



JULY 14, 1978

PRICE 25c

The VOICE

VOL. XX No. 19



Voice Photo by Tony Garnet

Sound of waves may be lost to the deaf but not the beauty of the ocean as participants at the deaf convention in Miami Beach converse.

Hundreds meet in 'silent' convention

By FRANK HALL
Feature Editor

A normally silent minority is becoming a "silent" majority this week in Miami Beach.

Over 700 deaf adults from throughout the United States and Canada are meeting in the Archdiocese of Miami for the first time in the convention history of the International Catholic Deaf Association (ICDA).

THE PRESENCE of this large number of deaf people is being felt, especially at the Americana Hotel, convention

headquarters.

Tables and counters at the coffee shop are equipped with dozens of small pads and pencils for customers to write their orders down. Taped next to cash registers are cards picturing the alphabet in Sign Language as well as Signs most often used by the deaf. The only thing that does seem out of place is a large placard in the lower lobby declaring: "Meeting, Quiet Please."

Welcoming the members to the 29th annual ICDA convention, Father Jim

Vitucci, moderator of Miami Chapter 79, ICDA, and director of the Archdiocesan Office for the Deaf, referred to the definition of convention in the Acts of the Apostles.

"And the community of believers gathered from the very ends of the world into one city. There, they broke bread and shared fellowship for they were of one mind and heart as they gave glory to God! The Power that flowed from that first convention helped shape the world," Fr. Vitucci continued.

"BECAUSE of the love that

was shared by those involved, mankind's history was rewritten. Please God, and through the work of the Holy Spirit, that same Power is in our midst today. Let us pray that what the world said of the first Christians, after that convention, it will also say of us: 'Look how these people love one another!'"

The delegates, whether they come from Toronto, Los Angeles, Kansas, Brooklyn or elsewhere, are usually a small group of hearing impaired people in the midst of a very large hearing world. For this one week, July 9-15, the deaf are 700-strong and appear to be enjoying the experience of being able to walk up to someone and carry on a conversation as if it were the most natural thing in the world.

Excursions like the Jungle Queen cruise, the Everglades tour and the Seaquarium are sold out completely. Many of the deaf explain that this is logical. During the year they often go on special outings as families but are restricted to visual experiences and are unable to take

advantage of tour guides describing, in flowing words, the details of the attraction. At the convention, all trips are accompanied by trained interpreters who translate into Sign Language the guide's commentary.

At the first session, general Chairman of the convention, Glenn Wolfangle of Pembroke Pines, presented a plaque and gavel to the ICDA president, John G. O'Brien. Wolfangle signed that the gavel might not be much help

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Abp. spurs congressmen on tax credits

Florida Congressmen were urged this week by Archbishop Edward A. McCarthy to support the proposed tuition tax credit legislation in view of the savings in tax dollars to the citizens of Florida and the service rendered by Catholic schools to minority and lower income families.

In telegrams to Senators Lawton M. Chiles, Jr. and Richard Stone, Archbishop McCarthy described the tuition tax credit bill for non-public schools as a "long overdue effort to overcome the unfair double taxation placed on many Florida citizens, and help non-public schools to survive. It will honor religious freedom and encourage free

enterprise in education that will strengthen our public school system," the Archbishop said.

He added that "In operational costs for the current year, the Catholic schools in this state save Florida taxpayers at least \$122 million, and in provision of facilities a conservative \$195 million. Therefore, a total savings to the taxpayer from Catholic schools in Florida amounts to over \$300 million. And the Catholic schools are only one-fifth of all Florida non-public schools.

"The tax credit proposal is necessary if we are to maintain such savings to taxpayers," Archbishop McCarthy concluded.

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News at-a-glance

NATIONAL

Nazi march ignored

CHICAGO—(NC)—Residents of the Marquette Park Community where neo-Nazis held a long-planned demonstration July 9 generally ignored the march in response to the pleas of religious and community leaders, and police officials.

Baby formula hit

NEW YORK—(NC)—Members of the National Catholic Coalition for Responsible Investment have accused the Nestle Co. of providing "misleading and inaccurate" information in a mailing to Catholic educators on the controversy over the company's infant formula used in Third World countries.

Carter water policy

DES MOINES, Iowa—(NC)—President Jimmy Carter's water policy "appears to remedy some of the most glaring deficiencies of past federal policy," according to Gerard McMahon, director of planning and policy development for the National Catholic Rural Life Conference.

Nuns rip Soviets

NEW YORK—(NC)—Two American nuns representing the National Interreligious Task Force on Soviet Jewry assailed Soviet curbs on human rights, calling on the U.S. government to consider closing 37 ports and boycotting the 1980 Olympics as a way of reacting "measure for measure." Sisters Ann Gillen and Gloria Coleman recently returned from a two-week trip to five Soviet cities.

Latin Bishops meet

NEW YORK—(NC)—Although "the road to Puebla may not always be smooth," the Latin American bishops must not abandon their commitment to the poor at their meeting scheduled for October in that Mexican city, said 62 North American Catholics and Protestants in an open letter to "our brothers and sisters in Latin America."



PAPAL WELCOME

A smiling Pope Paul leans from his gestatorial chair to caress a baby held up to him by the child's relatives. The scene took place last week at the Pope's general audience in the huge hall known as "the Nervi" in the Vatican.

WORLD

Rhodesia peace meet?

LONDON—(NC)—The Times of London has reported from Salisbury, Rhodesia, that the Rhodesian Catholic bishops have called on the country's political leaders to sit down together

and work out a peaceful solution to the five-and-a-half-year-old civil war.

Vatican speaks to nuns

VATICAN CITY—(NC)—The Vatican congregations for Bishops and for Religious have urged nuns to "seek out and propose" new ministries for themselves. The two congregations made the request in a jointly issued document called "Directives and Criteria for Relations between Bishops and Religious in the Church."

Nicaraguans welcome exiles

MANAGUA, Nicaragua—(NC)—Close to 200,000 citizens welcomed Los Doce, a group of 12 opposition leaders including two priests, back from exile. During the welcome, the National Guard sought in vain to disperse the crowd with tear gas.

Quebec separatists

LONDON, Ontario—(NC)—The decision on whether Quebec should become a separate political entity or remain united with Canada must be made with "considered judgment and the avoidance of rash action," according to Archbishop G. Emmett Carter of Toronto. The archbishop made that plea June 28 during his keynote talk at a conference called "Confederation '78" in London, Ontario.

Bolivia miners paid least

LA PAZ, Bolivia—(NC)—Bolivia's miners and peasants contribute most to the national economy but live in poverty because they are paid least, the Bolivian Bishops' Conference said in a study released by the conference secretary, Auxiliary Bishop Alejandro Mestre of Sucre.

Junta knows nothing...

SANTIAGO, Chile—(NC)—The military junta has denied responsibility for missing persons, disappointing relatives who ended a hunger strike in June after government officials promised church mediators a case-by-case report.

PEOPLE

Cardinal Krol 'unique'

PHILADELPHIA—(NC)—Cardinal John Krol was acclaimed "a unique man who has met and resolved every challenge he has encountered with candor, forthrightness and humility" at Philadelphia's official ceremony on Independence Day. The Philadelphia Freedom Medal was presented to the cardinal by Mayor Frank L. Rizzo in a program at Independence Hall.

Catholic U. head

WASHINGTON—(NC)—"The function of a university is to create the future," said Dr. Edmund D. Pellegrino, newly appointed president of the Catholic University of America during a press conference announcing his appointment. The president of the Yale-New Haven Medical Center and professor of medicine at Yale's medical school said he hopes to "realize more fully the aspirations of its founders" as Catholic University head.

Sisters meet vows more help

NAZARETH, Ky.—(NC)—More than 100 guest participants at the general assembly held by the Sisters of Charity of Nazareth in June challenged members of the community to stand with the poor, raise awareness among the non-poor of the need for this stand, simplify their lifestyles and be willing to let go of one form of ministry when necessary to meet a greater need.

Discussions with the guests—including lay persons, Religious, priests and bishops from 18 states, the

District of Columbia and India—took up the first two days of the community's week-long session, held in Nazareth. Topics ranged from persecution of Religious in South Africa to tax exemptions to a recent Vatican directive on the involvement of Religious in social justice activities.

In her keynote address to the general assembly, Sister Marie Augusta Neel, a Sister of Notre Dame de Namur working as a sociologist at Emmanuel College in Boston, said,

"The bishops are calling us to listen to the poor as they reach out to take what is rightfully theirs."

Responding to the guests' challenges, the assembly called for collaboration with the black community; encouraged members to "let go" of corporate obstacles which impede the community's corporate mission; urged continued work with the church in the Central American country of Belize; and took a stand on women's role in the church and society.

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

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

School sends girl to abortion job

By DICK CONKLIN

A young high school student enrolls in one of her high school's "work release" programs. In the mornings she reports to work at a local abortion clinic and learns the ropes of a lucrative business—the killing and disposal of preborn infants.

She is paid for her work. In the afternoon she attends her regular high school classes. But her time away from school is compensated for—she receives school credit for her job training program. And of course the project is underwritten by the unwary taxpayer.

Sound like a Nazi story from Nazi Germany? Or 1984? The existence of abortion clinic participation in the Dade County Schools' Cooperative Occupational Health Program was made known recently at Miami Palmetto Senior High School. A few seniors who had participated in work-release jobs spoke to groups of juniors about their employment as a means of promoting next year's programs. One girl described her duties at a local abortion chamber to the surprised students.

AT FIRST inquiries to the

school from parents brought denials. One teacher, who is in charge of the business department's "work experience" program, said he was sure that the school "would never get involved in anything like that."

But when Anne Saunders, a registered nurse who administers the co-op health program at Palmetto High was reached, she readily admitted the "abortion connection." She defended the school's participation by explaining that the girl's father "is a well-known Miami doctor." She expressed surprise that anyone would oppose the arrangement, saying "Abortion is a part of our lives, whether we like it or not. Things change, people change, attitudes change. I have no problem, the girl has no problem, and her parents have no problem with it. The Dade County School Board supports us. Maybe some people don't, but I don't even care! Besides, it was a real learning experience for her."

Others disagree. Paul Cobb is a Dade County High School teacher who has actively opposed abortionists in the school system. He says, "From the standpoint of an educator, I feel that Palmetto High School

should not have encouraged students to participate in a work program which involves them in the business of professional killing of innocent babies. I propose we strengthen the recently enacted (state) clinic regulatory bill to prohibit such participation in high school work programs."

Mrs. Beverly Martin, Homestead, is a registered nurse and a former president of the Dade Crusade for Life Committee. She is currently a member of a special Dade County Schools committee on sex education, which will determine what role the schools are to play in "sex ed." Mrs. Martin cautions parents to be alert as to what their children are being taught in courses such as science, health, family life and human development.

She says, "At a local junior high seventh graders were addressed by a counsellor from an abortion clinic, invited by their teacher with the approval of their principal. When assistant superintendent of schools Dr. Joseph DeChurch was challenged on this, the parents were informed that abortion counsellors have the right to be guest speakers, 'since it is legal.'"

SHE WARNS that it is very likely that there will be a mandatory, comprehensive kindergarten-through-12th grade sex ed program instituted in Dade County. "This is to be sex information without moral instruction. As in 'values clarification', the children will be taught there are no absolute wrongs. Sex, whether pre-marital, extra-marital, homosexual, or bisexual are acceptable expressions of the individual."

Mrs. Martin gave an example of values clarification that her teenage son recently experienced at school. The teacher discussed a hypothetical situation involving the birth of a mongoloid child and asked the class to consider several "solutions", and assured the students there would be no "wrong answers." One of the alternatives presented was an "air injection" into the bloodstream, which causes instantaneous death.

Concerned parents can write to the school board at 1410 NE 2 Ave., or call 350-3121. Several board members will be up for re-election this year and candidates can be challenged during their campaigns. Ultimately, the school "abortion connection" will be broken or reinforced in the voting booth.

Thousands march for, against ERA in D.C.

WASHINGTON—(NC) —While thousands marched to support extending the deadline for ratifying the Equal Rights Amendment (ERA), a smaller group called on the same torrid day for the

amendment to fail.

While there were religiously affiliated groups among the marchers who called for Congress to rescue the ERA by granting states another seven years to ratify

it, the rally leaders kept the proceedings secular, directing their pleas—and their threats—only toward Congress.

THIS WAS in sharp contrast to a Lincoln Memorial gathering, billed as the focal point of a National Call to Prayer Sunday, the aim of which was to deliver the United States from anti-life and anti-family forces.

