

Yet some people think the new rate is too high at least for teen-age workers. The new administration seems to share this view and reportedly plans to ask Congress to enact a lower minimum wage for teen-agers.

Advocates of the proposed legislation argue that the \$3.35 minimum rate will price low-skilled younger workers out of the labor market. They say they want to give employers an incentive to hire teen-age workers — particularly minority teen-agers — who, lacking experience and skills, are currently not only unemployed, but unemployable, the argument runs, because they can produce, say, only \$2.00 or \$2.50 in goods or services.

While a small minority of conservative black economists support the proposed subminimum wage for teen-agers, almost all major black organizations strongly oppose it, as do the majority of black congressmen and the majority of union officials, black and white.

They argue that transferring jobs from one group of workers to another at a low wage rate will produce bigger profits for employers, but will not provide an incentive to put additional people to work. According to Saul Chaikin, president of the International Ladies' Garment Workers Union, "A subminimum wage will not create one additional job. I have never known employers, throughout my many years of direct contact with them, to hire workers when there was no work for them to do."

Opponents of the proposed amendment to the Minimum Wage Law also fear that if a subminimum wage for teen-agers is enacted, employers will substitute teen-agers in jobs now held by adults, perhaps even firing the father of a family

to make room for an unemployed son. If this were to happen — and no one can guarantee it won't — such a family would obviously, and tragically, be worse off than before.

Surprisingly, some economists who favor a subminimum wage for teen-agers admit they are only guessing the proposal will produce more jobs. Professor Walter E. Williams of George Mason University, one of its most vocal black supporters, is

"... Teen-age employment is related to the health of the general economy. When business is good and there is a reasonable market for the products that business makes, employment goes up, and that includes employment of teen-agers. There is no basis in fact for saying that an increase in the minimum wage results in more teen-age unemployment."

a case in point. Asked how many more jobs might be created with say, a \$2.00 subminimum wage for teen-agers, he said: "There's no theoretical evidence to answer that question. It all relates to what we economists call 'elasticity' — the response of employment to wage increases or decreases — and that cannot be measured very well."

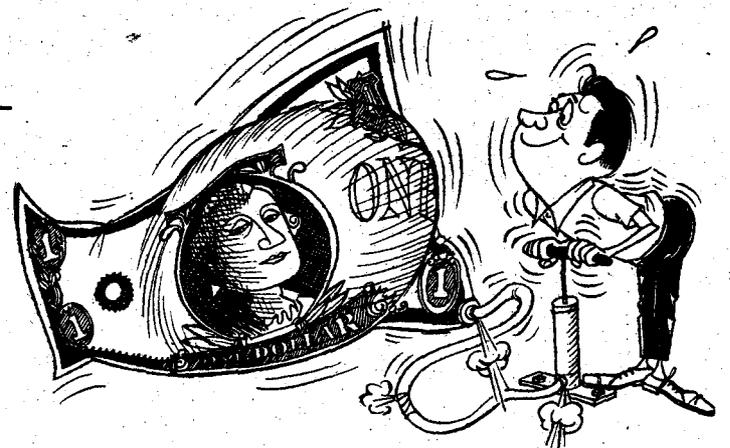
Apparently Williams is simply hoping, but far from certain, the response by employers to a subminimum wage will be sufficiently "elastic" to provide an incentive to hire more workers.

Opponents think this is unfounded. They argue, in Chaikin's words, that "teen-age unemployment is related to the health of the general economy.

When business is good and there is a reasonable market for the products that business makes, employment goes up, and that includes employment of teen-agers. There is no basis for saying that an increase in the minimum wage results in more teen-age unemployment."

Obviously there is no way to prove in advance whether Chaikin or Williams is right. I think Chaikin has the better of the argument. It disturbs me that an administration which campaigned on the need to create more jobs and claimed it knew how to do it is now sounding such an uncertain trumpet.

If even Williams, one of the strongest supporters of a subminimum teen-age wage, admits there is no evidence it will create more jobs, it seems to me that the administration ought to forget it and concentrate on more realistic approaches to the unemployment problem.



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Getting the people involved

By Ana M. Rodriguez
Voice Staff Writer

Evangelization. Pope Paul VI talked about it in his encyclical, "Evangelii Nuntiandi."

Archbishop Edward A. McCarthy wrote about it in "Light Up Your Lives."

The bishops of the United States made it a top priority for the decade of the '80's.

But, more important, Christ called it our mission when he urged the Apostles: "Go into the whole world and proclaim the good news to all creation."

"Basically, it's been the mission of the Church for the past 2,000 years," says Marsha Whelan, assistant director of the Archdiocesan Office of Evangelization.

"It's the definition of everything we do as Church," says Archbishop McCarthy.

So, what's the big deal?

CURRENTLY, the Archbishop of Miami is carrying out a five-year plan of evangelization. As outlined in "Light Up Your Lives," it is designed to reach into the hearts of the faithful and the homes of those who left the Church or have no faith at all, to sweep in, from and through the parish, involve the family, and revitalize our spiritual lives.

If Vatican II opened the windows and let in the sunshine, the current emphasis on evangelization will let the people of light shine on a world in shadows.

It is a vision. It is Archbishop McCarthy's vision. It is the vision of The Church as a whole.

Says Whelan, "it's a renewal, a recommitment to our Christian vocation," because "the mission of the Church is everybody's vocation."

Archbishop McCarthy hopes evangelization will "purify the whole life of the Church, clarify our ideas, our commitment to them, give us a clearer understanding of what we are as Catholics and Christians, a greater commitment to an actual living out of those principles."

Simply, we'll know better why we're Catholics, why we go to our parish

church on Sunday, and why we should live what we hear on Sunday every day of every week.

As outlined by the bishops of the United States, evangelization should take place in every diocese, in every parish, and in every person, but each community can set its own goals and determine how to achieve them. Most dioceses in the country have embarked on some kind of an evangelization program.

In *The Voice*, the Know Your Faith series is currently dealing with 'The Parish and its People,' exploring ways in which different parishes are renewing themselves and reaching out to others.

"**THE SUCCESS** of the program," Whelan says, "really depends on the parish, on the creativity and commitment of the people in the parish."

This year marks the second of the Archdiocese's Evangelization program. Its focus is on parish renewal. Last year's emphasis was on the family as the basic Christian community. The parish is the second most important Christian community.

This year's plan calls for every parish to do three things:

1 - examine its life of community, determine how good or bad it is, and do things to correct and improve it.

2 - preach, during Lent, homilies that deal with the parish community as the key way to meet the living person of Jesus and establish a program of weekly Lenten services in the homes where small groups can meet to pray and discuss what they, as individuals, are doing or should be doing for their parish.

3 - reach out to Catholics by visiting



Evangelization will 'purify the whole life of the Church.'

— Archbishop McCarthy

homes within the parish boundaries, offering them support and encouraging them to be more involved in the life of the community they pray with.

Part one involves saying, "Let's look at what we're doing and is it enough," says Whelan.

Is the parish a place where people feel at home? How pleasant are rectory workers when they answer the phone? Do visitors have to talk to the secretary through a barrier, or is entering the rectory like entering someone's home?

DO THE USHERS really welcome people into Church on Sundays? Are the liturgies inspiring enough that people want to go to them rather than have to sit through them? Are priests accessible, visible, leaders of the community of faith?

Do all groups feel at home in the parish: elderly, handicapped, Spanish-speaking, English-speaking, Haitians, blacks, young, middle-aged, families, couples, single adults?

"We can build a beautiful church structure, but if the life in that church and the people are not growing in faith as a result of being part of this community that meets in this structure...that beautiful building is a total

continued on p. 14

The Parish Community:



key way to meet the living person of Jesus

Visitations more than 'small

Sue Blum
Voice Correspondent

"What do I say? What do I do? Should I call them first? What if they slam the door in my face?"...

These questions and others reflect the insecurity and inadequacy expressed by many Catholics who have volunteered to serve as Home Visitors during the 1981 Lenten Home Visitation Program proposed by Archbishop Edward A. McCarthy for all Archdiocesan parishes.

Perhaps anticipating this reaction on the part of most Catholics, who are relatively inexperienced in the "door-knocking" phase of Evangelization, the Archdiocese of Miami is providing practical training for the Home Visitation Ministry. A team from the Archdiocesan Office of Lay Ministry

'The reason we are going out to visit the families . . . is not because the pastor has twisted our arm or because the Archbishop has asked us to . . . the ultimate reason is because it is the mission of every Christian to proclaim the Good News.'

will come into any parish when invited to present a day-long Home Visitation Training Workshop.

THE FIRST such workshop was held in Palm Beach County, where fifty-five volunteer visitors gathered to learn more about what was expected from them. The Lay Ministry Team consisted of Adele Gonzalez, assistant director of the Office of Lay Ministry; Lynda and John DiPrima, co-ordinators of the Broward County Office Bureau and Dr.

Mercedes Scopetta, director of the Office of Lay Ministry.

A special guest of honor for part of the day was Sr. Kathleen McCarthy, sister of the Archbishop.

Stating the general goals of the Lenten Visitation Program, Gonzalez stressed that the visitations were "Not for the purpose of taking a census or updating parish records; NOT for stewardship or asking for money; and NOT for making communion calls or ministering to the elderly or chronically ill."

She continued, "The goals of the Home Visitation Program are three-fold:

- to make people aware of the presence and concern of the parish community;
- to encourage them to become active members of the prayerful faith community, accepting them wherever they may be in their Christian journey;
- and to leave information on the services and activities of the parish and Archdiocese."

She continued, "the reason we are going out to visit the families in our parishes is not because the pastor has twisted our arm or because the Archbishop has asked us to...the ultimate reason is because it is the mission of every Christian to proclaim the Good News!"

SHARING HER difficulty in selecting just a FEW specific Scriptural sources for the rationale for the Home Visitation Program, Gonzalez said, "The entire Bible, especially the New Testament, is a justification for this program. We have been called and sent forth to proclaim the Gospel message as Jesus did!"

A major portion of the Workshop Training Day was devoted to communications skills, taught by John and Lynda DiPrima. Discussions and actual practice in techniques such as self-disclosure, feedback, and active listening



Home visitation will be an important aspect of this year's Evangelization effort

were presented.

Participants were taught to be aware of five basic sources of communication: through the five senses, through intellectual interpretation, through feelings and emotions, through wants or desires and through

action as observed by others.

Also, to elicit information from those they will be visiting if one of these levels of communications is missing.

Then, various communication styles were discussed and practiced, varying from Stage I of "small talk" to Stage IV

One-woman information blitz

You can usually find Marsha Whelan tucked away beneath a pile of letters, documents and papers.

As Assistant Director for Evangelization, her job is to pass these along to the pastors and evangelization councils of different parishes in the Archdiocese.

She says her job is to "facilitate the sharing of information." "Everything you always wanted to know about Evangelization but were afraid to ask."

IN ADDITION to getting information out to the pastors, Whelan also sets up area meetings where parishes can share materials, and has developed a packet of resources from outside the Archdiocese to help in discovering new ways of becoming evangelizers.

Originally from Connecticut, Whelan received a Bachelor of Arts in History from Newton College of the Sacred Heart in Boston. She has a Master's degree in Religious Education from Catholic University in Washington, a Master's in Public Administration from Nova University, and is also a candidate for a doctorate in Public Administration from Nova.

She taught at Carrollton School of the Sacred Heart in Coconut Grove for eight years where she developed their campus ministry program. Prior to going to work for the Archdiocese in March of last year, Whelan spent four years with the Dade County School Board, working for Dr. Ben Sheppard.

She strongly believes Evangelization is for everybody, not just priests and religious and points out the "number of lay people who are so enthusiastic about this and are really doing great things."

"Evangelization," she says, "is about the basic Christian vocation. We're all involved in this thing."



Marsha Whelan

Par

By George Kemon

The emphasis is on the parish this year, in the 5-year Archdiocese evangelization drive.

So . . . what are the parishes doing?

Here is just a sample of some of the parishes activities in this important area:

The pastors and evangelization committees feel that one of the key areas is the visitation and outreach effort. They report real success with their efforts in contacting those who may be "unchurched" or away from the Church for some time. Response to contact in the homes by personal visitation and telephone has proved fruitful and most parishes report that encouraging numbers of people have expressed genuine interest in resuming their Catholic practice.

Some of the parishes report that contact with young people through meetings with them at baptisms, adults coming for First Communion and Confirmation instruction, are also proving fruitful in parish outreach programs.

St. Joan of Arc — Boca Raton: Fr. Donald J. Pusak says that the monthly Communion breakfasts held in the

-talk'

of "meaningful dialogue."

Several couples attending the Workshop said that the training in communication skills they received would be valuable to them, not only in the Home Visitation Program, but in communication with their spouses and children.

MSGR. JOHN McMahon spoke of the social concerns to be gathered from visits into parish homes. "After a significant number of homes has been visited in a parish, it is hoped that the needs and concerns of the families can be identified. For instance, if a large number of families state that their major concern these days is crime, inflation, drugs, alcohol, day care, teenage problems or whatever, that special-interest support groups will be formed within the parish to do something about the problem area. The Catholic Service Bureau is willing to provide resources and support as the various areas of concern arise and are identified."

