



New Marriage rules set

By ANA M RODRIGUEZ
Voice Staff Writer

Stressing that "a wedding is a day but a marriage is a lifetime," the Archdiocese of Miami will promulgate this Sunday, June 1, Pastoral Guidelines for Marriage Preparation to be followed by all couples in the Archdiocese who wish to be married in the Church.

The guidelines outline a step-by-step process which includes:

- A determination by the priest or deacon that the couple is emotionally, psychologically and spiritually ready to receive the Sacrament of Matrimony;

- A four-month preparation period during which the couple will attend either an Engaged

Encounter, a series of Pre-Cana conferences, a Camino or individual instruction conferences with the priest;

- A program to remove the impediment to Catholic marriage if the priest determines a delay is necessary.

The new guidelines, overwhelmingly called for and approved by the priests of the Archdiocese, apply to ALL: persons who wish to be married in the Church, including widows and widowers and those already married in civil court. The guidelines for youthful marriages which were approved in 1977 have been incorporated into these, with the waiting period changed from three to four months.

IN A PASTORAL letter to be read in area churches this Sunday, Archbishop Edward McCarthy says the purpose of the guidelines is "to make every effort to ensure that couples do not experience the failure of marriage and the misery that accompanies divorce."

"We do live in an age of a lack of commitment, but also in an age that requires acceptance of standards for admission to professions and careers of responsibility. Preparation for the lifetime state of marriage and parenthood is even more important. I especially urge all of the faithful of the Archdiocese to be in full support of these efforts," the Archbishop wrote.

Terry and Mimi Reilly, directors of Family Life for the Archdiocese who have been intimately involved in developing the guidelines, said those are tangible signs that "the Church really cares about people getting married."

"WE WANT people who are going into marriage to make a lifetime commitment and to be happy," said Terry, "that's the only reason we're doing the guidelines."

They want to emphasize that "the



Church cannot deny the right to marry in the Church. What we can say is 'You're not ready yet'. The delay is a delay, it is not a refusal."

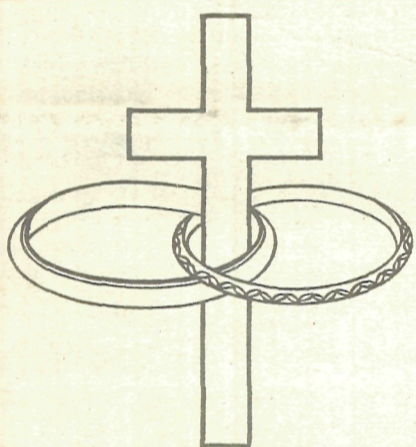
Reasons for delay include:

- The non-practice of the faith by

the Catholic party(ies) with NO intention of returning to the practice;

- A lack of appreciation for the spiritual and sacramental aspects of

(Continued on Page 5)



"The Church cannot deny the right to marry in the Church. What we say is ...'you're not ready yet.' The delay is a delay, it is not a refusal."

Terry Reilly

Halt liturgical abuses — Vatican

VATICAN CITY —(NC)— The Vatican Congregation for the Sacraments and Divine worship has called for a Halt to "varied and frequent abuses" in the eucharistic liturgy being reported from various parts of the Catholic world.

Although it praised some results of liturgical reform, the congregation listed the following among abuses which have been reported:

- The joining by the Laity in the recitation of the eucharistic prayer;
- Homilies given by lay people;
- The distribution of Communion by lay people while priests refrain from doing so;
- The use of unauthorized eucharistic prayers;

- The "manipulation of the liturgical texts for social and-political ends";

- The abandonment of liturgical vestments;

- The celebration of Mass outside church without real need.

The Vatican congregation further said that women are not permitted to act as altar servers, although they may be lectors, or readers, for the scriptural readings and may proclaim the intentions for the prayer of the faithful before the Offertory.

THE CONGRAGATION for the Sacraments and Divine worship issued its directive in an instruction on Certain Norms Concerning worship of the Eucharistic Mystery,

called "In Aestimabile Donum" (On the Valuable Gift), from the first words of its latin text. Pope John Paul II approved the document April 17 and it was issued by the Vatican May 23.

It was a follow-up to the pope's letter to the bishops of the world this past Holy Thursday on "The mystery and Worship of the Holy Eucharist."

The congregation noted "with great joy the many positive results of the liturgical reform: a more active and conscious participation by the faithful in the liturgical mysteries, doctrinal and catechetical enrichment through the use of the vernacular and the wealth of readings from the bible, a

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VIGIL FOR HOSTAGES — Reciting the holy hour of reparation during a 24-hour vigil for the U.S. hostages in Iran are, from left, Pat Stibier, Mary Genung and Janet Anding. The prayer

vigil for release of the hostages and for healing relations between Americans and Iranians was held at St. Hugo of the Hills Church in Bloomfield Hills, Mich.



News At A Glance

Guide on Judaism published

NEW YORK —(NC)— A curriculum guide to help Catholic school teachers provide a "new appreciation of Jews and Judaism" has been published jointly by the National Conference of Catholic Bishops and the Anti-Defamation league of B'nai B'rith.

Question government, priest says

WASHINGTON —(NC)— "Responsible opposition" to government and church policies can assist nation and church, Msgr. George G. Higgins, secretary for special concerns, U.S. Catholic Conference, told graduates at the Catholic University of America at the university's 91st commencement exercises May 17. He said that America is better off now than in the past because people question, criticize, challenge and oppose government policy.

Students criticize degree recipients

BOSTON —(NC)— Presentation of three honorary doctoral degrees at Boston College's May 19 commencement prompted a mild protest from about 500 of the more than 2,500 graduates.

Protesters said three recipients — Gov. Edward J. King of Massachusetts, Mayor Kevin H. White of Boston and Bernard J. O'Keefe, a scientist and engineer — "did not live up to the Jesuit tradition of Christian ethics."

A student spokesman for the protestors said later that they objected to the awarding of degrees to King because of "sexist" attitudes, to White because his housing policies have displaced poor people and to O'Keefe because his scientific firm was involved with nuclear missile production. The protestors wore white armbands to show their displeasure.

King, a Boston College Alumnus, later received a round of warm applause from several hundred students.

Along with the three who were criticized, Cardinal Joseph Malula of Kinshasa, Zaire, Albert M. Folkard, a member of the Boston College faculty, and Germaine Bree, an author, literary critic and professor also received honorary degrees. Cardinal Malula met with Pope John Paul II during the pope's recent African trip, which included stops in Zaire.

Prayer essential in dialogue

VATICAN CITY —(NC)— Prayer is an essential element of Catholic Life and an important aspect of dialogue with non-Christians, Pope John Paul II told 19 Japanese bishops May 26. The bishops were in Rome for their "ad limina" report given to the pope every five years.

New marriage policy in Ohio

STEUBENVILLE, Ohio —(NC)— The Steubenville diocese has introduced a marriage preparation policy which requires priests to determine whether a couple desiring to marry practice their faith and have sufficient maturity to make a life-long commitment. The policy becomes effective Sept. 1.

Mediation efforts increased

VATICAN CITY —(NC)— Vatican-mediated negotiations of the territorial dispute between Chile and Argentina, at a delicate stage, may be intensified, according to the Vatican. More than 200 meetings had been held by mid-May.

Quebec bishops took no position

TORONTO —(NC)— The Catholic bishops of Quebec took no position on the historic referendum in which the people of the predominantly French-speaking province decisively voted May 20 to remain within the Canadian federation. The bishops did, however, encourage informational activities about the issues involved.

Catholic TV - an alternative

WOODBURY, N.Y. —(NC)— Long Island Catholics are planning a new, non-profit, Catholic-sponsored TV station to broadcast Christian programs as an alternative to sex and violence. Efforts to establish the station, spearheaded by a layman, have the approval of the Diocese of Rockville Centre, which itself operates a cable network.

Lutherans welcome polygamists

(Undated) —(NC)— Churches should not close their doors to polygamists "if the Holy Spirit leads them to Christ," participants in the All Africa Lutheran Consultation said after a meeting in Monrovia, Liberia. Lutheran leaders said strategies should be developed for outreach to polygamous families.

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REDUCE MISUNDERSTANDING

Halt liturgical abuses—Vatican

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growth in the community sense of liturgical life, and successful efforts to close the gap between life and worship, between liturgical piety and personal piety, and between liturgy and popular piety."

But the congregation said it was concerned about the abuses reported, particularly confusion of the roles of the priest and the laity, loss of the sense of the sacred and misunderstanding of the ecclesial character of the liturgy, that is, its nature as the official worship of the church.

CALLING THE abuses it cited "real falsification of the Catholic Liturgy," the congregation warned against "the near inevitability of violent reactions."

The Vatican congregation laid down norms for the celebration of Mass and for eucharistic worship outside Mass. It also made various suggestions for deepening the understanding of priests and faithful of the theological and spiritual reasons for the liturgical changes that have been made following the directives of the Second Vatican Council.

Concerning the Mass, the congregation stressed the close connection between the liturgy of the

word and the eucharistic liturgy. Reaffirming previous directives concerning the readings from Scripture, it said: "It would be a serious abuse to replace the word of God with the word of man, no matter who the author may be."

The reading of the Gospel and the preaching of the homily are reserved to the priest or deacon, the congregation said. It added that proclamation of the eucharistic prayer is to be done by the priest, not the congregation or a lower minister.

Only the eucharistic prayers approved by the Holy See are to be used, the congregation said.

"COMMUNION IS a gift of the Lord, given to the faithful through the minister appointed for this purpose," the congregation said. "It is not permitted that the faithful should themselves pick up the consecrated bread and the sacred chalice; still less that they should hand them from one to another."

Lay eucharistic ministers, the congregation said, can distribute Communion "when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long."



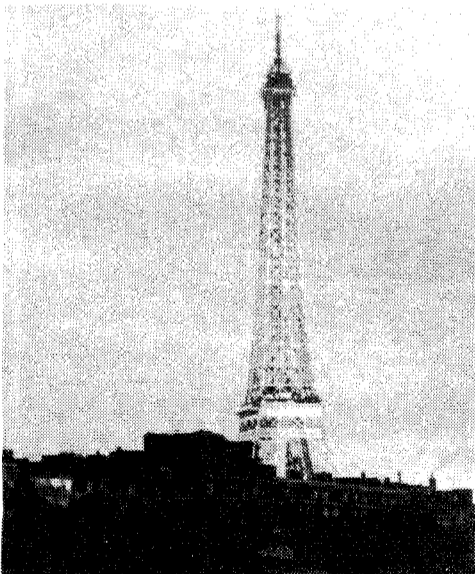
Dressed in white, a youngster making her first Communion offers the greeting of peace to a parishioner at St. Patrick's Church in Johnsville, N.Y. She was one of 10 welcomed to the eucharistic table.

Pope to push unity in France

By NANCY FRAZIER

NC News Service

Social justice, Christian unity and the need for balance between too-liberal and too-conservative



interpretations of the Second Vatican Council are issues affecting the church as Pope John Paul II visits France (May 30-June 2).

