

The Inner Voice

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Your chance to be a missionary overseas!...pg. 2

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Communication Day

With technological advancements, World Communication Day is an event affecting more and more people each year...pg. 3

Vision of Mary

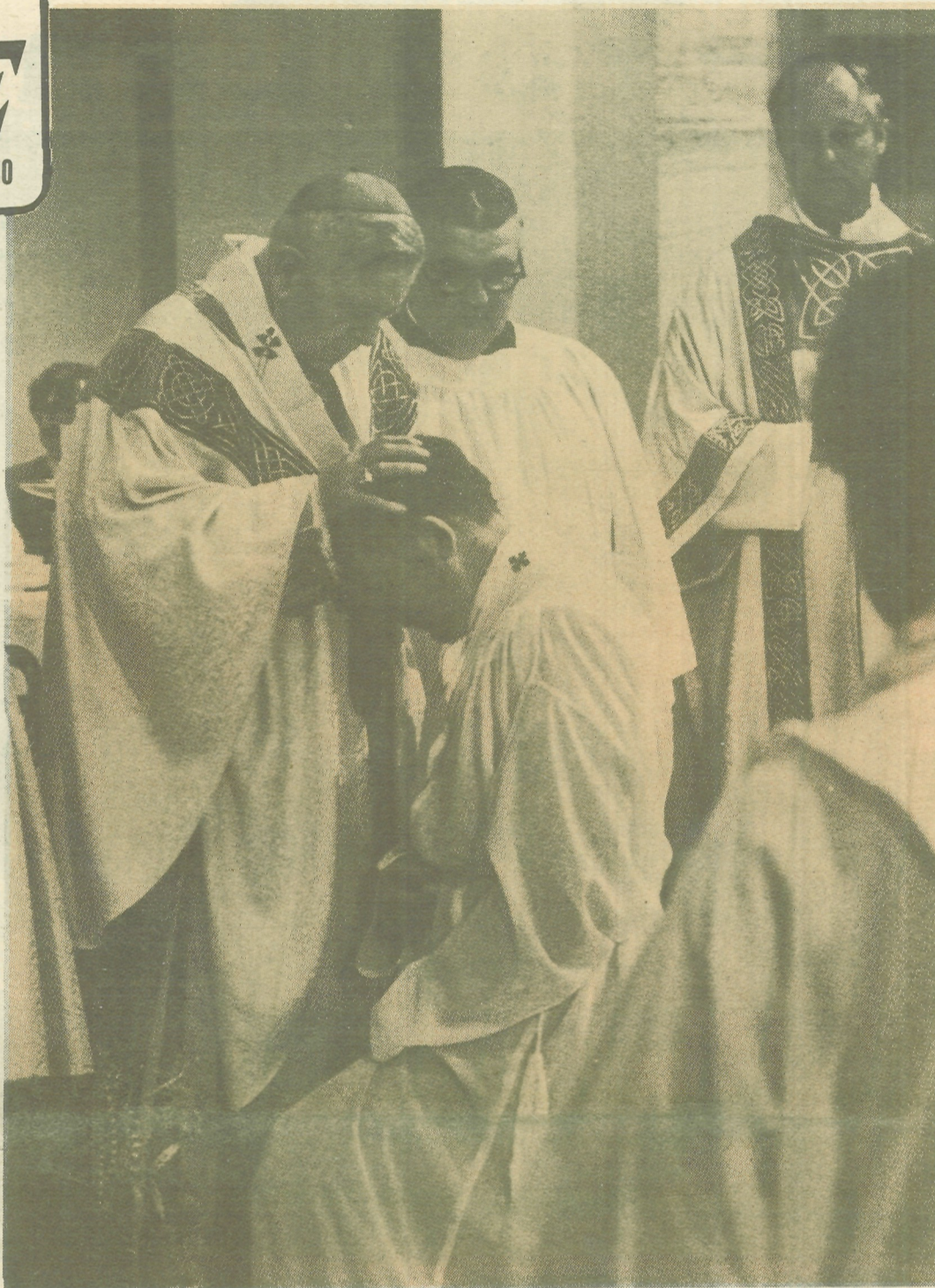
New book on the "Protestant Vision of Mary" is one of the most hopeful ecumenical developments today...pg. 23

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The Sign of Peace, steeped in Jewish tradition, has been around longer than you might think...pg. 10

2 State titles

St. Brendan High School captures two Florida State athletic championships in one week. Not bad for a school only two years old...pg. 20



Imposition of Hands is the most solemn moment during the sacred rites of ordination. Archbishop Coleman F. Carroll

imposes his hands on the head of Father Thomas D. Sheehan. See other photos Pages 4 and 5.

Catholics must defend rights, Jesuit insists

By ROBERT O'STEEN
Voice News Editor

Every minority group has the "duty" to organize for its rights, or otherwise it is failing America, Father Virgil Blum, S.J., forcefully told a group of Catholic Religious and civic leaders meeting in downtown Miami Tuesday.

Father Blum of Marquette University, Milwaukee, noted author, theologian and political scientist and founder of the Catholic League for Religious and Civil Rights, spoke to Serra International members, Abp. Coleman F. Carroll, Coadjutor Abp. Edward A. McCarthy and local Pastors, about the need to defend Catholic civil rights by being aware of such rights and by supporting organizations such as the Catholic League.

"Every minority group, ethnic, religious, economic or whatever, has not only the

right but the duty to organize and have an influence on public policy making in American society," he said.

"IF ANY group fails to organize, to have an influence, it fails American society because it does not have a positive influence in shaping policy that would be broadly acceptable in a pluralistic society."

Father Blum said there were still some Catholics who doubted the need for a Catholic rights organization. In answer he quoted Harvard Professor and historian James M. Schlesinger Sr.: "I regard prejudice against (the Catholic) Church as the deepest bias in the history of the American people," and Johns Hopkins Professor John Higham, "The most luxuriant, tenacious tradition of paranoic agitation in American history has been

anti-Catholicism."

To illustrate anti-Catholic bias in America and what can be done about it, Father Blum cited just a few of the cases in which the Catholic League had

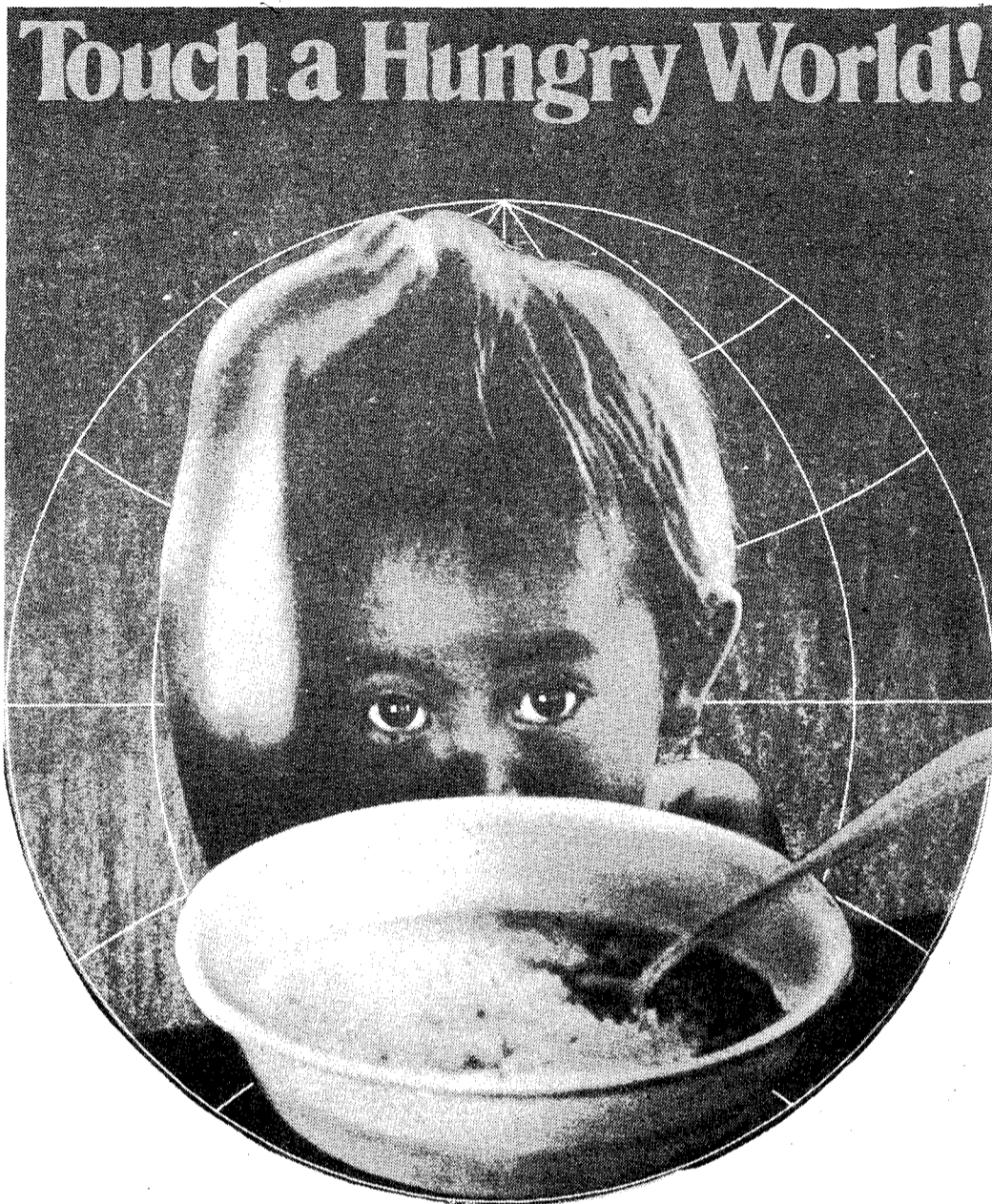
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You Can Do It



They need help for a better life



NEEDY AFRICANS line up at clinic which American contributions help support.

In general, we live "the good life" here in the United States. Nutritious foods, safe water supplies and sound medical facilities guarantee that most of us will enjoy a full and fruitful life.

The picture in the developing world is different. One out of every three people there lives in a country that does not grow enough food or cannot buy enough to provide adequate diets for its citizenry. Some 85 percent of Third World children have no access to an adequate and reliable water supply. More than 80 percent of those in rural areas overseas have no access to health services of any kind.

The physical and mental

growth of more than 100 million youngsters around the globe is constantly threatened by malnutrition and undernourishment. Last year alone, more than 100,000 children in the poorer countries of the world suffered permanent blindness because of a severe vitamin A deficiency in their meager diets.

These are shocking truths. But the situation is not completely hopeless. According to the experts, we have enough resources on our planet to feed everyone. We have the capability of making fresh, clean water available to everyone. Existing health services could be extended considerably to serve millions of the world's poor.

My dear friends in Christ:

C.R.S. are letters with which every Catholic should be familiar, for they are the call letters for Catholic Relief Services—a worldwide organization created by the Bishops of the United States some 34 years ago to assist the needy overseas.

Since its beginning after the second World War, Christian compassion for the poor and suffering has been the basic motivating force behind Catholic Relief Services. This worldwide program intends to be a living expression of a religion which preaches the love of one human being for another because of the love of God. To be concise, Catholic Relief Services does its best to help those in misery and despair. It accomplishes this through programs aimed at improving the quality of life for as many as possible of those who live in dire poverty in the developing countries. Regardless of race, creed or political preference, this organization comes to the immediate need of people, with hopes that it will bring about a better tomorrow.

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Coleman F. Carroll

Archbishop of Miami



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For World Communications Day

'Tell truth' ad men urged by Pope in talk on media

By JOHN MUTHIG
VATICAN CITY—(NC)—
In his message for the 11th World Communications Day, Pope Paul VI has appealed to advertisers to tell the truth and to respect human dignity and man's right to make free decisions.

World Communications Day, is being celebrated May 22 this year with the theme, "Advertising in the Mass Media: Benefits, Dangers, and Responsibilities."

The Pope's message included a "strong protest" against movie advertisements which, he said, "Do no honor to our civilization but which gravely offend the dignity of man, disturb the peace of consciences, and promote disharmony among men."

Mass at Cathedral

A Pontifical Mass for World Communications Day will be celebrated at St. Mary's Cathedral Sunday, May 22, at 11 a.m.

People involved in communication-related jobs in Florida have been invited to a luncheon which will follow the Liturgy.

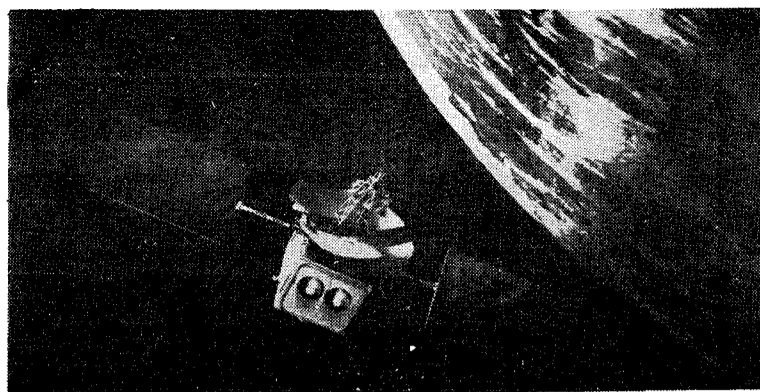
Advertising, said the Pontiff, must be "truthful, prudent, respectful of man and of his essential values, careful in its choices of the circumstances in which it addresses him, and of the manner in which it makes its presentation."

The Pope warned advertisers to take care in development of the psychological and social means they use to persuade people.

The Pope referred to "delicate moral questions" facing advertisers, such as "the education of youth, respect for women and the safeguarding of the family and the protection of the rights of the human person."

"How could (the Church) remain silent," asked the Pope, "when offense is caused to certain ethical principles?"

"And how could we ourselves neglect to utter a strong protest, in which we know we are joined by all men of good will, concerning the widespread display of certain types of cinema publicity?"



'Some film advertisements, declared the Pope, "do no honor to our civilization, but...gravely offend the dignity of man, disturb the peace of consciences and promote disharmony among men."

The Pope asked bishops, priests and laity to "enter into a healthy and open dialogue" with directors of advertising agencies.

He appealed to agency directors and to executives of the media which accept advertising to "make known to the public, to subscribe to and

apply the codes of professional ethics which already have been opportunely established, so as to have the cooperation of the public in making these codes still better and in enforcing their observance."

He also urged companies which advertise not to "neglect moral principles...which truly favor the development of the person and of his spiritual and human values."

Vatican officials said that the Pope was appealing especially for more advertising in Catholic newspapers.

Catholics are told to defend rights

(Continued from page 1)
intervened:

- Xerox Corp. published and distributed thousands of population control booklets, used extensively in public high schools which blamed Pope Paul for thousands of starving children and distorted Catholic teachings and even suggested that students who disagreed with the Church's teachings should file suit against the Church. Catholic League lawyers forced Xerox to stop publication and distribution of the booklets.

- The League forced the U.S. Dept. of Housing and Urban Development (HUD) to reverse its rule in developing a housing project near New Orleans which would have banned any Church-related school from the Pontchartrain-New Town project.

- A Colorado Protestant doctor was successfully defended from criminal charges resulting from his sending pro-life materials through the mail.

- Kentucky passed a law supporting the right of conscience in abortion cases and the American Civil Liberties Union challenged the law, including its freedom of conscience clause, and got the law killed. But the League intervened in an appeal and got

the conscience clause reinstated.

- Tax funds were being spent for a birth control brochure featuring a Latin woman praying before a shrine of the Blessed Mother: "Little Virgin, you who conceived without sinning, teach us to sin without conceiving." Protest was made to Congress and the brochure was stopped.

- The National Lampoon, a "humor" magazine contained scurrilous and vulgar attacks on Catholic, Protestant and Jewish religions in its Feb. 1974 issue. "(Many of the editors had Catholic backgrounds.)" The League wrote to 20 of the advertisers and asked if they wanted to support that kind of material. Six of the advertisers canceled further ads.

Father Blum said they had sent a letter to President Carter recently praising his human rights stand and asking him to speak out on the rights of Catholics in Northern Ireland and Eastern Europe.

"WHAT WE are doing is what other minority groups have done," he said, citing, for example Jewish groups such as the American Jewish Committee, the American Jewish Congress and the Anti-Defamation League with budgets running into the



Discussing local Catholic issues at Serra meeting are L-R: Archbishop Coleman F. Carroll, Archbishop Edward A. McCarthy, Dr. Michael Bevilacqua and Father Virgil Blum, S.J.

millions of dollars a year.

"We are shortchanging ourselves and other religions," he said, if Catholics don't organize along these lines with regional offices.

"If we fail to do so we will have no input into the formation of public policy," he said.

"We are always on the defensive," Father Blum said adamantly, and referred to education cases in the courts.

"The issue is religious freedom in education, not separation of Church and State. We have allowed the opposition to define the terms of the issue for us.

"WE HAVE not confronted the Supreme Court with the kind of pressure we should have to force them out of the

19th century," he said.

Father Blum pointed out that League board members included many distinguished leaders including Miami's Coadjutor Archbishop Edward McCarthy.

Archbishop McCarthy told the group he found the talk, "disturbing," adding, "I recommend the League highly. It is the American process. If the voice of any group is not heard, then the process is not working."

"All groups are hurt if one is not heard," he said, "and this is injurious to all minorities."

ARCHBISHOP COLEMAN F. Carroll addressed a few closing comments to the host Serrans concerning

their work and pointed out that he had ordained 10 priests a few days before, comparable to the 10 ordained in New York.

"In proportion, this may be the largest number in the U.S.," he said. He praised the club's work and pointed out that he should not be referred to as a "guest," but rather, "I am probably the oldest member here. I started a Serra club in the 30s."

"I have always maintained that for an organization to be successful it must maintain its original purpose—to direct young men into the priesthood."

"You men have maintained your objectives through prayer and good works and have done well for us here," said Archbishop Carroll.