Finally, participants were asked to join members of the Lay Ministry Team in role-playing situations in which the home visitors might find themselves. The situations included a divorced woman who felt no place in the Church, a couple angry with the Church because it always asked for money, and a woman with a variety of complaints about the Church, ranging from "a priest wouldn't visit my grandmother" to "we've been to the Vatican and seen all the gold...how can the Church justify its wealth when there are poor refugees and migrant workers here?" Probably the liveliest part of the day, the role-playing session was also deemed by most as the most valuable segment.

Reaction to the Workshop Training Day was mostly positive, and Fr. Ronald Pusak, a participant said, "This type of training is absolutely essential

The priest connection

On January 26, 1981, Archbishop Edward A. McCarthy named Msgr. Jude O'Doherty, pastor of Immaculate Conception parish, Hialeah, Chairman of Archdiocesan Parish Renewal for 1981.

Msgr. O'Doherty sees his role as one of linking the pastors to their Archbishop, working to set up informal meetings between them and relaying to him the pastor's ideas on Evangelization.

"This year will be beneficial to us priests and our parishes in the exact proportion to the amount of effort we put into the renewal," says Msgr. O'Doherty, who believes the pastors are "the key to the success of the program."

It is "a great opportunity," he adds, "for every parish to do a selfstudy and note the areas of improvement." He sees the pastors' role as that of discussing with the assistants and parish councils the extent of the need for renewal, and determining the procedure for effecting changes.

Msgr. O'Doherty says "every parish is different," which is why the pastors should be the key persons in determining the extent and nature of renewal in their parish. But, at the same time, he says the lay people should be very much involved. "I can't imagine anything happening without the lay people. It's an impossible task without the lay people taking an active part."

Immaculate Conception has been involved in home visitation now for three years, Msgr. O'Doherty said, and most homes in the parish have already been visited. This year, the emphasis will be on getting more lay people and parish priests involved in visitation, which he considers "a most important work."

"It is not envisioned that every area needing improvement will be perfected this year, but it is a beginning," said Msgr. O'Doherty, who added that parishes cannot realistically expect to finish home visitation this year, either. "Again, we're going to make a good beginning."



Msgr. O'Doherty

before sending people out to visit families in the parish."

Several of the participants verbalized their feeling of inadequacy and asked for additional training sessions. One woman said, "I was overwhelmed...I thought I was just going out to make a friendly call, and now I realize that I have to share my faith, not just engage in idle chit-chat!"

A husband and wife team stated they "Definitely felt more comfortable (about visiting), more confident and definitely more directed". But the husband continued, "We still feel some sense of insecurity because Home Visitation is something new for us; it's virgin territory. However,

perhaps it is a very good thing that many of us still feel somewhat inadequate about going out on these visits. In our inadequacy, we are forced to depend totally on Jesus Christ, in whose Name we are going! Maybe, if we were extremely confident and assured, we wouldn't have to depend on God so much!!"

And that brings the whole Home Ministry Program back into proper perspective:

"Do not worry about what you will say or how you will say it. When the hour comes, you will be given what you are to say. You yourselves will

not be the speakers: the Spirit of your Father will be speaking in you." (Matthew 10:19-20)

(For additional information concerning the Home Visitation Training Workshop, please contact Dr. Mercedes Scopetta, Director of the Office of Lay Ministry, Archdiocese of Miami, 6180 N.E. 4th Court, Miami, Florida, 33137; 757-6241)



Spreading The Word

ishes find more than one way of telling The Good News

parish hall have been productive. The breakfasts feature a talk, a witnessing of personal faith by a different member of the parish each month. He also says that an ad run in local papers stating a meeting would be held for "inactive Catholics" drew good results. While three meetings were originally scheduled it was stretched out to seven - at the request of those attending.

They have received over 20 calls on a Catholic "inactive Hot Line" manned by members of the evangelization committee. Fr. Pusak said that a Lay Ministry program is scheduled to kick off this month along with a sacramental program with parents in small groups learning about First Communion and confirmation.

There is also an Evangelization Newsletter sent out eight times a year and a home bible study program. The evangelization committee, consisting of 12 people each take an area of the parish in which to work and to make the "Welcome Catholic program" work at St. Joan of Arc.

St. Clement's in Ft. Lauderdale: Fr. Patrick S. McDonnell, pastor, says he is most encouraged by the response of young adults. There is group training in

human sexuality, and their Visitation program and outreach is moving along nicely. The Evangelization Committee meets regularly and is proceeding with their ministry.

St. Peter's on Big Pine Key: A parish with considerable territory to cover reports good results with its outreach program, according to Fr. Eugene Quinlan.

They are spending a lot of time in developing the ABCD, and pot luck dinners have been held with excellent attendance and interest. A parish Men's Group has been started and great interest has been shown. They held a most successful pancake breakfast recently.

St. John Bosco, Miami: Fr. Emilio Vallina, V.F., said that most of their activities existed before the Archbishop's call to Evangelization, and have now been re-intensified by that call.

In addition to keeping in constant touch with the parents of children being prepared for First Confession, First Communion or Confirmation, parish teams also visit neighborhoods or apartment complexes within the parish boundaries and conduct three-day missions twice a year.

The total length of these missions is

about two months, including preliminary visits to individuals' homes where the needs of the community are surveyed. These are followed by the actual mission where priests give talks on areas of interest to that particular community, and afterward, small discussion groups are formed. The post-mission stage involves keeping those groups going and bringing them closer to the parish church itself. The climax of this last effort takes place during Lent.

The parish also attracts people through its social activities: four or five yearly dances where those who come once are personally invited to the next; also family recreation activities in the parish hall every Friday night from 8 to 10:30 p.m., and monthly 'arròz con Pollo' lunches for families are held. The parish also has three youth groups for pre-adolescents, teenagers and young adults, and puts on the annual, "passion of Christ" play during Lent. Also the Ministry of Hope, in which members of the parish, active or inactive, who have had deaths in their family, are visited by volunteers who pray with and comfort them.

At St. Rose of Lima, in Miami Shores: Sr. Jean Rosaria, O.P., Evangelization

Coordinator, said that they have eight committees functioning within their Evangelical Council. One is on Planning and Liturgy, another on Family life, Youth Ministry, Outreach, Faith Committee, Finance and Maintenance. All of these committees are goal-oriented toward evangelization. Also very important in the parish is the Apostolic Service, a ministry to the aged and sick. There is an ad hoc committee studying 12 basic areas of the parish and they hope to have leaders in each of these parish neighborhoods for visitation, and invite people to group discussions and ultimately to parish socials and meetings in an effort to bring the inactive Catholics into the mainstream of parish life.

At St. Augustine Parish in Coral Gables: Michael Goldrick, Director of Religious Education, says the parish was one of the first to organize after the Archbishop's call to evangelization. Fr. Francis Lechiera, pastor, formed a group of 25 parishioners who went through a 15-week period of renewal, including a weekend retreat.

(continued on p.14)

Parishes

pass it on

continued from p. 13

Out of that, the parish began training programs for parishioners. Last year, 40 took part in a 10-week course designed to help them set up small groups in their neighborhoods, which has been very successful. Next week a training program begins for ministries needed within the parish: 5 new ones and 5 already existing.

Goldrick said as a result of the small groups originally organized, the number of students from the University of Miami involved in the Church has increased 10 times in the last 6 months. Evangelization has worked so well at St. Augustine that "we feel like we're drowning. We need more staff."

St. Paul of the Cross Church, N. Palm Beach: Kathie Pieper, pastoral Minister of Evangelization says that their parish is forming a group for newlyweds for couples married two years or less. They also plan an area wide workshop on Evangelization, Feb. 21, at 8:45 a.m. beginning with a Mass and followed by a workshop including films with Fr. Alvin Illig, C.S.P., executive director of N.C.C.B. Committee on Evangelization. There is also a "Kaffeehaus" for Young Adults and Young Professionals every Friday night at 8 p.m. to midnight at the Church. Live music and hospitality is featured. All over 19 years of age are invited. It's a great alternative to the bars, and Evangelization is truly served.

Everything... you always wanted to know...

Materials and information on Evangelization are available through the Archdiocesan Office. If you are interested in receiving any of these, please fill out the information below and MAIL TO:

**Evangelization Office
Archdiocese of Miami
6301 Biscayne Blvd.
Miami, Fl. 33138**

Check the items you wish to receive.

- Light Up Your Life* Five Year Archdiocesan Evangelization Plan
- Ilumina Tu Vida* Spanish Translation of Five Year Archdiocesan Evangelization Plan
- Light Up Your Life* Tape recording of talk by Archbishop Edward A. McCarthy on Evangelization
- Parish Renewal* / *Renovación Parroquial* Document outlining Evangelization in the Archdiocese for 1981 (contains Spanish Translation)
- The Parish Community: The Way We Meet the Living Person of Jesus* 1981 Lenten program which includes notes for homilies for second, third, fourth and fifth Sundays of Lent and an adult discussion series for those weeks of Lent. Focus is on the importance of the parish community in our lives
- Home Visitation Workshop* Information on registering for workshops developed by Office of Lay Ministry to train parish home visitors as part of Parish Renewal Year
- Liturgy Workshops* Information on workshops given by Office of Worship and Spiritual Life as part of Parish Renewal Year
- Share the Word* Sample copy of back issue of a program of regular home Bible Study and Small Group Sharing based on the Scripture Readings of each Sunday. Individual subscriptions are free
- Bumper Stickers* Available in Bulk
 - English* Good News: God Loves You Your Catholic neighbors
 - Spanish* Dios Te Ama: Tu Iglesia Católica
- Resource Booklet* 16 pages of resources dealing with areas and concerns related to and highlighted in Archdiocesan Parish Renewal Document

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Hispanic portraits

Every month, the National Conference of Catholic Bishops' Committee on Evangelization puts out a bilingual 'Portrait of Hispanic Evangelization,' a detailed report on how different parishes throughout the nation are responding to the bishops' call for spreading the Good News.

Written by Cecilio Morales, the portraits concentrate especially on how Hispanic parishes use "popular piety" to reach their congregations and get them to become more involved in the life of the whole Church.

THIS MONTH'S issue, No. 5, deals with the Archdiocese of Miami's Shrine of Our Lady of Charity, touching briefly on the background, history and make-up of the Cuban community in this area, and detailing the activities Bishop Agustin Roman plans monthly to bring area Cubans closer to their Church.

In the Portrait, Bishop Roman is quoted as saying, "A parish creates and sustains the Christian community in faith, hope and charity. A Shrine is a door through which all the people of God pass through in pilgrimage. It invites pilgrims to join the parish near them, but does not supplant the parish. . . . A Shrine is like a heart, it receives blood but it doesn't keep it to itself. Instead, the blood is pumped to irrigate the body."

Previous portraits have dealt with the efforts of a Puerto Rican parish in Ohio; the diocese of El Paso, Texas; a New England parish where evangelization includes "from salsa to the Legion of Mary;" and a multicultural parish in Washington, D.C.

Next month's portrait will concentrate on the evangelization activities of St. John Bosco Church in Miami.

Subscription costs are \$35 per year (ten issues) or \$4 per copy, plus \$1.50 postage and handling.

To subscribe or place orders, write:

NCCB Committee on Evangelization.
3031 Fourth Street, N.E.
Washington, D.C. 20017
(202) 832-5022

Getting the people

continued from p. 11

failure," says Archbishop McCarthy.

Parish renewal is designed to make people aware that the temporalities of a parish - buildings, fund-raising, taking care of business - are just that - temporalities.

"Sometimes, the means get mistaken for the end," says the Archbishop. "The priorities have to be spiritual."

The job of asking these questions is to be performed by the pastor, his assistants, and the members of the parish evangelization commission, or parish council, which should have been established last year. The commission should be composed of representatives of all parish organizations and be divided into subcommittees, one for each year and theme of Evangelization.

According to Whelan, these leaders have three specific duties:

- to be thoroughly familiar with evangelization, its process and content, having read "Evangelii Nuntiandi," "Light Up Your Lives," and other pertinent documents.

- to create awareness of the process of evangelization among the members of their group or organization.

- to develop, with the aid of the pastor and priests, a plan for evangelization in their parish and be responsible for implementing it.

PHASE TWO of the parish renewal, the Lenten program, is designed to make relevant the role of the parish in the community and vice-versa. Archbishop McCarthy says the "liturgy is the weekly parish meeting," and the homily should "be the presentation."

His vision is that prayer and discussion groups will also be formed, focusing on the Lenten themes. These will continue throughout the year and beyond, at some point becoming types of "comunidades base," (base communities) from which the people of the parish can begin to reach out to the community at large.

The third phase is the beginning of this process of reaching out. First, to our Catholic neighbors, those who worship with us, urging them to involve themselves more fully in the

Christian community which is their parish. Then, to those Catholics who have left the Church, and ultimately to those who have no faith.