Leaders of the prayer observance insisted that it was not meant as a counter demonstration to the pro-ERA rally, saying it was a sincere call "to restore a national sense of the dignity of womanhood and the family." The organizers also offered prayers for the "10 million victims of abortion—both mother and child," and for homosexuals.

At one point during the prayer service, a small group of white-clad pro-ERA marchers broke off from their demonstration to come to the Lincoln Memorial to heckle opposition speakers.

While the District of



"No More Time for ERA" poster is held by one of 200 anti-ERA demonstrators gathered on the steps of the Lincoln Memorial for speeches and prayer while nearly 40,000 people marched through Washington, D.C.



More time for ERA was the focus of a march by an estimated 40,000 people including, from left, Bella Abzug, Gloria Steinem, Dick Gregory, Betty Friedan, Rep. Barbara Mikulski (D-Md.) and Rep. Margaret Heckler (R-Mass.).

Columbia Police estimated the pro-ERA marchers' numbers at 55,000, U.S. Park Police said 90,000 to 100,000 people made their way to the West Lawn of the Capitol in the over-90-degree temperatures to hear a succession of speakers call for congressional extension of the ratification deadline.

Without such an extension, backers of the ERA admit that chances for passage are almost nil. Thirty-five state legislatures have endorsed the measure, with

three more needed for enactment of the controversial amendment.

SPEAKING to the pro-ERA gathering from the Capitol steps, former Democratic Rep. Bella Abzug of New York pushed temperatures up with a speech highly critical of those who have thus far blocked ERA passage.

Mrs. Abzug, appointed by President Carter as co-chairwoman of the National Advisory Commission on

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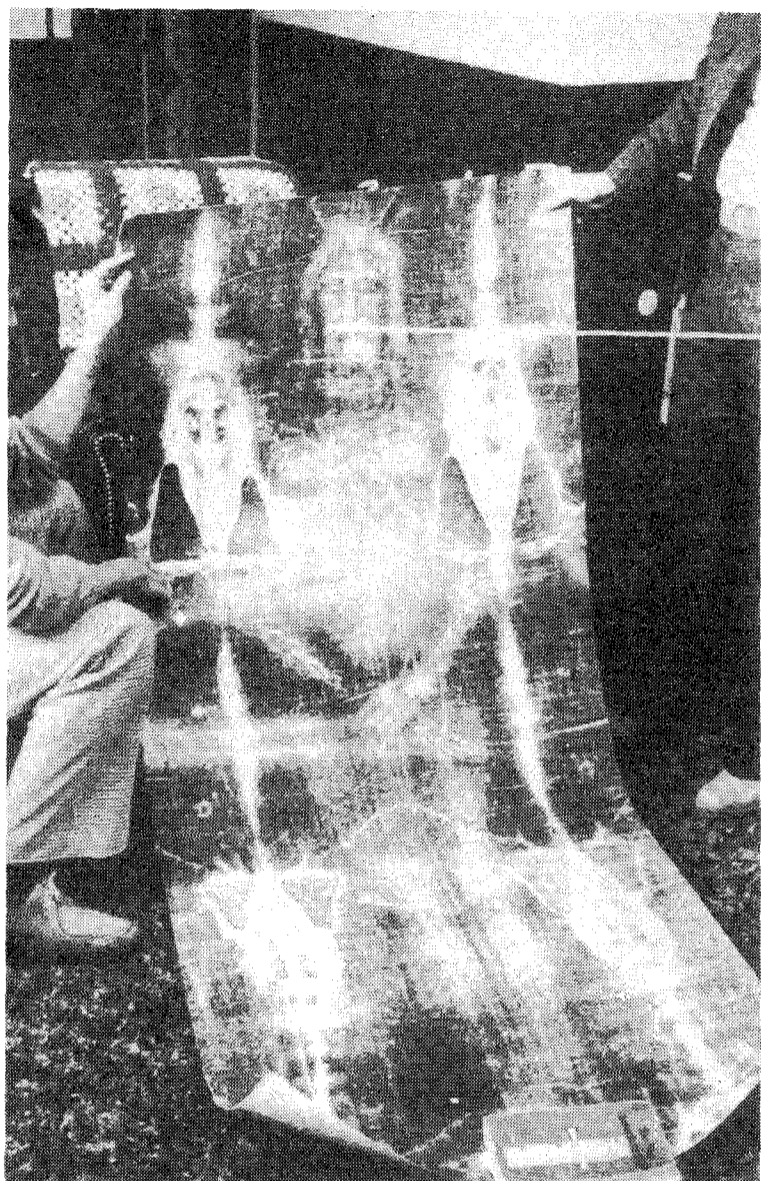
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HOLY SHROUD

To go on public display in August

(first of a two-part series)
By JOHN MUTHIG



TURIN, Italy—(NC)—Nearly two million people are expected to come to Turin this summer to catch a glimpse of what may be the most extraordinary relic of Jesus of Nazareth in existence—the Holy Shroud.

The public viewing of the hand-woven, linen burial cloth, bearing the front and rear imprint of a dead man in sepia tones, will begin at a solemn evening Mass Aug. 26 and close Oct. 8.

THE 43-DAY exposition of the shroud—the first public viewing since 1933—will be the longest in recent history.

It comes as scholarly debate and scientific studies of the shroud—14 feet, three inches long and three feet, seven inches wide—are intensifying.

Neither the Gospels nor the Epistles give any indication of what Jesus looked like, how tall he was or how he was built.

Christians eager to see the image of Jesus have studied the shroud for centuries.

One of the earliest shroud students was Emperor Justinian (482-565), who sent men from Constantinople to Jerusalem to measure the figure on the shroud to determine how tall Jesus was.

According to careful studies by Msgr. Giulio Ricci, a renowned shroud expert, the height of the man on the shroud was about five feet four inches—or slightly taller than the average man of the times.

HE DISPUTES widely diffused calculations that the man on the shroud was six feet tall. According to the monsignor, these calculations fail to take into consideration that the linen sheet was tucked under the body's chin and arms, thus making the frontal imprint appear longer than the actual height.

Those who have seen and studied the shroud have described the image as one of a perfectly proportioned man, with nail imprints in the wrists, bruises and contusions on the head and elsewhere, shoulder-length hair and a short, cleft beard.

Pope Pius XI once said: "The shroud is truly impressive. What beauty—so virile, so robust, so truly divine—a serenity so sad, so delicately sad, and a sadness so sensitively serene, and above all, that gaze which doesn't really exist (since the man's eyes are closed) but which surprises still."

The shroud is kept rolled up and hidden from public view within a silver casket in a chapel of Turin's cathedral.

The tall, somber 17th-century chapel of the shroud was built behind the main altar of the Renaissance church.

Every time church authorities wish to open the shroud's silver casket, locked with three keys, they must seek permission from the relic's owners, the deposed royal family of Italy.

THE SAVOYS have owned the shroud for centuries. King Emanuele Filiberto brought the shroud from Chambéry in French Savoie to Turin in 1578. He said he did so to make it easier for Milan's archbishop, St. Charles Borromeo, to venerate the relic in fulfillment of a vow he had made. But the real reason for the move was probably political.

Emanuele Filiberto was moving his capital to Turin and the shroud bestowed much-needed prestige on the then-tiny town along the River Po.

The shroud will be displayed horizontally before the cathedral's main altar. Visitors will be allowed to come within three yards of the shroud—closer than has been permitted in previous modern showings.

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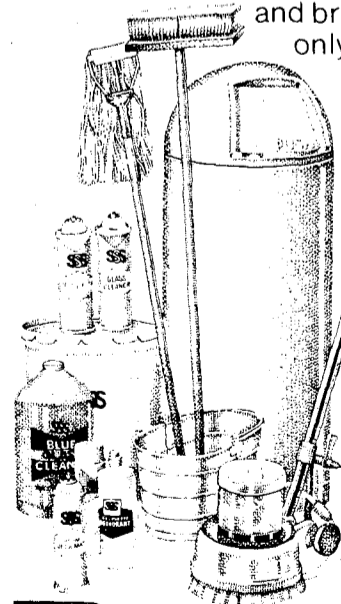
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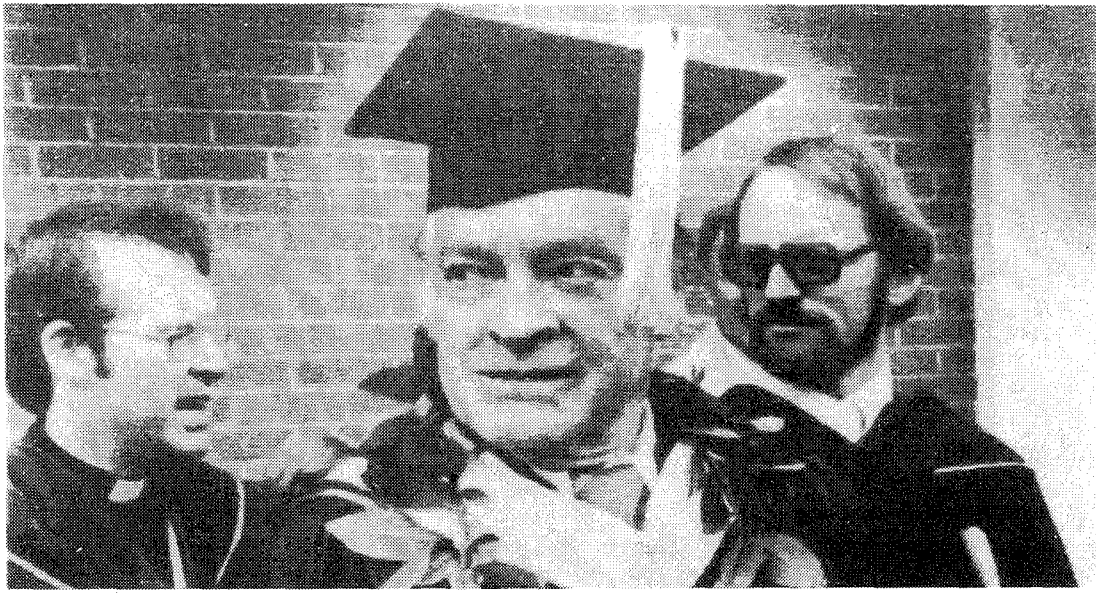
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Comedian Bob Hope, 74, stands outside the Spokane, Wash., coliseum after receiving an honorary doctor of letters degree from Gonzaga University. In his commencement address in memory of his longtime friend, Bing Crosby, a Gonzaga alumnus, Hope said of himself, "I never attended college because of a little technicality—high school."

'Singles' Club Mass and picnic

The Lauderdale Catholic Singles Club (ages 21-35) will meet for Mass Sunday, July 16, at 10 a.m., in St. Jerome Church. A picnic will follow at Snyder Park. For information call Dave Lija, 771-2843 or Chris Kenna, 565-8739.

Tropical fruit, food festival

An exposition of tropical fruits and vegetables produced in South Florida, and nowhere else in the Continental United States, will be held July 15-16, from noon to 9 p.m., at the Dade County Youth Fair Grounds, 112 Ave. and Coral Way.

Catholic group to assess future papal candidates

NEW YORK—(NC)—An international group of Catholics has formed a special committee aimed at briefing members of the College of Cardinals and other interested persons on the qualifications of future candidates for pope.

Philip Scharper and James F. Andrews, co-chairmen, announced in New York that the panel will be known as the Committee for the Responsible Election of the pope.

"THE PURPOSE of the committee is to gather information and make it available not only to cardinals themselves, but to interested individuals throughout the world," Andrews said.

"There is so little known even in the corridors of power about the inner elite who elect from among themselves the next pope," he added.

Scharper is editor-in-chief of Orbis Books, and Andrews is chairman of the board of Sheed Andrews and McMeel, publishers.

Among the initial members of the committee are Douglas Roche, Member of Parliament of Canada; Rafael Moya, editor of Mexico's La Buena Prensa; Robert G. Hoyt of Christianity and Crisis magazine; Sidney Callahan, author; Edward Grace, NTC News, Rome; and John P. McMeel, chairman of the board and president of Universal Press Syndicate.

Andrews also referred to the about-to-be-published "Inner Elite: Dossiers of Papal Candidates" (Sheed Andrews and McMeel), which profiles and analyzes the positions of each of the active members of the College of Cardinals, from among whom the next pope is expected to be selected. The scheduled publication date of the book, written by Gary MacEoin, is July 29, the tenth anniversary of the papal encyclical "Humanae Vitae," which condemned artificial contraception.

