

ABCD over goal--tops \$3 million

For the first time in its history, the ArchBishop's Charities Drive has topped the \$3 million mark.

"I hope that you all share with me a real feeling of exhilaration and thanks to God, especially the thanks, to you, that is in my heart," Archbishop Edward A. McCarthy said in expressing his appreciation to the priests and laity of the Archdiocese.

The proceeds of the annual drive go toward supporting the various charitable projects of the Archdiocese. This year's theme was "People Helping People," and the total raised by the campaign to date

'I don't know how to express how much I appreciate the tremendous cooperation, the tremendous support you have given.'

Archbishop Edward McCarthy

amounts to \$3,000,243.

It was announced by Archbishop McCarthy during the drive that a Nursing Home with 180 beds will be built in Broward county, and also along with Federal funding, that an additional two homes for the elderly will be constructed in Dade county.

"We expect that additional funds will be coming in during the next few weeks," Frank Nolan, Director of Development for the Archdiocese, said. He pointed out that the total amount in cash and pledges to date, reflects an increase of a half million dollars over last year's collection.

At a meeting for pastors in St. Mary's Cathedral Hall, initial reports indicated that the ABCD had surpassed its goal of \$2,710,000, and that the total would go over the \$3 million mark.

"The result of the Archbishop's Charities Drive clearly indicates that the results of any program, in any diocese, depends on the effort exercised at the parish level," Msgr. Jude O'Doherty, one of the Archbishop's coordinators of the ABCD, told the pastors.

(Continued on Page 3)

The **VOICE**
MARCH 31, 1978 PRICE 25c VOL. XX No. 2

Pope's Easter talk stresses Church teachings

By JOHN MUTHIG

VATICAN CITY—(NC)— In an Easter message given before nearly 200,000 people in St. Peter's Square, Pope Paul urged Catholics to follow the church's official teachings and to reject questionable modern theories and ideologies.

Pope Paul, who had just recovered from a two-week-long attack of flu, spoke enthusiastically but looked very tired as he addressed holiday crowds from the maroon-draped central balcony of St. Peter's Basilica on Easter Sunday.

Doctors permitted the pope to celebrate a 60-minute Mass in St. Peter's Square Easter morning and to give his solemn blessing "urbi et orbi" (to the city and the world) despite intermittent showers and cool winds.

For the first time in his 15-year pontificate, Pope Paul had canceled scheduled appearances at Rome Holy Week rites because of illness.

He had also canceled all public and private audiences since March 13.

The two-week flu attack came five weeks after the pope missed several days of a lenten retreat in February because of a cold.

In his solemn Easter message, the pope said that "we who have the good fortune to consider ourselves believers must overcome those mental attitudes which spring from questionable theories or ideologies built on a naturalistic mentality or on particular utilitarian interests."

He told the crowds that "we must be faithful with courageous consistency to the norms of thought and action which come to us from the religion of Christ, through the authentic magisterium (teaching authority) of the church."

"Supernatural wisdom," he said, "does not stunt the freedom and development" of

(Continued on Page 16)



Like this youngster's kite soaring high against the background of Washington monument the annual Archbishop's Charities Drive soared over its goal against the background of people in need in the Archdiocese of Miami. The goal of \$2,710,000 was topped by pledges of \$3,000,243 from people reaching out to people.

ERA, pro-life, porno bills filed

The 1978 Florida legislative session begins Tuesday, April 4, and a number of bills have been pre-filed which touch upon Christian values and morals.

Two bills have been pre-filed regarding abortion. House Bill 536 (J. Lewis) requiring life-saving procedures for any viable fetus involved in an abortion, prohibiting fetal experimentation unless for the benefit of the fetus, providing procedures for petition to the circuit court where required consent of the husband or parents of a minor child is withheld. A similar Senate version of this bill is expected to soon be filed.

HM 869 (Craig) urges on Congress a Human Life Amendment. The Florida Right to Life Committee has urged a Memorial to call for a Constitutional Convention for the sole purpose of adopting such an amendment.

A Death With Dignity bill (HB 8—Hazelton) is

identical to the amended version of last year's bill which was killed in the House HRS committee. The bill does not include the provisions of the California Natural Death Act law which excludes pregnant women and outlaws mercy killing and euthanasia.

HB 250 eliminates the death penalty for capital offenses.

EIGHT bills regarding pornography have been pre-filed. They include: placing certain crimes involving obscene material under the jurisdiction of a statewide grand jury (HB 318-Barrett); provides that any place visited for the purpose of viewing obscene materials or performances or used for the illegal keeping or selling thereof is a public nuisance (HB 429-Ewing); provides for disclosure of names upon application for a local occupational license for business dealing in adult material (HB 690-Smith); increases the

penalty for child pornography violators (HB 797-Hollingsworth,) and (SB 250-MacKay); prohibits topless bars (HB 833-Carlton); makes enticing a child under 12 into automobiles a criminal offense (HB 838-Langley); defines and prohibits the distribution of obscene material (HB 843-Conway); and prohibits retail exhibit of

(Continued on Page 3)

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Movies & TV 17
Prayers 14
It's A Date 10
S. Fla. Scene 10
Youth 15

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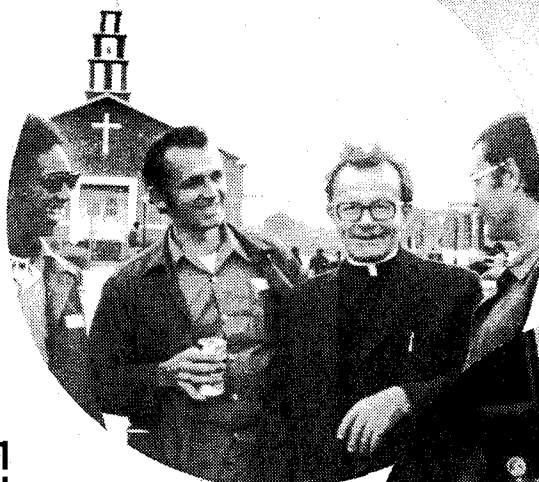
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ABCD tops goal; tops \$3 million for the first time

(Continued from Page 1)

"As far as the life of the parish is concerned, everything depends on the whole. And just as that is unquestionably true of the parish life, so also is it equally true as far as the life and spirit of the diocese is concerned—everything depends on the parish.

"I would like to congratulate and to thank the pastors and the priests for their support, cooperation, and good will in this year's campaign. I know all of you will in turn thank your people for their generous response to this year's appeal."

"It must indeed be most gratifying to the Archbishop to know that through the results of this campaign, that the pastors, priests, and people of this archdiocese are firmly committed to building the Kingdom under his leadership. I am sure he must have had, on his first year as

the Archbishop of Miami, some anxious moments wondering how the ABCD would turn out. I hope he is happy with the results," Msgr. O'Doherty said.

"I can honestly say that I really didn't have any apprehensions about the campaign," Archbishop McCarthy said. "Of course I didn't know how it was going to come out numerically but I know the priests and people of this diocese and I had no doubt that it was going to be a success.

"I don't know how to express how much I appreciate the tremendous cooperation, the tremendous support you have given."

Referring to the report, Archbishop McCarthy pointed out that "it says more than dollars—it says that the people are responding too...It is a whole picture," he said, citing the enthusiastic participation in the Holy Year



Smiles were the order of the day when the ABCD topped its goal. Shown, l to r, are: Dr. Moises Hernandez, Msgr. Jude

O'Doherty, Don Livingstone, Frank Nolan, Archbishop McCarthy and Msgr. John O'Dowd.

and the Stewardship program. "As I said, this all works together...All these things are so gratifying too."

The Archbishop then presented certificates to Don

Livingstone and Dr. Moises E. Hernandez, general co-chairmen. Father Jose Nickse, the other Archbishop's Coordinator of the ABCD, was unable to attend.

Also commended for their efforts were Msgr. John O'Dowd, VF, and the Pastoral Committee, which assisted in this year's drive.



Dr. Calvin Rose, pastor of Miami Shores Presbyterian Church, thanks Abp. Edward A. McCarthy following his talk at a prayer breakfast meeting in the church auditorium.

Pre-filed legislative bills greet '78 session

(Continued from Page 1)

obscene books and magazines within reach of minors (SB 247-MacKay).

SEVEN bills have been pre-filed regarding the Equal Rights Amendment, five calling for ratification, one (HJR 3-Gordon) which is a joint resolution amending the Florida Constitution to provide for equal rights; and HB 739 (Kirkwood) which provides for a straw ballot on ERA in the September primary election.

A number of education

bills are proposed including one providing for released time for religious instruction, HB 914 (Tucker). The instruction must be requested by the parents or student, must not interfere with the student academic classes, and must be conducted off the premises of the public school. This bill applies only to grades 9-12.

Two bills, HB 182 (James) and SB 342 (Saylor) permit bingo games to be played on city owned premises, and HB 407 is an extensive bingo licensing and regulation proposal.

More than 25 members of the Miami Archdiocesan Council of Catholic Women will travel to the State capital on April 3 for the opening of the 1978 Legislative Session to lobby against the ratification of the controversial Equal Rights Amendment.

Other South Floridians joining the group include members of Women for Responsible Legislation.

Seven bills and joint resolutions involving ratification of ERA have already been prefiled for the upcoming session of the Florida legislature by Miami Rep. Elaine Gordon and Senator Lori Wilson. Rep. Lawrence Kirkwood's HB 739 would provide a straw ballot on ERA in the September primary elections.

Also participating in the lobbying sessions in Tallahassee will be other members of the Florida Council of Catholic Women from diocesan councils in St. Augustine, St. Petersburg, Orlando, and Pensacola-Tallahassee. According to Mrs. Thomas Palmer, STOP ERA chairman for the Miami ACCW as well as the Florida Council, more than 30,000 Catholic women throughout the state are opposed to

ratification of the ERA.

More than 8,000 individually signed resolutions from the various dioceses in Florida were recently forwarded to President Carter, Mrs. Palmer said pointing out that the 11 million member federation of the National Council of Catholic Women oppose ERA ratification because "it proposes an idea foreign to the Judeo-Christian concept of woman's co-equal but individual dignity with man."

Catholic women will caucus at the Hotel Hilton,

Tallahassee, at 3 p.m. and participate in a reception from 7 p.m. to 9 p.m. at the nearby St. Thomas More Co-Cathedral hall. On April 4 women will attend the opening session of the legislature and have a "get-together" luncheon at noon at the Hilton. A rally, slated for 2 p.m., will be followed by tours of the Capitol and adjoining buildings.

This year marks the sixth year since the Equal Rights Amendment was introduced. To date three more states are needed to ratify the measure before it can become law.

Pope says Catholic Schools are 'increasingly important'

VATICAN CITY—(NC)—In a message to an American Catholic education convention, Pope Paul VI has said that the "Catholic school remains an ever increasingly important means of pursuing the goals of Catholic education."

Pope Paul sent the message to the National Catholic Education Association convention, meeting March 27-30 in St. Louis.

In the message the Pope urged Catholic educators to "point out the lofty horizons of faith" to students.

The pope said he prayed "that the goals of Catholic education will be seen at all times in their relation to the Gospel of Christ and that the full exigencies of God's word will be offered in their totality to the youth of your country."

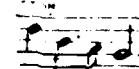
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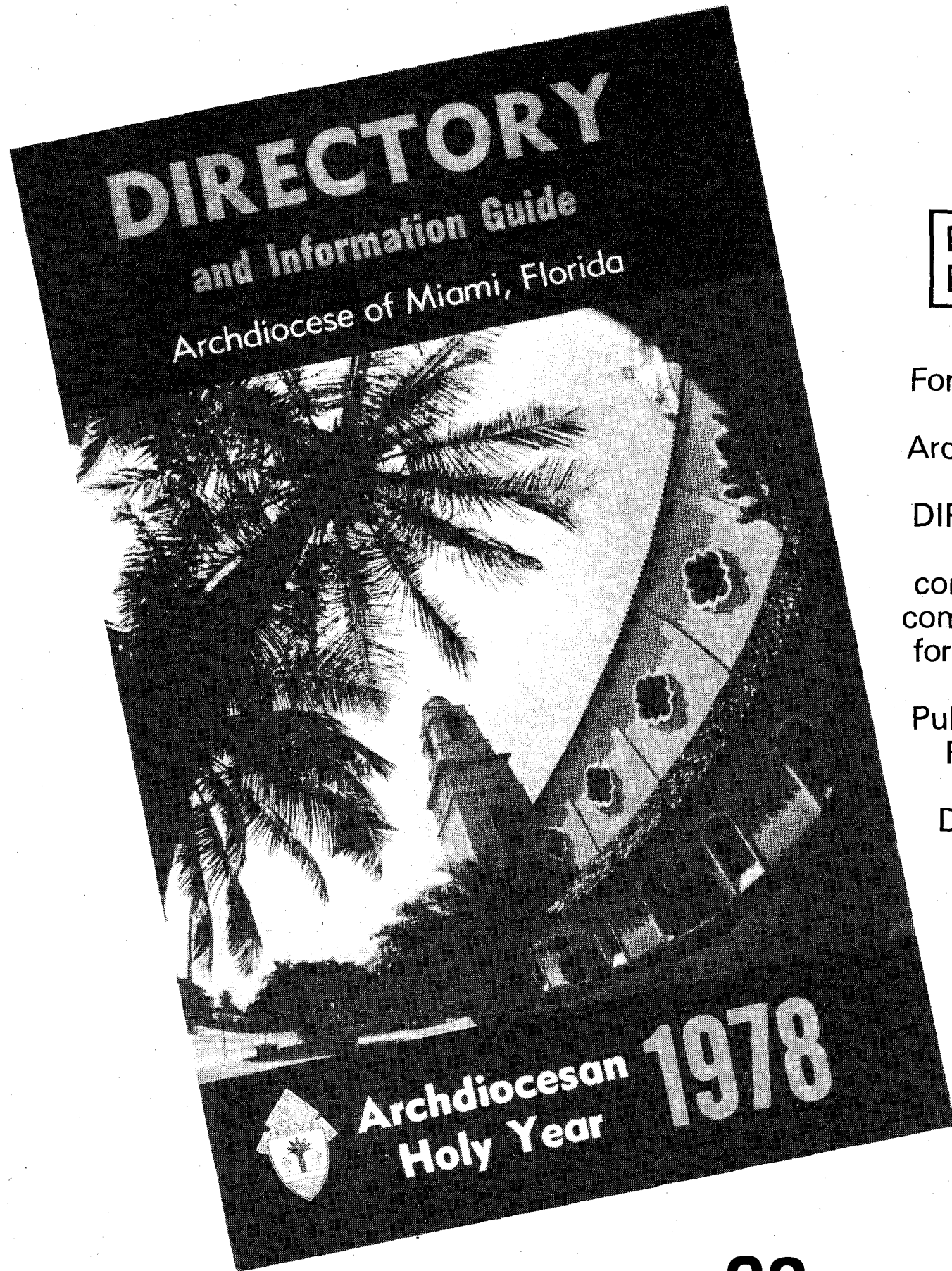
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Academic Days for the clergy have been set at St. Vincent de Paul Major Seminary, Boynton Beach. Guest lecturer will be Father Raymond Brown, S.S.

A noted author and lecturer. Father Brown was the only American named by Pope Paul to the Roman Pontifical Biblical Commission in 1972.

On Wednesday, April 5, Father Brown will lecture on "The Understanding of Jesus During His Ministry" at 10:30 a.m., and on "The Understanding of Jesus in the Earliest Christian Preaching" at 2 p.m.

On Thursday, April 6, he will discuss "The Understanding of Jesus Expressed in the Synoptic

Gospels" at 10:30 a.m., and "The Understanding of Jesus in John" at 2 p.m.

On Thursday evening at 7:30 p.m., a lecture, open to the public, will feature Father Brown on "Other Sheep Not of the This Fold—the Johnine Perspective on Other Christian Communities in the Late First Century."

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Abp: 1st Easter was 'thundering pledge'

"But for the Resurrection," Archbishop Edward A. McCarthy told the capacity congregation at St. Mary Cathedral Easter Sunday morning, "there would be no Cathedral, no Archdiocese of Miami, no priesthood, no Mass, no Catholic Charities, no Mercy or St. Francis hospitals, no Sacraments of the sick."

"We would be venerating no Blessed Mother, no Our Lady of the Rosary or Our Lady of Charity of Cobre, no Lady of Guadalupe, no Lourdes, no Fatima, no

Francis of Assisi, no John XXIII," he continued in his homily at the 11 a.m. Mass.

THERE WOULD have been perhaps no 'Florida,' a totally different America, no missionaries, explorers motivated by the desire to share the mystery and graces of the Resurrection."

But for this feast, he said, only gloom would surround the memories of deceased relatives or the thought of aging and dying.

"We would all be gloomy



ARCHBISHOP MCCARTHY

pessimists, no song in our hearts," the Archbishop said. "But for this feast we

"...the central event of the history of the planet earth..." Without it "there would be no Cathedral, no Archdiocese, no priesthood, no Mass, no Catholic charities..."

celebrate it is quite unlikely that you or I would even exist, for without the sacrifices of Christian love over the centuries it is unlikely that

our ancestors would have even survived, especially without the common Christian values and Christian sense of family...

"Indeed, this is the day that the Lord has made. Let us rejoice and be glad. Alleluia."

"EASTER," said Archbishop McCarthy, "is the central event of the history of planet earth. This day God the creator caught our attention for all time by returning His son from the dead."

"This," he said, "was an everlasting, thundering pledge that all Jesus taught is true. We are loved like children by a doting God the Father."

The Archbishop also warned against apathy due to world suffering.

"We cannot say: 'But Easter happened 2,000 years ago, it's so far away I can't get excited about it each year. I'm not in the mood. We live with so much cruelty and suffering like that caused by terrorist bombs or Cuba's jails, so I'm not moved anymore by Christ's suffering...'"

He cautioned, "Maybe we don't think enough about the fact that this was God suffering."

THE RESURRECTION is the foundation of all Christianity, said Archbishop McCarthy, referring to St. Paul's statement that without it all preaching and faith is in vain, and that witness and testimony would be false.

"If Jesus had not come forth alive from the sepulchre of Joseph of Arimathea," said the Archbishop, "that sepulchre would be the tomb not only of a man, but of the religion which is connected with His name."

He said that is why from the earliest days unbelievers and some theologians have tried to explain the Resurrection away—but in vain. Anticipating that, the Lord made his Apostles witnesses of His miracle before He ascended into heaven, and "they began carrying out this mission as 'witnesses' proclaiming the Resurrection with tireless zeal in Jerusalem in the very presence of those who had brought about our Lord's condemnation and

(Continued on Page 7)



HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family..." Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

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"There would have been perhaps no 'Florida,' a totally different America, no missionaries, explorers motivated by the desire to share the mystery and grace of the Resurrection..."

(Continued from Page 6)

beheld Him bleeding on the cross."

Archbishop McCarthy said that Christians today are "witnesses" to the Resurrection by "our dispositions, our optimism," by "our cheerfulness...and joy" in striving to live the way of life Christ taught, and especially in "our serene hope at sick beds and funerals."

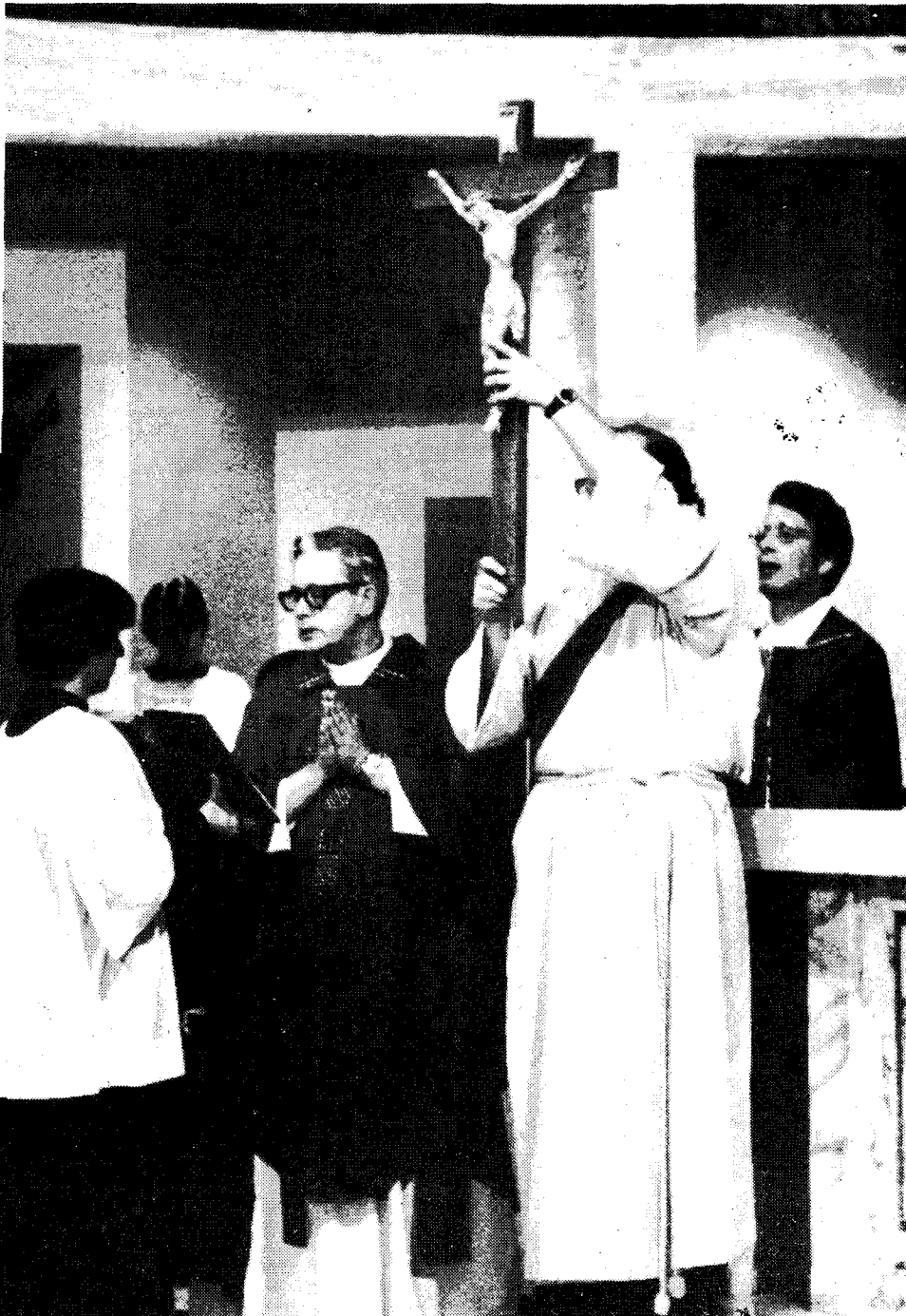
Referring to the Holy Year, the Archbishop called it a year of "faith, prayer and love, basically a year long celebration of Easter."