The whole process of evangelization, says the Archbishop, is a gradual moving out, from ourselves into the community at large. But, we cannot inspire others to the love of Christ we profess, unless, once renewed, we actually experience that love every minute of every day, in and out of our parish community.

"**IT IS NOT** recruiting at all. It's becoming more committed to our faith and sharing that," says Whelan, remembering that the early Christians, and those before them, who had been healed or touched by Jesus Christ, immediately felt the need to tell everyone else the good news.

"Our faith," says Whelan, "is a gift. It's freely given. It's not given to us for us to be possessive about it, but to give it to others."

In 1982, the emphasis will be on our Faith, in 1983 on the way we worship and pray, in 1984 on love and Christian witness and vocation. Throughout it will be on reconciliation and outreach.

Archbishop McCarthy stresses that the beginning of a new phase does not constitute the end of the previous one. All must continue, but for practical purposes, each must be looked at and examined separately.

In the end, he sees Evangelization as something which will affect all of the South Florida area.

"**IF GOOD** people take the attitude that their moral life is only a private thing and nobody tries to see that the community at large reflects a sense of rightness, we're going to have crime and murder and robberies and intolerance."

He says Evangelization can change people's hearts, precisely what need to be changed, because Christianity is something to be lived, because the Spirit will be working in the world through God's people.

Like the early Christians, who showed their faith by their love for one another, Whelan says what we're doing is "finding new ways of saying to people, 'Come and see.'"

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- K. Sauce Boat. L. Relish Tray. M. Covered Sugar Bowl. N. Cream Pitcher. O. Covered Butter Dish.

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Week 2 February 12-18	7" Salad Plate 69¢ with each \$5.00 purchase	Large Soup Plate 9" Vegetable Bowl Covered Casserole	\$ 2.39 \$ 2.99 \$12.99	\$ 1.89 \$ 2.49 \$10.99
Week 3 February 19-25	Cereal/Soup Bowl 69¢ with each \$5.00 purchase	Snack Plate Covered Sugar Cream Pitcher	\$ 2.49 \$ 4.49 \$ 2.99	\$ 1.99 \$ 3.74 \$ 2.49
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Week 6 March 12-18	Week 7 March 19-25	Week 8 March 26-April 1	Week 9 April 2-8	Week 10 April 9-15
Week 11 April 16-22	Week 12 April 23-29	Week 13 April 30-May 6	Week 14 May 7-13	Week 15 May 14-20

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Juan Pedro Somoza sang a dedication of note to Paula Milton... and made history in Miami.

Wednesday, January 28th, Juan Pedro Somoza sang praises of the late Paula Milton, former chairperson of the Creative Arts Department at the New World Campus of the Miami-Dade Community College. Juan Pedro is the head of the Drama Department there. In addition to him, other faculty members and students performed in honor of Dr. Milton. It was part of Creative Focus and the lunchtime concerts held free every Wednesday at noon at the Gusman Cultural Center. We showed up, too, with our camera crew. But we were there to record another kind of harmony—community spirit.

That taping was part of our Operation Scrapbook—a wide-range project to document and record the life of Miami today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable T.V. in the city of Miami.

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Obituaries

Msgr. John J. Reddy

Msgr. John J. Reddy, 93, died on January 29, at St. Jude's in Tequesta.

Msgr. Reddy who had been at St. Jude's in retirement since 1973, was born in Brooklyn, N.Y., Oct. 23, 1888. He was graduated from St. John's Seminary in 1913, and ordained by Bishop Charles E. McDonnell of the Diocese of Brooklyn.

Msgr. Reddy took degrees at St. John's College, St. John's University, The New York School, and Fordham.

He was made Apostolic Prothonotary, with title of Right Rev. Monsignor in 1961, by Bishop Bryan J. Mc Enetgart, of the Diocese of Brooklyn.

Msgr. Reddy was an Army Chaplain with the 71st Field Artillery during WW I, and was assigned to Catholic Charities in the diocese of Brooklyn after the war. he created the CYO Division in the diocese to meet dire need during the depression years.

He was made Director of Catholic Charities in the diocese of Brooklyn, a post he held for many years.

On his arrival in Florida, Msgr. Reddy served at St. Jude's in Jupiter, and at St. Christopher's in Hobe Sound. He was chaplain at St. Mary's Hospital in W. Palm Beach, and served at Sacred Heart on Lake Worth.

There are no survivors.

He was ordained on Dec. 22, 1928, at the Lateran Basilica, Rome, and served as pastor of Sebastian Church, Ft. Lauderdale, from 1963 to 1965 when he was named Director at the Cenacle Retreat House. For several years he was Vicar Forane of the East Coast Deanery.

Burial was on Wednesday in Ireland.

Memorial Mass for Msgr. McGill

February 18th will be the 25th anniversary of the death of our friend Monsignor P.J. McGill, Pastor of St. Joseph's in Lakeland (1941-55), Vicar Capitular (1940-41) and Chancellor of the Diocese of St. Augustine (1920-40).

All are invited to join a group of his friends in an Anniversary Mass for the repose of his soul at the Catholic Service Bureau Chapel, 4949 N.E. 2nd Avenue, Miami, at 12 Noon on February 18, 1981.

Priests who wish to concelebrate are asked to bring alb and stole.

Day of Reflection

On Sunday, Feb. 15, there will be a Day of Reflection for young women interested in the Sisterhood. It will be held at Holy Cross Convent, 4841 N.E. 20 Ave., Ft. Lauderdale. For further information call the Vocations Office, 552-5689. The program will begin at 2 p.m. and end at 6 p.m.

Engaged couples feted at Holy Name

WEST PALM BEACH: The PMI Program took a giant step forward, as Holy Name parish hosted a day-long Engaged Encounter for 25 couples, not only from the Holy Name and the surrounding parishes, but as distant as Joan of Arc in Boca Raton. Terry and Gary Zuebert were the coordinating couple who master-minded the innovative event which was intentionally built upon the element of "surprise." All the speakers were married lay persons (introduced by Father Brown, Assistant to the Pastor), there were certificates and roses for the couples, and a champagne and candle-light dinner.

Brunch set for Xavier alumni

The President of Xavier University (Cincinnati, Ohio), Rev. Robert W. Mulligan, S.J., will be featured speaker at a Brunch for Xavier University and Edgely College Alumni, in South Florida, on Sunday, February 15, 1981, at 11:00 AM. The annual reunion will be held at the Lighthouse Point Yacht Club, Broward County.

This year marks Xavier's 150th Anniversary and the Florida Alumni Bruch is one of the first events in the sesquicentennial year of celebration. A special video tape production on Xavier University will be featured as part of Father Mulligan's remarks.

For reservations and more information, Alumni, Spouses and friends, should contact the reunion Chairman, Edward J. Wolfer, 1020 Hollywood Blvd., Hollywood, Florida, 33019, or phone (305) 922-1852.

Miami Beach Symphony concert at Barry

MIAMI - The Miami Beach Symphony will have its first performance at Barry College Thursday, Feb. 12, as the second presentation of the Barry 40th Anniversary Series for the Performing Arts. Fabia Smith, piano soloist, is the featured artist.

Tickets for this performance only are \$5.00 in advance or at the door.

The orchestra is in its 28th season as a South Florida musical attraction. The conductor and director is a Barnett Breeskin.

The remainder of the series includes Barry "Pops" Night Friday, March 6, with Dr. Dan Sandlin and David Maddern at the two concert grand pianos, Draper and Smith on a "Ragtime Rampage" plus the Bill Waid Orchestra and the Barry College Keynotes; and "An evening With Gershwin" Monday, March 23, with the Barry Fine Arts Faculty performing.

For those who failed to obtain series tickets each presentation has some seat available at \$5.00 each.

For information telephone the Barry College Development Division 758-3392 extension 316.

Catholic Daughters

catholic daughters of americas, Court Holy Spirit N° 1912 Pompano Beach will hold a business meeting at St. Elizabeth's Gardens, Pompano Beach, on Friday, February 13th, at 2 p.m. Arrangements to be planned for a reception of new members. Anyone wishing to be transferred or become a member kindly contact, 941-5546 for information.

Fr. John J. Kellaghan

Fr. John J. Kellaghan, 78, retired, died at his home in Ireland, February 1st.

Retired since 1970, Fr. Kellaghan was a native of Mullingar, Ireland, and was pastor of St. Vincent Ferrer Church in Delray Beach, from 1944 to 1963.

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"We remind social service agencies, public and private, and human service systems generally, of their obligations to respect the diverse traditions of their clientele and be responsive to their special needs. All aspects of public policy should be attentive to these concerns." (1981, U.S. bishop's Committee on Social Development and World Peace.)

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Msgr. David Bushey with Sr. Dolores Daehn, president; Sr. Gertrude Otis, V.P.; Sr. Mary Buettner, Sec'y; Sr. Maureen McGurran, Treasurer.

Sisters elect officers

The new president of the Archdiocese Sisters Council is Sister Dolores Daehn, a Dominican from Adrian, Michigan, who has served the Church in Florida as a teacher, administrator, and musician for more than ten years of her religious life. Sister has worked in St. Rose of Lima parish, Miami Shores, St. Thomas Aquinas High School, Ft. Lauderdale, and Immaculata-La Salle High School, Miami. She is presently an instructor in English and Humanities at Biscayne College. Sister Dolores was elected delegate to the Sisters Council in 1979 and served as chairperson of the jubilee committee in 1980.

She was elected by the Sisters Council at a bi-ennial election of officers on January 25 at its meeting in Holy Cross Hospital, Fort Lauderdale.

Sister Gertrude Anne Otis, a Sister of the Holy Cross from Notre Dame, Indiana, was re-elected vice-president of the Council. Sister came to Miami in 1978 after a wide experience in teaching and administration at St. Mary's College, Notre Dame and at Catholic University of America in Washington, D.C. Sister also served as pastoral minister in St. Mary's Hospital in South Bend, Indiana and is presently engaged as professor of Religious Studies at Barry College. Sister Ger-

trude is a member of the Archdiocesan Commission on Evangelization.

Sister Mary Elizabeth Buettner, a School Sister of Notre Dame from Baltimore, Maryland, was re-elected secretary of the Council. Sister has spent more than eight years as director and coordinator of religious education in Visitation Parish, Miami and St. Malachy Parish in Tamarac. As a graduate of the Archdiocese of Miami-Barry College, M.A. program in religious studies, Sister has taken a significant part in the development of catechetical practice in South Florida.

Sister Maureen McGurran, a Sister of Mercy from Enniskillen, Ireland, a recently elected delegate to the council, was chosen treasurer. Sister Maureen has been serving the Archdiocese of Miami for twelve years as teacher at Immaculate Conception School in Hialeah, and subsequently as Director of Religious Education at St. Gabriel Parish, Pompano Beach. At present, Sister Maureen is director of novices at the Mercy Novitiate in Deerfield Beach and a staff member of St. Vincent de Paul Seminary.

The new offices were installed by Msgr. David Bushey, Vicar for Religious at a liturgy of solemn vespers in the Hospital Chapel.

Fatima statue visit to Lauderdale set

As a side trip to a month long visit in the Orlando Diocese, and with the approval of our bishop, the International Pilgrim Virgin Statue of Our Lady of Fatima will be received with honors at St. John the baptist Church in Fort Lauderdale just prior to the 5 P.M. Mass on Saturday, Feb. 14th. The Mass will be followed by a processional Rosary.

"What a joyful coincidence", commented one of the parishioners upon hearing of Our Lady's visit scheduled for Valentine's Day, "the Immaculate Heart of Mary visiting her children on the day symbolized by love and hearts

"But It's Only a Wooden Statue! What Harm Can It Do?"

With these words Mary Schaefer of Coral Springs, wife of airline pilot Frank Schaefer, confronted Communist guards at the airport in Poland as they proceeded to seal the door of the closet containing the statue on the plane.

"We had left Miami for a trip around the world," reminisced Mary recently, on a Boeing 707 emblazoned with the sign "QUEEN OF THE WORLD". It was 1978. With John Haffert, co-founder of the Blue Army, and organizer of the trip, we were traveling around the

Cursillistas plan Ultreya at prison unit

All Cursillistas are invited to attend the first Ultreya to be held at the Federal Correctional Institute (FCI) in South Dade, 15801 S.W. 137th Avenue., Sunday February 8th from 6 P.M. to 8:30 P.M. Please be on time as we will all have to enter as a group between 6:15 and 6:30.

The combined Ecumenical Secretariat consisting of people from each of the Cursillo movements here in South Florida (Roman Catholic, Episcopal, Sunshine and Gold Coast) will be conducting its First ultreya at F.C.I.

For those of you who are not aware of it, Kairos is a prison ministry using the methods of the Cursillo movement as the basis for its activity. Cursillos in Christianity have been active in prisons in Florida and other areas of the country for a number of years. Due to some of the differences between the way the weekends are

structured, the name was changed to Kairos (a Greek word meaning a special time in God's time).

