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Lent: A Time to Face Reality



ARCHBISHOP Edward A. McCarthy receives the sacramental Gifts from two young Haitian girls during the Creole Mass. The Archbishop is flanked by Msgr. Bryan Walsh, on his right and Msgr. John Donnelly, rector of the Cathedral, on his left. See story, pictures Pg. 13

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By GERARDE E. SHERRY

"Lent is a time of facing up to reality," Archbishop Edward A. McCarthy said in a Pastoral Letter which emphasized the importance of penance and "reconciliation with the Lord." The Archbishop said, "the time of penance has come, the time to atone for our sins and to seek our salvation.

"LENT IS a time of facing up to reality," he said, "a time to take a hard look at ourselves in the mirror of the teachings of Jesus. Modern life is so soft that we are tempted to overindulge in creature comforts. We are inclined to yield to the persuasion of contemporary advertising that, whatever the cost, if it makes me feel good I deserve it. Physically, this undisciplined mentality can create ugly fat and lead to the misery of disease, cancer of the lungs or cirrhosis of the liver. Overindulgence takes the joy and zest from life.

"One who is spiritually out of shape is in even worse condition. The self-centered who are unable to love, but for their own self-serving purposes, become unattractive to their friends and, what is worse, to the Lord. Deadened by bad habits, they lose spiritual vitality, sharpness of vision, zest for life in the Lord. They become spiritually ill — even at times unto death. Athletes deny themselves all sorts of things. They do this to win a crown of leaves that withers, but we a crown that is imperishable." (1 Corinthians 9, 25)

"In our day we try to deny death

and sedate physical suffering. So we try to deny the reality of sin and ignore the need for penance. We are inclined less and less to confess and make peace with God in the Sacrament of Penance. Like the advertiser, we proclaim that we are perfect. Lent is a time to come out of the spiritual dream world, to set aside the nonsense and face reality, to really begin living by rejecting the hazards to spritual health and by putting zest into our lives through regular spiritual exercises."

Archbishop McCarthy said it is time to commit ourselves to a program of discipline, of avoiding sin and growing in virtue.

"Lent is especially important this year for we have begun a great diocesan-wide program of Evangelization, of spiritual growth, that involves each and every one of us — beginning with me. This year we are giving special attention to spiritualizing family life. I hope families — husbands and wives, parents and children — will make a special effort this Lent to examine how well they are helping each other to holiness and happiness in their loving relationships and in the example and mutual encouragement they give each other. I hope they will seek ways of enriching their lives together. This year the parishes will be sponsoring special programs to help families meet the needs they are experiencing. This would be an excellent time to develop the practice of Family Night — one special night each week when everyone stays home for fun, praying and learning together."

They're Out to Get Chavez, Labor Union

By MSGR. GEORGE G. HIGGINS
NC News Service

The American Farm Bureau and other agribusiness groups are suing the United Farm Workers Union for allegedly misusing federal funds for union purposes. These organizations have been bitter enemies of the UFW from the day it was first organized and would like nothing better than to see it go out of business. Their suit against the UFW will come as no surprise, then, to anyone familiar with their record of opposition to Cesar Chavez and his movement.

I strongly suspect that the real purpose of the suit is to harass and undermine the UFW and, if possible, destroy the organization. How else to explain the fact that the American Farm Bureau, as one of the leading plaintiffs, hired Patty Newman to do legal research on the suit?

PATTY NEWMAN recently

published an article in a magazine, Reason, outlining all or most of the charges which the Farm Bureau has filed against the UFW in the federal courts. Patty Newman, whose article triggered the Farm Bureau's Lawsuit, is also the author of a book, "Do It Up Brown," which can only be described as a diatribe against the UFW and its president, Cesar Chavez, and against the members of the U.S. Bishops' Committee on Farm Labor, among others. Of all the books I have read on farm-labor problems, Ms. Newman's is, by all odds, one of the very worst.

Newman's book is a hatchet job deliberately aimed at creating the impression, a la Joe McCarthy, that Cesar Chavez and many of his associates are communists and are plotting a communist takeover of American agriculture. One quote, typical of many others, will suffice to give the flavor of the book: "I am not

'red-baiting' — I am simply saying a red is a red is a red, whether he is a member of the Communist Party or not. And when it comes to Chavez, I should think he would be scared to death of identification in the living color of TV...ah, but the image makers are masters."

Hold on, there is worse to come. The last sentence of Newman's book suggests, to me at least, that she is hopelessly prejudiced against Cesar Chavez and the UFW. She says in that sentence, all in capital letters: "THE ASSASSINATION OF CESAR CHAVEZ IS INEVITABLE."

This is the writer, mind you, whose article in Reason triggered the Farm Bureau's suit against the UFW and the writer hired by the Farm Bureau to help with the research in that lawsuit.

One doesn't have to be a cynic to conclude, therefore, that there is

more to this suit than meets the eye.

I am not at all surprised that the Farm Bureau has teamed up with the likes of Patty Newman, but I am greatly surprised and disappointed that NBC, which recently aired Newman's allegations against the UFW on its weekly program, "Prime Time Saturday," should have paid her an estimated \$2,000 to help put that program together.

(Continued on Page 16)

"Bride and Groom"
13th Annual Edition
INSIDE THIS ISSUE!



News At A Glance

Intellectuals Thank the Pope

PARIS —(NC)— Fifty Catholic intellectuals, mostly French, have thanked Pope John Paul II "for the hope that he spreads throughout the world" in a letter, and urged other Catholics to "demonstrate unity and faith to the Pope instead of resorting to "private initiatives."

Editors Foresee Conflicts

NEW YORK —(NC)— Increased parochialism and conflicts among religious communities were forecast for the 1980s by a panel of editors at a National Conference of Christians and Jews' luncheon saluting Lillian R. Block, retired editor-in-chief of Religious News Service.

Beware Phony Pilgrimage

SEVILLE, Spain —(NC)— Cardinal Jose Maria Bueno y Monreal of Seville warned Catholics abroad against pilgrimages being promoted by a group called the Carmelite Order of the Holy Face, which claims its members saw apparitions of the Virgin Mary at nearby El Palmar de Troya. Cardinal Bueno first condemned the group and its founder, Clemente Dominguez, in 1970 for "superstitious and damaging activities" at El Palmar.

Desecration in Jerusalem

UNITED NATIONS —(NC)— Jordanian Ambassador Hazem Nuseibah asked the United Nations to act promptly in taking effective measures in Jerusalem following recent reports of vandalism and desecration of Christian churches and sites there.

NCCW Director Resigns

WASHINGTON —(NC)— The executive director of the National Council of Catholic Women (NCCW) Mary Helen Madden, has announced her resignation. She served in that post for two years.

Artificial Insemination Hit

WASHINGTON —(NC)— A Washington area woman's well-publicized agreement to bear a child for a Delaware couple unable to have children has been strongly criticized by three Catholic scholars who said that artificial insemination raises serious questions about family structure and marital commitment in procreative acts.

Test Tube Clinic Fought

NORFOLK, Va. —(NC)— A Virginia pro-life group is continuing its fight to stop the nation's first test-tube baby clinic scheduled to open in Norfolk in March. Opponents lost a bid Feb. 12 for a Virginia law banning genetic engineering and other experiments on the unborn.

Jewish Group Hits Law

CHICAGO —(NC)— The American Jewish Congress, charging that the enactment of a strict abortion control law in Illinois last year violated the separation of church and state, has called on the U.S. Court of Appeals in Chicago to rule the law unconstitutional.

IRA Criticizes Bishop

BELFAST, Northern Ireland —(NC)— In an uncharacteristic move, the Provisional Irish Republican Army has begun publicly criticizing the Catholic Church, notably Bishop Edward Daly of Derry, Northern Ireland, for not participating in a march on the eighth anniversary of Bloody Sunday, when British soldiers killed 14 civilians, and Bishop Daly, then a priest, walked into the street waving a white handkerchief to clear the way to reach the dying victims.

LENT: A Time For Giving Up Candy?

By MARY MAHER
NC News Service

Many of us grew up thinking of lent as the time to do "hard things." We gave up candy, promised to feed our pets regularly and dropped pennies in a box for poor children in the missions. Lent was a hardship, the athletic period when we stretched our souls to see how far our spiritual muscles would flex. When Easter came, we knew what our mettle was or wasn't.

We may have been equally confused when we were told after the Second Vatican Council that real asceticism was in relationships and had little to do with giving up things. So we began to eat food we liked during Lent and to invite disagreeable people to eat it with us. Again, when Easter came we knew what we were or were not.

At best, both were not highly illuminative on the nature of Lent.

I RECALL with gratitude my Pennsylvania Dutch grandfather who, in order to survive Lent in an Irish Catholic household, used to fix his fishing equipment. He said, "I have to expect good things or I won't get through it." In a way, his theology or whatever it might be termed, was more sane than I, then a child, realized. He believed that life meant a movement forward toward fullness and joy. When hard things were chosen, they were not chosen in order to evaluate self, score-card-like, to reach a sense of guilt or self-righteousness. Hard things were chosen only if they led him to expect better things.

The new Rite of Christian Initiation of Adults speaks of the spiritual journey of adults. It restores the original understanding of Lent as stressing the rites of initiation. Lent leads to Easter because it is one with Easter. It is not a vestibule season; it is a rich and celebrative season in which the Christian community looks again at its own nature and at ways in which it can support those who will be baptized into it on Holy Saturday.

Many of us have been reading much recent popular writing on the human growth process. We read "Passages" with interest and noted that our lives were a number of phases into which we were initiated, usually by some painful revelation of ourselves. We saw how we are passing-over into new life, stage by stage, throughout life. We saw how we shed old, inappropriate ways of responding to reality in order to enter into new lifestyles.

Lent is a time to look directly at the "passage" or "journey" aspects of our lives. We celebrate a season which will be one of "expecting better things." At its end lies an open tomb, the new waters of baptism and a stronger community inviting us to "pass-over--to fuller life. If we can give up anything, we can give up our inertia and our myopia.

Lent is not a time for rearranging the unhealthy symptoms which plague our lives so we won't notice our spiritual illness. It is a time to call things what they are. So what we give up mostly is our arrogant claim to see reality as it really is. What we risk mostly is passing-over to clearer vision and there will be loss involved in that. We will not stand in any Easter waters with much ease if we have not understood that this journey goes "through death to life." This is a costly season and not one of religious cosmetics, putting on or taking off superficials.

This first week in Lent we look at the way ahead not as a season primarily to give up things but to see, to look and to stand inside our human experience and to see there the traces of a Lord who would rise in us if we but dared to imagine how far faith could really humanly lead us.

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Executive Editor

Robert O'Steen—News Editor

George Kernon—Features
Tony Garret—Photographer
Jose P. Alonso, Spanish Editor

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Archbishop's Lenten Pastoral Letter

My Dearly Beloved:

May I greet you lovingly and with encouragement as we begin the Holy Lenten Season.

Lent is an important time in our spiritual journey. It is a special time of grace and of spiritual growth; a time of reconciliation with the Lord through contrition and penance. As the Divine Office says, "The time of Penance has come, the time to atone for our sins and to seek our salvation."

Lent is a time of facing up to reality, a time to take a hard look at ourselves in the mirror of the teachings of Jesus. Modern life is so soft that we are tempted to overindulge in creature comforts. We are inclined to yield to the persuasion of contemporary advertising that, whatever the cost, if it makes me feel good I deserve it. Physically, this undisciplined mentality can create ugly fat and lead to the misery of disease, cancer of the lungs or cirrhosis of the liver. Overindulgence takes the joy and zest from life.

One who is spiritually out of shape is in even worse condition. The self-centered who are unable to love, but for their own self-serving purposes, become unattractive to their friends and, what is worse, to the Lord. Deadened by bad habits, they lose spiritual vitality, sharpness of vision, zest for life in the Lord. They become spiritually ill — even at times unto death. "Athletes deny themselves all sorts of things. They do this to win

a crown of leaves that withers, but we a crown that is imperishable." (1 Corinthians, 9, 25)

In our day we try to deny death and sedate physical suffering. So we try to deny the reality of sin and ignore the need for penance. We are inclined less and less to confess and make peace with God in the Sacrament of Penance. Like the advertiser, we proclaim that we are perfect. Lent is a time to come out of the spiritual dream world, to set aside the nonsense and face reality, to really begin living by rejecting the hazards to spiritual health and by putting zest into our lives through regular spiritual exercises.

It is the time for really beginning to live by, reflecting on what life in the Lord Jesus, our way and life, is really all about, and committing ourselves to a program of discipline in avoiding sin and growing in virtue. It is a time of humble penance before God, a loving, caring father, who, as long as He is God, cannot spoil us by tolerating offenses against Him. "Draw close to God and He will draw close to you...Be humbled in the sight of the Lord and He will raise you on high." (James 4, 7-10)

Lent is especially important this year for we have begun a great diocesan — wide program of Evangelization, of spiritual growth, that involves each and every one of us — beginning with me. This year we are giving special attention to spiritualizing family life. I hope families — husbands and wives, parents and

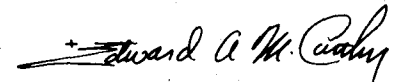
children — will make a special effort this Lent to examine how well they are helping each other to holiness and happiness in their loving relationships and in the example and mutual encouragement they give each other. I hope they will seek ways of enriching their lives together. This year the parishes will be sponsoring special programs to help families meet the needs they are experiencing. This would be an excellent time to develop the practice of Family Night — one special night each week when everyone stays home for fun, praying and learning together.

I beg also that this Lent be observed as a time of extra penance, even beyond that mandated by the rules of Lent. We need it. Our Evangelization Program of growing together in holiness and of bringing the life of the Lord to others is an impossible dream without the help of Divine Grace. A powerful means of securing God's help has always been prayer and fasting.

"We beg you not to receive the grace of God in vain...Now is the acceptable time! Now is the day of salvation!" (Corinthians, 6, 1-4)

May this Lenten Season be rich with grace and growth for you and your family.

Devotedly yours in Christ,



Edward A. McCarthy
Archbishop of Miami

New Head, New Direction at Biscayne

By ROBERT O'STEEN

Biscayne College is in for some new directions.

The school's dynamic new President, Augustinian Father Patrick H. O'Neill, plans to reach out boldly into new areas, breaking down artificial barriers, to serve all ages, all groups more than ever before.

The Catholic College will aim at adults and life-long learning, he said, because the future of higher education cannot rely on just the 18-22 age group.

"THERE IS NOW a new, much broader constituency for higher education than ever before," said Father O'Neill who will take office in June when Father John Farrell, current president, ends his term. "That constituency, to be found in EVERY part of the society, must be considered as the Church plans its ministry."

He cited a survey in 1979 in which "eighty per cent of adults between ages of 18 and

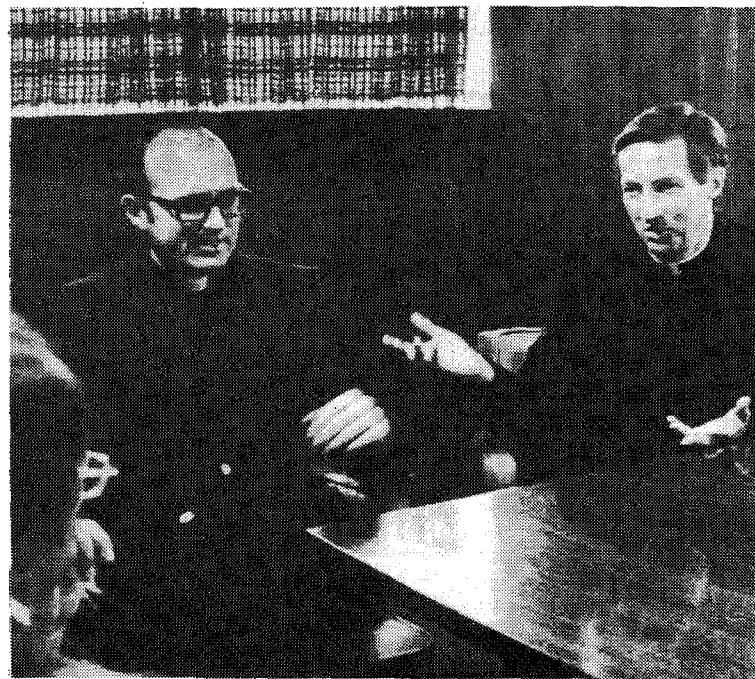
60 said they were interested in learning more about some subject, and one third had engaged in some type of formal learning in the year prior to the study."

"In the short space of 20 years, we have moved from a national policy of exclusion to inclusion in college admissions," he said.

He also pointed to the fact of a nationwide decline in the numbers of 18-24-year-old students and the increase of minorities and women students in post-secondary education.

Father O'Neill, who has a quick smile and energetic manner, also has a bundle of qualifications for the job. He is now director for higher education, campus and young adult ministries for the U.S. Catholic Conference Plan of Pastoral Action for Young Adult Ministry.

From 1969-74 he was diocesan director of campus ministry in Orlando and served as administrator of the State Drug Program, which



Father Patrick O'Neill, right, newly appointed president of Biscayne College, discusses Catholic education during a press conference at the Chancery, as Father Robert Wesson, Prior Provincial, looks on.

he organized. In 1973-75 he was president of the Catholic Campus Ministry Association and received the Newman Chaplain Award.

FATHER O'NEILL was born in Philadelphia, graduated from Villanova University then was ordained

in 1966. He received his Ph.D. in philosophy from Catholic University of America in Washington, D.C., in 1968.

Referring to Pope John Paul II's words, father O'Neill likened Catholic education to the "monitoring of a faith journey," through campus ministry and the

teaching not only of facts but values in the classroom.

It is the "juncture of faith and reason," he said, quoting Cardinal John Newman. "The faculty will be encouraged to bring values into the classroom" and practice a ministry by the example of their own lives, he said during an interview at Chancery offices after meeting with Archbishop McCarthy.

And the Augustinian president-to-be said he considered himself to be one of the learners as well as ministers and teachers.

He added that an expanded program of religious studies at the graduate and post-graduate level will be initiated at the college which was founded in 1962 by the Augustinian Fathers in response to the needs of Cubans coming to Miami.

"Campus Ministry will be a priority. The spiritual journeys and searches of young people are important to us at Biscayne. To listen and support, to guide and respond to the individual needs of men and women in their passage through young adulthood is of the utmost importance. We lay claim to our heritage in this way and therefore take hold anew of how we are GOOD NEWS."

OFFICIAL

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

THE REV. JOSE C. SANCHEZ, C.M. - to Associate Pastor, St. Vincent de Paul Parish, Miami, effective February 12, 1980, upon nomination by his Provincial.

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Frank Hillary Dies, 12 Years ABCD Head

Frank Hillary, Archdiocesan ABCD Director for 12 years, died in Claremont, Fla., last Saturday. He had retired in 1975.

Hillary, first permanent ABCD Director, was appointed in 1963. His title was Diocesan Director for Development.

He had been engaged in campaigns for parish-support and Diocesan development in

many sections of the Country including Chicago, and other parts of Illinois; Michigan, Indiana, North and South Dakota, Minnesota and sections of Canada.

He served as a national trustee and State Commander of the Michigan Catholic War Veterans and also was a member of the American Legion and Veterans of Foreign Wars.

He was a native of Grand Rapids, Michigan, where he was Faithful Navigator of the Fourth Degree Assembly of the Knights of Columbus.

Hillary is survived by his wife, Violet and four sons, one of whom is Fr. Michael J. Hillary, C.S.S.R.

A memorial service was held at Sacred Heart Church in Claremont, Florida and burial took place this week in Grand Rapids, Michigan.

Possible Church Arson

A fire, termed "of suspicious nature" by the Hollywood fire department did considerable damage to the sanctuary of Little Flower Church in Hollywood, early last Saturday morning.

According to Fr. Gerard T. La Cerra, Chancellor of the Archdiocese, the fire occurred at about 2:30 a.m.

It burned for some time before it was detected. The Fire Department said approximately nine separate

fires were set.

The interior of the church also suffered extensive damage due to smoke and water. The structure is presently unusable, according to the Chancellor, and structural engineers are assessing the extent of damages.

Masses are temporarily being celebrated in the auditorium with two additional Masses added for space reasons.

Catechists Hear New Methods

Training sessions for catechists and religious education directors, put on by the Silver Burdett Company, were staged at four locations in the Archdiocese last week.

Sponsored by the Archdiocese Religious Ed. Dept., the stimulating and highly instructive two-hour sessions used audio visuals and lec-

tures by Mr. Condi Kennedy to present the latest methods of teaching.

Kennedy, who holds a masters degree, pointed out that catechists are ministers of the word, as the Church has taught for centuries, and that they have a great responsibility.

He showed the audience how to make children and teens know Jesus better and make them feel His presence.

The program was presented Feb. 11 at St. Helen, Feb. 12 at St. Brendan, Feb. 13 at St. James and on Feb. 14 at St. Ignatius.

Desert-Party

St. Michael's Council of Catholic Women will hold an International and Family Day, sharing desserts of their countries, Sunday, Feb. 24, from 2 - 4:30 p.m. Entertainment will be in dances from different countries by members of the parish and an American sing-along. Coffee and punch will be served.

Obituary

Sister Teresa Maria O'Donovan, SSJ, 74 died February 8, at Lourdes Hall, St. Joseph Convent, St. Augustine.

Sister Teresa was active in the Archdiocesan area of Miami for 26 years. She taught at Gesu School from 1933-39; was principal of Gesu from 1961-67, at St. Mary's from 1939-43; and 1944-47; At Notre Dame Academy from 1953-54; and at Immaculata from 1960-61, and from 1967-73.

Sister Teresa retired to Lourdes Hall in 1979. Funeral services were held last Monday at St. Joseph Chapel.



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'ADOPT' A DEAF-MUTE BOY

□ Father Ronald Roberts (from England) must get help to feed his 'family' of 47 deaf-mute Arab boys in Harissa, Lebanon. Boys nobody wanted, they are becoming self-supporting typists, watchmakers, beauticians, thanks to him. To feed the 'family' for one day costs only \$70.50 (141 meals at 50¢ each). Your gift in any amount—\$100, \$50, \$25, \$10, \$5, or whatever you can share will help Father Robert care for a handicapped boy in war-torn Beirut.

NEEDED: A CATECHETICAL TRAINING CENTER

Our Native Catechist Sisters are working among the rural poor in Kothanur, India, striving to bring them the light of Christ's teaching and performing corporal works of mercy as well. Their bishop granted them a small house and farm to sustain themselves. But the house must be remodelled to serve as a catechetical center. For only \$3,000 you can complete the project yourself as a Memorial for someone you love—but your gift, in any amount, will help our Sisters carry on their Christ-like work.

HELP A CATHOLIC GIRL

The Sisters of St. Martha's Institute, Kattapana, India, devote their lives to bringing Christ's Good News to girls in the diocese. Many of them must travel up to 30 kilometers a day. The Sisters want to build a hostel so their students can stay at the school. Just \$6,000 will build it. Please give as much as you can to help.

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THE GREATEST BOAT SHOW IN THE WORLD

Photographers ... They Just Fade Away



What makes Tony Garnet run? Hustle? Enthusiasm? (No, just late.)