The itinerary for the four-day "pastoral visit" looks like a miniature version of some of the pope's five other international trips, including meetings with bishops and politicians, non-Catholics and Poles, seminarians, young people and contemplative nuns.

BUT A MAJOR event of the trip is to take place on the final day, when Pope John Paul addresses a selected audience at the Paris headquarters of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The talk is expected to be an important papal pronouncement on the social justice issues such as world hunger and illiteracy which UNESCO was founded to combat.

"... Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed," the preamble of the UNESCO charter says. The organization received the John

XXIII Peace Prize from Pope Paul VI in 1974.

UNESCO director general Amadou Mahtar M'Bow, a native of Senegal who has met with a pope every year since 1974, said in Paris May 20 that Pope John Paul has a special interest in the agency's campaigns against poverty and illiteracy.

THE POPE will precede his UNESCO address with a prayer meeting attended by representatives of international Catholic

organizations working with the U.N. body.

But other Christians will also be included in his prayers during the visit to France, a country described by Orthodox Metropolitan Meletios as "the spiritual meeting place between Western and Eastern Christianity."

"The trip to Paris of Pope John Paul II constitutes an historic event not only for our brother Catholics but for all Christians who live in

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OFFICIAL

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

THE REV. MONSIGNOR JOHN R. McMAHON - to Pastor, St. John Fisher Parish, West Palm Beach, and Regional Director of the Catholic Charities for Palm Beach County, effective June 15, 1980.

THE REV. JOHN BARROW (newly ordained) - to Associate

Pastor, Immaculate Conception Parish, Hialeah, effective June 25, 1980.

THE REV. MICHAEL HOYER (newly ordained) - to Associate Pastor, St. Helen Parish, Fort Lauderdale, effective June 25, 1980.

THE REV. EDUARDO OLIVA (newly ordained) - to Associate Pastor, St. Brendan Parish, Miami, effective June 25, 1980.

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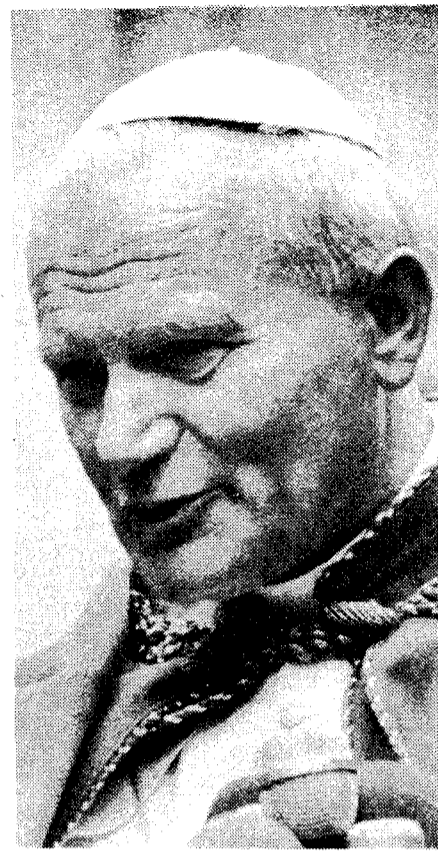


Fr. Hans Kung

Pope Explains action on Kung

"Does a theologian who does not integrally accept the doctrine of the Church, still have the right to teach in the name of the church...?"

In Fr. Kung's book, "Infallible? An Inquiry," he contended that the Church could not make an infallible statement because of the historical conditions, including the language used.



Pope John Paul II

VATICAN CITY —(NC)— The Vatican censure of Father Hans Kung resulted from the church's desire to protect "a fundamental right of the human person — the right to truth," Pope John Paul II told the West German bishops.

In an eight-page letter to the bishops' conference, the pope strongly reaffirmed the December 1979 censure of Father Kung, answered some of the Swiss-born priest's controversial theological concepts and prayed that the priest would soon accept Catholic doctrine and "be able to be called a Catholic theologian again."

The German-language letter was dated May 15, Ascension Thursday, and released by the Vatican on May 22.

POPE JOHN PAUL commented on the need for collegiality and "authentic dialogue" with all elements of the church.

"In dialogue the church seeks to understand man better and thus its own mission," he said.

But, the pope added, "it would be in contrast with the essence of dialogue if the church would wish in this dialogue to suspend its convictions and turn its back on the knowledge which has already been given to it."

Father Kung, a professor of

ecumenical theology at the University of Tübingen, West Germany, was told by the Vatican in December that he could no longer teach as a Catholic theologian because of several of his positions, especially on the infallibility of the pope and the divinity of Christ.

In his letter to the West German bishops, the pope said the case raises several questions.

"DOES A THEOLOGIAN, who does not integrally accept the doctrine of the church, still have the right to teach in the name of the church and on the basis of a special mission which it received? Can he still want to do so, if several dogmas of the church are in contrast with his personal convictions? And then, can the church...in such circumstances continue to oblige the theologian to do it despite everything? the pope asked.

"The decision of the Congregation for the Doctrine of the Faith, taken in common accord with the German bishops' conference, is the result of the honest and responsible reply to those questions," he added.

"At the base of these questions and this concrete reply one finds a fundamental right of the human person, that is the right to truth which must be protected and

defended," Pope John Paul said.

The pope devoted a major section of the letter to a reiteration of the church's belief in "infallibility in the teaching of the truths of the faith and the principles of morals."

FATHER KUNG'S first major criticism regarding infallibility came in his 1970 book, "Infallible? An Inquiry." In that book he contended that the church could not make an infallible statement because of the historical conditionings of such statements, including the language used. However, Father Kung said the church, despite historic errors, remains indefectible — within the basic truth of the faith.

"We profess infallibility, which is a gift of Christ given to the church," the pope said in his letter to the German bishops. "And we must profess it, if we believe in the love with which Christ loved his church and continuously loves it."

For the popes who directly participate in the church's infallibility, "it is essentially and exclusively a condition of service," the pope added.

He stressed that infallibility is a central doctrine of the church.

"Although the truth on infallibility of the church can justly seem a less central truth and of

minor order in the hierarchy of truth revealed by God and professed by the church, nevertheless it is, in a certain way, the key to the very certainty in professing and proclaiming the faith, for the life and behavior of believers," Pope John Paul told the bishops.

"Weakening or destroying this fundamental base, the most elementary truths of our faith suddenly begin to collapse," he added.

He then commented on the ecumenical aspects of the Father Kung case, emphasizing that "one cannot in any way pretend (during ecumenical dialogue) that the church renounces certain truths professed by it."

Under a recent agreement worked out by Bishop Georg Moser of Rottenburg-Stuttgart, Father Kung and officials of the West German government, the priest is to continue as a professor of ecumenical theology at the University of Tübingen.

He will also remain as director of the Institute for Ecumenical Research at the University, but will no longer be responsible to its Catholic theology department. He will be directly under the authority of the state-run university's president and senate.

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Marriage guidelines

(Continued from Page 1)

marriage;

- A lack of readiness for marriage, by reason of immaturity or undue social pressure, such as a pregnancy;

- The likelihood that the couple will be separated for an extended period of time after the marriage;

- The fact that one or both parties are under the age of nineteen.

ACCORDING TO the guidelines, an engaged couple should contact their parish priest before setting a wedding date, reserving the hall or sending out invitations. Through a Pre-marital Inventory test or any other tool designed to discover possible sources of conflict or failures in communication between the two people, the priest will assess their readiness for marriage and decide to proceed or delay.

The Reillys expect most couples to have no serious problem so a date could be set, wedding plans made, and they could start attending either four or five pre-Cana conferences, an Engaged Encounter, a Camino or a total of 12 to 15 hours of individual instruction with the priest.

The four-month preparation period and programs are designed to give the couple tools with which to communicate, insight into the spiritual aspects of marriage and tips on dealing with finances, in-laws and sexuality. They also touch on moral values and the teachings of the Church.

SINCE THE first two years of marriage are often the most difficult ones, the preparation programs try to resolve potential conflicts before they become full-fledged marital problems, the Reillys said.



If a delay is necessary, the priest and the Church will work together with the couple to remove the problem through counseling, religious instruction, educational programs or, in case of pregnancy or immaturity, just waiting. "Pregnancy is not a reason to be married in the Church," said Terry.

Once an obstacle has been removed, plans for the wedding and the four-month preparation period can proceed. If at any point the couple decides that it is better not to get married "that is not our intention, that is their decision," Terry Reilly said.

"FOR THE CHURCH, the greatest care is not for the wedding it's for the marriage," he added. "We want people to live together in sacramental marriage. Our interest is in the couple."

Nationwide, one out of every two marriages fails. Where one party is under the age of 18, two-thirds of marriages end in divorce. The rate is 95 percent for marriages due to pregnancy. "There is no difference in the divorce rate between Catholics, Anglos or Hispanics," Terry said.

The guidelines are an effort to reduce these percentages, "to give couples more insurance of a successful life together," the Reillys added.

Currently, over 50 percent of the dioceses in the United States have similar policies, calling for at least four months and at most one year of marriage preparation. All the dioceses in Florida are expected to have a common policy soon.

The task force which has spent almost three years developing these guidelines was composed of members of the Priests' Senate and Board of Directors of the Family Enrichment Center. It included: Father Jose Nickse of St. Mary Magdalene, director of the Radio and Television Office; Msgr. Frances Fazzalaro of St. Lawrence in Miami Beach; Msgr. William McKeever of Little Flower, Coral Gables; Ms. Gladys Garcia, family counselor for the Catholic Service Bureau; Sr. Immaculata Murphy of St. Joan of Arc, Boca Raton; Dr. Frank Hildner, M.D.; Father James Murtagh of St. Vincent de Paul Seminary in Boynton Beach; and Father Timothy Lynch, spiritual moderator for marriage preparation at the Family Center, who "has been pivotal in the implementation of the guidelines," Terry said.

Explaining the whole focus of the new policy, he added, "Part of the Word is love one another and stay with another."



'A wedding is a day, but marriage is a lifetime'

Dearly beloved in Christ:

In this my third Pastoral Letter to you, the people of the Archdiocese of Miami, I wish to especially concentrate on the critical subject of the preparation for the Sacrament of Matrimony.

The Church rejoices and I rejoice at the hopes and plans of its beloved for a lifetime together. Although persons preparing for marriage are filled with optimism and experience the great affection of being in love, we know this optimism and love does not cover all the important aspects of considering marriage in the Church. Since the Church is a caring community and the happiness and well-being of couples entering marriage is of special concern to us, we want to make every effort to ensure that couples do not experience the failure of marriage and the misery that accompanies divorce. Recent studies have demonstrated that a happy married life and a good religious life are interdependent.