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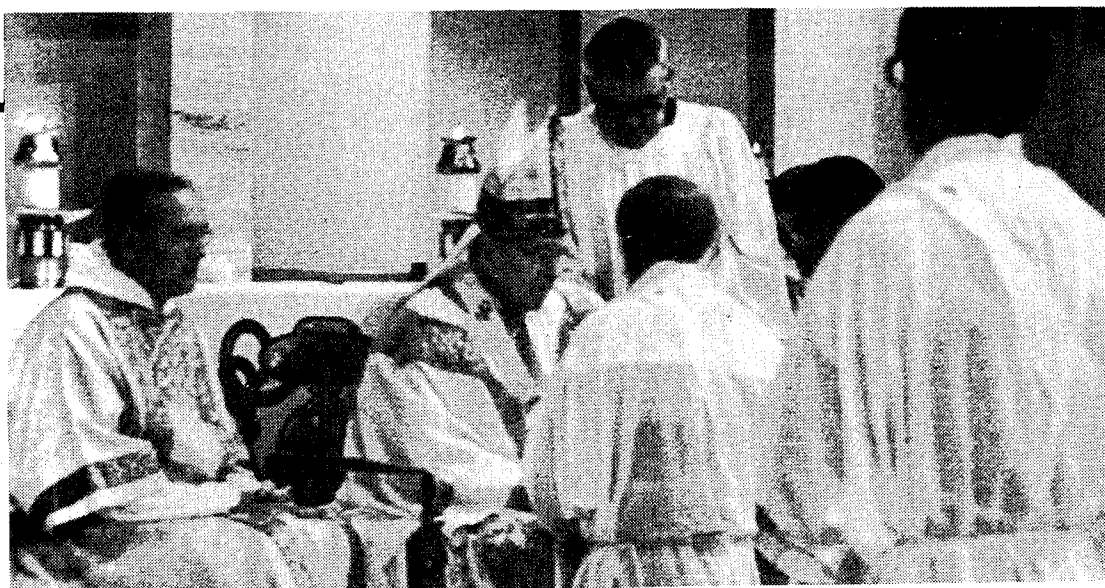
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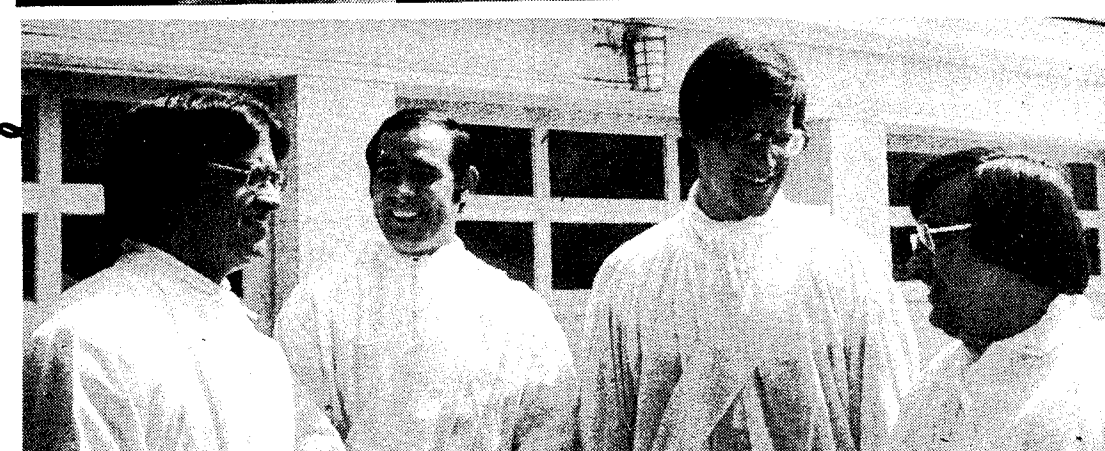
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*Promise of
Obedience*



Receiving
the Chalice
and Paten



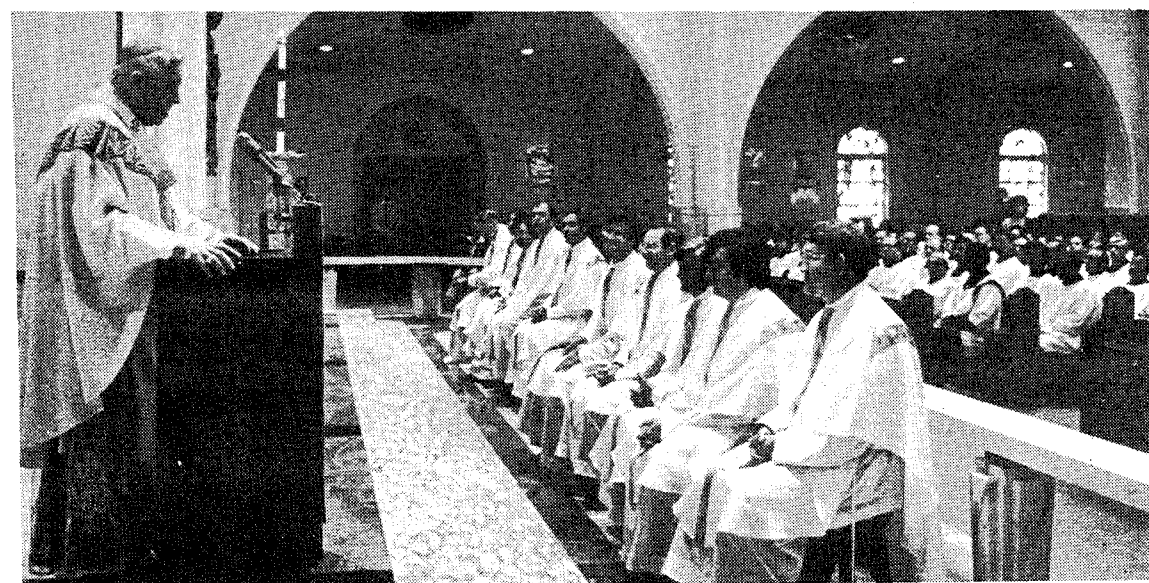
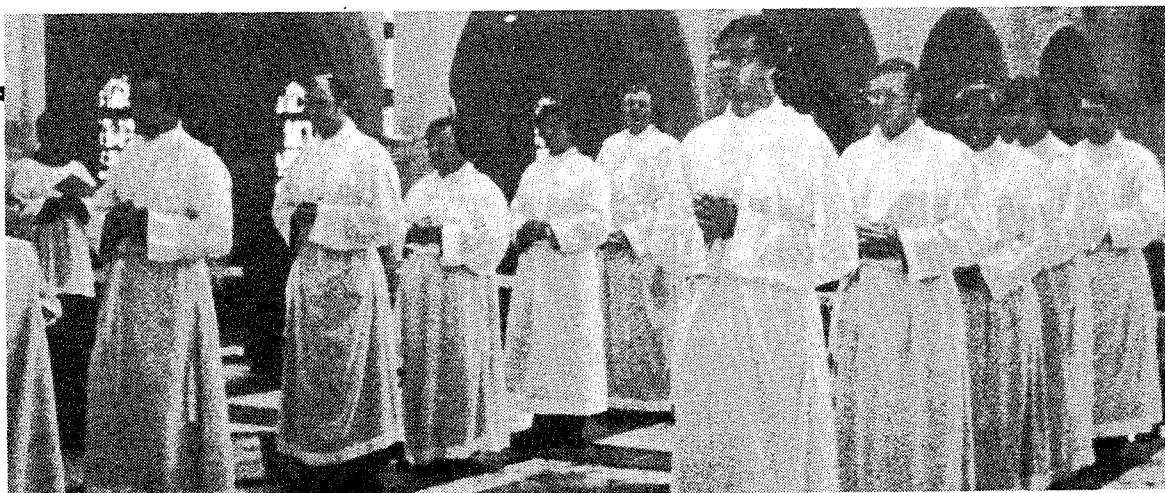
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*Kiss of
Peace*



Four newly ordained priests who studied for the priesthood together at both St. John Vianney Seminary, beginning in high school, and the Archdiocesan Major

Seminary of St. Vincent de Paul, are Father James Blachura, Father Leo Ambrust, Father Jorge Sardinas and Father Timothy Plano.

Archbishop ordains ten new priests

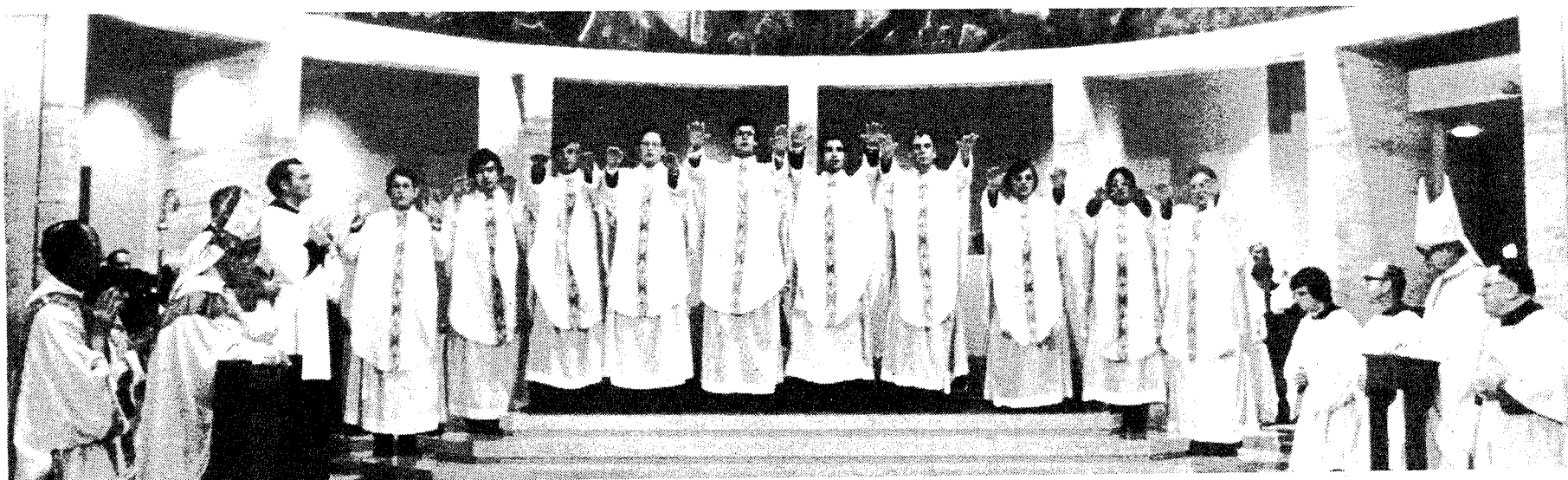


Ten new priests, the largest class to be ordained in recent years, received the Sacrament of Holy Orders from Archbishop Coleman F. Carroll, during sacred rites last Saturday in the Cathedral of St. Mary.

An overflow crowd of priests, relatives, friends, Religious and seminarians were present for the ceremonies during which the newest members of South Florida's clergy received the powers to offer the Holy Sacrifice of the Mass, and to forgive sins.

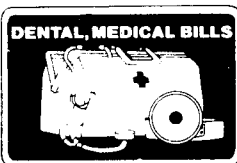
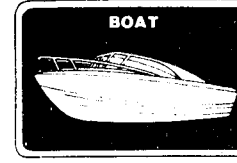
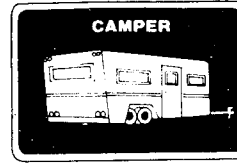
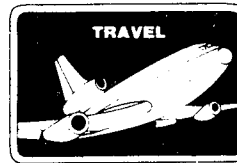
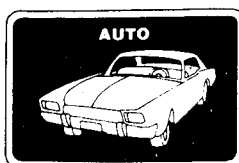
In top photos the ordinands are shown presenting themselves for ordination and prostrating themselves on the sanctuary floor as a sign of their unworthiness. At left the new priests, who will be assigned to serve in South Florida parishes, listen as the Archbishop addresses the congregation.

Below the 10 newly ordained give their first priestly blessings to all those present.



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Give Haitians a break

The U.S. Catholic Bishops' Committee on Migration and Tourism has urged "immediate cessation of all deportation proceedings against Haitian refugees, release of all Haitian refugees now imprisoned solely for reasons of immigration and the granting of amnesty or full refugee rights to all such Haitians now in this country."

Few immigrant groups "have met as much official oppression, hostility and discrimination as have the refugees from Haiti," according to the committee which is headed by Bishop Rene Gracida of Pensacola-Tallahassee, Fla.

In Miami, Msgr. Bryan Walsh, pointed out that the Archdiocese of Miami and the Catholic Service Bureau, which he heads, have repeatedly urged the government to allow Haitians to at least have temporary

work permits while they are here until their cases are disposed of one way or the other.

Last Wednesday, May 18, Haitian Flag Day, local Haitians demonstrated at the Immigration Building and at the Torch of Friendship, asking for work permits.

The Archdiocese has supported this on the basis of human dignity and the practical fact that Haitians would tend to qualify only for menial jobs not already filled anyway.

Don Hohl, associate director of the U.S. Catholic Conference Migration and Refugee Service, says federal immigration officials treat Haitian refugees as though they are here for economic reasons.

Haitian refugees have generally not been granted political asylum and are subject to arrest and deportation, while their attorneys argue that they are political refugees.

The bishops' committee urged full and extensive hearings on the status of human rights in Haiti. "Many Haitians," it said, "have expressed dissatisfaction with recent congressional hearings on the subject and with a State Department report on human rights on Haiti issued last Dec. 31."

The focus of concern about Haitian refugees is in Miami, where some 2,000 Haitians have been ordered deported. Many are still in jail awaiting hearings while their families are cared for by local churches.

Many churches and organizations in addition to the Archdiocese of Miami have reached out to help the Haitians, but little of real substance can be done until the government reassess its sense of fair play toward this group as compared to other refugees.

After all, America was founded by refugees.

Fr. John Reedy, C.S.C.



Med students get abortion screening

If Senator Richard Schweiker's charge is true, there should be a lot of very loud screaming—which has not yet developed.

He is concerned about medical schools which are questioning applicants on their attitude toward abortion. In a news release about a bill which he has introduced, Schweiker referred to a survey which showed that 21 out of 60 schools admitted that they do question applicants on this subject.

Of the remaining 39, some 18 institutions reported that the subject might be brought up at the discretion of the interviewer.

Thirteen of the schools said that an applicant's refusal to participate in an abortion would present "administrative problems," and two said that such a refusal would be a strike against the applicant.

Given the present legal status of abortion, it's not difficult to see why these educators would prefer to avoid problems arising from conscientious objection to the procedure. They are training doctors for professional service in many hospitals which offer this choice to patients.

WHEN CLASSES are being taught abortion methods, would these students have to be excused? When it came time for students to be placed in residency, would the schools have to inform the hospitals that these students would refuse to participate in an abortion? In certifying the

professional competence of their graduates, would they have to add a footnote saying, "with the exception of abortion procedures."

The "administrative problems" are understandable, but it would be outrageous if these problems were allowed to screen out applicants whose consciences see abortion as immoral.

If that were to happen, the wrong-headed judgment of the Supreme Court would go far beyond its intention of permitting a woman to have

an abortion without legal interference; it would establish optional abortion as the approved medical and social rule in our society. And, like the Amish, those who disagree with that rule would just have to endure the social penalties of dissent.

Whatever one thinks of the chances of reversing the court decision, this medical school practice represents a further step, and it calls for public response.

FROM THE TIME the abortion judgment was

handed down, the defenders of the decision have been less than candid in insisting that there were no social implications beyond protection of "the rights of a woman over her own body."

It was obvious that the medical profession and social welfare agencies would find it almost impossible to avoid their own dilemmas of formally endorsing abortion-on-demand or of complying only to the extent required by law.

Could public hospitals

avoid discrimination, in hiring and assignment policies, against nurses and doctors who would refuse to cooperate in abortion procedures? Would not nursing schools face the same "administrative problems" found in the medical schools?

Is there any way to make sure that welfare administrators and social workers do not use the benefits they administer as a pressure to force poor women to choose abortions they don't want?

Senator Schweiker's proposal should alert groups and individuals who see the social acceptance of abortion as a national disaster.

THE EXTENSION of a pro-abortion policy into social, medical and educational agencies is not established by decree of the Supreme Court. It is much more susceptible to public protest and political action.

Such action calls for vigilance in reviewing the policies and practices of those agencies which can give social approval to permissive abortion. It calls for forceful response, politically and legally, whenever these agencies do adopt procedures which extend the court's decision.

Even if his bill goes no further than his campaign for the Vice-Presidency, Senator Schweiker deserves our thanks for calling attention to these medical school practices.

Backing to resettle exiles asked of U.S.

WASHINGTON—(NC)—The head of the bishops' migration office has asked Congress to earmark nearly \$7 million of the 1978 State Department budget for grants to voluntary agencies which resettle refugees.

John McCarthy, director of the U.S. Catholic Conference Migration and Refugee Services, made the request in testimony before the Senate foreign operations subcommittee.

The State Department projects that in fiscal 1978, voluntary agencies will resettle more than 17,000 refugees from around the world. McCarthy said that even though voluntary agencies can "call on

the resources of tens of thousands of volunteers," it still costs about \$400 to resettle each refugee, hence the \$7 million request.

When asked to explain his estimate that expenditures "run from hundreds to thousands of dollars for resettlement of each refugee," McCarthy said the amount spent varies according to the number of family members, literacy, social customs and other factors.

He suggested that the "unorganized and often emotional approach" to refugee resettlement could be eliminated if the State Department budget included "a modest grant" for voluntary

resettlement agencies.

McCarthy recalled that in the past "the large part of the total cost of the resettlement endeavor was borne by the voluntary agency" but recent events, including the massive Southeast Asian resettlement program, and general economic trends, have forced agencies to look for government funding.

He warned subcommittee members that without government support, "voluntary agencies would be compelled to eliminate some services which are essential to get refugees on the road to self-support."

"Our common objective," he said, "is to make them taxpayers instead of public charges."



By Msgr. James J. Walsh

Seldom thought of obligation

The top story in *The Voice* this week is the ordination of the men to the priesthood for service in the Archdiocese of Miami.

It all sounds very encouraging. But it really isn't!

The picture of the ten around the Archbishop is misleading. Spread across the page, it is too reassuring. It suggests, we are doing great, the lean days are over, the tide has turned. We can find comfort and reason for gratitude in it only when compared to the years just past when few were ordained.

It is not encouraging at all, however, when we realize they are ten men out of Catholic population of three quarters of a million people.

It makes you wonder how many people share in some way in their vocation to the priesthood, besides their families and friends. How many even felt slightly responsible for this year's ordination class? How many turned the page of pictures, nodded in approval continued to take it for granted there will always be a priest available for their needs?

There are two practical overriding questions at this moment in the Church's history. 1) How many of our Catholic people are really convinced the priesthood is absolutely necessary for the preservation of the Christian life and heritage? 2) How many are convinced they have an obligation to do something about it?

Take the necessity of the priesthood. In the ordination ceremony last Saturday, the Church actually begged for the ordination of these men. "Most Reverend Father, Holy Mother Church requests you to ordain our brothers..."

The Church begs for priests because she is compelled to. She is compelled to reach out everywhere for the salvation of souls. In this unending mission, she can find no substitute for her priests. She cannot go on without them.

We must remember it didn't have to be this

way. The Lord could have found other ways to bring about the salvation of mankind. He could have done it all himself, staying on earth, moving from generation to generation, country to country, conveying personally the benefits of his death and resurrection. A marvel, but less a one than his victory over death.

Instead he chose some among us, all God's weak creatures. He called them his disciples, trained them, gave them the staggering mission of making known the Paschal Mystery. He told them to go across the world, make disciples of all nations, teach all that he had taught them, and to be prepared to suffer. He commanded them to baptize with water and the Holy Spirit...to forgive sins...to anoint the sick. When, at the Last Supper, he took bread and wine and said, "This is my body...my blood," he added, "Do this in memory of Me."

Ever since, Jesus has made his Church dependent on priests to carry on his mission. So the Church has a need which is never satisfied, a happy poverty that can never be entirely taken away, a dependence on frail beings which overwhelms us with its mystery.

If heaven rejoices at the conversion of one sinner, what joy there must be among the angels and saints when human hands are anointed and made strong with the strength and powers of Christ to break the bonds of countless sinners.

This is the necessity of the Priesthood. Are our good people really deeply convinced of it? I am sure they believe it and reverence it and support it. But is their conviction deep enough to awaken their personal responsibility to produce priests for the work of the Lord?

That leads to the second question of the day. What are our people doing about vocations to the priesthood and religious life? We have very dedicated, hard working Serra club men who seek to foster vocations. We have some zealous teachers who remind their students of a vocation. We have vocation Sunday and some special days for young people to consider the possibility of following Jesus in a total commitment.

But this leaves hundreds of thousands of our

people who have tremendous potential in securing men and women for the service of the Lord, but are not using it. They may be taking it for granted that "God will surely provide," so why worry. So many forget that priests come from families, from the laity. Unlike the Old Testament priesthood, we do not have one tribe whose responsibility it is to reproduce priests for the people.

There are some parishes which are 15 or 20 years old and have never produced a single priest. And yet all the parishioners when they appear at Church on Sunday fully expect a priest to be vested and ready to offer the Holy Sacrifice. Whenever they go to confession, they take it for granted an anointed hand will be available for absolution. When sick, the priest will come.

Jesus gave everyone an obligation in this matter of vocations. Just one obligation, and one that can be fulfilled by young and old, sick and well, rich and poor, educated and illiterate. He said, "The harvest is rich, but the workers are few; therefore, ask the harvest master to send workers to His harvest."

Ask. Pray. Plead. Beg. Every day, year in and year out. A flood of grace could thus be won, the grace needed by young men and women to have the courage and generosity to throw in their lot with Jesus.

So everyone can do something positive about vocations. At every Mass, this intention should be remembered. Every time Jesus is received in Holy Communion our prayers should be for the continuance of His plan through the priesthood. Every Catholic organization in its meetings should realize its responsibility to include prayers for vocations. Every retreat, Holy Hour, every Cursillo meeting, every Marriage Encounter, every Charismatic prayer session. Students should pray for one recruit from their class. Parents for a child. The sick could offer their sufferings on one day a week.

The ways are countless. If we are convinced of the necessity of the priesthood, we will be compelled to assure our obligation of fostering vocations.

By Dale Francis



A few thoughts about the ERA

The question of the Equal Rights Amendment has never seemed to me one that the Catholic Church need take an official position on—and the Church in the United States has taken no official position.

That doesn't mean that I think it is a question that bishops, priests, Religious and laity should not speak about. It is perfectly all right for them to express their viewpoints—and they have and diversely. For the most part, when Catholics have spoken out on the question it has been to oppose ERA. But there have been many who have expressed support for the amendment, particularly among Women Religious and among some priests and organizations of priests.

I DO NOT deplore the diversity of opinion on this question among Catholics. There is no reason at all we should hold exactly the same position on political questions where there is really no clear-cut moral

issue at stake. The question of abortion, for example, does seem to me a question where there should be an unanimity—I do deplore the fact there is not.

I might not have said anything in this column if the National Organization of Women hadn't delivered itself of some outrageous opinions. Soon after issuing what NOW called a "pastoral letter" to the Catholic Bishops—in which the bishops were warned they'd better approve contraception, abortion and ordination of women or face the consequences—NOW announced the sanctions the organization planned to place against those states that dared turn down the ERA.

First of all, NOW said its members would no longer vacation in states that had rejected the Equal Rights Amendment. That undoubtedly was aimed at Florida, one of the most recent of those to turn down the amendment. There's

nothing wrong with that, it is a perfectly valid way to show displeasure.

But NOW went on to call on the federal government to cut off federal programs from those states that do not favor the ERA. That is an outrageous misunderstanding of the manner in which our government works. But I don't know why it bothers me, since I'm opposed to the amendment. I can think of nothing better designed to keep the remaining states from ratifying the amendment than to threaten them with federal government sanctions. NOW certainly didn't intend it to be a tactic for opposing approval of the ERA but the opponents of ERA could hardly have asked for more.

AND I SAID, it irked me enough to get me to express my own opposition to the amendment.