By TONY GARNET

The memo to Archbishop McCarthy and The Voice said "Hey, life is passing me by and there comes a time when you start thinking about goin' fishin' and so I'm goin' fishin'" — or some such flippant defense of that pit feeling inside.

The nerve was triggered by my visitor who was chomping on a big fat, unlit cigar, a frown clearly visible on his forehead. "So," he was so-ing.

"So it's difficult to write. Too many Archdiocesan activities, too many Priest friends, Sisters, lay people in 13 years."

"Not unless you get maudlin about it. Just be your usual blabbing self and tell it like it is."

AND THAT'S the way it was when Msgr. John Donnelly, Rector of the Cathedral, walked in on me, ankle deep in crumpled copy paper, composing my letter of retirement effective Feb. 29.

It would have been no problem to tell-it-like-it-is if my subject was this very monsignor who for years

never missed the angle of my camera at official ceremonies.

Sure, he had legitimate reason to be in the general direction of my aim since he was master of ceremonies to the late Archbishop Coleman F. Carroll. And he was clever. He was never in the WAY of my picture coverage, but he somehow was always IN the pictures.

It was a beautiful game. I knew that he knew that I would crop him out when I printed the picture. And he wound up on the darkroom floor plenty. But he also got in the paper, too, since trying to crop him out I'd also have to lop-off Archbishop Carroll's ear — which I couldn't do, could I?

Don't get maudlin, he ses.

Every year in the late 60's and early 70's there would be four or six, one year we had eleven, young, eager, newly ordained priests direct from the Land of St. Patrick getting their first official picture. Some with freckles and red hair, and all of them skinny, now scattered around the Archdiocese — and not so skinny. I'll be missing that

rectory Irish coffee.

Speaking of the Irish priests. How about my first exposure to the hierarchy headed by the chairman-of-the-board CFC. The Msgrs. Walshes, O'Dowd, Reilly, O'Donovan, McGrehan, Barry, Dixon, Nelan, Rastatter, McKeever, Fogarty and surrounded as he was, Fazzalero.

And most important 'my boys' I watched and who sassed me with those silly grins from high school in the Minor Seminary to serious theology students in the Major Seminary — and ordination in the Cathedral. You ought to see your priests through the picture file, as they grew up.

Don't get maudlin?

There was always phone contact or scribbled notes not to forget the upcoming Archdiocesan Council of Catholic Women's annual convention. No way! All those delightful women from throughout the archdiocese under one roof who patiently tolerated all my alibies on why their far-flung club never got a picture in The Voice. Man, they could

see right through my Italian blarney.

And so could Archbishop Edward McCarthy. Soon after his arrival I was assigned to cover a reception in his honor so he could meet lay leaders of the community.

A pretty good informal shot developed with the Archbishop talking to a small group. Just as I raised the camera I noticed a glass in his hand. So I went up, took the glass out of a startled Archbishop's hand, stepped back, took my picture and gave him back his glass.

I didn't get away scot free. "Tony," he said, "that was tomatoe juice." I know, boss, but the film don't see it that way. (You can tell I was well trained) "That may be so," he smiled, "but I suspect that you are a bit of a prude!"

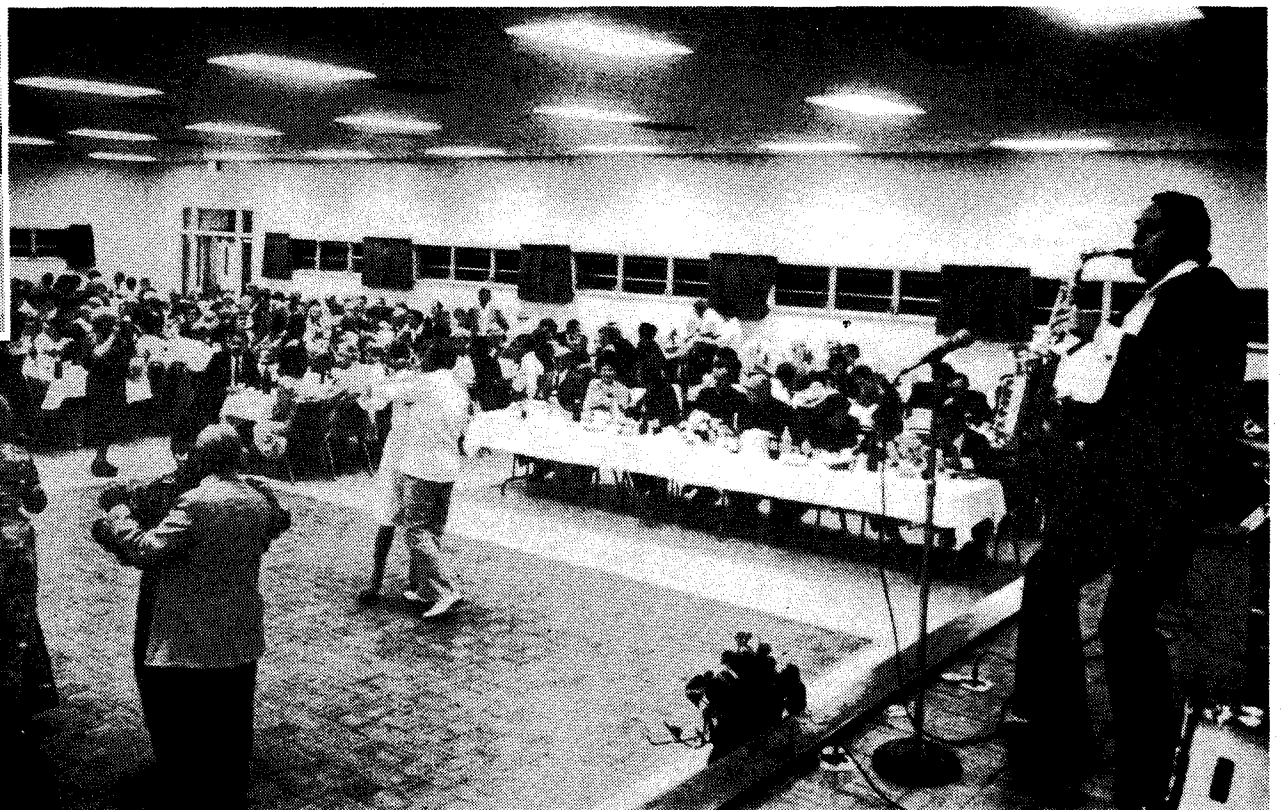
So I like being maudlin.

But hey, these have been the most satisfying years of my working life, from out in the field to here at home within the Chancery family. But starting March 1st, just wait till I tell you about that big one that got away.



LAST WEEK we gave you a preview and technical details of the new Parish Center of St. Bernard's Church in Sunrise. Now we give you a look-see of the dedication ceremony. Following the prayers and blessing by Bishop John Nevins, shown with Fr. Thomas Wisniewski and Fr. Michael Hourigan, pastor, the hall started jumping with the same enthusiasm when parishioners decided and built an activity center. The reception committee pulled out all the stoppers with refreshments, food and music for dancing. Nobody left early. Not even this reporter.

New St. Bernard Parish Hall Dedicated in Sunrise



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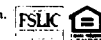
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MATTER OF OPINION

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)

Truth Shall Make Us Free

In John 8:31 we read of what Jesus said to the Jews who have come to believe in him: "If you abide in my Word, you shall be my disciples indeed, and you shall know the truth, and the truth shall make you free."

One might think that the ability of modern technology to disseminate information almost as rapidly as it happens would give us a tremendous advantage over previous generations in finding out the truth, but surprisingly it may be harder today to find out the truth in many matters simply because of the volume of information, much of which is confused, distorted and contradictory.

We have incorporated into our Constitution freedom of the press as one of the foundation stones of a democratic society, yet many fail to distinguish between freedom and license or the abuse of freedom. A free press is not an end in itself but a means towards the end of providing us with accurate facts that will enable us to make right judgments.

Facts alone are not enough because they are like isolated pieces of a jigsaw puzzle, and one must put them together to see the whole picture. In addition to facts, there must be discernment which makes the judgment of relevancy and irrelevancy. Think of how hard it would be to pour the various pieces of three jigsaw puzzles on the same table and try to assemble them into three separate pictures.

This would be easy compared to the task we have in assimilating all the facts that are daily presented to us through the communications media and finding out the truth. Some newspapers deserve to live and others deserve to die. The only criterion that should be applied in applying the sentence should be: does this or that

newspaper give us the truth rather than tell us what we want to hear.

One newspaper that is making heroic attempts to bring the truth is The Voice, and we urge you to subscribe to and support The Voice. As a Catholic newspaper it is dedicated to the same principles of the Church itself, to reconcile man to God and man to his fellow man and to help us all to love God and our neighbor.

One great advantage that a Catholic newspaper has over a secular one is that it has a faith viewpoint which does not depend on the fallibility of man, but on the infallibility of God. The so-called free press is not free at all because it is bound often by political and economic interests and often puts sensationalism before its duty to tell the truth.

Frequently people subscribe to a conservative or liberal, a Republican or Democratic paper because they feel this paper will express their point of view. This is often consoling, but not always as challenging as it should be. One would hope that a Catholic would want to subscribe to a Catholic newspaper like The Voice because it best expresses the viewpoint of our faith concerning the issues of the day.

Among Catholics today there are many more differing points of view than there were several years ago, and a Catholic editor has a more difficult job in representing divergent opinions fairly, while always searching for the truth. The Gospel abounds with examples to show that our Lord challenged the evils of his time and quite often did not say what his hearers wanted to hear. The important thing was that he always spoke the truth, and that is why the

Church has survived.

One of the very sad lines of the Gospel is that "from this time many of his disciples turned back and no longer went about with him." This was on the occasion when our Lord promised to give men his Body and Blood in the Eucharist. Christ then turned to the twelve and asked: "Do you also wish to go away?"

A modern repetition of this reaction is often seen in a letter to the editor in a paper like The Voice: "Cancel my subscription because I do not like what you are saying." Many are offended because the Voice speaks out on civil rights issues instead of confining itself to moral duties like abortion and euthanasia, but we must remember that we cannot artificially divide man into the religious, the economic, the social, the political man. Man is one, and the leaven of his Christianity must permeate his whole being, reach into every aspect of his life. The Church is no longer a quiet refuge from the trials of life; it is a place where the battle is also being fought, and the Voice is involved because it recognizes this.

We must support our Catholic press and permit it to have a louder voice amid the confusing din of so many other voices which are seeking to confuse, divide and destroy our leaders.

During the next month, parishes throughout the Archdiocese will be holding Voice Sundays soliciting renewals and new subscriptions to our Archdiocesan newspaper. We urge you to subscribe or renew because we believe The Voice is a vital medium of information and instruction important to the growth of our people, young and old.

LETTERS TO THE EDITOR

Family Was Failed

To the Editor:

It is always distressing to read the some people, e.g. the family portrayed in Frances O'Brien's "Struggle in 20th Century America" in your February 1 issue, must attempt their everyday survival amidst such depressing circumstances. It is infinitely more distressing though, to learn that a parish financial committee had refused to allow Joan's child, the object of Joan's love and probably the only reason behind her will to live, to remain in the parochial school as a non-paying student.

Somehow I feel that we have failed there. Somehow I feel that it would be better to tear down the school than to continue calling it Christian, for there is no Christian logic in abandoning the one for the sake of the remaining 99, 199 or 999... It is just devastating to learn that Christians, and Catholics at that, have closed their doors on a mother and a child in need. Does this not bring back to memory an earlier instance of no vacancy which occurred around the time of the first Christmas?...

Ironically, the fact that articles such as that one are allowed to appear in your archdiocese newspaper says a lot for the archdiocese and makes one feel very proud of one's Catholicism.

The good that Catholics, do, e.g. Mother Theresa's case, should be reported since learning of it gladdens the spirit and induces emulation. But it is just as important to report our failures too, no matter how painful, so that we may learn not to repeat them.

Jesus R. Cruz
Lilburn, Ga.

Scout Day Inspired

To the Editor:

Last Saturday at the Little Flower Church, a Day of Recollection was held for Scouts. As a parent of a Cub Scout, I decided to stay and watch this event. It was one of the most beautiful days I have ever spent. I think we should praise the staff of the Youth Office for the program was rich in its presentation. The hundreds of Scouts were exposed to a full day of religious experience that will last a life time. I want to praise these dedicated people. I, for one, am tired of reading letters about Fr. Greeley. Print some praise for people in our Archdiocese for a change of pace. We have a lot to be proud of right here in Miami. I, in my life time, never had such an uplifting day.

Marie Naranjo
Miami



"HE'S JUST SPOILED! YOU'VE BEEN READING TOO MUCH ABOUT THAT REINCARNATION STUFF!"



Who Says Sin Is No More?

By MSGR. JAMES J. WALSH.

(Second in a series on the Sacrament of Penance)

In this preposterous world in which we find ourselves, among other phenomena, we find self appointed prophets who have seen fit without blinking an eye to eliminate sin almost completely. They give us the charming news that it is impossible, or nigh impossible, to commit a mortal sin, that salvation is assured once you "accept" Jesus as Lord and Saviour, so lay aside your worries. And forget about confession. Christ has already forgiven.

Needless to say, if this were true, Christianity has been on the wrong track for nearly two millenia — and Judaism for much longer. It means we had to wait and wait until some super brains in our time reinterpreted the Scriptures to fit a comforting doctrine of no sin.

WHILE APPARENTLY most of us recognize this novel teaching as a kind of wishful-thinking gimmick or as a hopeful silencing of a nagging conscience, we can to some extent be affected by its loose, indifferent approach to the reality of sin. It makes you wonder, for instance, how often this attitude has been the straw that caused the final break in a

strained marriage. You wonder, too, if this decaying atmosphere in which Americans have been living in recent years is responsible to some degree for Watergate crimes, bribes and graft among congressmen, and all the deception in the energy crises.

Against this background, the Sacrament of Penance stands as the sacrament of realism. It is the great leveler in society, and in the individual it is the divine magnet which draws people to honesty.

No one in generations past "enjoyed" going to confession. The confessional setup was not meant to be attractive or entertaining. It's true that those who entered the "box" came out often with a sense of profound relief and peace and went lightly to the altar rail "to say their penance." But the vast majority in the long line, shifting from one foot to the other, felt a little uneasy before the curtain parted a welcome.

THE STORY years ago was told of Al Smith, the Governor of New York, standing at the end of a long line one Saturday night, when an obliging fellow penitent offered him the place closest to the confessional. The Governor declined with thanks and whispered, "I'm no more

anxious go in there than you are."

It may surprise many to realize that all this has been changing. There are changes in attitude and approaches which are indicating that this Sacrament can be a source of forgiveness and light and spiritual growth as perhaps never before.

We all hope so. Many confessions of the past seemed so routine, laced with streaks of sameness and dullness, endless repetition of the same sins and sometimes enduring fears less genuine sorrow was missing.

There was an unchanging format. In the darkness of the box, one went through a carefully memorized recital of sins, starting with the worst and working down to pious imperfections. Then depending on the length of the "line", a few words of encouragement from the confessor, followed by the imposition of a penance, usually a few prayers for the Poor Souls.

THEN BOTH confessor and penitent spoke at the same time, the former giving the formula of absolution in Latin, the latter saying the act of contrition. A parting "God bless you" indicated the ordeal was over, and one was glad to see light

and people again beyond the curtain and turn the kneeler over to the next in line.

It would be folly to knock this or treat it lightly. In a great many churches, the procedure has not changed at all, except the absolution is in English. But only the Lord knows how many great saints were formed in this very rigid manner of confessing and went back into homes and offices where their newly deepened spirit of God's forgiveness and mercy rubbed off on others, simply because as penitents they had hungered for pardon and believed in God's compassion.

BUT WE HAVE to bring everything up to the kind of world we are living in today. It's our new refrain. It is a different world, and things are changing and changing, and there is no stopping it. The necessity of confession, however, has not changed. Nor has its power and efficacy. Nor its peace and relief.

But the approach to it in this generation of jitters and mass confusion, in this era of personalism, has to be less artificial, less routine, more personal, more human. And this is what is taking place. We'll try to explain that next week.



A Baby Left In The Flowerbed

By Fr. DAN KUBALA.

If one member suffers, all the members suffer with it (1 Cor. 12:26).

I would like to share with you a grim story I read about recently that seems to be one of many of the ironies that exist in our society today.

In December a newborn baby boy died on the lawn of a South Minneapolis home. Police estimated that he had spent some time struggling for life after being abandoned there in a flowerbed. Later a 16-year-old girl believed to be the child's mother was arrested and charged with manslaughter.

Understandably, the incident caused revulsion and outrage in the community. Several generous people were so moved that they arranged a funeral service and provided burial for the infant.

IF THE YOUNG woman arrested is guilty as charged, her action most certainly must be deplored. But we might wonder how to explain to her that society considers causing the death of this baby a crime, while it would condone the same action if the baby had been living inside the womb.

If the girl had destroyed the baby a few months or even weeks

earlier she would not be in jail. On the contrary, her conduct would be protected, even applauded, by society as a rightful exercise of her "freedom of choice." Organizations in the community might even have helped this troubled teenager obtain an abortion, no parental involvement necessary.

The child clinging to life in the womb would have been the same baby as the one struggling in the flowerbed, and in the end he would have been just as dead.

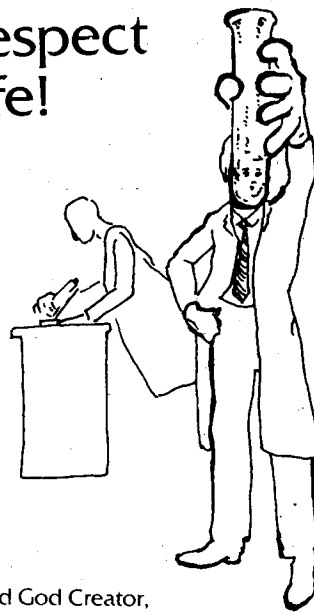
THIS INCIDENT reflects one of the many that display the great loss of faith and security in God. Has there been any time in the history of the Church that we need to hear the call to evangelization — a call to trust and to believe in God who is the giver of life. We need to hear the call and to believe that God not only gives us life but cares deeply about each and every one of his creations.

We read in Saint Paul's First Letter to the Corinthians in Chapter Twelve "even those members of the body which seem less important are in fact indispensable."

The Respect Life Office is preparing for the second annual

state-wide Respect Life Pilgrimage that will be held this year in Miami

Respect Life!



Lord God Creator,
by your spirit you have given us
your many gifts:
inspire the men and women of science
with the gift of wisdom
as they study the mysteries of
your creation.
Grant this through Christ our Lord.
Amen.

on Sunday, March 23, at the Miami Marine Stadium which is located on the Rickenbacker Causeway. All of the bishops of Florida along with many of the clergy will concelebrate a Mass in honor of Mary the Mother of God. The pilgrimage takes place two days before the solemnity of the Annunciation of our Lord.

THE AFTERNOON of prayer will focus on the call that once again all persons would regard human life, born and unborn as sacred and a gift from God. Bishop Thomas C. Kelly, the general secretary of the National Conference of Catholic Bishops will be the homilist at the Mass that will begin at 3:00 p.m. The pre-Mass program will begin at 2:00 p.m. featuring musical groups from around the state.

Last year the pilgrimage was held at St. Leo's College located in St. Leo, Florida. Over 4,000 pilgrims participated in the Liturgy.

This year please plan to join our bishops and all as members of the one Body of Christ to petition the Heavenly Father for the protection of all the members of the Body — especially those which our society considers less important. In the meantime please keep in your prayers the success of the pilgrimage.

Annulments -- Still Misunderstood

By ANTOINETTE BOSCO

Whenever there is a discussion of the new ministry to divorced and separated Catholics, the subject of church annulments almost always comes up. Invariably, the discussion indicates that facts about church annulments still remain one of the best kept secrets around. Not that the obscuring is deliberate. Any Catholic who wants answers to such questions as: Can I apply for an annulment? Will it cost me a lot of money? Will my children become illegitimate if I obtain an annulment, etc. merely has to call the marriage tribunal office in his or her diocese and help will be available.

More difficult for many Catholics to obtain than answers is a real understanding of why the church has in the past 10 years made annulments so apparently "easy" to obtain. Statistics certainly show that a change in the annulment policies and processes has definitely occurred. In 1968, 442 church annulments were granted

nationally, and 10 years later, in 1978, this figure had taken an exponential leap to more than 25,000. This figure certainly reflects a major change in the definition of what constitutes an invalid union.

TIME AND AGAIN confused Catholics have insisted that greater ease in obtaining annulments must mean that more and more people, including church leaders, are pushing the doctrine of the indissolubility of marriage aside — in effect, saying, divorce is all right, and Christian marriage can be a temporary arrangement.

Nothing could be further from the truth.

I know no priests and no divorced and separated Catholics who believe that the bond of a true marriage can be broken. And furthermore, all those I know believe firmly that Jesus declared, non-negotiably, that when God joins two people in marriage, such a marriage cannot be dissolved.

The area where the search for truth is crucial in the marriage

situation rests in the four words, "whomever God joins together." That long misunderstood phrase is now being interpreted, not legalistically, but realistically. The definition of Christian marriage no longer consists of the equation — consent plus consummation equals Christian marriage.

NOW, PROGRESS in both theology and the behavioral sciences has led to a revision of that equation. Among these developments have been: deeper understanding of biblical texts, as an essential ingredient, at least as a possibility, before two people can call their union a Christian marriage; and scientific progress in understanding the psychology and emotional make-up of people, making it possible to determine if and when a person is capable of entering into a Christian marriage. Finally, a person has to have a faith commitment to be able to enter a Christian marriage. God cannot join two people forever in matrimony if one of them doesn't believe in God or His Son.

All these developments have led, not to a change in the doctrine of the indissolubility of Christian marriage, but rather, to a deeper insight into what is needed to make an indissoluble marriage.

Now that the church, in looking at Christian marriage, is focusing on the living, growing relationship of two people, as well as on the needed legal contract, broken marriages are being reexamined. With compassion and wisdom, the church is asking, where these two people capable of making vows requiring maturity, or at least the basic potential for maturing? Was there ever a Christian marriage in the first place?

When the answer is negative, the church will grant an annulment, proclaiming that the union was never a Christian marriage and freeing the Catholics involved to put aside their past pain and start afresh.

For Divorced Catholics, who live by faith, this is a superlative "welcome home."

"... your case did not go through"

By CECELIA M. BENNETT

"Hello, Mary? This is Father Reilly. Could you and John come to see me tomorrow evening?" "Do I have bad news? Well, yes. Your marriage case did not go through." "Yes, I know how much you both want to receive Communion at your daughter's first Communion. Mary, I know you are upset, please try to calm down. When you and John come in tomorrow night we will talk about it and see what can be done."

Or, "I am sorry, Mr. Johnson. It will take at least two years to process your case, and then you know there are no guarantees that case will go through."

AN ANNULMENT DENIED, for whatever reason, whether the case was given what is called a negative decision by the court, or because a tribunal does not have the resources to give a speedy trial or to even hear a case, can trigger a whole series of negative feelings. (It is good to know that today a greater number of tribunals are able to offer their services to more people and that the demands of justice are being better served.) Feelings ranging from frustration to anger, depression to bitterness are common when the hope of a second marriage is dashed. For those already in a second marriage the negative decision or lack of decision

affects the spiritual lives and development of the whole family. It especially affects the spiritual lives and development of the children.

