



# The VOICE



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AUGUST 12, 1977



Holy water it's not, but to Alberto Meza, a native of Chile, this faucet water probably feels heavenly after running 20 miles before stopping for a refresher in Johnson's Mound Forest Preserve near Aurora, Ill. Meza took up running after he was kicked off a soccer team in Chile

for being overweight. Another thing that made the water feel so good—he still had 30 miles to run in the 50-mile race in 90-degree heat.

## Hyde amendment goes into effect

WASHINGTON — (NC)—Secretary of Health, Education and Welfare Joseph A. Califano Jr. said he has ordered an end to federal funding of abortions for welfare mothers.

Califano's move came immediately following District Judge John F. Dooling's decision to vacate a restraining order which had blocked enforcement of what has become known as the Hyde Amendment, passed by Congress last September.

The Hyde Amendment was struck down by Judge Dooling the day it was to take effect, and has remained unenforced while legal battles raged about it.

In June, the Supreme Court ruled that states are not obligated to pay for abortions, and instructed Judge Dooling to reconsider an injunction

against the Hyde Amendment in the light of that decision. On July 27, Judge Dooling issued a restraining order barring enforcement of the ban while he considered new arguments by pro-abortion lawyers.

**THAT RESTRAINING** order was finally set aside Aug. 4, but Judge Dooling agreed to listen to additional arguments from the pro-abortion side.

Enforcement of the Hyde Amendment means HEW "will provide federal financial participation in the cost of abortions only where the attending physician, on the basis of his or her professional judgment, has certified that the abortion is necessary because the life of the mother would be endangered if the fetus were carried to term," according to Califano.

"The legislative history of the Hyde Amendment however, makes clear," Califano said, "that the amendment does not bar funding for certain medical procedures. Specifically, the conference committee report interpreting the Hyde Amendment states as follows: 'Nor is it the intent of the conferees to prohibit medical procedures necessary for the termination of an ectopic pregnancy or for the treatment of rape or incest victims, nor is it intended to prohibit the use of drugs or devices to prevent implantation of the fertilized ovum.'

"Thus," Califano continued, "federal funds will continue to be available for such medical procedures."

**ACCORDING** to the secretary, "Treatment for rape or incest victims is,

however, limited for these purposes to prompt treatment before the fact of pregnancy is established."

Nellie J. Gray of Washington, president of the March for Life, and active in the lobbying effort on behalf of the Hyde Amendment, cautioned against a too optimistic interpretation of the effects of the new developments.

"It was unfortunate that Judge Dooling waited so long to permit enforcement, because each day meant more babies killed," said Miss Gray.

And there remain many difficulties with the present state of the funding law as far as she is concerned.

**"FROM CALIFANO'S** statement, I am not convinced that he is doing all he could to

stop federal abortion funding."

There are loopholes, she said, in the law, stemming from the conference committee report that accompanied it back to both houses of Congress last summer.

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# People voted to name their new parish

**KENDALE LAKES—** For the first time in the Archdiocese of Miami the people of a parish chose its name—Good Shepherd.

This weekend, first Masses will be offered there by the pastor, Father Charles D. Clements, in McMillan Junior High School, 13100 SW 59th St., on Saturday at 6 p.m. and on Sunday at 9:30 a.m., 11 a.m. and at 6 p.m.

**PARISHES** are customarily named by the Bishop or Archbishop of a diocese. In the case of Good Shepherd Parish, following the usual procedure, Father Clements selected three names and submitted them to Archbishop Coleman F. Carroll for his decision.

"Let the people of the parish choose its name," the ailing Archbishop said.

"Archbishop McCarthy told me this was one of the last concerns of Archbishop Carroll before he died," Father Clements said.

In addition to Good Shepherd, the other names under consideration were St.



**FR. CLEMENTS**

John Neumann and St. Maria Goretti. On the final Sunday of July the people of St. Catherine's Parish—part of which was to be incorporated into the new parish—heard Father Clements speak at all Masses.

"I TOLD them of Archbishop Carroll's wish and invited those in the new parish to a reception that evening at St. Catherine's parish hall so they could select the name." Some 60 persons, in-

cluding a handful of absentees, voted by ballot.

"The name is so fitting," Father Clements said, pointing out that it was taken from the quotation of Jesus in the New Testament: "I am the good shepherd. I know my sheep and my sheep know me in the same way that the Father knows me and I know the Father; for these sheep I will give my life."

**EIGHT** and a quarter acres located at SW 142nd Ave., and Sunset Drive—where the church facilities eventually will be built—are owned by the parish.

Pioneering a new parish is nothing new to Father Clements who was the administrator of Holy Cross, Indiantown, when it became a parish after being a mission of St. Joseph's, Stuart. At the same time he also was in charge of St. Mary's Mission, Pahokee to which he traveled each week.

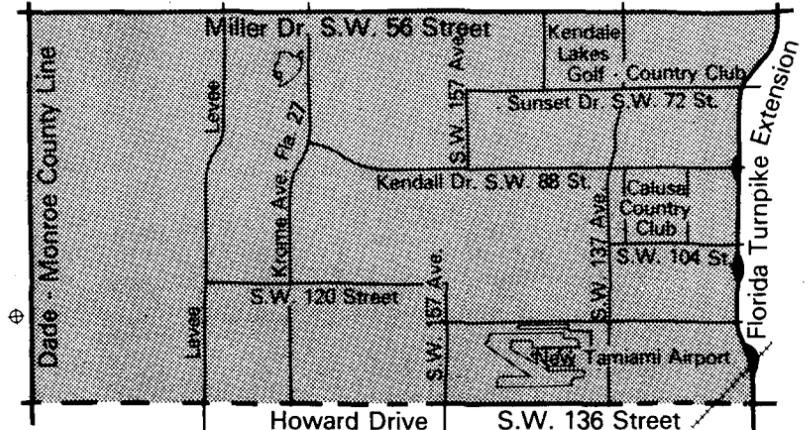
"It was rather difficult being the only priest in the Indiantown parish."

"In addition to travelling I learned to do my own cooking and housekeeping, as well as the parish's clerical work. When I finally turned in my last car, there were 170,000 miles on the speedometer," he said.

**FATHER** Clements was ordained to the priesthood for the Diocese of Miami by Bishop Carroll in June of 1962.

A native of Stuart where his parents, Mr. and Mrs. Joseph J. Clements are members of St. Joseph parish, Father Clements attended elementary schools there prior to entering St. Andrew Seminary, Rochester, N.Y. He was graduated with a Bachelor of Arts degree from Mt. St. Mary Seminary, Norwood, Ohio and completed his theological studies at the American College, Louvain, Belgium.

Father Clements' first assignment was at St. Brendan's, Miami, (1962-64) where he served as assistant pastor. Among his other assignments as assistant pastor were St. Elizabeth's Pompano Beach (1964-65); Little Flower, Hollywood (1965-68) and St. Joseph's Miami Beach (1968-69). He served as Administrator of Holy Cross Indiantown with its mission of St. Mary's in Pahokee, from 1969 until 1977.



Following are the boundaries announced by the Chancery for the newly-established parishes of Good Shepherd, Kendale Lakes; and Our Lady of Lourdes, Boca Raton; effective Aug. 8, 1977:

## Good Shepherd

**NORTH:** SW 56 St. or Miller Rd. from the Florida Turnpike extension on the East extended to the Monroe-Dade County line on the west.

**SOUTH:** Howard Dr. or SW 136 St. from the Florida Turnpike extension on the East extended to the Dade-Monroe County line on the west.

**EAST:** Sunshine State Parkway extension from SW 56 St. or Miller Rd. on the North to Howard Dr. or SW 136 St. on the South.

**WEST:** Dade-Monroe County line.

## Deacons told: seek 'gutsy' ministries

**NOTRE DAME, Ind. —** (NC)—Permanent deacons of the United States were told to seek out the "gutsy" ministries "of the street" and were warned against the danger of becoming liturgical functionaries during the first national Diaconate Institute for Continuing Education, held at Notre Dame University Aug. 4-7.

"The ministers of the street are not necessarily ministers of the sanctuary," said Bishop William McManus of Fort Wayne-South Bend, Ind. The Church in these days of "diminishing parish communities" is "out there" on the streets, he said.

"**YOU ARE** out there in the street where the Church needs to be," the bishop told the 100 deacons and 50 wives attending the meeting.

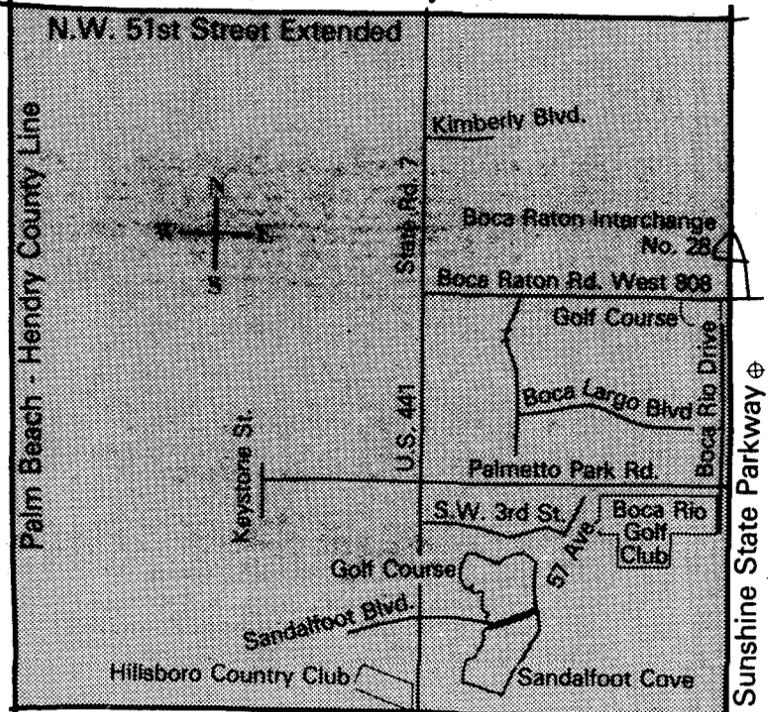
Msgr. Ernest J. Fiedler, executive director of the U.S. bishops' Committee on the Permanent Diaconate, said he believes American permanent deacons have three major concerns today: the betterment of relations between priests and deacons; the

danger of becoming liturgical functionaries; and the problem of clericalism, with deacons as one step in the authority structure.

**WARNING** the deacons against becoming too liturgical in outlook, he added, "An alb and ribbon doesn't make anybody...You need to be recognized as a man of service, a living sign of the sacrament of service." The liturgical ministry, he said, only takes on its proper aspect when the deacon is recognized for his service in the community.

Auxiliary Bishop Joseph Crowley of Fort Wayne-South Bend told the deacons not to be discouraged that "it will take a long time before we of the Church find the role you are going to fulfill."

Msgr. John Egan, director of the Center for Pastoral and Social Concerns at Notre Dame, praised the diaconate movement, saying that the deacons had come through despite "hostility and apathy" from some of the clergy.



Broward - Palm Beach County Line

## Our Lady of Lourdes

**NORTH:** 51 St. extended West from the Sunshine State Parkway on the East to the Palm Beach-Hendry County line on the West.

**SOUTH:** Broward-Palm Beach County line from the Sunshine State Parkway on the East to the Palm Beach-Hendry County line on the West.

**EAST:** Sunshine State Parkway from Palm Beach-Broward County line on the south to 51 St. extended West on the North.

**WEST:** Palm Beach-Hendry County line from the Broward-Palm Beach County line on the South to 51 St. extended West on the North.

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Street Evangelist—pedestrians pass by, almost oblivious to the preaching of Martin Helgesen on a New York street. Helgesen and the two other members of the Catholic Evidence Guild preach Catholic Doctrine to anyone who will listen.

## House stands firm on abortion funding

WASHINGTON — government funding of abortions except to save the life of the mother. The 238-182 vote was aimed at reenforcing the House's strict position in light

of an impasse within a conference committee which is seeking to resolve difference in the House and Senate versions of a \$60.1 billion appropriations bill for the Departments of Labor and of Health, Education and Welfare (HEW) for fiscal 1978.

The House stand is identical to one taken last year, but differs from its earlier vote this year which would have totally eliminated federal funding for abortions. The Senate voted this year to allow exceptions for situations where the mother's life is endangered, where pregnancy resulted from rape or incest, or where the woman's doctor considered abortion "medically necessary" for any physical or psychological reason.

It is now up to the Senate to decide whether to accept the House language or continue to demand softer language with more exceptions. The Carter Administration is said to favor the House language.

House floor manager, Rep. Daniel Flood (D-Pa.), had asked for another vote on the issue in the House after the impasse was reached. "A large vote for it this time will send a clear message to the other body" that the House will not back down, Flood said Aug. 2.

Rep. Henry Hyde (R-Ill.),

author of the original House amendment, noted that the Supreme Court has ruled that "even though abortion is legal, there is no constitutional right to have it paid for by public funds."

Rep. Louis Stokes (D-Ohio) and others argued that the House ban would deprive women of the right to abortion simply because they cannot pay for it. Stokes asserted that, according to HEW

predictions, there would be 292,000 illegal abortions, 25,000 illnesses or injuries, and 250 deaths if the ban were put into effect.

The ban would only affect the approximately 250,000 to 300,000 women each year who have abortions funded by the Medicaid program for low-income women. It would not prevent anyone from having an abortion paid for with her own funds.

### IN MIAMI

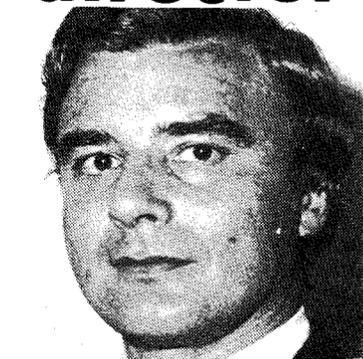
## Service Bureau gets new director

Joseph R. Novack, M.S.W., has been appointed executive director of the Miami Regional Office of the Catholic Service Bureau effective Aug. 1.

Novack, whose appointment was announced by Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, succeeds Roger Schwinghammer, now diocesan director of Catholic Charities in Fargo, N.D.

The former Planning Director for Catholic Community Services, Newark, N.J., is a graduate of LaSalle College, Philadelphia, and Fordham University School of Social Work. He was employed by Catholic Community Services for 13 years and has had a variety of experience in both direct services and social service administration.

As executive director of the Miami Regional Office of CSB, Novack will direct the agency's programs of



Joseph R. Novack

adoption, family services, and senior citizen and foster care in Dade County.

He and his wife Janice are the parents of six children and will be members of St. Andrew parish, Coral Springs.

The Catholic Service Bureau Regional Office is funded by grants from United Way, the Archbishop's Charities Drive and private donations. It is accredited by the Child Welfare League of America and has a staff of 18 professional and nine office personnel.

## OFFICIAL

### Archdiocese of Miami Appointments

The Chancery announces that Archbishop McCarthy has made the following appointments, effective as of August 17, 1977:

**THE REVEREND WILLIAM HENNESSEY**—to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes, and Archdiocesan Assistant Superintendent of Schools.

**THE REVEREND ROGER J. RADLOFF**—to Assistant Pastor, St. Richard Parish, Miami, while retaining other assignment.

**THE REVEREND JOHN O'LEARY**—to Administrator, San Isidro Parish, Pompano Beach.

**THE REVEREND THOMAS F. MULLANE**—to Assistant Pastor, St. Edward Parish, Palm Beach.

**THE REVEREND BERNARD KIRLIN**—to pursue higher studies.

**THE REVEREND JOSE P. NICKSE**—to Assistant Pastor, St. Mary Magdalen Parish, Miami Beach, while retaining other assignments.

**THE REVEREND LUIS CASABON**—to Assistant Pastor, Sts. Peter and Paul Parish, Miami.

**THE REVEREND PEDRO JOVE**—to Vicar Econome, Our Lady of Guadalupe Parish, Immokalee.

**THE REVEREND FELIPE ESTEVEZ**—to pursue higher studies.

**THE REVEREND VICTOR BABIN, S.S.C.**—to Assistant Pastor, Blessed Trinity Parish, Miami Springs, and Spiritual Director Monsignor Pace High School, Opa Locka.

**THE REVEREND VINCENT MALATESTA**—to Assistant Pastor, St. Vincent Parish, Margate.

**THE REVEREND EDWARD LYNCH**—to Assistant Pastor, St. Gregory Parish, Plantation.

**THE REVEREND WILLIAM DAVIDSEN**—to Spiritual Director, Christopher Columbus High School, Miami, while retaining other assignment.

**THE REVEREND FRANCISCO SANTANA**—to Spiritual Director, Notre Dame Academy, Miami, and Archbishop Curley High School, Miami, while retaining other assignment.

**THE REVEREND RAFAEL PEDROSO, S.D.B.**—to Assistant Pastor, Our Lady of Divine Providence, Miami, and Spiritual Director, Immaculata-La Salle High School, Miami.

**THE REVEREND BRENDAN SHANNON**—to Spiritual Director, Mary Immaculate High School, Key West, and Assistant Pastor, St. Mary Star of the Sea Parish, Key West.

**THE REVEREND RONALD LUKA, C.M.F.**—to Family Life Center and Assistant Pastor, St. Helen Parish, Fort Lauderdale.

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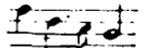
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# Hispanic Catholics seek to enrich culture

By JAIME FONSECA

(One in a series of articles reporting on preparations for the Second Hispanic Pastoral Encuentro, scheduled for Aug. 18-21.)

One reason Hispanics are demanding more voice in Church affairs is that they feel their religious traditions can make an important contribution to the whole Catholic community in the United States, according to interviews preceding the Second Hispanic Pastoral Encuentro Aug. 18-21.

Most Spanish-speaking peoples have kept their Christian faith, although leaders recognize their need to know it better and understand its implications in everyday living.

"WE NEED to apply the message of the Gospel to all aspects of society, and that means we must know our religion well," said a recent survey among Mexican-Americans.

Elaborating on these feelings at the grassroots, Father Virgil Elizondo, of the Mexican-American Cultural Center in San Antonio, Tex., said the Hispanic contribution has positive areas to start with:

"Hispanics express their faith in the fiesta, a

celebration of life itself. Such an attitude is a living acceptance of the paschal mystery of Easter."

He pointed out that Hispanics keep their spirit in spite of their widespread poverty and privation. Mexican-American and Puerto Rican families, for instance, earn between \$7,000 and \$9,000 a year, or from \$4,000 to \$6,000 less than the national average for a family of four.

"AGAIN, Hispanics bind together faith and family, as we can see in their home lifestyle, and in the way they practice religion. The closely-knit family includes all relatives. The family as a group shows special love and respect for the elderly as part of tradition. It also feels concern for the children as promise of a better future."

From such an outlook, Father Elizondo ventures, one can expect a viable pastoral plan that will open doors to the contribution of the Hispanics to the overall Church structure, and at the same time foster religious vocations. The ratio of priests to laymen for English-speaking Catholics ("Anglos" to the Hispanics) is one to 800, while among Hispanics the ratio is one to 12,000.

Recognition of their shortcomings along with their virtues is the main theme running through preparations for the second Encuentro to be held in Washington, D.C., under sponsorship by the U.S. Catholic Conference. A similar Encuentro was held five years ago.

The effort encompasses a mosaic of national origins: Puerto Ricans, Mexicans, Cubans and immigrants from every area in Latin America.

"THERE is unbounded enthusiasm for the Encuentro," said Paul Sedillo, a Mexican-American who heads the secretariat for the Spanish speaking at the USCC. "There is ample consultation at the grass roots," he added, pointing to the dozens of diocesan and regional reports arriving at his desk.

There are Hispanic groups in the 170 dioceses of the nation, although only 70 have pastoral activities especially for the Spanish-speaking.

Leaders are still trying to define the reality of a Hispanic tradition out of many sub-cultures, and they see some common bond.

"We are many peoples with an integrated past, rich in the Catholic faith, history and cultures," says another

document on the subject. "Our common faith has endured to the present. It is one of our greatest gifts to the Church in America."

Leaders point to another difficulty for Hispanics in seeking to contribute to the life of the Church. They call it cultural neglect and discrimination by the dominant "Anglo" structure.

EVEN in the formation of the fewer than 200 native Hispanic priests there have been cultural flaws, said Archbishop Robert Sanchez of Santa Fe, N.M. He complained at a vocations gathering last year that many Hispanic priests have been "anglicized" during seminary training. He added that it is "unhealthy," culturally speaking, to separate these Hispanic youths from their roots.