Recently, Kairos 3, with Art Denunzio as Rector, was held at the Federal Correctional Institute (FCI) in South Dade, and we are planning others for FCI and also Broward Correctional Institute for Women.

If you have any questions about Kairos, please call the representative listed below:

Kairos - South Fla: Parvin Johnson - 576-9595.

Gold Coast; Don & Mary McCarty - 427-3732.

Roman Catholic - Sam & Marilyn Richie - 238-8359.

Sunshine - Cleveland Bell - 759-6279. Episcopal: Harold & Dot Evans - 932-3200.

John & Sandy Baldwin - 552-6947. Kairos (State) Movement: Tom Johnson - 235-6875.

New Serra Club in PB County

The former president of Serra International and a college president have announced the formation of a new Serra Club in South Palm Beach County. Samuel D'Anna, Jr., of Boynton Beach, a long-time Serran, and Donald Ross, President of the College of Boca Raton are among a group of business and professional men who have launched the new project, aimed at promoting vocations in the Church.

The Serras are already well known in Florida, having founded eight clubs in the state, of which three are in the Archdiocese of Miami. They presently cover Miami, Broward County, and the area north of Boynton Beach in Palm Beach County. The new organization will fill the gap.

D'Anna described the role of Serra as a worldwide Catholic lay organization devoted to fostering religious vocations for men and women. Locally he has already conducted several programs, including visits to seminaries, for Catholic students in an effort to build interest in the religious life. He called the Serra mission 'a tough job', but one that is essential to the survival of the Catholic Church.

Catholic men interested in becoming part of the new Serra Club are urged to attend the kickoff meeting: Tuesday night, Feb. 10, at 7 at the College of Boca Raton. The college is on Military Trail, next to the Pope John Paul II High School. The meeting will be held in the Library Lecture Room.

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Annunciation sets professional day

Annunciation School, in Hollywood, will hold a professional day, "Grow Through Education," on Monday, February 9, 1981, from 8:30 a.m. to 12:30 p.m.

Teachers from all nine South Broward elementary schools are invited to attend and hear keynote speaker Dr. Wilma J. Pyle speak about the "Fully Functioning Persons." Dr. Pyle is a noted lecturer and a writer from Florida Atlantic University.

Dr. Henry McGinnis will also speak about developing "Positive Thinking Among Adolescents," and Dr. Raymond Welch will explain how to develop a "P.E. Curriculum in the Elementary School."

Annunciation School is located at 3751 S.W. 39 St., West Hollywood.

Holy Family Valentine Festival

On Feb. 2 through 15, Holy Family Catholic Church will hold its annual carnival. For more information please call 947-5043. Holy Family is at 14500 N.E. 11th Ave., N. Miami.

Memorare Society

The Memorare Society, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Louis Church Center, Friday Feb. 13 at 8 P.M. A special welcome to the widowers. Please call 274-0244.

Noreen McKeen

Residence Opens Floor

The Noreen McKeen Residence conducted by Lourdes Residence of the Carmelite Sisters for the aged and infirm, Inc. announce the opening on Feb. 9, 1981 of their skilled nursing floor which will accommodate forty residents.

"Today the church speaks for the poor and powerless because historical reality has made it realize that eternal life is not beyond history, but here and now. And in speaking on their behalf to the powers which determine history, the church does in fact enable them to speak for themselves." (Father Vincent Cosmao, speaking to the 1980 World Congress of the International Catholic Union of the Press.)

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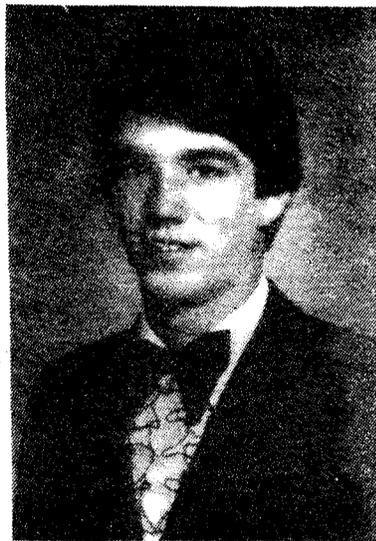
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Gibbons H.S. Student Wins Award



Alvin John Tight, III

Fr. Joseph J. Kershner, Principal of Cardinal Gibbons High School in Ft. Lauderdale has announce that Alvin John Tight, III, a senior, has received the 40th Annual Westinghouse Science Talent Search award.

Tight was one of 22 such honors winners in the State of Florida and one of only 300 recipients throughout the United States.

Tight's award was given for his experiment and research "The Effects of Lithium Chloride, Beer, and Saliva on Planaria Regeneration".

The Westinghouse Electric Corporation made the awards at a luncheon recently held at Coral Springs Golf and Tennis Club in Coral Springs. A plaque was presented and exhibits of the award projects were displayed. Tight was one of five students in Broward County who received the honor.

Fr. O'Dea's 25th

Fr. William L. O'dea celebrated his Silver Jubilee Mass on Wednesday, Feb. 4, at Holy Spirit Church, Lantana.

A major parish celebration will take place Sunday, March 1, at noon Mass.

All parishioners, friends and relatives are invited.

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Bilingual Retreat on healing

La Vid Community and its Pastor, Father Anthony Navarette, invite you to this bilingual retreat on healing.

Lectures: Father Paul Schaff, C.P.P.S., Christian therapist; and Mrs. Barbara Shlemon, R.N.

Date: Saturday, Feb. 21 and Sunday, Feb. 22 from 9:00 a.m. - 6:30 p.m.

Place: Kinlock Park Junior High School, 4340 N.W. 3rd St., Miami.

Ending on Sunday with the Healing Mass.



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It's a Date

Women's Clubs

On February 8, 1981, the Cathedral Women's Guild, St. Mary's Cathedral, 7525 N.W. 2 Avenue, Miami, will sponsor a raffle, white elephant sale and cake sale. This combination of events is to be held across the street from the Cathedral at the **Old Parish Hall**.

The Women's Club of St. Malachy's Church, 6200 University Drive, Tamarac, Fl., will hold their annual St. Valentine's Day Luncheon on Feb. 12, 1981, at 12 Noon at Stauffer Anacapi Restaurant, Federal Highway, Ft. Lauderdale. For information call Mathilda Kinsella, 751-0536. Gentlemen welcome.

The monthly meeting of the Women's Club will be held on Feb. 17, 1981, at 8 p.m. in the Parish Hall. Feature of the evening will be speakers from the Office of Consumer's Affairs on the subject, "Rip Off's". Refreshments will be served.

On Sat. Feb. 7, The Women's Guild of St. Bartholomew Church, 2801 S.

Utopia Ave., Miramar, will present Mother Angelica, who will speak on, "The Family Today." Please attend.

The Women's Guild of St. John the Baptist in Ft. Lauderdale invites you to their Spring Fashion Show and Luncheon on Feb. 24, at Bahia Mar. Happy Hour and get-together at 11:30 a.m. Fashions by Miss Martha. Tickets \$12.50 per person. For reservations call Irene Vollrecht, 565-5354, or Mary Jane Faubel, 563-0415. Deadline for reservations is Feb. 20th.

The Women's Guild will hold "A Day of Recollection" on Feb. 11, conducted by Fr. Piedra.

The Madonna Guild of St. Thomas More Parish in Boynton Beach is presenting their annual Luncheon and Fashion Show at the Breakers in Palm Beach, on Feb. 17, 1981, at 11:30 a.m. Women's fashions presented by "You Wardrobe" of Delray Beach. Men's fashions by Chapp's Ltd., of Boynton Beach. Tickets \$15.00. Door prizes.

Reservations: 732-4537 or 737-2792.

St. Henry's Women's Guild will hold a Rummage Sale on Feb. 11 and 12, from 10 a.m. to 7 p.m., and on Feb. 13, from 10 a.m. to 12 Noon, at the Church, 1500 N. Andrews Extension, Pompano Beach, Fl.

St. Joseph's Annual Luncheon and Fashion Festival will be held on Feb. 17, at 12 Noon at the Sheraton Bal Harbour Hotel, Social hour 11:15 a.m., Fashions by Frances Brewster of Bay Harbour Island. Donation: \$15.00; for reservations: 861-2517 or 866-3981.

St. Louis Catholic Women's Club will hold their annual Card Party / Luncheon on Feb. 11, at 10 a.m. Please bring your own cards. Call Marge Pruessman, 253-2960, for reservations by Feb. 9. Tickets are \$5.00.

Blessed Sacrament Women's Club will sponsor their 3rd Annual Reunion Dance on Feb. 14, at 8 p.m., in St.

Clement's Hall, at 301 N.W. 29th St., Ft. Lauderdale. Music by Faculty Function Band. There will also be a Square Dance Team. Setups and snacks. Admission \$4.00 each. For information call 565-2976 or 565-8635.

Secular Franciscans Meet

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, Feb. 15, 1981, at St. Francis de Sales Church, 521 Alton Road., Miami Beach, Fl., for the Rosary of the Seven Joys of Our Lady. Formation instructions will be given at 1 p.m. and the regular meeting will be at 2 p.m. in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

Third Order Carmelites

The regular monthly meeting of the Third Order of Carmelites will be held at 1:30 p.m. in the Parish Library of St. Joan of Arc, Boca Raton. Every one is invited. For information call Rita, 395-8122, or Joan Hoffman, at 392-1950.

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NOTICE UNDER FICTITIOUS NAME LAW

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of LEE'S QUICK STOP at number 17806 Homestead Avenue, in the City of Perrine, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Perrine, Florida, the 15th day of January, 1981.
JOHNNIE LEE WILLIAMS (owner)
ROBERT W. SHAUGHNESSY
Attorney for Applicant
9730 Hibiscus Street
Perrine, Florida 33157
1/23 1/30 2/6 2/13 1981

LEGALS - NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA
PROBATE DIVISION
FILE NUMBER 81-499
DIVISION 02

IN RE: ESTATE OF HELEN A. BATSON
Deceased

NOTICE OF ADMINISTRATION
The administration of the estate of HELEN A. BATSON, Deceased, File Number 81-499, is pending in the Circuit Court for Dade County Florida, Probate Division, the address of which is Dade County Courthouse, 73 W. Flagler Street, Miami, Florida 33130. The names and addresses of the personal representative and the personal representative's attorney are set forth below.
All interested persons are required to file with this court WITHIN THREE MONTHS OF THE FIRST PUBLICATION OF THIS NOTICE: (1) all claims against the estate and (2) any objection by an interested person to whom notice was mailed that challenges the validity of the will, the qualifications of the personal representative, venue, or jurisdiction of the court. ALL CLAIMS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Publication of this Notice has begun on January 30, 1981.

Personal Representative:
JOHN R. BATSON
19715 NE 12 Avenue
No. Miami Beach, Fl. 33179
Attorney for Personal Representative:
DAVID V. LOCOCO
Malspeis, Lococo, Brown & Schwartz, P.A.
901 NE 125 Street, No. Miami, Fl. 33161
(305) 891-6100
1/30 2/6, 1981

LEGALS - NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA
PROBATE DIVISION
FILE NUMBER 81-498
DIVISION 02

IN RE: ESTATE OF VERGIE J. RIGGS
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 VERGIE J. (JANE) RIGGS, deceased, File Number 81-498, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is Dade County Courthouse, 73 W. Flagler Street, Miami, Florida 33130. The personal representative of the estate is GLADYS DELL RIGGS, whose address is 13215 NE 6th Ave., Apt. 104, North Miami, Florida 33161. The name and address of the personal representative's attorney are set forth below.
All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

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

LEGAL NOTICE OF ADMINISTRATION

NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration, January 30, 1981.

As personal Representative of the Estate of VERGIE J. (JANE) RIGGS
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
DAVID V. LOCOCO
Malspeis, Lococo, Brown & Schwartz, PA
901 NE 125 St., No. Miami, Fl. 33161
(305) 891-6100
1/30 2/6, 1981

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA
PROBATE DIVISION
FILE NUMBER 81-167
DIVISION CP-01

IN RE: ESTATE OF JULIA ELIZABETH (RYAN) FLEISCH
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:
YOU ARE HEREBY NOTIFIED that the administration of the estate of JULIA ELIZABETH (RYAN) FLEISCH, deceased, File Number 81-167-CP-01, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is Dade County Courthouse, 73 W. Flagler Street, Miami, Florida, 33130. The personal representative of the estate is WILLIAM B. RYAN, whose address is 108 Centre Street, Danvers, Massachusetts 01923. The name and address of the personal representative's attorney 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 challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration, January 30, 1981.