"WHAT HAS the Resurrection meant to you?.. This dramatic certification of the Gospels, this mystery event in Jerusalem 19 centuries ago has not only given you your very spiritual life and hope, it touches every corner of your temporal life.

"On this holy feast, let us renew our prayerful dedication, our faith, our love of the Risen Savior. May your hearts overflow with His joy, and peace and love.

"This is the day the Lord has made, let us rejoice and be glad. Alleluia."

The Paschal candle is lit by Archbishop McCarthy (left) at St. Mary Cathedral for the Vigil Mass on Holy Saturday evening. The Crucifix is held aloft (below) for adoration during Good Friday Mass.



Alcoholism major threat ranking with cancer and heart disease in the U.S.

(The following article was written by Father Michael Hogan, O.S.A., who is a full-time counselor and teacher with the Dade County Council on Alcoholism.)

If ten million Americans were found to be suffering from some observable malady, government officials would hasten to call it a national emergency and take strong measures to curb the epidemic.

An estimated ten million Americans are suffering from the illness of alcoholism, yet no frantic cry is voiced across the land.

The disease of alcoholism is the most neglected health problem in the United States today. It ranks with cancer and heart disease as a major threat to the nation's health. Untreated, it leads its victims to insanity or an early death. Deaths from cirrhosis of the liver, one of the many known physical conditions which are a part of alcoholism, have increased 67 per cent in the last 30 years.

Consider the following grim statistics. Between six and ten per cent of employees are active alcoholics. Each year about 100,000 drinkers cross over into alcoholic drinking. The number of known women alcoholics has doubled in the last 25 years.

Only about three to five per cent of the people with alcoholism are on skid row. The remaining 95 to a 97 per cent are found across every strata of society. Alcoholism is a disease that does not discriminate on any basis: race, color, creed, age, sex, education, occupation, income, socio-economic status, personality structure, or urban, rural, or suburban residence.

Fifty per cent of all fatal auto accidents are alcohol related, while two-thirds of these involve an alcoholic. Some 53 per cent of fire deaths, 45 per cent of drownings, 36 per cent of pedestrian accidents, 22 per cent of home accidents, and 55 per cent of arrests are linked to the misuse of alcoholic beverages. Alcoholism ac-

counts for 37.4 per cent of admissions to state and county mental hospitals.

The statistics relating to alcohol misuse and violent behavior are more shocking. Other alcohol-related crimes account for 64 per cent of murders, 41 per cent of assaults, 34 per cent of rapes, 29 per cent of sex crimes, 30 per cent of suicides, 56 per cent of fights or assaults in the home and 60 per cent of child abuse.

Alcoholism is a complex, progressive disease in which use of alcohol interferes with health, social and economic functioning. The family unit is greatly affected by the presence of the alcoholic; hence it is likewise a family illness. In terms of human misery it easily outranks other maladies, for the illness brings agony and suffering not only to the afflicted himself, but to all who share his life, whether in family, social and work associations, or the community in which he lives.

Commenting on Alcoholism Awareness Month, which was observed during March, Archbishop Edward A. McCarthy said he was "encouraged to see a gradual lessening of the misunderstanding, fear, and ignorance surrounding the illness of alcoholism."

"It has been the neglected disease for too long a time," he added.

Noting that alcoholism affects its victims spiritually, psychologically, physically, and socially, he urged the afflicted, as well as their families, to seek help.

"Alcoholism is treatable," he said. The recovery rate is increased significantly when the family of the alcoholic, as well as the employer, become involved."

Archbishop McCarthy is the former Episcopal Moderator of the National Clergy Conference on Alcoholism.

Recovery rates of 50 to a 80 per cent have been reported by different approaches to alcoholism. Undoubtedly the most successful of these is the worldwide fellowship of

Alcoholics Anonymous. No other treatment modality comes close to the recovery rate attributed to this spiritual program.

In 1935 a Wall Street stock broker with several months sobriety met with a still suffering alcoholic doctor in an attempt to get him to accept and follow the program of sobriety which had helped him to rehabilitation.

This turned out to be a several hour session which is now regarded as the first A.A. meeting. The two men discussed in open the 'why' of their drinking. Through this and future sharing of insights with other alcoholics a program of rehabilitation was gradually developed.

Membership in A.A. requires only an honest desire to stop drinking, and upon this honest desire and sincerity in following the program success in rehabilitation can be achieved. This success can be measured by the worldwide spread of the program and the hundreds of thousands of alcoholics who have been helped back to useful and happy living.

Alcoholics Anonymous has an estimated one million world membership. The 12 steps of the A.A. program are designed to treat the mental and spiritual disorders associated with the illness of alcoholism. It is a continuing program of therapy which, if followed faithfully as a way of life, brings about a total revision of mental and spiritual outlook. Following are the 12 steps to recovery:

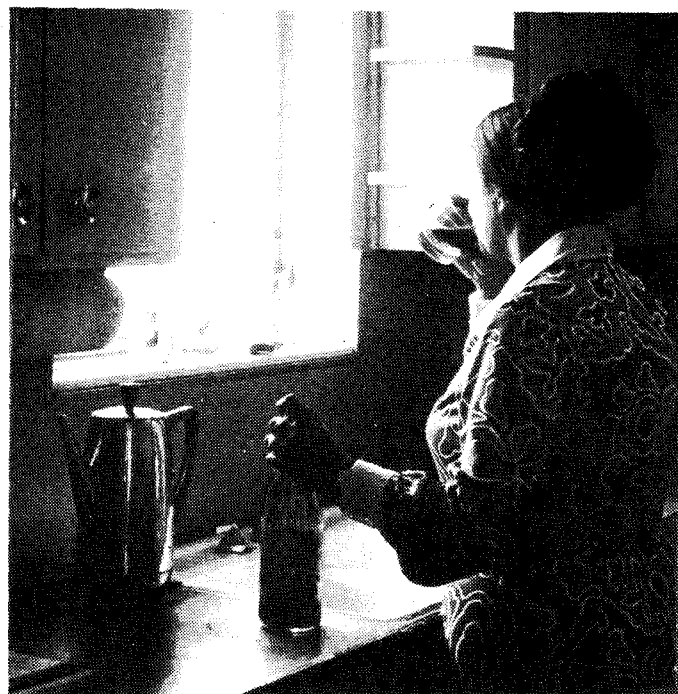
1. We admitted that we were powerless over alcohol—that our lives had become unmanageable.

2. We came to believe that a Power greater than ourselves could restore us to sanity.

3. We made a decision to turn our will and our lives to the care of God as we understood Him.

4. We made a searching and fearless moral inventory of ourselves.

5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.



Each year about 100,000 drinkers cross over into alcoholic drinking. The number of known women alcoholics has doubled in the last 25 years.

6. We were entirely ready to have God remove all these defects of character.

7. We humbly asked Him to remove our shortcomings.

8. We made a list of all persons we had harmed, and became willing to make amends to them all.

9. We made amends to such people whenever possible except when to do so would injure them or others.

10. We continued to take personal inventory, and when we were wrong, promptly admitted it.

11. We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual experience as a result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.

A.A. groups can be found in close proximity to almost

every fair-sized town in the United States. Members are dedicated to help suffering alcoholics almost without limit. Today there is no reason for continued alcoholic suffering. Assistance to the family of the alcoholic is offered through Alanon for the spouse and Alateen for the children of the alcoholic.

Aside from A.A., there are available many treatment centers oriented to the A.A. program. Information on Alcoholics Anonymous can be obtained by calling the number for A.A. listed in the white pages of most telephone books or by calling the operator; in the yellow pages sources of additional information on both inpatient and outreach treatment facilities can be obtained under the heading 'Alcoholism Information and Treatment Centers.' Many urban communities have a voluntary Alcoholism Council, whose chief purpose is alcohol education and prevention. The sincere need suffer no longer.

CSB continues child food plan

The Catholic Service Bureau, Inc. of the Archdiocese of Miami announces the continuation of the sponsorship of the Child Care Food Program. Free meals will continue to be made available to children that qualify for such meals at the centers and homes listed below and will be provided without regard to race, creed, color or national origin.

Centers and Homes: Catholic Service Bureau, Family Day Care (17 homes); Catholic Service Bureau, St. Ann's Day Care Center; Catholic Service

Bureau, St. Ann's Family Day Care (13 homes); Centro Hispano Day Care, a Catholic Service Bureau, Inc. Program; Centro Mater Recreation Center, a Catholic Service Bureau, Inc. Program; Delray Child Development Center, a Catholic Service Bureau, Inc. Program; Delray Family Day Care, a Catholic Service Bureau, Inc. Program. (6 homes); Good Shepherd Day Care Center, a Catholic Service Bureau, Inc. Program.

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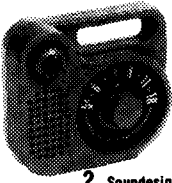
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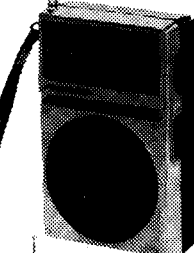
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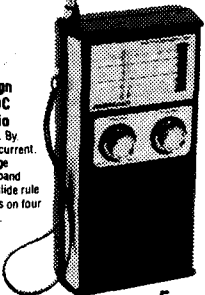
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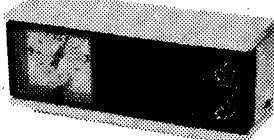
3. Soundesign AM/FM Portable Radio
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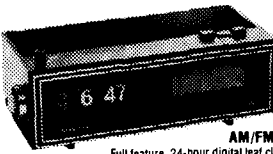
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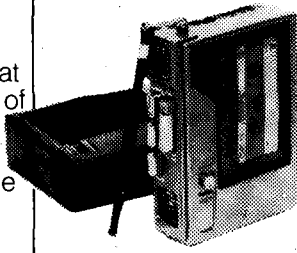
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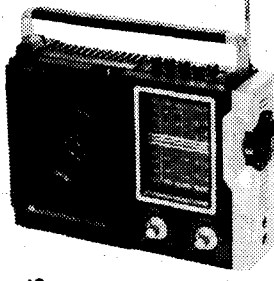
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5	AM/FM/CB Portable Radio	14.95	12.95	7.95	18.95
6	AM/FM Clock Radio	14.95	12.95	7.95	18.95
7	AM/FM Digital Clock Radio	23.95	21.95	16.95	27.95
8	Mini Cassette Recorder	27.95	24.95	19.95	31.95
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7.50% per year	Four Year Certificate \$1000 Minimum	7.79%
7.75% per year	Six Year Certificate \$1000 Minimum	8.06%

Rates and terms subject to availability. *Rounded to the nearest 1/100%. New savings certificates withdrawn before maturity are subject to a 90-day interest penalty plus a reduction in the rate of interest to the prevailing passbook rate from the beginning of the term on the amount withdrawn. Interest is compounded daily from date of deposit on all accounts.

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6.50% per year	One Year Certificate \$1000 Minimum	6.72%
6.75% per year	Thirty Month Certificate \$1000 Minimum	6.98%
7.50% per year	Four Year Certificate \$1000 Minimum	7.79%
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 Hollybrook / Douglas Road at Hollywood Boulevard, Pembroke Pines • Margate / 5741 Margate Boulevard (Margate Shopping Plaza)
 Inverness / 5550 West Oakland Park Boulevard (Inverness Plaza) • Sunrise / 8270 Sunset Strip (Sunset Square Shopping Center)
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PALM BEACH COUNTY: Sandalfoot Cove / Sandalfoot Cove Shopping Plaza, State Road 7,
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S. Florida Scene

Enrichment eve

An Evening of Enrichment for religion teachers and para-professionals will be held at St. Luke parish hall, Lake Worth, Tuesday, April 4, at 7:45 p.m. Rev. Michael Driscoll, O. Carm., will facilitate "Prayer, Yesterday, Today and Tomorrow."

Scripture study

A Renewal Evening for Women Living Alone will be held at the Dominican Retreat House Monday, April 3, at 7:30 p.m. Theme will be "Appreciation of the Psalms."

Diabetes classes

A series of five one-hour diabetes education classes will be offered by Mercy Hospital April 10-14, at 7 p.m., in the patient education classroom. Reservations are

required. Call 854-4400, ext. 2683. Presentations in English or Spanish. Classes are free and open to diabetics, members of their families and anyone interested in learning about the disease.

Day for mothers

A refresher day for mothers, with baby sitting available, will be held at the Dominican Retreat House, Wednesday, April 5, from 9 a.m. to 2 p.m. Father Paul Vuturo will speak on "The Spirit of New Life—Resurrection."

Carnival time

St. Monica Church, 3490 NW 191 St., Carol City, is having its annual carnival this weekend until Sunday, April 2. Rides, games, a plant booth, white elephant table, and American and Spanish foods are featured.

Values workshop

A weekend workshop in values and faith will be held at St. Bernadette Church, 7450 Stirling Rd., Hollywood, April 7-9. The workshop, directed by Dr. Rolland Larson, author of "Values and Faith," is for parents, teachers, ministers, volunteer religious directors, guidance counselors, administrators and students. For further information contact Raymond Mikes at 566-3394.

ACCW election

Mrs. Joseph P. Donohue has been elected president of the Miami Archdiocesan Council of Catholic Women. Other new officers include Mrs. John Markham, vice-president; Mrs. John Steinbauer, recording secretary; and Mrs. Robert Acker, treasurer. The women will serve for the next two years and will be installed at the upcoming convention, April 23-25, at Bahia Mar, Fort Lauderdale.

It's a Date

Palm Beach

SACRED HEART Guild, Lake Worth, April Fools Card Party Saturday, April 1, noon to 4 p.m., at Madonna Hall. Refreshments, table and door prizes.

CATHOLIC SERVICE BUREAU Women's Auxiliary luncheon fashion show Saturday, April 1, at Manero's. For tickets call 686-3723.

ST. LUCY Women's Guild, Highland Beach, Mass and installation of new officers Monday, April 3, at 11 a.m., followed by luncheon at Muir's Restaurant, Boca Raton. For reservations call Margaret Redmond, 391-4034.

ST. THOMAS MORE Madonna Guild Mass in chapel Friday, April 7, at 8:30 a.m., followed by breakfast meeting at Knights of Columbus Hall. A guest from the VIP's will speak on volunteer work.

Broward

ANCIENT ORDER OF HIBERNIANS social with Irish and American dancing Saturday, April 1, at 8:30 p.m., in its meeting rooms, 300 SW 25 St., Fort Lauderdale.

NATIVITY Parish Guild, Hollywood, installation of officers Sunday, April 2, at the 11:45 a.m., Mass followed by dinner

in the parish hall. For reservations call 961-9361 987-9919.

ST. JEROME Women's Club, Fort Lauderdale, April luncheon card party Tuesday, April 4, at 12:30 p.m. Hostesses are Mrs. Marge Dixon, Mrs. Helen Miles and Mrs. Cecilia Shurtleff.

ST. BERNADETTE Golden Years Club, Hollywood, Mass Friday, April 7, at noon, followed by meeting, socialization and refreshments.

Dade

HOLY FAMILY Church Senior Citizens social meeting in parish hall today (Friday) at 1:30 p.m. Nominations for new officers.

ST. MARY MAGDALEN Women's Guild installation of officers luncheon Saturday, April 1, noon, at the Red Coach

Grill, Miami Beach. For reservations call Mrs. Ann Stirbis, 931-8897.

MARIAN COUNCIL Knights of Columbus, Night at the Races at headquarters, 13300 Memorial Highway, Saturday, April 1, 8:30 p.m.

LAY CARMELITES will meet at Villa Maria, 1050 NE 125 St., North Miami, Saturday, April 1 at 2 p.m.

HOLY FAMILY Women's Club annual square dance. Robert Cook is caller. For reservations call Gerri Egizi, 891-8742, or Betty Wilson, 949-2787.

CORPUS CHRISTI parish lunch Sunday, April 2. Menu includes roast pork, "congrì" and yuca.

ST. JOSEPH women's Club Communion Sunday, April 2, at 9:30 a.m. Mass. Election of new officers at meeting Monday, April 3, at 1 p.m.

DOMINICAN LAITY novice meeting at Barry College, Sunday, April 2, at 10 a.m., followed by Mass in Cor Jesu Chapel at 11:30 a.m.

PATRICIANS discussion group

meeting at St. Louis parish Thursday, April 6, 7:30 p.m. Mrs. Virginia Doherty will be guest speaker and discussion topic is, "Grace—A communication of Divine Love."

Legionnaires

'Search for Souls'

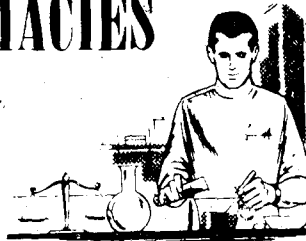
Twenty members of the South Dade Curia of the Legion of Mary from Our Lady of the Holy Rosary parish, Perrine, took to the streets on a recent Sunday as part of a movement called Exploration Dominicalis, or "Sunday Search for Souls."

The Legionnaires went into the parish two by two at 9:30 a.m., and returned at 4 p.m. They contacted nearly 400 families to invite Catholics to a more active participation in the parish and to invite non-Catholics to a special Mass on Monday. At the Mass, Father William O'Shea spoke about the sincere desire of the Catholic Church for unity and peace among all men.

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KNOW YOUR FAITH

This Week

Role of Nuns Expands

St. Angela; Woman Rebel

A Sister's Route To Peace

Nuns Without Habits

Religious Reexamine Their Rules

To Live In Christ Jesus

Revolutionary

of the 16th Century



St. Angela Merici

by Father John J. Castelot

Today one hears a loud hue and cry when nuns change their life styles and take on new ministries. One would think there was an immutable divine law decreeing that sisters should live only in convents and confine their activities to the classroom.

History tells a different tale. Women's congregations have been changing and adapting ever since they began and usually, as now, the changes have been considered revolutionary and scandalous. St. Angela Merici's career is a striking example of this phenomenon.

She was the first to organize young women for the education of the young. That girls should be educated at all was bad enough, but that they should presume to teach—well!

St. Angela has other modern counterparts too. She was what we call a late vocation starting her life's work when she was about 40. And she is representative of a growing and increasingly vocal group in the Church, the singles who want to become involved in the Church's mission but for whom the structured religious life holds no attraction.

St. Angela was born on March 21, 1474 (?), in Desenzano on the shore of Lake Garda in northern Italy. Her parents were of modest means, but they gave her a good upbringing. Orphaned when she was only 10, she went with her older

brother and sister to live with a fairly prosperous uncle at Salo.

Tragedy struck when she was 13. Her sister died—a severe shock aggravated by worry over the fact that she had been unable to receive the last sacraments. This was the occasion for the first of many extraordinary religious experiences, a vision in which she was assured of her sister's salvation. Her relief and gratitude led her to dedicate herself more fully to God, a dedication which found practical expression in her becoming a Franciscan tertiary. As such, she maintained her usual life style but, in imitation of St. Francis, she lived very austere, desiring to own nothing and subsisting on bread, water and vegetables.

When she was about 22, her uncle died and she went back to her birthplace. There she grew increasingly concerned about the plight of the poorer children, who knew not the first thing about their religion. She decided to do something about the situation and talked it over with like-minded young women. Like her, they were without material resources or political connections, but they caught her enthusiasm and looked to her for leadership. This was a role for which she was admirably equipped by nature; in addition to strength of character and solid holiness, she was endowed with charm and physical attractiveness.