Andrews said that the book represents three years of research on the cardinals to obtain their views on the reign of Pope Paul VI and to enlist opinions and facts about their peers in the College of Cardinals.

PARALLELING these interviews, he said, are others with lay authorities, theologians, politicians, editors and others concerned persons. The results of the interviews were surprising, Andrews said.

"Some couldn't even pronounce the names of their fellow cardinals," he said. "More alarming was the fact that a cardinal's perception of another cardinal seldom matched the views of the men and women who lived in the prelate's domain and had an opportunity to observe the man closely over a period of years."

Other members of the committee are Father Frank Maurovich, Religious News Service; Nizita Riley of

Deaconess Hospital; Richard Senior, National Religious Television; Mary Carson, Syndicated Columnist; Father Daniel Noonan, author; Arlene Swidler, Education editor, Journal of Ecumenical Studies; Leonard Swidler, Professor of religion, Temple University, and editor of the Journal of Ecumenical Studies; Sally Cunneen, author; Joseph Cunneen, editor, Cross Currents, and Patricia Gaughan, director, IDOC-North America.

MacEoin said that most of the cardinals eligible to vote have "the same mind set," entered seminary between the ages of eight and 11, and attended the same Roman institutions.

He said the committee would work toward implementing modifications in the College of Cardinals so there would be a greater balance between the number of canon lawyers—of whom there are 100 of the some 117 electors—and men such as heads of national bishops' conferences with pastoral backgrounds. The overwhelming majority of cardinals have had diplomatic posts.

"We're looking for an upbeat, hopeful candidate, not overwhelmed by world problems," Andrews observed.

Scharper described the committee as "concerned, not apprehensive, Catholics" and said he hoped it would be expanded to become ecumenical.



INDIA: FATHER MICHAEL'S MISERY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"To preach the Gospel to the poor was my reason for becoming a priest," Father Michael says quietly. "I too am penniless, as you can see. The Gospel is my people's only hope." . . . His parish in Batlagundu, India, encompasses 60 square miles and includes 25 villages with a total population of over 80,000, of which only about 3,200 are Catholics—all of them extremely poor. Father Michael's church, built 75 years ago, is pitifully small. It can accommodate only 250 worshippers. Most of those hearing Mass are forced to stand outside in blistering heat or drenching rain. Moreover, the ancient chapel is on the verge of collapse. Father Michael has plans for a new church, substantially built of concrete and hardwood. From his poor parishioners, from his diocese and from other sources, he has collected a fund to begin work—but \$4,000 more is needed to complete the church. Build it yourself in memory of your loved ones? Mail today at least as much as you can afford now (\$100, \$75, \$50, \$25, \$10, \$5, \$2) for every penny will help him preach the Gospel to the poor. He prays you will help.

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Editorial

Human dignity...

human rights

It seems appropriate that the Know Your Faith series theme in this issue deals with the historic ethnic roots of U.S. Catholics and the extent to which they suffered from bigotry and prejudice.

Such bigotry and prejudice was never more manifest than in the weekend march in Davie, Broward County, by the Ku Klux Klan. Furthermore, the same emphasis was present at the Nazi rally in Chicago on Sunday. Hate and bigotry have no place in the vocabulary or actions of Christians. To the extent that we may use our religion to promote or justify a lessening of human dignity, in equal measure there is reduced whatever faith commitment we may have.

The Ku Klux Klan defaces the cross under the nebulous guise of "loyalty to God and country." Their sociological kinsmen, the Nazis, adorn themselves with swastikas—thereby debasing another form of the cross—in preaching and promoting the heresy of racial superiority. Neither group can claim the sincere attention of genuine Christians.

The Church has made it equally plain time again, that the right relations of

various religious, racial or national groups to one another in the community, is a moral problem—a matter of objective right and wrong. It cannot be adequately or effectively treated in any other way.

The Church has made it equally plain that legalized or compulsory discrimination is itself a moral injustice. It is a crime against human nature and as such is an offense against God himself. Christians have to face the problem in that light. They have to rise above the mob and consciously accept the truth of hard sayings.

Hard sayings insist that we must be concerned about injustice to any person of whatever color, race or religion—Scharansky and Ginsburg in Russia or the Black Young Christian Worker organizers recently jailed in South Africa. All need our prayers and active interest.

We realize it may not be a popular stand. It can lead to accusations of "idealism," of being a "Liberal"; or of being just a plain nut. Many of us seem to have lost the crusading spirit. This might surprise some people, considering the many vocal groups like the KKK and the Nazis

which abound, spouting the oration of super-patriotism and ultra-Americanism.

We must support and promote genuine patriotism, genuine Americanism. Alas, the meaning of these terms has been distorted by some to cover all types of political and religious excesses. Let's face it! The doctrine, "My country right or wrong," is a religious as well as a political heresy. The sooner we understand this, the sooner we will be able to establish that hierarchy of values which can lead us to true American democracy.

Have we that sense of democracy now? Some may have—but there are others who are nationalists rather than Americans. They are to be found in all parts of the country—and we call them racists or anti-Semites or anti-Catholics. They are normally people with closed minds, intolerant of contrary arguments and very sensitive when their own stands are examined.

Certainly, Catholics have a unique opportunity to show the way in community or human relations. Our universal charity must embrace the currents of the present as well as the currents of the past. The Church is open to all the currents of the present which are not opposed to divine law. The Church is not only willing to speak in all languages, it also wants to listen in them.

We get enough 'rotten news'

I didn't appreciate your article on 18,000 U.S. nuns being alcoholics. I think it was a disgrace to the nuns, especially in this day and age when people distrust one another so much and with such dissension in our Church. I know your article hasn't helped the situation any; just made things worse and gave people more to talk about.

We have enough rotten news in the Herald and other big newspapers and television without your column on the news that hurts our Church.

I know you must have someone there who could write about much good the nuns do in a community, for the Church, the people and the government. After all, we do have our faults and are sinners, that's why we are human beings and not gods.

Frederich J. Pilot
N. Miami

Nun article serves purpose

Your editorial comment on the letters received as a reaction to The Voice's article "18,000 U.S. Nuns are Alcoholics?" is a breath of fresh air in our diocesan newspaper. Thank you!

I think the Catholic laity should be given more credit as to the way in which it will react to news and facts of this nature. I think that it is time to start

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

trusting that we do not become scandalized by knowing about the weaknesses of our brethren and our own. Moreover, many lay persons are involved spiritually and financially in supporting organizations within the Church that help priests and religious who suffer in this manner.

The word is SUFFER. We are not passing moral judgments on others. Christ would not do that. There was great compassion in His heart, not scandal. Therefore, we have no reason and no right to be scandalized. The truth about what is positive and what is negative can do nothing but set men free.

Perhaps because we have been so selectively slanted towards what is positive in the Church, it is so hard for some Catholics to discover the true facts: That all the members of this beloved Church are human. Thank God! Thank God our Church is, glorious yes, but also suffering. Otherwise, those of us who make mistakes would have nothing to do within it.

It is such a positive experience to hear a priest or a religious say: "I am also weak, I have also made mistakes," to hear the Church say, "There is also weakness within me, let's together do something about it." Perhaps we should all do it more often. It is nothing but a healing experience, and it breeds maturity. Adults in the Church should be treated as such, not as children who cannot understand and be confronted with the entire truth.

Thank you for taking such a clear stand in defense of new attitudes in and towards the diocesan newspaper, for describing so unmistakably the function of authentic journalism: Balanced, but complete truth. It was long overdue. I hope that, as readers, we can all respond with the maturity that corresponds to our status of grown-up Christians and concerned Catholics.

Rosemarie Kamke
Supervising Principal
Immaculata-La Salle H.S.

Why print such a story?

It is incomprehensible that a Catholic newspaper would publish an article written by Lillian S. Beloin that there are approximately 18,000 U.S. nuns that are alcoholics.

What unthinking person on your staff would permit the publication, and the downgrading of Religious? Is it any wonder that there are so few recruits in sight? Everyone is well aware of the priests and nuns who have fled these past

years.

Are you planning to tell us next week how many alcoholic priests there are in the U.S.?

How our enemies LOVE this! Sad to say, our Catholic Church in this dear country is fractured. United States Catholics, with an established count of approximately 49,000,000 have absolutely no "clout." Our Jewish friends have ten times the influence, with only 6,000,000.

Gleefully, the Protestants have picked up everything Catholics have rejected and cast off, and respect us MUCH LESS, you can be assured! Lutherans and off-shoot sects are making tremendous inroads into our membership. What a price for Charisma!

Eleanor Meyers
Lighthouse Point

Sensationalistic journalism

There are many hundreds of inspiring and educational stories available on the efforts of Catholic nuns within our Archdiocese and elsewhere, who live as effective witnesses in following Christ. Rather than search out such material, the Voice chose to publish a story purporting that a large number of nuns are alcoholic.

In defense of the story, the Voice later editorialized that Catholics should not "view everything in a Catholic newspaper as the Official position (of the Church)." The Voice further stated, "We must admit that the story concerns the opinion of one nun who gives no scientific or sociological data to

support it," then proceeds to tell us that there are many female alcoholics.

To complete the scenario, the Voice's editorial page asks its readers for "dialogue in justice and charity," and goes on to say that priests and Religious should be treated kindly in their human foibles.

So, we seem to have three premises that the Voice accepts: a) Voice readers regard everything in the paper as official Catholic doctrine; b) Voice readers have not exercised justice and charity toward the Voice; c) Voice readers have not manifested compassion for priests and Religious in their human frailties. None of these premises is the truth.

Your story on supposed alcoholic nuns was sensationalistic yellow journalism; your defense for printing the story was disgusting. Quoting again from the Voice editorial page of last week, "A Catholic newspaper is expected to print the truth." That premise is correct. Many of us hope and pray that is what you will become known for doing. Good luck from the small army of us who wish to cooperate with you in such an effort!

Father Donald Connolly
Coordinator of
Community Relations
Archdiocese of Miami

EDITOR'S NOTE: Father Connolly's interpretation of our editorial last week is his own and bears little relation to the reality.



By Msgr.
James J. Waish

'Just an old bum' - in the image of God

There was an empty shoe, standing upright, a few feet from the crumpled body. Three swollen fingers stuck out grotesquely from under the blood stained, faded blue cloth which covered the remains.

In the traffic-stalled street, we had seen the police cars flashing ahead, and, then, close to the curb, the body. I got out of the car, ducked under the ribboned barrier the police had just strung, and bending over the body, gave conditional absolution and commended him to God.

THE OFFICER was filling out his report. There was almost nothing. No name or address, no hint to identification. A man, probably in his forties. A waitress at Howard Johnson had said he was in the dining room a little earlier and had seemed despondent. Apparently he had walked across the street, took the elevator to the twelfth floor—and then death.

In The Miami Herald the next day, he was still listed as unknown; no home, no family, no occupation, no mourners. As if he had never lived.

Reflecting on the tragedy, I was reminded uneasily of a call to the emergency room at St. Francis Hospital years ago. The ambulance driver described the patient to me as "just an old bum." As the nurses arranged him on the table, he seemed to fit the description. His wrinkled, dirty face, made more pitiful with a month old matted beard, carried the tell-tale lines of neglect and dissipation.

A nurse commented somewhat sourly. "You know, Father, it's often hard to believe all people are made to the image and likeness of

God. This poor creature has treated himself more like an animal, and almost looks like one."

That made no difference, however, as far as care went. The hospital alert brought doctors and nurses on the run. The emergency room staff could not have worked more efficiently over him if he had been the hospital's chief of staff.

LATER WHEN all their efforts proved to be in vain, one of the doctors who had heard the nurse's remark said to me, "I don't know about all this stuff, Father. How do you explain it anyhow? Overseas we saw the commies put no value on human life. Anybody who could stop a bullet was shoved out front. Tanks chopped them down like weeds. Planes went on suicide flights. OK? So here we are now in peacetime, and an old beggar whom no one would look at twice on the street, throws a section of this hospital into full action. His poor stupid life is in danger, and as a duty we spend hours over him, as if he were someone important."

Well, that was the point. He really was somebody important. Not a prominent man who had skidded to the gutter. He may always have been on the fringe of society. But he was important for the very reason that puzzled the nurse—he was in fact made to the image and likeness of God.