WILLIAM B. RYAN
As personal Representative of the Estate of JULIA ELIZABETH (RYAN) FLEISCH
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
DAVID V. LOCOCO
Malspeis, Lococo, Brown & Schwartz, PA
901 NE 125 St., No. Miami, Fl. 33161
(305) 891-6100
1/30 2/6, 1981

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA
PROBATE DIVISION
FILE NUMBER 81-328
DIVISION CP-02

IN RE: ESTATE OF IRENE THOMAS a/k/a IRENE S. THOMAS
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:
YOU ARE HEREBY NOTIFIED that the administration of the estate of IRENE THOMAS a/k/a IRENE S. THOMAS, deceased, File Number 81-328, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida, 33130. The personal representative of the estate is MERRILL FAIN SELF, whose address is 9250 SW 67 Avenue, Miami, Florida 33156. The name and address of the personal representative's attorney are set forth below.
All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must

indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to enable the clerk to mail one copy to each personal representative.

LEGALS - NOTICE OF ADMINISTRATION

indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: February 6, 1981.

MERRILL FAIN SELF
As Personal Representative of the Estate of IRENE THOMAS a/k/a IRENE S. THOMAS
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
ROBERT W. SHAUGHNESSY
9730 Hibiscus Street
Perrine, Florida 33157
305-235-4822
2/6 2/13, 1981

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The Parish and Its People

Christians must single out the injustice - sin - and hold it up for recognition and action. But those responsible for the injustice may never be held as targets for hate or vengeance.



Attack injustice, but love your enemies

By Father John O'Callaghan

In the Acts of the Apostles, Christianity is referred to as "the Way." In those early days, it seems to have resembled what we today would call a "popular movement."

On Dec. 6, 1980, I experienced contemporary Christianity once again as a popular movement. Not for the first time, but strikingly.

It was at St. Matthew's Cathedral in Washington, D.C., at a Mass for the four American women murdered in El Salvador a few days previously. Archbishop James Hickey presided, assisted by three other bishops. A cardinal was in attendance, along with an altar full of priests.

The liturgy was beautiful, the Archbishop's words moving and prophetic. But it was the other side of the altar rail that moved me more.

THE PEOPLE who filled that huge church seemed bonded together in a way I don't often experience at a Mass. They were just as varied as you'd find in any parish in language, ethnic origin, social and economic status.

Some had known the dead women. Some were Salvadorans. Some were Religious, others lay. Among them were activists and executives, grandmothers and teenagers, Washingtonians and travelers from around the country.

It put me in mind of the crowd in Jerusalem that day we call Pentecost, and of the ongoing apostolic community that comes alive in the Acts of the Apostles. The members of the congregation were not fulfilling a Mass-obligation; they were part of a movement.

Like Christians of old, these people came together to celebrate their belief in the risen Lord who is "the Way," and to mourn their dead sisters against the background of this faith.

What drew us together immediately was grief for the dead; but ultimately it was solidarity with the living - the oppressed people in El Salvador and around the world. During Communion we sang, "The Lord hear the cry of the poor!"

"Like Christians of old, these people came together to celebrate their belief in the risen Lord who is 'the Way,' and to mourn their dead sisters against the background of this faith."

From talking to them, I learned that many of those present were trying to respond to the cry of the poor. Congresspersons and State Department officials got urgent letters from them; anti-war citizens groups got offers of help; arms-manufacturers found themselves picketed.

The issue which galvanized these Christians was murder. They organized to protest that horror. Most parishes can't count on such dramatic issues to organize around. But if people are kept constantly aware of injustice and the human suffering it

causes, issues for common action won't be lacking.

School issues, safety issues, housing issues, family-life issues: There is no lack of problems that need attention. The trick is to move on them together.

That takes skill, persuasion and above all patience. Judgments on issues differ; agreements on strategies may be even harder to reach. And behind and beneath any organized action we must keep alive the faith and gospel vision that makes what we do truly Christian.

FOR ME, the truest sign that the movement I experienced last December was Christian was the repeated recognition of our need and desire to pray for the murderers as well as for the murdered! We knew we had to cry in our day what one of the Mass readings described Stephen as crying in his day: "Lord, do not hold this sin against them!"

Like any community organization strategists, Christians must single out the injustice - the sin - in a social situation and hold it up for recognition and action. But those responsible for the injustice may never be held up as targets for hate! Or vengeance.

"Love your enemies," the Lord commanded, "and pray for those who persecute you."

A parish can do that. The advantage a parish brings to efforts to promote justice is that its base is a faith-base. Except for their shared faith, these people would not be a community. They gather first around the table of the Lord, and then around concrete injustices which need response.

Both those facets of reality are needed if Christianity is to be, in our days as long ago, a movement - and if the movement of which we're part is to be Christian!

The Parish and Its People

Taking action

By Catherine Haven

Elwonna Bowling believes that a neighborhood needs people who care about it; otherwise it dies.

So, seven years ago, the former public school teacher left her suburban family and friends and moved to St. Rita Parish in a changing north-central neighborhood in Detroit, bordering Seven Mile. A once proud area, "For Sale" signs now sprout as rapidly as dandelions; crime and fear keep residents isolated and off the streets.

Ms. Bowling's home has been broken into three times, with valuables and sentimental items stolen. Nearly three years ago, she was severely mugged and her leg badly injured.

But Ms. Bowling is a fighter. "People have told me to move out but no one is going to force me out. If they're going to break into my house, I'm going to clean it up and start all over."

MS. BOWLING also has some help. She belongs to the North Central Seven Community Organization (NCSCO), a coalition of eight neighborhood groups representing block groups, senior citizen groups and other organizations within a two-mile square area.

NCSCO was organized three years ago by Father John Nowlan, the newly assigned pastor of St. Rita's. By then, St. Rita's had shrunk from 5,000 to less than 1,000 families. "Parishioners felt abandoned by both their city and

their church," recalls the 49-year-old priest.

Father Nowlan convinced the parish council to invest \$10,000 toward a community organization. Working with area Protestant and Catholic churches, staff members visited residents, asking what neighborhood issues concerned them most and if they would be interested in working together to improve their community.

"Many were skeptical at first," admits NCSCO director Suzanne Kress. "But once we started getting things done, people became more active," she explained.

NCSCO uses confrontation, peer pressure and media publicity to bring about change.

For example, an unsightly vacant lot was cleaned up when a group of local residents took blown-up pictures to the suburban neighborhood of the lot's owner. They appealed for help, asking, "Would you like to live next door to such a lot?" The lot was cleaned up the next day.

The walls of NCSCO's office, located in St. Rita's former parish office, are lined with such victory lists: new stop signs, extra street lights, increased police protection and rodent spray control.

For Father Nowlan and the parishioners at St. Rita's, helping to create a community organization that brings people together is what the church is all about.



Gloria Chavez, president of the United Neighborhoods Organization (UNO) in East Los Angeles, discusses UNO projects with residents at a neighborhood meeting.

Religious enthusiasm runs wild

By Father John J. Castelot

There are few things harder to deal with than religious enthusiasm run wild, and at Corinth it seems to have been running in many different directions. It would help immensely if we knew just what those directions were. Unfortunately, we can only guess, based on Paul's answers.

In Chapter 7, verse 25, Paul is obviously taking up a new question, one concerning virgins - although in the following verses he says a great deal about marriage, which he seems anxious to defend.

One gets the definite impression that some Corinthian enthusiasts were extolling virginity, even within marriage, as the only really acceptable way of life for Christians!

Twice in this section, Paul insists that marriage is not sinful. The super-Christians seem to have claimed some sort of special revelation on this point, a claim to be repeated more than once in later church history.

PAUL ADMITS quite frankly that he personally has received no commandment from the Lord with respect to virgins. He is simply giving his considered opinion, an opinion which, as always, weighs all the factors.

He begins by repeating a general principle he has

already established: "In the present time of stress it seems good to me for a person to remain as he is." The reference to "the present time of stress" reflects his preoccupation with the imminent return of the risen Lord.

In light of that prospect, Paul asks, what is the sense in changing one's status and launching out a new career? It is no easy task to assume the responsibilities and cares of married life. In Paul's view, under ordinary circumstances it would be well worth the effort but under present conditions it would be love's labor lost.

His concern with the end-time becomes quite explicit in the part beginning, "I tell you, brothers, the time is short," and ending, "for the world as we know it is passing away." Between these statements, and colored by them, are a series of recommendations which all add up to the same advice: Don't get too involved in what will be a temporary situation.

Throughout this section Paul reveals a desire to save his people from unnecessary anxiety and care: "I should like you to be free of all worries."

With this in mind, we can read the often misinterpreted verses: "The unmarried man is busy with the Lord's affairs, concerned with pleasing the Lord; but the married man is busy with this world's demands

and occupied with pleasing his wife. This means he is divided."

WRENCHED FROM their context these verses simply do not ring true. A single person may in fact be busy with all sorts of affairs other than the Lord's! A married person is not by that very fact prevented from serving the Lord's interests.

But it also can happen that a married couple, especially a newly married couple, is so completely absorbed in each other that nothing else much matters to them. Such self-centered concentration can blind them to other important concerns. But even here, Paul makes it clear that he has no desire to place restrictions on them. (vs. 35)

He finally gets around to another pet project of the enthusiasts: spiritual marriages. The Corinthians apparently had an arrangement whereby an unmarried couple would agree to live together as brother and sister. Even though Paul does not condemn the practice outright, he clearly considers it unrealistic and even foolhardy.

He is especially insistent that couples who discover the arrangement is sheer torture should marry and they will not be sinning if they do.

What will Pope say on trip?

continued from p. 1

Nagasaki, Japan, on Sept. 29, 1637. On Feb. 18, during a ceremony at Rizal Park in the Filipino capital of Manila on Feb. 18, Ruiz will become the first Filipino to be beatified. Fifteen others martyred in Nagasaki between 1633 and 1637 - nine Japanese, four Spaniards, and Italian and a Frenchman - also will be proclaimed blessed.

But the timing of the papal visit, less than a month after President Marcos ended the nation's eight-year martial law, does not allow for a strictly spiritual journey.

"I don't see that the lifting of martial law is going to change things very much," said a priest from the Philippines who asked not to be identified.

"Marcos still has all the powers he needs to govern autocratically," he said.

"But the people and bishops like Cardinal Jaime Sin (of Manila) want a real dismantling of martial law, and not just a change in the word."

CARDINAL SIN began to publicly oppose martial law about two years ago, after a long period of acceptance. His shift led several other bishops to go public against the government and against Marcos and his publicly active wife, Imelda, both Catholics.

The priest said Pope John Paul gave a good preview of his expectations for the visit during a pre-Christmas address to the College of Cardinals.

"He underlined that (in his past trips abroad) he has tried to bring the Gospel message of the church to bear on the problems of the place where he was," the priest said.

"In Brazil, for example, the pope talked clear and straight to the civil



Pope John Paul blesses visitor from the Far East where he will soon visit.

authorities, telling them about their responsibilities based on his own vision of man and society and the state," he added. "He told them to reject anything that is not worthy of freedom and the human rights of people."

When Pope John Paul visits Tondo, Manila's waterfront slum district, Feb. 20, the action itself will be seen by some as a critical comment on the Marcos government.

"Cardinal Sin has insisted that the Pope see the seamy side of life in Manila, against the wishes of the government," said the priest. He said

the slums were created when the poor were evicted from their homes to make way for highways under Imelda Marcos' beautification program.

"IF IMELDA had her way, the pope would have a grand triumphal tour of her charities and anything disturbing would be kept in the background," he added.

Guerrero, the Filipino diplomat, disagreed, saying the government wants to show off a model project in the country's "depressed area" which combines self-help with World Bank aid.

Father Vicente Brigole, vice rector of the Filipino College in Rome and ecclesial attache at the embassy, thinks Pope John Paul's main point of reference for the visit will be the trip 11 years ago by Pope Paul VI.

"Pope Paul's visit centered on the Federation of Asian Bishops Conferences and its evangelizing arm, Radio Veritas," he said.

"It all has to do with the basic mechanics of faith - that you should share faith with your neighbors," Father Brigole added. "In confronting the problems of the Philippines, that faith demands to be shared."

Remember when someone helped you!



The many and varied programs of the Archdiocese offer spiritual as well as professional help to anyone who is ready to accept the helping hands of the church. God's family includes all who wish to be part of it. Together problems can be dealt with, and hopes can be restored.



My beloved:

Each year I come to admire and love you more. For each year you and other members of our Archdiocesan family rally to make yet greater efforts to bring the love of Jesus to those who turn to us in His name.

This year the Lord will be counting on us even more because of the radically new needs of charity of God's people on behalf of the victims of 1980. This year our generous gift in trust of God's care will also be a prayer that He will reward us as He looks after us in our needs.

Our theme this year is "Remember When Someone Helped You!" Our generous response should reflect the special efforts we are making in spiritual renewal and outreach to the unchurched. Invariably, God blesses in meeting temporal needs those who make their first priority the sanctification and peace of souls.

Devotedly yours in Christ.



Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami

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"El que tiene una lámpara no la esconde... sino que la pone donde alumbre a todos".

Por Ana M. Rodriguez

Evangelización!