I suppose by now everyone knows how innocuous the amendment seems: "Equality of rights

under the law shall not be denied or abridged by the United States or by any state on account of sex."

But innocuous as it sounds, no one really knows what it could mean. Mrs. Phyllis Schlafly has been a remarkably effective opponent of the ERA because she has dared suggest some of the things the amendment might possibly mean in practice. The favorite tactic used against her is to claim she raises spectres of actions that would never happen—but how does anyone know?

New Republic, which favors the amendment, admits some of Mrs. Schlafly's arguments are probably correct. It is true, the magazine says, sports teams in public schools might have to be co-educational, probably to the detriment of girls' basketball; it is true men and women would be equally subject to the draft if it were reinstituted, "and some males in a combat unit would

sue if women were being exposed to less risk in military assignment than men."

BUT THEN New Republic doesn't know either, no one knows. And that's reason enough to be wary. What would it really do? Those arguing for its passage point out the inequity of men and women in the same jobs getting unequal pay, but there's no way the amendment could apply to that problem. The amendment really provides nothing not already provided—except the possibility of some radical applications that Mrs. Schlafly has identified. Maybe it wouldn't turn out that way, maybe it wouldn't even turn out women would be drafted for combat, as New Republic thinks it could, but why take the chance?



Recreation really is re-creation

By FATHER PAUL VUTURO
Sacred Heart Parish, Lake Worth

"Virginia is for lovers."

"Have a Goom-Bay Summer in the Bahamas."

"Take me, I'm yours."

Slogans about vacations and summer are ringing in our ears. Children in school find it difficult to wait until that magic day of freedom in June. Their parents count their financial resources and figure how much they will need for the trip they want. Vacation time has come again.

No matter how old a person becomes, he never outgrows his need to play and have fun. Fun is not an unneeded "extra" in life, but play-time is essential to a full life-time. Work without play is a curse; life without fun is an inhuman burden. People need to suspend time in the "serious world" in order to step into a happier and a more relaxed situation. Play in its broadest sense involves not only the time people spend for holidays and vacations but also a person's interest in culture, art and beauty. However, what brings one man joy is not necessarily joy for another. The fisherman finds his happiness in escaping from his nets to paint, while the artist finds his diversion in fishing. Play and fun are different for every person.

Play comes most naturally for children, as they step aside from real life to enter a world of their own making. At play they become lost to the real world, as they fly to the moon in an orange crate or ignore the passing time in an amusement park. Yet adults, too, have their moments of play when they can escape from the seriousness of life.

For adults, too, time and place become lost out of the serious world. It may be 10:00 p.m. in serious time, but to someone playing it is the second dance or the third act of a play. The tennis player can forget the rest of life and his concerns are only as great as the game and the victory on the court. To the woman lounging on the beach, everything behind her disappears and she sees only the sand and the endless expanse of water before her.

People cannot afford to wait until everything is all right in life before they celebrate and have fun. In fact, the person with serious problems and weighty responsibilities is precisely the person most in need of recreation time and play. They need to step aside from their worrisome life to remind themselves that ultimately they are made for something more, for some kind of happiness and fulfillment in life. People have felt driven to pursue play in stepping beyond and bracketing even the most tragic situations. Thus doomed couples partied and made love on the sinking Titanic and the Vienna Philharmonic played as the Soviet army invaded their city, while Christians make jokes and celebrate at the proverbial Irish wake.

In the religious perspective, the Bible teaches that the purpose of life is not work but human happiness and fulfillment. God's own work of creation ended in rest, just as the Jewish Exodus from Egypt also ended in finding a place of rest in the promised land. The weekly Sabbath then recalled to the Jewish people the relative value of work as it pointed to their weekly goal of rest and happiness.

The Sabbath reminded them that life was not

an endless succession of tiresome days but a purposeful movement toward a goal, namely, man's peaceful rest with God. Thus what the Sabbath did for the Jew, play and recreation can do for us all. Play reminds man that work is not an end in itself; work only serves the human project and man should not become a slave to his work. Ultimately work has meaning only when it ends with human happiness and joy. Work only makes sense when man can play.

Vacation is not a break from what is really important for a waste of time, but it allows people to forget for a while the problems and difficulties of their lives. When people take time to really enjoy themselves, they celebrate not the way life always is but the way life should be—which the Christian also understands in hope as the way life will be in God's kingdom. On vacation people can forget present problems and pretend that their future happiness is already here. However, this forgetting and pretending does not really help people to escape from the present life but rather to enter it more fully.

Returning from their vacation, people can come back to the "serious world" with a new sense of hope and peace, with a renewed appreciation of life's meaning. Without this time for vacation and recreation, man would become a victim and slave of creation rather than its earthly master. For through play and recreation, man shows that he can rise above the rest of the world in happiness and laughter. Recreation is a real re-creation, a re-making of man as he should and will be, in the happiness and joy to which he is called by God.

Welfare reform—a maze within a maze

By JIM CASTELLI

To the consternation of congressmen, governors and mayors from states paying high welfare bills, President Carter has delayed until August the details of his welfare reform proposals.

The outlines of the plan announced May 2 give a good idea of the Administration's direction, although some vital decisions have not yet been made.

For example, the Administration wants to guarantee an income for those unable to work by replacing food stamps, Aid to Families of Dependent Children (AFDC) and Supplemental Security Income (SSI), a program for the blind, elderly and disabled, with a single cash grant.

But the size of the grant has not been determined. According to press reports, Secretary of Health, Education and Welfare (HEW) Joseph Califano wants a limit of \$4,300 a year for a family of four. This is below the federal poverty level of about \$5,800 a year for a family that size. The National Conference of Catholic Charities has proposed an income

guarantee of half the median income, which would come to about \$6,500 a year.

A second major element in the Administration program is a sort of full employment for families—a guarantee of a job, even if it has to be a public service job provided by the government—to everyone with a family.

Although Labor Secretary Ray Marshall reportedly favored paying \$3.50 an hour for public service jobs, Carter's desire to keep the cost of the new program at current levels led to proposals to pay only the minimum wage for public service jobs; the minimum wage is still below the poverty level.

In another key decision the Administration said it wants to continue in some for the Earned Income Tax Credit, which aids families whose heads work part of full time for low incomes. But the Administration has not decided how large the tax credit should be or at how high an income it should be available.

There seems to be wide agreement both inside and outside of Congress that Carter's goal of reforming the whole welfare system

without going above the current welfare cost cannot be done with any real improvement in the condition of those on welfare. There is also some question about just what the current level of spending is; Califano notes that \$5.4 billion in public service job funds now part of Carter's "economic stimulus" package will be included in the new welfare package.

There is also extensive criticism from legislators and state and local officials of the time Carter wants to take to phase in a new system—he says it would take until 1981.

Probably the best thing that can be said for Carter's welfare program at this stage is that it is family centered; the job guarantee proposal focuses on families; the plan would not encourage fathers to leave their families as the current system does in many states; Califano said children won't be made to suffer if their fathers are able to work and refuse to do so and mothers of young children won't be forced to work. (Another unanswered question about the Administration program is whether it will ask for an extensive day care program

as an incentive for welfare mothers to work.)

In explaining that details of his welfare proposal would be delayed because the problem was more complicated than he expected, Carter said the country would have to rely heavily on food stamps as an income maintenance program for the next few years. This is an important point, because the Administration has already pushed a food stamp reform which many observers believe is an important element in "improving," if not "reforming" the welfare system.

Carter supported eliminating the purchase requirement for food stamps. This means recipients would not longer have to pay, for example, \$100 to get \$150 worth of food stamps; they would simply receive \$50 in stamps.

The advantage to this approach, its supporters say, is that it will bring into the program poor people who can't afford the purchase price and will give recipients more flexibility in the use of their own money.

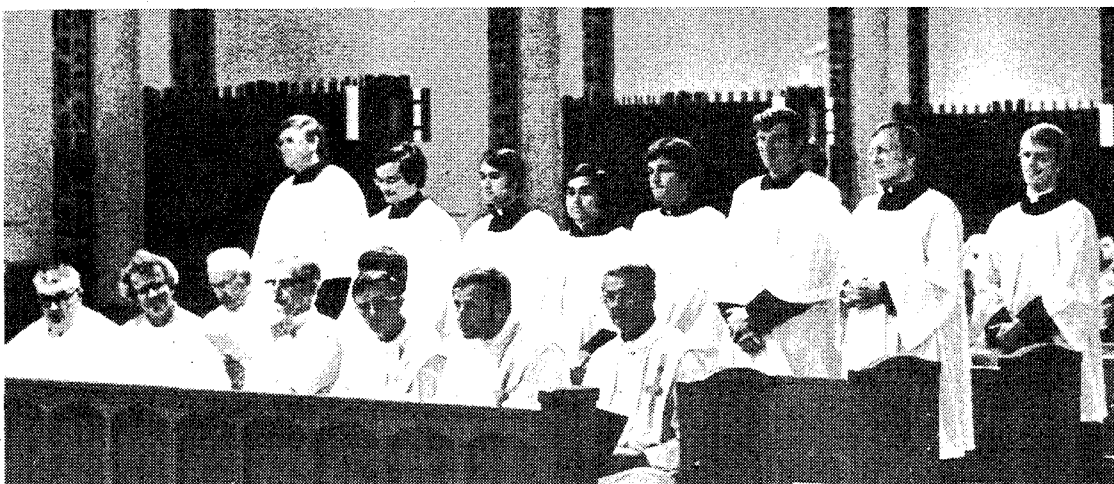
Richard Nathan of the Brookings Institution, a

Washington think tank, explains that food stamp benefits are lower in states like New York which have high welfare payments and higher in states like Mississippi with low welfare benefits.

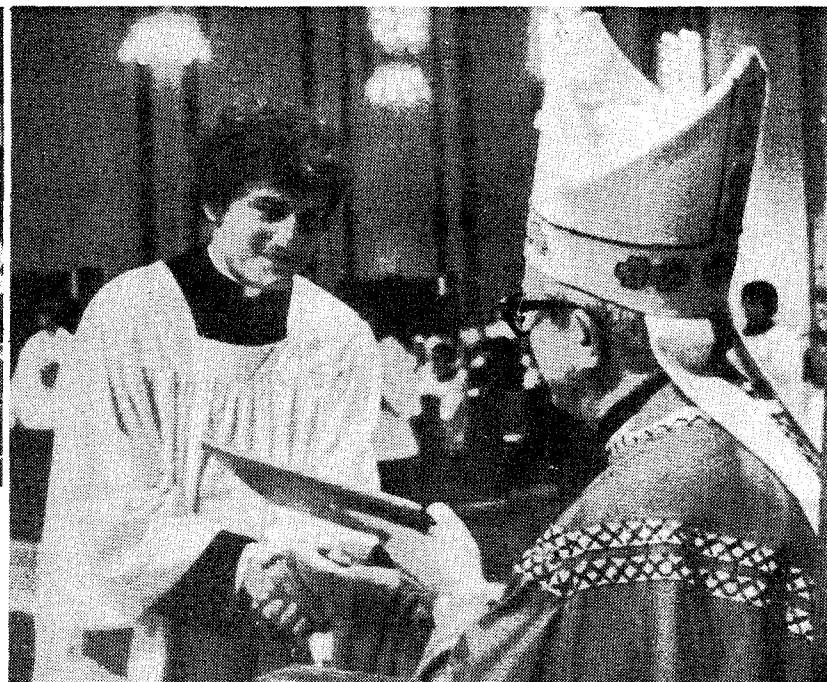
Nathan and others, including Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities, believe that eliminating the purchase requirement and "federalizing" AFDC could create a major improvement in welfare short of the "total overhaul" Carter wants.

This could be accomplished, according to Msgr. Corcoran, by establishing a national floor on welfare benefits and national standards for eligibility and by extending AFDC to intact families in states where they are not already covered.

If Congress approves the elimination of the food stamp purchase requirement—as it seems likely to do—there may be a strong push to "federalize" the welfare system along the lines outlined by Msgr. Corcoran and others, either instead of or as a transition to the kind of system envisioned by Carter.



Commencement exercises were held last week at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach. Shown above, standing, are members of the college graduating class. At right, Coadjutor Archbishop Edward A. McCarthy, who presided at the graduation, presents a Master of Theology degree to Deacon Sergio Garcia Miro.



Bishop Neumann; beginnings in Bohemia

Bishop John Nepomucene Neumann, fourth bishop of Philadelphia, who will be canonized by Pope Paul VI on June 19, began his career in Bohemia.

Born March 28, 1811, in the old village of Prachatitz in Bohemia, in what is now Czechoslovakia, he attended the gymnasium (high school) in the town of Budweis, 22 miles away, and after studying at a philosophical institute there, entered the Budweis Theological Seminary.

The future bishop and saint was the third child and first son of Philip and Agnes Neumann. Philip, a native of Bavaria, owned a stocking mill and was a village official. Agnes, a native of Bohemia, was a devout woman who attended Mass daily.

After finishing the course at the philosophical institute in Budweis, Neumann was undecided about his career. He was more inclined toward medicine than toward theology and his father was willing to have him study medicine in Prague, though the expenses would be considerable.

But at the prompting of his mother, Neumann wrote a letter of application to the Budweis Theological Seminary and sent it there by special messenger. Soon afterward, he was accepted, abandoned the idea of studying medicine and gave up completely the study of physics and astronomy, which he preferred to other fields.

DESPITE his preference

for these subjects, he made botany his hobby and his botany collection is still exhibited in a Munich museum. In addition to this intellectual pursuit, he also played the guitar.

After two years at the Budweis diocesan seminary, Neumann transferred to the archdiocesan seminary at the University of Prague. He completed his studies there in 1835 with an excellent academic record. Languages were among his strengths. Besides the

German Catholics who had emigrated to the United States were living in the crowded cities or on isolated farms, and in both places were isolated by their language from the American Church.

After passing pre-ordination exams, Neumann learned that no new priests would be ordained in his diocese that year. He waited some months at Prachatitz for a formal request from a U.S. bishop to work in a diocese in the United States. Not receiving one, he set out with his parents' approval for Le Havre, France, to buy passage on a ship for the United States.

He bought passage on the Europa, an American three-master that transported immigrants. After 10 days waiting on the ship for the captain to draw enough

passengers to make the trip profitable, Neumann left on April 20, 1836, for the 40-day trip across the Atlantic.

LANDING in New York on Trinity Sunday, May 28, he wandered about the streets in search of a Catholic church. The next day, Bishop John DuBois of New York accepted his services as a missionary.

"I can and must ordain you quickly," Bishop DuBois told Neumann.

"I need you."

There were only three German-speaking priests to minister to the thousands of German immigrants in the New York diocese, then covering the whole state.

The bishop assigned him to teach catechism in German to children preparing for first Holy Communion.

On Saturday, June 25,

1836, in old St. Patrick's Cathedral on Mott St. in New York City, Bishop DuBois ordained John Neumann to the priesthood. The next day the newly ordained priest celebrated his first Mass at St. Nicholas Church and gave first Holy Communion to the children whom he had prepared for the reception of the sacrament.

Bishop DuBois then assigned him to a German settlement in Williamsville, N.Y., near Niagara Falls, on the far western edge of the New York diocese.

Next: Missionary days.



Bl. John Neumann

German and Bohemian he had learned at home he acquired a command of Italian, Spanish, Greek, Latin, French and English. Later in the United States, he learned Gaelic in order to minister to Irish immigrants.

While he was at the Prague seminary, Neumann decided to become a missionary in America. Tens of thousands of

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'Spirit of Christ leads the Church in time of change'

The spirit of Christ leads the Church in a time of change, a world renowned Scripture scholar told an overflow congregation in St. Rose of Lima Church last Saturday.

Father Raymond E. Brown, S.S., S.T.D., was the homilist during the golden jubilee Mass of Thanksgiving of Msgr. James F. Enright, pastor emeritus of the parish. Coadjutor Archbishop Edward A. McCarthy presided at the concelebration in which former assistants to the jubilarian

the priesthood, and his 50th anniversary."

NOTING that the jubilarian's life has spanned this century, Father Brown, who began his studies for the priesthood after graduation from high school in St. Paul parish, St. Petersburg when Msgr. Enright was pastor there, spoke of the first 25 years of the jubilarian's priesthood as, years of building, years faced with the war, the economic depression and then transition from one parish to another.

"Despite all the activity of the first 25 years," he said, "there was a stability, there was a predictableness about what the Church and priestly activity was. If you think from the years of the early 50's to where we stand now the second 25 years of his priesthood saw some of the greatest changes that the Roman Catholic Church has seen in centuries. Changes that were sudden to us and I suppose really unique in the sense that they have come so suddenly and yet if we look at Church history not so unique."

FATHER Brown, now Auburn professor of Biblical Studies at Union Theological Seminary, New York City, and a member of the Pontifical Biblical Commission, explained that it was the period of non-change in the aftermath of the reformation that was strange to Church history, reminding that the period of change is much more typical in the history of God's community on this earth.

Father Brown said that as he reflected on the continuity and change which a man like Msgr. Enright has faced in his lifetime, that no one present could predict what the Church will be like at the close of this millennium.

"There will be different people, there will be different problems and there will be different issues," he emphasized. "As we face them we must go with the continuity and change what the Apostles had to go through. The continuity of proclaiming Jesus, whom they had known, in a changed situation which He had not faced, proclaiming Him because they knew that the spirit that He gave them moved in their lives."



Golden jubilee of Msgr. James F. Enright, pastor emeritus, St. Rose of Lima Church, included groundbreaking for new building to provide library and science facilities for the school. He is shown center, above, with Archbishop Edward A. McCarthy, left, and Msgr. Noel Fogarty, parish pastor, right, with the plaque which will be placed on the new structure. At left, Msgr. Enright receives a papal blessing, carried during the Offertory Procession, which included relatives and pioneer parishioners.



Father Raymond Brown

from various areas of Florida participated.

SPEAKING on behalf of Archbishop Coleman F. Carroll, the priests, Religious, and laity of the Archdiocese of Miami, Archbishop McCarthy told parishioners and friends that their presence was a "beautiful response to the priestly ministry and is itself a tribute to Msgr. Enright. The fact is that he has been able to instill in us a respect and love for the priesthood of Jesus Christ which he has exemplified and been witness to so beautifully.

"Msgr. had had a very special contribution to make during a very eventful period in the Church," he said.

Recalling that it was Msgr. Enright who stood at his right hand when he was ordained 24 years ago in the parish church auditorium, Father Brown told the congregation, "Perhaps it is one of those accidents of divine providence that today, when we celebrate, the 50th anniversary of monsignor's priesthood, the Archbishop of this Archdiocese ordained 10 young men to the priesthood to start the chain anew the same day. And so I cannot help but think of their beginning, my middle course in

Sign of Peace been around longer than you might think

WASHINGTON—(NC)— If it seems like the sign of peace has been around a long time, it has. In fact, it's longer than you might think.

Introduced to American Catholics by the liturgical reforms of the Second Vatican Council, the gesture is firmly rooted in Jewish tradition, from which it was borrowed by the early Christians, who used it in prayer and eucharistic services as far back as the first century after Christ.

The history of the sign of peace is traced in a booklet published recently by the U.S. bishops' Committee on the Liturgy. The purpose of the booklet—first of a liturgical series—is to examine the various meanings attached to the sign of peace and to "present a rationale" for the gesture, which is a part of the revised liturgy.

In early Roman liturgies, the sign of peace was given at the presentation of gifts. Later, especially after St. Gregory the Great, it became an extension of the Lord's Prayer, in preparation for Communion, where it remains today.

Early liturgical documents indicate that the sign of peace did not come from the priest. Rather, the celebrants of the Mass and the people exchanged it among themselves at the same time without moving around.

Later instructions added a change: the sign of peace was handed, like a message, from the celebrant to "the others and to other people." The amended

procedure reflected the mentality of the Middle Ages, when the liturgy was priest-centered.

"The assembly of the faithful, kept as a clearly distinct and separate body, was to be content with watching, assisting and receiving," the booklet says.

The modern rite calls for a general greeting of peace by the priest after the prayer for peace and unity of the Church.

The way it is exchanged follows local custom, the booklet says. When large congregations are assembled, the handshake is the most common gesture, while an embrace is usual for small gatherings.

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St. Mary's chief chef notes 35 years

WEST PALM BEACH—Warren Hallback is the "chef" with easily the longest continuing record of service in the same job, compared with any other chef in Palm Beach County.

He has also, most probably, prepared more meals for the area's more famous people than any other chef in the county—including those at the famous restaurants and hotels in Palm Beach.

Hallback is the chief chef at St. Mary's Hospital here, which annually admits more than 12,000 patients a year. He has worked in the hospital's kitchens since early 1942.

Last week—at a banquet he did not have to prepare—he was honored with a 35-year award for loyal, continuous service. "An extraordinary record," said hospital administrator Thomas F. Hennessey, when handing him his 35-year service pin. The banquet was the hospital's 1977 Service Awards event and was held at the Knights of Columbus Hall, West Palm Beach. In all, 72 awards were handed out for service periods varying from five to Hallback's 35 years.

