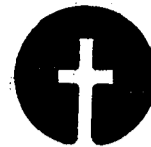


Holy Year activities moving



Holy Year 1978

Holy Year activities are now in full swing.

Parishes are holding town hall discussions on the five themes of Lent, Spanish lay movements are preparing to evangelize major shopping centers with families handing out Holy Year materials, Holy Year buttons and T-shirts are

appearing in some parishes, the deaf are being involved through the Deaf Apostolate of Father Jim Vitucci, along with many other activities such as children's Masses and special services.

The Holy Year-20th Anniversary celebration of the Archdiocese of Miami is already getting national attention too, according to Archbishop Edward A. McCarthy.

He said that while in Washington last week for a meeting, a number of other bishops approached him, asking all about the Holy Year. The Archbishop added jokingly that some of the bishops kidded him about a wire service photo which showed him inside the blimp over Miami. (The blimp was displaying a Holy Year message).

Father Donald Connolly, Archdiocesan Holy Year coordinator, said he has had very willing cooperation from all concerned.

"Over 170 volunteers from the Council of Catholic Women were doing really hard work, phoning, coordinating, handling materials and they deserve a lot of credit," he said. He added that he met with 130 nuns to discuss the Holy Year and that they had done very fine work in preparing and observing the Holy Year with prayers and special services.

"Every dean has been enthusiastic," Father Connolly said.

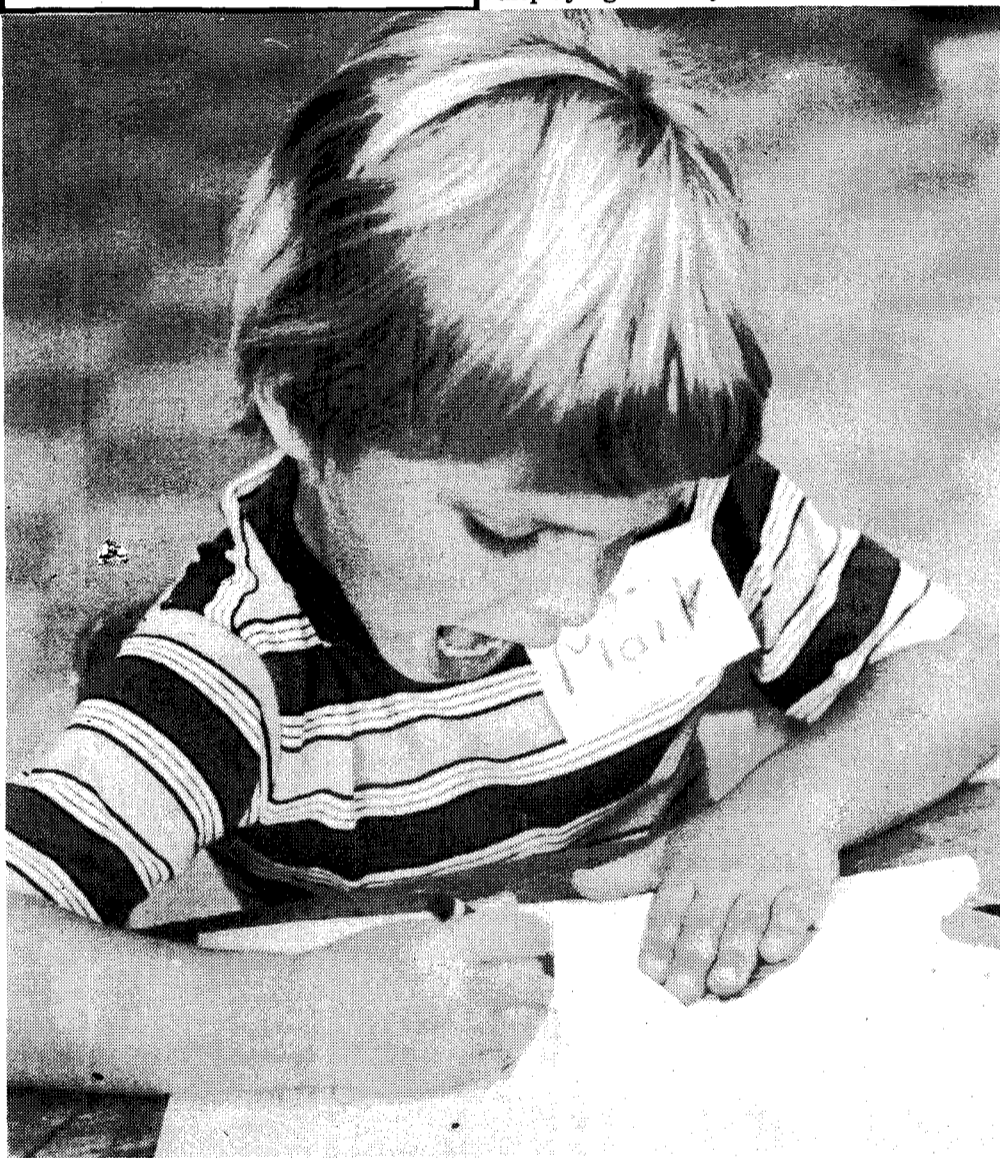
"And I have had parents come to me and say they got involved through activities their children brought home from schools which

are very much involved."

Msgr. Agustin Roman, Episcopal Vicar for the Spanish speaking, said that on March 4 several Spanish family movement groups would be going into shopping centers to evangelize and "spread joy and reconciliation" through their witness in handing out Holy Year materials in English and Spanish. Centers to be covered include Midway Mall (Flagler and Palmetto), Westchester (Coral Way and 87 Ave.), Central Shopping Center (37th St.), Westland Mall (49 St., Hialeah), Dadeland (N. Kendall Drive) and the Omni in downtown Miami.

Holy Year materials

Parishes, schools and lay organizations needing more Holy Year materials, including Holy Year banners, should contact the following: English materials: The Holy Year Office, 757-0981. Spanish materials, Msgr. Agustin Roman, 854-2405.



Parents of children such as this one in a Catholic (or other) non-public school will gain or lose, depending on what Congress does concerning tax credit legislation now pending.

The VOICE

FEBRUARY 24, 1978 PRICE 25c VOL. XIX No. 51

Tax credit measures hang in the balance

By CLIFF FOSTER

WASHINGTON—(NC)—With concern about educational costs high, Congress finds itself walking a political tightrope between tuition tax credit bills and President Carter's proposal to expand and increase existing federal aid to higher education.

The tax credit bills vary in amount and scope. Some would allow a \$250 credit, others a \$500 credit; some apply only to college tuition, others to tuition paid to virtually all accredited public and nonpublic schools.

Despite their differences, they all have one thing in common: the Administration believes that at a cost of between \$1.2 and \$4.7 billion they are too expensive.

As an alternative, the president has proposed a nearly \$1.5 billion increase in loan, grant and work study programs for college students and better policing of federal education programs for elementary and secondary school students.

Congress has not yet decided which method to adopt, but judging from the wide, bi-partisan support, parents and students can expect some financial help in meeting skyrocketing college tuition costs by next year. In the House alone, more than 100 tuition tax relief bills have been introduced this session.

House and Senate committees held hearings on the Administration package Feb. 9, the day after it was announced. The House Ways and Means committee finished five days of hearings on five tuition tax measures Feb. 21. The Senate finance subcommittee held similar hearings last month.

Whether Congress will extend a helping hand to the parents of nonpublic school children is less certain, however. The Administration proposal is limited to college tuition and some tuition tax

credit bills apply only to higher education.

Adding to the uncertainty are opponents of aid to nonpublic education. They predict that a tax break for nonpublic school parents will erode the principle of church-state separation and weaken political and financial support for public education.

Even those who support an across-the-board tax credit have expressed a willingness to jettison elementary and secondary schools should they threaten to capsize a tax break for college tuition.

During the second day of hearings in the House, Rep. William Steiger (R-Wis.) asked Rep. Albert Quie (R-Minn.) if he would support a bill that applied only to colleges. Quie, ranking minority member of the education and labor committee, is a co-sponsor of a bill sponsored by Rep. Bill Frenzel (R-Minn.) that would allow a tax credit of up to \$500 for tuition paid to all schools, public and nonpublic.

"If Congress finds it can only do it for higher education, I would support that now," Quie said, "I'd

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Passionist pioneer dies in N. Palm Beach

NORTH PALM BEACH.—Passionist Father Fidelis Rice, a pioneer in Catholic broadcasting, was found dead of a stroke Feb. 21 at Our Lady of Florida Monastery, here. He had died the evening before.

Father Rice, 69, founded the Passionist Radio and Television Broadcasting in Springfield, Mass., in March of 1954. The center produces the international Catholic radio program, "Crosswinds," formerly known as "The Hour of the Crucified."

Born Dec. 8, 1908, in Berwick, Maine, he studied

Scripture at the Angelicum University in Rome and received his licentiate degree from Catholic University in Washington. He was ordained a priest on May 30, 1936.

Well known in broadcasting circles, Father Rice was one of the founders of the Catholic Broadcasters Association, now known as UNDA-USA. He was also noted as a preacher of retreats and a teacher of homiletics.

Father Rice retired from active broadcasting in 1978 after open heart surgery. Despite ill health, he had just completed a book, yet to be published, called "How to Cope with a Stroke."



Fr. Fidelis Rice, C. P.

Frank E. Watson dies; designed churches here

The Funeral Liturgy was celebrated Wednesday in St. Rose of Lima Church for architect Frank E. Watson, who designed Catholic churches, schools and institutions throughout Florida.

Msgr. James F. Enright, pastor emeritus, was the principal celebrant of the Mass for Watson who died Sunday following a short illness.

Watson, who had retired two years ago as senior partner in the firm of Watson, Deutschmann and Kruse, came to Miami with his family in 1945 and drew the original master plan for the University

of Miami as well as the Ashe building and other campus structures. He was one of the five architects who designed Florida-Atlantic University, Boca Raton.

In the Archdiocese of Miami he designed Blessed Trinity Church, Miami Springs; Resurrection Church and rectory, Dania; St. Elizabeth Church, Pompano Beach; St. Rose of Lima rectory and Our Lady Queen of Martyrs parish plant, Fort Lauderdale; as well as Chaminade High School, Hollywood, and the former Sister of St. Joseph convent and novitiate at Jensen Beach. In the Diocese of Orlando, churches designed by Watson include Our Savior, Cocoa Beach; St. Mary, Rockledge, and also Father Lopez High, Daytona Beach.

A past president and director of the Florida South Chapter of the American Institute of Architects, he was named a fellow of the American Institute of Architects in 1963.

He is survived by his wife, Elizabeth; two daughters, Margaret E. and Mrs. Susan Arseven; a son, Frank, Jr.; and a sister Mrs. Theresa Walls.

Burial was in Our Lady of Mercy Cemetery.

Father Seoane's mother dies in Cuba at age 92

A concelebrated Funeral Liturgy was offered Thursday in St. Brendan church for Maria Pliego de Seoane, 92, mother of diocesan priest Father Clemente Seoane, who died in Cuba Thursday, Feb. 16. Father Seoane learned of his mother's death, through a phone call from Archbishop Pedro Meurice Estiu, of Santiago de Cuba, where his brother Monsignor Iginio Seoane serves as Vicar

General of Santiago.

Mrs. Seoane is survived by three daughters, who live in Santiago, and another one who now resides in Colombia.

Father Clemente Seoane, who was one of the celebrants of the Mass, serves in St. Brendan Parish. Many times in the past he attempted to visit Cuba to see his mother but could not obtain permission from the Cuban Government.

Causes advanced

Pope Paul has advanced the Beatification causes of four persons. The Proclamation of Heroic Virtues (first major step toward Beatification) took place at the Vatican for:

Father Luigi Orione (1872-1940), founder of several Religious congregations and institutions for the elderly, needy and orphaned. Accepted into the Salesians by St. John Bosco, founder of the Order, Father Orione founded several Religious Orders including a cloistered Order of nuns (Sacramentine Sisters) whose members are blind.

Sister Mary Francesca of the Five Wounds (Margaret Sinclair, 1900-1925), who worked as an impoverished furniture polisher before becoming a nun in London.

Sister Anna Maria Adorni (1805-1893), Italian foundress of the Handmaids of the Immaculate and the Institute of the Good Shepherd.

French Sister Maria of St. Ignatius, (Claudine Thevenet, 1774-1837), foundress of the Congregation of the Sisters of Jesus.

Holy Name plans first permanent church

WEST PALM BEACH.—A parish here which is older than the Archdiocese of Miami, hopes soon to build its first permanent parish church.

This is Holy Name parish on Military Trail, close to the Southern Boulevard in-

For bereaved parents

Catholic parents who have lost a child, are invited to attend an organizational meeting of a new group, for this ministry, being formed by the Archdiocese of Miami. The goal is to assist families in their sorrow after the death of a child. The meeting will be at the Family Enrichment Center, 18330 NW 12th Ave., Miami, Fla., Saturday, March 4, from 2 p.m. to 4 p.m.

Please call the Family Enrichment Center, at 651-0280 to R.S.V.P.

tersection, established by Archbishop Joseph P. Hurley, of St. Augustine, March 24, 1974.

That makes the parish four years older than the Miami Archdiocese which was established from the Diocese of St. Augustine.

But despite what the facts seem to say, Holy Name has been far from slow in expanding and meeting its responsibilities. On the contrary, by 1961 it had located on its present 10-acre site, and built a two-story school for children in kindergarten through grade eight.

Subsequently, Fatima Hall was constructed with volunteer labor from the parishioners, so that for years families and all members of Holy Name parish have had a social hall.

Meanwhile, the first floor of the provisional church and school building was equipped

and beautified to serve the spiritual needs of the congregation.

But now, considerable residential growth is mushrooming in this west central section of greater West Palm Beach, so that the school needs more space, and Holy Name will build its permanent church.

Last December, Joe Clark, a civil engineer and contractor, was named general chairman of a fund raising campaign for the new church, and Pauline Hawkins and Jack Cross were made his co-chairmen.

Promotion and actual construction of churches is nothing new to chairman Clark. Coincidentally, he can look backwards a few years when he lived in Cincinnati and was much occupied with new church building in that area, under the direction of the Chancellor of the Cincinnati Archdiocese.

And who was the Chancellor? Msgr. Edward A. McCarthy, now the Archbishop of the 20-year-old Archdiocese of Miami!

In 1954, the first Mass in Holy Name parish was celebrated in a small Westgate

residence by its first pastor, Msgr. John P. McNulty. Subsequently, a disused Air Force barracks on the nearby airfield became the Mass center. Holy Name's present pastor is Father Michael Keller.

Pope asks prayers for conflicts to end


VATICAN CITY—(NC)—Pope Paul VI has asked Catholics to pray for an end to fighting in the Horn of Africa, Ireland, Southeast Asia and other world trouble spots.

He told thousands gathered in St. Peter's Square Feb. 19 that the "need for prayer is especially urgent" today.

"We cannot be silent about our concern over the flaring up of tensions among men and especially over the symptoms of discord and struggle between nations which can bring the world new and unnecessary troubles," said the Pontiff.

"Look at the Horn of Africa, look at the situation in Indochina, look at the new tensions in Lebanon and look at the violence in Ireland," he said, referring to the war between Somalia and Ethiopia, the conflict between Vietnam and Cambodia and civil strife in Northern Ireland and Lebanon.

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The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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

Serra Board meets: first time in Miami

Serra International Board of Directors met, for the first time outside of the Chicago area, in Miami Beach this week. Over 30 board members from all over the world attended the five days of meetings and listened to speakers including Archbishop William E. Cousins of Milwaukee, Episcopal Advisor to International Serra, and Archbishop Edward A. McCarthy.

The Miami Serra Club hosted a welcome reception at the Carillon Hotel for the members. Msgr. John Nevins, chaplain and vocations director, heightened everyone's enthusiasm by reporting a 100 per cent growth during the past year at both St. John Vianney College Seminary and St. Vincent de Paul Seminary, Boynton Beach. Msgr. Nevins reported on several projects underway including the project for the

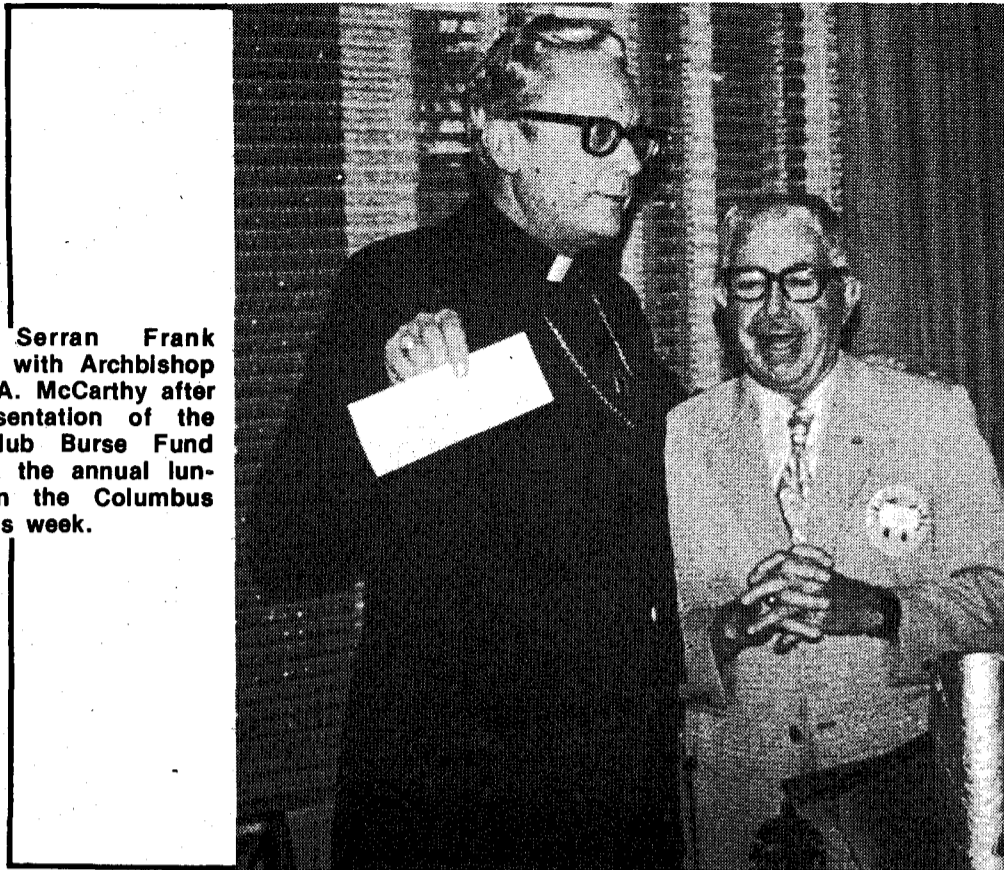
billboards for vocation messages to be distributed in Dade County. He reported that BillBoards Co. had given the go-ahead and that some of the messages would be ready by Easter.

Serra International Executive Director John A. Donohue discussed the future of the Serra clubs and the urgent need to encourage youth, especially between the ages of 23 to 30, to join Serra.

Archbishop Cousins noted that he appreciated the tour he had received from the airport to the hotel and the promotion of Miami for retirement but assured the Serrans he wasn't aiming to retire yet but had other plans.

Praising the work of the Serrans, Abp. McCarthy shared with the delegates the plans to celebrate a Holy Year to commemorate the 20th anniversary of the Archdiocese.

Miami Serran Frank Pellicoro with Archbishop Edward A. McCarthy after the presentation of the Serra Club Burse Fund check at the annual luncheon in the Columbus Hotel this week.



Tax credit measures hang in balance

(Continued from Page 1)

like to get my foot in the door."

The door may close, however, if Congress allows a tax break only for college tuition. Msgr. Edward Spiers, executive director of Citizens for Educational Freedom, acknowledged the possibility, adding, "If they don't include elementary and secondary schools, I think we can stop federal aid" to colleges, he said.

Msgr. Spiers is confident that the Ways and Means Committee will report a bill to his liking and that the House will pass it. He is not worried about the Senate where support for a bill identical to the Frenzel proposal is strong.

During both the House and Senate hearings, the strongest opposition to tuition tax credits came from the Administration and the strongest support from representatives of religious groups, particularly in the Catholic Church. About 75 percent of the nation's private elementary and secondary schools have Church affiliation.

Secretary of Health, Education and Welfare Joseph Califano, Jr. told the House committee that tuition tax credits do not target aid to those that need it, are insensitive to family need, do not solve cash flow problems resulting from high tuition, drain federal money from other aid programs, are administratively burdensome, and fragment education policy among different congressional committees and federal agencies.

Private school representatives said tax credits would preserve freedom of choice in education. "It has now become crystal clear that this is not a Catholic issue, nor for that matter a Jewish issue, nor a Lutheran issue," said Rabbi Morris Sherer, president of the orthodox Jewish movement, Agudath Israel America. "The public now senses that is an American issue, and that at stake is the basic principle of freedom of choice in education."

Other witnesses complained that the freedom of choice, especially for minorities, is jeopardized by the "double burden" carried by the parents of nearly 8 million nonpublic school students who pay tuition in addition to property taxes used to support public schools they don't

use. "Critics of aid to nonpublic schools maintain that Americans do in fact have freedom of choice in education," said Vincent Haley, president of the Philadelphia archdiocesan board of education. "However, if parents' exercise of that choice must be purchased at a prohibitive cost, while they still pay for the unused choice, it is not freedom."

But tax credit supporters told the committee that public schools are inferior to Catholic schools. "The public school system in the United States has been notoriously unsuccessful in responding to the needs of the minority students," said James Rogers, chairman of the Cuyahoga (Ohio) County Board of Catholic Education. "The local

Catholic schools have done a better job in responding to these needs."

Opponents argued that tax credits for nonpublic school tuition would siphon money and students from public schools at a time when they are burdened by lack of funds and empty classrooms.

But supporters disagreed. Said James Bellavia of the National Association of Catholic School Teachers: "The same argument was also proposed to this committee five years ago. Five years later, with nonpublic schools not receiving any large amounts of aid, the public schools are still in a crisis situation. It is our belief that competition would promote improvement and accountability in our public schools."

of Cardinals, Pope Paul VI has appealed to Christians especially in wealthy countries to "hold the line...while there is still time" against corrosion of moral values and violence.

Abp. Sanchez heads Spanish committee

Archbishop Robert Sanchez of Santa Fe has been named chairman of the Ad Hoc Committee for Hispanic Affairs—formerly the Ad Hoc Committee for the Spanish speaking—of the National Conference of Catholic Bishops. He is the first Hispanic to head the committee.

Vatican to parish: work with pastor

The Vatican has asked dissident parishioners of Good Shepherd parish in Alexandria to work with Bishop Thomas J. Welsh of Arlington and the parish pastor, Father Frank E. Mahler. Church officials and some parishioners have differed in their understanding of the role of the parish council and liturgical rules.

Nuns urge halt on building prisons

The National Coalition of American Nuns has called for a moratorium on prison construction and urged implementation of community-based probationary programs, shorter sentences and the decriminalization of "victimless crimes" as alternatives to jailing.

'Hold the line... while there's time'

In a major speech to the College

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First Special Ministers.....



Father Emilio Vallina, pastor of St. John Bosco Church, commissions members of his parish (above) as Special Ministers

of the Eucharist. Similar ceremonies are taking place throughout the Archdiocese of Miami this month.

This is the first in a two-part series sharing some of the personal feelings, reflections, and experiences of the Archdiocese of Miami's first Special Ministers of the Eucharist.

Matthew Larkin, M.D.



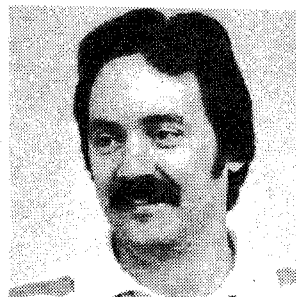
Dr. Matthew Larkin is a Special Minister at Gesu Church, Miami. He is chairman of the Department of Surgery at Mercy Hospital and Senior Attending Physician, Department of Surgery.

"The first thing that surprised me as a Special Minister was that it is so personally uplifting for me. The second surprise has been that only one person has changed to another Communion line; and the third surprise is going to the Tabernacle.

"The first time I went to the Tabernacle I fumbled through the keys to find the right one, carefully brought the ciborium to the altar and then distributed Communion. I was so excited that it wasn't until about eight that night that I realized I had been so excited I had forgotten to receive Communion myself.

"As a doctor, as a physician, bringing Communion to people in the hospital is another whole different ballgame. While we have three wonderful chaplains at Mercy, I try to bring Communion to my own patients and that's a beautiful experience."

Glenn Wolfangle



Glenn Wolfangle is deaf, works for the U.S. Post Office in Miami, lives in Pembroke Pines, and will serve as a Special Minister for the Archdiocesan Apostolate for the Deaf.

"Deaf people will feel better if deaf people help them. Some hearing people don't understand the way of deaf life. Many hearing people have never seen deaf people and they stare—so a deaf minister for the deaf is good. Some people in the Church understand the deaf but the Church has many, many people to take care of and we are just a small group.

"Father Vitucci, (director of the Apostolate for the Deaf) is only one person and sometimes it's hard to reach him. I have a TTY (teletypewriter) and so does Father Jim and he can call me if he knows someone deaf who becomes sick in the Broward area and I can bring Communion to the person."

Mother Mary Emmanuel



Mother Mary Emmanuel is Abbess of the Poor Clare's cloistered Christ the King Monastery in Delray Beach.

"We submitted names for Special Ministers but so far we haven't heard if they were accepted so we're waiting for the privilege of serving as Special Ministers. There's a real need here for Special Ministers, especially because we do not have a resident chaplain.

"Devotion to the Blessed Sacrament is a very particular devotion for us which came down from St. Clare. The privilege of Special Ministers would allow us to have Exposition of the Blessed Sacrament for the public. We have, naturally, Exposition for ourselves but when the public comes to visit us it would be especially nice to be able to turn the Monstrance around for public adoration. We certainly are looking forward to being granted this privilege."

Rosemarie Kamke



Rosemarie Kamke is supervising principal at Immaculata-LaSalle High School and is the first laywoman to serve in an Archdiocesan high school in this position.

"I have the feeling that finally the laity is getting to the role it has in the Church, not that of priest, but a unique role abandoned in the past. Special Ministry gives me, personally, a new way of giving to people in a different manner, Jesus. It's a new channel of bringing Jesus to people. In a very practical way, it releases priests for other things typical of the priestly ministry—things we can't do that only a consecrated minister can do.

"As a principal, being a Special Minister gives me a new dimension, a very deep spiritual experience. It allows me to give more than just education or leadership or discipline or administration. I can give Jesus which is the most important thing I have been sent to this school to do."

Melkite Church of St. Jude is blessed Sunday

"God always gives us better things and far beyond what we ask for. We had been searching for a small place in which to worship and we have been given this beautiful Temple! We looked in many places and he wanted us to be here..."

This is what Archbishop Joseph Tawil told the more than 500 persons attending the Pontifical Divine Liturgy in observance of the dedication of the Melkite Catholic Church of St. Jude at the Assumption, last Sunday.

The parish whose first mission was established in Miami in 1967 had held worship services in many locations until it acquired its first permanent church at 1501 Brickell Ave., from the Sisters of the Assumption. Earlier it had served the Roman Catholic parish of St. Kieran.

"All of the members of the Archdiocese of Miami join in the joy, the happiness and the excitement that is in your hearts tonight. I know we all join, too, in having the Archbishop here, and all of the distinguished guests present. We salute you, we wish you well, we ask God to bless you," Archbishop Edward A.

McCarthy told the congregation.

In thanking all those who made the church possible, Abp. Tawil paid special tribute by "thanking in a very special way" Archimandrite John Haddad, pastor of the parish, who had worked long and hard to make the dream become a reality.

Among the many parishioners cited for their dedication and zeal was Dr. Thomas Zaydon, parish council president.

Special proclamations of St. Jude Catholic Church Day were presented by Dade County Mayor Steve Clark, and by Commissioner J.L. Plumber representing Miami Mayor Maurice Ferre, at a dinner following in the Sheraton Four Ambassadors Hotel, which was attended by some 600 guests.

In this homily at the liturgy, Abp. Tawil said:

"How rich is our heritage and what a substantial contribution have we made to the history of the Church! Christianity is Eastern in its origin—born in Jerusalem on Pentecost; Eastern in its Liturgy—all liturgies are derived from that of Jerusalem, the 'Mother of All



Gospel is read in English by Archbishop Edward A. McCarthy (center) who participated in the Pontifical Divine Liturgy in observance of the dedication of St. Jude Melkite Catholic Church last Sunday. Archbishop Joseph Tawil of the Melkite Diocese of Newton Mass, (left), had read the Gospel in Arabic earlier.

