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Pope's Legacy of Love

By AGOSTINO BONO

A pilgrim pope became a messenger of peace on his trip to Ireland, the United States and the United Nations. The basic message of Pope John Paul II was simple: *governments and individuals have the responsibility and obligation to work for peace.*

In Ireland, the pope applied the message to the civil war in Northern Ireland asking for an end to violence and terrorism. At the United Nations he pleaded for disarmament and more effective cooperation between developed and underdeveloped countries. In the United States, he constantly emphasized the obligation of affluent people to aid in improving the life of the poor and he stressed the role of world powers in securing a stable peace.

The 10-day trip was also a huge personal triumph for Pope John Paul. His warm personality, lively smile, youthful vigor and shunning of official schedules to spend more time talking and touching people impressed the millions who personally saw him and the millions

Papal Texts

Official texts of all speeches and homilies of Pope John Paul II while in the United States will be available through The Voice as published in the next two issues of the NCNewsService Documentary, Origins.

Both issues containing over 70 official texts can be ordered through The Voice for \$5.00 postage paid. Orders should be addressed to The Voice, Post Office Box 38-1059, Miami, Florida 33138. Orders of over ten copies or more of the Papal texts will be \$4.00 postage paid.

more who followed his activities on television.

The trip was also an exhausting one. The pope began his journey Sept. 29 when he flew to Dublin, Ireland. By the time he returned to Rome Oct. 8, he had visited 12 cities on two continents and travelled more than 11,200 air miles. His audiences ranged from 300 handicapped persons in Washington to the over one million who turned out for some of the outdoor papal Masses.

In the course of all these events, Pope John Paul became the first pontiff to be received in the White House.

Of all the more than 70 talks he gave, his speech to the United Nations on Oct. 2 drew the most attention. He strongly called for peace, justice, human rights and religious freedom.

POPE JOHN PAUL gave an especially strong defense of the principles laid down in the U.N. Declaration on Human Rights.

"If the truths and principles contained in this document were to be forgotten or ignored... then the noble purpose of the United Nations organization could be faced with the threat of a new destruction," he declared.

The pope drew an intimate link between peace and human rights and between the rights of individuals and those of nations.

He particularly defended the spiritual rights of man — "in his inner relationship with truth, in his conscience, in his most personal belief, in his view of the world, in his religious faith, and in the sphere of what are known as civil liberties."

In his pleas for peace, the pontiff
(Continued on Page 3)



Pope May Visit South Next Year

SAN FRANCISCO (NC)—Pope John Paul II will visit the West and Southwest the next time he comes to the United States, and he will do so in the next year or two, said Archbishop John Quinn of San Francisco, president of the National Conference of Catholic Bishops.

But nothing has been definitely set concerning the time of another papal visit to the United States, the archbishop said at a news conference after returning from accompanying the pope on his tour of the East and Midwest.

The next papal trip will be to the

Philippines next year, he said, and there may also be a trip next year to Brazil.

"I think that the pope's visit here created a new wave of enthusiasm among people in general," the archbishop said. "I think it will bring some people back to church who have been away. There were astronomical numbers of people who came out. People are looking for moral leadership."

The Archbishop was asked about the incident at the National Shrine of the Immaculate Conception in Washington in which

Sister Theresa Kane, president of the Leadership Conference of Women Religious, urged that the church open all its ministries to women and urged the pope "to be mindful of the intense suffering and pain which is part of the life of many women in the United States."

"In my personal opinion, it was a bit lacking in good form," Archbishop Quinn said.

Asked if there would be any repercussions from the incident, he said: "Certainly not on her personally. Dissent is certainly permitted in the church. It depends

on how it is done."

THE ARCHBISHOP said he did not think the pope was surprised by the expression of dissent. The pope understands the American church very well," he said, noting that the pope sees U.S. bishops frequently and that advocates of women's ordination have been to Rome to present their case to Vatican officials.

The archbishop said he was not surprised that the pope reaffirmed the church's opposition to ordaining women to the priesthood. "The pope

(Continued on Page 3)



INFLATION...

can be controlled only by the United States Congress. We should ask our senators and congressmen to endeavor to start reducing expenditures, hoping ultimately to bring the budget into balance which has not been done in many years. Inflation has crept up on us to such a point where it could be dangerous.

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them to control these federal expenditures and stop the scare tactics that some local politicians use, we would all be better off. As it is, inflation breeds depressions and we could be on the verge of such right now. Hence, our banks operate with an eye on safety for the people's money. We are cautious and liquid and don't mess around with fly-by-night ventures.

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End the Easy Life, Pope Asks America

(Continued from Page 1)

specifically offered a "fervant hope that a solution also to the Middle East crisis may draw near." Lasting peace must "be based on equitable recognition of the rights of all" including "the consideration and just settlement of the Palestinian question," he added.

The pope also pleaded for peace in Lebanon, where there has been much fighting between Israelis and Palestinians.

Peace was on the pope's mind from the beginning of his trip. In Ireland, he called his third trip outside of Italy as a "Pilgrimage of faith" and described himself as a "pilgrim of peace."

While crisscrossing Ireland, he constantly stressed the need for ending the civil strife in Northern Ireland.

The peace message was delivered to Protestants and Catholics, priests and politicians,

May Visit U.S. Again

(Continued from Page 1)

is bearing witness to the truth, a truth which is not going to change," he said.

De-emphasizing the women's ordination issue, Archbishop Quinn said, "The American church has many issues, and the church in general has many issues and women's ordination is not a major issue elsewhere in the church."

With regard to divisions in the church about women's ordination and other matters, Archbishop Quinn said: "Naturally, as a bishop, I am concerned about division in the church. It is always harmful to have division. Unity is a sign of the strength of faith."

He added that "Catholics have to rise beyond the categories of liberal or conservative, because the mission of the church is to proclaim the truth in all its clarity."

Concerning political implications of the trip, Archbishop Quinn said: "The pope is not directly involved in politics and naturally would never be. But he is speaking about the moral implications of political realities."

Asked about possible papal mediation of the conflict in Northern Ireland, the archbishop said that "if the pope were asked to play any kind of a role, he probably would."

Giving his personal impressions of the trip and of the pope, Archbishop Quinn said the two events that impressed him most were the meeting with young people in New York's Madison Square Garden and the visit to United Nations headquarters.

bishops and laymen.

For the Pope's major message on the chief political issue troubling Ireland and Northern Ireland for over 10 years, he chose Drogheda, a hillside field near the border with Northern Ireland. Many people from Northern Ireland crossed the border to hear the pope.

POPE JOHN PAUL said the "tragic" decade-long fighting and terrorism in Northern Ireland "do not have their source in the fact of belonging to different churches and different confessions; that this is not —despite what is so often repeated before world opinion —a religious war, a struggle between Catholics and Protestants."

"May no Irish Protestant think that the pope is an enemy, a danger or a threat. My desire is that instead Protestants would see in me a friend and a brother in Christ," he said.

During his speeches in Ireland, the pope also praised the strong faith

of the Irish and had that faith demonstrated to him by the millions who thronged to his open-air Masses and liturgical services. About 2.5 million people of Ireland's 3.5 million Catholics saw the pope in person during his visit.

On Oct. 1 the pilgrim pope arrived in the "land of immigrants" and quoted from the song "America the Beautiful" to express his feelings for the people. As he did in Ireland, the pope kissed the ground upon arrival.

A light rain fell when the pope landed, but it did not diminish his enthusiasm.

"It is a great joy for me to be in the United States of America, to begin my pastoral visit to the Catholic church in this land, and at the same time to greet all the American people of every race, color and creed," he said.

Among the people greeting the pope was Rosalynn Carter, wife of

President Carter.

The first papal Mass of the U. S. trip occurred in the evening at the Boston Common where Pope John Paul wowed a predominantly young crowd in a celebration that overcame the effects of a rain which turned into a downpour as the pope's motorcade arrived.

On Oct. 2, the pope also delivered a homily at an evening Mass in Yankee Stadium attended by about 80,000. The pope said the poor must be given from American abundance, not just from "the crumbs of the feast."

"It is not right that the standard of living of the rich countries should seek to maintain itself by draining off a great part of the reserves of energy and raw materials which are meant to serve the whole of humanity," he declared.

THE LIFE STYLE of many of the members of our rich and permissive societies is easy, and so is the lifestyle of increasing groups inside the poorer countries," said the pope.

The pope personally showed his concern for the poor and unfortunate throughout his U.S. trip by visits to black and hispanic areas in several cities. He also made special efforts to visit with the handicapped.

Another group the pope specifically courted was young people, stressing their importance as the future of the church and the world. At an encounter with youth in New York's Madison Square Garden, the pope sang and cheered along with his audience. The young people presented the pope with diverse gifts including a guitar and T-shirt.

After leaving Madison Square Garden on Oct. 3, the pope went to Battery Park. In the shadow of the Statue of Liberty and on Ellis Island, the historic entry point for waves of European immigrants, the pope praised freedom and the ethnic heritage the United States.

On the way the pope was caught in a downpour of rain for his planned ticker-tape parade down Broadway.

"Every nation has its historical symbols. They may be shrines or statues or documents, but their significance lies in the truths they represent to the citizens of a nation and in the image they convey to other nations," the pope said at Battery Park. "Such a symbol in the United States is the Statue of Liberty."

Addressing a special word of greeting to the New York's Jewish community leaders, the pope said world Catholicism and world Jewry shared "a common determination to reject all forms of anti-Semitism and discrimination."

"AS ONE WHO in my homeland has shared the sufferings of your

(Continued on Page 5)



Weary Pope on balcony in Chicago tells crowd that he must go to bed.

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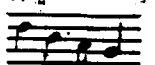
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Bishops' Statement on Year of The Child

Following is a statement of the Catholic Bishops of Florida on the International Year of the Child.

★★★

Twenty-five years ago Karol Wojtyla, now Pope John Paul II, wrote a poem about the Blessed Virgin Mary. In the poem Mary says:

"In that little town, my son,
where they knew us together,
you called me Mother; but no
one had eyes to see the
astonishing events as they
took place day by day — I
knew: the light that lingered
in ordinary things — The light
was you —
And I had more of you in that
luminous silence
Than I had of you as the fruit
of my body, my blood."
(Her amazement at Her Only
Child)

The poet speaks of the joy that the Mother had as day by day her child revealed himself. What the poet says about the child who was God-made-man is, making proper allowances, true of every child. Every child is a person and a contributor to life and to society. It is true that the child is in the process of maturing, that a child is an expense, an inconvenience, a cause for worry and anxiety. Nevertheless a child is a delight, full of trust and affection, full of wonder and curiosity, imaginative and creative, responding to events and to people with disarming honesty and realism. As the child grows, she or he gradually reveals herself or himself. Someone new and unique is in the world, is coming fully into being, is being revealed.

THE CHILD is not merely a possession of the parents, a some day adult, an impersonal "student," a precious resource (like coal, gas, oil — an English columnist sardonically referred to the Year of the Child as the "Year of the Future Labor Force.") The child as a child is a person and deserves the respect due to a human person.

In 1976 the United States (UNICEF) declared that the year 1979 would be the International Year of the Child. Most nations of the world have plans and programs to celebrate children during this year. In 1959 UNICEF published a Declaration of the Rights of the Child in which it was stated: "mankind owes the Child the best it has to give...the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth." The Declaration further specifies: that all children have the right to affection, love, understanding, adequate nutrition and medical care, education, full opportunity for play and recreation, a name and a nationality, special care if handicapped, be among the first to receive aid in time of disaster, learn to be useful members of society and to develop individual abilities, be brought up in a spirit of peace and universal brotherhood, enjoy these rights regardless of race, color, sex, religion, national or social origin.

The Child has an inherent right to hear and know the word of God and to develop a personal relationship with God within the context of a worshipping community.

A child needs a wholesome

social, economic and cultural milieu — ideally, a good nation, a good society, a good culture, a good ambience in order to mature properly and happily.

Most of all the child needs the constant "affection, love, and understanding" of parents. The family is the basic and primary unit in which the rights of the child are to be exercised. Only within the family can the child receive the extended, constant, undivided attention, affection, care and direction necessary for proper development to maturity. The parents have a challenging responsibility. Very early in life the child can be lastingly stunted and psychologically hurt by lack of love or care or guidance. The child unerringly sees through parental selfishness, indifference, insensitivity, or hypocrisy. Only love and respect and trust and wisdom can help the child become a wise, loving and trusting adult capable of dealing with and respecting his fellow men and women.

TO PROTECT the family is to protect the child. The Catholic Church in the United States is calling upon families to help each other in solving problems which they meet, such as the high degree of mobility and the rootlessness of American families, the consumer mentality which values things more than people, the contraceptive mentality which is so often selfish and anti-life.

Schools are excellent aids but are secondary to the family. Government agencies can be very helpful to family life. But the government does not grant the family or the child their rights nor can it legitimately take away any of their rights. Only in the event of a

gross breakdown of the family's responsibilities are outside agencies entitled to assert themselves.

Although it has the rights of a human being, a child is defenseless and vulnerable. A mother may declare an unborn child an unwanted intruder and have it destroyed. Most child abuse, which, unfortunately, is not uncommon, occurs with children under three. Across the world there are children who live in abject squalor and misery; children of "boat people" and other refugees, children of migrants. Children are abandoned or passed back and forth from one divorced parent to another. Children run away from home, take drugs, become involved in child pornography or prostitution, join gangs addicted to violence and crime. Among adolescents, after accidents, suicide is the highest cause of death. Among college students suicide is the highest cause of death. The child truly needs all the care that the family and society can give in order that he or she may be sheltered and protected and given freedom and opportunity for a fully human life.

The International Year of the Child is not a year to see the child as a problem or a project or as merely the object of programs. It is a year to see — really to see — to be present to, to be aware of children, to celebrate children. It should be a year for parties and family celebrations, for happy children's liturgies, for "happenings" for youth, for awareness across the world of children full of wonder and trust and hope and dreams.

It should also, of course, be a year of sorrow for children aborted

(Continued on Page 17)

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Pope Reaffirms Contraception Ban

(Continued from Page 3)

brethren, I greet you with the word taken from the Hebrew language: Shalom! Peace be with you."

After his talk in English, he greeted ethnic groups present in Spanish, Polish and Italian.

From New York, the pope travelled to Philadelphia on Oct. 3.

The pope chose the birthplace of freedom for the United States to caution against the abuses of freedom on topics such as human sexuality, human rights, the family, religious freedom and priestly celibacy.

He reaffirmed the permanency of the priesthood, priestly celibacy and the Catholic tradition of an all-male priesthood. The speech was given before an audience which included priests representing each of the 172 dioceses in the United States.

The pope asked the priests to remain faithful to their vocation and to the teaching authority of the church.

"The priesthood is forever," said the pope. It should not be surprising that the Roman church continues to maintain a celibate priesthood "after centuries of experience," he added.

The church has only a male priesthood "in accord with the prophetic tradition," he said, because Christ called men to his apostolate.

"The church's traditional decision to call men to the priesthood, and not to call women, is not a statement about human rights, nor an exclusion of women from holiness and mission in the church," said the pope.

THE REST of the day was a busy race to and from events as the pope went from Philadelphia to Des

Moines, Iowa, to Chicago.

"From Philadelphia to Des Moines, from Des Moines to Chicago!" exclaimed Pope John Paul to a crowd in Chicago's Holy Name Cathedral Oct. 4 as he summed up the fourth day of his trip to the United States.

The pope then boarded a helicopter for the short trip to St. Patrick Church in the rural community of Irish Settlement. The pope walked slowly up the aisle of the church, which has only 14 rows of pews, greeting parishioners individually.

In Des Moines, he told them that small communities like theirs are able, to achieve a "more human dimension" of fellowship than is possible in big cities. "Let your small community be a true place of Christian living and of evangelization, not isolating yourselves from the diocese or from the universal church," the Pope said.

After the Mass the pope flew from Des Moines to Chicago, where a million Chicagoans cheered him as he rode from O'Hare Airport to Holy Name Cathedral.

In Chicago, Pope John Paul evoked the immigrant heritage of the United States before a huge throng in Grant Park, reaffirmed before the U.S. bishops traditional positions on sexual morality, visited a Polish neighborhood and went to a concert.

The following morning the pope left for Washington, the final stop of his visit, where the highlight was his meeting with President Carter.

Religion and politics mixed well on Oct. 6 when Pope John Paul became the first pontiff to be received at the White House.

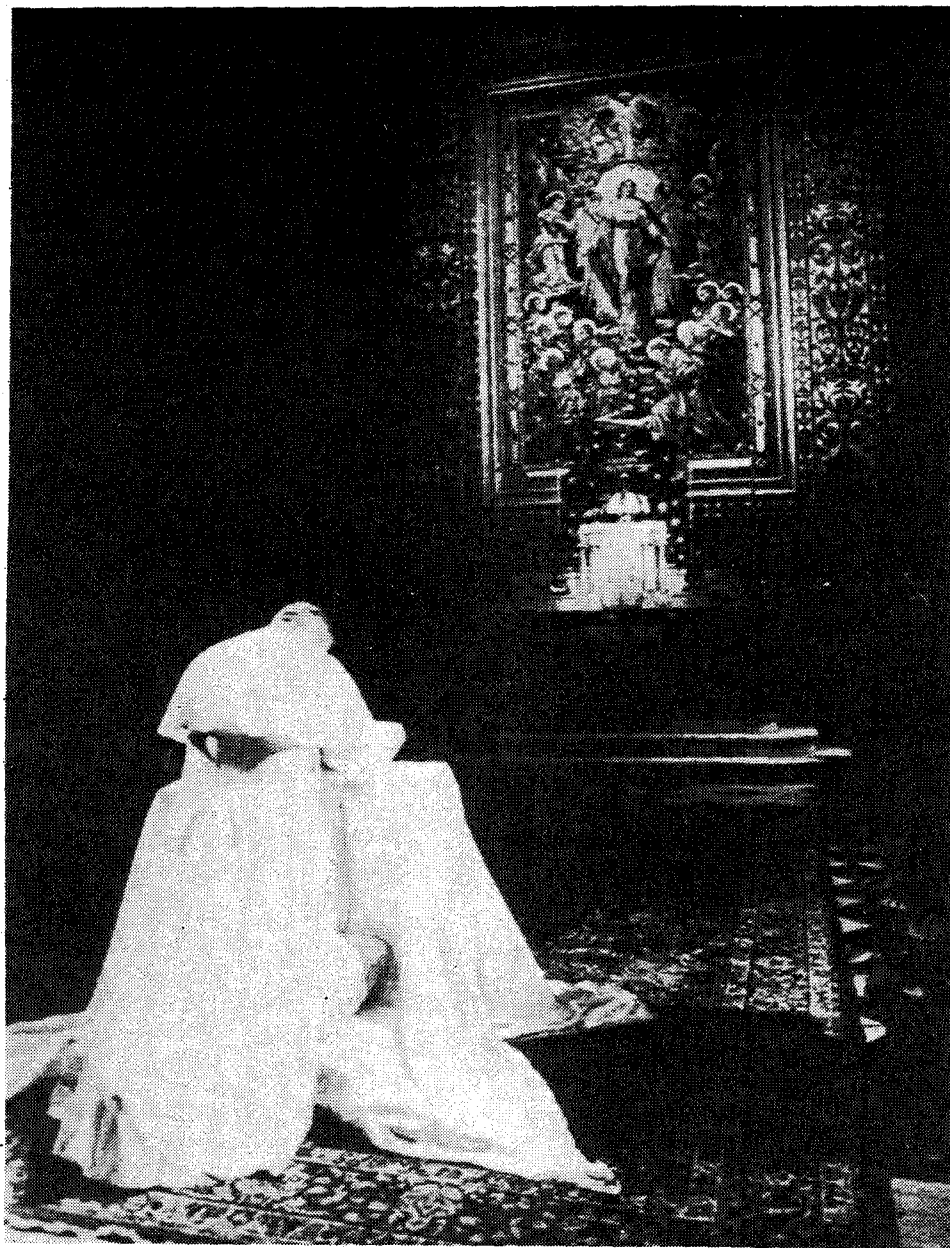
A crowd of about 1,400 invited dignitaries including members of Congress, Supreme Court justices and Cabinet members, cheered as both men greeted each other on the White House north lawn in the early afternoon.

POPE JOHN PAUL in his greeting called for an end to the nuclear arms race and said the United States "plays a particularly important part" in the struggle to make the world safe from war.

The pope and President Carter met privately in the White House for more than an hour after the brief welcoming ceremony.

After meeting privately in the president's Oval Office, they emerged on the south lawn, where the two addressed a crowd of about 6,000 dignitaries.

"The pope will bless you, with the permission of the president of the United States," said the pope to



At prayer in Sts. Peter and Paul Cathedral, Philadelphia.

the invited guests.

The two public appearances of the pope and president were warm and friendly. Carter, a Baptist, referred to the pope as "our new friend."

Carter called the papal visit a "milestone in the long intertwined history of our country and its faith in God" and called the visit an opportunity "to renew our spiritual strength."

Carter also praised the pope's dedication to peace and human rights.

The pope praised the United States for its "efforts for arms limitation, especially of nuclear weapons." He also stressed the importance of the United States in World affairs.

Prior to visiting the White House, the pope went to St. Matthew's Cathedral where he received a joyous welcome by over 1,400 priests from the Washington area, deacons and lay members of the Archdiocesan Pastoral Council.

Outside the cathedral, there were minor signs of disagreement with the pope. Several banners made by advocates of a female priesthood said: "Discrimination

based on sex is contrary to God's intent —Vatican II."

After the meeting with Carter, the pope addressed the General Assembly of the Organization of American States (OAS).

"I solemnly call on you to do everything in your power to restrain the arms race on this continent...What a relief would (disarmament) be to your peoples, what new opportunities it would provide for their economic, social and cultural progress. What contagious an example it would give the world," he said.

The pope also criticized governments who in the name of national security, violate human rights and engage in political repression.

In the evening, the entire diplomatic community in Washington gave the pope a polite, dignified reception at the Apostolic Delegation.

Oct. 7, the pope's last day in the United States, in a homily before 175,000 people, Pope John Paul concluded his trip by asking governments and individuals to safeguard the sacredness of human

(Continued on Page 6)

OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. ROSS A. GARNSEY - to Associate Pastor, St. Edward Parish, Palm Beach, effective Oct. 12, 1979.

THE REV. GERALD R. MORRIS - to Chaplain, Florida Institute of Technology, Jensen Beach, effective immediately.

THE REV. HOMERO BETANCOURT, S.D.B. - to Associate Pastor, St. John Bosco Parish, Miami, effective Oct. 12, 1979.

THE REV. SERGIO GARCIA MIRO - to member of the Metropolitan Marriage Tribunal, Miami, with residence at St. Joseph Rectory, Miami Beach, effective Oct. 12, 1979.

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Pope Affirms Life

(Continued from Page 5)

life.

The final papal Mass was held at the Mall between the Capitol and the Washington Monument.