The bitterness and confusion at an often misunderstood process and decision does weigh heavily on children. They easily and quickly perceive their parents' confusion, uncertainty and bitterness about what has happened. Even if the parents try to maintain some "normalcy" in the practice of Catholicism, the children eventually begin to question their parents' behavior. "Why don't you ever receive Communion with us?" "Does that mean you and Mom are sinners?" As they grow older, "But why can't

the church see that you both love the church? You've been married now for 15 years. You take us to church every Sunday. We always pray together at home. Why doesn't the church stop punishing you?"

EXPLANATION usually falls short of the lived experience and they tend to make moral judgments that only add to an already confused situation. Unfortunately, in many such cases, the practice of religion becomes a source of division instead of the source of unity that it should be. This deeply affects the children's participation in the church, their feelings for the church and their personal relationship with God.

Despite the best efforts of parents to raise the children as Catholics, without bitterness or anger, the marital situation of their parents still affects them. I have often seen children, as they mature through the teen-age years into adulthood, show signs of bitterness and anger toward a church that they believe has treated their parents unfairly. They often leave the church, and thereby do what their parents worked so hard and so long to avoid.

Fortunately, today, because of the more readily available services of tribunals, whole families are offered the opportunity for greater spiritual development and unity.

Patience With Those Who Are Bitter

By FATHER JOHN J. CASTELOT

Few things are more corrosive of family peace and happiness than bitterness, whether one speaks of the natural family, the parish family, or the civic family. Bitterness sours dispositions and causes people to lash out irrationally in an effort to "get even." What is even more tragic is that the victims of their vindictiveness are often completely innocent. The bitter person will, wittingly or unwittingly, punish him- or herself. That is bad enough but the anger and frustration rarely stop there. They reach out to taint the lives of children, loved ones, fellow-parishioners, neighbors, fellow-workers. No one escapes.

ST. PAUL reminds us that "we who are strong in faith should be patient with the scruples of those whose faith is weak; we must not be selfish" (Rom 15:1). While the specific reference to "scruples" and weakness of "faith" is a justifiable translation in light of what Paul has just treated at some length in chapter 14, the Greek text itself speaks in more general terms of

"weaknesses" and of "those who are weak." On the basis of this, we can extend his exhortation to include not only those who are bothered by tender or poorly informed consciences, but also all our fellow-Christians beset by weaknesses of any sort. We should be patient with them and not selfishly ignore or rebuff them.

AMONG the many weaknesses to which we are prone is the tendency to become frustrated and bitter. The person who yields to this tendency does not do so without a reason. That reason may be valid or not; his reaction to it may be all out of proportion, but in any event the reason is very real and compelling for him. He is hurt and angry and deeply unhappy; he needs our help, not our scorn. As Paul goes on to say quite positively: "Each should please his neighbor so as to do him good by building up his spirit" (Rom 15:2).

Again, the Greek text speaks in more general terms about pleasing one's neighbor "for the good," with a view to "building up." It says nothing about "his" good or building

up "his spirit." These meanings are not, of course, excluded, but when Paul refers to the corrosive power of bitterness, it is extremely important for the family and parish community that the bitter person be helped, if not to get rid of his feelings, then at least to control them and to keep them from infecting family and associates. It is not easy to help such a one. He is convinced that he has a legitimate complaint and, in many instances, derives an almost pathological pleasure from nursing his grudge.

BUT EVEN if the afflicted one, painfully aware of what he is doing to himself and others, would welcome some relief, he finds it really difficult. So many couples trapped in an impossible marriage, have done everything possible to obtain an annulment and retain their standing in the parish community with full participation in its sacramental life. And then the request for annulment, usually after a long and tortured wait, has been denied. The disappointment, the hurt, the frustration, the anger,

the bitterness can be overwhelming — and everyone suffers. Only the understanding, patient, loving help of the parish family can effect a gradual cure.

GIVING such help will mean giving oneself — and that's hard, but the stakes are high. That is why Paul says so pointedly: "we must not be selfish." And characteristically, he holds up for us the example and encouragement of Jesus: "Thus, in accord with Scripture, Christ did not please himself: 'the reproaches they uttered against you fell on me.'" And the apostles' concern for the community comes through clearly as he continues: "Everything written before our time was written for our instruction, that we might derive hope from the lessons of a patience and the words of encouragement in the Scriptures. May God, the source of all patience and encouragement, enable you to live in perfect harmony with one another according to the spirit of Christ Jesus, that with one heart and voice you may glorify God, the Father of our Lord Jesus Christ" (Rom 15: 4-6).

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Ministry to Divorced -- New Jersey Style

By JOHN MAHER

Conventional Franciscan Father Edgar Holden brings a varied background to his work as director of the Newark, (N.J.) Archdiocese's Ministry to Divorced Catholics. The 61-year-old priest, holder of a doctorate in theology from the University of Montreal, taught systematic theology at St. Anthony-on-Hudson Seminary in Rensselaer, N.Y., travelled to 78 countries during 10 years as director of the Franciscan Mission Association, served as director of services for the Center for Applied Research in the Apostolate in Washington, D.C., and was director of development for the Latin America department of the U.S. Catholic Conference. In 1975, Archbishop Peter L. Gerety of Newark invited him to begin the Ministry to Divorced Catholics in the archdiocese.

THE NEWARK Archdiocese has 1.4 million Catholics, Father Holden pointed out in an interview. "If our divorce rate approximates that of the rest of the Catholic Church, we'd have 100,000 divorced adults," he said.

"We get a lot of exposure," he went on. In December, he ran an ad in The Newark Star Ledger and The Bergen Record addressed to divorced and separated Catholics and asking: "Depressed? Angry at your church? Frustrated? Mistrust the opposite sex?" and continued: "If 'yes' to any of those questions, you might try: Jumping off — a chair (nothing higher, please), or gulping a couple of aspirins and going to bed for a month."

Instead, the ad suggested, "Try meeting the warm and empathetic folks waiting for you at 'Ministry to Divorced Catholics.' No fee. No commitments, No 'sign right here...'"

and offered a free newsletter and Father Holden's address.

BECAUSE of the ads, TV Channel 13 in New York covered the Newark Ministry to Divorced Catholics on the nightly news for four nights in a row.

At the end of January, one of the ministry's meetings featured the topic "Annulments: Frank Sinatra,

counselling with separated and divorced Catholics. He helps people seeking annulments prepare their cases.

One case he handled, he said, was that of a couple who had been involved in a second marriage for 46 years. The woman had been refused an annulment years ago when church courts were not using the

divorced Catholics."

The Franciscan said it is also likely that the tribunal process in the United States may be slowed by withdrawal of the permission given in recent years to use certain procedures that have speeded the handling of cases.

"Marriage is for adults," Father Holden said. "Many of the people whom the church has permitted to marry were not adults."

He continued: "I think the laity have a much keener moral insight into what marriage is than bishops, priests, popes.

"Often neither party is guilty. One or both were lacking the capacity to make a marriage — an ongoing, developmental, integrative relationship."

FATHER HOLDEN pointed out that an annulment does not grant permission to remarry. "Where the tribunal sees that the capacity (to sustain a marital relationship) is still lacking, it will refuse permission to remarry until a psychiatrist says the person is capable of sustaining a marriage relationship. Maybe the vetitum (prohibition to remarry) is not applied frequently enough.

"I'm convinced that there is a vocation to the single life, to a celibate life. Many of these people should never have married."

Father Holden said that in the past five years the Ministry to Divorced Catholics has dealt with thousands of people. "We have had only one marriage outside the church of people who met through the Ministry to Divorced Catholics," he said. And in that case, he added, the woman involved has applied for an annulment.

"We are uncovering people whose religion means a great deal to them," he said.

"I don't care what your situation is'... we can do something for you"

etc., etc." referring to the recent disclosure that the famous singer's first marriage was declared null. "We had 400 chairs for the meeting," Father Holden said. "We ran out of chairs." The talk at the meeting, he said, "dealt a lethal blow to the type of myth that rich people receive special treatment in the matter of annulments."

The ministry holds 10 or 12 meetings a month and from 50 to 100 people attend each meeting. Speakers of panelists discuss various aspects of the situation of divorced or separated Catholics: parenting, psychological, legal, financial and moral problems, and the spiritual life.

THE MINISTRY sends a newsletter free of charge nine times a year to about 2,000 persons on its mailing list.

Father Holden also conducts an annulment information program once a week and does one-on-one

approaches to such cases that have been developed in recent years. The couple had always attended Sunday Mass but had never received Communion in those years. Through Father Holden's assistance, their situation was regularized and they have been able once again to receive the Eucharist.

"I tell everyone," he said, "I don't care what your situation is. We can do something for you."

DESCRIBING himself as "deeply respectful" of the church's tribunal, or court system, Father Holden said: "The tribunal system is not the answer" to the situation of divorced and separated Catholics in the United States.

"Let's say there were 35,000 annulments granted in 1979. There were 200,000 to 250,000 Catholics separated and divorced last year if our rate approximates that of the rest of the country. And there are already 6 million to 8 million

Good Neighbor

--a story for children

By JANAAN MANTERNACH

One day Jesus was teaching a group of people who had gathered on a street corner to listen to him. One of the group was a very learned man. He was an expert in the law of God's people. He decided to put a legal question to Jesus, to test him. So he stood up in front of everyone and solemnly asked Jesus, "Teacher, what must I do to have unending life?"

Jesus knew right away that the man was an expert in the religious law of God's people. Instead of answering the man, Jesus asked him a question in return: "What does the law say? What do you read in the law?"

The man was put on the defensive by Jesus' question, but he was sure of the right answer. So he said rather smugly, "The law says, 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself.'"

Jesus smiled at the man. "That's right," he said to him. "Your answer is correct. Do that and you shall live."

The expert was embarrassed. He felt that he looked bad in front of the crowd. Jesus came across as

knowing more about God's law than he, a learned lawyer, knew. So, still trying to test Jesus, he asked another question.

"But who is my neighbor?" he asked Jesus with a smirk. Jesus looked at the man for a moment. Jesus answered his question not with a definition, but with a story.

"One day a man took a trip from Jerusalem to Jericho. Outside Jericho a group of roving bandits ambushed the solitary traveller. They robbed him and beat him. They left him to die alongside the road.

"A priest from the temple in Jerusalem came along a few minutes later. He saw the man lying beside the road. He could see that he was badly hurt. But he walked right past him.

"Not long afterwards one of the levites came down the same road. He was a religious man who helped the priests in the Jerusalem temple. He too saw the beaten man lying beside the road. But he too hurried by.

"A little later another man came along. He was a foreigner, a

Samaritan. He was uncomfortable travelling in Israel. He knew how much the Jews and Samaritans disliked each other.

"The Samaritan noticed the bleeding man lying on the roadside. His heart went out to him immediately. He went quickly to the man's side. He bandaged up the man's wounds as best he could, soothing them with oil and wine. Then he lifted the man's bruised body onto his donkey. He took him to an inn close to Jericho and cared for him.

"The Samaritan paid for his room and for his meals that evening. The next day he had to leave, but he gave the innkeeper money to care for the traveler until he recovered."

Jesus ended his story. He turned to the legal expert and asked, "Now in your opinion, which of these three was neighbor to the man who had been robbed?"

The man had no choice but to answer, "The one who treated him with compassion." The learned lawyer could not even bring himself to mention the name, "Samaritan," but he could not deny that only this foreigner acted like a neighbor to the man who was beaten and robbed.

Jesus smiled again at the lawyer. "Go now," Jesus said to him, "and act in the same way."



KNOW YOUR FAITH

'Little Havana' Care Center Dedicated

By JOSE P. ALONSO

The Little Havana Day Care Center was dedicated last Thursday by Archbishop Edward A. McCarthy as scores of parents, community members and government officials joined in the ceremony.

The center, 970 S.W. 1 St., sponsored by the Catholic Service Bureau, is a beautiful place where "queens and kings" are children. Everything in the center is geared to their welfare and happiness, including a highly professional staff, three well balanced meals a day, pre-kindergarten curriculum, and recreation. Its weekly fees are based on a sliding scale considering family gross income and size.

Auxiliary Bishop Agustin Roman, opened the ceremony with a prayer asking God to pour His blessings on the Center and everyone involved in it. Then Msgr. Bryan O. Walsh, Executive Director of



A staff member at the new center directs children in activities.

CSB, welcomed the attendants and introduced Mrs. Ruth Waskey, representative of State of Florida Child Care Food Program and Mrs. Alicia G. Abreu, Coordinator of Day Care Centers of the CSB and Mr. Cesar Odio, Assistant manager of the City of Miami. Mrs. Abreu, in turn, introduced the staff of the new center.

Archbishop McCarthy dedicated the center and prayed also for God's blessings on the new service, staff and all who will receive

its benefits especially the children and the community.

Two children, Daisy Olin and Mario Collazo, accompanied by the Archbishop cut the symbolical ribbon. A buffet and refreshments were served.

Also present were Fr. Michael Greer, Archbishop's Secretary, Fr. Emilio Vallina, Pastor of St. John Bosco and Fr. John Edwards, Pastor of Gesu.

The staff of the center which organized the ceremony was Mrs. Lourdes Garcia, Administrator, Mrs. Mercy Morales, Secretary, Mrs. Sara Real, Grethel Martinez, Maria T. Rodriguez, Julia Sarragua and Sophie Gonzalez, Activity managers and Mrs. Angela Sotolongo, Nutrition Dept. Manager.

For information call 324-5424.

Clergy Plea to Graham Gets a 'No'

By Ray Armstrong

Tallahassee — Governor Robert Graham last week turned aside a plea by sixteen Christian Churchmen including Florida's Catholic bishops, to forego the death penalty as a means of punishment of Capital offenders.

Writing for the Governor, Deputy General Counsel Betty Steffans sent a telegram to the sixteen saying, "That Florida's death penalty law has been upheld as constitutional by the highest courts of both State and Federal systems."

THE GOVERNOR'S spokesman noted that Gov. Graham, both as State Senator and gubernatorial candidate supported Capital punishment, adding that as he sits with the Executive Clemency Board, he, "has pledged to carefully examine each capital case to determine if the case warrants clemency."

The sixteen Churchmen included the seven Catholic Bishops of Florida, the four Episcopal Bishops, the Bishop of the Florida area of the United Methodist Church, the Conference Minister of the United Church of Christ, the Regional Minister of the Christian Church, (Disciples of Christ), the President of the Florida Synod of the Lutheran Churches of America, and the District representative of the Church of the Brethren.

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S. Florida Scene

Family Planning

A course in Natural Family Planning will be offered at the Family Enrichment Center on Feb. 26, March 11, and April 8. All classes begin at 8:00 p.m. To register please call the Family Enrichment Center at 651-0280 or Pat and Kathy Gent at 473-1046.

Charismatic Mass

The Good Shepherd Community of the parish of St. John the Apostle, 451 E. 4th Ave., Hialeah, cordially invite you to join them in the joyful celebration of a Charismatic Mass, Sunday, Feb. 24, at 3:00 p.m. Guest celebrant will be Fr. Daniel Doyle, of Hollywood. Bring your Song Book!

Young-At Heart

St. Coleman's Young at Heart Club will meet in the parish hall, on Feb. 25, at 1:00 p.m.

Bake Sale

St. Mary Magdalen Church, Miami Beach will hold a bake sale outside the Church on Feb. 16 and 23, Saturday, Eve., and the 17 and 24, on Sunday.

Renewal

St. Peter Church, East Naples will sponsor a Week of

Renewal Feb. 25 through Feb. 29. All are invited. Transportation, refreshments and babysitting will be provided. Fr. Michael Hickey is pastor of St. Peter's.

Dinner Dance

Church of San Marco Annual Dinner Dance "Galaxy Gala" will be held at the Marco Island Country Club, Feb. 19. Tickets \$17.50 per person. For reservations please call Jane Hittler, 394-3728, or 394-3840. Fr. Leonard Puisis is Pastor of the Church of San Marco.

St. Joseph's Fraternity

The Secular Franciscan Order, St. Joseph's Fraternity of Ft. Lauderdale will hold a meeting on Feb. 24, in St. Anthony's Hall, Ft. Lauderdale. The Day will start with a 1:00 p.m. Mass celebrated by Fr. Joseph Janiszski, T.O.R., Newly Appointed Spiritual Assistant. A fellowship time will follow in St. Anthony's Hall followed by Instruction Time and a Business Meeting. All S.F.O. visitors and those interested in Franciscanism are welcome. For information call, 739-2619.

Mission

St. Boniface Parish, Pembroke Pines, will hold a Mission from Feb. 24, through Feb. 28th, Sessions begin on Feb. 24 at 7:00 p.m. Morning sessions will be at 9:30 a.m. Babysitting available. Everyone welcome. Fr. Andrew Miles, O.S.B., and Sister Ann Cic, S.C.L., from the Benedictine Monastery in Pecos, Mexico, will conduct the mission.

Little Flower Film

Amor en Accion (Love in Action) will sponsor the Film "The adventures of Marcelino", at Little Flower (old church) 1270 Anastasia Ave., Coral Gables, Sunday Feb. 24th, at 5 p.m. and 8 p.m. The tickets are \$2. per person and can be purchased at the door.

Parents are urged to bring their children and help support Amor en Accion in Haiti where 78 houses are being built at \$1,000 each.

Lent Talks

Every Wednesday during the Lent season Lenten Talks will be held at 8 p.m. in St. Agatha on March 5 and 26 and in St. Kevin on March 12 and

19. St. Agatha is located at 1111 SW 107 Ave. and St. Kevin at Bird Road corner of 127th Ave. S.W.

Talks will be in English only.

Service of Thais

Christian women of Thailand call their sisters and brothers throughout the world to join them in prayer and meditation on March 7. St. Agnes Catholic Church, Key Biscayne, will be the host church for the World Day of Prayer sponsored by the Church Women United of the United States.

Registration and Coffee will be 9:30 a.m. in the Parish Hall. Call to Worship is at 10 a.m. and Benediction and dismissal at 11 a.m. All islanders both men and women, are invited. All Island clergy will participate.

Parenting

Catholic Service Bureau will offer an eight week course in Systematic Training In Effective Parenting. The course will begin on Wednesday, Feb. 27, at 7 p.m. Sessions will be at 1300 South Andrews Avenue. To register, call 522-2513 and ask for Rick Marsh.

Women's Clubs

Blessed Sacrament Women's Club will hold their

18th annual Luncheon and Fashion Show, at Noon, Feb. 23, at Crystal Lago Country Club, 3800 W. Sample Rod., Pompano Beach. For reservations: Esther Corriveau, 565-8635, Tickets \$8.50.

Catholic Daughters

Catholic Daughters of the Americas, Court Holy Spirit, No. 1912, Pompano Beach, will sponsor a Dessert-Card Party, Feb. 23, at 12:00 Noon at St. Elizabeth's Gardens, Pompano Beach. Donation \$1.25 Refreshments served. Prizes. Anyone may attend.

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THE ORDER OF THE GOLDEN RULE

YOUTH ACTIVITIES

Jamboree Basketball Tilt

By GEORGE KEMON

SO. DADE FED. NEWS
— Last Sunday Jamboree Basketball Tournament was held at Boystown. St. Timothy was victor over St. Louis by a close margin: 20-19. All the credit goes to Mike McKeerer, Christ the King; Kim Patrick, Coach of Boystown; John Nicholson, St. Timothy; Ronn Bannor,

St. Timothy; Paul Montminy, Christ the King; Michael Pepin, Christ the King. Teams from Christ the King, St. Louis, Holy Rosary, St. Timothy, Boystown, St. Catherine, Sacred Heart, (Homestead) all took part in the event. Congrats to all are in order!

Then on Feb. 17, at Epiphany Church the group "Love in Action" presented a program on Haiti and placed Federation Youth in the picture where the Haitian problems are concerned. The kids learned about Haiti, whom the So. Dade Federation is trying to help.

UPCOMING EVENTS

Feb. 24: Culmination of Project Haiti at Epiphany Church. All parishes who had been participating are invited to come together as a Federation. It is hoped to have local TV and newspaper coverage. See you there!

March 21-23 — Search for Christian Maturity. Location is not yet determined. But please contact the Director, Ismay Hernandez, at 551-4243 or Maria at the DYA office: 757-6241, Ext. 260, for applications.

Don't miss this opportunity to meet Christ!



Hollywood's Chaminade High to observe two decades of service with activities.

Belen Sets Tombola

The Belen Jesuit Preparatory School is holding its annual Tombola on February 23 and 24 at Belen School grounds 824 SW 7th Avenue. From 4 p.m. Saturday and from 1 p.m. Sunday until midnight.

There will be games, food and entertainment for all ages. A dance will be held each evening featuring two Bands: Southern Trust on Saturday, and Babe on Sunday.

All proceeds go to the Belen Scholarship Fund. For more information Call Father Juan M. Dorta-Duque: Phone 642-0433.

Chaminade Is 20 Years Old

By GEORGE KEMON

Chaminade High School, Hollywood, founded in 1960 as a private college preparatory day school for young men, will celebrate two decades of service and education during 1980.

An extensive program has been planned for the recognition of the anniversary and Founder's Week, to be held March 23-29, 1980, will give the public an opportunity to share in the

accomplishments of the school.

The Week which will see Masses celebrated, awards made, entertainments held, promises to be a busy one for faculty, students, parents and friends of Chaminade.

Chaminade high school, named for a French priest, William Joseph Chaminade, who founded the Marianist Society which staffs the school, played a key role in the revitalization of Christianity in France

following the French Revolution. They chose the work of education as their primary instrument for instilling in future adults the values exemplified in the Gospel of Jesus Christ. Today more than 2,500 Marianists dedicate themselves to various educational works throughout the world. In the United States alone, five secondary schools bear the name Chaminade.

Chaminade opened with 75 students. Enrollment has steadily increased, and this year there are 697 students.

The campus is located in a suburban area of Hollywood. It contains 18 acres and includes separate buildings for library, cafeteria, gymnasium, chapel, classroom labs, administration and counseling. An outdoor track, basketball courts, baseball and football fields provide for campus activities.

Chaminade, a participant in the educational apostolate of the Archdiocese of Miami, is owned by the Society of Mary and is staffed with 34 men and three women. Twenty eight members of the faculty have Masters Degrees and twelve are members of the Society of Mary (Marianists.)

Chaminade has an alumni of 1700. Ninety-five per cent of the Class of '79 were accepted at more than fifty colleges and universities throughout the United States. Thirty-Five were awarded scholarships.

Chaminade also boasts a most complete athletic program and their teams and individuals have excelled in all fields of sports endeavor.

Chaminade's current principal, Brother Donald J. Winfree, O.M., took office on July 1, 1975. He has placed particular emphasis on excellence and personal commitment of faculty, students and staff. In a recent address, Brother Donald stated, "Chaminade High School will continue to be a credit and a viable educational resource to Hollywood, South Florida, and the Archdiocese of Miami. Chaminade's students truly live the motto. "Ad mundum meliorum"... toward a better world."



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Haitians joined in large number the all-day celebration of the Blessing of their new Community Center on NW 2nd Ave., and 75 St. Mass in the Cathedral was in Creole and featured colorful women dancing in procession as they conveyed the Eucharistic Gifts to the Altar. The children were remembered with food and candy for the occasion.