Hallback, a 26-year-old man from Tampa, was looking



St. Mary's Hospital Administrator Thomas F. Hennessey (right) and Sister M. Viator Comas, O.S.F., first vice-president, board of directors, congratulate Warren Hallback for 35 years of service.

for a job, when he arrived at St. Mary's in 1942. He was given work in the kitchens as a dishwasher and general help.

At that time, St. Mary's was only four years old and was a 50-bed and nursing home facility. Today, it has grown to a 340-bed institution with millions of dollars of construction growth, special and separate facilities built on its large grounds, and many millions of more dollars in equipment.

Meanwhile, St. Mary's first administrator, the late

Mother Damian, O.S.F. took a good look at the new kitchen hand, and sized-up his potential.

The mild-mannered and shy Hallback said: "She was the one who started me off. She told me that I could do it, so just get down to it and learn how its done," he said.

His eyes lighted up as he recalled the late Sister Matthew, O.S.F., who was in charge of the kitchens when he first arrived. He was being interviewed in a dark corner of the banquet room, as several

hundreds of employees, wives, husbands and friends, watched a magic show which was the evening's entertainment.

"Sister Matthew was a wonderful person," Hallback recalled, "so kind, and she taught me. I have a great respect for her."

Sister Josephine Waters, O.S.F., who was one of the original community at the facility, and who retired as its administrator two years ago, called him "a humble, gentle man...always happy...who does a beautiful job."

St. Mary's "chef" was asked what were his outstanding memories in 35 years. He replied:

"Mother Damian, Sister Matthew...I never thought of much else except my family...We had four boys, and they all worked here, after school. Three are now in New Jersey, and the other is in the Post Office service in Riviera Beach...Yes, I saw President Kennedy several times from a distance, when he visited his father (the late Joseph Kennedy) when he was sick here..."

Hallback today has no thought of retiring, but when he does, it will be to his Riviera Beach home. "It's almost paid for," he volunteered, "and I could pay it off if I had to. It's our family home. St. Mary's has been very good to me."



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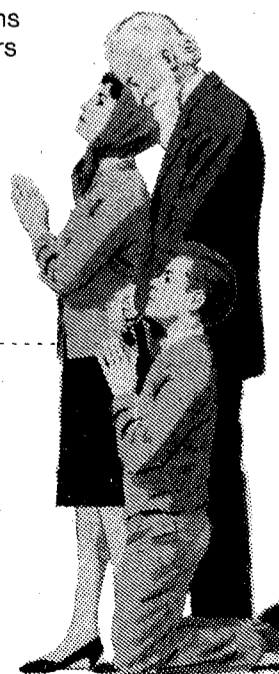
FEAST DAY, JUNE 13

To ask St. Anthony for your needs and intentions a double Solemn Novena of Masses and Prayers begins nine days before, and for the nine days following his feast. Please join in asking the Wonder-Worker of Padua for your petitions by sending your special intentions now. You will receive as a gift a Novena booklet so you can take part in the exercises to be held at our four seminaries. In a spirit of confident faith in St. Anthony's powerful intercession, present your requests to God.

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Dear Fathers,
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How's your love life as a family?

By FRANK HALL
Voice Feature Editor

(First in a series on the Christian Family Movement in the Archdiocese of Miami.)

"How's your love life" might be a good question for parents and children to ask each other some evening. And, after we rule out using toothpaste or breath mints to improve it, families might want to consider looking into the Christian Family Movement (CFM).

Far from being a new movement in the Church, CFM was founded in Chicago by a small group of men in 1943.

And for anyone who remembers hearing about CFM but thought it had died out after Vatican Council II, be assured that it is alive and well and growing in South Florida, with Bob and Bonnie Miller of Nativity parish, Hollywood as Archdiocesan Federation president couple.

Of great support and encouragement to the Millers is the presence in the Archdiocese of Bob and Irene Tomonto, president couple of Region 18 which covers Florida and the Bahamas. The Tomontos, who live in St. Richard parish, South Miami, have also been recently nominated as National President Couple.

"CFM has always been a small group organization," observes Bob Miller. "Rather than have large groups or meetings, we focus in on having small meetings in different couples' homes. Here in Nativity parish, we have three different groups meeting."

Bob Tomonto explains, too, that CMF is often a transitional movement offering people growth opportunities. "We don't try to shackle people to CFM but introduce them to situations where they find out they can change their environment. It's very normal to spend a few years with CFM and then discover that they want to concentrate in one specific apostolate, eg., prison ministry, Birth Right, youth ministry, etc., and that's good."

"From an organizational point of view," Tomonto adds, "I suppose it's our own undoing but that's our thrust: to motivate people to a deeper understanding of the lay

apostolate. It's a slower process, but very lasting."

One of the apparent strengths of CFM is the extended family network developed, which, obviously, would be extra important in any area of a transitional nature.

It is pointed out in the



Irene Tomonto teaching a course on dating and marriage at Immaculata LaSalle High School.

pamphlet, The Hidden Strength of CFM, that,

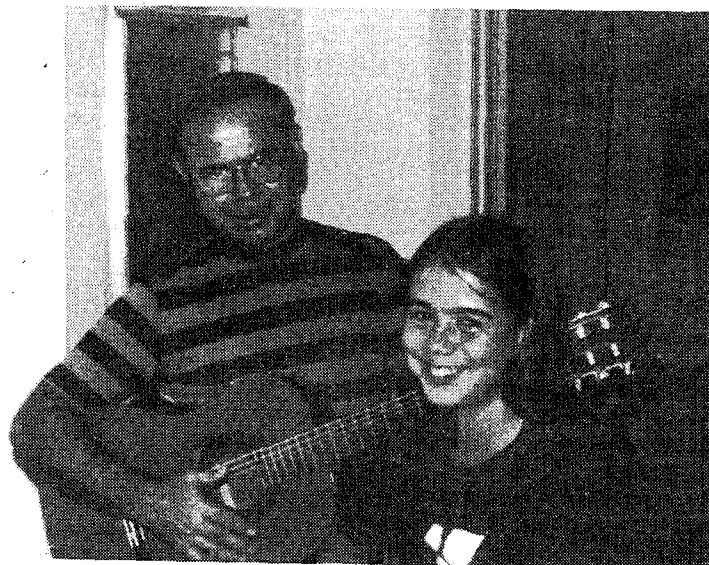
"Studies have shown that 'successful' families, those that raise their children fairly well, avert divorce and separation, have a network of seven other families that they can interact with, relate to and count on for support. This 'extended family system' reinforces values, expands the contact of children to other responsible and caring adults, provides for the regeneration and support adults need. Marriages are strengthened, hardships are borne because people care and act like they care about one another. 'This is community.' (Zimmerman, CC., Cervantes, Lucius R., Successful American Families, Pagent Press 1960)."

Sitting in a Hollywood living room are about 14 people, all involved in CFM. After some informal conversation and coffee, the meeting opens with a prayer, a short meditation, and reflections.

Six short marriage stories are read by different people.



The CFM symbol is made up of four component parts: the ancient's signs for man, woman, and child, with the Christian symbol for Christ, joined in harmony to form a single unit.



Bob Tomonto and daughter Kristin have a family guitar group that plays at St. Richard parish, Miami.



Bob and Bonnie Miller of Nativity parish, Hollywood, Federation President Couple for the Archdiocese of Miami.

After each story, participants Judge the situation based on their Observations of what was read. What emerges is the overall problem existing in each story that the development of one or both partners seems to be blocked.

What the group is asked to do is to share their opinions as to what the problems seem to be, and what steps might be taken toward a solution. At the very outset of discussion, it is obvious that there are no right

or wrong opinions and each person is listened to and becomes part of the group.

After Observing and Judging, the CFM group Acts.

In addition to "personal" actions, couples may consider what the group might do to help others to promote creative and mature marriages. Examples listed in the guidebook of actions include: to set aside specific time each week for talking together as a couple; offering to babysit for

another couple to give them an opportunity to strengthen their marriage in some way; to look into the Marriage Encounter program or other marriage enrichment programs.

After more coffee, cake, and time to socialize, the meeting is over but the principles of Observe, Judge and Act used at the gathering will be transferred to living.

CFM is far from being restricted to couples only. Irene Tomonto shares information about a woman who was divorced with three children and the kind of support and strength she received from a local CFM group. Irene notes that there are single parent families, engaged couples and retired couples also involved with CFM.

Two Inquiry books are being developed on the West Coast to be used by CFM. "One book is for each of us as we view the aging process and one is for the retired couple," notes Irene.

CFM certainly appears to have a great deal to offer at a time when families need all the support they can get.

Next week, a variety of CFM'ers from the Archdiocese of Miami will share their reactions to CFM and its goals of being committed to the development of happy families and encouraging family meetings and family encounters; penetrating society and its institutions with Christian values; nurturing fulfilling marriages and encouraging Marriage Encounter; and building persons through the formation-thru-action program.

Why not try a spot-check on your family's love life by considering the following:

Do you have fun together as a family?

Would you like to converse freely with your spouse and children about matters that deeply concern all of you?

Do you have the support of other families as you deal with the pressures of today's living?

Do you wonder at times whether you and your spouse are making decisions that create a growthful atmosphere for your family?

Are you providing your children with a value system that will help them to cope?

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☐ NEW ☐ RENEWAL

Apostles...

**KNOW
YOUR
FAITH**

"This authority and power is handed on to each successor bishop during the ordination with the laying on of the hands by the ordaining bishop and the words, 'Receive the Holy Spirit.'"



In a 1974 ceremony at St. Peter's Basilica in Rome, seven new bishops are ordained.

...Who are they?

By JOSEPH K. HOGAN

Who is an apostle? I believe all the baptized are apostles of Jesus Christ by the very act of being baptized and confirmed in the faith. Of course, bishops, priests and deacons have a very special responsibility as apostles.

But first, what about the ordinary Joe, like myself? How are the Mabels, Bills and Johns apostles in this burly world of ours? We don't preach from the pulpit; we don't spend our lives preaching the Word of God. We have to cope with the ordinary world of business and raising families and being homemakers. So how can we possibly be apostles?

We, who are parents, pass our faith on to our children. We are their first teachers. We introduce them to God. We are the living witness of Christianity during their infancy, childhood, adolescence and young adulthood. We are the first apostles they meet.

IN BUSINESS, we are often

called upon to act like Christians. It might have to do with business practice or it might have to do with relationships with co-workers. When we choose to make a Christian response, we are living proof of our Christianity. We are, indeed, apostles.

Many go out of their way to assist another in need. Assistance comes in the forms of material help and the giving of oneself. Perhaps the most difficult type of assistance is the giving of self. Christ helped those in need; He expects us to do likewise. When we live up to those expectations, again we are active apostles.

At first glance, it looks as though being a Christian is not too difficult. But upon closer examination, we find that it is not so easy always to make the Christian choice. As we reach the full realization of what it means to be a living example of Christianity to our children and our fellow man, we discover that the responsibility is not light.

THE CHRISTIAN response in business matters is not always the profitable choice. And the difficult co-worker might be easier to deal with if we had no moral conscience.

It's much more pleasant to avoid people who have troubles. It can be inconvenient and sometimes very trying to go out of the way to help them. But can we call ourselves Christians if we take the easy way out, let alone consider ourselves apostles?

The answer lies in Christ's own life. Though He was God, along with the joys of life, He accepted the pain it brought. Finally, He gave all of Himself. He made no compromises. And if we are to be one with Him, we, too, must take the pain as well as the joy. We, too, must give of ourselves to others. Neither can we compromise. We are all called upon to share in His apostleship, and finally to share eternal life with him.

Then there are those among us who are called in a more formal way to share the apostolic mission—the priests, deacons, religious, bishops,

archbishops, popes. Perhaps the best insight into this apostleship can be found by reading a small section of the ceremony used in the ordination rite of bishops:

"...OUR LORD Jesus Christ, who was sent by the Father to redeem the human race, in turn sent twelve apostles into the world. These men were filled with the power of the Holy Spirit to preach the Gospel and gather every race and people into a single flock to be guided and governed in the way of holiness. Because this service was to continue to the end of time, the apostles selected others to help them. By the laying on of hands which confers the sacrament of orders in its fullness, the apostles passed on the gift of the Holy Spirit which they themselves had received from Christ. In that way, by a succession of bishops unbroken from one generation to the next, the powers conferred in the beginning were handed down, and the work of the Savior lives and grows in our time."

Apostleship... privilege

By FATHER ALFRED McBRIDE, O.PRAEM.

Have you ever met anyone who possessed a strongly held conviction who could keep quiet about it? Watch the man who thinks he has his finger on a rising stock for the market. Observe the ardent feminist. Snap a photograph of a strike leader. Draw a sketch of the bookie, sure he has the winning horse. Linger a moment with someone planning a revolution. Note the fire in the eye of an idealistic college student.

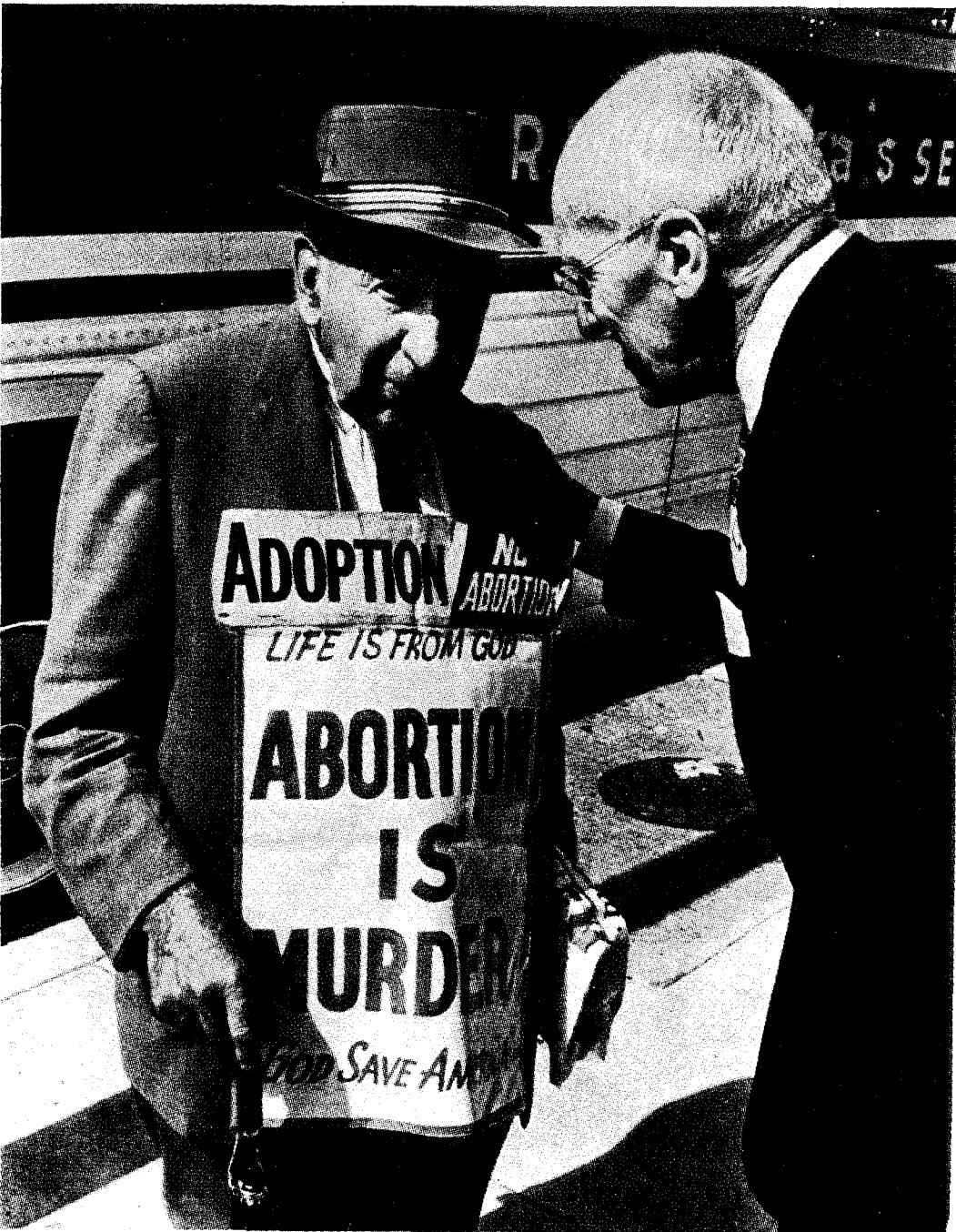
In every case you will see their mouth open ready to tell you something about their favorite topic, be that the best movie, the cheapest bargains or the newest plan to save the world. Anyone with a conviction is going to be an apostle

for his or her cause. In fact it is practically impossible for someone holding a passionate conviction not to try to communicate it to another. Convinced people try to convince others.

SUCH IS THE essence of being an apostle, whether of multinational corporations or universal religion. Apostles are people seized with the burning fire to light up the lives of others, be that a fire for sports, money, sex or religion. Now, as a matter of fact, the word apostle holds a special place in the world of religion. The Church was founded, as we say, upon the 12 apostles. Jesus trained apostles. That is, Jesus communicated to chosen followers the passion to proclaim the kingdom of God and the message of

salvation. So successful was Christ in putting this fire in their hearts that Christianity took absolute root in the ancient world and has been spreading across the whole world ever since.

The existence, continuity and future of the Church depends on the emergence in every generation of a new band of apostles. The level of vitality in the Church at any given period of her history is directly related to the quality of conviction, the apostolic fervor and the depth of passionate commitment to the Gospel on the part of the membership. In other words the ideal would be that an apostolic feeling should permeate the life of every Christian, since presumably each Christian is convinced of the truth of the Gospel



"It is practically impossible for someone holding a passionate conviction not to try to communicate it to another. Convinced people try to convince others." (Bostonian Ignatius O'Connor carries on his campaign against abortion on a Philadelphia street.)

By FATHER JOHN J. CASTELOT

In order to forestall possible misunderstanding, it may be well point out the purpose and limits of this article. It aims at stating, however briefly, the data of the New Testament regarding apostles and the apostolic ministry—nothing more or less. This is a question of little complexity and has occasioned a vast amount of study in modern times. There is no single, simple picture of apostles and their ministry in the New Testament. Two broad portraits emerge, which scholars call

the Lucan and the Pauline. The former is based largely on what Luke tells us in the Acts of the Apostles and the latter on the authentic letters of Paul.

For Luke the apostles were Twelve, the men specially chosen by Jesus during His ministry and commissioned by Him after His resurrection. It would be an exaggeration to say that Luke would refuse the title to anyone else. He calls Paul and Barnabas 'the apostles' in Acts 14, 4-14, but this is rather exceptional; for him the apostles are pre-eminently the Twelve.

AS FORMER companions of Jesus, they could authentically deliver His message for the community, and at least equally importantly, they were accredited witnesses to His having

Priesthood, celibacy, and marriage

By FATHER JOSEPH M. CHAMPLIN

When a normal, healthy man in his early 20s promises solemnly never to marry, he is obviously taking a monumental step in life. The months just prior to that pledge thus can be very soul searching for the person involved.

Our third year students at the North American College here in Rome were precisely at such a point when nearly half of the class joined a group of 50 colleagues in making the

first ever Priest Seminarian Marriage Encounter experience. This 44-hour weekend session at the same time helped and hindered those candidates for holy orders in their consideration of celibacy. For they witnessed during it the attractiveness of both the priesthood and the sacrament of matrimony.

FATHER ROBERT Blauvelt, a full-time Marriage Encounter Brooklyn priest who has conducted over 200 regular weekends for couples, developed several years ago an adaptation of basic

Marriage Encounter principles and techniques to a specialized similar experience for priests. Since many parish clergy cannot get away for a couples weekend session, he reasoned this accommodated Priest Encounter would offer them a taste of it and encourage them either to make a standard Marriage Encounter or at least to become very understanding and supportive of the movement.

A preliminary inquiry among our students at the college indicated roughly one-third were definitely interested in making a

Je or pain ?

and the promise of Christ.

While an apostolic passion ought to touch the person of every Christian, the reality is regrettably otherwise. Faith conviction waxes and wanes. At any one time, the depth of faith at a dramatic level may only be seen in a comparative few. Religious leaders, consumed by apostolic conviction almost always become apostles for the Gospel in the strict sense of the word. Yet this is to say that such profound commitment to Christ does not exist at a more widespread and less noticeable level.

IN REALITY the love of Christ is far more pervasive than the headlines would allow. Often existing in a lower key, this faith expresses itself

in quieter apostolic works. Jesus spoke of people with this kind of faith, for they "do not let the left hand know what the right hand is doing." We need the headlines in apostolic endeavor to serve as models and inspirers. But it is the regular day to day, somewhat anonymous, forms of apostolic fervor that constitute the backbone of the spread and practice of the Gospel.

At another level the term apostle is related to the bishops of the Church. They are said to be ordained in apostolic succession, inasmuch as they assume the call to oversee the Church and sponsor and administer the task of evangelization, as did the original 12. In their office, the faith conviction is institutionalized.

Nonetheless, they are called to approximate in their personal lives the fire of charity and faith and hope that characterized the original 12 who first sanctified the name apostle.