At the other end of the Hispanic range, an itinerant catechetical institute which follows the migrant farm-workers, said the main struggle of these people is to keep their identity while trying to earn a living in often hostile surroundings.

Hispanics in urban areas also have misgivings about parishes, judging from the input for the August Encuentro.

Bishop Rene Gracida of Pensacola-Tallahassee, Fla., is of the opinion that the cultural neglect is perpetuated through history books and stereotypes. There is recognition for the British and the French in the making of this nation, but little account of the Spanish feats in North America.



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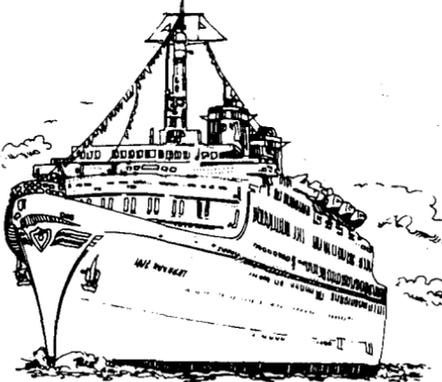
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# ENCUENTRO II -- "a significant event for all of us!"

By ARACELI CANTERO  
Voice Spanish Editor

"If we are to be serving our people, then we have to help them live their faith and preserve it, and this we have to do by taking into account their culture."

Speaking from his office in the Chancery, on Biscayne Blvd., Miami, was Archbishop Edward A. McCarthy. On his lapel he was wearing the distinctive Encuentro button, which pictorially depicts church bells calling the different Hispanic groups from their roots, into the unified but pluralistic community of the Church.

Archbishop McCarthy will attend the Second Encuentro as a delegate and will also be the principal celebrant at one of the main liturgies for the expected 700 delegates.

Speaking to The Voice about the significance of this coming national event, he expressed his concern that the meeting may not evolve into something merely sociological or on a "horizontal" plane.

"My concern is that the emphasis on evangelization—which is the theme of the Encuentro—may not be shifted too much towards emphasis upon the horizontal," he said. "But at the same time, even Pope Paul's document on Evangelization, two years ago, did also touch on

horizontal aspects," he said.

With those who might not understand the need for such an Encuentro, Archbishop McCarthy would share his own pastoral views. He firmly believes, with the Church, that "faith is expressed and lived differently by each culture."

"I do not see the coming Encuentro as a divisive thing in the Archdiocese, but as an earnest apostolic work of one group of our people, who realize they have a particular expression of faith because of their language, history and culture..."

"We have examples throughout history, of people who lost their faith because of being transferred to a different culture which they found difficult to understand..." he added.

"I do believe this Encuentro will be a significant event for all of us, mainly because of the process that has been followed which can serve as a model to different groups within the Church," he said, referring to the months of reflection which have preceded the meeting.

Following common guidelines, every diocese in the country has conducted reflection meetings to come up with a grassroots assessment of needs in the evangelization of the Hispanics. Conclusions and evaluations were then fed to the national Spanish-speaking Secretariat which



"If we are to be serving our people, then we have to help them live and preserve their faith. This we have to do by taking into account their culture..."

Abp. Edward McCarthy

has coordinated the elaboration of position papers and the structure of the Washington meeting. Some 700 official delegates and observers are expected to attend, including 25 American bishops and other Church officials from Latin American countries.

Recently nominated as a

member of the Ad Hoc Bishop's Committee on the Hispanics, Archbishop McCarthy admits he has no basic objection to the conclusions to be presented by the Southeast Region at the Second Encuentro, yet he explains that his present concern is the re-structuring of the whole Archdiocese.

"I do realize that the Hispanics are coming together to reaffirm their potential and to find ways of sharing it, bringing about the common apostolate that we all have in the living of our life of faith prayer and love..."

Local delegates and observers who will attend the Second Encuentro are:

**Delegates, Urban Ministry:** Miguel Cabrera, Juan Figueras, Araceli Luaces, Cecilia Alegre, Juan Clark; (Youth): Adolfo Castaneda, Clementina Garcia.

**Delegates Migrant Ministry:** Mary Maldonado, Julian Cortez, Milagros Rivera (Youth).

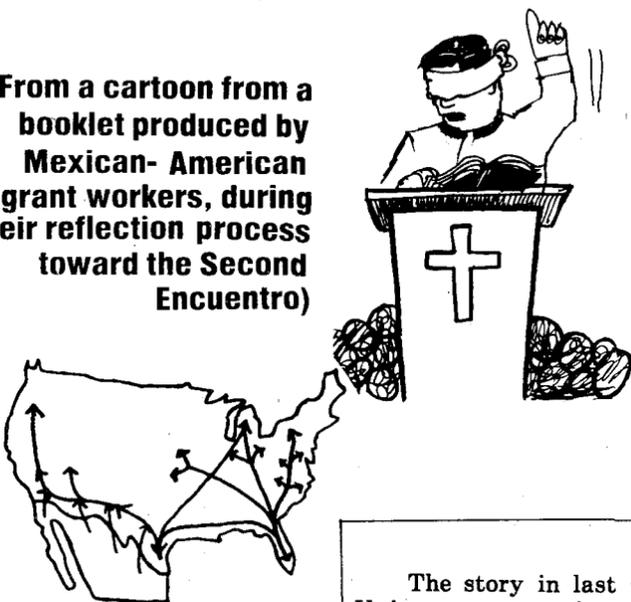
**Ex-Officio Delegates:** Archbishop Edward A. McCarthy, Msgr. Agustín Roman, (Spanish-speaking Vicar). Msgr. John McMahon (Migrant Ministry S.E. Region Coordinator); Father Mario Vizcaino, Sch.P., (South East Regional Coordinator).

**Regional Representatives:** Father Luis Casabon and Father Francisco Villaverde, O.P. **Observers:** Sister Ernestina Hernandez, Sister Modesta Dominguez, Sister Soledad Galeron.

**Staff:** Alicia Marill.

## Migrant workers talk about themselves

(From a cartoon from a booklet produced by Mexican-American migrant workers, during their reflection process toward the Second Encuentro)



- "The rich Church does not know our condition; it does not share in our way of life.
- Priests preach about things which do not relate to us.
- We feel like strangers in church, without a voice, without power or respect.
- The parish structure is not a help to us. We feel we must belong to many parishes but in reality we belong to none.
- We feel there is more brotherhood in other religions.
- We are migrant workers. Wherever we go we feel as foreigners.
- Our community is constantly changing - some come and others go.
- When we come to own anything, then we have to leave.."

### Correction

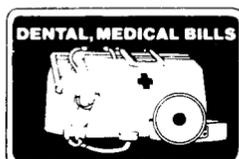
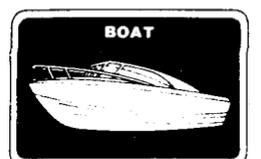
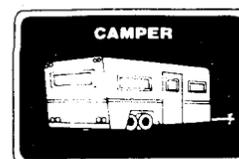
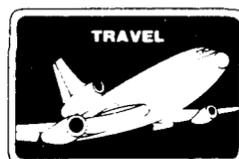
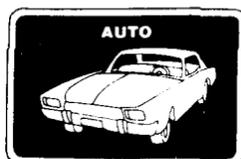
The story in last week's Voice concerning the Southeast Regional En-

cuentro, said there are 26 million Spanish-speaking Catholics in the U.S. It should

have read, 26 per cent of the total Catholic populations is of Hispanic descent.

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## Looters lashing at frustrations

There have been an awful lot of self-righteous arm-chair moralists lately condemning the persons who looted stores during New York City's recent blackout. Enough of them to make a person ill at hearing so much religious pomposity.

Carl Akers, Denver's local "Eric Sevareid," even charged that the looters were simply out to get "something for nothing" and said he couldn't feel sorry for them. If they were hungry, why didn't they rob a grocery store? he asked with apparent indignation.

Some have expressed sorrow for the small businessmen in New York who were "wiped out" and called the looting an injustice toward owners of the businesses.

There have been at least a few who have called the looters "animals."

What hypocrisy! What ignorance!

Those looters weren't acting like savages or like animals. They were acting like human beings—human beings so often frustrated and angered by their social environment, by society, by the slums and the poverty in which they find themselves.

They are human beings, and yet in so many ways not treated as such.

They are distrustful of others in their society, of storeowners and other businessmen, of politicians, of the police, of welfare workers—of all those who dominate their lives daily, yet do not seem to be able to help them break the chains of poverty.

They are peered at and studied and analyzed by sociologists, politicians, do-gooders, as well as bigots,—as though they were animals in a zoo.

Is it really so difficult to understand, to have empathy for persons treated in that way?

Is it so hard to feel with them their frustration and anger, their desire to strike out at something or someone? And what more likely target than a storefront that has so blatantly and teasingly displayed those "baubles" of life constantly advertised as life's essentials—jewelry and TV sets and liquor and "airplane-instrument-panel" radios and those "leisure suits" that no one ever wears during leisure time?

Those who would ask: If they were hungry, why didn't they simply rob a grocery store? are

ignorant of—or have forgotten—what it means to be really poor. Even a TV commentator should have understood, or at least have heard, that man does not live by bread alone.

And another thought occurs: Why do all of the hypocritical moralists come out of the woodwork when someone robs a jewelry store?

Why aren't they ranting and raving about the degrading discrimination, unjust employers, the scandalous, misleading advertisements, the unscrupulous businessmen who cheat their customers and their employers, the loan sharks who steal from the poor, and the storeowners who overcharge and foist off inferior products on the poor?

Why do our vociferous moralists only seem to voice their condemnations when some poor black kid steals a bauble?

Has our Christian charity and understanding become so twisted and jaded that from the comfort of our living rooms, we put more importance on the theft of a TV set than on the theft of a decent life from so many?

(Denver Catholic Register)

## Unfair to the elderly

President Carter's secretary of commerce, Juanita Kreps, has reportedly suggested that Social Security retirement payments—now generally available at age 65—be deferred to age 68.

There is a fundamental lack of morality in the idea that millions of Americans who have paid their Social Security taxes for decades should be penalized.

By age 65, many Americans will have paid their own money—matched by employer contributions—for as long as half a century.

Millions of middle-aged and elderly citizens have built their private retirement plans around the expectation that the United States government would keep its word. Many private pension plans are geared to begin payments at age 65 as a supplement to expected Social Security benefits.

It is not those who have paid into the Social Security fund for three, four or five decades who should now be denied benefits they have helped to pay for.

If a large private pension fund were to run out of money, there might well be calls for a

congressional investigation. Federal officials are too casual in suggesting that the government's own obligations be shrugged aside.

It is shameful to suggest discriminating against the elderly. Their ability to earn money often declines just when medical costs increase. And because of their limited income, they often suffer most from the effects of inflation.

This is a good time to pop the commerce secretary's trial balloon.

(The New World, Chicago)



By Fr. John Dietzen

## To what extent can Catholics take part in rites of other faiths?

**Q.** We know that the Church has changed a lot in matters pertaining to Catholics and Protestants. What are the rules now about the extent we can participate as Catholics in ceremonies of other faiths? (Ill.)

**A.** Your question is very general, so my answer will have to be general, too. But I hope it tells you what you need to know.

Prayer services involving Catholics and Protestants are fortunately more and more frequent today. These services focus on common interests such as peace, Christian unity, social problems, and similar concerns. In this type of ceremony, Catholics are not only permitted but encouraged to share, whether in a Catholic or Protestant church or other location.

Catholics may also attend official liturgical ceremonies of

another faith, on occasion, for any good reason—friendship or relationship with a member of that congregation, duties of public office, or even out of a simple desire to be better informed. "Official" ceremonies are those carried out, according to the proper books and rites, by the minister—such as the usual Sunday worship, the rite of the Lord's Supper and so on.

However, participation in the sacraments of another church, such as Baptism or the Eucharist, is generally not permitted. Theologians of most other churches agree with the Catholic position on this matter since Vatican II: "Celebration of the sacraments is an action of the celebrating community, carried out within that community, signifying the oneness of faith, worship and life of the community."

(Directory of the Secretariat for Promoting Christian Unity, 1967)

**Q.** Isn't the Catholic religion the same for all, or do the rich people have more privileges? A new book on the Kennedy family tells how Jackie Kennedy was allowed by Cardinal Cushing of Boston to marry Aristotle Onassis after she gave the cardinal some expensive gift. This was after President Kennedy died, and Mr. Onassis had been divorced. I have a dear friend who could not get permission to marry a divorced person. Why the difference? (Tex.)

**A.** First of all, Church officials who make the final decisions on marriage cases are extremely careful to try to keep their deliberations free of any influence that might arise

from the financial condition of the individuals involved.

The Roman Rota, for example, the highest Catholic "court" dealing with marriage matters, publishes a yearly report on the decisions it has made, and on the number of those for which no financial compensation was received. Each year it is clear that ability to "pay" has no relationship to the outcome of the case. From my own experience, the same is true of tribunals at other levels.

As this column has pointed out several times, few marriage cases are exactly the same, no matter how similar they appear to the outside observer. You and the author you are reading apparently assume the Jackie-Aristotle marriage was approved and blessed by the Catholic Church. This was not the case, since his divorce from his

former wife was not recognized by the Church. (In fairness to them, however, it should be said that the marriage laws of the Roman Catholic Church differ in this matter from those of the Eastern Orthodox Church to which Mr. Onassis belonged. It seems that according to his church he was free to marry Mrs. Kennedy.)

As for Cardinal Cushing, there is no record, to my knowledge, that he "allowed" her to enter the marriage. He merely noted that only God knows who is a sinner and who is not, and that the occasion called for an exercise of "charity, love, and mutual respect and esteem." That's still good advice.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606.)



By Msgr. James J. Walsh

## There are three danger signs we should watch in our lives

Pope Paul seems to use every occasion to speak of the problem of faith. Usually before large audiences he stresses this most important aspect of our lives. Some time ago, he touched on the loss of faith, and it's worth repeating.

He said three things can cause faith to weaken gradually and then die—ignorance, human respect, and conformity.

That ignorance should lead to a flabby faith and ultimately to its disappearance is rather obvious. I'm not speaking here about the Christians who have been denied a chance to learn about their religion and who are inching along without even a clear understanding of the fundamentals. They can indeed be comforted by Jesus' assurance that to whom little is given, of them little is expected.

Rather we have in mind the many who could quite easily grow in knowledge of religion and the Bible, if they took the time and made the effort. Recently a man admitted that if he put one tenth of the time on religious reading that he gives to studying the sports page, his faith would be much stronger. Well, no one is expected to give up an interest in sports and substitute religious education, but what he said is true. If our priorities were sharpened up, we would indeed be more eager to learn about Jesus and his Church.

The important point there, however, is to learn about the Church from the right sources. If I attempt to live an adult life on the meagre knowledge gained in elementary school catechism and then turn to weekly news magazines for

supplementary information, I am preparing myself for confusion. Or if I read in the daily papers or in periodicals a radical, sensational treatment of a religious topic and swallow it all without questioning it or checking the matter in the religious press, I'm not helping build a solid faith.

It cannot be stressed too often that we have been given official teachers by Christ. We have the Church he founded to preserve his teachings with the support of the Holy Spirit. We have his vicar on earth, Pope Paul, and 3,000 living successors of the apostles as his teachers. We learn from them what to believe, how to shape faith. All other reading may be good and helpful, if we accept it for what it is, namely, one person's opinion, one unofficial reflection on Christianity.

Secondly, Paul said human respect, as a habit, can weaken faith. It is not uncommon to hear Catholics apologize to non-Catholic friends when another unpopular stand of the Church gets into the news. They are embarrassed by the Church's teaching on abortion or divorce or birth control. They make soft, compromising statements, such as, "Well, maybe because the Church is so old, it takes her a little longer to catch up with what is going on in the world..."

Human respect. It's a kind of spiritual cowardice. If a person claims to be a Catholic, other Christians expect him to be loyal to his Church. They must have a certain quiet contempt for the Catholic who shows uneasiness when his Church is strongly supporting the sacredness of

human life, both in the womb and among the aged and handicapped, as if such a stand against the popular view is a sign of senility or backwardness. The Lord said you are either for me or against me. There's no in-between position.

This form of human respect, when allowed to harden and become a way of life surely dries up faith.

Finally, conformity to the crowd usually results from ignorance and human respect. Here is where the Catholic is apprehensive about being called an odd bird because of his identification with the "old morality." He is forgetting that a genuine follower of Christ is bound to be different from the crowd, not in appearance or in his work, but in his attitudes and convictions.

Nowadays it seems easier to succumb to the temptation to get in line and march with the bandwagon group, to accept the popular view, and thus avoid criticism. If we do this, inevitably we begin to think the way the non-believer thinks, to adopt his viewpoint, to use his philosophy of life in vital matters. Then one day we realize we have come a long way from the teaching of Christ and his Church.

That's one part of the spiritual tragedy. The other is this—take one more step and attempt to justify one's attitude by saying, "Well, everybody's doing it—it doesn't really matter that much nowadays."

At that point the light of faith is flickering. It can go out. Ignorance, human respect and conformity. They are danger signs.

Fr. John Reedy, C.S.C.



## Why does this generation fear babies?

No one is likely to be surprised to hear that the birth rate in the United States is at its lowest point ever.

The statistics for last year showed that only 14.7 children were born for every 1,000 Americans (the figure was 18.2 in 1970; 23.8 in 1960).

Most of us can easily convert these numbers into human lives if we take a few minutes to think of the young married people we know.

While statistics have implications for national planning, for educators and businessmen, as a priest I am more concerned about what this reality means in the lives of individuals.

The most dominant characteristic I see among the younger people I know is a consistent reluctance to make decisions which have long-range consequences, which involve commitments to a type of work, a locality,

a person.

And no one can avoid the fact that giving birth to a child does have long-range consequences for the lives of the parents, especially for the life of the mother.

A woman's decision to make herself constantly available to the needs of a child for the first five or six years of its life and to be available when needed for another 10 years sets severe limits on her freedom of activity.

A man's decision to accept responsibility for a child's needs at least through high school, possibly much longer, looks him into financial commitments which are frightening to many people.

Quite apart from Church teaching and moral obligations, any compassionate observer has to recognize the special pressures faced by this generation as they confront

such a decision.

First, for these young people, the birth of a child usually represents a positive decision, a choice to have the child. In the society in which they live, parenthood is no longer seen as the inevitable consequence of the earlier, much more attractive decision to marry.

And today, even that decision to make a permanent commitment in marriage has become less attractive, more frightening, as young men and women see their contemporaries, possibly their parents, acknowledge failure in their own efforts to make a marriage work.

Thus, for many young husbands and wives, a decision to accept the responsibility for new lives must take into account the possibility that their own marriages might not contain the mysterious elements which will make it last,

which will make it good for both partners and for their children.

In view of our social experience, this calls for a lot of faith, a lot of generosity.

And there's another difficulty peculiar to this generation.

Looking at those who were raised in reasonable economic security, I suspect there's never before been a group of children raised with so much freedom of choice, with so few experiences of restrictions imposed by limited resources, with so few demands for their own contribution to the family welfare.

Think of their experience in growing up during the affluent years after the war. Their parents probably faced financial problems but these had relatively little impact on the lives of the children. They had all they needed; they were able to obtain most of what they really wanted.

Our society gave great attention to these children. More concern was given to their opinions, their attitudes, their freedom than ever before. Our laws sought to make it possible for them to obtain as much education as they could achieve.

They were surrounded with choices; they encountered relatively few limitations or obligations arising from the needs of others.

With this formative experience, these young men and women understandably now have real difficulty when, in adulthood, they are called to accept those long-range restrictions on their freedom which will arise from parenthood.

They might be the best-schooled generation ever, but their experience has left them wounded when it comes to making commitments like this.

# 3,000 At meet promot family lifestyle

Several families from South Florida have returned full of enthusiasm from a nationwide conference in Estes Park, Colorado, sponsored by the Christian Family Movement to celebrate the family lifestyle.

"Family 77" was a foretaste of what could be hundreds of families of many faiths all working together to provide models in a society that does not hold the family in high esteem," said Irene Tomonto who with her husband Bob are the new national CFM president couple.

The South Dade couple said they were working on the idea of having a similar conference on the family in South Florida.

"WE FEEL that people in Florida are isolated from some of these meetings elsewhere because of the sheer distance and that it would be good to have one here," said Mrs. Tomanto.

As for the four-day meeting in Colorado, attended by 3,000 people of various faiths, she said, "I personally got out of it the experience of being together with other people of other areas, sharing ideas and hopes concerning the family."