For this reason, your priests and I are introducing to you the Pastoral Guidelines for Marriage Preparation for the Archdiocese of Miami. As with our other sacramental preparation programs, we are now asking for more serious preparation for marriage in the Church. This includes making the determination that the couple is, in fact, ready for marriage. There are circumstances when the priest will see the need for a delay in the wedding day. Some reasons for a possible delay include the non-practice of the Faith by the Catholic parties, the lack of readiness by reason of immaturity or undue social pressure, the fact that one or both

parties are under 19 years of age, or that a pregnancy exists. The priest will need special time to help the couple to overcome the condition that made the delay advisable.

Once the priest has determined that the couple is ready for marriage, he will begin the preparation program. We are asking a minimum of 4 months notice so that we have the time to assist the couple in their preparation.

The promulgation of these guidelines should reveal to you the high esteem in which the Church holds marriage. We also want to reemphasize the seriousness that we believe is required in the commitment of life in the Sacrament of Matrimony. We do live in an age of a lack of commitment, but also in an age that requires acceptance of standards for admission to professions and careers of responsibility. Preparation for the lifetime state of marriage and parenthood is even more important. I especially urge all of the faithful of the Archdiocese to be in full support of these efforts. Please keep in mind that a wedding is a day; a marriage is a lifetime. Our special care is for a lifetime and thereafter. I ask your prayers for God's blessings on our newlyweds and for the success of this program which is appropriately being inaugurated during this Year of the Family and of Evangelization.

Devotedly Yours in Christ,

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami

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A place the elderly can afford

**Who am I supposed to Kick out ?
Msgr. Walsh joked concerning
unavailability of space.**

Carroll Manor, the new Archdiocesan complex for the elderly, was officially dedicated by Archbishop McCarthy Friday. Monsignor Walsh, director of Catholic Charities, told those gathered that they were the lucky ones. Each of the 236 one-bedroom, one-bath units at 3665 S. Bayshore Drive is filled. There are 800



HER COFFIN: THE GARBAGE CAN

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on the waiting list already. "I RECEIVED a letter that said why don't I relax the rigid rules to get into Carroll Manor," Monsignor Walsh said. "I said 'who do you want me to throw out because that's the only rule I know of.'"

The residents laughed. And, before the ceremony began, the residents sang.

Residents Estela Hernandez on piano and Mario Sorrantino on the violin led the audience. All sang "Let Me Call You Sweetheart" and "God Bless America."

AFTER BOTH the American and Cuban national anthems were sung, Father Barrett, pastor of Saint Kierans Parish, opened the ceremony with a prayer.

"You are retired from the rigors of a daily job, but you are not retired from life," he said.

Archbishop McCarthy spoke and prayed with the residents in both English and Spanish.

He commented on the rain.

"The rain seems to be God's special blessing," he said. "I think our holy water isn't enough so He sends His own."

The audience laughed again, dry in Carroll Manor's glassed-in cafeteria.

BEFORE THE BREAK for refreshments, Archbishop McCarthy and the oldest resident couple, Mr. and Mrs. Piedra, 90 and 78 respectively, cut the cake.

Afterward, Mario Sorrantino, the violinist and a retired Coral Gables



Abp. McCarthy watches (right) as a resident couple cut the cake at the dedication of Carroll Manor, named for the late Archbishop Coleman F. Carroll. Msgr. Bryan Walsh looks on.

caterer, summed up his feelings about Carroll Manor. "I hope the people who

are living here will consider it a privilege," he said, "because it really is."

St. V. de Paul Sets Regional Meet

The Society of St. Vincent de Paul will hold a Southeast Regional Meeting at Biscayne College, Miami, from June 6 through June 8.

Tours of warehouse facilities will be made, plus numerous report meetings, seminars, lectures and talks

by agencies associated with the Society and the Archdiocese.

Archbishop Edward A. McCarthy will be celebrant of a Mass at 7:00 p.m., June 7, as well as guest speaker at the banquet which follows.



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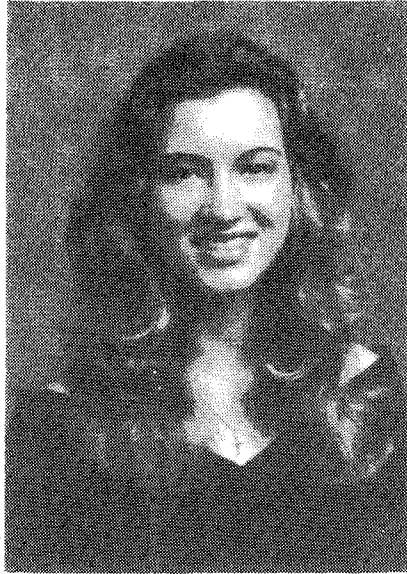
'80 grads look to future

Compiled by George Kemon

It's high school graduation time again in the archdiocese. The Voice gives recognition to the occasion by excerpting some of the speeches given by class valedictorians.

Mary Immaculate High

The class of 1980 is the 112th graduating class at Mary Immaculate. Father Vincent T. Kelly, Superintendent of Schools, will preside over the graduation, address the graduates, and confer the diplomas.



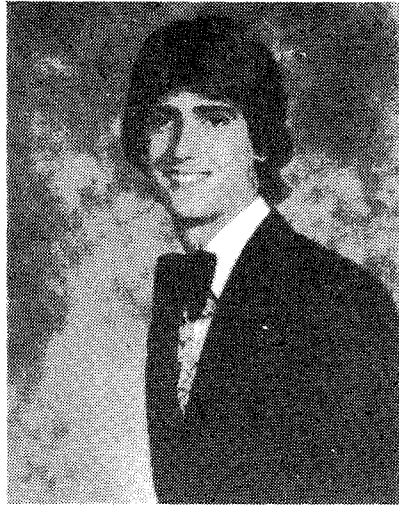
Michele Lynn Marquez

"Therefore, at this moment, we would like to thank our parents and the faculty of MIHS, who have sacrificed themselves endlessly so that we may become happy and optimistic adults. And finally, I think we would like to thank each other for the best times of our lives — those which we have shared together as one. May we all reach and maintain our goals, may we all live up to our own expectations, and may we, the Class of 1980, always remain united in mind and heart."



Chaminade High

Chaminade High School is celebrating its 20th anniversary this year. This is the 19th graduating class.



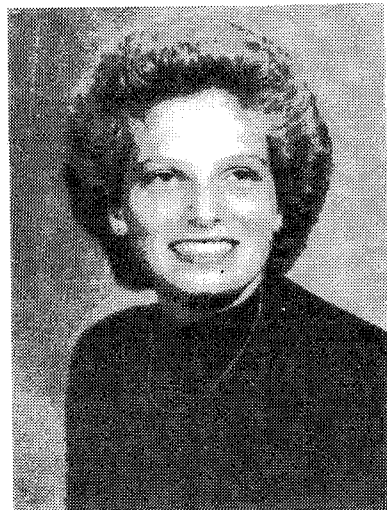
Kristopher L. Bagwell

"Absurd as it may sound, the truth is that none of our accomplishments serve to set us high and above anyone else... Chaminade, if it has taught us anything, has taught us that all of our strivings, all of our efforts, all of our invested time is of no profit if we fail to view it through the proper perspective."

"The perspective I speak of is one that puts concern, care, and warmth first on the list. It is a perspective which calls for spirit first, and grade-point averages, test scores, and won-lost records second...It is a perspective which permeates Chaminade High School."

Cardinal Gibbons High

Cardinal Gibbons High School, a four-year archdiocesan high school, located at 4601 Bayview Drive, Fort Lauderdale, Florida was established in September 1961 by His Excellency, Archbishop Coleman F. Carroll. It is staffed by the Sisters of St. Francis of Mary Immaculate, the Piarist Fathers, and lay teachers.



Deborah Lee Bizzarro

"Students have a dream similar to that of an architect..."

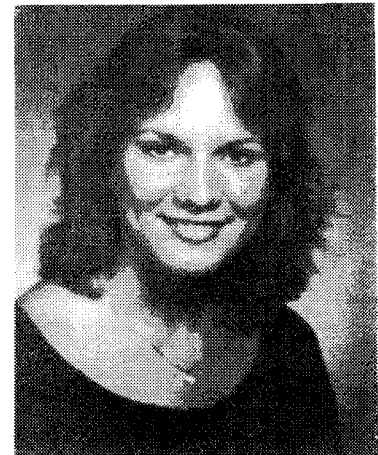
"The base of any great building is the foundation, and we have just completed our foundation here at Cardinal Gibbons..."

"Our teachers have engineered a proper course of action that will serve to accelerate our building program throughout our upcoming careers. Our parents were and still are our builders. They are the people who have made us what we are."



Cardinal Newman High

Cardinal Newman High School graduated 310 Seniors in the Frank Freimann Student Center. This was the 19th graduating class, although Newman is an outgrowth of St. Ann's School which graduated its first class in 1927.



Mary Catherine Peek

"Today we face yet another transition in our lives, that from high school students to active productive men and women. Our high school days have passed and we begin a new phase in our lives. We are about to take the first steps on a new road until now, we have all followed the same path, but here it begins to divide, and each must select his own."

"If we are to succeed in life, we must set goals, grow and learn as we work toward them, and use our achievements as bases for new goals. For just as Arville and Wilbur Wright sought, so they achieved, just as Hellen Keller sought, so she achieved, (and) just as Abraham Lincoln sought, so he achieved. Albert Schweitzer, the brilliant humanitarian, summed this up when he said, "The tragedy of life is what dies inside a man while he lives." To stop learning, to stop growing, is to stop living and to lose sight of God. To prevent this, to be happy and completely satisfied with our lives — herein lies the real challenge; herein his success."



Clean sweep

NEIGHBORHOOD PRIDE — Youngsters from St. Philip Neri and other schools in the Bedford Park section of New York push brooms along Bedford Park Avenue as part of a campaign to give a better image to the

neighborhood. A grass roots organization called the United Associations for Bedford Park is behind the effort to build some pride into the community. (NC Photo by Chris Sherida)

Pope to push unity in France

(Continued from Page 3)

France, said the metropolitan, representative of the Ecumenical Patriarch of Constantinople and president of the Interepiscopal Orthodox Committee in France.

While the pope is in France officials of the Roman Catholic and Orthodox churches are scheduled to meet in Patmos and Rhodes, Greece, for the first official dialogue resulting from the papal trip to Turkey last November. The historic meeting is likely to draw papal comment.

A third major topic, fidelity to

the Second Vatican Council, may be the hardest for Pope John Paul to confront in France.

ALTHOUGH about 85 percent of the country's 53 million citizens count themselves as Catholics, only about 15 to 20 percent regularly attend Mass on Sundays. And some of those who do attend Mass prefer the banned Tridentine rite, promoted by Archbishop Marcel Lefebvre, a Frenchman, who lives in Switzerland.

One potentially difficult moment was averted, however,

when Archbishop Lefebvre decided to postpone a scheduled trip to Paris which would have coincided with the papal trip.