Haitian Center Dedicated

By GEORGE KEMON

Archbishop Edward A. McCarthy dedicated the Archdiocesan Pierre Toussaint Haitian Catholic Center at 7506 N.W. 2nd Ave., last Sunday afternoon.

In outside ceremonies the Archbishop spoke of the work of Pierre Toussaint, a dedicated, saintly Haitian layman who was a daily communicant and worked ceaselessly among the poor of New York City.

Archbishop McCarthy paid special tribute to Msgr. Bryan O. Walsh, Director of Catholic Services, Inc., for his untiring work among the Haitians under adverse circumstances and the efforts put forth in the creation of the new Haitian Center.

The Archbishop addressed the assembly of Haitians and Americans in Creole, the native tongue of the Haitians, and they

responded in Haitian, "Archbishop, we love you!"

A Mass in Creole, celebrated by Fr. Marcel Peloquin, OMI, Director of the New Center, and celebrated by his assistant at the Center, Fr. Thomas Wenski, and other clergy, was the highlight of the afternoon ceremonies.

The Cathedral, across the street from the Center, resounded with the beat of drums and the lilting strains of Haitian hymns, sung in Creole by the Faithful. It was a joyous time for a great number of people who came to give thanks for their deliverance and pay tribute to the Archbishop and Msgr. Walsh for their help and aid in their resettlement problems here.

The Creole Mass was a unique listening experience and one could not help but be caught up in the beat of the music and lush melodies of the hymns.



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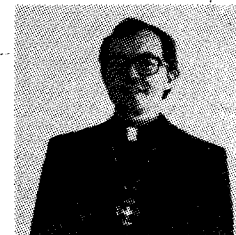
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Florida Bishops to Head Respect Life Pilgrimage

The Archdiocese of Miami will host the 1980 Respect Life Pilgrimage on Sunday, March 23, at 2:00 p.m., at Miami Marine Stadium on Rickenbacker Causeway.

Immediately preceding, at 11:30 a.m., South Florida Knights, will sponsor and host a luncheon at the DuPont Plaza Hotel in downtown Miami. Proceeds will help the Knights meet their financial supportive commitment of \$10,000 for Archdiocesan Respect Life Office operation for 1979 and 1980. All seven Florida Bishops have been

invited. Bishop Thomas Kelly, Secretary, USCC, will speak. Free parking is being provided across the street from the hotel.

Reservations, at \$10 per person, may be sent to Knights of Columbus Respect Life Luncheon, 5801 S.W. 72nd Ave., Miami, Fla. 33143. Make checks payable to Dade County Chapter One-K of C. Your cancelled check will serve as your reservation ticket. In addition, a reservation list will be maintained at the Assembly Room entrance.

Noted Priest To Be on TV

Father Eugene H. Maly, Professor of Sacred Scripture at St. Vincent de Paul Seminary, Boynton Beach, will be the featured guest on THE CHURCH AND THE WORLD TODAY, Sunday, Feb. 24. The program will be aired by WCKT-TV, Channel 7 in Miami at 9 a.m.

Father Maly holds doctoral degrees in both Dogmatic Theology and

Sacred Scripture.

In addition, Father Maly served as a Peritus (expert) at Vatican Council II and is the author of numerous publications including commentaries on sections of both the Old and New Testaments. Articles by Father Maly have appeared in various magazines, journals and newspapers.



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No Saint more powerful or gracious could have been chosen to comfort and guide all those who have become missionaries for our Lord. Among them are the Missionaries of the Holy Apostles who train men for the priesthood to serve the people in the United States and foreign lands.

The Prayer Card to St. Therese has been specially written and prepared by the Missionaries of the Holy Apostles. It contains a Petition prayer and Meditation along with historical notes on St. Therese. The small Scapular inside the Card is in remembrance of the full scapular that has been part of the Carmelite habit for more than 700 years. It was presented to St. Simon Stock, a Carmelite Friar, by Our Blessed Mother with this promise: "Whosoever wears this scapular, will not suffer eternal fire."

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Bishops OK Registration, Oppose Draft of Women

WASHINGTON —(NC)— While restating opposition to a peacetime draft, the U.S. Catholic bishops have indicated that they support President Carter's decision to begin draft registration.

But the bishops, in a statement released Feb. 15 by the Administrative Board of the U.S. Catholic Conference, also said they opposed the registration and drafting of women.

"WE ACKNOWLEDGE the right of the state to register citizens for the purpose of military conscription, both in peacetime and in times of national emergency," the Administrative Board statement said.

"Therefore, we find no objection in principle to this action by the government. However, we believe it necessary to present convincing reasons for this at any particular time," the bishops said.

As for the conscription of women, the bishops said they saw no good reason for changing past policies which limited the draft to men.

"It is our position that the past practice of making military service an option for women but not an obligation has served us well as a society," the statement remarked. "We do not see good reasons for changing this practice and so we oppose both the registration and the conscription of women."

And on the draft itself the bishops said they opposed reinstatement of military conscription "except in the case of a national defense emergency."

The statement continued, "We support the present standby draft system which requires the chief executive to obtain a new authorization to induct a specific number of men into the armed forces if clear purposes of adequate defense demand conscription."

The statement was approved by the Administrative Board at a Feb. 12-14 meeting in Washington. The board consists of 46 bishops chosen by their peers to represent the USCC between the bishops' semi-annual general meetings.

THE STATEMENT was issued after questions were raised about whether the bishops' traditional opposition to a peacetime draft extended also to peacetime registration. The issue first arose last summer when there were efforts in Congress to renew draft registration, and again earlier this year when Carter called for the resumption of draft registration in response to the crisis in Iran and Afghanistan.

The president said Feb. 8 that women should be included in the registration as well as men.

The 1,300-word bishops' statement, in addition to addressing the draft, registration for the draft and women and the draft, also covered such issues as conscientious objection, a program of compulsory service for all youth and proposals to require schools to provide information for registration.

The statement repeated the bishops' past support for the rights of conscientious objectors as well as the right to object to participation in a particular war.

But it also noted that current U.S. law does not allow for selective conscientious objection.

"We would welcome a dialogue with legislators, lawyers, ethicists and other religious leaders about how to transpose this moral position (of support for selective conscientious objection) into effective legal language," the bishops said.

The bishops said they continue to oppose the establishment of a universal or national service corps. "Our opposition rests upon its compulsory character when a proportionate threat to the nation or need for it is not clearly evident."

THEY ALSO expressed

concern for some proposals which would require schools to provide information to the Selective Service System to aid the registration effort.

"Such direct access by public authorities to records for this sensitive moral issue could raise serious issues of church and state," they said.

The statement opened and closed with general statements on the moral questions surrounding war, peace and national defense.

"We call in season and out of season for the international community to turn from war and to do the words of peace," the bishops said. "The primary obligation of the nuclear age is to banish resort to force from the daily affairs of nations and peoples."

They also called for educational and counseling efforts on the questions of registration and conscription.

"In adopting this statement of public policy on registration and conscription, we call upon schools and religious educators to include systematic formation of conscience on questions of war and peace in their curricula and we pledge the assistance of appropriate diocesan agencies in counseling any of those who face questions of military service," the bishops said.

Someone's After Chavez

(Continued from Page 1)

When an NBC reporter interviewed me about Newman's charges against the UFW (my interview was not used on the program), I had not read Newman's article in Reason. The NBC reporter casually mentioned the article, but when I questioned him about its contents and about Newman's background and credentials, he came up with very little information and, significantly, never mentioned that NBC had hired Newman as a consultant.

HIS OBVIOUS reluctance to discuss either Newman or the specific content of her article made me rather suspicious. Now that I have read Newman's

article and her earlier book about the UFW, I am even more suspicious of NBC's motivation in relying so heavily on a writer who they knew in advance was fanatically opposed to the organization they were investigating.

NBC officials may think that that is an objective way of handling such a controversial story. To the contrary, I think they made a very serious mistake in judgment and I hope that, in fairness to all concerned, they will look for an early opportunity to set the record straight. At the very least, it seems to me, they owe it to their viewers and to the UFW to present the other side of the story and to identify their sources.

Eucharistic Ministers Workshop

Just a reminder that the next Workshop for those slated to become Special Ministers of the Eucharist will be at St. Rose of Lima Church, 418 NE 105 St., Miami Shores on Saturday, Feb. 23 from 10 a.m. until 3 p.m. Registration fee is \$4 per person and covers the cost of lunch.

Special note: Pastors must send letters of recommendation containing the names of those who will be coming, attaching checks to cover registration fees. (Checks should be made out to the Office of Worship

and Spiritual Life and mailed to that office at the Chancery, Archdiocese of Miami, 6301 Biscayne Boulevard, Miami, Fl. 33138. Registration deadline is Wednesday, Feb. 20.

Don't forget that Archdiocesan guidelines state that to be commissioned the letter of recommendation must be sent and the candidate must have completed a full day's training.

For further information call the Office of Worship and Spiritual Life, 757-6241, Ext. 241.

Bride & Groom



PHOTO BY MARCEL STUDIO

The **Voice**

February 22

1980

How To Stay Married For Life

By ANTOINETTE BOSCO
NC News Service

NO SCRIPTS, FORMULAS OR BLUEPRINTS exist to answer the question of how to stay married for life. But most couples entering marriage wonder about the question. As a divorced Catholic and mother of six I know that young people thinking of marriage just as often ask that question another way. They want to have some insight — as preventive medicine — into the pitfalls that can lead to the destruction of a marriage. Why does marriage fail? They ask.

In a limited space, it isn't possible to attempt to give a comprehensive answer to these questions. But from my own experience, and from 10 years of working with men and women whose marriages were disrupted by divorce, I can offer some insights into what two people must bring to a marriage if it is to stay intact.

OF PRIMARY IMPORTANCE are two conditions. First, the two people marrying must want to stay married for life. Secondly, both must have the psychological, emotional and spiritual ability to be a vital partner in a relationship that of its nature must continually grow.

Years ago I heard a strong-willed young woman say about her coming marriage, "I'll take him for better, but not for worse." That appears to have become a popular attitude. All too many couples enter marriage with divorce clearly accepted as an option "if things don't work out." I never saw that young woman again, but I'd bet her marriage ended in divorce.

WHAT KIND OF A COMMITMENT does a couple bring to marriage if both enter this union carrying the option of divorce like an insurance policy?

This question motivated a Jesuit sociologist, Father Paul Hilsdale, to do a study about 10 years ago to determine whether people were committing themselves irrevocably to marriage "until death do us part," or only binding themselves to making "serious effort at living as husband and wife — knowing full well that if love or understanding die and life together becomes intolerable, they can call off the experiment and rectify their mistake with divorce and remarriage."

FATHER HILSDALE RECOGNIZED that all couples facing marriage have certain images of what marriage is and these fall into

two main areas.

"There is a person's view of marriage as an institution that affects others — one's abstract, impersonal definition of the situation; and one's view of it as a reality in which he or she is seriously and personally involved — their concrete, personal definition of the situation."

THUS, HE ADDED, a person can have an "ideal commitment" to the goal seen as possible and to which one dedicates personal skill. But he or she must also have a "personal, existential commitment." This means being aware that something can go wrong, and that one must be willing to try for alternate goals and face the obstacles blocking achievement of the ultimate goal.

The application of this concept to marriage is obvious. For rarely is a marriage exactly what the starry-eyed bride and groom envisioned. Only a personal commitment like the one described by Father Hilsdale can sustain the bending, compromises, growth and sacrifices a marriage demands over the years.

FATHER HILSDALE'S STUDIES showed that 80 percent of the couples entering marriage had no thought whatever of divorce as



a way out. They did, indeed, have a personal, existential commitment to absolute marriage. Yet, in the years that followed, the divorce rate zoomed, even among Catholics. I believe that one basic cause for this is that fidelity to a marital commitment requires more than words and choice. One must be capable of being a marriage partner.

This brings us to the second essential condition for a lasting marriage — maturity on all levels. Happily married couples usually have common interests, values and goals, a similar approach to life and a sense of building something solid and worthwhile together. They are both willing to take on shared responsibility, and they are both able to see their jobs through to satisfactory conclusions. Their growing relationship is possible

because their love is real, effective and productive. They have this kind of love because they are psychologically, emotionally and spiritually mature.

A PERVERSIVE MATURITY is essential for any healthy relationship. A mature person is comfortable with himself, gets along with others, is self-reliant, productive, tolerant, patient, adaptable, understanding, has a good sense of reality, and accepts others as they are. Along with all these qualities, the mature person knows how to laugh at himself, has a sense of humor, easily called upon.

How to stay married for life has a bottom-line answer so deceptively simple that it's surprising you don't hear it stated more often — find the right person, and be the right person. That's the winning team for life.

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Role Of The Parish

By MITCHEL B. FINLEY
NC News Service

AS THE DIRECTOR of a diocesan family life office I come into regular and frequent contact with young engaged couples. Not long ago one such couple — full of hope and the joy of anticipating their coming marriage — inquired about what they might be able to expect from the church as a married couple. Both were Catholics.

I asked Bob and Alice what they would like to count on the church to provide once they were married. Though they had some difficulty articulating their expectations clearly, it seemed to me that what they sought was authentic Christian community.

THEY HAD BOTH BEEN a way from the church for several years. But in the process of preparing for marriage they had been challenged by the gifted priest who was working with them to re-examine the religious tradition in which they had been raised. They had decided, after several weeks of discussion, to take a second look. Gradually, Bob and Alice concluded that maybe there was something to the church after all.

Because Bob's parents had divorced when he was a boy, he was very sensitive to the need for a marriage that would last. Because of his experiences during college, and after that of living as a single person for a couple of years, he knew that a close association with other people

— a community — was important to him.

ALICE, ON THE OTHER HAND, had become more deeply sensitive to the need for a supportive group, and of their need to be of service to others, if their rediscovered faith was to grow strong and flourish as the central influence in their life together.

Young couples today — as well as an increasing number of older couples who have become disillusioned with many of the promises handed them by a secular culture — not infrequently turn to the church with some hope that perhaps here they can find a lasting foundation on which to base their lives together. Very often these couples are mature adults, well educated and hungry for Christ.

IN THE CASE OF young engaged couples, many experience a real sense of community in Christ in their weekend marriage preparation program, in their Engaged Encounter, or in their interaction with the priest or deacon who is helping them to prepare for marriage. Yet what do they find in their parish once they are married?

In my own experience I have known several couples — young, well educated, sincere people — who gave up on the Catholic Church because their experience of parish left them dry and empty and frustrated. Some of these young couples attempted to reach out to their parish by becoming involved in working with a youth group

or by teaching a religious education class for children. But they ended up mostly frustrated and bitter because the parents of the youths and children gave them little or no support at all.

THESE YOUNG COUPLES today are Unitarians, because, they tell me, as Unitarians they are treated like adults and supported in their activities on behalf of their new community. Moreover, their adult religious questions are dealt with in a competent and articulate manner.

Are these young couples justified in their decision to leave the church and go elsewhere? Only God knows. One thing, however, seems certain. Young married couples today — in many ways the church's resources for the future — are not about to settle for a parish that is a large, impersonal group of strangers. They will not be satisfied with a box of envelopes as the most tangible sign of their church membership. Such young couples are not going to sit still for homilies and adult religious education programs that bore them or fail to deal honestly and creatively with their adult religious questions and with the issues that are of vital concern to them in their daily lives of marriage, family and work.

THE OUTLOOK MAY LOOK bleak. Yet it is possible for parishes to begin providing married couples with the kinds of Christian community that are vital to marriages today.

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Creative Marriage - Creative Liturgy

By FATHER JOHN
A. GURRIERI
NC News Service

MARRIAGE FOR TWO CHRISTIANS, for the whole church, is more than a wonderful human reality; it is a human reality which in faith acts as a saving event in the lives of the baptized. Both Christ and his church are involved in the pledging of two happy human beings. Their

love, their commitment, their faithfulness mirror the love and fidelity of Christ for his church and the church for Christ. And the liturgy of marriage reflects this rich understanding of conjugal love.

Not so long ago, when a couple came to the rectory to arrange their wedding, the last thing they and the priest talked about, if it was discussed at all, was the

liturgical celebration, and then usually only in terms of what the organist would play (the "Wedding March"), where to put the flowers, and maybe a runner up the middle aisle ("Does the church supply it, or do I get it myself?"). The liturgical rite was fixed, and the answers to all those questions were the same. Any questions about the readings, the prayers and blessings, well, that was the priest's job. After all, the priest "married" the bride and groom. In any case, most of the liturgy was in Latin, except the "I do's." Even the one human that was sung was sung in Latin, and then only by a nice lady from the parish warbling in the choir loft. Entrance and recessional music was lively, but not particularly Christian or Liturgical; either it was operatic (Wagner's "Lohengrin" wedding music), or theatrical (Mendelssohn's wedding March for Shakespeare's "Midsummer Night's Dream").

THE POINT OF ALL THIS is that, on the one hand,



"A man and a woman give themselves in the sacrament of God's love, and by that sign they celebrate an act of salvation and live the mystery which began in that celebration. The Roman Ritual of Marriage also provides for the creative planning of the marriage liturgy, not only by the presiding minister but especially by the bridal couple."

the bride and groom had very little, if anything, to do with the planning of their marriage. The prevailing misconception of those days

was that the priest-celebrant was more than the church's official witness, that it was he, rather than the couple, who "married" the man and woman. And on the other hand, at the time not much thought was given to the liturgical and prayerful side of the rite of marriage. Plenty of instruction on the duties and joys of Christian marriage, but next to nothing on preparing for the liturgy and celebrating it well.

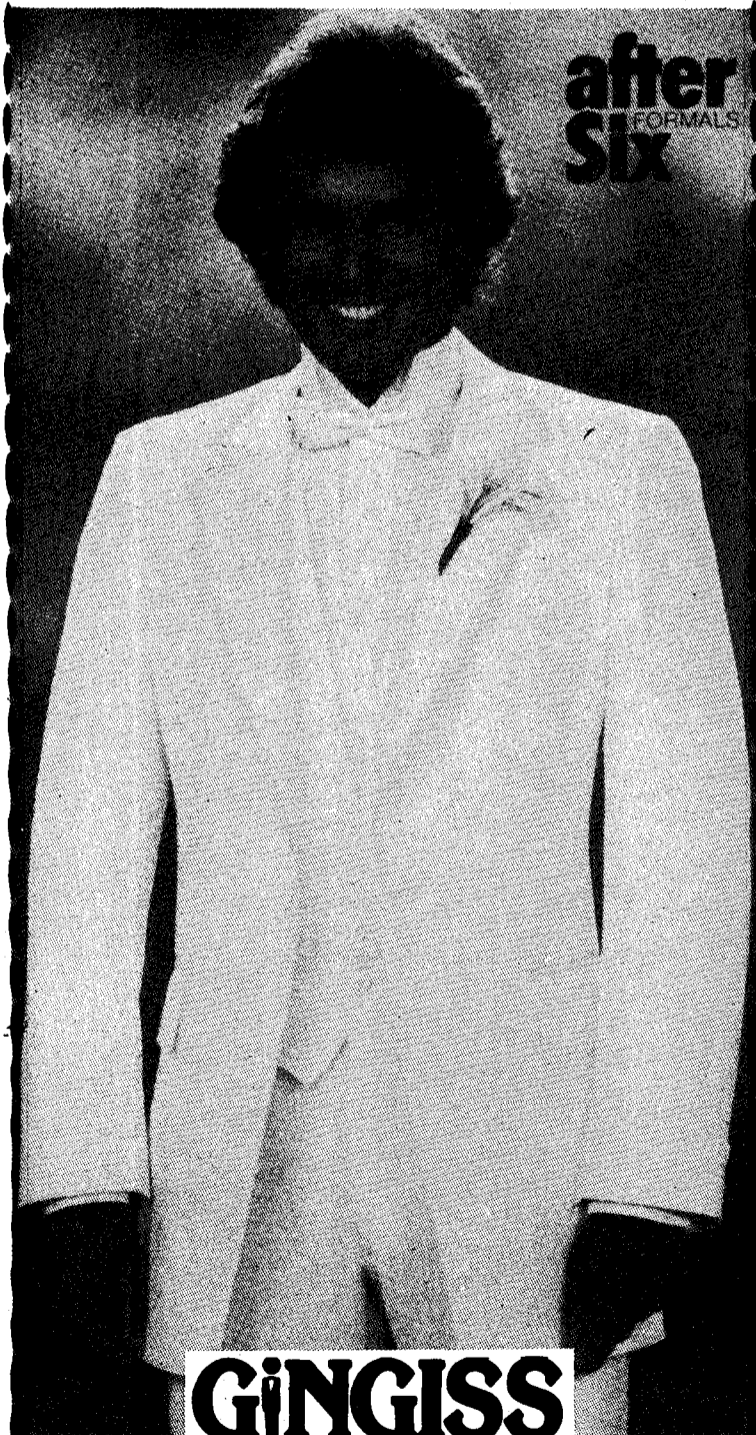
The 1969 Rite of Marriage changed all that, although we all, priests and laity, have still to catch up with the church. For one thing, the new ritual stresses that the bride and groom marry each other, with the church's minister, the priest or deacon, acting as presiding celebrant and witness of the marriage of two Christian people. A man and a woman give themselves in the sacrament of God's love, and by that sign they celebrate an act of salvation and live the mystery which began in that celebration.

THE ROMAN RITUAL of Marriage also provides for the creative planning of the marriage liturgy, not only by the presiding minister but especially by the bridal couple.

So how should a couple go about preparing their marriage liturgy? First of all, when they go to arrange the date with the parish, they should obtain a copy of the ritual (available in convenient leaflet or paperback form) and become thoroughly familiar with it. The next step is to decide whether the marriage will be celebrated within the Eucharist or not. Normally, the wedding should be a nuptial Eucharist. Only for serious reasons (e.g. one party is not a Catholic, or not a Christian) should the marriage be celebrated without the Mass. The Eucharist is the source of our Christian life, and the nuptial Eucharist, the "sharing of the one bread and the one

(Continued on Page 14B)

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Learning What Marriage Is Like

By CHARLIE MARTIN
NC News Service

OUR PREPARATION for marriage was a time of learning for both my future wife and me. But now, as I live within marriage, the learnings have multiplied. These past three months have been filled with surprises, humor and tenderness.

Surprisingly to me, my first learnings have come about myself. Before our marriage I thought I knew myself well. But marriage has opened inner doors that I never knew existed. First came new doubts and insecurities. Am I ready for marriage — I felt so sure before the wedding. Am I really lovable, especially when I can act so selfishly? Can I adequately respond to my wife's needs? Before living in the day-to-day situation of marriage such difficult feelings and questions never surfaced. I was able to avoid or disguise these insecurities, but now I have discovered that they are apart of myself and consequently part of our marriage.

LIKEWISE THERE have been many joyful discoveries. I have found more value in the small daily sharings that our

marriage has brought, the quiet times of being together reflecting on a day's events and feelings. I am learning how to handle my needs more creatively and even put them aside when my wife's needs require more responsiveness. I can laugh at myself more often when my great plans fall apart. There is something about having a line of wet laundry fall all over oneself at seven in the morning that would develop anyone's sense of humor.