That was the key to the meeting, interaction and mutual support at a time when the family is believed to



Bob and Irene Tomanto, new National Christian Family Movement president couple.

be an institution in trouble.

"I don't think there is any doubt that the family unit has taken some blows from the way our country has developed, said Ray Maldoon, of Indiana, who with his wife was the previous president

CFM couple and who conceived this conference after

300 persons from 56 countries gathered in Tanzania three years ago for Familia 74.

MRS. MALDOON said Family 77 was designed to break down some of the barriers of isolation, to bring families together "in celebration of the family" and to strengthen convictions about family relationships.

## AIDE TO 3 POPES SAYS:

# Church has a right to speak up on social issues

PROVIDENCE, R.I.—(NC)—"The Catholic Church has a moral obligation and a right to speak out on social issues regardless of the political consequences," according to Cardinal Luigi Ciappi, who has served as personal theologian, who was elevated to the cardinalate at the June 27 consistory, criticized the response of some American Protestants to President Jimmy Carter's decision to appoint an envoy to the Vatican.

"The Catholic Church," he said, "cannot and should not renounce its contacts with the governments of the world, be they non-Catholic or even Communist governments. The motive of the Catholic Church in seeking or accepting diplomatic relations with

various governments is a moral imperative for peace and justice in the world. It is not a political motive. We must never allow the Communists to be the only ones concerned about social reform."

Concerning theological questions, Cardinal Ciappi said there are difficulties in reconciling traditional theologians with those who are more liberal.

"MOST often," he said, "these two groups of theologians are not only different in their approaches, but actually opposed."

While he voiced praise for some progressive theologians, he dismissed Father Hans Kueng, the Swiss-born professor. "Father Kueng is too progressive. His theology

is more Protestant than Catholic."

Cardinal Ciappi said.

He also attacked the controversial work, "Human Sexuality," published in June by the Catholic Theological Society of America. "I have read the book, and while it contains many true observations about sexuality and marriage, the authors presume to interpret the teachings of the Church.

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"...A foretaste of what could be hundreds of families of many faiths all working together to provide models in a society that does not hold the family in high esteem..."

"The whole isolation of the family is created by the fact that, as families, we have fallen in with the thought that the newly married couple is to isolate themselves by moving into an apartment or by moving away from family," he said.

As a result, "There is no interaction between people who really understand each other. There are no relatives around no aunts and uncles to confide in like there used to be."

Therefore, he said, it is necessary for families to develop closer ties with other families not their own. That was one of the purposes of the conference which featured general meetings and workshops and included not only CFM but families from the Protestant Family Members Conference and the National Marriage Encounter and several Jewish families.

FAMILIES CAME to the sprawling YMCA mountain camp in station wagons and campers.

Workshops explored such topics as how to handle family tensions, and the effect of power politics on families.

Rev. Richard Avery, a New York minister led a general session with a theme, "Change is always possible."

"You wouldn't be here if

you didn't think change was possible," he told the families. "You're here for a new experience," a religious belief which he said enhanced change.

A second point he made was that "You are important. Every member of a family is equally important as an individual, whether a young child or a grandmother."

A third theme dwelled on the blessings of variety, a point he made by asking those with blonde hair to stand up for applause, then those with red and brown and so on.

A final point was "Love thy neighbor," applied to the family and he sang a song, "Love them now, don't wait until they've gone away."

The 3,000 then trooped out into the hillsides and sat in small groups for a series of mini-encounters, each describing to the other his likes and dislikes, hopes and dreams, strong points and failings.

Others attending the meeting from South Florida were John and Lynda Di Prima of Hollywood, the new Marriage Encounter Executive Couple for the Archdiocese; Joe Alrich of Pompano Beach; Al and Betty Townsend of West Palm Beach and George and Diane Pastulas of Miramar.

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Getting settled took a little effort, especially since, for some, it was the first try-out at pitching a tent—but in the end everything was all right, and members of the Catholic Singles Club enjoyed their canoeing and camping trip to Peace River, Fla.

The Club welcomes members between ages 21 and 35 and regularly organizes activities like beach parties, camping trips religious discussions and work projects with migrant children and orphans.

Next Friday, Aug. 19, at 9 p.m. the club is sponsoring a "Dance Under the August

Moon" at the Knights of Columbus Hall, 13300 Memorial Hwy., North Miami. The dance is open to the public, (\$1 admission).



For information about Catholic Singles write: Catholic Singles Club, 975 N.E. 128th St. North Miami, Fla. 33161.

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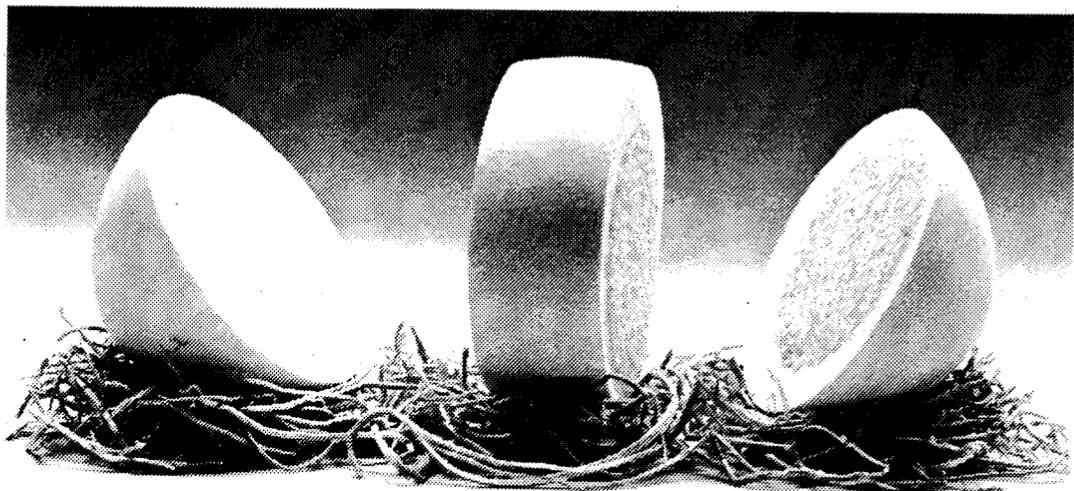
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# Vasectomy not bar to marriage--Vatican

By JOHN MAHER  
VATICAN CITY—(NC)—The Vatican's Doctrinal Congregation has decreed that a vasectomy, or sterilization of the male, is not a bar to a valid marriage.

The decree, published Aug. 5, reaffirmed the traditional Church teaching, however, that impotence, or inability to carry out the act of intercourse, is a bar to valid marriage.

**THE DECREE**, which was dated May 13, said that the congregation "has always held that those who have undergone vasectomy, and others in similar conditions, insofar as their impotence is not certainly determined, should not be prohibited from marrying."

It went on to say that after examining this practice of the congregation and after completing further studies, the members of the congregation decided that:

● "The impotence which prohibits marriage consists in the prior and permanent inability—either absolute or

relative—of accomplishing conjugal intercourse."

● The ejaculation of semen produced in the testicles is not necessarily required for conjugal intercourse.

The Doctrinal Congregation's conclusion was aimed specifically at the legal effects of sterilization with regard to the validity of marriage, not at the moral aspects of sterilization.

On the moral level, the Church teaches that vasectomy is a mutilation of the body and is immoral.

Pope Paul VI approved the decree and ordered its publication. It was signed by Cardinal Franjo Seper, prefect of the congregation, and Archbishop Jerome Hamer, secretary.

But a top official of the Roman Rota, the Church's chief marriage court, said the decision went against traditional practice of the court in such cases.

**FOLLOWING** issuance of the decree, Msgr. Charles Lefebvre, dean of the Roman Rota, the Church's highest

marriage court, said that the Doctrinal Congregation's decision is "contrary to the traditional practice of the Rota."

As far as future decisions are concerned, "that will depend on the Judge," Msgr. Lefebvre said. "In principle, they (Rota judges) are bound by the congregation's decision."

He pointed out that in individual cases there are other conditions to consider than the matter discussed by the decree.

Traditional Church teaching, reaffirmed by the decree, has held that impotence, inability to have intercourse, is diriment impediment to marriage, that is, a factor which makes a marriage invalid.

A Church court, finding that such a factor was present, would issue a decree of nullity, a statement that no marriage existed, that the parties had not contracted marriage.

Another example of a diriment impediment is the bond of an already existing

valid marriage.

The Doctrinal Congregation's decision is not intended to favor vasectomy and presumes that vasectomy for purposes of birth control is immoral, other Church sources said.

**OTHER CHURCH** marriage courts, as well as the Rota, have held that, for a man to be potent, he had to be able to have an erection, enter the vagina and deposit sperm produced in the testicles. As support for this position, tribunal officials used a papal bull issued in the 16th century by Pope Sixtus V, entitled *Cum Frequenter* (Since Frequently).

The decree does not say anything about sterilization of the female. This is in keeping with the traditional Church view that conjugal intercourse required the deposit of "true semen," or sperm, in the woman, but which did not say anything about her ability to produce ova.

The decree also says nothing about the situation in which a woman marries a man

without being aware that he has been sterilized. Church marriage courts have regarded lack of true matrimonial consent as an impediment to marriage and have issued decrees of nullity on the grounds of lack of true matrimonial consent.

It would seem that such consent would be lacking in a case where the woman had not been told that the man she was marrying had been sterilized, sources said.

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## MASS TIMETABLE

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary 7506 NW Second Ave., is as follows: 7:8,9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

**BELLE GLADE**  
St. Philip Benizi: 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

**BOCARATON**  
St. Joan of Arc: 7, 8:15, 9:30, 10:45 and 12:15, 6 p.m. Sat., 5:30 p.m.

**BOYNTON BEACH**  
St. Mark: 8:30-11 a.m., 12:15, 6 p.m. Saturday 5:15 p.m. 6:30  
St. Thomas More (St. Vincent De Paul Seminary) 8:30-11 a.m. Saturday, 5 p.m.

**CLEWISTON**  
St. Margaret: 9:11 a.m. (Spanish), Saturday 7 p.m.  
**COCONUT GROVE**  
St. Hugh: 7:30, 9:10:30 a.m., 12 noon (Spanish) 5:30 p.m. Saturday, 5:30 p.m.

**CORAL GABLES**  
Little Flower: 7, 8, 9:15, 10:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.  
Milkite Mission: 340 Palermo Ave., 10:30 a.m.  
St. Augustine: 7:30, 9, 10:30 a.m. 12, 5, 6 p.m. Saturday 5:30 p.m.

**CORAL SPRINGS**  
St. Andrew: 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.  
**DANIA**  
Resurrection: 8, 9:15, 10:30 a.m., 12, 6:30 p.m. Saturday, 6:30 p.m.

**DAVIE**  
St. David: 8:45, 10, 11:15 a.m. Sat., 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

**DEERFIELD BEACH**  
St. Ambrose: 7:30, 9, 10:30, 12 noon, 5 p.m., 7 p.m. Saturday 5 and 7 p.m.  
Our Lady of Mercy: 8:30, 10 a.m. Deerfield Bc. High Sat. 5 p.m.

**DELRAY BEACH**  
St. Vincent: 8:30-11 a.m. 12:15, 5:30, Saturday 5, 6:15 Queen of Peace: 8, 11 a.m. Saturday, 8 p.m.

**FORT LAUDERDALE**  
St. Anthony: 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.  
Blessed Sacrament: 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.  
St. Clement: 7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

**LAKE WORTH**  
Queen of Heaven: 8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.  
St. George: 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

**LAKE WORTH**  
St. Helen: 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.  
St. Jerome: 8:30, 10, 11:30 a.m., 5:30 p.m. Saturday, 7:30 p.m.

**LAKE WORTH**  
St. John Baptist: 7:30, 9, 10:30 noon, Saturday 5 p.m.  
St. Maurice: 8:30, 10, 11:30 a.m., 6 p.m., Saturday 7 p.m.  
Queen of Martyrs: 6:30, 8, 9:30, 11 a.m., 6 p.m., Sat. 7 p.m.

**LAKE WORTH**  
St. Pius X: 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.  
St. Sebastian (Harbor Beach): 8, 9:30, 11 a.m., Saturday, 5:30 p.m.

**LAKE WORTH**  
St. Matthew: 7:30, 8:45, 10, 11:45 a.m., 12:30 p.m. 6 p.m. Saturday, 5, 7 p.m.  
St. Charles Borromeo: 9, 10:30, 12 noon, Sat. 6 p.m.

**LAKE WORTH**  
St. Agatha: 8:30, 9:45, 11, 12:15 p.m., (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High Sat. 6 p.m. (English) 7 p.m. (Spanish) Tamiami Mall, 8768 S.W. 8 St.

**LAKE WORTH**  
St. Brendan: 6:30, 8, 9:15, 10:30 11:45 a.m., (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m., Saturday 5:30 6:45 p.m. (Spanish)  
Assumption of the Blessed Virgin, (Ukrainian): 8:30 and 10 a.m.  
Corpus Christi: 7:30, 9, 10:30 a.m., (Spanish) 12, 1:30 (Spanish) 5:30 (French) 7 p.m. (Spanish) Sat. 6 p.m.

**LAKE WORTH**  
Gesu: 6:30 a.m., 8:30, 10 (Latin), 11:30, 1 and 5 p.m. (Spanish), Saturday, 5 p.m.  
Holy Redeemer: 7, 10 a.m.  
Our Lady of Divine Providence (9130 Fontainebleau Blvd): Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

**LAKE WORTH**  
St. Catherine: 8, 9, 10:30 a.m. 12 noon, Sat. 5 p.m.  
St. Francis Xavier: 7 and 10 a.m., Sat. 6 p.m.  
St. Dominic: 7, 8:30, 10 (Spanish) 11:30 a.m., 1 p.m., (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish).

**LAKE WORTH**  
St. John Bosco Mission, 1301 W. Flagler St.: 8:30, 11:30 a.m., (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish) St. Kevin: 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.  
St. Kieran (Assumption Academy): 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish) Sat. 5, 7 p.m.

**LAKE WORTH**  
St. Martha, 11450 Biscayne Blvd: 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish) 5 p.m. Sat. 8:30 p.m. (Spanish).  
St. Mary Cathedral: 7, 8, 9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

**LAKE WORTH**  
St. Michael: 8, 9:30 (Polish) 10:11:15 a.m., (Spanish) 12:30 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish).  
Sts. Peter and Paul: 7:30, 9:30, 11:30, 5:30 p.m., (English) 8:30, 10:30, 12:30, 6:30 7:30 p.m. (Spanish) Saturday, 5:30, 6:30 p.m. (Spanish).

**LAKE WORTH**  
St. Robert Bellarmine, 3405 N.W. 27th Ave.: 8 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish) Sat. 6, 7 p.m. (Spanish).  
St. Timothy: 7:30, 9, 10:30 a.m., 12 noon (Spanish) 1:30 p.m., Saturday 5 p.m., 6:30 (Spanish).  
St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

**LAKE WORTH**  
St. Vincent de Paul, 2100 N.W. 103 St.: 7:30, 9, 10:30, 12, 6 p.m., (Spanish), Sat. 6:30 p.m. (Spanish)

**LAKE WORTH**  
St. Francis de Sales: 7:30, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Sat.

**LAKE WORTH**  
Holy Spirit: 7:30, 9, 10:30 a.m., 12 noon 6 p.m. Saturday 5:30, 7 p.m.  
Holy Apostles (Byzantine) Cenacle Retreat House: Sat. 6 p.m.

**LAKE WORTH**  
St. Paul the Apostle: 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

**LAKE WORTH**  
San Marco: 8, 9:30, 11 a.m., Sat. 5:30 p.m., (Everglades Women's Club 5 p.m. Sun.)

**LAKE WORTH**  
St. Vincent: 8, 9, 10:30 a.m., Saturday, 6 p.m.

**LAKE WORTH**  
St. Agatha: 8:30, 9:45, 11, 12:15 p.m., (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High Sat. 6 p.m. (English) 7 p.m. (Spanish) Tamiami Mall, 8768 S.W. 8 St.

**LAKE WORTH**  
St. Brendan: 6:30, 8, 9:15, 10:30 11:45 a.m., (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m., Saturday 5:30 6:45 p.m. (Spanish)  
Assumption of the Blessed Virgin, (Ukrainian): 8:30 and 10 a.m.  
Corpus Christi: 7:30, 9, 10:30 a.m., (Spanish) 12, 1:30 (Spanish) 5:30 (French) 7 p.m. (Spanish) Sat. 6 p.m.

**LAKE WORTH**  
Gesu: 6:30 a.m., 8:30, 10 (Latin), 11:30, 1 and 5 p.m. (Spanish), Saturday, 5 p.m.  
Holy Redeemer: 7, 10 a.m.  
Our Lady of Divine Providence (9130 Fontainebleau Blvd): Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

**LAKE WORTH**  
St. Catherine: 8, 9, 10:30 a.m. 12 noon, Sat. 5 p.m.  
St. Francis Xavier: 7 and 10 a.m., Sat. 6 p.m.  
St. Dominic: 7, 8:30, 10 (Spanish) 11:30 a.m., 1 p.m., (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish).

**LAKE WORTH**  
St. John Bosco Mission, 1301 W. Flagler St.: 8:30, 11:30 a.m., (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish) St. Kevin: 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.  
St. Kieran (Assumption Academy): 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish) Sat. 5, 7 p.m.

**LAKE WORTH**  
St. Martha, 11450 Biscayne Blvd: 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish) 5 p.m. Sat. 8:30 p.m. (Spanish).  
St. Mary Cathedral: 7, 8, 9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

**LAKE WORTH**  
St. Michael: 8, 9:30 (Polish) 10:11:15 a.m., (Spanish) 12:30 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish).  
Sts. Peter and Paul: 7:30, 9:30, 11:30, 5:30 p.m., (English) 8:30, 10:30, 12:30, 6:30 7:30 p.m. (Spanish) Saturday, 5:30, 6:30 p.m. (Spanish).

**LAKE WORTH**  
St. Robert Bellarmine, 3405 N.W. 27th Ave.: 8 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish) Sat. 6, 7 p.m. (Spanish).  
St. Timothy: 7:30, 9, 10:30 a.m., 12 noon (Spanish) 1:30 p.m., Saturday 5 p.m., 6:30 (Spanish).  
St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

**LAKE WORTH**  
St. Vincent de Paul, 2100 N.W. 103 St.: 7:30, 9, 10:30, 12, 6 p.m., (Spanish), Sat. 6:30 p.m. (Spanish)

**LAKE WORTH**  
St. Francis de Sales: 7:30, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Sat.

**LAKE WORTH**  
St. Joseph: 7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.  
St. Mary Magdalen: 8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m.

**LAKE WORTH**  
St. Patrick: 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

**LAKE WORTH**  
Our Lady of the Lakes: 7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

**LAKE WORTH**  
St. Rose of Lima: 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m. Saturday, 7 p.m.

**LAKE WORTH**  
Blessed Trinity: 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

**LAKE WORTH**  
St. Bartholomew: 7:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30 p.m.

**LAKE WORTH**  
St. Joseph: 10 a.m.

**LAKE WORTH**  
St. Ann: 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday 5 p.m.  
St. Elizabeth Seton: 11 a.m. (Golden Gate School)  
St. Peter: 9:30, 11 a.m., (Avalon Elem. School) Sat. 5 p.m. (Lely Presbyterian Church).  
St. William, (K.Pine Ridge School): 8, 9:30, 11 a.m., Sat. 5:30 p.m.

**LAKE WORTH**  
St. Ann: 11 a.m., 1 p.m., (Spanish); 10 a.m. (English) Sat. 7 p.m., (Spanish).

**LAKE WORTH**  
Holy Family: 7:30, 9, 10:30, 12 noon, 6:30 p.m. Saturday, 6:30 p.m.  
St. James: 6:30, 7:30, 9:10:30, 12, 1 p.m., (Spanish) 5:30, 7 p.m. (Spanish) Saturday 5:30, 7 p.m.

**LAKE WORTH**  
Visitation: 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 6 p.m.

**LAKE WORTH**  
St. Lawrence: 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.  
St. Basil (Byzantine): 8, 10:30 a.m.

**LAKE WORTH**  
St. Clare: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

**LAKE WORTH**  
Our Lady of Perpetual Help: 7:30, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m., 7 p.m., (Spanish).  
St. Philip (Bunche Park), 7, 9:30 a.m.  
St. Monica: 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

**LAKE WORTH**  
St. Mary: 11 a.m.

**LAKE WORTH**  
St. Edward: 7, 9, 10:30, 12, Saturday, 5:30.  
St. Ignatius: 8, 9, 10:15, 11:45 a.m., 5:30 p.m. Saturday 5:30 p.m.