Although the 79-year-old traditionalist was to have performed the annual confirmation ceremony in early June at St. Nicolas du Chardonnet church, Msgr. Francois Ducaud-Bourget announced recently that the event would be moved back two weeks.

"He was to have given the confirmation, but the pope is coming," he said. "If he came the

same day, people would say that it was a provocation, so we put it off for the two weeks."

Archbishop Lefebvre who was suspended from all priestly functions in 1976 by Pope Paul VI, rejects many of the liturgical and other reforms instituted by the Second Vatican Council.

POPE JOHN PAUL, an ardent supporter of the council, seems sure to reiterate that support during his France trip, as well as to remind inactive Catholics of their responsibility to the church.

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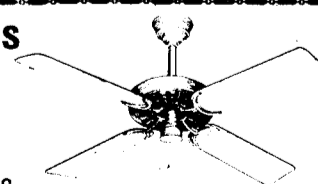
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KAIROS - God's own parole

By DICK CONKLIN

The Mafia "hit man" kills no more, and Murph the Surf's conversion to Christianity is "for real," says one priest. Meanwhile, a father forgives his son's murderer and a prison psychiatrist pays the ultimate compliment: "I don't know what you've got going for you but it's a lot more than I've got going for me."

The magic word is KAIROS - Greek for "God's precise time", and a spinoff from the Cursillo movement which has been changing lives at South Florida prisons.

Kairos is the brainchild of Miami Cursillista Tom Johnson, who wanted to take the life-directing Cursillo magic to people behind prison walls. The experiment has been a success.

various capacities. Some come because of a special interest in prisoners - trial attorneys, judges, chaplains - but most are just changed people who believe that they too can make a difference in other people's lives. All must be screened by prison authorities in advance.

They find a wide variety among the men they serve too, from the hardened criminals at the state prisons to the "smart cookies" at the federal pen, where the inmate may be a convicted lawyer or banker. Contact is maintained upon parole too, through work-release facilities.

A Cursillo weekend - is a three-day retreat that refreshes and strengthens one's Christianity, "short course" as the name means in Spanish. New cursillistas soon

"I no longer kill people; I no longer hurt people. The past five years since I accepted Christ have been the best of my life, even though it's been in the joint. God has forgotten my past."

Former 'hit man'

In South Florida, Kairos weekends have changed lives at the Dade Correctional Institute, a state prison near Florida City, as well as at the Federal Correctional Institute in Perrine and the Broward Women's Prison. Some volunteers serve on teams at the maximum security Raiford facility upstate.

While a typical Kairos may involve 50-75 inmates, an equal

number of non-inmates, Catholic and non-Catholic, may also participate in become aware of scores of unseen friends behind the scenes, preparing, cooking, praying for them, sacrificing for their success. It is a happening that leaves a lasting impression, and motivates many to stay involved through Ultrea and group reunions. Kairos is similar in form to Cursillo, but has been



adapted to the special world of the long-term inmate.

Hialeah's Father John O'Connor, a 75-year-old former Massachusetts prison chaplain, made his Cursillo three years ago and now serves as a spiritual director on many of the prison retreats. He explained some of the reasons for making Kairos a separate format. "People in prison don't trust one another. A street person involved with crime doesn't open up much. It's sort of a code of secrecy. He may have a few close buddies, but has to be careful in what he says."

Additionally, the 14 Cursillo talks, aimed at free people, needed to be adapted to the environment of a prison where thoughts of home, family and personal relationships only add to the pain of separation experienced by the convicts.

Prison regulations restrict what can be carried inside by the visitors, but cookies have been OK and serve as a means of Christian sharing throughout the weekend - a true prison delicacy. The men also take baggies of extra cookies back to their fellow inmates in the yard and in the cells.

One cursillista told of a conversation he had with an inmate making his Kairos. The man had been seriously considering killing his cellmate, but during the weekend he decided to change, and the simple sharing of cookies became the beginning of a whole new relationship between the two.

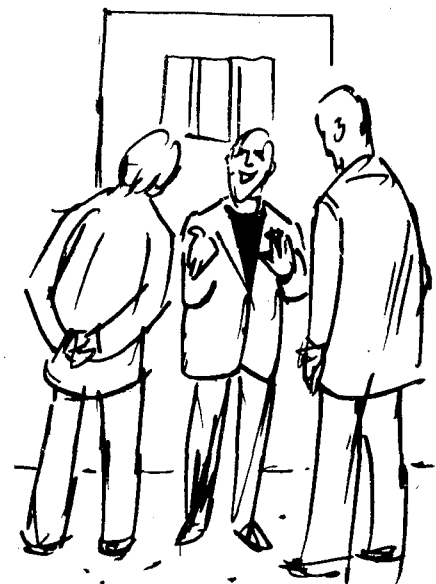
Stories of changed lives abound. At one Kairos recently a former Mafia "hit man" talked of his new life. "I no longer kill people; I no longer hurt people", he shared. "The past five years since I accepted Christ have been the best of my life, even though its been in the joint. God has forgotten my past."

Father O'Connor tells of meeting the famous Miami Beach jewel thief

"Murph the Surf" at a Kairos. "He's been in there nine years and has made two retreats." Describing the con-turned-Christian's new life in Christ, he said, "In my book he's for real."

On another occasion a father whose son had been murdered served on a Kairos team. During the weekend he met his son's killer face-to-face. "I forgive you" said the father.

On Father's Day last year a young man who had been separated from his father for several years was winding up a Kairos weekend. Unknown to him, his Dad had been scheduled as a speaker at the closing. Seeing his father approach



the podium, the boy broke from the group and ran to him, saying, "Dad I love you, I love you". The tearful reunion was picked up by an open mike nearby. The father turned to the audience, saying, "I've had many Father's Day gifts over the years, but nothing like this."

Ministry changes some inmates' lives

By RAY ARMSTRONG

STARKE, Fla. - (NC) - "God put me here so that he can deal with me," a huge black man with pebbly skin told 150 inmates and visitors to union Correctional Institute in Starke.

His voice choked with emotion, tears streaming from his eyes, the inmate continued: "I try now to encounter Christ in everyone."

Regaining his composure, "the meanest man in the yard," as he described himself, said it was important for his survival that he "try to act as Christ would each day."

Three weeks earlier, the big man in the faded blue prison garb had confronted three inmates preparing to gang rape a young white inmate. Coolly but firmly, he warned them that anyone who touched the youth would have to contend with him. The would-be rapist left.

The occasion for the inmate's testimony was an ultreya, an afternoon follow-up to a prison ministry program called Kairos (meaning "God's precise time"). Kairos, which involves three intensive days of sharing basic Christian teaching, has begun to take hold in both state and federal prisons in Florida.

Among the prisoners who have been affected by Kairos is Jack "Murph the Surf" Murphy, the handsome, voluble former gem thief.

Kairos is ecumenical and interdiocesan, with members from various parts of Florida. To meet the challenge of ministry in a highly restricted environment, a board consisting of judges, prison officials, businessmen, attorneys, prison chaplains, priests, ministers and volunteers has been elected. Board members represent most of the major churches in the state.

The Kairos program, as the board envisions it, includes:

Kairos weekends at every federal and state prison in Florida;

- Follow-up ultreyas on a monthly basis;
- Follow-up three-day spiritual retreats semi-annually;
- Kairos communities throughout the state to provide a spiritual support system when an inmate is released;
- Kairos experiences for members of Kairos inmates' families so that when the inmate is released the whole family will be able to live a Christian life; and
- The sharing of this form of prison ministry with every other state in the country.

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)

Why all the fuss over Hans Kung?

We do not propose to judge Father Hans Kung, whose title of "Catholic theologian" has been removed by the Vatican.

What we do suggest is a bit of perspective.

Last December the Vatican's Doctrinal Congregation declared that Kung, teaching at the University of Tubingen in Germany, could no longer be regarded as a Catholic theologian. Since that time all kinds of rhetoric and statements have flown back and forth from bishops, priests, other theologians and organizations opposing or supporting Kung.

Some rhetoric has likened the Vatican's action to Torquemada "forcing Catholicism into a Polish mold" and "secretive medieval inquisitions," and such.

But is all this controversy—and especially hostility—really necessary?

In the first place, Fr. Kung has not

been excommunicated, condemned, excoriated, ridiculed, defrocked or had any of his personal liberties, including freedom of speech, taken from him. He is still teaching at the same university as before—presumably teaching the same doctrines. The Church has simply said that Kung's teachings are so at variance, (if not in outright contradiction to basic doctrine) that his views are not to be regarded as strictly Catholic.

And the question goes beyond views to one of actions.

In The Voice files is a photo of Kung taken in 1968, under which Kung is replying to a Vatican invitation to come and discuss his ideas. Kung's reply was that he "had no time." That was 12 years ago. In 12 years he has never had time. The other aspect of Kung's actions of key importance besides his intransigence in discussing

his writings with the Vatican is the fact that he does not merely make inquiries for consideration by other theologians. Many theologians offer theories. Kung teaches his views as though they were accepted doctrine.

Kung is not merely a speculator in a monastic setting. He is a widely read author and an active teacher promulgating his ideas. He questions the nature of the Incarnation, miracles, Jesus' founding of an institutional church, the founding of a new liturgy at the Last Supper, to name a few.

Even if the Church should eventually move toward Kung's definition of some doctrines (and we don't say that it will), the present contradictions required the Church to make clear that Kung does not represent the Church when he teaches his views.



By Fr. John Dietzen

Is there anything to do in Heaven?

Q. This may be a childish question. If it is ignore it. If we are to live in heaven always and forever, wouldn't it get awfully boring? If there is no work and no play what would we do? Just hang around? I'd really like to know. (California)

A. You're not the only one. This profound, frustrating question has intrigued Catholic and other Christian theologians for centuries. The final truth is we just don't know. Scripture and other Christian traditions tell us a number of things about life after death, but they do no fill in many details. We know first of all that we will rise to a new life. We also know that this being which will exist in eternity will be ourself — each of us with full consciousness of our identity from before death and

with our full human nature, body and soul.

Furthermore, from the evidence of Jesus after his own resurrection, we know that this human nature will be dramatically different; our mental and physical capacities will go far beyond our experience in this life.

One thing is sure. Confronted with the unveiled infinite reality of God, with all the potential of creative love that is (in our limited human way of speaking) barely scratched by all the creation we know, and with the highly elevated spiritual and physical powers we will have to know and love that divine nature, I really do not think we will have a problem of boredom.

We can only walk so close to that

great reality of heaven before we are confronted with the simple fact that we are dealing here with a mystery hidden deeply in the heart of God. No theologian has ever gotten far beyond St. Paul's declaration, "Eye has not seen, ear has not heard, nor has it entered into the heart of man what God has prepared for those who love him."

I suppose we just have to trust in God that Paul knew what he was talking about.

Q. I was surprised at your answer a few weeks ago to the question concerning the place of Mary's birth and death. You said she probably died around Jerusalem.