Before marriage I felt ready for a full sexual relationship. What I did not know was that like all other aspects of a loving relationship sexual sharing requires time to grow and mature. I had read several books just to make sure I knew all the hows, whens and whys of marital sexuality. But now I have put all these books aside. We have discovered that the route to a maturing and enjoyable sexual relationship lies not in someone else's opinion, but in a continuing dialogue about our feelings and needs. Sexuality is not just a moment or an action, but rather involves all parts of our marriage. We are just beginning to understand the richness of sexuality in

marriage and to realize that our future in marriage holds many more learnings about our sexual selves.

IT WAS EASY FOR ME to assume that once married we would have no problems finding time to be together. What I discovered is the difference between "quantity time" and "quality time." It is true that we are often together but much of this time finds either one or both of us preoccupied with other concerns. Too often situations or feelings would pass without any dialogue between us. We found ourselves putting aside these emotional

items to be discussed later. Unfortunately, this "later" never came. Before our marriage, our dates were often the times for these needed sharings. Consequently, we have decided to start "dating" again, taking a set time each week away from normal routine to talk about our feelings and personal discoveries.

Our three-month old experience still leaves unanswered questions. Both of us had enjoyed a wide circle of friends before marriage. These relationships continue to be important to us, but we have not answered the

question of how to share time with our friends and find time for ourselves.

SIMILAR TO THIS QUESTION is how to find time for God. Both of us grew up in homes where faith guided family togetherness and daily decisions. We need both our relationship with friends and with God to have an alive and growing marriage. We will continue seeking a balance that creatively strengthens our relationship by bringing these important concerns into our marriage.

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Better just wait a few seconds. Before you decide just what type of wedding to have and how large it will be, it's a good idea to see what your responsibilities ... the financial ones... are. Also the groom and his family have certain obligations and it is better to know what they are in advance.

The bride's family will pay for:

- the bride's personal and household trousseau.
- the bridal outfit and those for her attendants... however often the attendants often pay for their own.
- wedding invitations and announcements.
- engagement and wedding photographs.
- flowers for the bride, the bridesmaids, corsages and boutonnieres...although here again it is perfectly proper if the groom chooses to pay for these.
- bridesmaids' gifts.
- music for the wedding and reception.
- church expenses such as the sexton's, organist's and

choir fees.

- bridal dinner, unless the groom's family decides to pay for it.
 - housing for out-of-town guests and attendants.
 - transportation for the bride and bridal party to and from the place of the ceremony.
 - the wedding breakfast or reception.
 - flowers for the reception.
 - groom's wedding ring and gift.
 - wedding gift to the bride.
- By now you may begin to think that all the groom has to do is show up. That is almost the case but not quite. The groom and his family will



assume the expenses for the following:

- marriage license.
- wedding ring.
- flowers for the bride and bridesmaids...if the bride has not included this in her budget.
- wedding gift for the bride.
- gifts for the best man and ushers.
- bachelor dinner...although this is generally

given by friends of the groom.

- the clergyman's fee.
- the entire cost of the wedding trip.

So... take a good look at this list and then decide just how large of a wedding you will be able to provide for your daughter. Often a smaller wedding, done properly and in the best of taste, is much more memorable than trying to have an extravagant affair on a limited budget.



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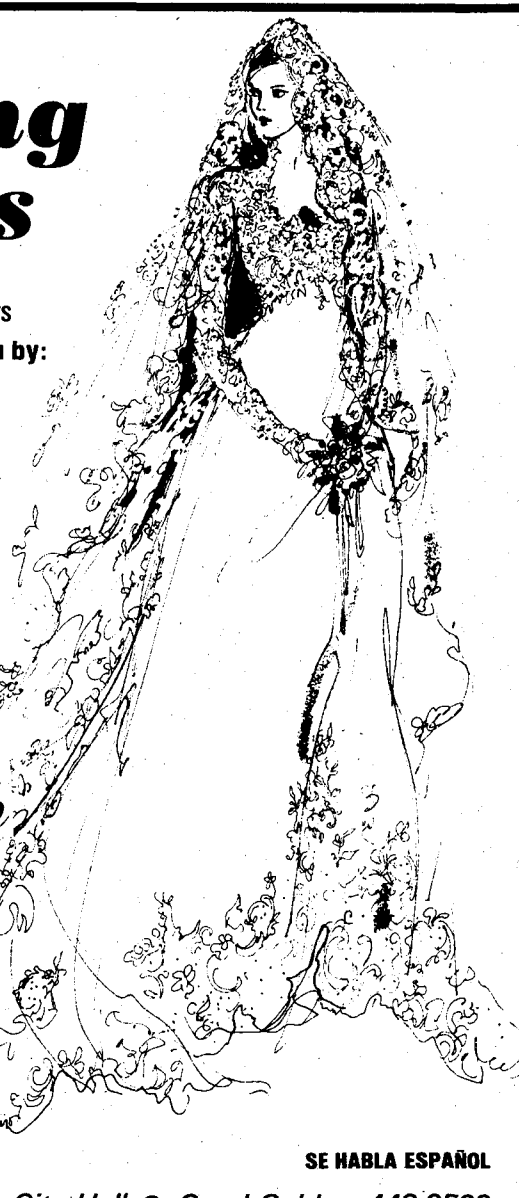
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Marriage and Money - The Dangers

By RUSSELL SHAW
NC News Service

FEW THINGS CAN DO MORE to disrupt a marriage than money. That is so whether the problem is too much money or too little.

For most couples too little money is the serious problem. Some have to cope with genuine poverty. Many more experience the grinding effects of a day-in, day-out struggle to make ends meet.

INFLATION EATS AWAY AT SAVINGS and makes it harder to pay even for necessities — not to speak of small but important frills like family vacations and an occasional dinner out which help to make life livable.

Even people who are moderately well-off experience the problems connected with rising costs of housing, food, education and other basic. Wives and mothers must take jobs outside the home — not, in some cases, because they want to but because they have to — while husbands and fathers moonlight for extra income.

CONCERN FOR THE STABILITY and even the sanctity of marriage can be very unrealistic and abstract if it does not go hand in hand with concrete efforts to reverse current economic trends and lighten the financial burdens which undermine family life.

This point deserves

emphasis. Not that all difficulties in marriage can be reduced to economic ones. Far from it. But pressures relating to money clearly can help destroy harmonious, loving relationships between husbands and wives.

THAT IS CLEAR FROM the plight of couples whose money problem is not too little but, at least from a certain perspective, too much. Conflicts over the control of money, spending priorities and lifestyles are a continuing curse in many households and a serious source of marital discord.

It is essential for married couples to think clearly — and together — about money. But it is not easy.

FOR EXAMPLE, how much money is enough? In part this is an economic question. But it is also a question of values. And questions about values, in a morally confused society like ours, are often difficult for people to answer.

The United States today is a consumer society. Material well being and physical comfort are highly esteemed. There is nothing wrong with that in itself.

BUT SERIOUS PROBLEMS arise when the consumer mentality comes to dominate people's sense of values. Then money is no longer just a useful tool but an overriding concern.

The consumer mentality makes wants look like needs.

Indeed, people in its grip find it hard to tell the difference. What they want is what they need. Sometimes people begin to think and act as if they needed expensive electronic home gadgets, gourmet foods and high fashion wardrobes.

PEOPLE WHO REGARD SUCH things as necessities can quickly find themselves scrambling on an accelerating treadmill to acquire the money to pay for them. If they fail, they feel cheated. Both the scrambling and the sense of frustration can infect marriage and poison the relationship between husband and wife.

Powerful forces are at work to foster the consumer mentality. The evidence is no further away than our TV screens and car radios, our daily papers and favorite magazines.

PEOPLE JOKE ABOUT COMMERCIALS AND ads, but from the viewpoint of sound values — concerning money and much else — they are no laughing matter. The advertising industry is an effective tool and an eloquent advocate of the consumer mentality. The aim of commercial advertising is to sell products and services, and, in doing so, to turn persons into consumers.

PEOPLE UNDERGO A STEADY bombardment of appeals to buy more and buy now. For married couples this can easily lead to serious conflicts over money — how to get it and how to spend it.

FORTUNATELY, there is an old-fashioned remedy at hand. In Christian terms, it is called the spirit of poverty.

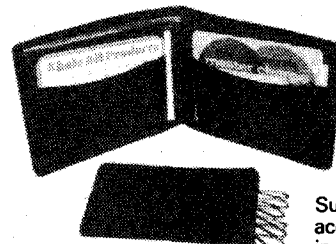
"Poverty" in this sense has a special meaning. Among other things it implies the ability to distinguish clearly between necessities and luxuries, along with a settled disposition not to become obsessed with luxuries. It also involves the realization that, in a true sense, everything we have is on loan to us from God — not for our exclusive, selfish use but to be used for our own fulfillment and shared with others for theirs.

ALTHOUGH POVERTY IN THIS SENSE is a virtue to be cultivated by everyone, it is a particularly timely virtue for married couples today. The spirit of poverty is not just the best answer to the consumer mentality and the threat it poses to marital stability — it may be the only answer.



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Are You Ready For Marriage?

By JAMES AND MARY KENNY
NC News Service

READY, WILLING and able. Unfortunately, the increasing divorce rate suggests that these words may not be in the correct order. Many young people seem to be willing and able to marry long before they are ready.

How do you know when you are ready for marriage? Is it enough to be deeply in love? The feeling of love is so profound when it first hits that the couple is certain it will last forever. Sadly, love that lasts forever is proving to be the exception rather than the rule.

LOVE IS NOT enough for marriage. The relationship and the common task involved in marriage both call for a certain amount of personal maturity.

Are you mature enough to marry? Four common sense areas are worth exploring. Couples should try to answer these questions as honestly as possible: Can you take care of yourselves financially? Can

you wait out your sudden impulses? Have you had a variety of life experiences? Have you planned your life together?

FIRST, CAN YOU provide for yourselves? Can you put a roof over your heads and food on the table. I know a couple who planned to furnish their home by winning prizes on a television game show. That's not very realistic. On the other hand, you need not have thousands of dollars in savings. What is needed is for one or both prospective partners to have a steady job and the prospect of continued employment. In a very real sense, being grown up means being able to pay your own way and not depend any longer on your parents.

Second, can you wait for things? Can you be patient? A very basic definition of maturity is the ability to delay gratification. The mature person realizes that there may be greater rewards if he does not grab selfishly for the present moment but waits for tomorrow to unfold. Patience is required to put the welfare of the other,

spouse, or child, ahead of one's own.

THIRD, A BREADTH of life experience is desirable before marriage. Have you both "been around?" Have you dated others? Have you held a job? Lived away from your parents' house? Traveled a bit? Gone to school? Have you had enough variety in your living ventures that you can choose marriage to this person from among a number of options available to you? Marriage is a lifetime commitment, a serious one that will involve the well being of two or more people. Serious commitments can only be made with knowledge and wisdom. Knowledge can only come from the school of life. Wisdom is possible when choices are faced with humility and an open mind. Do not back into a marriage because a pregnancy or lack of other opportunities has made it the only choice available. Choose each other, rather, as the best of many possible adventures.

The ability to plan is a final mark of marriage

readiness. The mature couple not only brings a breadth of past life experience to their marriage, they also take time to map their future together.

MARRIAGE INVOLVES togetherness on many levels. It is simultaneously a business arrangement, a division of labor, a sexual commitment, an intimate companionship and a promise of family. How will you earn the money? Will you both work? Who will handle the money? Where will you live? Do you plan children? How soon? How many? Too often, dating focuses exclusively on working out the affectionate and friendship relations and neglects the more mundane aspects of a marriage. Problems over money, children and in-laws have surprised and shaken many a marriage. The mature couple, in their love for one another,

will use their engagement to plan their lives together.

MARRIAGE READINESS depends on the psychological and emotional maturity of the two individuals who have announced their intention to unite. A good way to prepare for marriage is to explore and develop the maturity of the prospective partners.

MARRIAGE BETWEEN mature partners stands a much better chance to survive and to go beyond survival. Mature partners are able to stand on their own, to consider the needs of a partner, to bring rich experience to the relationship and to plan a future together. They bring to their marriage multiple resources which can keep their love alive and growing throughout a lifetime commitment.



"It is asked how one can, in his 20s, make a promise that will be binding 10 years from now, 20 years from now, till death do us part" "Will it work out? Will I be happy? Such questions can encourage a false picture of human life and of human choice. Who is that 50-year-old version of yourself who will be unwillingly saddled with the vows you made at 25?"

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"One cannot and should not try to dilute the fact that Pope Paul clearly condemned artificial contraception in *Humanae Vitae*," He based his pronouncement on profound values — the sacredness of human life and the nature of man and woman and marriage. Yet he also underscores other essential values — responsible parenthood (and all that it entails), global justice, the dignity of women, the sacredness of marriage, among others."

Marriage - Mixed Or Mixed-Up?

By CATHERINE A. and
EUGENE J. FISHER
NC News Service

MIXED MARRIAGES are hardly a new phenomenon in religious experience. Joseph's wife, the Bible records, was an Egyptian and Moses' a Midianite. Nor are the problems faced by those entering into such unions entirely new. The tensions that result between families which are thrust together, sometimes against their will and usually without their consent, can become a source of embitterment. In Genesis, Jacob is sent off to distant relatives to find a wife among his own kind because of unnamed troubles ensuing from his older brother's marriages to outsiders: "Rebekah said to Isaac, 'I am disgusted with life because of the Hittite women. If Jacob should also marry a Hittite woman...like these, what good would life be to me?'"

FORTUNATELY TODAY, tensions between families in mixed marriages seldom reach the level of violence illustrated in Shakespeare's play, "Romeo and Juliet." But this does not mean that challenges no longer remain to be met or that the decisions that face those entering such unions are any less painful.

THE FIRST MAJOR SET of challenges, as already indicated, is an external one: the difficult time each partner's family is likely to have in accepting the fact that someone close has married "outside the fold." This reality, which is nearly universal, is not something to be lightly regarded or simply rejected as representing mere Neanderthal thinking on the part of one's parents and older relatives.

CLOSE FAMILY and friends should be included in this process and, throughout, the priest for the Catholic party and the minister or

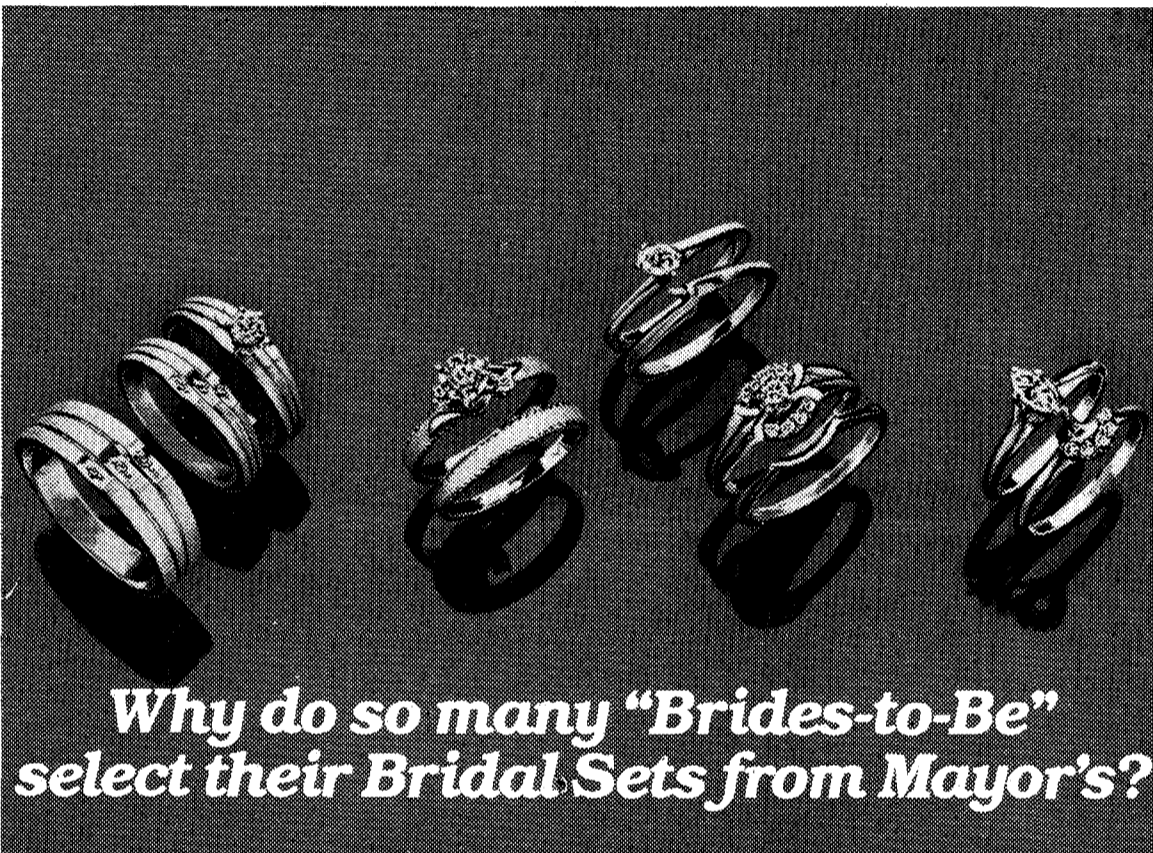
rabbi for the non-Catholic should be a constant participant.

Such questions, such as whether the family will worship together as a unit, and where, are obvious ones but not always easily resolvable. In a Catholic-Jewish union, for example, will Christmas or Hannukah be celebrated or both? And what will be the impact on the children's sense of identity of the various options? Some couples at the outset seek to resolve these issues by watering down their individual beliefs and striking a happy medium — in effect inventing their own religion or simply wandering into religious indifference. This, however, deprives the children of any consistent religious vision.

THIS LEADS TO THE next critical set of challenges, the internal one. Here the dynamics are more subtle and hence more difficult to perceive and to deal with. There are cultural ramifications to what we are that each of us brings with us from our own rootedness in the history of our family and ethnic group. Many of these are unconscious, yet deeply woven into the fabric of our religious identity. They influence our basic perceptions of reality, the way we think, pray and even play.

A PERSON RAISED in an Italian Catholic setting, for example, will have a quite different sense of family, of social mores and of the social proprieties than one raised as an Episcopalian or a Presbyterian. These differences of religious belief and ethnic identity can, if openly faced, provide an exciting opportunity for ecumenical encounter.

If the encounter is carefully nurtured, each partner can become stronger in his own faith not through a process competition but one of cooperation and mutual searching for the one God.



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Marriage Today And Year of Family

By FR. DONALD CONROY

MARRIAGE AS AN INSTITUTION in our society is in trouble. Such a statement has become commonplace in our times. In fact, the title of a recent movie — "The Last Married Couple in America"—focuses on the jeopardy of married couples living in the United States today.

While some around us consider marriage and stable family life to be the exception instead of the rule, a new upsurge of interest in both has appeared. The Catholic bishops of the United States

have designated 1980 as the Year of the Family, during which a special Plan of Pastoral Action for Family Ministry is being launched. Many people within the church are seeing new hope for their deepest expectations for a life-long commitment and friendship and a warm, joy-filled home life.

THE CROSSCURRENTS, so evident in our contemporary society, can bewilder the average person. To meet the need for encouragement and hope, Pope John Paul II has called the world Synod of Bishops to

meet in Rome in the fall of 1980. They will deal specifically with the theme of marriage and Christian family life.

In all of this, what is going on or being planned to help the average couple grow and their home life to develop? First, it is clear from the great rise of interest in dioceses and parishes across the country that many people are not just sitting back to watch the secular values and structures of society snuff out their deepest values.

THE INTEREST IN MARRIAGE Encounter, the Christian Family Movement

and Teams of our Lady (a Catholic couples' organization) are witnessing a renaissance of activity and participation. In these movements as well as in average parishes new forms of marriage ministry are coming to the fore. These help couples to understand themselves, develop skills in living together and grow in Christian friendship and love.

One example is the premarriage ministry in parishes like St. Andrew's in Fort Worth, Texas. This parish of about 1,350 families has a successful marriage preparation program in which married couples act as counselors to engaged couples. The experience is rewarding both to those to be married, who see a role model, and to the sponsor couple, who find that such giving to others helps them to grow too.

ANOTHER INTERESTING experiment is in Kansas City, Mo., at St. John Francis Regis Parish where a newlywed ministry flourishes. Many parishes in the past have segregated people into men's and women's groups and have found dwindling involvement from young adults. Here, however, the young marrieds' program makes belonging to the parish relate to the needs of newlyweds by establishing a special network of young couples. It helps them face their questions and feelings

such as the normal disillusionments of married life after the honeymoon phase, the need for friends with like ideals and the pressure of a first pregnancy.

In Altoona, Pa., Our Lady of Lourdes Parish has been successful in ministering to couples with diverse interests and backgrounds. This parish first took time to listen to its parishioners. The listening process uncovered the need to respond to couples who had made a Marriage Encounter weekend and to other couples who wanted to approach things in a different way. Their marriage enrichment program or ministry involves team couples who plan and lead a variety of sessions and evening workshops.

ONE COUPLE SAID: "This program opened our eyes to one another...actually learning that we loved each other more than we thought." Another couple pointed out a common discovery: "We also found that our problems are not unique."

In these and other ways during the 1980 Family Year dioceses and parishes across the country are giving couples new hope in their relationships. Through these creative forms of ministry to couples and involving couples as leaders, the church community is discovering immense talent for dealing effectively with the crisis facing marriage and for helping couples find ways to grow in love.



Selecting A Gift



Often it is difficult to select a gift for the bride and groom. Fine china, silver and crystal has always been the traditional favorite, but some of the gift shops and department stores have made some changes that seem to please today's bride.

Robert Frehling of Nessa Gaulois, explained that many people do not want to give just part of a gift...like a cup and saucer or a teaspoon from the bride's silver pattern.

"A lot of people can't afford an entire place setting", pointed out Frehling. "They want to give a complete gift."

Also today's bride needs much more than china and crystal when she begins to decorate a home. While the finer items are always appreciated, today's young lady has some modern ideas of her own.

Everyday, casual china and crystal is always needed. Undoubtedly the new couple will entertain and many shops offer bar-ware and decorative accessories.

Making the best of a furnished apartment means putting together ideas and using wedding gifts. Ceramic figures, bronze sculptures,

candlesticks, clocks, teacarts...there are so many things that any new bride will enjoy.

As Frehling explained, it is necessary to cater to individual tastes. Stores must include items styled from the modern to the contemporary, from period to traditional.

When selecting gifts for the bride, it is important to determine whether or not the item can be returned if the couple does not particularly care for it. While we may think that we know a person's tastes, it is possible to make a mistake in judgment.

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Marriage and Self - Fulfillment

By RALPH McINERNEY
NC News Service

MARRIAGE IS A LIFE sentence whose verb is love, and the object of love is the beloved, not the lover.

Nowadays the very concept of conjugal love is called into question. People speak dubiously of the "nuclear family," and the suggestion of weaponry and imminent explosion seems intended.

IT IS ASKED HOW ONE can, in his 20s, make a promise that will be binding 10 years from now, 20 years from now, till death do us part. Will it work out? Will I be happy?

Such questions can encourage a false picture of human life and of human

choice. Who is that 50-year-old version of yourself who will be unwillingly saddled with the vows you made at 25? The answer is obvious: the person you will be at 50 is the person you will become over the intervening years.