The homily summarized many of the key issues he discussed during his trip. Pope John Paul vigorously reaffirmed the sacredness of human life from conception onward, the indissolubility of marriage, the need to defend human rights and the obligation of affluent people to put their Christian responsibilities ahead of the search for comfort and pleasure.

The pope also advised against limiting family size to provide greater material advantages and comfort to children they already have.

The crowd interrupted the sermon 20 times with applause. "I do not hesitate to proclaim before you and before the world, that all human life — from the moment of conception and through all subsequent stages — is sacred, because human life is created in the image and likeness of God," he said.

The pope began his final day in the United States at a morning prayer meeting with about 7,000 female Religious and listened quietly as a woman urged him to expand women's roles in the church. The urging came three days after the pope reaffirmed the church teaching which bars women from the priesthood.

Speaking just before the pope delivered his message from the same podium, Mercy Sister Theresa Kane, president of the Leadership Conference of Women Religious (LCWR), said:

"OUR CONTEMPLATION leads us to state that the church in its struggle to be faithful to its call for reverence and dignity for all persons must respond by providing the possibility of women as persons being included in all ministries of our church.

"I urge you, Your Holiness, to be open to and to respond to the voices coming from the women of this country who are desirous of serving in and through the church as fully participating members."

Her remarks were met with enthusiastic applause from some women Religious and stony silence from others. She walked to where the pope was seated and as he stood, she knelt before him and he placed his hand on her head in blessing.

When Pope John Paul spoke about 50 women stood silently to symbolize their discontent with the current role of women in the church. Without acknowledging the protest, the pope emphasized the traditional role of women Religious in the church and the desirability of them wearing religious garb.

The pope then went to the Catholic University Field House where he addressed theologians, scholars, educators and presidents



Children's musical group greets Pope at airport in Chicago.

of Catholic colleges and universities. He defended academic freedom for theologians, but warned against spreading theories that could trouble many Catholics unable to cope with them.

"It is the right of the faithful not to be troubled by theories and hypotheses that they are not expert in judging or that are easily simplified or manipulated by public opinion for ends that are alien to the truth," he said.

The pope had warm words of praise for the work of Catholic universities. "The church has always tried to stand by the in-

stitutions that serve, and cannot but serve the knowledge of truth," said the pope, a former university professor in his native Poland.

Pope John Paul then fell further behind his schedule when he took time to give personal greetings to a group of handicapped persons who had gathered at Trinity College to seek his blessing.

THE PONTIFF appeared to be moved by the condition of the handicapped persons, all of whom were either in wheelchairs or on stretchers.

The pope left the United States at about 8:45 p.m.

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From Philadelphia to Chicago

NC News Service

"From Philadelphia to Des Moines, from Des Moines to Chicago!" exclaimed Pope John Paul II to a crowd in Chicago's Holy Name Cathedral Oct. 4 as he summed up the fourth day of his trip to the United States.

The pope's day began with a visit to Philadelphia's St. Peter's Church, the burial place of St. John Neumann, the fourth bishop of Philadelphia, who was canonized in 1977.

"My brothers and sisters in Christ," the pope said, "this is the lesson we learn from the life of St. John Neumann, and the message which I leave with you today: What really matters in life is that we are loved by Christ, and that we love him in return. In comparison to the love of Jesus, everything else is secondary. And without the love of Jesus, everything else is useless."

From St. Peter's, the pope went to Immaculate Conception Cathedral, mother church of the Ukrainian Rite in the United States, where he greeted the crowd in Ukrainian and stressed that the Ukrainian tradition is an integral part of the church.

But he also indicated strongly that he has no intention of establishing a patriarchate for Ukrainian-Rite Catholics, despite repeated support for a patriarch by many members of the rite.

The pontiff said: "The ecclesial communities that follow these traditions are called to adhere with love and respect to certain particular forms of disciplines which my predecessors and I, in fulfilling our pastoral responsibility to the universal church, have judged necessary for the well-being of the whole body of Christ."

Then, it was on to the Philadelphia Civic Center, where in contrast to other crowds on the U.S. trip which consisted mainly of lay people, this one featured cassocks,

surplices, Roman collars and habits on the priests filling the 17,000 seats in the auditorium. The audience included a representative of priests' senates and councils from every diocese in the nation.

ASKING THE nation's priests to remain faithful to their ministry, the pope reaffirmed the permanence of the priesthood, priestly celibacy and the Catholic tradition of an all-male clergy.

Listing characteristics of the priesthood which he said were appropriate "for the church's mission today as well as in times past," the pope said the "priesthood is forever —Tu es sacerdos in aeternum—we do not return the gift once given. It cannot be that God who gave the impulse to say 'yes' now wishes to hear 'no.'"

He said the church's continued insistence on a celibate priesthood should not surprise the world. "After centuries of experience," the pope said, "the church knows how deeply fitting it is that priests should give this concrete response in their lives to express the totality of the 'yes' they have spoken to the Lord."

The pope said the call of males only to the priesthood is "in accord with the prophetic tradition."

That Jesus called men to be his apostles "should help us," he said, "to understand that the church's traditional decision to call men to the priesthood, and not to call women, is not a statement about human rights, nor an exclusion of women from holiness and mission in the church. Rather this decision expresses the conviction by which God has chosen to shepherd his flock."

AS HE LEFT the Civic Center on his way to the airport, the pope stopped to greet young people from Children's Hospital across from the arena.

At the airport, the pope was given a send-off by Cardinal John Krol of Philadelphia and his



Thousands greet Pope in motorcade.

auxiliary bishops and by officials of the city. He also spontaneously shook hands with about 20 Philadelphia policemen. Students from Little Flower High School sang a farewell song and strung out a long banner proclaiming "We love You, Holy Father. Thank You for Visiting Philadelphia."

Cheering Iowans welcomed the pope at the Des Moines Airport, where the sun was shining on a windy fall day.

Greeting the pope, Bishop Maurice Dingman of Des Moines accompanied him down the steps from the plane and introduced him to state and city officials. Thomas Anonia, a nine-year-old Catholic grade school student chosen by the Des Moines Diocese, gave the pope a bouquet of flowers.

After greeting the dignitaries, and groups of elderly handicapped persons, the pope gave his blessing and boarded a helicopter for the short trip to St. Patrick Church in the rural community of Irish Settlement. The pope walked slowly up the aisle of the church, which has only 14 rows of pews, greeting parishioners in-

dividually.

In his brief talk, he told them that small communities like theirs are able, to achieve a "more human dimension" of fellowship than is possible in big cities. "Let your small community be a true place of Christian living and of evangelization, not isolating yourselves from the diocese or from the universal church," the pope said.

THEN SLOWLY leaving the church, the pope stopped occasionally to hug a child and walked with parishioners to the helicopter that took him to Living History Farm near Des Moines, where he celebrated Mass atop a knoll before a crowd of about 350,000.

"The land is God's gift entrusted to people from the very beginning," the pope said in his sermon. "It is God's gift, given by a loving Creator as a means of sustaining the life which he created."

"But the land is not only God's gift. It is also man's responsibility," he added. From the Christian viewpoint, he said, three attitudes are particularly appropriate for rural life: gratitude, conservation and generosity.

After the Mass the pope flew from Des Moines to Chicago, where a million Chicagoans cheered him as he rode from O'Hare Airport to Holy Name Cathedral.

Focusing in his talk to the standing-room-only crowd there on the name of the cathedral, the pope asked the people of Chicago to renew themselves and "do everything in the name of the Lord Jesus."

At the cathedral, the pope showed signs of fatigue for the first time in his six-day-old trip to Ireland and the United States.

From the cathedral he went to St. Peter's Church a few blocks away to meet with religious Brothers. He told them their vows of poverty, chastity and obedience made them more, not less, free.

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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

The Chill of Media Bigotry and Prejudice

Pope John Paul II has gone, but the impact of his presence among us will remain for many years to come. People of all faiths welcomed him, loved him, and he responded in keeping with his presence, not as a politician or a head of state, but as a pastor of souls.

It is for this reason that we were shocked and surprised at the arrogance and ignorance of the editorial writer of the Miami Herald who on Sunday (October 7) almost literally called the Pope ungrateful and dishonest. The Pope's sin, in the eyes of the Miami Herald, is that he preached the fullness of Catholic doctrine in clear and unmistakable language.

This seemingly was not to be expected, for as the Herald said, the American people greeted him with warmth and love. How did the Pope respond? Why, he reiterated Catholic teaching on intercommunion, birth control, abortion, divorce, celibacy, and the limiting of the priesthood to males. According to the Herald, this was a terrible mistake because the firm moral law of the Church is unpopular and the Pope's stand further alienated some Catholics.

So what? What else can the leader of the Catholic Church say? After all, we expect him, along with our own Bishops, to constantly reiterate the moral teaching of the Catholic Church. The fact that the Herald editorial writer disagrees with this is of no consequence. Indeed, the reaffirmation of the moral teachings of the Church is something which we all need on an on-going basis—even if many in the world refuse to accept it. Any honest person looking at the world today can only lament the fact that it is in one terrible mess—almost bordering on the degenerate Hellenic and Roman states of ancient times.

We could perhaps ignore the expressions of bigotry and anti-Catholic prejudice contained in the Herald editorial, had it

not been compounded by the offensive Morin cartoon of Tuesday, October 9. This portrayed a priest, grotesque in stature, in a Confessional, with a female penitent behind the grill. The caption read: "Bless me, Father, for I have sinned. For one thing, I am a woman..." Obviously, the Herald cartoonist was trying to make the point that women are of no consequence in the Catholic Church, and indeed are considered "untouchables."

The editorial and the cartoon, lumped together, can only be considered a vilification, defamation and calumny against the Catholic Church. There is no excuse for it—especially in this area of South Florida where Catholics make a vital contribution to the civic well-being, not only in the leadership, but also in business and professional areas.

Catholics have nothing to apologize for in relation to their Church's moral teaching—even if we don't expect everyone to accept it. But we do demand elementary courtesy and respect from the media and the rest of the population. This, because we are just as much a part of this country and have contributed just as much to its progress and its prestige as any other group.

We resent this resurgence of the "Know Nothing" philosophy of the early 20th Century when Catholics were discriminated against simply because they were Catholics. We always object to bigotry and prejudice against any group within these United States. We have and will continue to defend the right of the Jew, the Protestant, the Moslem, and indeed,

the Atheist or the Agnostic, to be recognized as persons with a divine dignity and an eternal destiny.

What we protest is the Miami Herald's blatant attacks on the moral teachings of the Catholic Church. It should be noted that it is always very careful not to attack any other major religious group. It obviously considers us fair game for libel and slander—and it suspects that somehow it will always get away with it. It feels free to mock our religious customs (and there is evidence of this in the recent past) and attempts to usurp the moral leadership of our community.

The themes of Pope John Paul II's visit to the U.S. were love, reconciliation, brotherhood and ecumenism. And these themes, if the rest of the media is to be believed, were welcomed by a nation sick and tired of an overemphasis on sex, drugs, pornography, crime and the like. The vast majority of Americans of whatever faith or race welcomed the refreshing and firm stance of Pope John Paul II.

But the Miami Herald didn't want to be outdone. Perhaps the Pope has challenged its conscience and it wanted to show that it knew more about the Catholic Church than did the Pope.

Its editorial, and its cartoon, reveal not merely the bliss of ignorance, but also the hatred manifested in bigotry and prejudice. It is sad because the Miami Herald did a creditable job in reporting the Papal visit. It is hard to reconcile this coverage with its editorial vilification of Catholics and their leader—Pope John Paul II.

LETTERS TO THE EDITOR

A Jewish Thanks

To the Editor:

I want to tell you how pleased I was to read in The Voice your very warm greetings to the Jewish Community in its celebration of the High Holidays. Your thoughtfulness in recognizing the Jewish members of our community at this important time in our calendar is a very tangible means of your commitment to the Biblical concept of the Fatherhood of God and the Brotherhood of man.

This kind of understanding and goodwill will go far in binding our community together in a common purpose of making God's love manifest in our total community.

My very best wishes to you and to all in the Catholic community for every success in its endeavor to further the cause of spiritual elevation to God's children.

Rabbi Schiff
Miami

Hooray for Greeley

To the Editor:

Thank God for Greeley.

The writings of Fr. Andrew Greeley are meant to be more than "irritating." Such a catalyst is past due.

The breadth and scope of Fr. Greeley's laser observations, scholarly documentations and recommendations rattle the hierarchal structure

of our Catholic Faith so that it can be repaired and be with stronger structure...

Learn of Fr. Greeley — read his "American Catholic" and other works; and if you still remain uneducable then question your comprehension capacity.

J. Arrowsmith
Miami

Where's Controversy?

To the Editor:

Congratulations on excellent church news coverage of the Archdiocese of Miami. Local and regional church news is a part in the development of informed Catholics.

National and international church news is another part of this development. Since the "Voice" is the only Catholic "news"-paper received in most Catholic homes in the Archdiocese, I would suggest additional emphasis on national and international church news.

It is very discouraging to have to subscribe to other Catholic "news"-papers to learn about current and relevant church news such as the controversy of the Pauline Fathers' shrine of Our Lady of Czestochowa at Doylestown, Pa., and the involvement of North Miami General Hospital and the former Cardinal Wojtyla, now Pope John Paul II.

Dan Scholl
Miami



"BLESS MY DAD, AND THANKS FOR LETTING HIM GET KITTY DOWN FROM THE TREE."



Devotedly yours,

By ARCHBISHOP EDWARD A. MCCARTHY

Mr. Sherry, Editor of The Voice, recently suggested that occasionally I might write an informal, chatty letter to you through the pages of our newspaper. It was suggested that in writing you, my brothers and sisters in Christ, as though I were writing members of my family, I might reveal something of what goes on in the life of a bishop and we might get to know each other better.

I like the idea. I am writing this letter from my favorite perch — an airline seat, 30,000 feet up, flying home from visits with the Holy Father. I wish you could have been with me.

I FIRST SAW His Holiness in the chapel of the Seminary in Chicago, where some 300 bishops of the United States and a few from other countries prayed together. As he marched up the aisle, he reached out to grasp the hands of those of us who were fortunate enough to have aisle seats. One of the bishops, Bishop Shea, of Evansville, is quite tall. When the Pope spotted him, he stopped and exchanged a few good natured remarks about his height!

After prayer, we reassembled in the Seminary auditorium where the Holy Father addressed us for an hour in a loving and reaffirming way, calling upon us to be holy and to be good teachers. One point he made was the need to encourage the faithful to receive the Sacrament of Reconciliation, Confession, more frequently. We then had the unique experience of lunching with His Holiness. It was Friday and we had fish paté served by the seminarians. Later that day, we concelebrated

Mass with the Holy Father at Grant Park, along with some one and a half million emotion-filled people.

Father Robert Lynch, a priest of our Archdiocese and the new Rector of our St. John Seminary, had the enormous task of coordinating arrangements for the Holy Father's visit. He thoughtfully arranged for me to fly from Chicago to Washington in one of the two chartered planes for the newsmen that accompanied "Shepherd I," the Pope's aircraft, to Washington. We were served the same breakfast menu as the Pope: fresh melon, cheddar cheese omelet, tenderloin steak, pastry filled with apples, raisins and nuts, and strawberry preserves from the Trappist Monks of Saint Joseph's Abbey in Spencer, Massachusetts.

The Holy Father's plane landed at Andrew's Air Force Base, where he was welcomed by Vice President Mondale and Secretary of State Vance, as well as other State dignitaries and the Air Force Band, Cardinal Baum and Church dignitaries of Washington.

In the afternoon, I attended a reception for the Holy Father on the White House lawn, along with about 5,000 other guests. The National Symphony Orchestra played and our President, in welcoming His Holiness, spoke beautifully of the necessary role of religion in American society. The Holy Father and the President seemed to have developed a warm relationship. At one point, the President held the Pope's cape which was fluttering in the wind. At another point, the Pope said with a smile, "By permission of

the President of the United States, I shall now give you my blessing."

IT WAS AN extraordinary experience to be among the people at the White House who represented a cross section of American life. I met Mayor Ferre, the new Judge Spellman and his wife, the Governor of Puerto Rico, the Supreme Master of the Knights of Columbus. I saw Cesar Chavez, Mrs. Martin Luther King, Harry Riesner, TV personality, and countless of the great and the ordinary citizens of our nation.

On Sunday morning, Mr. Joseph Fogarty and I joined the other members of the Board of Trustees of the Catholic University in Washington in welcoming the Holy Father to the campus of this great institution.

As I reflect on the experiences — the marvelous warm, emotional welcome His Holiness received wherever he went — I became aware of the unique relationship the Pope has established with the people of the Church, and with Americans in general. It is not so much one of awe, of fear, of curiosity as expected in the presence of a great person. It is uniquely one of love — the outpouring of joyful love. Love poured out happily by a people who were willing to spend hours, sometimes the whole night, awaiting just a fleeting moment when they might see the Vicar of Christ and shout, "John Paul, we love you!"

One of my most beautiful experiences occurred at Catholic University. The students of the University had spent the whole night in prayer for the Pope before his

coming. He was deeply moved and was now thanking them. They began to chant, "John Paul, we love you!, John Paul, we love you!" And, in turn, the Holy Father chanted over the public address system, "John Paul loves you! John Paul loves you!"

On another occasion, the young people were chanting, "We want John Paul!" The Holy Father appeared and chanted back, "John Paul wants you!" He also teasingly said, "I am on the way now to see the President. It will be your fault if I am late!"

To me the entire experience was a marvelous revelation of just how the American Catholic people love goodness and yearn for the godliness personified by the Pope. Suddenly, I realized it is not the bad news and the cynicism of the media that truly reflect the state of society, it is not the degrading nature of much of popular entertainment and literature that truly expresses the soul of that American Catholic people, it is not the articulate strident voice of dissenters that speaks the genuine sentiments of our people.

ALL OF THESE betray and badly misrepresent the pervading Spirit-filled aspirations and Faith of the people in whom the Lord continues to dwell, as was eminently revealed on the occasion of the visit of His vicar among us.

God bless you now!

Devotedly yours in Christ,
† Edward A. McCarthy
† Archbishop of Miami



Tribute to a Retiring George Meany

By REV. GEORGE G. HIGGINS

(George Meany, president of the AFL-CIO since 1955, announced on Sept. 29 that for reasons of health he will step down in November as president of the federation. His retirement marks the end of an era in American Labor history. At a later date, I will attempt to assess Meany's contribution to the cause of organized labor both at home and abroad. Meanwhile, as a personal tribute to a great public figure and a good friend of long-standing, I am reprinting excerpts from the first column I wrote about him — on the occasion of his receiving Notre Dame's Laetare Medal in 1955, shortly before he assumed office as president of the AFL-CIO).

On Oct. 18 the University of Notre Dame will present the Laetare Medal to AFL president George Meany at a special ceremony which promises to be a memorable event...

THE SELECTION of Meany as the first labor leader to receive this annual award for lay leadership...was almost perfectly timed. There have been other Catholic labor leaders who might have

qualified for the honor in years gone by. But, in the providence of God, no other Catholic in the history of the United States has ever achieved the prominence which Meany now enjoys...and deserved so, in the American as well as in the international labor movement.

He...is about to become...the outstanding labor leader in the free world, perhaps the most influential labor leader in modern times...

He is not being honored merely because he is a prominent public figure who happens to be a Catholic, or because he is a Catholic who happens to be a prominent public figure. Rather, he is being honored as a Catholic whose distinguished career as a prominent public figure has been notably influenced by his religious faith — a man who has consistently worked at being a good labor leader because he is a good Catholic...

MEANY WOULD want his selection as this year's Laetare Medalist to be regarded not as a personal tribute, but as a symbol of the fact that the American labor

movement — in spite of all its faults and imperfections — is based on ethical principles and dedicated to the cause of human brotherhood and the fatherhood of God.

And, finally, he would prayerfully hope...that the honor conferred upon him as a representative of American labor will serve to inspire the labor movement from top to bottom to be even more faithful to religious principles, more conscious of its responsibilities to God and country, more sincerely devoted to the cause of social justice and social charity.

The latter point is very important, for...the American labor movement like any other organization of human beings is capable of going bad if it departs from sound moral principles or concentrates on its rights to the neglect of its duties which...are truly enigmatic in view of its emerging power...

The record of the American labor movement, as symbolized in the person of a George Meany, is rather creditable from the point of

view of social ethics...

MANY PEOPLE in Europe find it...difficult to conceive of a trade union movement which is "neutral" and at the same time effectively influenced by religious principles. They can conceive of only two kinds of unions, Marxist and Christian. This is understandable in view of their own experience during the past 100 years, but their own experience should not be generalized into a universal principle...

No other labor movement in modern times...has more effectively carried out the purposes for which any labor movement is established, than the one to be honored symbolically when George Meany — a typical product of American Catholicism and American trade unionism — is honored next Tuesday by the University of Notre Dame. Congratulations are in order not only to Meany, his family and his loyal associates, but also to the great university which has done so much in so many ways to encourage traditional lay leadership.

By CECELIA M. BENNETT

"God bless Mommy and Daddy and Grandma and Uncle Mark and all our friends and relatives and us." Then one little voice added faintly, "and help us not to pillow fight tomorrow night." Jim and Pat exchanged amused glances, then kissed the children goodnight.

Silently as the children said their night prayers, Pat had said one of her own: "Lord, help us make a wise decision. I want the job I was offered today, but my acceptance would mean that Jim would have to find another position—a relocation for all of us."

SHE HAD NO DREAD about opening up the subject with Jim. They were able to talk about anything. And she knew that what they had to discuss that evening would mean weighing the pros and cons. It would require more than one evening to come to a decision. The continued stability and happiness in their home would depend on mutual agreement. And whichever course they chose meant giving, receiving and sacrifice. Pat had no fears because during their seven years of marriage, they had been careful to keep communication lines open; they had developed the art of compromise as well; they conscientiously asked God's help.

Such a conversation would have been highly unlikely in any American home 15 or 20 years ago. Today, it is not so unusual. But simply because it is occurring with

much more frequency does not mean that all couples would enter into this kind of discussion with the ease of Jim and Pat. The upheaval of men's and women's roles is still in a traumatic stage.

SHARING OF parenting, wage earning, decision-making and home-making are roles about which there is confusion. Expectations of what a man or a woman see as the "perfect wife" or the "perfect husband" often seem to impose roles on the other spouse, roles that are not comfortable.

The expectations one spouse has

Facing Important Facts

concerning the other can be the cause of grave criticism: "I expect you to be the bread-winner so I can be a full-time mother," or "I hadn't expected you to continue with your career when we had children." Such role conflicts foster misunderstanding. But that misunderstanding can be avoided if expectations are discussed before marriage. Should both people find they are in disagreement, shared communication will reveal whether or not they can come to the kind of mutual understanding that promises to lead to a successful marriage.

The will to understand the needs and wants of the other must exist.