In the final analysis, whether bishop, ardent missionary, charismatic leader or self-effacing Christian, the work of Christ must go on. The term apostle is an elastic one stretching from its formal institutional meaning to its personal heart-felt significance. It is the same Holy Spirit who works in each, striving to comfort and enrich the peoples of the earth. Allow this conviction to grow in you. Then act as yet another apostle of the Lord.

JOHN J. OT

estall possible may be well to and limits of s at stating, ata of the New apostles and stry—nothing question of no has occasioned udy in modern single, simple l their ministry nt. Two broad ch scholars call

been raised from the dead. After the defection of Judas, the Eleven were anxious to bring their number back up to 12 (perhaps because of its symbolic suggestion of the 12 tribes of Israel). Interestingly, however, after the martyrdom of James (Acts 12, 1-2), they made no effort to replace him. The Twelve were, in a real sense, unique and, at least as far as some of their apostolic qualifications were concerned, could have no successors.

How did they function? All indications point to their having acted as a collegial body, deciding

visit occasioned an interesting dispute (Gal 2, 11-14).

THEY WERE NOT, to use modern terminology, "residential bishops," each in charge of a local church. James seems to have enjoyed special prestige among the leaders of the Jerusalem community because he was a relative of Jesus, but he was not one of the Twelve. The evidence does indicate that the Apostles did transmit their faith and mission to the Christians who were the coworkers. As "The Twelve" they were unique. They functioned as a group, and when they died, the group

independent, he respected the special authority of the Twelve and anxiously sought their approval (Act 15; Gal 2).

WHAT OF HIS relationship to his churches? Like the Twelve, Paul was not a "residential bishop." And yet, he considered himself always the head of the churches he founded. If he couldn't be there personally, he wrote letters. Someone had to see to the good order and progress of the churches, and to that end he appointed responsible groups (overseers and elders) to watch over things in his absence. But here again the

Two views of the Apostles

Pauline. The y on what Luke of the Apostles uthentic letters

ostles were the ially chosen by ministry and Him after the would be an hat Luke would nyone else. He 3arnabas 'the 4-14, but this is for him the eminently the

companions of uthenticate His munity, and at ntly, they were to His having

difficult issues, approving new courses of action. Thus they approved the solution of the dispute between the Greek-speaking Jewish Christians and the Palestinian Christians (Acts 6, 1-6), and in Acts 15, 1-12 we read of their approval of the very touchy problem of Paul's mission to the Gentiles. They seem to have remained based in Jerusalem, even when persecution scattered many members of the community elsewhere (Act 8,1).

Positively, then, they acted together as a sort of governing board and court of final appeals for the Church. Of their individual activity we know next to nothing. Peter is the only one who made pastoral visitations outside of Jerusalem, and the New Testament traces him only as far as Antioch in Syria, where his

as such ceased to exist.

In Paul we meet another type of apostle, the missionary apostle. He considered himself on a par with the Twelve and often had to defend his apostleship against the attacks of his enemies. They would surely have objected that he had never known Jesus, but he was convinced that he had the really essential qualifications for true apostleship: he had seen the risen Lord (1 Cor 15, 8-11) and had been commissioned by Him to preach (Acts 26, 16-18; Gal 1,1).

The function of the missionary apostle, however, was quite different from that of the Twelve. He acted as an individual, not as a member of a group. He was not localized, immobilized, but constantly on the move, preaching, teaching, founding, and organizing churches. But while

data are not consistent. Paul does mention church officers once: overseers and deacons in Phil 1,1. The church at Corinth seems to have been largely unstructured, charismatic.

The Pastoral letters (1-2 Tim., Titus) were in all likelihood not written by Paul. They reflect a situation in the generation after his death. The apostolic generation had passed and the churches were experiencing the need for a more stable structure. Thus did the Holy Spirit lead the Church to the adoption of the system which became rather standard: one residential bishop in a church assisted by a presbyterate and a diaconate. This may seem rather removed from an older and rather simplistic view of what constitutes "apostolic succession."

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further adapted Priest Seminarian Marriage Encounter experience.

Father Blauvelt, a young priest from Rochester, three couples and myself—all veteran Marriage Encounter personnel, then began the process of adjusting the priest experience to those highly idealistic and extremely intelligent, yet relatively innocent seminary students so far removed from the American scene.

THE GOING was rough. The Priest Experience fuses concepts from Marriage Encounter and principles from the American

Bishops' booklet on the "Spiritual Renewal of the American Priesthood." That alone represents a difficult task.

We needed to go further and apply this to the particular situation of seminarians. The team spent 20 committee hours merely fashioning a structure for the weekend and outlines for each presentation. Each of us probably expended an equal amount of time writing our individual talks.

There were many obstacles and opponents. But we felt it would work. We believed the exposure of

seminarians to the solid truths of Marriage Encounter and this official document, to the example of married couples deeply committed to the Church, their own sacrament and the priesthood, to several close, working, loving relationships between priests and couples—we felt these experiences might prove quite helpful to those future apostles of the Church.

Our efforts and vision were supported by an enormous campaign of prayer, fasting and self-denial by interested persons in over 40 dioceses

throughout the United States. Encountered people adopted a seminarian from their area and started their petitions for him long before the weekend in Rome opened, then intensified these pleadings during the experience itself.

THE RESULTS exceeded our fondest expectations. A great peace, love and joy descended upon the group from the initial meal and conference; the students listened carefully, worked hard, and entered into exchanges with open hearts; many were moved to tears as they listened to the

presentations or came to grips with the realities of their own vocations; they returned on a bus singing and happy, then impressed compatriots back at the seminary with their serenity, enthusiasm and patience.

But the weekend did complicate the celibacy issue for some. They observed the magnificent love these married couples have for the Church, for the priesthood and for them. That helped. But they also understood better the joy and holiness of Christian matrimony and, in a way, that hindered their choice for celibacy.

When I Need YOU

When I need you I just close my eyes and I'm with you and
All that I so want to give you is only a heartbeat away.
When I need love I hold out my hand and I touch love
I never knew there was so much love keeping me warm night and day.

Miles and miles of empty space in between us
The telephone can't take the place of your smile
But you know I won't be travelling forever
It's cold out but hold out and do like I do.

When I need you...

It's not easy when the road is your driver,
Honey, that's a heavy load that we bear.
But you know I won't be travelling a lifetime,
It's cold out but hold out and do like I do.
I need you.

When I need love...

When I need you I just close my eyes and you're right here
By my side keeping me warm night and day.
I just hold out my hands, I just hold out my hands and
I'm with you, darling, yes, I'm with you darling,
All I want to give you is only a heartbeat away.
Oh, I need you, darling, I want you...

Written by Carole Bayer Sager
and Albert Hammond
Sung by Leo Sayer

By THE DAMEANS

Leo Sayer sings the song of someone on the road away from a loved one. It could be a truck driver on a long haul, a student away at school, or an entertainer who plays for new faces every night. It's a love song which says, "I'm thinking of you and you're dear to me even if you aren't near to me right now."



It's a pain to be on the road, especially when it seems that, "the road is your driver." Unfamiliar faces and places make our hearts long to be at home with those we love and who love us.

When the pain of being apart starts to hurt, sometimes it's only the memory of those who care for us that keep us going, people you can tell, "I miss you," and they'll always reply, "I miss you back!"

On the other hand, the separation of time and distance can tell us a lot about love. It can tell us the difference between those who have permanent residence in our hearts and those with only visitors' passes. It can help prove or disprove the old adage, "Out of sight, out of mind."

The lesson separation from a loved one can teach us is what faithfulness is all about. What is the sticking power of love when miles or months come between people? How much strength is there to "hold out" when it's "cold out?"

A few years ago another singer told us, "If you can't be with the one you love, love the one you're with." This is one of those neat phrases that can either be very wise or very

dumb. If it means that while you're away from the one you really love you've got to go on living, reaching out to others instead of closing in on yourself in grief, then it is wise. But if it means to substitute the new love for the absent one, or love the new one in the same way as the other, it is dumb because you can't treat a new love like a true love without eventually replacing it.

Closing your eyes and dreaming isn't as good as being with the one you love and, "the telephone can't take the place of a smile," but love doesn't panic when it has to wait. Patience has a way of showing just how strong and sincere love is, and since our singer knows he won't be travelling forever, he can look forward to coming home one day for good.

To wait with faithfulness and hope is the mark of mature love. When two people love each other deeply, no time is too long and no distance is too far because they are never more than a heartbeat away, and that's not very far at all.

(All correspondence should be directed to: The Dameans; P.O. Box 2108, Baton Rouge, La. 70821.)

Prayer of the Faithful

SEVENTH SUNDAY OF EASTER May 22, 1977

Celebrant: Jesus had asked us that the love the Father has for Him may also live in us. No wonder we can pray with trust in His generosity.

LECTOR: Response: Lord, hear our prayer.

LECTOR: For those whom we have harmed by word, deed or omission that they may be healed of the hurt, we pray: (R.)

LECTOR: For those whose presence at home causes constant tensions and apprehension that they may humbly respond to a family member's first step to peace, we pray: (R.)

LECTOR: For ourselves who are not reflecting in our daily life the love we promise Jesus to show others that we may truly experience our conversion of heart, we pray: (R.)

LECTOR: For the sick and the aged and the handicapped who are neglected by us that God may supply what is lacking in our concern, we pray: (R.)

LECTOR: For those involved in unhappy marriages or in tensions of

faith that they may look to the Lord, our only hope, for strength and patience, we pray: (R.)

Celebrant: Father, let Your love live in us, as Jesus prayed, so that we may be motivated by it in all our relations with family, friends and strangers. We ask this in the name of Jesus, Your Son, Our Lord. Amen.

SEPTIMO DOMINGO DE PASCUA 22 de Mayo de 1977

Celebrante: Jesús vivió siempre en continúa comunicación con su Padre. v segura de su amor. También oró por nosotros para que nos sintamos amados por su Padre, por eso nos atrevemos a pedir

LECTOR: La respuesta de hoy será: Jesús, muéstranos al Padre.

LECTOR: Por la Iglesia, para que con el testimonio de los cristianos, comunique al mundo el amor del Padre, oremos, Jesús, muéstranos al Padre.

LECTOR: Por todos aquellos que se sienten lejos de la Iglesia... para que por nuestro ejemplo sean atraídos al amor del Padre, oremos, Jesús, muéstranos...

LECTOR: Por los enfermos, y ancianos y todos los que se sienten solos y olvidados por la sociedad, para que experimenten el amor de Dios, oremos, Jesús muéstranos...

LECTOR: Por todos los católicos, para que al celebrar este domingo Mundial de las Comunicaciones, cobren conciencia de sus deberes en el apoyo de la prensa católica y el ejercicio de su responsabilidad política, frente a un buen uso de los medios de comunicación social, oremos, Jesús, muéstranos...

Celebrante: Padre, haz que tu amor permanezca en nosotros, para que todas nuestras relaciones con la familia, amistades y extraños sea testimonio de tu amor. Haznos comunicadores del amor de Cristo, que contigo vive y vivirá por los siglos. Amén.

Discussion

1. Who are apostles?
2. What place does the word, apostle, mean in the world of religion?
3. "While an apostolic passion ought to touch the person of every Christian, the reality is regrettably otherwise." Do you agree with this statement? If you do agree, why do you feel this situation exists? Discuss.
4. Of the people you know, who are the ones you consider to be involved in the real work of apostleship?
5. Examine yourself. Do you consider yourself an apostle? If not, why?
6. How does the term, apostle, relate to the clergy?
7. Reflect upon this statement: "Act as yet another apostle of the Lord."
8. What are the two broad portraits of apostles and the apostolic ministry that emerge from the New Testament? Upon what are they based?
9. Who did Luke consider to be the apostles? Why?
10. How did the 12 apostles function? Read

Acts, Chapter 6, verses 1 through 6; Acts, Chapter 15, verses 1 through 12; Acts Chapter 8, verse 1.

11. Were the 12 apostles "residential bishops," each in charge of a local church?
12. Who was James?
13. To what type of apostle does Paul introduce us? How did Paul consider himself? Why?
14. Read the First Epistle to the Corinthians, Chapter 15, verses 8 through 11; Acts, Chapter 26, verses 16 through 18; Galations, Chapter 1, verse 1.
15. How did the missionary apostles regard the Twelve? Read Acts, Chapter 13; Galations, Chapter 2.
16. When Paul moved on after having founded a church, how did he see that things were watched over?
17. Discuss this statement: "As we reach the full realization of what it means to be a living example of Christianity to our children and our fellow man, we discover that the responsibility is not light."



Life Medallion: A group called "Ministers for Life" in Eastern Kentucky has begun distributing medallions to promote the pro-life movement in fundamentalist churches throughout the

South. The organization has been started by Glenmary Father Patrick O'Donnell and the Rev. Paul Hodge, a Church of the Nazarene minister.

'Death With Dignity' bill again killed in Legislature

TALLAHASSEE — For the 10th consecutive year a proposed "Death With Dignity" bill has been killed in the Florida legislature by a vote of 6-4 in the House Health and Rehabilitative Services Committee.

Introduced this session by Rep. Don Hazelton of West Palm Beach, the measure was in past years sponsored by former Rep. Walter Sackett of Miami.

According to Thomas Horkan, executive director of the Florida Catholic Conference, the bill voted down was a committee substitute for HB 374 which had been approved by a subcommittee by a 4-3 vote. It included extensive amendments taken from the California statute he said, but did not include prohibition against mercy killing, a stipulation in the California law.

"The bill ended up as a hodge-podge of unrelated provisions," Horkan declared. "It did not give patients any rights whatsoever but simply excused liability for physicians if they followed the very narrow dictates of the bill."

Voting against the bill, which would have permitted a person to sign a document ordering that life preserving medical treatment be

discontinued, were Representatives Dr. David Lehman, Hollywood; Robert McKnight, Miami; William J. Taylor, Tequesta; Walter C. Young, Hollywood; Marilyn Evans, Melbourne; Toni

Jennings, Orlando; and Dennis McDonald, St. Petersburg. In favor of the measure were Representatives Elaine Gordon, Miami; Samuel P. Bell, Daytona Beach; and Beverly Burnsed, Lakeland.

Gays, porno among bills in Legislature

Proposals affecting homosexuals, pornography, and abortion moved out of both houses or were still in committees, this week in the Florida Legislature.

The Senate passed, by a vote of 32-2, a measure which would make it illegal for homosexuals to marry in Florida. Sen. Curtis Peterson (D-Lakeland) is the sponsor. Two days later SB 354 was approved in the Senate by a vote of 31-5 and would prohibit homosexuals from adopting children. Both bills now go to the House of Representatives.

House Bill 1108 would make it a felony for photographers, movie producers, motion picture distributors and magazine publishers to use minors in pornographic pictures and movies. The bill is on the calendar in the Senate.

Rep. Lee Moffitt (D-Tampa), sponsor of the bill passed unanimously by the

House noted that some parents voluntarily permit their children to appear in such films and pictures emphasizing that law enforcement officers report an increase in child pornography in Florida.

Senate Bill 566 which would require that everything possible be done to preserve the life of the unborn fetus and would prohibit experimentation on same; as well as require that a woman inform her husband before seeking an abortion, is now on the Senate Calendar.

Another piece of legislation on the Senate Calendar is a bill proposed by Senator Philip D. Lewis of West Palm Beach, which would regulate abortion clinics.

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Graduation set at St. John Sem

Commencement exercises will be held at 7:30 p.m., Saturday, May 21, at St. John Vianney Seminary for graduates in the junior college division.

Archbishop Coleman F. Carroll will preside during the ceremonies in St. Raphael Chapel on the seminary campus.

Abp. McCarthy elected to Board of Catholic Communications unit

Archbishop Edward A. McCarthy and three other noted leaders have been elected to the Board of Directors of the Catholic Communications Foundation, an organization which supports Catholic radio and TV activities.

Also named Bishop Daniel Cronin of Fall River; D. Thomas Miller, president of the CBS Television Stations Division and Robert Walsh general manager of WRC-TV, Washington, D.C.

In making the announcement, Bishop Andrew G. Grutka of Gary, Indiana, chairman of the CCF Board, said, "All four men bring to the CCF a wealth of expertise in their particular fields and a common devotion to the task of improving Church com-

munications."

Archbishop McCarthy, even before coming to Miami was one of the first bishops to recognize the importance of the need to develop the Catholic Church's modern communications facilities. He has worked closely with the former National Catholic Office for Radio and Television in the late 1960s.

The Catholic Communications Foundation is an independent organization whose mission is to help the radio and television activities of the Catholic Church in the United States through training, counselling, funding and publishing. The CCF is supported by Catholic Fraternal Benefit Societies within the United States.

Coral Gables church sets parish renewal

CORAL GABLES — "Ablaze with the Spirit" will be theme of a parish renewal slated to open Wednesday, May 25 and continue through May 29 at the Church of the Little Flower.

Sessions will be conducted by Father George DePrizio, C.S.C., Albany, N.Y.; and Sister Maureen Hunt, O.S.F., Tampa Franciscan Retreat Center. Evening sessions at 7 p.m. will be conducted in both Spanish and English followed by Mass at 8 p.m. Adoration of the Blessed Sacrament will follow. Father DePrizio, author of four books, including "My God I Need Something," has served as a missionary in South and Central America as well as a college dean and provincial religious superior. He will be the guest speaker at a noon Bible Study luncheon on Thursday, May 26.

A special Liturgy for Pentecost will be offered Saturday evening, May 28 and the renewal will close with Mass at 7:30 p.m. on Pentecost Sunday, May 29.

Sister Maureen will present a day of Inner-Healing termed "Prayer Life Development-First Step to Wholeness" from 2 to 4:30 p.m. on Friday, May 27 in the parish church. On Saturday, May 28 she will conduct a day of "Awareness for Married Couples" 1 to 5 p.m. and will be assisted by Father DePrizio. On Sunday, Sister Maureen will present a "Self-Awareness in Jesus" day for the parish between 2 and 4:30 p.m.

Father DePrizio and Sister Maureen will be guests of honor at an 8:30 a.m. breakfast at the Miami Marriott Inn. For reservations call 661-4459 or 266-3098.

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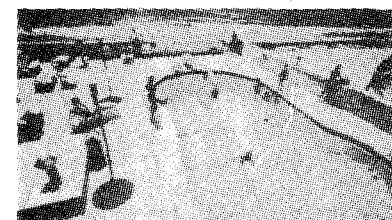
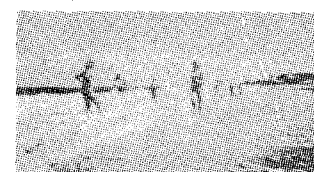
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S. Florida Scene

New geriatric facility

WEST PALM BEACH—The Carmelite Sisters for the Aged and Infirm have announced that construction will begin early next year on a geriatric nursing facility.

A spokesman for the congregation, which operates Lourdes Residence and the Pennsylvania Retirement Hotel, said the financing of the planned 100-bed facility has been made possible by a generous contribution from Mr. and Mrs. John E. McKeen of Palm Beach.

Legion prayer day

A Day of Recollection and May Crowning for active and auxiliary members of the South Dade Curia of the Legion of Mary begins at 8 a.m., Saturday, May 21, at St. Louis Church, 7270 SW 120 St.

Father Michael Kish, spiritual director, will conduct the day of prayer which will conclude with Benediction and May Crowning at 2:30 p.m.

Those participating are advised to bring lunches.

Brake heads Serra

The Miami Serra Club has elected Coral Gables attorney, Robert M. Brake as president.

Other new officers are Frank P. Pellicoro, Paul P. Peppler, and Tom J. Moehringer, vice presidents; Eugene J. Abello, secretary; Don F. Wright, treasurer; and Bernard Sharkey, Pete A. Isaia, and Alberto Alejandro, trustees.

Officers will join leaders from other South Florida clubs at a Spring District Leadership Conference on May 21 in West Palm Beach.

OLQH Spring bazaar

NORTH LAUDERDALE—A Spring bazaar, under the the auspices of Our Lady Queen of Heaven Church, opens at 6 p.m. today (Friday) and continues through Saturday at the Bailey Rd. Fire Dept. on State Rd. 7.

Games booths, refreshments and live musical entertainment will be featured as well as an

auction on Saturday at 8 p.m. with CH. 4's Bob Weaver as auctioneer. Among items received for auction are a scarf from Princess Grace of Monaco, an autographed baseball from the 1976 Cincinnati Reds and autographed Dolphin footballs.

All proceeds will be donated to the parish building fund.

Miramar golf tourney

MIRAMAR—A golf tournament under the auspices of St. Bartholomew Men's Club is slated to begin at 8:15 a.m. on Saturday, June 4 at the Arrowhead Country Club in Davie.

The Calloway System for awards will be used and a buffet luncheon will be served at 1 p.m.

For tickets and additional information call John Chinelly, Jr., 431-6060; John Kern, 962-3455; or Sam LaPorte, 981-3677.

Holy Cross cited

FORT LAUDERDALE—Holy Cross Hospital has received a certificate of recognition from the American Hospital Association in acknowledgement of the institution's efforts to more effectively monitor costs.