I thought we believed that Mary did not die but was taken up into heaven by God in the Assumption. Do we believe that Mary died or

don't we? (Pennsylvania).

A. Catholic doctrine says nothing one way or the other about Mary's death. Christian writers have through the centuries debated both sides of this question. It has, however, nothing to do with the doctrine of the Assumption.

When Pope Pius XII defined the doctrine of the Assumption in 1950, he deliberately avoided any attempt at settling the controversy. He simply said that "at the end of her earthly life" (the official latin text reads "expleto terrestri vitae cursu"), Mary was taken body and soul into heaven by God.

The most common belief is that Mary died just as everyone else had, including Jesus. But there is no official church teaching on the subject.

LETTERS TO THE EDITOR

To the Editor:

I read the letter to the Editor of Mrs. A.O. Meara in the Voice of May 16, 1980, and I would like to reply to this letter if you help me by publishing my letter.

I was born in Cuba, came to this Country in mid 1962, became an American citizen in 1976. During this period of time I have worked with Americans from many origins: Ireland, Poland, Russia, Cubans, Jews, etc.

I get hurt when I see that precisely those who reflect hate or jealousy in their statements toward the Cubans are those sons or daughters of other exiles from other

times. I would like to honestly explain Mrs. Meara that we Cubans. (many of us very proud of now being also Americans thanks to citizenship), did not come to this great Country because of economic reasons. We came because of POLITICAL reasons, fleeing from a Communist government which condemned you for the simple reason of being a Christian and the desire to practice your faith. I suffered myself at a very early age (17 or 18 years old) some kind of harassment from the Castro government just for being an active member of the Catholic Action Youth and at the same time an officer of the University Students Federation who did not play their game.

An example that we Cubans did not come here because of economic reasons is that medical doctors, educators, lawyers, accountants, other professional and technical men and women preferred to come to this Country to find the freedom we could not have in Cuba any more even though they had to work here as cleaners, factory workers, dishwashers, etc. But at the same time they sacrificed their free time in order to be able to practice their different professions.

As far as I know, there is no blanket citizenship for Cubans, my parents and I, after the waiting period required by Law to be able to apply for citizenship, had to fill all

applications, pass an exam and waited to be accepted. I felt very proud and was in tears when I was sworn as citizen; but this love for the United States does not mean I have to forget my Country of origin and that I have to stop suffering with my brethren who suffer in Cuba.

Again, lets stop fighting each other and with hearts open to the Lord's teaching and our hands reaching toward all our brothers and sisters, without prejudices due to color, origin or religion practice once and for all that teaching of Jesus Christ: Love each other as I have loved you.

Carmen R. Cordoba



By Msgr. James J. Walsh

God uses unimportant people

One of the things that should never fail to impress us in thinking about the beginning of the Church is the fact that God has a habit of using the seemingly unimportant, the comparatively insignificant, people as his instruments.

Pentecost with all its marvels of grace and conversion replacing fear and paralysis reminds us of this.

IT IS EASY, of course, to exaggerate the condition of the "poor, ignorant apostles", as if they didn't have a brain their heads or a virtue in their spiritual makeup. But by human standards they surely appeared ordinary enough when Christ first met them. Still each of them had the seeds of greatness; each was a potential spiritual giant. Grace builds on nature, and they were to have a priority on grace because of the mission assigned them.

Even allowing for this, however, one sometimes wonders why God did not comb the land for better qualified men. It is very likely the apostles were not the holiest of the sons of Abraham at that time, not the best informed about God's revelations in the Old Testament nor had they any kind of "contacts" which we consider so important in getting things done.

They had an exceedingly long way to come from hard working fishermen to defenders of the Truth before the scholars of Greece and Rome. Peter wore his rather and numerous faults on his sleeve, and

his loyalty failed when tested. He was not the most virtuous among the Twelve, and yet Jesus chose him to be his vicar on earth, to lead the infant church through its early propagation and persecution. He did not replace Peter after the night-

apostles. But despite their apparent unimportance, these two men were favored by Jesus with a long visit on that most important of all days in human history and in religion. Jesus decided to use them as witnesses to the reality of his resurrection.

"Throughout history we see God using the same pattern. He makes use of the unlikely ones to do his greatest work. He contradicts the human way of doing things in all the crises of the church."

marish denials in the trial.

JOHN WAS KNOWN AS THE beloved disciple, the one whom Jesus apparently loved most.

Nathaniel was spoken of as a man in whom there was no guilt, the only one so described by Jesus. Moreover in thinking of them as a group you wonder if there were not ten other men in that hapless land who would have had more courage the day of the crucifixion, who would have stayed by the side of the Lord who had spoken and acted as no other man had.

Take those two mysterious deserters with whom Jesus spent a couple hours on the road to Emmaus the day of his resurrection. They were not in high positions of leadership among the people nor were they respected scholars. They were not numbered among the

THROUGHOUT history we see God using the same pattern. He makes use of the unlikely ones to do his greatest work. He contradicts the human way of doing things in all the crises of the church. He seems ever anxious to prove the truth of his own saying that his ways are not our ways, his thoughts are not ours.

Take another example as we enter June, the month of the Sacred Heart. It is a curious fact of history that he waited until recent times to give this impressive, transforming devotion to the Church. And after many centuries when he was ready to call attention to the Heart of Jesus as a symbol of infinite love, whom did he choose for this stupendous task?

None of the greats of recent centuries. He chose a very young sister in a cloistered convent, one

whose role was so minor that she had difficulty in getting anyone to believe God had chosen her for a special assignment.

IN THE LAST Century when God wished to encourage people to pray more and to do penance, he gave us the apparitions of Our Lady at Lourdes. Always consistent, the appearances of Mary were not directed to the leaders of the church nor to the very talented or very holy, but to a little girl in an obscure part of France.

Why does God act in this manner? Why choose the unlikely?

It seems that he wants everyone to understand that it is he himself who is constantly affecting our lives for good. It is not man, regardless of talent and wisdom. It is divine grace operating in a frail person which transforms, inspires, produces growth and furthers the divine plan of creation. It is not human intelligence or effort or cleverness. He seems most anxious to get that idea over.

NO ONE WANTS to downgrade the apostles. But no one is about to credit them with the beginning and spread of Christianity. Without the Holy Spirit they would have traveled no further than the upper room.

God today is not looking for the brainiest, the smoothest. He looks for humility, good will, the spirit of cooperation, the acceptance of his will in all things. Then he does all the rest.



By Fr. John Sheerin, CSP

Gordon Liddy, Hitler of Watergate

A wonder of the book world is the publicity being given to "Will: The Autobiography of G. Gordon Liddy." Liddy is the former White House staff member who apparently masterminded the Watergate break in. His autobiography painfully reveals many phases of his psychic state.

Liddy claims he had an unhappy childhood. God was one of his fears. He got relief from fear and self-hate partly by listening to music on a shortwave set from Nazi Germany in the early 30s. "I lost myself in its strains: it made me feel a strength inside me I had never known before...Adolf Hitler sent an electric current through my body." Liddy apparently idolized Hitler.

ON ONE OCCASION in prison, he says he was answered by a roar of approval when his right arm shot out, palm down. "In that moment I felt like a God," he writes. Liddy's autobiography tells how he overcame fears by tying himself to a tree during a thunderstorm, cooking a rat for lunch and burning his skin with candles.

The Liddy shown here is a

fanatic, a pathetically disturbed and disoriented human being who deserves sympathy. Unfortunately Liddy has not conquered his bizarre feelings and in this book his publisher has exposed them to the public gaze.

Bob Woodward, co-author of "All the President's Men," knows

"Somewhere I felt sure I would find the woman I wanted to bear my children...I had earned the right to seek my mate from among the finest genetic material available."
G. Gordon Liddy

Liddy inside-and-out. In a Washington Post review, Woodward writes that Liddy is a "possessed, daffy and very a dangerous man." Liddy is not at all ready to admit guilt. In fact, he is proud of his role in the Watergate break-in and of his planned assassination of columnist Jack Anderson. But it seems to me that St. Martin's Press, Liddy's publisher, is far more culpable than

he.

IT IS SOMEWHAT surprising to find in reviews of this book so little concern for the common welfare. Reviewers frequently assail books for the pornography they contain. There is a grossness about this book that I feel is as bad as pornography. For instance, Liddy's comments on

his relationship with his wife reveal no sentiment for her, to say the least.

He states bluntly that he selected his wife because of her genes. He says: "Somewhere, I felt sure I would find the woman I wanted to bear my children, a highly intelligent, tall, fair, powerfully-built Teuton...I had earned the right to seek my mate from among the finest genetic material available."

To refer to his intended wife as "genetic material" is within Hitler's style of vocabulary, and it borders on the obscene.

Books are important for the good of the community. Pope Paul VI often spoke with deep appreciation of the work of artists and writers and linked them with their role in building the common welfare. He hoped writers would help open up "the glorious regions of light that lie behind the mystery of man's life."

HOWEVER, Pope Paul was thinking of good books, not those appealing to the lowest of life's cultural levels. Good books enable the community to know itself better and to deepen the human spirit.

The public should have free access to books but life is too short for inferior books such as Liddy's. Justice Oliver Wendell Holmes once wrote that freedom of speech cannot be restricted under American law except in the case of someone falsely yelling "Fire!" in a crowded theater. Is that much worse than the sort of Nazi propaganda that is contained in some inflammatory books?

A celebration of life

By DAN MORRIS

The new grandfather taps on the hospital nursery glass and makes faces at the sleepy little face on the other side of the window. He fumbles with yellowed snapshots. A passing nurse agrees the baby looks just like the tattered photos of his son.

He beams at his wife. "Well, how does it feel to be a grandma?" he asks. She smiles. "It would feel a lot better if they hadn't named the baby after her mother's mother," she thinks to herself.

"Grandma," she muses aloud. "I'll have to get used to that. Somehow I just don't feel that old."

The arrival of a first grandchild can be an emotional minefield or a celebration of life. Most likely it is a bit of both. Like a first child, a first grandchild gives flesh — literally — to an aspect of life people know about, but have not experienced.

A GRANDCHILD can reveal something of the mystery of God's love and the wonder of life. Again, the child can be a painful reminder that earthly life does, indeed, end.

No amount of reading or reflection can truly prepare people for parenthood — or grandparenthood. Older parents may anticipate and worry about the mistakes their children will make as

parents. Yet nothing substitutes for the first time a granddaughter uses the sofa for a trampoline or the first time an older grandson helps himself to a beer.

Grandparents may have enforced certain rules. Perhaps they did not allow their own children to:

The arrival of a first grandchild can be an emotional minefield or a celebration of life. Most likely it is a bit of both. Like a first child, a first grandchild gives flesh — literally — to an aspect of life people know about, but have not experienced.

A. Call adults by first names; B. leave the dinner table without excusing themselves; C. miss Mass without a good excuse.