El Papa Pablo VI habló de ello en su encíclica "Evangelii Nuntiandi". El Arzobispo McCarthy escribió sobre ella en "Iluminad vuestras vidas" y los Obispos de EE.UU. la pusieron como máxima prioridad para la década de los 80.

Pero más importante que todo lo anterior es que Cristo mismo lo señaló como nuestra misión cuando mandó a los apóstoles: "Id y proclamad la Buena Nueva a todos los pueblos".

"Basicamente ha sido la misión de la Iglesia durante 2,000 años, dice Marsha Whelan, Directora Asistente de la Oficina de Evangelización Arquidiocesana.

"Es la definición de cuanto hacemos como iglesia", dice el Arzobispo de Miami, Mons. Edward McCarthy.

Actualmente la Arquidiócesis de Miami está llevando a cabo un programa de evangelización de cinco años, explicado en "Iluminad vuestras vidas", diseñado para llegar a los corazones de los fieles y a los hogares de aquellos que se han alejado de la Iglesia y de los que no tienen fe alguna, llevándolo, desde y a través de la parroquia a la comunidad; interesa a la familia y revitaliza nuestra vida espiritual.

Si Vaticano II abrió la puerta y dejó entrar la Luz, la evangelización actual permitirá que la "gente de Luz" brille en un mundo de sombras. Es una visión, la visión del Arzobispo McCarthy; la visión de la Iglesia como conjunto.

"Es una renovación, un rededicarse a nuestra vocación cristiana, porque la misión de la Iglesia es vocación de cada uno", dice Marsha Whelan.

El Arzobispo McCarthy espera que la evangelización purifique nuestras vidas, clarifique nuestros ideales y el compromiso con ellos, nos da una más clara comprensión de porqué somos católicos, cristianos y una mayor dedicación a vivir según esos principios. Conoceremos porqué vamos a la Iglesia los domingos y porqué debemos vivir según lo que oímos esos domingos y todos los días.

De acuerdo al plan de los obispos de los EE.UU. la evangelización tendrá lugar en toda la diócesis, parroquias y en cada persona; aunque cada comunidad particular señalará sus propias metas y cómo alcanzarlas. Actualmente la



Arz. Edward A. McCarthy

mayoría de las diócesis están llevando a cabo algún tipo de evangelización.

"El buen éxito del programa", dice Marsha, "depende de la parroquia, de la creatividad y actividad de su comunidad".

Este año, segundo del programa de evangelización de la arquidiócesis, enfoca la renovación parroquial. El año pasado se dedicó a la renovación de la familia como comunidad básica cristiana.

El plan para 1981 es que cada parroquia haga estas tres cosas:

1.- Examinar su vida de comunidad; determinar cuán buena o mala es y hacer lo necesario para corregirla o mejorarla.

2.- Predicar, durante la Cuaresma, homilias que traten sobre la vida de la comunidad parroquial "como medio principal para conocer la persona viviente de Cristo"; establecer servicios de Cuaresma en los hogares, donde pequeños grupos de personas puedan reunirse para orar e intercambiar lo que ellos individualmente están haciendo, o debieran hacer, por su parroquia.

3.- Llegar al hogar de los católicos dentro de la parroquia, visitando sus hogares para brindarles apoyo y estimularlos a tomar parte más activa en la vida de la comunidad, con la cual ruegan juntos los domingos y otros días.

Todo esto conlleva el examinar lo que estamos haciendo y si es suficiente, preguntándonos:

¿Es la parroquia un sitio donde la gente se siente como "en casa"? ¿Son amables los em-

pleados de la rectoría al recibir a los visitantes? ¿Tienen éstos que pasar por unas barreras para hablar con la secretaria parroquial o llegan a ella como si visitaran la casa de un familiar?

¿Saludan los ujieres a los feligreses al entrar en la iglesia los domingos?

Y las liturgias, ¿son suficientemente inspiradoras como para que los fieles deseen "asistir a ellas" en lugar de "sentarse durante ellas"?

¿Los diferentes grupos, los ancianos, hispanos, anglos, negros, haitianos, los jóvenes y los de edad media, las familias y los solteros, se sienten como "en su casa"?

¿Los diferentes grupos, los ancianos, hispanos, anglos, negros, haitianos, los jóvenes y los de edad media, las familias y los solteros, se sienten como "en su casa"?

"Podremos construir una bella estructura para la iglesia pero si no podemos crear una comunidad que crezca en la fe como resultado de ser parte de esa comunidad que se reúne en la estructura...el tan bello edificio es un total fracaso", afirma el Arzobispo McCarthy y continúa: "La renovación parroquial está encaminada a despertar en el pueblo la conciencia de que las cosas tem-

porales - edificios, colectas, negocios - son sólo eso: temporales. Algunas veces los medios se confunden con la finalidad. La prioridad tiene que ser espiritualidad."

Estas preguntas deber hacerlas los párrocos, sus sacerdotes y los miembros del Consejo Parroquial de Evangelización, que debió establecerse el año pasado. El consejo debe componerse de los representantes de todas las organizaciones parroquiales y estar dividido en subcomités, uno por cada año y tema de evangelización.

Según Marsha Whelan, estos líderes tienen tres obligaciones específicas:

- deben estar totalmente familiarizados con la evangelización, haber leído "Evangelii Nuntiandi", "Iluminad vuestras vidas" y otros documentos pertinentes.

- crear conciencia del proceso de evangelización entre su grupo y organización.

- desarrollar con la ayuda del párroco y los sacerdotes, un plan de evangelización y ser responsable de su realización.

La segunda fase de la renovación parroquial es el programa de Cuaresma, cuyo fin es hacer más relevantes el papel de la parroquia en la comunidad y viceversa. Dice el

Arzobispo que "la Liturgia es la reunión semanal parroquial" y que las homilias debieran ser la presentación. Su visión es que se formen grupos de discusión o estudio con atención a los temas de Cuaresma; los grupos continuarán más allá del año actual, viniendo a ser como "comunidades de base" desde la cual los feligreses puedan llegar a la comunidad en general.

La tercera fase es la de llegar a los otros. Primero a los que junto a nosotros adoran a Dios, nuestros hermanos católicos, mostrándoles a ellos que deben actuar más en la comunidad cristiana que es su parroquia. Entonces, a esos católicos fríos que no asisten a la iglesia; y por último, a aquellos que no profesan ninguna fe. El total proceso de evangelización, dice el Arzobispo, es un movimiento gradual hacia afuera, desde nosotros hacia la comunidad toda. Pero no podemos inspirar ese amor de Cristo en los demás a menos que, ya renovados, realmente experimentemos ese amor cada minuto de cada día, dentro y fuera de nosotros, dentro y fuera de nuestra comunidad parroquial.

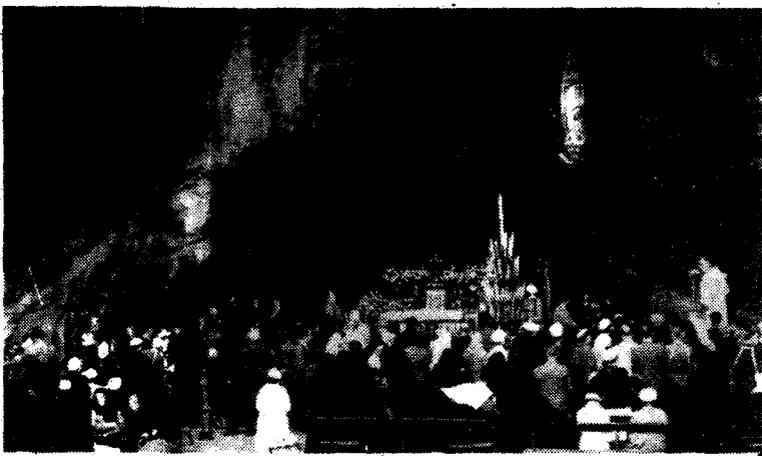
"No es, de ningún modo, reclutamiento. Es sobrevenir más dedicados a nuestra fe y compartirla", dice Marsha, recordando que los primeros cristianos, y los otros antes que ellos, que fueron sanados por Cristo o tocados por El, sintieron de inmediato la urgencia de contarle a otros la "buena nueva". "Nuestra fe es un regalo. Un don dado libremente. No se nos da como posesión exclusiva sino para compartirlo". Como la noticia que nos hace feliz nos conmina a compartir con otros nuestra felicidad.

En 1982 el énfasis será sobre la Fe. En 1983, en cómo manifestamos nuestra adoración y cómo oramos. 1984, sobre Amor, Testimonio Cristiano y Vocación. De aquí en adelante, sobre Reconciliación y Llegar a Otros.

Evangelización puede cambiar el corazón de la gente, precisamente en aquello que debe ser cambiado; porque cristianismo es algo para vivirse, porque el Espíritu estará trabajando en el Pueblo de Dios. Así como los primitivos cristianos mostraban su fe por el amor que se tenían unos a otros, lo que hacemos hoy es buscar nuevos medios de decirle al pueblo: "Ven, mira, nosotros te amamos."



La visita a los hogares es uno de los objetivos principales del programa de renovación parroquial.



La gruta de Ntra. Sra. de Lourdes

Ntra. Sra. de Lourdes

FEBRERO 11

Bernadette Soubiroux era una humilde pastorcita de Lourdes, Francia, a quien la Santísima Virgen María escogió para sus cuatro apariciones, desde Febrero 11 a Julio 16 de 1858, en las cuales se manifestó su deseo urgente de que los fieles rezaran por la conversión de los no creyentes, oraciones para el perdón de los pecados y las ofensas contra Dios, quien estaba muy irritado por ellas; "Orad y hacer penitencia", pidió la Santa madre.

El 25 de Marzo fué el día en que la Virgen se dió a conocer a Bernadette (hoy Santa María Bernarda) diciéndole: "Yo soy La Inmaculada Concepción". Desde entonces Lourdes se convirtió en centro de peregrinación a donde acuden millones de personas todos los años llevadas por la profunda devoción a María. Muchos grandes milagros se han operado en la gruta por los efectos curativos del agua pero aún más milagrosas son las conversiones que se han realizado en este privilegiado lugar de oración.

San Cirilo de Alejandría

FEBRERO 14

San Cirilo, Patriarca de Alejandría, una de las grandes metrópolis del oriente cristiano, fué un ardoroso defensor de la divina maternidad de María, es decir, María como madre de Dios contra la herética enseñanza de Nestorio que proponía que Cristo y el Verbo eran dos personas distintas.

En el Concilio de Efeso en el año 431, que presidió a nom-

bre del Papa Inocencio I, hizo que se definiera que siendo Jesús el Cristo Hijo de Dios, era al mismo tiempo Dios y hombre y que habiendo nacido de la Virgen María era ella, por tanto, madre de Dios, condenando así de una vez por todas la herejía nestoriana.

Murió San Cirilo en el año 444. La Iglesia le dió el título de Doctor venerándole como a uno de sus grandes maestros.

San Valentín

FEBRERO 14

Valentín fué un sacerdote romano que por su abierta predicación del Evangelio fue condenado a cadena por el Emperador Claudio. Estando en presidio curó milagrosamente a la hija muy enferma del carcelero, quien se convirtió al cristianismo, y con él a toda su familia.

La fama del hecho llegó a oídos del emperador quien ordenó fuera decapitado. Se le

atribuye gran influencia entre los enamorados. El Papa Julio I mandó a construir una basílica en el lugar de su suplicio en Roma. De aquí pasó el culto a Terni, donde la piedad popular le llamó Obispo San Valentín. Por algún tiempo se creyó, por este doble nombre, que eran dos personajes distintos siendo realmente un solo Valentín. Es santo muy venerado en Inglaterra. Murió el 14 de Febrero de 270.

OFICIAL

ARQUIDIOCESIS DE MIAMI

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

El Rev. P. Juan A. de la Calle, Párroco Asociado a la Parroquia de St. Juliana, West Palm Beach, efectivo desde Enero 21, 1981.

El Rev. P. Sean O'Sullivan, miembro del personal del Buró de Servicios Católico, Miami, efectivo desde Febrero 1, 1981.

El Rev. P. David Punch, residente en la Rectoría de St. Anthony, Fort Lauderdale, efectivo desde Febrero 1, 1981.

El Rev. P. Leon Pallais, SJ, Párroco Asociado a la Parroquia Ntra. Sra. de la Divina Providencia, Miami, efectivo desde Enero 23, 1981.

¡Bienaventurados los Pobres...de Verdad!

Por Eugenia Acosta

Al meditar sobre la pobreza y su importancia en nuestra vida cristiana viene a mi mente la pobreza que Jesús menciona en su conmovedor Sermón de la Montaña en el Evangelio de San Lucas. Esta pobreza, además de ser pobreza material, incluye la honestidad, la falta de egoísmo, la pureza de corazón y la entrega a los demás sin estar atados por bienes materiales.