IT IS NOT SOME STRANGER bearing your name who awaits you at 50, but the self you have constructed by means of the actions you have performed and the choices you have made.

"Will I be happy?" The question can mean, "Will I be lucky?" And the answer could be yes or no or a little bit of both. But the important question is: How will I behave myself in good times and in bad? Marriage is a promise to act with love toward one's

spouse, for richer, for poorer, in sickness and in health. "Love is not love which alters when its alterations finds or bends with the remover to remove."

THE NUPTIAL LITURGY as well as the great poets state the solemn truths of the married state. The object of love is the beloved.

Husbands, love your wives. Wives, love your husbands. The man whose concern is the happiness of his wife will not calculate or keep score or wonder if he gives more than he gets. That man earns the title of husband. The woman whose concern is her husband and children need have no fear that she is fulfilling her role. "Am I happy?" becomes "Is she happy?" or "Is he happy?"

DOES THIS MEAN that marriage is the sacrifice of self-interest to the interest of another self? That seems to be more of a demand than

Christ himself made. He tells us to love our neighbor as ourself, not more than ourself. Is a wife more than a neighbor?

To love one's wife is not simply to prefer another person to oneself. Rather, it is to put a shared good above a merely private good. It is to make what is good for me alone secondary to what is good for my wife and me in common.

WE HAVE LOST THIS sense of a shared good in the family because we have lost it in our notion of society. We think of the Social Contract as a cunning device enabling me to use others for my private ends while they use me for theirs. Society thus becomes merely the sum of private, selfish goods.

Bringing this defective notion into the home leads to the exploitation of spouse by spouse. A wife can come to think that her true self is thwarted when she does not prefer her private good to her

husband's. A man grudgingly provides for wife and children as if unbridled selfishness would give him happiness.

PERSONAL FULFILLMENT is found in fulfilling the potential that only persons have. Persons are not atoms. Human persons exist only in groups. No one can be fulfilled in isolation anymore than a person can come to be without the cooperation and care of others.

The individual imagined in dreams of selfishness is an abstraction and an impossibility. No human person can be such an individual. The marriage vows do not thwart our potential. For the vast majority they are the best means of realizing our potential as persons.

WILL I BE HAPPY? Will it work out?

Happiness doesn't just happen to us and it will surely elude us if we pursue it solely as a private good.

Nutrition For Newly Wed

Ever notice how almost everyone—brides and grooms, too—seems to put on a few pounds after the wedding?

Seems a shame, especially for a bride who has carefully counted calories for months to be her slimmest, trimmest self when she walks down the aisle.

THEN SHE'S left alone in the kitchen with a new French cookbook, and the natural desire to prove herself as outstanding in culinary skills as she hopes to be in all other areas of wifedom.

And hubby, at this point in his marriage, is in no mood to criticize. If she cooks it, chances are he'll eat it. Besides, since she's trying extra hard now, everything probably is delicious.

Or if she isn't as talented as she'd like to be, she may try to make up for it by serving pre-packaged convenience foods—nearly always calorie laden. And he'll try to make her feel better by taking her out to eat a lot, again fattening.

What's particularly unhealthy about this pattern is that the family, even in its embryonic stage, is forming eating habits that may last a lifetime (and will certainly affect the length of the lifetime).

When the family includes children, their eating habits, for better or for worse, will be formed along the same lines.

SO WHAT are newlywed to do?

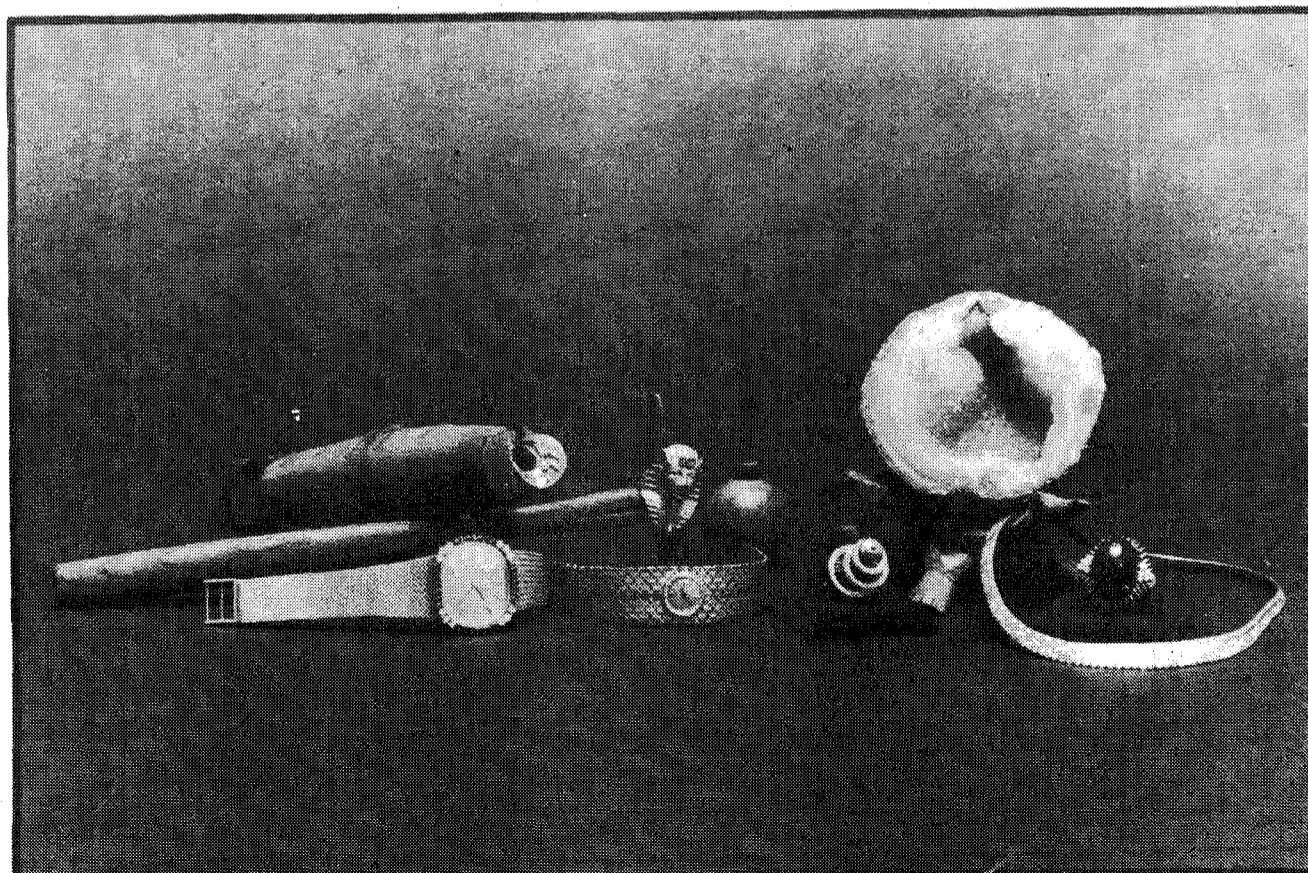
Buy a scale, for one thing, if they haven't received one among the wedding presents. And get on it, every morning.

Then they know for sure how much trouble they're in, or if everything's tight because somebody has a few tricks to learn in the laundry room.

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What You Expect You Never Get

By LIZ SCOTT
NC News Service

IN PARENTING, WHAT YOU EXPECT is almost never what you get. And that's to be expected.

It starts when you lay eyes on your first precious little bundle. And he is (gasp) ugly.

NO/PRE-PARENTHOOD CLASS, no childbirth film, prepares you for this. Because no matter what you've heard or seen with your own eyes, you have firmly believed that to his own parents every child is beautiful.

So whose is this chinless crabapple the nurse is holding out to you?

LUCKILY, BABIES PRETTY up in a hurry. Wrinkles fade, chins and foreheads assume human dimensions, and scalp fuzz becomes engaging ringlets.

By that time you've encountered more surprises.

I WAS ASTONDED TO DISCOVER that Dr. Spock, whom I had dutifully read from cover to cover while awaiting the arrival of our first, had left out a few things.

Nowhere in Dr. Spock's, nor in any baby-care book I found, was I warned about checking a diaper with the eyes, never the finger. Or told not to leave the evening paper next to the baby seat, as, surprisingly, babies will attempt to digest the news,

literally. Or assured that newspaper ink, in small amounts, apparently isn't toxic.

EXPERTS MADE NO MENTION of the baby car seat problem encountered by my friend Amy. After reading various consumer safety reports she ignored her budget and invested in the most expensive car seat on the market, one that had to be bolted to the floor and into which it took 10 minutes to insert baby at the beginning of each outing. But her son was dextrous enough to disassemble the whole thing from the inside, a feat he accomplished on the freeway. Then he crawled between her and the steering wheel to announce his new-found freedom.

He'll be a great mechanical engineer, says Amy, if he should live so long.

LATER YOU, like Amy and the rest of us, find yourself automatically leaning into the back seat to push down all the buttons on the doors before you start the car — so automatically you do this even when the back seat contains only adults.

Or you comment to your seatmate on the bus, "Oooh, look at that big black horsie," and the fiftyish lady nods and smiles.

"I ALWAYS EXPECTED," says my neighbor, Mattie, "that no matter what anyone else's kids did,

my kids would always obey. Instantly and without questions."

So she was pleased when, for several weeks in a row, her directions that her sons were to clean their rooms before they received Saturday allowance were met with quick compliance. Well done, too. Nothing shoved under the bed, nothing jammed in a back corner of the closet. Much later she learned that everything out of place had been stowed in a large plastic trash bag, lowered out of the window before inspection and retrieved later.

BETH, MOTHER OF five who carools with me, said that before she had children she could never, never understand what would motivate a parent to do anything so terrible as child abuse.

"Now", she says, "at least, I can understand."

WHAT SHE DIDN'T EXPECT, says Beth, was to have to stretch the extension cord on her telephone out into the garage and squat behind the washing machine in order to have an undisturbed chat.

Our washing machine is usually making noise itself. It's a money making source for our five children, who have a standing arrangement with me that a dollar may be earned, at any time, by their

washing, drying and putting away a load of clothes.

SON MICHAEL, AT NINE, had a fiscal emergency and decided to speed things up by skipping a step — the dryer. He was astounded by my reaction when I stepped out of the shower and reached for the stack of neatly folded towels, to find them sopping.

He said later that he's never heard a naked woman yell so many terrible words. Made him give back the dollar, too.

THE LAST THING YOU ever expect is to become indispensable. I certainly

didn't. There are a lot of experts in this world — They must number into the thousands — who know infinitely more about child care than I do.

So, when my son falls out of a tree or my daughter has an awful problem or my toddler is scared, why is it that only I can handle things? No one else will do.

I'M ALSO THE ONLY PERSON in the world who can make scrambled eggs taste decent, says young Michael.

Guess that's more than I ever expected to be.

Blessing of rings rich in symbolism

"Bless O Lord, this ring, which we are blessing in Thy name, so that he-she who wears it, keeping faith with his-her spouse in unbroken loyalty, may ever remain at peace with Thee, obedient to Thy will, and may live with him-her always in mutual love, through Christ our Lord."

This blessing is from the Roman Ritual of the wedding ceremony.

Even the way a wedding ring is placed on the finger has a symbolic meaning. Properly in the ceremony, the thumb, index and third fingers are supposed to represent the Trinity. As the groom begins to place the ring on the bride's finger, he first touches the ring to her left thumb and says, "In the Name of the Father," then touching the index finger, he says, "and of the Son," and touching the third finger with the ring, he says, "and the Holy Spirit."

He then places the ring on the bride's fourth finger and says, "Take and wear this ring as a pledge of my fidelity."



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- See the parish priest before any arrangements are made, since large parishes must schedule weddings many months in advance.
- Obtain necessary data and records (baptismal records, etc.) to give to pastor.
- Invite attendants.
- Make guest lists.
- Reserve place for breakfast and/or reception.
- Engage a caterer, if needed.
- Honeymoon plans.
- Order invitations, announcements, stationery for gift acknowledgments; also Nuptial Mass missals for guests, if desired.
- Arrange for music.
- Select wedding dress and accessories.
- Bridesmaids' dresses.
- Groom's attire and that of his attendants.
- Photograph for newspaper.
- Photographer for wedding.
- Select ring or rings.
- Gifts for attendants.
- Mail invitations.
- Order flowers.
- Plan rehearsal dinner, if desired.
- Medical tests.
- Order food and wedding cake.
- Marriage license.
- Arrange transportation to church and reception.
- Rehearsal.



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Miami, Florida / THE VOICE / Friday, February 22, 1980 / Page 13B

Common Sense And Birth Control

By DAN MORRIS
NC News Service

IT'S NOT UP TO your parish priest to decide how many children you have. It's not up to the archbishop or moral theologians. It's not even up to the Vatican or the pope. Ultimately, it's up to you.

That's not rebellious talk, anti-church rhetoric or even wishful thinking. That's church teaching.

FOR TOO LONG the church's teaching on family planning—call it birth control, if you want—has been distorted by ill-informed reaction to "Humanae Vitae." In the first place, the church's teaching on family life is far from totally expressed in that landmark encyclical issued in 1968 by Pope Paul VI. Pope Paul would have been the first to admit that.

In the second place, most journalists and commentators—surely those in the secular press—have never read nor do they intend to read the pontiff's defense of life in that document.

BUT THIRDLY AND tragically, neither have most of us Catholics. We find it easier to draw our notions of what we think the encyclical says from others who think they know what it says. We form our opinions too often by reading headlines rather than by taking a deeper and less

hurried look at the insights and wisdom the church has come up with over the past 2,000 years or so.

One cannot and should not try to dilute Pope Paul's clear condemnation of artificial contraception in "Humanae Vitae." He based his pronouncement on profound values—the sacredness of human life and the nature of man and woman and marriage.

YET HE ALSO underscored other essential values—responsible parenthood and all that it entails, global justice, the dignity of women, the sacredness of marriage, among others.

And in a significant shift from earlier pastoral practice, he urged husbands and wives to remain close to the sacraments. In plain talk, he was telling pastors not to deny the Eucharist and other sacraments to married couples practicing birth control. Rather, he indicated, let the sacraments strengthen the couple, serve as a divine teacher in helping them make life decisions.

THE CHURCH underscores many values in bearing and rearing a family. These include providing children minimum basics—proper diet, suitable shelter, a loving atmosphere, the mission of teaching them Christ's message. The church goes on to underscore



"How do you know when you are ready for marriage?" Is it enough to be deeply in love? The feeling of love is so profound when it first hits that the couple is certain it will last forever. Sadly, love that lasts forever is proving to be the exception rather than the rule." (NC Photo by Dwight Cendrowski)

the importance of training and education so that a child can develop as best he can the skills and talents God has bestowed.

The church also recognizes the importance of economic security; the need for recreation, the importance of health care, the commandment to share and care with others.

THE CHURCH HAS spoken on the importance of intimacy between married partners and the key role this physical-spiritual sharing can play in strengthening the

sacramental bonds that tie husband and wife.

All these things the church points to are important values to be nurtured. And, it seems clear, all should be considered in making decisions about family lifestyle as well as family regulation.

BUT SPIRITUAL leaders, to say nothing of common sense and every-day living, remind us that these values can and do come into conflict.

What if inviting a new pregnancy will endanger the health of a wife? We would have an obvious conflict between the value of new life and the health of a woman on whom others might depend. Or could fear of such a pregnancy rupture the relationship of husband and wife? Now we have friction between the value of being receptive to new life and the value of married intimacy.

WHAT IF ADDITIONAL

children will put such a financial strain on a family that none of the children will receive a proper education, a proper diet, decent clothing? Will too many children dilute parental influence, affection, supervision?

These and other such questions can be tricky. The answers cannot be the same for every couple. But they illustrate that values—good values—can come into conflict.

THAT DIFFERENT COUPLES come to different decisions on family planning should not be a source of scandal. What is scandalous, however, is that too many of us middle-of-the-road Catholics stand silent as one school of thought tries to tell us the church says every Catholic couple should have as many children as they can, while another school argues that the church should be ignored in matters of family life and family planning.

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Creative Marriage

(Continued from Page 4B)

cup" make the bridal couple "one in love for each other." (Prayer After Communion A).

ANOTHER IMPORTANT FACTOR in choosing the date for the celebration is the season of the year. Since Lent is a penitential time of the year (Advent also has a penitential character), weddings which are joyful and often extravagant celebrations ordinarily should not be celebrated in those times. The Easter and Christmas seasons are especially appropriate times of the year because of their joyful character, although marriages can be celebrated any other time, too.

The ritual encourages the bride and groom to choose from its rich selection of texts to create their own festive celebration, texts such as the form of consent, the readings from the Scriptures, the nuptial blessing, the blessing

of the rings, and many others. Another very important area of selection is the music for the celebration.

THE MUSIC FOR ANY liturgical celebration should always express two basic things: faith and community. The music played and sung should be an outpouring of the faith of the whole community which gathers to celebrate the marriage of two people whom that community loves.

A marriage creatively planned and celebrated in faith by bride, groom, family and the whole community will deepen the faith for all involved. It will, as one of the nuptial blessings in the rite says, reveal the plan of God's love in "the union of husband and wife, an image of the covenant" between God and his people. For the celebration and fulfillment of the sacrament of marriage of Christian man and woman "is the sign of the marriage between Christ and his Church."

The Symbolism Of the Ceremony

Today many people spend a great deal of time planning their wedding ceremony. More often than not the readings they choose reflect the central symbolism of marriage, "The two become one flesh."

The sacrament of matrimony is one sacrament whose symbolism is celebrated on two levels. One is the focus of the community on the couple and their commitment, and the other is intimacy.

Knot-tying

The intimacy of marriage has been symbolized for many centuries by tying the wedding couple together with a festive binding.

In Japan the knot is a visual referent for marriage and years ago, "tying the knot" was a slang phrase for getting married.

In the period around the sixteenth century, the priest took his stole and tied it around the clasped hands of the couple. Today, the clasped hands are a remnant of that binding.

Nourishment

Nourishment is part of the larger symbolism of intimacy. The Eucharist is feeding and it is communion with the community and the Lord.

Sheltering is an ancient symbol of becoming a household, a family. In Moslem and Jewish weddings the ceremonies are performed under a tent or canopy.

The sense of sheltering isn't part of our western symbolism, yet could have a place in the marriage rite since a new family is established.

Acceptance

The final symbol in the church is that of acceptance. This acceptance is an extension of the blessing. It takes the form of congratulations and best wishes by the community.

These actions are meant to reaffirm the bond which now exists between the couple.

— (Reprinted from Folk Mass and Modern Liturgy Magazine.)



Parenting "starts when you lay eyes on your first precious little bundle and he (or she) is ugly, "No pre-parenthood class, no childbirth film, prepares you for this." Until now you firmly believed "that to his own parents, every child is beautiful. So who is this chinless crabapple the nurse is holding out to you?"






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Mixed marriages

Liturgy can do much

By FR. JOSEPH M. CHAMPLIN
(Copyright NC—Know Your Faith)

I don't remember my own parents' wedding ceremony, but I presume it took place in St. Gabriel's Catholic rectory at Hammondsport, N.Y. My father, you see, was an Episcopalian and my mother a devout Roman Catholic.

I do recall, however, at the age of 12, some years after my dad died of cancer, my mother's second marriage service. The vows were exchanged in that same rectory because my new father was also a faithful member of the Episcopal Church.

When my brother took unto himself a lovely bride, the rules had changed—slightly. The scene shifted from the parish house in that little village at the end of Lake Keuka to the church itself. We stood inside the building, but outside the sanctuary.

My sister-in-law was then a Protestant (she has since become a Roman Catholic) and the Church thus manifested its discouragement of mixed marriages through this exclusion of participants from the area near God's altar.

I discovered, at the beginning of my pastoral ministry after ordination in 1956, a further easing of these restrictions with regard to the liturgical celebration of mixed marriages. Now bride and groom were permitted to come within the sanc-

tuary and, a few years later, even to exchange nuptial promises in the context of a Mass.

Recent decrees go even further. They allow—and ecumenists encourage—ministers from other Communions to share in the Catholic ceremony by proclaiming a scriptural text or bestowing a benediction or delivering an exhortation.

The latest of these decrees, an apostolic letter of March 31, 1970, "Determining Norms for Mixed Marriages," makes it easier for couples to obtain in special situations permission to marry before a minister instead of the priest and in a church other than the Roman Catholic one.

It is expected that the American bishops will, in the near future, issue their necessary adaptation of this document to our circumstances in the United States.

These limitations, despite their radical liberalization in such a short period of time, probably seem harsh, even cruel to some. And I am sure at least several readers feel a certain bitterness as they recall the uneasiness at the moment of their own mixed marriage years ago, the apparent relegation to second class Catholic citizenship, the arguments and disapproval from clergy, family, friends.

Perhaps one individual who glances at these words remembers only too well the end of a beautiful

romance, the finish of a courtship— all because he wouldn't be married by the priest or she insisted on having a wedding in the Protestant church of her childhood.

The Church bears a delicate, thankless burden here. Aware that mixed marriages mean division on something vital, possible danger to an individual's faith, and complications with regard to the children, she cannot lend enthusiastic approval to them.

But other Christian churches don't either and, likewise, Jews today usually take a dim view of matrimony with non-Jews. Even marital experts, from purely human considerations, wonder about the wisdom of two persons marrying who do not share similar religious beliefs. The Catholic Church, it seems, does not stand alone on the matter.

At the same time for many, many reasons in our pluralistic, rapidly communicating world, an ever-increasing number of men and women fall in love, face the obstacles which confront them in a mixed marriage, and decide they deeply wish to spend the rest of their lives together despite the differences and difficulties which do exist.

The Church recognizes this obvious fact and urges bishops and parish priests "to aid the married couple to foster the unity of their conjugal and family life" and to "establish relationships of sincere

openness and enlightened confidence with ministers of other religious communities."

The wedding liturgy can do much to cement that union, dissolve fears, and start the marriage off happily in a positive direction. Changes in Church regulations mean, in practice, that questions of who will officiate, where the service will be held, and according to what ritual are almost always resolvable. A good will at a time when this is most needed.

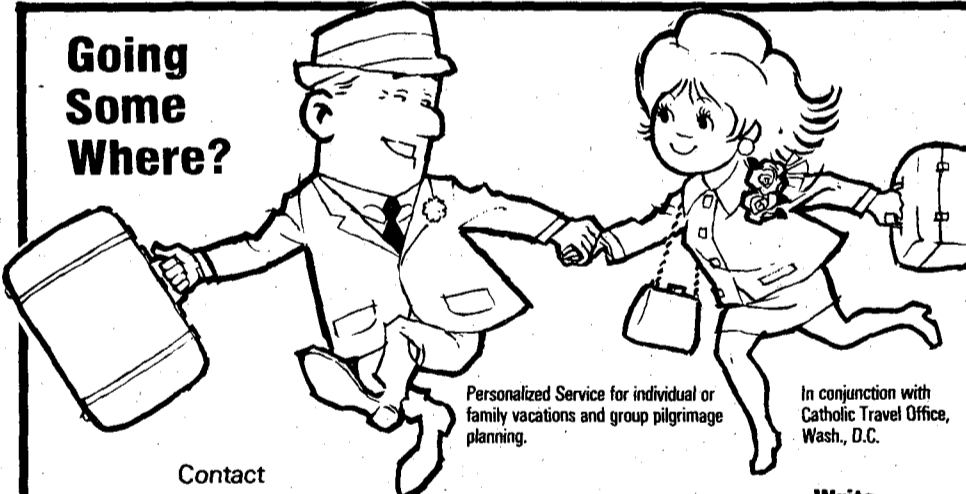
A couple begins married life when they leave the altar. Future happiness depends upon a willingness to love, understand, accept, and adjust. This perhaps is more true in a mixed marriage than in one which finds husband and wife united in their religious beliefs and attitudes.