Now, a grandchild calls out, "Hi, Frank," to a 60-year-old neighbor and leaves the dinner table without even pushing in his chair. Sometimes a grandchild is not required to attend Mass until he is at least 7 years-old — and even that is "iffy," his parents may say.

New grandparents need to learn that their children have accepted the responsibility of parenthood — even if the new parents do not seem to totally appreciate what parenthood

involves. Grandparents can help in several ways.

One of the greatest gifts new grandparents can give their children is to gently reach out to them, to support them as parents and to help them develop confidence.

Grandparents can encourage

their children by honestly admitting that they too were once confused and concerned, that they felt suddenly aware of how little they really knew about taking care of babies when their first one arrived.

Finding a balance between being there, on the hand, or butting in, on the other hand, will be a challenge in many ways.

New grandparents can find themselves almost unconsciously in competition with the other set of grandparents. What did "they" give the new baby at birth, for its first birthday, at Christmas? Why is it that a baby nearly always favors "our" side of the family?

How many young parents over the generations have been angered by everyone — especially a new grandparent — who wants a piece of the action, which in this case is a child? Yet grandparents are, indeed, a part of that child — part of the child's past and part of the child's future.

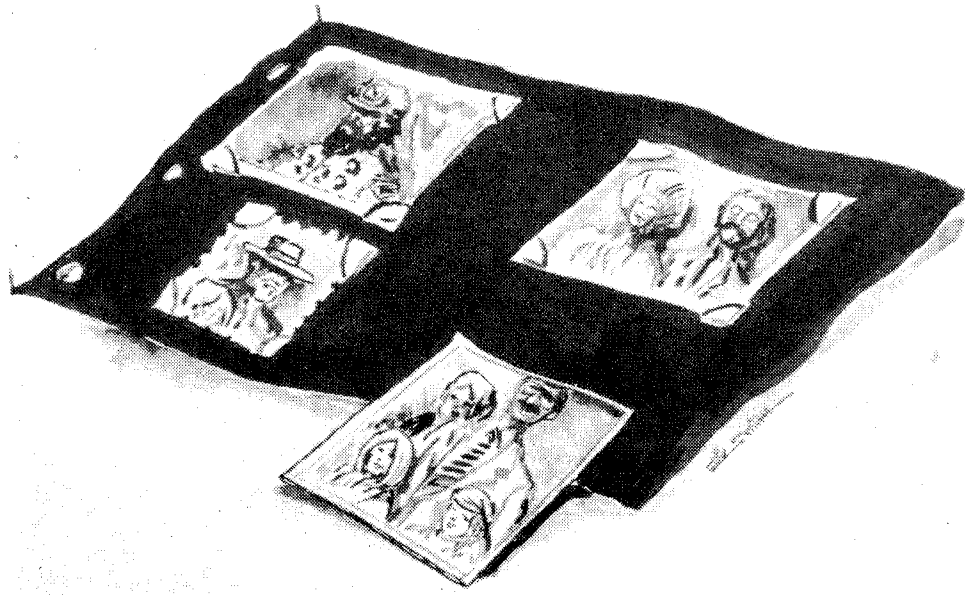
PERHAPS ONE of the keys to being a grandparent lies here. Grandparents can come to play a role in their new grandchild's life that no one else can play. Who can better teach that child his or her family history? Who can better help parents avoid the mistakes the grandparents may have made? Who can better share what faith has meant to them?

Who can teach this child about his own mom or dad the way grandparents can? Who knows the parents better than the new grandparents? No one else can add this dimension to the child's understanding of himself and his family.

"So becoming a grandma makes you feel old?" chuckles the new grandfather.

"I guess not really," she says. "As a matter of fact, it seems just like yesterday we were taking home our first."

THE FAMILY



Grandpa made life richer

By MARY KENNY

My friend, Mary Sue, is a young woman whose family consists of herself, her husband and their three children. Until his death last winter, her 80-year-old grandfather lived with them. "When I see you in church with your father, it always makes me sad," she confided to me. "He reminds me so much of my grandfather, and I miss him so much."

In an age which often views the elderly as a nuisance, Mary Sue's comment struck me forcefully. Some families might take in an older parent out of sympathy or a sense of duty. But Mary Sue was telling me that her grandfather's presence enriched her life. She and her family are poorer for his death and they mourn his loss.

WHY DOES one family view living with Grandpa as a duty while another family views it as enrichment? A positive approach is one factor. Differences always emerge when people of varied ages live together. Conflicts can be looked upon as opportunities for growth.

The keys are openness and compromise. In openness, a problem is brought up and a solution is sought. Suppose Grandma wants to help with supper, but she gets in her daughter's way. Two women in one kitchen is a classic dilemma. Grandma's desire to cook can spring from her desire to contribute and use her talents. A compromise might be found in having her take charge of dinner a certain number of nights each week. Both women then can benefit from Grandma's willingness to help.

Compromise is usually not something new for families. When children are small, parents maintain almost complete control. Parents decide where the family members will go, what they will do, when they

will come home. When children reach adolescence, however, this changes. Older children say what they want to do, where they want to go and with whom. Parents and children must adjust to each other. Often they compromise. Harmonious living can involve similar compromises with the older generation as well.

Openness and compromise can help make life smooth but they cannot make life rich. Families like Mary Sue's do more. They reach out to the elderly parent, bringing a human dimension into the relationship. They value the person as such. The gifts and talents which make him unique.

Mary Sue's grandfather was a superb craftsman in wood. The family made room for Grandpa's extensive woodworking shop. As a result, Mary Sue's house is filled with beautiful carved bowls and other wood items. Similarly, families which value and applaud Grandma's abilities as a cook recognize her as a human being who contributes to the household.

GRANDPA REPEATS endless stories of long ago. Tolerating this repetition is a compromise in deference to his age. The appreciation that only Grandpa can give his grandchildren a firsthand account of the Depression recognizes his unique contribution to the family.

Life with older adults can provide rewarding relationships for the whole family. However, more than a toleration of difficulties and willingness to put up with an older parent is required. A mutually beneficial relationship involves the recognition that the older person offers something valuable to the family. An enriching relationship among children, parents and grandparents demands love.

'Aging must not be viewed merely as a review of one's life, one's story and one's world. There is also a future in aging when man defines himself, recapitulates all his past activities and gives meaning to the whole process of living. It is a process similar to freeing oneself from past commitments without renouncing them.'

Msgr. Ettore Di Filippo, Vatican observer

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They bridge the gap

By FATHER CORNELIUS J. VAN DER POEL

The gap between the generations is bridged in a family when three generations interact in friendship, respect and love. This allows experiences of the past, achievements as well as failures, to become part of the wisdom of life that guides the younger generation.

It is said that a generation which does not know its past history is doomed to repeat its mistakes. That statement helps us understand why close ties among children, parents and grandparents can be so important. Yet such ties are not easily achieved.

Children often seem little impressed by the earlier experiences of their parents — to the surprise of the parents! The same young people are frequently quite interested in family history. The well-known book and television movie known as "Roots" made the study of ancestors a popular pastime.

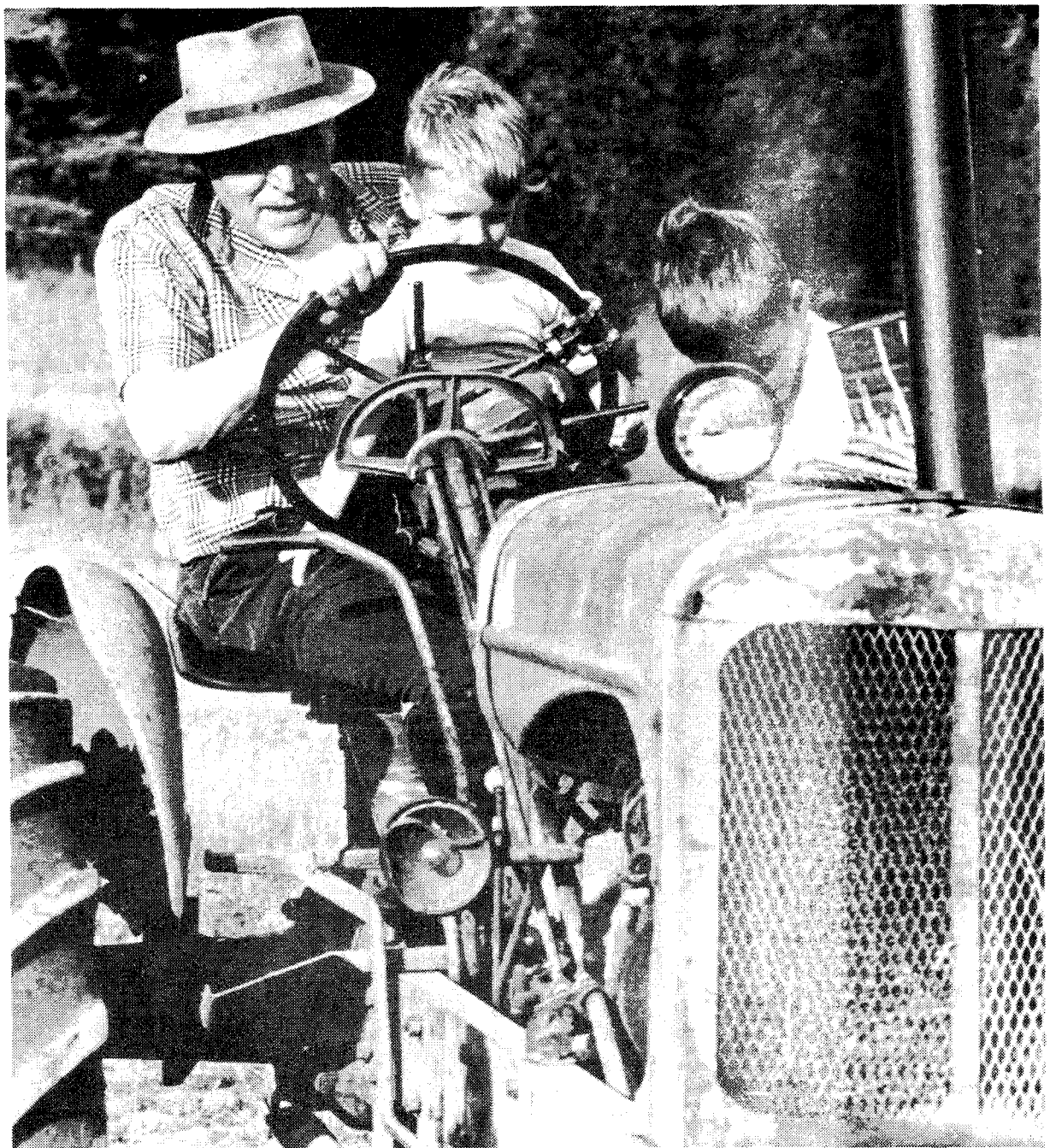
YOUNG PEOPLE want to know their history. But they are reluctant to be guided by the past experiences of their parents.