Churches"—Eastern in its language: the Church was born Greek and spoke and prayed in Greek even in Rome until the third century; Eastern in its first ecumenical Council which proclaimed,

"Therefore, Catholics are

strongly urged to avail themselves more often of these spiritual riches of the Eastern Fathers, riches which lift up the whole man to the contemplation of the Divine Mysteries." (Ecumenism, 15, No. 3). It is this tradition of the East which we are called upon to life here and to which

we must bear witness. It is this rich heritage which we have to revive. The diversity of rites and disciplines, far from being detrimental, gives more value to the unity of the Church around the See of St. Peter.

"We owe it to the ecumenical cause and we must demonstrate that to be united with Rome is not to be absorbed. This is the will of our Holy Father, Pope Paul VI, as well as of Vatican II, to keep our distinctive identity within the Catholic Church. And let us not forget the long list of martyrs, confessors and saints which the Eastern Churches have given to the Lord down through the ages, up to and including St. Sharbel Makhlof, who was recently canonized.

"For after all, the Church must give holiness; for Christ is holy and He came to sanctify us through the waters of Baptism and to nourish us with the Eucharist and make us for Himself a Holy Nation and a Royal Priesthood.

"And, now that we have a church, we must strive to build up a true community of faith, the Body of Christ, to develop the bonds of communion which unite us to Christ and to one another, to be like the first Christian community with one soul and one spirit. Let us put Christ in our midst; let us enthrone Him in our assemblies and, we shall see His marvels among us!

"Let us remember the souls of all the departed brothers and sisters of this community who have preceded us into the heavenly Kingdom."

A mosaic depicting St. Jude Thaddeus, patron of the parish, is blessed by Archbishop Tawil. Imported from France, and erected in two-and-a-half days, the artwork stands in front of the church.



Community of love

Living fully the Christian life

HOLY YEAR 1978



The following, part III of Archbishop McCarthy's Holy Year Pastoral letter, is the basis for next week's parish townhall discussions. Some of the sample questions to be used at the meetings are at bottom of page.

III. A COMMUNITY OF LOVE— LIVING FULLY THE CHRISTIAN LIFE

"This is the first (commandment): 'Hear, O Israel: The Lord our God is Lord alone: Therefore you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the second, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." These are the words of Jesus. (Mark 12, 29-31)

If there is any characteristic by which we, the people of the Archdiocese of Miami, wish to be recognized, it is by our love. Love transcending indifference, insincerity, cynicism, apathy, hostility, hesitancy, irrelevancy. We want to reach out to others and to the image of Jesus that we see in them. We wish love to be the distinguishing mark of every member of our Archdiocese.

"By this shall they know that you are my disciples, that you have love one for another...I give you a new commandment, love one another as I have loved you." (The words of Jesus at the Last Supper.)

The love of the people of this Archdiocese reaches out first of all to God Who has first loved us. We love Him, not just as mighty Creator and avenger of evil, for we know He does not want only that kind of love. We love Him tenderly and warmly as our Father. Our only fear is lest we offend Him. Our childlike love grows out of and is linked to the love of His Divine Son for Him, of Jesus who is dwelling within us. To live a life consistent with this love within us, to love the Father above all else, is the fundamental direction of our lives, the radical choice to which we are committed.

We believe that every act of ours, motivated by this love, by this decision for God, is virtuous and good, and is creative, forming a more perfect Christian. Any act that betrays that love is evil and sinful and destructive.

Therefore, as a community of love, we are a people committed to all the virtues, to all forms of goodness, since love, the queen of all virtues, is the source of all goodness. We are committed to the moral life. "If you love me," the Lord says, "keep my commandments." It is our love for God which animates our Faith in Him. This love will remain even when we have reached union with God in Heaven, and Faith and Hope are no longer needed. Love for God commits us to justice to our fellowmen, and temperance, to courage and strength of character, to prudence, to making peace and winning reconciliation, to being ourselves, true to what we are—other Christs. (1 Cor. 13)

As a community of love, we experience a new freedom in the freedom of Christ. We reject legalism, yet we give obedience to law. For real obedience is the eager response of the lover, not to law, but to the beloved. True law is the voice

"There is no one of us who should feel unappreciated, unwanted... The aged and infirm must love themselves as we love them... teenagers... the depressed, the weak, sinners, the lonely, those of varying cultures."

of the beloved guiding His lover to Him.

Inseparable from being in love with God is loving each other. Each of us in the Archdiocese is precious to every other brother and sister in the Faith, because we are children of the same Father and because we have the life of the same Jesus within us.

There is no one of us who is not accepted, no one of us who should feel unappreciated, unwanted. Everyone of us is a child of God, in whom Jesus and His Holy Spirit lives. And this love extends to those beyond our Faith.

This life of love in the Archdiocese of Miami includes self respect and self esteem. No one should have an inferiority complex. The aged and the infirm must love themselves as we love them. Teenagers must love themselves as we love them. The depressed, the weak, sinners, the lonely, those of varying cultures—all



in the sacrament of orders. In myriad ways our loving interpersonal relationships are but multifaceted reflections of the love of Jesus for His people.

Love is the key to the relevancy of Christianity in contemporary social problems. It urges us on in our inescapable responsibility to promote social justice and international peace. Our untold strength in Jesus gives Christian love a potential enormously greater than hatred and violence to solve the problems of human wretchedness.

The Archdiocese of Miami is dedicated to assisting you to grow in the Love of God, and to having the experience of loving and being loved. The Archdiocese provides opportunities for growth in love through growth in Faith and Prayer. Especially, we encourage the enrichment of marriage and family life, greater liturgical and parish expressions of our love for each other, the establishment of smaller prayer communities in which Christian love may be experienced more deeply. Our Catholic Social Services, Programs and Institutions for the Young and the Aging, St. Vincent de Paul Society, our health care facilities, institutions for the mentally retarded, services for the poor, our annual ArchBishop's Charities Drive, are only some of the agencies and programs by which we give witness as an Archdiocese to the love of Christ which urges us on to serve wherever there is need. Yet the Archdiocese is not at all satisfied that we delegate our love to the institutions we finance, or manifest our love to a limited number of recipients. It is our goal that every member of the Archdiocese become an instrument of the Church's love and, in turn, experience that love, and that the gifts shared be not only material but spiritual as well.

must love themselves as we love them. This love, we are determined, will establish the spirit of the people of the Archdiocese. Without it we are sounding brass and tinkling cymbal. We may have faith strong enough to move mountains, but without love we are nothing. We may dole out all we possess, but unless we do so out of love, we are none the better. The love we are committed to is patient, kind, and envies no one. It is never boastful, nor conceited, nor rude, nor selfish, nor quick to take offence. Our love will keep no score of wrongs, will not gloat over another's sins. There is nothing which love cannot face, no limit to its faith, its hope, its endurance. Our love for each other is proclaimed when we share the Eucharist. The love of our husbands and wives reflects Christ's love. It is sacramentalized in matrimony and profaned in divorce. The love of our priests and their people has its source

ADULT: How well do we reflect a people who are earnestly trying to love God and each other and, therefore are endeavoring in all ways to lead exemplary Christian lives?

What are the obstacles we encounter? How can they be removed or counteracted? What else should we do to make progress in Christian living?

What can we do to create a supportive atmosphere of Christian living? What would be of help to us in our efforts to grow in the virtue of love and in all virtues?

YOUTH: Define love. Define love of God. Is there a difference? (1 Cor. 13:4ff). How did Jesus show love to his close friends? His peers? His enemies? People in need? Jesus knew He was loved by His Father. What did that mean to Him? You are loved. Do you believe it? Explain. What interferes with love relationships? What changes in yourself will help you cope with these interferences? Service is a sign of a loving Christian. I can be involved in the growth of my family, my parish, school, and my diocese by serving in the following ways:

CHILDREN: Who do you love? How do you show it? Who loves you? How do they show it? Who loves you most of all? How does He show it?

How do you show God you love Him? Think of ways in which Jesus showed he cared for others and loved them. Is it easy to love everybody? How can you love someone who does not like you?

Suggest ways in which you can share God's love with others: in your family, in your school, in your parish.

S. Florida Scene

Migrant carnival

The second annual South Dade Labor Camp Carnival, sponsored by the South Central and North Dade Deaneries of the Archdiocesan Council of Catholic Women, will be held Saturday, March 4, from 12:30 to 3 p.m. The carnival, which is totally unfunded, is a day for migrant children and is completely free. Volunteers are needed to perform a variety of tasks. Call Beverlee McLaughen at 858-3670.

Handicapped renewal

The third annual Day of Renewal for the physically handicapped will be at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami, Saturday, March 4, from 10 a.m. to 3 p.m. Father Gregory Ratte will be the spiritual director and the theme is "Prayer and It's Many Forms." Registration is \$5 and includes box lunch. To register contact GOAL, Inc., at 895-6377.

N. Broward ACCW

St. Bernard's Women's Guild will host the North Broward ACCW Deanery Day of Reflection Tuesday, Feb. 28, at 10 a.m. Father Thomas Foudy will speak on the Bible.



Michael Moody of Miami Shores sings an old American folksong with the help of Stephanie Kozlowski of North Miami from Barry College's "Story Theatre" by Paul Sills. "Story Theatre," a group of famous fables from the Brimms Brothers and Aesop, will run Feb. 24-26 and March 3-5, at 8:15 p.m., in the college auditorium.



Dolphin star quarterback Bob Griese (left) is in a huddle with Sister Thomas Joseph, S.S.J., president of Mercy Hospital's Board of Trustees, and Thomas W. Kimen, Jr., president of Mercy Hospital Foundation, at the recent kickoff luncheon for the Foundation's \$3 million community fund drive. Griese is helping in this effort to finance Mercy's new Surgical Pavilion and other improvements.

Aid the retarded

The Marian Center Auxiliary annual luncheon for the benefit of Exceptional children will be a "Day at the Races" at Hialeah Race Course Thursday, March 2. Luncheon will be served from 11:30 a.m. to 1 p.m. The Feature race will be named in honor of the Marian Center. For tickets and information call Mrs. Stephen Zachar at 358-2200.

Central Dade ACCW

St. Michael's Council of Catholic Women will host the Spring meeting and luncheon of the Central Dade ACCW Deanery meeting Tuesday, Feb. 28, from 9 a.m. to 2 p.m. Guest speaker will be Sister Mary Mullen, O.P., of Barry College. The day will include a business meeting, awards, election and installation of officers.

World Prayer

The annual World Day of Prayer will be hosted by St. Bernard's Women's Guild, Sunrise, Friday, March 3, at 10 a.m. All members of ChurchWomen United are invited.

Dealing with death

"A Death in the Family," is the theme of a free, open-to-the-public meeting at St. Francis Hospital, Miami Beach, Sunday, Feb. 26, from 1:30 to 4 p.m., in Wiegand Auditorium. Panelists will include Rabbi Maxwell Berger, Attorney William A. Brown, and Jerry Lowery, a funeral director.

Share day

The Sister of St. Joseph will have a "Share Day" for young women interested in Religious life Saturday, March 11, from 11:30 a.m. to 4:30 p.m. It will be a day to pray, reflect, share and learn more about Religious life and the Sisters of St. Joseph's ministry in South Florida. For registration and information call Sister

Marlene Payette, S.S.J., at 858-1517 before March 4.

Sisters' recollection

"Afflicted But Not Crushed" is the theme of an Afternoon of Recollection for Religious women at Our Lady of Florida Retreat House, North Palm Beach, Sunday, March 5, from 1:30 to 5 p.m. Guest director is Father Cajetan Bendernagel, C.P. For information call 626-1300.

Women alone

A Renewal Evening for Women Living Alone will be held at the Dominican Retreat House, Kendall, Monday, Feb. 27, from 7:30 to 10 p.m. Father John O'Hara will discuss "Scriptural Development of the Liturgy." For information contact Sister Elizabeth Ann at 238-2711.

St. Ann alumni

The graduating class of 1958 of St. Ann High School, West Palm Beach, is planning their 20th anniversary reunion for the summer of '78. For information contact Ginger (Senecal) Longan at 686-2388 or Judy (Petro) McCleaster at 965-0922.

Breathe easier

"You Can Breathe Easier" is the topic of the next free health lecture at Holy Cross Hospital, Fort Lauderdale, Wednesday, March 1, at 7:30 p.m., in the hospital auditorium. Dr. Edward M. Coopersmith, internist and specialist in chest medicine, will discuss the causes of emphysema chronic bronchitis and asthma, treatment and methods of prevention. For reservations call 771-7423.

Journal goal: better homilies

NEW YORK—(NC)—A monthly journal for priests has begun offering in its pages what Jesuit Father Kenneth Baker, the editor terms "systematic or 'programmed' homilies" on fundamental Catholic beliefs.

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Love one another within the family

By Fr. Ron
Luka, C.M.F.

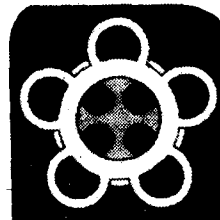
Urging husbands and wives, parents and children, brothers and sisters to love one another seems about as necessary as urging Eskimos to wear ear muffs. It seems as natural and obvious to protect our ears in the bitter cold as to deeply love the members of our family. Yet if we saw a lot of Eskimos with frost bitten ears we would declare a Cover-Your-Ears Month. So seeing a lot of husbands, wives, and children frost bitten in a frigid home makes it necessary to be periodically urged to love one another.

The Lord calls all His followers to love one another, not just to avoid killing or maiming one another, not just to tolerate one another, not just to exercise

ordinary care for one another, but to love one another AS HE HAS LOVED US. He calls all His followers to be one, not just one like a political party, not just one like a baseball team, not just one like a social club, but one LIKE HE AND THE FATHER ARE ONE. That's a heavy! If that's what the Lord wants of me in my relationship to the fellow in the back pew, how much more does He want that of me in my relationship with my spouse, my kids, my parents, my brothers and sisters. "By this will all know that you are my followers: your love for one another." Are we as a Christian family known and conspicuous in our neighborhood by our love for one another or by the fact that we celebrate Christmas instead of Hanukkah,

go to church on Sunday rather than temple on Saturday, and call our leaders "Father" instead of "Rabbi"?

We really do love one another. I find it an exhilarating experience to spend time among families being uplifted, warmed, and encouraged by the love the members show one another. This love goes deep and it's expressed naturally; people aren't just holding their tongues because Father's there. Though I really wouldn't want to live there I really enjoy visiting families, precisely because of the love I feel in homes. I would much rather have pot luck around any family table than the best meal in the most expensive restaurant. I would much rather have a gang of kids crawling all over me than chase a little white sphere around a couple miles of lawn. As a priest I'm really grateful for families. I hope I minister and reflect the Lord's love to them as



A family seated together sharing a crossed bread.

well as they do to me.

But when we're called to love as the Lord loves and to be one as He and the Father are one we can never rest satisfied with our love, can never take it for granted, can never stop dreaming the impossible dream and reaching the unreachable star.

This dream is really impossible and this star unreachable by our own efforts. I am much too selfish, sinful, and wrapped up in myself to love as the Lord loves or even to love with the patient, kind, never

jealous, never boastful or conceited, never rude or selfish, non-resentful, excusing, trusting, hoping, enduring love about which Paul speaks. But John tells us that God is love. It is the love of the Spirit that makes the Father and Son one and that is generated by this unity.

The Lord called us to an impossible love and an unreachable unity, impossible and unreachable by our own efforts. But in Him and in His Spirit we can do all things. Though we must continue and intensify our efforts to be more understanding, more forgiving, more affirming, more encouraging, more present to one another, more serving of one another's needs, more frequent in telling each other of our love for them, we must also be more open and prayerful as a family than the Lord's own love might grow in us and overflow from us. The more real He becomes in our lives, the more loving we will become towards each other.

Family Night

THEME: "LOVE"

OPENING PRAYER:

Oh, Wonderful God, how our hearts burst at the thought of your love for us. Oh, God, help us to love one another. Teach us the beauty of true love and help us to always treasure the love we share in our families. Amen.

ACTIVITY IDEAS

● Young Families: "LOVE PILLOWS" - materials: red felt or red construction paper, needle and thread or glue, paper, magic marker pens, safety pins. Each family member cut two hearts out about the size of the palm of their hand. Sew or glue the bottom portion around the edges, leaving a good opening at the top. Write the name 'Jesus' on one side, 'Father' on the other side. Write on a small slip of paper the names of people you especially love. Then on the back side write the names of some people you have a difficult time loving at times. Place the paper inside the cut out heart. Share some thoughts about when its easy to love and when its hard to love. Talk about some ways you show God how you love Him. Plan to pin the hearts on each bed pillow for the coming week. The heart is to remind us of the need to become greater lovers in God's service, and to pray for the names tucked inside the heart.

● Middle Year Families: "LOVE" Outreach: - materials: Bible, paper, pens. Read aloud Mark 12:29-31 and then 1 John 4:20-21. Share thoughts about the scripture passages. Is there anyone the family needs to reconcile itself to? Is there someone who is especially difficult to love? What interferes with love relationships? Each family member write a short "love note" to someone they need to reconcile themselves with. It can be someone within the family or a relative or neighbor or friend. It may be an old acquaintance. Share why it is important to say "I'm sorry." Mail the notes to whoever they were written to.

● Adult Family: "SCRIPTURE PLEASE" - materials: Bible, pen, paper. Read aloud John 13:34-35 and then 1 Corinthians: 13, define the word love. Define love of God. Is there a difference? Each share an obstacle he knows of in his own life that holds him back from living these scripture passages more fully. Together make a short list of what would be of help in our efforts to grow in the virtue of love. Tack it on the bathroom mirror as a reminder.

SNACK TIME:

Vanilla ice cream with cherry or strawberry sauce.

ENTERTAINMENT:

"Story Challenge": Have every family member make up a story at least three minutes long, using all these words: Forgiveness, Hurt, Loved, Patient, God, Kind, Helpful, Sorry, Family, Ice cream, Hamburger.

SHARING:


1. Each finish this sentence: Love means to me...
2. Finish this sentence: I Felt most loved when...
3. Each share when he felt close to God last week.
4. Share thoughts on how the Lenten resolutions are going.

CLOSING PRAYER:


King of Love, teach us to live more fully, more deeply the mystery of "Love." Help us to bear with one another with patience and kindness, and with a forgiving heart. Thank you, Father, for this Family Night. Amen.

When there's a disagreement, bring it to the Lord. When someone is ill or discouraged or hurt, hold them up to the Lord as a family. When there's a falling out, don't only urge an expression of sorrow and forgiveness but hold the parties up to the Lord to heal the wound caused by the unkind words. When there's an important decision to be made, pray together that the Lord's will be done in the decision. Nowhere can we pray to the Lord with greatest confidence than when we're praying for love in our families. There we are absolutely certain we are praying for His will, for it is He who calls us to love.

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Search to mark 6th anniversary in March of '78

Next month marks the sixth anniversary of Search in the Archdiocese and Search No. 78, held last weekend at Notre Dame Academy, ushered in the anniversary with a bang.

Fifty-six Searchers, the largest number ever, attended the Search. As well as being the largest Search, it was one of the most representative for the Archdiocese. Teenagers from Homestead to Stuart, nearly the length of the Archdiocese, came to the Search. Six young people from St. Joseph Parish made the trek

from ST. LOUIS parish are invited to share an experience in Christian growth—12 hours of music, talk, flicks, food, entertainment and games this weekend, Feb. 24-25, in the Family Center. The \$2 registration fee includes a midnite snack and breakfast. Wear a hat, bring a donation of snacks, and be ready at 8 p.m., tonight (Friday) for a new experience.

★★★

JUNIOR GIRL SCOUTS will have a Day of Recollection at Our Lady of Charity of Cobre Shrine, Miami, Saturday, March 18, from 10 a.m. to 2 p.m. Cost is \$2 and includes drink and the patch which will be awarded to participants.

★★★

Michael Scavo of ST. CATHERINE OF SIENA parish has been elevated to the highest rank in scouting, Eagle Scout. Michael is a member of Troop 23.

★★★

Joseph Sclafani, Cubmaster of Pack 2 Scoutmaster of Troop 2, and Cubmaster of Pack 236, recently received the Silver Beaver Award, Scouting's highest honor, from the South Florida Council, Boy Scouts of America.

★★★

Cindy Oaks, a graduate of OUR LADY OF LOURDES ACADEMY and from St. Louis parish, has been elected president of Kappa Alpha Theta of Auburn University. She is the daughter of Mr. and Mrs. Harold D. Oaks.

★★★

Jean Marie McGinnis, a graduate of Madonna Academy, Hollywood, has been selected to represent Belmont Abbey College in the 1977-78 edition of "Who's Who Among Students in American Universities and Colleges." She is the daughter of Dr. Henry McGinnis of Miami.

Youth Corner

from Jensen Beach and Stuart to Miami. Parishes from Plantation, Hollywood, Boca Raton, Fort Lauderdale, Sunrise and throughout Dade County were also represented.

Sr. Joseph Marion and the Sisters at Notre Dame Academy deserve a note of thanks and appreciation for providing the use of the school. It's a service to the youth of the Archdiocese to have such facilities for the Search and Kerygma programs.

The next Search will be held April 7-9 at Cardinal Newman High School in West Palm Beach. Anyone in 11th grade or older can attend the Search. The next Kerygma, for ninth and 10th graders, will take place March 10-11 at St. Edward Parish, Palm Beach. Applications and more information about both programs can be obtained from the Department of Youth Activities.

★★★

NATIVITY CYO, Hollywood, will sponsor a dance tonight (Friday) from 8 p.m. to midnight. Donation is \$2 per person with all proceeds going towards the Archbishop's Charities Drive. Music by "Today's Sounds."

★★★

All high school students



STAR AND STUDENT: Andrea McArdle, as Annie, sings "Tomorrow" to President Franklin D. Roosevelt and his cabinet at the White House in "Annie," the Broadway musical which has earned seven Tony Awards. Back at Cardinal Dougherty High School in Philadelphia, 14-year-old Andrea is content to be just another student.



BULICH TO BULICH: In Catskill, N.Y., when the St. Patrick's Central High School girls' basketball team takes the floor, a visiting scorekeeper could get a bit confused—especially when the Knights start substituting. The Knights have no less than six girls named Bulich on the team. They are sisters and cousins and their families live next door to each other. Waiting for a rebound in a practice session are (from left) Heidi, Karen, Coleen, Tina, Monica and Linda.

Six students of Notre Dame study in D.C.

Six Notre Dame Academy seniors traveled to Washington, D.C., to participate in the Close-Up program which provides several weekly workshops for high school students from across the nation.

The seventh year that Notre Dame students have been involved in this program, the girls became part of the process of government through direct discussions with members of the House and Senate, committee staff members, administration experts on foreign affairs and domestic issues, judges, lobbyists, reporters, politicians and ambassadors.

The students are Bridget Jackson, Josephine Fohrenbach, Julie Currier, Anne-Marie Engle, Lourdes Dergan and Marta Cecilia Rodriques.

Teen dance for ABCD

A reminder to all youth groups that the ABCD Dance to raise money for the Archbishop's Charities Drive is Saturday, Feb. 27 at St. Thomas Aquinas High School, Fort Lauderdale. The dance will be from 7:30-11:30 p.m. Admission is \$2 and all proceeds go to the ABCD. Music will be provided by "The Beginnings."

U. of M. to hold music auditions

The University of Miami School of Music will hold auditions Saturday, March 4, for students wishing to apply for admission and for those seeking scholarship assistance for the fall term.

The sessions start at 9 a.m. in the School of Music complex, main campus.

All interested students should call the School of Music at (305) 284-2433 for an appointment.

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"We believe the meaning of our lives are most fully revealed in Jesus of Nazareth, whom we acknowledge as God made man, Savior and Lord of the world. He revealed two great truths: who we are. He tells us that God, who serves above all else, loves us more than we can understand and offers us a way to understand and offers us a way to understand. As St. Paul says: 'Neither created by angels nor principalities, nor powers, nor anything of the future, nor powers, neither created by any other creature, will be able to comprehend the love of God that comes through our Lord.' Jesus Himself is the source of this sacred and enduring bond between ourselves and God."

"Whatever came to be in the world who did accept Him He entered into the children of God. Christ, in the world, are most perfectly one, made manifest God's hidden plan to share His love and pour out His own Spirit upon the world who were formed in His image and likeness to be children of God, addressed as 'our Father.'"

Meditation rediscovered Prayer of mind and heart

by Fr. Robert M. Brooks, O.Praem.

What are we to think of the current renewed interest in prayer and meditation? I believe it holds both illusion and promise. It is illusion when it becomes a fallout shelter from life, or a kind of Linus security blanket. It is promise when it is continuous with life, nurturing concern for others and the Other. Where novelty is a quest for sensation and novelty, it becomes a hopeless cul-de-sac. Where prayer is a response to the God who indwells the individual and the community, it leads to personal growth and dedicated service.

The Western Church prayer tradition is embarrassingly rich. In broad terms there are two modes of prayer: the prayer of the mind and the prayer of the heart. Prayer of the mind relies on the powers of reason and imagination and leads to love through knowledge. The prayer of the heart is intuitive and contemplative and leads to knowledge through love.

The classical mode of the prayer of the mind is "lectio divina" i.e., a meditative reading of the Scriptures. One proceeds by (1) asking what the text means in itself (2), asking how the text might relate to one's own Christian quest, (3) dialoguing with the Word, expressing such sentiments as worship and gratitude and surrender, (4) remaining quietly in the presence that is mediated by the Word. Such is the discipline; however, the fruit of prayer is always gift. The steps in the above discipline are also descriptive of the pattern of spiritual growth in one who is serious about Christian discipleship. The prayer of the mind ultimately leads to some form of the prayer of the heart. The habit of reflecting on

the Lord ultimately gives way to the habit of waiting upon the Lord.

The prayer of the heart is non-analytical and its classical mode is described in the 14th-century anonymous manuscript, "The Cloud of Unknowing." One proceeds by calming the body and mind, assuming a conductive posture, and remaining in the presence of the Lord, possibly by correlating breathing with a "mantra" (to borrow an Eastern term, this is a brief aspiration such as Abba, Father, Jesus have mercy, thy Kingdom come). Such a non-discursive approach rests upon the understanding that the mystery which the mind cannot attain, the will is able to embrace.

What happens in the prayer of the heart? The mantra serves to free the mind from its problem-solving tendencies, thereby making the meditator more vulnerable to a healing communion with mystery. There is a release of the joy and the creativity that lie in our psychic cells. There is a healing of the rift between the conscious and the unconscious. At a deep level there is a surrender of ego-control, a letting go of oneself into the mystery of God's love. Whereas the prayer of the mind is characterized by a "take control" approach, the prayer of the heart encourages a "letting go." These two approaches to prayer satisfy two basic needs of the human spirit: the desire for mastery and at a deeper level, in longing to surrender. Each type of prayer is necessary and needs to be proportioned to the stage of one's spiritual journey.

Is meditation within every Christian's reach? Yes, for there is no aristocracy of prayer. In the spiritual life the "law of equal opportunity" is

operative when we take "affirmative action" in our quest for God. In a very real sense we are all mystics from our Baptism. The God hunger that is resident in each of us encounters the indwelling mystery of love, and when the discipline of meditation is practiced with regularity, we are gifted with a joy of God-awareness.

Finally, what impact ought the meditation of individual Christians have upon the mission of the Church? Many students of Western culture point out that religion and piety in today's world have become privatized, i.e., limited to the private sector of family and parish. If such a weakening of the role of religion is to be overcome, it is imperative that personal prayer be linked to social structures, mysticism wed to politics, life in the Spirit conjoined to life in the world.

The energies released in meditative prayer need to be turned to the task of building up the body of Christ (linkage with the ecclesial), the task of celebrating the good news of God's reconciling love (linkage with the liturgical), and the task of constructing a just and equitable social order (linkage with the moral). Let us not fail to note a paradox in the life of prayer. On the one hand, contemplation is a "useless" or non-utilitarian endeavor, gifting the meditator with the pure pleasure of being in the presence of Being. On the other hand, contemplation is "useful" in that it enriches the life of the Church, lends depth to liturgical prayer, and empowers the Christian to be an effective healer and reconciler.

Little wonder that St. Paul advises us: "Pray always."

Padre a modern



CHRIST JESUS

the meaning and destiny of our uly revealed to us in Jesus of we acknowledge as Son of God and Lord of creation. In Him are t truths: who God is and who we at God, whom we are to love and e, loves us more than we can hope d offers us His love irrevocably. : 'Neither death nor life, neither lities, her the present nor ers, neit. height nor depth nor e, will be able to separate us from hat comes to us in Christ Jesus, Himself is the new covenant, the uring bond, between God and

ame to be in Him, found life...any Him He empowered to become ' Christ, in whom God and man ly one, manifests in the world lan to share His life with us, to Spirit upon all flesh, so that we in His image should be called and God, addressing Him in truth as

Padre Pio the stigmatic



by Fr. Joseph M. Champlin

This column deals with a future dream, not a recent success in the parish. Nevertheless, the vision I have for tomorrow here at Holy Family has a basis in a program which has achieved remarkable results in other areas over the past few years.