A beautiful and satisfying nuptial celebration doesn't guarantee bliss in the days ahead, but it can successfully launch bride and groom along the right course.

In addition, the revised Catholic rite offers a wealth of opportunities for joint planning of the ceremony—by bride, groom, priest, minister, families. Twenty-eight biblical readings plus many scripturally-oriented prayers and blessings provide ready texts which should be most acceptable to all concerned.

Finally, participation of clergymen from other denominations in the Roman Catholic wedding and involvement of the congregation in the ceremony itself cannot but fos-

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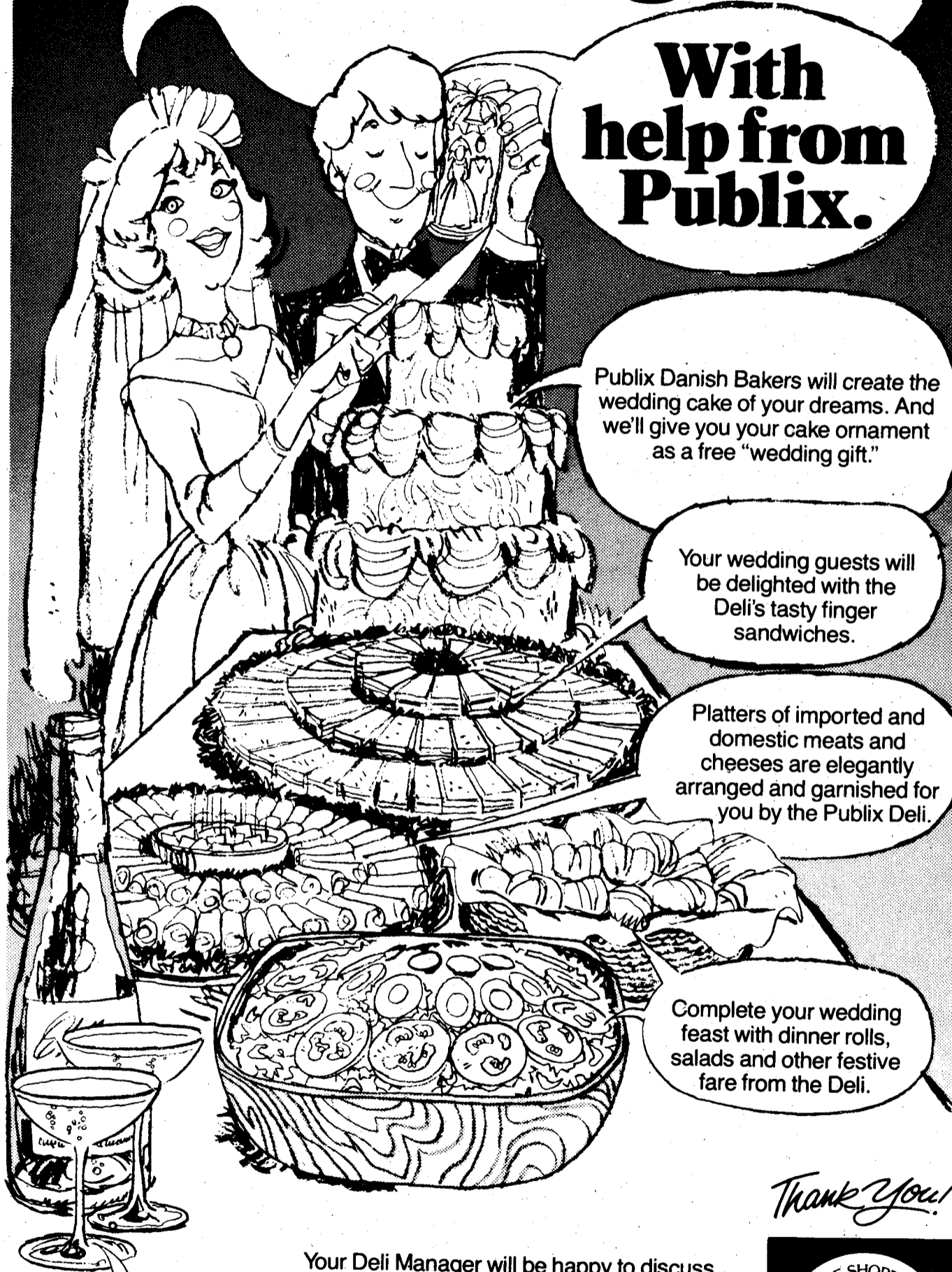
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Countdown before wedding

Groom's

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90 DAYS BEFORE THE WEDDING:

Order your bride's engagement and wedding rings.

Complete your guest list and give it to bride's mother.

Arrange with your fiancée to visit the rectory.

Discuss the number of ushers you'll need with your fiancée, and begin making your choice.

60 DAYS BEFORE THE WEDDING:

Order your wedding attire after consulting your bride.

Ask your best man and ushers to participate, and brief them on the proper attire.

Discuss honeymoon plans with your bride and start making the necessary reservations.

30 DAYS BEFORE THE WEDDING:

Pick up your bride's wedding ring. Check to see that the engraving is correct.

Purchase gifts for your attendants.

Order gloves and neckwear for your attendants, and make sure they've ordered their wedding attire.

Select a wedding gift for your bride.

Arrange lodging for relatives and ushers from out of town. (They will pay their own expenses.)

Make sure all necessary documents—legal, medical and religious—are in order.

Complete honeymoon plans and purchase all tickets.

14 DAYS BEFORE THE WEDDING:

Make a date with your bride to get the marriage license. (You might make it a festive occasion with lunch at her favorite restaurant.)

Check on arrangements for the bachelor dinner. (if any).

Arrange with your best man for transportation from the reception to the airport or wherever you plan to embark on your honeymoon.

7 DAYS BEFORE THE WEDDING:

Present gifts to your attendants (at the bachelor party, perhaps)

Remind your best man and ushers of rehearsal and rehearsal dinner details.

Brief the head usher on any special seating arrangements.

Give best man a sealed envelope containing donation for the priest.

Get your going away clothes in order so you can change at the reception.

Pack for your honeymoon.

Bride's

90 DAYS BEFORE THE WEDDING:

Decide what type of wedding you would like.

Set the date and time; make arrangements with your parish priest.

Invite your bridesmaids and ushers to participate in the wedding.

Make the reservations for your wedding reception and/or dinner with your church, hotel or club.

Choose and order your wedding gown and the dresses for your attendants.

Start your guest list, and ask your future mother-in-law to begin hers.

Start planning your honeymoon.

Begin shopping for your new home or apartment and furnishings.

Begin shopping for your pattern in china, silver and the like. It's a good idea to register your choice with a department store having such a service.

60 DAYS BEFORE THE WEDDING:

Order your invitations, announcements and thank-you notes.

Visit your florist and place your order.

Shop for your trousseau.

It is customary to buy your attendants' wedding gifts; choose them now.

Make arrangements for a photographer.

Address, stamp and seal your invitations and announcements so they'll be ready to mail at the proper time.

30 DAYS BEFORE THE WEDDING:

Check in with your physician for medical examination, blood test, etc.

Mail those invitations.

20 DAYS BEFORE THE WEDDING:

Don't forget that gift for your future husband-to-be.

Make whatever final decisions remain on your wedding reception menu and order.

Begin recording wedding gifts and writing thank-you notes.

Order your wedding cake and favors.

Treat your bridesmaids to a luncheon. Now is a good time to give them their gifts.

7 DAYS BEFORE THE WEDDING:

Display your gifts in some appropriate place at home.

Make a list of things you'll need for the honeymoon.

Don't forget to have your marriage license signed this week.

Check with your parish priest about church rehearsal time.

THE WEDDING DAY:

Mail your wedding announcements.

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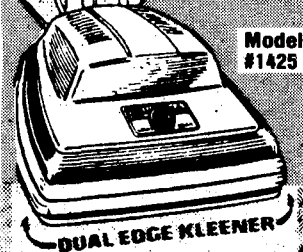
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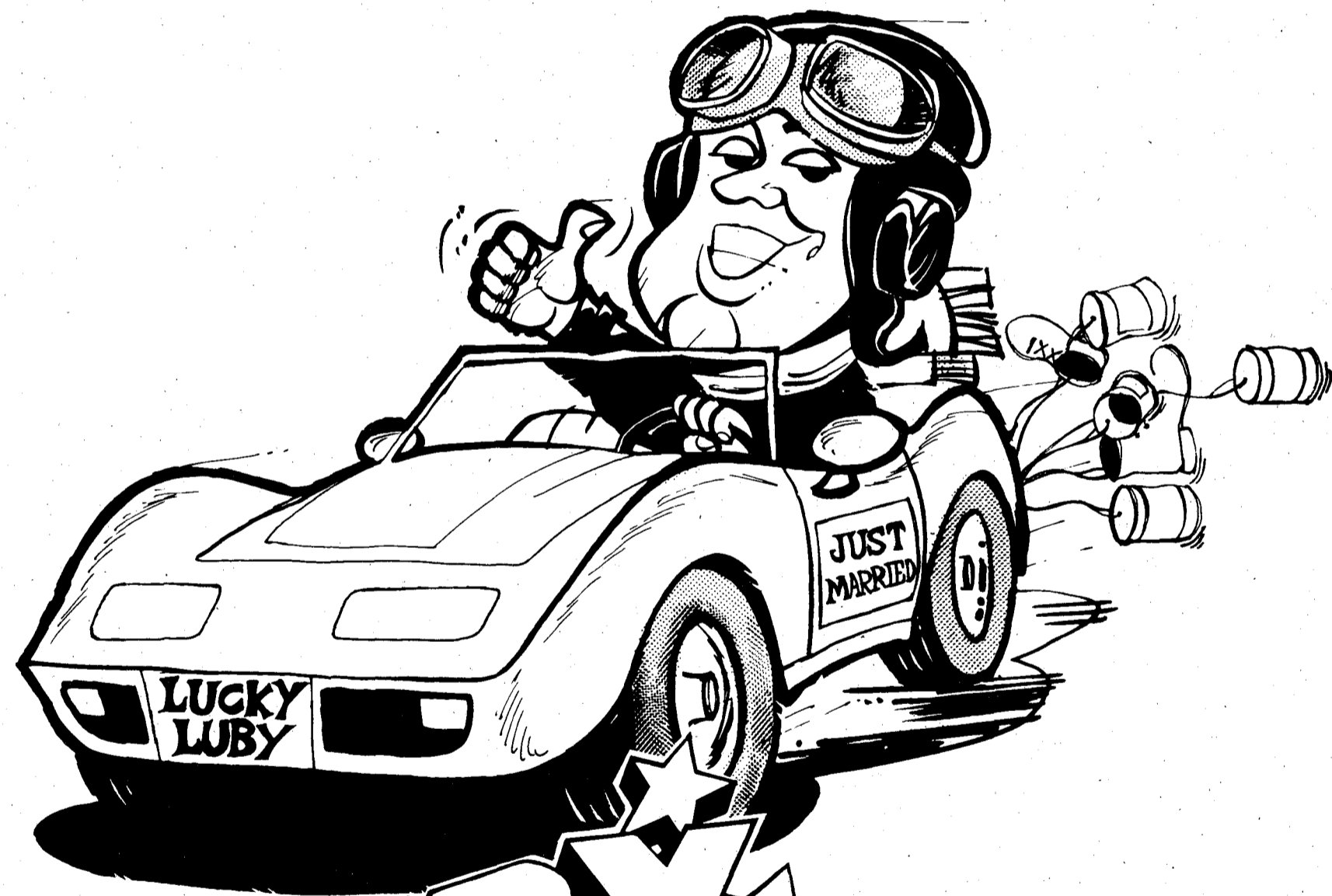
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Dedicado Centro Infantil de Pequeña Habana

Una gran concurrencia de padres, vecinos y personalidades civiles y religiosas estuvo presente en el acto de Dedicación del Little Havana Day Care Center, 970 SW 1ra. Calle, por el Arzobispo Edward McCarthy, el pasado día 14 de Febrero.

El centro es realmente un muy hermoso lugar donde los niños que disfrutan de sus servicios son los "reyes y reinas". Todo allí gira alrededor de su bienestar y felicidad mientras los padres trabajan: la atención esmeradísima por un personal muy especializado, las bien balanceadas comidas, la enseñanza las distracciones. Es un pequeño "país de las maravillas". Las cuotas semanales son basadas en los ingresos y el tamaño de la familia.

La ceremonia de Dedicación empezó a las 5:30 p.m. exactamente con el Obispo Auxiliar de Miami, Agustín Román diciendo la oración de apertura. Monseñor Bryan O. Walsh, Director Ejecutivo del Centro Católico de Servicios, dió la bienvenida a los asistentes y presentó a la Sra. Ruth Waskey, del programa de Cuidados Infantiles del Estado de la Florida, quien dijo unas palabras sobre el nuevo servicio a la comunidad y a la Sra. Alicia Abreu, Coordinadora de Centros Infantiles del Buró Católico y quien a su vez presentó al personal del nuevo centro.

El Arzobispo McCarthy hizo la dedicación en Español y presentó a los Reverendos Padres Emilio Vallina, de San Juan Bosco y John Edwards, de Gesu, Pastores de dos de las Parroquias beneficiadas por este servicio social. Acto seguido los niños Daisy Olin y Mario Collazo, acompañados por el Sr. Arzobispo, cortaron la tradicional cinta.

También estuvieron



S.E. Arzobispo de Miami Edward McCarthy y Mons. Bryan Walsh conversan con algunas de las invitadas durante la recepción ofrecida después de la dedicación del Little Havana Day Care Center.



Una de las espaciosas salas de actividades donde los niños juegan y aprenden bajo la constante supervisión de una Directora de Actividades.

presentes el Rvdo. P. Michael Greer, Secretario del Arzobispo, el Sr. Cesar Odio, Manager Asistente de Miami, la Sra. Marie Salazar, del Buró Católico.

El personal del Centro Infantil que organizó el acto las Sras. Lourdes García, Administradora, Mercy Morales,

Secretaria; Sara Real, Grethel Martínez, Maria T. Rodriguez, Julia Sarragua y Sophie Gonzalez, encargadas de actividades, y Angela Sotolongo, encargada del Depto. de Nutrición.

La recepción comenzó con un brindis y se sirvió un exquisito bufet.

Nuevo Servicio de Salud en Pequeña Habana

Una nueva Agencia del United Way, Miami Medical Health Center (Centro de Salud mental de Miami, servirá a la Comunidad Hispana. El Centro está situado en el 2141 S.W. de la primera Calle.

Bajo la Presidencia del Doctor Antonio Martínez Monfort y la dirección de la Doctora Marian Prio, el Miami Medical Health Center espera atender este año casi cincuenta mil pacientes, hispanos en su gran mayoría. De estos pacientes que serán tratados en los dis-

tintos servicios ofrecidos por el Centro, un 30 por ciento es de escasos recursos; por lo que la labor es doblemente alentadora para los habitantes de la Pequeña Habana y sus alrededores.

El Doctor Martínez Monfort indica que el Miami Mental Health Center no sólo llena un gran vacío para los residentes de esta área sino que hace el trato más personal y humano.

Entre los numerosos servicios disponibles están: Trata-

miento de emergencia las 24 horas del día, psicoterapia familiar, tratamiento contra el abuso de las drogas y el alcohol, quimioterapia, así como servicios de salud mental, cuidado de los hijos y en los próximos días habrá 10 camas disponibles para hospitalizaciones que no requieran más de cinco días.

El único requisito para obtener los servicios del Miami Mental Health Center es residir al Este de la Avenida 37 y al Sur del Río Miami.

Carta del Arzobispo

Cuaresma de 1980

Mis queridos fieles:

Quiero saludarles afectuosamente y darles aliento al comenzar la Temporada de Cuaresma.

La Cuaresma es una etapa muy importante en nuestro viaje espiritual. Es una época especial de gracias y de desarrollo espiritual, una época de reconciliación con Nuestro Señor por medio de la penitencia y la contrición. Como dice la Liturgia de las Horas, "Han llegado los días de penitencia; expiemos nuestros pecados y salvaremos nuestras almas."

La Cuaresma es la época en que debemos hacer frente a la realidad, mirarnos cuidadosamente en el espejo de las enseñanzas de Jesús. Tenemos tendencia a ceder a la persuasión de los anuncios contemporáneos que, no importa lo que cueste, si me hace sentir bien me lo merezco. Físicamente, esta mentalidad indisciplinada puede crear obesidad y resultar en la miseria de enfermedades, cáncer de los pulmones, cirrosis del hígado. La indulgencia excesiva roba el gusto y la felicidad de la vida.

El que está disforme espiritualmente se encuentra aún en peores condiciones. Los egoístas que no pueden amar, a no ser que sea para beneficio de ellos, son inatractivos a sus amigos y, peor aún, a Dios. Entumecidos por las malas costumbres, pierden su vitalidad espiritual, perspicacia de visión, deleite en la vida con Nuestro Señor. Se enferman espiritualmente — algunas veces hasta la muerte. "Y quien se prepara para la lucha, de todo se abstiene, y eso para alcanzar una corona corruptible; mas nosotros para alcanzar una incorruptible." (1Corintios 9,25)

En nuestra época, tratamos de negar la muerte y calmar el sufrimiento físico. Al igual, tratamos de negar la realidad del pecado e ignorar la necesidad de hacer penitencia. Estamos cada día menos inclinados a confesar y a reconciliarnos con Dios en el Sacramento de la Penitencia. Como el anunciante, proclamamos nuestra perfección. La Cuaresma es la temporada en la que espiritualmente debemos descender de la región de los sueños, dejar a un lado las tonterías y los riesgos a nuestro bienestar espiritual y dando fervor a nuestras vidas por medio de ejercicios espirituales regularmente.

Es la hora de comenzar realmente a vivir, reflexionando en lo que Jesucristo, nuestro camino y nuestra vida, en verdad representa, de dedicarnos a programas de disciplina para evitar el pecado y para crecer en la virtud. Es hora de hacer humilde penitencia ante Dios, un padre amante y cuidadoso quien, porque es Dios, no nos puede consentir tolerando ofensas contra El. "Acercaos a Dios, y El se acercará a vosotros...Humillaos delante del Señor y El os ensalzará."

Este año la Cuaresma es especialmente importante para nosotros, ya que hemos iniciado un gran programa de Evangelización a través de toda la Arquidiócesis, un programa de desarrollo espiritual que incluye a cada uno de nosotros — empezando conmigo. Este año prestaremos atención especial a la espiritualidad de la vida familiar. Confío en que las familias — esposos y esposas, padres e hijos — harán un esfuerzo especial durante la Cuaresma para preguntarse si se están ayudando a alcanzar la santidad y felicidad por medio de sus relaciones amantes y por el ejemplo y aliento mutuo que se brindan los unos a los otros. Durante el año, las parroquias ofrecerán programas especiales para ayudar a las familias a realizar sus necesidades. Esta sería una ocasión ideal para comenzar Noches Familiares — una noche especial a la semana cuando todos se quedan en casa y se divierten, rezan y aprenden juntos.

También les pido que durante esta Cuaresma (Pasa a la Pag. 2A)

Carta del Arzobispo

(Viene de la Pag. 1A)

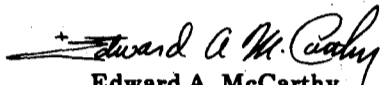
ma hagan penitencias adicionales, aún más que las asignadas por las regulaciones de Cuaresma para preguntarse si se están ayudando a alcanzar la santidad y felicidad por medio de sus relaciones amantes y por el ejemplo y aliento mutuo que se brindan los unos a los otros. Durante el año, las parroquias ofrecerán programas especiales para ayudar a las familias a realizar sus necesidades. Esta será una ocasión ideal para comenzar Noches Familiares — una noche especial a la semana cuando todos se quedan en casa y se divierten, rezan y aprenden juntos.

También les pido que durante esta Cuaresma hagan penitencias adicionales, aún más que las asignadas por las regulaciones de Cuaresma. Nos hacen falta. Nuestro Programa de Evangelización, de desarrollo juntos en santidad y de llevar la vida de Nuestro Señor a otros, será un sueño imposible sin la ayuda de la Gracia Divina. Una manera influyente de conseguir la ayuda de Dios ha sido siempre la oración y el ayuno.

"Os exhortamos a que no recibáis en vano la gracia de Dios... Este es el tiempo propicio, éste es el día de la salud!" (2 Corintios 6, 1-4)

Que este Tiempo de Cuaresma enriquezca con gracias y crecimiento a ustedes y a sus familiares.

Devotamente en Cristo,


Edward A. McCarthy
Arzobispo de Miami

OFICIAL

Arquidiócesis de Miami

La Cancillería anuncia que el Señor Arzobispo Edward McCarthy ha hecho el siguiente nombramiento:

El Reverendo José C. Sanchez, C.M., Pastor Asociado para la Parroquia de San Vicente de Paul en Miami, efectivo desde Febrero 12, 1980.

Cuando Uno Sufre, Todos Sufren...

Por Rev. Dan Kubala

"Cuando uno sufre todos los demás sufren con él" (1Cor. 12:26)

Quisiera compartir con Uds. la repudiable historia que leí recientemente y que parece ser una de las muchas ironías que se dan en nuestra sociedad actual.

"Este último Diciembre, un varoncito, recién nacido, murió en el jardín de una casa, situada en el Sur de Minneapolis. Reporta la policía que el recién nacido luchó fuertemente por vivir pero inútilmente. La madre del niño, una muchacha de 16 años, fue arrestada y acusada de homicidio." Hasta aquí la noticia del cable.

Es fácil suponer la terrible impresión que este hecho causó en la comunidad de Minneapolis. El infortunado niño tuvo servicio fúnebre y entierro, gracias a personas generosas de aquella localidad conmovidas por una muerte tan lamentable.

Examinemos el caso:

Si la joven acusada es encontrada culpable, su delito será castigado por la ley y repudiado por la sociedad: Pero ¿cómo se le puede explicar a esa madre su culpabilidad, si esta misma sociedad ayudaría y aplaudiría la muerte de ese

niño si hubiera sido meses o aún semanas antes de su nacimiento? A esto se reduce la bárbara ley del aborto, tal como existe actualmente en los Estados Unidos. Aborto que definen como la "libertad de escoger" que dan a cada mujer y que se hace sin que los padres se enteren o se inmiscuyan en el caso, pero que es sencillamente homicidio.

El niño, no nacido, hubiera luchado por su vida igual que el de nuestro caso, y hubiera muerto también: Los dos víctimas inocentes de una sociedad que olvida su fe y confianza en Dios.