Perhaps much of the answer to this seeming contradiction lies in the nature of the maturing process. The young want to admire the personalities and accomplishments of earlier generations. But they also want to live in today's world without being restricted by the practices of the past generation. They want to experience the past as an inspiring legacy, not as a constricting harness.

People need to know their origins. Often when people know and can easily contact their parents and grandparents, they do not realize how valuable this is. Its importance is sometimes understood better when the past is unknown or out-of-reach. The young are a bit like immigrants in a new country. Although an immigrant may not wish to go back home, he may dream of the old country's beauty and feel the urge to visit.

Children find security and a sense of their own value when they experience acceptance and love on the part of other people, particularly their parents. Without this early love, it is much more difficult to find direction and meaning in life.

In the formation of a human personality, the grandparents' role is obviously secondary to the



role of the parents. Nonetheless it is very important. Grandparents are not merely baby sitters. They are people with a deep feeling of love for their grandchildren. Children notice these feelings. Somehow even small children know the difference between love and the performance of a duty.

Grandparents can be very important in the education of their grandchildren. In constructive relationships they communicate to the younger generation a sense of personal security, the wisdom of the past and the knowledge gained by

experience. Their friendship teaches patience and respect. Their wisdom and understanding show the meaning of trust and reconciliation. The personal weakness and the growing need of grandparents for assistance can open the way for compassion and generosity.

Close contact with elderly grandparents can create the bond of friendship which leads to respect for old age. Respect for old age leads to a respect for one's own life, a life that grows, develops and matures beyond physical strength and beauty to a depth of unknown human dignity.

By FATHER JOHN J. CASTELOT

If any society is to function smoothly, its members must respect each other's roles and graciously acknowledge each other's contributions. It is only in this mutual acceptance that love is truly served, balance achieved, well-being and contentment made secure on all sides.

The Christian community, too, should accept and live by this time-tested rule of human conduct. If rugged individualism spells the death of any personal relationship, it is completely out of place in the relationships among Christians.

St. Paul strove with might and main to foster unity and mutual cooperation among his converts. A later Pauline letter to the Ephesians (4:3-6) captures his spirit perfectly: "Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force. There is but one body and one Spirit, just as there is but one hope given all of you by your call. There is one Lord, one faith, one baptism; one God and Father of all, who is over all and works through all, and is in all."

PAUL FREQUENTLY used the human body as an illustration of unity and mutual cooperation. He develops this analogy in an especially picturesque passage in the first letter to the Corinthians (12:14-22):

"Now the body is not one member it is many. If the foot should say, 'Because I am not a hand I do not belong to the body,' would it then no longer belong to the body? If the body were all eye, what would happen to our hearing? As it is, God has set each member of the body in the place he wished it to be. There are, indeed, many different members, but one body. The eye cannot say to the hand, 'I do not need you,' any more than the head can say to the foot, 'I do not need you.' Even those members of the body which seem less

important are in fact indispensable" (1 Corinthians 12, 14-22).

Simply stated, people need each other. One of life's most agonizing experiences is loneliness, the sense of being unacknowledged, misunderstood, uncared for and unneeded.

Someone has defined the human person as a being-with-others. Without others, one's very being as a human is threatened. But being with others is a two-way street.

People must make a gift of themselves to others in a positive and creative love. Equally important, people should be open to the love and service of others.

This seems almost painfully obvious. As with all things human, however, it is by no means simple. Being open to other people requires reflective effort, prudence and sensitivity. In some situations the desire to love and to serve may annoy and even antagonize, especially if it is misinterpreted.

GRANDPARENTS, for instance, are proud of their grandchildren and eager for them to have the best. They want so very much to be a part of their lives. Their love and concern can easily make them critical, perhaps unfairly, of the way their grandchildren are being raised. Then their love, instead of contributing to the well-being of the family community, becomes a divisive force, a cause of tension.

From another point of view, parents can be understanding of the grandparents' love and grateful for this depth. Parents may benefit too, when they are with grandparents, from a bit of wisdom, humility and a willingness to learn from an experience that is not yet theirs. Finally, a gentle sense of humor helps in these relationships. For, in a mutual acceptance of each other's roles, love is truly served, balance achieved, well-being and contentment made secure — on all sides.

KNOW YOUR FAITH

One body, many members

Family Life

By Dr. James
and
Mary Kenny



Does America love children?

By DR. JAMES AND
MARY KENNY

A friend from another country commented yesterday that I must feel proud to live in a society which loves children so much. He pointed to the millions of dollars that the government spends on day care, the many new programs to enrich preschool education, and improved special education programs. He even included the increasing number of families with one or two children where every child is said to be a wanted child.

Then last night on television I saw an ad for "The Exorcist," a movie about a child possessed by the devil. I thought of other movies where children are presented as frighteningly evil, as persons to fear — "Rosemary's Baby," "The Omen" and "It's Alive." Why are these movies so popular? Does this seem like a society that loves its children?

I THOUGHT OF the campaigns to legalize abortion, to make abortion available to women on

demand; to provide government funds so that poor people can obtain abortions; to allow doctors to perform abortions on minor teen-age girls, even against the wishes and wisdom of their parents. The rhetoric of the abortion argument stresses the rights of the adults. Do we express love of children by getting rid of unwanted children before they are born?

A society that stresses "take care of number one" and "do your own thing" increasingly comes to view children as nuisances. They get in the way. Several cities have passed ordinances to prevent landlords from excluding children. The ads for over half the rentals in many large cities read: "No children allowed." The developer of a large apartment complex with many adult recreational facilities told me: "We can't have kids whooping around here while our adult tenants are trying to get a sun-tan. They work hard all day and deserve some quiet." True enough, perhaps, but does this sound like a society that wants children around?

MORE AND MORE mothers are going back to work. Twenty-one percent of all U.S. households have both parents working. A mother who stays home to care for her children does not receive much prestige. She gains more status by working outside the home. Frequently she does not even earn much extra money, since her salary is dented by child care expenses, meals out, working clothes and extra taxes. Does this reflect a society which is child-oriented?

Our society is commercial and oriented toward institutions. Recently a kindergarten teacher told me that during a flu epidemic last winter, she had several children come to school even though they were clearly sick. The school nurse called the parents and sent the children home. The next day, still sick, the children were again sent to school. Why? Both parents work. Apparently neither the parents nor their employers thought the parent should miss work to care for a sick child. The demands of work come before the demands of family.

Noted social scientist, Urie Bronfenbrenner, proposed a criterion to judge the worth of a society: the concern of one generation for the next. In "Two worlds of Childhood," Bronfenbrenner says: "If the children and youth of a nation are afforded opportunity to develop their capacities to the fullest, if they are given the knowledge to understand the world and the wisdom to change it, then the prospects for the future are bright. In contrast, a society which neglects its children, however well it may function in other respects, risks eventual disorganization and demise."

According to Bronfenbrenner, not only individuals but society as a whole must show love and concern for children. That concern is not merely a nice extra but the very condition for survival.

(Reader questions on family living or child care to be answered in print are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978)



By
Antoinette
Bosco

Child suffering in mixed families

As a single parent who has raised six children and seen them turn into healthy, mature young adults, I react when I see problems ascribed without hard data to children who have experienced the loss of a parent through death or divorce.

Recently an acquaintance told me about an article in which it was said that more than one-third of the children involved were troubled long after the break up of their parents' marriage. The article appeared in Psychology Today magazine.

Titled "Children of Divorce," the article reported on a new book that gives results of a five-year study of divorce. Two California psychologists, Judith Wallerstein and Joan Kelly, interviewed 60 couples right after their divorces,

then interviewed them again five years later. The psychologists found that five years after the break up, 34 percent of the kids were happy and thriving, 29 percent were doing reasonably well, but 37 percent were depressed.

"I WOULD NOT be too surprised to find that those statistics more or less reflect a normal picture for our population: However, when I read the article more carefully — if my math is correct — I saw that within that five years, 76 percent of the adults involved had remarried, and 4.6 percent of the remarried ones had gotten a second divorce. That means a majority of the children had to deal with a step-parent and with a new disruption. They had to make serious adjustments on both the emotional and physical levels in a short period of time. No wonder so many were depressed.

Not so long ago, in an article in Newsday, Marilyn Goldstein said that counselors who deal with the

new kinds of "extended or blended" families resulting from remarriage call this "the most difficult of all family constellations." It's not like the Brady Bunch.

More than 10 percent of all American children under 18 live in a home where one parent has remarried, according to statistics cited by Goldstein. "That's about 6.5 million youngsters." She concluded: "Second marriages often directly involve enough individuals — all of whom bring along their unique egos, lifestyles and habits — to fill a minibus. From that perspective alone, making a go of stepfamilies looks awesome."

IN CONTRAST, there is the single-parent family — a very different lifestyle, with tremendous burdens, but with a great potential for gaining new strengths, new unities. From my own experience, and after 10 years in contact with single parents who choose not to remarry, I have concluded that this is a new model of intact family life

which can best be described as "loving interrelationship."

Not all single parents create intact families. Not all remarried parents generate new family destruction. Not at all. But there is an intrinsic difference between the two kinds of families. This difference must be taken into consideration when statistics are given and articles written on the children of divorce and parental death.

In a new book, Harvard sociologist Dr. Robert Weis supports my contention that single parents place great value on the creation of intact families although, admittedly, in a new structure. Single parents display a "determined devotion" to their children, he indicates. "Raising their children successfully — providing them with care, protecting them from danger, trying to ensure that their homes are happy — tends to become for single parents their most important goal."

I hope that message will be heard.

Family Night

By Terry and Mimi Reilly

OPENING PRAYER:

As trusting children, Lord God, we can come to you asking for what we need. Again and again in the Scripture you tell us to ask and you will respond. Fill our hearts with trust and confidence that we might ever come to you as to a loving parent. Amen.

SOMETHING TO THINK ABOUT: Prayer of Petition or Asking

When we say the prayer of petition or asking we are humbling ourselves before our Lord, we are telling him we need him and are dependent upon him for our well

being. In Mt. 6:8 we are told God knows what we need before we ask Him and in Mt. 18:19,20. God promises to honor whatever we might ask for in prayer. We not only need to ask for ourselves, but even more, we need to ask for others.

ACTIVITIES IDEAS:

• Young and Middle Years Families: The Prayer Box — Decorate the last side of the box begun the first week of May with pictures of different needs the family may have or needs of friends, the Church, peoples of foreign lands. Then write four prayers to be placed in the box. Plan to use the Prayer Box as a mealtime centerpiece off and on during the summer and plan to draw out a couple of prayers a

week to say as a family at mealtime.

Look through the day's newspaper for an instance of someone, or some family that has a special need. Example: a family who's home has burned, or a story of a refugee family. Then plan some way to meet this need by, for example, sending clothes or household goods or making a contribution.

• Adult families: Read aloud Mt 18:19,20 and share thoughts each share what the Scripture means to him or her personally, right at this moment.

SNACK TIME:

Enjoy some fresh strawberries.