Jesuit Father Mark Link, after discussing the situation at St. Ignatius High School with several students and faculty members, concluded there were a number of young people at that institution who would like to become spiritual as well as academic leaders. He then sent selected individuals a letter with a unique invitation.

Part of the note read:

"From my observations of you, I feel that you might be open to a proposal I would like to make to you, personally. I put it in writing because I don't want you to feel pressured in any way.

"Attendance at the eucharistic liturgy once a week (in addition to Sunday) on any school day of your choice;

"Agreement to give 10 minutes of each day to meditation;

"Agreement to meet with a spiritual director every week (or two weeks) for 15 minutes or so."

After explaining a bit

by William Ryan

It began in the Franciscan monastery in San Giovanni Rotondo, Italy, in 1918, where a 30-year-old monk known as Padre Pio knelt praying before the altar. Suddenly the priest cried out in pain and fell back on the floor. Another monk who was praying nearby noticed blood on Padre Pio's hands and feet. He summoned others who carried the semi-conscious priest to this room. They concluded in awe and wonder that Padre Pio was one of those souls who somehow mysteriously receive the stigmata—wounds like those Christ suffered at His crucifixion—imprinted in his body.

During the succeeding 50 years literally millions of people would come to San Giovanni Rotondo, a village on Monte Gargano in the Apulia region of southern Italy, to see the famed stigmatic, to seek his counsel, and to make their confessions. They invariably found a man of gentle holiness, remarkable simplicity, and rough-hewn, somewhat crusty good humor.

Padre Pio was born Francesco Forgione in Pietreicene, a farming village in the Appenines, on May 25, 1887. His parents were sturdy farmers but young Francesco was always in poor health. Little wonder, perhaps. His mother told years later how she would make up the bed in the evening for Francesco and often find the next morning that he had not slept in it, preferring to kneel in prayer or sleep on the floor. Later, in 1917, a doctor told him that he had tuberculosis and had at best one year to live.

Learning how to pray

more about the proposed program, Father Link's note went on to suggest:

"If, after giving serious thought to this invitation, you feel you would be willing to give it a try for a few weeks or months, contact me (or one of the other eight directors, listed in the left-hand column)..."

The response exceeded his and others' expectation. In the early stages the spiritual directors (lay and Religious, men and women) met for mutual support and to share insights. They envisioned their role as both informed guides and companions in prayer. Thus, these directors

But by then he was already in the monastery, expecting to die a young but happy monk. It was to be otherwise. His fame spread throughout the world after he experienced the stigmata, bringing him much pain and suffering but never for a moment altering the manner in which he lived his life. Every day for a half a century, Padre Pio arose at 2:30 a.m. to begin his day of prayer.

Mass, celebrated before a church full of pilgrims, was always scheduled for 5 a.m. The remainder of his long day was devoted to prayer, counseling and hearing confessions. Padre Pio was said to eat only one meal a day but his physical appearance was not that of a man who was either sickly or undernourished. One visitor described him as "hale and hearty looking, with a clear skin, a bushy beard and a full head of hair, a tendency to corpulence, a pleasant smile, twinkling brown eyes." He was also a man of ready wit. When a visitor asked him if his wounds caused him pain, Padre Pio laughed and said, "Do you think the Lord gave me this for a decoration?"

Another visitor asked how it was that Christ's body wound was in His side, whereas his, Padre Pio's, was directly over his heart. "It would be too much to be exactly like the Lord," he replied.

Toward the end of his life Padre Pio realized a long time ambition when a modern, fully-equipped hospital, built with the donations of countless pilgrims, was dedicated near the village of San Giovanni Rotondo. Some of the most famous

would offer input on the spiritual life in general and prayer in particular, as well as share their prayer experience with the young people.

Out of this program developed a helpful paperback called "You," with a descriptive sub-title, "Prayer for Beginners and Those Who Have Forgotten How" (Argus Communications, Niles, III. 60648).

In it, the Jesuit instructor has gathered material for a seven-week course on prayerful contemplation and conversation. The text, for example, touches on prayer places, posture, mood, forms and styles. It also offers 49 actual spiritual experience which assist the individual in learning how to pray through praying. Passages from sacred Scripture, pertinent examples from today's world and excerpts from ancient or contemporary writers serve as the springboard for a 15-minute session of reflective prayer.

Link and his colleagues believe firmly that "every high school and youth-adult study group contains a number of students-adults who are ready for such a program."

The idea excites me and I hope we can soon send out similar invitations to certain groups of our young people as an experiment.

doctors in the world, including Dr. Paul Dudley White, President Eisenhower's heart specialist, attended the ceremony, on May 5, 1956. "You have the mission of curing sickness," Padre Pio told the famous doctors present, "but if you do not bring love to the sickbed, I do not think medicines will do much good."

One of Padre Pio's last acts was to write a letter of solidarity and encouragement to Pope Paul in which he thanked the Pontiff among other things for the encyclical, "Humanae Vitae," on the regulation of births. "I know that your heart suffers a great deal in these days at the fate of the Church, world peace, the many needs of the people, and above all because of the lack of obedience of some—even Catholics—to the high teachings which you give us," the famed confessor wrote. "I thank you for your clear and decisive words, particularly in the last encyclical, 'Humanae Vitae,' and reaffirm my faith, my unconditional obedience to your directives."

A month later, on Sept. 23, 1968, Padre Pio died peacefully, attended by several of his fellow friars and a doctor. He died of a bronchial disorder, one of several illnesses that plagued him in his last years.

Visitors no longer come by the thousands daily but they still arrive to gather in the small chapel-like room where Padre Pio's remains rest. San Giovanni Rotondo is a more quiet town these days but the memory of Padre Pio will live for many years.

It's a Date

Dade

ST. AGATHA Church Lenten conferences in English and Spanish every Tuesday and Thursday at 8 p.m. Father Louis C. Roberts conducting English and Father Francisco Acosta, Spanish, conferences. Further information contact Father William L. O'Dea at 223-5982.

CORAL GABLES Council, Knights of Columbus, Fish Fry tonight (Friday) at council hall, 270 Catalonia Ave., from 5:30 to 8 p.m.

ST. MARY MAGDELINE GUILD special evening Saturday, Feb. 25, at 8 p.m.

MARION TOWERS meeting and book review "Thomas Jefferson" by Nancy Hasted Saturday, Feb. 26, at 2 p.m.

ST. JOHN BOSCO Lenten mission conducted by Msgr. John Nevins Monday, Feb. 27 to Wednesday, March 1, at 7:30 p.m.

ST. KEVIN Women's Guild Day of Reflection Sunday, Feb. 28, from 9:30 a.m. to 1:30 p.m., conducted by Father George Garcia.

ST. RICHARD Women's Club Refresher Day at the Dominican Retreat House, Kendall, Wednesday, March 1, 9 a.m. to 2 p.m.

OUR LADY OF LAKES fourth annual parish festival March 2-5 Booths, rides, food and a spaghetti dinner planned for Sunday from 3 to 8 p.m. are featured. For information call 821-2780 or 821-7810.

DOMINICAN LAITY Day of Recollection at Barry College Sunday, March 5, from 9:30 a.m. to 1:30 p.m., under the direction of Father Angel Vizcarra, O.P. For reservations call Mrs. Julia Soto at 758-1378 before Monday, Feb. 27.

Monroe

ST. BEDE, Key West, will have a "Families Are Special" weekend Feb. 25-

26, with Terry and Mimi Reilly, Directors of the Family Enrichment Center. For information call 294-2984.

Broward

ST. BONIFACE, Pembroke Pines, pancake breakfast to assist St. Vincent de Paul Major Seminary, Boynton Beach, Saturday, Feb. 25, 9 to 11 a.m. Tickets on sale at door.

ST. VINCENT Women's Club, Margate, Spring fashion show and luncheon in parish center Saturday, Feb. 25, at 12:30 p.m. Fashions by Lee Noel and hair fashions by Beauty Harem. For tickets call Frances Commarrata at 972-8332.

ST. CHARLES BORROMEO, Church, Hallendale, ecumenical concert Sunday, Feb. 26, at 2:30 p.m. in parish center. Admission free. Program features Cantata Singers.

ST. BARTHOLOMEW, Miramar, Afternoon of Reflection for high school youth (grades 9-12) Sunday, Feb. 26, 3-7 p.m. Reflection on Lent and Holy Year. Concludes with Mass.

LAUDERDALE Catholic Singles Club Mass at St. Clement Church Sunday, Feb. 26, 10:30 a.m., followed by breakfast at the Egg and You Restaurant, and bowling at Manor Lanes. For information call Steve Budnik at 563-0185.

ST. STEPHEN Council of Catholic Women, West Hollywood, bake sale Sunday, Feb. 26, after all Masses. For information call Kathryn Vogel at 981-6474.

OAKLAND PARK Council, Knights of Columbus, Open House-Membership Drive at council hall, 3571 N. Andrews Ave., Sunday, Feb. 26, 2-5:30 p.m. Film, "The Promise of Life," and refreshments will be featured. For information call Jim Kelley at 772-9706.

ST. HELEN Women's Guild, Fort Lauderdale, International Pot Luck Supper Wednesday, March 1, at 8 p.m., in parish hall. The "Raphela Mary," foundress of the Hand Maids of the



St. Maurice's Schola is launching its first Madrigal Dinner Friday, March 3, at 7:30 p.m. There will be a seven-course meal and continuous entertainment with authentic costumes, music, fencing, magicians, jugglers, tumblers and jesters right out of the Renaissance period in Merry Old England. The event will take place in the "Castle Halls" of St. Maurice Church on Stirling Rd., Fort Lauderdale.

Sacred Heart, will be shown.

ST. BARTHOLOMEW Men's Club, Miramar, meeting Thursday, March 2, at 7 p.m. Features guest speaker Smokey Saunders, a Hall of Fame jockey, and film on horse racing and breeding. Free buffet served following meeting.

ST. BERNADETTE Golden Years Club, Hollywood, Mass Friday, March 3, at noon, followed by meeting, social time and refreshments.

ST. MATTHEW, Hallandale, Charismatic prayer, Mass, and hymns of praise every Thursday at 7:30 p.m., in rectory chapel.

Palm Beach

HOTEL PENNSYLVANIA, a retirement residence conducted by the Carmelite Sisters, bazaar Feb 25-26, from 11 a.m. to 5 p.m. Bake sale, hand crafts, white elephant booth, card party, games and refreshments featured.

HOLY SPIRIT Friendship Club, Lantana, Day at the Races at Hialeah Race Track Monday, Feb. 27. Buses leave church parking lot at 10:30 a.m. For reservations call Frances Ambrose at 588-5042.

MADONNA GUILD of St. Thomas More parish, Boynton Beach, meeting and St. Patrick's Day celebration at the Knights of Columbus Hall Friday, March 3, following 8:30 a.m. Mass in the chapel.

SACRED HEART Guild, Lake Worth, 26th, annual Mad Hatters luncheon Saturday, March 4, at noon, in the Breakers Hotel, Palm Beach. Hat prizes for funniest, prettiest and most unusual. For reservations call Pat Sokolowski at 582-4736 or 582-7803.

BLUE ARMY of Our Lady of Fatima First Saturday Mass, at St. Juliana Church March 4, at 10 a.m., followed by brunch at Howard Johnson.

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 NEW RENEWAL

'One and Only' a letdown

ENTERTAINMENT/ARTS

In "The One and Only," director Carl Reiner and actor Henry Winkler try a quick follow-up to their respective 1977 successes ("Oh, God!" and "Heroes"), and it's like trying to follow Caesar with Nero, the Queen Mary with the Titanic, or last summer with this winter. It's a let-down.

Writer-producer Steve Gordon casts Winkler as a megalomaniac would-be actor, which is reasonable, who finally finds a niche as a showboat professional wrestler, which is ludicrous. The short, spunky, flamboyant Winkler as a wrestler, even a fake one, is as convincing as Liberace.

That isn't entirely a far-fetched comparison, because the screenplay, set in the 1950's, is an obvious ripoff of the phenomenon of Gorgeous George, the wrestler who built a brief career by going against the grain of the sport's sweaty macho image. George wasn't exactly a sissy, though he played on the edge of it in times much less open-minded than our own.

Winkler emerges in the final scenes as a George-type grappler, the Lover, and achieves his ambition as a star, after trying several other equally desperate routes. His character is a nutty stagestruck type with an outrageous ego who doesn't quite have the talent to go with it. This kind of guy can be lovable, which Winkler is at times, or obnoxious, which he is more often.

The basic ploy is to match this off-the-wall screwball with a bunch of squares back in small-town Ohio. The collection includes a nice normal and tolerant girl friend (an attractive performance by Kim Darby) who somewhat incredibly becomes his wife, her totally stick-in-the-mud parents (William Daniels as Dad has played this Babbitt character for nearly 20 years), and such standard college types as the stolid pipe-smoking boy friend, the overbearing drama professor and the super-tough football coach. Winkler plays off them all with predictable gusto, but director Reiner has few surprises for us.

Then the action moves to wicked New York, where stage

TV filmfare

Sunday, Feb. 26, 9 p.m. (ABC) Ch. 10, 12,—"Live and Let Die" (1973)—Roger Moore replaces Sean Connery as James Bond in another comic-book style adventure, this one set in the Caribbean. The customary Bond sex and violence account for the rating. A-III—Morally unobjectionable for adults.

Tuesday, Feb. 28, 9 p.m. (CBS) Ch. 4,—"Magnum Force" (1974)—Clint Eastwood plays a brutal detective who has no concern for legal niceties. Visually and thematically a thoroughly irresponsible and violent movie. C—Condemned.



by James Arnold

sexually ambiguous son ("I gave him a football and he decorated it"). There are amusing moments—but not too many—as the scrawny Winkler gets beaten up by a huge humorless Indian and tries wrestling as a bearded hypnotist and Nazi before finally making it as the fastidious, violence-hating, kiss-blowing Lover.

Meanwhile, naturally, the issue is whether the pregnant young wife can put up with the poverty and the weird lifestyle, or whether Winkler can hack it as an insurance salesman back in Ohio. In the crazy world of movie values, the ending is presumably happy.

hopeful Winkler stumbles into a milieu even more bizarre than he is—the funny farm of pro wrestling. The main characters include an over-sexed midget and a comically sleazy, anything-goes promoter (veteran actor-director Gene Saks) who continually frets about his



Festival '78 Specials include "White Bear," the story of a polar bear raised in civilization then released in the



wilds of Siberia, and "Live from the Grand Ole Opry" with nearly 30 acts in the two-and-a-half hour program.

From Opry to opera on Festival '78 list

Public Television's major annual fund-raising and public awareness campaign begins this year Saturday, March 4, and ends at 1 a.m., on

Monday, March 20, following a 30-hour networkwide marathon. During Festival '78, WPBT-Channel 2 will present everything from live

Opry to live opera.

Among special programs are, the "Grand Ole Opry," telecast live for the first time ever from Nashville; "Live from the Metropolitan Opera" with Mozart's "Don Giovanni" starring Joan Sutherland and James

Morris; a one-hour special with Johnny Mathis; the PBS premiere of Dickens' "Great Expectations; Survival in Limbo."

The climax of Festival '78 is a 30-hour marathon of nonstop national entertainment.

Capsule movie reviews

In "The Betsy" (Allied Artists), the aged founder of a Detroit automobile empire (Laurence Olivier) hires a racing driver (Tommy Lee Jones) to supervise the building of a revolutionary economy car named after his great-granddaughter. His own grandson (Robert Duvall) is bitterly opposed for reasons best known to Freud and Harold Robbins, the author of the supremely trashy novel upon which this supremely trashy film is based. The lack of any sort of moral perspective for the determinedly low-minded behavior on display and the extravagant nudity make anything but a condemned rating out of the question. (R) C—Condemned.

"Crossed Swords" (Warners) is a colorful, well-acted and very entertaining film version of Mark Twain's "The Prince and the Pauper." Mark Lester is very

good in the dual role of Tom Canty, an up-and-coming young London thief, and Prince Edward. Most enjoyable is the performance of Rex Harrison as the humane but wily Duke of Norfolk. Stunning settings, gorgeous cinematography and rich costuming also contribute to the overall entertainment value of the film. Parents should be advised, however, that some graphic violence may rule this film out for their younger children. (PG) A-II—Morally unobjectionable for adults and adolescents.

Editor's note: This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.

TV top tips

Wednesday, March 1, 9-11:30 p.m. (CBS) Ch. 4, "A Death in Canaan." Based on Joan Barthel's non-fiction account of Peter Reilly, a Connecticut teenager accused of murdering his mother, this dramatization raises questions about the law and the poor.

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Editorial

Issue needs a careful look!

Congress presently is considering legislation that, if enacted, will give real financial help to American parents whose children attend non-public schools. The allegation that the pending legislation will violate the First Amendment to the U.S. Constitution has been raised forcefully. As an issue, it is central to providing for public cooperation in the education of all American youth. Since the need of children in non-public schools to a sound education and the right to all benefits of citizenship is crucial, the issue needs a careful look.

The Constitution's First Amendment sets forth two statements. The first says that no law shall establish religion. The second says that none shall interfere in the free exercise of religion. Actually, the second is the more important of the two. The right to worship freely is a personal, human right.

In history, the United States has provided public funds on many occasions to facilitate, or to reduce difficulty, in exercising that right to worship. For example, the federal

government has provided always for religious chaplains in the armed services, in public institutions, and even in the house of Congress. To accommodate such persons and their ministries, the government has built facilities, equipped them and sustained them.

On the other hand, several high court decisions, and considerable popular opinion, have maintained that any public assistance in educating American youth who attend sectarian schools violates the First Amendment. It is a restricted view.

The question is complex—and the First Amendment's guarantees are a treasure in American life. Any erosion of their force would be a genuine tragedy. But that restricted view of the First Amendment disturbs the ideal that the Constitution seeks to serve in this instance: the right to unencumbered free exercise of religion.

Americans of a Roman Catholic background who send their children to religious schools do so to meet what they perceive as a religious obligation. Their beliefs

ask a religious environment for their children's upbringing. But education under any circumstances today is costly. The financial hardship often experienced makes meeting that obligation difficult or impossible for many. In essence, then, the currently restricted interpretation of the First Amendment in the matter of aid to students frustrates the free exercise of religion.

The situation is compounded by the fact that the American society long ago assumed the responsibility of educating the young. To this end, it has collected taxes that supposedly are distributed to educate all the society's youth in conditions as desirable as possible. In the end, the state serves the common good by providing tools for a worthwhile future of its young people.

Young citizens attending parochial school are denied those funds because of the restricted interpretation of the First Amendment. In itself, that opposes principles of distributive justice. And it frustrates the effort by the state to provide for the common

good. There simply are too many Americans in non-public schools to call them a splinter group. In other words, the common good of the American society must be regarded in a real sense in the context of how well they are able to find productive and fulfilling lives in adulthood.

Certainly, a strong determining factor in the interpretation of the First Amendment and its relation to education will be the court system. While recent decisions suggest a broadened outlook, the courts are not subject to constituents' appeals.

But, the Congress is in the spotlight now. It must judge its own actions in the light of the Constitution and according to the public's wish. The pending legislation extends the concept of freedom set forth in the Bill of Rights. It answers a genuine need. It deserves passage. Citizens may urge its enactment by writing their U.S. senators or representatives, U.S. Capitol, Washington, D.C., 20500.

Guest Editorial by Father Owen F. Campion, Editor, Nashville Tennessee Register.

Letters to the Editor

Editor: Confirming our telephone conversation of this morning, I write to express my protest—indeed my incredulity—at The Voice issue of Friday, Feb. 10, carrying a notice of the counseling services to homosexuals being offered by the Dade County Coalition for Human Rights...

It was absolutely no consolation, but rather painfully distressing to learn that this item was prepared for publication by staff members of The Voice, who, from various assignments given by you some months ago, had adequate knowledge of the aims and philosophy of the organization offering that counseling service.

As a symbol of my protest and pastoral responsibility, I am returning to your desk the copies of The Voice forwarded for distribution in St. Rose of Lima Church. As a Pastor, I could not in conscience make these copies available to the people whose spiritual lives

are entrusted to my care.

Very sincerely yours,
Msgr. Noel Fogarty, VG
Pastor
St. Rose of Lima Church

Editor: Inspired by Archbishop McCarthy's appeal to all Catholic women "to become aware" of political issues, and especially those which affect our families and our Catholic teachings, I determined to make every effort to comply.

As Legislative Chairman for North Dade Deanery, I am directly responsible for 16 parish affiliates. In that capacity, I am communicant with a large body of Catholic women who are members of their respective women's organizations.

My Commission has worked diligently to motivate our members in the affiliations. We've provided speakers, literature, and instruction—and with God's help, our results have been

encouraging.

Countless hours were spent as our Catholic women united to help defeat Dade County's infamous Homosexual Ordinance. Despite insults, loss of friends, and considerable personal sacrifice, these good ladies courageously pursued their commitment with full confidence that their action represented the view of our Catholic Church and its stand on the practice of homosexuality. They were working with pastoral approval and encouragement.

Is it any wonder then that we are shocked and confused to see the announcement that appeared in The Voice (South Florida Scene-Feb. 10th) publication of this "advertisement" for a group who propagate sexual deviation. There is no doubt where the views of Bob Kundst and the Transperience people are headed. This week's photo and story in The Herald made it crystal clear.

Coincidentally, the feature article (pg. 3 Voice-

Feb. 10th) demeans Vatican authority less than mildly, and the second item on the same page is also a gross embarrassment (in my opinion) to Catholic leadership. Neither article gives even a slight "hint" toward defending our Papal decisions.

February tenth's issue of The Voice is a serious disturbance to concerned Florida Catholics particularly Dade County-ites who look for truth and guidance in a responsible Catholic publication.

Therefore, your Excellency, may I respectfully implore you to do whatever is necessary to repair the damage done and to restore our confidence in the Editor and Staff of The Voice.

Sincerely,
Katie Gaither
(Mrs. Stanley Gaither)
Surfside

(Editor's note: The item in South Florida Scene, mentioned above, was used inadvertently, based on a press release which came in the mail about a public service

for helping homosexuals with their problems, and which did not mention any connection with the Transperience Center or Robert Kunst. The editorial on page 18 of the subsequent issue, Feb. 17, reiterated the Voice's position on homosexuality stated several months ago, as being the same as the U.S. Bishops. The article on the Fordham University president dealt with several issues that would be of natural interest to an academician, and the reference to Father McNeil's book dealt not with the homosexual issue as such, but with the issue of silencing of an author and lecturer.)





What will happen to you today?

By Msgr. James J. Walsh

Whatever became of morning prayers?

Needless to say, this is not a major problem of the spiritual life. No one is going to lose the state of grace or commit a sin by preferring early morning coffee to prayer.

However, it used to be that Catholics were so sensitive to this custom, they would even confess their neglect of it—even though not obliged to. There was a certain uneasiness—in some even a feeling of guilt—that getting into the day's activities without a few words with the Lord was wrong.

Perhaps this feeling was more common among those who had become convinced that religion is meant to be an every day business with us and that something significant is lacking when day gets under way without time for God.

How easy that is. The early morning schedule in the typical home is a little more than somewhat disorganized. The spirit of calm is not always present. The nub of the trouble is traced to the alarm clock. Almost always it is set for the latest possible moment, foreseeing that some seconds will be needed to handle the daily surprise, which in turn pares down time for breakfast and causes a traffic jam in the bathroom and living room, as each unsmiling member tries to break into the clear for work, school or just to stay home and clean up the mess.

In the mad rush, something has to be neglected, and in that psyched up rushing hour, it's usually prayer that doesn't have a chance.

I'm not trying to make a federal case out of this neglect. It's not like missing Mass regularly

on Sunday. But we do lose something. This first lifting up of the mind and heart to God establishes contact. It is a conscious effort to center him in our life, to make sure that the day, whatever it may bring, will revolve around him.

Like little children sharpening their awareness of what is around them, we need to be reminded constantly that each day is a new, wonderful gift of God, that it is different in some ways from any other gift of time in the past. The current saw is—it's the first day of the rest of your life.

If morning prayer did nothing more than make us remember this new gift of life, this fresh opportunity to achieve, this 24 hour reprieve, it would be worth the time and effort. A new day is given a lift when it begins with gratitude for all God is doing for us. It's realistic to remember that many who started out with vigor yesterday will never begin another day. And at the end of this day, we will be that much closer to death and judgment. We will be either better or worse, but not the same.

Each day is a gift of many hours in which one may pick up the broken pieces of days gone by, days we may be ashamed to remember. But the new day beckons us with the rising sun to set one's soul at peace and be warmed with the forgiveness of the Lord.

It has hundreds of precious moments, any one of which is enough to bring down from heaven the help that can change the soul's condition from death to life.

How often do we reflect as we stumble

around the bedroom that the day we are now facing is a day of mystery. It is certain to bring challenges, temptations, irritations, divine invitations. We know this. But we do not know the kind of trouble that awaits us. This day which starts like any other without fanfare or trumpets may be marked on life's calendar as the most important of all the time allotted us. It may well be the day determined from all eternity to meet someone who will change our life and give it new direction.

There may be in God's mysterious working a special grace saved just for this day, or a severe trial not anticipated or a temptation never experienced before.

What is the value, then, of contacting God in prayer early in the day? Because we need help, all kinds of help. We need his blessing on every part of the day. We need to recognize him as our only source of lasting help and courage. We have no reserve of strength to fall back on if this day brings an unusual threat to life or peace. We need his constant help.

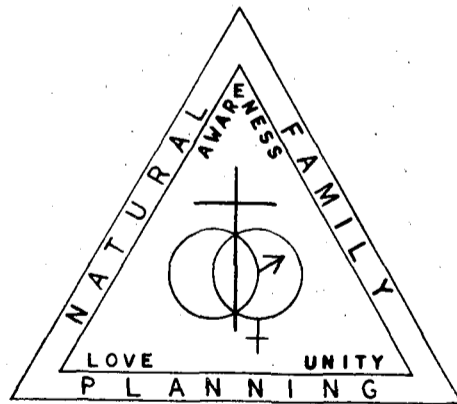
This prayer need not be said by rolling out of bed to your knees. That would be dangerous for some who may be found in the same spot an hour later. There are many ways of lifting the mind and heart to God to salute him as we step into the adventure of another day of life. If the thought comes that you have been getting along all right without this, don't bank on it. You may be missing far more than you realize.

Natural Family Planning--safe, reliable

Let's face it. There would be fewer abortions if more people practiced birth control. If conception can be prevented from taking place, a couple won't be faced with an "unwanted" or even an "unexpected" pregnancy.

But for many people, including Catholics, artificial methods of birth control, such as the Pill, the intrauterine device (IUD), or sterilization, are unacceptable. Recent medical findings show that a variety of side effects, such as high blood pressure, strokes, heart attacks and cancer have been attributed to the Pill, while IUD's have resulted in other complications. Both have been found to have abortifacient (abortion-causing) properties. Most forms of sterilization are permanent, and can't be reversed if a couple later on changes their minds about having children.

To many people, NFP (Natural Family Planning) really stands for "Not For Protestants"—a throwback to the old "rhythm" method of birth control. Calendar rhythm was developed in 1930 and was based on a woman's past record of fertility cycles. As long as her monthly cycle, or rhythm, was



constant, there was no problem. But it couldn't forecast certain kinds of irregularity.

Then newer, more reliable methods were discovered. Thermometers could be used to accurately measure the phases of the monthly cycle. Variances could be detected in advance. Then the Billings method was introduced, which used a characteristic mucous secretion to pinpoint the time of ovulation. Both methods were easy to learn and use, and one complimented the other.

NFP methods were introduced in many developing nations, where

birth control knowledge was almost non-existent. Couples who are nearly illiterate have been taught these methods with surprising success. Instead of expensive pills and other devices, thousands of thermometers and charts have been sent to the remote family planning centers.

NFP works too! Various studies have shown that well instructed couples can achieve effectiveness rates at the 99 per cent level (one or less surprise pregnancies per 100 years of exposure). This is comparable to the high-dosage Pill and is more effective than the other contraceptives. Many long time practitioners of natural family spacing claim more accurate predictions of planned births, and some even say that they can predict the sex of their baby.

Recently, the modern trend away from artificial substances and toward natural foods, natural childbirth and breastfeeding, has created a new interest in NFP. Many of the new believers have joined the NFP ranks not for religious reasons, but rather over concern about effects of chemicals and devices on the

By
Dick Conklin



human body.

Okay, if NFP is so easy to learn and use, just how does one find out more about it? Who can a pastor refer a couple to for instruction? Are classes taught nearby? What books are available? The Family Enrichment Center, under the capable direction of Mimi and Terry Reilly, is currently looking at the NFP needs and resources within the Archdiocese of Miami. A "people-helping-people" evening has been planned to launch this important ministry. If you would like to learn more, or could help in teaching others about natural family planning, mark your calendar: Tuesday, March 7, 8:00 p.m. at the Family Enrichment Center, 18330 NW 12 Avenue, North Miami. For more information call the Center at 651-0280.