Don't pass by that lightly. Despite the filthy clothes and uncouth appearance, within that abused body there was an immortal soul capable of knowing and loving God. As such, he was a sovereign being—of more value than all the earth, more important than all the marvels of science and industry. A person, mind you, a

person who would outlive planet earth.

This is the Christian view of man based on the teachings of Jesus. Looking at the "poor bum", one needs the help of faith to understand that he had never lost his inalienable rights. He had lost his dignity, but not his immortality. He was made by God "a little less than the angels." Not purely spiritual, like the angels; not purely material, like the animals. But a combination of both, a union of spirit and matter, an immortal soul within a corruptible body.

AND IF, despite the image of failure which he projected so strongly, divine grace infused his soul, then God claimed as his own, let him share his supernatural life, even as natural life was ebbing away.

This is why he was a very important person.

So, too, the nameless man whose final act in his life was to plummet to the asphalt of Second Street in downtown Miami. He had not created himself nor given himself the intelligence and free will which he used until that fateful moment. He was given existence by a Power. He was endowed with extraordinary gifts of knowing and loving. He was not created for this earth, but for eternal life, the life he stepped into at the moment of death. He was one of those St. John had in mind when he wrote, "He gave them power to be sons of God." A member of the divine family with a right to divine heritage. He, too, was very important—and still is, even though something terrible went wrong.

One shoe standing upright in the noonday sun. One unknown man. One child of God with an immortal soul. One merciful Lord to judge, as I cannot, the value of his life.

Is it moral to pray for someone's love

By John
Dietzen



Q. My boy friend and I will be graduated from college next year. I love him and want to marry him, but he wants his freedom to date other girls, which he is doing now.

My question is: Can I pray for help from God in this matter? I know God will not allow a relationship to continue if it is not in my best interests. I do want to marry this boy, but only if he wants to. I just think he needs inspiration. (N.J.)

A. If your boy friend still wants to date other girls, for heaven's sake don't push. If there is something good between you that might result in marriage, it can only be helped by his (and your) having the experience of knowing and relating to many other friends, male and female, until you're both comfortable and sure about settling down.

Certainly you should pray about it for God's guidance, that things work out best for both of you, and even that your friend eventually decides to marry you. But don't be surprised if each of you does a lot of changing in the meantime, and the entire situation may look a lot dif-

ferent a year or two from now.

★★★

Q. A friend of mine was asked to be a lector at Mass. She said she didn't feel right about being a woman

Question Box

lector. According to a book I have, the "office of lector and acolyte are reserved to men, in keeping with the venerable tradition of the church."

Has this been changed? (Ohio)

A. Yes, in a way it was.

In 1972, Pope Paul changed the minor orders of acolyte and lector (reader) to "ministries." Only lay men, as well as candidates for the diaconate and priesthood, are eligible to be "installed" (they are no longer "ordained") to these two ministries.

However, while women may not be formally installed as lectors, the church's liturgical regulations do provide that they may be delegated to perform that ministry at Mass and at other liturgical functions.

The whole thing may not sound very logical, but that's the way it is.

Women lectors are perfectly appropriate, acceptable, and legitimate in the Catholic Church today.

★★★

Dear Readers:

Several of you have complained that questions you submitted have never appeared in this column. This may occur for two reasons. First, of the dozens of letters received each week, only two or three can be printed and answered. Choice is made on the basis of general interest, currency of the problem, whether it has been dealt with before, how many readers have expressed the same question and so on.

Also, each newspaper that carries the Question Box has limited space, and must occasionally eliminate one of the questions, or possibly even the entire column.

I regret that personal answers to inquiries are generally impossible, though I attempt, as far as possible, to respond to questions of conscience, either in the column or through the mail.

Q. A friend of mine claims that some Catholics are members of the Ku Klux Klan. I thought this was an anti-Catholic group, and that Catholics are forbidden to belong to it. (La.)

A. The Klan did form a large part of the wave of anti-Catholic bigotry which lasted through many decades of the 19th and 20th century in our country.

The KKK's focus today is largely racial. Catholics have never been forbidden to join the organization, to my knowledge, and undoubtedly some still do. None of them, however, has ever attempted to explain how Christian beliefs and principles can co-exist with the policies and activities of the Klan.

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

Sharing, teaching kids responsibility

By Carol Farrell

From the first moment when the child is released from the womb, it becomes for the parents a process of letting go, and for the child of taking hold. "Look at me! See what I can do!"

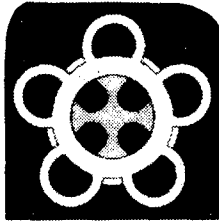
We want the child to be able to stand on his feet a little more each day. At first that standing on his own feet is a very literal, physical act. Yet even before that moment the child has begun the process of becoming his own person and of assuming responsibility for the satisfaction of his needs.

As a parent I find that I look forward to the time when I can see my children have taken total responsibility for their own well-being and happiness. It is symbolic of a job completed and well done. But a part of me dreads it for the same reason: my job will be done. When I find myself getting too maudlin about the thought of being an "unemployed" mother, I remind myself that it would be infinitely worse to have to carry the weight of that responsibility till I passed to my reward!

I CAN THINK of significant

steps in the growth of our children, times that indicated they were on their way to a healthy independence. The most important one for me was when they began to speak. I always felt great relief that I no longer had to guess at what their needs were. Being able to get their own milk and cereal on Saturday mornings so that Pat and I could sleep in was another good moment. (A little enlightened self-interest is also at work in encouraging children toward independence!) Another step in that direction was when the children learned to cook breakfast. I knew that if anything happened to me at least they could make toast, bacon and eggs and wouldn't starve to death.

It does seem to me that this is what it is all about: easing ourselves out of the picture so that our children can manage on their own. This applies not only to the skills of physical survival, the social amenities and economic independence but also to a healthy emotional independence wherein a child understands that he is responsible for his own happiness, that each of us is about as happy as he or she wants to be.



Una familia a la mesa compartiendo un pan con la señal de la cruz

It is so time-consuming and patience-straining to teach children to do things for themselves—from tying shoes, making beds, cleaning up the kitchen to typing their own term papers and handling their own check book—that parents often take what seems like the easier way out: doing those things themselves.

And the child, happy to have such good service and not realizing what a disservice is in fact being done to him, wallows happily in his dependency like a little pig in the mud.

How do parents go about helping a child grow from total dependence to self-sufficiency by the age of 18 or 21? We all know it doesn't happen overnight. But sometimes we act as though we expect it should. In their desire to

create a good and happy life for their children, I think most parents do too much. I knew a woman, an only child, whose mother never let her do a thing in the kitchen or even wash out her own personal things. It's hard to believe but her mother even washed her hair for her until she went off to college, where she felt totally handicapped. That's an extreme example of what many of us do in smaller ways to our children in not turning over to them, bit by bit, the responsibility of their own lives.

BY WAY of an example I would like to offer this comparison: the ideal way to undo a skein of yarn and roll it into a ball is to have one person drawing the yarn towards himself and forming the ball while another holds the skein on his outstretched hands, keeping the yarn taut but moving, as the transfer from one person to the other is accomplished. If too much slack is given, the yarn tangles. If not enough, it breaks. There is a certain amount of tension required to do the job well.

So, too, it is with responsibility within the family. As we

transfer the responsibility we have for our children, they must be encouraged and taught how to take it up and work with it. We both have to keep up our end of the job, one letting loose, the other pulling it in. It's a team effort. It's unfair at any age to say, "Here, do it yourself." Some children are too eager, some too reluctant. It is the same with parents. We must maintain control of the flow always keeping in mind that our job is to put ourselves "out of business."

It can be difficult because we love our children and don't want them to make mistakes or to be hurt in any way. But we must imitate the trust that God our Father has in us. Part of what it means to be human is to be free, to be self-governing under the law. As He blesses us with the freedom to be and do whatever we would become and accomplish, we must do likewise with our children. Like Him we must always be ready to respond to their real needs, and not just what their limited vision sees as important at this moment.

And we have to pray a lot!

Family Night

OPENING PRAYER:

Gentle Lord, as a family our hearts wait on you. You reach out to us in so many ways. Thank you for teaching us your way of love and thank you for the gift of your holy scriptures. Amen.

THEME: Full of Sympathy

"And now this word to all of you: you should be like one big happy family, full of sympathy toward each other." Sympathy can take many forms. It comes to mind when we think of the death of a friend's loved one or when a little one falls and scrapes his knee. Sympathy can help to heal many a wound whether it be a small or big physical hurt or a wounded mind or spirit. Sympathy draws us outward into the feelings of others.

ACTIVITY IDEAS:

1. Materials: construction paper, yarn, pens, glue, scissors, magazines, crayons. Make a "Family Scripture Book." Begin with a cover design and write 1 Peter 3:8-12. Look for pictures and thoughts about sympathy. Plan to add to the Book each week, the night's verse and pictures describing it.

2. Share what sympathy means to each family member and make a list of five ways sympathy is expressed in our home. Put the list on the kitchen wall for

the week.

3. Mark true or false after this statement: "It is a sign of weakness for a man to show sympathy, especially to another male"—. What has our cultural and family environment taught us about men showing sympathy? Does our family agree? Why? Why not?

SNACK TIME:

"Summertime Spree Sodas"

Put multi-colored sherbets in ginger ale or 7-up, its so, so refreshing.

ENTERTAINMENT:

"Blindman's Pillow Fight"

(This game needs close supervision by parents) 2 volunteers are blindfolded, each with a large soft pillow and bells strung around his neck. Allow 60 seconds

per game. The bells ring to allow the opponents knowledge of who is where. It's wild fun.

SHARING:

1. Each share his favorite Bible story and why.
2. Someone share a struggle from the past week.
3. Each share when he felt especially joyful.

CLOSING PRAYER:

Gentle Lord, thank you for our Family Night this evening. We pray that you use us as a family to transmit your joy to the joyless, your hope to the hopeless, and your love to those who are lonely and to those who feel they are unlovable. Amen.

Dear Family Friends,
Summer vacation is midpoint with its slow down of pace versus the busy school year schedules. This is a great time to plan special family time together. These next few weeks in the Family Nights, we'd like to share a Scripture passage that has spoken much to our family. Why not try to take the remainder of this summer to discover the beauty and wonder of God's love as a family through the sharing of scripture together.

Happy Family Nighting,
The Reilly Family

SCRIPTURE PASSAGE:

The New Living Bible—
1 Peter 3:8-12

"And now this word to all of you: you should be like one big happy family, full of sympathy toward each other, loving one another with tender hearts and humble minds. Do not repay evil for evil. Don't snap back at those who say unkind things about you. Instead, pray for God's help for them, for we are to be kind to others, and God will bless us for it. If you want a happy, good life, keep control of your tongue, and guard your lips from telling lies. Turn away from evil and do good. Try to live in peace even if you must run after it to catch it and hold it. For the Lord is watching his children, listening to their prayers, but the Lord's face is hard against those who do evil."

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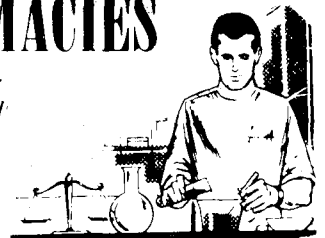
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Hundreds of deaf meet in S. Fla.

Continued from Page 1

in calling this convention to order and with that presented O'Brien with a large flashlight.

THE DAYS included morning prayer, Liturgy, business meetings, special activities and evening prayers.

At the Civic Reception on Monday evening, Father Jose Nickse, representing Archbishop Edward A. McCarthy, won the heart of each deaf participant when he concluded his welcoming address by signing, "Peace be with you." It was a small gesture that had great meaning because, as Lucy Leddy of Brooklyn, N.Y. said:

"It shows that he wanted to communicate with us and

Strikes Ohio death penalty

WASHINGTON—(NC)—The U.S. Supreme Court has ruled that Ohio's death penalty law is unconstitutional because it does not allow sufficient consideration of mitigating factors that would allow a jury to recommend life imprisonment rather than execution for persons convicted of capital crimes.

In a related case, the court upheld a ruling by a district court in Texas that states are free to ban television coverage of executions.

The Ohio case apparently affects all 99 persons now on death row in the state.

cared enough to learn those signs even if they were only a few."

As reports are being presented from chapters throughout North America this week; as common problems and needs are being shared; a sense of community and unity is growing in Bal Harbor. And, for these brief seven days, a silent minority is enjoying being a silent majority.

(Next week, Father Thomas Coughlin, the first deaf-born priest in the United States, shares his thoughts and insights on the deaf and the Catholic Church and starts off by saying: "For too long the Church has relied on hearing people to represent us. Now it is time we represented ourselves.")