Si bien es cierto que el exceso de bienes materiales lejos de acercarnos a Dios nos materializa y nos aleja, cabe añadir que Nuestro Señor Jesús, al hablar de la pobreza no sólo se refiere a la falta de dinero y otros bienes, sino también a las cualidades esenciales en todo cristiano: la pobreza de espíritu, la humildad, el conocer la injusticia cometida a nuestro prójimo, la falta de soberbia, y el sabernos capaces del error y el egoísmo. La pobreza de que se habla en las Bienaventuranzas va más allá de la simple ausencia de bienes materiales; abarca también la sencillez, la falta de fingimientos y la entrega a los demás.

Es posible ser materialmente pobres y al mismo tiempo estar obsesionados con los bienes materiales, creyendo que los mismos resuelven todos los problemas de la raza humana proporcionando felicidad instantánea. La pobreza a la que

Jesús se refiere nace del amor cristiano y del conocimiento interior de cuáles son los verdaderos tesoros en la vida del cristiano.

"Pobres" son los que, teniendo o no suficientes bienes materiales, se dan cuenta del pecado de tener en exceso, egoístamente. "Pobres" son los que saben y ponen en acción la realidad de la presencia de Dios en sus vidas, y ven a Cristo pobre en el prójimo que tiene necesidades.

Sin Dios como centro y guía de nuestras vidas no somos nada. No es pecado (ni causa de tener sentimientos de culpa) el tener suficiente comida en nuestro hogar para alimentar a nuestra familia, si la misma fué adquirida con el sudor honesto de nuestra frente.

Tampoco es pecado querer progresar en nuestro oficio o profesión o desear las mejores oportunidades educacionales para nuestros hijos. Esto no es nada de que tengamos que avergonzarnos. El problema surge cuando comenzamos a colocar todo en nuestras vidas alrededor del poder de adquisición y queremos tener más y más desenfrenadamente. Y esto ocurre tanto en las familias que tienen abundantes recursos económicos como en aquellas de ingresos muy limitados.

El pecado está en hacer del bienestar económico el centro de la vida. Adorar al dinero como a un Dios.

Debemos imitar el ejemplo bíblico que Jesús nos ofrece en las Bienaventuranzas sin olvidarnos de nuestra familia y del significado de la pobreza interior, la sinceridad y la falta de egoísmo. ¿Qué resolveremos con entregarlo todo y no ocuparnos del bienestar de nuestros seres queridos si solamente lo hemos hecho para que los demás nos admiren y nos celebren como hacían los fariseos hipócritas? Una pobreza que es forzada, fingida y motivada por la soberbia, el odio o el resentimiento, no es, ni remotamente, la pobreza que Jesús menciona en el Evangelio.

Nuestra Iglesia Católica es una Iglesia para los pobres y de los pobres. Jesús mismo nos dijo que él no vino a presidir Su mensaje no a los soberbios ni a los que se creen que van al cielo "con zapatos y todo", sino a los humildes y marginados. Jesús no quiere que seamos amargos y soberbios, llevando nuestra pobreza como un parábán público. Jesús quiere que Dios sea lo primero en nuestras vidas y en nuestra vida de familia, renunciando a nosotros mismos; ésta es la verdadera pobreza!

El P. Navarrete Invita a Retiro Carismático en Febrero 21, 22

"Muchos han sido los sanados a través de la oración, tú puedes ser uno más de ellos".

La Comunidad Carismática La Vid y su pastor, el Rev. Padre Antonio Navarrete, invitan a un gran retiro de sanación el sábado 21 y el domingo 22 de Febrero de 9:00 AM a 6:30 PM, en el Kinlock Park Junior High School situado en el 4340 NW y la calle 3 de Miami, finalizando con Misa de Sanación.

Serán los conferencistas el Rev. P. Paul Schaaf y la Sra. Bárbara Shlemon, R.N.

El Rev. P. Paul Schaaf, C PP S, nació en Dayton, Ohio y es veterano de la Fuerza Aérea. Ingresó en la Sociedad de la Preciosa Sangre en 1950. Cursó sus estudios en St. Joseph College Rensselaer, Ind., en la Universidad de Dayton y en el Seminario de St. Charles, en Cathagen, Ohio. Fué ordenado sacerdote en 1960. El Padre Schaaf continuó sus estudios más avanzados en la Universidad de Detroit, Michigan. El Padre Schaaf se ofreció en 1962 como misionero voluntario en Chile, en cuya Universidad Católica, en 1966, recibió el título de Profesor de Religión y Moral.

Desde Febrero del 72, el Padre Schaaf se ha dedicado a trabajar activamente en la renovación espiritual de la iglesia y ha sido coordinador



Rev. P. Paul Schaaf, CPPS.



Sra. Barbara Schlemon, RN.

de la Renovación Carismática en Santiago de Chile. Se ha mantenido muy activo en la dirección de retiros y seminarios religiosos, tanto en Chile como en otros países. En marzo de 1975 regresó a los EE.UU. y desde entonces ha trabajado en el ministerio de curación de enfermos.

El Padre Schaaf fué uno de los fundadores de La Asociación Terapéutica Cristiana en 1975 y en la actualidad es Vice Presidente de su junta directiva.

La Sra. Shlemon es graduada del Colegio de Enfermeras del hospital St. Francis, en Evans, Illinois. Desde 1965 trabaja

como católica laica en el Ministerio de Curación de enfermos y en la dirección de retiros, seminarios religiosos y como conferencista de alcance internacional.

En 1975, con otros profesionales cristianos, fundó la Asociación de Terapéuticos Cristianos, interesada en el desenvolvimiento espiritual de los pacientes; tiene unos mil miembros de las distintas ramas de la medicina, quienes se reúnen dos veces al año para compartir los descubrimientos, en la esfera del trabajo cristiano, sobre el cuidado de los enfermos.

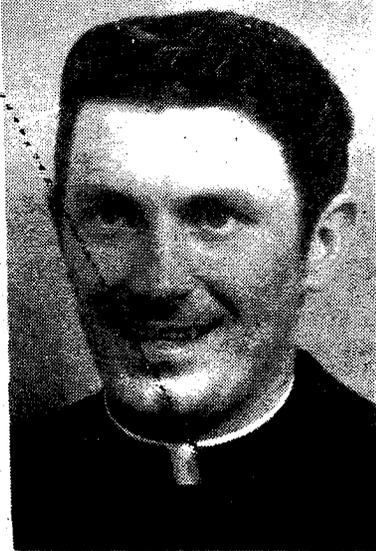
"No puedo imaginar hacer algo sin la participación de los laicos"

En Enero 26, próximo pasado, el Arzobispo Edward A. McCarthy nombró a Monseñor Jude O'Doherty, Párroco de Inmaculada Concepción en Hialeah, Presidente del programa de Renovación Paroquial para 1981.

Mons. O'Doherty ve su función como un punto de unión de los párrocos con su arzobispo; trabajando para concertar reuniones informales entre ellos y ellos comunicándole a él sus ideas sobre la evangelización. Mons. O'Doherty, quien cree que "los párrocos son la llave del buen éxito del programa", dice:

"Este año será beneficioso para nosotros, los sacerdotes, y para nuestras parroquias en la exacta proporción al esfuerzo que pongamos en la renovación."

"Es una gran oportunidad", añade, "que tiene cada parroquia para hacer su propio estudio y anotar las áreas que deben mejorarse". Estima que el papel del párroco es el de



Mons. Jude O'Doherty

discutir con sus asistentes y con el Consejo Paroquial la dimensión de la necesidad de renovación y determinar los procedimientos para efectuar los cambios. Tiene en cuenta que cada parroquia es diferente y por ellos su convicción de que el párroco debe ser quien

determine hasta donde alcanzará la renovación en su parroquia; pero al mismo tiempo estima que los laicos deben estar muy envueltos en ella.

"No puedo imaginar que pueda hacerse algo sin los laicos. Es una tarea imposible sin la participación activa de los laicos".

La parroquia Inmaculada Concepción ha venido haciendo visitas a los hogares desde hace tres años y la mayoría han sido visitados ya. Este año pondrán el énfasis en aumentar el número de laicos y sacerdotes de la parroquia comprometidos en la visitación, que él considera "una labor de la mayor importancia".

Termina diciendo que "no se espera que todos los aspectos que necesitan mejorarse sean perfeccionados este año, pero al menos se comienza. Las parroquias no pueden pretender hacer todas las visitas este año pero, repito, estamos teniendo un buen principio".

Mons. Rivera Elogia al Pueblo por no Seguir a Comunistas

El Salvador (NC) En un comentario a la reciente ofensiva izquierdista, Mons. Arturo Rivera Damas, administrador apostólico de San Salvador, dijo que los salvadoreños mostraron mucho sentido común al desoír el llamado para secundarla, asediados como están entre un capitalismo egoísta y el riesgo del comunismo. Que sigan manteniendo la serenidad, trabajando por la paz y la justicia.

"No es la iglesia la que tiene que decirles que vayan o no vayan a la insurrección...el pueblo tiene que decidir su propio destino," dijo en la homilía dominical del 18 de enero. Al repasar las cuatro condiciones para que una rebelión popular se justifique - abuso prolongado del poder, agotados en vano los medios pacíficos, evitar males mayores, y probabilidad de éxito - el obispo declaró que si ha habido abuso grave del poder, pero no se han agotados todos los medios pacíficos para resolver el conflicto. En cuanto a la tercera condición para evitar un mal mayor, "el pueblo salvadoreño no está convencido de que la instauración de un sistema socialista será mejor que el sistema que ahora tratan

de reponer...y sabe que la izquierda siempre tira hacia el comunismo, así como la derecha siempre tira hacia el egoísmo inhumano." De la cuarta, dijo que el pueblo "no ve la posibilidad real de que la insurrección pueda tener éxito". Lamentó la confusa propaganda de ambos lados, contra el derecho del pueblo a conocer la verdad, y agregó que la inmensa mayoría de los salvadoreños están cansados del derramamiento de sangre entre hermanos, por culpa de una lucha de bandos que sólo buscan el poder político y los propios intereses. Explicó además que la falta de apoyo a una huelga general convocada por la izquierda se debió no sólo al buen sentido del pueblo, que prefirió ir al trabajo y llenar sus necesidades; sino también al temor sembrado por la represión de las fuerzas de seguridad bajo el estado de sitio. Por otra parte, si bien los salvadoreños dan la razón a la izquierda de que "deben rechazar toda dominación de los Estados Unidos...de nada les serviría dar la vida y la sangre, si ello nos va a llevar a otra dominación, la dominación de la potencia comunista."

Vocaciones: Prioridad de Exploradores Católicos

"La crisis de vocaciones para el sacerdocio y para la vida religiosa debe ser de sumo interés para todos. Cada católico debe actuar, a tal efecto, como un director de vocaciones." Así se expresó Monseñor Joseph Hart, Obispo de Cheyenne, Wyo., al dirigirse a los miembros asistentes a la reunión anual del Comité Católico sobre Exploradores, en San Antonio, Tx., la semana pasada.

"El futuro de la Iglesia y su fuente de clérigos y religiosos no puede dejarse sólo a unos relativamente pocos directores de vocaciones. Todos y cada uno de los católicos deben hacer esfuerzos que interesen a la juventud en el sacerdocio de Cristo". El Obispo Hart es el Consejero del Comité Católico sobre Exploradores a nombre de la Conferencia Nacional de Obispos Católicos.

Como resultado del discurso del Obispo Hart, la Junta

Ejecutiva del Comité aprobó la nominación del Rev. P. Michael Coroma, Capellán Scout de la Diócesis de Trenton, N.J., como Presidente del Comité para Vocaciones, y el Sr. Eugene Salkeld, de Littleton, Col., de la Junta del Serra Club, como Consejero del Comité.

La Junta Ejecutiva del Comité sobre Exploradores anunció también el nombramiento de Raúl A. Chavez, nativo de Chihuahua, México, y uno de los pioneros de la televisión hispana en EE.UU., quien sirvió como director de Publicidad y Relaciones del Comité Nacional de Boys Scouts por tres años, como Director Asociado de la Oficina Nacional de Relaciones Católicas en Irving, Tx. Su función será la de patrocinar el aumento de scouts entre la juventud bajo los auspicios Católicos en la nación, en especial entre los hispanos.

Obispos Paraguayos Publican Guías Pastorales

Asunción (NC) - Los 13 obispos paraguayos han formulado unas guías pastorales para el desarrollo realístico de programas que lleven el Evangelio a

las masas del pueblo; estimulando las creencias religiosas populares hacia el Evangelio y a la devoción a María, Madre de Dios.

El Baile de Juan y María

El tradicional baile "Juan y María" del Movimiento Familiar cristiano, se efectuará este año el día 14 de Febrero desde las 8:30 p.m. hasta las 2:00 a.m. en el Hotel Seville, 2901 Collins

Avenue, en Miami Beach.

Más informes pueden pedirse a los responsables de equipo o por los teléfonos 665-9132 y 531-3276.

Misa a Ntra. Sra. de Lourdes en Sts. Peter & Paul

El día 8 de Febrero, Domingo, ofrecerá una Santa Misa en la Iglesia Sts. Peter and Paul, 900 SW 26 Rd., a las 3:00 p.m., la Asociación de Antiguas Alumnas del Colegio Filipino Ntra. Sra. de Lourdes.