**LAKE WORTH**  
St. Boniface: 8, 9:30 a.m., 12 Noon Sat. 6 p.m.

**LAKE WORTH**  
Christ the King: 8, 9:15, 10:30 a.m., noon, Saturday 5 p.m.

**LAKE WORTH**  
Holy Rosary: 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday 7 p.m.  
St. Richard, SW 144 St. and Old Cutler Rd.: 8:30 a.m., 12:30 and Saturday 6 p.m.

**LAKE WORTH**  
St. Gregory: 8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

**LAKE WORTH**  
Assumption: 7, 8, 9:30, 12:15, 5:30 p.m., Saturday 5:30 p.m.  
St. Coleman: 6:30, 8, 9:30, 11 a.m., and 12:30 and 6 p.m. Sat. 6 p.m.

**LAKE WORTH**  
St. Elizabeth: 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 5, 7:30 p.m.

**LAKE WORTH**  
St. Gabriel: 8, 9:30, 11 a.m., and 12:30 p.m., Saturday 5:30 p.m.  
St. Henry: 8, 10, 11 and 12, Sat. 5 p.m.

**LAKE WORTH**  
San Isidro: 9:30, 11 a.m., Sat. 7 p.m.

**LAKE WORTH**  
St. Francis of Assisi: 8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday 5 and 7:30 p.m.

**LAKE WORTH**  
Epiphany: 8, 9:30, 11 a.m., 12:15 and 6 p.m., Saturday, 6 p.m.

**LAKE WORTH**  
St. Joachim (18815 S.W. 117 Ave.) 9:30, 10:30 a.m. (English), 11:30 a.m., 12:30, 7:30 p.m. (Spanish) Sat. 7 p.m.

**LAKE WORTH**  
St. Louis: 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7:15 p.m. (Spanish) Saturday, 5:30 p.m.

**LAKE WORTH**  
St. Joseph: 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

**LAKE WORTH**  
St. Bernard: 7:30, 9, 10:30, 12 noon, 6:30 p.m., Sat. 5 p.m.

**LAKE WORTH**  
St. Malachy: 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

**LAKE WORTH**  
St. Stephen: 7, 8, 9, 10, 11 a.m., 12, 1 p.m. (Spanish) and 7 p.m. Sat. 5 and 7 p.m.

**LAKE WORTH**  
St. John Fisher: 8, 10, 12 noon Saturday, 5:30 p.m.  
Mary Immaculate: 8:30, 10, noon, Sat. 5:30 p.m.

**LAKE WORTH**  
St. Juliana: 6:30, 8:30, 9:45, 11 a.m., 12:15, 6, 7, p.m. (Spanish) Saturday 6:30 p.m.  
Holy Name of Jesus: 8, 9, 10:30, 12 noon and 6 p.m., Saturday 7 p.m.

**LAKE WORTH**  
St. Ann: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m. Saturday, 5:30 p.m.

**LAKE WORTH**  
St. Peter Church: 8, 10, 12 noon, Saturday, 7 p.m., Sugarloaf Key, Fire Dept. 5 p.m. Sat.

**LAKE WORTH**  
St. Justin Martyr: 8, 10 a.m., Sat. 5 p.m.

**LAKE WORTH**  
St. Mary: 7, 8:30, 10, 11:15 a.m., 5:30 and 6:30 p.m. (Spanish) Saturday 7:30 p.m.  
St. Bede: 9 and 11 a.m., and 7 p.m., Saturday 7 p.m.

**LAKE WORTH**  
San Pablo: 8 and 11 a.m., Saturday, 5:30 p.m.  
San Pedro: 9 and 11 a.m., Saturday, 7 p.m.

**"If a Catholic man or woman doesn't even know how to keep commandments or engage in a life of virtue, how can he or she be expected to lead the battlements for great social causes." It is tough enough to work for a just society when one does have a firm inner spiritual and moral life. Imagine what it is like for people whose inner life is a moral shambles."**

**KNOW  
YOUR  
FAITH**



A child walks through a street in the Tondo, one of Manila's most congested squatter areas.

# What about social morality?

By FATHER JOHN J. CASTELOT

In recent centuries the emphasis in Christian morality has been on individual responsibility: a person's duties to God, to himself, to his individual fellow human being—a sort of "one on one" morality. While not totally neglected, our responsibility to society and to the whole human family has not been put into especially sharp focus. At least subconsciously, many Christians have developed an attitude not much different from the one expressed in Cane's cynical question: "Am I my brother's keeper?" (Gn. 4,9). The Bible answers with a resounding "Yes, you are!"

Modern communications media have brought the wretched plight of the vast majority of humanity right into our comfortable living rooms and have made us, if we have a spark of conscience, very uncomfortable. One can hardly plead ignorance or remain unaware of mass starvation, racial injustice, inhuman and dehumanizing exploitation, mistreatment of minorities, and all the other crimes which cry to heaven for vengeance. God has given us this world and its riches to possess and enjoy, but not at the expense of other people. We are stewards of creation, charged with its wise and just administration. To condone its foolish or unjust administration is sinful; to remain indifferent, silent, and passive is to give at least tacit and sinful approval.

If there is one theme that runs throughout the sermons of the prophets, those revealers of God's moral will, it is the theme of social justice

and of its criminal neglect. They were not unconcerned about individual, "one on one" morality, but their preoccupation with social morality overshadowed it.

The earliest of the so-called literary prophets, Amos, preached in the Northern Kingdom of Israel during a period of unparalleled prosperity, material culture, and sophistication. But hand in hand with all of this affluence went a callous disregard and exploitation of the disadvantaged. In the name of God he lashed out at the guilty. Typical is the following passage: "Hear this, you who trample upon the needy and destroy the poor of the land! 'When will the new moon be over,' you ask, 'that we may sell our grain, and the sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating! We will sell the lowly man for silver, and the poor man for a pair of sandals; even the refuse of the wheat we will sell!' 'The Lord has sworn by the pride of Jacob: Never will I forget a thing they have done!' (Am. 8, 4-7)

Amos preached about 750 B.C., and in 722, after a period of recession and frightful anarchy, the Northern Kingdom fell to the Assyrians and was, for all practical purposes, wiped out.

Meanwhile, in the Southern Kingdom of Judah, Isaiah was sounding the same alarm: "The LORD enters into judgement with his people's elders and princes: It is you who have devoured the vineyard; the loot wrested from the poor is in your houses. What do you mean by crushing my people, and grinding down the poor when they look to you? said the Lord, the GOD of

hosts...Your men will fall by the sword, and your champions, in war. Her ages will lament and mourn, as the city sits desolate on the ground" (Is. 3, 14-15, 25-26). No one paid much heed, and in 587 Jerusalem was sacked by the Babylonians and the people were dragged off into exile.

The New Testament is no less insistent on practical concern for the world's poor. Jesus proposed as the criterion of our final judgement nothing other than the way we have acted toward the hungry, the thirsty, the lonely, the ill-clad, the sick, the imprisoned. He assured those who had met this criterion: "as often as you did it for one of my least brothers, you did it for me" (Mt. 25,40).

Even more challenging are Jesus' words to those who had just looked the other way and done nothing: "I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me." These will go off to eternal punishment and the just to eternal life. (Mt. 25,45-46).

So insistent is Luke on this aspect of morality that it has been called the Social Gospel. Read again just for an example, the parable of the rich man and Lazarus (Lk. 16,19:31).

Paul stressed the primacy of love in Christian morality (1 Cor. 13) and in so doing went to the heart of the matter, as Jesus did when He linked love of neighbor with love of God as the basic requirement of discipleship (Lk 10, 25-37). Finally, for an engaging and homey appeal for genuine Christian social morality and a firm statement of its priority, read ch. 2 of the Letter of James.

# Morality: How to live it

By FATHER ALFRED McBRIDE,  
O.PRAEM.

After years of hearing about morality in personal terms, parish audiences of recent vintage have been listening to moralizing about the social order. The so-called social gospel seems to have replaced the previous assaults on personal con-

science. Stop worrying so much about yourself and start thinking of your responsibility to heal the ills of society. Don't dwell on personal virtue and the thoughts of salvation in the next life, but concentrate on civic responsibility and salvation for the poor in this life.

Cease and desist from purifying

one's soul of personal vices for it is more important to cleanse the society of structural evils that keep the poor in thrall. Slow down a moral introspection that is only likely to depress you and give you a facial tic. Speed up your energetic involvement in causes that will lighten the load of the dispossessed and assure them of a future in this world. Forget personal moral needs because the social needs of others are more critical.

The proponents of this way of teaching and preaching morality cite the sermons of the prophets and the story of Christ's cleansing of the temple as case studies to back up their intentions. After all, if Isaiah and Jeremiah and Amos could castigate the temple congregations of the Hebrew covenant about their moral responsibility of social evils, why isn't this approach just as valid today? Just as Jesus purified the institutional church by his cleansing of the temple, so today we must purify the institutions of society in order that the deprived find hope in their lives. No other moral claim has a greater demand upon us than this, claim the apostles of the social gospel.

If we are not convinced by their biblical defense, then they will bring out the justice and peace letters of John XXIII (Mater Et Magistra and Pacem In Terris) and Pope Paul's

letter on the Development Nations. Should we still remain adamant before these arguments they can still drum up a theology of liberation from Latin America scholars and heart rending tract from social critics on the American scene.

Who can resist so much goodness? Who is so crass as to deafen one's ears to the cries of the poor? Who is so stiff necked and hard of heart that they cannot appreciate the pleas for unprejudice and dignified treatment from the races and the ethnics? What good Catholic will avert his or her eyes from clear and present cruelty?

Unfortunately, there are probably many who will. Hence the more must the exhortations to social concern be raised. Yet, there is a problem. It is wrong to emphasize the social gospel at the expense of personal moral improvement. It is an exaggeration to push people to forget the ideals of self abnegation and sacrifice for personal improvement so that they will only ponder social evils. The fatal error here is that the preachers may be calling unrenowned individuals to undertake a moral cause for which they are personally unprepared.

If a Catholic man or woman doesn't even know how to keep the commandments or engage in a life of



Such a leader is Bishop Leonidas Proano of Riobamba who spends many hours working with the peasants of Ecuador.

**"All the truly great prophets of the social gospel are people of profound personal, individual moral strength."**

## Faith and Justice

By JOSEPH HOLLAND

Ten years ago Father Yost and Mrs. Santos did not get along too well because Mrs. Santos felt that her peace was disturbed at Mass by Father Yost's constant preaching on social justice. "After all," she kept telling him, "this is a nice middle-class parish. We do give money to special causes. Why do you keep going on and on about something that virtually does not exist in our community? Why don't you just do your thing with all the poor people you talk about and use the funds the way you see fit without bothering us with the awful details? St. Joseph's Church can't cure the world's ills. Frankly, you disturb my peaceful meditation."

Whenever this conversation or a similar one took place, Father Yost felt an instant resentment which he tried to dispel. He explained, "There is more need right in this parish than you realize. Injustice has to be your business. It's every Christian's business. You are comfortable and I am glad. But this just isn't everybody's situation." And he continued, week after week, to talk about his favorite subject. And Mrs. Santos continued to complain.

One Sunday after Mass, Father Yost suddenly had an inspiration. He invited Mrs. Santos to accompany him the next day on his visits to some

parishioners. She said at first that she didn't have time. He said, "Well, I guess you simply don't care to see what I have to show you." Then he wished her a pleasant Sunday and turned to greet another parishioner.

Mrs. Santos was annoyed. She waited until everyone had left. Then she said, "Father, I've changed my mind. I'll join you tomorrow."

The next day, Father Yost greeted her cheerfully. He told her that they would visit some friends of his. During the ride, he didn't say a word about social justice. He stopped the car in front of a small house on a pleasant street. He rang the doorbell and a tiny, old lady, neatly dressed answered the door. She invited them in. Father Yost introduced Mrs. Santos to Mrs. Burns.

"How is your husband today?" Father asked.

"About the same as usual. But he'll be so glad to see you."

Mrs. Burns led them to the bedroom where her husband lay. How thin and weak he looks, Mrs. Santos thought. She left the priest and the old man alone and went into the front room with Mrs. Burns.

"You know, I don't know what Henry and I would do without Father. Our Social Security checks aren't sufficient for our needs. Without Father and the parish, we would both be in a State-run in-

stitution. We only had one son, and we lost him when he was in his early 20s."

Gradually she unfolded her story to the other woman. When Father Yost emerged from the old man's room, Mrs. Santos saw his gentleness. They continued their morning with other visits. Mrs. Santos saw some faces that were familiar ones. But they were people she had never known. Each had a story.

She was quiet on the way home. Her mind was too filled for conversation. The next day, she went to the rectory and asked Father, "What kind of organizations are there in the parish to help these people? Surely you don't do it all alone."

He smiled and answered, "Of course not. We have the Justice and Peace Committee. It's composed of parishioners from their teens through those in their 60s and 70s.

"Well, Father what do you have to do to be part of that committee?"

"You're on it right now," he replied.

Today Father Yost and Mrs. Santos are close friends. Their Justice and Peace Committee helps the parish wrestle with social problems all the way from the neighborhood up to the United Nations. And they meet weekly in a small prayer group for mutual support

and spiritual growth.

Of course, the story about Father Yost and Mrs. Santos is fictional. But similar scenes are actually being enacted in parishes all over the United States. It's the beautiful story of the great convergence which the Spirit of God is bringing to the modern church—the convergence between faith and justice. It is typified by two great networks or movements in the Church—the prayer movement and the social concerns movement. While the Church has always dealt with both prayer and justice throughout its history, each age has its special social concerns and the Church, under the guidance of the Spirit and the needs of the time.

In the modern world, the Church is more and more concerned with structural changes in society—with planning a new society in which the relations among social classes, races and ethnic groups, men and women, nations and regions, and various interest groups, would be more just.

In this process, the justice theme has emerged as a central theme. This is a change from what we knew before, but it is a change the Spirit shows us. The redefinition took its first steps with the great social encyclical of Pope Leo XIII in the last century, "On the Condition of the Working Classes." Subsequent

# FAITH

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virtue, how can he or she be expected to man the battlements for great social causes. That would be the blind leading the blind. Without individuals of sound moral character, could anyone expect that the ideals of social concern be pursued? It is tough enough to work for a just society when one does have a firm inner spiritual and moral life. Imagine what it is like for people whose inner life is a moral shambles.

The mistake being made by the advocates of the social gospel is that they do not have the patience to see and work on the whole picture. Without converted individuals there can be no conversion of society. No decent Catholic will quarrel with the goals of the social gospel. Their rightful complaint is the ignoring of individual morality at the expense of social concern. Their experience tells them that there is little hope of curing society if the person is not healed in the first place.

All the truly great prophets of the social gospel are people of profound personal, individual moral strength. Think of Dorothy Day, Mother Teresa and Dom Helder Camara. By all means continue the social gospel crusade. But add to it the guidance toward a deep moral and spiritual life. Only the combination of the two is really workable.

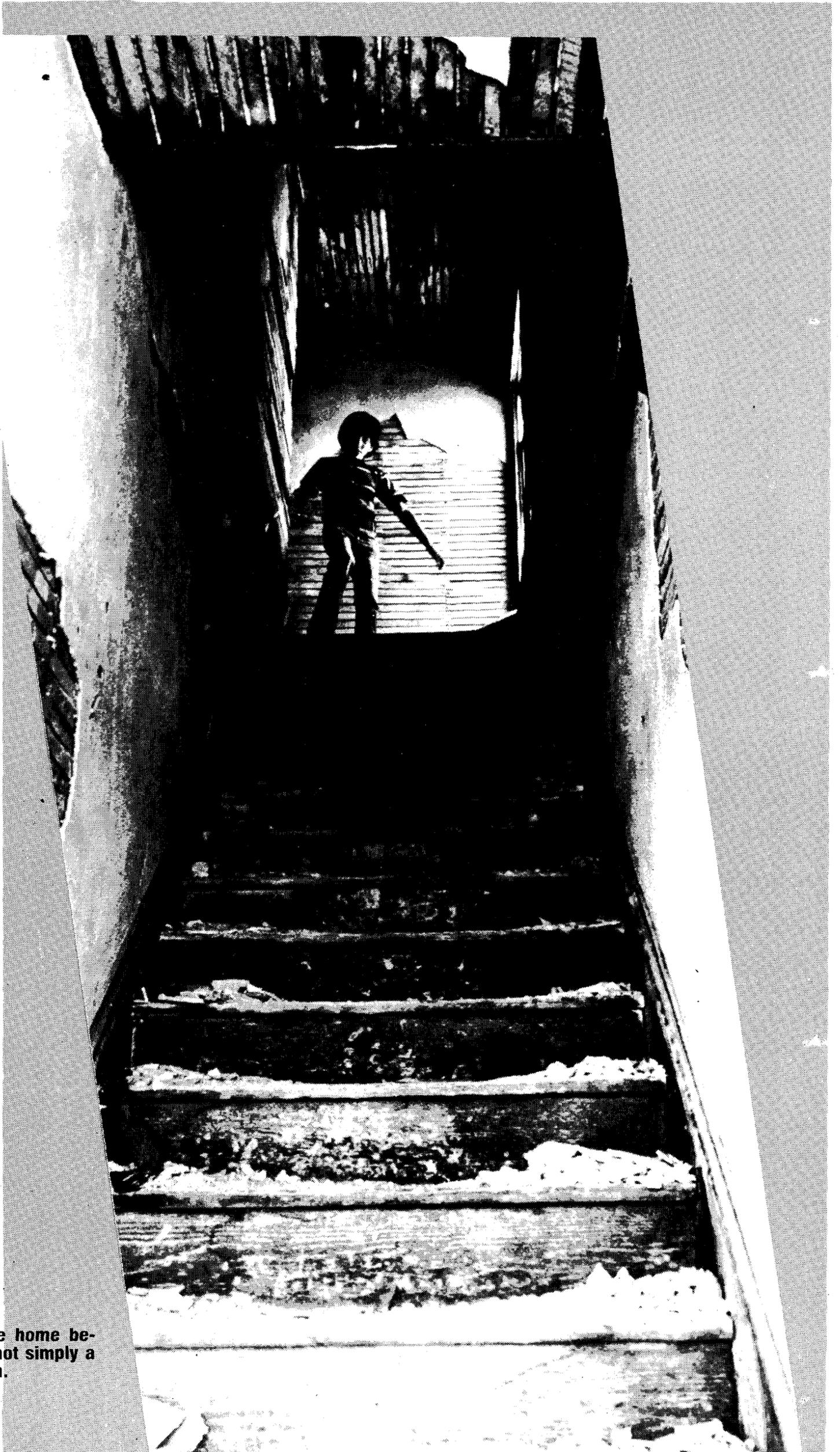
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popes—Pius IX, Pius XII, John XXIII and Paul VI—and Vatican II, bishops' synods and bishops' pastorals have elaborated and refined this teaching to respond to the dynamic, complex problems of developing society. Altogether this helps shape the social teaching of the Church today. This social teaching keeps alive Jesus' words,

"The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to the captives, to set the down-trodden free, to proclaim the Lord's year of favor" (Lk. 4, 18-19).

**An ill-fed child in a ramshackle home becomes a matter of justice and not simply a matter of our charitable concern.**



# Life in Music

## 'Gonna Fly Now'

Gonna Fly Now  
(Theme from "Rocky")

Trying hard now  
It's so hard now  
Trying hard now

Feeling strong now  
Won't be long now  
Feeling strong now

Gonna fly now  
Flying high now  
Gonna fly, fly, fly.

By B. Conti, C. Connors, A. Robbins  
(p) 1977 United Artists  
Music Co., Inc. ASCAP

### By THE DAMEANS

Rocky. What a phenomenon the movie has been! I came home from it and tried to do one of those one-hand pushups Rocky used during his training for the big boxing match. I did it! I was so proud that I decided, like Rocky, to try to alternate from left hand to right and back again without letting both hands touch the ground at the same time. I almost broke my nose.

The movie has done this kind of thing. It has captured people's imaginations. They don't want to forget the experience. Beyond pushups, the musical theme is the rage of all the amateur piano players in my community. And it seems these days that you can't get away from Rocky T-shirts.