Their enterprise succeeded so well that St. Angela was invited to

initiate a similar venture in Brescia. Thus did Providence arrange for the gradual fulfillment of a prophecy she had received in a vision years before. She had been a procession of young girls going up to heaven on a luminous ladder and had heard a voice saying: "Take heart, Angela; before you die you will found in Brescia a company of maidens similar to those you have just seen."

St. Angela's influence spread and many men and women came to share her ideals. About the year 1533 she organized her followers a bit more formally. She started a novitiate in a house with about 12 of them; the others continued living at home. In 1535, 28 girls consecrated themselves, along with her, to God's service under St. Ursula's patronage. Thus the Ursuline Order was founded. At first, however, it was not a religious order but rather what we call a secular institute. Teaching sisters were too much of a novelty. Its members wore no distinctive garb, took no vows, and lived at home. St. Angela directed them for five years until her death on Jan. 27, 1540.

In 1544, at the insistence of St. Charles Borromeo, the group was given canonical status as a congregation by Pope Paul III.

St. Angela left this common sense recommendation to her sisters: "If, according to times and needs you should be obliged to make fresh rules and change certain things, do it with prudence and good advice."

N
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Moving from the cloister to the world

by Fr. Alfred McBride, O.Praem.

Nuns without habits? Sisters living in their own homes? Consecrated virgins seeking out their own form of Gospel ministry? Is such a thing possible? Sounds very modern. Appears to be a contemporary breakthrough. Yet over 430 years ago, a bright and dedicated woman, named Angela Merici set in motion just such a revolt from the traditional view of nuns living in monastic cloister. She founded what we might today call a secular institute in the city of Brescia, Italy, in 1535.

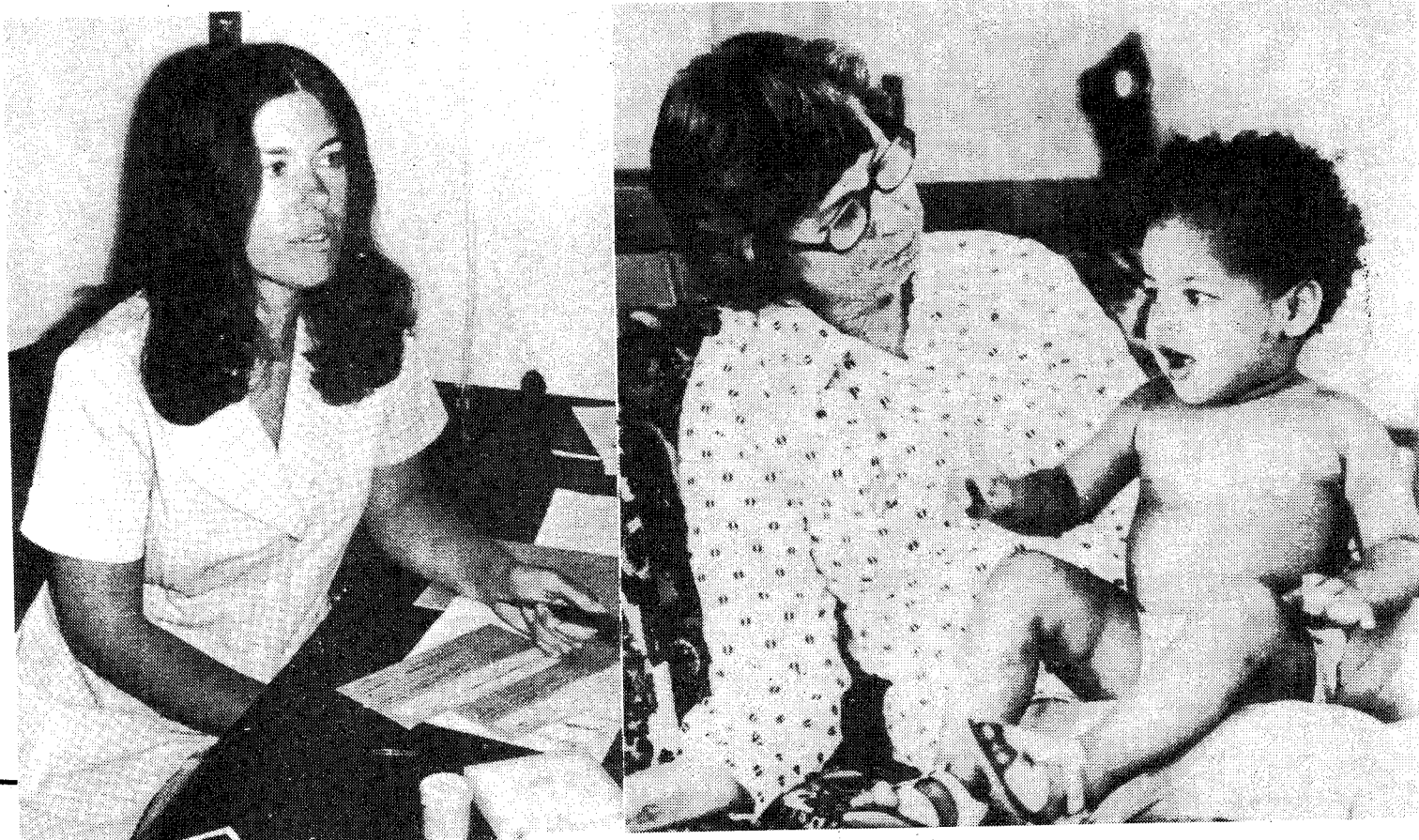
Angela assembled a group of women who wished to engage in a variety of ministries, each according to her personal calling. They lived in their own homes, practiced consecrated virginity, met once a month for mutual support and future planning and used their private time for spiritual development.

Angela and the original 28 ladies chose St. Ursula as a patroness. This Company of St. Ursula or the Ursulines, as they would come to be known, enjoyed their freedom of movement and used it to teach Christian doctrine, visit the hospitals (with a

special mini- and help out of religious- that cloister- religious lif

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Women culture favo ciety. S century B women mov ministry to trodden ma new idea the bold move



Spurred by increased educational opportunities which better equip her for the world, and freer to live among the people and dress in a less distinctive manner, she (the nun) is asserting herself as a committed and involved church member. At Springback Christian Center in South Carolina, Dominican Sister Elizabeth Condon (right) works with a baby in a health clinic. Sister Elizabeth Thoman (left) directs the National Sisters Communication Service which helps to educate sisters in ways to improve their communications.

Role of Women Religious expands in Church

by Cathy Haven

Scientific breakthroughs, technological marvels, space exploration, ecumenical dialogue, dialogue between Christian theologians and scientists, search for peace between nations mark the last quarter of the 20th century. The most rapid growth in knowledge and understanding the world has ever known is the history we are writing.

Today's adults remember a man who was Pope for a short time only. But his impact on the world was great—Pope John XXIII. Through his efforts, Vatican II was called. The result? The growth of the Church was accelerated. A part of the growth brought about has been what might be called expansion of the lives of sisters.

The Vatican urged religious communities to reexamine their rules, to experiment with new ideas and even to rewrite constitutions to respond to the much larger call for renewal of the Gospel in today's world.

A little more than a decade ago,

sisters were either teachers, nurses, working in the missions or contemplatives. All were easily identifiable by the habits they wore.

Today we will not always recognize a sister as she walks down the street. She may be wearing contemporary clothes. The nun we do recognize on sight has adopted a modified habit. Her outward appearance has changed. What has not changed is her dedication. She is the bride of Christ. She has given herself totally to Him.

But we see her in a wider variety of places. While she is still in the classroom, the hospital, the foreign mission and the cloister, she has recently entered the world of business and government, ministry to the migrant worker, the jailed, the homosexual and the prostitute. Wherever there is need, you will find her.

The sister's role in education has even expanded. She leads parish programs, adult education and religious education programs. Health care finds her operating a major metropolitan hospital and establishing inner-city clinics.

Her role in the foreign missions has undergone change, too. Priest shortages have caused her to take over many of a pastor's duties: administering sacraments, conducting funeral services and preaching.

Alongside priests, sisters are chaplains in hospital, prisons, college campuses and police departments.

Spurred by increased educational opportunities which better equip her for the world, and freer to live among the people and dress in a less distinctive manner, she is asserting herself as a committed and involved church member.

Religious life in the modern world has simply opened new avenues while leaving valuable avenues found in an earlier age open. The need for those who choose to spend their lives in prayer has not ceased. In fact, there has never been a time when we need contemplative orders of nuns, brothers and priests more. Vocations to the contemplative orders are actually on the upswing. Meditation is undergoing a kind of rediscovery.

Mother Teresa of Calcutta is a

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special ministry to those with venereal diseases) and help out in parishes. They were the first group of religious-minded women to break with the idea that cloistered contemplation was the only form of religious life open to them.

Male religious orders had begun to cope with this four centuries before. One such example was the Order of St. Norbert in the 12th century, in which monastic practice was combined with an active ministry to the world. This was brought to full flower by the Franciscans and Dominicans in the 13th century and the Jesuits in the 16th century.

Women could only hope to do this when the culture favored a more liberating role for them in society. It must have been the case in 16th-century Brescia. The idea of single, unmarried women moving freely in the world and practicing ministry to the ignorant, the sick and the downtrodden may seem commonplace to us. It was a new idea then, and one that must be admired in the bold move of the Company of St. Ursula.

Flexibility was written into their rule: "If according to the times and needs you should be obliged to make fresh rules and change certain things, do it with prudence and on good advice."

The succeeding centuries saw a curbing of this original freedom, but the ideal of active ministry never died. Forty years after the original founding, Charles Borromeo insisted the sisters live in convents rather than in their own homes. Incidentally, this is the first time a male exercised a significant influence over the internal affairs of the Ursulines. They are one of the few female religious orders in whose founding a man was not instrumental.

By the year 1700, the Ursulines were finally cloistered, a condition for being accepted as nuns in the Church. Yet they did not abandon Angela's dream of public and active ministry. They insisted on having a fourth vow of teaching so that they would have an apostolate. They remained inventive in finding ways to do active work for the Church. The Ursulines of New Orleans, for example, established genteel hostels for marriageable young

women. The year was 1727. They taught the young girls "all they needed to know" about marriage and taking care of a home. They even produced an "Ursuline Cook Book."

So involved were they in the history of New Orleans, that their recent 250th anniversary was feted as a major civic event in that city. And so "worldly" were their 19th-century concerns that they sent a worried letter to President Jefferson about the Louisiana purchase. They feared that being bought by a Protestant country would mean prejudice against Catholics and the end of their work. Jefferson assured them they would have the freedom they sought.

The liberating force for active ministry begun four centuries ago by the Ursulines generated hundreds of orders of religious women and literally millions of members. That first Angel of Mercy (Angela Merici) brought the women of the Church a fresh vision of ministry, still being implemented to this day. And still being fought for as well.

Our thanks and encouragement abide with them all.

KNOW YOUR FAITH

TO LIVE IN CHRIST JESUS

"As society has grown more sensitive to some new or newly recognized issues and needs (while at the same time growing tragically less sensitive to others, the movement to claim equal rights for women makes it clear that they must now assume their rightful place as partners in family, institutional, and public life. The development of these roles can and should be enriching for both women and men..."

"There is much to be done in the Church in identifying appropriate ways of recognizing women's equality and dignity. We have every reason and precedent for doing so, since our tradition has always honored the mother of God and recognized Mary as the one in whom, next to Jesus Himself, human nature is expressed most perfectly. In canonizing so many women over the centuries, including our own country's St. Frances Xavier Cabrini and St. Elizabeth Seton, the Church has proposed them to both women and men as models of what it means to live the life of Christ. Thus we fully support constructive efforts to remove demeaning attitudes and customs with respect to women, however subtle and unconscious in origin they may be."

n Christian life today

20th-century example of sisters who have chosen one of the new ways. She ministers to the aged, the infirm. She does not wait for them to be brought to her. Mother Teresa and the sisters in her community go into the streets of India to find the abandoned. Their ministry, too, encompasses teaching the young.

In this country, there are countless women who represent the expansion of their religious vocations. Among them are Congregation of St. Joseph Sister Loraine Polacci and Congregation of the Humility of Mary Sister Elizabeth Thoman.

Sister Polacci has taught, then gone on to community organizing. She now organizes congressional districts for Bread for the World.

Sister Thoman is director of the National Sisters Communication Service (NSCS), founded in 1975 by a task force from the leadership Conference of Women Religious, the National Sisters Vocation Conference and the Sisters Formation Conference. The NSCS seeks to make sister-communicators more knowledgeable and professional in their efforts, to work with religious

communities to understand the importance of communications work, and to mobilize the sister power that is already sensitive to social justice issues.

Sister Thoman says: "The Church in each age has had to examine itself. Where are we going? What is our mission? How can we touch the lives of others? Public relations is not a substitute for mission. It is an aid to mission. It is a method of multiplying the effectiveness of community."

Many centuries ago Angela Merici broke away from the idea that the cloister and contemplation were the only form of religious life open to women. It was a revolutionary idea then, and like all new ideas, did not gain immediate universal acceptance. For us, the idea of seeing nuns in contemporary dress and working out in the world is a revolutionary one. Our acceptance, too, has not been and instantly enthusiastic one. But we're beginning to see the fruits that the expansion of sisters' roles brings to the Christian world. Diversity is enriching the religious life and beckons youth to join its ranks.

A Sister's rocky route to peace

by Fr. Joseph M. Champlin

We first met nearly 20 years ago when I was a young priest and she an idealistic adolescent.

To those who knew her only on the surface or judged by externals, this teenager seemed carefree and fun loving, pretty and popular. She had boyfriends, cheered at basketball games and sang in a special chorus. The girl, let's call her Claire, belonged to a high school sorority and was known occasionally to steal a smoke or sip a drink. Her middle-class, devout Catholic parents kept Claire in good clothes, at a parochial school and under loving supervision. She received high marks and held leadership posts.

In those late 1950s and early 1960s, many girls her age entered the convent immediately after high school. Who were the "chosen" or the "victims," depending upon the point of view, became a major topic of gossip and telephone conversation among students in the senior year.

Claire Pretty much escaped the rumors. Few peers expected this girl to leave all and become a nun. She had, in their opinion, too much going for her.

But another side of Claire remained hidden to many. They did not know she frequently, almost daily walked to morning Mass and made special trips for regular Saturday afternoon confessions. They likewise failed to detect the attraction within her for a life of service, generosity and perfection symbolized by the sisters in their black veils and starched white coronets.

It was, then, a bit of a shock to her friends when Claire left for the novitiate that fall. It was perhaps more of a shock to her when she arrived at the motherhouse. Plain, drab clothes. Simple meals. Tight discipline. Hours of prayer. No cigarettes. No drinks. No boyfriends. No home visits.

Many dropped out, but Claire hung on, grew as a person, and several years later made her initial vows.

Like so many, she immediately prepared for a teaching career and then began work in a parochial

school.

Around this time, however, within the Church and religious communities, clouds of unrest were beginning to creep over the horizon. Claire succeeded well in teaching and earned a master's degree through weekend and summer study. But the restlessness of those unsettled 1960s slowly stole away the serenity and stability of her early life as a sister.

The nun's distinctive habit changed, modernized, then, for most, finally disappeared altogether. She wore attractive clothes again. She smoked. She enjoyed a cocktail. She watched countless classmates and dear friends leave the religious life. She prayed less often and lived less simply.

But Claire continued to excel in her teaching and remained faithful to her commitments. She wavered a bit, here and there, but she persevered.

Eventually, for complex reasons, she left the teaching field and entered a totally new apostolate—the service of God's poor. With a sister partner and other trained social workers, Claire now labored with and for widows, unwed mothers, and welfare families.

She handed out money and helped confused, frightened people wade through governmental red tape. She counseled couples, visited the sick and comforted the bereaved.

She also found her interior life had changed.

Claire lives at the present quite simply in a modest apartment.

She has distributed many of her attractive clothes to women who need them.

She gives away what little money she has like a millionaire.

She works incredibly long hours. She prays more often, at greater length, and with increased intensity.

She enjoys a deep peace, a mature joy, a profound satisfaction, a strong commitment to the religious life.

Claire, in her 30s, now feels like a wounded, but wiser veteran of life's burdens; but she also seems to have attained the goal of inner happiness, an ideal which drew her to the novitiate nearly two decades before.



By Carol Farrell

Family Center staff member

Last year Ann Landers asked her readers to respond to the question of whether they would have a family again if they had the chance to do it over. It shocked the nation when 70 per cent of her replies came back negative. The bitterness and pain expressed in the comments that she received were enough to make anyone who cared about families heartsick. Are 70 percent of our families really suffering? Are 70 per cent of our children living in an atmosphere that tells them "I wish you had never been born!"

There are certain horrors that my mind cannot accept. That is one of them. I hope that what happened in the "poll" is that those of us who experience contentment and joy in our family life felt no urgency to respond, but that if we had the percentage would have been reversed. But isn't

even 30 per cent of unhappy families a tragedy?

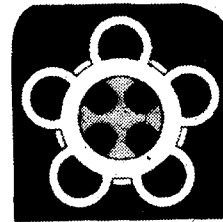
It is time for those of us who believe in families to speak up. We don't have to write Ann Landers but we should be talking to each other—in the office, over coffee, driving along, at meetings—and letting the word out that our family life is good and satisfying, that not only would we do it again but that we wouldn't have missed it for the world.

We were on the turnpike recently and a car passed us that had a large, slick yellow bumper sticker across the back that proclaimed: "We have five children and we love them!" Lucky kids! It made me want to cheer. And then I felt relief and gratefulness that somebody else felt that way too. Sometimes we do feel as though we are a minority of one even when that isn't the case. Perhaps

it's because it's so easy to complain—and somehow is expected—whereas its awkward to be proud and positive because it's unexpected.

My husband Pat is one proud father—and he isn't a new father either. We have five teenagers and a five year old. And every chance he gets, it seems, he's saying how proud he is of our children. Although I share his pride I always cringe inside and wish I could be invisible because I'm afraid it seems like bragging, that it sounds "un-humble." I understand that he is saying they are good kids and he appreciates them and their efforts but I always fear that others may "hear" that he thinks they are perfect and that he made them that way.

Our pride and delight in them is real. It has little to do with problems, which we have, or with what they DO, which is not always what we would have them do. It has



A family seated together sharing a crossed bread.

they are missing the adventure of a lifetime—though it's tempting. We just share with them how much our family means to us, that sure there are problems and limitations built into committing yourself to anyone or anything, and especially to a family, but that what we've received in return has been incredibly more than we've given up.

I would encourage you to read "The Family IS the Future" by Michael Novak in the March issue of the Reader's Digest. He affirms all we believe about about marriage and family life and voices his grave concerns for its future. His closing comments are: "Apart from millions of decisions by couples to bring forth children they will nourish, teach and launch against the void, the human race has no wisdom, no advance, no community, no grace. Only the emptiness of solitary space, the dance of death. It is the destiny of flesh and blood to be familial."

I would do it all again. Pass the word.

everything to do with what they ARE: good, responsible, sensitive, loving, imperfect people who make the world a better place simply because they are. And I am very sure that many, many of you feel the same way about your children.

We've met several young couples lately who announce, perhaps a bit defensively, that they are not going to have a family, that they enjoy the freedom of traveling and parties and picking up and doing whatever, whenever they feel like it. We try never to tell them what a great mistake they are making, how

Family Night

Opening Prayer: Dearest Father, thank you for this past week and for all you have given our family. Thank you for our mountains, for our deserts in bloom, our brilliant colored sunsets and for all our friends and neighbors in this diocese. Bless each of us this evening and help us to respond more and more each day to your call to be ever open and filled with love, especially within our family. Amen.

Lesson: Each family has a specialness all its own that makes it the family others see. Often the family isn't aware of what makes it own specialness and importance. Every family member is very special and precious, too. He helps to make up the family's uniqueness, what makes it different from every other family. To help discover what each family's specialness is, let us share thoughts.

● **Young Family—Materials:** Paper, crayons. Each divides his paper into four sections: a different picture is to be drawn in each block.

1. A picture of myself, showing my feelings about myself through color choice, example: blue, gentle, peaceful; orange, strong.

2. Draw the house or apartment the family lives in and decorate it with things that make it special to me.

3. Draw a picture of all the family members with colors showing my feelings about each person.

4. Draw a picture of the very best thing I like about my family. After all have finished the drawings, each may have a chance to explain his picture, then name what he thinks is the most special thing about his family.

● **Middle Years Family—Materials:** Paper, pencils, enough for each person. Pass out paper and pencils. The paper may be divided into three columns.

1. Make a list of five qualities I like most about myself; (this isn't as easy as it may seem; often we tend to be negative about ourselves)

2. Make a list naming all the members of the family and after each name list the three qualities I like most about that person.

3. In four sentences or less, name the family's most endearing quality and why I chose that particular quality. Share and discuss what each has written.

● **Adult Family—Materials:** Paper, pencils.

Divide paper into three columns.

1. What am I most thankful for in my family? Why?

2. Name two qualities I most admire in each person of the family.

3. As a whole, what is my family's number 1 quality and how does it relate to God's presence in our family share and discuss what each has written.

Snack

Entertainment

Sharing: Each may share a high and low point of the last week. Each may share a moment he felt especially close to God.