The program involves the sharing of cost and productivity data, submitted by more than 3,000 health care institutions as a means to evaluate their own cost effectiveness. Holy Cross has been participating in the program since its inception many years ago.

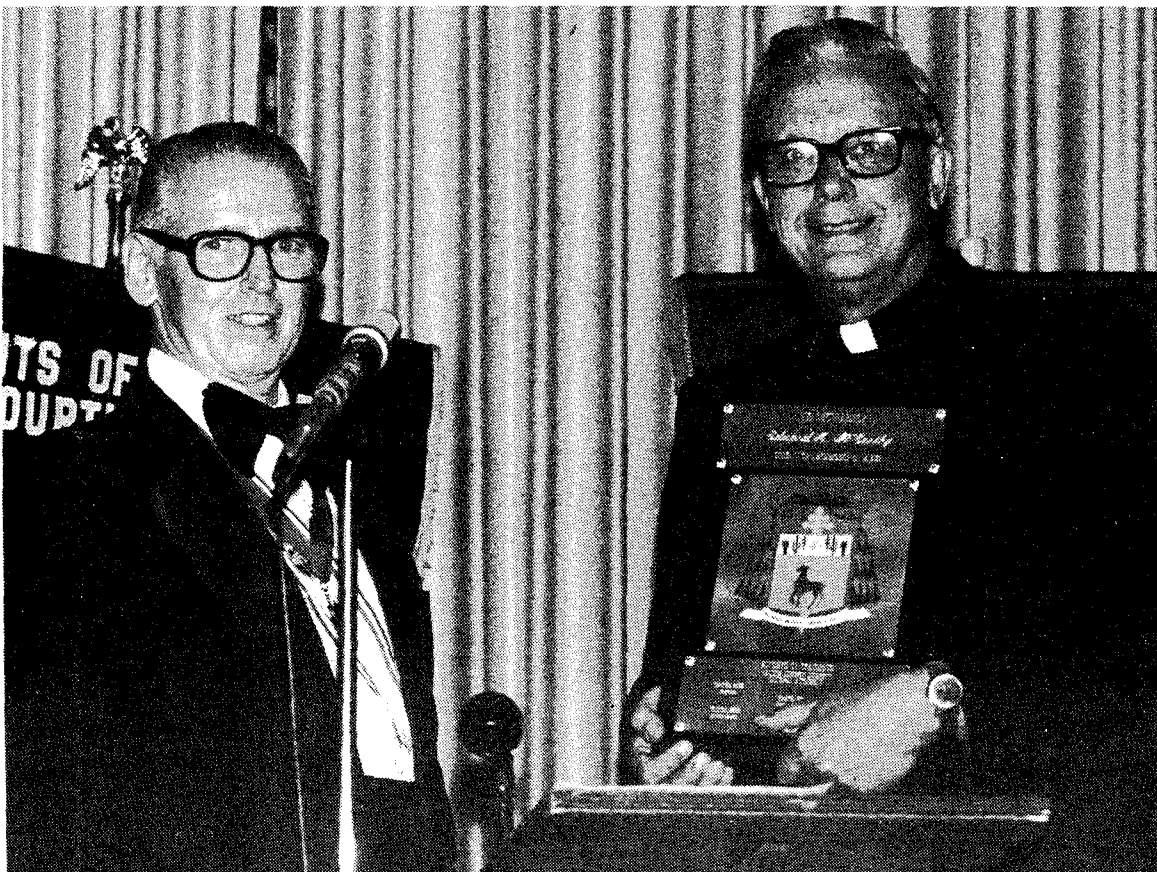
"We found the information supplied by the program to be an excellent management tool in evaluating out cost containment efforts," Sister Mercy McGrady, R.S.M., executive director of the hospital said. "By the sharing of data with other health care institutions, we are better able to provide effective cost-containing procedures."

'Spring Festival' scheduled Sunday

A Spring Festival will be sponsored by Ecumenical Festivals of Greater Miami at 3 p.m., Sunday, May 22, at the First United Methodist Church of South Miami, 5999 Ponce de Leon Blvd.

Paul Storm will conduct the performance of Rossini's "Stabat Mater" featuring soloists Bethany Baldwin, Rosaline Rhodes, Brooks King and Frank Jacobs, with the 100-voice choir.

Admission is free and the public is invited.



Knights of Columbus in Palm Beach County recently honored Coadjutor Archbishop Edward A. McCarthy during a dinner in Lake Worth. Faithful navigator, James McCabe, of the Father Andrew Brown General Assembly, Fourth Degree K. of C. is shown as he presented the Archbishop with a plaque.

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It's a Date

Palm Beach County

ST. JOHN FISHER Women's Guild has elected Mrs. Jeane Martin, president; Mrs. Carmelita Eggebrecht, vice president; Mrs. Joan Howley, secretary; and Mrs. Donna Mahoney, treasurer.

★★★
ST. EDWARD GUILD, Palm Beach, has installed Mrs. George Mastics, president; Mrs. Joseph Rao and Mrs. John Cassidy, vice presidents; Mrs. Edward Reinhold, recording secretary; Mrs. Peter Basil, corresponding secretary; and Mrs. John Carney, treasurer.

★★★
HOLY SPIRIT Women's Club have elected new officers who will be installed on Tuesday, May 24 at the 9 a.m. Mass. Father Don Ireland will welcome Mrs. Agnes Kelly, president; Mrs. Rose Noto, vice president; Mrs. Dorothy Esterline, secretary; Mrs. Rita Brady, treasurer; and Mrs. Mary Mosher, corresponding secretary. Luncheon will follow at the Atlantic Country

Club. For reservations call 585-7164.

Dade County

ST. JOSEPH Friendship Club will sponsor a boat trip from Baker's Haulover to Patricia Murphy's Restaurant, Fort Lauderdale, at 10:30 a.m. on Tuesday, May 24, returning at 5 p.m. In June the club is planning a picnic.

★★★
HOLY FAMILY Woman's Club will sponsor their annual Mother and Daughter Communion breakfast after the 9 a.m. Mass on Sunday, May 22, at Holiday Inn. For tickets call 947-7843.

★★★
ST. MICHAEL Council of Women have installed Mrs. Don Arensman as president; Mrs. R.B. Wiley, Jr., vice president; Mrs. Mary Keith, Rosary president; Mrs. John Liptak, secretary; and Mrs. Zeida Mendoza, treasurer.

Broward County

ST. CHARLES BORROMEO

Women's Club will sponsor a Lasagna luncheon and card party at noon, Tuesday, May 24 in the parish center, 600 NW First St., Hallandale. Tickets will be available at the door.

★★★
ST. BARTHOLOMEW Young at Heart Senior Club will sponsor a trip to Planet Ocean and dinner at the Rusty Pelican on Key Biscayne on Tuesday, May 24. A trip to Florida's West Coast is planned in June.

★★★
FORT LAUDERDALE CATHOLIC SINGLES CLUB is planning a beach party at Bahia Mar Beach on Sunday, May 22 beginning at noon. Later in the month the club will sponsor a trip to Disney World on the Memorial Day Weekend. For additional information call 782-6489.

★★★
ST. STEPHEN Council of Women will welcome Mrs. Julia McCabe as president during 7 p.m. dinner on Thursday, May 26 at

Valles Restaurant, Hallandale. Other officers are Mrs. Marge Fetes, vice president; Mrs. June Nicoletti, secretary; Mrs. Ann Speck, treasurer. Mass at 5:30 p.m. in the parish church, Hollywood, will precede dinner.

★★★
FRANCISCAN THIRD ORDER members of St. Joseph Fraternity, will meet at 1:15 p.m. Sunday, May 22, at St. Sebastian Church, Fort Lauderdale. Mass will be included. All interested persons are welcome.

Women's state head qualified

WEST PALM BEACH—The new president-elect of the Miami Provincial Council of Catholic Women is a prominent member of the lay apostolate well-qualified to head the state's Catholic Women in their many projects and undertakings.

Mrs. Robert Ulseth

(Georgiana) has literally "come up the ladder" in the Miami Archdiocesan Council of Catholic Women, beginning years ago as a member of St. Juliana Women's Club.

The wife of a physician and mother of five sons and two daughters, "Georgia" as she is known to her friends, came to

Florida 23 years ago from her native city of Chicago. She had attended Nazareth Academy, LaGrange, Ill., and the University of Illinois.

A past president of St. Juliana Woman's Club, she also served in the top position of the East Coast Deanery of the Miami ACCW, the Archdiocesan Council and Cardinal Newman High School Home and School Association. In addition she found time for civic activities as chairman of the Palm Beach County March of Dimes and as a member of the board of the Florida State Division of Youth Services and Maurawood Residence for Unwed Mothers. She assumed the presidency of the Miami ACCW in 1974 after serving as its secretary and vice president and was also a Brownie Troop leader; and secretary of the Women's Coalition Against the

Equal Rights Amendment in Palm Beach County.

Full-time secretary at St. Edward parish, Palm Beach, Georgia was second vice president and also treasurer of the Florida Council of Catholic Women which represents Councils of Catholic Women in the Archdiocese of Miami, and the Dioceses of St. Augustine, St. Petersburg, Orlando, and Pensacola-Tallahassee.

When she succeeds to the state council presidency, Georgia also will represent the ecclesiastical province of Miami on the board of directors of the National Council of Catholic Women.



Florida Council president-elect, Mrs. R. Ulseth

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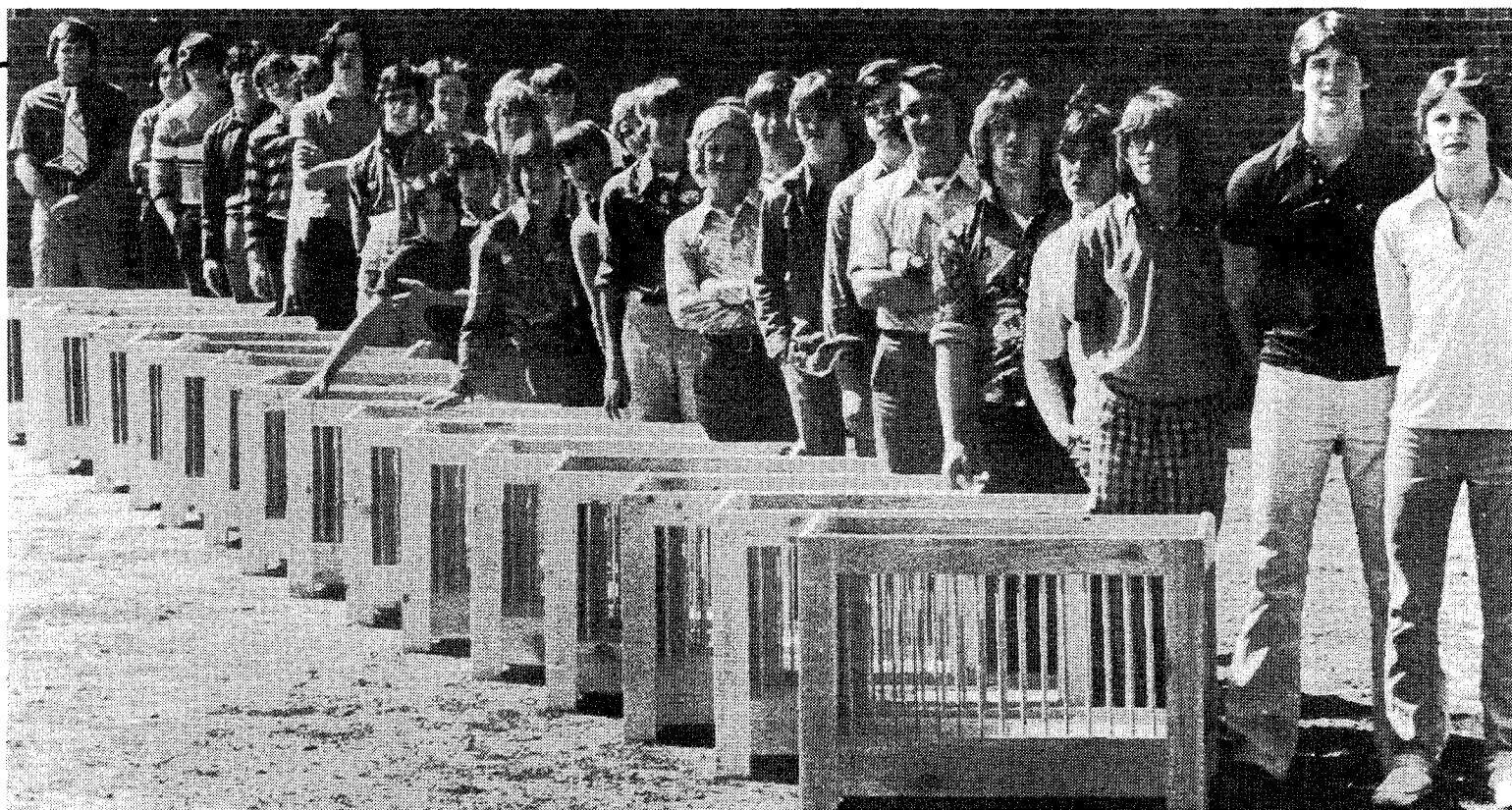
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Teens aid newborn: The entire woodworking class at Roncalli High School in Indianapolis joined forces to build 16 cribs and donated them to Birthline, an organization which aids unmarried mothers who choose having their babies rather than having abortions. Thomas C. Morgan, archdiocesan director of social ministries, called the beds "a fantastic gift."



'Should a 16-year-old work after school?'

Answering your questions is Father Richard Sudlik. O.M.I. Address letters to him c/o "Straight Talk," The Voice, P.O. Box 381059, Miami, Fla. 33138.

DEAR FATHER: I am 16 years old. My parents will not

let me get a job. I had a chance to work after school, but my folks said as long as I was in school I couldn't. I know a lot of kids who work, but my parents said that we don't need the money. Who is right? —Mike

DEAR MIKE: I per-

Straight Talk

sonally am in favor of a person your age having some kind of a job outside the home. I think the opportunity has a lot to offer. It can offer a real chance

at responsibility. It can offer a certain amount of independence which I think is good for you. It can offer a chance to meet other people and helps people learn how to act in new circumstances. I think it is a good thing.

At the same time, however, you have to remember that the first responsibility in your life is your time in school. Nothing you do should hinder you there. It is not too smart to spend too much time earning about \$2 an hour now and hurt your chances of earning a good living in the future. I have met kids who spend so much time on their jobs that their school work suffers and to my mind, that is not too bright.

School is also more than classes. There are a lot of activities that you might get into

which not only can make school more fun, but also help you grow as a person. I would hate to see you get a job that would make it impossible to participate in all these things. Maybe a compromise is in order.

Why don't you see if your parents can agree to you working a couple of nights a week and maybe one day on the weekend? This might be the best of both worlds.

It would give you the opportunity to get the benefits from a job without ruining your school opportunities. I can't tell you exactly how it can work out, but if you and your parents really try to see the good points on each side, I'm sure you will come up with a plan you both can live with.

St. Brendan wins 2 State titles while Pace captures sectional

By TOM FILIPPELLI

St. Brendan High School, in its second year of existence, achieved what many high schools dream about—winning two State championships within a week.

Both titles went to the girls' athletic teams. The track and field ladies brought home the first trophy from Winter Park in the Class A State Meet. They racked up 58½ points, 12½ more than the second place team.

Barbara Manito won the 100 yard dash in a Class A record of 11.8 seconds. The speedy St. Brendan's relay teams also set records in winning the 440 relay, 880 relay, 880 medley relay and mile relay.

Not to be outshone, the softball team came back from Orlando a week later with the Class A State Championship.

St. Brendan was eliminated in the final game last year, but wasn't to be

denied this year as they swamped Orlando Lake Highlands, 13-4 to win the title. Barbara Wilkie was the pitcher and Kathy Wilken had five RBI's to lead the offense.

This marked the third state championship this year for St. Brendan's as they also won the Class A volleyball title.

★★★

A month ago, some people would have told you Pace High's baseball team would be hard pressed to finish the year at .500, let alone get anywhere in playoff competition. Well,

the Spartans picked the perfect time, the end of the season, to get hot as they continued to be the surprise of the Class AAA action.

After winning the district title, Pace defeated Atlantic High of Delray Beach, 4-2 for their eighth straight win and a trip to the state tournament. Fifth inning RBI's by winning pitchers Mike Mailand and Pat Nugent provided the winning margins.

The Spartans are now two victories away from the State championship.

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DYA sports awards June 5

The Department of Youth Activities Sports Awards Presentation will be held at Nativity Hall, Hollywood, Sunday, June 5, at 7:30 p.m.

An "End of the Year" dance will follow the presentations. Donation for the dance is \$2.

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Annual youth convention May 27-29

Teenagers from all over the Archdiocese of Miami will convene at the College of Boca Raton for the annual Youth Convention May 27-29. The theme is "Reflections Through the Chi Rho" and is geared to "discovering our roots as Catholics."

"We started planning in late February," notes Claudia Grillo of St. Louis parish and president of the Archdiocesan Youth Board.

"We held meetings every week or two, depending on our schedule, and running in time from an hour-and-a-half to four hours. We began by focussing in on what to do at the convention and then began assigning specific tasks.

"The Youth Board does the planning and the Department of Youth Activities does the guiding," explains Claudia in describing how the

convention is actually put together. "We might say, 'we have an idea for a band but it costs \$500,' and the DYA will say, 'no-way'. On the other hand, we might talk about using hunger as a topic for a workshop and DYA will say they have some good information and background material on that.

"We couldn't do without them," declares Claudia.

One of the highlights of this year's convention will be the appearance of The Dameans, a group of priests involved in music ministry and also columnists for The Voice Know Your Faith series.

In addition, the youths will also have a rap session with Archbishop Edward A. McCarthy on Saturday and celebrate Sunday Liturgy with Abp. McCarthy as the principal celebrant.

"The first session of the workshops," notes Sister Jovanna, O.P., of DYA, deals with issues in the Catholic Church, mainly social issues. The second session focuses on our development in the Catholic Community.

Workshop session one will include topics on family life, sportsmanship, drugs and drug abuse, goals of a youth group, peer pressure, abortion, marriage, social justice, liturgical music, and an adult workshop.

Workshop session two will feature: youth involvement in the Church, comparative religions, death and dying, seven sacraments, prayer, what is a Catholic?, exorcism, Vatican and Church history, and a workshop entitled, "Everything You Wanted to Ask a Priest," with Father Paul Vuturo facilitating discussion.

The convention will also include election of Archdiocesan Youth Board members.

An important presentation of key issues concerning youth's involvement in the Church, in the community, and in the world will be held Friday evening.

Presentations will be given by Eileen Hoeck, past Archdiocesan treasurer, Peggy Moran, national youth board representative from Miami, and Tim Beaty, past Search leader and presently attending the University of Notre Dame. Saturday afternoon there will be time for all delegates to come

together to discuss these issues. Everyone will have the opportunity to provide input on these three issues. The input will be a step towards a resolution that will be presented to Archbishop McCarthy at the closing Mass Sunday morning.

One of the last activities of the three-day meeting, will be a youth hearing chaired by the Archdiocesan Board. This will be a chance for feedback on youth programs of the past year. The purpose is to receive evaluations and suggestions from youth on different activities and projects conducted by the Youth Board and DYA.

Brownie Troop 70 in Our Lady Queen of Martyrs parish, Fort Lauderdale, donated a Parkinsonia tree to the parish last week. Father John Reiser, pastor, is shown holding the tree in place as it was planted by Chantelle Desorcy, Cathy Chloto, Karen Thompson, Teala Libernino, Patty Harrington, Laurie Jorgensen, Lisa Stuckey, Ashley Brooks, Natalie Jackvony, Erin Judd and their leader, Mrs. Priscella Stucky.



The Lotus' entertained with classical Indian music at Biscayne College's "Seminar at Sunset."

Biscayne's sunset seminar highlights music of India

Recently, Dr. Harry R. Elden, chairman of the physical science department at Biscayne College, organized a cultural event at the Center for Continuing Education.

The "Seminar at Sunset" brought together members of the Biscayne College Community and guests from the India Association in Miami.

"The Lotus," a group of musicians, highlighted the event with their performance of classical Indian music. Stan Samole, leader of the group, explained each composition after it was played. Mike Orlans of the College's Media Center video-taped the presentation to be used for various classes at Biscayne and surrounding schools.

Scouting award ceremony Sunday

The annual Scouting Awards Presentations will take place Sunday, May 22, at 3 p.m., at St. Mary's Cathedral,

7525 N.W. 2 Ave., Miami. All scouts are asked to be in the Cathedral parking lot by 2:15 p.m.

Coadjutor Archbishop Edward A. McCarthy will be celebrant of the Liturgy.

Awards to be presented include the Ad Altare Dei for Scouts, Parvuli Dei for Cubs, Pope Pius for Explorers, and St. George awards for adult scouters. Everyone is invited to attend.

"Religion, occupying herself with personal destinies and keeping thus in contact with the only absolute realities which we know, must necessarily play an eternal part in human history."—William James.