Todas las antiguas alumnas están invitadas a esta celebración.

Amor en Acción: Presentación Visual en Iglesia Epiphany

El Lunes 9 de Febrero a las 7:30 de la noche, Amor en Acción hará una presentación visual en colores de los logros de su programa en el salón parroquial de Epiphany, 8235 SW 57 Avenida.

Amor en Acción es un grupo apostólico arquidiocesano que trabaja directamente bajo la guía del Arzobispo McCarthy y están llevando a cabo un programa de ayuda a diócesis hermanas cuya feligresía vive en extrema pobreza. Actualmente están trabajando en Haití, diócesis de Port de Paix, construyendo 19 unidades de vivienda. 18 unidades más ya han sido terminadas.

Nueva Oficina del Buró Católico en Hialeah

El pasado 27 de Enero quedó oficialmente abierta la nueva oficina del Buró Católico de Servicios en Hialeah, (1075 E. 4 Avenida) en un área de fácil acceso a la gran población hispana.

La directora del programa, Sra. Mercedes Campano manifestó su satisfacción de que al fin se haya podido inaugurar un centro católico en

esta área. Esta oficina prestará los servicios del Buró Católico a los residentes poniendo énfasis en los casos críticos y en los problemas especiales de los refugiados de todas las nacionalidades.

El Arzobispo Edward McCarthy agradeció a todos lo que colaboraron en hacer este centro una realidad, reconociendo su necesidad en el área. Al acto de apertura y "casa abierta" asistieron representativos del Switchboard de Miami, del Foro Nacional Portorriqueño, de las Ciudades de Miami y Hialeah, del Condado Dade y muchos otros.

Programas similares se están realizando, o preparando, en México, Honduras y Guatemala.

Estos programas se realizan con la cooperación de los vecinos beneficiados, quienes ponen la mayor parte de la mano de obra mientras Amor en Acción provee equipo, materiales y dirección.

También en Febrero harán una presentación similar en St. Brendan.

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PÉRDIO ESTA VEZ LA SRA. O'HAIR

Washington (NC) La Corte Suprema denegó la demanda de la ateísta Madalyn Murray O'Hair para que la palabra "Dios" se retirara de la tradicional apertura de las sesiones de una corte federal de apelaciones. Estas reuniones comienzan con las palabras "¡Oid, oid! Que Dios salve a nuestra nación y a esta honorable Corte."

SEÑORA CENTENARIA ORA POR LARGA VIDA DEL PAPA

Vaticano (NC) - Margarita Petrucci, tatarabuela de 101 años, residente de Roma, le dijo al papa: "Su Santidad, ruego mucho para que Dios le conceda una larga vida como la mía". Si sus deseos son concedidos, Juan Pablo II vivirá 40 años más como Pontífice. Margarita y su familia fueron invitados por el Papa a una Misa especial privada en la Capilla papal.

ENTRA GRECIA EN MERCADO COMUN EUROPEO

Vaticano (NC) - Juan Pablo II elogió la aceptación y entrada de Grecia como miembro del Mercado Común Europeo. "Es un importante evento no sólo por sus implicaciones económicas sino también por su aspecto religioso y cultural; al ser las culturas romana y griega los pilares del alma europea", dijo Juan Pablo II.

INTERFERENCIA CUBANA EN EL SALVADOR

Honduras (NC) - Una embarcación salida de Cuba arribó a la costa durante la noche del 20 de Enero para descargar varias toneladas de pertrechos de guerra. Se dejó acabar la operación mientras las autoridades vigilaban para seguir a los camiones que los llevaron a una finca cerca de la capital hondureña. En un almacén de la finca los guardias descubrieron unos túneles donde había gran cantidad de pertrechos almacenados para ser enviados a El Salvador. Por esta acción pudieron conocer de otros dos

NOTICIAS DE LA SEMANA

camiones que ya estaban en marcha para cruzar la frontera y que fueron detenidos. Diez personas fueron arrestadas. El dueño de la finca fue puesto en libertad porque pudo probar que tenía la propiedad arrendada a uno de los detenidos.

CAMBIO EN LA JERARQUIA DE EE.UU.

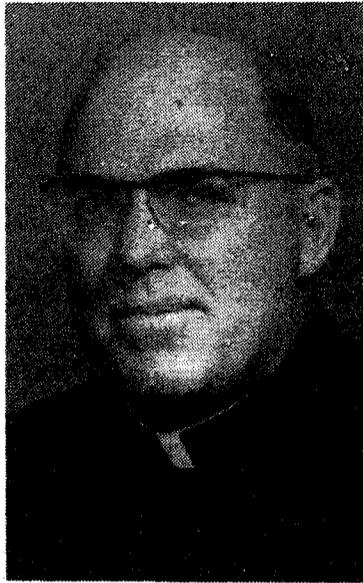
Washington (NC) - El Arzobispo Pio Laghi, Delegado Apostólico en los EE.UU. anunció varios cambios en la jerarquía Católica de esta nación hechos por el Santo Padre: Monseñor Keith Symons, Vicario General de la Diócesis de St. Petersburg, Florida, fue nombrado Obispo Auxiliar en esa diócesis; Mons. Pierre Du Maine, Obispo Auxiliar de San Francisco, ahora es el Obispo de la nueva Diócesis de San José, en California. Mons. Stephen Sulyk, nombrado Arzobispo de la Diócesis del Rito Melquita-Ucraniano Católico de Philadelphia y Metropolitano de su rito en EE.UU. El Rev. P. Hilarion Lotocki, orden de San Basilio, nombrado Obispo de la Diócesis Melquita St. Nicholas, Chicago.

FELIZ EL PAPA POR LOS REHENES LIBRES

Vaticano (NC) - El Papa Juan Pablo II se unió al regocijo general por la liberación de los rehenes norteamericanos mantenidos encerrados por 444 días en Iran por un grupo de terroristas con el apoyo del gobierno. El Papa, que ya había manifestado su alegría el día antes, le dijo a una multitud de unas 4,000 personas que sentía profunda satisfacción por la libertad de los 52 americanos.

ESPERANZA DEL MUNDO Y LA IGLESIA

Vaticano, (NC) - El día 16 de Enero Su Santidad Juan Pablo II tuvo una entrevista privada



Monseñor Keith Symons, Vicario General y Cancellor de St. Petersburg, fué nombrado Obispo Auxiliar de la diócesis por Juan Pablo II.

con el Rev. James Crumley, presidente de la Iglesia Luterana en los EE.UU. no se conocen los temas tratados. El mismo día el Papa dijo a los dirigentes de los estudiantes católicos que "la juventud es la esperanza del mundo y de la Iglesia".

RELIGIOSA CON LICENCIA PARA TV POR SATELITE

Alabama (NC) - La primera operación de televisión católica via satélite en los Estados Unidos, obtuvo la licencia de la Comisión Federal de Comunicaciones en Enero 19 del corriente. Le fue otorgada al Monasterio de Ntra. Señora de los Angeles, donde Madre Angélica, bien conocida en Miami, fundó la cadena de televisión "Palabra Eterna", Inc. que espera poder servir programas católicos a las empresas de cable-TV y otras. La orden tiene cuatro máquinas de imprimir y un estudio completo de televisión móvil.

TOMA DE POSESION: DIA DE ORACION

Washington (NC) - En su juramento al tomar posesión de la Presidencia de EE.UU., Ronald Reagan demandó que en el futuro los días de inauguración (o toma de posesión) deben ser días de oración. Prometió cortar el crecimiento burocrático del gobierno y aunque será lento, aliviará también la situación económica del país.

REHENES AGRADECEN LAS ORACIONES

West Point (NC) - Bruce Laingen, uno de los rehenes liberados por Iran después de 444 días de prisión, agradeció a la población de América por las oraciones, que según él, fueron la raíz de la liberación; oraciones ofrecidas por gentes de toda fe religiosa.

FESTIVAL DE MUSICA LITURGICA EN PHOENIX

Phoenix (NC) - El Festival de Música Sacra de Phoenix, Arizona, presentará durante los días del 19 al 22 de Marzo 11 conciertos y 14 actuaciones entre ellas una aparición especial de Pat Boone. El festival, auspiciado por Recursos Litúrgicos de Norteamérica, se espera atraiga a unas mil personas.

ACUERDO Y DESACUERDO ENTRE IGLESIAS

Washington (NC) - Los participantes en un diálogo oficial entre la Iglesia Católica y la Iglesia Presbiteriana Reformada acordaron que la misión de la Iglesia incluye trabajar "hacia una sociedad donde el aborto no tenga necesidad de ocurrir". Pero los delegados de ambas Iglesias no se pusieron de acuerdo en materia de anticonceptivos artificiales, materia que será discutida en otras sesiones.

NO TODO ES COLOR DE ROSA, TAMBIEN HAY ROJO

Vaticano (NC) - Oficiales de Radio Vaticano declararon que un grupo de católicos chinos les dijeron recientemente que ellos están encontrando dificultades para reunirse a escuchar las transmisiones del Vaticano.

RELIGIOSOS TAMBIEN TIENEN DERECHOS

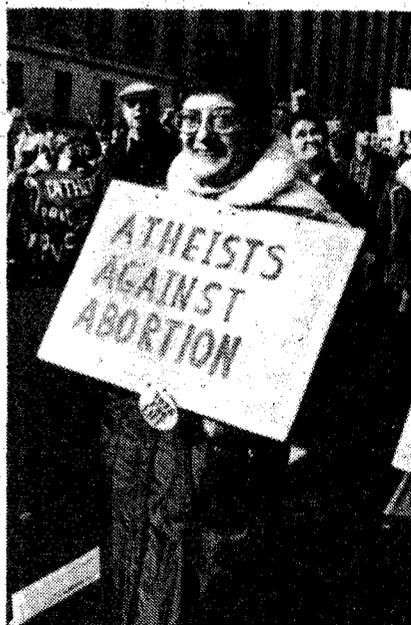
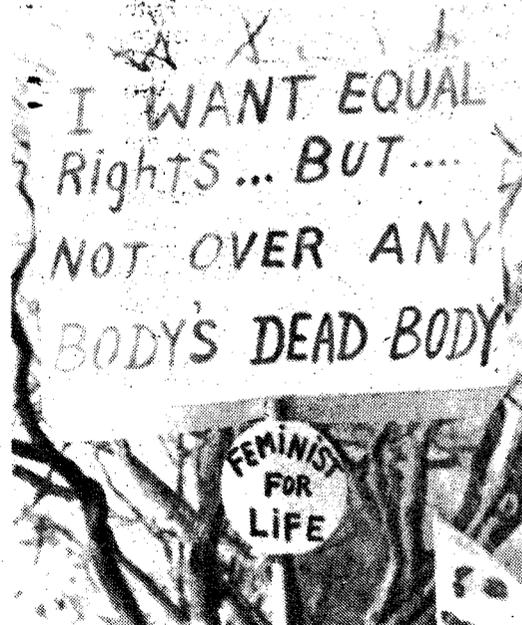
Annapolis, (NC) - El Arzobispo James Hickey, de Washington, dijo a un grupo de legisladores de Maryland durante un almuerzo en la capital del Estado, que "los dirigentes religiosos tienen derecho a exponer sus puntos de vista sobre todos los asuntos de actualidad". Señaló que es un deber para ellos y que la gente tiene el derecho a estar en desacuerdo con los líderes religiosos pero nadie puede negarles su derecho a hablar.

UNA MARCHA QUE HARA HISTORIA

Washington (NC) - Con jubilosos cantos, banderas y promesas de hacer de su causa una prioridad única y sin compromisos, asistió una multitud de unas 60,000 a la marcha organizado por el movimiento Derecho a la Vida que tuvo lugar en los alrededores de la Casa Blanca el pasado 22 de Enero. Se conmemoró el Octavo Aniversario de la inhumana decisión de la Corte Suprema favoreciendo el aborto.

Baile de los Enamorados en San Juan Bosco

La gran familia parroquial de San Juan Bosco ya tiene todo preparado para su Baile del Día de los Enamorados, Sábado 14 de Febrero de 9 a.m. a 1 p.m. con música de ayer y de hoy, para todos los gustos. Los tickets están a la disposición de los bailarines en la tienda de efectos religiosos y en la rectoría, al precio de \$3.00 por persona. Para informes llamar al 649-5464.



NO SON TODOS CATOLICOS.- Los partidarios del aborto acusan a los católicos de ser los "únicos" antiabortionistas, pero de todos los grupos sociales hay quienes están contra el aborto. Estos cartelones muestran un grupo feminista y otro ateísta opuestos a la horrible práctica.

SIMBOLOS LEVANTADOS AL CIELO.- Centenares de figuras de bebés, cortadas en cartón y clavadas en cruces, se levantan contra el cielo nublado de Washington durante la marcha anual recordando el octavo aniversario de la inhumana decisión que propició el aborto a petición en Estados Unidos.