Deaf converse at ICDA meet near a rather unnecessary sign.

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Repeat after me...

Vivante Afrique photo



This missionary is learning to speak the local African dialect so he can tell the people about God's love for them as manifested through Christ.

Like missionaries everywhere, Father has much to learn—to understand not only the language, but customs and the people's way of thinking as well.

The Society for the Propagation of the Faith supports the work of missionaries such as this one in Asia, Africa, Oceania and Latin America—wherever the Church is poor and not yet able to support itself.

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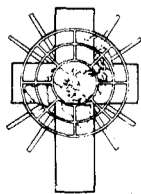
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With love ...♥... for mothers

KNOW YOUR FAITH

By. Fr. JOSEPH M. CHAMPLIN

Second grader Sherry Mullen sat in the emergency room of our local hospital in Fulton, N.Y., one Saturday night with a knee-high plaster cast on her right leg.

"I broke it jumping down the stairs." She didn't seem too upset by this accident, even though the healing process would keep Sherry off her beloved roller skates for some weeks.

Roller skating with her mother apparently is one of the little girl's favorite pleasures, at least if what she drew and said at our recent Mass serves as any indication.

The theme of that weekday liturgy for the Fulton Catholic school, selected and carried out by the second-grade students, was simply "Mothers." As part of the preparation process, we asked them to draw a picture expressing "What mother means to me."

Sherry's crayon sketch depicted the two of them skating at a local rink. Additional details showed a counter off at the side with cookies, candy bars "and other stuff."

Her classmates were equally creative. Their drawings portrayed a mother "caring for me when I am sick," "Giving me a present because she loves me," "cooking supper," "helping me with homework," "buying me clothes," "putting on my hockey skates." A particularly sensitive and wise boy visualized, "My mother makes me feel better when I am crying."

These sketches exemplified the psychological principle that children in this age bracket express their thoughts and feelings much better visually than verbally. Adult viewers may not catch the message at first sight (I missed the roller skates in Sherry's drawing), but the young students, if asked, provide rather amazing and often amusing explanations of their masterpieces.

Our homily for the Mass involved those pictures, the children and their explanations. The girls and boys sat on the carpeted floor, but stood up and gave their description of the sketches as each one was displayed for the congregation to see. The celebrant then found it relatively easy to draw a parallel between these mothers and Mary, the mother of Christ and our mother.

Various class members proclaimed the Scriptures, read the general intercessions and brought forward the traditional offertory gifts. However, several also carried a banner with photographs of their mothers attached to it, some snapshots being a bit older than the parents would like to admit and reflecting dress styles long since forgotten. The boys and girls also placed before the altar some red carnations which would be given to their own mothers later.

The "Directory for Masses with Children," that visionary Vatican document issued in 1973, calls precisely for this type of activity.

Paragraph 22 reads: "The principles of active and conscious participation are in a sense even more valid for Masses celebrated with children. Every effort should be made to increase this participation and to make it more intense. For this reason as many children as possible should have special parts in the celebration, for example: preparing the place and the altar, acting as cantor, singing in a choir, playing musical instruments, proclaiming the readings, responding during the

homily, reciting the intentions of the general intercessions, bringing the gifts to the altar, and performing similar activities in according with the usage of various communities."

A later paragraph mentions that "the use of pictures prepared by the children themselves may be useful, for example, to illustrate a homily, to give a visual dimension to the intentions of the general intercessions, or to inspire reflection." (no. 36).

Section 48 likewise notes: "Sometimes the homily intended for children should become a dialogue with them..." Sherry Mullen never heard of this Roman Directory. But she would agree with its guidelines.

What did she like best in that Mass about mothers? "The part where I read."

The theology of ethnic identity

By MICHAEL NOVAK

Is your name Robertson? Spinelli? Radjalowski? O'Neill? Garcia? It makes a difference. Each human being is born of a single woman. Each is rooted. Each is particular. No one is universal. On this reality, Christianity is based.

● When God became human, God had to enter a place, a time, a particular culture. To become man, he had to become particular. He could not become Everyman. He had to become either a Nazarene or of some other village or town, either a Jew or of some other culture and religion, either a male or a female.

● Christianity is a religion of incarnation. Our God is not a God of the great universal only. He has concern for each lily of the field in every particular. He has lavished his attention on details. He loves the thisness of things, the angles, the turns, the oddities. He made many such.

● Christianity is a sacramental religion. In it, God speaks through humble concrete objects, through this piece of bread and that cup of wine, through these flowers and those clouds of incense, through the blade of grass in our hand and the

mountains behind us. God speaks: through signs, through matter, through particularities.

In this sense, God is not the God of love—the God of generalities and universal sentiments and sweeping passions. He does not command us to be full of feelings of love. Quite different is his command: Love your neighbor; love your enemy. This is a particular kind of love. It is a love of particulars. He does not say, "Love humankind," but "Love Sally and Bill and the others next to you, at home, at work, in all your concrete contacts." This is a very particular command. This is the path laid out by the God of particulars.

There are those who love only what is general, universal, "what we share in common." They do not love particulars. They do not love idiosyncrasies, diversities, angularities, quirks, uniquenesses. Although they do earnestly love humankind, and one world, and a common culture, and are even in love with love, such persons have a difficult time loving actual human beings. Particular human beings irk them. "Why can't they be more like us?" They ask. Particularities make them impatient. They want to love people into sameness. They want to steamroll them into mirror-images of themselves. They want to flatten them into smooth and shiny universals.

Christianity runs counter to all forms of uniform universalism, to all forms of assimilationist gnosticism, and to the denial of the particularity of actual historical flesh. For this reason, the word "catholic" properly describes the church. For "catholic" does not mean "one and uniform" but rather "one out of many." The Catholic people represent a kind of collective family of exuberant particulars, a family of liberty, variety, and even a certain confusion. They are not tame, orderly and homogeneous, but alive, vital and various.

One of the great achievements of American Catholicism has been to weld many different international cultures—which, prior to their meeting in America, had had little historical contact with each other—into a peaceable community, a community in which variety remains.

In the particular identity of each of us, God is speaking. Through each of us, he says something unique and different. From each of us, he expects a different, novel, original testimony. Only in our variety do we begin, as from afar, to mirror his infinity, the God who loves particulars.



"One of the great achievements of American Catholicism has been to weld many different international cultures—which, prior to their meeting in America, had had little historical contact with each other—into a peaceable community, a community in which variety remains." New York Puerto Ricans celebrate San Juan Bautista day.

KKK, Know-Nothings, APA

-- bigoted persecuters



"We normally think of the (Ku Klux) Klan in terms of its vicious persecutions of blacks," Fr. McBride writes, "but it was equally an enemy of the church. Founded in Pulaski, Tenn., by six ex-Confederate officers wearing ghostly robes, the Klansmen loved to ride around scaring newly released slaves. Their name comes from the greek word, "kuklos," meaning circle. The Klan remained active in state legislatures attempting to make laws that would close Catholic schools, forbid the pre-marriage promises of Protestant mixed marriage partners to raise children Catholic, and make public school attendance compulsory." A horseback Klansman is outlined by a flaming cross.

TO LIVE IN CHRIST JESUS

"It is sometimes said to be pointless to lecture those who are not personally guilty of causing or directly contributing to racism and other ills of society. But the absence of personal fault for an evil does not absolve one of all responsibility. We must seek to resist and undo injustices we have not caused, lest we become bystanders who tacitly endorse evil and so share in guilt for it.

"It is also wrong to say that those whose energy and motivation have been sapped by social injustices bear sole responsibility for bettering themselves. Instead, the struggle for a just social order requires programs to undo the consequences of past injustices.

"Law has an important role to play in the fight against racial discrimination. Just laws alert people that some deeds are forbidden and others are required if all members of society are to share equitably in its goods. Laws may not be able to change attitudes, but they can deter those who might otherwise seek to violate the rights of others. By protecting minority groups and also those who wish to respect them and their rights, laws at least can foster actions and institutions essential to racial justice. Finally and especially at a time when many are confused about morality, good laws can contribute to educating people to know right from wrong."

By Fr. ALFRED McBRIDE

In our friendly ecumenical times, it is hard to believe there were decades of savage anti-Catholic behavior in the United States. The original American colonists were mostly Protestants, close enough to the battles of the Reformation to retain an anti-Catholic bias. They were not all comforted by the presence of French Catholics in Canada and Spanish Catholics in Mexico. Social crisis tended to take that fear and turn it into organized hatred.

Three such movements arose to plague Catholics from 1840 to 1900, (and residual elements persisted during the election campaigns of Al Smith and Jack Kennedy).

First came the Nativists or Know Nothings—the title taken from the ceremonial answer in their initiation requiring them to say, "I don't know." Made up of old guard American Protestants, the Nativists exploited the fears and confusions generated by the arrival of countless thousands of Irish immigrants with the consequent overnight expansion of the Catholic Church, not to mention the sudden competition for jobs.

The high point of Nativist mischief occurred on the night of May 8, 1884 when a Know Nothing mob burned Philadelphia's St. Augustine Church to the ground. This began three days of Church burnings, the destruction of 40 homes, the killing and wounding of 50 Catholics and the creation of hundreds of refugees. They formed an American Party that eventually controlled 75 seats in Congress and six state houses.

Among their plans was the suppression of Catholicism. The party, however, disappeared rapidly in the face of a much more pressing issue—that of abolition of slavery and the coming of the Civil War.

Two other organizations were to take up where the Nativists left off, the Ku Klux Klan and the American Protective Association. We normally think of the Klan in terms of its vicious persecutions of blacks, but it was equally an enemy of the church.

Founded in Pulaski, Tenn., by six ex-Confederate officers wearing ghostly robes, the Klan loved to urge its members to ride around scaring

newly released slaves. The name comes from the Greek word, "kuklos," or circle. The Klan remained active in state legislatures, attempting to make laws that would close Catholic schools, forbid the pre-marriage promises of Protestant mixed marriage partners to raise children Catholics, and make public school attendance compulsory.

The third anti-Catholic organization was the American Protective Association (APA), which arose in the wake of the financial panic of 1893. Mostly found among Midwestern farmers, it swiftly acquired a membership of two-and-a-half million and published a magazine and 70 weekly newspapers.

The APA opposed the growth of Catholic schools, fought against federal grants for the Catholic Indian missions and helped popularize anti-Catholic stories such as those written by the mythical Maria Monk. One of the more enduring myths, the story of Maria Monk dwelt on supposedly lurid encounters between priests and nuns in underground passages that connected convents and monasteries—or convents and rec-tories.

The Klan added a theatrical variation to the Maria Monk tales by hiring an ex-nun with the improbable name of Sister Mary Angel and regaling Colorado miners with X-rated tales about convent sin. And all this with the promotional touch that her speech was "for men only."

Both the Klan and the APA titillated their readers with inside information about the pope owning land near Washington and West Point where he could place his invading troops strategically, about how a Catholic father donated a rifle and ammunition to the church when a male child was born, and a certainty that the Knights of Columbus ordered the assassination of President Abraham Lincoln. Even in the so-called enlightened 20th century they could get away with the accusation that 90 percent of the deserters in the First World War were Catholics.

We do not need to linger on these sick minds from the past, except as a caution not to imitate such rubbish or repeat its un-Christian and de-humanizing attitudes. It is a dark page we hope can be closed forever. But as Edmund Burke says, "Eternal vigilance is the price of liberty."

Community is vital to youth

Representative Holy Year returns from 80,000-plus students in Archdiocesan Confraternity of Christian Doctrine programs and Archdiocesan Catholic Schools on the theme, "Community."

PRIMARY GRADES (1-3)

Community means doing things together, sharing, being nice, listening when others speak, caring, making friends.

Community is necessary so we will not be lonely; so we can work things out and help each other, and so we can learn what to do in case of emergency.

When we go to Mass, that is being a community just like our family at home. To help others in

keeps us from loneliness and boredom.

WE NEED other people so that we can give and receive love; help one another; learn from one another; protect one another; pray for one another.

As individuals, we share in community by helping others (especially the lonely); talking to them and listening to them; respecting them; recreation; taking time for others; praying for them and forgiving them. We should do our share of the work, perform good deeds, be obedient, act as real Christians.

We should respect the property of others; set a good example; have pride in our work; give our love, time, talent and money to others. We should go to Mass and Communion often.