The story line of Rocky raises a theme that is in so many ways counter-culture. But it is entirely wholesome. It's about someone who does not have the "stuff" to be a winner. He is poor, not too smart, and unskilled. But with all his limitations, he is the type of person who plans to live life the best he can

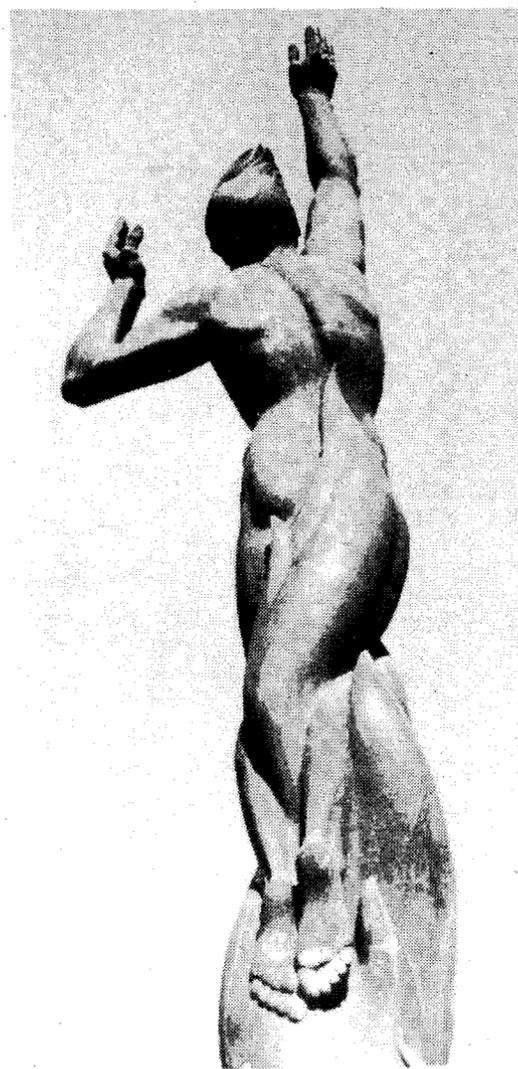
and enjoy it. There is the memorable scene when Rocky is discussing why he goes out with his girlfriend. He points out that neither he nor she are the greatest, but they have each other and they are going to make the best of it. They are going to make life good in spite of their limits.

The musical theme which is presently available in at least three settings conveys so much of this sense of Rocky. The music is, for the most part, an instrumental brass fanfare. It is a straight-forward announcement that Rocky is a noble hero. And his greatness is the triumph that goes on within him. He knows he cannot win according to other people's standards, but he will win according to his own. He will set goals that allow him to feel he has made great use of his gifts. And regardless of other people's judgments, he will feel pride and peace.

The few words of the song give a related idea that is valuable. Rocky, the movie and the music, cannot be separate from the discipline of the training. A significant part of the movie is about his training, pushups and diet, punching in the meat refrigerator and jogging. "Trying hard now, it's so hard now. Feeling strong now, won't be long now." It is all heading towards the moment when he can feel he is as good as he can be, when he can run up the steps at the end of the Ben Franklin Parkway and know that he is no longer winded. At that point in the movie, the music peaked with "Gonna Fly now, flying high now."

This is the force of Rocky. It is about a person who refuses to be crushed to the earth by his limits. He chooses the much more noble course of picking himself up to do the very best he can. And so he sacrifices and trains, willing to struggle for the sake of his inner freedom. It is then that his spirit takes flight.

The reason so many of us do not want to forget Rocky is that he is so much like us in the beginning, and so much like what we want to be in the end. Few of us can be great athletes or intellectual geniuses, beautiful physical specimens or great personalities. But we can be ourselves and life can be good.



It only requires that we be noble of spirit enough to try.

Rocky is a fine hero who encourages us to be realistic about ourselves. He calls out to us to accept our limits and also to believe in our possibilities. And then it is up to us to try. Rocky is about your inner nobility.

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

## Prayer of the Faithful

### 20TH SUNDAY IN ORDINARY TIME August 14, 1977

**Celebrant:** With humility and confidence, let us pray to the Father, knowing that He will provide for our needs.

**LECTOR:** Today's response: **Father, hear our prayer.**

**LECTOR:** For our Holy Father and Bishops of the Church, that they may continue to stand out as prophets of our time and speak boldly against the evils and excesses that dehumanize man, let us pray to the Lord. (R.)

**LECTOR:** For parents and all in authority, that their leadership may be filled with the spirit and love of Jesus Christ, even in the face of opposition, let us pray to the Lord. (R.)

**LECTOR:** That more Christians may be like Jeremiah by speaking out for what is truly right and good, let us pray to the Lord. (R.)

**LECTOR:** For young people, that they come to know Christ as their Lord, and be a source of hope for those who are looking for meaning

in life, let us pray to the Lord. (R.)

**LECTOR:** For ourselves, that we may all be committed Christians whose daily life and faith in God and concern for others may be a strength and healing force in the divisions of our time, let us pray to the Lord. (R.)

**Celebrant:** Father, in Your goodness You provide for the poor and the humble in spirit. By Your grace, may we be worthy to receive Your favor, through Christ our Lord.

### FEAST OF THE ASSUMPTION (SOLEMNITY) August 15, 1977

**Celebrant:** God's plan of salvation depends on man's cooperation, which in turn requires God's grace. Let us seek our Father's aid in our need.

**LECTOR:** Today's response: **Lord, have mercy.**

**LECTOR:** With Mary, may the Church always proclaim the

greatness of the Lord, let us pray to the Lord. (R.)

**LECTOR:** That the Church and all of mankind may see Mary as the example of a Christ-centered life, let us pray to the Lord. (R.)

**LECTOR:** That Christ may become ever-present and stronger within all those in positions of authority who strive to be bearers of His salvation for men, let us pray to the Lord. (R.)

**LECTOR:** That Mary, the mother of us all, may hear our prayers and intercede with her Son so that a deep respect for human life may return to mankind, let us pray to the Lord. (R.)

**LECTOR:** That we may all continue to pray as Mary has asked, in order that peace may become a reality, let us pray to the Lord. (R.)

**Celebrant:** Jesus, Your mother has shown us that Your promises become reality. Help us to accept Your will for us. We seek salvation in our lives; we need Your grace to accomplish it. We ask in faith through Christ, our Lord.

## Discussion

1. What is the social gospel? Why do you think we are hearing so much about it? Do you see it being practiced? If so, where and how?
2. Do you feel that it is necessary to give thought to personal salvation?
3. Do you pray? How do you feel about prayer. Discuss what the place of prayer is in the modern world.
4. Discuss this statement: "Cease and desist from purifying one's soul of personal vices for it is more important to cleanse the society of structural evils that keep the poor in thrall."
5. Discuss this statement: "It is a fatal error to call 'unrenewed individuals to undertake a moral cause for which they are personally unprepared.'"
6. Who are the great prophets of the social gospel? Why are they great?
7. Have a roundtable discussion on the question, "Am I my brother's keeper?"
8. Read the parable of the rich man in the Gospel according to St. Luke, Chapter 16, verses 19 through 31.
9. Read in the Gospel according to St. Luke, Chapter 10, verses 25 through 37.
10. What have you learned from these two readings from Luke? Discuss.
11. Read Chapter 2 of the Epistle of James.
12. Is there a Justice and Peace organization in your parish? If so, are you a part of it? Or, do you know what they are involved in doing?
13. If there is no formal Justice and Peace organization in your parish, what other kinds of charitable things are going on?
14. Pinpoint some of the things that have inspired you during your lifetime.



The Church observes the feast of the Assumption on Monday, Aug. 15, a holy day of obligation. This painting of the "Assumption of the Virgin" by Alberto Piazza da Lodi hangs in the Denver Art Museum.

### Funeral for Mrs. M. Phelan

Funeral services for Mrs. Mary Phelan, sacristan in St. Michael the Archangel Church for 18 years, were held in New Rochelle, N.Y. Mrs. Phelan, who died on July 31 at the age of 84, in a convalescent home where she had resided for almost two years, was a pioneer member of St. Michael parish and from

1946 to 1964 was the sacristan. She also made all the vestments used by the parish priests and served as religion instructor for the mentally retarded. Many years she designed and helped to build the Church's nativity scene which is still used at Christmas in the parish church.

## Pontiff to observe his 80th birthday

VATICAN CITY—(NC)—What do you give a pope for his 80th birthday?

Vatican officials are coming up with an answer to that question as Pope Paul VI prepares to celebrate his birthday Sept. 26.

Papal birthdays are usually nonevents, marked only with a very private celebration by a pope and his closest associates.

But not so an 80th pontifical birthday.

Since World War II, the Church has solemnly celebrated the birthdays of two papal octogenarians. Pius XII turned 80 March 2, 1956, and John XXIII marked his four score Nov. 25, 1961.

On March 1, 1956, the Vatican post office received 300 pounds of greeting cards, 14,000 telegrams and 180 pounds of letters congratulating, Pope Pius.

A special series of Vatican stamps was issued and a church and student hostel were dedicated in Rome in honor of the birthday of John XXIII in 1961.

Both Popes received the homage of dozens of special diplomatic missions, sent from various nations.

Special solemn Masses were celebrated in the presence of Church and civil dignitaries in St. Peter's Basilica for both Popes. The future Pope Paul VI celebrated the solemn Mass for John XXIII's birthday, with his predecessor presiding.

For Pope Paul's birthday, special ceremonies are also being scheduled. For his 80th birthday, 80 artists will present 80 works of art in his honor, according to Vatican sources.

Festivities will start on the eve of the Pope's birthday with a televised Mass from St. Peter's. Famous boys' choirs from various European nations

will sing.

The 200 bishop-participants in the world Synod of Bishops, opening Sept. 30, are expected to offer their own birthday present to the Pope who established the synod 10 years ago.

Solemn unveiling of a monumental bas-relief in bronze of Christ's resurrection will highlight birthday plans. The work, costing \$340,000, is being assembled in the modern papal hall by Italian artist Pericle Fazzini.

Besides tributes from the great, the Vatican will surely be snowed under with cards and birthday presents from thousands of ordinary Catholics throughout the world.

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# S. Florida Scene

## Free concert

A free concert by the 80-piece California Honor Band will begin at noon, Saturday, Aug. 13 in the New World Center-Bicentennial Park (Bayfront Park) at NE 10th St. and Biscayne Blvd.

Boys and girls ranging in age from 14 to 17 years comprise the band which is making an eight-day Caribbean tour which has included San Juan, St. Martin and St. Thomas.

## Sister at aged meet

WEST PALM BEACH—Adrian Dominican Sister Marie Grace Gibney, a member of the staff at Maurawood Residence for Unwed Mothers, recently returned from the third annual workshop for persons ministering to the sick or aged at Aquinas Institute of Theology, Dubuque.

Pastoral ministers from 41 U.S. dioceses and Canada heard lectures and participated in discussions and lab session integrating theological knowledge, professional competence, and faith experience of their lives and those they serve.

## Alcohol retreat

KENDALL—Another in the series of "Serenity Retreats" for those whose lives have been affected by the abuse of alcohol, directly or indirectly, is scheduled at the Dominican Retreat House, Aug. 26-28.

Father Fred Lawrence, Stirling, N.J., a veteran of 25 years experience in the field of alcoholism will conduct the non-denomination sessions.

For additional information call the retreat house at 238-2711 or 1-852-3112.

## PB Serra meets

WEST PALM BEACH—Offers and trustees of the Palm Beach County Serra Club meet at 7:30 a.m., today, Aug. 12 at Manero's Restaurant, Palm Beach Lakes Blvd.

## Fr. Goss returns

Jesuit Father Edward Goss, a former assistant at Gesu parish, will return to Miami

Sunday, Aug. 14 to observe the golden anniversary of his entrance into the Society of Jesus during 11:30 a.m. Mass in Gesu Church.

Now stationed at Our Lady of the Oaks Retreat House, Grand Coteau, La. Father Goss lived in Miami as a youth. He entered the Society of Jesus on July 30, 1927 and was ordained on June 26, 1940.

He was a member of the faculty at the Jesuit High School, New Orleans; and for three years was an assistant pastor at Sacred Heart Church, Tampa. Most of his priestly life has been spent conducting retreats.

## Hospital exec picked

WEST PALM BEACH—Thomas Denton has been named director of personnel at St. Mary Hospital.

A graduate of Florida Technological University who obtained a master of science degree at Rollins College, Winter Park. Denton was formerly personnel director at Orange Memorial Hospital in Orlando.

# It's a Date

## Broward County

ST. BARTHOLOMEW Young at Heart Senior Club meets Tuesday, Aug. 16 at 2:30 p.m. for a social afternoon of cards and refreshments.

LAUDERDALE Catholic Singles Club meets at 8 p.m. for a

covered dish supper on Saturday, Aug. 13 at St. Gregory parish, Plantation. Music and dancing will follow.

CATHOLIC WIDOWS and WIDOWERS of Broward County will meet Aug. 15 at the K. of C. Hall, 3571 N. Andrews Ave., Fort

Lauderdale. For further information call 484-3094 or 721-9316.

LAY CARMELITES of Broward County will meet at 7:30 p.m., Sunday, Aug. 14 at St. Pius X Church on AIA, four blocks south of Oakland Park Blvd. Interested persons are invited to attend.

## Palm Beach County

ST. ANN parish Patrician Club meets at 2 p.m., Wednesday, Aug. 17 in the parish hall, 200 N. Dixie Hwy., West Palm Beach. "Purgatory" will be the discussion subject.

KC COUNCIL No. 2075, West Palm Beach, will install Art Wroble as grand knight during a dinner and dance at 7 p.m., Aug. 26 at the KC hall, E. Marine Dr. Other officers who will be welcomed are Tom Pantan, deputy grand knight;

Roland Desnoyers, treasurer; and James McCabe, recording secretary.

ST. MARY HOSPITAL's Maggie Hooe, R.N., assistant director of Nursing Service, has received a certificate of appreciation from the Florida Heart Assn. for training more than 60 instructors in cardiopulmonary resuscitation.

## Dade County

FRANCISCANS of the third order will meet at 2 p.m., Sunday, Aug. 21 at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

FOURTH DEGREE General Assembly of the K. of C. meets at 8 p.m., Thursday, Aug. 18 at Marian Council Hall, 13300 Memorial Hwy., N. Miami. A film of the 1976 Dolphin games highlights will be shown.

## Bible Sharing Institute

### sponsored by Miami ACCW

LANTANA—A Bible Sharing Institute sponsored by the Miami Archdiocesan Council of Catholic Women will be conducted Sept. 16-18 at the Cenacle Retreat House.

Dominican Father John Burke, executive director of the Word of God Institute, Washington, D.C. will conduct the three-day conferences for which reservations are limited.

Those interested in participating should call 737-1079 or 737-0720 in Palm Beach County; 587-2521 or 566-3633 in Broward County; 885-3032 or 235-0304 in Dade County; 852-3378 or 294-7288 in Monroe County; or 262-4687 in Collier County.

Registration at 9 a.m. on Sept. 16 will open the conferences and the institute is scheduled to close at 2:30 p.m. on Sept. 18.

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"As a group, many families fear violence and ridicule. They suspect their own worth. As a result they put up an exterior shell. Family members struggle with their familial identity."

# The Family--a loveable thing

(The following article by Terry and Mimi Reilly, directors of the Archdiocese Family Enrichment Center, was written for the U.S. Bishops for their reflection on the foundations of marriage and family life. Terry Reilly is on the Bishops' Subcommittee on Theology of Family Life and Mimi is on the Bishops' Subcommittee on Pastoral Planning, and both are members of the Bishops' Commission on Marriage and Family Life.)



Mimi and Terry Reilly and two of their children at play.

**By TERRY and MIMI REILLY**  
When we refer to the foundations of ministry in family life we first recognize that family life has had a place of importance throughout the recorded history of mankind. The socio-economic functions of the family have certainly shifted over the centuries. Whether as a source of new manpower for military or agricultural endeavors, or as a means for sealing alliances of wealth and power, the most obvious function of the family was utilitarian and materialistic.

In contrast (seen from this distant perspective, at least), the Old Testament ideal of family as community, under the solidifying impact of Yaweh's covenant, introduced a deeper purposefulness and less pragmatic significance that remains with us today.

Certainly with the advent of Christ, the family was given the blessing of the sacramental life.

**BUT FAMILIES** today are in real turmoil; they are told of the trouble they are in, such as the breakdown of families through separation and divorce, and violence and alienation. Today's families live in a fear saturated environment. Fear dominates how families react to society in general and how persons react within their own family.

As a group, many families fear violence and ridicule; they suspect their own worth. As a result they put up an exterior shell. Family members struggle with their familial identity. When things reach a crisis they sometimes seek outside help but often fear and pride hold them back. Taken as a small society, families tend to see their negative side rather than their own beauty.

Jesus Christ and His Church call all people not to live in fear with an image of poor self worth, but rather

to seek His goodness and exists in each person. If His Gospel message is heard in earnest then families and family members have to be willing to admit and enjoy their goodness. This calls persons, families, and the whole Church to celebrate the truth, the reality of the fact we are made in God's image and are lovable. And this love, which exists actually or potentially in the family, is the yeast that brings the dough to life.

#### NEEDS

Families today so need to look at and probe their goodness, as individuals and as a group. They need realistic tools that can be im-

"Jesus Christ and His Church call all people not to live in fear with an image of poor self worth...families and family members have to be willing to admit and enjoy their goodness."

plemented and used at home, the parish, and the community.

Family members need to have ways, models and ideals to assist them in their continuing search and discovery. Beyond this, they need to have the courage to witness to others, the joys and sorrows accompanying their growth; they not only need to reveal this process within the family, but also to others outside the family community.

Practical and real life models are important for today's family, but are not available in the quantity that they are needed. Enrichment programs are also needed, and these might be provided by parishes and dioceses. Families need to spend time together creatively. They need to be encouraged to just be together as a family, yet in all our modernization families don't know how to simply be together. There are also needs to meet in the families of widows and widowers, and in separated and divorced relationships. Programs for support and education should be provided allowing single parents to know the community of Christ loves and supports them.

#### BASES

For many centuries married

persons have been conditioned to believe that the celibate vocations of clergy and religious were the only "vocations." Marriage as an equally direct vocation from God is not at all a new idea, yet it still needs to be reintroduced and reinforced. Christ calls married persons to their vocation and gives them the power to live out this call.

There has been a popular shift to understand the purpose of marriage from seeing the goal of procreation and responsible parenting as primary and all other ends as subordinate to viewing all the old "primary" and "secondary" ends as coordinate. Personal growth and deepening of the marital relationship become as important as procreation. This shift is a positive, encouraging sign. When two persons come to see and believe that the goodness of self and the goodness in their spouse is the presence of God in them, Christian marriage is at a beautiful ideal. Such an ideal is a purposeful intention of spouses in marriage much less a primary reason for a Christian Catholic marriage.

**THE SEEKING** out of this overall purpose is truly vocational. To be able to call one another into life and to discover the goodness that is God in each other is the foundation of Christian love. This love takes on an even deeper significance in the privilege of responsible parenting—of being able to create and nurture new persons in the community of God; of being able to call and nurture children into life.

Married persons and families in the Church are called into their life-

(Continued on Page 18)

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# The Family can give ministry

(Continued from Page 17)

long relationship before the Christian community. In this way they witness to others and thereby call others outside the family into life. In a real sense they witness their sacrament of love to the whole Church, the family being the beginning place of that witness.

We can see then that the family is really a precious cell of Christ's Church. This cell is held tenderly by our Lord as the environment in which His love is nurtured. This cell is interdependent on other cells, other families, the clergy and religious, in order for it and the whole Church to grow in love. So often we tend to concentrate solely on repairing these cells rather than feeding them. We often look only to the families in distress and ignore the ones who are in a more physically, emotionally and spiritually healthy condition. All these cells, both the ones that are in distress and the ones that are not, need food to grow. This growth certainly comes from the parish community, but also can and does come from families supporting and affirming one another.

## PRIORITIES

Married persons are often confused by all the demands placed upon them. There is an obvious need for order in their lives and in their ministries in the Church. They need to look at their priorities and seek to set them right in terms of serving and pleasing God. The following priorities are submitted and placed in the order believed to be appropriate and necessary.

The first priority is in striving to improve one's relationship with one's self and with the Lord. Each one must look at himself and of how Jesus looks upon him.

The next priority is the spouse relationship. There is certainly a need to grow in love, in trust, and in calling one another into life. Couples need to seek that added spiritual dimension that makes the two of them one. But if the relationship the couple shares takes precedence over their personal relationship with the Lord, then what is there to enrich their interpersonal relationship spiritually?