Listening, expressing thoughts and being listened to is the process in action. This is a skill that must be learned and one which calls for mutual respect and acceptance. Achieving this skill is often not an easy task. It is so difficult that often a third party is needed to help a couple to learn and develop communication skills.

The church is keenly aware of the cultural changes in our society which are affecting marriage and family life. This is why Engaged Encounter and Marriage Encounter has been developed. It is, of course, the reason for greater emphasis on

premarriage instruction, Cana groups, family life centers, developing special ministry roles relating to family.

PREMARRIAGE programs and M Encounter groups help couples develop the necessary communication skills that become a part of their relationship with each other so that as marriage progresses and is affected by changing circumstances and events which call for different role responses, they can effectively listen and share with each other. This leads to the mutual understanding and respect that must be present in a marriage relationship.

Entering marriage with good communication skills, mutual respect and love is not enough. Pronouncing the vows is only the beginning, for marriage is always growing, always calling for flexibility, thoughtfulness for another as well as oneself. Like a child, marriage must be cared for tenderly and wisely if it is to grow strong.

In the beginning God created the universe. On earth, he created the land, water, vegetation, the birds, fish and animals. Finally, he created man and gave him a mate, woman, and sent them forth to populate the earth. Wonderfully, he created them in his image. He is the master designer of marriage and family. So it follows that he is the center of the union.

THAT TINY unit of husband and wife is a little community. It is the nucleus where new life is created, where children learn about themselves, about life, about God. A community is a place where people interact through communication and caring about one another. This smallest community can correctly be called the family. And it is here that evangelization and ministry begin. A husband and wife care for each other and minister to each other. When their union is blessed with new life, together they care for and minister to their children.

A carefully nurtured marriage can and does withstand cultural changes. God made us marvelously flexible.

Questions Raised About Marriage Today

By EUGENE and CATHERINE FISHER

In one sense the social roles that society asks us to take on are not real. Nor have they ever been. As Webster's puts it, a role is "a part played by an actor; a function."

Roles such as husband or wife, mother or father to some extent fall into this category. What we are expected to do in them is socially defined. We have only to act out the parts assigned to us to be a success as spouse or parent.

FORMERLY these roles were neatly defined and almost universally accepted. The husband functioned as the provider and decision-maker, the head of the family unit. The wife acted as nurturer of the children and as homemaker, the heart of the family, softening the bluntness of male authority and guiding his impulses along relatively safe paths.

Out of these predictable roles come the basis for much of our humor. In their violation we laughed but were assured of the rightness of the social order and carefully taught our own children to follow the roles we ourselves had accepted without reflection.

And there was a rightness, a reality to it. Society needs rules and expectations to avoid chaos. Suddenly, however, the world has seemed to tilt. Upheavals in necessity and personal expectation have challenged many of our assumptions about who should be

doing what, and to whom, in the family.

THE FACTORS behind this upheaval are many. One, of course, is economic need. Spiralling living costs have forced more and more women to join their husbands in the work force to enable the family to survive. With the women's movement new options have opened for career development and commitment. Old rules can no longer be presumed.

These phenomena in themselves are neutral. They are neither good

Men's and Women's Roles

nor bad. It is what we do with them that counts. Such freedom, as always, comes with a price. Each decision takes on more meaning and more responsibility as we literally pioneer new types of relationships and family life. There are very few time-tested models upon which to base our role expectations today.

The difficulties can be compounded. We experience personal guilt and often social criticism, for example, for leaving our children in nursery schools instead of at home with a full-time parent. This is because we ourselves, our parents and friends all grew up with the same role definitions which today's reality will not allow us to fulfill. Knowing this as the source of the

guilt and bewilderment we sometimes feel is the first step in coping with it.

THE SECOND is viewing our situation in a positive light. The new vistas opened to us should be met as the exciting challenges they are. Our pioneering juggling of schedules is creative and can be done with a sense of caring and even humor. When we are done, our children will have role models, though more of them than we had, to support them. The trails will have been blazed. Decisions as to who will take the day

off to stay home with a sick child or who will follow whom in conflicts of career opportunities are challenges which, in the open communication of shared decision making, bring their own rich rewards.

Both husband and wife can grow in this process. Consider, if you are a man, the joy of raising your own children and thereby transmitting something of yourself to them. Or of receiving praise for that most basic of human arts, cooking. Consider as well the risk your wife is taking, deep in her soul, in allowing you an equal place of proficiency in her world.

HORIZONS expand for both. In an over-specialized world, both man and woman come closer to being

Renaissance persons, growing and sharing together in what is, after all, an incredibly exciting era in human history.

We gained a sense of this recently at a baby shower we gave for a couple expecting their first child. We listened to a conversation among the men about childbirth: the joys of being there rather than being shunted into a waiting room, and the problems and ecstasies of the experience itself. Such a conversation, increasingly common today, could never have taken place a few short years ago.

Society, unfortunately, has yet to adapt itself to the new realities. Retail stores, for instance, in seeming defiance of the statistics, still maintain their old hours of service as if there were still someone (the wife) home all day to receive deliveries. Just try ordering furniture or getting a dishwasher repaired in a two-income family. And little things can niggle away. We, for instance, decorated our home together. Company, however, invariably directs all compliments to Cathie alone: "Your living room is delightful!"

SUCH CONSTANT mispresumptions can increase the insecurity each of us already feels about the particular options we have made in career and family style. Constant and attentive too must be the sensitive support each spouse gives the other as they explore together the new, spiritual frontier of the family.

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When Cristianity Transcends Culture

By FATHER JOHN J. CASTELOT

The changing roles of women in society and even within the home are a cultural phenomenon which should surprise no one. Humanity is not culturally static, at least not for long. There are protracted periods during which nothing seems to change, and this can create the illusion of a fixed, unalterable system which admits no tampering. And then along comes a cultural explosion such as the present century has witnessed. Many find it unsettling, alarming, a threat to presumed security. Not infrequently they appeal to the Scriptures to demonstrate the wrongness of it all, especially in areas to which they are particularly sensitive. What they forget, unfortunately, is that the Scriptures themselves are largely the record of one particular stage in the evolution of human culture. These writings do not establish absolutes when treating of relative situations.

THE ROLE OF women as reflected in the Bible is fairly stable, fixed and identifiable. They were

highly respected, but as wives, mothers, homemakers. Rarely do they move out of that tight circle, and then only in exceptional circumstances, like the ones which form the settings for the books of Judith and Esther. The norm is quite clearly that set forth in the praise of the ideal wife in Proverbs 31:10-31. It begins promisingly:

When one finds a worthy wife,
Her value is far beyond pearls.
Her husband, entrusting his heart to her, has an unfulfilling prize.

"She rises while it is still night...at night her lamp is undimmed" (15a, 18 b). And meanwhile, her husband is prominent at the city gates as he sits with the elders of the land (23).

THE GOSPELS mirror the same general cultural situation, of course, but it is remarkable how much attention Jesus pays to women of all sorts, in public and in private. This is especially noticeable in the Gospels of Luke and John. There was nothing of the male chauvinist stereotype about Jesus. On the contrary, he broke with the prevailing attitudes toward women, associated with them on terms of

easy familiarity, treated them with respect and affection. And he couldn't have cared less about how his society regarded them in general or in particular. A prostitute or an adulteress was just as dear to him as a grieving widow.

PARTICULARLY instructive is the charming story of his visit to the home of Martha and Mary (Luke 10:38-42). Martha, true to type, was bustling about, fussily playing the perfect hostess. Mary, on the contrary, sat quietly at Jesus' feet, listening and learning. The elderly sister was understandably annoyed and asked Jesus to tell Mary to get busy. But Jesus, far from insisting that the girl conform to the established pattern, teasingly chided Martha for going to such unnecessary trouble and said, rather pointedly, that Mary had "chosen the better part." One can interpret the whole scene in many ways, of course, but it is unmistakably clear that Jesus was not about to pigeonhole people into expected and accepted roles. There are alternatives open to women other than housekeeping. What is especially indicative of how free he

felt to break with tradition is the fact that Mary had assumed the role of disciple, student — and it was unheard of for a rabbi to accept a woman as a disciple.

LATER, when Paul founded communities in the gentile world, he found women living according to other standards, and he accepted them as he found them. One of his first converts at Philippi was a very successful and independent businesswoman, a dealer in fine cloth, named Lydia. She continued in that role and, in fact, seems to have become quite influential within the Christian community itself. (By the way, the 'Pauline' letters in which women seem to be squelched — 1 and 2 Timothy and Titus — were not written by Paul. They came from communities which had become ultra-conservative, bourgeois.)

These examples should serve to show that, if anything, Christianity in principle encourages the reasonable emergence of women from cultural cocoons to develop as individual and creative personalities. Christianity transcends cultures.

Deborah

Children's Story hour

By JANAAN MANTERNACH

Long, long ago lived a lovely young woman named Deborah. She had long black hair and deep brown eyes. Deborah lived with her husband and children in the beautiful hill country near a town called Bethel.

Deborah stood out from all the other women in her country. People were amazed at her wisdom and courage. She understood life better than anyone else among her people. Men and women felt she could see right into their hearts. She seemed to sense what God wanted in every situation. She knew better than most people what was right and what was wrong.

Deborah soon became the leader of God's chosen people, Israel. One of her important duties was to be their judge. Each day she sat under a special palm tree outside Bethel. This was the place of judgment. Men and women came to Deborah as she sat under the palm tree. They told her their problems. They argued their cases. Deborah listened. She then judged what was to be done. People accepted her decisions as law.

One day as she sat under the judgment tree, Deborah summoned an important man in Israel. His name was Barak. He came immediately and sat down with Deborah. They talked about a very serious problem.

The powerful army of their enemies, the Canaanites, kept attacking Israel. The Canaanites had 900 iron war chariots. Israel had none. The general of the Canaanite army was a frightening man called Sisera.

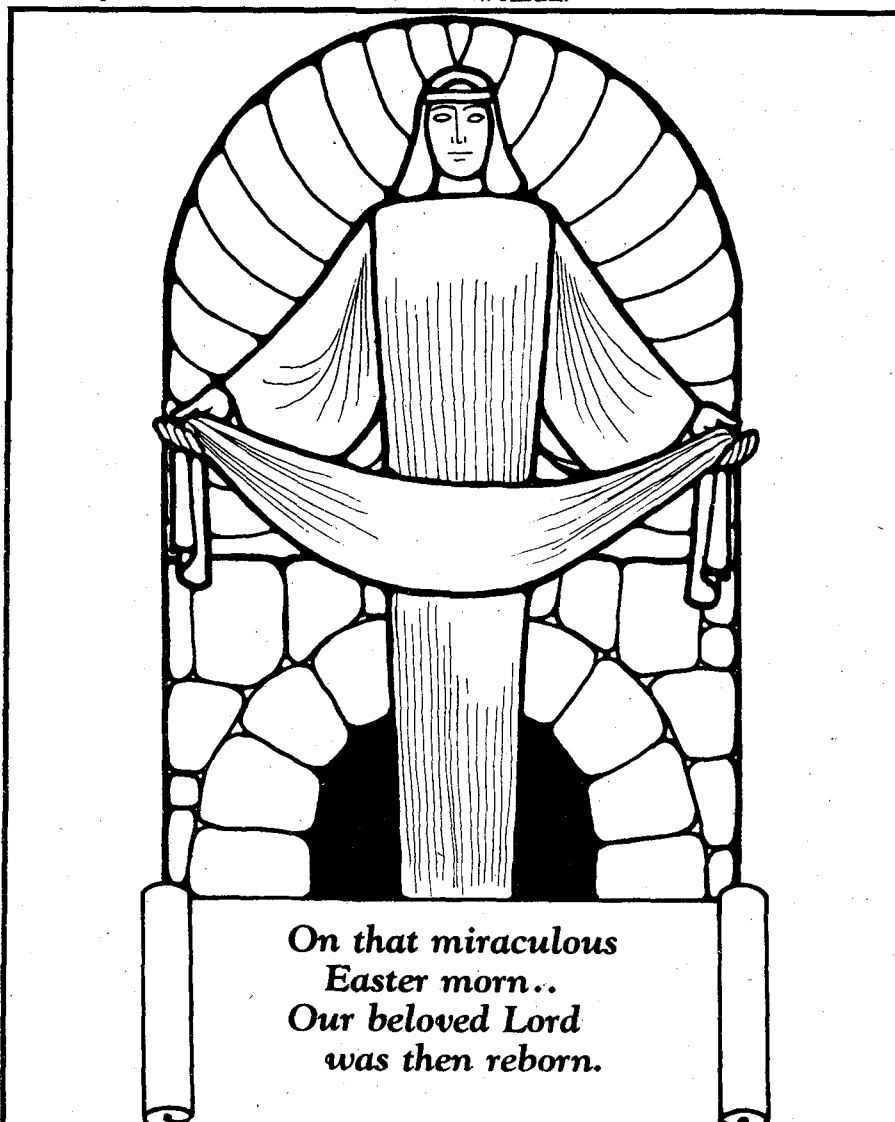
Deborah felt that now was the time to fight back. "Barak," she said, "I feel God wants you to take

command of the army of Israel. Lead 10,000 men toward Mount Tabor. There you must do battle with the Canaanite army. God will give you victory over Sisera and his 900 chariots."

Barak trembled. He was afraid. He looked into Deborah's deep brown eyes. "Deborah," he said, "if

you come with me, I will go. If you do not come with me, I will not go."

Deborah smiled as she responded, "I will certainly go with you, Barak." Then she laughed and added, "But now you will not have the glory of being victor. God will let Gen. Sisera fall at the hands of a woman."



On that miraculous
Easter morn..
Our beloved Lord
was then reborn.

Deborah and Barak set out together for battle. Ten thousand men followed them to Mount Tabor. Canaanite spies quickly reported to Sisera that the Israelite army was near Mount Tabor. Sisera laughed out loud. "Now," he boasted, "I will make an end to the army of Israel." He ordered his 900 iron chariots into position on the plain below Mount Tabor.

Deborah and Barak watched from high upon the mountain. They looked down on Sisera and his terrifying chariots. Deborah said to Barak, "Now is the time to attack. The Lord will be with you." So Barak led his 10,000 soldiers down the mountain. He took Sisera and his chariots by surprise. Barak and his troops defeated Sisera's army and destroyed all the chariots.

Somehow Sisera escaped. He slipped away and hid in the tent of a woman named Jael. He thought Jael and her family were on his side. So he went into her tent and fell down exhausted. He was soon fast asleep. While he slept, Jael — who was actually a friend of the Israelites — killed him.

A short time later Barak and some soldiers came to Jael's tent searching for Sisera. Jael let them in and pointed to the dead Canaanite general. Barak went back to Deborah and told her the war was over. Israel had won.

Deborah knew that God had given his people victory through Barak's leadership and Jael's courage. She knew, too, that God had helped her sense the right time and place for the battle. Deborah was so happy she praised and thanked God with a new song. People still sing the song of Deborah as they remember her, one of Israel's truly great women.

OFFICIAL

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What a challenge to the Church — to you and to me. We are the ones chosen to announce to the world the God of Hope and the Good News of His love.

This is Mission! It is the mission of each one of us to offer the Gospel and service in Christ's name to all the Family of Man...to be Christ to the world's poor.

How can we fulfill this mission? By providing missionaries with the wherewithal to bring the Good News of this God of Hope to those who have as yet not heard it. This involves assistance that is both spiritual and financial.

That is why MISSION SUNDAY exists: to fill the hands of our missionaries and the Local Clergy, and to provide them with spiritual backing. Your prayerful concern and generous sacrifice to The Society for the Propagation of the Faith helps them be the voice of hope to Asia, Africa, Latin America and Oceania. It helps them support the Church where it is young and poor.

And your generosity gives you a share in their mission — YOUR MISSION — to help open wide the doors for Christ. Please pray and sacrifice for the Missions on Mission Sunday, October 21st.

Devotedly yours in Christ,

Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami

Open Wide the Doors for Christ and Those in Need

"Early in the sixties, Pope John XXIII, 'opened the windows of the Church,' said Monsignor John J. Donnelly, Director of The Society for the Propagation of the Faith in the Archdiocese of Miami in a recent interview.

"Our Pope John Paul II urges that we go a step further and 'open wide the doors for Christ,' Father continued. "We have taken this as the theme for our Mission Sunday campaign this year since it expresses so very well the way we see MISSION.

"A door takes two-way traffic. It is open for people to come in. But it is also open for us to go out to seek them as the Good Shepherd did.

"Christ never said, 'Find a spot for yourself and take care of the people who come to you,' good as this is, "Monsignor went on. "Rather, Christ said 'Go to all peoples...make them my disciples.' For this — the going and the bringing back — we need an open door. A wide open door, for there are millions on the other side and they are in desperate need.

"More than half a billion people in the mission world live at a level of absolute poverty, on \$50 or less a year," Monsignor said. "How can Christ speak to them if He does not come with food?"

"In the very near future," Monsignor continued, "the number of unemployed people in the world will reach the one billion mark. How can Christ speak to them if He does not come with education and vocational training?"

"More than two billion people lack fresh, pure water and many suffer from

OPEN WIDE THE DOORS FOR CHRIST!



MISSION SUNDAY
OCTOBER 21

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

parasitic disease," Monsignor went on. "How can Christ speak to them if He does not come to them with medical care and preventive 'know how'?"

"A great portion of the world suffers from hunger, unemployment and disease; but these people also suffer from ignorance, fear and despair, the tortures of the spirit. It is only Christ," Monsignor stated, "Who can tough their spirits as He cares for their physical needs.

"The Mission Church, acting in Christ's name, is striving today to touch both the heart and the soul of man," Monsignor went on. "This missionary work of the Church is the cause that must take first place among all, as Pope John Paul II said, because it concerns man's eternal destiny.

"What we ask, as Mission Sunday approaches, is that each person in the Archdiocese of Miami resolve to take an active part opening the door to this other part of the world. The institutions to care for the poor are already out there in the Missions," Monsignor said. "We have schools for the children, hospitals for the sick, relief centers for the hungry, camps for the refugees, parishes for the faithful, priests, Sisters and Brothers offering their lives to serve on every continent. What is needed, and needed desperately, is the partnership of millions on 'our

side of the door' who have the grace to share their prayers and means with their far-away neighbors. For the Christian, Pope John Paul says, 'neighbor becomes brother.' So in begging for your support on Mission Sunday, I am begging for your true brothers, your true sisters in Christ.

"Your brother may be found afloat on the South China Sea in a decaying boat, sheltering his small children under rags, fearful that they will all die at sea.

"Your sister might spend five hours a day traveling to and from the only source of water near her African village, passing the rest of her day in finding and preparing simple food for her family.

"For them," Monsignor Donnelly said, "and for millions like them, we beg on Mission Sunday, October 21st. It is no exaggeration to say that the vitality, the service and the work of the Mission Church depend on the support you offer through The Society for the Propagation of the Faith on Mission Sunday.

"And so today," Monsignor concluded, "I beg your prayers, your love and your sacrifice. Throw open the doors of your heart and call the world to Christ!"

For further information about the Society, please contact Msgr. John J. Donnelly, Archdiocesan Director 6301 Biscayne Blvd, Miami, Fla. 33138.

Separated, Divorced, Widow(ers) Lecture

Sr. Elizabeth Ann, O.P., will hold an afternoon session on self development. The presentation is especially for those people separated, divorced, widowed or

widowers. The session will be held at the Dominican Retreat House, at 1:30 p.m., on October 13, at 7275 S.W. 124St., Kendall. Fee is \$5.00 - refreshments will be served.

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Cardinal Suenens Retires in Belgium

VATICAN CITY —(NC)— Pope John Paul II has accepted the resignation for reasons of age of Cardinal Leo Jozef Suenens of Malines-Brussels, Belgium, one of the major shapers of the Second Vatican Council and more recently a leader in the charismatic movement.

Cardinal Suenens, who submitted his resignation when he passed his 75th birthday last July, was also reported to be a dominant figure in the conclaves which elected the last three popes. In at least the first, the conclave in 1963 which elected Pope Paul VI, Cardinal Suenens was himself considered papabile, a possible candidate for the papacy.

THE INNOVATIVE character of the cardinal's views and the frankness with which he expressed them, however, made some conservative churchmen frown upon the notion of Cardinal Suenens as pope.

In 1971, in Toronto, Cardinal Suenens suggested that it might be better to have the pope elected by a body of bishops rather than by the College of Cardinals. The office of bishop, he pointed out, was instituted by Christ, but that of cardinal was not.

Commenting on the effect of these views on his chances of being elected pope, Cardinal Suenens said: "In case you wish to be a pope today, you don't give interviews, and you certainly don't ask the

cardinals who have to vote for you to disappear."

In 1962, the cardinal, who repeatedly called for a greater sharing of authority in the church, worked out with Cardinal Giovanni Battista Montini of Milan, later to be Pope Paul VI, what became known as the "Suenens-Montini plan" for giving the world's bishops more of a say in how the Second Vatican Council went about its business.

In the council debates on the sources of divine revelation and on the church, particularly, Cardinal Suenens spoke forcefully in favor of positions in tune with recent theological developments and disposing the church toward dialogue with other Christians and with the whole world.

In 1970, in an article written for NC News Service, Cardinal Suenens spoke of the aftermath of Vatican II and reactions to the council.

"First of all," he said, "there are those for whom Vatican II was a simple parenthesis. As a whole, they form the traditionalist, conservative group. They suffer, and rightly so, to see all around the decline in faith and religious practices, the extravagances of certain ultra-progressists hurt them to the quick.

"BUT ON THE other hand, they suffer also for unfounded reasons: they do not distinguish authentic and sacred tradition from purely

human traditions accumulated through the ages and which periodically have to be questioned. They believe too easily that real values are being denied where, as more often, they are being simply adapted to our times. They ignore history, and through lack of perspective easily 'canonize' a certain past.

"At the other extreme, we have a class of exaggerated progressives who reject tradition, who are up in arms against the church in her institutional elements. In their intemperance to get rid of all organization they risk throwing out the baby

with the bath. The church will never be a welfare association, a sort of spiritual Red Cross. Christ founded her as an institution and a community. Charisms and hierarchy are not mutually exclusive but complementary.

"Conservatives are confusing tradition and traditions. Progressives are confusing liberty and anarchy. Their disregard for continuity with the past could easily lead them to offer the world a Christianity without Christ.

"Between these extremes, we have to try to keep the middle of the road, the 'extreme center.'"

Separated and Divorced

Meeting to be held Thursday, Oct. 18, at 7:30 p.m., at St. Coleman's Parish Hall, 1300 S. Federal Highway, Pompano Beach. The legal aspects of divorce will

be discussed by a lawyer followed by a question and answer session. Refreshments. For information call 491-0366.

Catholic Educator's Guild Barry Tribute

The Catholic Educator's Guild will present a tribute to Barry College on October 20, 1979.

The program will start with Mass in Cor Jesu Chapel at Barry at 6:30 p.m. followed by a social in Thompson Hall. Dinner will be served in the Red Room.