Natural Family Planning is pro-life, easy to teach (and learn), is inexpensive, reliable, and universally acceptable. Let's talk it up and get behind this effort to give it the publicity it deserves.

Prayer of the Faithful

Third Sunday of Lent
February 26, 1978

Celebrant: Like those in the Scripture readings for today, we too are thirsty. We thirst for the Word of God; we thirst for God's presence. Jesus, through the waters of our Baptism, has quenched our thirst forever in our life with Him.

Response: Lord, hear our prayer.

LECTOR: For all who exercise authority in the Church, that they may be open minded to the problems of those under their jurisdiction. We pray to the Lord. (R.)

LECTOR: For the unwanted poor, the unwed mothers, the unborn infants, that Christians may offer them comfort and help. We pray to the Lord. (R.)

LECTOR: For all those Samaritans of today who encounter bitterness and rejection in the service of others, that their commitment to love may be stronger than their desire to be loved. We pray to the Lord. (R.)

LECTOR: For all who thirst to serve God and man by leaving their homes and friends to help people in our own country or in far off lands: as they help others develop, may they themselves grow; as they teach, may they learn; as they quench the thirst for God in others, may they be saturated with his love. We pray

to the Lord. (R.)

LECTOR: For all of us during this Lenten season, that we may be more aware of God's presence in our lives. We pray to the Lord. (R.)

Celebrant: Father, Christ has shown us that love recognizes no barriers and waits for no intitation. Love risks rejection, reaching out to any and every one in need. The love of Christ has found us and impels us to find each other. Teach us to love as he has loved us. We ask you this, Father, in the name of Jesus your Son. Amen.

HOLY YEAR PRAYER

(To be read with the Prayer of the Faithful)

Our heavenly Father:

Joyfully we praise You, we thank You, we love You. We are sorry for having ever offended You.

Please, Father, send Your blessings upon us, as we celebrate the twentieth anniversary of our Archdiocese by planning and working together for our spiritual renewal and growth.

Send Your Holy Spirit to help us become more Christ-like and to see Christ in each other.

Help us during this Holy Year to grow in Faith, in our prayer life, in loving You and each other, in our sense of community, in a deeper awareness of our calling to be active ministers of Your kingdom.

May we experience the grace and joy of Christian living in this world and one day be happy with You forever in heaven. AMEN.

Oración de los Fieles

Tercer domingo de Cuaresma
26 de febrero de 1978

Celebrante: Padre, también nosotros estamos sedientos de tu Palabra, de tu presencia. Queremos no sólo reflexionar sobre el amor que nos une, sino saber llevarlo a la práctica con nuestro testimonio. Por eso nos atrevemos a pedir tu ayuda.

LECTOR: La respuesta de hoy será: Señor, haz que nos amemos de corazón.

LECTOR: Por todos los que ejercen la autoridad en la iglesia, para que se mantengan abiertos a las necesidades del pueblo de Dios, oremos: Señor...

LECTOR: Por los pobres, los que se sienten rechazados, los niños que no llegan a nacer, para que todos los cristianos nos comprometamos en su defensa, oremos, Señor...

LECTOR: Por todos los "buenos

samaritanos" de nuestra sociedad que enfrentan el dolor o el rechazo al tratar de servir a otros; para que el amor de Dios fortalezca su compromiso, oremos: Señor...

LECTOR: Para que al reflexionar esta semana sobre nuestra vida de nuestra caridad, quede esta fortalecida y resplandezca y se muestre más dedicada al servicio de la comunidad, oremos: Señor...

LECTOR: Para que vivamos esta Cuaresma atentos a la llamada del Señor a la conversión y al cambio, oremos, Señor...

Celebrante: Padre, en Jesús tenemos el ejemplo de amor para el que no existen barreras. Enseñanos a amarnos hasta el punto de saber dar la vida por nuestros enemigos. Te lo pedimos por Jesús, tu Hijo y amigo nuestro, amén.

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"Iglesia estacionada mientras pueblo peregrina" Dicen en conferencia sobre migraciones

NUEVA YORK (NC)— En algunos lugares la Iglesia está estacionaria mientras que su gente permanece en movimiento.

El resultado, según afirmaron los participantes en una conferencia sobre migraciones, es que las necesidades espirituales y sociales de los emigrantes, los turistas, los nómadas y otros grupos "en continuo movimiento", no quedan satisfechas por las respectivas diócesis. Obispos y oficiales de inmigración de 17 diócesis de la costa este, algunas de Canadá, asistieron a una conferencia de tres días sobre problemas migratorios. La conferencia fue patrocinada por el comité ad-hoc para migraciones y turismo, de la Conferencia Nacional de Obispos Católicos de la nación.

Pide obispo de Cleveland corresponsabilidad

CLEVELAND (NC)— En una carta pastoral a su diócesis de Cleveland el Obispo James Hickey ha afirmado el derecho y el deber de los católicos a participar en la misión de la Iglesia.

Su carta "Edificar el Cuerpo de Cristo," se apoya en los documentos del Concilio Vaticano Segundo y en el testimonio de más de 200 reuniones públicas llevadas a cabo en la diócesis desde el otoño de 1976.

El obispo recomienda en su carta a todas las parroquias que para 1981 establezcan un consejo parroquial u órgano semejante. Pide fuerte apoyo a los programas de renovación y movimientos apostólicos en la diócesis.

El Obispo Hickey dijo que su pastoral quiere subrayar "que de hecho no deben existir en las Iglesias los espectadores pasivos."

"Corresponsabilidad significa que todos estamos llamados a usar nuestros talentos en bien de los demás, para edificar el Cuerpo de Cristo.

"Todo esto exige que tomemos nueva dirección y desarrollemos nuevas estructuras," dijo. "Pero estas llegarán a su tiempo, si primero renovamos nuestra fe, nuestro compromiso, nuestro esfuerzo por trabajar juntos, por servirnos mutuamente y lograr una Iglesia más viva y más atenta a responder a los valores de Cristo y su Evangelio."

La carta pastoral del obispo fue publicada en un folleto que también tiene preguntas para reflexión y estudio.



La Hermana Nynfa Garza, misionera de Jesús en la diócesis de Brownsville, Tejas, conversa con niños de trabajadores agrícolas migratorios durante su estancia en Muscatine, Iowa. La Hna. Garza y dos más de su comunidad peregrinan con los trabajadores agrícolas de su diócesis asistiéndoles en sus necesidades materiales y espirituales —una de las pocas diócesis en el país con semejante programa.

Comunidad

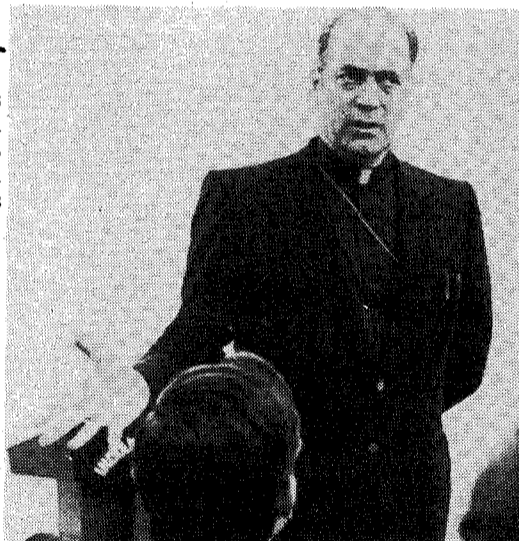
● Charlas de formación bíblica del Movimiento de Impactos los días martes 28 de febrero y 7 y 14 de marzo en la Parroquia de Blessed Trinity (Cafetería). Explicará el Padre Eduardo Alvarez S. J.

● Misa Familiar Comunitaria al final del

Encuentro Familiar No. 53, el domingo 26 de febrero a las 7 pm en el Seminario College St. John Vianney.

● Picnic, del Movimiento de Impactos, el domingo 26 de febrero de 1 a 6 pm. en el Robert King High Park (7025 W. Flagler).

En Indianápolis, el Arzobispo Marcos McGrath de Panamá, responde a preguntas de un comité del consejo de las Iglesias de Indiana. El arzobispo ha visitado varias ciudades de Estados Unidos afirmando que si bien dirigentes religiosos han apoyado públicamente los tratados sobre el Canal de Panamá, un buen número de los ciudadanos no se han enterado; y que esta ignorancia —y hay muchos católicos opuestos, lo mismo que protestantes— es un impedimento político para que los senadores, aún los convencidos de sus méritos, voten a favor de los tratados.



Ministros de la Eucaristía satisfechos

(Viene de la Pág. 20)

profesión.

"Ser Ministro de la Eucaristía es algo que me eleva espiritualmente.

Lo primero que me ha sorprendido es que ser Ministro de la Eucaristía me ayuda personalmente a mí. También me ha sorprendido que sólo una persona ha cambiado de fila para no recibir al Señor de mis manos.

"Estaba emocionado la primera vez que tuve que abrir el Sagrario para sacar el copón y distribuir la Eucaristía. Tanto que hasta las 8 de la noche de ese día no me di cuenta que me había olvidado de recibir la Comunión yo mismo.

★★★

"Pedro Delgado es Ministro de la Eucaristía para la parroquia de Corpus Christi.

"Nos habían avisado que algunas personas quizás no nos aceptarían, pero no fue así, nadie se cambió de fila.

"Me sentí muy pequeño al tener algo tan grande como Dios en las manos y me emocionó pensar que al tiempo que repartía a

Cristo me parecía descubrirle en la alegría de los ojos de todos los que se acercaban a recibirle."

★★★

Glenn Wolfangle es sordo y trabaja para la Oficina de Correos de Pembroke Pines. Servirá como Ministro de la Eucaristía en el apostolado diocesano con los sordos.

"Creo que los sordos se sienten mejor cuando son otros sordos los que les atienden. Las personas sin problemas de sordera no siempre nos entienden. Aunque algunas personas en la Iglesia nos comprenden, somos un grupo pequeño y la Iglesia tiene a mucha gente que atender."

★★★

Gonzalo Abal es Ministro de la Eucaristía para la parroquia de Ntra. Señora de los Lagos.

"Para mí ser Ministro de la Eucaristía tiene un valor incalculable. Nunca pensé que

los laicos llegarían a distribuir la Comunión."

★★★

Rosemarie Kamke es Principal del Colegio de Immaculata LaSalle.

"Creo que por fin el laicado va logrando ocupar su papel en la Iglesia, que no es el del sacerdote sino un papel único pero abandonado en el pasado.

"Ser Ministro de la Eucaristía me da la oportunidad personal de dar a Jesús de un modo diferente. Es un nuevo canal para dar a Jesús. En su aspecto práctico, da más libertad a los sacerdotes para otras cosas propias de su ministerio sacerdotal, cosas que sólo los ministros consagrados pueden realizar.

"Como directora de un colegio, ser Ministro de la Eucaristía añade una nueva dimensión y una profunda experiencia religiosa. Me permite dar más que educación, liderazgo, disciplina o administración. Puedo dar a Jesús, que es lo más importante que tengo que hacer en esta escuela."

● Folleto sobre Derechos Humanos.

WASHINGTON (NC)— La Oficina pro Paz y Justicia, de la U. S. Catholic Conference, ha publicado un folleto sobre derechos humanos con documentos jurídicos y material litúrgico para campañas en defensa de la dignidad humana.

● Piden programas para los pobres.

WASHINGTON (NC)— Un informe de la Comisión Nacional sobre Derechos Civiles reconoce los compromisos contraídos y las iniciativas de la Administración Carter, pero a la vez manifiesta "su profunda preocupación... por el gran número de desocupados y la pronunciada pobreza entre las minorías (negros, hispanos, indios) y las mujeres en general, y la falta de programas adecuados para los pobres de la gran ciudad".

● Más acogida

WASHINGTON (NC)— John McCarthy, director de los servicios de migración y refugiados de la U. S. Catholic Conference, propuso al regresar de una prolongada visita al Asia Meridional que se establezca un puerto libre en la región para dar asilo temporal a los miles de indochinos que escapan de la ocupación comunista en pequeñas embarcaciones. Se les conoce como "pueblo botero". Las naciones en su ruta ambulante los rechazan, y bien han muerto 10,000 de estos fugitivos en los últimos meses, agregó. Se refería a familias que escapan de Vietnam, Camboya y Laos. Thailandia tiene unos 100,000 refugiados ya.

● Diácono casado vive entre indígenas.

JAMUL, Cal. (NC)— El diácono permanente Bill Clarke y su esposa Joann, de la diócesis de San Diego, se han dedicado a revivir esta aldea donde subsisten unos 70 indígenas descendientes de trabajadores traídos de México hace varias generaciones. Los Clarke dirigen su ministerio a las necesidades espirituales y temporales de las diez o más familias, entre quienes hay apellidos como Curro y Sánchez; y han comenzado a despertar el interés de agencias oficiales en ampliar la ayuda.

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● Bombardean empresas norteamericanas

SAN JUAN, Puerto Rico (NC)— Entre la serie de edificios de empresas norteamericanas bombardeados por terroristas, figuran tres sucursales del Chase Manhattan Bank. Un grupo llamado Comandos Revolucionarios del Pueblo (CRP) envió a la prensa un comunicado en que alega que "el Chase Manhattan Bank es un pulpo financiero que anualmente saca millones de dólares de Puerto Rico" mediante bonos del gobierno y dividendos de inversiones. El grupo, y otros guerrilleros que atacaron puestos de la policía, dijeron mostrar así su solidaridad con casi 7,000 obreros de la Autoridad de Fuentes Fluviales (agua y fuerza eléctrica) en huelga desde fines de diciembre por cuestiones de salarios. Por otro lado un funcionario del Chase Manhattan Bank en Nueva York narró para Radio Vaticana el programa de ayuda a los pobres del tercer mundo y de Estados Unidos, que su institución mantiene con parte de sus ganancias: hospitales, escuelas, obras para la juventud, así como préstamos a bajo interés.

● Huelga de hambre... en iglesias

LIMA, Perú (NC)— Unos 800 obreros mantienen una huelga de hambre en cinco templos de Lima para pedir al gobierno la restitución a sus puestos de 4,000 trabajadores despedidos en julio durante una huelga general de protesta por el costo de la vida. Cuando el régimen militar anunció que sacaría a los huelguistas, los párrocos dijeron que no lo permitirían. Los trabajadores que estaban en el convento de La Merced fueron desalojados por la policía cuando el superior no estaba.

● Piden cuenta de presos políticos

GLASGOW, Escocia (NC)— El grupo Educación y Acción pro Desarrollo pidió al equipo de fútbol escocés que participa en el campeonato mundial en Córdoba, Argentina, que durante su estadía pida cuenta al gobierno militar de ese país de los prisioneros políticos y de las personas desaparecidas en meses recientes. Inició la petición el sacerdote irlandés Patrick Rice, de los Hermanitos de los Pobres, quien fue apresado y torturado en Buenos Aires en octubre de 1976.

● Por métodos naturales planificación familiar

C I U D A D D E L VATICANO (NC)— El P. Gino Concetti escribe en *L'Osservatore Romano* que los métodos artificiales contra la concepción en especial los químicos, acaban por dañar el organismo de la mujer, "al que hacen violencia." Alienta en cambio esfuerzos por perfeccionar métodos naturales basados en la ovulación, y que aunque requieren el sacrificio de la abstinencia sexual, son inofensivos y hasta fortalecen la vida matrimonial.

"Crecer juntos en fe, oración y amor"

El Arzobispo Edward A. McCarthy ha escrito una Carta Pastoral para el Año Santo, con el deseo de que familias, parroquias, movimientos... reflexionen sobre los cinco temas de su contenido. Esta tercera semana de Cuaresma toda la Arquidiócesis reflexiona sobre el tema del amor.

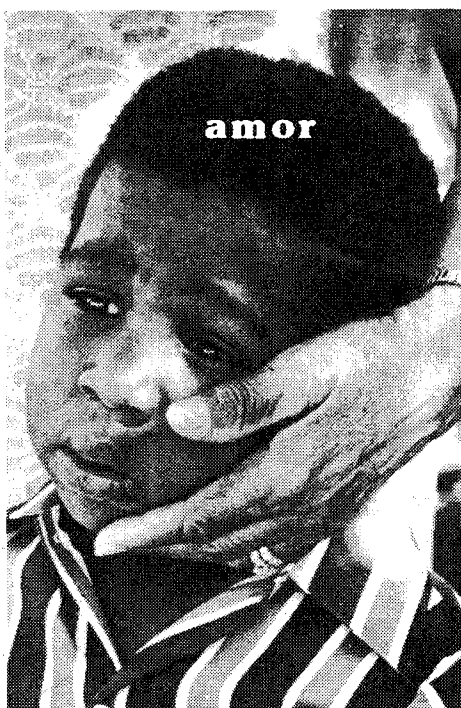


Arz. Edward A. McCarthy

año santo, año santo, año santo, año santo, año santo, 1958-78 año santo, año santo, año santo, 1958-78

III Una comunidad de amor

"Jesús contestó: El primero es: 'Escucha, Israel: el Señor, nuestro Dios, es el único Señor, y amarás al Señor tu Dios con todo tu corazón, con toda tu alma,



con toda tu mente y con todas tus fuerzas'. El segundo es este: ¡Amarás a tu prójimo como a ti mismo! Mayor que éstos no hay mandamiento alguno." (Marcos 12,29-31).

Si hay una característica por la cual nosotros, el pueblo de la Arquidiócesis de Miami, quisiéramos ser reconocidos sería por nuestro amor. El amor trasciende la indiferencia, la falta de sinceridad, el cinismo, la apatía, la hostilidad, el temor, lo sin sentido. Queremos llegar a otros y a la imagen de Cristo reflejada en ellos. Deseamos que el amor sea la marca distintiva de cada miembro de la Arquidiócesis.

"Un precepto nuevo os doy: que os améis los unos a los otros; como yo os he amado, así también amaos mutuamente. En esto conocerán que sois mis discípulos: si tenéis caridad unos para con otros." (Son palabras de Jesús en la Última Cena.)

El amor de los fieles de esta Arquidiócesis ha de dirigirse primeramente a Dios, quien nos amó primero. Le amamos no sólo como a Creador poderoso y justiciero, ya que sabemos que no es esa la única clase de amor que El quiere. A El le amamos tierna y calurosamente como a nuestro Padre. Nuestro único temor es el de ofenderle. Nuestro amor de niño hacia El crece y está ligado al amor de Su Hijo por El. Es el amor de Cristo que mora en nosotros. Vivir una vida en consonancia con este amor, amar al Padre por encima de todo ha de ser la dirección fundamental de nuestra vida, la elección radical por la que estamos entregados.

Creemos que cada acto nacido de este amor, y de esta opción por Dios, es bueno y virtuoso, y capaz de ir creando y formando un cristiano más perfecto. Todo acto que va contra ese amor es malo, pecaminoso y destructivo.

Por lo tanto, como comunidad de amor, somos un pueblo entregado a la

práctica de la virtud, al bien en todas sus formas, ya que la caridad, la reina de las virtudes es la fuente de toda bondad. Estamos comprometidos a una vida moral. (Si me amas...) Es el amor de Dios lo que anima nuestra fe en El. Este amor permanecerá aún cuando hayamos llegado a la unión con Dios en el cielo, cuando no necesitamos ya de la Fe y la Esperanza. Es el amor de Dios el que nos compromete a ser justos con nuestros semejantes, y a ser equilibrados, a ser valientes y firmes en el carácter, a ser prudentes, a buscar la paz y a ganar la reconciliación, a ser nosotros mismos, verdaderos, en fin, otros Cristos. (1Cor. 13).

Como comunidad de amor, experimentamos una nueva libertad, la

"No hay nadie entre nosotros que no sea estimado, ninguno de nosotros debe considerarse despreciado o rechazado."

libertad de Cristo. Rechazamos los legalismos, sin embargo obedecemos las leyes, ya que la verdadera obediencia es la respuesta deseosa de uno que ama, no la ley, sino al amado. La verdadera ley es la voz de la persona amada, atrayendo hacia sí a quien le ama.

Inseparable del amor a Dios es el amor al prójimo. Cada uno de nosotros en la Arquidiócesis es de inestimable valor para cada uno de nuestros hermanos en la fe, porque somos hijos del mismo Padre, y porque tenemos la vida de Cristo en nosotros. No hay nadie entre nosotros que no sea estimado, ninguno de nosotros debe considerarse despreciado o rechazado. Cada uno de nosotros es un hijo de Dios en el cual Jesús y Su Espíritu Santo habitan. Este amor se extiende aún a aquellos que no comparten nuestra misma fe.

La Vida de Amor en esta Arquidiócesis de Miami incluye el respeto y la estima de sí mismo. Nadie debe tener aquí un complejo de inferioridad. Los ancianos y los enfermos han de amarse a sí mismos como nosotros les amamos. Los adolescentes han de amarse a sí mismos como nosotros les amamos. Los deprimidos, los débiles, los pecadores, los que están solos, aquéllos de diferentes culturas, todos han de amarse a sí mismos como nosotros les amamos. Es nuestro propósito, que este amor sea el distintivo de los fieles de nuestra Arquidiócesis. Sin él somos bronce que resuena y cimbalo que retiñe. Podremos tal vez tener fe que nueva montañas, pero sin amor no somos nada. Podremos dar todo lo que poseemos, pero si no lo hacemos con amor, nada hemos hecho. El amor que pretendemos es paciente, benigno, no es egoísta, no se ofende. Nuestro amor no lleva cuenta del mal, ni se complace del mal de otros. No hay nada a lo que este amor no se pueda encarar. Todo lo cree, todo lo espera, todo lo tolera. Este amor de los unos por los otros es proclamado en la Eucaristía. El amor de los esposos es el reflejo del amor de Cristo. Este amor es santificado en el matrimonio y profanado en el divorcio. El amor de los sacerdotes por sus fieles parte

del sacramento del Orden. En miles de modos y maneras, el amor en nuestras relaciones interpersonales no son más que reflejos del amor de Cristo por su pueblo.

La caridad es la clave de la relevancia del Cristianismo en los problemas sociales en nuestro mundo contemporáneo. Es este amor el que nos urge a una responsabilidad intransferible de promover la justicia social y la paz internacional. Nuestra insospechada fuerza en Cristo da al amor cristiano un potencial superior al del odio y la violencia para resolver los problemas de la maldad humana.

La Arquidiócesis de Miami está dedicada a ayudarlos a todos a crecer en el Amor de Dios, y a proveerlos a todos de la experiencia de amar y de ser amados. Nuestra Arquidiócesis provee oportunidades para crecer en el amor a través de la fe y la oración. Muy especialmente alentamos el enriquecimiento de la vida conyugal y familiar, una mayor expresión de este amor mutuo en la vida litúrgica y parroquial, así como que el establecimiento de pequeñas comunidades de oración donde este amor se puede experimentar más profundamente. Nuestros Servicios Sociales Católicos, los Programas e Instituciones para los jóvenes y ancianos, la Sociedad de San Vicente de Paul, nuestras instituciones de salud, aquellas que cuidan a los retrasados mentales, las que sirven a los pobres, la Campaña Benéfica Anual del Arzobispo, son sólo algunas de las agencias y programas a través de los cuales como Arquidiócesis damos testimonio del Amor de Cristo que nos urge a servir donde haya una necesidad. Sin embargo la Arquidiócesis no está enteramente satisfecha en el hecho de que deleguemos nuestro amor a una institución a la que ofrecemos apoyo material, o que nos limitemos a un número de personas solamente. Es nuestro fin que cada fiel de la Arquidiócesis sea un instrumento del amor de la Iglesia y que reciba ese amor también tanto material como espiritualmente.

Preguntas para comentar

Las siguientes preguntas pueden ser comentadas y consideradas por individuos o grupos en la casa rectoría, convento, escuela u organización.

1. ¿Hasta qué punto reflejamos ser un pueblo que trata sinceramente de amar a Dios y a los demás? ¿Estamos procurando por todos los medios de llevar una vida de cristianos ejemplares? ¿Cómo? Citen ejemplos.
2. ¿Qué obstáculos encontramos para ello?
3. ¿Cómo pueden ser esos obstáculos eliminados, o cómo se les puede neutralizar sus efectos? Modos específicos.
4. ¿Qué debemos hacer para adelantar en nuestro vivir cristiano?
5. ¿Qué podemos hacer para crear un ambiente que favorezca el vivir cristiano?
6. ¿Cuál sería para nosotros una ayuda en nuestros esfuerzos para crecer en la virtud de la caridad y en todas las virtudes?



Evangelizarán centros comerciales con mensaje de Año Santo

Va creciendo el entusiasmo por las celebraciones del Año Santo y cientos de católicos hispanos de la diócesis se lanzarán a la calle el próximo sábado 4 de marzo en un esfuerzo masivo de evangelización.

Durante la reunión mensual del Equipo Coordinador de la Pastoral Hispana, representantes de los movimientos apostólicos acordaron fijar un día, el cuatro de marzo, para involucrar a cientos de católicos activos en sus respectivos movimientos en un día de evangelización directa sobre el Año Santo.

Cada uno de los movimientos se responsabilizará de dar a conocer los planes del Año Santo en uno de los centros comerciales de la ciudad.

El trabajo será realizado en familia, distribuyendo los folletos y hojas del Año Santo a los transeúntes informándoles sobre el vigésimo aniversario de la Arquidiócesis y sobre los programas en las parroquias.

"Tratamos de realizar un primer impacto sobre el Año Santo, saliendo a las calles con un mensaje de alegría y reconciliación," dijo Monseñor Agustín Román, Vicario Episcopal para el Apostolado Hispano.

"Planeamos realizar otras jornadas semejantes más adelante," añadió.

Entre ellas, alguna orientada al mundo juvenil y otras utilizando acontecimientos comunitarios como festivales en la calle ocho, o actividades populares.

El día cuatro de marzo, los Encuentros Familiares se situarán en el Midway Mall, el Movimiento Familiar Cristiano en el centro comercial de Westchester, el Movimiento de Impacto en el Central Shopping Center, Cursillos de Cristiandad en Westland, Camino del Matrimonio en Dadeland y la Agrupación Católica en el Omni.



"No hay nadie entre nosotros que no sea estimado, ninguno de nosotros debe considerarse despreciado o rechazado... De mil modos y maneras el amor en nuestras relaciones interpersonales no es mas que reflejo del amor de Cristo por su pueblo." (Ver reflexión del Arzobispo McCarthy para el Año Santo sobre Comunidad de Amor, pág. 19).

Ministros de la Eucaristía satisfechos de acogida, apostolado...

Más de 800 católicos de la Arquidiócesis han sido designados para servir como Ministros Especiales de la Eucaristía, llevando al Señor a los enfermos y ancianos o ayudando en las Misas dominicales. Todos, recibieron preparación especial asistiendo a jornadas intensivas organizadas por un comité diocesano en diversas áreas de la Arquidiócesis. Posteriormente han ido

participando en ceremonias en las que sus respectivos párrocos les encomendaron el nuevo ministerio presentándoles públicamente a las comunidades parroquiales. Comenzando hoy iremos ofreciendo algunos de los comentarios de estas personas sobre el ejercicio de su ministerio eucarístico.

Lila Muñía es Ministro de la Eucaristía

para la parroquia de Ntra. Señora de la Divina Providencia.

"Yo se lo pedí al Señor que me dejara servirle de este modo y mi oración fue oída. Nos dijeron que teníamos que ejercitar nuestra fe en la presencia real del Señor en la Eucaristía, y la verdad que nunca lo sentí con tanta fuerza como al ir repitiendo, "El Cuerpo de Cristo."

"Es maravilloso como me reciben los enfermos y el personal del hospital. La primera vez que lo hice, me abrazaron llenos de gratitud los familiares del enfermo y me eché a llorar.

"Es un paso fantástico por parte de la Iglesia, y tan necesario como son hoy los medios de transporte.

"Yo he vivido de cerca la necesidad, pues tuve en casa cinco ancianos, entre ellos mi madre y los sacerdotes no podían venir todas las semanas a traer la Comunión.

"Tengo a mi cargo personas muy enfermas. Me siento junto a ellas y les escucho. ¡Tienen tanto que decir! Pensé que yo les iba a dar algo pero soy yo la que recibo."

★★★

El Dr. Mathew Larkin es el Ministro de la Eucaristía de la Parroquia de Gesu. Dirige el Departamento de Cirugía en el Hospital Mercy donde también ejerce su

(Pasa a la Pág. 18)

Obispos franceses contra pena de muerte

PARIS (NC)— La Comisión Social de la Conferencia Episcopal francesa ha pedido la abolición de la pena de muerte en Francia.