JUNIOR HIGH SCHOOL (7-9)

Community means working together for the good of each other: sharing, teamwork. In the parish this means the Church members working together to love and serve God. Communities we belong to include: family (the strongest community), school, parish, sports teams, the neighborhood.

We show we are a good neighbor by learning to get along with others, helping them, praying for them, respecting them and their property, not fighting with others, giving to charity by volunteer work and donating money, by doing our work well, by forgiving others. We need others (that is, community) because without love we cannot live; to keep us from loneliness; to help us advance; to give us assistance; to listen to our problems; for our survival; to share Mass together.

DIFFICULTIES we have experienced in community include: arguments, lack of understanding, rejection by peer groups, a sense of loneliness and depression. Sometimes a sense of community can be destroyed in a family by just one member. We try to overcome these difficul-



"Our Christian community--a Faith community-- is based on the ideals and values which Jesus taught and which we try to imitate."

ties by: being forgiving; greater sharing in group effort; more accepting of others; trying to be more helpful and less selfish; volunteering to serve others; praying to the saints and studying their lives; getting more involved with the parish; giving to others without expecting any return; attending Mass and saying prayers together; listening to others.

HIGH SCHOOL (10-12)

Community means a group of people who come together for a common task on a regular basis. Authentic community means people who love, share, and work together.

Types of community we experience are: family, Church, school, youth groups, athletic teams, the world (one school listed an individual student's

response as: "One type of community is the Dolfan dolls." We do not know if a boy or a girl made this response...).

Our Christian community—a Faith community—is based on the ideals and values which Jesus taught and which we try to imitate. This community is united in faith, hope, love, belief in God, belief in His son Jesus, and belief in the Church. We should join with any part of this community to which we can contribute our ability. Hopefully, we can contribute added love, time, talent, and something to treasure. Healthy communities create a spirit of openness and trust. We try to manifest a community spirit, especially with our peers, through parties, various liturgies, and visiting the sick.

We try to keep a balance in our community activities—

spiritual, educational, social, athletic, and community service. We need an optimistic attitude in our community efforts, even when the results do not seem particularly rewarding in terms of effectiveness.

COMMUNITY to us means opening ourselves toward one another. We find, however, among our peer groups that there are too few activists and that these few are trying to accomplish too much. We should all do our share of the work, not just for our own sake, but to prepare the way for those who will come after us.

We experience some difficulties in community relationships due to arguments in the home, disagreements with friends and neighbors, struggling with the reality of death, and loss of friends through moving.

Biscayne offers new degree

Biscayne College will offer a B.A. degree in Public Administration beginning in September. The major, formerly combined with the Criminal Justice major, has been restructured and is now offered separately under the division of Social Science.

O.L. Mt. Carmel observance set

The Feast of Our Lady of Mount Carmel will be observed as the annual family celebration at St. Charles Borromeo Church, 600 NW 1 St., Hallandale, July 14-16.

Mass in honor of Our Lady of Mount Carmel will be Friday, July 14, at 7 p.m., followed by a candlelight procession, social

hour and refreshments. On Saturday, July 15, the church will be open all day for visits until after the 6 p.m. vigil Mass. Following the 10:30 a.m. Mass Sunday, July 16, a solemn procession will be held along with Benediction, a social hour and refreshments.

Pope asks young people, live Gospel with courage

VATICAN CITY—(NC)—Pope Paul VI has asked young people to live the Gospel with courage, trust and fidelity.

"You are the privileged candidates in the school of the Gospel," said 80-year-old Pope Paul as he spoke to crowds in St. Peter's Square.

"Youth have an instinctive

and strong sense of courage," he added.

He urged young people to live the Gospel courageously and with trust in divine help.

"The present moment is the training camp for our virtues," said Pope Paul. "We must not live lazy or fearful lives."

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'Indecent' word ruling called 'encouraging'

WASHINGTON—(NC) — Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, has praised a U. S. Supreme Court decision upholding the right of Federal Communications Commission to ban the broadcast of "indecent" words at hours when children are likely to be listening.

The USCC has filed a friend of the court brief supporting the FCC in the case "in order to call attention to the need for an effective public voice in matters of broadcast policy," Bishop Kelly said.

The USCC brief said the public interest was a major factor in decisions affecting broadcasting.

The case involved the broadcast of a routine by comedian George Carlin on "Filthy Words" by WBAI, a New York radio station owned by the Pacifica Foundation. Carlin satirized attitudes toward such language and singled out attitudes toward seven common vulgar expressions describing sexual and excretory activities.

A man who heard the routine while driving in his car with his son at two o'clock in the afternoon complained to the FCC. WBAI had warned that some listeners might consider the material offensive. The FCC received only one complaint about the program.

The FCC ruled that the words were "patently offensive" and "indecent," citing federal law which

forbids the use of "obscene, indecent or profane language by means of radio communication."

The FCC did not penalize WBAI, but said the complaint would be kept in its file and could be a factor in consideration of its license renewal if other complaints followed.

The FCC did not claim that the words were obscene but said they were indecent, largely because they were broadcast at a time when children would be listening.

The Supreme Court upheld the FCC action. Justice John Paul Stevens wrote the majority decision. He was joined by Chief

Justice Warren Burger and Justices William Rehnquist, Louis Powell and Harry Blackmun.

"Prurient appeal is an element of the obscene, but the normal definition of 'indecent' merely refers to nonconformance with accepted standards of morality," Stevens said.

Justices William Brennan, Thurgood Marshall, Potter Stewart and Byron White dissented. They argued that "indecent" meant the same as "obscene" and said the FCC agreed that the words were not obscene in context.

Stevens said the court ruling meant the FCC could

penalize broadcasters after the fact, but could not censor material before it went on the air.

"It is true that the commission's order may lead some broadcasters to censor themselves," Stevens said. "At most, however, the commission's definition of indecency will deter only the broadcasting of patently offensive references to excretory and sexual organs and activities."

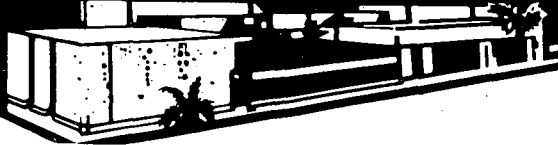
Stevens said Carlin's monologue would be protected by the Constitution in other contexts. He said the major issues involved were that

broadcasting comes into people's homes and can violate their privacy and is "uniquely, accessible to children, even those too young to read."

Stevens said the practical impact of the court decision and the FCC ruling was that Carlin's monologue could be broadcast late at night when it was less likely that children would be listening. He also said the FCC had made clear it was not concerned about the use of any of the offending words as part of a news broadcast.

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'Damien' series—more creeping morbidity

By JAMES ARNOLD

Looking at "Damien-Omen II," one realizes that "The Omen" series isn't just evil movie nonsense anymore. Since the Anti-Christ has now grown into an adolescent, the film clearly belongs in the teenager-who-has-the-power (Super-Kid) genre, like "Carrie" and "The Fury." Whatever happened to nice pubescent incompetents like Henry Aldrich?

The big scenes in these films tend to be high school fantasies, like flattening the school bully against the wall, or dumbfounding the teacher who catches you napping by knowing all the answers in the history book. These tricks, of course, are only preliminary to the real mayhem.

Since TV is always setting up playoffs leading to championships, I suggest a natural (supernatural?) match between Damien and either Carrie or the girl who blew John Cassavetes apart at the end of "The Fury." Perhaps the girls could exchange horrific stress first, since eliminating one would set up a sexy boy-girl confrontation and higher ratings. What title could they compete for? Blood-boiling, skull-blowing, machine or per-

son-exploding? Or maybe the goriest new idea by a movie special-effects department?

In "The Omen" series, we're apparently doomed to watch the whole life story of Satan's child Damien Thorn (now 13), and it may be a very long story indeed, since the widely scattered good guys are stuck in a hopeless losing streak. The movie is an exercise in superbly arranged violent death. We start with two guys getting buried alive. After a somewhat routine heart attack, the inventiveness picks up. A woman reporter is hit by a semi-trailer truck. An old man falls into an ice hole. A few dozen actors are gassed by insecticides. A doctor is subdivided by a falling elevator cable, a museum director is hung up on the coupling of a runaway freight car, etc., etc. Will they make a selection of best scenes like this for a 1990 movie and call it "The Golden Age of Necrophilia"?

The theme is that the evil powers are protecting Damien so he can grow up and run the world. As in the original film, pseudo-religious references are laid on for a veneer of respectability—"pseudo" in the sense that the AntiChrist prophecies from the Apocalypse are twisted to have

contemporary horror-show relevance, Biblical references and religious-sounding background music are plugged in for atmosphere, and the Catholic exorcism rite is made to seem roughly equivalent to heart-staking vampires.

Only two satisfactions are really provided for intelligent

believers. One, Satan is taken seriously, although there is little sense of moral evil in the film—

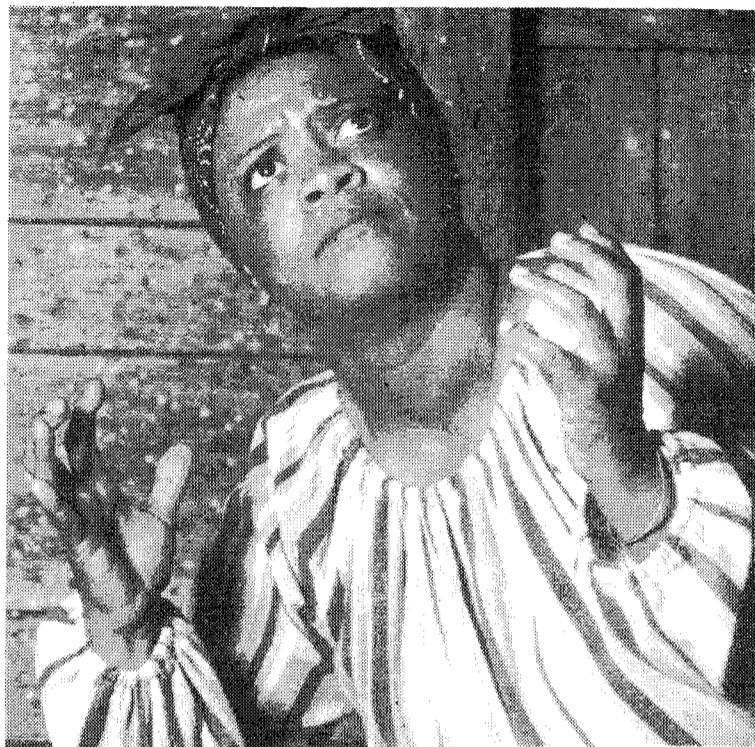
Two people are easily victimized because they don't take the Bible warnings seriously. (Suggestion: modern smartguys are easy prey for Satan). The only trouble is that even when they do believe, and

cover themselves with prayer and crucifixes, they still get killed.

The creators of "The Omen" are, in fact, setting themselves up for a credibility problem even in the thriller context. Assuming that in film three or four, Damien will eventually lose, it's hard to see how. He and his helpers (including a raven who seems left over from Hitchcock's "The Birds") seem capable of handling anything the good guys can throw at him. Maybe that's the gimmick that will keep the series going. Anyone for a contest on Damien stoppers? I'm tempted to opt for a good woman: he falls in love, and gets those six daggers in the heart right after she's fixed his favorite chicken diablo and a triple martini.

The new "Omen" is set in the Midwest, which provides a different ambience from the English-European original. Director Don Taylor (last film: "Dr. Moreau") effectively uses winter locales in Chicago and Wisconsin (Eagle River, Northwestern Military Academy), as well as a predictably spooky archeological museum, and the cast (William Holden, Lee Grant, Jonathan Scott-Taylor, et al) lend all the credibility they can.

But none of this can overcome the basic problem, which is creeping morbidity. Scariness is sometimes fun, but "The Omen" is stubbornly downbeat. The lightest moment comes when Damien and family are watching an old Pat Boone movie, and the kid scorns the happy ending as "boring." The guy is a born movie critic. (B, R)



Themes, Situations, Characters are the focus of TSC Theatre, a series of specials featuring the works of black writers, poets, playwrights, and composers. Pat Hitchmon in Recital (above), appears on WPBT/Channel 2, Tuesday, July 18, at 10 p.m., in a program of song, dance, and poetry recital. Ms. Hitchmon has served as a drama instructor at the Miami Cultural Arts Center and has recorded children's songs for national television. TSC Theatre is produced by WPBT's Billy Byron.