Sister Frenita, O.P., President of Barry College will outline Barry's contribution to education during the past 40 years.

Fr. John Vaughan has been delegated by the Archbishop to explain his program of Evangelization in a framework for educators. The Guild will receive a mission for the future and a reason for its existence.

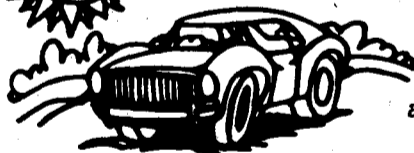
Membership in the Guild is open to all Catholics connected with education on any level, e.g., secretaries, librarians, sub-teachers, etc., in private, public or parochial schools.

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DPA-80

Villa Maria Resident Marks 100th Birthday

Mary Hart, a native of Toronto, Canada, marked her 100th birthday on Sept. 29. Mrs. Hart has been a resident of South Florida since the early 1930's, and has been a patient at Villa Maria Nursing and Rehabilitation Center since 1970.

On her birthday, a special Mass was celebrated in the chapel at Villa Maria.

On Monday, Oct. 1st, Mrs. Hart was honored by her friends and the staff of Villa Maria at a birthday celebration held in the auditorium of the facility.

Francis Perkins, her niece, flew in from Toronto to spend a week with her Aunt, and to be present for the festive occasion. During the festivities, Mrs. Perkins read congratulatory letters and telegrams from Jimmy Carter, President of the United States, Joe Clark,



Mary Hart still going strong.

Prime Minister of Canada, and Queen Elizabeth II of England.

Special Ministers Train in Spanish

Circle Saturday, Oct. 20, 1979 on your calendar if you have been chosen by your pastor to become a Special Minister of the Eucharist. On that day there will be a training day given in Spanish at St. Agatha's Church, 1111 SW 107 Avenue, Miami from 10:00 AM to 3:00 PM. There is a \$3.00 fee for the day, which includes lunch.

If you plan to attend this workshop please advise your pastor that he must submit a letter recommending you as a candidate to the Office of

Worship and Spiritual Life, Archdiocese of Miami, 6180 NE 4th Court, Miami, Fla. 33137 (if there is more than one candidate from a given parish all the names may be included in the same letter.) If checks are included please make them out to the Office of Worship and Spiritual Life.

It should be noted that in order to be commissioned as a Special Minister of the Eucharist one must have been recommended by his/her pastor and have attended a full day of training.

White Mass Set In North Miami

The Annual White Mass commemorating the Feast of St. Luke will be offered in St. James Church, North Miami, on Thursday, Oct. 18, 1979 at 7:30 p.m. Archbishop Edward A. McCarthy will celebrate the Liturgy and give the homily. All Catholic physicians and their spouses, as well as Catholic nurses are invited.

For further information, physicians and nurses may contact Dr. James R. Jude, Guild President, or Fr. Richard Scherer, Guild Spiritual Director at Mercy Hospital.

Card Party Set

St. Bernard's Women's Guild will sponsor the first card party of the season on Oct. 23, 1979, at 8:00 p.m., in the parish center at Sunset Strip and University Drive, in Sunrise. Table and door prizes Refreshment. Men also invited. Donation \$1.25. Contact Marion Burghoff, chairman, 742-8424

Rural Priests Meet

The priests of the rural churches of the archdiocese met Thursday, Oct. 4, 1979, at Our Lady of Guadalupe, in Immokalee, Fla.

Some of the areas the meeting focused upon were: The Family and Evangelization; The Preparation of the Creative Liturgy; Celebration of Baptism; Faith and Culture, and Program Sharing.

The next meeting is scheduled for Jan. 17, 1980, in Belgrade.

Magdalen Women Meet

St. Mary Magdalen Guild will receive Communion in a body at the 10:00 a.m. Mass, Sunday, October 14 1979. Refreshments will be served following the Mass in the Social Hall. All are invited.

Halloween Bash

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S. Florida Scene

Singles Club has set a Halloween party for Oct. 20, at 8:00 p.m. The event will be held at 4250 N.W. 21st St., Ft. Lauderdale. Take I-95 to Oakland Park Blvd., West to 441 South (left) to right on 21st St., just past Lindsley Lumber Co. 1/4 mile on left into Woodhull to building in center of complex. Park on Non-numbered or guest parking spaces, please. BYOB. \$2.00 for non-members.

Secular Franciscans

The Secular Franciscan Order of Miami Beach will meet on Sunday, Oct. 21, 1979, at 1:00 p.m., at St. Francis de Sales Church, 621 Alton Rd., Miami Beach, Fl.

Cenacle Programs

Cenacle Retreat House, 1400 S. Dixie Highway, Lantana, has arranged the following programs on the dates indicated:

October 14 - Sunday Afternoon, 3 - 6 Divorced and Widowed, with Sister Laura Oliveira; October 16 - Day of Recollection, 9 - 3 p.m., J. Chester Schwab, OMI; October 17, Morning of Recollection - 8:30 Noon, J. Chester Schwab, OMI. October 19-21, General Retreat Weekend, Robert Perry, OP. For reservations and further information call the Cenacle, 582-2534.

St. Agnes Meets

The first meeting of the Fall season will be held at St. Agnes Church, at 100 Harbor Drive, Key Biscayne, October 17, 1979, at 8:00 p.m. There will be a demonstration of Fall table decorations made with fruit, vegetables, and flowers. The club will also honor a "Mystery Guest" every month, who is a member of the parish.

Barry Auxiliary

Ollie Turner, consumer affairs reporter for WPLG, Ch. 10, is scheduled to address the Barry College Auxiliary, Oct. 15, 1979, during a regular meeting of the Auxiliary, to be held in the

Red Room of Thompson Hall, at 10:00 a.m.

Lecture - St. Kevin's

St. Kevin's Church, 12525 SW Bird Rd., invites you to come October 18, at 8:00 p.m. and "Learn How to Love." The teacher will be Mr. William E. Lynch.

NFP Classes

Natural Family Planning classes will be held at the Family Enrichment Center, October 23, from 8:00 p.m. to 10:30 p.m. by Pat and Kathy Gent. Phone 473-1047, Davie.

Oktoberfest

St. Rita's will have an Oktoberfest on Friday, Oct. 26, at the College of Boca Raton. All the beer and German food you want plus four hours of dancing and prizes. Call 392-7439 or 994 0255 for tickets.

Barry Teacher

Receives Honor

A highly regarded veteran teacher at Barry College has been advised of a special honor from a school she helped start in San Francisco in 194.

Sister Alice Joseph Moore, O.P., Ph.D., will attend a commemorative banquet in her honor October 14, the culmination of a three day ceremonial.

She was the founding principal of St. Brendan Parish elementary and Junior High School, where she remained until 1953.

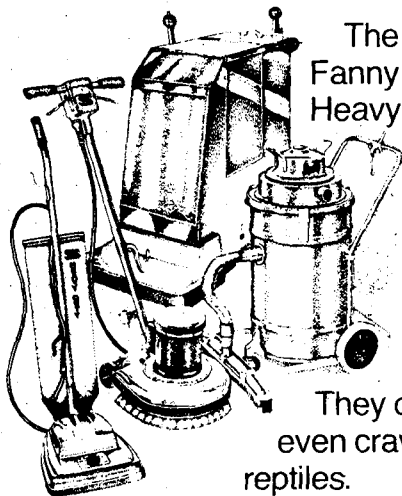
Charismatics meet at Retreat House

A group of leaders from the Catholic Charismatic Renewal in South Florida gathered at the Cenacle Retreat House in Lantana for a working retreat a combination of prayer, worship and planning. The planning had to do with the Archdiocesan conference next year, probably in October, somewhere in Broward county.

Archbishop McCarthy joined the retreatants for Saturday night dinner and was welcomed with a standing ovation. He addressed the whole group first and then met privately with the members of the Steering Committee, which includes the two priest liaisons, Msgr. William McKeever, Little Flower Parish, Coral Gables, and Father Dan Doyle, S.M., Chaminade High School, Hollywood.

The Archbishop showed lively interest in the plans for the Conference and promised his full support. He also discussed a topic dear to his heart - Evangelization - and shared some of his own ideas on how this could be implemented on a parish level.

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Liturgical Dance Program Set at St. Maurice's

Sacred Dance ideas for the Thanksgiving and Christmas seasons will be explored at the second annual Liturgical Dance Workshop being held on Saturday, October 13th from 9:30 a.m. to 3:00 p.m. Students, sacred dance choirs, music directors, pastors, religious, and all others interested in a more active prayer life are invited to attend this event, which is being sponsored by the St. Maurice Liturgical Dancers, members of the International Sacred Dance Guild.

The morning session will be conducted by Fatah Miller, who studied extensively with Ruth St. Denis and who has been active in the Sacred Dance Guild since its inception over twenty years ago.

Cost is \$5.00 for the entire day, or \$3.00 for half day. Registrants are asked to bring their lunch; beverages will be provided. St. Maurice Church is located at 2851

Stirling Road, Ft. Lauderdale; from I-95 it is approximately one mile west of

the Stirling Road exit. For further information, call Virginia Shuker 432-0507.

Architectural Workshop

The Art and Architecture Committee of the Worship and Spiritual Life Commission of the Archdiocese extends an invitation to all priests of the Archdiocese to attend a workshop on Oct. 25, 1979. It will begin at 10:00 a.m. and end at 3:00 p.m. at St. Joseph's Church parish hall on Miami Beach. The registration fee is \$10.00 to cover the cost of the speaker and lunch.

THIS SHOULD prove to be a valuable day for all who are planning to build or remodel a church any time in the future within the Archdiocese. Main subject matter will be the Bishops' document on "Environment and Art" and the procedures set up by Archbishop Edward A. McCarthy for the Art and Architecture Committee and the Building Commission.

THOSE INTERESTED in attending are asked to mail their registration request, together with the \$10.00 fee to Fr. David G. Russell, St. Louis Church, 7270 S.W. 120 St., Miami, Fla. 33156

A Day at the Races

St. Charles Borromeo Catholic Women's Club continues its October Activities with 'A Day at the Races' on Friday, October 19, 1979. Please be at Calder Race Track by 11:00 a.m. Tickets are \$10.00 per person, and include admission program, reserved seats in the Clubhouse and luncheon. Tickets must be purchased in advance. Please call Carol Zaino at 457-9096.

Widow(ers) Meet

Catholic Widow and Widowers Club will hold their next meeting on Monday, October 15, at 8:00 p.m. at K of C Hall, 3571 North Andrews Avenue. For information call: 733-4274 or 563-8274

Religious Ed Team Helps Open CCD in Key West

A team from the Archdiocesan Religious Education Office consisting of Brother Miguel Campos, Sister Mary Doran, and Sister Maria Elena Mundet gave opening presentations for the beginning of this year's Catechetical Program in Key West. Represented were members of the Island School of Religion (CCD) and the local Catholic Schools.

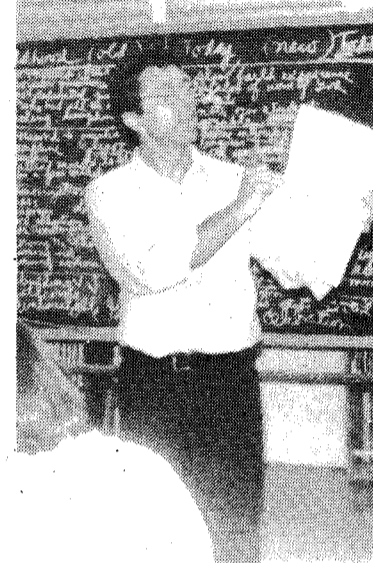
religious instructors in the Church today.

The afternoon consisted of two sessions offering three mini-courses. Sister Mary presented the Creative Use of Audio-Visuals showing how these aides could be effectively used to enhance class motivation. Sister Maria Elena presented the basics of Creative Lesson Planning to encourage new teachers in their ministry. Brother Miguel's mini-course stimulated the participants with emphasizing the qualities of a Catechist.

In closing, the participants celebrated community by joining together in Eucharist with Fr. Thomas Dansak, USN Chaplain, Fr. Anthony Mulderry of St. Mary's and Fr. Thomas Mullane of St. Bede's, as celebrants. Music was provided by St. Bede's Guitar Group under the direction of Florence Gabriel.

Catholic Singles

The Catholic Singles Club of the Palm Beaches (18-40) will hold its November planning meeting at St. Luke's parish, 7:30 p.m. Call Glenda 832-7691, or Roger at 683-3800.



Brother Miguel's workshop section of the program aided the group in evaluating their role as

Workshops Set for Teachers

Fr. Vincent T. Kelly, Superintendent of Schools for the Archdiocese announced this week a series of "Professional Days" to be held in Broward, Dade and Palm Beach Counties. The Professional Days for teachers and administrators is a series of workshops designed to meet local needs.

Monday, Oct. 22, workshops will be held at St. Clement Schools, in Fort Lauderdale. Keynote speaker will be Dr. Phillip Gibbons whose theme will be, "The Teacher - The Hope of the eighties."

Dr. Gibbons is Supervisor of Mathematics for schools in Delmar, New York. He was Consultant for Mathematics (K-12) in the Dade County School System from 1971 to

1977.

Dr. Gibbons is the author of Basic Math, published by McCormick Mathers Publishing Co., N.Y. and is the creator of the Dade County "Career Exploratory Mathematics Program," A series of 10 booklets, supplementary material and a teacher's guide.

On October 26, 1979, another workshop will be held at Lourdes-Epiphany Campus, Dade, and the keynote speaker will be Dr. Elinor Ford. Dr. Ford will speak on "Education in the 80's."

The series will end on Nov. 16 at Cardinal Newman High School in Palm Beach with Fr. Vincent T. Kelly as keynote speaker. His topic will be announced later.

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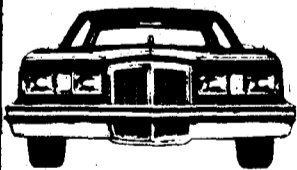
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New Alcoholism Program Slated

Msgr. Bryan O. Walsh, director of the Catholic Service Bureau, announced plans for a new halfway house program at Bethesda Manor — an alcoholic rehabilitation facility under the auspices of the Archdiocese of Miami.

The present program is being phased out, the building will be refurbished and a halfway house for recovering alcoholics will be inaugurated by the end of October. The detoxification and treatment program which before was part of the Bethesda program, will be eliminated. Approximately 16 men and 8 women will be accommodated in the two building complex on N.E. 26th Terrace in Miami. Plans call for the halfway house to meet both state and national accreditation standards.

Bethesda Manor, named after the healing pool mentioned in St. John's Gospel, was founded by Fr. Ross A. Garnsey in 1971. Since 1974 it has been under the auspices of the Catholic Service Bureau. Fr. Garnsey, director of the facility since its beginning resigned the post recently.

In announcing the changes, Msgr. Walsh cited Fr. Garnsey's leadership in creating awareness of the need for alcoholic treatment programs and his many years of tireless, dedicated service to suffering alcoholics and their families. He also noted the special interest and concern of Archbishop McCarthy in the improvement and extension of alcohol and drug programs in the Archdiocese.

Fr. Michael P. Hogan, O.S.A., consultant in alcohol

services for the Catholic Service Bureau and director of the Alcohol Outreach Program, is serving as the interim director of Bethesda Manor during the transition period.

Monsignor Walsh stated that the change was mandated by the increasing professionalization of treatment programs, the clearly identified need for more halfway houses in this community and the fact that the facilities were more suitable for use as a halfway house than as a treatment center.

Catholic Women set For Meet

By JANE QUINN

ORLANDO — "Politics" in the Catholic women's Councils of Florida are a top priority of the Florida Council of Catholic Women (FCCW) on the eve of the convention in Pittsburgh of the National Council of Catholic Women (NCCW).

More than 100 women from Florida will gather in Pittsburgh, Oct. 20-25, for the 39th annual NCCW convention. Two Florida women seek top NCCW elective jobs. Mrs. Donald LeFils, Jr., of Orlando diocese, presently vice-president of the NCCW, seeks the national presidency. Mrs. Robert Ulseth of West Palm Beach, for the past two years NCCW Province Director from Miami and president of the Florida Council of Catholic Women, would like to be elected NCCW secretary.

The FCCW rotates the province director and FCCW presidential position, and it is once again the turn of the St. Augustine Diocesan Council of Catholic Women (DCCW) to take that top state position.

At the convention in Pittsburgh, new state officers will be installed at a special

Vincentian Meet Hears Of Modern Family Pressures

GREEN BAY, Wis. (NC) — A Miami husband-and-wife team told the St. Vincent de Paul Society's convention that families are under pressures that did not exist a few generations ago but that the Catholic parish family can help.

Terry and Mimi Reilly, a team from the Family Enrichment Center of the Miami Archdiocese, spoke to the 65th annual four-day convention.

Mimi Reilly pointed out that traditionally families lived in the same house as grandparents or within five miles of them, aunts and

uncles or some other close relative. Today most families have moved away from their immediate family and their support group, she said.

The Reillys said they believe the Catholic parish can fill this gap.

"THERE IS much more tension in the family today," Terry Reilly said. "Family members only have each other for support. Do you remember when there was a blowout in a family years ago, and Sue would take Joey in her house for a few days. He could stay there, come back and it would all be forgotten."

"Today, there is no one else to turn to and tensions can build, can explode and sometimes the family breaks up," he said.

The mobility of today's society, the role-shifting within the family, the insatiable drive for success, the consumption-oriented society and television are some of the things which pull the family apart, according to the Reillys.

"I have heard of a family today who has arranged their TV trays before the television set for their meal so they don't even have to talk to each other," Terry Reilly said. He recalled how families used to talk while they all scraped, washed, dried and put away the dinner dishes, and how technology — in the form of a dishwasher — has taken this away.

When Vatican II tried to re-emphasize Catholic values in a changing world, it took a long look at the family and defined a family as a domestic church, he said. Just as the father is the head of the family, the pastor is like a father to his parish, the bishop like the father of the diocese.

The families in the parish have to be supportive of each other, Reilly said, just as in the past members of the extended family were supportive of each other. "What a natural place to have a family, in the parish where our faith community is and where we are sustained by the Eucharist."

CATHOLIC BISHOPS in a pastoral letter in 1978, the couple said, recognized the growing needs of the family in six areas — singles and premarried, marriage enrichment, developing insights into the family, parenting, leadership ministry and, they said, an area that especially applies to the St. Vincent de Paul Society, families in distress.

The couple praised the St. Vincent de Paul workers for their ministry to families in distress. "You know that families need love...just as the holy family was filled with love," Mimi Reilly said. Jesus "could have appeared on a mountain but instead he grew up with a loving mother, a loving father and two grandparents who probably gave him a lot of attention."

banquet for Florida women only, which will be attended by Bishop Thomas J. Grady and five priests who are spiritual directors in their dioceses: Father Laurence Conway, Miami, Msgr. Irvine Nugent, Orlando; Father Claude Brubaker, St. Petersburg; Father Michael Larkin, St. Augustine; and Father David O'Shea, Pensacola-Tallahassee.

The new FCCW officers to be installed at the NCCW convention are: Mrs. Gladys White, province director-president; Mrs. Betty McGill of Jacksonville, first vice-president; Mrs. Pat D'Asaro, Pensacola, second vice-president; Mrs. Rochelle Donahue, Miami, secretary; and Mrs. Janet Moucha, St. Petersburg, treasurer. The outgoing province director, FCCW president is Mrs. Georgia Ulseth of West Palm Beach.

Presidents of the five women's councils in the state and their province directors met with the FCCW in Orlando on Sept. 27. Opening dates of their 1980 conventions were listed:

ST. AUGUSTINE and Miami councils, April 27, in Gainesville and Miami Beach respectively; Pensacola, April 22; St. Petersburg, May 5 in Clearwater; and Orlando in Lakeland, May 11.

Mrs. Ulseth urged all Catholic women to join in community observance of the International Year of the Child. Mrs. Marie Palmer of Miami gave a legislative review of national and Florida bills of interest to women and suggested Catholic women "lobby on other matters than the Equal Rights Amendment."

Noting that some

sophistication in lobbying has been achieved, Mrs. Palmer, chairman of the Stop-ERA in the FCCW, said that there are "enemies of free education" and other subjects vital to Christian families which should be watched by alert Catholic women.

Pensacola's DCCW president described a new outreach to city jails by the Catholic women and continued support of Terrell House in Tallahassee, serving the families of prisoners.

St. Petersburg's DCCW reported that a resolution has been sent reacting to Madalyn Murray O'Hair's suit against the visit of Pope John Paul II in Washington.

Orlando's DCCW reported a special project "in progress" within four deaneries: Mrs. Jean Hayes, president, said funds have been obtained to purchase a cow and feed for it to send to Sister Eucharista in Bangalore, India, to replace a cow that died. Bartow's club of 35 women collected the \$800 for a cow and the people of other deaneries are adding to the fund for its upkeep, Mrs. Hayes said.

H.S. Entrance Exam Dates Set

Fr. Vincent T. Kelly, Superintendent of School has announced that high school entrance examinations for eighth graders will be administered throughout the diocese on the following dates:

Dade County, Saturday, Jan. 19, 1980

Broward County, Saturday, Feb. 2, 1980

Palm Beach County, Saturday, Feb. 2, 1980

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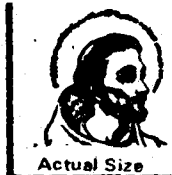
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8:30 A.M. - Ch. 10
The TV Mass for Shut-Ins

Bishops Speak on Year of The Child

(Continued from Page 4)

before the dream unfolds, for children who starve, who have no opportunity, who are tormented or psychologically crippled or exploited as if they were not people made in God's image. It should indeed be a year for family education, for relief programs, for legal action on behalf of children.

We designate December 30, 1979 as Children's Sunday and invite all parishes and families to recognize this day by liturgies and other celebrations which concentrate on the worth and contributions of children and which express God's love to every child.

Edward A. McCarthy
Archbishop of Miami

Paul F. Tanner
Bishop of St. Augustine

Thomas J. Grady
Bishop of Orlando

Rene H. Gracida
Bishop of Pensacola-Tallahassee

W. Thomas Larkin
Bishop of St. Petersburg

John J. Nevins
Auxiliary Bishop of Miami

Agustin A. Roman
Auxiliary Bishop of Miami



At a special Mass honoring children at the University of New Mexico in Santa Fe, Merylene Hickman, a Choctaw-Navajo from Oklahoma who attends St. Catherine's Indian School in Santa Fe, signs the Lord's Prayer.

Evangelism, Social Justice Twin Themes of Charismatics

NEW YORK (NC)—Evangelism and social justice were the twin themes as charismatics of the eastern United States gathered here for a weekend conference Sept. 21-23.

To highlight social justice concerns the sixth general conference on the Catholic Charismatic Renewal was moved to New York's Yankee Stadium from its previous location in Atlantic City, N.J.