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'The Late Show,' is one nostalgic goodie

Some movie trends are so obvious and persistent that pointing them out seems like saying, over and over, that McDonald's sells a lot of Big Macs. It does take a long time, occasionally, for popular culture to exhaust certain fascinations.

That is a hopefully graceful way of observing that "The Late Show," the new movie off the Robert Altman assembly line, is still another

flick based on our nostalgia for the Old Hollywood. In this case, it's the Los Angeles-based private detective genre, the Hammett-Chandler model mystery tale associated with the 1940's and such tough-guy cult heroes as Bogart and Dick Powell. But there are several ingredients in "Late Show" that, along with its refreshing lack of pretension, make it attractive.

One is the highly offbeat

teaming of Art Carney and Lily Tomlin as the sixtyish detective and the mixed-up ingenue whose case he reluctantly takes on. The age differences are obvious, but the situations are also smoothly used to make funny contrasts between generations and styles.

Carney's Ira Wells clings to all the well-known (and now quaint, perhaps) values of the Spade-Marlowe detective—deadly honest, unemotional,

somewhat seedy and cynical, yet also sentimental about morals and old friends, a "loner" who plays the game according to an established code as rigid as that of the western gunfighter.

Tomlin is the modern kook, into yoga, pop psychology, reincarnation and mild illegal activity, like dealing pot. She tends to make exclamations like "Pit City!" when things are going bad. She has moral feelings against violence, and repeatedly analyzes Carney as an old guy still playing cops and robbers and guns as potency symbols.

This tension between the characters, and their eventual affection for each other, are the central amusements. But another plus is the tone of low-key spoofing of the genre by writer-director Robert Benton ("Bad Company").

It doesn't offend admirers of the old films (as perhaps "The Long Goodbye" and "Chinatown" did), and allows audiences to enjoy the mystery on the surface level even if they don't catch or understand all the classic references. In terms of sex and violence, "Late Show" (the title suggests its basic orientation) is also pleasantly underplayed, through far from antiseptic.

Like most of the old private eye flicks, this one has familiar standard characters floating around in an almost incomprehensible plot. Carney's old detective pal is killed, and he is motivated to find the murderer because the victim was "a good guy, the best." (The dead pal is a bit played by Howard Duff, who sets off the right vibes for those who remember his shamus roles in radio and movies). At the same time Tomlin hires Carney to get back a kidnaped cat, and the plot threads quickly cross.

The trail leads to several low-life types who are usually



by
James
Arnold

murdered before we see them, and the main heavy (Eugene Roche) who is a fence for stolen appliances, ranging from TV sets and stereos to ears. Roche, of course, comes equipped with a gorgeous and philandering wife (Joanna Cassidy) and a nasty bodyguard (John Considine), who has a special feud going with Carney, first as a mugger, then as a muggee.

Except when Tomlin is doing Tomlin shticks, the mystery and the gentle comedy off the mystery clichés blend painlessly. Thus, the age of the Carney character provides occasional perforated ulcer attacks, which launch him into a tirade against VA hospitals and operations. In trying to bribe Carney from his large stock of junk, Roche often sounds like a TV pitchman, etc.

The look and sound of the old movies is imitated with sensitivity and class (the mournful sax or soft bistro female vocal on the soundtrack, the shadowy interiors, including one shimmering with light reflected from an indoor pool). There is a good slap-sticky night car chase in which the confused Tomlin drives her van down a series of fenced and decorated suburban lawns.

Altman, as producer or director, seems almost as busy in films as Norman Lear is in TV. "The Late Show" is no blockbuster (we have enough of them), but a little 94-minute movie that achieves its modest goals like an eight-foot putt neatly into the cup. (A-3, PG)



'That's Some News,' starring puppets Freddie Grindstone (left) and Mr. Kranklin along with creator Theresa Jaski,

presents the news to children every Wednesday and Friday morning at 8 a.m., over WTVJ, Channel 4.

Puppets make watching local news fun for children on WTVJ

WTVJ, Channel 4 has started using puppets to tell children the news! Theresa and Gerry Jaski of South Dade are the couple behind the puppet news team on Channel 4's "That's Some News," airing every Wednesday and Friday at 8 a.m.

Three 90-second segments explain local news events at a level children ages 6-12 can understand. Puppets Freddie Grindstone and Mr. Kranklin are one means of captivating this younger audience and motivating them to become interested in the news. Freddie is a young cub reporter eager to understand the world around him while Mr. Kranklin, his mentor and an anchorman,

helps Freddie by explaining many topics in the news.

"Puppets make learning fun and when we are relaxed, we learn better," Theresa says. She formed her philosophy about puppets firsthand by entertaining her three children nine years ago. That was the beginning of a creative and challenging job for Theresa and a hobby for her husband, Gerry, a trial lawyer. Now Gerry has the pleasure of turning his hobby into another job because he is the hand behind the puppet, Mr. Kranklin.

For Theresa, operating the

puppet Freddie is only one aspect of her career. In 1973 she volunteered to teach reading by using her puppets at Coral Reef Elementary School. The character puppets were used to review lessons, ask questions, drill multiplication tables and other similar tasks.

Next she taught a twelve-week course to teachers, instructing them how to use puppets as teaching aids. "Puppets are natural attention getters. I usually suggest they be used as an extension of the teachers. Puppets personalize, inspire and reinforce learning," Theresa says.

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Soap stars Susan Seaforth Hayes and husband Bill, who star as Doug and Julie Williams on NBC-TV's daytime drama "Days of Our Lives," say "Australia might be a great place for a beginning actor to get his feet wet."

NBC 'Days' soap stars turned on Down Under

"If I were starting over again, I'd go to Australia," declared Susan Seaforth Hayes.

Susan's husband, Bill Hayes, concurs. They star as Doug and Julie Williams on NBC-TV's long-running daytime drama "Days of Our Lives," which also is broadcast in Australia.

"Judging from the reception we got there," said Bill, "I second the notion that Australia might be a great place for a beginning actor to get his feet wet."

The couple spent a week down under, along with screen star Burt Lancaster, to be presenters at the country's 16th annual Logie Awards, Australia's version of the Emmy Awards. They were familiar figures—"Days of Our Lives" started airing there a couple of years after its 1965 premiere here.

"We wondered how the show was doing there," Bill reported. "It didn't take us long to find out. A Melbourne restaurant owner told us he installed TV sets in his dining room and advertised the sets

would be tuned to 'Days' daily. He said he now averages 200 women each weekday as luncheon customers."

Susan said she walked through a department store and saw signs announcing that television sets were available in the lounges for watching "Days." When the show is on, she was told, there is a sharp drop in phone calls, business and social appointments.

"It's not just the 'Made-in-U.S.A.' stamp. Other American shows may bomb there. And many Australian shows are much more sensational than 'Days.'"

"What I think it comes down to is the romance in our show. Women's lib has yet to make a big stab there. Romance still means a lot to the women there—and the men, too."

'Protestant vision of Mary' Hopeful development

Down to Earth: The New Protestant Vision of the Virgin Mary, by Canon John de Satge. Consortium Books. Washington, D.C., 176 pp. \$12.00.

REVIEWED BY CARDINAL JOHN J. WRIGHT

Quite the most interesting of the numerous recent books by Protestants concerning the Blessed Mother is Canon John de Satge's "New Protestant Vision of the Virgin Mary," entitled "Down to Earth."

The book is the more remarkable because, so far as I know, it is the only book written since Vatican Council II by an Anglican who, whatever his occasional reservations, is entirely fair and obviously eager to be so in his treatment of the Catholic creed and cult concerning the Blessed Mother. There have been specialized books (like the Methodist Paster Neville Ard's "Arrangement of the Rosary, Five for Sorrow, Ten for Joy," but no recent Protestant book has analyzed so thoroughly and, on the whole, so accurately the actual Catholic doctrine concerning Mary as has John de Satge in his book "Down to Earth."

It is a little difficult to decide the exact reason for the choice of the title unless it be the obvious one that the Blessed Mother brought the eternal Son of God "Down to Earth," that we might see His glory, the glory of the only begotten of the Father.

The book is published as a Consortium Book, a publication of the Catholic University of America in Washington, D.C., and the Society for Promoting Christian Knowledge in London in an ecumenical, international ministry of Christian literature.

One might well hope that all the books in the series would turn out to be as objective and as fair. One says this while disagreeing with a few details in Canon de Satge's volume, especially those in the section on the origins of the Church itself, particularly the incidental references to St. Peter. But the Mariology of the book is remarkably complete and

accurate. Canon de Satge draws on the Oriental churches, the ecumenical councils, especially Vatican Council II, Cardinal Newman, Anglican Father Mascal, Father Danielou and almost everyone who has

Book review

written in and outside the sacred Scriptures for his material.

This is an extraordinarily successful effort to state with accuracy and completeness the essentially logical motherhood of Mary in the order of redemption. The account is accurate and eloquent. It concedes that the motherhood of the Church is unfamiliar to many Christians as a serious concept and that, therefore, some words of explanation of the concept are required.

Canon de Satge provides these in a quotation borrowed from Max Thurian which he offers as the context in which Protestants should try to understand the Roman Catholic teaching on the Virgin's part in human salvation:

"The maternal duty of Mary toward men in no way obscures or diminishes... (the) unique mediation of Christ," declared the Vatican Fathers, "but rather shows His Power." Anything Mary did by way of mediation depended on what her Son did and was in every

way secondary and derivative. But at the foot of the cross she united herself with a maternal heart to His sacrifice, and lovingly consented to the immolation of this victim which she herself had brought forth. I have elsewhere expressed some hesitation over the exegesis of the biblical texts which underlie this assertion of De Ecclesia (Chapter 58).

"Mary, the argument runs, shared fully, in the redemptive purpose of her Son. It was for that reason that from the cross He appointed her to be the mother 'in the order of grace.'"

His analysis of the Blessed Mother the new Eve is difficult to fault, and the implications of this concept would be difficult to challenge. They constitute one of the most hopeful ecumenical developments of our times.

In a word, Canon de Satge pleads for new emotional and theological perspectives that will allow Protestant churches to accept Mary and Mariology as a legitimate and necessary consequence of reading Scripture. He shows Mary as a symbol of the Church of the future, a sum of all the Church ought to be and ultimately will be.

(Cardinal Wright, *preface of the Vatican Congregation for the Clergy, is the top U.S. churchman in the Roman Curia.*)

'Dameans' concert set at Holy Family Church

Liturgical musicians and students, as well as the general public, are invited to hear "The Dameans," a nationally known group of musicians and composers, Sunday, May 29, at 8 p.m., in Holy Family Church, North Miami, they will present a concert of their own music as well as folk and contemporary songs.

Unlike most groups of singers, composers and recording artists, "The Dameans" are four ordained priests. Since 1967, when they were seminarians, music has

been a vital part of their life and work. They began singing and composing for worship within their school, Notre Dame Seminary in New Orleans, La. (The group's name is an abbreviated form of the title given to students there, who were referred to as "Notre Dameans.")

Tickets for the concert, at \$2, may be obtained through the Department of Youth Activities of the Archdiocese of Miami, which is sponsoring the concert, at 6180 N.E. 4th Court, Miami 33137.

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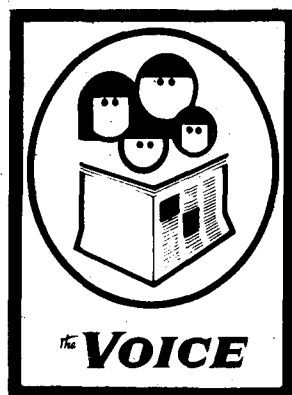
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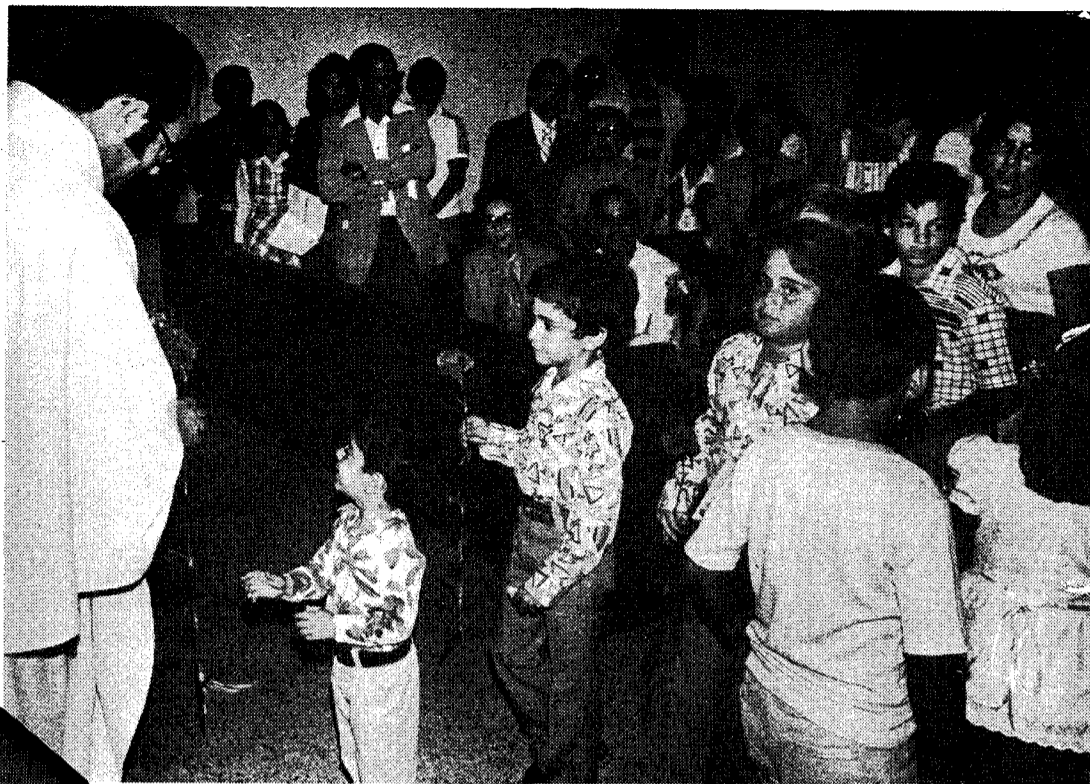
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También el ratón Mickey se presentó en la fiesta de los quince de los cursillos, y los niños corrieron a estrechar su mano (izq.) Momentos antes, durante la Misa, los hijos de cursillistas nacidos en estos 15 años presentaron al Padre Hernando una rosa—homenaje y gratitud a la vida recibida (dcha).



"Levanta la lengua" le dicen los niños al mago, queriendo descubrir su truco (dcha.). Poco después Montejo se sacó metros de pañuelos de la boca. Arriba haciendo trucos con una baraja.



"Los Quince" del Movimiento de Cursillos

Por ARACELI CANTERO

¡Mickey, Mickey! dame la mano, gritaban los niños mientras empujados trataban de alcanzar al conocido ratón de Walt Disney.

Eran los hijos de cursillistas de Miami nacidos durante los últimos 15 años, y habían acudido con sus padres al salón de la parroquia de St. Dominic' para celebrar "los quince" del movimiento.

Apiñados junto al escenario, reían y gritaban conversando con Alberto Montejo y su muñeco Tom Jones.

Después, quedaron sorprendidos ante la aparición del ratón Mickey, y de ver que era de carne y hueso. Y es que Montejo es ventrílocuo y mago y durante años ha recorrido Miami haciendo sus trucos ante niños y mayores.

Pero esta noche era distinto. Estaba allí también como cursillista, celebrando con cientos de personas "los quince" del movimiento.

La fiesta comenzó con una Eucaristía concelebrada por 8 sacerdotes. Allí estaba el Padre Miguel de Arrillaga, uno de los primeros asesores del movimiento, y el Padre Avelino González, O. P., y Mons. Agustín Roman también pioneros. Con ellos junto al altar otros que han ido colaborando año tras año: los padres Francisco Villaverde, O. P., Luis Pérez, Fernando López, S. J., José Antonio Esquivel S. J. y Rafael Escala. Muchos más estarían en el corazón de todos puesto que se trataba de una fiesta de gratitud.

Durante su homilía, el actual asesor del movimiento Padre José Luis Hernando, habló del simbolismo de los hijos allí presentes: "Muchos encontrasteis en el cursillo una nueva vida de gracia... estos

hijos son también nueva vida. Así como las flores son símbolo de la primavera, los hijos son también como una nueva primavera para la Iglesia y la sociedad."

La Misa continuó con una cena y testimonios de gratitud sobre el lema "Ayúdame a crecer". Pero de hecho el movimiento no ha dejado de crecer en estos 15 años.

Se han celebrado hasta el momento 93 cursillos de varones y 66 de mujeres con una participación de unas 6.600 personas, de las que una gran mayoría permanecen activas en el Movimiento y apostolados parroquiales y diocesanas. Semanalmente unas 200 personas acuden a la Escuela de Vida Cristiana en Emaus y son muchos los cursillistas que han sido iniciadores y colaboradores en los diversos movimientos apostólicos surgidos en la Arquidiócesis.

Después de excusar la ausencia del Arzobispo McCarthy por cuestión de confirmaciones en una parroquia, Monseñor Román señaló el crecimiento y vitalidad del movimiento en 15 años.

"Hemos caminado como el pueblo de Israel, como los hebreos tenemos una historia de desierto, sin lugar donde reunirnos, sin medios económicos... pero siempre con deseos de encontrar al Señor... Ahora estamos aquí sonriendo... y llenos de gratitud. "Además, a los 15 las muchachas salen a la calle... sin chaperona!" añadió. "Por una pulgada estoy yo aquí de presentador," dijo entre chistes Manolo Campa al comenzar. Se refería al tema de "ayúdame a crecer," y a su corta estatura.

Con su característico sentido del humor hizo transcurrir la velada entre testimonios de algunos, y actuaciones artísticas de otros.

Debate sobre Rito de Reconciliación

WASHINGTON—(NC)—Mons. Joseph L. Bernardin, arzobispo de Cincinnati y presidente de la Conferencia de Obispos, distribuyó previa consulta con el afectado, una carta del prefecto de la Congregación de Sacramentos y Culto Divino, cardenal James Knox, en que éste afirma que el obispo de Memphis (Tenn.) Mons. Carroll Dozier, no se atuvo a las normas de la Iglesia sobre absolución general cuando celebró en diciembre dos servicios de reconciliación, uno en Memphis ante 11,500 personas y otro en Jackson ante 2,000. Mezcló la absolución con la Misa, no consultó a otros obispos, y no llenó las condiciones de escasez de confesores por tiempo prolongado, dice la carta, aunque elogia el celo del obispo en atraer

a los católicos tibios a la práctica de los sacramentos. En la absolución debe predominar la confesión individual.

Por su parte la diócesis de Memphis ha publicado un informe detallado sobre los dos ritos de reconciliación (acompañados de la absolución general) en que participaron en diciembre unas 13,500 personas, muchas católicos tibios. Los precedieron cinco meses de formación doctrinal y litúrgica en las parroquias y otros centros. Las ceremonias levantaron polémica, porque según los que se oponen, no se observaron algunas normas sacramentales. Mons. Carroll Dozier, obispo de Memphis, que defiende su decisión, afirma en el folleto que "este llamado a la reconciliación fue una bella jornada digna de recordarse."

WASHINGTON—(NC)—La carta pastoral sobre valores humanos titulada "Vivir en Cristo Jesús" salió publicada en español en un folleto de 48 páginas con preguntas para círculos de estudio.

Copias de la carta tanto en inglés como en español se pueden conseguir a 35 centavos por folleto escribiendo a: USCC Publications Office, 1312 Massachusetts Ave. N.W. Washington D. C. 20005.

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Sigue creciendo! Movimiento de Cursillos

"A los 15 las muchachas salen a la calle, y sin chaperona", decía Monseñor Agustín Román al referirse a los 15 años del Movimiento de Cursillos en la Arquidiócesis.

No sabemos qué quiso decir con su comentario pero sí podemos afirmar que el Movimiento de Cursillos ha resultado un poco nifia precoz: lleva ya años recorriendo las calles, y sembrando la semilla del evangelio en los ambientes.

¡Quince años! es algo que se dice pronto pero que vale la pena repetir para así recordar lo vivido en ellos.

Quince años de entusiasmo y celo apostólico; quince años de trabajos y sudores por dar calor a la semilla sembrada. Quince años de compromiso con la Iglesia y con la sociedad dando a luz hombres y mujeres nuevas, apóstoles comprometidos por crear un mundo mejor.

Quince años en los que se han celebrado 93 cursillos de varones y 66 de mujeres con la siembra de unos 6,600 apóstoles en la Iglesia local de Miami.

Quince años incorporando a gente a las parroquias para ser fermento de las comunidades y apoyo de los sacerdotes...

Quince años, en fin, promoviendo la vocación del seglar en la Iglesia, mostrando con los hechos que el laicado tiene capacidad de compromiso, que sabe y quiere trabajar por la Iglesia sembrando la semilla del Reino, que acepta con alegría la orientación de los sacerdotes y su amistad y que se sabe necesitado de una continua formación en Cristo en pro de un mejor testimonio ante sus hermanos los hombres.