T.V. film fare

Tuesday, July 18, 8 p.m., CBS/Channel 4—"Tom Sawyer" (1973)—A delightful musical remake of the Mark Twain classic for the whole family, starring Johnny Whitaker in the title role, Celeste Holm as Aunt Polly, and Jodie Foster as Becky Thatcher. A-1—Morally unobjectionable for all. (To be broadcast in two parts. Conclusion is Tuesday, July 25.)

Tuesday, July 18, 9 p.m.,

CBS/Channel 4—"The Magnificent Seven Ride!" (1972)—In this sequel to "The Magnificent Seven" (itself an inferior American version of the classic Japanese film "Seven Samurai"), Lee Van Cleef stars as a town marshal who has the task of saving some Mexican widows from a gang of bandits. A standard Western, very violent. A-111—Morally unobjectionable for adults.

Sea World's expansion includes Long Key plan

Sea World of Florida in Orlando will undergo a ten-year development program which includes construction of a major new show, exhibit and research facilities. Included in the growth plan are:

Shark exhibit and Keys shark institute: a \$2 million shark display in the Spring of 1980. The exhibit, whose life support systems will be solar powered, will house great white, bull, tiger, nurse and other species in a 500,000-gallon environment. At a cost of \$1 million, the company will also complete the under-construction Sea World Shark

Institute in Layton City on Long Key.

Walrus/polar life display: collection of walruses is now underway; specimens should be in acclimation areas by Fall; integrated into show next year. The walrus exhibit will closely duplicate the natural habitat of these polar animals as well as include a touch-and-feed experience.

Marine mammal stadium: groundbreaking in 1980 for a 3,000-seat show facility featuring white, false killer and pygmy sperm whales.

Nature walk and aviary: a

nine-acre preserve to be jointly developed by the Florida Audubon Society and Sea World. The site will be accessed by footpaths and elevated wooden walkways and will feature mammals, reptiles, birds and flora native to the Florida peninsula.

Hubbs/Sea World research institute: will develop husbandry programs for various research agencies.

Florida's Vacation Village: a destination resort to be developed over the next five years.

Florida Faire: an attraction themed to entertainment, arts,

crafts, natural and manmade products of Florida and the tropics.

Solar project: a solar plant now in the design stage and to be jointly developed by General Electric, the U.S. Department of Energy, Florida Power Corporation and Sea World.

Sea Lark park: a recreational complex to be developed beginning this Fall on the first element, Cap'n Kids' World, a themed play area for children 4-12.

Accommodations: groundbreaking for the first increment of a planned 750-room inventory scheduled for late 1979 with occupancy in 1981. The first 250-room hotel will be low-rise and family style in character.

Recent film classifications

"CONVOY" (United Artists). (PG) B—morally objectionable in part for all.

"HEAVEN CAN WAIT" (Paramount). (PG) A-II—morally unobjectionable for adults and adolescents.

"THE CAT FROM OUTER SPACE" (Disney/B.V.) (G) A-I—morally unobjectionable for general patronage.

"JAWS 2" (Universal). (PG) A-III—morally unobjectionable for adults.

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The coming Fall elections are of critical importance to the conduct of government at the state and national level. To be eligible to vote in the Florida primary elections of September 12 and October 5 persons must register on or before August 12 at 5 p.m.


Any person at least 18 years of age who is a citizen of the U.S. and a permanent resident of the county is eligible to register with the county Supervisor of Elections. Those 17 and a half years of age may pre-register for an upcoming election which will occur after their 18th birthday. There are no longer any time limits as to residency. All that is required is a permanent address in the county of registration.

Voters must present a valid registration card at the polls in order to vote. Those who have moved recently and newcomers to Florida should be encouraged to register before August 12. After August 12 persons may still register for the General Election of November 7. Registration books for the November 7 election will close on October 7. Requests for absentee ballots for voters who will be out of the county on any election day may be made by telephoning the Supervisor of Elections' office.

M.E. information parties in July


Marriage Encounter information parties during July will be held in South Broward Sunday, July 16, at 8 p.m., in the home of Don and Paula Marge,

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Exile priests feel unrepresented

By ARACELI CANTERO
Voice Spanish Editor

Cuban priests from various parts of the world met last week in Miami and issued a statement of concern about the lack of juridical representation of over one million exiled Cubans, before the Latin American Bishops Conference to be held in Puebla, Mexico next October.

Held at the Shrine of Our Lady of Charity in Miami, the meeting was presided over by exiled Cuban Bishop Eduardo

Boza Masvidal, and was attended by some 40 priests now ministering in various parts of the United States, Venezuela, Santo Domingo, Puerto Rico, Spain and other Latin American countries.

"WE HAVE no legal channels to express our needs to our church of origin," said Father Carlos Garcia-Allen of Miami, after the meeting.

"The local churches, even in countries of Latin America where Cubans reside, do not represent exiled Cubans," he added.

Father Garcia explained the statement of concern was being issued as a result of the group's three day reflection on the document now being studied by Latin American countries as a preparation for the Puebla meeting. The document touches the issues of popular religiosity, justice and human rights, in the context of evangelization.

Father Garcia-Allen noted the priests' statement was also a response to the Vatican document on "The Church and the People on the Move," issued last June.

Addressed to Bishops' Conferences of the world, the Vatican letter stresses that all the faithful, whatever their nationality and condition, possess equal dignity and enjoy the same rights.

It also points out that "pastorally, dioceses and parishes are not just defined in geographical terms, but are called upon to stretch as far as their members go to live."

"We are not raising our voice against the hierarchy in the United States or other countries," said Father Garcia-Allen.

"WE KNOW that, as exiled Cubans, we must integrate ourselves and serve in the local churches that receive us, but our cultural identity is with Latin America, he said.

Father Garcia-Allen pointed out that the exiled Cuban bishop, Boza Masvidal, had not been invited to the Puebla meeting organized by CELAM "which will include bishops from all over the world."

Bishop Boza now resides in Venezuela and although he has no jurisdiction over Cuban exiles, regularly visits the various groups in the States and is honorary president of the International Association of Cuban Exiled Priests, which organized the meeting in Miami.

The Cuban priests' final statement also calls the Latin American Church to act independently of economic structures and political systems—of the right and of the left, and condemns the lack of freedom of expression and the violation of human rights in Cuba.

The group agreed to hold the next year meeting in Santo Domingo. Father Carlos Garcia-Allen was elected by the Miami group as their representative to next year's gathering.

Guys and Dolls plan cruise

The Guys and Dolls group for divorced and separated Catholics is planning a Jungle Queen cruise Saturday, July 22. For further information call 751-3819 or 688-0180.

Lay Carmelites meet on Sunday

Lay Carmelites of Miami will observe the Feast of Our Lady of Mount Carmel Sunday, July 16, with participation in Mass at 9:30 a.m., in St. Raymond Church.

Thousands march on ERA

Continued from Page 3

Women, told the crowd: "We're mad. We're fighting mad. And we're not going to take it any more."

Midge Costanza, a special assistant to the president, conveyed what she said was the administration's wholehearted support of the fight for a seven year extension. But some grumblings greeted her mention of the president's name.

Others who spoke to the crowd included Reps. Margaret Heckler (R-Mass.) and Barbara Mikulski (D-Mass.), both Catholics.

"We must be prepared for a very long haul. We will work this summer like we have never worked before...We will march into history...Mrs. Schafly, wherever you are, eat your heart out."

The woman to whom she referred, Phyllis Schafly of Alton, Ill., is the leader of an organization called Stop ERA.

MRS. SCHAFLY, also a Catholic, debated Miss Mikulski and Eleanor Smeal, president of the National Organization for Women, on network television earlier in the day.

Mrs. Schafly characterized the pro-ERA marches as "federal employees, radicals, lesbians," and said they were seeking "an illegal extension of time."

According to Mrs. Schafly, the march was "swelled by federal employees in order to create the false illusion that the American people support an illegal bill to change the ratification rules on ERA."

Mrs. Schafly quoted President Carter's wife, Rosalynn, as saying on June 20, "I have a list" of anti-ERA state legislators, and urging that they should be replaced.

"Nixon had his enemies list and now the Carters have their enemies list," Mrs. Schafly said, adding, "Federal employees will surely get the message that their bread is buttered on the side of lobbying and demonstrating for ERA."

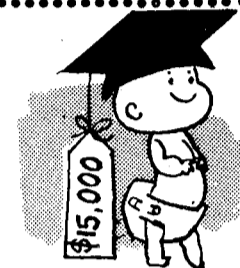
Catholic groups in the pro-ERA march included Catholics Act for ERA, the Quixote Center, Network, Priests for Equality, the Women's Ordination Conference, the National Coalition of American Nuns, the National Assembly of Women Religious, the Catholic Women's Seminary Fund,

Christian Feminists, the Baltimore Task Force on the Status of Women in the Church and several parish and college groups.

ACCORDING TO Jesuit Father William Callahan of Priests for Equality, Mt. Rainier, Md., about 300 group representatives attended a Mass which he celebrated that morning in the Sylvan Theater near the Washington Monument.

Another Catholic priest was a featured speaker at the anti-ERA prayer service, along with a Presbyterian minister-schoolmaster who also serves in the Virginia legislature. The speakers all had to contend with outbound air traffic from nearby National Airport, the noise of which drowned out the anti-ERA message at several points.

SEVERAL SPEAKERS, among them Onalee McGraw of McLean, Va., spoke of the importance of the family and the threats against it.



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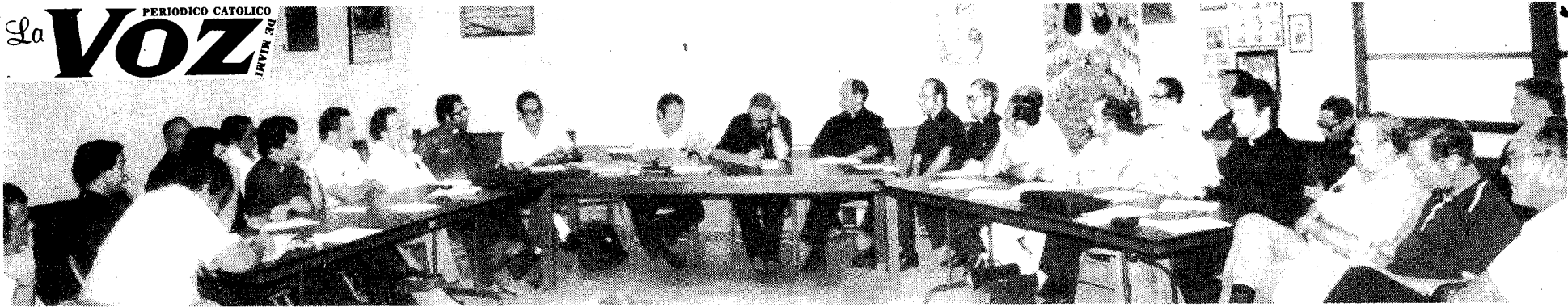
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Presididos por el obispo Boza Masvidal, unos 40 sacerdotes cubanos provenientes del mundo entero reflexionan sobre el Documento de Estudio para las reuniones de Puebla.

Sacerdotes cubanos piden representación jurídica ante las reuniones de Puebla

(Viene de la Pág.20)

extenderse hasta donde van a vivir sus miembros."

"No levantamos nuestra voz en contra de la jerarquía de los Estados Unidos u otras naciones," dijo el padre García-Allen.

"Sabemos que como exiliados debemos integrarnos y servir en las diócesis que nos reciben, pero nuestra identidad cultural está en Latinoamérica," añadió.

Hizo referencia al documento vaticano que señala el derecho "de cada ser humano a preservar y desarrollar su propio patrimonio étnico, cultural y lingüístico."

El documento también señala que la Iglesia de origen — de los emigrantes— "debe sentirse obligada a seguir a aquellos de sus miembros que por cualquier razón marchan a otro lugar."

"Pero como exiliados no tenemos canales oficiales con el CELAM," dijo el sacerdote, señalando que Monseñor Boza no había sido invitado a Puebla.

Actualmente residente en Venezuela, el obispo cubano no tiene jurisdicción sobre los cubanos exiliados, pero visita periódicamente los diversos grupos en la diáspora y es presidente honorario de la Asociación Internacional de sacerdotes cubanos que durante los 5 pasados años se ha ido reuniendo en diversos lugares.

En su declaración, los sacerdotes también piden a la Iglesia latinoamericana que actúe con austeridad e independencia de estructuras económicas y de sistemas políticos, —tanto de derechas como de izquierdas, comprometiendo en la promoción de los derechos humanos y de la

justicia.