THE LORD enriches all our relationships and He is their center.

Without Him as center couples can not truly be one body, one spirit in Christ. They cannot come together with the real strength the sacrament of matrimony provides. Only in Christ can we be ready then to give glory to God as the you, the me and

job a total preoccupation.

The next priority is the ministry of serving the Church through the parish, in the contemporary Christian movements, or the community. Christians are called to share beyond themselves and their

*"We usually consider the family as the receiver of ministry...Very seldom do we consider the family as the giver of ministry...first, the ministering within the family to one another, and second, to other families and individuals outside the family."*

the us, to know that the unity in the third person, the "us," is only there because of the gift each one brings to the relationship.

The next priority is to the completed dimension of the family—the relationship between parents and children. Parents need to be tuned into the needs of their children, to see themselves as messengers of the Gospel to their children. Parents have the solemn responsibility to bring their children to the Lord especially in their young years; to never cease loving them, and to give them a community which they will recall as a loving, nurturing environment. Then they'll be prepared to make decisions as they grow and proceed in their own life. Parents need to allow them to grow under their protection but at the same time to let them be their unique selves in their own way.

If children are put before the parents' relationship with God, the parent loses sight of the source of energy of the parent-child relationship. If children are placed in a higher priority than the spouse relationship, then the mutual support and grace given in matrimony is overlooked.

THE NEXT priority is the parents' occupational vocation: their means of earning a living or supporting the family. Whether as the breadwinner, or housewife, this mission is to be respected. Each strives to be the best at their respective task without making that

families. They are called to witness, to share love—the love the Lord has given them. They cannot hide their lamp under a basket; they need to let their light shine. Sometimes Church ministries become more important than the relationship with God, the spouse relationship and parent-child relationship. In other words, the Church ministry, too, can be misplaced.

During the traffic of daily living these priorities are jumbled and tossed about, moving up and down in time and energy placement. But generally these priorities need to be retained in principle and in fact for a Christian family to grow as a community of Christ. The priorities do relate to our relationships as persons. We know that as our love expands these priorities all become meshed and interdependent. The mature Christian sees them and uses them flexibly. Any prolonged change in this order of priorities will damage the strength of the family and its emotional and spiritual well being.

## CONCEPTS AND DIRECTIONS

We usually consider the family as the receiver of ministry. We know that family life education in its traditional sense is primarily directed

toward providing insight, ideals and concepts regarding healthy family life. Social service agencies provide help to families and distress that need assistance in certain problem areas.

Very seldom do we consider the family as the giver of ministry. This concept involves two forms; first the ministering within the family, to one another, and second to other families and individuals outside the family. It is easiest to grasp ministry to those outside the family. Yet the ministry within the family is of primary importance. It is God's priestly people becoming strong in the family than then can reach out to show God's love in caring for, and teaching and praying with, other people outside the family. This ministry of the family toward other people has always been an integral part of our Catholic tradition. In fact, the strength of the Church in a diocese or

(Continued on Page 20)

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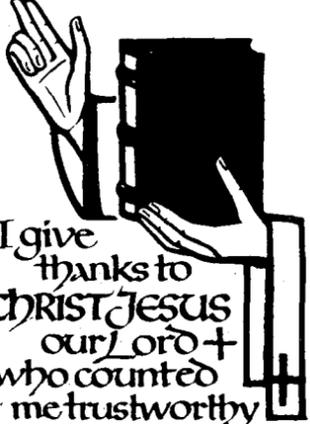
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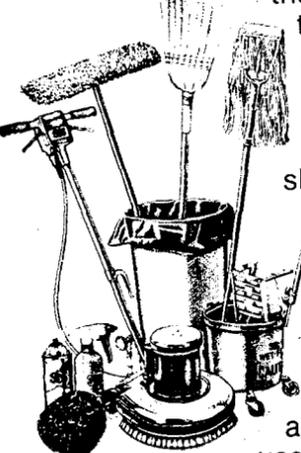
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## Major movies on TV

**FINIAN'S RAINBOW** (1968) (NBC, Thursday, Aug. 11): Francis Ford Coppola's imaginative and delightful film of the old Broadway musical that spoofs the Irish, the rich and most of the myths of the Old South. There is fantasy, sentiment, and a great collection of Lane-Harburg songs ("Glocca Morra," "Look to the Rainbow"), plus a light-footed performance by Fred Astaire in his hand-picked final film dancing role. Pure joy: highly recommended entertainment for all ages.

**PLAY MISTY FOR ME** (1971) (ABC, Friday Aug. 12): An adult horror flick of the knife-wielding madwoman genre, with Jessica Walters as the crazy lady and Clint Eastwood and Donna Mills as the intended victims. Moderately slick but unsubtle; there is nice photography of California's Big Sur country. Not recommended.

**PAPER LION** (1968) (NBC, Saturday, Aug. 13): The very slick and nifty film version about writer George Plimpton's Walter Mittyish caper of trying out as a quarterback for the Detroit Lions. Essentially a fine documentary on a football summer camp, spiced by the wit and humanity of the real athletes, some of whom have gone on, like Alex Karras, to broader careers. Satisfactory family entertainment.

**LITTLE FAUSS AND BIG HALSY** (1970) (ABC, Sunday, Aug. 14): The dirty, miserable truth of what life is like on the motorbike racing circuit, with Robert Redford cast against hero-image as an unscrupulous, ambitious racer and Michael J. Pollard as his eventually disillusioned partner. Moral in total theme, but grubby in detail. Not recommended.

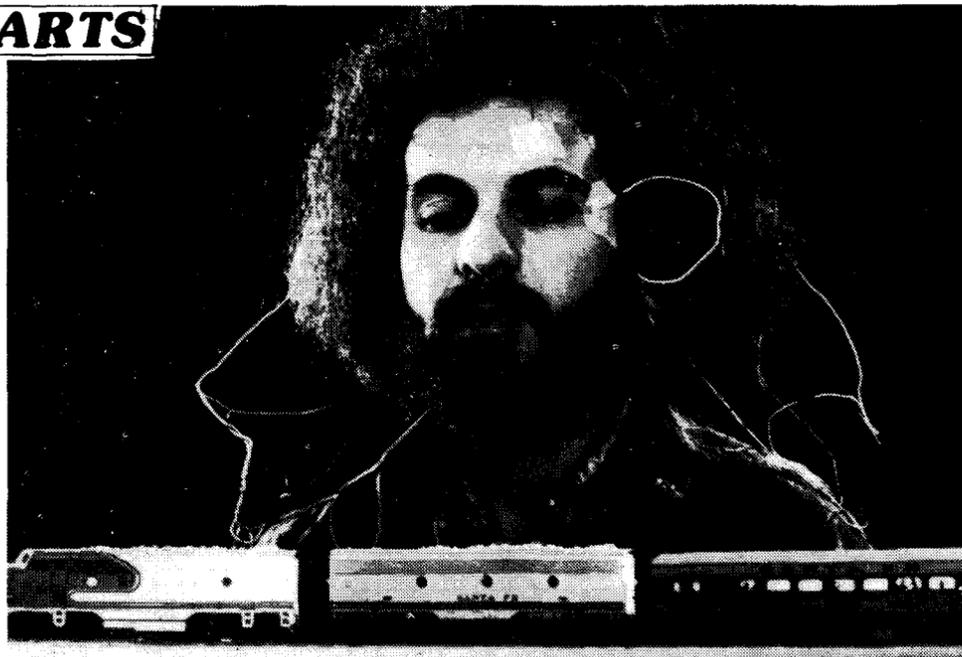
**THE WILBY CONSPIRACY** (1975) (CBS, Sunday, Aug. 14): Michael Caine and Sidney Poitier are strangers ironically forced together as they are pursued across South Africa by a malevolent intelligence officer (Nicol Williamson) who is the defender of White Christian Supremacy. The suspense of the chase unwinds too soon, and there are moral difficulties the film fails to cope with. Not recommended.

**BUONA SERA, MRS. CAMPBELL** (1969) (NBC, Monday, Aug. 15): Melvin Frank's comedy about three

ex-GI's who bring their wives to Italy for a reunion 20 years after the war. Each man is under the impression he is the father of a child born to a local beauty (Gina Lollobrigida), and the potentially heavy situation is deftly worked for sentiment and laughs. Satisfactory for adults and mature youth.

**WHAT'S UP, DOC?** (1972) (ABC, Tuesday, Aug. 16): Peter Bogdanovich's splendid tribute to the visual screwball comedies of the 1930's, with aggressive Barbra Streisand trying to save dumb Ryan O'Neal from hilarious fuddy-duddy Madeline Kahn.

Recommended for all ages.



"Brain power" signals this toy train to move. A volunteer subject demonstrates a bio-feedback experiment during **THE INCREDIBLE MACHINE**, a National Geographic Special on Channel 2 at 8 p.m. Wednesday, Aug. 24.

# Rescuers: Good Disney

"The Rescuers" brings the Disney company back into its mainstream specialty, the feature-length animated cartoon (this is the 22nd in the studio's history, the first since "Robin Hood" in 1973).

While there are few surprises, that may be an asset in this kind of movie, as it is in the motel business. One critic you can't argue with: my seven-year-old daughter, who can't make comparisons with "Snow White," "Dumbo," or "Sleeping Beauty." She was charmed out of her blue canvas tennies.

"THE RESCUERS" is based on contemporary stories by Margery Sharp rather than fairy tales, but the difference is superficial. Essentially we have a little kidnaped princess rescued from the castle of the Wicked Queen. Not by a handsome prince (this is a story apparently aimed at an even younger set of primary graders than usual) but by a team of special agents from Disney's bottomless repertoire of lovable mice, the silken Bianca and the anxiety-ridden Bernard, modeled after their respective mouthpieces, Eva Gabor and Bob Newhart.

The heroine Penny is not actually a princess but a poor orphan who longs to be adopted (a maudlin and oddly dated touch). She is whisked away by a greedy lady pawnbroker (Madam Medusa) to exploit her frail size in the search for a giant diamond in a lost pirate treasure cave deep in the spooky Louisiana bayous.

As in classic Disney, it's the dazzling array of characters we remember, starting here with archvillainess Medusa, who is a marvelous caricature of all the seedy parts played by her voice-actress Geraldine Page—orange hair, blue eye-shadow, over-dramatic voice, sudden fits of temper, naked greed, Disney with a touch of Tennessee Williams decadence. She's not personally as scary as earlier terrible Bad Mother figures in Disney—the depth of her meanness is stealing Penny's beloved teddy bear. But she's equipped with notable henchmen, a pair of lumbering alligators (Brutus and Nero) and a bumbling fireworks expert stooge named Snopes (shades of Faulkner!), and some amusing character defects (she's a terrible driver, both of cars and a swampmobile).

THE TWO good guys who steal the show are a wacky

albatross named Orville (voice by Jim Jordan, radio's Fibber McGee) and a hard-buzzing dragon fly named Evinrude. Orville serves as his own somewhat sloppily improvised airline, allowing a lot of gags to be worked off Bernard-Newhart's famous fear of flying. The aptly named Evinrude serves as motor for a bayou leaf-raft, sputters and wheezes like a real outboard, and makes as strong an impression as any Disney insect since Jiminy Cricket. There's also an elderly, sentimental cat (Rufus) and a string of stereotyped swamp "redneck" animals who are mostly forgettable.

Several elements clearly make this a 1970's cartoon. A point is made about the female agent Bianca being in charge of the search, although later she is played mostly as ultra-feminine cuddly, with everything but batting eyelashes. Most of the terrors are spectacular (like the fireworks) but harmless (when Orville gets sucked into the jet engine of Medusa's swampmobile, he comes out mostly with ruffled feathers). Younger children are likely to be disturbed only by some vampirish bats and the scene where Penny and friends are almost drowned in the deep underground hole where they're trying to pry the diamond out of a human skull.

THE QUALITY of the art, while it has the familiar studio look, is infinitely better than kids are used to on dreadful Saturday morning TV shows, and reflects the \$7.5 million budget and four years of effort by 250 craftsmen organized by producer and co-director Wolfgang Reitherman. Some stuff may be too pretty or cardboard flat, but there are moments of zany creativity (the alligators fiercely trying to blast the heroic mice out of a pipe organ, or Medusa using the gators as waterskis in the final chase). The soul of the effective Disney style is the magical lifelike character movements of this friendly menagerie of comic beasts and beasties.

Unfortunately, stickiness has also become endemic to the recent Disney style, and "The Rescuers" has more sugar than even Mary Poppins could tolerate. The songs are sweet as a lot of contemporary kids breakfast cereal, Penny and her teddy bear are now and then too much Shirley Temple, and the message about the necessity of belief and faith, even when things look darkest (a good message after all) comes on with the subtlety of Western Union.

The seven-year-olds are too young to mind; they'd still eat all the candy you could give them. Still, the young folks haven't had much of anything good cooked up for them lately. They may swallow the sweets in "Rescuers," but they'll remember Medusa, Orville, Evinrude and company long after the tummyache is gone.

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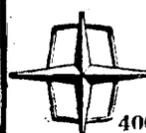
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# Family can give ministry

(Continued from Page 18)

a parish is in direct proportion to the degree in which families and family members understand their role as minister and actually get involved in the lives of other families.

This tradition is an honorable one and should be renewed. Today we need to help families and family members to understand their ministry within the family. Caring for members of one's own family is a ministry in healthy families. But how often is this regarded as real ministry—as fundamental and as profound and as necessary to our faith community as other ministries in the Church?

PASTORAL and catechetical support are needed so that families can grow in love of the Lord. We can see that family life ministry is more than ministry; it is a process, it's a system. It needs all the support the Church can give it. It needs recognition and attention in order for this process to be promoted at diocesan and parish levels.

Yet, with all this, we see that the mission of the family is simple in its thrust. It is the environment in which the community of life and love is experienced, learned and internalized. The family is, or has the potential of being, an environment of open, growth-producing communication and mutual love. The family's mission is to be an environment of faith and trust in each member and in God; it is to be a "domestic church." The family, as the basic unit of society, provides the nurturing, teaching and encouraging needs which leads to the fullest expression of our covenant community, the Church, and helps each to find that vocation proper to each person, in order that the Body of Christ will continue to be built.

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'73 TOYOTA COROLLA. GOOD COND. AIR COND. AM RADIO. 4 SPEED, 30 MPG CITY \$1950. 741-4031

### 27-Cars for Sale - Broward

1971 ELECTRA 225, FULL POWER, AIR, AM / FM. STEREO. LOADED. VERY GOOD COND. ASKING \$1800. 920-2476

### 27-Vans for Sale-Broward

'77 DODGE MAXIVAN under 12,000 ml. AIR, AM / FM, CRUISE CONTROL CONV. BED. \$7,700. 491-1222

### 30-Business Opportunities

SET YOURSELF IN BUSINESS Thermal Extraction System CARPET CLEANING PROFITABLE FROM THE FIRST WEEK! FULL OR PART-TIME NO FRANCHISE FEES CALL 305-792-7444, MR. Williams UNITED MARKETING OF THE AMERICAS, INC.

### 40-Apt. For Rent

RESPONSIBLE TENANTS large efficiency Apt. YEARLY ADULTS ONLY. NO PETS 754-2681

### 40-Apartments for Rent - N.E.

227 N.E. 2 St. Near Gesu, furn. Efcy's. Bedroom apts. Utilities Adults. Johnson Apt. Hotel 374-9826

### 40-Apartment for rent - S.W.

RECIGN DECORADO Apto 1 dorm \$150 mensial Zona Buena- 321 SW 7 St y 326 SW 6 St Sra Fernandez GERENTE RESIDENTE TAMBIEN Aire Acondicionado. Eficiente y con Parqueo

### 40-Apt. for Rent-Dade NE / Shores

2 BEDROOM. AIR COND. NO CHILDREN. NO PETS. 893-5763

### 40-Apts. for Rent - St. Mary's

1 BEDROOM DUPLEX COTTAGE APT. Furnished. \$130.00. Hedge fenced in yard. Shady Trees. 758-5197

### 40-Apts. for Rent St. Rose of Lima

1 Bedroom Unfurnished. Newly painted REFERENCES. YEARLY 758-3186.

### 40-Apts. for Rent. Miami Beach

1 Bedroom, A/C, unfurn. newly decorated. Pvt. Entrance. 3 blks / Lincoln Rd. - 2 Blks Public 1301 - 18 St.

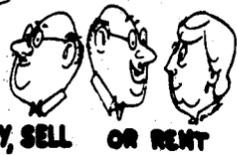
### 40-Cottage for rent. Hollywood or Little Flower

COTTAGE - 1 Bedroom. Large Dining area full kitchen, bedroom and L.Rm. (12X20) w / w Carpeting. SEASONAL OR YEARLY 1-925-0902

CLASSIFIED ADS

# CLASSIFIED ADS

LEGAL NOTICES & FICTITIOUS NAMES ANNOUNCEMENTS ACCEPTED



CALL: Betty  
at...  
Miami 754-2651  
Droward 525-5157

## 41-Homes for Rent

RENT WITH OPTION TO BUY  
4 Bedroom, 2 bath. \$321. Mo.  
822-0700 or 887-4574

## 41-House for Rent- SW

3 Bedroom, 2 Bath, Central Air and Heat  
OVERSIZE HEATED POOL. SECLUDED  
AREA. \$600. Mo. 279-8432

## 41-Homes for Rent-Ft. Lauderdale

SW SECTION, 4 / 2, FAMILY ROOM near  
CATHOLIC CHURCH, PAROCHIAL SCHOOLS  
AND SHOPPING. \$36,900. 584-6358 EVES.

## 43-Retirement Home Room and Board

**RETIREMENT HOME**  
OPENINGS FOR AMBULATORY LADIES  
AND GENTLEMEN. ROOM, 3 MEALS, PERS.  
LAUNDRY

**REASONABLE**  
923-1726 989-6671

## 50-Real Estate

**PHILIP D. LEWIS,  
INC.**  
**Commercial  
Properties**

No. Palm Beach County  
31 WEST 20th STREET  
Riviera Beach • 844-0201

## 51-Lots for Sale

### FOR SALE-

HOMESITE CORNER LOT. 101 x 138. GOOD  
LOCATION, LEHIGH ACRES, FL. \$3,500.  
931-8435.

## 52-Homes for Sale

BOYNTON BEACH- New home 3 / 2 One  
block to ST. MARK'S CHURCH, SCHOOL,  
SHOPPING. Also one and two bedroom  
Apts. from \$19,500.00.

P.B. TRAYLOR REAL ESTATE  
612 N. Federal, Boynton 732-9471

## 52-Homes for Sale-NE

745 NE 74 St.  
IN PRETTY BELLE MEADE 2 BEDROOM 2  
BATH, 21 FT. FLA. RM. ONLY \$34,900.  
FHA / VA TERMS

CLOWNEY-STANTON  
REALTY  
11703 NE 2nd Ave. Broker-891-6252

## 52-Homes for Sale- N.E.

A COUNTRY FEELING  
Cozy 2 Bedrooms modern eat-in kitchen  
and other updated features. EXTRA WIDE  
lot with fruit trees located near BARRY  
COLLEGE. ONLY \$34,000 Call anytime.

CLOWNEY-STANTON REALTY  
11703 NE 2 Ave. Broker- 891-6252

BEAUTIFUL FOURPLEX APTS. (2) 2  
Bedroom 2 Bath, (3) 1 Bedroom, 1 Bath.  
LOVELY GARDEN. 15030 NE 11 CT.  
891-8942 for key.

BY OWNER. OPEN HOUSE DAILY. 10-8 PM.  
BEAUTIFUL DUPLEX AND GARDEN. 2  
Bedroom 2 BATH. EACH SIDE. 330 NE 119  
TERR.

NO AGENTS

## 52-Homes for Sale - N.W.

Home for sale by owner. 3 bedrm., 2 bath.  
Wall to wall carpeting, air-cond. central  
heat. 621-6726

WHEN YOU SHOP  
MENTION  
THE VOICE

## 52-Homes for Sale- N.W.

CAROL CITY'S FINEST  
3 BR., 2 BATH-SPLIT LEVEL W / CENTRAL  
AND HEAT. paneled family room.  
ASKING \$37,000. FHA / VA.

CLOWNEY-STANTON  
REALTY  
11703 NE 2nd AVE.-BROKER-891-6252

## 52-Homes for Sale-NW

3435 NW 11 Ct. Large R-2 Lot. Fruit trees, 2  
BR / 2 Bath. Clean. Must sell. MAKE OFFER.

H.L. SIMON REALTOR  
856-5151  
2721 SW 27 Ave.