Al firmar una declaración, los diez obispos de la comisión afirmaron que el espíritu de venganza es contrario al evangelio.

En su declaración, los obispos examinan argumentos en contra y a favor de la pena capital y concluyen: "Existe cierta armonía entre el progresivo refinamiento de la conciencia moral una mejor comprensión de la Palabra de Dios... A lo largo de la historia, el pueblo de Dios ha llegado a tomar mayor conciencia de los derechos humanos. En

tiempos recientes, la Iglesia, ha dado testimonio en sus declaraciones (sobre la guerra, la tortura, el aborto...) de que estos derechos han de ampliarse sin reservas. Es por ello que los aquí firmantes sienten que la pena de muerte debe abolirse en Francia.

Francia es uno de los pocos países de Europa que junto con España, Portugal e Irlanda, mantiene la pena de muerte.

Más del 70 por ciento de la población francesa se opone a la abolición de la pena capital, según encuestas realizadas sobre la cuestión.

Las elecciones legislativas en Francia serán el mes de marzo.

Murió madre de sacerdote Seoane

Falleció en Santiago de Cuba el pasado jueves 16 de febrero la madre del sacerdote cubano Padre Clemente Seoane.

María Pliego de Seoane, murió a los 92 años de edad. Además del sacerdote sirviendo en la Parroquia de St. Brendan, la Sra. de Seoane deja cuatro hijas, tres de ellas en Santiago de Cuba y una en Colombia y un hijo, Mons. Iginio Seoane, Vicario General de la Diócesis de Santiago de Cuba.

El Padre Seoane recibió la noticia de la muerte de su madre a través de una llamada telefónica del obispo de Santiago.

En múltiples ocasiones el Padre Seoane trató de visitar a su madre en Cuba pero no obtuvo los permisos necesarios del gobierno cubano.

Hoy viernes 24 a las 8 pm, tendrá lugar una Eucaristía por su eterno descanso en la Parroquia de St. Brendan, donde ejerce su ministerio sacerdotal el Padre Seoane.

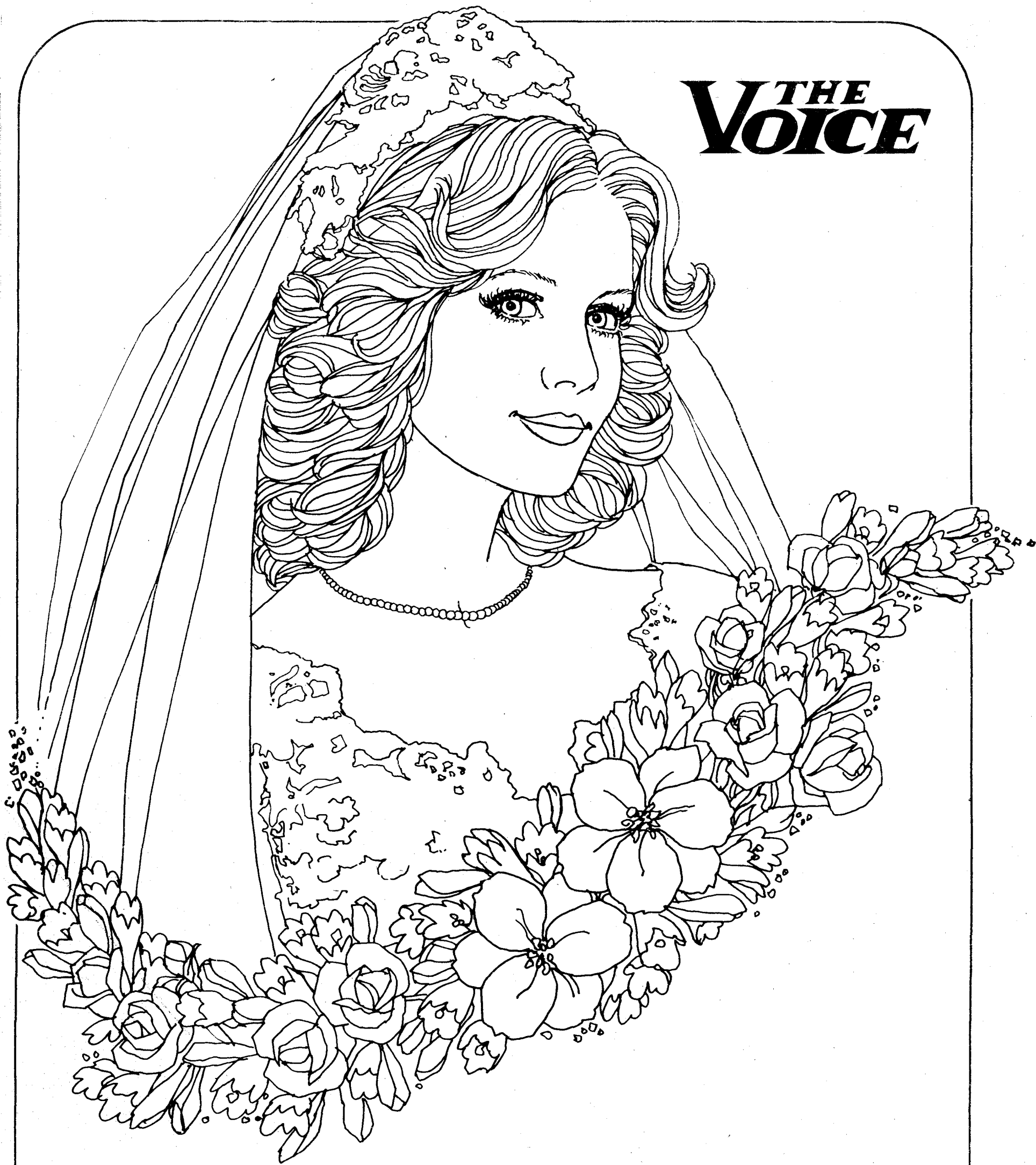
Material Año Santo en la Ermita

Todavía quedan materiales del Año Santo disponibles para grupos o parroquias que no hayan cubierto sus necesidades. Los materiales en inglés se pueden conseguir llamando a la Oficina del Año Santo, 757-0981-82, Ext.: 224; los materiales en español se encuentran en la Ermita de la Caridad y se pueden conseguir llamando a Mons. Agustín Román, 854-2405.

Jornada de música hoy viernes

Dará comienzo hoy viernes en la Cafetería del colegio de Immaculata LaSalle la Jornada Musical que dirigirá el Hermano Alfredo Morales, hoy día miembro de un equipo de compositores y músicos que trata de incorporar el folklore popular de Sto. Doimingo a la liturgia.

La Jornada es para "todos aquellos interesados en servir a la liturgia a través de la música," y dará comienzo a las 8 pm para continuar mañana sábado a las 10 a.m.



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Bride & Groom 1978

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Priest writes a letter to a future bride and groom



(The following letter was written to an Engaged Couple who were friends of the priest who wrote it.)

Dear Pat and Tony,

The other day I was thinking about your approaching marriage. I witness a lot of marriages and I always hope the couple will be happy. I wonder if I did enough in the hours we spent in preparation. But when a couple is very close to you, you become even more concerned. I remember one day we were talking about the Sacrament of Marriage, and as I look back now I'm not so sure I said everything I wanted to. When you get right down to it, does the Sacrament of Marriage really make a difference?

Part of the answer depends on my faith. And I don't mean by "faith" sort of a collection or memory book of truths that sum up what I believe. By faith I mean that active searching process that much of the time seems more filled with doubt. I've always said that if you didn't have doubts, you didn't have a very active faith either.

When I talk about sacraments, no matter which one, I'm first and foremost talking about the celebration that a believing community has when it recognizes, Jesus with them. And no matter which sacrament, it is the same Jesus dealing with a basic need. In Baptism it is the need to belong to a community, and the victory over death that membership in the community can bring. In Eucharist, the act of thanks we make together, the need is to be strengthened. (A lot of times I think people make Communion a reward for being good rather than a strength for being better).

In Marriage I think the need is to know that you are not alone. When two believers celebrate Marriage in the Church, they celebrate the pledge that Jesus makes to

Many of the articles in the Bridal Section were written by the Family Enrichment Center. Photos were supplied in part by the studios of Richards, Marcel's Lecours'.

**"When a couple is very close to you,
you become even more concerned...
as I look back now I'm not so sure
I said everything I wanted to..."**

them to be present to them as they grow together. I know in my priesthood, over the last ten years I've had a lot of joys as well as sorrows. But the best moments were when I took the time to remember that in my vocation and in my priesthood I had a promise from God. And the promise for me becomes summed up in hearing Jesus say "I know you believe in me, with all your doubts and failings, and now I want you to know that I believe in you, and that you are not alone. That's the pledge I make in this sign of my love." I don't remember very much about my ordination except when the Archbishop laid his hands on my head in silence, and then all the priests who were there more than two hundred of them, did the same thing. All I have to do is to remember that moment and I know I'm not alone. They have become a sign of God's promise.

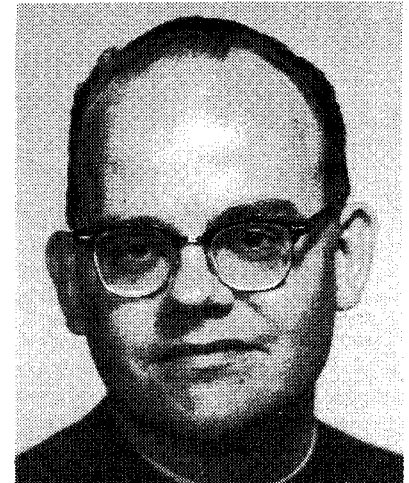
I hope when you two marry each other next month, that the one thing you'll remember is that precious moment when you faced each other in the ceremony and said "Yes I pledge myself to you in good times and in bad" because that will be the moment when Jesus is saying to you, "You never have to be alone." During Mass, after the Consecration when I say Jesus' words "Do this in memory of Me," Each time I come to believe a little more that by doing all in his memory it is a promise that I never have to be alienated or isolated or separated from this world or lonely in this world.

In that famous section in his Epistle to the Ephesians, that fifth chapter where Paul seems at his male chauvinistic best



and he says "Wives be submissive to your husbands as though to the Lord" he turns right around and says "Husbands love your wives as Christ loved the Church." Of course the point is that what Christ does is lay down his life totally for the Church, and that means us. I think the powerful thing is remembering the completeness of the gift of his life with no holds barred.

The real stress times in a marriage come when there doesn't seem to be any reason for giving any more of myself. And of course, it just can't be one sided. The problem is that too often people think of marriage as a 50-50 proposition, and there's always the possibility that the 50 per cent you're not giving is precisely the 50 per cent your husband or wife will need. The point of



FR. JAMES FETSCHER

sacrament is that in remembering how greatly I am loved by God, He also helps me remember that I can renew my own giving, even at the point where it seems to be totally rejected.

When I was a kid, I remember the Baltimore catechism defined sacrament as "an outward sign, instituted by Christ, to give grace." Well, there sure is enough in the New Testament to see the attitude of



Jesus about marriage. He thought it was so special that nothing should or could interfere with a commitment that was really God's own doing: "This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide." That's from the tenth chapter of Mark's gospel. And also, every time I come to the word grace, I think of relationship or friendship. So that a sacrament is really designed and intended to build up a relationship. In the case of marriage, the relationship is built up with Jesus, when and if the relationship is built up between the two of you.

What do you baptized believers have going for you? The promise of Jesus to be present to you "in good times and in bad;" the encouragement that every time you remember what he has done for you, you'll be encouraged to do the good things for each other. His promise is his covenant, his agreement that you never have to be alone. And as the saying goes, "That ain't chopped liver." I love you both with the unconditioned love of Jesus himself.

Jim

(The above article was written by Father James Fetscher, associate pastor of St. Louis parish.)

Will marriage work for you?

- Will you have a steady income and agree to live within the family budget?
- Are you inclined to forego something for yourself in order to save for something you both may share, such as a TV set or a vacation?
- If your spouse's family needs financial help, will you contribute by ad-

- ditional work or by economizing?
- Do you place the same values on such characteristics as promptness and neatness?
- Do you occasionally plan entertainment that the other enjoys, even though it is not your favorite?
- Will you be able to talk to each other

- about your work?
- If you can't agree on certain things, are you able to reach a friendly compromise or must one of you always give in?
- Will you avoid discussing your spouse's short-comings with others?
- Will you wait to get home to discuss your differences, rather than arguing in public?
- Will you discuss things openly with each other, rather than keeping secrets from your spouse?
- Do you listen to each other with interest, rather than being bored unless you do all the talking?
- Will you be proud of your spouse's popularity, rather than being jealous?
- Do you value each other's opinion and let others know it?
- Do you compliment each other?
- Will you be as affectionate as you were before marriage?
- Do you avoid drinking more than you should?
- Do you stop gambling if the stakes are higher than you can afford?
- Do you avoid giving others the impression you might be interested in a flirtation?
- Will you share disciplining the children?
- Will you develop your children's confidence?
- Will you plan for their education?
- Will you spend a regular amount of time with them each day or week?
- Will you discuss sex freely with each other?
- Do you believe that this part of marriage can and should be as rewarding to each of you?
- Do you know that men and women have different reactions to sex, and will you try to understand how your spouse feels?
- Can you work together to make this relationship satisfactory to both of you?

Success forecast

The following is a success forecast offered by the United States Office of Education. It is based on national experience and may offer a couple a sense of reassurance or caution. It comes with no guarantee:

	POOR CHANCE OF SUCCESS (0 points)	MAYBE (5 points)	BEST CHANCE OF SUCCESS (10 points)
AGE	both 17 or under	she 17 - he at least 20	she at least 18 - he 20 or over
EDUCATION	both dropouts from high school	she a dropout - he a high school graduate	both high school graduates - he has additional.
PREGNANCY	pre-marital	immediately after marriage	at least a year after marriage
LENGTH OF ACQUAINTANCE	less than 6 mos.; no engagement period	at least a year; 6 mos. engagement or understanding	several years with 6 mos. engagement or understanding
DATING EXPERIENCE	limited; went steady almost right away	some before meeting mate	played the field; went steady before
PERSONALITY	immature limited interests, poor social life	mixed	mature, competent, lots of friends
REASON OF MARRYING	pregnancy, impulse, "wanted to"	she preferred marriage to career; previously both may have had plans for more education	no post high school ambitions; marriage and family really desired; want independence
PARENTS	both low in income and education	mixed	middle class or above
PARENTS' ATTITUDE	strongly opposed; tried to interfere	resigned acceptance or mild opposition	backed marriage once decision made; help offered without strings attached
MONEY	dependent on relatives	almost independent, even in near hardship level	enough income to stay above hardship level

FORECAST SCORE: Give 0 points first column; 5 points in second column; 10 points in final column. A score of less than 60 should almost rule out marriage.

Grandparents are special

Grandparents are treated as specially honored guests at a wedding and reception. They are asked to the rehearsal dinner. During the ceremony they sit in the row immediately behind the parents of the bride and groom. They sit at the parents' table, if there is one, at the wedding reception tough they do not stand in the receiving line with the parents.

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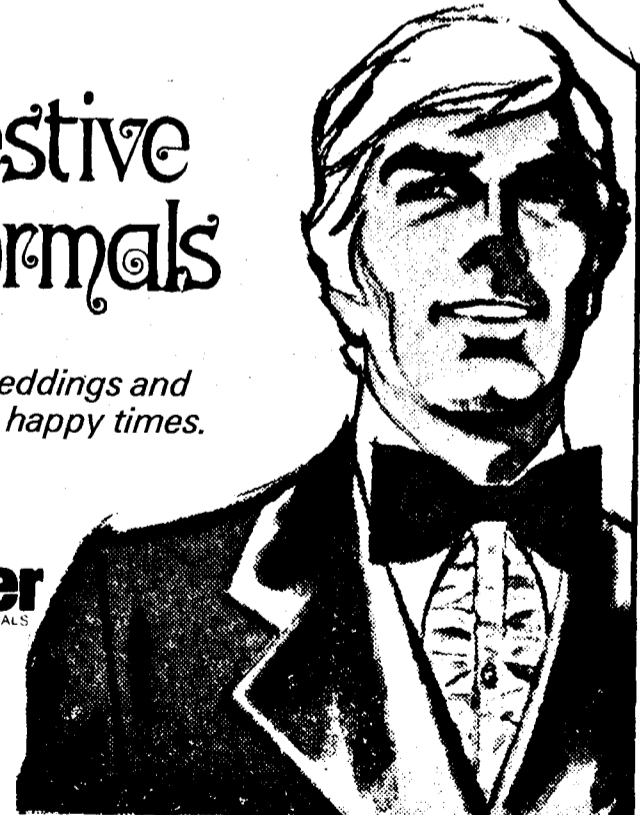
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How to prepare for lasting relationship

You'll probably be sure to touch all the bases in preparing for your wedding—invitations, reception, flowers, photographers, gowns and tuxes. Here are some of the bases to touch in preparing not just for the wedding but for your entire married life.

First, make the initial contact with your parish priest at least six months before your anticipated wedding date. This will allow you plenty of time to leisurely grow together even before your wedding. It will make sure you don't run out of time to do some very important marriage preparation. It'll make sure the preparation for the wedding doesn't engulf the preparation for marriage.

Your wedding will mean more to you to the extent that you build up a deep personal relationship with the priest witnessing your marriage.

It is also a known fact that chances for a stable and harmonious marriage increase as a couple's involvement in their faith community increases. Couples at the periphery of Church life divorce at a higher rate than those more deeply involved.

With this in mind the Church provides not only area-wide or diocesan-wide marriage preparation programs like Engaged Encounter and Pre-Cana, but also wants to help you really feel a part of your parish community before, at, and after your wedding.

At your first meeting with your parish priest, he may suggest that you get in contact with a sponsor couple within your parish. Just as we have sponsors for Baptism and Confirmation, we are developing sponsor couples to share their marriage, faith, and family life with you as you

Pre-marital Inventory helps find trouble spots

An invaluable resource for couples preparing for marriage to discover strengths and weaknesses in their relationship is the Pre-marital Inventory. Several hundred priests and couples in scores of parishes in the archdiocese have been trained in administering this inventory and reflecting with engaged couples on its results.

The inventory takes the couple about 25 minutes to complete. They do so by indicating agreement or disagreement on about 150 statements dealing with interests and activities, finances, sexuality, children, religion and philosophy, in-laws, roles, and communication.

If couples take the Inventory before making the Engaged Encounter or Pre-Cana they will be able to give particular aspects of their relationship special attention during these programs.

The inventory is not a test the couple takes to determine compatibility or readiness for marriage. It is simply a help to the couple to ascertain if there are any areas in their interrelationship that they need to further discuss.

Couples preparing for marriage should ask the priest who is working with them about taking this inventory. He may work with them himself on it or have married couples in the parish assist him in this ministry.

The staff of the Family Enrichment Center will continue to be available to provide training to priests and couples in using this very helpful tool in marriage preparation.

prepare for marriage. They'll likely invite you to their home for several evenings before your wedding. They'll share with you where they were as they prepared for marriage, how they've grown through the years, their struggles and joys.

The priest and sponsor couples want to show you that your parish cares about you, is concerned about you, and really loves you.

The priest or couple may offer you an opportunity to take the Pre-marital Inventory. They've received special training to reflect with you on areas for discussion that come to the surface through this inventory. They'll give you the results for the Inventory so you can discuss them with each other between visits with them.

You'll then have an opportunity to make an Engaged Encounter and/or Pre-Cana. These, like the Inventory, are described in fuller detail in other articles in this issue. During these marriage preparation programs you will want to give special attention to the areas of your relationship you've been reflecting on after taking the PMI.

After these programs you can get together for a further rap with the priest or couple. They'll be glad to help you in preparing your own special wedding liturgy and may want to reflect with you on some points which couldn't be covered as fully as needed in the Engaged Encounter or Pre-Cana.

Of course the priest will be at your wedding. The sponsor couple and their family will happily accept your invitation to witness your wedding as well. You might even want to offer them a part in the liturgy, like

reading the Scriptures.

Even after your wedding the sponsor couple and you may wish to maintain your relationship.

They'll continue to stand ready with their love, support, understanding, and friendship. Don't hesitate to go to them if any problem arises that isn't immediately soluble by yourselves. Many married couples run into difficulties that don't need any professional counseling for solution, but just need talking over with good friends.



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Don't forget the Faith aspect

Many couples feel anxious, nervous, and up tight as they make the first appointment with the priest to prepare for marriage. Among a lot of other reasons, that might be because they may not have talked to a priest since they were confirmed and may not have brightened the church with their presence since last Christmas. Or was it Easter? It certainly must have been Ash Wednesday.

They might be afraid that the priest is going to ask them how regularly they have been celebrating the Sacraments of the Eucharist and Reconciliation. He probably will because he wants to help them to honestly and authentically express their marriage vows.

We see Matrimony as a Sacrament along with Baptism, Eucharist, and Reconciliation. If we are concerned about receiving one Sacrament, it's natural for us to re-examine our attitude in

reference to the other.

A couple preparing for marriage needs honestly to ask, "Why do I want to get married in the Church"? Because it's a pretty building? Because my parents insist on it? Because that's the thing to do? Because my marriage as a Catholic won't be recognized otherwise? Or because that's where I as a member of a believing community regularly gather to celebrate the Sacraments?

That last reason is the most authentic. But not many couples are at that point. It's a tribute to their honesty that most couples will level with the priest as to where they're at in the Church. They could easily pull the wool over his eyes giving him the answers they think he wants to hear. But in doing so they would only be cheating themselves by passing up an opportunity to assess their faith as adults.

Practice of the Faith is frequently not a high priority among young people, or a lot of older ones for that matter. One thing about Faith that we frequently forget is that it is a gift freely given by the Lord and freely accepted by us. God doesn't force us to believe in Him; Jesus doesn't force us to follow Him; the Church doesn't force us to belong to it.

But once we make this choice, we take on certain responsibilities. We can't believe in God and disregard His Commandments; we can't believe in Jesus and disregard His values and ideals; we can't belong to the Church and be apart from it as it believes, worships, and acts.

But some will respond that being a "good" Catholic is more than just going to church. That it is—a lot more,

but not less. An integral Christian walks on two legs: one his relationship with his brothers and sisters lived out in his life and the other his relationship with his God lived out in personal prayer and in gathering with his brothers and sisters to celebrate the meal the Lord gave us to celebrate in his memory, the Eucharist.

People come to marriage with a whole variety of good and bad experiences in their lives of faith, everywhere from parents who dragged them by the hair to Mass, to nuns who threw erasers at them in third grade, to priests who looked cross-eyed at them over the Communion rail. Some react against these experiences. Most others simply let the sacramental celebration of their faith fall into disuse,

more through lack of decision than through decision.

But marriage is a time for decision, not only on a relationship to a spouse, but on a relationship to the Lord and to the community of believers.

The priest and-or sponsor couple helping you prepare for marriage will be an invaluable resource in sharing their faith with an engaged couple and in rapping over questions the engaged couple may wish to raise about their faith. They won't have all the answers, but they will have insights and an experienced and lived faith to share.

An excellent booklet to help in re-evaluating faith as an adult **Hangups in Religion** published by Claretian Publications and available through the Family Enrichment Center.

SCHEDULE OF ENGAGED ENCOUNTERS, 1978

South Dade	North Dade S. Broward	Ft. Lauderdale	Boca Raton	Palm Beach
Jan. 22		Feb. 5		Feb. 26
Mar. 5	Mar. 19	Mar. 12		
Apr. 16	Apr. 9		Apr. 23	Apr. 2
May 14	May 21	May 7		
June 11		June 4		June 4
	July 9			
Aug. 6	Aug. 13			
Sept. 17	Sept. 10	Sept. 17		
Oct. 15	Oct. 6-8*	Oct. 22	Oct 1	Oct. 22
Nov. 19	Nov. 12	Nov. 26		
Dec. 10	Dec. 3			
	*Weekend			
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Rules for quarrels

Quarrels? Sure, they'll occur occasionally—unless the marriage partners are either spineless or saints.

The Cana Conference of Chicago offers these eight ground rules for the encounters.

Keep little things little—don't make mountains of molehills.

Keep it to a discussion—a difference of opinion need not turn into an argument.

Keep hold of tongue and temper—we always hurt the ones we love because we know

their Achilles' heel.

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Engaged Encounter--what is it?

WHAT IS AN ENGAGED ENCOUNTER?

The Engaged Couples Encounter is a day or weekend where an atmosphere is created in which each couple can concentrate exclusively on one another, free of the tensions and pressures and interruptions of the world. It is a very quiet time specifically designed to give the couples planning marriage, an opportunity to dialogue honestly and intensively about their prospective lives together . . . their strengths and weaknesses: their desires, their ambitions, their goals; their attitudes about money, sex, children, family; their role in the Church and society . . . in a face-to-face way. The Engaged Encounter is a fully approved method of marriage preparation in the Archdiocese of Miami.

WHO IS IT FOR?

It is for all couples planning marriage, who desire a richer, fuller life together. Marriage preparation can never be too good. Engaged Encounter is designed to deepen and enrich your relationship with each other.

Although the Encounter is Catholic in origin and orientation, it is open to all couples of any faith searching for enrichment in the quality of their life together.

WHAT HAPPENS AT AN ENCOUNTER?

Through a series of ideas presented by a team of married couples and a priest, the couple is stimulated to dialogue privately with each other on all aspects of married life — always from the viewpoint of their own relationship. Personal reflections and couple dialogue are the main thrust of the experience, with communal meals and the liturgy providing group participation.

IS IT A SENSITIVITY COURSE?

Definitely NOT . . . the emphasis is quiet and low key. There are no group dynamics. Instead the Encounter is specifically designed for communication between the couple.

WHEN AND WHERE?

Engaged Encounters are held almost every week throughout the year. Various locations are used and each couple receives prior notification concerning the particulars of the Engaged Encounter. The day-long Encounter begins at 10 A.M. and ends around 8 P.M. The weekend begins on a Friday at 8:00 P.M. and ends on Sunday at approximately 4:30 P.M.

WHAT IS THE COST?

There is no charge to engaged couples for the Encounter. It is a work of love on the part of the Church helping couples grow in love. We do not place a cost on love. The entire diocesan and parish community collaborates in this work of love freely and generously because of their conviction that we all have a stake in future marriages. Pastors make parish facilities available and help to financially support the Encounter in the name of their people. Team couples and priests share their personal experiences, insights, and efforts in love. Members of parish organizations prepare and serve meals and prepare the facilities and other material needs. All to show their regard for marriage and their concern for young couples.

Actual expenses for a day come to about \$15. a couple. Couples wishing to show their gratitude will have an opportunity to do so through whatever donation they may wish to make.

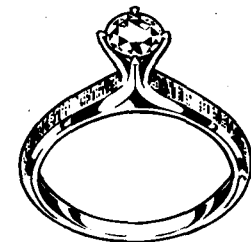
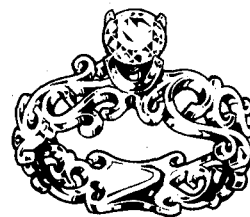
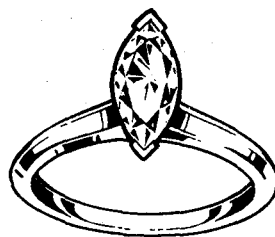
DETACH AND MAIL TO THE CONTACT PERSON OF THE ENGAGED ENCOUNTER WHICH YOU WOULD LIKE TO ATTEND.

MAN'S NAME _____	WOMAN'S NAME _____
ADDRESS _____	ADDRESS _____
_____ ZIP _____	_____ ZIP _____
PHONE _____ AGE _____	PHONE _____ AGE _____
PARISH _____	PARISH _____
DATE OF ENGAGEMENT _____	DATE OF WEDDING _____
We are interested in making the Engaged Encounter on _____ (DATE)	
in _____	
(PART OF DIOCESE)	
CAN BE CONTACTED AFTER WEDDING AT _____	

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Enrich your wedding ceremony

1. Select specific, suitable music. The whole congregation may be invited to join in some of the songs. In this case they should have the lyrics in a missalette, on a songsheet, or in a wedding booklet you prepare. And a leader of song should rehearse the music with them.

2. Consider alternatives to the usual entrance procession, with bridesmaids and ushers walking together, with bride and groom accompanied by each set of parents, with priest and servers joining in.

3. Penitential rite: Select or compose invocations to accompany the "Lord, have mercy."

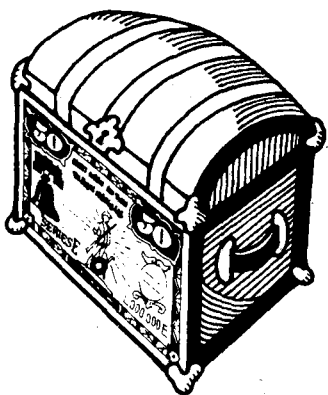
4. Select among the several alternatives of the opening prayer, offertory prayer, final prayer, blessing of rings, eucharistic prayer, nuptial blessing, and final blessing.