Afirman su deseo de que la Conferencia de Puebla continúe en la línea de las reuniones de Medellín—hace 10 años—y de que los asistentes consideren la situación específica de los cubanos en el exilio sin representación jerárquica ante el CELAM.

"Han sido días de fraternidad sacerdotal, ventilación de ideas e inquietudes y ocasión de

ver a sacerdotes amigos que no veía hace años", dijo el padre Carlos García-Allen.

Comprobamos que nuestra Asociación va tomando cuerpo," añadió el padre Luis Casabon, de Miami. "Hemos tratado temas en profundidad, animándonos en nuestra vida sacerdotal y constatando la importancia de lograr más participación de sacerdotes jóvenes," dijo.

Las reuniones incluyeron la

participación de seglares, como el Dr. Amalio Fiallos, de Venezuela que trató la justicia desde el punto de vista sociológico y el Dr. Antonio Jorge de Miami que la trató desde su aspecto económico. También participó Nazario Vivero, líder pastoral en Venezuela, quien presentó el documento de Puebla.

Monseñor Raúl del Valle, de la Diócesis de Nueva York dirigió

la reflexión sobre la espiritualidad del sacerdote cubano en el exilio y Monseñor Agustín Román y el padre Juan Sosa trataron la Religiosidad Popular.

La Asociación acordó celebrar su próxima reunión en Santo Domingo. Fue elegido representante de Miami para el año próximo el padre Carlos García-Allen.

Dice religioso que participó en reuniones en Roma

Vaticano sí apoya compromiso político de religiosos

WASHINGTON (NC)— El Vaticano ofrece "sincero apoyo a los que como religiosos, están comprometidos en las cuestiones socio-políticas del mundo de hoy," dijo el franciscano Padre Alan McCoy a su vuelta de Roma, donde tuvo lugar la reunión de la Unión de Superiores Generales.

El padre McCoy comentó sobre la actitud de la Congregación Vaticana para Religiosos y sobre las palabras del Cardenal Eduardo Pironio que la preside.

"El cardenal dio 'sincero apoyo a los que como religiosos, están comprometidos en las cuestiones socio-políticas del mundo de hoy' ", dijo McCoy, añadiendo que el cardenal había señalado cinco puntos sobre la cuestión:

—Para los religiosos que verdaderamente sirven a la Iglesia y al mundo de hoy, es importante vivir más radicalmente los valores evangélicos que han aceptado.

—Los religiosos deben buscar nuevos modos de presencia en el mundo de hoy.

—Tienen que comprometerse en desafíos concretos por la justicia y desarrollar sensibilidad hacia los problemas de justicia.

—La Iglesia y sus religiosos deben estar presentes en el mundo obrero, reflejando fidelidad a los documentos de la Iglesia y las directivas de las conferencias nacionales e internacionales de obispos y religiosos.

—Al preparar a los jóvenes para la vida religiosa debería existir una educación completa sobre el papel de la Iglesia en el ámbito de lo social.

Según el P. McCoy el cardenal Pironio diferenció entre dos tipos

de compromiso político —el poder político directo, como el de los políticos ejerciendo un cargo, y la participación en problemas políticos según las enseñanzas de la Iglesia.

El segundo tipo de compromiso es responsabilidad de todos en la Iglesia, mientras que el primero es aceptable "sólo en casos excepcionales," dijo

McCoy.

Miembros de la Congregación Vaticana para Religiosos sienten que éstos no deberían implicarse en la política en funciones legislativas "en tales números que resulte la labor ordinaria de éstos," comentó.

"También piensa el Vaticano que aquéllos que han visto una necesidad extrema y han dado

una respuesta personal concreta no deberían ser criticados por otros."

Comunicaciones anteriores sobre el pensamiento de la Congregación Vaticana al respecto habían "subrayado lo negativo" al manifestar que los religiosos no deberían tomar posiciones de liderazgo en asuntos políticos, dijo McCoy.

Sordos de U.S.A. y Canadá celebran congreso aquí

Más de 700 sordos de Estados Unidos y Canadá participaron esta semana en el Congreso Internacional de la Asociación Católica de Sordos, (IDCA) que por primera vez en su historia se reunió bajo los auspicios de la Archidiócesis de Miami.

Su presencia se hizo notoria en el Hotel Americana de Miami Beach, donde mostradores, mesas y oficinas lucían cuadernos y lápices para que los participantes pudieran hacerse entender por escrito.

Además de sus reuniones, los participantes organizaron excursiones y fueron acompañados por intérpretes que traducían por signos los comentarios de los guías turísticos.

El padre Jim Vitucci, director de la Oficina Archidiocesana para los sordos, recibió a los congresistas recordando la descripción de los primeros cristianos en los Hechos de los Apóstoles.

"La comunidad de creyentes, de todas partes del mundo se reunió en una ciudad..." dijo. "Juntos partieron el pan, com-



Fascinadas por el cartel que anuncia bailes latinos por un grupo de sordos, dos participantes en el Congreso Católico de Sordos, comentan entre sí utilizando su lenguaje de signos.

partieron su hermandad y dieron gloria a Dios con un solo corazón y una sola alma," añadió.

"Por el amor que mostraron unos con otros, la historia de la humanidad tomó nuevos rumbos," comentó.

"Oremos para que se pueda decir de nosotros lo mismo que se llegó a decir de aquellos primeros

cristianos, ¡mirad como se aman!," añadió.

En nombre del arzobispo Edward A. McCarthy, el padre José Pablo Nickse dirigió unas palabras a los presentes y se ganó el corazón de todos comunicando por signos su mensaje ¡La paz sea con vosotros!

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Sacerdotes cubanos piden representación para el exilio ante las reuniones de Puebla

Por ARACELI CANTERO

Sacerdotes cubanos de varias partes del mundo asistieron a tres días de reuniones en la Ermita de la Caridad y redactaron un documento en el que deploran la falta de representación jurídica de más de un millón de cubanos en el exilio, ante la próxima conferencia del Episcopado Latinoamericano a celebrarse en Puebla, México.

Reunidos en la Ermita de la Caridad, bajo la presidencia del obispo exiliado Eduardo Boza Masvidal, estudiaron el Documento de Consulta publicado por el CELAM (Consejo Episcopal Latinoamericano), en preparación a las reuniones de Puebla.

"Hemos querido levantar la voz de más de un millón de cubanos en el exilio que no tienen representación jurídica en el CELAM," comentó el padre Carlos García-Allen, director espiritual en el seminario de San Vicente de Paul en Boynton Beach.

"Tenemos representación moral a través de Monseñor Eduardo Boza Masvidal—obispo cubano exiliado— pero no existe representación jurídica de los cubanos en la diáspora ante el CELAM," añadió.

Monseñor Boza no ha sido invitado a las reuniones de Puebla, reuniones que contarán con la presencia de obispos de todo el mundo. El padre García-Allen indicó que la declaración de los sacerdotes venía motivada, en parte, por el reciente documento del Vaticano sobre "la Iglesia y la Movilidad Humana".

Dirigido a las Conferencias

Episcopales el pasado mes de junio, dicho documento señala

que todos los fieles, "cualquiera que sea su nacionalidad y con-

dición, tienen la misma dignidad y poseen los mismos derechos."

También señala que desde el punto de vista pastoral, las

diócesis y parroquias no quedan definidas sólo en términos geográficos, sino que deben

(Pasa a la Pág. 19)

La **VOZ** DE MIAMI

VIERNES, 14 DE JULIO 1978



El cielo del atardecer y la naturaleza sirven de fondo a los juegos de estos jóvenes en plenas vacaciones de verano. En su alocución dominical la semana pasada, Pablo VI deseó a los peregrinos unas buenas vacaciones, recomendando una actitud contemplativa "que añade satisfacción a la mera relajación física."

Pablo VI describió la contemplación como el "disfrutar, conocer y admirar el gran panorama del mundo y los seres que nos rodean como si nuestro mismo espíritu fuera el espejo donde se refleja la dimensión trascendente de todo."

Forman grupo que evaluará candidatos al Papado

NUEVA YORK—(NC)—Un grupo internacional de católicos ha formado un comité que tratará de informar a los miembros del Colegio Cardenalicio y a personas interesadas en ello, sobre las cualificaciones de los futuros candidatos al papado.

Philip Sharper y James F. Andrews, al frente del grupo, anunciaron en Nueva York que su equipo se dará a conocer como el **Comité para la Elección Responsable del Papa.**

"La meta del comité es la de recoger información y hacerla disponible no sólo a los cardenales sino a cualquier individuo interesado," dijo Andrews. "Se conoce muy poco entre los mismos electores sobre los candidatos," añadió.

Sharper es editor-jefe de la editorial Orbis y Andrews, es chairman de junta directora de la editora Sheed Andrews and McMeel. Tal empresa pronto publicará un libro bajo el título "Elite Interna: Dossier de Candidatos Papales" que analiza y resume las posiciones de cada uno de los miembros del Colegio de Cardenales de entre los que tendrá que elegirse el próximo Papa.

La esperada fecha de publicación de tal obra, escrita

por Gary MacEoin, es el próximo 29 de julio.

Andrews indicó que el libro representa tres años de investigación sobre los cardenales en un esfuerzo por obtener sus opiniones sobre el pontificado de Pablo VI y sobre la actuación de sus hermanos del Colegio de Cardenales.

Junto con estas opiniones la obra ofrece otras de laicos autorizados, teólogos, políticos, editores y personas interesadas.

Según Andrews los

resultados de las entrevistas son sorprendentes.

"Algunos no sabían pronunciar los nombres de sus hermanos en el episcopado," dijo.

"Más alarmante aún es el hecho de que la percepción de un cardenal sobre otro hermano suyo raramente iguala la visión de hombres y mujeres bajo la jurisdicción de tal prelado, los cuales han podido observar y evaluar su actuación durante cierto tiempo," añadió.

Educación católica ahorró 300 millones a ciudadanos del estado

El arzobispo Edward A. McCarthy encareció esta semana a los legisladores de la Florida que apoyen la legislación en estudio que podría conceder créditos de impuestos a alumnos en escuelas privadas, medida que el arzobispo considera reducirá

los impuestos de todos los ciudadanos del Estado dado el servicio que las escuelas católicas ofrecen a grupos minoritarios y familias de escasos recursos económicos.

En un telegrama a los senadores Lawton M. Chiles, Jr.

Nuevo obispo hispano

HARTFORD, Conn.—(NC)—El primer obispo de habla castellana en esta arquidiócesis, Mons. Peter A. Rosazza, fue ordenado en la catedral de San José al son de música española y

en una ceremonia bilingüe. Es el encargado del apostolado hispano, después de compartir la dirección de una parroquia de puertorriqueños.

En una conferencia de prensa MacEoin dijo que la mayoría de los cardenales con poder de voto tienen las mismas ideas, entraron en el seminario entre los 8 y 11 años y fueron educados en las mismas instituciones romanas.

Afirmó que el comité trabajará para lograr implementación de modificaciones en el Colegio de Cardenales para lograr un mayor equilibrio entre el número de licenciados en derecho canónico—100 de los 117

electores—y presidentes de conferencias episcopales con experiencia pastoral. La mayoría de los cardenales han ocupado puestos diplomáticos.

"Buscamos un cambio, un candidato no abrumado por los problemas mundiales," dijo Andrews.

Sharper dijo el comité está formado por católicos "preocupados y no recelosos" y espera que llegue a ser ecuménico.

y Richard Stone, el Arzobispo describió la citada propuesta de ley en beneficio de escuelas no públicas, como "un esfuerzo por acabar con la injusta práctica de dobles impuestos que sufren algunos ciudadanos de la Florida, y como una ayuda a la supervivencia de las escuelas no-públicas."

La legislación será un tributo a la libertad religiosa y fomentará la iniciativa libre en la educación, fortaleciendo así el mismo sistema de educación pública," dijo Mons. McCarthy.

El arzobispo comentaba en

su telegrama que "durante el actual año escolar, el sistema de escuelas católicas en Florida ha ahorrado a los ciudadanos unos 122 millones de dólares en coste operacional y unos 195 millones en plantas y edificios, un total de más de 300 millones de dólares, contando con que las escuelas católicas sólo forman una quinta parte de todas las escuelas no públicas del estado.

"Consideramos tal legislación necesaria si queremos continuar evitando un mayor pago de impuestos a todos los ciudadanos de la Florida," dijo el arzobispo.