Although attendance fell far below previous years, resulting in a \$200,000 deficit, organizers of the conference indicated they still thought they had made the right decision in coming to New York.

AND SINCE the visit of Pope John Paul II had subsequently been set for early October, they viewed the conference as spiritual preparation for it.

Participants in the movement, which was widely considered a strange and peripheral element in the church a few years ago, were also gratified to receive a warm welcome and words of commendation from Cardinal Terence Cooke of New York.

Cardinal Cooke welcomed the conference participants to New York Friday evening and presided at the three-hour Mass concluding the conference on Sunday afternoon.

After the benediction at the Mass, he addressed the crowd informally to thank them for their work and commend their sense of joy, style of worship and devotion to the church and the pope.

"We know this is the Lord's marvelous and wonderful happening in our midst," he said. "We thank God for it."

The program included several well-known personalities. Among them was President Carter's sister,

Ruth Carter Stapleton, who is not directly identified with the charismatic movement but conducts a ministry of "inner healing" considered compatible with it.

As part of her presentation she leads congregations through periods of prayer in which they are asked to think back to their childhood experiences and then forgive themselves, their parents and others who may have hurt them.

ARCHBISHOP HELDER Camara of Olinda and Recife, Brazil, and Father Carlos Talavera of Mexico spoke on social justice themes. Charles Colson, a Nixon aide who served a prison term for Watergate offenses, reported on his current ministry with prisoners.

Former Sen. Harold Hughes, who relinquished his political career to undertake a religious ministry, told about his current work with his former government associates in Washington. Other speakers included retired Gen. Ralph Haines, a board member in the Episcopal Charismatic Fellowship, and Ralph Martin, a lay leader of the charismatic movement who is now working in Brussels, Belgium, in association with Cardinal Leo Joseph Suenens of Malines-Brussels.

Bishop Louis Gelineau of Providence, R.I., celebrated the closing Mass, and the Mass homily was delivered by Auxiliary Bishop Joseph McKinney of Grand Rapids, Mich., who is the bishops' liaison with the charismatic movement and chairman of the National Service Committee for the Renewal.

Martin charged that teaching in some sectors of the church was departing from the fundamental truths of the Gospel, and he urged the bishops to use their

authority to correct the situation.

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Got a Problem? Here's a Hot-Line

Volunteers from eight Catholic parishes in the Miami area are contributing their time, along with representatives from other religious denominations to

man a new service called CONTACT HOT LINE. Dade County has more than 2,000 helping agencies who offer all sorts of aid to people whose needs range

from emergency housing to coping with mental illness. MANY AGENCIES are not open at night, others seem difficult for some people to locate for immediate

assistance. Contact Hot Line came into existence to fill that gap.

Over 150 persons from 20 churches have been taking 64 hours of training over a 20-week period in order to qualify as workers in the project.

Contact has a professional director and assistant to coordinate the work of the volunteers. A 15-member board governs the organization with support from an advisory board of business and mental health professionals in the community. Professional counselors are available to the phone workers if needed.

Contact Help Line listeners do not offer advice but make themselves available to work with a caller in exploring any problems and any possible options. The volunteers have at their disposal the names and numbers of all the

community organizations and agencies that can provide additional help.

Confidentiality is pledged and complete anonymity is preserved.

The project is a 24 hour daily telephone listening ministry, serving people who need counsel, referral advice, or a listening ear.

CONTACT HELP LINE is one of more than 80 centers accredited by Contact teleministries, U.S.A. It is affiliated with Life Line International, which has more than 140 telephone centers in 12 countries.

It is a non-profit corporation and is supported by charitable contributions from churches, its own volunteers, civic clubs, foundations, private businesses, and individuals.

The number to call in Miami, 24 hours a day is: 751-0000.

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Seal Coating (2 coats) Asphalt Patching
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Announcements
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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 02 File No. 79-7039

IN RE: ESTATE OF HERBERT L. SCHALLER, Deceased

NOTICE OF ADMINISTRATION

TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE: YOU ARE HEREBY NOTIFIED that the administration of the estate of HERBERT L. SCHALLER deceased, late of Dade County, Florida, File Number 79-7039 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is MARY TERESA MAYER, whose address is 1145 Quail Avenue, Miami Springs, FL 33166. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 3rd day of October, 1979

MARY TERESA MAYER
As Personal Representative of the Estate of HERBERT L. SCHALLER Deceased

Of Law Offices of ALFRED J. ANTON
19 W. Flagler Street, #1209
Miami, FL 33130
(305) 377-4531

10/12/79 10/19/79

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03 File No. 79-6968

IN RE: ESTATE OF EBBIE COOPER, SR., Deceased

NOTICE OF ADMINISTRATION

TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of EBBIE COOPER, SR. deceased, late of Dade County, Florida, File Number 79-6968 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is SHELLIA A. COOPER, whose address is 1234 N.W. 100th Terrace, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIM, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 24th day of September, 1979

SHELLIA A. COOPER
As Personal Representative of the Estate of EBBIE COOPER, SR., Deceased

First publication of this notice of administration on the 12 day of October, 1979
Of Law Offices of ROLLINS, PEEPLES & MEADOWS, P.A.
6101 S.W. 76 Street
Miami, Florida 33143
661-2538

10/12/79 10/19/79

LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03 File No. 79-6946

IN RE: ESTATE OF JOSEPH GREGORY Deceased

NOTICE OF ADMINISTRATION

TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE: YOU ARE HEREBY NOTIFIED that the administration of the estate of JOSEPH GREGORY deceased, late of Dade County, Florida, File Number 79-6946 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is MICHAEL GREGORY, whose address is 534 N.W. 112th Street, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 18th day of September, 1979

MICHAEL GREGORY
As Personal Representative of the Estate of JOSEPH GREGORY Deceased

First publication of this notice of administration on the 12th day of October, 1979
Of Law Offices of PHILIP J. CONIGLIO
12595 N.E. 7th Ave.
N. Miami, Florida 33161
891-7490
10/12/79 10/19/79

2-LEGAL NOTICE

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Julius Rich 576-6530

3-CEMETERY LOTS FOR SALE

3 LOTS FOR SALE
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5-PERSONALS

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Voice, Piano, Guitar & Organ
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RN per day \$45
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For further info.
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ASSUME \$32,400

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63-REAL ESTATE PALM BEACH CO.

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10. Hamilton Beach Mixer	7.95	\$ 5.95	Gift	10.95
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15. Sunbeam Opener/Sharpener	7.95	5.95	Gift	10.95
16. Royal Elegance 50-pc. Flatware	15.95	13.95	\$ 8.95	19.95
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¡Respetad la Vida!

Respete la Vida! Una frase que ha venido a ser más común en la lengua de nuestra Iglesia. Escuchando estas tres palabras particulares, muchos pensamientos pasan por la mente de todos. Yo quisiera mostrarles unas reflexiones en este asunto, primero en general y después en nuestra Iglesia.

Algunas veces las cosas más comunes para nosotros los humanos son las cosas más difíciles para escribir o hablar. El antiguo Diógenes que quizás ustedes recordarán, caminaba por la ciudad donde él vivía con una linterna en la mano, buscando un hombre honrado. El demostró su punto con este ejemplo de cómo estaban de mala las cosas en ese tiempo. ¿Pueda ser que nosotros tenemos un Diógenes moderno caminando por las ciudades del mundo buscando respeto para la vida de la humanidad?

POR UN MOMENTO no vamos a considerar ni a tomar en cuenta los 1.3 millones de niños que no han podido vivir en los Estados Unidos o los millones en el mundo, que cada año sus vidas se acaban con abortos, pero lo que vamos a mirar es aquellas vidas que viven sin respeto. Vamos a considerar los millones que viven sin las básicas necesidades y con el dolor constante que el hambre produce. Vamos a considerar las gentes de los botes (el nombre que le hemos dado muy fácilmente) y todos los refugiados del mundo que viven sabiendo que están queridos. Consideremos las víctimas de las injusticias raciales, y las víctimas de la barbarie humana, ellos también sienten los dolores de la vida sin amor.

El impacto y el significado de lo anterior es olvidado muy rápidamente, una vez que las noticias de la noche pasan. Todos los días vamos a la mesa

que está repleta de las riquezas y comodidades a que estamos acostumbrados, sin pensar mucho en ¿QUE ES LO QUE YO, UNA PERSONA, PUEDO HACER? Si miramos, en la historia, reconoceremos que todas las acciones comienzan con una sola persona, aunque sean buenas o malas. Por supuesto en este respecto no son las acciones de una residente de Texas (señora M. O'Hair) la que hacen mucho, no recuerdo quien fue que dijo

"lo malo gana cuando hombres buenos no hacen nada."

LA IGLESIA desde el principio ha tratado siempre de sostener el valor verdadero de la humanidad y continúa a ser una voz. Pero la voz de Jesús no está siempre oída o atendida ni por los miembros de su Iglesia.

Su Santidad el Papa Juan Pablo II que ha sido tan bienvenido a nuestra tierra, siempre ha sido un campeón de

vos. ¿Cuántos de los que traman la exterminación de una vida incipiente renuncian a alguno de sus placeres para satisfacer una sola de las necesidades de estas criaturas?

la vida humana. En su encíclica, **REDEMPTON HOMINIS** el escribió:

"La función fundamental de la Iglesia en todas las épocas y particularmente en nuestro tiempo es para dirigir la vista del hombre. Para enseñar la conciencia y la experiencia a toda la humanidad para el lado del ministerio de Dios, para ayudar a todas las personas a conocer y profundizar la redención de Jesucristo. Al mismo tiempo la esfera más profun-

da del hombre comprometido...nosotros queremos decir, la esperanza para los corazones, conciencias y casos humanos."

La Iglesia continúa con el gran amor por todos con el cual se originó, el Respeto a la Vida es tan evidente, y sin embargo no tenemos que mirar muy lejos para ver negligencia. ññLos Obispos de los Estados Unidos vieron esa necesidad y (Pasa a la Pág. 3A)

En Franco Discurso A Los Obispos

El Papa Ataca Métodos Contraceptivos

Por JERRY FILTEAU

Chicago —(NC)— El Papa Juan Pablo II rechazó violentamente "La Ideología de la Contracepción y los Métodos Contraceptivos", en un importante discurso dirigido a los obispos de los E.U.A. reunidos en Chicago el pasado Octubre 5.

"Hoy, yo mismo, con la misma convicción de Pablo VI, ratifico las enseñanzas de la encíclica 'Humanae Vitae' ", dijo el Papa. Fue la más clara, la más honesta, declaración sobre contracepción hecha por el Santo Padre desde el comienzo de su Pontificado.

"Humanae Vitae" es la encíclica del Papa Pablo VI, de 1968, en la cual se reafirmó la oposición de la Iglesia al control artificial de la natalidad.

En su discurso de diecisiete páginas, dirigido en asamblea con los obispos que fue cerrada al público y a la prensa el Papa discutió una amplia variedad de cuestiones envolviendo la moralidad social e individual.

El Papa presentó su conversación dentro del contexto de colegiación, compartir responsabilidad entre Papa y obispos, y a menudo hizo citas de cartas pastorales de obispos americanos y de la conferencia nacional de obispos católicos. Elogió estos documentos por su expresión clara de fe católica y los usó para enfatizar puntos claves de su discurso.

El Papa Juan Pablo II proclamó que el matrimonio es indisoluble; condenó la actividad homosexual y las relaciones sexuales fuera del matrimonio. Llamó al aborto

"un crimen indecible" y rechazó la eutanasia, la muerte misericordiosa, como "un grave mal moral...incompatible con el respeto por la dignidad humana y la reverencia por la vida".

El Papa alabó a los obispos por su rechazo al "antagonismo racial" y la discriminación...la opresión de los débiles, la manipulación de los vulnerables, el desperdicio de bienes y recursos, las interminables políticas y todos los crímenes por y contra individuos y contra la creación."

Sobres asuntos religiosos que encara la Iglesia Católica de E.U.A., aconsejó contra la intercomunidad entre Cristianos divididos y abogó por un revivir del sentimiento de penitencia y conversión en el Catolicismo americano. Reafirmó la necesidad de una

confesión personal y previno a los obispos contra cualquier abuso de la absolución general sin la confesión individual.

Sobre la homosexualidad, un tema promovido muy a menudo por grupos activistas en los últimos años, que buscan la aceptación de sus prácticas por la Iglesia y un celo pastoral mejor dirigido a los inclinados homosexualmente. El Papa respaldó fuertemente a los obispos en sus comentarios en una reciente carta pastoral.

El Papa dijo, "Como auténticos maestros de la ley de Dios y como pastores compasivos ustedes también declararon rectamente: "La actividad homosexual...no confundida con la orientación homosexual, es moralmente errónea".

El Papa continuó: "En la claridad de esta verdad ueste-

des han ejemplificado la caridad real de Cristo, ustedes no traicionaron a esas personas quienes, a causa de la homosexualidad, son confrontados con problemas difíciles como sucedería si en nombre de la compresión y la compasión, o por cualquier otra razón, ustedes los hubiesen mantenido en una falsa esperanza".

El Santo Padre empezó su discurso, con elogios para los católicos americanos y su "larga tradición de fidelidad a la Sede Apostólica" y por su vida sacramental, sus esfuerzos en el campo de las escuelas católicas y de la educación religiosa, la generosidad hacia los pobres y las misiones.

Dijo que estaba con los obispos "por razón de mi responsabilidad pastoral y por un deseo de fortalecerlos a usted- (Pasa a la Pág. 3A)

Un Medallón Para El Papa



Un medallón conmemorativo de los derechos humanos le será entregado al Santo Padre Juan Pablo II por el Dr. Andrew T. Udvardi, -presidente de la Sociedad Histórica "Coronel Michael Kovats de Fabrici". Kovats fué un inmigrante húngaro, fundador del cuerpo de Caballería del Ejército Norteamericano y luchador incansable por la causa de la libertad. La medalla es obra del escultor L. C. Hampton y le será entregada en Roma por el Dr. Udvardi.

14 al 20 de Octubre - Semana Nacional Vocacional

Una Semana Para Aprender A Vivir

Con motivo de la Semana Nacional Vocacional nos hemos acercado a la Hermana Margarita Gómez, RMI, Directora Asociada de Vocaciones de la Arquidiócesis con el propósito de obtener alguna información acerca del significado y los frutos que se esperan de esta celebración. A nuestras preguntas nos responde:

"Deseamos que esta semana sea un tiempo en el que toda la comunidad católica reflexione sobre su vocación y el modo peculiar de vivirla, como miembro de esta gran familia que es la Iglesia, según el don recibido del Espíritu Santo."

"Ha sido organizada por el Consejo Católico Nacional de Vocaciones y está dirigida a todos los católicos en general sin tener en cuenta la edad ni el sexo."

"Con el propósito de promover la celebración de esta Semana, hemos enviado material informativo a las parroquias ya que ellas son el centro de las comunidades locales y podrán promover fácilmente esta celebración entre los feligreses."

"Ya se ha celebrado un taller vocacional en el Condado de Broward hace dos semanas y tendremos otro para la comunidad latina de Dade el próximo 17 de Octubre. Todos los sacerdotes, religiosas, hermanos, laicos jóvenes y adultos están invitados. Pretendemos despertar en la conciencia de todos la necesidad de una educación en la vocación. Para los jóvenes hemos preparado una Jornada Juvenil Vocacional que tendrá lugar el día 19 de Octubre en el Seminario

St. John Vianney, 2900 SW 87 Avenida, desde las 7 p.m. hasta las 10 de la noche. Los esperamos a todos el Viernes 19 próximo."

Jornada Juvenil Vocacional

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De 7 a 10 de la noche
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"*Jóvenes ustedes son la esperanza de la Iglesia. Ustedes son mi esperanza*" (Juan Pablo II)

Jornada Para Ministros Eucarísticos

Señalen el sábado, 20 de Octubre de 1979, en su calendario si han sido elegidos por su Pastor para ser Ministros Especiales de la Eucaristía.

Habrà una Jornada de Estudio en Español en la Iglesia de Sta. Agata 1111 SW 107 Avenida, Miami de 10:00 de la mañana a 3:00 de la tarde. Se pagarán \$3.00 lo que incluye el lunch.

Su pastor tiene que enviar una carta recomendándoles como

mo candidatos, a la Oficina de Culto y Vida Espiritual, Arquidiócesis de Miami 6180 NE 44 th Court, Miami, Fl. 33137. Si se incluyen cheques, háganlos a nombre de Office of Worship and Spiritual Life.

Para ser comisionado como Ministro Especial de la Eucaristía es necesario haber sido presentado por su pastor y haber asistido a unod de los talleres.

Misa Blanca Anual

La Misa Blanca del Cuerpo de Médicos Católicos que se celebra anualmente, tendrá lugar el jueves 18 de Octubre de 1979, a las 7:30 de la tarde, en la Iglesia de St. James, en North Miami. El Arzobispo McCarthy será el celebrante principal y el homilista en esta Misa.

Todos los médicos católi-

cos y enfermeras de la Arquidiócesis están invitados a participar en esta Misa que conmemora la fiesta de San Lucas. Después habrá una hora para socializar. Para mayor información, llamar al Dr. James R. Jude, Presidente del Cuerpo o al P. Richard Scherer, Director Espiritual, en el Mercy Hospital (854- 0000)

Amor en Acción

Con el fin de concientizar a nuestro pueblo sobre las misiones y para salir al encuentro de una urgente necesidad, la Arquidiócesis de Miami está tratando de crear una relación fraterna de Diócesis a Diócesis, con la Diócesis de Port de Paix, en Haití.

Amor en Acción, un grupo laico misionero de Miami, que ya está trabajando en Santo Domingo y Méjico, ha res-

pondido a esta llamada comenzando un programa misionero en Haití.

Los miembros de este grupo se ponen a la disposición de cualquier comunidad para llevar a todos el mensaje de la fe. Les ayudará mucho el poder presentar su trabajo y el tener el apoyo de todos. Su dirección es: Amor en Acción, Inc. P. O. Box 341523, Coral Gables, Fl 33134, teléfono 223-7711.

Planean Conferencia Carismática

Un grupo de líderes de la Renovación Carismática del Sur de la Florida se reunió este pasado fin de semana en la casa de retiro de Lantana, para un retiro que combinaba oración, liturgia y trabajo. El trabajo consistió en hacer planes para la conferencia arquidiocesana que tendrá lugar en esta área el año que viene.

El Arzobispo McCarthy llegó el sábado por la noche a cenar con los congregados y fué recibido con una calurosa ovación. Se dirigió primero al grupo entero y luego se reunió con el comité organizador que incluye a los sacerdotes "liaisons", Mons. William McKeever de la parroquia de

Little Flower en Coral Gables, y el Rev. Dan Doyle, S.M., de Chaminade High School en Hollywood.

El Arzobispo mostró mucho interés en la conferencia y prometió darle todo su apoyo. También trató un asunto que le interesa sumamente 8 LA Evangelización - y compartió algunas ideas que él tiene para implementarla en las parroquias.

Todavía la conferencia está lejos pero por ahora los grupos de oración del Sur de la Florida les piden a todos que rueguen a Dios que bendiga a esta conferencia para que sea un tiempo de gracia para la arquidiócesis entera.



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El Santo Padre habla a los Obispos

Papa Ataca La Contracepción

(Viene de la Pag. 1A)

des en su ministerio de fe como pastores locales, y sostenerlos a ustedes en actividades individuales y pastorales conjuntas".

La santidad personal y la conversión a Dios son esenciales a la dirección espiritual de los obispos. "Santidad es la prioridad fundamental en nuestras vidas y en nuestro ministerio".

El Papa también enfatizó la obligación del obispo al predicar la verdad que se encuentra en la "Santa Palabra de Dios".

Las enseñanzas sobre los problemas de moral individual y social emitidas por los obispos fueron elogiadas como ejemplos de sana doctrina y de "Ministerio de la Verdad". Citó la carta pastoral conjunta de los obispos "Para Vivir en Cristo Jesús".

El Papa también singulizó y alabó dos recientes pas-

torales de obispos en sus propias diócesis. "Ambas son ejemplos de responsable iniciativa pastoral." Una de ellas trata el tema del racismo y lo denuncia vigorosamente. La otra hace referencia a la homosexualidad y trata el asunto como debiera tratarse, con claridad y gran caridad pastoral, rindiendo así un sano servicio a la verdad y a aquellos que buscan la verdad liberadora."

Sobre temas religiosos el Papa llamó la baja en la frecuencia de confesiones entre los católicos americanos un serio problema.

"En la faz de un fenómeno generalizado de nuestro tiempo, dígame que muchos de nuestro pueblo quienes están dentro de la mayoría que reciben la comunión hacen poco uso de la confesión. Debemos enfatizar el llamado básico de Cristo a la conversión" dijo el Papa.

También dio lo que pudiera interpretarse como un aviso contra la tendencia de convertir la adoración litúrgica en una simple celebración comunitaria sin divina dimensión alguna. "Permitanos siempre recordar que la validez de todo desarrollo litúrgico y la efectividad del signo litúrgico presupone el gran principio de que la liturgia católica es teocéntrica (Dios es el centro)", dijo el Papa.

El Papa cerró su conversación con peticiones por esfuerzos especiales en evangelización, mantenimiento de la unidad de la Iglesia y por las vocaciones.

Hablando sobre evangelización, dijo: "En este sentido la prensa católica y los otros medios de comunicación social son llamados a llenar un papel especial de gran dignidad al servicio de la caridad y de la verdad".

¡Respetad la Vida!

(Viene de la Pag. 1A)

establecieron en 1972 actividades que adelantarian el Respeto a la Vida. Ellos establecieron a Octubre como el mes del RESPETO A LA VIDA.

En 1975 los Obispos escribieron un plan pastoral que llama a cada diócesis que tenga una oficina para representar este trabajo y al mismo tiempo que cada parroquia tenga una comisión.

Yo me acuerdo la primera vez que tuve una cita con el Arzobispo McCarthy sobre este asunto...mi respuesta ese día fue que yo creía que era un escándalo que alguien tenía que ser director de un programa para Respetar La Vida. Y todavía yo siento dentro de mí, que es un escándalo, pero miro adelante al día cuando las personas oigan las palabras Respeto a la Vida, e inmediatamente piensen en abortos y en toda la fuerza que la Iglesia ha puesto en este punto. Viene a mi mente las palabras del gran médico que una vez dijo: "Cuando un hombre pierde el respeto por un aspecto de la humanidad, realmente pierde el respeto por todo."

LOS PROBLEMAS de aborto y eutanasia para mí son como una luz amarilla que da cautela en nuestro mundo.

De mis estudios y experiencia yo creo que muchos americanos aceptan que la realidad de la vida comienza con la concepción, porque la ciencia dice eso, Y ¿no fue Jesús el que nos dijo?: "lo que le haces al más pequeño de mis hermanos, me lo haces a mí"... entonces, ¿por qué es que no podemos responder con su amor? Los que no han llegado a nacer,

ciertamente son los más pequeños... entonces, ¿por qué nos es tan fácil olvidarnos de los millones que se les niegan sus derechos básicos? ¿por qué es que en las ciudades de Washington, D.C. y en New York, tenemos más abortos que nacimientos?