¡¡¡Sigue creciendo!!! Movimiento de Cursillos, y mantendrás siempre en la Iglesia de Miami el dinamismo de la juventud.

...Y Usted?

Nos gustaría reflejar en nuestras páginas en español las opiniones diversas de los lectores. Su carta. Se publicará. Si llega firmada con dirección, teléfono y opinión clara y concisa.

Envíe su correspondencia a "Opinan los lectores" La Voz, P.O. Box 1059, Miami Fla. 33138.

Aumentó población católica

NUEVA YORK (NC)—La población Católica en Estados Unidos llega a 49,325,752 en 1976, un aumento de 443,880 católicos, pero el mismo censo publicado por P. J. Kennedy and Sons en su Directorio Católico Oficial señala que ha disminuido el número de personal eclesiástico como sacerdotes, religiosos, monjas, seminaristas, así como el número de estudiantes en escuelas católicas. También disminuyeron el número de bautizos, y el número de conversos. Los católicos forman un 23 por ciento de la población total del país.

Se retracta 'obispo del Palmar'

SEVILLA—(NC)—Un hombre identificado simplemente como "el obispo Ricardo" dijo que abandonaba la Orden Carmelita de la Santa Faz pues "no estaba tan claro" en El Palmar, sitio de supuestas apariciones de la Virgen cuya devoción fomenta la orden espúria. "Las circunstancias me obligan a integrarme en la que siempre fue mi madre, la Iglesia Católica." Ricardo es uno de los 46 obispos ordenados irregularmente en una cadena iniciada hace año y medio por un anciano obispo retirado de Vietnam. Todos cayeron en excomunión, por ordenarse sin reunir las condiciones del sacramento.

Forzado a dimitir Damilano

TEMUCO, Chile—(NC)—Los obispos de Chile protestaron ante el presidente Gen. Augusto Pinochet por palabras ofensivas de su ministro de Justicia, Renato Damilano, pronunciadas en un acto universitario, llamándolos confabulados con "polítiqueros y marxistas, tontos útiles, mal intencionados" y otras cosas. La Conferencia de Obispos de Chile replicó que tales frases "no nos afectan porque tenemos conciencia de estar cumpliendo con nuestro deber". Días antes habían pedido en una pastoral el retorno al orden de la constitución (Chile es ahora una dictadura militar) y un informe sobre el paradero de 926 detenidos o secuestrados que luego desaparecieron.

Premiado visitante dominical

NUEVA ORLEANS (NC)—Entre los premios por excelencia que la Asociación de Prensa Católica otorgó este año durante su convención anual, figuran varias publicaciones en castellano, el primero y tercero al Visitante Dominical por trabajos sobre el Manzo Council en Arizona y sobre el arresto de obispos latinoamericanos e hispanos en Riobamba, Ecuador, y el segundo sobre la necesidad de abrir oportunidades de liderazgo a obispos, sacerdotes y seglares de habla hispana, publicado en el National Catholic Reporter.

Programación católica en la Radio y Televisión

TELEVISION	DOMINGOS
Ch. 23	12 mediodía Sta. Misa
Ch. 23	11 p.m. Reflexiones P. J.P. Nickse
RADIO	DOMINGOS
WRHC	9 a.m. La Voz de la UCE 9:15 a.m. Desde la Ermita Mons. Agustín Román 9:30 a.m. Domingo Feliz P. Angel Villaronga
WQBA	7:45 a.m. Los Caminos de Dios P. José L. Hernando 8:30 a.m. Mesa Redonda Religiosa P. José P. Nickse y Rev. Añorga
WCMQ	8:00 Enfoque Miami P. José P. Nickse
RADIO	LUNES A VIERNES
WRHC	1:30 p.m. Conflictos Humanos P. Angel Villaronga

Opinan los lectores

¿Decisión absurda?

Editor: La redacción de La Voz (viernes 13) parece estar altamente complacida por la decisión de la reunión episcopal americana de Chicago de tratar asuntos tan trascendentales como la Comunión en la mano, por correo.

¡Qué decisión más absurda! Si el episcopado se reúne para después hacer las consultas por correo, ¿para qué se reúne?

Como dice el artículo es para dar la oportunidad de votar a los obispos ausentes y llegar a la mayoría necesaria...

Pero esto constituye un manejo electoral tramposo y sucio....poco edificante para una reunión de obispos.

Juan M. Liraldi
Miami

Por cinco votos, la votación de los obispos sobre la Comunión en la mano no alcanzó la mayoría de dos tercios necesaria (183). Estaban ausentes 28 obispos y según la legislación de la Conferencia Episcopal Americana, en el caso de que el número de miembros natos de la conferencia (obispos ordinarios y auxiliares) ausentes, fuera suficiente para lograr la mayoría necesaria, estos obispos han de someter su voto por correo.

La Redacción.

¿Se equivocó la Voz?

Editor: En uno de sus artículos sobre las nuevas normas para matrimonios juveniles señalaba la edad mínima como 18 años. Creo que las normas obligan también a los menores de 19 años.

Prisca A. Gulbert
South Miami

Tiene razón, las normas son para menores de 19 años.

La Redacción.

La compasión por el pobre, motivación del CRS

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis de Miami:

Estimados amigos en Cristo:

C.R.S. son siglas que deberían ser familiares a todos los católicos, ya que se utilizan para designar el Catholic Relief Services, una organización mundial creada hace unos 34 años por los Obispos de Estados Unidos para ayudar a los necesitados de otros países.

La compasión por el pobre y el que sufre ha sido la motivación del Catholic Relief Services desde su creación, al final de la Segunda Guerra Mundial. Este programa mundial quiere ser expresión viva de una religión que predica el amor de un ser humano por otro ser humano a causa del amor de Dios. Para ser breve, el Catholic Relief Services hace todo lo que puede para ayudar a aquellos que son presa de la miseria y la desesperación. Esto lo hace a través de programas que tienen como fin mejorar las condiciones de vida del mayor número posible de los que viven en la más angustiosa pobreza en los países en desarrollo. Sin tener en cuenta la raza, ni el credo, ni las preferencias políticas, esta organización atiende a las necesidades inmediatas de las personas en la esperanza de que así contribuye a crear un

mañana mejor.

Cuando ustedes contribuyen a la colecta para el Catholic Relief Services están ayudando a sostener la Iglesia Peregrina que trata de llegar a incontables miles de personas, llevando así el poder benéfico de Cristo a tantas vidas abandonadas a la desesperanza.

La efectividad de este esfuerzo solamente puede medirse en terminos de sus años de servicio...Desde 1943 el Catholic Relief Services ha hecho llegar a los pobres del mundo materiales y servicios por valor de más de 9 billones de dólares. Es importante que desde su fundación, el Catholic Relief Services ha prestado ayuda a más hombres, mujeres y niños necesitados, en más regiones del mundo, con más alimentos, ropa, material médico y otros servicios que ninguna otra agencia de esta clase.

¿Continuarán ustedes prestando su apoyo este año? Deseándoles las mejores bendiciones de Dios, quedo de ustedes

Sinceramente en Cristo,

Edman Carroll
Arzobispo de Miami

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Apuntes Encuentro I EVANGELIZACION

Por el
P. JUAN SOSA



Como un grito inigualable, la llamada a la evangelización se escucha a través del mundo entero. No es un grito de queja o de violencia; es un grito de 'hambre.' El mundo está hambriento de Cristo, su palabra, y su Iglesia.

El Santo Padre y los Obispos, expresaron claramente en el último Sínodo mundial; "Evangelizar significa para la Iglesia llevar la Buena Nueva a todos los ambientes de la humanidad y, con su influjo, transformar desde dentro, renovar a la misma humanidad." Esta es la misión de la Iglesia y es la llamada que el Segundo Encuentro Nacional Hispano hace a todos los cristianos de los Estados Unidos.

Esta llamada exige de la Iglesia local una evaluación de su misión evangelizadora en la comunidad. Esta Iglesia no es solamente la combinación de Obispos, sacerdotes, religiosos y religiosas, y un grupo selecto de seglares. La Iglesia es el pueblo de Dios, todos los que por el Bautismo están llamados a participar activamente en el proceso de transformación interior y social que el Santo Padre

Grupos de reflexión en Miami

Los encuentros familiares por medio de su escuela de formación comenzó ya su reflexión hacia el II Encuentro Nacional Hispano de Pastoral. Comenzando todos los jueves a las 9:00 pm en la cafetería del Seminario College, St. John Vianney, 2900 SW 87 Ave, (precedida de una Eucaristía a las 8:30 pm.) La reflexión está abierta a todos los que quieran incorporarse a este proceso de reflexión, tanto jóvenes como adultos. Los temas a discutir durante estas semanas serán los asignados para el Encuentro:

● 19 de Mayo: Ministerios, Grupos adultos: P. Mario Vizcaino. Grupo jóvenes: Tesi Tejera.

● 26 de Mayo: Responsabilidad Política. Grupo adultos: P. Alvaro Guichard. Grupo jóvenes: Javier Suárez.

● 2 de Junio: Unidad en Pluralismo. Grupo adultos: Julio Alvarez. Grupo jóvenes: P. Juan M. Dorta Duque.

● 23 de Junio: Educación Integral. Grupo adultos: P. Florentino Azcoitia. Grupo jóvenes: Eddy Diepa.

● 30 de Junio: Derechos Humanos. Grupo adultos: Evelio Jacomino. Grupo jóvenes: Araceli Luaces.

● 7 de Julio: Evangelización. P. Florentino Azcoitia.

considera esencial para el mundo de hoy.

En este proceso, las comunidades eclesiales hispanas que viven en los Estados Unidos pueden aportar una contribución de suma importancia: la conciencia de unidad en Cristo, Señor del Universo, en medio del pluralismo cultural y social que les rodea. Para ello,

resulta esencial que estas comunidades se sientan plenamente Iglesia y aporten con 'voz' clara y plenamente evangélica al proceso transformador que este Segundo Encuentro Nacional Hispano propone.

Ser Iglesia implica ser levadura, fermento para el mundo de hoy, semilla de amor y de paz que hace crecer

los 'sarmientos' que viven unidos a la 'vid'. Ser Iglesia es sentir y vivir la salvación, la liberación prometida para el final de los tiempos, pero actualizada hoy día por la presencia del Espíritu entre sus miembros.

Ser Iglesia implica ser pobres y abiertos a los pobres, ser comunidad acogedora y llena de amistad y no de resentimiento, entusiasmada pero no fanática, siempre dispuesta a proclamar el Sueño de Jesús: que todos los

hombres vivan como hermanos. Ser Iglesia es ser un pueblo que camina con los pies en la tierra y el corazón en la eternidad. Ser Iglesia es querer construir el Reino de Dios en el mundo y buscar la "ciudad que no se acaba, sin penas ni tristezas, ciudad de eternidad". Ser Iglesia es vivir diariamente el proceso de conversión a Cristo que nos desata de una situación de pecado para ser libres en el servicio de nuestros hermanos.

Preguntas para reflexión en Miami

El Secretariado Nacional sugiere que la reflexión y aportaciones sobre cada pregunta siga el formato del "ver, juzgar, y actuar". Ver la realidad actual, juzgar lo positivo o negativo de ella y aportar remedios, proyectos, soluciones positivas.

1. ¿Existe cierta separación entre tu vida y tu fe? ¿Por qué?

2. La Evangelización que presenta la Iglesia, ¿crees que es instrumento de liberación integral, del pecado y todas sus consecuencias? ¿Cómo?

3. La predicación dominical de tu parroquia, ¿crees que ayuda a mirar y cuestionar la sociedad según los valores del evangelio?

4. ¿Te sientes Iglesia en tu comunidad parroquial y

responsable de transformar tu ambiente según el evangelio? ¿Necesitarías de comunidades más pequeñas para crecer en la fe?

5. ¿La evangelización en tu parroquia se centra en ideas o en experiencias concretas para vivir en Cristo?

6. ¿Crees que se tiene en cuenta nuestra cultura hispana cuando se evangeliza?

7. ¿Existen en tu zona pequeñas comunidades?

Representantes regionales ultimaron planes

Tuvo lugar el pasado miércoles en la Ermita de la Caridad la Segunda Reunión Regional Sureste hacia el Encuentro Nacional. Participaron los representantes regionales de Nueva Orleans, Carolina del Norte, Orlando, St. Petersburg y Miami (urbano y rural), bajo la dirección del Padre Mario Vizcaino, coordinador de la Región, que abarca 22 diócesis y 1,500,000 hispanos.

Se informó sobre el progreso de la reflexión en las diversas diócesis y se acordó el mecanismo para colecta y organización de aportaciones: A nivel diocesano, las aportaciones deberán estar en manos del Vicario hispano, Mons. Agustín Román (que es el coordinador diocesano) para el 15 de junio. El, y el equipo diocesano pro-Encuentro, en Miami tres seglares, tres sacerdotes y tres religiosas, se encargarán de organizar el material recogido y entregarlo al coordinador regional (P. Vizcaino).

Se concretó también el número de delegados oficiales que corresponden a la región sureste, para asistir al Encuentro. Son 33 delegados elegidos, 13 directores diocesanos, 13 obispos y 5 trabajadores agrícolas migratorios. De los 33 delegados 7 corresponden a Miami, además del Director diocesano y el Obispo. Puede asistir como observador cualquier persona mientras haya participado en el proceso de reflexión diocesano y cuente con el apoyo de la autoridad competente.

Durante la reunión también se acordó que los días 29, 30 y 31 de julio, los delegados oficiales de toda la región celebrarán un mini-encuentro regional para acordar las resoluciones de la región y planear su participación en las reuniones de Washington en Agosto.

LA IGLESIA NO ES... UN SUPERMERCADO



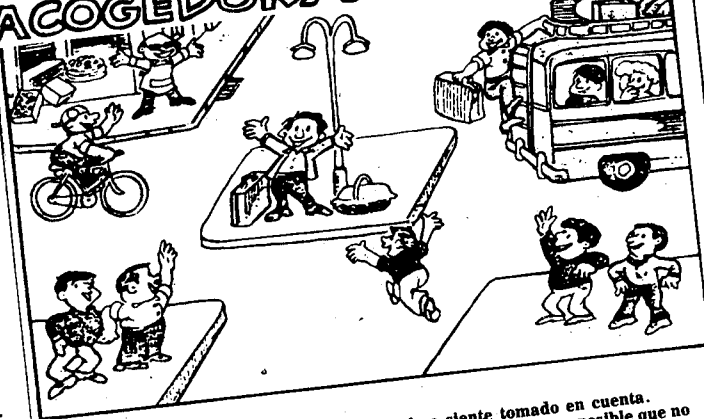
Todavía queda gente en la Iglesia que se siente como un cliente en el gran supermercado de la fe: va allí sólo a comprar bautismos, misa de entierro o de matrimonio. Termina su compra y se va sin conocer a nadie. Son los que dicen "Yo soy católico a mi manera"... católicos de nombre.

LA IGLESIA HISPANA ES AHORA UN FERMENTO DE ESTE MUNDO NUEVO...



...UNA LEVADURA QUE LA GENTE COLOCA DENTRO DE LA MASA PARA HACER CRECER LA FRATERNIDAD.

UNA IGLESIA ACOGEDORA FRATERNA



Una iglesia acogedora, donde cada cual se siente tomado en cuenta. Si uno hace un viaje al pueblo donde vivió y nadie le saluda, es posible que no le guste el viaje. Pero cuando uno llega a su pueblo, va a la plaza y las personas le saludan, le conversan y le invitan, se alegra porque fue reconocido como persona.



ASÍ DEBE SER EN LA IGLESIA: CADA UNO TIENE UN NOMBRE Y UN ROSTRO



Por eso es bueno trabajar en grupos pequeños, pequeñas comunidades, y no en montoneras donde nadie se saluda ni se conoce.

"La publicidad condiciona al hombre"

"Invitamos a los promotores de la prensa católica, a todos los que están empeñados en cualquier forma de comunicaciones de masas, a dar ejemplo de sus convicciones religiosas y su ideal de vida, específicamente a través del tipo de publicidad que eligen utilizar y por la excelencia de su comportamiento en toda práctica publicitaria," dice Pablo VI en su comunicado especial para el Día Mundial de las Comunicaciones, el domingo 22.

En su mensaje el Santo Padre trata el tema asignado para este año: "Publicidad en los medios de comunicación: beneficios, peligros y responsabilidades". En él expresa su deseo de que los "distribuidores publicitarios no desprecien aquellos canales de comunicación que garantizan promueven y protegen los principios morales y favorecen el desarrollo de la persona total, en sus valores espirituales y humanos."

El Día Mundial de las Comunicaciones se instituyó hace 11 años a instancias del Vaticano II en su decreto sobre comunicaciones.

En muchos países este día es ocasión de estrechar los lazos entre las iglesias locales y los profesionales de los medios de comunicación.

En la Archidiócesis, se celebrará con una Misa en la Catedral de St. Mary, el domingo 22 a las 11 am. con asistencia de los Arzobispos Coleman F. Carroll y Edward A. McCarthy. Se ha extendido la invitación a los profesionales de la radio y televisión quienes también disfrutarán de un intercambio amistoso durante un almuerzo en el salón de la Catedral, después de la Misa.

Al comentar sobre el tema de este año el santo Padre señala la complejidad del fenómeno de las comunicaciones, que requiere tanto de la sociedad como de los individuos que la forman un constante recuerdo de sus deberes respecto a los valores de la vida humana."

¿Por qué interesa la publicidad a la Iglesia? pregunta el Santo Padre.

Porque es un elemento importante en la vida comunitaria del hombre," el mismo responde.

"Condiciona su desarrollo integral y directa e in-



Absortos, los niños tratan de adivinar por dónde le sale la voz al muñeco Tom Jones (dcha.) Su voz es la del ventrílocuo, mago y cursillista Alberto Montejo. Ambos fueron invitados de honor en la fiesta de "los quince" del Movimiento de Cursillos. (Ver reportaje Pag. 25).



La Voz

PERIODICO CATOLICO
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directamente afecta su vida cultural. Nadie escapa de la influencia de la publicidad, y aun fuera del contenido de sus mensajes, presenta o sugiere una visión del mundo que inevitablemente afecta al cristiano, a sus juicios y su modo de actuar. Además, la publicidad, toma gran importancia, porque en gran parte financia el desarrollo de los medios de comunicación y los utiliza para sus metas," dice el Papa.

El mensaje papal, alaba el crecimiento de la capacidad productiva del hombre y la actual

red de comunicaciones e intercambios "que son signo de una mayor fraternidad." Alaba también el aspecto informativo de la publicidad de hoy, señalando que ha de ser "verdadera, prudente, respetuosa del hombre y sus valores..."

Señalando que el mensaje publicitario está naturalmente designado a convencer y que usa técnicas psicológicas y de persuasión de masas, el Santo Padre indica la responsabilidad de los profesionales de la publicidad al respeto de la persona humana, su derecho de hacer elecciones libres y a su libertad interior,

"todo esto quedaría violado al tratar de explotar las inclinaciones más bajas del hombre (con la técnica publicitaria) y disminuir su capacidad de reflexión." El Papa subraya la importancia de mantener códigos de ética profesional publicitaria, dadas a conocer al público, y menciona las cuestiones morales más comunmente afectadas por la publicidad, tales como: la educación de la juventud, el respeto a la mujer, la protección de la familia y los derechos de la persona humana."

"¿Cómo permanecer silen-

ciosos cuando se ignoran ciertos principios éticos? ¿Cómo no protestar con otros hombres y mujeres de buena voluntad, al ver la propagación de ciertas películas que ofenden la dignidad del hombre?" dice el Santo Padre. "Es por esta razón que encarecemos a obispos sacerdotes y seglares involucrados en la pastoral a que entablen diálogo abierto con los directores de publicidad, en respeto mutuo y común reconocimiento del bien de la sociedad."

Celebrarán 20 de mayo

Con motivo del 20 de mayo, aniversario de la independencia de Cuba, la Parroquia de Sta. Cecilia ha organizado una peregrinación a la Ermita de la Virgen de la Caridad el viernes 20 a las 7:15 pm.

Los fieles podrán viajar en el autobús que saldrá de la parroquia.

El domingo 22, la celebración tendrá carácter patriótico. Organizado por los Caballeros Católicos de la parroquia, el acto de este día dará comienzo con una Misa en la Parroquia de Sta. Cecilia seguida de desfile hacia el busto de José Martí en la 29 calle y 8 Ave., del West de Hialeah.

En San Juan Bosco también se celebrará el 75 aniversario de la Independencia de Cuba con una Misa a las 8 pm. en honor a la Virgen de la Caridad.



Al concluir las ordenaciones sacerdotales el pasado sábado 14, los nuevos sacerdotes posaron para una fotografía. Desde la izquierda Charles Notabartolo, Timothy Sockol, Thomas Sheeham, Kenneth D. Whittaker, Arzobispo Edward

McCarthy, Arzobispo Coleman F. Carroll, Jorge Sardñas, James J. Melley, Leo F. Armsbrust Jr., James Blashura, Clarence J. Podgorski y Timothy Plano.