## 52-Homes for Sale- SW

DEEP WATER NO FIXED BRIDGES, NICE 2  
BEDROOM, 2 BATH. NEW DOCK AND SUN  
DECK. SW SECTION. SALE OR TRADE  
EQUITY.

491-1041

## 52-Homes for Sale-Miami

3 BEDROOM 1 BATH AT 1135 NW 120 ST.,  
MIAMI BEST OFFER. CALL LEVY BROKER,  
822-1724 ANYTIME.

## 52-Homes for Sale: N. Miami

HANDYMAN SPECIAL: 3 Bedroom, 2 Bath.  
N.E. area. Holy Family Parish low \$30's.  
J.S. PALMER, REALTOR 751-4141

## 52-Homes for Sale- N. Miami Beach

**5 BEDROOM-POOL**  
Great FAMILY home. Great AREA. Central  
Air, Appliances and Carpets. Fenced yard,  
garage \$50's.

MAJUREN DALEY ASSOCIATES  
592-7751  
**ANGELA DALEY  
REALTY**  
715 NE 125 ST. 891-6212

## 52-Homes for Sale-S. Miami

WALK TO EPIPHANY.  
QUIET, TREE-LINED STREET. CLOSE TO  
TENNIS, SHOPPING AND PARK. 3  
BEDROOM, 2 BATH W / ATRIUM EN-  
TRANCE. CORNER FENCED LOT. ROOM  
FOR POOL.

\$65,000.  
COCONUT GROVE REALTY CORP.  
3484 MAIN HIGHWAY, COCONUT GROVE  
443-1606

## 52-Homes for Sale

3 / 1, 700 E. 8 Ct. H.L.M.

5 Units 451 SW 10 St.

2 homes on 1 lot-1025 NW 32 Ct.

2 / 1 15 NW 58 Ct.  
Call Barroso 448-0669 EVES: 261-4651  
100 REALTY

## 52-Homes for Sale Key Biscayne

MUST SELL CUSTOM HOME 4 BEDROOMS-  
3 1 / 2 BATH 2300 sq. ft. and CARPORT  
BEACHCLUB 361-2808

## 52-Homes for Sale- Biscayne Gardens

WATERFRONT-4 BEDROOMS, 2 BATH 3  
LEVEL. CBS. FURNISHED ON LARGE LOT.  
Priced in \$50's. OWNER 681-7526

## 52-Homes for Sale- Miami Shores

ESTATE SALE: 3 Bedroom, 2 Bath and  
MAID'S QUARTERS. FURN. \$60'S.

**J.S. PARKER,  
REALTOR 751-4141**

## 52-Homes for Sale- NE Shores AREA

DUPLEX-2 BR AND 1 BR  
AIR COND. ADULT NEIGHBORHOOD.  
COUNTY TAXES PARKLIKE AREA.  
893-5763.

## 52-Homes for Sale- Homestead

ATT. VETERANS  
DID YOU KNOW WE HAVE 2 1, 3 / 2 AND  
4 / 2 YOU CAN BUY FOR \$100. TOTAL  
CASH DOWN.

EARL L. SMITH, REALTOR  
245-4021 EVES: 248-7772

## 52-Homes for Sale Port St. Lucie

WATERFRONT CBS home. Private dock, 2  
bedroom 2 Bath, 1830 sq. ft. living area. All  
Appliances. Drapes. Fully carpeted.  
878-2263

## 52-Homes for sale- Pembroke Pines

3 Bedroom / 2 Bath SCREENED room.  
SPRINKLERS. WALK to Elementary and H.S.  
\$35,000. 961-1833

## 55-Out of State - N. Carolina

### NORTH CAROLINA

YOUR CONNECTION FOR GOOD BUYS IN  
MOUNTAIN HOMES, FARMS, ACREAGE,  
LOTS, CHALETs AND ENERGY EFFICIENT  
NEW HOMES. WRITE OR CALL FOR EX-  
CITING LIST! PARSONS REALTY.  
BOX 612 - V WEST JEFFERSON, N.C. 28694  
Ph 919-246-7272.

## 56-Condos for Sale

1 BEDROOM- 1ST FLOOR. CONDO. N.  
MIAMI BEACH AREA. I-95 AND NW 163 ST.  
LARGE ASSUMABLE 7 % 1-852-3372

# BUSINESS SERVICE GUIDE

## 60-Accountants

ABC BOOKKEEPING  
AND TAX SERVICE  
ACCOUNTING, BOOKKEEPING, AUDITING  
Systems Custom Designed  
J.W. MILLER in Miami 30 years.  
9050 NE 6 Ave., Miami Shores 754-2681

### FRED HOFFMEIER- ACCOUNTANT

Tax / Bookkeeping / Notary 565-8787 Evs:  
733-1213

## 60-Appliance Repairs- Pompano

### FREE ESTIMATES

ADIDAS APPLIANCE AND AIR CON-  
DITIONING. FREE ESTIMATES on AP-  
PLIANCES and AIR CONDITIONING repairs.  
NO SERVICE CHARGE.

ALL APPLIANCES-ALL BRANDS  
LICENSED AND INSURED. MEMBER BBB

## 24 HOUR SERVICE

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## 60-Air condition

ARIE AIR CONDITIONING  
Work done in your home. Free estimates.  
Licensed. Insured. 932-5599, 932-5723.

## T & J Air Conditioning

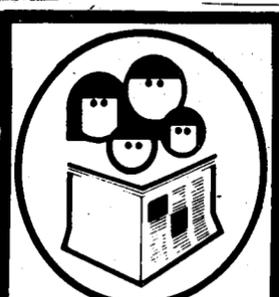
Room units - new and used.  
Call for better price- 947-6674  
153 N.E. 166 Street

## 60-Auto Repairs

GENERAL AUTO REPAIR  
253-3393  
THE ANDY ALLEN CO.  
18133 SW 98 Ave. Rd.

## Car for Sale- Broward

76 COUPE DE VILLE, CADILLAC  
Beautiful and sparkling white.  
1 owner 943-0991



**the VOICE**

## 60-Carpentry-Broward County

### CARPENTER NEEDS WORK.

ALL TYPES OF  
HOME IMPROVEMENTS. DOORS, TRIM,  
PANELING, SHELVING, CLOSETS BUILT.  
ROOF LEAKS. NO JOB TOO SMALL. EVES:  
973-2895

## 60-Electrical- Broward

### TAKE A MINUTE. CALL MINNETT ELECTRIC.

Established 1954. Experienced. Honest.  
Integrity. DEPENDABILITY. REPAIR.  
REMODEL 772-2141

## 60-Electrical Contractor

A. HEIN ELECTRIC 621-7866  
Licensed contractor No. 11400. New work,  
additions, alterations, increase amps,  
pumps, dryers, air-cond., circuit breakers.

## 60-Furnishings

P AND E CHURCH FURNISHINGS  
New church pews and chancel furniture.  
Refinishing and reupholstering available.  
344 N.E. 70 St. 754-6139.

## 60-Furniture Refinishing - Broward

### FREE ESTIMATES

FURNITURE TOUCHED UP, REFINISHED,  
REPAIRED, REGLUED  
JERRY KIRSCH 925-6212

## 60-General Maintenance

Reasonable Rates "Don't Fuss- Call Gus"  
GUS CANALES  
Plumbing - Electrical - Carpentry - Painting-  
A.C. Units- Sprinkler Systems- Installations-  
Types Water Filters- Appliance Repairs-  
Cabinet Work- Tile work.  
NEW!  
Pool Service and Repairs. Roof repairs and  
paint.

All Work Guaranteed. Free Estimates  
Call Now and Save.  
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## 60-General Remodeling

ADDITIONS, REMODELING, CLOSE-INS.  
Aluminum or vinyl siding, roofing, painting,  
plumbing, house trailers resided, stone and  
brick work. Call 754-9710.

## 60-General Repairs

JOE HAWKINS HOME REPAIRS  
PAINTING AND EXTERIOR  
MASTER CARPENTRY-rough or finish  
DOOR HANGING  
10 yrs. exp. cc 01762 823-2870

## 60-General Home Repairs

FREE ESTIMATES  
For all home repairs. Reasonably priced.  
Reliable, Quick and Knowledgeable.  
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## 60-Lawn Mower Service

MIAMI LAWN MOWER CO.  
Authorized Service and parts. Fertilizers,  
Sharpening, Welding. TWO STORES TO  
SERVE YOU. 27 S.W. 27 Ave. Call 642-6515  
20256 Old Cutler Road. Call CE5-4323

## 60-Lighting Equip.

Spotlights-Lamps-Accesories  
Sales- Rentals-Service  
STAGE EQUIPMENT  
AND LIGHTING, INC.  
12233 NE. 13 Ct. Miami. 33161  
305-891-2010

## 60-Moving and Storage

DEEHL MOVING  
LARGE OR SMALL JOBS  
LIFT- GATE, PIANOS, INSURED  
624-3406 226-8465

Robert Williams Moving  
And Storage  
Large-Small jobs anywhere  
Call 681-9930

## 60-Moving-Dade County

**TRY SAMMY  
AND WILLOW  
MOVING CO. 696-4531**  
YOU DON'T HAVE TO BE RICH TO CALL US!  
LIFT GATE TRUCK MEMBER BETTER  
BUSINESS BUREAU

## 60-Office Machines-Dade

JAUME'S OFFICE MACHINE CO.  
SALES, REPAIRS, RENTALS. ALL MAKES  
OF TYPEWRITERS, CALCULATORS. IBM  
SPECIALIST 20 YRS. SAME LOC. 1049 NW  
119 St. 681-8741

## 60-Painting

CHARLES THE PAINTER  
Interior-Exterior, residential, commercial  
19 yrs. in Miami 758-3916 - 757-0735  
cc-01654 893-4863

PAINTING, INTERIOR, EXTERIOR NEAT.  
CLEAN REASONABLE.  
Dade 621-4054  
Broward 431-2880

## 60-Paving-Broward County

**BEN AND AL'S  
LICENSED AND  
INSURED  
981-1411**

## 60-Painting

JOE ZAM PAINTING  
Interior, exterior, roof cleaning and coating.  
865-5869.

## 60-Photo Studios N. Miami

**OLD PICTURE  
RESTORATION**  
OUR SPECIALTY  
TAM'S PHOTO STUDIO, INC.  
169 North Ct. 27 Ave. NW 79 St.  
836-2900

## 60-Plumbing

**CORAL GABLES**  
PLUMBING  
BATH BOUTIQUE  
TOTAL PLUMBING SERVICE  
GIFT DEPT.  
446-1414 cc No. 0754 443-1596

**Phil Palm  
Plumbing  
REPAIRS &  
ALTERATIONS  
CALL 891-8576  
cc-2476**

## 60-Plastering

JOE ZAM PLASTER  
Patching, plaster, stucco, water proofing,  
caulking, 865-5869.

## 60-Professional Services

**SUMMER SPECIAL**  
Wash and Wear Perm. -\$16 complete  
Betty Jones Beauty Salon  
1071 N.E. 125 Street  
North Miami 891-2821

## 60-Refrigeration

FREE ESTIMATES  
WORK DONE ON YOUR PREMISES  
M.L.S. REFRIGERATION CO. 754-2583

## 60-Remodeling

Complete kitchen and bathroom  
remodeling. CUSTOM MADE FURNITURE.  
Financing. Free estimates.

**PRATS INTERIORS**  
2037 NW 20St. 324-5438

## 60-Roofs - Clean and Coat

**MITCHELL'S  
WHITE ROOFS**  
Clean \$35 Paint \$95  
Walls, awnings, pools, patios  
Free Estimate-Insured- 688-2388  
cc 1425

## 60-Roofing

**ROOF REPAIRS**  
Joseph Devlin, Little Flower Parish Member  
K of C. and BBB of So. Florida  
License-0932 Reasonable 666-6819

## 60-Roof repairs- Broward County

SMALL LEAK SPECIALIST  
Fast dependable service Repairs From \$60.  
752-9213

## 60-Roof Cleaning and Coating

**CHERRY ROOFS**  
CLEANED AND PAINTED  
WHITE OR COLOR  
PRESSURE CLEANING OF  
PATIO AND WALLS  
VINYL PAINT USED  
GRAVEL ROOFS COATED  
681-7922 cc-0623 BROWARD 989-0707

## 60-Roof Repairs- Dade

**ROOF LEAK  
SPECIALIST**  
DOLEMA ROOFING  
Licensed and Ins. Cert. No. 0966 887-6716

## 60-Roof Repairs and Painting

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PAINTING Roof cleaning and house  
painting-interior and exterior. Vinyl acrylic  
paints used only. Patios- pools- walls  
pressure cleaned. Roof repairs: installment  
of turbine ventilators -2 - 12" turbine  
ventilators - \$84.95. Serving South Florida,  
since 1954. ccNo. 0623 620-1984

## 60-Septic Tanks

CONNIE'S SEPTIC TANK CO.  
Pumpouts, repairs, 24 hr. service  
cc-256727 592-3495

## 60-Dressmaking and Alterations

SPECIALIZING IN SEWING  
ALL SIZES REAS. SLACKS  
MADE \$5 A PAIR 653-3420

## 60-Sewing machine repairs

Singer and all makes.  
Clean, oil and adjust \$5.95  
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## 60-Signs

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TRUCKS WALLS  
GOLD LEAF  
90 N.W. 54th St. 758-7025  
cc-G-04552

Lumen de Lumine  
Join The Third Order of St. Francis  
for true peace.  
Write Box 1046 Ft. Laud. 33302

## 60-Television Repair

**SPECIALIST  
RCA-ZENITH-  
MOTOROLA**  
Sera's Television, Inc.  
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## 60-T.V. Repair

**ALL MAKES  
T.V. REPAIR**  
COLOR -ANTENNA- STEREO  
SAVE TIME AND MONEY  
CALL RAUL 264-2351

## 60-Tile Repair

RON ROSE CERAMIC TILE  
NEW CONST. REPAIRS, REMODELING.  
SHOWER PANS AND PLUMBING LEAKS  
S.W. AREA, FLA. KEYS 247-3282

## 60-Tree Service

TRIM 'N' SHAPE  
Tree Service  
Licensed and insured. Call 759-0273

## 60-Upholstery

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**UPHOLSTERY**  
Quality Upholstery at Lower Prices  
"We Come to You"  
Free Foam with Complete Upholstery Job  
41 Years Experience  
FREE ESTIMATE PICK-UP, DELIVERY  
555 NE 125 St. Miami 893-2131

## 60-Venetian Blind Service

# Tres misioneras Guadalupanas harán entrega perpetua el 15



Padre Felix de Jesús Touglér

Tres Religiosas Misioneras Guadalupanas del Espíritu Santo, realizarán su entrega perpetua al Señor y en servicio de la Iglesia el próximo lunes 15 de agosto, festividad de la Asunción de María. La ceremonia tendrá lugar en la Ermita de la Caridad a las 8:00 p.m. y será presidida por el Vicario Episcopal Hispano, Monseñor Agustín Román.

Realizarán su compromiso definitivo las religiosas: Manuela Gutiérrez, de Mérida, Yc. México, que trabaja en la parroquia de Ntra. Señora de Guadalupe, Immokalee; María Antonia Zapata, de Monterrey, N.L. México, que trabaja en la misión de Santa Ana, Naranja, y Rosalina Sauza, de Morelia, Mich. México que trabaja en la parroquia de St. Philip Benizi en Belle Glade y Holy Cross,

Indiantown.

Fundada en 1930, en Morelia (Michoacán), México por el sacerdote francés, Padre Félix de Jesús Touglér, hoy en proceso de canonización, las Misioneras Guadalupanas del Espíritu Santo son una Congregación de Vida Apostólica, con misión específica de evangelización y catequesis en los diversos ambientes.

Su radio de acción se extiende hoy día a toda la República mexicana, Honduras Británicas, Puerto Rico y en Estados Unidos: Nueva York, Massachusetts y la Florida donde llevan 14 años de servicio misionero.

La ceremonia del día 15 está abierta a todos los familiares y amigos que quieran compartir este día de alegría con las religiosas.

## Católicos hispanos buscan enriquecimiento...

(Viene de la Pág. 24) organizados programas pastorales para ellos.

Los líderes hispanos se esfuerzan por definir la realidad de las tradiciones hispanas de entre la variedad de sub-culturas, tratando de identificar lo común:

"Somos muchos pueblos con un pasado común, rico en la fe católica en historia y cultura," dice uno de los documentos preparados para la reflexión. "Nuestra fe común ha perdurado hasta el presente. Es uno de nuestros mejores regalos a la Iglesia de los Estados Unidos."

Entre las dificultades que los

dirigentes hispanos encuentran, para poder aportar a la vida de la Iglesia, están las que ellos llaman "negligencia cultural y discriminación por parte de la cultura 'anglo' dominante".

Incluso en la formación de los menos de 200 sacerdotes hispanos de la nación, han existido fallos, según afirmó el Arzobispo de Santa Fe, Mons. Roberto Sánchez. Durante una reunión de pastoral vocacional el año pasado, el Arzobispo dijo que muchos sacerdotes hispanos habían sido 'americanizados' durante sus años de seminario. Añadió que no es 'culturalmente sano' separar a los jóvenes de sus

raíces.

Sobre los trabajadores agrícolas migratorios se afirmó que la mayor lucha de esta gente es la de mantener su identidad mientras tratan de ganarse la vida en medio que les resulta hostil.

También los hispanos en centros urbanos tienen sus dificultades en las parroquias, según las aportaciones de los grupos de reflexión, para el Encuentro Nacional. "La Iglesia no debería ser un supermercado, sin embargo mucha gente actúa como meros clientes en el mercado de la fe, comprando bodas, bautismos o funerales. Pagando unas monedas a cambio de una bendición...Al terminar se marchan del templo sin saludar a nadie," decía uno de los folletos para la reflexión.

El Obispo René H. Gracida de Pensacola - Tallahassee, opina que la negligencia cultural se perpetúa a través de los siglos por los libros y estereotipos... Se reconoce el papel de los ingleses y franceses en la creación de esta nación pero bien poco se reconoce a los hispanos...

El obispo auxiliar de San Antonio, Mons., Patrick Flores afirmó recientemente en Washington que el pueblo hispano es "como un gigante que ya no duerme, que se despierta después de 200 años de olvido, opresión"...

ESTABLECIDA EN MIAMI DESDE 1962

### IMPRESA 'MAREMA'

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AHORRE TIEMPO Y DINERO CONFIANDO EN NOSOTROS

ABRIMOS DIARIAMENTE DE 8 A.M. A 6 P.M.

TELEFONO 642-7266

# Conclusiones

## Evangelización

I.—NACIONAL: Queremos una Iglesia:

a) UNIDA, con una verdadera Pastoral de Conjunto, (Cf. Medellín); en proceso de conversión permanente;

b) POBRE espiritual y materialmente;

c) que sea una COMUNIDAD verdadera;

d) MISIONERA, que salga a buscar a los hermanos que lo necesitan.

REGIONAL: Proponemos la creación de un Centro Hispano de Investigación y Planificación de Pastoral en aquellas regiones donde hispanos residen. Dicho Centro ha de incluir las siguientes funciones:

a) Investigación y evaluación de la situación hispana en cada Diócesis perteneciente a la Región.

b) Recomendación de soluciones adecuadas a los problemas pastorales y supervisión de las implementaciones acordadas.

c) Específicamente ha de tratar los siguientes temas: Formación de equipos móviles de pastoral inter-regional e inter-diocesana que respondan a las necesidades actuales. Organización de cursos de renovación pastoral, doctrinal, bíblica, moral y homilética para sacerdotes, religiosos, religiosas, diáconos, ministros y líderes laicos enfatizando y fomentando la evangelización de personas, familias y comunidades vivas.

Diocesana: Proponemos que en cada Diócesis donde el número de hispanos sea considerable se cree una Pastoral de Conjunto que incluya:

a) Creación de un Centro Apostólico hispano, que asegure la participación del clero y laico hispano en las decisiones pastorales; y que se nos asegure la participación proporcionada en los Consejos Parroquiales.

b) La presencia de sacerdotes bilingües y biculturales en parroquias donde la necesidad pastoral lo requiera.

c) Crear conciencia de la necesidad de una Catequesis básica en la propia lengua.

d) Promover el conocimiento de los Movimientos Apostólicos Hispanos como instrumentos de Evangelización.

e) Promover el diálogo de la Pastoral hispana de los Estados Unidos y aquella del CELAM.

f) Crear conciencia en el clero y pueblo NO HISPANO, hacia los problemas y la cultura hispana.