Estoy seguro que lo mismo pasa en nuestra ciudad, la plata tiene que venir de alguna parte, para poder pagar las nueve páginas en la guía del teléfono, y los anuncios de los periódicos, sin tomar en cuenta los anuncios de la radio y la televisión, o los cientos en los ómnibus. A un Diógenes moderno en nuestra ciudad seguro se le apagaría la linterna.

REALMENTE es un asunto muy complejo. Pero las convicciones de la Iglesia, nos ha enseñado que es la responsabilidad nuestra, que "nadie puede encerrarse en una posición pasiva y abdicar, al mismo tiempo que es HUMANO".

Vamos a rezar y a actuar porque esta convicción sea la nuestra.

Misa Domingo

El Arzobispo celebrará la Misa del Domingo 14 de Octubre de 1979, en la Catedral, a las 11:00 de la mañana, con el tema Respeten la Vida. El P. Daniel I. Kubala será el homilista. El Sr. Don Raymond, Diputado para el Estado de los Caballeros de Colón será el lector. La procesión del ofertorio estará integrada por representantes de cada uno de los Servicios de Emergencia de Embarazo que existen en la Arquidiócesis.

Nuevo Obispo a St. Augustine

WASHINGTON —(NC) El Papa Juan Pablo II ha nombrado al Obispo Auxiliar de Brooklyn, John J. Snyder, obispo de S. Agustín, Florida.

El anuncio fue hecho por el Arzobispo Jean Jadot, Delegado Apostólico en los Estados Unidos.

El Obispo Snyder, de 53 años, ha sido Obispo Auxiliar del Obispo de Brooklyn, Francis J. Mugavero desde 1972.

Nacido en la Ciudad de Nueva York, el 25 de Octubre de 1925, el Obispo Snyder estudió en escuelas católicas, en la Cathedral College de Brooklyn, y en el Seminario de la Immaculada Concepción, en Huntington, N.Y.

Fue ordenado el 9 de Junio de 1951, y ejerció su ministerio sacerdotal en Flushing, N.Y., hasta 1957, fecha en que fue nombrado Secretario Adjunto del Obispo de Brooklyn. Fue nombrado Secretario en 1960, y en 1972 Vicario General y Obispo Auxiliar.

En S. Agustín reemplaza al Obispo Paul F. Tanner, de 74 años, que se retiró en Abril.

¿Sabes Que...?

En 1975 cuatro mujeres murieron como resultado de abortos ilegales, pero 27 de abortos legales.

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En contacto unos con otros a través de la radio, la televisión y la prensa, acercados por las modernas comunicaciones, todavía hay guerras, aún hay hambre, existen sufrimientos; aún hay obscuridad y tinieblas de espíritu.

¿Qué reto a la Iglesia... a ti y a mí! Nosotros somos los escogidos para anunciar al mundo el Dios de Esperanza y las Buenas Nuevas de su Amor.

¡Esto es "Misión"! Es la Misión de cada uno de nosotros de ofrecer el Evangelio y servicio en nombre de Cristo a toda la familia humana...de ser Cristo al mundo de los pobres.

¿Cómo podemos llenar esta misión? Procurando misioneros con recursos para que puedan transmitir la Nueva de este Dios de Esperanza a aquellos que no han oído hablar de ella. Esto implica asistencia espiritual y financiera.

Esta es la razón del "Domingo Misional" existente: llenar las manos de nuestros misioneros y de los clérigos locales y darles respaldo espiritual. Las constantes oraciones de ustedes y los generosos sacrificios económicos por la Propagación de la Fe, los ayuda a ser la voz de Esperanza en el Asia, Africa, Latino América y Oceanía. Los ayuda a mantener la Iglesia donde es joven y pobre. Y tu generosidad te da una participación en su Misión... tu Misión... ayudando a abrir ampliamente las puertas de Cristo.

Por favor, rueguen y sacrifiquense por las misiones el Domingo Misional.

Devotamente en Cristo.

Edward A. McCarthy
Edward A. McCarthy
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Papa Finaliza Visita, Afirma Santidad de la Vida

Washington —(NC)— En una Homilía ante 175,000 personas, el Papa Juan Pablo II concluyó su viaje por los EE.UU. pidiéndole a los Gobernantes y a los pueblos que salvaguarden la santidad de la vida humana. Sumarizó en esta homilía los temas más importantes que expusiera durante su histórico viaje que comenzó en Boston el día 1.º de Octubre.

El Papa reafirmó vigorosamente, que la vida humana es sacratísima desde el mismo momento de la concepción, que

el matrimonio es indisoluble, la necesidad de defender los derechos humanos y la obligación de las personas económicamente afluentes de poner su responsabilidad y su caridad cristiana por encima de la búsqueda de comodidades y placeres.

Ante una audiencia que incluía al Magistrado Supremo de los EE.U., Warren Burger, El Papa hizo una cita del tercer Presidente de la Nación, Thomas Jefferson: "El cuidado de la Vida Humana y la felicidad y no su destrucción, es el justo

y único objeto legítimo de buen gobierno.

En la capital de la nación más rica del mundo, previno contra el crecimiento del egoísmo en esposos y esposas en una sociedad "cuyos ídolos son el placer, la comodidad y la independencia". También aconsejó contra la limitación del tamaño de la familia con el fin de procurarse mayores ventajas materiales y más comodidad.

La multitud interrumpió el sermón 20 veces con aplausos cuando el Papa proclamó:

"Nadie tiene nunca el derecho de destruir una vida por nacer."

"Todo niño tiene el derecho a una familia unida y amante".

"Debe acabarse la dominación de los débiles; el despilfarro de los recursos naturales y la negación de las necesidades básicas de las gentes."

Clamó por cuidado para los enfermos, los ancianos y los moribundos; rechazó la discriminación basada en raza, origen, cultura, sexo o religión.

"Yo no titubeo al proclamar delante de ustedes y delante del mundo que toda vida humana — desde el momento de su concepción y a través de todas las subsecuentes etapas — es sagrada. Porque la vida humana es creada a imagen y semejanza de Dios, nada sobrepasa la grandeza o la dignidad de la humana persona" dijo el Papa.

Concelebraron la Santa Misa con el Papa veinte Obispos y todos los Cardenales de los EE.UU.

El Santo Padre comenzó su último día en los Estados Unidos con las Oraciones de la Mañana en reunión con unas 7,000 monjas. Escuchó calladamente a una mujer que lo urgió

a expandir el papel de la mujer en la Iglesia. La petición apareció tres días después que el Papa reafirmó la enseñanza de la Iglesia que excluye a la mujer del sacerdocio.

Hablando, justamente antes que el Papa expusiera su mensaje, la Hermana Teresa Kane, Presidenta de la Conferencia de Dirigentes de Mujeres Religiosas, dijo: "Como mujeres hemos oído el poderoso mensaje de nuestra Iglesia exaltando la dignidad y reverencia de todas las personas. Como mujeres hemos ponderado estas palabras. Nuestra razón nos guía declarar que la Iglesia en su batalla por ser fiel a su llamado por la dignidad humana debe responder proveyendo la posibilidad de que las mujeres, como personas, sean incluidas en todos los ministerios de nuestra Iglesia. "Yo imploro de usted, Su Santidad, que oiga y responda a las voces de las mujeres de esta nación deseosas de servir dentro y a través de la Iglesia como miembros con total participación." Sus comentarios se encontraron con el aplauso de algunas monjas y el silencio pétreo de otras. Se dirigió al Papa, se arrodilló delante de él y el Santo Padre la bendijo imponiéndoles su mano sobre la cabeza.



Con obvio regocijo, el Papa Juan Pablo II agita un obsequio mientras lleva el compás con la multitud de jóvenes que le cantan durante la reunión en el Madison Square Garden.



"Devotamente
suyo"

Reflexiones del Arzobispo

El Sr. Sherry, Editor de La Voz, me sugirió recientemente que, ocasionalmente, yo debiera escribirles a ustedes una carta informal, familiar, a través de estas páginas. La sugerencia fué que al escribirles como si estuviera haciéndolo a miembros de mi familia, yo pudiera revelarles algo de lo que sucede en la vida de un obispo y así pudiéramos conocernos mejor.

¡Me gustó la idea!

Así les escribo esta primera carta desde mi percha favorita, el asiento de un avión, a 30,000 pies de altura, de regreso de las visitas con el Santo Padre. Yo quisiera que ustedes hubiesen estado conmigo! Vi a Su Santidad, primeramente, en la Capilla del Seminario en Chicago, donde unos 300 Obispos de los Estados Unidos y algunos de otros países, oramos juntos. Según el Santo Padre recorría el pasillo extendiendo sus manos para estrechar las de los que tuvimos la buena fortuna de sentarnos junto al pasillo. Uno de los obispos, el Obispo Shea, de Evansville, es muy alto. Cuando el Papa reparó en él, se detuvo y le hizo algunos comentarios simpáticos acerca de su estatura.

Después de las oraciones, nos reunimos en el Seminario, donde el Santo Padre nos habló por una hora en forma amorosa y reafirmante pidiéndonos que fuéramos siempre buenos y santos maestros. Nos señaló la necesidad de incitar a

los fieles a recibir el Sacramento de Reconciliación, Confesión, frecuentemente. Entonces tuvimos la experiencia única de almorzar con Su Santidad. Era Viernes y los seminaristas nos sirvieron pescado. Mas tarde aquel día concelebramos la Misa con el Santo Padre en el Parque Grant, donde habían como millón y medio de emocionadísimos fieles.

El Padre Robert Lynch, de nuestra Arquidiócesis, y nuevo rector de nuestro Seminario St. John, tuvo a su cargo la enorme tarea de coordinar todos los asuntos relacionados con la visita del Santo Padre. Muy consideradamente solucionó mi vuelo desde Chicago en uno de los aviones fletados para los periodistas que seguían al "Shepherd I" (Pastor I), el avión del Papa, hacia Washington. Nos sirvieron el mismo desayuno que tomó el Papa: melón fresco, tortilla de queso cheddar, bistec filete, pastelería con relleno de manzana, pasas y nueces y mermelada de fresas hechas por los Monjes Trapenses de la Abadía St. Jose, en Spencer, Massachusetts.

El avión del Santo Padre aterrizó en la Base Aérea Edward donde recibió la del vice presidente Mondale y del Secretario de Estado Vance y de otros dignatarios estatales y de la Banda de la Fuerza Aérea, del Cardenal Baum y de dignatarios de la Iglesia de Washington.

Por la tarde asistí a la re-

cepción que se le brindó al Santo Padre en los jardines de la Casa Blanca, junto con otros 5,000 invitados. La Orquesta Filarmónica Nacional tocó y nuestro Presidente, en su saludo de bienvenida a Su Santidad, habló bellamente del necesario papel de la religión en la sociedad Americana. Lució que entre el Papa y el Presidente se estableció una cálida relación mutua. Hubo un momento en que el Presidente sujetó la capa del Papa que era levantada por el viento, y en otro momento el Papa dijo con una sonrisa: "Con el permiso del Presidente de los Estados Unidos, ahora les daré mi bendición".

Fue una experiencia extraordinaria estar en la Casa Blanca junto a toda esa gente que representaba todos los sectores de la vida americana. Vi allí al Alcalde Ferré, conocí al nuevo Juez Spellman y a su esposa, al Gobernador de Puerto Rico, al Maestro Supremo de los Caballeros de Colón. Vi a Cesar Chávez, a la Sra. Martin Luther King, a Harry Riesner, una personalidad de TV y a un sinnúmero de los ciudadanos conocidos y de los no conocidos de nuestra nación.

El Domingo en la mañana me uní con el Sr. Fogarty a los otros miembros de la Junta de Administradores de la Universidad Católica, de Washington para darle la bienvenida al Pa-

pa a los campos de esta gran institución.

Reflexionando sobre estas experiencias, la maravillosamente cálida y emocional bienvenida que su Santidad recibió dondequiera que fué, me di cuenta de la sin igual relación que el Papa John Paul II ha establecido con la gente de la Iglesia y con los americanos en general. No es tanto de asombro, de temor, de curiosidad como se espera en presencia de un gran personaje. Es únicamente, singularmente, una relación de amor — el derrame de un amor gozoso. Amor prodigado por un pueblo que estaba dispuesto a pasar horas, en ocasiones toda la noche, esperando solo un momento fugaz en que ellos pudieran ver al Vicario de Cristo y gritarle: "Juan Pablo, te amamos!"

Una de las más hermosas experiencias ocurrió en la Universidad Católica. Los estudiantes pasaron la noche entera en oración antes de la llegada del Papa. Su Santidad se commovió profundamente y ahora les daba las gracias. Ellos comenzaron a cantar, "Juan Pablo, nosotros te amamos!" "Juan Pablo nosotros te amamos!" Y, a su vez, el Santo Padre cantó por el sistema de amplificación, "Juan Pablo los ama a ustedes también" "Juan Pablo los ama a ustedes también".

En otra ocasión los jóvenes le cantaron, "Queremos a

Juan Pablo!" "Queremos a Juan Pablo!" El Papa los quiere a ustedes!" y también les dijo bromeando: Voy en camino para ver al Presidente. Será la culpa de ustedes si llego tarde!"

Para mi la experiencia completa ha sido una maravillosa revelación de cómo el pueblo Católico Americano ama la bondad y anhela la santidad personificada por el Papa. Repentinamente me di cuenta que no son las malas noticias y el cinismo de los medios los que verdaderamente reflejan el estado de la sociedad; que no es la degradante naturaleza de mucho de los entretenimientos populares y de la literatura lo que verdaderamente expresa el alma de la mayoría del pueblo Católico Americano, no es la articulada pero estridente voz de los descontentos la que habla de los sentimientos genuinos de nuestro pueblo.

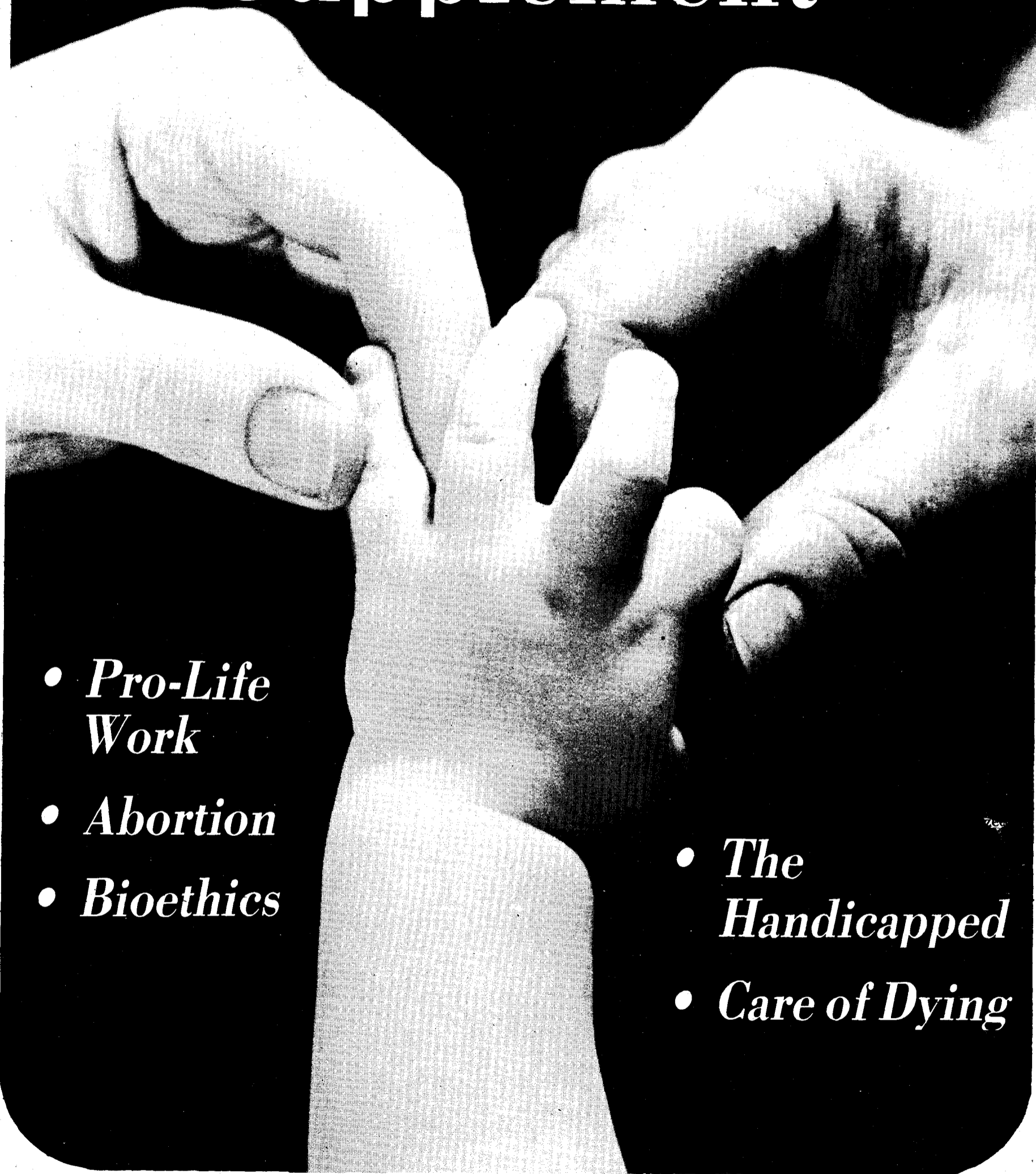
Todo esto traiciona y malamente disfraza las penetrantes aspiraciones llenas del Espíritu y la Fe del pueblo en el cual el Señor sigue viviendo, como se reveló eminentemente en ocasión de la visita de Su Vicario entre nosotros.

¡Qué Dios les bendiga ahora! Devotamente de ustedes en Cristo,

Edward A. McCarthy

Edward A. McCarthy
Arzobispo de Miami

Respect Life Supplement



- *Pro-Life Work*

- *Abortion*

- *Bioethics*

- *The Handicapped*

- *Care of Dying*

Respect Life

Pro-Life Work And Social Justice Some Questions And Some Answers

By **FATHER FRANCIS X. MEEHAN**

Father Francis X. Meehan teaches moral theology at St. Charles Borromeo Seminary in the Archdiocese of Philadelphia.

The simplest things are the most difficult to theologize about. Respect for life is one of these simple things. To speak too much is to risk complicating what God has made simple. But in our day a cloud obscures the light. So we must speak.

Here I shall pose questions that often come up in pro-life work. I choose a question-and-answer format for the sake of clarity and with the hope that it will help leaders communicate these insights to their people.

I place the issue of abortion in the context of comprehensive concern for social justice. John Paul II in his first encyclical chooses a similar context.

When all is said and done, a theology for pro-life work need not be in any way complicated. The very first and last reason for respecting life is that the life *is there* God's creation *is there*. And if God's creation is there, there is a deep and yet simple theology that knows that the Lord Jesus is present. He in whom all creation is summed up is found in every suffering or oppressed person. No theology can capture the depth and yet the simplicity of the Lord's theology: "I was hungry and you gave me food. . . I assure you, as often as you did it for one of my least brothers, you did it for me" (Mt. 25: 36-40). Let us begin our questions and answers knowing that all is summed up in this Word of the Lord.

Why should any minority be allowed to impose its view of the morality of abortion on the rest of the country?

This question comes up frequently. It carries false assumptions and oversimplifies socio-legal realities.

First, those who are against the present situation of abortion in this country may not be a minority. Sociological analysis indicates that much depends on how the question is asked. There are good grounds for thinking that those who favor the present *fact* of abortion on demand are the real minority, and that it is they who have imposed their morality on the rest of us — not to mention what they have imposed on several million children in the womb.

Second, even if those against abortion were a minority that would not settle the issue. It did not settle the issue of slavery or of discrimination. Abortion is not an issue of private morality. Pro-life people perceive themselves (rightly, I believe) involved in the humane and progressive struggle in this country for the rights of those who are weak and voiceless. This kind of social struggle cannot accept mere head-counting as a norm for who should have human rights.

How can a man dare to speak so easily on abortion? He has never been in the crucible of conflict which a woman may experience when she finds herself pregnant.

Simone Weil pointed out that it is a sign of spiritual maturity to know that two things diametrically opposed can both be true. I would like to make the same point — a little out of context,

but not completely without context. A man cannot dare to speak about abortion. A man must dare to speak about abortion. Both are true. Abortion is a woman's issue. But abortion is a human issue.

There is a pastoral compassion that dares not judge the heart, but this cannot preclude all moral analysis. In the end, abortion is more than a personal moral dilemma. It is also a social phenomenon. Supreme Court rulings on abortion since 1973 have treated pregnancy as so exclusively the woman's concern that not even the father of the unborn child or parents of an unmarried minor considering abortion have any rights in the matter. This concept of pregnancy as the woman's private affair is an anthropological first in the history of cultures and civilizations.

The Church's judgment on abortion is neither male nor female. It is social. It places the rights of the child in the womb in that line of progressive social thought that sees individual dignity as inalienable. This is clearly an area where the Church has courageously allowed her *anima* to shine through — to use a Jungian term. It is in the end a pro-woman posture, which recognizes that she who was once treated as property must not undergo a double jeopardy. It is a Christian call to woman, who has been oppressed, to resist the easy tendency to become the new oppressor.

Is it not true that pro-life people are "single-issue" people? If so, doesn't this diminish their witness?

It is possible to emphasize a "single issue" in a way that is narrow and socially regressive. But more needs to be said about how the term is often used. Its origin might provide an interesting study in the sociology of knowledge. Who initiated the disdainful use of the term? Never those who may be helped by the single issue in question. When civil rights leaders among blacks were pressing for social legislation, they surely were not the ones who ushered in a disdainful use of the term. Dominance has a way of coining the language. No wonder Jesus ended up silent. Sometimes there is nothing to say. The very language has been co-opted.

Reflect a bit further. Any group serious about producing social change engages in structural coalescence. People who mean business, politically speaking, appreciate the need for heavy publicity focused on single issues. That's how pieces of legislation become law — one at a time, to the accompaniment of a concentrated push. We can leave to academics, talk show hosts, and people at cocktail parties the luxury of covering many issues with cosmic sweeps that are rarely translated into action.

Marxists have a good name for this — *academicism*. The existentialists called it "evasion." I do not mean to be quite so harsh since all of us are guilty in some way. My point is deeper. I am talking about an often untalked about significance of social morality. Abortions are happening on a massive scale *now*. There has to be a response from someone. The response — in order to be responsible

and not merely an exercise in moralizing — must put together a socio-political movement that is structurally effective. It is no surprise to find those who are satisfied with the status quo disparaging this as "single-issue" politics. If children in the womb could speak, what would they say about "single-issue" people? What do other victimized minorities say about *their* "single issues"?