5. Relatives or friends may participate in the liturgy as lectors, acolytes, song leaders, vocalists, or musicians.

6. Select among a wide variety of suitable scripture texts for the readings. Have parents, relatives, or friends do the readings.

7. After the prescribed formula for the exchange of vows, express your commitment in a form you have composed.

8. Ask the priest that he in confirming your marriage vows ask the congregation not only to witness them with him but by their friendship, understanding, love and support to help you deepen the love and strengthen the bond between yourselves. They might do this through applause after the confirmation of the bond or by signing a commitment to do so at the wedding reception.



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Or by saying together a statement such as the following:

"John and Mary, we have heard your promise. We welcome you to the married community Whom God calls to be a witness of His love and a service to His people. If ever you should need us we are here offering you our love and support."

9. To symbolize that you are exchanging your vows in the Lord's presence and before His people assembled with you, you might face the congregation for your exchange of vows.

10. All present might be invited to renew their wedding vows as a sign of the stake you have in their marriages as signs of God's faithful love.

11. Read or recite the vows from memory rather than just saying, "I do," or repeating them after the priest. Or by saying together a

12. Write your own prayers of intercession keeping in mind that you are at this time praying not only for yourselves and those close to you, but for the entire church, for families everywhere, and for human needs throughout the world. Compose your own concluding prayer to the prayers of intercession.

13. Have other gifts than bread and wine presented at

the offertory, perhaps parents bringing up a gift symbolic of the bride and groom.

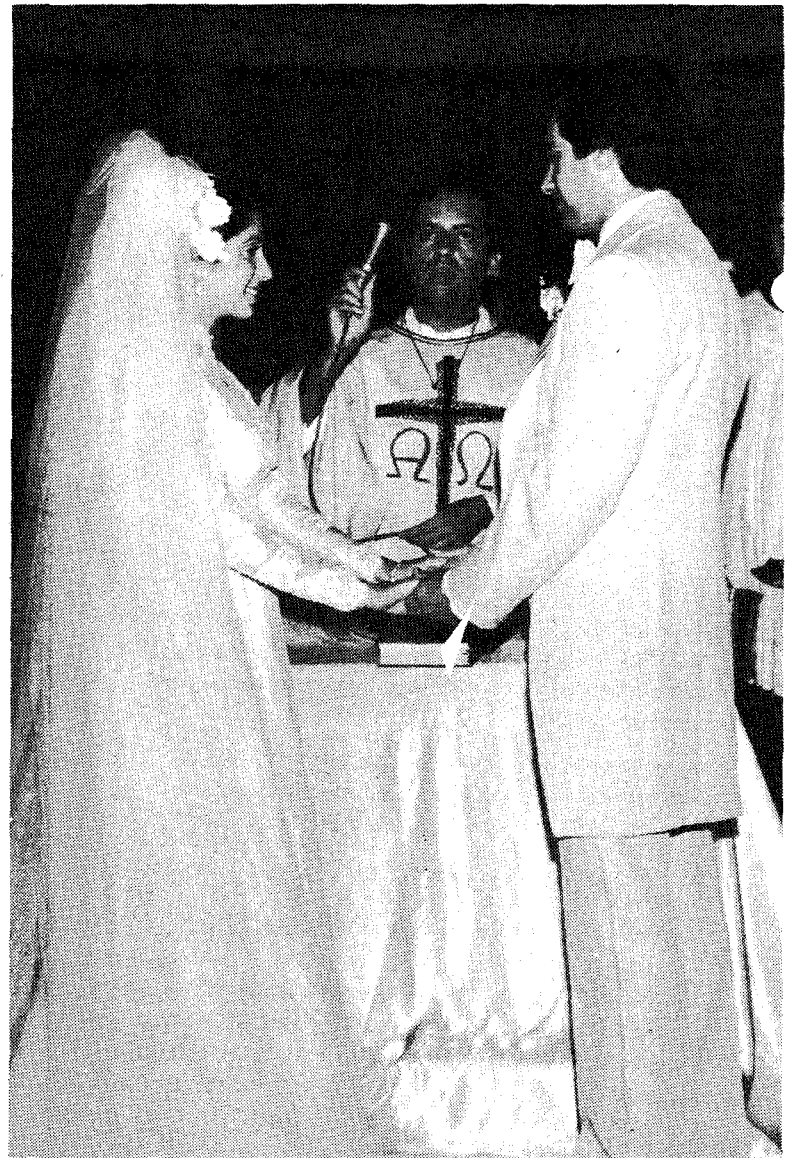
14. Have a candlelighting ceremony follow the exchange of vows, each of you lighting a candle from the Christ candle present in the sanctuary and bringing your individual flames together in front of the altar. An appropriate prayer or statement from bride and groom might accompany this ceremony.

15. Join hands with each other, the priest, each of your parents during the Our Father.

16. At the Sign of Peace, share this sign of love not only with each other but with your parents, families, and friends gathered with you, thus expressing your desire that you be a channel of the Lord's love to all those He sends into your life.

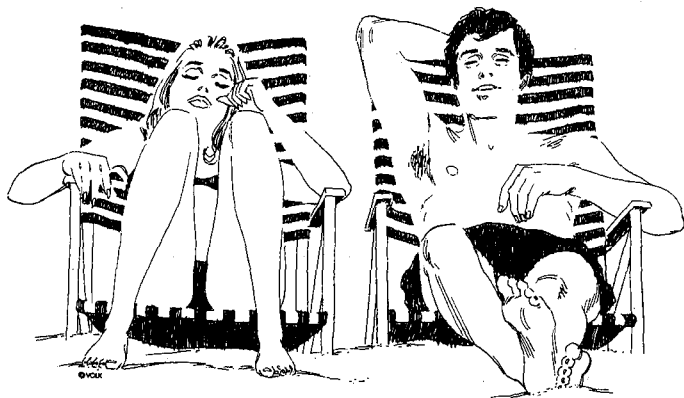
The couple should work very closely with their parish priest in developing their wedding ceremony within the guidelines offered by each parish.

Additional suggestions may be found in THE CREATIVE WEDDING HANDBOOK, published by Paulist Press, available on parish bookracks, at booktables at Engaged Encounters or Pre-Cana, or through the Family Enrichment Center bookstore for \$1.75 plus postage.



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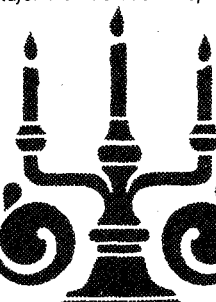
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Wedding timetable

Careful planning is the secret of every beautiful wedding.

The large and more elaborate the wedding the earlier planning and preparation must begin to avoid last-minute rush and complications.

The timetable given below is for a formal wedding and large reception. Smaller and more intimate affairs require fewer arrangements and less advance planning.

THREE MONTHS BEFORE:

Decide with your parents on type and size of wedding and reception.

Engaged couple discuss plans with bride's pastor, and settle on date and time for ceremony.

Engage florist for decorating church and reception hall.

Begin compiling invitation and announcement lists and ask fiance's family to start their lists.

Choose wedding attendants.

Select wedding gown and costumes for attendants.

Order invitations, announcements and personal stationery.

TWO MONTHS BEFORE:

Select patterns for china, silver, and crystal and register them at local stores.

Cross-check the two families' invitation and announcement lists and eliminate duplications.

Address invitations and announcements and stamp them ready for mailing.

Select bridegroom's ring if it is to be a double-ring ceremony and choose gifts for attendants.

After determining honeymoon destination, begin assembling trousseau.

Complete arrangements for reception and order refreshments.

Arrange for music and photographers.

With florist, settle on decorations for church and reception hall.

ONE MONTH BEFORE:

Mail wedding invitations. Have final fittings on wedding gown.

Order wedding cake. Make last-minute trousseau purchases.

Begin record of wedding gifts and keep up with thank-you notes.

Visit physician for medical examination and obtain marriage license.

Have formal wedding portrait made.

Make final arrangements for rehearsal.

ONE WEEK BEFORE:

Check last-minute details with florist, caterer,

musicians, photographers, etc.

Give announcements to maid of honor for mailing the day after the wedding.

Send wedding story and photograph to local newspapers and fiance's hometown newspaper.

Begin packing for honeymoon trip.

Try on complete wedding outfit to avoid last-minute problems.

Hold wedding rehearsal. Keep up with thank-you notes for gifts.

Try to rest and relax as much as possible for the last couple of days, so you will approach the altar calm and serene for this most important ceremony of your life.



Details are up to the couple

(Advice to parents of engaged couples from Father George A. Kelly's Catholic Family Handbook.)

Let your children decide the details of their own wedding. One often meets a young bride who would prefer a quiet church wedding, followed by a simple reception for relatives and close friends.

But her parents are determined to make this event a showcase of their prosperity. Often they hire an expensive hall and invite scores of persons whom the bride and bridegroom will never see again. Thousands of dollars may be spent in this way, and the young couples may then be required to endure severe sacrifices to save a similar amount for a down payment on a home.

Parents should make sure, however, that all regulations of the Church are complied with. The prospective bride and bridegroom should visit the bride's pastor to make arrangements as soon as the engagement is effective.

Beautiful Gowns for the Complete Bridal Party

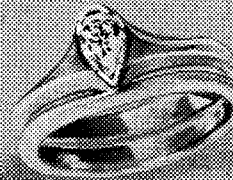


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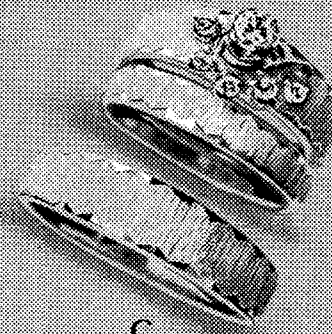
Bridal Sets



B



A



C

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Available reading for newly married couple



After you've read the latest issue of MAD magazine you might try **MARRIAGE AND FAMILY LIVING**, St. Meinrad, Ind. 47577, \$7.50 a year. This is an excellent monthly, not only, but partially because of the contributions of Terry and Mimi Reilly, co-directors of our Family Enrichment Center. Regular columns include "Let's Discuss It," "Family Night," "Perspective," "Marriage-Go-Round," and "Talking with Someone Else."

The following are some excellent paperbacks for young married couples, all of which are available at the Family Enrichment Center Bookstore:

—Bird, Joseph and Lois, **MARRIAGE IS FOR GROWN-UPS**: a mature approach to problems in marriage, N.Y.: Image Books, \$1.95. Contains chapters on communication, finances, sex, in-laws, infidelity, drinking, children, jobs, and interfaith marriages.

—**THE FREEDOM OF SEXUAL LOVE**, N.Y.: Image Books, \$1.75. Explores sexual attitudes and the sexuality of both husband and wife as well as the physical, psychological, and spiritual aspects of love-making and growth as well as problems in sexual love.

—**LOVE IS ALL**, conversations of a husband and wife with God, N.Y.: Image Books, \$1.75. Contains prayerful reflections on themselves as a couple, their children, and the world.

—Greeley, Andrew, **THE FRIENDSHIP GAME**, N.Y.: Image Books, \$1.45. Marriage is a commitment to a special kind of friendship. This book explores friendship and its relationship to love, self-revelation, and shame.

It explores silence in friendship and its demands and limitations.

—Guerin, Philip, **JUST MARRIED OR ABOUT TO BE**. Chicago: Claretian Publications, \$1.95. Has chapters on sex, before, during, and after the wedding, settling in, and attaining personal closeness.

—Kennedy, Eugene, **IF YOU REALLY KNEW ME WOULD YOU STILL LIKE ME?** Niles: Argus, \$2.25. Points out a developmental process through which we can get to know ourselves and build self esteem by respecting who we really are and what we can become.

—Murray, Elwood J., **GROWING TOGETHER IN MARRIAGE**, Notre Dame, Ind.: Ave Maria Press, \$2.95. A realistic look at contemporary marriage: the ingredients that make it work, the problem areas, the questions young people are daring to ask.

—Powell, John, **FULLY HUMAN, FULLY ALIVE**, Niles: Argus, \$1.95. Based on the premise that all change in our lives comes from a change in our perception of reality; to become more fully alive we must come to grips with our unrealistic thinking.

—**THE SECRET OF STAYING IN LOVE**, Niles: Argus, \$2.50. Gives an awareness and appreciation of self through our feelings; a great help to get into contact and communicate with who we are.

—**WHY AM I AFRAID TO LOVE**, Niles: Argus, \$1.95. Explores the invitation to love,

human pains in a loveless world, the self image, maturing, and learning to love.

—Billings, Dr. John, **NATURAL FAMILY PLANNING**: The ovulation method. Collegeville, Minn., The Liturgical Press, \$2.50. A thorough handbook and kit for understanding and using this most effective method of family planning.

—Burtchaell, James Tunstead, **A CURIOUS TRADITION: MARRIAGE AMONG CHRISTIANS**: Notre Dame, Ind., Ave Maria Press, \$3.50. A compilation of excellent articles by a priest and eight married men and women who are committed to marriage as a sign of God's love.

—Champlin, Joseph M., **ALONE NO LONGER**: Notre Dame, Ind., Ave Maria Press, \$2.45. A priest shares his experience and growth on a Marriage Encounter weekend.

—Champlin, Joseph M., **DON'T YOU REALLY LOVE ME?**: Notre Dame, Ind., Ave Maria Press, \$1.35. A sensitive and forthright discussion of dating, courtship, pre-marital chastity, and maturity in sex and

love.

—Champlin, Joseph M., **TOGETHER FOR LIFE**: -A preparation for Marriage and for the Ceremony. Notre Dame, Ind., Ave Maria Press, \$1.95. Contains all the alternative scripture texts, blessings, and prayers for the wedding ceremony with commentary and a handy sheet for actually planning the ceremony.

—Ford, Edward E., **WHY MARRIAGE**: Niles, Ill., Argus Communications, \$2.50. Explores personal growth in the dynamic, interpersonal relationship of marriage.

—Frisbie, Richard, **THE SIX PARADOXES OF SEX**: Chicago, Ill., Claretian Publications, \$1.50. Explores whether anything has changed about sex, the Church's wisdom in sex, changing male-female roles, whether sex is boring or fun, physical or spiritual, and whether the family is disintegrating or indistructible.

—Kennedy, Eugene C., **THE NEW SEXUALITY**: Garden City, N.Y., Image Books, \$1.75. Myths, Fables, and Hangups. An exploration of the pursuing values in human sexuality

bearing the onslaught of many contemporary myths.

—Ryan, Mary Perkins and John Julian Ryan, **LOVE AND SEXUALITY**: Garden City, N.Y., Image Books, \$1.45.

—Simon, Sidney, **CARING, FEELING, TOUCHING**: Niles, Ill., Argus Communications, \$1.95. Emphasizes showing affection through the gift of touch.

—Steinmetz, Urban G., **I WILL**: Notre Dame, Ind., Ave Maria and Pilgrim Press, \$1.95. A classic book on the present and future of marriage.

—Luka, Ronald, **HANGUPS IN RELIGION**. Chicago: Claretian Publications, \$1.75. A discussion of the questions young people most frequently ask about the Church like, "Why do we have to go to Mass? Can't we just tell God we're sorry for our sins without going to Confession? Can't we just follow our own consciences?"

The above books are available by mail. Please enclose check and \$25 for each book for postage and mail to Family Center Bookstore, 18330 N.W. 12th Ave., Miami, Fla., 33169.

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Ring designed around Liturgy, life commitment



Almost every young couple planning to marry decide to purchase a ring to symbolize their engagement, and then find themselves asking a multitude of questions to choose just the right ring.

Although other stones such as emeralds, sapphires, rubies, opals, and pearls have long been used to symbolize the betrothal, the diamond is the most popular.

YOUNG MEN are advised not to shop for the engagement ring alone so as to surprise the young lady. It is better to take her along so that the ring and style of stone can be selected in proportion to her hand and to suit her taste—since she is the one who will wear it.

Many of the engagement rings today have matching wedding bands of the same metal, with white gold still leading in popularity.

Couples should consider the type of wedding band they want when selecting the engagement ring.

THE REASON: the ring and band should look and fit well together if both are to be worn on the ring finger after the marriage. Gaining steadily in favor are matching liturgical wedding bands for both the bride and groom.

Liturgical wedding bands can be individually and originally designed or commercially made. Simple in design, the rings usually feature some religious symbolism in any one of three general types.

The first is one or a few symbols on the crown of the ring, such as the Chi Rho, the double rings of matrimony, a symbol for trust in each other, faith in Christ, etc.

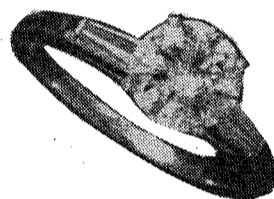
The second type uses words, or words and symbols, such as Pax, Fiat, etc.

The third type uses passages from Scripture, the Liturgy or prayers which are formed into symbols and cover the whole surface of the ring.

CHECK WITH your jeweler if you are interested in liturgical wedding rings. He may be able to obtain commercially made rings for you or his own designer may be able to create them for you or execute your own ring design. Obviously, time would be a big factor for specially-made rings. Allow several extra weeks—or even months—if you are not selecting rings from stock.

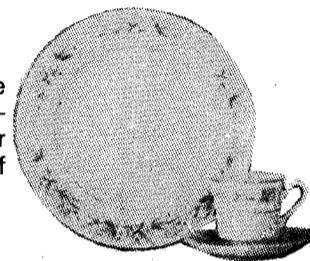
Wedding bands are usually engraved inside. Engagement rings are not engraved.

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Start dialogue NOW about first year

Work through the lists and questions in the next paragraphs and discuss how they might apply to the first year of your marriage.

HOUSING: What kind? Where? Near what? Near whom? Too near whom? Short-term or long term? Own or rent? What's included in the rental package — heating, utilities, phone, electricity, water? What about decorating, maintenance, insurance, garbage pickup, snow removal?

FURNISHINGS: How do you feel about your home? What do you (both) want it to be: a castle? a showcase? a retreat? a fun house — warm and cozy or modern and functional a combination? or just an address?

Your home should reflect both of your tastes, personalities and lifestyles. It should live and grow with you so you don't have to make all decisions now. Your home is dreams and shared experiences. But it is also planning, hard comparison shopping and such dull things as checking warranties, interest on loans and credit ratings.

APPLIANCES: Sewing machines, hair dryer, television, clock, clock-radio, vacuum cleaner, Osterizer. Some questions: What will you bring from the family attic or from your own previous apartments? Which items do you need first? Which can you do without entirely?

SOFTWARE: Towels, sheets, shower curtains, slip covers, bedspreads, etc.

DECORATIVE items: Rugs, lamps pictures, ash trays, everything from psychedelic posters to bowling trophies.

Question: Do you want to bring many of these things with you? Would this perhaps be a good time to throw or give a lot of things away?

HOUSEHOLD SUPPLIES: Mops, pails, tools, brooms, dishcloths, ladders, cleaning supplies, dishes, pots and pans, knives and forks, paper items — everything from plates to shelf covering.

Menu planning. That's 1,090 times-a-year excluding snacks. It's not just having him over a couple of times as before marriage, and blowing half the budget on a sirloin just to impress him. What about variety, preferences, new dishes, leftovers and preparation time if you are both working?

Consider things like shopping expertise. Where you buy, the brands and sizes! What about weekly specials? Budget stretchers? Delivery charges? Can you make a list and stick to it? Then there is the entertaining of friends and relatives, parties, liquor, dining out, special lunches.

CLOTHING: What's on hand? How long will it last? What clothing will you need to buy during the next year? What about the never-ending cleaning, laundry and repair bills? How do you stay in style?

PERSONAL SUPPLIES: Everything from cosmetics to toothpaste to cigarettes to lifesavers.

TRANSPORTATION: What will bus and plane fares amount to? How long will bus and plane last? What kind of car do you need? How big? How small? New? Used? What about payment, license, depreciation, trade-in value, repair, fuel, insurance, parking availability, parking cost?

JOB EXPENSES:

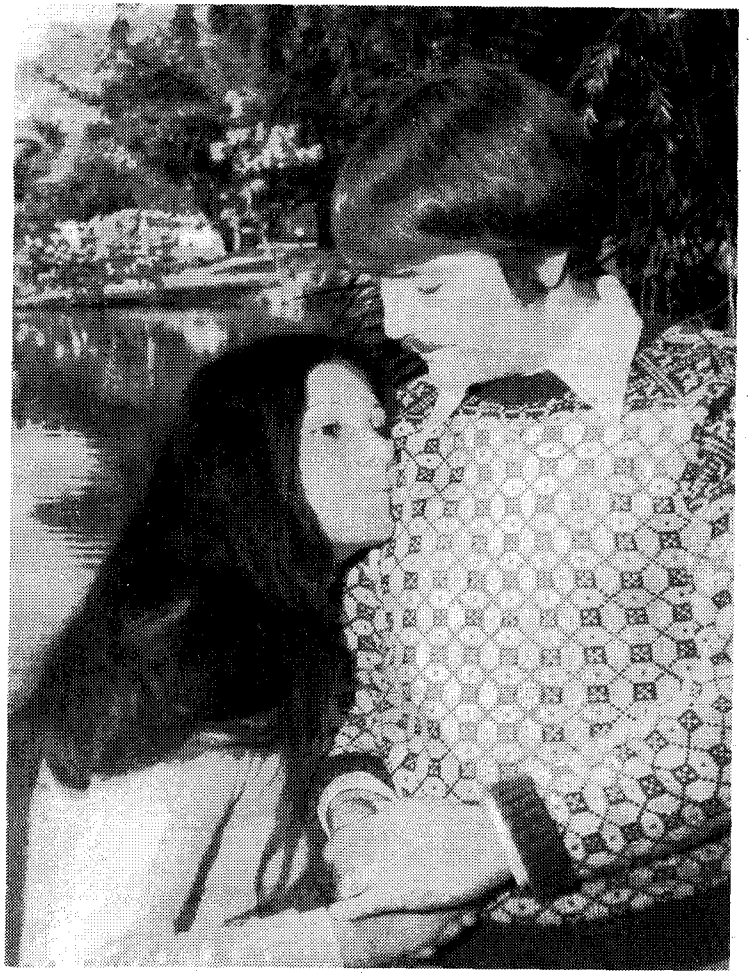
Union dues, collections, special equipment, special clothing, uniforms, travel, etc.

INSURANCE: Life, property, disability, liability, health, term, major medical, accident, hospitalization. This topic is a maze. Shop around, compare, get advice you can trust.

HEALTH: Doctors, dentists, therapists, medicines, hospitalization.

EDUCATION: The husband's, the wife's, the couple's, the children's. Books, school fees, tuition, lectures, subscriptions, etc.

RECREATION: Clubs, movies, dinner, entertaining, theater, parking, baby-sitters, newspapers, magazines, hi-fi, books, vacations, special clothes, home entertainment.



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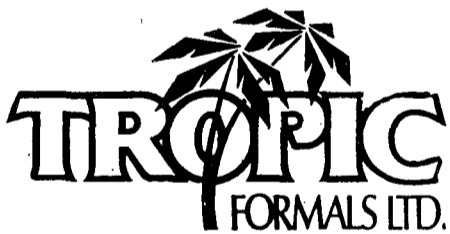
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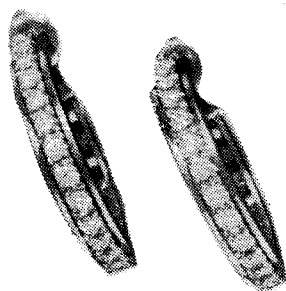
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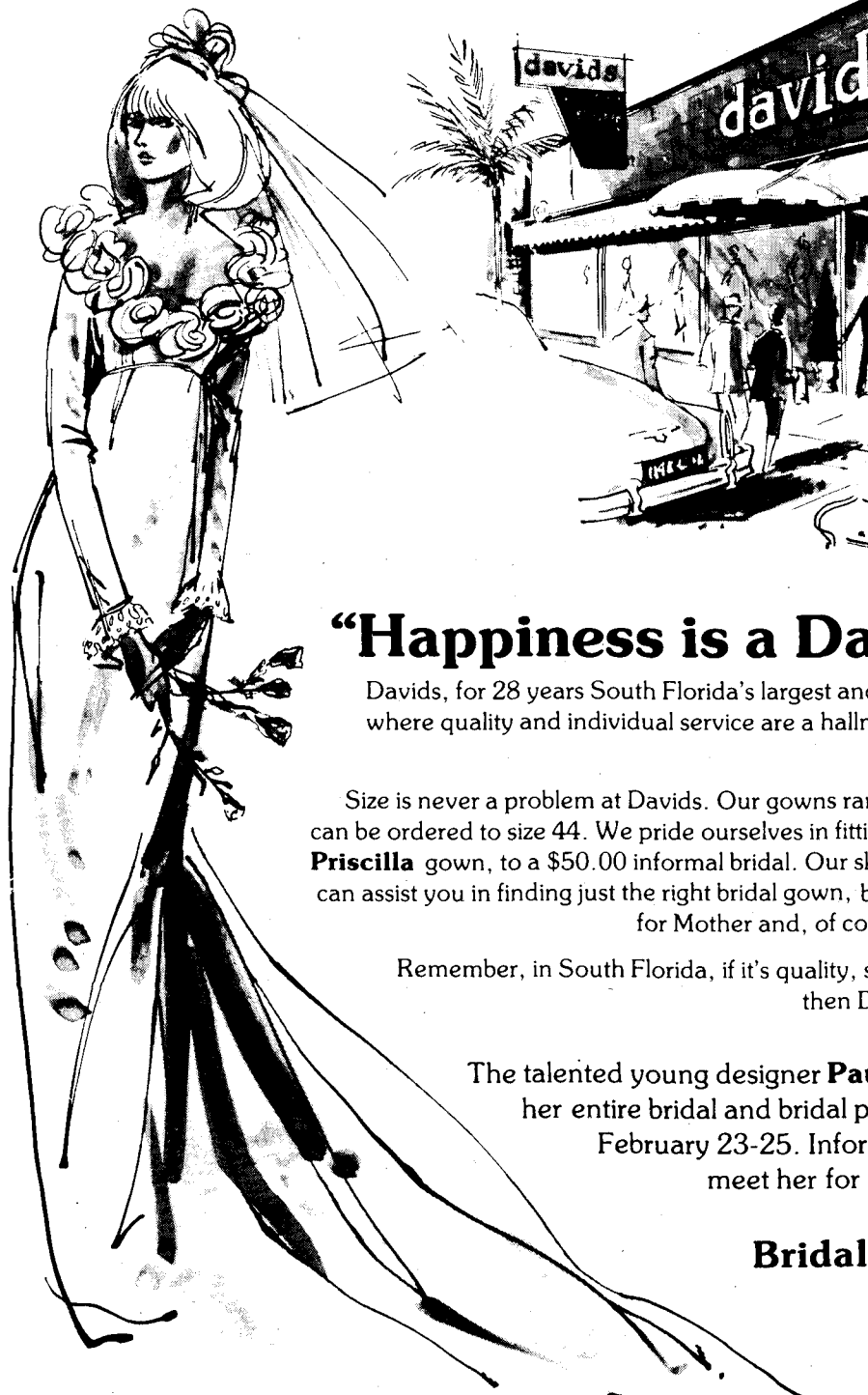
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MARRIAGE...

By TERRY and MIMI REILLY

To become married takes only a few moments, but to live a marriage takes a whole lifetime.

Living the sacrament of marriage is no easy task. Good, happy marriages take much effort and time to develop, over years and years of labor. Good marriages simply don't happen. All marriages have rough, tough spots along the journey of life; some marriages even crumble and fall apart, leaving bitterness and anger, rejection and heartache to the victims, the spouses and children.

For some, there is healing, new life. But others live years in clouds of depression and self pity. Then there are the marriages like most of ours, that perk along in life, sometimes on bumpy paths, other times on smooth roads, and on occasions it can be as difficult as trying to cut a path straight through the Florida Everglades.

Marriage isn't easy. Frankly, life isn't easy. There really is no such thing as "living happily ever after," or the instant satisfaction our advertising agencies are continuously trying to sell us on.

To live fully the sacrament of marriage on our journey through life demands, we believe, commitment, first to God and then to our spouse... "God is Love"... (1 John 4:16) and love is the cement that binds couples and the family together. It isn't the cozy warm feelings of love, rather it is the dynamic reality of love, that 1 Corinthians 13 so beautifully describes. It is the love that fiercely cries out commitment, rather than the warm fuzzy feelings of love.

The sacrament of marriage is a gift of God. It is a bit like being given a patch of good earth to plant a garden. Seeds are given us, and we can choose where and how to plant them. We can water the garden, fertilize it-or, we can ignore it, leaving it to chance. Just as it takes much effort to create a lovely garden, pleasant to the eye, rich in color and beauty, so too, it takes the same effort in building a lasting, life filled



...happily ever after?

love relationship in a marriage.