Closing Prayer: Spontaneous prayer. Scripture: Ephesians 1:3-6. Lord's Prayer and Hail Mary. Suggested prayer: Dear Father, our family thanks you for this evening and for the qualities you have helped reveal to each of us. Thank you for loving us so much. Bless your Church and our Christian family throughout the world. Help each of us to build your kingdom on earth as we witness you wherever we are and whatever we do this coming week. Amen.

Prayer of the Faithful

SECOND SUNDAY OF EASTER
April 2, 1978

(To be adapted by the parishes)

Priest: Our Risen Lord appears to His disciples and calls them to deepen their faith in Him. Today we are Our Lord's disciples, men and women who proclaim our faith in a crucified and risen Lord. Let us now bring our petitions to God Our Father.

LECTOR: Our response this morning is: "Lord, hear our prayer."

LECTOR: Our risen Lord appears to His Disciples and wishes them peace. May we be peacemakers in our daily lives when we see conflict in the family or in the parish or in our vocations, giving us the opportunity to follow the example of Christ by finding solutions in love and humble example, let us pray: (R)

LECTOR: Our risen Lord breathes on His disciples and sends them the Holy

Spirit. May we be a community of faith in South Florida that opens our hearts to the Holy Spirit so that we more deeply experience and live out the Gospel of Jesus Christ. Let us pray. (R)

LECTOR: Our risen Lord comes to deepen the faith of those who follow Him. May each of us remember the suffering seen in the hands of Christ and accept the suffering that may come to us because of our faith, because of our responsibilities at work and at home, or because of misunderstanding and prejudice, let us pray: (R)

LECTOR: our risen Lord calls us to be His disciples. May we truly make Him present in the world and thus challenge others who do not believe to turn in faith to Our Lord and to the Church. Let us pray. (R)

Priest: (Holy Year Prayer)

Oración de los Fieles

Celebrante: El Señor resucitado se aparece a los discípulos y les pide que afiancen la fe en El. Nosotros somos hoy sus discípulos—hombres y mujeres que proclamamos nuestra fe en el Señor crucificado y hoy vivo. Presentemos nuestras necesidades al Padre para su intercesión.

LECTOR: La respuesta será: Afianza Nuestra fe

LECTOR: El Señor Resucitado deseó la paz a sus discípulos. Pidámosle que nos haga constructores de paz en nuestro vivir, oremos. Afianza...

LECTOR: El Señor Resucitado infundió el Espíritu Santo a sus discípulos.

Pidámosle que nos haga una comunidad abierta al don de su Espíritu de amor y comprensión hacia todos, oremos. Afianza...

LECTOR: El Señor Resucitado vino a fortalecer la fe de sus discípulos. Pidámosle que nuestra fe sea firme y dispuesta a reconocerle en el dolor y la alegría, oremos. Afianza...

LECTOR: Con su Resurrección, el Señor iluminó la esperanza de los hombres. Pidámosle que nos haga testigos suyos en el mundo por nuestra alegría y optimismo, oremos: Afianza...
Celebrante: Oración del Año Santo.

Weekend recollection

A weekend of recollection, sponsored by the Vocations Office, for young men interested in the priesthood will be held at St. John Vianney College Seminary April 15-18.

Young men in senior or junior high school, as well as those in college, are welcome. If interested in attending, contact Msgr. John J. Nevins at 223-4561.

YOUTH CORNER

A High School Day of Reflection for Notre Dame Academy will be held at the Dominican Retreat House Tuesday, April 4, from 9 a.m. to 2 p.m. Father Michael Greer will be the speaker. Theme is "Friendship With God and Man."

The CYO from ST. BARTHOLOMEW Church, Miramar, will have a beach party Saturday, April 1, at John Lloyd Beach State Recreation area. Meet at 9:30 a.m., with 50 cents and a bag of chips for the hike.

ST. LOUIS CYO will have a "Saturday Night Fever Disco" April 1, from 8 p.m., to midnight,

in the Family Center Hall, temporarily remodeled with black light, strobes, etc. Cost is \$2.

Youth Encounter for Girls will be held at the Dominican Retreat House Tuesday, April 11 to Thursday, April 13. For further information contact Sister Peggy at 238-2711.

Karre Cox of LOURDES ACADEMY was named Miami Herald Swimmer of the Week. The Lourdes swimming team, under the coaching direction of Mrs. Betty Groven, has a 5-1 record and, in Top Times, holds first place in the 400 freestyle relay with a 3:50.4

Poster contest for vocations

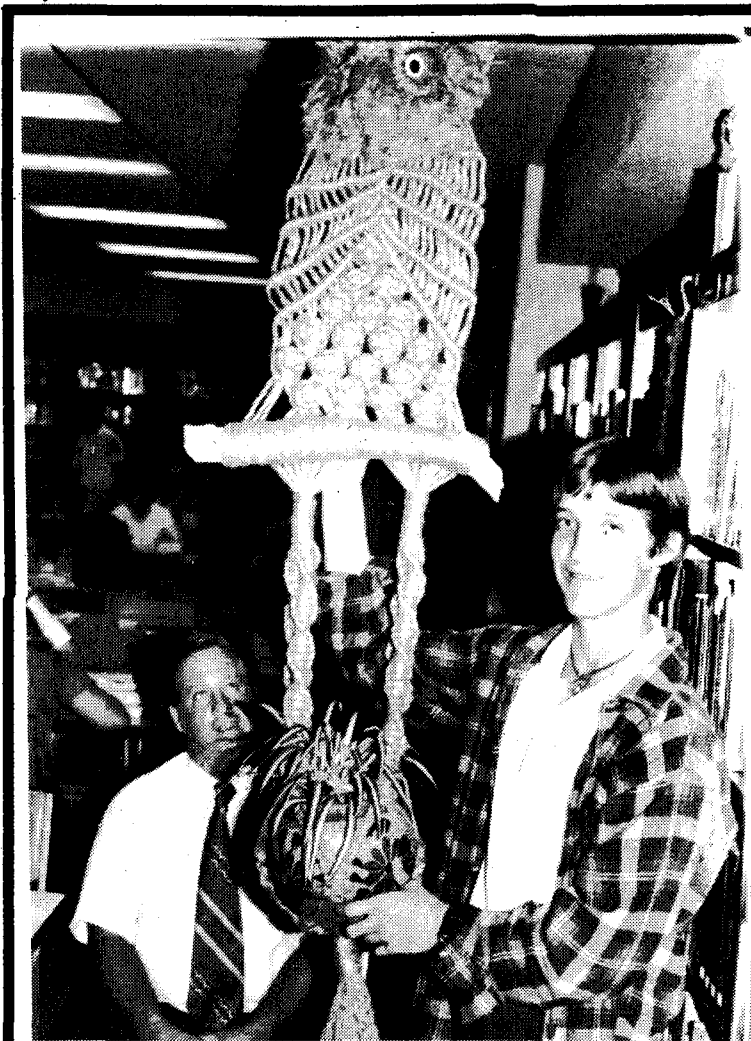
A poster and photograph contest is being sponsored by the Serra Club of Miami and the Archdiocesan Vocations Office in observance of World Day of Prayer for Vocations Sunday, April 16.

There are three divisions: elementary schools: 5-6 grades, and 7-8 grades; high schools: 9-10 grades, 11-12 grades; and CCD programs. Awards will be presented at St. John Vianney College Seminary Saturday, April 15, at 11 a.m.

'Wha-da-ya-say' starts Monday

A group of young people from Our Lady Queen of Heaven Church, Fort Lauderdale, is planning to come together in a Christian community to "have fun and gain a better understanding of ourselves and others."

The high school program will start a six-week segment concentrating on communications called "Wha-da-ya-say" Monday, April 3, from 7 to 9:30 p.m. For further information call Tony Cordileone at 974-4144.



Practical living arts

Practical living arts at Pace High School are not for the birds even though 17-year-old Jeff Irza produced this giant seven-foot macramé owl (above).

The project is part of a program conducted by Brother Pat to teach students about fixing household items, automotive repairs and how to use time creatively with minimum equipment. Brother Pat also teaches meditation and prayer which he considers the most practical of all living arts.

ST. THERESA cagers captured the Gulfstream Athletic Conference Class-A championship. Coached by Frank Ramos, the team includes Joseph Rodgers, Manuel Fernandez, Manuel Piedra, Fernando Hernandez, Leo Ludovici, Alfonso Portela, Pedro Suarez, Jorge Riera, James Rilly and Kevin McCutcheon.



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Easter Message stresses Church teachings

(Continued from Page 1)

scientific study.

"Let us know how to overcome the depths of doubt, scepticism and negation inherent in the mentality of so many children of this age," he urged.

At the end of his talk and blessing, the pope extended Easter greetings in 11 languages, including Korean, Arabic and Lithuanian.

Observers said that Lithuanian was included among the languages to give encouragement to persecuted Lithuanian Catholics. The Holy Saturday vigil services from St. Peter's Basilica were transmitted in Lithuanian by Vatican Radio for the same purpose, observers believed.

During the outdoor Easter Mass, Pope Paul spoke with a full voice but walked with great difficulty. The pope suffers from a painful arthritic condition in the right knee.

For the first time during a Mass in the square, Pope Paul was borne on the portable throne from the front entrance of the basilica to the altar to save him steps.

Vatican masters of ceremony did all possible to

save the pope from unnecessary walking and strain during the simple ceremony without sermon and without distribution of Communion to the crowds.

Neither the pope's absence from Holy Week rites, the unseasonable cold and windy weather in Rome, nor the wave of terrorism in Italy discouraged tourists from spending Holy Week in the Eternal City.

Many of Rome's churches reported higher than normal attendance at ceremonies. But the pope's absence and bitter cold cut crowds by half at the 9 p.m. Stations of the Cross at Rome's Coliseum.

Bearing a light-weight cross, Cardinal Ugo Poletti, Pope Paul's vicar for the Rome Diocese, paced off the 14 stations under a bright paschal moon before the Coliseum, which is undergoing restoration.

From his Vatican study Pope Paul addressed millions of people in 24 countries who followed the Way of the Cross on radio or TV. In the address, pre-taped on Holy Thursday, the pope asked viewers to meditate on the

"living, personal and infinite love" of Jesus.

"At the end of this Way of the Cross we feel our hands almost tied to the humble and

heavy wood of Jesus' cross," said the pope. "We would like all those who have followed this journey to open their hearts to an instant of

emotion and sympathy which is not without joy—the joy of knowing that we are immensely loved, even though we do not merit it."



COME TO BOYSTOWN'S APRIL 7-8-9 CARNIVAL MIAMI MARINE STADIUM

Boystown of S. Florida will hold its first "Carnival on the Key" at Miami Marine Stadium, Rickenbacker Causeway, Key Biscayne, April 7, 8, 9. There will be no

admission or parking charges for the event which will run from 10 a.m. until midnight each day.

Miami charismatics plan to sing and praise all the way to Dublin

Father Daniel Doyle of Chamade High School, Hollywood, and Father Brendan Dalton of Epiphany Church, are literally planning a prayer and praise meeting way up in the clouds.

Both priests will be leading guitar music, songs, and praises on the special Miami charter flight leaving June 12 for the 1978 International Conference on the Charismatic Renewal in the Catholic Church, June 15-18 in Dublin, Ireland.

Conference theme is, "You Shall Be My Witnesses."

"It is vital that North Americans involved in the charismatic renewal go to the international conference in Ireland this June so they can meet Christians from different countries and cultures to discover our common bond in Christ," Ralph Martin said.

Martin, director of the International Communications Office for the Charismatic Renewal in the Catholic Church, Brussels, Belgium, said he hoped friendships formed by the four days in Dublin would grow and lead to an international sharing of correspondence and prayer requests.

"God is trying to bring unity among His people in various countries of the world," Martin said. "It is important that there be an international brotherhood and sisterhood of Christians in the

world. Travel arrangements to Dublin and conference registration for North Americans are being handled by the Irish Charismatic Conference Travel Office, Box 1602, whole Bend, In. 46634.

There are a variety of options offered, including a "seat only program" on the Miami charter. The latter includes round trip air charter seat, registration, and three meals during the conference.

For further information, call Father Doyle at 962-8295 or Father Dalton at 667-4911.

Four Engaged Encounters set

The Engaged Encounter Day, part of the preparation offered couples anticipating marriage, will be offered in four different locations from Palm Beach to South Dade during April.

On April 9 a day will be offered at St. Edward's in Palm Beach; John and Linda Sanford may be contacted for reservations at 945-1916. On the same day the encounter will also be given at St. Bartholomew Church in Miramar. Contact the Family Enrichment Center at 651-0280.

Pat and Carol DeMarinis at 251-9757 may be contacted for the April 16 day at Lourdes Academy in South Dade and Al and Gina

DeRojas at 391-8984 for the April 23 Day at St. Joan of Arc Church in Boca Raton.

Couples making the day are expected to attend the entire day which generally runs from 10 a.m. to 8 p.m., with talks and opportunities for individual couple discussion affording the chance to explore many areas of their relationship.

Throughout the Archdiocese married couples are needed to minister to engaged couples primarily through the Engaged Encounter. Anyone interested in this ministry is asked to call Father Ron Luka, CMF, at the Family Center.

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'Blue Collar:' work-booted stride in right direction

"Blue Collar" is not the long-awaited blue collar movie, the one that finally gets inside the urban ethnic workingman, without condescension, and explores all the pain and confusion of his life amid the social and moral changes of the 1970's. But it's a long, work-booted stride in the right direction.

The problem, as it is with all movies in this big buck era, is that too many concessions are made to the box-office deities—speed, shock, sex and violence. If you want to make a relevant film today, you have three choices. Make a documentary, and at best end up on PBS. Make an extraordinary film, a choice that requires real and mature talent, and reach a small audience. Or, make a comedy or melodrama, and hope a little reality seeps through the yuks and gasps.

The third route is writer-director Paul Schrader's choice



by
James
Arnold

in "Blue Collar." In all his previous work, Schrader has indicated a primary taste for macho tough action and thrills, and not much warmth or sensitivity. This is despite his background as a film school student (Columbia, UCLA) and critic.

By giving it a brief negative notice and a quick C rating, the Catholic Film Office has done "Blue Collar" some injustice. For all its negatives, the film depicts trapped men who live in a recognizably real world, trying to assert their right to survive. It's a subject that deserves attention, in the era of fakery and escape dominated by trivia like "Stars Wars" and "Rocky." Schrader is clearly dissatisfied with American society and values as they are, and in that judgment he is a theoretical ally of every Christian saint since St. Francis.

In recent years, the Catholic Office has followed a misguided policy of condemning such films as "Carrie," "Equus," "Exorcist II," "Casanova," "First Love," "Goodbar," "1900," "Semi-Tough," "Slap Shot," "That Obscure Object of Desire" and "Valentino," among others, usually with brief comments, as if they were all exploitation films. It seems to me that C ratings ought to require the longest and

most thoughtful reviews, not the most cavalier.

"Blue Collar" is about two auto assembly-line workers in Detroit, one Polish (Harvey Keitel) and one black (Richard Pryor). The company makes their work life intolerable, their union has sold out to the company and is also corrupt. They are in a constant economic squeeze, which creates tensions at home. Their lives are mired in ugliness, from the noise and tedium of the plant to the shabbiness of their crowded, TV-dominated homes and their constant four-letter word vocabularies. Some of the tension is released in racial hostility, some in booze, some in extra-marital sexual fun and games.

It's not a pretty picture, and it's far from complete, but as a record of the negatives, it's reasonably honest. Enter the plot manipulations. The guys decide, for no apparent compelling reasons, to rob the safe at Union headquarters. ("The money belongs to us anyway...they treat us worse than the company does"). They enlist a fellow worker (Yaphot Kotto), a gentle giant with a criminal record. Inside the safe, there is no loot, only \$600 in petty cash. More frustration. But developments turn quickly serious.

The burglary uncovers an account book that proves the union has been using its funds illegally. Should the inept trio opt for blackmail? Pryor decides to use the discovery for leverage to get inside the union hierarchy and reform it. But the other two disagree. One is murdered and the other narrowly escapes, finally going to the FBI for protection. By the end, the two surviving buddies are on opposite sides, fighting each other, but the evil structures remain unchanged.

It's a despairing view of the blue collar plight compared to, say, the hope of the 1950's classic, "On the Waterfront." But what's bad is not so much the despair, which may be realistic, as the over-simplification. The time that might have been given to complexity and character development has been used for entertainment—the comedy heist, a car chase, Kotto beating up some thugs with a baseball bat, Pryor conning an IRS man into thinking he has six kids instead of three, the melodrama as the heroes try to choose between compromising with the system or going to the cops. The murder scene, in which Kotto is suffocated ingeniously in an auto paint shop, is lovingly detailed.

Schrader's grim, hard-nosed style will appeal mostly to male urban audiences. (C,R)



Everything in this photo is up for bids (except the volunteers who total over 2,000) in WPBT-Channel 2's Auction beginning today (Friday) until April 9. This is the 13th annual Auction. The first two days are devoted exclusively to art with more than 900 works available.

A conversation with Bill Moyers

Journalist Bill Moyers traces his career in public affairs and shares his thoughts on the mood of America with Jeanne Glynn of The Christophers, this week on Christopher Closeup Sunday, April 2, at 10 p.m. over WCIX-Channel 6.

Moyers, formerly Press Secretary to President Johnson, newspaper publisher, Deputy Director of the Peace Corps and presently chief correspondent for CBS Reports, explains his involvement in so many different fields.

Carol Tipton simultaneously interprets in Sign Language for deaf viewers.

TV Mass schedule

The April schedule for the "TV Mass for Shut-Ins" on WPLG, Ch. 10, Sundays at 8:30 a.m., is:

April 2: St. Mary Magdalen Parish—Father Daniel K. Dorrity, Miami Beach.

April 9: St. Francis de Sales Parish—Father Frank E. Cahill, Miami Beach.

April 16: St. John the Apostle Parish—Father Robert L. Magee, Hialeah.

April 23: St. Kieran Parish—Father Daniel Barrett, V.E., Miami.

April 30: Rural Life Bureau—Msgr. John McMahon, Director, Delray Beach.

Church-World schedule

The April schedule for The Church and the World Today on Sundays at 9 a.m., over WCKT-Channel 7, is:

April 2: A popular history of the Catholic Church: "The Conversion of Western Europe."

April 9: Catholic book of the month: "Universal Grace—Myth or Reality?"

April 16: The Special Minister.

April 23: Marriage Encounter.

April 30: Living the Gospel.

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Violence is 'out,' sex is 'in'

Editorial

Network and film producers, in complaining last year about the PTA's drive against violence on television, moaned that if we took away their violence they would have no where else to turn but sex.

They were as good as their word.

In the wake of high ratings of current shows which are filled with a lot of sexual innuendo, such as "Charlie's Angels," "Soap," "Three's Company," and "Love Boat," the networks figure they have the magic formula for next year's ratings war.

Sex is in and violence, to some extent, is out.

On tap for next year, The New York Times reports, are programs about sexual adventures in a college dorm, called "Co-Ed Fever," and a similar concept about stewardesses, "Flying High" (get it?) and other ploys featuring braless females, "Roller girls," "California Girls," and "Wayward Girls." Subtle, huh?

We have no argument with a serious documentary or dramatic production

dealing with some phase of human sexuality with a moral dimension. There is no great harm even in a light-weight show that happens to have attractive girls among its characters.

The problem is that it doesn't stop there, especially in the competitive race to grab a bigger share of the public's attention. The history is that the media will go farther and farther—as far as the public allows. Just look at movies and magazines—and television up to this point—for the proof. (A teenage high school kid, 17 years old, without parental consent, can go to the dirtiest X-rated movie, something unheard of 10 years ago.)

One TV production executive, Lynn Roth of 20th Century Fox, was annoyed by the girlie trend, calling it a "trend that's out of control."

"I'm bombarded with ideas for this kind of show, and the networks are infatuated by them.

"It's usually sophomoric sex: they put innuendos in place of a good story. They put

in 'tee-hee' jokes like kids in junior high school who get together and try to be shocking and tell sex jokes in the toilet."

However, one more typical TV exec pointed out that "Soap" survived "and the sky didn't fall in."

No it didn't. Nor did Rome fall in a day. It took time.

What we are dealing with is not just sex, but values, human dignity, relationships and family stability. And sex is one of the most fundamental aspects of the human personality. How we view it has a lot to do with our mental and social health. And television has a powerful influence on how we see ourselves, especially on young people looking for models in the adult world.

A concerted effort by responsible groups has helped reduce violence on the tube. A similar effort in the coming months (years?) may be unnecessary to ensure a proper use of sexuality on television.

We are not for bland, sanitized television...just for maturity in television.



By Fr. John Dietzen

Can baptized parent be buried near her Catholic child?

Q. Is it permissible for a parent baptized in another Christian church to be buried in the Catholic cemetery where her Catholic child is buried?

C. Yes, this is certainly permissible, unless there is some particular local problem. If you have any specific questions about it, please talk to the priest or funeral director and they will help you.

Q. I am sick and tired of hearing that the Bible is full of allegories and parables. If the word of God does not suit your 20th-century ungodly lay and scientific concept of the world and of God, don't snip here and there to your liking. Don't you believe the Bible is the word of God?

A. I'm sorry you are sick and tired of hearing it, but the plain fact is that much of the Bible is made up of allegories and parables—and poetry, fictional short stories, speeches, fables, and numerous other forms of literature.