Estamos viviendo un momento histórico. Tenemos que oír el llamado de la Iglesia a la Evangelización, es un llamado de fe y de confianza en Dios, autor de la vida, que se preocupa de cada una de sus criaturas y que al darles el don de la vida las capacita para una eterna felicidad con Él en el cielo. Para Dios todos somos importantes, el niño sin nacer, el joven, el anciano, el incapacitado; recordemos en la primera carta de San Pablo a los Corintios (capítulo 12, versículo 22): "Miren como las partes del cuerpo que parecen más débiles son las más necesarias".

La oficina de "Respeto a la Vida" está preparando suse-

gunda reunión anual con una peregrinación, que se llevará a efecto aquí en Miami, el domingo 23 de Marzo en el Marine Stadium, situado en el Rickenbacker Causeway. Todos los Obispos de Florida y muchos del clero concelebrarán la Misa en honor de María, la Madre de Dios. Esta peregrinación se llevará a cabo dos días antes de la celebración de la Anunciación de Nuestro Señor.

Esta jornada de oración se encamina a llamar la atención otra vez a todos sobre la santidad de la vida humana, nacida y no nacida, como un regalo de Dios. El Obispo Thomas C. Kelly, secretario general de la Conferencia de Obispos Católicos será el orador en la Misa que empezará a las 3:00 p.m. El programa preliminar empezará a las 2:00 p.m. y en él tomarán parte grupos musicales de distintos lugares del estado.

El año pasado la peregrinación fue en el St. Leo College, en St. Leo, Florida y más de 4,000 peregrinos participaron en la liturgia. Este año será aquí, por favor planeen unirse a los Obispos y a todos como miembros de una gran familia, y recuerden en sus oraciones la peregrinación para que sea un verdadero éxito en todos los aspectos.

El Catequista Como Ministro

Durante los días del 11 al 14 de Febrero se ofreció en cuatro diferentes localidades de la Arquidiócesis, un programa titulado "El Catequista como Ministro", de mucho interés para todos los directores de educación religiosa y catequistas en general. Fue organizado por el Departamento de Edu-

cación Religiosa de la Arquidiócesis.

El primero tuvo lugar en la Parroquia de St. Helen el día 11 el segundo en St. Brendan el día 12, el tercero en St. James el 13 y el último en St. Ignatius el día 14, día de San Valentín.

La charla fue la misma en

todas las parroquias y fue ofrecida por el señor Condi Kennedy, Consultor Nacional de Religión de la compañía impresora de material religioso Silver Burdett, es graduado de la Universidad Loyola en Estudios Religiosos y Sagrada Escritura y cuenta además con la experiencia de haber sido Director de Educación Religiosa.

El señor Kennedy expuso a los asistentes los nuevos métodos de pedagogía religiosa, especialmente en la enseñanza a los niños. Su charla fue acompañada por presentaciones audio visuales que la hicieron sumamente atractiva. Puedo confesar que fui a la conferencia a cubrir el evento desde el punto de vista periodístico, por lo que debí tomar algunas fotos. Me interesó tanto su exposición que decidí dejar la cámara a un lado y no perder una sola de sus palabras.

Los Catequistas son por la naturaleza de su función, ministros de la Palabra, y esto lo viene proclamando la Iglesia desde hace mucho tiempo. Hablé sobre cómo llevar a Jesús y su mensaje al pleno conocimiento del niño al jovencito, de cómo llevar a sus corazones el amor hacia la Eucaristía, de la Iglesia como comunidad y de cómo poner la Biblia al alcance de niños y jóvenes hasta que la hacen "su libro".

En suma, las charlas, que duran dos horas dejan al oyente con la sensación de que el tiempo ha sido muy corto.

Sta. Agueda y St. Kevin Unidos Para Evangelizar

El Año de la Familia y el programa de Evangelización se llevará a cabo en una acción interparroquial en Santa Agueda y San Kevin, la primera situada en 1111 SW 107 Avenida y la segunda en Bird Rd. y la Avenida 127 del SW.

Los temas que se presentarán a los familias y a todos los fieles asistentes serán: Cuaresma: Tiempo de Conversión, Relación de la Persona Humana con Dios, Relación de la Persona Humana con la Familia de Dios — La Iglesia, La Familia en Crisis, y La Familia y la Palabra de Dios.

Todos los lunes desde el 25

Fiesta Guajira en Centro Mater

En los nuevos terrenos de Centro Mater, 418 SW 4ta. Avenida en Miami, se celebrará este año la Fiesta Guajira los días 1 y 2 de Marzo desde la una de la tarde hasta la medianoche.

Habrán grandes alicientes para grandes y chicos en los kioscos de las 6 provincias. Cada kiosco ofrecerá variados juegos y sorpresas además de las comidas típicas de la provincia. También habrá bingo todo el tiempo del festival, Galería de Arte y Parque de diversiones con aparatos mecánicos para adultos y para pequeños. Y 6 grandes premios muy excitantes. La entrada es sólo \$1.00 los menores de 12 años no pagan.

de Febrero hasta el 24 de Marzo inclusive, el programa se celebrará en San Kevin a las 8:30 de la noche.

Los Jueves desde Febrero 28 hasta el 27 de Marzo a las 8:00 de la noche la reunión será en Santa Agueda.

El día 31 de Marzo, Lunes, habrá una celebración Penitencial a las horas señaladas en cada parroquia.

El P. VILLARONGA
en ST. AGUEDA

El Rvdo. P. Angel Villaronga, O.F.M., estará a cargo de las Charlas de Cuaresma los días 10, 11 y 12 de Marzo a las 8 p.m. en la Iglesia de Santa Agueda.

Festival en Sta. Agueda

La Parroquia de St. Agatha celebrará un Festival con el propósito de reunir a las familias para crear una mayor y mejor relación entre ellas, relación que será puente para lograr las metas propuestas para el Año de la Familia; es decir la evangelización de las familias.


El Festival se efectuará en los terrenos parroquiales, 1111 S.W. 107 Avenida los días 29 de Febrero, 1 y 2 de Marzo. El costo del boleto es de \$1 o 6 por \$5. Habrá muchas diversiones y comida abundante americana e hispana. Se sorteará un automóvil y dos grandes premios más en efectivo.

EN LA EDICION
DE
Marzo 21 de 1980
DE
La Voz

La Comunidad Católica Hispana del Sur de la Florida rendirá homenaje al santo Sacramento del Matrimonio con una Edición Especial.

Novias y Novios
1980

La fecha de cierre
para anuncios: Viernes 12 m.,
7 de Marzo de 1980.



Cuaresma: Tiempo de Renovación

Por: Rev. Luis Pérez

Cuaresma es el tiempo antes del Misterio Pascual, o sea de la Muerte y Resurrección del Señor Jesús, que la Iglesia pone ante nosotros para que al conmemorar al Señor muerto y resucitado, tomemos conciencia de nuestra responsabilidad de cristianos de anunciar al mundo con nuestras vidas la Buena Noticia de Salvación y la presencia del Señor entre nosotros.

Cuaresma: tiempo de hacer una revisión de vida a través de una sincera conversión y una auténtica reconciliación como Cristo nos ordena: "si no se convierten, todos perecerán" (San Lucas 13,3) y el Concilio Vaticano II nos dice: "siendo (la Iglesia) y al mismo tiempo santa y necesitada de purificación, AVANZA continuamente por la senda de la PENITENCIA y de la RENOVACION." (Lumen Gentium 8)

Consciente de lo que nos dice Cristo: "Si no se convierten, todos perecerán" (S. Lucas, 13,3) nuestra familia de Miami debe ponerse en actitud verdadera de volver de corazón a Cristo, a vivir conformes a la Buena Noticia del Evangelio: "Hagan penitencia...confiesen sus pecados...ámense unos a otros, aún al enemigo...perdonen... de la misma manera que midan serán medidos...no juzguen para no ser juzgados...paguen el mal con el bien."

Con toda sinceridad dejemos a un lado los prejuicios, las críticas, los descontentos y pongámonos a trabajar como hermanos y hermanas para seguir construyendo el Reino de Dios en esta nuestra familia de Miami; rompamos la barrera de cualquier división. Cristo Crucificado nos llama al amor. A trabajar juntos es el reto de Cristo, pues donde hay divisiones, críticas y juicios temerarios allí no está Dios.

La Cuaresma la iniciamos con la ceniza bendita que se nos impone en nuestras frentes. La ceniza se saca al quemar las palmas del Domingo de Ramos. La ceniza quiere darnos a entender que los desórdenes y las cosas que no marchan bien conforme a Jesucristo hemos de quemarlas con una buena reconciliación y una vida más ajustada al Evangelio.

Cristo nos repite: "Convírtete"... y añade y "cree en el Evangelio". Recordemos que Cristo, Dios y hombre verdadero padeció por nosotros, por nuestros pecados..." El no cometió pecado alguno, cuando lo insultaban no devolvía el insulto; en su pasión no profería amenazas... Cargado con nuestros pecados subió al leño (la Cruz), para que muertos al pecado, vivamos para la justicia y santidad. Sus heridas nos han curado." (1 San Pedro 2,21-24)

Cuaresma: tiempo de experiencias. En primer lugar de la experiencia del perdón de Dios y la experiencia de saber perdonar y olvidar las injurias que nos hayan hecho, a imitación de Cristo que nos ha perdonado y ha muerto en la cruz para saldar nuestros pecados. Recordemos: "Ustedes son mis discípulos si se aman unos a otros."

Cuaresma: tiempo de profundizar más los vínculos familiares. Tiempo de oración familiar, de reconciliación familiar. Aprovechemos el "Año de la Familia" para edificar una familia auténticamente cristiana y católica basada en el Evangelio y en el Magisterio de nuestra Iglesia Católica, siguiendo las normas del Vicario de Cristo en la tierra, el Papa y bajo el amparo y protección de la Santísima Virgen María, Madre de Dios y de la Iglesia. A todas las familias les recomendamos semanalmente una "NOCHE FAMILIAR" en la que los padres y los hijos olvidándose del T.V., recen juntos, jueguen juntos y conversen entre sí.

Que Cristo muerto y resucitado nos revista más de El.

Homenaje a P. Vallina

El Consejo No. 5110 "Ntra. Sra. de la Caridad", de los Caballeros de Colón le ofrecerá un testimonio de gratitud al Rvdo. P. Emilio Vallina, Pastor de San Juan Bosco, el Sábado 8 de Marzo.

Comenzará el homenaje

con una Misa concelebrada en la propia Iglesia de San Juan Bosco a las 7 p.m. y después habrá un banquete en el Casablanca Banquet Hall. Para reservaciones e información llame a los teléfonos 856-1167 y 642-4302.

Gesu Celebra Jubileo de Diamantes

La Escuela parroquial de Gesu celebrará su Jubileo de Diamantes con una tómbola-festival, los días 15 y 16 de Marzo del corriente año. Habrá diversiones para todas las edades, música y comida en abundancia para todos los gus-

tos. Los detalles completos serán publicados oportunamente. Haga sus planes desde ahora para asistir a este festival tómbola. Si desea alguna otra información llame a la Iglesia Gesu.

Conferencia para Divorciados

La Arquidiócesis de Miami presentará una conferencia en el Barry College, para separados y divorciados, la primera de este tipo en Miami, el Sábado 8 de Marzo de 1980 y auspiciada por el Family Enrichment Center. La hora señalada es 9 a.m. y se extenderá hasta las 4 p.m., en cuyo momento se clausurará con una Liturgia Eucarística oficiada por el Arzobispo Edward McCarthy.

El Rvdo. P. James Young CSP, Capellán de la Conferencia Norteamericana para Separados y Divorciados dirá los discursos de presentación de la mañana y de la tarde. La Conferencia estará dividida en talleres o sesiones de estudios compuestos de distintos temas cada uno que serán: "La Iglesia y el Divorcio", a cargo de Mons. Francis Fazzaloro, Oficial del Tribunal Arquidiocesano y por Hna. Laura Oliveira; "Las Familias y el Divorcio" por Ida Blount, MS, Steven Grossbard, Fiscal Asistente del Estado de la Florida y Alfred Palmer, Abogado; "Divorcio e Interés Personal" por Don Cuvo, Director de Servicios Unidos para la Familia, Ms. Margaret M. Easton, Psicoterapeuta, Fran Howard, Directora del Centro de Análisis y Emma Hunter y Terri Farnes, directoras de Servicios Kelly.

Los interesados en asistir a esta conferencia deben registrarse con anticipación por lo cual deben llamar al (305) 651-0280 del Family Enrichment Center, donde la Hna. Agnes Gott, O.P. les dará toda la información pertinente.

Ministro de Colombia Ofrece Charla

La Fraternidad Delta Theta Mu de Artes y Ciencias de la Universidad de Miami, conjuntamente con el Dr. Roberto García, Cónsul de Colombia y del Sr. Simón Daro Dawidowicz, Académico Bolivariano, presentarán una conferencia sobre "las Relaciones entre Colombia y los Estados Unidos" que será ofrecida por Su Excelencia Dr. Diego Uribe Vargas, Ministro del Exterior de la República de Colombia, en la Sala Brockway de la Biblioteca de la Universidad el sábado 8 de Marzo de 1980 a las 2 p.m. La conferencia será traducida al inglés simultáneamente. Una informal recepción será ofrecida después.



BENDICIÓN DEL CENTRO "PIERRE TOUSSAINT". Un grupo de jóvenes y niñas Haitianas ofreciendo golosinas típicas de Haití, a los concurrentes al acto de la bendición. La Ceremonia fue muy lucida y se dijo en el lenguaje Creole.



BENDICION DEL CENTRO HAITIANO. Una gran muchedumbre compuesta de residentes de Miami y de refugiados Haitianos, asistió a la bendición del Centro. En la foto de izq. a der., el Rvdo. Charles Jackson, Pastor de St. Philip en Opa-Locka, el Rvdo. Thomas Wenski, Director Asistente del Centro y Monseñor John McMahon, Director de Vida Rural.

Nuevo Grupo en Sta. Agueda

Un nuevo grupo de católicos separados y divorciados se está formando en la Iglesia de St. Aghata, 1111 SW 107 Ave. Miami, Fla. con el respaldo del Padre Jorge García.

El viernes 22 de Febrero a las 8:00 P.M. tendrán su primera reunión. Todos los interesados están invitados.

El Padre Ignatius Rame-

au, del tribunal metropolitano, de la diócesis de Miami, les dará la charla sobre la anulación de matrimonios.



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NOTICIAS DE LA SEMANA

NACION

Jovenes preocupados

Washington —(NC)— Más de un centenar de dirigentes estudiantiles unidos en conferencia nacional en la Universidad Católica escucharon de varios oradores la exhortación a no perder de vista los valores espirituales. Moon Landrieu, secretario del Ministerio de Vivienda y Desarrollo Urbano, hizo resaltar el impacto de esos valores en las decisiones que afectan al prójimo. Wilma Rudolph, quien ganó tres medallas en las Olimpiadas de 1960 pese a una pierna inválida en su niñez, habló de la victoria moral perenne aunque no se gane siempre en la pista. Los estudiantes discutieron algunos problemas éticos y de falta de orientación que agobian a las generaciones actuales.

Ayuda a Nicaragua

San Francisco — El Arzobispo de San Francisco, Msgr. John R. Quinn escribió al Representante Thomas O'Neill de Massachusetts, que "la ayuda pedida por el Presidente Carter debe ser aprobada prontamente por su gran importancia caritativa y para las propias relaciones de EE.UU. con ese país".

Obispo Obando pide ayuda

Washington —(NC)— En su mensaje desde San Francisco y Washington a los norteamericanos, la frase principal de Mons. Miguel Obando, arzobispo de Managua, fue: "Ayúdenos a la reconstrucción de Nicaragua". Por invitación de Mons. John R. Quinn, arzobispo de San Francisco, el obispo se comunicó durante cuatro días con unos 50,000 nicaragüenses que viven en esa zona, y luego vino a

Washington para visitar a la U.S. Catholic Conference. En varias conferencias de prensa se le preguntó de la influencia izquierdista en la dirigencia sandinista, de las relaciones con Estados Unidos, de la participación de 4 sacerdotes en el gobierno revolucionario y las contestó, pero volviendo al tema de la ayuda, habló también de los \$75 millones que el congreso en Washington discute. "Afrontamos tiempos muy difíciles, sobre todo en alimentos; la gente hace largas colas para comprar lo básico: arroz, frijoles, maíz, medicinas. Y el desempleo aumentará cuando terminen las cosechas de café y algodón, y es difícil crear más trabajo en la industria, el comercio o la agricultura. Faltan viviendas, destruidas por la guerra." Además del terremoto de 1972, Nicaragua sufrió dos años de conflicto armado para derrocar la dinastía Somoza.

Desigualdad social

Nueva York —(NC)— En un homenaje de despedida a Lillian Block que se retira después de 37 años como directora del Religious News Service, una mesa redonda de periodistas de asuntos religiosos predijo que habrá divisiones en las comunidades cristianas por "provincialismos" y "confusionismo" moral derivados de tensiones entre la fe y las libertades personales y sociales. El P. Joseph O'Hare, director de la revista jesuita América, dijo que "el péndulo del sentimiento religioso tira hacia lo personal y privado, en detrimento de la preocupación por lo social." Richard Ostling, editor de religión de la revista Time, opinó que el reto mayor viene de "la desigualdad entre ricos y pobres."

Los Obispos y el Censo

Washington —(NC)— Mons. Thomas Kelly, secretario de la U.S. Catholic Conference, explicó que los obispos adoptaron una postura neutral sobre la ayuda que solicitara la Oficina del Censo para localizar a inmigrantes indocumentados, no porque buscaran negociar en cambio otras ventajas, sino porque les preocupaba que la información confidencial pudiese causar el arresto y la deportación de los llamados "ilegales". Fue una respuesta sobre inmigración del experto Charles Keely que dijo que una de las razones de la negativa episcopal a colaborar en el censo era que no había en cambio otras ventajas.

MUNDO

Obispos temen violencia

Tegucigalpa, Hond. —(NC)— Los Obispos Católicos de Honduras previnieron al gobierno militar de la nación contra fraudes electorales el próximo mes de Abril en la celebración de las elecciones generales convocadas. "Elecciones deshonestas pueden escalar la violencia" dijeron.

No se habló de rehenes

Vaticano —(NC)— El Ministro de Asuntos Exteriores de Irán, Sadegh Ghotbzadeh, declaró que en su reciente reunión con altos dignatarios del Vaticano no se trató del asunto de los rehenes Americanos pero no dijo cuales fueron los temas de la reunión.

Experimentos con fetos

Winnipeg, Can —(NC)— Los Obispos Católicos de Manitoba, Canada, pidieron al Premier Sterling Lyon que investigue las prácticas y experi-



BAUTIZO DE ADULTOS EN HARLEM. El Cardenal Terence Cooke de New York bautizó 29 hombres y mujeres en la Iglesia St. Charles Borromeo en Harlem. El bautizo, que fué el más numeroso conferido a adultos en la Arquidiócesis tuvo lugar a principios de Febrero y todos los bautizados tuvieron la oportunidad de ver al Papa Juan Pablo II cuando visitó la Parroquia en Octubre pasado mientras ellos eran catequizados.

mentos que se realizan en el Centro de Ciencias de la Salud de Manitoba sobre abortos, y que se cree usan fetos vivos, y poner alto a las prácticas que atentan contra la vida humana.

Severas Medidas

Londres G.B. 8 El Parlamento Británico votó por gran mayoría en Febrero 15 hacer más estrictas las regulaciones sobre el aborto consideradas muy liberales.

Año de Esperanza

Libano —(NC)— El Patriarca Maronita Antoine Pierre Horaiche, de Antioquia y otras figuras de la Iglesia y el Gobierno inauguraron el Año de la Esperanza para los Libaneses en todo el mundo. Los Obispos y Patriarcas Católicos dijeron que aunque parezca riesgoso en un país azotado por la guerra "la esperanza para los cristianos no es un falso consuelo sino que está basada en la fe y promovida por el amor".

Católicos liberados

Londres, G.B. —(NC)— Seis católicos presos entre ellos dos sacerdotes, en Checoslovaquia, desde Septiembre 10, 1979, han sido puestos en libertad sin explicación alguna de acuerdo con informaciones recibidas en el Keston College de Londres, que se especializa en asuntos de países comunistas.

Audiencias Bulliciosas

Ciudad del Vaticano —(NC)— Al contar su experiencia sobre una audiencia pontificia, la peregrina Daniela Laco describe como cada miércoles unos 6,000 fieles, congregados en la Sala de Audiencias Paulo VI, no ofrecen una ceremonia religiosa sino una celebración bulliciosa cuando aparece el Papa Juan Pablo II. Lanzan exclamaciones, trepan en las sillas, toman fotos, aplauden, cantan, agitan banderas y cartelones, y saludan con brazos y cabezas en forma ferviente. Al papa le toma media hora atravesar el pasillo de la puerta al trono, mientras responde a las manos y las palabras que le tienden niños y grandes, y besa a algunos de los niños. Y el alboroto renace cuando se lee la lista de los grupos presentes en la ceremonia, ya por

nacionalidad, ya por organizaciones. "Vuestra presencia, la de cada uno, es muy grata para mí," les dice el Papa, y los vítores se renuevan, narra Daniela.

Grave Responsabilidad

Paris —(NC)— Cincuenta intelectuales católicos han enviado una declaración de gratitud al Papa Juan Pablo II "por el rayo de esperanza que difunde al mundo," y a la vez pidieron a otros que también apoyen su gestión orientadora y de paz. Los católicos, dice la nota, "tenemos una grave responsabilidad...pues atravesamos una época de genocidio, campos de concentración, dictaduras, carrera de superarmamentos, y hambre espiritual y material," y por lo tanto es necesario que demostremos "unidad de fe con el Pontífice, sucesor de Pedro."

Commemoran visita papal

Ciudad de Mexico —(NC)— En una misa conmemorativa del primer aniversario de la visita del Papa Juan Pablo II a México el cardenal Ernesto Corripio develó una placa en la Basílica de Guadalupe con estas palabras: "El pueblo mexicano y el latinoamericano necesitaban un mensaje de aliento. En enero de 1979 Juan Pablo II se los dio al pisar tierras hispanoamericanas." Los fieles escucharon poco después un mensaje del Papa quien les decía: "El beso que estampé en tierra mexicana fue una prueba de afecto y estima...Deseo repetir mi gratitud por vuestra magnífica acogida." El Papa Juan Pablo recordó que su principal motivo fue iniciar la tercera conferencia del episcopado latinoamericano en Puebla "para ofrecer toda la contribución posible a la causa de la evangelización." El papa llegó a México el 26 de enero y regresó el 31, después de visitar brevemente a la República Dominicana.

Justicia social

Utrecht, Holanda —(NC)— Los obispos holandeses, que acaban de celebrar un sínodo en el Vaticano sobre problemas internos de su comunidad, publican una carta pastoral sobre justicia social para los obreros, para invitar a los católicos a una conversión interior que resulte en mejoras económicas, sociales y políticas.

Nuevo Centro Parroquia en San Bernardo.



El nuevo Centro Parroquial de San Bernardo en Sunrise, que fué bendecido el pasado Sábado 16 de Febrero por el Obispo Auxiliar John Nevins. El Pastor de San Bernardo, Reverendo

Michael Hourigan, dijo "podremos proveer con este centro espacio bastante para las actividades de nuestra creciente familia parroquial".