Pro-life activists often use pictures of fetuses to influence people. Isn't this an unfair use of emotional shock?

When pictures speak a very deep truth, they can be very fair. Take a fetus in the third month of pregnancy. Its picture speaks a great truth. To hide the reality of what the fetus looks like is unfair and untruthful. It is unfair not to allow people to see what they are about when they extol the right "to choose." It is important to know that the choice involves someone with arms and little fingers and little feet. It is emotional exploitation to speak of "little fingers and little feet"? Little fingers and little feet are simply *there*.

Pictures, if they are fair to the context, can deliver us from what the Greeks called *scotosis*. The word refers to a kind of intellectual blindness that becomes a moral blindness. It is not always malicious. There can be a kind of technological blindness to human reality. Jacques Ellul, the distinguished Protestant theologian who analyzes social issues with a certain evangelical zeal, warns that we have become a "civilization of means." Sometimes we end up "solving problems" by doing away with them. And then we use technical language to hide the human reality of what we have done. The language maintains the illusion that nothing significant is happening — "just a routine operation." Pictures can pierce through the illusion.

Many were upset during the Vietnam war when television crews focused on wounded and dead bodies or on napalmed children running and screaming in pain. Would truth have been better served by pictures of a button being pushed at 10,000 feet in a B-52? And in abortion, is it not merely a "termination of pregnancy"? Or a saline "treatment" or "evacuation"? No, it is not merely any of these. The truth of abortion involves fingers and feet and arms. So we are back to pictures, which break through to the human truth. This is not unfair playing on emotion. It is an intellectual insight into the real.

Why legislate morality? Should church people and church groups be getting into political and legal matters like this?

The relationship between morality and law, as between Church and society, is surely complex. But in the practical world one must unravel complexity in the best way possible and then take a position. While the question raised here is certainly legitimate in itself, it is nevertheless often raised in a context that reveals individualistic and privatist assumptions.

In this country, which has been said to possess the "soul of a church," le-

gal structures have a special power to teach and propagate morality — or immorality, as the case may be. People here and everywhere have a tendency to accept what is *given*. Hannah Arendt, the Jewish political philosopher, saw how this happened in Germany. She called it the "banality of evil." Things which a short time earlier would have been perceived as outrageous became acceptable, simply because a legal structure legitimized them. (The analogy is to be applied carefully. In no way do I imply that my adversaries are equivalent to Nazis.) I am saying that analysis of the impetus which social structure gives to a particular view of morality is highly relevant to abortion in this country.

Legal structures, if they are not good ones, have a way of making it hard "for a good person to be good" — as the bishops of Appalachia put it. If, therefore, the Catholic Church or any church is serious about moral persuasion, concerned not only about private morality but about history itself and its impact on the human, there is no way for it to avoid becoming involved in structural issues, including issues of law and policy.

What might contribute to a new spirituality for those engaged in social struggles on behalf of life?

In this work of social justice, there is need for two great virtues that are at once new and old — patience and humility.

First patience. In pursuing social goals, the Christian acts in a way that is different from the world's way. It is a less compulsive way, a way of confidence that, through the victory of the Lord Jesus on the cross, all evil has been, as it were, cut at the root. This is not a Pollyannish view. Nor does it imply escape from the human lot of daily work, anxiety, and even humiliation as a result of failure and mistakes. But one resists becoming a zealot. We must not force the times. And sometimes things will go badly.

One lesson learned by social activists in the 1960s was that evil is far more deeply embedded in structures and systems than they imagined. There may be, in the words of Mama Cass' popular song, "a new world coming," but the Christian does not know whether "it is just around the bend." We leave that to God. We leave knowledge of the "hour" (of God's coming) to the Father. It is for us to know (Acts 1:7). A generative love knows how to work for success that may not be fully realized in one's own generation, perhaps even in one's children. Yet one still works urgently, as if the kingdom is tomorrow.

Humility is the other virtue required. Among other things, humility is a unifying virtue. Groups working on social issues are very easily splintered, for there is always room for disagreement in analysis, tactics, and priorities. Pope Paul VI put it well: "Humility about how much we share in injustice will rid action of all inflexibility and sectarianism; it will also avoid discouragement in the face of a task which seems limitless in size" (*Octogesima Adveniens*, 51).

A Catholic Community Experience

Abortion in Our Culture ...

In 1973 pro-abortion forces had won it all. They controlled the media, were powerful in the U.S. Senate, and the Supreme Court had approved abortion on demand. Abortion was the law of the land and those who opposed it were a ridiculous minority whose opposition could be expected to blow away like dust in short order.

Six years later the pro-abortionists admit that it is their gains which are rapidly evaporating. The opposition has developed into the most widespread and effective since the Vietnam war. State legislators throughout the land are heavily anti-abortion. A majority of the House of Representatives is anti-abortion and even the Senate moved closer to that position after the 1978 elections. The media has begun to accord the anti-abortion movement respectful and even sympathetic treatment.

The Supreme Court itself declared in 1977 that the right to abortion which it had enunciated four years earlier did not include the right to make the public pay for it: states were under no obligation to pay for non-therapeutic abortions. Perhaps most important of all, thousands of persons who had not previously been active in politics found the inspiration to do effective political work through state branches of organizations such as the National Right to Life Committee. How did it all happen?

John T. Noonan, Jr., professor of law at the University of California at Berkeley, strives to answer that question: "Any social position which depends on a fundamental view of human nature must either expand or die," he writes. But the effort to expand can bear the seeds of its own destruction, Noonan claims, if it leads to excesses which the body politic will not tolerate.

Professor Noonan likens the situation to the 19th century struggle over slavery. Then, as now, a fundamental view of human nature was at stake — should slaves and unborn children be treated as persons? The slaveholders were the dominant power in the Congress and courts. The abolitionists were a small and ridiculed minority as were the anti-abortionists in 1973. The slaves could do nothing to change their status and most people who were not slaveholders were indifferent. "It would have made sense for the Slave Power to have conserved its strength and done nothing provocative," Noonan says.

"But by a fatality inherent in its position, the Slave Power sought to expand," Noonan continued. It demanded that slavery enter the territories. It pressed for the Fugitive Slave Act which brought the spectacle of recaptured slaves into northern communities. It sought legal vindication from the Supreme Court and received it in *Dred Scott v. Sandford*, which held that blacks were not and never could be persons.

"The Slave Power acted in this aggressive way because it could not tolerate the moral criticism of its view," Noonan writes. "The dynamics of this demand for moral approval created a countervailing force which destroyed the slave power."

Noonan believes that a similar dynamism — "this uncontrollable urge to achieve conformity in the acceptance of abortion, this impulse to win sanctions for new outrages" — has governed the expansion of the Abortion Power. It sought freedom of abortion despite a father's or parent's objection, and it obtained the freedom despite the damage done the le-

gal structure of the family. It sought funding from the public treasury and turned to its allies on the bench to force the legislatures to pay. It sought to violate the consciences of those opposed to abortion by compelling hospitals and private employers to pay for abortions despite their conscientious objections.

"There is every sign that the dynamism of the Abortion Power has provoked a counter-dynamism equally as or more powerful than its own," Noonan says. "How powerful the counter-dynamism will be depends on cultural factors as deep as those supporting the abortion cause. At the level of public opinion, the best analysis indicates that the great majority of American men and women hold beliefs incompatible with liberty of abortion."

"Abortion is atheism put in practice," Noonan says.



(NC Photo)
LIFE BEGINS — A fetus in its 42nd day of existence.

...And Some Alternatives

Suppose you would like to do something to combat abortion but the political arena is not for you. Have you ever thought of volunteering to work in an Emergency Pregnancy Services Center?

According to Lenore Malone, staff secretary to Pennsylvanians for Human Life, Southwest Region, it may be one of the most rewarding things you can do.

The term "Emergency Pregnancy Service" encompasses a number of different agencies, such as Lifeline, Birthcare, and Birthright. EPS centers, while not usually Catholic agencies, depend on the Catholic social services system, she says, because it is the only nationwide system that as a matter of policy has a pro-life philosophy.

"To be alone or feel alone when facing an apparently insurmountable crisis in pregnancy is not unique to our times," Miss Malone says. "But the fact that women today can reach out for help and compassion and be offered only a 'safe, legal medical procedure' reflects a recent failure of our society."

EPS centers link women with problems in pregnancy to the community resources and services they need, including financial, medical and legal help. But they do much more than that, Miss Malone explains.

"The Emergency Pregnancy Service" center is a voice saying: We will help you throughout



(NC Photo)
LIFE CONTINUES — A new child has entered the world.

this pregnancy; we do offer hope, it helps women understand that their condition is not the 'problem' and that there are solutions for practical difficulties — the real problems — without resorting to the destruction of the unborn lives within them.

While the EPS center may appear to be just another community outreach program, it has a special though less visible purpose, according to Miss Malone. "The center staff walks a delicate line, offering assistance to the client but always with the underlying aim of protecting the child she carries as well. "With a careful balancing of priorities, the EPS center must find solutions — solutions capable of serving the needs of both the woman and her baby."

Miss Malone says that volunteers are the foundation of EPS centers, which generally maintain a 24-hour answering service. Volunteers must be taught to handle crisis situations and learn telephone techniques to provide reassurance and encouragement to visit the center. To be effective, the volunteer must be aware of and maintain good working relationships with representatives of local community resource agencies.

"But the EPS center does not carry the burden of its clients," Miss Malone emphasized. There is a danger both in creating a false sense of security and a sense of dependency in a client who is not a part of the discovery of life-giving solutions but a passive recipient of aid. The client is expected to make her own appointments and deal with those who provide the services she needs and it is she who must decide to relinquish the baby for adoption or to keep the child. But always there is an EPS volunteer beside her as she works her way through her situation."

Miss Malone suggests that parishes cooperate in the search for EPS volunteers through publicity and by providing facilities for volunteer training programs, and that they can incorporate some of the centers' needs — transportation, for example — into their existing programs. Catholic schools and CCD programs could well promote the availability of the EPS center since peers are often the first to be consulted when a girl discovers she is pregnant. Among institutions, Catholic colleges and universities have a potential not yet tapped for helping out in such areas as day care or housing, she thinks.

"EPS centers are a visible and concrete expression of the pro-life attitudes encouraged by the Church," Miss Malone said.

Bioethics and its Effects

By FATHER ALBERT S. MORACZEWSKI, O.P.

Father Albert S. Moraczewski is vice president for research at the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, Missouri.

In ordinary discourse, the word "bioethics" conjures up images out of science fiction — cloning, test-tube fertilization, embryo transplants, psycho-surgery, life support systems, genetic engineering. Bioethics is a relatively new discipline in the process of formation and of defining itself. It is not surprising, then, that there should be some fuzziness about the term and some inconsistencies in the way it is used.

The recently published "Encyclopedia of Bioethics" defines bioethics as the "systematic study of human conduct in the area of the life sciences and health care, insofar as this conduct is examined in the light of moral values and principles." It points out that:

Bioethics encompasses medical ethics and extends beyond it. Medical ethics in its traditional meaning deals with value-related problems that arise in the physician-patient relationship. Bioethics is more inclusive in four significant respects:

- It embraces the value-related problems that arise in all health professions, including the "allied" health professions, mental health professions, and so forth.
- It extends to biomedical and behavioral research, whether or not the research has a direct bearing on therapy.
- It includes a broad range of social issues such as those associated with public health, occupational health, international health, and the ethics of population control.
- It extends beyond human life and health to embrace issues involving animal plant life, for example, and the topics dealing with animal experimentation and competing environmental claims.²

While not all scholars would fully agree with this definition of bioethics, most would accept it as at least adequate for now.

THE NATURE OF BIOETHICS

How does bioethics function? Recently I had a phone call from a physician who at that very moment had a patient in need of artificial life support. The physician wanted to know whether he was obliged in the circumstances to place the patient on a respirator, and under what conditions it could be turned off once begun. Naturally, he wanted answers immediately. There were two questions: the first required a "yes" or "no," the second asked for a description or list of conditions.

Bioethics as a discipline can provide a methodology for the analysis of such questions, but it does not, as such, give a "go" or "no go" answer to particular cases. That decision is the task of the person who is the responsible decision-maker, usually the patient or the patient's proxy, e.g., spouse, parent, or adult child. In this case, after asking a few questions, I gave the physician the ethical principles by which he could determine whether he had the obligation of placing *this* patient on the artificial life support system at *this* time. In connection with his second question, I sketched out the conditions and principles he had to keep in mind when making a decision about the withdrawal of the mechanical respirator.

A frequent misunderstanding is the notion that a professional bioethicist is one who says "Yes, you may do that" or "No, you may not." While some individuals may practice their craft in that manner, what I have just described is more common. Moral and ethical decisions are prudential judgments to be made by the person who has that responsibility. The bioethicist (like any ethicist) is a consultant who can offer assistance in the decision-making process by providing principles and illustrative examples and by raising questions — while leaving the final, concrete decision to the responsible person.

However, the major concern of bioethics as a discipline is not so much decision-making in actual, singular cases as it is the study of general issues. While these issues frequently emerge from, and are realized in, actual cases, bioethics seeks to uncover the operative moral values in a variety of health care and life science situations, actual or possible, and to establish a valid methodology for the resolution of value conflicts.

First, though, bioethics focuses attention on defining issues. St. Thomas Aquinas is said to have made the wise observation that correctly stating the question is half the answer. Because bioethical questions generally emerge from a complex mix of science, technology, and humanistic concerns, precisely framing the actual ethical and moral issue is difficult. Much time and seemingly endless words are spent in that effort.

A current example is the continuing controversy over defining death. The issue is not merely one of scientific fact — that is, what medical criteria are to be used under what conditions to permit a physician to declare a person dead. Nor is it the philosophical (and perhaps theological) question whether a brain dead person is really dead. Nor is it only a legislative/political is-

sue of whether the law and courts should define the conditions for the verification of death. Rather, it seems that the issue involves all these matters, even though the precise ethical question may read something like this: Under what conditions is it ethically permissible to terminate artificial life support when the patient has not yet been declared dead? Or: Once it has been medically determined that the person has died, is it ethically acceptable to maintain respiration and blood circulation indefinitely and artificially just so that organs may later be harvested? Numerous value questions are involved. Does the human cadaver have any residual rights? Do the needs of the living always take precedence over the respect generally accorded the dead? Does an individual have the obligation to maintain life at all costs? Does society have an obligation to provide a patient with all the means necessary to maintain life?

These are questions of one kind that bioethics attempts to frame as precisely as possible while providing methodologies for their solution.

THE SCOPE OF BIOETHICS

The current scope of bioethics can best be seen in overview by citing the 13 concrete topic areas covered by the "Encyclopedia of Bioethics."

- The therapeutic relationship
- Codes of professional ethics
- Health care
- Social-political problems in biomedicine
- Biomedical-behavioral research
- Mental health and behavioral issues
- Sexuality, contraception, sterilization, and abortion
- Genetics
- Reproductive technologies
- Organ and tissue transplantation and artificial organs
- Death and dying
- Population
- Environment³

Bioethics, as a development of the older medical ethics, has a firm tradition upon which to build. At the same time, bioethics is characterized by some new dimensions. It is concerned with a broader range of issues — not only with what the physician should do but also what the patient, family, and others should do.

It is also tending at present toward a more societal perspective, reflecting what is occurring in other areas of human endeavor where one now finds a greater appreciation of the societal dimensions of issues. The individualistic orientation which sometimes previously dominated in moral thinking is now including larger concerns. The responsibility of the individual to the community has become increasingly important. Such a change probably has many roots, but among them is growing awareness, painfully acquired, that the individual does not live in isolation and his or her decisions are not made in a vacuum. The consequences of those decisions have an impact on others. Bioethics recognizes this trend and seeks to state many issues in terms of their societal as well as individual significance.

BIOETHICS AND RESPECT LIFE

Since the Respect Life motif pervades all stages of human existence, bioethics is especially relevant to the Respect Life Program. It provides principles for handling not only thorny questions surrounding the delivery of health care but also problems inextricably meshed with research in biological and behavioral sciences. Overawed by the accomplishments of modern science, many people find it difficult to take a balanced view of modern biotechnology. Too often individuals are tempted either to dismiss these problems by denying their existence or to settle for easy answers by uncritically accepting "hand-me-down" solutions that really do not fit the problems.

Since approximately 1940, biomedical technology has made some dramatic contributions to human life, for example:

- antibiotics to control infections
- improved blood-typing and transfusions
- organ transplantation to replace damaged organs
- radioactive isotopes for cancer treatment
- artificial life support systems when respiratory and/or the cardiovascular systems fail

While these advances and others have extended the lives of many persons, they have not infrequently created terrible burdens for patient and family

• Should antibiotics be given to combat a life-threatening infection in a person already close to death from other causes such as cancer, when clearing up the infection will merely prolong dying?

• When is a person dead who is being artificially kept "alive" by life support systems?

• Is an individual *obliged* to give one of his or her kidneys to a relative who needs one?

• Since there are more people who need heart replacements than there are suitable donors, how are the recipients to be se-



ALL GOD'S CHILDREN — Bioethics the value of the human lives of all. Above, a family visits their elderly a

lected?

• With increasing population and allocation of medical care to be deterred

Moral problems like these do not y stake is the respect owed to the digni faced with these difficult and complex ment of conception to death, each stag open to biomedical intervention. From embryo transplantation, through prer minal stages of life, the inherent dign vulnerable to insult. Paramount to pre biomedical intervention and human va analysis. The discipline of bioethics i ment for that task.

NORMS OF CHRISTIAN ILLUMINATED BY

The Christian realizes that all his tions carry a moral responsibility. D which such actions done with knowle press a love of God, of self, and of nei values can arise which makes uncler morally good.

Over the ages various working p oped by Christian moralists to deal wit tions:

• *The Principle of Double Effect.*

When a good or neutral action is fo ly good and evil consequences, the de the good effect outweighing the evil ar it.

• *The Principle of Legitimate Coop*

Occasionally a Christi 's pl with a person who intends perfe analyzing the kind and degree of coop decide how to act.

The Principle of Professional Cor

In exchange of information betwe ness, and confidentiality are paramour

NORMS OF GROWTH STR BY CHRISTIAN I

The Christian and the community the move towards an absolute future Holy Trinity. A Christian bioethics cor in Christ, an ever-increasing assimila model of the human.

Three aspects of that growth rec cause they involve fundamental eleme

Catholic Community Experience

Points on All God's Children



(Photo by Robert S. Halvey)

IN — Bioethics is in the service of life. In particular, it is concerned with preserving values which make the lives of all of God's children — no matter how young or how aged — distinctive and worthwhile. Their elderly and infirm relatives at St. John Neumann Nursing Home in Philadelphia, PA.

ulation and dwindling resources, how is it to be determined?

These do not yield to simple solutions. Attended to the dignity of each human being and complex questions. From the month, each stage of human development is a question. From *in vitro* fertilization and through prenatal diagnosis, to the inherent dignity of the human person is a question. The balance between human and human values is an adequate ethical of bioethics is an all-important instru-

CHRISTIAN CONSCIENCE INFLUENCED BY FAITH

is that all his or her free, conscious action. Decisions must be made by knowledge and freedom truly exist, and of neighbor. However, a clash of values makes unclear the right choice for the

is working principles have been developed to deal with certain conflictual situations.

Practical Effect.

Practical action is foreseen to have both moral consequences, the decision depends largely on the good and arising independently of

Ultimate Cooperation.

is a person's place in a situation of working together. A morally evil action. By the degree of cooperation, the Christian can

Professional Communication.

Relationship between persons, trust, truthfulness are paramount.

GROWTH STRENGTHENED CHRISTIAN HOPE

The community are pilgrims, persons are a part of the future — perfect union with the Father. Bioethics consequently implies growth and assimilation to Jesus, our perfect

at growth require special mention because of the elements common to all: suffer-

ing, sexuality and stewardship.

- The mystery of the Cross has thrown much light on suffering and death — two otherwise meaningless aspects of human life. Consequently, the Christian must consider the relationship of suffering, death, happiness, and pleasure to human actions in light of the Cross.

- Sexuality — so powerful a force, so necessary for the human community, and yet so easily does one become its slave. A Christian must eschew a Manichean-tinged outlook which would find guilt in all sexual activity as well as avoiding a hedonistic approach which would see sexual pleasure as being free of any moral valuation. This requires a person-oriented sexuality which respects its intrinsic teleology.

- Christians must deal with the world responsibly and creatively. We are not in an anteroom of heaven waiting passively for God to call us. On the contrary, we are called to use our intelligence and technology in union with his grace to bring about freedom from poverty, disease and oppression.

NORMS OF CHRISTIAN LOVE WHICH INFLUENCE OUR DECISIONS

The supreme value for a Christian is love: "Love one another as I have loved you" was the new commandment given to us by Jesus. Hence, that kind of love should be exemplified in all moral decisions since for a Christian it includes all ethical rules (See Mk. 12:28-34; Mt. 22:34-40). To love one another as Jesus did is to love God as the ultimate goal of our lives.

Three principles give specification to the general motive of Christian love:

- *Principle of Human Dignity in Community.*

The Christian perceives all humans as totally unique, irreplaceable persons loved and redeemed by Jesus and therefore inherently possessing a sacred dignity to be nourished and respected by the community.

- *Principle of Common Good, Subsidiarity and Functionalism.*

As much as is possible, the individual is to make decisions regarding his or her own life and health. Society exists so that individual members have the maximum opportunity to actualize their potentialities and achieve increasing union with God.

- *Principle of Totality and Integrity.*

A true love of self recognizes the importance of preserving the functional integrity of the body and of sacrificing a part or function only in order to preserve the life or health of the individual.

BIOETHICS AND THE HUMAN COMMUNITY

The Christian community realizes that it lives in an imperfect world (made so by human sin) — a world which harbors con-

flicting values and value systems. Urged by its mission to all of God's children, the Church cannot stand aloof from the rest of human society. Wherever possible, Christians seek to establish a common cause against whatever might dehumanize the individual or society.

Bioethics can be a common ground, where persons of good will everywhere unite in collaboration against a common foe — the misuse of biomedical technology. Clearly, however, the common foe is *not* technology as such. Much good has come from the application of technology to human life. Granted that much remains to be done, especially in the just distribution of technological goods, technology has contributed mightily to making human life more human, that is, more in keeping with our rational and loving nature. Today people need to spend less time on the effort merely to survive and can give more time to cultivating the arts (whereby we can appreciate the beauty of God's creation), the sciences (whereby we can better understand the world God has created), and religion (whereby we can worship God in truth and penetrate more deeply into the mysteries of God's love for us). Biomedical technology has enabled more people to live longer, with less pain and fewer physical malfunctions.