You are, of course, free to believe what you wish about the Bible, even take it as word-for-word history if you can figure out how to do that. But the church's teaching is clear: The "truth" the Bible expresses is to be found in the meaning that the sacred

writers intended when they wrote that particular part of Scripture. And to arrive at that truth, one must investigate whether that writer was producing straight history, a fable with a moral lesson involved, poetry, or another kind of writing. Only then do we discover most accurately what God is saying to us.

I like the example of George Washington and the cherry tree. The "truth" of that story is not in the facts of the plot, but in what it says about George. Should a scientist some day prove there never was a cherry tree at Mount Vernon, our answer would be, "So what?" The story is not about cherry trees, but about the honesty, integrity and nobility of the character of our first president. Furthermore, the man who thinks it is a tale about cherry trees and horticulture will miss the whole point.

Similarly, the man who thinks, for example, that the story of Jonah is mainly about man-swallowing whales and storms at sea will miss the real "truth" of the story which the author intended—that God's love for mankind is universal, and the many other revelations which that book so enchantingly unfolds. In that

particular instance, it makes not one whit of difference whether the whale carried our hero around for three days, or whether there even was a Jonah in the first place.

As Vatican Council II teaches, it is in all these ways, including some sections of straight history, "that the books of Scripture must be acknowledged as teaching solidly, faithfully and without

Federal Court bans tax credits in Pa.

PHILADELPHIA — (NC)—A federal appeals court was denied New Jersey's request that taxpayers be allowed to claim a \$1,000 deduction on their 1977 state income tax returns for students attending private secondary or elementary schools where tuition is charged.

New Jersey officials had sought a temporary stay of a ruling which voided the deduction, pending its appeal. The stay was denied by the U.S. Third Circuit Court of Appeals in Philadelphia.

State residents who have already filed their tax forms and claimed the deduction will either have to be billed by the state or file amended returns as a result of the ruling. The lower court decision did not affect the status of deduc-

error that truth which God wanted put into the sacred writings for the sake of our salvation" (Constitution on Divine Revelation, paragraph 11).

The acceptance and proper understanding of the written word of God is naturally of primary importance to Catholics. If you're really interested in what the church teaches on

the subject, read the "Constitution on Revelation" which I just quoted, or the encyclical "Divino Afflanta Spiritu" of Pope Pius XII (1943). Any priest should be able to help you find at least one of these.

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

tions permitted for tuitions to colleges and universities.

An estimated 100,000 taxpayers—most of them Catholics—are affected by the decision which is the latest in a series of rulings stemming from court action initiated by Public Funds for Public Schools, a coalition of

educational and religious groups.

New Jersey had asked for the stay on the grounds that the amount involved was minimal. It means a tax savings of \$20 to \$25 for each deduction claimed, depending on the taxpayers' tax bracket.

'Rights'guide now available

WASHINGTON —(NC)—The U.S. Catholic Conference's Office of International Justice and Peace has issued a study guide on human rights.

The 32-page booklet is entitled "Human Rights, Human Needs: An Unfinished Agenda." It describes the Catholic and United Nations human rights traditions, discusses the Catholic Church's involvement in

human rights issues and suggests ways in which Catholics can work for rights.

The booklet is designed for use in any educational setting.

The booklets cost \$75 each, 100 for \$60. They may be ordered from the Office for International Justice and Peace, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C., 20005.



By Msgr. James J. Walsh

God's hand everywhere for those who see it

Francois Mauriac once wrote:
"We are all molded and remolded
By those who have loved us,
And though that love may pass
We remain, nonetheless, their work.
No love, no friendship
Can ever cross the path of our destiny
Without leaving some mark
Upon it forever."

In many other places in his great writings, Mauriac went far beyond the influence of love and friendship in our lives and on a much broader easel painted in the lasting effects, for good or ill, of even the seemingly insignificant events of daily life.

When religion was part of one's way of life in less simple times and God was more real in nature and in toil and family life, there used to be a saying that we had to learn to see the hand of God in all things. Perhaps to many today that would be considered overly pious, too simplistic a guide to living. After all, man has come a long way, we are reminded; thunder and lightning do not mean to us what they did to our ancestors. Science has outlawed superstition. What matters is how we put our own hand to life.

AND INDEED that much is true. But still many who have "rediscovered" Christ and are moving into a different and richer prayer life are finding to their surprise that God must be found in everything—in everything without exception. Love and hate take on new dimensions when God is considered; Work and prayer must never be

unrelated to Him; good and evil receive their identity from our attitude to Him.

What happens if we try to see the hand of God in all that happens in life? We, first of all, run into difficulties. We have no natural talent for this. Whoever can see through the shadow of sorrow or sickness or hardship and distinguish the merciful hand of God has had his vision sharpened by supernatural power. Our human nature does not prepare us to like the thought of God associated with the unwanted things of life.

And even if we have progressed to the point of realizing that the goodness of God is not contradicted by the trials visited upon us, we still find it hard to be convinced that God is using every seemingly trivial event of each day to shape our destiny. From where we stand, it is not possible to see what God has in mind when He permits something violent and harsh. His plan is clear to Him; not to us.

WHEN YOU read the life of Elizabeth Seton, this conviction deepens. Here was a young woman, wounded by the untimely death of her husband, surrounded by children who needed all her attention and love, who went through the experiences of conversion, ostracism, dedication to a new way of life destined to affect countless people. None of it could have been foreseen. Nothing in the course of events was unimportant. No one could see where the intricate lines etched by the unexpected events in her life were leading. Elizabeth learned eventually God follows a map which

we cannot see with our dim sight.

She learned in suffering and frustration that we must see the hand of God in all things, small and large. Nothing was an accident in her life—not the death of her husband, the problems of her children, the experiment with the first class room which literally turned into thousands of schools.

IN MATTERS so important as this, it is wise to respect the faith—conviction of old, namely, that nothing comes as a surprise to God. Everything fits into the divine plan for us. The classic, often quoted, example is still pertinent. Monica prayed 17 years for the conversion of her son, Augustine. When he was determined to go to Milan, then a city of vice and corruption, Monica begged God to stop him in some way. She spent the whole night in prayer. In the morning, she looked down to the sea and saw the boat taking him further from God—she thought. Actually it was taking him to God, to Milan where even then Ambrose was being prepared as the instrument in Augustine's conversion.

Those who enjoy the lasting peace of Christ have learned that, no matter what the happening, sad or pleasant, frightening or exhilarating, it can be good and useful in God's overall plan. Whether or not we can see the good ahead makes no difference. What does matter is our willingness to go along with God in His way. He still "writes straight with crooked lines."

Reprinted by request. From *The Voice*, April 18, 1975.

Abortionist M.D. uses "murder" as defense

An incredible story coming out of Southern California these days is one you haven't seen on the TV news or read about in your local paper. Maybe you never will. It is about a doctor, on trial, charged with murdering a baby born alive after an attempted abortion. The pro-abortion news media is having a hard time swallowing the graphic, blood-curdling testimonies given by the witnesses—mostly doctors and nurses—and even by the accused man himself. What promises to make this a landmark decision is the unbelievable position taken by the defense: that an abortion, whether the "victim" is inside or outside of the womb, constitutes a "legal right to kill."

"I was scared and sick to my stomach. I never witnessed a murder before and it scared me," said Dr. Ronald Cornelsen, a pediatrician who was testifying at the trial in Santa Ana, California of Dr. William Waddill, a Planned Parenthood physician charged with murder by strangulation of an infant girl who had survived a saline (strong salt solution) abortion.

The trial, which promises to be

one of the most important dealing with abortion and its consequences since the 1973 Supreme Court decision, concerns a baby girl of 7 1-2 months gestational age who survived an abortion and was born alive at the Westminster Community Hospital. A coroner's report concluded the cause of death was asphyxia due to manual strangulation. The abortionist, Dr. Waddill, is accused by his colleagues of discussing various ways of killing the infant before finally pressing on her neck long enough to kill her.

Dr. Cornelsen, a pediatrician, was called to the hospital to assist a "baby in difficulty." He testified that Waddill told him, "I'm sorry to bring you in, Ron, on this mess. I can't find the g-d-trachea (windpipe) and this baby won't stop breathing."

Cornelsen testified that he examined the baby and heard regular heartbeats and breathing. He said that Waddill then asked his opinion about poisoning or drowning the baby. He then resumed his efforts to stop the breathing, a procedure which at one point was demonstrated in the courtroom on a baby doll.

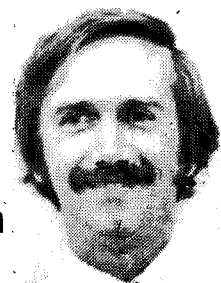
Waddill's defense, as stated by

his attorney on the opening day of the trial, is based on the premise that "Abortion is no more, no less, than legalized murder," and that he had only performed a "lawful act" in bringing about the destruction of a fetus. In spite of his attorney's referral to the live baby as a mere "product of conception," Dr. Waddill was quite frank when called to the stand to describe the effects of a "normal" (fatal) saline abortion:

"A baby has active respiration by at least 16 weeks gestation. It also has active sucking and swallowing by then. The hypertonic saline fluid goes into the uterine cavity and into the amniotic fluid. This goes into the fetus. It also goes in through the skin..."

"Hypertonic saline causes tremendous basal dilation of the blood vessels. In other words, the vessels just dilate and stay dilated. With the extreme hydration that occurs throughout the baby through the lungs, the gastrointestinal tract, the kidneys, through the car-

By
Dick Conklin



diovascular system inside the baby, and the blood vessels of the baby, the brain is, I'm sure, destroyed from lack of blood supply, but then I know—no one, I guess, could probably give you an absolute time estimate on this thing, but it is such a caustic and tremendously bad and hostile environment for the baby that it just creates an enormous destructive process."

A police tape recording of a telephone conversation between the two doctors was made just hours after the pediatrician had called police. During the conversation, which was played in the courtroom as evidence, the abortionist urged him to assist in a "coverup" of the incident. The trial is expected to continue for several more weeks.

Does science dominate our world?

by Mary Maher

Before I wrote this article I spent a few hours in the Smithsonian National Air and Space Museum. I needed to walk in the presence of so many of the longest strides of soul that American men and women in science have taken—space flights to the moon, daring airplane flights. And, of course, here in Washington, as elsewhere, one knows the evidences of so many other sciences. Science and technology, indeed, have made awesome advances throughout the world.

Some fear the control of technology. Techne—the world dominated by production skills and scientific advances—can indeed control us. Writers Jacques Ellul and Lewis Mumford claim that it already does. We have all heard the old arguments between science and

religion. Remarks such as "Religion is against all scientific advance" and "Technology is going to control us" are undoubtedly simplistic. But the question that kept running through my mind as I walked about the Smithsonian was: How can anyone say anything in this area which is not simplistic?

Perhaps, as long as we know that it will take years of dialogue and study to have considered and concrete judgments made between technologists and theologians, we will be in better shape. This may sound like heady theory until we stand in line for an hour or two at a university registration waiting for our number to appear on the overhead computer screen. We feel powerless. But then we can feel powerless in the Church as well. The Church moves forward. Technology moves forward. These

are two of the most important forces in the world; and they require delicacy, sensitivity, and intelligence.

A big question of our age is not, interestingly enough: "Who has the final power over men and women in this world?" A big question is: "How do we live out our humanity in the midst of power forces which often seek to engulf us?" Vatican Council II was most sensitive to this issue in its document, the Church in the Modern World. Churches and synagogues have been active, like scientists and technicians, to assure that techne remains an extension of man's creative ability and not vice versa. They repeat again and again questions such as: Should we do everything that we can do? We can do advanced genetic experimentation—should we? We did disease experimentation on humans

during World War II—we see now that we should not have.

Bernard Lonergan, the great Roman Catholic theologian, has called for specialization in theological work which relates to all the sciences. Catholics need to find sufficient respect for the dialogical aspects of the relationship between theology and science. We do not always find a sufficient critical attitude towards science. Some research projects are more elaborate and sophisticated than others. The theologians in the dialogue with science must be careful to maintain a nuanced and critical attitude towards the relative merits of the studies offered by sciences.

Truly "affairs are now soul size." That could be viewed as a statement of cautious foreboding. That was not the intent of the poet. His expression was one of hope.

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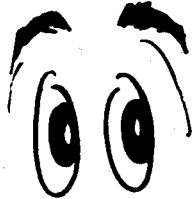
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● **Recomiendan audiovisuales**

ROMA—(NC)—El Anuario Internacional de Comunicación Social para 1978 recomienda el empleo de diapositivas, dramatizaciones, cuentos ilustrados y otros medios sencillos para comunicar el Evangelio a pequeños grupos y comunidades, como se viene haciendo en Uruguay, Venezuela y otros países en vías de desarrollo, particularmente con ayuda de Sonolux, una federación de centros catequísticos.

● **Cuestionan programa social en Brasil**

PARIS—(NC)—Los patrocinadores del programa Estudios Internacionales Para Una Sociedad que Supere la Dominación (como injusticia) han decidido continuarlo por un año más, y convocar a una reunión internacional en Mayo de 1979. Iniciado por los obispos del Brasil en 1976, el programa cuenta con la colaboración de 1,500 grupos en 84 países. Un artículo del Catholic Herald de Londres afirmaba que el Vaticano lo considera "muy político" y al efecto citaba una misión enviada al Brasil; las autoridades vaticanas no hacen comentario alguno. Uno de los estudios critica a las dictaduras militares en Latinoamérica.

● **Piden estudio genético-teológico**

TORONTO, Canada—(NC)—El P. David Roy, director de ética y biología en el Instituto de Investigaciones Científicas de Montreal, y el teólogo jesuita P. Bela Somfai, del Colegio Regis, han propuesto que los obispos de Canadá apoyen la fundación de un centro que estudie la genética a la luz de la teología. Reaccionaban así al anuncio del escritor de ciencia y ficción David Rorvik, de que existe un infante de 14 meses, sano, hijo de una cúlula que donó un millonario y sin beneficio de gestación. Investigadores de genética han puesto en duda el hecho conocido como "cloning."

● **Ver al Papa es gratis.**

CIUDAD DEL VATICANO—(NC)—Un grupo de apostolado denunció que un agente de turismo, cuyo nombre no da, trató de venderles "audiencias papales" por \$7,000, lo cual sirvió de alerta para que funcionarios del Vaticano reiteraran garantías al público de que nunca se cobra por ver al Papa. En ocasiones especiales es necesario reservar un sitio, por medio de tiquetes de emisión gratis.

● **Plde a General se retracte.**

RIO DE JANEIRO, Brasil—(NC)—El secretario de la Conferencia de Obispos del Brasil, Mons. Ivo Lorscheiter, exigió que a menos que lo pruebe, se retracte el Gen. Euclides Figueredo del cargo que hizo a los misioneros de la Amazonia de provocar la subversión. "Ya el público está cansado de acusaciones sin fundamento, hechas en nombre de un anticomunismo barato," dijo el obispo.

Dicen obispos mexicanos a hermano obispo

'Fe y marxismo incompatibles'

CIUDAD DE MEXICO—(NC)—El Consejo Asesor de la Conferencia Episcopal Mexicana ha publicado un aviso público a un compañero en el episcopado, reafirmando que el marxismo "sigue siendo incompatible con la fe cristiana."

"Nos preocupa la reciente declaración del obispo de Cuernavaca (Obispo Sergio Méndez Arceo), en la que públicamente expresa la necesidad de recurrir al pensamiento marxista para lograr el Reino de Dios en nuestros tiempos," dice el aviso del Consejo Asesor de obispos. Dicho consejo de seis miembros incluye al Cardenal José Salazar, de Guadalupe, Presidente de la Conferencia Episcopal, al Secretario General Obispo Alfredo Torres, Auxiliar de Ciudad de México, y al Arzobispo Primado de Ciudad de México, Mons. Ernesto Corripio Ahumada.

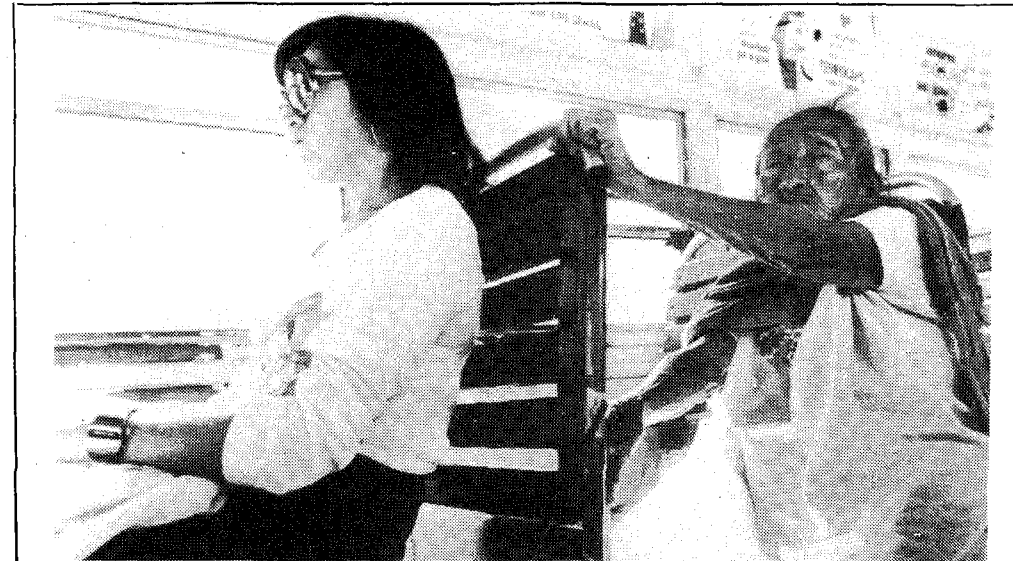
El aviso ha surgido como respuesta a citas atribuidas al Obispo Méndez, por el Diario Excelsior y la revista de izquierdas Proceso, a raíz de la visita del obispo Méndez a Cuba.

Al concluir su visita, el obispo firmó, con otras personas, una declaración en la que pedía mayor cooperación entre cristianos y marxistas. Entre los firmantes estaban el sacerdote poeta nicaragüense Ernesto Cardenal y el dirigente comunista español Alfonso Comín, quienes habían visitado Cuba al mismo tiempo.

Su declaración conjunta recibió amplia publicidad en Cuba y en México y contenía afirmaciones como las que siguen:

"La revolución socialista que está teniendo lugar en muchas partes del mundo presenta un gran desafío a la Iglesia y uno que es decisivo para Latinoamérica..."

"La revolución ha echado raíces y la Iglesia debe responder a la realidad crucial de la construcción de una sociedad revolucionaria. El destino de la Iglesia no



Fin de una era en un 'bus' de México: la joven con espejuelos modernos y reloj digital, contrasta con la anciana ataviada en el típico vestido de las mujeres de Yucatán en la tierra de los Mayas.

puede separarse del destino del pueblo..."

"La alianza entre cristianos y revolucionarios debe ser estratégica, por encima de meros pactos de coexistencia... una gran esperanza para Latinoamérica puede prosperar o morir de nuestra fuerza o nuestro fracaso de cooperación entre cristianos y la revolución en Cuba..."

"Una vez que se vuelve revolucionaria por la revolución, la fe cristiana puede recobrar su fuerza, ser sal de la tierra y cumplir su responsabilidad para denunciar de modo profético toda injusticia, toda violación de la persona humana dentro de la complicada lucha de clases frente al imperialismo."

En su aviso, el Consejo Asesor de los

obispos mexicanos afirmó que "el Evangelio del Señor no puede atarse a ninguna ideología o sistema socio-económico."

"Además, algunos sistemas, como el sistema marxista, apoyan una visión del hombre, de la historia y de la sociedad, que es incompatible con la fe cristiana," dicen.

El obispo Méndez ha adquirido anteriormente fama de controversial por sus llamadas al cambio social en México, su defensa de los pobres y apoyo de lo que el llama socialismo cristiano.

"Para mí, el socialismo significa lograr un sistema donde los medios de producción y el derecho a la propiedad privada no devienen instrumentos para la opresión de otros;" afirmó recientemente para la prensa.

Cristianos por Justicia Social se organizan en Londres

LONDON (NC)—La falta de visión y de sentido es uno de los fallos de la Iglesia y de la civilización en occidente, afirmó el Cardenal George Basil Hume de Westminster, durante el acto de inauguración de una nueva organización: Cristianos por la Justicia Social.

Dicha organización, para desarrollar y

diseminar las enseñanzas sociales de la Iglesia, quiere realizar la labor abandonada desde la desaparición en 1967 de la Hermandad Social Católica.

El Cardenal subrayó la importancia de la cooperación ecuménica en este campo, y dijo que durante los dos últimos sinodos mundiales de obispos en Roma, había llegado a la

convicción de que lo que falta en la Iglesia y en la sociedad occidental es visión y sentido.

La Iglesia, si carece de visión no puede realizar una misión efectiva, dijo el cardenal, afirmando que la doctrina social debe ser edificada sobre una firme teología basada en tal visión. Señaló que "es muy importante que la doctrina social cristiana sea objetiva."