Reflecting back, almost 15 years, ago, on our own wedding we honestly dreamed we were going to "live happily ever after" once the wedding was over. After all, we were the perfect couple, and all our families and friends affirmed us as being so precious together, and so complimentary to one another.

It didn't take long, for that first crazy dream bubble of our perfectionism to burst. It all began with five parking violations in a two week period, which meant skipping meals, because we had to pay the fines out of our grocery money. Oh yes, all our white underwear turned bright red in the wash, and for eight months our kitchen oven went without cleaning and became darker and darker.

Then came the comments: "Why does your mother have to be so anxious to see you all the time? Hasn't she anything

else to keep busy about?" Lastly, dirty clothes were continuously left all over the apartment, and frankly neither of us enjoyed washing up the dishes after dinner. Oh yes, then there was how we fell asleep together at night. Movies always showed couples drifting off to sleep wrapped so beautifully in one another's arms, and surprisingly enough they seemed to wake up that way also. It never worked that way for us! Something was going wrong in our marriage. Our bubbles were bursting all over and plain disillusionment was setting in and it was soon to be followed by down right misery.

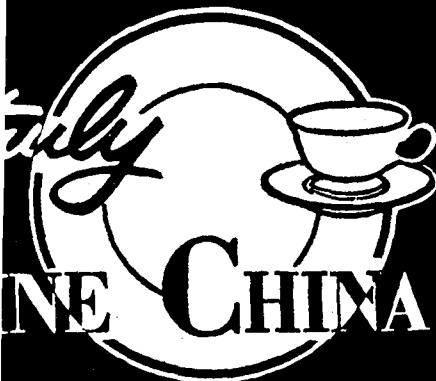
A few years later, we spent a few evenings listening to some Marriage Enrichment records by Urban Steinmets, also author of an excellent book called "I Will" (which we stock for sale at the Family Enrichment Center). Urban described every marriage as having to go through five stages. The first being "Dream World;" the second "disillusionment;" the third "Misery;" the fourth "Awakening;" and the fifth "True Joy." All marriages go through the first three stages. Sadly, not all marriages move on to the last two stages.

In our own marriage, we have discovered these five stages do come again and again. Each of us build walls against intimacy. Walls against having to change or to grow. Walls against being vulnerable. Each time a wall goes up, it has to be torn down for our marriage to continue to flourish and blossom with love. At times "love" can demand tremendous sacrifices, and selfish creatures that we all are, its very difficult to put our own needs aside or postpone them to meet a more urgent need of the other.

That reminds us of a quote about growth, we read recently: "If we grow to the detriment of the other, it is not really growth." Marriage is truly a partnership and for it to flourish, both have to be willing to give of self. Walls do come tumbling down, especially through our relationship with God. There is no more jealous lover than God Himself. As His children our homes are meant to be His "love factories." In order to keep factories running, the machinery, just like the garden we referred to earlier, must be kept by us, maintained, nurtured, given tender loving care.

Our marriages are not perfect, they never will be, but we are on the way. We are in the adventure, the journey of life together for better or worse, in sickness and in health, for richer or poorer, in good times and in bad times. Frankly, we wouldn't change that commitment for anything. Marriage is not easy, but whoever promised that it was? "If you can look toward the light, the shadow of your burden will fall behind you."

Las
Leverd



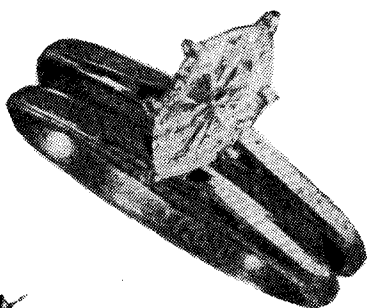
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After the wedding Church still helps you

The Church not only shows its love and concern for young couples as they prepare for marriage, she also realizes that with the wedding ceremony, they have only just begun.

The Archdiocese of Miami has initiated a new program to minister in a special way to newly married couples. Parishes, parents, or newly married couples themselves are asked to send the names and addresses of couples who have just been married to the Family Enrichment Center; 18330 N.W. 12 Ave.; Miami, Fl. 33169.

They will be put on a mailing list to receive the Center's special newsletter for newly married couples, "In the Beginning." The first

issue of this newsletter contained articles on finances during the first year of marriage, on love as a decision, on communication in marriage, on Jesus in the life of a married couple, and on readings for the newly married.

This quarterly newsletter along with a three month complementary subscription to THE VOICE will be sent free to every newly married couple.

They will also receive a personal letter from Archbishop McCarthy expressing his congratulations to them on their marriage, his appreciation of them as a married couple and his pledge of the Church's continued concern for them.

Marriage Encounter...rebuild

By JOHN and LYNDIA
DIPRIMA
Marriage Encounter
Executive Couple
of South Fla.

When Marriage Encounter began about ten years ago, the idea of an "Encounter" was rather suspect and viewed by many with a certain amount of trepidation. Times have changed, however, and the movie "Close Encounter of the Third Kind" is indicative of how comfortable people have become with the idea of a "Encounter" as something beautiful, intense and deeply personal. Marriage Encounter is all of this and more.

Encounter schedule

Feb. 10 -Dominican Retreat House.
Feb. 17 -Howard Johnson's -163rd St., Miami.
Feb. 24 -Naples (filled).
Mar. 3 -Howard Johnson's -163rd St., Miami.
Mar. 10 -Howard Johnson's -163rd St., Miami.
Mar. 17 -Howard Johnson's -163rd St., Miami.
Apr. 7 -Dominican Retreat House.
Apr. 21 -Holiday Inn-Boca Raton
Apr. 28 -Naples.
May 5 -Dominican Retreat House.
May 19 -Dominican Retreat House.
May 26 -Passionist - WPB.

the word "encounter," as intended by the Spanish priest Father Gabriel Calvo, means to "discover" rather than to confront, and the weekend is truly a rediscovery between husband and wife... like being engaged and enjoying each other's presence all over again.

For us, the Marriage Encounter weekend was a turning point in our lives which allowed us to touch each other in a profoundly moving and lasting way; a catalyst that rekindled the flame of love which had become just a warm ember. We found that our marriage,

although basically a good one, was becoming more like a peaceful co-existence, together physically but apart emotionally.

We thought our own thoughts, did our own thing and felt our own feelings, but rarely communicated these deep, suppressed feelings on an intimate level. Most conversations revolved around what happened at work or how high the electric bill was this month. The weekend gave us the distraction-free loving atmosphere to go beneath the surface and share with each other our innermost feelings, our joys, our hopes, our fears and our disappointments in a very loving way.

As we worked at this sharing and accepting together we began to experience a beautiful new depth to our relationship. It was more an awareness of the tremendous potential for growing in mutuality that was almost staggering. We realized that we could be so much happier if we were willing to work at it, and Marriage Encounter showed us how to go about it.

The weekend didn't solve any "problems," but it did give us a means or method of keeping in touch with each other's ever changing feelings and attitudes. Since we are always in the process of growing and "becoming," it is vital that we make the effort to let our spouse know who we are and where we are on a



regular basis.

We found on our weekend that we still had the same image of each other as we did 10 years earlier when we married. We had not allowed the other to become aware of how we were changing in terms of our "beneath the surface" feelings; in fact most of the time we weren't even aware of just what our feelings

were. But through the gentle guidance and examples of the three team couples and the priest on the Marriage Encounter weekend, we were able to slowly begin to identify and share our feelings with each other through a specific method of dialogue.

Thus our relationship was greatly enriched and our new found communication

Why the banns?

The announcements of marriage will be taken care of by the parish priest in the bride's parish. Banns should also be announced in the parish of the groom, either by arrangement of the priest or the couple.

Banns are announced three times, usually immediately preceding the event.

The banns have a two-fold purpose: calling upon the larger parish family to rejoice with two of its members, who are about to establish their own home, and to pray for God's blessings to be bestowed on the couple; as well as their historical significance of insuring that the couple are free to marry.

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provided new meaning to our life together. We discovered a new enthusiasm for each other and made a commitment to decide to love each day.

Marriage needs this determination and effort to nurture it and provide a favorable climate for love to deepen and grow...like a flower it needs proper soil, sunlight and water, for with neglect it could become a straggly weed. We make the "decision to love" in many ways; by listening with our hearts to the other, by trying to understand what the other is feeling, by opening up ourselves and sharing who we really are with our spouse. These things are important to a husband-wife relationship regardless of how long they are married from the very beginning on.

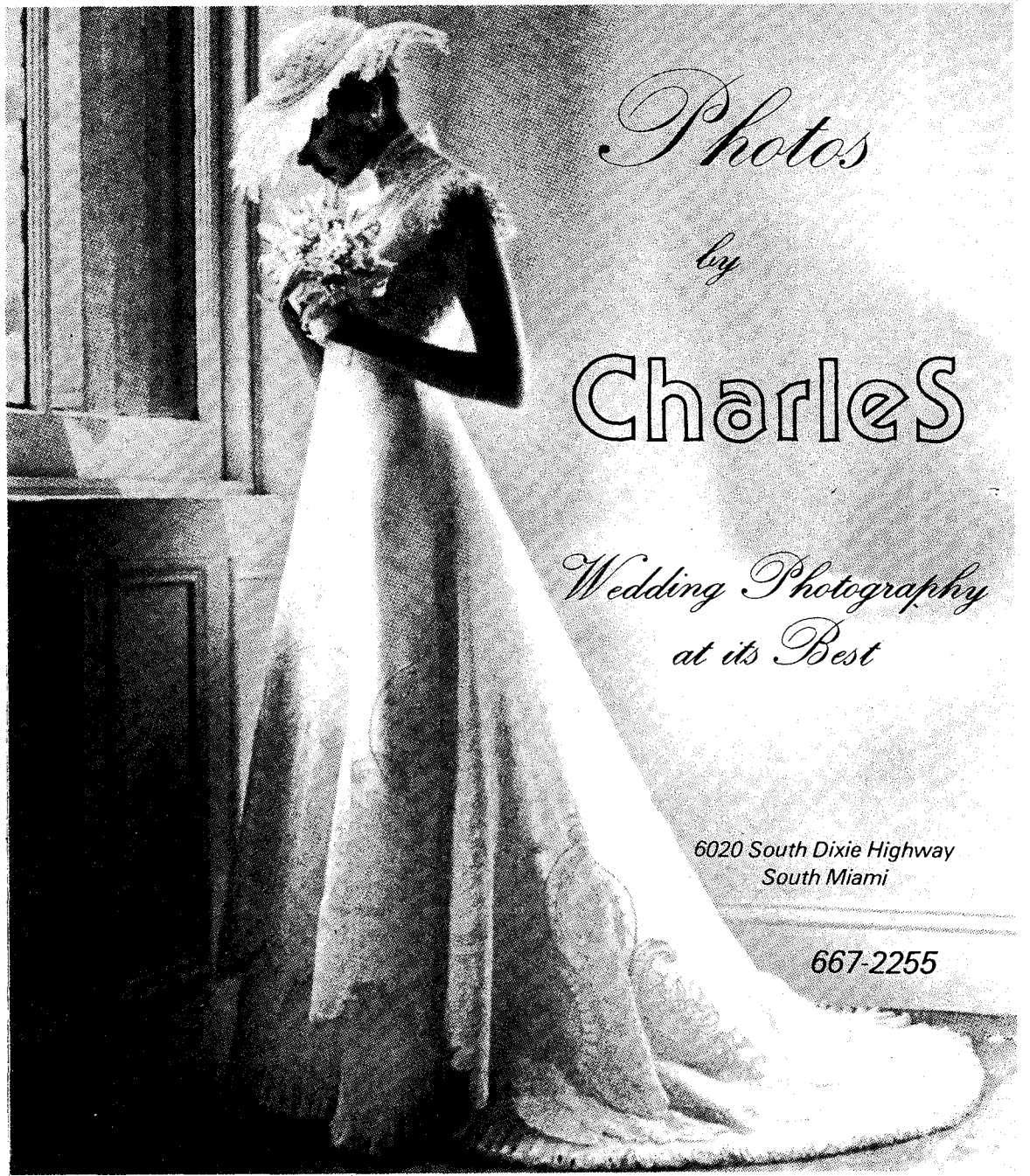
It was interesting to us that on the Marriage Encounter weekend there were couples there of all ages and various lengths of marriages, from only a year or two to a couple who was celebrating their 25th anniversary. Each couple gets something different from the weekend, and it is a very private, personal experience. Actually, the husband and wife give the encounter to each other; the team only serves as background music to provide the atmosphere and stimulus needed to spark the couples to dialogue with each other in loving openness.

As the weekend unfolded, we gained new insights into God's plan for our marriage. We recognized that we are continually striving to become "one" with each other and that anything which tends to come between us or hurt us as a couple and family is not in God's plan.

Marriage Encounter's founder, Father Calvo, had in mind that it (M.E.) was not to be an end unto itself, but a means to bring the couple and family closer to each other and to God. Thus the weekend is only the beginning. The potential for enrichment and growth is quite naturally to be taken by the couple and spread into the family and then beyond into the community. Love cannot be bottled up and stored like a wine bottle in the cellar, but must be opened and savored by those around us. Love isn't love until we give it away.

We encourage any couple who has a commitment to their marriage and who desires to improve their relationship to make a Marriage Encounter weekend. Many thousands of couples all over the world have done so, and, like us, have found a "new beginning" of discovery, enthusiasm and joy in marriage.

For further information write us or call: Marriage Encounter of So. Fla. 7440 Lincoln St., Hollywood, 33024 961-3882.




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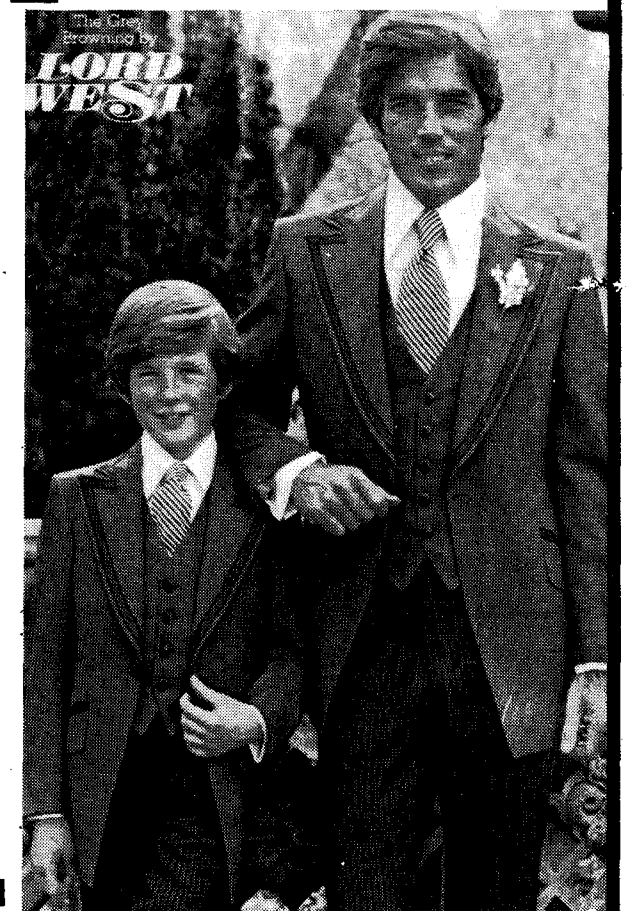
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Diocese Center for YOUR marriage

The ideals of Christian marriage and family life do not come easily. We know that from personal experience in the families in which we grew up and a couple about to be married will soon share this experience in the new family they establish.

The Church firmly, clearly, and consistently upholds the ideals of the Lord in family living. We have all heard more sermons than we can count on the subject. Within the last year Archbishop Edward A. McCarthy of Miami has taken a giant step in providing married couples with help in attaining these ideals through the establishment of the Archdiocesan Family Enrichment Center. The seventeen acre facility is located on 183rd St. and NW 12th Ave. at the far north end of Dade County.

On the outside wall is a description of the ministry conducted there coined by the Archbishop — "A loving service of the Archdiocese of Miami." Terry and Mimi Reilly, the Directors of Family Life for the Archdiocese, live at the Center along with their five children. Along with the Reillys, there is a full time staff of Father Ron Luka, CMF, Mrs. Carol Farrell, and Mrs. Jo Parks to direct and coordinate the ministries.

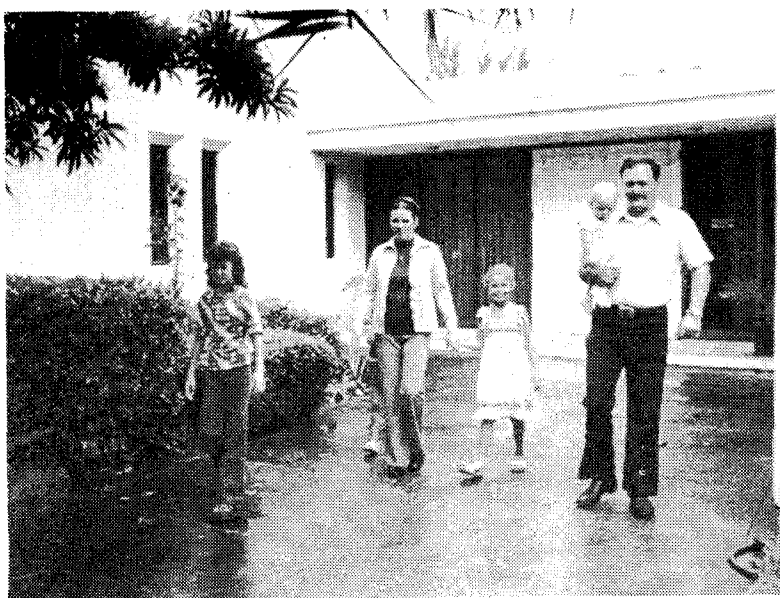
Cooperating in this ministry are hundreds of people throughout the archdiocese: parish family life coordinators; Marriage and Engaged Encounter and Camino team couples and priests; couples and professionals giving Pre-Cana conferences for clusters or individual parishes throughout the archdiocese; priests and couples involved in Encuentros Familiares, Impacto and Movimiento Familiar Cristiano; sponsor couples in parishes extending the love and concern of the parish community to young

couples preparing for marriage; hundreds of active Encountered Couples in the English and Spanish communities developing their marriages as visible signs of God's love in our world and working in their parishes for the enhancement of marriage and family life; priests, nuns, and laypeople in parishes offering Evenings for Couples or Evenings for Parents; professionals offering parenting programs around the archdiocese.

Many of these efforts have been under way in the archdiocese for years. The Family Enrichment Center exercises no direct control over these ministries but attempts to be of service to those exercising them, tries to stimulate their growth, encourages the people involved in it, and makes its staff available as resource persons.

The staff of the Center contributes a weekly family oriented column to The Voice. The Reillys write a Family Night program, a number of which have been compiled into seasonal booklets and a full length book. The Center publishes two quarterly newsletters: "In a Family Way" on its general activities and "In the Beginning" which is directed primarily to newly married couples as an aid to help them through their first couple years of marriage.

A principal concern of the Center has been the improvement and development of marriage preparation programs on the parish, cluster, and diocesan level. On going training to priests and couples is being provided in the use of the Pre-Marital Inventory. Recruitment, initial training, and continuing training is being provided for resource persons for Engaged Encounter and Pre-Cana programs. Input from the entire archdiocese is being sought in the development of pastoral



The Reillys and three of their five children at the Family Center.

guidelines for marriage preparation. Parishes are being encouraged to develop sponsor couples to personalize marriage preparation on the parish level for each engaged couple supplementing the information and experience provided through the Engaged Encounter and Pre-Cana.

In a ministry to newly married couples the Family Enrichment Center not only provides its newsletter, but arranges to have the couple

receive a three month complementary subscription to The Voice and forwards the new address of the couple to the parish into which they are moving so they may be welcomed by the priests or family life committee in their new parish.

The staff of the Center is encouraging and assisting in planning and conducting marriage enrichment programs and family enrichment days or nights on the parish level. A six week

parenting program, co-sponsored by the Center and Barry College, was offered in four different places around the archdiocese this year.

A special ministry to the divorced and separated is being developed. By next August, Sr. Agnes Gott will join the staff in a full time ministry to the divorced and separated.

The Center staff is in the initial stages of helping develop a ministry to bereaved parents who have suffered the loss of a child and in providing education and training in Natural Family Planning.

The Center contains a lending library of family related materials as well as a bookstore with a large number of books on marriage and family life.

Marriage and family counseling is not handled through the Family Enrichment Center. The Catholic Service Bureau of the Archdiocese with Offices in Dade, Broward, and Palm Beach counties has trained personnel available for counseling.

Underlying the various activities that emanate from the Center is the prayer life of the staff which sees itself more as a family spanning several families than a task oriented staff.



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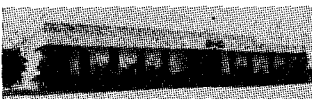
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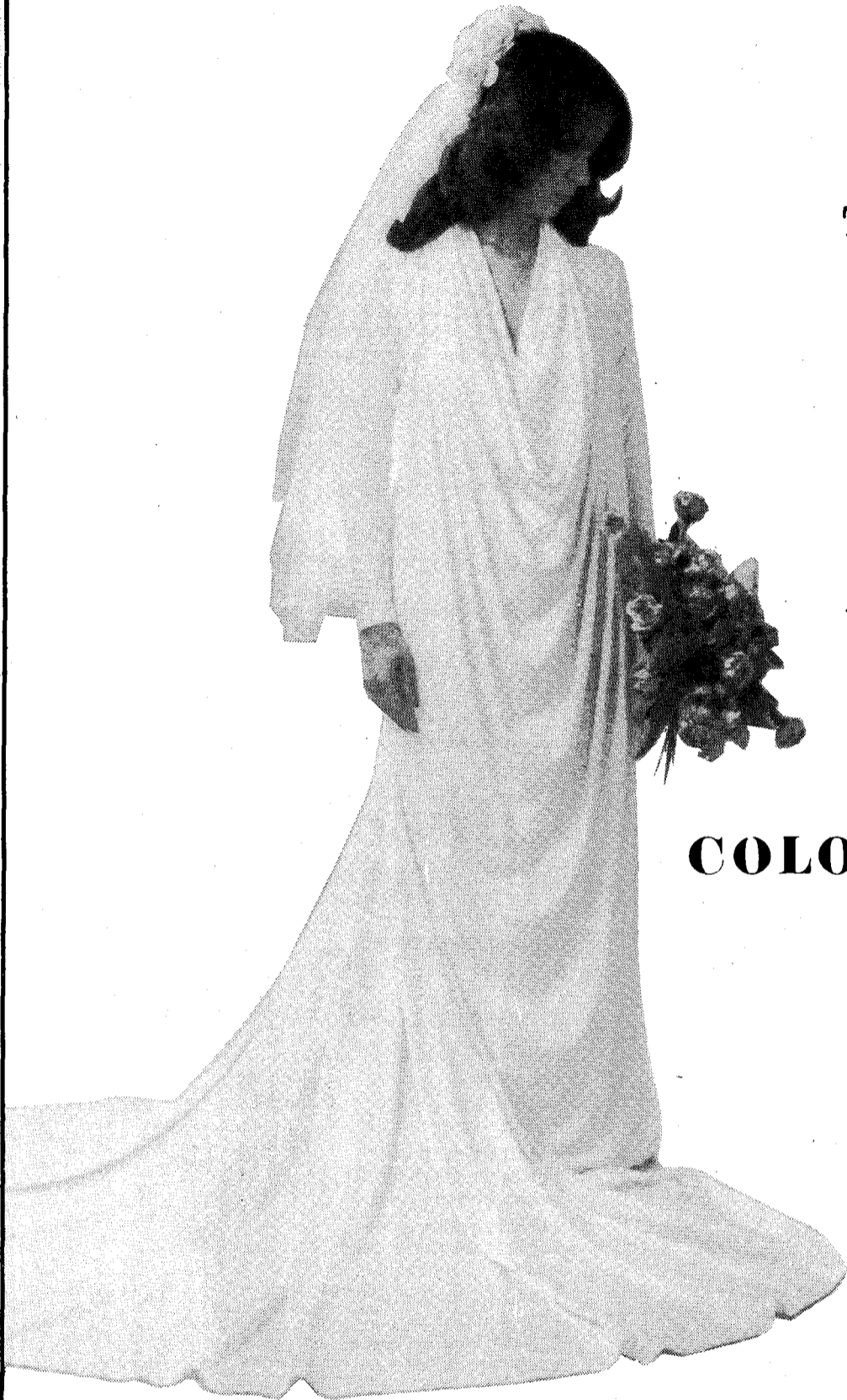
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Bride's prayer

O Father, my heart is filled with a happiness so wonderful, I am almost afraid. This is my wedding day. I pray Thee that the beautiful joy of this morning may never grow dim with tears of regret for the step I am about to take. Rather may its memories become more sweet and tender with each passing anniversary.

Thou hast sent me one who seems all worthy of my deepest regard. Grant unto me the power to keep him ever true and loving as now. May I prove indeed a helpmate, a sweetheart, a friend a steadfast guiding star among all the temptations that beset this impulsive heart of mine.

GIVE me skill to make home the best loved place of all. Help me to make its light gleam brighter than any glow that would dim its radiance. Let, me. I pray thee, meet the little



misunderstandings and care of life more bravely.

Be with me as I start my mission of womanhood, and stay Thou my path from failure all the way. Walk with me even unto the end of our journey.

O Father, bless my wedding day, hallow my marriage night, sanctify my motherhood if Thou seest fit to grant me that privilege. And when all my youthful charms are gone, and cares and lessons have left their traces, let physical fascination give way to the greatest charm of companionship.

And so may we walk hand in hand down the highway of the valley of the shadow which we hope to lighten with the sunshine of good and happy lives.

O Father, this is my prayer. Hear me. I beseech Thee. Amen.

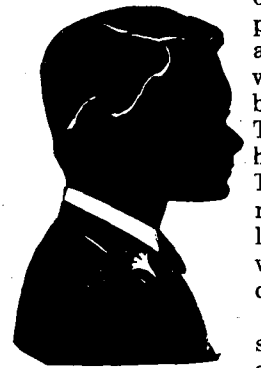
Groom's prayer

O Heavenly Father, on this my wedding day. I sense as never before Thy sacred presence. It seems like the first glorious Sabbath in Paradise, when all was good and beautiful, when the universe lay at Thy feet in reverent awe, when the first man and the first woman listened to Thy voice in their pristine joy and innocence.

Behold the woman Thou gavest me as my companion for this life's journey kneels trustfully at my side. I thank Thee for joining our paths, and for granting us the privilege of sharing Thy power in perpetuating the work of Thy Hands.

I know that she is Thy gift to not as her lord and master, but as a devoted friend and protector sharing with her lovingly all I have and hold. I will build her a home, enduring, beautiful, peaceful: She shall be my queen, my comfort, the pride of my life.

Over this home we will write the Holy Name of Jesus. Grant, O Heavenly Father, that the charm of this beautiful Cana day may abide in



it forever, and that Jesus and His Blessed Mother may be our constant guests.

May the same Divine Savior fashion our mutual love and that pure love which He bore to His bride, our Holy Church; and as He presented "to Himself the Church in all her glory, not having spot or wrinkle or any such thing." so may I be permitted some day to present to Thee this bride of mine to whom I have pledged constant fidelity before Thy altar.

me, and I vow in my deepest soul to love her, treasure her, and keep her with unswerving fidelity until my dying breath.

May the love which knits our souls together today never lose its ardor, its charm, its sweetness, and may spiritual wisdom and maturer understanding ever strengthen our holy bond as the days roll by, and as the bloom and vigor of youth give way to the infirmities of advancing years.

In joy and sorrow, in triumph and failure, I will stand by her side,

About in-laws

Points to remember about in-laws:

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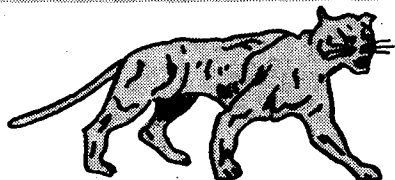
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Leaflet missals — order them locally

Many brides find that the leaflet missal is a convenient way to provide guests with the text of the wedding liturgy and rite of marriage.

They may usually be ordered through local religious stores or directly from the publisher.

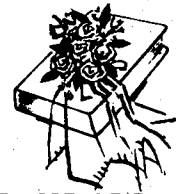
Among sources of these booklets are St. Paul Book & Film Center, 2700 Biscayne Blvd., Miami; The Leaflet Missal Co., 1999 Shepard R., St. Paul, Minn.

IMPRINTED on the cover of the leaflet missal are the names of the bride and groom, the date of the wedding, the name of the church where the ceremony will be performed and the city in which it is located.

The bride should know however, that these books contain only the Nuptial Mass and text of the marriage ceremony. Depending on the date of the wedding the text may differ slightly.