II.— Afirmamos que la estructura de la "Iglesia" ha de servir a la evangelización de la persona y a fomentar Comunidades Eclesiales de Base. Para esto es necesario:

a) La formación y actividades de sacerdotes, diáconos, ministros y líderes de la Comunidad.

b) La disponibilidad de recursos económicos, propiedades, edificios y templos.

c) La posibilidad de romper barreras geográficas ya sean parroquiales, diocesanas o regionales.

III.— Pastoral de los trabajadores agrícolas migratorios.

"Si queremos servir a nuestra gente, tenemos que ayudarla a vivir y preservar la fe, y para ello hemos de tener en cuenta su cultura," afirmó el Arzobispo Edward A. McCarthy

"No veo en el Encuentro intento de división, sino sincero esfuerzo apostólico por parte de un grupo de nuestra comunidad eclesial que se sabe poseedor de una expresión particular de la misma fe, por razón de su lengua, su historia y su cultura..."

Arz. Edward McCarthy

a) Pedimos la creación de un ORDINARIATO (personal eclesiástico: obispo, clero, religiosas y laicos) específicamente preparados y dedicados a esta pastoral. (Esto supone que puedan viajar con los trabajadores de un estado a otro, para que puedan dar continuidad a la labor de Evangelización).

b) La creación de material educativo religioso y litúrgico relevante al mundo del trabajador agrícola migratorio.

c) Formación de líderes campesinos a nivel de diáconos y ministros especializados. (Salen del pueblo y regresan al pueblo).

IV.— Implementación de planes que atiendan las necesidades específicas de las siguientes áreas de evangelización: (a) Inter-parroquiales (urbanas). (b) Cárceles y hospitales. (c) Novios y divorciados. (d) Misioneros. (e) Militares.

## Ministerios

I. Fundamentados en la palabra de la Iglesia proponemos la creación de un Centro de Pastoral Diocesana y Regional según las necesidades y posibilidades de cada lugar. Su finalidad sería la promoción y formación de sacerdotes, religiosas y laicos para que respondan al plan pastoral de sus diócesis:

a) Más importancia a los Medios de Comunicación Social.

b) Atención a Movimientos Apostólicos en forma efectiva (medios económicos, pastorales).

c) Atención a la familia en conexión con lo que los

## Oración de los Fieles

VIGESIMO DOMINGO DEL AÑO  
14 de agosto de 1977

Celebrante: Con humildad y confianza, presentemos nuestras peticiones al Padre, sabiendo que El atenderá a nuestras necesidades.

LECTOR: La respuesta de hoy será: Padre, escucha nuestra oración.

LECTOR: Por los padres de familia y toda persona en autoridad, para que su liderazgo sea lleno del espíritu y el amor de Jesús, oremos: Padre, escucha...

LECTOR: Por el Santo Padre y los obispos de la Iglesia, para que continúen su testimonio profético, denunciando con valentía los excesos que deshumanizan al hombre, oremos: Padre, escucha...

LECTOR: Para que surjan en nuestra comunidad muchos cristianos como Jeremías que sepan defender la verdad y el bien. Oremos: Padre...

LECTOR: Por los jóvenes, para que lleguen a conocer a Jesús como Señor y sean ellos mismos fuente de esperanza para los que buscan el sentido de la vida, oremos: Padre...

Celebrante: Sabemos que tu bondad mira con amor a los pobres y sencillos de corazón. Haznos dignos de merecer tu favor, te lo pedimos por Cristo, el Señor, Amén.

FESTIVIDAD DE LA  
ASUNCIÓN DE LA VIRGEN  
15 de agosto de 1977

Celebrante: El divino plan de salvación exige la cooperación del hombre, pero esa misma cooperación es ya regalo de Dios. Presentémonos ante el Padre llenos de confianza en su bondad.

LECTOR: La respuesta de hoy será: Señor ten piedad.

LECTOR: Para que con María, la Iglesia siempre proclame las grandezas del Señor, oremos: Señor...

LECTOR: Para que la Iglesia y toda la humanidad vean en María el ejemplo de una vida toda centrada en Cristo. Oremos: Señor...

LECTOR: Por todos aquellos en posición de autoridad, para que Cristo sea el centro de sus ideales y ellos sean testigos del Señor Resucitado, oremos: Señor...

LECTOR: Para que María, la madre de todos los hombres, escuche nuestras oraciones e interceda ante su Hijo alcanzándonos un más profundo respeto hacia la vida, oremos: Señor...

Celebrante: Señor Jesús, el triunfo de tu Madre en la Asunción, nos muestra que tus promesas se hacen realidad. Ayudanos a aceptar tu voluntad. Necesitamos tu salvación y tu gracia, por Cristo nuestro Señor, Amén.

La Escuela Parroquial de

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**MATRICULA ABIERTA**

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Profesorado Bajo la dirección de las religiosas de San José

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# Sureste al Encuentro Nacional

comentando sobre el Segundo Encuentro Nacional Hispano de Pastoral que se celebrará en Washington la semana próxima. Conversando con La Voz desde su oficina en la Cancillería,



el Arzobispo se dejó fotografiar mostrando en la solapa el botón del Segundo Encuentro que simbólicamente representa varios campanarios, llamando a los diferentes pueblos hispanos, desde sus raíces, a la unidad pluralista de la comunidad eclesial.

asistirá al Encuentro como delegado y será principal celebrante de una de las Eucaristías, donde predicará la homilía el obispo cubano en el exilio, Mons. Boza Masvidal.

Al conversar con La Voz sobre el significado del Encuentro para la Arquidiócesis y la Iglesia nacional, Mons. McCarthy expresó su interés porque las reuniones de Washington no queden en algo meramente sociológico...

"Mi preocupación es la de que el énfasis en la evangelización—que es el tema propio del Encuentro—no se desvíe hacia un mero horizontalismo," dijo. "Pero al mismo tiempo me doy cuenta de que el documento del Santo Padre sobre La 'Evangelización del Mundo Contemporáneo', de hace dos años, también tocaba otros aspectos sociológicos," añadió.

Para aquellos que no ven la necesidad de celebrar un Encuentro Nacional Hispano de Pastoral, el Arzobispo comenta y comparte su visión pastoral, ya que él "cree firmemente que la fe se expresa y se vive de modo diferente por cada cultura."

"No veo en el Encuentro

intento de división, sino que veo en él un sincero esfuerzo apostólico, por parte de un grupo de nuestra comunidad eclesial que se sabe poseedor de una expresión particular de la misma fe, por razón de su lengua, su historia y su cultura..."

"A través de la historia, hemos sabido de gente que llegó a perder la fe, al encontrarse en medio de una cultura extraña y difícil que no comprendían," añadió.

Para el arzobispo el Encuentro tiene significado especial. "Concretamente debido al proceso de reflexión seguido nacionalmente. Creo que es un modelo válido para muchos otros grupos en la Iglesia," afirmó. Según las directivas nacionales del Secretariado hispano, durante meses anteriores todas las diócesis de la nación han llevado a cabo un proceso de reflexión desde la base, para evaluar y detectar las necesidades de evangelización entre los hispanos.

Las conclusiones de cada diócesis y región han ido llegando a la oficina nacional que se ha encargado de la coordinación de los talleres y ponencias a presentarse del 18 al 21 de agosto en Washington ante la presencia de unos 700 delegados y observadores de toda la nación. También se espera la presencia de unos 25 obispos americanos como delegados y algunos más de países latinoamericanos.

A. Cantero



medios para profundizar en su fe y sean capaces de ser signos de la presencia de Cristo en el mundo.

## Unidad en pluralismo

I.— Afirmamos, de acuerdo con la doctrina de la Iglesia, el derecho a evangelizar y a ser evangelizados en nuestra propia cultura, y pedimos que se nos facilite:

- Una pastoral con características culturales hispanas.
- Celebraciones litúrgicas, catequesis y actividades parroquiales en español.
- Una pastoral vocacional hispana.

II.— Proponemos como válido el concepto de integración dentro de la sociedad dominante, al mismo tiempo que rechazamos una asimilación que nos impone los valores del grupo dominante, destruyendo la identidad personal y empobreciendo a los dos grupos ya que no les permite un saludable intercambio de valores.

Pedimos que en las oficinas de la Iglesia tanto a nivel Nacional, Regional y Diocesano se aplique el concepto de integración y no el de asimilación.

III.— Proponemos concientizar al propio pueblo hispano a la pastoral diocesana, a las escuelas parroquiales y a los movimientos apostólicos, de nuestras distintas culturas, historias y auténticos valores. Que nuestras familias revaloricen, expresen y vivan esos valores.

IV.— Proponemos que se promueva y mantenga la unidad en el pluralismo a través de los Medios de Comunicación Social que la Iglesia posee. Es muy importante que cuando la Iglesia lleve sus documentos de trabajo, orientación y doctrina al pueblo tenga muy en cuenta la sensibilidad y las circunstancias históricas de cada uno de los diferentes pueblos que forman el mosaico hispano en los Estados Unidos. Y que no polarice en la experiencia concreta de uno de los pueblos hispanos, ya que esto puede ser alienante para los demás.

(Continúa la semana próxima con las conclusiones sobre Educación Integral y Responsabilidad Política.)

movimientos apostólicos puedan aportar.

d) Atención a los hogares deshechos.

e) Ministerio organizado para atender hospitales, prisiones y centros de rehabilitación.

f) Pastoral sacramental: ver el Sacramento como el resultado de un proceso de evangelización y no como un simple rito de tradición.

II.— Proponemos redescubrir, aceptar, respetar y valorar la vocación del seglar:

a) Proponemos que todo ministro de pastoral debe ser un líder que surja de una comunidad, que conoce y vive la cultura de dicha comunidad, y que crea y aglutina comunidad en torno a él. Estas características le capacitan para encarnar con su testimonio y dedicación el Reino de Dios en dichas comunidades.

b) Es necesario más liderazgo representativo de la Comunidad Hispana en la Jerarquía local y nacional.

c) Urgimos que se pongan a funcionar ministerios laicales utilizando los laicos que ya son líderes y están comprometidos en la pastoral. (Ministros de la Eucaristía, Catequistas...)

d) Que se cree el Diaconado Permanente en aquellas diócesis que no lo hay teniendo en cuenta las necesidades de las mismas. Estos diáconos deben surgir de la base y no deben ser clericalizados.

III.— Se necesita urgentemente una pastoral Juvenil, a nivel diocesano y nacional, y personal adulto religioso y laicos

para realizarla. De ello se seguirán vocaciones al sacerdocio y la vida religiosa.

IV.— Solicitamos:

a) La creación de nuevos ministerios que se identifiquen con las necesidades de los trabajadores agrícolas migratorios: necesidades culturales, familiares, educacionales, legales, sanitarias y folklóricas.

b) Una actitud más honesta y sincera de la Iglesia evitando todo paternalismo.

c) Mayor participación del personal envuelto en el trabajo de la base en las decisiones pastorales y económicas de los trabajadores agrícolas.

## Derechos Humanos

I.— Afirmamos nuestro deseo de ser Iglesia Profética que levanta su voz en contra de las violaciones de los derechos humanos esenciales ya sea por parte de los sistemas políticos de derecha como de izquierda.

Deseamos en este sentido denunciar la situación crítica de los pueblos y en particular de los presos políticos de Cuba, Paraguay, Chile y Bolivia.

II.— Proponemos que la Iglesia difunda más activamente sus enseñanzas sociales en las áreas de derechos humanos de los trabajadores agrícolas en especial: salarios, convenios colectivos de trabajo, vivienda y discriminación. Esto debe implementarse a través de:

a). El establecimiento de las comisiones de Justicia y Paz en

cada diócesis, con participación hispana proporcionada, trabajando en contacto directo con la Comisión Nacional en esta materia, cuya comisión también pedimos una participación hispana proporcionada.

b) Apoyar los derechos humanos de los trabajadores agrícolas a través de medios de difusión y respaldando activamente los candidatos políticos que defiendan esos derechos. Pedimos la amnistía total de los indocumentados en los Estados Unidos.

c) Haciendo que las agencias católicas actuales extiendan sus recursos (de personal, servicios, experiencia, etc.) hacia los trabajadores migratorios.

d) El establecimiento de Centros Regionales para la formación de líderes que promuevan la concientización de los trabajadores migratorios en la defensa de sus derechos contenidos en la Doctrina Social de la Iglesia.

III.— Como Iglesia profética dentro de la Nación norteamericana, los hispanos nos comprometemos a identificarnos con las minorías que sufren violaciones de sus derechos humanos, tales como:

a) Las Mujeres, b) Los trabajadores agrícolas, c) Los indocumentados, d) Los presos políticos y encarcelados, e) Los ancianos, f) Los niños y jóvenes explotados por la pornografía, g) Los que se les niega el derecho a la vida (aborto, eutanasia).

Proponemos que: En la

Iglesia, los ministros oficiales (obispos, sacerdotes, seglares comprometidos) obedezcan criterios de un servicio prioritario a las minorías, en especial con los que desconocen sus derechos o no tienen medio para defenderlos y se revisen algunos criterios actualmente existentes de defensa de las clases privilegiadas e intereses creados.

IV.— Proponemos, de acuerdo con la doctrina de la Iglesia y los derechos humanos básicos, que:

a) La Evangelización del pueblo hispano sea realizada en su propia cultura y se elimine toda discriminación contraria al espíritu de la Iglesia.

b) Se incremente proporcionalmente el número de representantes hispanos (sacerdotes, y laicos) en las estructuras de la Iglesia Nacional y Diocesana, en todas sus dependencias.

c) Que en el S.E. y N.W. se creen Centros de Pastoral regionales y diocesanos, con personal especializado en los problemas legales, sociales, políticos y religiosos. Que a través de conferencias y talleres ayuden a las diversas comunidades diocesanas: Concientizándolas de sus deberes y derechos, preparándolas adecuadamente para la defensa de los mismos. Informándolas eficazmente de sistemas y procesos. Proporcionándoles

Unas 50,000 personas -la mitad católicas- participaron en la Conferencia sobre Renovación Carismática cuyos organizadores consideran "un gran paso hacia la unidad cristiana," por la participación de católicos, episcopalianos, luteranos, menonitas, pentecostales, presbiterianos, metodistas y judíos, además de protestantes sin denominación fija. Por la noche se congregaban todos en un gran estadio para orar en común, entonando alabanzas a Dios en voz alta. Una misa final para los católicos, presidida por el cardenal León José Suenens, de Malinas-Bruselas, sirvió para reafirmar metas de renovación y ecumenismo. Comenzando hoy viernes 12 hasta el domingo, grupos carismáticos de todo el estado de la Florida se reunirán en el College de St. Leo, Fla., para participar en un Congreso carismático del estado.



## “La lucha de clases no es camino a la fraternidad”, Pablo VI

CASTELGANDOLFO, Italia (NC)— La lucha de clases y otros intentos “forzados y artificiales” de unificar la humanidad, nunca llevarán a la fraternidad universal, dijo Pablo VI el pasado 3 de agosto.

Dirigiéndose a los peregrinos congregados en el patio de la residencia veraniega del Pontífice, en Castelgandolfo, el Santo Padre afirmó que la meta de fraternidad universal “no será el resultado de la tiranía de unos hombres sobre otros, de una clase social sobre otra o del inflexible e intolerable totalitarismo.”

El Santo Padre calificó tales errores como “intentos forzados y artificiales de unificar la humanidad.”

La fraternidad universal, dijo el Papa, solo puede llegar “a través de la extensión del reinado que Cristo ofrece a los hombres, un reino más allá de este mundo,

pero que puede surgir de la catolicidad de la Iglesia la cual es una rica e interminable fuente de civilización terrena.”

“Dios quiso amar a todos los hombres sin distinciones,” dijo el Papa.

Pablo VI exhortó a los cerca de 3,000 peregrinos a no tratar a la gente con diferencias por su raza u origen.

“Tengan siempre un corazón listo para amar y servir... hagan su corazón tan grande como el mundo, tan grande como el corazón de Jesús,” añadió.

El discurso del Papa continuó después el tema de la unidad, que ha venido siguiendo en audiencias anteriores desde la primavera. El tema de la unidad lo ha ido tratando el Papa en respuesta a la controversia del obispo disidente Marcel Lefebvre, quien rechaza la doctrina del Concilio Vaticano II.

La VOZ

P.O. Box 38-1059 Miami, Fla. 33138. Tel. 758-0543

## Católicos hispanos buscan enriquecimiento cultural

Por JAIME FONSECA

Una de las razones por las que los hispanos buscan tener más voz en los asuntos de la Iglesia es la de que sienten pueden enriquecer a toda la comunidad católica con sus tradiciones religiosas, según opiniones expresadas con motivo del II Encuentro Nacional de Pastoral Hispana que tendrá lugar en Washington del 18 al 21 de agosto.

La mayoría de los hispanos han conservado su fe, aunque muchos necesitan conocerla mejor y vivir más sus im-

plicaciones en la vida de cada día.

“Necesitamos aplicar el mensaje del Evangelio a todos los aspectos de nuestra vida, para ello hemos de conocer bien nuestra fe,” afirmaba una de las encuestas realizadas recientemente entre mexicano-americanos.

Comentando sobre las opiniones expresadas por el pueblo durante la reflexión de meses anteriores, el Padre Virgilio Elizondo, del Centro Cultural México-Americano de

San Antonio, señaló que son muchos los aspectos en los que los hispanos pueden enriquecer a la nación:

“Los hispanos tienen una expresión festiva de la fe, para ellos es una celebración de la vida misma. Tal actitud es en sí una de aceptación viva del misterio pascual.”

El Padre Elizondo afirmó que los hispanos mantienen el buen ánimo a pesar de su privación y extendida pobreza. Familias México-americanas y puertorriqueñas, por ejemplo

ganan entre los 7,000 y 9,000 dólares al año; o entre los 4,000 y 6,000 dólares, que les coloca por debajo de la media nacional para familias de cuatro personas.

“Los hispanos unifican la fe y la familia, y esto se expresa en su estilo de vida y en el modo de practicar su religión. La familia incluye estrechamente a todos los parientes. Como grupo, todos muestran un gran amor y respeto por los ancianos— parte de su tradición, y por los niños en quienes ven la promesa del futuro”.

Con tal visión, el Padre Elizondo elabora, uno puede imaginar un plan de pastoral en el que los hispanos puedan aportar a toda la nación y donde exista más fomento de vocaciones.

La proporción de sacerdotes a seglares entre los católicos de habla inglesa es de un sacerdote por cada 800 fieles, entre los hispanos la proporción es de uno por cada 12,000.



“Existe un tremendo entusiasmo para el Encuentro Nacional en toda la nación,” afirmó Pablo Sedillo Jr., del Secretariado Hispano nacional. Sedillo señaló que existen grupos de católicos hispanos en las 170 diócesis de la nación aunque sólo 70 tienen organizados programas pastorales para ellos.

Los líderes hispanos se esfuerzan por definir la realidad de las tradiciones de católicos hispanos en las 170 diócesis de la nación aunque sólo 70 tienen

(Pasa a la Pág. 22)

## Teoría del ‘melting pot’ contraria a doctrina papal

CIUDAD DEL VATICANO (NC)— En su editorial del pasado 30 de julio la Radio Vaticana afirmó que la teoría del ‘melting pot’, que apoya la necesidad de asimilación por parte de los inmigrantes, es contraria a la doctrina papal sobre los derechos de los mismos inmigrantes.

La radio hacía su comentario conmemorando el 25 aniversario de la Constitución Apostólica del Papa Pío XII, EXUL FAMILIA,

sobre los inmigrantes.

La radio afirmó que el documento del Papa Pío XII “toma una posición totalmente opuesta a la teoría del ‘melting pot’”.

También lamentó el comentarista que la “teoría del ‘melting pot’ todavía prevalezca en muchas naciones e incluso en la mentalidad de muchos católicos en posiciones de liderazgo y responsabilidad.”

Según afirmó la citada editorial radiada, el ministerio de la Iglesia a los inmigrantes debe abarcar tanto a los que se preparan a emigrar así como a los que ya lo han hecho.

“Nuestra sociedad,” concluía la radio vaticana, “se inclina con demasiada frecuencia a tratar a los seres humanos como piezas de ajedrez en el gran tablero del mundo.”

**Fiesta de la Asunción de María el lunes, 15, Día de precepto**