Debate sobre el canal educación para USA

WASHINGTON—(NC)—La aprobación del Senado al tratado sobre neutralidad del canal de Panamá por 68 votos contra 32

representa un logro para las organizaciones religiosas que lo apoyaron como cuestión de moral y justicia internacional, pues

sostuvieron una campaña para ilustrar al público sobre sus méritos. Falta aprobar el segundo sobre el traspaso gradual de la vía interoceánica a los panameños.

Funcionarios del gobierno, y los comentaristas coinciden en señalar como signo de madurez la calma con que el pueblo de Panamá tomó los cambios hechos en el Senado de Estados Unidos al texto del tratado sobre neutralidad del Canal, uno de los cuales pide intervención militar si una guerra, o problemas internos llegan alguna vez a bloquearlo. Sus defensores esperan la segunda votación en abril sobre el traspaso a Panamá del Canal y su zona.

Por su parte Mons. Marcos McGrath, arzobispo de Panamá y defensor de los derechos de soberanía de su patria, comentó al enterarse de la ratificación en el Senado de uno de los tratados sobre el canal, que el prolongado debate ha servido para educar al pueblo norteamericano sobre la política exterior de su país. "Sin un pueblo bien informado, ni la Casa Blanca ni el Congreso pueden marcar una orientación a cuestiones de política exterior," comentó el obispo.

De los 13 senadores considerados católicos, nueve votaron a favor del tratado que procura la neutralidad del canal de Panamá. Dirigentes religiosos de varias confesiones han sostenido una campaña para que ambos tratados — el otro versa sobre el traspaso a los panameños — se aprueben por razones morales de justicia y paz.

Publican guía de estudio de derechos humanos

WASHINGTON (NC)—La Oficina de Justicia y Paz Internacional, de la Conferencia Católica Nacional ha publicado un folleto de 32 páginas, bajo el nombre "Derechos Humanos, necesidades humanas: agenda por terminar".

El folleto describe la tradición católica y nacional sobre derechos humanos y discute la labor de la Iglesia Católica en este campo

sugiriendo modos en que los católicos pueden trabajar por esta causa.

El folleto está diseñado para uso formal en escuelas secundarias o para discusiones informales entre grupos de adultos. Para información y pedidos (\$.75 por folleto o 100 por \$60.00), escribir: Office for International Justice and Peace, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W. Washington, D.C. 20005.

Dialogarán dirigentes laicos

WASHINGTON—(NC)—El Comité para el Laicado, de la Conferencia Nacional de Obispos ha planeado una reunión para dirigentes de organizaciones de seglares y movimientos apostólicos de la nación.

La reunión tendrá lugar en Annapolis, Md. los días 14 a 16 de abril y reunirá a obispos y dirigentes de más de 25 organizaciones nacionales, en espíritu de diálogo y cooperación.

Dolores Leckey, Director Ejecutivo del Comité de Laicos afirmó que se trata de la primera reunión de este tipo. Los días transcurrirán entre ratos de reflexión teológica, discusión en grupos y sesiones plenarias.

Abrirá las sesiones el Delegado Apostólico Arzobispo Jean Jadot. Las reuniones serán en la Casa de Retiros Manresa en Severn.

Seminario no es escuela técnica ni lugar para ex-sacerdotes, Arz. Jadot

ST LOUIS—(NC)—Ante educadores de toda la nación reunidos en congreso nacional en St. Louis el Delegado Apostólico de Pablo VI afirmó que aquellos encargados de la formación de futuros sacerdotes deben ser ante todo "líderes espirituales."

El Arzobispo Jean Jadot hizo un repaso un tanto crítico de la formación en los seminarios americanos y recomendó a los presentes que se mantengan vigilantes para no cometer las mismas equivocaciones de otros países. También comparó el florecimiento de los seminarios en Africa y Asia con los centros casi vacíos de formación sacerdotal en Francia.

"Aunque es verdad que los Estados Unidos son a veces pioneros sentando dirección y nuevas tendencias, a veces llegan a imponerse en el país ideologías y prácticas que ya han sido probadas y con fracaso en Europa," dijo.

Mientras los seminarios africanos y orientales siguen modelos tradicionales, los franceses se han apartado de tal modelo, con detrimento para la formación sacerdotal, según el Arzobispo Jadot.

"Un seminario no es una escuela técnica," dijo. "Y con ello quiero decir que no es el lugar para los que limitan su estudio a la última opinión de los teólogos. El seminario no es principalmente una escuela de técnicas



Arzobispo Jadot

de educación religiosa donde se entrenan a expertos para diversidad de programas."

Debe existir cierto equilibrio entre la formación espiritual y clínico-pastoral, afirmó el Arzobispo en su conferencia.

"Y no ofrezco estos comentarios sin tener mis razones," continuó. "Porque existe la tendencia en algunas partes de Europa donde los candidatos al Sacramento del Orden son como aprendices de asistentes parroquiales. Viven en rectorías mientras estudian en alguna universidad vecina y pareciera que se

les enseña antes el cómo que el contenido y el por qué de la vida y el ministerio sacerdotal."

El Arzobispo también urgió que se excluyan a ex-sacerdotes en la formación de seminaristas, y calificando el tema como "delicado" y pidió comprensión y compasión hacia los sacerdotes que piden la secularización.

Sin embargo, dijo, "Debería ser evidente para cualquiera—y ciertamente ésta es la convicción de Pablo VI—que la persona que vio su decisión de ser sacerdote como una equivocación y que no pudo superar los problemas inherentes a aquella decisión primera, no debería tener a su cargo las vidas de los jóvenes que se preparan para ordenación sacerdotal."

El Delegado Apostólico censuró a los obispos que no establecen relaciones cercanas con sus seminaristas.

"Quisiera tener cuidado en mis comentarios sobre la Iglesia americana," dijo. "Sin embargo debo expresar mi preocupación por las débiles relaciones que a veces parecen existir entre los obispos locales y sus seminaristas."

En sus comentarios alabó la actitud del Arzobispo Ireland, de St. Paul Minn., quien a principios de siglo, solía pasar toda una tarde y noche cada semana con sus seminaristas.

Comité de obispos estudia posible apoyo a ERA

WASHINGTON—(NC)—Un comité "Ad Hoc" sobre La Mujer en la Iglesia y en la Sociedad, está preparando una detallada declaración, que según uno de los miembros del comité, se podría interpretar como apoyo a la Enmienda de Igualdad de Derechos para la Mujer, ERA.

Miembros del comité afirmaron que la declaración explicará cómo el paso de ERA no afecta al tema del aborto provocado o la destrucción de la vida familiar.

En caso de aprobarse tal declaración, ésta tendría el apoyo del comité y no necesariamente de toda la Conferencia de Obispos de la nación. Las declaraciones de cualquier comité necesitan sólo la aprobación del Comité Administrativo de la Conferencia Episcopal.

Los obispos de la nación no han tomado posición alguna—como cuerpo—sobre ERA, cuestión que por otra parte divide a diversos grupos dentro de la comunidad católica, entre

ellos el Concilio Nacional de Mujeres Católicas que opone la enmienda y la Conferencia Nacional de Caridades Católicas que la apoya.

Un miembro del Comité el Obispo Ernest Unterkoefer de Charleston, S.C., afirmó durante una entrevista telefónica para NC (Noticias Católicas), que el comité sólo acaba de empezar el estudio. Dijo también que el comité trata de separar las cuestiones de ERA y el aborto provocado.

"Estoy convencido y creo que las demás personas en el Comité lo están también, de que las dos cuestiones no están necesariamente relacionadas," dijo.

Afirmó que el Comité quiere dejar la mentalidad de los que creen que el "estar contra el aborto provocado, exige también estar contra ERA."

También afirmó que dicho Comité quiere separar la cuestión ERA de las cuestiones de la familia. Estas recibirán atención especial



Obispo Unterkoefer

a través de un plan pastoral familiar que se presentará a votación en las reuniones generales de mayo. Además forman parte del Comité que estudia la cuestión ERA, los obispos: Carroll Dozier Memphis, Tenn.; Amedee Proulx, de Aux. de Portland, Maine; Michael McAuliffe de Jefferson City, Mo.; Daniel Cronin de Fall River, Mass. y George Evans, Aux. de Denver.

Menos cardenales con poder de voto

CIUDAD DEL VATICANO—(NC)—La muerte del cardenal italiano Giacomo Violardo y el octogésimo cumpleaños del cardenal retirado de Baltimore, Mons. Lawrence Sheehan, ha reducido a 115 el número de cardenales con poder de voto para elecciones papales.

En caso de convocarse un conclave en un futuro próximo, serían nueve los cardenales norteamericanos con poder de voto, lo que significa ocho por ciento del total, ocupando el segundo lugar en cuanto a número de cardenales del mismo país. Los italianos siguen siendo el número mayor, con 27 cardenales y

23 por ciento del voto total.

En los dos conclaves anteriores contaban con 35 por ciento del voto total.

Actualmente los africanos son 12 con 10 por ciento del voto. La mitad de los cardenales con poder de voto es de origen europeo.

Experiencias místicas son saludables, frecuentes," dice P. Greely

EMMITSBURG, Md — (NC)—Tener experiencias místicas es normal, saludable y en muchos casos necesario, según el sacerdote sociólogo Andrew Greely.

Junto con su colega William McCready, el Padre Greely realizó una encuesta entre americanos con la siguiente

pregunta: "¿Ha sentido alguna vez como si una fuerza poderosa pareciera sacarle y levantarlo fuera de sí?"

El Padre Greely comentó en una conferencia en el College de Mt. Sinai que los resultados de su encuesta le habían sorprendido.

"De cada cinco personas, dos han tenido experiencias que

podríamos llamar místicas," dijo.

Señaló que la mayoría describía tales experiencias como breves y acompañadas de sentimiento de paz y calor interior.

El sacerdote comentó que aunque los psiquiatras frecuentemente describen a tal

tipo de personas como 'esquizofrénicas' "nuestros datos muestran que se trata de personas con éxito en el trabajo, equilibradas y felices."

Para él, las experiencias místicas frecuentemente se dan en personas sanas, y con éxito en la vida.

● Ayudan a seminaristas en Paraguay

BROOKLYN, N.Y.—(NC)—La diócesis de Brooklyn se ha comprometido a enviar \$3,500 cada año por los próximos cinco años, para ayudar a 17 seminaristas de la diócesis rural de Coronel Oviedo en Paraguay. Un sacerdote de Brooklyn, el P. John E. Vesey, es director de vocaciones en Coronel Oviedo. Además un comité misional contribuye \$200 como premio a los dos mejores estudiantes.

● Censuran programa contra aborto

NUEVA YORK—(NC)—La Liga Luterana protestó ante la National Broadcasting Co. por negarse a radiodifundir en abril un programa más de La Hora Luterana que esta vez condena al aborto provocado. La NBC alega que es un tema polémico presentado unilateralmente. La Liga dice que la NBC no tiene derecho a censurar la iglesia. La Hora es transmitida por mil estaciones, de ellas 50 en la cadena comercial.

● Producen programas TV Carismático

DALLAS—(NC)—Un grupo carismático produce siete programas para la televisión, aprovechando la Conferencia Regional de Renovación Carismática, con el fin de distribuirlos gratis a los obispos que los soliciten. Entre los temas están la salvación, el poder manifiesto de Dios, y la lealtad al Creador. Responde así a la encíclica sobre la evangelización del mundo moderno, dicen los promotores.

● Defienden a indocumentados

LOS ANGELES, Calif.—(NC)—En audiencias para el congreso nacional, varios dirigentes religiosos declararon que los inmigrantes indocumentados son víctimas de la sociedad, no una amenaza, como lo aseguran algunos. Sor Elizabeth Barber, de la Sociedad del Niño Jesús, dijo que la explotación de los llamados "ilegales... es una forma sutil de esclavitud". El diputado Edward Rybal (D.-Calif.) señaló que los ilegales pagan impuestos en sus salarios, pero no reciben los beneficios consiguientes.

● Más estudio antes de Mujeres Diáconas

WASHINGTON—(NC)—El presidente del Comité sobre el Diaconado Permanente, Mons. Eugene A. Marino, obispo auxiliar de Washington, cree que prosperará la idea de ordenar mujeres para ese ministerio, una vez que se hagan los estudios necesarios. Comentó así una resolución de 50 directores diocesanos del diaconado permanente.

● Producirá películas sanas.

LOS ANGELES, Calif.—(NC)—El comediante de la televisión Tim Conway, padre de seis hijos, ha montado su productora cinematográfica para ofrecer a las familias películas sanas, como su última "El Vagabundo del Millón."

Firmes en la fe, rechazamos ideologías cuestionables, Pablo VI

En su mensaje de Pascua, y ante unos 200,000 peregrinos reunidos en la Plaza de San Pedro el Santo Padre urgió a los católicos del mundo a seguir las enseñanzas oficiales de la Iglesia y rechazar ideologías modernas cuestionables.

Después de dos semanas de gripe y de haber cancelado su participación en los servicios de Semana Santa, los médicos

permitieron a Pablo VI celebrar una Misa en la Plaza de San Pedro el Domingo de Resurrección e impartir su bendición solemne a la ciudad y el mundo, (Urbi et Orbe). Ofrecemos extractos de su mensaje.

Queridos hijos e hijas de la Iglesia, y todos vosotros hermanos y hermanas de la familia humana:

Empleamos en estos momentos toda la energía humana a nuestra disposición y toda la certeza sobrehumana que nos invade para dar eco a la proclamación que renueva la historia del mundo: ¡Cristo ha resucitado!

Sí, Nuestro Señor Jesucristo ha resucitado de entre los muertos y ha comenzado una nueva vida para El y para toda la

humanidad.

Salió al encuentro de los que estaban atemorizados por la maravilla de su nueva existencia

Mensaje de Pascua del Papa

y les saludó con el más sencillo de los saludos: "La paz sea con vosotros," dijo al presentarse ante sus discípulos.

Nosotros que somos los auténticos herederos suyos, le saludamos con el asombro de esa increíble novedad, conscientes de la asombrosa realidad y con la alegría que la nueva presencia del Divino Maestro que venciendo nuestra incredulidad, nos hace repetir las mismas palabras del apóstol Tomás: Señor mío y Dios mío."

... "El fruto de la fe debe ser nuestro en la fiesta de la Pascua. Hemos de ser fuertes en la fe y hacer de ella, tanto en la teoría como en la práctica, el gozne de nuestra existencia. Nosotros que tenemos la buena fortuna de considerarnos creyentes, hemos de vencer las actitudes mentales producidas por opiniones cuestionables, por ideologías basadas en una mentalidad naturalista o en intereses utilitarios y particularistas, para poder atribuir a la fe los derechos de la Palabra de Dios..."

"La revelación inmediata llegará un día, pero mientras tanto hemos de permanecer fieles a la norma, pensamiento y acción que nos vienen de la religión de Cristo a través del magisterio auténtico de la Iglesia, Madre y Maestra.

"No tengamos miedo. Esta sabiduría sobrenatural no coarta la libertad y el desarrollo que se derivan del conocimiento y la experiencia de nuestro estudio natural; al contrario esta sabiduría sostiene e integra en él, el descubrimiento del silencioso lenguaje de la creación, y la nueva palabra que el Padre, por su Hijo y en el Espíritu quiere dirigirnos para asociarnos a su plenitud, siendo suprema comunicación de comprensión y amor.

No tengamos miedo a profesar el "CREDO" garantizado por la resurrección de Cristo y expresión de nuestra esperanza, y sepamos vencer la profundidad de la duda, el escepticismo y la negación propias de la mentalidad de tantos que se consideran modernos solo por ser hijos de estos tiempos.

Nosotros, por el contrario, luchemos por obtener para nuestra paz y nuestra actividad temporal la luminosa fuerza que emana de las palabras de Cristo: "Conoceréis la verdad y la verdad os hará libres (Jn. 8:32).

"Este es nuestro deseo de Pascua, hermanos, hijos e hijas: Que con la certeza de la fe podáis experimentar el gozo que la acompaña; que podáis hacer vuestra la oración de la Iglesia: nuestros corazones están anclados en el gozo verdadero." Este es nuestro deseo de Pascua que confirmamos con nuestra bendición apostólica.

PERIODICO
CATOLICO
ARQUIDIOCESIS
DE MIAMI

La VOZ

VIERNES 31 DE MARZO DE 1978



Si es Usted joven y tiene talento musical, no lo piense más y ponga manos a la obra. Se trata de crear una canción con letra o música original y presentarla al Festival de la Canción, que han organizado los jóvenes hispanos de la Arquidiócesis.

El festival tendrá lugar el domingo 16 de abril, y será parte de una Jornada Juvenil Vocacional en conmemoración de la Jornada Mundial de Oración por las Vocaciones, convocada por Pablo VI para el mismo domingo.

El comité organizador del festival ha sentado las bases para el concurso: Modalidad A: canción cuya música y letra son creación original. Modalidad B: canción con música tomada de otra canción y letra original.

El tema para las canciones puede ser: ● llamada-respuesta (fe); ● Compromiso, ● Servicio.

Formarán el juzgado dos personas entendidas en música, dos, competentes en el campo religioso, y tres jóvenes. Se juzgará la originalidad de la letra, contenido, adecuación de la música, presentación de la canción.

Los competidores deben enviar la letra de la canción y una explicación de la misma, antes del día 2 de abril, a: Hna. Margarita Gómez, St. John Vianney College-Seminary, 2900 S.W. 87 Ave. Miami, Fla, 33165.

La jornada Vocacional del domingo 16 tendrá lugar en la cafetería de St. Michael, de 9:30 a.m. a 5:00 p.m.

Religiosas a celebrar bodas de oro, plata

Numerosas religiosas de la Arquidiócesis celebrarán el próximo sábado 8 de abril bodas de plata y de oro de su profesión religiosa.

El acto tendrá lugar en la Catedral de St. Mary a las 11 a.m. con una Eucaristía celebrada y presidida por el Arzobispo Edward A. McCarthy durante la que las religiosas renovarán sus votos y recibirán un diploma de reconocimiento a sus servicios.

Varias de las religiosas son hispanas. Celebrará bodas de oro: La Hermana Bertila Amador, de Cárdenas, Cuba, de la Congregación del Sagrado Corazón de Jesús, actualmente reside en el Noviciado del

Sagrado Corazón en Hialeah y enseñó en colegios de España, República Dominicana, Cuba, Puerto Rico y Venezuela.

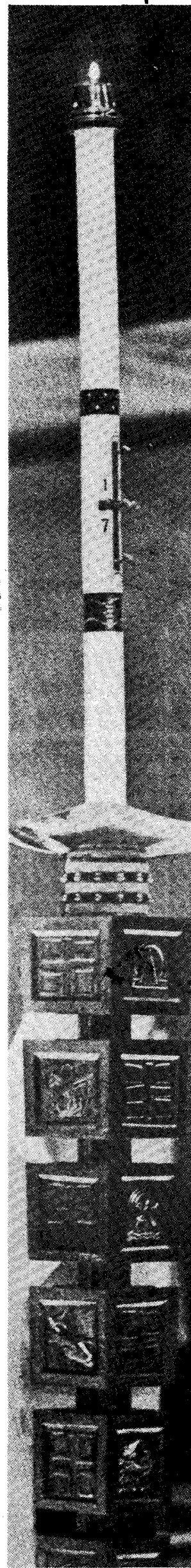
La Hermana Benita Yara, celebrará bodas de plata. Hija de la Caridad y natural de Santiago de Cuba vino a Miami en 1973 y enseña música y arte en el colegio parroquial del Gesu. También celebrará 25 años en la vida religiosa la Hermana Suzanne Simo, religiosa del Servicio Social, que es una de las administradoras del Centro Hispano Católico. Anteriormente trabajó en Buffalo, N.Y., y llegó a la Arquidiócesis de Miami en 1973.

Curso Eclesiología el 30

En colaboración con la Universidad Internacional de la Florida (FIU), el Departamento de Educación Religiosa ofrecerá, comenzando el día 30, un curso de eclesiología pastoral, todos los jueves de 7:30 pm a 9:30.

Dictará el curso el Padre Luis Casabón. El curso se puede tomar como oyente o para crédito universitario. Las clases tendrán lugar en el colegio de St. Michael. Para más información se puede llamar a la Hermana Ada Sierra, 264-6485.

Para Novias y Novios
ver páginas 1A - 8A
Suplemento especial
todo en español



1978 Para Novias y Novios



Queridos Novios

Felicidades por haber decidido compartir el amor del Señor en el Sacramento del Matrimonio. El compromiso de vuestro amor me llena de alegría, no sólo a mí sino también a todos los miembros de nuestra gran familia que es la Arquidiócesis de Miami.

En esta sociedad de hoy que idolatra la independencia, respondéis a la llamada del Señor a ser uno como Cristo con el Padre. Os comprometéis a haceros felices el uno al otro y a mostrar al mundo, con vuestro amor para siempre, el amor eterno y fiel de Dios por su pueblo...

Vuestro matrimonio es un regalo para nuestra Iglesia de Miami, pues con él establecéis una pequeña iglesia familiar que será la célula de vuestro hogar, parte importante del Cuerpo de Cristo.

Sabed que mis oraciones se unirán a las vuestras en estas semanas y meses que se aproximan y el Señor escuchará estas oraciones y os otorgará toda la ayuda que necesitáis para ser la pareja que queréis ser y que El quiere que seáis.