In precedence of Masses that may be offered on certain days, the Nuptial Mass ranks high. It is a Votive Mass of the second class and may be offered on any feast of the second, third or fourth class. This means that only Masses of major feasts of the Church would take precedence over the Nuptial Mass.

It is well to check with the priest about whether or not the wedding date will make an appreciable change in the text.



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Who pays what?

The bride's family is entirely responsible for the wedding ceremony. In some cases, however, the groom's family may offer to share in the cost of the reception; and the bride's family may accept if they wish. Otherwise, wedding costs are traditionally divided as follows:

THE BRIDE (or her family) usually pays for:

- Invitations, announcements, and enclosure cards.
- Wedding dress, veil, accessories, and trousseau.
- Bouquets for maid of honor, bridesmaids, flower girl.
- Flowers for the church and reception.

- Engagement and wedding photographs.

- Rental fee (if any) for the church.

- Fees for the sexton, organist, and soloist.

- Rental of aisle carpet, or other equipment.

- Transportation of bridal party to church and reception.

- Reception, including food, beverages, music, decorations, and professional services (unless the groom's family offers to assume some of this cost).

- Groom's wedding ring (if it's a double-ring ceremony).

- Wedding gift for the groom.

- Gifts for bride's attendants.

- Lodging (if necessary) for out-of-town bridesmaids.

- Bride's personal stationery.

THE GROOM (or his family) usually pays for:

- Bride's engagement and

wedding rings.

- Marriage license.

- Clergyman's fee.

- Bride's flowers, including going-away corsage and bouquet (optional, see below).

- Boutonnieres for the men of the wedding party.

- Corsages for mothers (see below).

- Gloves, ties, or ascots for men of the wedding party.

- Wedding gift for the bride.

- Complete wedding trip.

- Gifts for best man and ushers.

- Hotel accommodations (if any) for out-of-town ushers.

EXPENSES WHICH ARE OPTIONAL:

- Bride's bouquet, traditionally a gift from the groom, may be purchased by bride's family as apart of her outfit.

- Corsages for mothers and grandmothers are usually provided by the groom, but the bride may buy those for her own mother and grandmother.

- Bachelor dinner is given by groom in some areas, by his attendants and male friends in other localities.

- Rehearsal dinner is given by groom's family in many areas, but may be given by bride's family or friends.

- Bridesmaids' luncheon is usually given by the bride, but may be given by her attendants or relatives.

- Attendants' dresses are usually bought by each girl, but the bride may provide them if she wishes.



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Guide to correct wedding attire

VERY FORMAL	FORMAL	INFORMAL
Bride Evening and Daytime: Traditional gown with cathedral or chapel length train.	Evening and Daytime: Floor length gown with or without train.	(Always Daytime) Suit or street dress, harmonizing accessories.
Groom and Attendants Evening: Full evening dress. Daytime: Oxford-gray cutaway coat, striped trousers, formal white shirt with wing collar, striped ascot of turned down collar and striped four-in-hand tie.	Evening: Dinner suit, black jacket for winter, white for summer. Daytime: Black or oxford-gray stroller, striped trousers, gray waistcoat, white shirt, turned-down collar, striped four-in-hand tie.	Dark business suit, white shirt, four-in-hand tie. Summer: White jacket, oxford gray trousers or dark blue jacket, white flannel trousers also correct.
Bridesmaids Evening: Floor-length gowns. Daytime: Same as evening but gowns are often less elaborate.	Similar to very formal but gowns are occasionally shorter in length.	Gown: Same length as bride's.
Mothers Evening: Floor-length evening or dinner dresses. Small hats or veil. Daytime: Same as evening but not as formal.	Dinner dresses, usually long, small hat or veil. Daytime: Dressy gown, usually street length.	Dresses or suits similar to attendant.

Guidelines may always be modified according to size, location of wedding, and the time of the year. There are no really hard and fast rules to dictate such items as length of the bride's veil or wearing of gloves. Both decisions should be based on the style of dress chosen. Gloves now are considered optional apparel and again depend on the style of gown. There is one exception, and this is for informal weddings where gloves are required.

Working wife-OK, but watch pitfalls

When the housewife takes a job outside the home, she finds new vitality and her husband watches with pride—or so one might expect from the trend of contemporary comment. What is wrong when reality doesn't match this happy picture? If the basic situation is right—a reasonably satisfying job, a husband still in love with his wife—what may be clouding the picture is a communication failure, an interruption of the accepted relationship that had become almost second nature.

Even though her love and concern for her husband have in no way lessened, a wife taking a job may indeed threaten her husband's equilibrium. Perhaps the wife never verbalized her affection before; her actions did that for her. A husband who finds his clothes laid out, buttons always sewn on, breakfast and supper always ready, and his wife greeting him when he enters the door and enthusiastically ready to share his spare time, quite naturally feels loved.

When parts or all of this fade as the wife assumes the responsibility of a job outside the home, the wife has to learn to reassure the husband that the same loving concern is still there. The benefits to the family of the wife's income and or the good done for the community and the wife as a person may more than justify her taking the job. Nonetheless, what has happened is that many of the little ways she used, possibly unconsciously, to communicate her love have been dropped.

Intellectually, the husband may have agreed to doing more for himself, sharing in household responsibilities, putting up with petty inconveniences. Still unless a wife increases her verbalization, her sincere expression of her concern and abiding affection for her husband at this point, he may feel, without quite knowing why, very slighted and forgotten.

JUST AT THIS point when a wife should be summoning genuine warmth during those less frequent moments with her husband, she is inclined to be distracted. Reentry into the work world is stimulating, but it is also a stress situation. Complications arise. When a

working wife talks to her husband, it might well be about him. She may think about him! She may think she's sharing her other life with him and opening her job problems to his sage advice and counsel, but chances are all his heart is hearing is that she is talking about somebody else all the time.

Perhaps in the past the husband never verbalized his feelings of contentment, never assured his wife she was doing a great job. In the past it may not have been necessary, both being so obvious. The "consider yourself loved until I tell you otherwise" approach may be quite adequate if nothing new has entered the equation. But now when the wife knows right well she is no longer doing as much around the house, when she at times may feel inadequate at the new job as well, and when she too, is missing the free time she shared with her husband, the most normal response from a husband is not reassurance, encouragement, and renewed affection, but a verbalization of his general discomfort and feeling of neglect. At this point, many a wife could begin to feel somewhat the martyr and nothing is harder to take than a sad, martyred, self-righteous

wife. **THIS IS A** crisis point where new insight is direly needed. One step would be for the wife to see that the husband, far from being small and selfish, is truly caring about her and their relationship when he demands more attention. No matter what else is added into a marriage—children, job, work for a truly great cause—both partners in a marriage need to bask in the knowledge that they are still indeed number one to each other. New ways have to be found to express this, as the partners' job descriptions change. No matter if a marriage is a month, a year, or a decade old, through every change of life style, neither partner can neglect his first love. Exercise enthusiasts insist that muscle tone fades quickly when an exercise program is dropped.

Love is forever, but it is a rude surprise that the tone of a relationship can seemingly be lost in just a few days or weeks if adequate care and attention aren't paid. Feeling unloved quickly reciprocates and at just the time when partners are most concerned with other immediately pressing matters, they can be almost unconsciously (cer-



tainly without planning it that way) spiraling away from each other.

What can be done? New communication has to be established. The first communication has to be that of love. Only when both know in their hearts that they really are still first, most important, most loved—still, as the

ceremony said, worth leaving all else for—then are complaints able to be dealt with almost painlessly. The greater the love, the less pain. For a start, it may help to put in writing the one thing each would most like the other to change. This may be a revelation even to the person doing the writing.

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Flowers add meaning to a wedding

The young bride of ancient Rome wore a garland of orange blossoms in her hair and carried stalks of wheat, other grains or a basket of fruit to her wedding. The flowers were symbolic of love in full bloom and fertility while the grain or fruit represented a bountiful harvest for the bride and groom.

During the Renaissance, the bride also carried sheaves of grain along with flowers. By the 18th century, however, the tradition remained for the bride to carry only flowers.

Today's bride carries flowers as a symbol of love. She decorates her surroundings with flowers and has flowers for the attendants, her mother, the groom's mother and grandmothers. The groom and his attendants each wear a flower in the lapel of their jackets.

For less formal weddings, the bride may carry a small bouquet, a nosegay, a basket of flowers or even a single flower or corsage.

ATTENDANTS can wear small wrist corsages or flowers pinned to their dresses. Some brides use freshly cut flowers, dried flowers or even sheaves of grain mixed with flowers to symbolize the season and the mood of the wedding.

THE BRIDE who carries a bouquet or basket of flowers at a country wedding may decorate her hair or her headpiece with a garland of blossoms like her sisters of ancient Rome.

The more formal bride may carry a larger bouquet or

cascade of orchids, roses or other flowers arranged with baby's breath, ferns, lace net and ribbon. Her attendants will carry smaller bouquets

chosen to match their dresses or the color scheme. A bride can carry flowers of any color and combination available. She is not required to carry

only white flowers.

CORSAGES for mothers, grandmothers and other special guests are usually orchids. Boutonnieres or the groom and his attendants can be carnations, small roses, baby's breath or other small flowers.

Traditionally, the groom pays for the bride's bouquet, boutonnieres and corsages. He may also want a special going away corsage for the bride. This small corsage can be included in the bride's bouquet. She simply removes it before throwing the rest of her bouquet.

The bride's family usually pays for the flowers used for decorating the church or reception area. Floral centerpieces may be given to the guest after the wedding reception.

FLOWERS can be used to enhance any room or any area. Freshly cut flowers on a styrofoam base floating in a pond or swimming pool offer an added touch to garden weddings.

Prospective brides can consult professional florists for advice on floral decorations, corsages and bouquets for their weddings.



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Over the years we've had Japanese weddings where the flowers had to look like they were growing out of rocks, yacht weddings where the yacht was bedecked with flowers that trailed into the water and even a Christmas wedding with bouquets of holly.

One of our favorites was a double wedding where the minister married the wrong couples. But the flowers were right.

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Register your gift choices

Before you mail your wedding invitations, register with a store your choices of silver flatware and holloware, china and glass, as well as color schemes, period of furnishing and what you prefer in the way of linens, lamps and other appointments. Be sure to include on the preference a variety of items in all price ranges to give donors a wide choice.

Just as important as registering your preferences is recording your gifts.

As gifts are opened, they should be listed in a catalog or record, and numbers corresponding to the entry number should be attached to the proper gift so later confusion may be avoided. Sheets of gummed numerals are available at many stores. Aside from being a real necessity now, the list will be a permanent record later of all the gifts you received and who gave them.

WRITE NOTES

You, yourself, must write

thank-you notes for gifts, so begin immediately with the first gift and keep going at this pace as long as you can. It may seem difficult to stick to your job, but when gifts later begin rolling in at a more rapid pace you will be glad you're no further behind.

Every note should reflect enthusiasm, sincerity and grateful appreciation. The notes may be short, but they should be interesting, in-

cluding some personal reference and the gift should be mentioned specifically.

Though addressed only to the wife, the husband should be mentioned in the body of the note. The bridegroom is also mentioned, and often the notes express the hope the donor will soon visit you. When thanking for a check, it is preferable to refer to the article you purchased with the money rather than to the money itself.

Gifts are customary at wedding party

A traditional custom of the wedding is the gift presented to each bridesmaid and usher by the bride and groom respectively. A token of affection and appreciation for their part in making your big day, the gifts are usually small items which can be worn or carried during the ceremony and reception.

Brides usually present pieces of jewelry or compacts which can be engraved with the memorable date. Grooms find keychains, cufflinks or tieclaps also suitable for engraving.

If the wedding party is large, a slightly different gift should be chosen for the maid or matron of honor and the best man. The flower girl and ring bearer also should be remembered.

Five golden rules for future brides to help make sure

By FATHER JOHN T. CATOIR

I am writing this article for all the future brides—those who do not as yet have their marriage plans made, and even those who are very young and years away from marriage.

I have five golden rules for you to memorize and keep in your heart. They may save you a lot of suffering if you learn them well. Before I give them to you I want to remind you of the fact that for ten years my full-time job was directing a Diocesan Marriage Court.

In those years I met hundreds and hundreds of men and women who revealed their tale of woe, and I learned quite a bit about marriage and divorce.

If you follow these five rules, even at the cost of loneliness and frustration, you may be well-rewarded in the end.

● **Pray now for the grace of a happy marriage.** Happiness is a relative term, and you must not make your expectation for happiness too high. Life on earth cannot deliver perfect happiness. Happiness is more a gift than a right, and one must pray for this gift. Therefore it is important for you to take an interest in your spiritual life if you expect to be worthy of obtaining so great a gift.

Please remember that unavoidable unhappiness can come into the life of good and holy people. We know that the cross is not easy, but in turning to the Lord our burden can be made light. Even those who are heavily burdened can obtain rich happiness through God's grace.

● **Never marry a little boy who needs you.** You must marry a man who can stand on his own two feet: a man who is capable of loving you and who will take responsibility for you and any children that may be born of your marriage.

● **Never marry a man to whom you are not sexually attracted.** It is not good to make too much of sex, but on the other hand, to marry out of pity or some other motive, hoping that good sexuality is an automatic by-product of marriage, is folly. A young woman should know, at least by the second or third date, whether she is sexually attracted to the young man.

● **Never marry someone you do not admire.** A woman does not easily sustain love for someone she does not admire. A man who is not worthy of some admiration will make a poor companion in a love relationship. Later on admiration may grow or wane, but to lack it from the beginning is certain disaster.

● **Never marry without full freedom.** By this I mean not only your freedom, but his freedom as well. Girls sometimes think that the objective is getting the boy to the altar; but there are many, many women who will tell you that it's easy to get them to the altar, but very difficult to keep them committed to the marriage.

If a boy is not free when he says, "I will take you as my wife," he may for the rest of his life resent the fact that his freedom was taken away from him. Whether it be a case of premature pregnancy, or family intervention, or any circumstances which would thrust two people hastily into a marriage, there is the likelihood of trouble in the future. Let it happen naturally.



Hectic wedding? Make honeymoon relaxed

After hectic marriage preparation and the tensions of the wedding day itself, wise newlyweds take a honeymoon designed for relaxation.

While a 21-day European tour to seven countries would make an exciting and memorable vacation, long wedding trips usually offer little rest for the travelers.

A QUIET and calm honeymoon in some place of privacy contributes to the joy of the couple's first hours together, and is the prelude to the tone of their future home life.

The closer to home the better, at least for the first few days of marriage. In this way the two will catch their breath after the wedding rush.

One possibility is for the couple to spend their wedding night in their own new apartment of home, since they would be more comfortable in familiar surroundings.

Another suggestion is for the couple to take several weekend trips during the first four or six weeks of marriage, instead of the traditional one or two week trip to some distant place. This method is less costly and less tiring.

THE BRIDE and groom should be realistic about costs, and what they can

afford. An expensive once-in-a-lifetime fling may not be worth going into debt or taking out a high-interest rate loan. Even though they budget the honeymoon beforehand, they should be aware that the trip will probably cost more than they expected.

Whether the couple decides upon a Caribbean cruise, sightseeing in New York City, or a camping trip to northern California, both parties should be equally

enthusiastic about the choice of honeymoon.

After they select what kind of honeymoon and where they will go, the public library will come in handy with books to read on their choice. They might like to send for free travel brochures, which frequently help in planning. A travel agent will provide invaluable assistance. His service is usually offered free of charge to the couple, because the hotels and airlines pay the agent's fee.



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A Wedding is a Day; A

By FATHER RON LUKA, C.M.F.

So you want to get married?
CONGRATULATIONS

You have found
someone you love and
someone who loves you

You are looking forward to a whole life
of love together

Your love for each other is beautiful
it supports
encourages
accepts
challenges
makes you a fuller person
it reflects to you God's own creative
ever-present
infinite
understanding
unconditional love

You love each other now before marriage
But by getting married
you publicly proclaim your love
to your families
friends
neighbors
to all who would hear

It's exhilarating to see how ready
anxious
willing you are to profess this love

Would that you could proclaim it
more readily
anxiously
loudly each day of your wedded life

You are doing more than getting married
You will be giving each other a Sacrament
the Sacrament of Matrimony

Any man and woman can get married
Only Christians as they marry
can give each other
a Sacrament

So what? Big deal!
What's a Sacrament?

Not only Catholics
but all Christians believe
Sacraments are encounters or experiences
given us by the Lord
to bring us closer to Him
like Baptism
the Eucharist or Lord's Supper
Reconciliation (Penance)

Just as you are in love with each other
each of you is called
to be as in love with the Lord
as He is with you

As you give each other
the Sacrament of Matrimony
with the priest as the witness
of the Christian community
you will in a new way encounter
not only each other
but also the Lord
and your fellow Christians

That's why you're asking
the Lord's blessing
and your family and friends' presence
at your wedding

Not only do we give and receive Sacraments
You ARE sacraments to each other
uniquely reflecting God's beauty
wisdom
holiness
love to each other

The two of you together will also become
a new sacrament
for the whole Christian community
You will reflect God's love
in a new way
in which it has never been reflected before

The whole Christian community

Reflection and Discussion Questions

1. In what ways do you make
each other fuller persons?

2. What three things do you
really like about each
other?

3. Why do you want to get
married? Why do you want
to marry each other?

4. Why are you really asking
a priest to bless your
marriage?

5. Why get married before a
priest rather than a justice
of the peace?

6. How do you think of the
Lord? loving? punishing?
threatening? forgiving?
stern? understanding?
within you? far away from
you?

not only congratulates you
it thanks you
for the new gift
you will become to it
Sacraments are not only instants of
celebration
for individual Christians
and for the Christian community
they are ways of living
that peak in celebrations
Through Baptism we begin
a new way of life
with Jesus and His people

Through Eucharist
we are nourished in our
daily living of this life

Through Reconciliation
we are helped to forgive and heal
as we are forgiven and healed

Through Matrimony
you will be helped
to live as one
as fully one
as the Lord and the Father
are one
to love one another
in a special way
as the Lord loves you

to have your love for each other
overflow
and be made flesh in your children
visible
eternal
living signs of your love
to draw them
in their uniqueness
into your own unity
becoming not only a couple
but a family

That kind of love, unity, and generosity
does not come easy
It is absolutely impossible
by our own human efforts
We are too selfish
sinful
wound up in ourselves
for this kind of unity
and love

We see this impossibility daily
in the rising divorce rate
four out of 10
and higher in some places
in marital unfaithfulness
in stagnated
stale-mated
stiffling relationships
in couples more concerned about
keeping their love
conveniently bottled up
for themselves
than in sharing it with children
looked upon as intrusions
rather than gifts

This must certainly frighten
any couple preparing for
the Sacrament of Matrimony

In the Sacrament you are requesting
you will be called
to live marriage much differently
than it is lived
by many in our society

OUR SOCIETY

emphasizes individuality
personal fulfillment
tells us we are created very good
and in God's own image

constantly strives to
improve communication
but
is plagued with breakdowns
reveals to us a God
who speaks to us
in love

7. Where are you in regard to
the Sacraments of
Eucharist and Recon-
ciliation? How do you feel
about where you are?

8. How do you feel about
maintaining your own in-
dependence and about
becoming one with each
other? Do you see your-
selves as two streams
flowing into one or as two
streams flowing alongside
each other?

9. How do you feel about
children? How do you feel
about children in your
marriage?

10. What areas of personal
selfishness interfere with
your relationship? What
are you doing about them?

11. How are your ideas of
marriage influenced by
the marriages you see
around you? of relatives?
of friends? Which
marriages really impress
you?

12. How do you see your love
flowing beyond yourselves
to others?

13. What fears do you have
about your marriage?
Have others expressed any
fears about it?

OUR CHRISTIAN FAITH

BUT calls for sacrifice of
self for love of Lord, spouse,
family neighbor.

AND calls us to speak to
others the word of love the
Lord has spoken to us; calls us
to continue speaking the
Lord's creative word; calls us
to reflect God's own faithful,
patient, never-ending love,

Marriage Is a Lifetime

frequently has spouses
tearing each other apart
with hateful
destructive words

unholds a vague ideal of fidelity
mocked by the reality of infidelity
and retracted commitments

expresses a regard for life at times
but is often anti-life
both as to quantity and
quality

sets its values
by what everybody is doing
It's not easy to march to the tune of a different
drum...
But help is on the way

Because the Christian community
values you and your Sacrament
so highly
it offers you help
before and during your marriage
in striving for the ideals
our Lord has given us

The Christian community has always helped
its members prepare for Sacraments

The early Christians took months of preparation
for Baptism
As a child you probably had
a year's preparation
for First Communion
First Penance
Confirmation

So we must provide you
with a likewise adequate preparation
for Matrimony

You are making extensive preparation for
the wedding
which will be a great
and beautiful day in your life

But your wedding will be a single day
Your marriage will be the rest of your life

Short and careless marriage preparation
may be closely related to
short and careless marriage duration

In many places the Christian community
offers four to six months and even longer
preparation for Matrimony

During this time you'll have available
private, personal sessions with
your parish priest
a priest-friend
married couples from your parish
Engaged Encounter weekends or days
Pre-Cana or other marriage preparation
programs
various pre-marital inventories or
questionnaires
a whole library of reading material on
Christian
marriage

As a real act of love for yourself
and your future spouse
you'll want to take advantage
of as many of these aids as possible
Measure how much not how little
you can do for your relationship
Ask your parish priest to recommend
the best preparation he knows of
for YOUR marriage
You deserve the best

Some young people as they prepare for marriage
are somewhat distant from their parish faith
community
This is understandable
In establishing our own identity
we have to cut some ties
Sometimes in cutting these ties people get hurt
parents
brothers and sisters
friends
Sometimes we get hurt by cutting the wrong ties
or cutting too deeply

witnesses the love of a God
who is the source of life and
came that we might have life
even more abundantly,
reflects the Lord's un-
conditional love. We are loved
because we are; calls us to
reflect the Lord's forgiving
love; calls us to seek first the
kingdom of heaven, and to use
what we have as stewards in
the service of others; calls us
to live by standards set by the
Lord.

14. What set of standards are
each of us living by now?
What standards will in-
fluence our life as a
married couple?

15. Thinking back, how do you
feel about your First
Communion, First
Penance, Confirmation?
Have you grown,
regressed, stagnated in
your Faith since then?

16. What do you think of that
statement?

17. Draw up a specific time
schedule as to when you
will avail yourself of these
various aids in preparing
for marriage. Try to have
as much done as long
before the wedding as
possible so you're not
rushed during the last few
weeks. See the various
aids not as mutually ex-
clusive, but as com-
plementing each other.

18. Are there any areas where

Half of growing up involves becoming our own
person

The other half involves becoming a fuller person
with other people
That's why you're getting married
That's why you'll have a family
That's why we have friends
we join clubs
teams and
organizations
we are part of a faith community

As you celebrate the Sacrament of Matrimony
you'll be making a big decision
to grow in love for each other
for the rest of your lives

You have the opportunity to make
further commitments
to the Lord
to His people

You make all these commitments freely
God doesn't force us to believe in Him
Jesus doesn't force us to follow Him
The Church doesn't force us to belong to it

Things may get in the way of making these
commitments
questions
doubts
experiences
ingrained indifference

Now is the time to face these
and discuss them with your parish priest
or other informed Christians

For many
a wedding is a real homecoming
a re-establishment of roots
a coming home to the Church
the faith community
in which you were baptized
confirmed
nourished
forgiven

Welcome home
We missed you
We're glad you're back
We hope you'll stay

The honesty and authenticity with which
you give each other the Sacrament of
Matrimony
will be affected by the depth
you bring to these commitments

Statistics show
that marriage deterioration diminishes
with greater religious observance
and participation in the life
of a parish community

Our faith community offers you
many supports in your marriage
the solidarity with other couples
sharing your ideals
a reminder of the Lord's example of loving
as we reflect on the Gospels
together each week
the Sacrament of His Body and Blood
to nourish our efforts to grow in love
the Sacrament of Reconciliation
to assure us of forgiveness
to heal our wounds
to strengthen us in forgiving
as we have been forgiven
couples and priests
who struggle like you
to grow in love for others
who fail at times
but keep on struggling

When you need help—Call for it
That's why the Lord put us here together

This little note
is the first gift
from a community that loves you
to a couple in love

May the Lord's love for us all
be reflected
in your love for one another
in our continued love for you
and in your growing love for us.

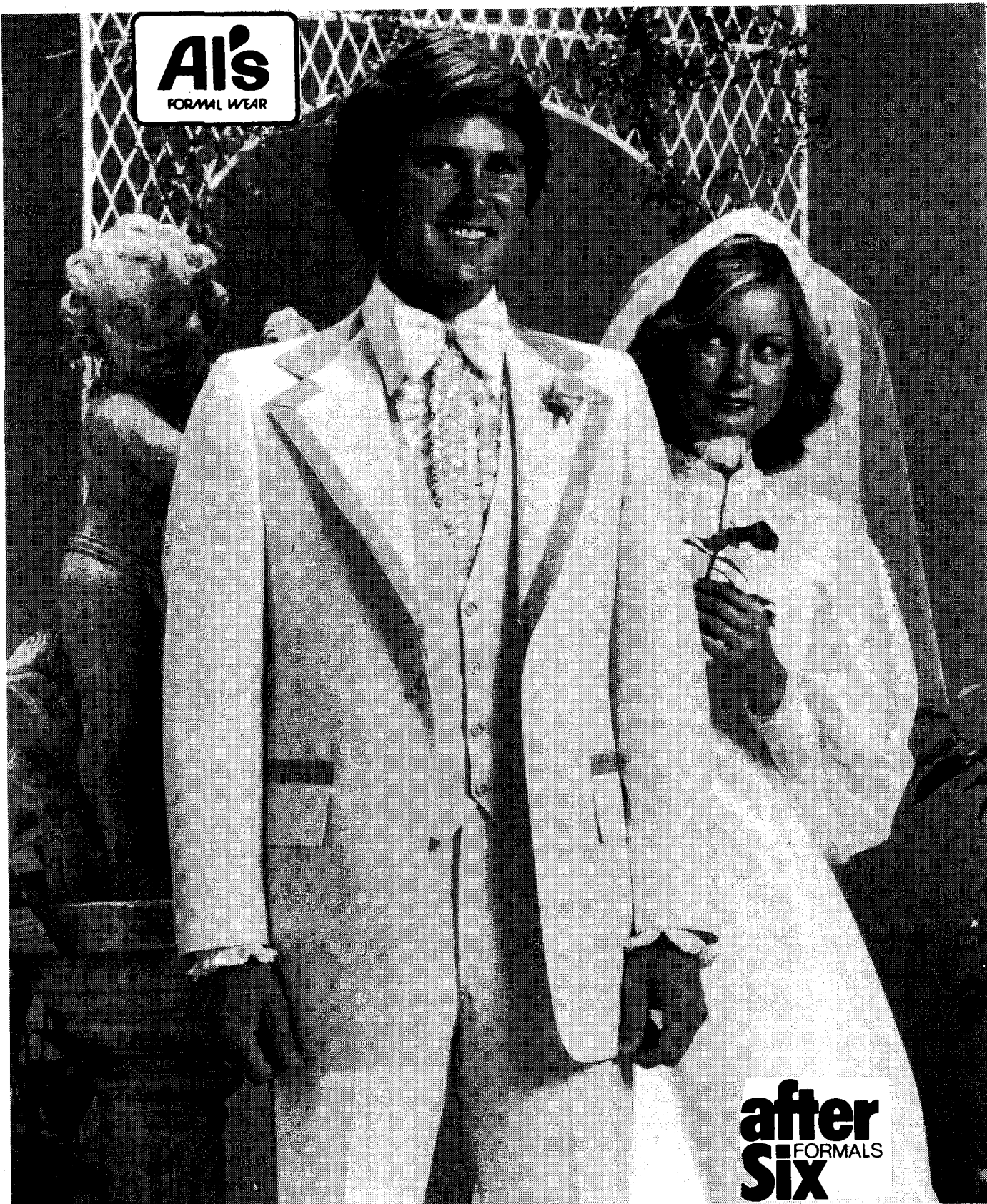
you think you may have
cut the ties to your
childhood and youth too
deeply?

19. How have you been helped
by being with other
people? Do you like being
with others? Would you
consider yourself a joiner
or a loner? Is the person
you're engaged to a joiner
or a loner? How is your
similarity or difference
affecting your relation-
ship?

20. Is there anything that
would make you go back
on this commitment?

21. What doubts, problems,
difficulties do you have
about your Faith or the
Church? If you are
preparing for an interfaith
marriage, is your dif-
ference in faith creating
any problems? Can you
see yourselves growing
through each others ex-
periences?

22. How would you feel about
getting help if your
marriage ran into some
serious difficulty? How
serious would the difficulty
have to be before you went
for help? Who would you
go to?



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