The common foes of the Christian community and the human community in general are those who would misuse technology. Misuse need not be knowing. Whether knowing or not, decisions and actions which use the gifts of technology in a manner inimical to the true well-being of persons must be resisted intelligently and effectively. Bioethics arose gradually in response to new problems associated with the introduction of biomedical technology into medical practice on a wide scale. Increased power over life processes and disease gave physicians and medical scientists awesome responsibility. Bioethical concerns increased sharply and united scholars in an effort to insure that medical technology would serve true human needs and contribute positively to human welfare.

CONCLUSION

Many people wonder what all this has to do with them personally. Bioethics is not simply an esoteric discipline reserved to the few ethicists and theologians trained and interested in the field. In actuality, any mature adult working in or concerned about delivery of health care is able to — and indeed should — acquire enough familiarity with the subject as to make responsible decisions in these matters. Whether one is professionally involved in health care delivery or in the life sciences, is a pastor, teacher, or patient, bioethics can be of great assistance in making decisions about life and health in a manner which respects life.

Bioethics is in the service of life. In particular, it is concerned with preserving values which make human life distinctive and worthwhile. Because it is a new discipline, its practitioners may not always arrive at the same conclusions. Significant factors in such disagreement are the differing moral values which enter into the ethical analyses. As long as these values are identified and admitted, bioethics provides a medium of exchange for reasonable discourse and creative resolutions of ethical conflicts arising in the rapidly evolving fields of health care and the life sciences.

BIOETHICS CENTERS

An interesting and unusual response to the increased awareness of bioethical issues has been the formation of bioethics centers. These are institutions which in a variety of ways provide the means and the environment for individuals working along or as a team to reflect, write, and lecture on bioethical issues.

CENTERS

Among the more prominent bioethics centers are:

- Institute of Society, Ethics and The Life Sciences (The Hastings Center), 360 Broadway, Hastings-on-Hudson, NY 10706. Tel: 914/478-0500.

- The Joseph and Rose Kennedy Institute for the Study of Human Reproduction and Bioethics (The Kennedy Institute), Georgetown University, Washington, D.C. 20057. Tel: 202/625-2371.

- The Society for Health and Human Values, 1100 Witherspoon Bldg., Philadelphia, PA 19107. Tel: 215/735-1551.

- The Pope John XXIII Medical-Moral Research and Education Center, 1438 S. Grand Blvd., St. Louis, MO 63104. Tel: 314/773-0646.

Information on bioethical issues, from the specific perspective of Catholic teaching, can be obtained from the NCCB Committee for Pro-Life Activities and the NCCB Committee on Human Values.

Notes

¹Warren T. Reich, ed., *Encyclopedia of Bioethics* (New York, 1978), I, xix.

²Reich, *op. cit.*, "Introduction."

³*Ibid.*, IV, 1826.

Respect Life

Ministry With Handicapped Persons

William P. McCahill, USMCR, Retd., is a member of the USCC Advisory Committee on Ministry With Handicapped Persons, and former executive of the President's Committee on Employment of the Handicapped, 1947-1973, Washington, D.C.

By WILLIAM P. McCAHILL

If Christ were to return to earth and walk our cities and countrysides today, what would he see?

He would see buildings whose steps and heavy doors inspire the severely handicapped with dread. He would see airplanes, buses, and trains that do not provide very well for the least among us physically. He would see



(Edward Bonner, Photo)

INNOVATIVE ACTIVITIES for the handicapped such as this Hand-In-Hand Day at St. Joseph's University, Philadelphia, are being held across the US with more regularity.

qualified handicapped persons turned away from jobs they are fully capable of performing. He would see some labor union contracts with entry-level jobs requiring physical strength totally unrelated to the jobs to be performed. He would find arbitrary pre-employment examinations by some physicians who know little or nothing about jobs in factory or workplace. He would see entrance examinations for some colleges and universities denying even a chance for the handicapped in some professions. He would see playgrounds where the little children he so loved never come if they are in wheelchairs or wear braces or carry crutches.

But he would also see many good things undreamed of even a decade or two ago. He would see the Special Olympics for the retarded taking place across America where top athletes and celebrities join with dedicated individuals of all persuasions to see that each and every contestant is recognized, if not with medals and certificates, at least by the huggers at every finish line who embrace the contestants just for trying.

He would see handicapped priests, nuns, and deacons (one hopes in increasing numbers) exercising their ministry and using their gifts and talents for the good of the community. He would also see a number of Catholic organizations ministering to and with handicapped persons, and acting as their advocates.

THE HANDICAPPED AND THE CHURCH

St. Matthew's Cathedral parish in Washington, D.C., years ago took the lead in getting the Anchor Society for the mentally retarded under way. And in February 1979, the archdiocese opened its Office for Referral and Service to the Handicapped and Addicted. The office, located in the Josephite Seminary, will serve as a clearinghouse where any handicapped person can be referred to needed services. In nearby Arlington, Virginia, several lay persons are trying to establish a similar center for the handicapped under county auspices with the aid of HUD and CETA federal grant money. In my own St. Agnes parish in Arlington, unused school rooms have been made available to the Seton Center for learning disabled persons without regard to religious affiliation.

Many retreat houses conduct special retreats for the blind, the deaf, and the retarded, as well as for those persons so disabled that a "buddy-system" is necessary — one able-bodied person to each infirm retreatant. The National Catholic Committee on Scouting has instituted a special outreach program to disabled youth by Catholic chartered packs, troops, and



(NC Photo)

ANY HUMAN PERSON is worth more than all the material things of the world put together. A retarded child, his head protected by a helmet, withdraws into a corner.

explorer posts. Throughout the country things are happening that will build a brighter future for handicapped people blessed with parishes that care, pastors who see the need, and parish councils that hear the often muted cry for help.

MINISTRY

In the United States today there are 49 million Catholics in 18,000 parishes (and 12 million inactive or alienated Catholics among the 80 million "unchurched"). There are also 25 to 30 million handicapped persons, nine per cent of whom are Catholics, and more than six million persons who are "retarded." In addition, reliable statistics over many years indicate that one in 10 of us will experience mental illness sometime during our lives.

In their 1978 "Pastoral Statement on Handicapped Persons," the bishops remind us that Christ calls us today, just as he did in Galilee, "to embrace our responsibility to our own handicapped brothers and sisters." The bishops affirm their commitment "to working for a deeper understanding of both the pain and the potential of our neighbors who are blind, deaf, mentally retarded, emotionally impaired, who have special learning problems, or who suffer from single or multiple physical handicaps — all those whom disability may set apart. We call upon people of good will to re-examine their attitudes toward our handicapped brothers and sisters and promote their well-being, acting with

the sense of justice and compassion that the Lord so clearly desires."

The pastoral statement urges broad-based efforts at all levels of the Church — parish, diocesan, and national. And with considerable insight, the bishops put their collective fingers on a universal attitude: "When we think of handicapped people in relation to ministry, we tend automatically to think of doing something for them. We do not reflect they can do something for and with us."

The pastoral suggests areas for the parish to consider. These can be summed up in the observation that the parish must make sure that it does not exclude any Catholic who wishes to take part in its activities. The bishops suggest that action "might begin with a census aimed at identifying parishioners and those with no church affiliation who have significant disabilities."

The "most obvious obstacle" to participation is the structural design of parish buildings. The answer lies in "the installation of outside ramps and railings, increased lighting, minor modification of toilet facilities, and, perhaps, the removal of a few pews or kneelers." The pastoral denies that there are too few persons involved to warrant the expense or effort at eliminating barriers, instituting liturgies, or providing education. The handicapped may be invisible in some parishes; nonetheless, they are there.

A Catholic Community Experience

The Care of Dying Persons

By PRISCILLA M. RUSSO

Priscilla M. Russo is a free-lance writer and public relations consultant living in New York City.

The art of pastoral care of the terminally ill today is emerging from the dark. It has been an incremental development, but there is new rededication, new insight and more adequate programs. Let us briefly reflect on several aspects of contemporary ministry to the dying.

THE ROLE OF THE PRIEST

What happens when a parishioner seeks a priest's aid about his or her own approaching death, desperate to be relieved of a burden of physical or emotional pain that barely permits a marginal existence? "Do something for me," this person says. "Make me hurt less, tell me the facts that I am coping with are not true." How is this minister of the Gospel supposed to respond to this demand?

Some of the comments that follow, while addressed to priests, also relate to all persons in positions to minister in some way to the dying.

Priests should approach the dying with all the skills they can muster. They should be aware of the contributions of the social and behavioral sciences, but they should not forget that they approach the sick and the dying as priests: persons whose whole attitude is dominated by their faith in the life, death, and the resurrection of Jesus. "None of us lives as his own master and none of us dies as his own master. While we live we are responsible to the Lord, and when we die we die as his servants. Both in life and in death we are the Lord's. That is why Christ died and came to life again, that he might be Lord of both the dead and the living" (Rom. 14:7-9).

The phrase "watch with me" sums up all that any group of concerned people can do as they care for the dying. It matters little whether they be family, doctor, nurse, priest. The time will come when all has been done that could be done; then comes the time of watching.

Being with the dying is what really matters. What we say to the dying may be important; what we are to them is always important. Listening is the greatest thing we can do for them, a listening that is patient, a listening that can hear even the silences and gradually come to know the difference between silences. I should come to have "a small hole in my heart, a deaf spot, so that I might hear the unsaid more clearly" (Ann Sexton, *Live or Die*, p. 32).

There is one part of the dying person's last hours where the priest's influence can be most felt, and that is in the sacramental world of reconciliation, Eucharist, and anointing of the sick. Anyone who has spent time with dying believers knows how much the sacraments mean to dying patients and their families. Much of this depends upon how the sick have been cared for in the long days of dying. The inter-personal character of the sacraments provides the firmest bridge between priest and patient. There is the peace that comes from the sacrament of reconciliation wherein we come to terms with our lives, when we try to make peace with God, our families and friends, wherein we still hear the voice that Peter and Magdalen heard. That same voice echoes through thousands of sick rooms where men and women still hear that wondrous promise: "Go in peace, your sins are forgiven you."

EDUCATION

Education is critical. We cannot prevent death or any one individual's experience with it, but we are derelict if we do not attempt to bring the subject of death and dying to light.

We should start with our children — help them as early as possible to better understand illness, loss, and the pain of permanent separation.

Children do not understand mortality; the daily round of a youngster's life is perceived by them as going on forever. Children experience the illness and/or death of a grandparent, parent, brother or sister as rejection — punishment for their angry feelings and bad behavior, perhaps. They often resent the fact that their needs are set aside in the wake of the demands, both

emotional and physical, that a seriously ill family member makes on those closest to him or her.

It would be fruitful if programs were included in the curricula of the Catholic schools that would help children prepare for and better deal with the inevitable pain an experience of this kind produces.

For younger children it might be useful to include such things as the nurturing of and responsibility for living creatures, which many of our 20th century urban children never experience. It can help them to know, not only through first-hand experience, but combined with films and discussions about the cycle of birth, life, and death in the animal world (its beauty as well as its pain), a little more clearly the meaning of life and death.

Older children and adolescents, whose capacity is more sophisticated, would be well served if, as part of their educational training, field trips to and volunteer service in hospitals, hospices, nursing homes, and home visits to the elderly and shut-ins were included. Something for which they could earn credit. These experiences, combined with discussions of what they saw and what they felt in a setting that is academic, positive and free of the stress of real life situations, can help these young people better cope with life and death, when confronted with it.

Another area is general parish education.

Parishioners need to hear homilies at Mass on the subject of death and dying. Not the death of the body which will be overcome by the resurrection at the General Judgment. But the universal, raw fact that every living being will face; that every husband or wife, sister or brother, daughter or son will experience.

HOSPICES

An example of institutional service devoted to the care of the terminally ill is the hospice. To illustrate what the hospice concept involves, let us look at Hillhaven Hospice, "a free-standing family-centered program," located in Tucson, Arizona. A 39-bed facility, modeled after St. Christopher's in London, it opened its doors in April 1977. Hillhaven Hospice is not unlike Calvary in the way it services dying cancer patients. The administration of Hillhaven believes the facility exemplifies these characteristics:

- The patient-family is the unit of care.
- Emphasis is placed on symptom control — not just of pain, but of nausea, vomiting, cough, and breathing difficulties.

- While patients retain their own physicians, a qualified physician is on the hospice health care team.

- Home care and inpatient programs are coordinated by the autonomous hospice administrator.

- Services are provided through an interdisciplinary team approach.

- There is 24-hour, 7-day-per-week coverage, with emphasis on the availability of medical-nursing skills.

- Volunteers are used as an integral part of the health care team.

- Care of the family extends through the bereavement period.

All patients who enter Hillhaven Hospice have cancer in one form or another. They are accepted as unique individuals with the right and need to know what is going to happen to them and the right to participate in the medical and nursing decisions affecting them. The patients' primary needs are satisfied to allow their more mature needs to emerge. In this way they are freed to respond at the highest level of which they are capable.

Hillhaven's goal to strengthen and maintain family ties is best achieved through a family-centered approach to care, which provides special consideration for children. Karen Fond, author of "Dealing with Death and Dying Through Family-Centered Care," says that "in families, no matter how extended or nuclear, every member plays an important and unique role." Children bring love and sunshine not only into the life of a family member but into the lives of all patients in the hospice.

CONCLUSION

The moment of death always comes. When human skills and human caring have done all that could be done, then hope takes over and we trust that God will do for us all he has promised. We pray, "Father, into your hands I commend my spirit."

"The justice I possess is that which comes through faith in Christ. It has its origin in God and is based on faith. I wish to know Christ and the power flowing from his resurrection; likewise to know how to share in his suffering by being formed into the pattern of his death. Thus do I hope that I may arrive at resurrection from the dead" (Philippians 3:9b-11).



(NC Photo)

Come Watch With Me

Sometimes all that anyone can do for the dying person, the author states, is 'watch' with the person. It matters little whether they be family, doctor, nurse or priest.

Respect Life

Planning the Parish Program

Without conscious planning, we will find ourselves responding to one crisis after another or engaging in "one-shot" projects of limited long-term impact. This can lead to frustration and discouragement. Planning helps us to see how one effort relates to another and how efforts are related to future goals. Planning also helps us to conduct specific programs effectively. Thoughtful planning will help make the parish effort a success.

The following reflections are general and serve as a brief introduction to highlights of the planning process. Professional planners employ a variety of planning models, depending, at least in part, on the tasks to be done. But implementation of a successful parish program will always involve, in one way or another, certain basic programming steps or phases.

GENERAL GOAL

The general goal of the parish Respect Life Committee is expressed in the *Pastoral Plan for Pro-Life Activities*: to promote a respect for human life in our society. This general goal is to be pursued in three phases: education, pastoral care, and public policy formation.

That covers a lot of ground. It is very important, then, that specific program objectives and the actual programming to achieve those objectives be carefully thought out.

PROGRAMMING STEPS

Ideally, planning should be projected three to five years into the future — with a readjustment of the long-range plan annually. Frequently, however, planning a year ahead is the most that can be done.

All that is needed to start the planning process is a small core group of committed people. In general, start small and build slowly. Small successes are the building blocks of a well-run program.

The first task in planning is to gather information. This is done through the assessment of parish respect life needs and parish resources.

1. Assess Needs. To what extent are respect life needs being met in the parish and the surrounding community? Are the elderly neglected? Do alternatives-to-abortion programs exist? How well informed are people on respect life issues? Do citizen groups exist to advocate needed changes in public policy? Do parishioners participate in these organizations? And so forth.

2. Assess Resources. Identify the physical facilities and the finances available for programming — but bear in mind that committed and willing people are the greatest "resource" at the parish level. Personal commitment and involvement are indispensable for success.

3. Develop a Specific Program. The information acquired through needs and resources assessment makes up the basic raw data of the planning process. Now the committee must set about determining what it actually will do.

The first step is to establish priorities. Then match priorities to resources and opportunities. Not everything can be done at once. Decisions must be made to do *this* and not *that* (at least not yet), to do *this* before that.

The goal is to formulate a specific program. A speakers bureau. A parish newsletter. A liturgical program. An abortion alternatives program. A home visit program. An education program for school, CCD, or adult education. Consciousness-raising about some legislative concern. Etc.

The program goal should be expressed in clear, simple, and understandable terms. It should be specific and measurable (what should be done, when, by whom, etc.) It should be realistic and possible of achievement. An overly ambitious program can lead to discouragement.

A schedule should be established of things to do to reach the objective. Determine the major work steps, set up

a schedule for the accomplishment of each step. Assign responsibilities.

Every program will require some money, even if only the cost of postage and stationery. Determine the anticipated costs of your program. If fund raising is necessary, determine how much, investigate methods of fund raising, and the like.

Before specific programs can be set in motion, it is necessary to establish a system for recruiting and training volunteers. As a general rule, the effective recruitment of volunteers depends on well-thought-out programming and the wise use of the volunteers' time. The volunteers should be involved in the planning of their own work as much as possible.

4. Implement. When the above steps have been taken, the committee should proceed to implement. New problems can now arise — e.g., leadership fails to exercise proper supervisory control, individuals or groups fail to perform assigned tasks, unforeseen needs arise, the program schedule needs adjustment, etc. But proper planning will help make these problems manageable.

5. Evaluate Results. Evaluating typically occurs when the target date for the program's completion is

reached: Were the desired results achieved? If not, why not? Were needs adequately assessed? Were the goals realistic? Was staffing adequate? Etc.

From the start of the planning process, it can take 12 to 18 months to reach the point where you know that the planning process pays off. Moreover, to keep a program on course, some suggest building periodic evaluations into the schedule — for example, at three-month intervals.

SUMMARY

In some respects, the program steps are best described as phases. The steps do not necessarily follow in a straight time sequence. A committee may begin with a specific program goal it would like to achieve. It may then re-check the need for such a program — perhaps it is greater than was thought, or perhaps the committee was unaware of an excellent ongoing program. Or a committee may find itself *de facto* involved in some work to take care of a pressing need. To meet this need more effectively the committee would then collect a full range of information about the problem and double-check to be sure that its work is effectively programmed.

In short, determine where you are in the planning cycle and jump in.



For More Information ...

The reflections above on the planning process presuppose that the parish Respect Life Committee is in continuing contact with the diocesan Respect Life coordinator. The diocesan office can advise the parish committee about ongoing programs, special resources available from the diocese, and so forth.

Most dioceses and parishes have ongoing programs that help couples and families grow in mutual understanding, and provide motivation to improve their marital and family relationships. For information on local family life programs contact your Diocesan Family Life Director, whose name can be obtained from your Diocesan Respect Life Coordinator or from the Chancery Office. Information about national programs can be obtained from the Family Life Office, Department of Education, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. Tel: 202/659-6672.

Respect Life

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The following reflections are general and serve as a brief introduction to highlights of the planning process. Professional planners employ a variety of planning models, depending, at least in part, on the tasks to be done. But implementation of a successful parish program will always involve, in one way or another, certain basic programming steps or phases.

GENERAL GOAL

The general goal of the parish Respect Life Committee is expressed in the *Pastoral Plan for Pro-Life Activities*: to promote a respect for human life in our society. This general goal is to be pursued in three phases: education, pastoral care, and public policy formation.

That covers a lot of ground. It is very important, then, that specific program objectives and the actual programming to achieve those objectives be carefully thought out.

PROGRAMMING STEPS

Ideally, planning should be projected three to five years into the future — with a readjustment of the long-range plan annually. Frequently, however, planning a year ahead is the most that can be done.

All that is needed to start the planning process is a small core group of committed people. In general, start small and build slowly. Small successes are the building blocks of a well-run program.

The first task in planning is to gather information. This is done through the assessment of parish respect life needs and parish resources.

1. Assess Needs. To what extent are respect life needs being met in the parish and the surrounding community? Are the elderly neglected? Do alternatives-to-abortion programs exist? How well informed are people on respect life issues? Do citizen groups exist to advocate needed changes in public policy? Do parishioners participate in these organizations? And so forth.

2. Assess Resources. Identify the physical facilities and the finances available for programming — but bear in mind that committed and willing people are the greatest "resource" at the parish level. Personal commitment and involvement are indispensable for success.

3. Develop a Specific Program. The information acquired through needs and resources assessment makes up the basic raw data of the planning process. Now the committee must set about determining what it actually will do.

The first step is to establish priorities. Then match priorities to resources and opportunities. Not everything can be done at once. Decisions must be made to do *this* and not *that* (at least not yet), to do *this* before that.

The goal is to formulate a specific program. A speakers bureau. A parish newsletter. A liturgical program. An abortion alternatives program. A home visit program. An education program for school, CCD, or adult education. Consciousness-raising about some legislative concern. Etc.

The program goal should be expressed in clear, simple, and understandable terms. It should be specific and measurable (what should be done, when, by whom, etc.) It should be realistic and possible of achievement. An overly ambitious program can lead to discouragement.

A schedule should be established of things to do to reach the objective. Determine the major work steps, set up

a schedule for the accomplishment of each step. Assign responsibilities.

Every program will require some money, even if only the cost of postage and stationery. Determine the anticipated costs of your program. If fund raising is necessary, determine how much, investigate methods of fund raising, and the like.

Before specific programs can be set in motion, it is necessary to establish a system for recruiting and training volunteers. As a general rule, the effective recruitment of volunteers depends on well-thought-out programming and the wise use of the volunteers' time. The volunteers should be involved in the planning of their own work as much as possible.

4. Implement. When the above steps have been taken, the committee should proceed to implement. New problems can now arise — e.g., leadership fails to exercise proper supervisory control, individuals or groups fail to perform assigned tasks, unforeseen needs arise, the program schedule needs adjustment, etc. But proper planning will help make these problems manageable.

5. Evaluate Results. Evaluating typically occurs when the target date for the program's completion is

reached: Were the desired results achieved? If not, why not? Were needs adequately assessed? Were the goals realistic? Was staffing adequate? Etc.

From the start of the planning process, it can take 12 to 18 months to reach the point where you know that the planning process pays off. Moreover, to keep a program on course, some suggest building periodic evaluations into the schedule — for example, at three-month intervals.

SUMMARY

In some respects, the program steps are best described as phases. The steps do not necessarily follow in a straight time sequence. A committee may begin with a specific program goal it would like to achieve. It may then re-check the need for such a program — perhaps it is greater than was thought, or perhaps the committee was unaware of an excellent ongoing program. Or a committee may find itself *de facto* involved in some work to take care of a pressing need. To meet this need more effectively the committee would then collect a full range of information about the problem and double-check to be sure that its work is effectively programmed.

In short, determine where you are in the planning cycle and jump in.



For More Information ...

The reflections above on the planning process presuppose that the parish Respect Life Committee is in continuing contact with the diocesan Respect Life coordinator. The diocesan office can advise the parish committee about ongoing programs, special resources available from the diocese, and so forth.

Most dioceses and parishes have ongoing programs that help couples and families grow in mutual understanding, and provide motivation to improve their marital and family relationships. For information on local family life programs contact your Diocesan Family Life Director, whose name can be obtained from your Diocesan Respect Life Coordinator or from the Chancery Office. Information about national programs can be obtained from the Family Life Office, Department of Education, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. Tel: 202/659-6672.