Edward A. McCarthy
Arzobispo de Miami

(Palabras extractadas de la carta que el Arzobispo envía a los recién casados.)



La mantilla blanca cubre a los recién casados, símbolo de la protección mutua que se ofrecen, y el amparo de Dios. Recuerdo también del paño blanco que les cubrió en el bautismo.

No temáis, os dice el Papa, Cristo está con vosotros

Cristo nos acompaña en el camino de la vida. ¿Qué mejor pensamiento podemos brindaros, queridos esposos, que os sirva de provisión, de alimento y de sustento en el largo viaje que vais a comenzar juntos?

Vosotros representáis simbólicamente ante nuestros ojos y a los de toda la Iglesia la innumerable multitud de parejas, que con la bendición de Dios, como vosotros, han puesto los fundamentos de su Iglesia doméstica, como el Concilio ha llamado a la familia.

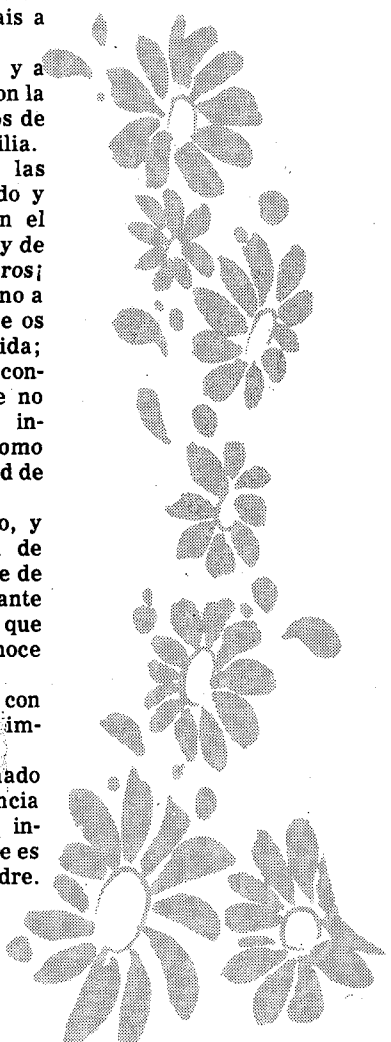
A vosotros, a todos los jóvenes matrimonios, a todas las familias cristianas: a todos los que con su amor, potenciado y transfigurado por la fuerza del sacramento, constituyen en el mundo la presencia y el símbolo del amor recíproco de Cristo y de la Iglesia les repetimos hoy: ¡no temáis, Cristo está con vosotros!

Cercano a vosotros para transfigurar vuestro amor, cercano a vosotros para hacer firme, estable, indisoluble, el vínculo que os une en la recíproca entrega del uno al otro para toda la vida; cercano a vosotros para sosteneros en medio de las contradicciones, de las pruebas, de las crisis, que ciertamente no faltan en las realidades humanas, pero no ciertamente insuperables, no fatales, no destructoras del amor que es fuerte como la muerte, que perdura y sobrevive en su maravillosa capacidad de volverse a crear todos los días, intacto e inmaculado.

Cercano a vosotros para ayudaros a vencer el egoísmo, y cercano a vosotros para haceros sentir vuestra dignidad de colaboradores de Dios creador, al transmitir el don inestimable de la vida, y de Dios providente, al ser su representación viva ante vuestros hijos en las ternuras, en los cuidados, en los desvelos que sabréis dedicarles con esa osadía del heroísmo que tan bien conoce el corazón de los padres y de las madres.

Así, sea éste vuestro programa, sea ésta vuestra ambición: con Jesús caminando con vosotros por las sendas fatigosas e imprevisibles de la vida.

Con Jesús sentado a la mesa de vuestro pan cotidiano ganado con fatiga pero con serenidad, podáis hacer de vuestra existencia común una luz, una misión, una bendición. Esto es lo que invocamos para vosotros y para todos los esposos cristianos y éste es también el augurio que os hacemos con intenso afecto de padre.



¿Qué pide la Iglesia para casarse?

Exige ante todo es un claro entendimiento, por parte de la pareja, de lo que ese Sacramento significa y a lo que compromete.

Es por ello que lo primero que se debe hacer al fijar fecha de boda es acudir a la parroquia y hablar con el sacerdote, con preferencia la parroquia de la esposa, por lo menos dos meses antes de la fecha fijada.

El sacerdote entrevistará por

separado a los novios, para constatar la motivación, preparación y libertad de cada uno. También exigirá el certificado de bautismo—de cada uno, donde encontrará también datos sobre recepción de otros sacramentos—confirmación, comunión...

Los nombres de la pareja aparecerán durante cierto tiempo en el boletín parroquial

para que la comunidad cristiana pueda confirmar que no existen impedimentos para tal matrimonio.

El sacerdote también puede exigir que la pareja reciba cierta

En el caso de un matrimonio; en que los dos novios no son católicos, la Iglesia exige una dispensación del obispo local y la

instrucción religiosa sobre el Sacramento, o puede encaminarles a las Charlas Pre-Caná o al Movimiento de CAMINO del Matrimonio que se ocupa de dar a los novios tal

preparación.

Con todo esto listo la pareja puede ya planear la ceremonia de su boda, la cual no necesita de gran pompa sino de profundo sentido cristiano.

Y... ¿matrimonios mixtos?

declaración, por parte del católico, de que no perderá su fe y que educará sus hijos en la fe católica. El no católico debe ser informado de las respon-

sabilidades de su cónyuge.

En caso de matrimonios mixtos resulta más recomendable no celebrar el sacramento dentro de una Misa.

Renta y Venta de ESMOQUIN.

AL'S
FORMAL WEAR

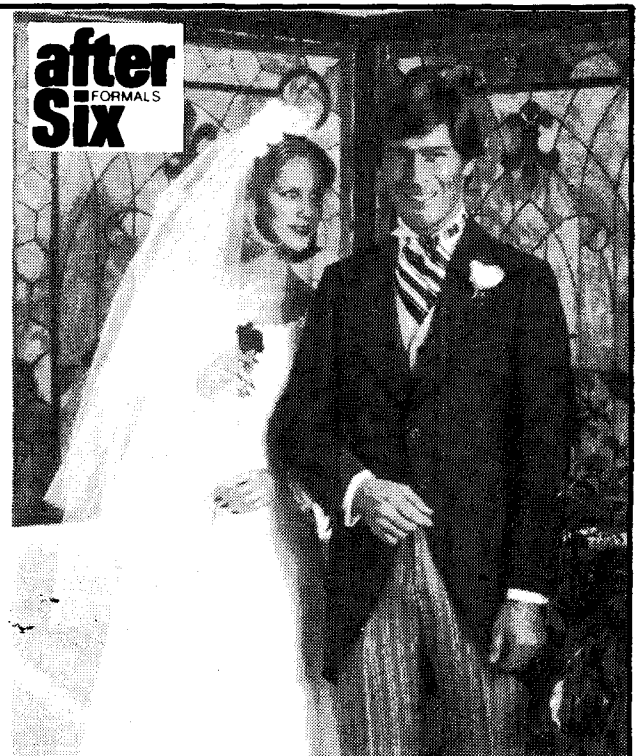
ROPA DE BODAS ES NUESTRA ESPECIALIDAD

El regreso triunfal de la elegancia clásica.

Regresa la tradicional moda para la novia y el novio. Anticipándose a los últimos dictados de la temporada en ropa de novios. AFTER SIX mantiene al día el estilo CUTAWAY en colores gris granito y café oscuro con pantalones de fantasía a rayas y lo más nuevo y novedoso en accesorios para realzar su elegancia. Nosotros creemos también en la tradición y hemos ayudado a los novios a lucir mejor, por generaciones.

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CAMINO DEL MATRIMONIO

Por Araceli Cantero

“¿Me quieres como soy, o quieres que cambie en algo?”
 “¿Crees que soy una persona caprichosa o egoísta?”
 “¿Piensas en el matrimonio para siempre?”

Cada vez que se celebra un CAMINO, estas y muchas otras preguntas van recibiendo respuesta.

Para cientos de parejas que se han ido beneficiando de este programa de preparación al matrimonio, las preguntas, en ambiente de diálogo sincero, abren nuevos caminos de comunicación.

Así lo expresó una de las participantes en el CAMINO No. 20, hace cosa de 4 años: “Siempre nos habíamos llevado muy bien y charlábamos mucho, pero nunca nos habíamos atrevido a plantear estas cosas, por temor quizás a herir los sentimientos del otro.”

Ahora CAMINO cuenta con seis años de vida y la cooperación de muchos matrimonios jóvenes que ponen su tiempo y experiencia de matrimonio cristiano al servicio de los novios a punto de casarse.

Camino surgió por iniciativa de un grupo de matrimonios hispanos inquietos por la calidad de vida matrimonial de las jóvenes parejas católicas. Convencidos de la importancia que tiene crear un ambiente propicio para el diálogo fuera de toda preocupación, CAMINO pide a las parejas que dediquen todo un fin de semana a pensar en su matrimonio. El enfoque del programa es dinámico. No se trata tanto de escuchar como de dialogar juntos sobre lo que se ha escuchado. Las parejas no se quedan por la noche —en el Seminario de St. John, donde actualmente se realizan los CAMINOS,— pero si pasan los dos días enteros juntos.

Las charlas, presentadas por parejas de auxiliares, van tocando aspectos del matrimonio: médico, psicológico, teológico, economía, ayudas y peligros al matrimonio, aspectos familiares.

A veces más de 50 parejas de “caminantes” participan en un CAMINO. En grupos pequeños y bajo el liderazgo de otras parejas auxiliares reflexionan sobre las charlas, dialogan entre sí, o conversan con los sacerdotes que colaboran en el programa.

El fin de semana finaliza con una Misa que inicia a los caminantes en su nueva etapa hacia la boda, y los mantiene unidos entre sí y a otras jóvenes parejas de cristianos que con su amistad y mismo ideal les servirán de apoyo.

¿Qué hacer para participar?

Es bueno hablar con un sacerdote al menos tres meses antes de la boda y pedirle que les

Un programa diocesano por el que parejas de matrimonios preparan a los novios para su matrimonio cristiano



El cariño y felicidad de las parejas auxiliares (arriba derecha), es contagioso. Arriba una de las parejas caminantes, durante las charlas. Abajo un rato de diálogo.



CALENDARIO

CAMINO - 1978

Enero	21-22
Febrero	18-19
Marzo	18-19
Abril	15-16
Mayo	20-21
Junio	24-25
Julio	15-16
Agosto	19-20
Septiembre	16-17
Octubre	14-15
Noviembre	11-12
Diciembre	9-10

inscriba en el próximo CAMINO. El programa es una de las opciones que la Iglesia exige como preparación para recibir el Sacramento del Matrimonio.

OTRAS POSIBILIDADES PARA PREPARAR SU MATRIMONIO

Si no pueden dedicar todo un fin de semana para preparar su

futuro matrimonio, las parejas pueden participar en otros programas también en español. En diversas épocas del año y a nivel arquidiocesano, se organizan en parroquias las llamadas Charlas Pre-Cana. Estas tienen lugar varias noches durante la semana durante dos horas. Para información pregunte en su parroquia.

Foto por Jorge Bilbao



Queridos Novios:

Para muchos de ustedes quizás esté muy cerca el día en que delante del Señor y la comunidad recibirán el Sacramento del Matrimonio, y es para ustedes y para otros muchos que pronto se unirán en matrimonio a quienes dirigimos este pequeño mensaje.

Nosotros somos un matrimonio joven, de 23 y 22 años, tenemos dos niños y llevamos ya casi cuatro años de casados. Un día al igual que ustedes fuimos novios, y no estábamos seguros de lo que realmente significaba el Sacramento del Matrimonio.

El Señor sabio, nos supo indicar la senda correcta y fue entonces que asistimos a las charlas pre-Matrimoniales de Camino.

Fue allí donde verdaderamente Cristo se nos reveló y fue allí también donde, nos convencimos de que el matrimonio fue, establecido para toda la vida. ¡Cuán afortunados fuimos!

No nos tomó mucho tiempo después de casados para empezar en nuestro trabajo apostólico. Hace ya tres años que trabajamos con el Movimiento de Camino tratando de orientar a otros y exponiendo nuestras propias vidas y nuestras experiencias de casados a aquellas parejas de novios que pronto se casarán.

Por eso te queremos invitar a tí, futuro matrimonio cristiano, que pronto formarás un hogar. Te invitamos para que no dejes a Cristo en el Templo, sino que lo laves para tu casa y no lo abandones nunca.

La felicidad que existe en nuestro hogar hoy se la debemos a Cristo, El es y será siempre el centro de nuestras vidas, sabemos que sin El nada se puede. Sigamos siempre sus huellas y verán que en sus hogares nunca faltará un momento de alegría.

Muchas felicidades a todos les desean sus hermanos en Cristo.

Rodolfo y Marlene Alvarez

CASARSE - ? pero a qué edad

Desde el mes de mayo de 1977, la Arquidiócesis de Miami requiere de la pareja que desea recibir el Sacramento del Matrimonio que haya cumplido los 19 años. Tales medidas se han puesto en práctica a petición de los sacerdotes y como consecuencia de estadísticas nacionales que indican que más de la mitad de los matrimonios entre jóvenes menores de 19 años acaban en el divorcio.

Cuando uno de los novios que piden el matrimonio no ha cumplido aún la edad de 19 años, deberán observarse las siguientes normas:

● La fecha de la boda no puede fijarse hasta después de haberse observado los pasos

siguientes:

● Se establecerá un plazo obligatorio de tres (3) meses a partir de la primera cita con el sacerdote.

● El sacerdote y la pareja deberán dialogar a fondo.

● Los padres del novio y de la novia serán entrevistados por el sacerdote.

● La pareja deberá asistir a las conferencias de Pre-Cana, Camino, o cualquier otro programa que se reconozca como equivalente.

● Si surgiese alguna duda acerca de la capacidad matrimonial de los contrayentes, la pareja deberá referirse a un consejero profesional con miras a

una evaluación.

● En cada caso el sacerdote deberá presentar en el Tribunal los siguientes documentos:

A. Investigación pre-nupcial.
 B. Evaluación profesional, cuando sea necesaria.

C. Certificado de Pre-Cana o su equivalente.

D. Reporte personal y recomendaciones del sacerdote que está encargado de la boda estipulando la preparación de

dicha pareja para el matrimonio cristiano. Si el sacerdote no es el Párroco, el reporte será contrafirmado por el Párroco.

El Tribunal autorizará por escrito el susodicho matrimonio y se lo comunicará al sacerdote que lo refirió.

● Si un sacerdote juzga que debe alterar el proceso que aquí se indica en un caso especial, dicho sacerdote deberá notificar el caso al Tribunal.

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Diez ideas para una ceremonia inolvidable

Por el Padre Jorge García

La boda es el primer regalo que los novios se hacen el uno al otro como esposos, y que Dios hace a los dos como pareja.

El ritual de la boda ofrece una serie de opciones para la ceremonia en la Iglesia y la pareja puede hacer su propia elección y hacer así de su boda una experiencia personal y significativa. A continuación diez ideas prácticas:

1.) **Los novios** deben reunirse con el sacerdote para planear la ceremonia, ya sea en el contexto de una Misa o por sí sola. Con él pueden escoger las lecturas de la biblia, la música, los cantos, los símbolos y acciones que quieren añadir y cuando y cómo los realizarán durante el acto. Es bueno que el sacerdote conozca a los novios de antemano pues

resulta difícil crear una atmósfera familiar con personas desconocidas.

2.) **La actitud** de los novios quedará proyectada en la ceremonia. Si ellos están tranquilos y descansados disfrutarán del acto y lo recordarán siempre. Los novios que arreglan todos los detalles de antemano, se mostrarán seguros de los que están haciendo.

3.) **Los votos:** El ritual presenta seis opciones para pronunciarlos. También los novios pueden escribir su propia fórmula. Una de las opciones del ritual ofrece la posibilidad de diálogo entre ellos; es fácil de recordar y muestra que en la boda son los novios los que se dan el sacramento uno al otro, mientras que el sacerdote y demás presentes son testigos de esa alianza sacramental.

4.) **Los anillos:** Es bueno explicar durante la ceremonia el rico y sencillo simbolismo de los anillos: amor y alianza que como el amor de Dios no tienen principio ni fin. Son regalos que hacen el amor presente y ayudan en la fidelidad.

5.) **Las arras:** Son monedas que en el siglo XV el esposo entregaba a la esposa indicando quizás el precio de la virginidad.

Al cristianizar esta costumbre, probablemente de origen visigótico, la Iglesia la asoció más íntimamente al rito de la boda, bendiciendo arras y anillos. "Esposa, estas arras te doy en señal de matrimonio." Puede decir el esposo al entregárselas.

Las monedas pueden expresar riqueza, comunicación de bienes, patrimonio común de los esposos, y también se pueden acuñar con símbolos bíblicos de la Alianza, conmemorando hechos clave de la Historia de la salvación, que es un largo noviazgo de Dios con la humanidad.

6.) **La música:** debe tener contenido emotivo para los novios expresando el amor entre ellos.

7.) **Las familias** y amistades presentes en la ceremonia deben participar activamente, sirviendo como lectores, comentaristas, llevando las ofrendas. Todos los casados pueden renovar sus votos matrimoniales cuando los novios hacen los suyos y la comunidad puede aplaudir en señal de aceptación de la pareja que ante ellos se compromete.

8.) **A la salida,** los novios pueden ir deteniéndose saludando a la familia del otro esposo y representar así la unidad realizada y mostrándoles

que aún son importantes en su vida.

9.) **La homilía** de la boda conviene que sea corta y basada en una imagen o frase fácil de recordar cuando pasen los años. Los novios pueden encargar a alguien que grave toda la ceremonia en magnetofón, para poder escucharla y recordar lo vivido entonces.

10.) **Las velas:** pueden mostrar el simbolismo de la unión (alianza). Quizás usando candelabro de tres velas, la del centro mayor. Se comienza con las dos velas pequeñas prendidas y después de los votos y anillos, los novios encienden la del centro y apagan las otras.

Y como consejo final, recordar que el sacerdote, como presidente de la asamblea, es el que crea la atmósfera de todo el acto. Por lo tanto qué importante planear con él y no incomodarlo llegando tarde, por ejemplo.



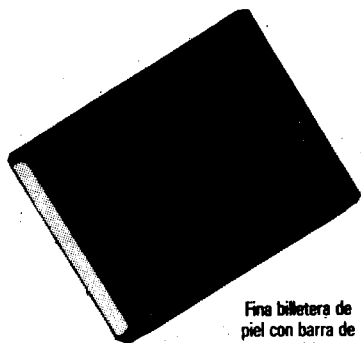
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El matrimonio: aspectos legales

Por XAVIER SUAREZ,
ABOGADO

Para uno que ha vivido en países latinos, el sistema legal por el cual se contrae matrimonio en este país presenta una diferencia interesante. La ceremonia en la mayoría de los estados de Norteamérica puede ser celebrada por un magistrado civil o un ministro religioso; para los efectos legales, la Misa nupcial celebrada por un Sacerdote con autoridad del estado crea un matrimonio tan oficial como si fuera constituido por el Jefe de la Corte Suprema del estado. Por lo contrario, en muchos países de Latinoamérica la pareja se casa por lo civil primero y después—a veces habiendo pasado más de varios meses—se casan por la Iglesia.

Desafortunadamente, el estado requiere muy poco para dar una licencia de matrimonio. Lo único que requiere es un examen de sangre de los que se casan y una declaración bajo juramento que no están ya casados. En efecto, el Estado protege a la pareja contra enfermedades contagiosas y contra la posibilidad de la bigamia. Poca protección para los que se preparan a empezar la travesía más larga y peligrosa de su vida...

PROPIEDAD COMUN

Algunos estados proveen en sus leyes que toda propiedad adquirida por el esposo o la esposa es automáticamente propiedad de los dos. Aunque no es así en la Florida, sí es verdad que el efecto legal del matrimonio es combinar la propiedad de los esposos y hacer muy difícil la separación de los intereses propietarios. Y lo que puede ser más importante, la ley de impuestos—que proviene del Gobierno Federal—le da al ingreso matrimonial un tratamiento especial que reconoce la unidad económica de los esposos. Una pareja que vive de \$15,000.00 paga 16 por ciento menos de impuesto que un individuo que gana lo mismo pero vive solo.

La ley estatal también reconoce que los casados han establecido una comunidad económica, y hace más difícil la división de toda propiedad que los esposos han compartido. La casa de la familia no se puede vender o regalar sin la firma de los dos



esposos, no se puede vender por demandas de acreedores, y ni siquiera se puede donar al morir excepto a la esposa o esposo mismo. Otras propiedades de los esposos también adquieren carácter comunitario cuando los esposos lo planean así. Es posible establecer una cuenta de banco a nombre de los dos esposos que no se puede romper para pagar una deuda que no es común. Con esa cuenta común, la ley permite que un esposo (a) pase dinero a su esposa (o) al morir se automá-

ticamente, sin necesidad de testamento, abogados o Cortes.

LOS HIJOS

Toda responsabilidad o derecho legal que se aplica al matrimonio es pequeña en comparación con la responsabilidad de educar y formar nuevos seres humanos. Los esposos que se convierten en padres reciben de la ley una autoridad excepcional. Por

respeto a la comunidad familiar, la comunidad estatal rehusa a interferir en conflictos domésticos excepto cuando ya se produce una violencia seria. Los padres tienen el poder de disciplinar a sus hijos mientras no los abusen y tienen la obligación legal de proveer para ellos. Hasta el niño no nacido, cuya protección contra el aborto ha sido rechazada por la Corte Suprema, posee derecho de mantenimiento cuando su padre se divorcia de su madre.

CAMBIOS RECIENTES EN LA LEY

Muchas distinciones que existían antes entre esposo y esposa han sido eliminados por la sociedad que en sus extremos ha sido llamada la sociedad del "Unisex". Hace años un esposo podía justificar el asesinato del amante de su esposa si los cogía en el acto. Gracias a Dios, esa situación no le sirve hoy en día al que usa la violencia extrema, y no se asume que es la virtud de la esposa que ha sido atacada por un extraño. Ni se prohíbe actualmente que una esposa viaje o

contraiga deudas sin el permiso de su esposo.

Hoy en día, los esposos son considerados iguales a los ojos de la ley. En caso de divorcio cualquiera de los dos pueden acabar pagando el mantenimiento del otro o de los niños. Ya no es el hombre sólo el que tiene obligación de pagar "alimony" como pasaba antes. Ni tampoco es verdad que la mujer siempre gana la custodia del niño; la ley los considera iguales aún en esta área, que tradicionalmente ha sido de dominación de la mujer.

CONCLUSION

Cuando los esposos se divorcian, la ley reconoce su separación y divide la propiedad como más justo parezca. Pero los niños no se pueden dividir, y ninguna decisión o estatuto legal puede dividir justamente el cariño de un niño entre sus dos padres. Es por eso, y por las promesas eternas que hacen y sienten los esposos, que la Iglesia considera el matrimonio un Sacramento y un contrato irrompible.

Comunicación: base esencial a la felicidad

Para ser felices y mejores es necesario comunicarnos con las demás personas. En el matrimonio, con mayor razón, es necesario el diálogo entre los esposos. Veamos cuáles son algunas de las actitudes que lo dificultan o impiden:

- la desconfianza, el no saber guardar secretos. La confianza se gana.
- la vergüenza, por falso pudor o falta de educación adecuada.
- la deslealtad, comentarios ocultos con terceras personas, complicidad en contra de uno de los dos.
- los resentimientos, por no haberse perdonado las faltas mutuas.
- la divergencia de criterios, sobre religión, educación de los hijos, etc.
- poca capacidad de uno de los dos, no se ha ayudado al compañero a mejorarse.



Para resolver estos problemas y cambiar estas actitudes necesitamos:

- estar dispuestos a encontrar soluciones y ponerlas en práctica.
- aceptar la importancia de los problemas del otro, marido y mujer son distintos pero sus puntos de vista se complementan.
- lograr un ambiente adecuado; no es conveniente dialogar cuando estamos disgustados o cansados.
- orar con frecuencia juntos. La familia que reza unida, permanece unida.



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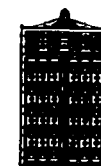
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En estas dos caras de la misma moneda encontramos representado el problema que viven tantos matrimonios hoy día.

¿Cuántos hijos?

La consigna que dio el Creador fue: **Multiplícaos**. Pero eso no incluye necesariamente una multiplicación alocada, sin tener en cuenta criterio alguno. Hay que aceptar los acontecimientos tal como se presentan, reflexionar sobre ellos y preguntarse: "En esta situación (enfermedad, pobreza, vivienda...), ¿qué es lo más razonable?" ¿Cuál es la voluntad de Dios?"

Tres principios guiarán la decisión:

1. **Generosidad**. Nada de cálculos mezquinos. El amor verdadero se da y se multiplica: llena el hogar de niños.

2. **Confianza**. Es difícil, por no decir imposible, a pesar del progreso de la ciencia, regular exactamente los nacimientos. Pueden sobrevenir imprevistos, por ejemplo, unos gemelos. Tengamos confianza en la Providencia.

3. **Razón**. Reflexionad con sinceridad sobre los motivos serios de un mayor o menor número de hijos. Los motivos son:

—La salud, en particular de la madre. En general conviene dejar pasar unos dos años entre dos partos, para no fatigar demasiado a la madre. Hay que tener también en cuenta la salud

de los hijos que van a venir, en especial si uno de los primeros es anormal. Consultad al médico.

—**Economía y vivienda**. En la miseria y en el amontonamiento, la vida familiar se degrada. Pero alguna pequeña dificultad no es razón suficiente para rehusar los hijos.

—**Educación**. Lo más importante no es la procreación, sino la educación, porque el alma vale más que el cuerpo. Conviene traer al mundo tantos niños como se puedan educar dignamente. Si vienen para perder la vida eterna, mejor es que no hubieran nacido.

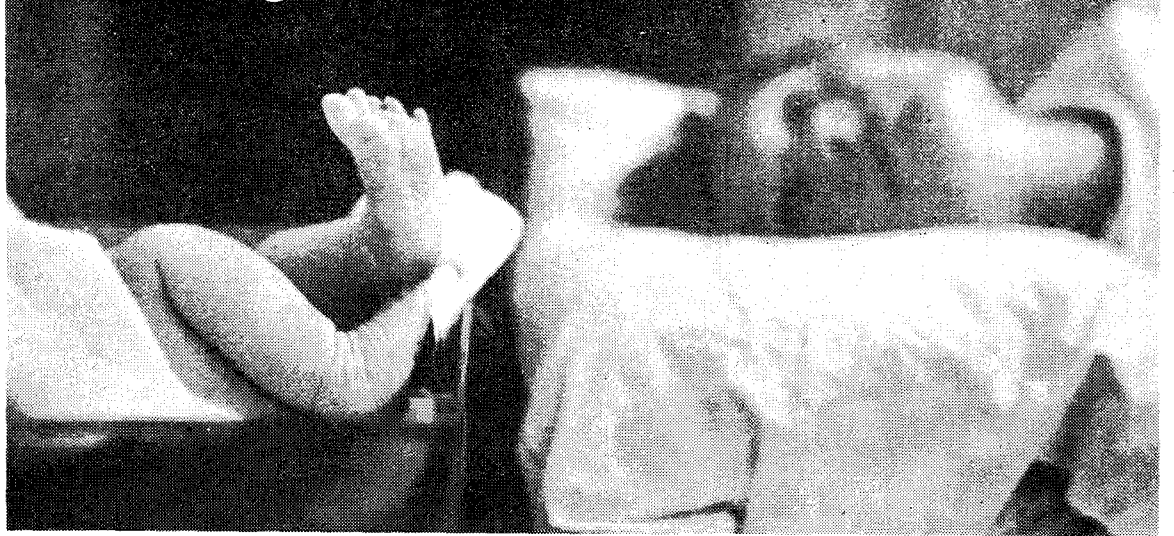
—**Vuestro amor**. Aunque las razones precedentes no justifiquen cierta regulación de la prole, no dejéis de consultar también vuestro amor. Una vida sexual normal, con nuevo embarazo, ayuda a veces a superar una crisis entre esposos o a evitar graves tentaciones y pecados. Prácticamente, después de cada embarazo, tratad juntos la cuestión, pedid si os conviene admitir un nuevo hijo. La decisión final os toca a vosotros, siguiendo vuestra conciencia, no la del consejero.

Los principios anteriores dan la respuesta a la pregunta: ¿Hay que aspirar a una familia numerosa? Hay familias numerosas "salvajes", en que los hijos nacen al azar del instinto, sin reflexión ni cuidado de la educación. No es un ejemplo imitable, ni muchos menos. Ni la Iglesia, con sano juicio, ni la moral, apoyan este tipo de familia.

Tampoco es partidaria del hijo único, en un hogar cerrado y egoísta.

Está por la familia en que se observe la Ley de Dios, que es también ley de la naturaleza. En unos casos se tratará de un hijo solo, en otros dos, cinco o diez. Los casos son distintos y nadie puede juzgarlos, a no ser los esposos mismos, Dios y la Iglesia en su nombre.

La alegría de dar vida a otros



El cuerpo es el arpa del alma

Reflexión sobre la sexualidad

La sexualidad humana no es ni una tara, ni un pecado. En el matrimonio, es la expresión carnal de una realidad espiritual: el amor que impulsa al hombre y a la mujer, el uno hacia el otro. Esta sexualidad es vivida diferentemente por los dos y marca profundamente todo su ser. No tiene el mismo sentido para los casados que para los solteros.

El acto conyugal no es el único medio ofrecido a los esposos para testimoniarse su amor y profundizar su unión. Existe también la ternura: esas mil pequeñas naderías, que van de la sonrisa al beso, de la caricia al regalo, de la mirada emocionada a la palabra gentil... que vuelven a dar alas al amor y vienen a iluminar la monotonía de la vida cotidiana. La ternura es una de las múltiples formas del arte de amar: brota del corazón, es uno de los secretos de la felicidad.

La emoción amorosa es

buena en sí: es el envoltorio apasionante que rodea a la unión carnal. Hay una "ciencia" que permite al hombre y a la mujer conocer una total plenitud carnal. Ignorarla deliberadamente, es privarse de grandes alegrías e ir a veces al encuentro de catástrofes. "Vuestro cuerpo es el arpa de vuestra alma, dice el

poeta libanés Kalil Gibran, de vosotros depende hacer música dulce o sonidos confusos".

El amor de los esposos es el que da su profundo sentido a la unión carnal. Unirse sin amarse es condenarse a un infantilismo que las apariencias de virilidad exterior no hacen más que enmascarar.

Después de la boda la Iglesia sigue ayudando

La Arquidiócesis de Miami ha iniciado un nuevo programa para ayudar a los recién casados. Aquellos que sepan de alguna pareja—parroquias, familiares o la pareja misma—pueden enviar los nombres del nuevo matrimonio al Centro de Enriquecimiento Familiar: 18330 N.W. 12 Ave., Miami, Fla. 33169. La pareja quedará así inscrita en el Centro y recibirá sus noticias y cartas, una de ellas escrita por el mismo Arzobispo McCarthy,

felicitándoles por su matrimonio.

En el boletín del Centro, que recibirán cuatro veces al año encontrarán artículos sobre finanzas en el hogar, comunicación y sugerencias para lecturas.

El Centro está bajo la dirección del matrimonio Terry y Mimi Reilly, que residen allí con sus cuatro hijos. Todos dedicados al apostolado familiar en la Arquidiócesis.

Libros para leer

Indicamos varios libros recomendados por el Movimiento de CAMINO, y a la venta en Miami, en la biblioteca de la Casa de Cursillos: Emaus; en Ideal o en St. Paul Catholic Book and Film Center.

● **El Desafío del Amor**, por Jose Vink y John Catoir, Ediciones Paulinas, 1977.

● **El Acto Matrimonial**, por Tim y Beverly LaHaye, Libros Clie, 1976.

● **Todo sobre el Amor**, por Dr. James Dobson, Libros Clie, 1976.

● **Yo Quise a una Chica**, por Walter Trobin, Ediciones Sigueme.

● **El Matrimonio es Indisoluble**, por William W. Bassett, Ediciones Sal Terrae.

● **Diálogos para Novios**, por Gabriel Calvo, Editorial Alameda.

● **Cuando el Amor no es romance**, por Jean Guittou.

● **El Camino hacia el Amor**, por Donald A. Dohr, Ed. Paulinas, 1976.

● **El Libro de la Familia**, (Enciclopedia de los novios, esposos y padres cristianos), Distribuidora PPC, Madrid.



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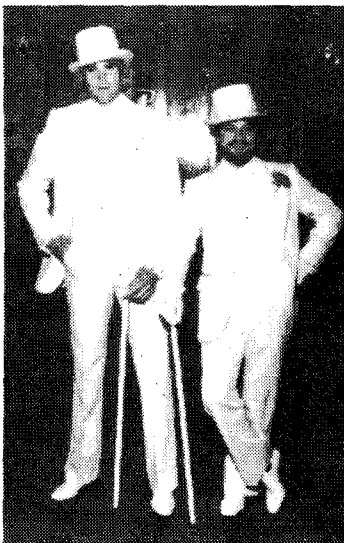
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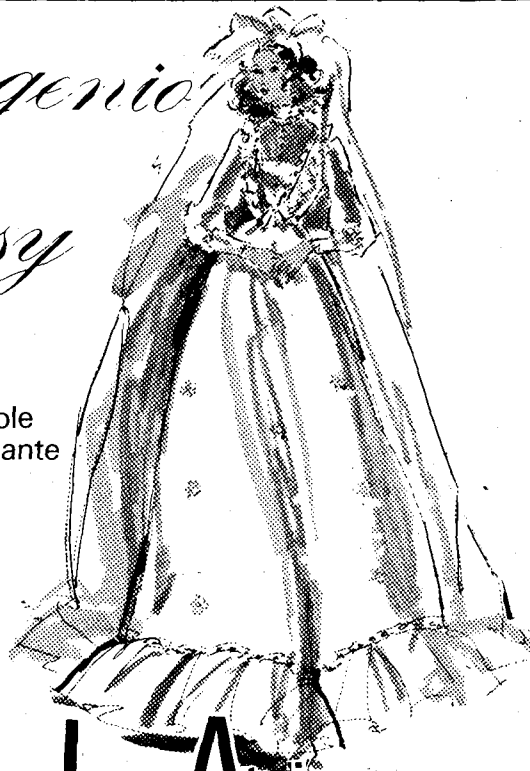
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Como norma fundamental, la Iglesia se ha mostrado dispuesta a aceptar los métodos que acompañan a los procesos naturales, rechazando fir-

otros trastornos que nada tienen que ver con ella.

EL METODO DE OVULACION

En uno de los últimos párrafos de la Encíclica

la esperanza de que lograrían descubrir la manera mejor de secundar a la naturaleza.

El conocido como método "Billings" o de ovulación está basado en el "mucus" cuya presencia o no, determina el período de fertilidad o infertilidad. Su conocimiento determina en los esposos, la posibilidad de evitar la concepción, cuando les asistan causas valederas, así como también la posibilidad de tener un hijo cuando lo desearan.

Se distinguen, por consiguiente netamente según este método dos períodos; el fértil y el infértil. El período fértil es el tiempo en el cual puede ocurrir la concepción, siendo reconocido porque toda mujer puede reconocer su fase fértil, comprobando la secreción

mucosa que precede a la ovulación. Este período se denomina de los "días húmedos". A la vez el período de infertilidad está señalado por la ausencia del "mucus", lo que determina un estado de sequedad que cualquier mujer puede comprobar; son los días secos.

Información detallada en español sobre la planificación de la familia por métodos naturales puede obtenerse adquiriendo el folleto "Planificación Natural de la Familia," método Billings., St. Paul Catholic Book and Film Center, 2600 Biscayne Blvd. Miami 33137, Tel: 5731618.

- 1—Es moralmente aceptado.
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- 3—Las relaciones conyugales son normales.
- 4—La conducta impuesta por la abstinencia da seguridad al matrimonio, da madurez y comprensión mutua.
- 5—Es aplicable a todos los niveles sociales y de educación.
- 6—Puede ser dejado de lado en cualquier momento.

- 7—No exige gasto alguno.
- 8—Es útil en la menopausia y cambios de vida ya que los síntomas de humedad o sequedad determinan la fertilidad o infertilidad.
- 9—Da aviso a la proximidad de la ovulación, p.eje. después de un nacimiento o lactancia.
- 10—No depende de la regularidad de los ciclos.
- 11—Puede ser usado para lograr un embarazo al detectar los días más fértiles.

nemente los que se oponen, los perturban o interrumpen su curso.

De muchos es ya conocido el llamado método de Ogino-Knauss o de continencia periódica, basado en la longitud del ciclo femenino, calculando el período de la ovulación.

Un paso adelante lo constituyó la introducción del método de la temperatura, que se basó en el aumento de la temperatura tomándolo como referencia del punto de ovulación. Pero así como en el método de Ogino, no es posible determinar con absoluta exactitud numérica los márgenes biológicos, el otro presenta la dificultad de que las variaciones de la temperatura pueden indicar, además de la ovulación,

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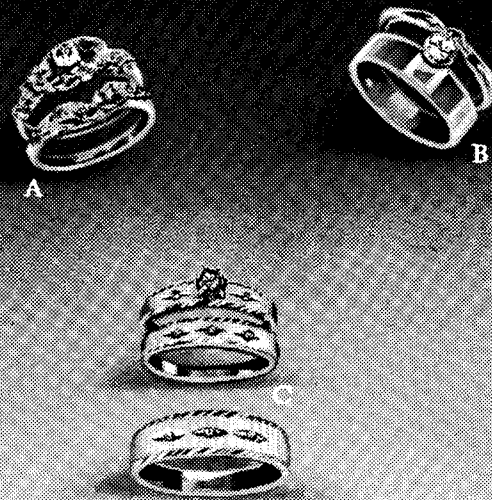
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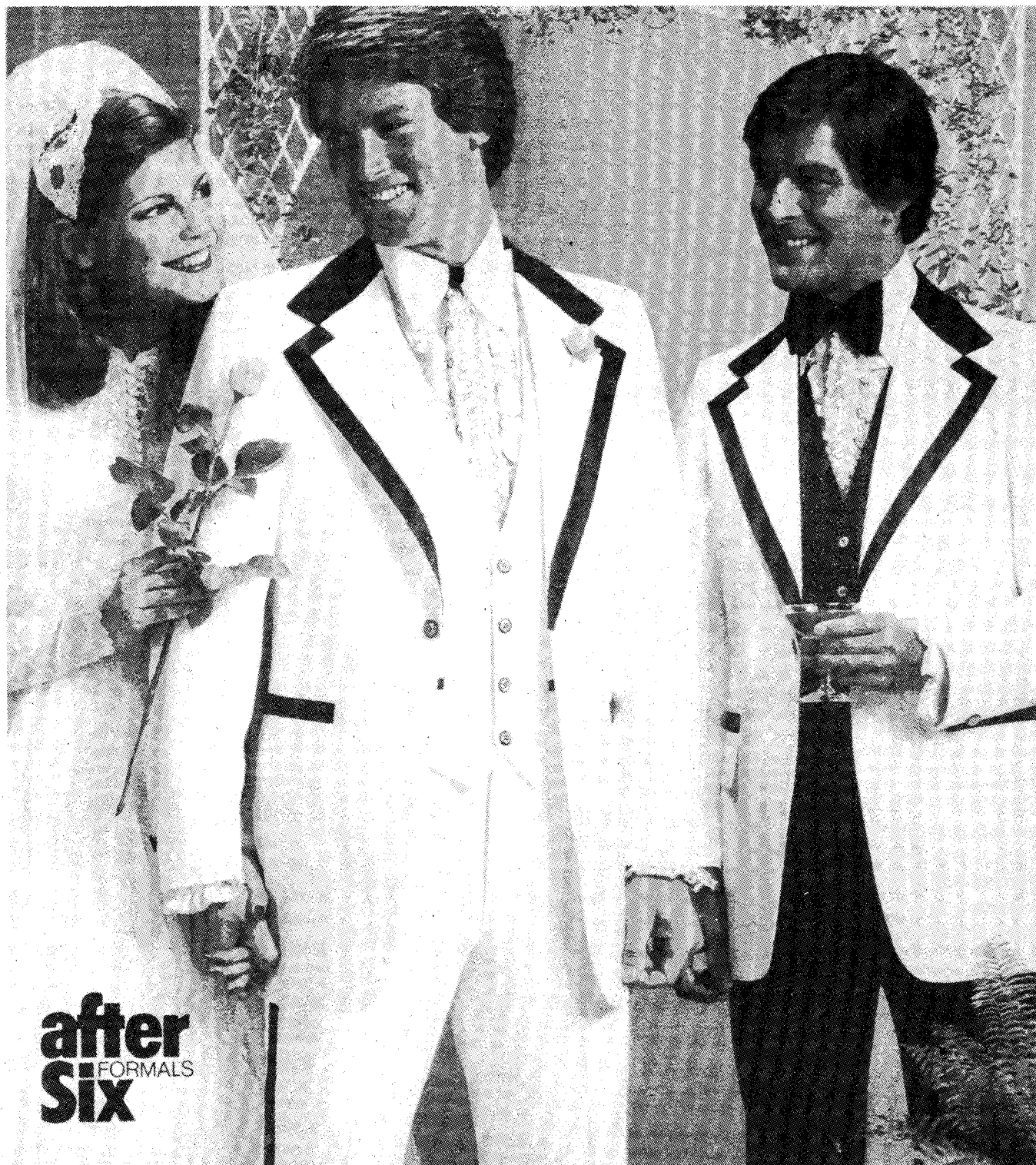


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A. Delicado detalle floral en este precioso conjunto de oro 14k. \$375. B. La exquisita belleza del solitario en esta combinación de oro 14k. \$795. C. Atractivo estilo contemporáneo para él y para ella en oro blanco 14k. \$425.

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Local No. 6
HOLLYWOOD
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966-9587

Local No. 8
POMPANO BEACH
623 No. Federal Hwy.
941-4184

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