ENTERTAINMENT:

Plan to go outside and play a sport: softball, croquet, volleyball or stay indoors and play Story Train. Someone starts a made-up story and continues for a minute or so, stopping in the middle of an action or event. The next person must then make up a tale to hook on to the previous story, etc.

SHARING:

Each finish the sentence, "If I could go anywhere this summer, I would go to..." Then share why.

CLOSING PRAYER:

God, our Father, we come to you as children trusting in your parental love. Keep us safe during the summer months. Thank you for this Family Night and please be with our relatives and friends. Amen.

St. Luke's helps kids of parents with drug problems.



Two youngsters of the St. Luke's Day Care Center assist Archbishop McCarthy in cutting the ribbon to the new day care facility.

Unique day care center for children opens

Archbishop Edward A. McCarthy cut the ribbon and officially opened St. Luke's Day Care Center recently — a unique program structured for the special needs of children of parents who are being rehabilitated from drug addiction. The center is the only one of its kind in Florida.

The blessing and opening ceremonies took place at St. Luke's Center located at 3290 N.W. 7 St.

Focus of the program is lots of human warmth and understanding with a specialized curriculum to meet the needs of each child. This involves a combination of art therapy, physical therapy (education) and play therapy, depending upon individual need.

The program opened unofficially last November and has been a success. It currently is handling 20 children. The parents of the

children are usually receiving treatment and therapy at the adjoining St. Luke's Center a methadone detoxification center.

The fees are on a sliding scale, depending upon family income. The child receives breakfast, lunch and a snack.

They must be from two to five years of age. Their day at the center is from 7:30 a.m. to 6:00 p.m.

The opening was attended by more than 80 people and a buffet and short program were held.

Sister Carmella to Receive Award

Sister Carmella DeCosty, Assistant Superintendent of Education for the Archdiocese, has been awarded the LUMEN CHRISTI award for outstanding leadership and service in education.

This honor was bestowed on Sister Carmella by members of the Catholic Educators' Guild, and will be presented during a Pontifical Mass at St. Mary's Cathedral, June 1, 1980. Auxiliary Bishop John J. Nevins will be

the principal celebrant of the Mass at 11:00 a.m.

Following the Mass a luncheon will be held at the Holiday Inn, at 679 N.E. 79th St., Miami. At that time Sharon Rose O'Connor, a senior at Archbishop Curley High School will receive a scholarship from the Guild to aid in furthering her education.

All those wishing to attend should call for reservations in Dade at 324-6954, and in Broward at 987-5902.

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Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consolation could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families in Dade County be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces at our grounds, Crypts in our Mausoleum or in our Monument section.

For complete information call us at 592-0521 or send this coupon to:

OUR LADY OF MERCY CEMETERY, P.O. BOX 520128, MIAMI, FLA. 33152.

NAME _____ PHONE _____

ADDRESS _____



Week of activities at nursing home included talent show, musical program, Ms. Villa Maria contest and art show. Here Freida Cafadaris displays her art work.

Villa Maria holds gala activities week

Villa Maria Nursing and Rehabilitation Center had a week of special activities in observance of Nursing Home week, May 11-17.

Some of the events included a talent show, musical program, prizes, and art show, and a "Ms. Villa Maria" contest.

One of the artists whose

work was shown was that of Freida Cafadaris, whose work in oils is colorful and interesting. Several works were displayed including a still life and a tropical shore scene. Freida has been helped in her art studies by Augie Perrone, staff member and artist at Villa Maria who has taken an interest in her

efforts. Freida was born in Alsace-Lorraine, spent many years in Hawaii and has retired at Villa Marie. She has been at the Center for two years.

Winner of the "Ms. Villa Maria" contest was Mrs. Irene Greffe, 72, originally from Hillsdale, Michigan, who worked for many years for the government in Washington, D.C. as an economic analyst. She has been a resident since February of this year.

Janice Delaney is Director of Activities at Villa Marie and works closely with the patients in many programs at the Center.

S. Florida Scene

Women's Clubs

Cathedral Women's Guild held an election of officers on May 18, at St. Mary's Cathedral. The officers were installed by Fr. James Fletcher, followed by a reception.

★★★

The Women's Club of Ascension Catholic Church, Boca Raton, will have a final bridge luncheon, Monday, June 2, at L'Hexagon, Boca Raton. For information call 944-1189.

★★★

The Women's Guild and Men's Club of St. John Fisher Church, W. Palm Beach, are having an Appreciation Night, Sunday, June 8, for Fr. William E. Lynch, O.M.I. All friends, acquaintances and parishioners are invited. For information call Betty Morris 844-6690 or Joan Howley, 848-9481.

★★★

The parishioners Guild of the Resurrection Church, Dania, will hold a Rummage Sale on June 7 and 8, in the Parish Hall. Anyone wishing to donate items should call Peggy Kaffel.

★★★

St. Boniface Women's Club will hold its 7th Annual Communion Breakfast, June 8, at 9:30 a.m., at the Orangebrook Country Club, 400 S. Entrada St., (Opposite Sears), Hollywood, Fl.

Bereaved Parents

A meeting of bereaved parents will be held on June 1, at 2:00 p.m., at the Family Enrichment Center, 18330 NE 12th Ave., Miami.

K of C Meeting

The Father Michael J. Mullaly Assembly will hold their next meeting on June 3, at 8:00 p.m. It will be held at Oakland Park Council, No. 5235 - 3571 N. Andrews Ave., Ft. Lauderdale. An election of officers for the 1980-81 term will be conducted at this meeting. All Sir Knights are urged to attend.

Prayer Breakfast

The Royal Palm Festival Outreach Prayer Breakfast Committee will meet at St. Jude Hall, U.S. No. 1, Tequesta, on June 4, at 2:00 p.m. Mr. Jerry Lemmon of the Commanfer hotel will be guest speaker. For information: Gloria DeVito 746-0073, or Mary Finn, 746-7524.

The Witness

"THE WITNESS" a musical drama about the Life of Jesus will be presented at St. Vincent Ferrer Church, Delray Beach, by "A Joyful Noise Ensemble" from St. Juliana Church, W. Palm Beach.

Lay Carmelites

The Lay Carmelites of Miami will meet at Villa Marie Nursing Home, 1050 N.E. 125th St., N. Miami, on Sat. June 7, at 2:00 p.m. Visitors welcome.

Widow(ers) Meet

Catholic Widow and Widowers Club will hold their next meeting on June 2, at 7:30 p.m. at the K of C Hall, 3571 N. Andrews Ave., Ft. Lauderdale. For information call: 733-4274, or 772-3079.

Class of '60

Central Catholic High, Ft. Lauderdale, (St. Thomas Aquinas) will hold a class reunion of the Class of '60, on July 26 and 27. Please call Ruth (Vroman) Croghan, at 989-1891 or Carol (Duwel) Vollmer, at 427-8125.

Pro-Life Meeting

An open meeting of the Naples Pro-Life Council will be held at the First Federal of Ft. Myers, 3201 Tamiami Trail North, on June 12, at 7:30 p.m. A movie will be shown and activities in which the Council is involved will be discussed. New members and interested people are invited to come. A question and answer period will be held.

Archbishop Scout Awards Mass

The Archbishop Scout Award Mass originally scheduled for May 18, and postponed, has been rescheduled and will be held at St. Mary's Cathedral on June 8, at 2:00 p.m. All scouts are requested to be at the Cathedral by 1:00 p.m.

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Portraits in forgiveness



Jack and Sue Wente (left) of Cleveland hold a photo of their son, Joey, and a painting an artist friend did for them after seeing Mrs. Wente weep over her murdered son's casket. Nancy and Richard Talbott (right) of Kiowa,



Colo., talk about their daughter who was murdered in December, 1978. Both parents who lost 18-year-olds have learned to accept the tragedy in the lives and forgive their children's killers.

Couples forgive killers of their children

Two Catholic couples, one in Cleveland and the other in Kiowa, Colo., have learned to do what must be one of the most difficult things any parent can do, forgive the murderers of their children.

Richard and Nancy Talbott of Kiowa pray daily for Michael Bartowsheski, who is serving a life sentence for the murder of their eight-year-old daughter Michelle, and they correspond with him frequently to encourage him to accept God's love.

"AFTER ALL," Talbott said, "God has forgiven him, why shouldn't we? Our greatest concern is that he know the power of God in his life and spread it to his fellowmen."

And in Cleveland, Jack Wente, whose 18-year-old son Joe was shot to death last summer, wrote to the Catholic Universe Bulletin, newspaper of the Cleveland Diocese: "Whoever killed our son is forgiven by God, and I'm sure by Joe, too. For me, the only way back to peace was to sincerely forgive my black brother and ask God to let his mercy touch that man's heart and soul.

"Brotherhood isn't easy, but there's no other alternative."

Wente said that he remembered asking his wife Sue after writing the letter: "Honey, am I sick? I feel as

sorry for this guy as I do for Joey."

SHE REPLIED: "Who are we to not forgive, if Jesus forgives us? Life is too short to hold grudges."

A 21-year-old black man arrested for shooting the Wentes' son was acquitted when the judge ruled that the evidence was insufficient.

Young Wente had gone before dawn last July 28 to wait outside Cleveland's Municipal Stadium for the gates to open for a rock concert. Police who found him lying shot to death said he had been the victim of a racial fight.

Mrs. Wente said: "When you talk about forgiveness, I pray every day for Joe's killer, whoever he may be, and his family. I pray for his forgiveness. In the beginning it was rough, frustrating. But I never said, 'God, why me?' I never cursed him. No, I couldn't do it."

For her husband it was more difficult. "When Joey got killed, I was really bent out of shape," he said. "I can lean toward violence. I wanted to go out in the street and kill a kid. You talk about anger and frustration. You wonder if you'll ever be happy again. I drank until I couldn't see anymore. And I didn't want to see anymore. Sue watched me sink deeper and deeper."

Wente said he didn't pray for 10 days. But God "spoke to me," he

said. "He somehow gave me peace, because I was really going down. I didn't know where to go, what to do. You really don't know what you believe until it hits you in the face.

"BUT I KEPT thinking, if I don't forgive whoever it was who killed Joey, then I can't love Jesus. Hey Lord, I am trying to hack it. If the Father let his Son die, who am I to question him?"

At his job as a sometime truck driver for the Stroh Brewing Co., Wente thinks often of his son. He thinks back to a conversation no more than a month before his son was killed.

"I sat down and talked to him about backing down. But he said, 'Dad, I just can't. People lean on me all the time. They push me, and I'm not going to take much more.'"

Wente said he replied: "Well, then, Joe, if you don't learn to back down, we're going to have some funerals in this family."

"Then," Joe said, "I guess I'll be the first one to die this summer, Dad."

For Wente, who reads Scripture often, and prays daily, the numbness is still there. He can't forget holding his dead son in the hospital and saying, over and over, "My Joe, I sat you on my knees and taught you your prayers. Why? Why?"

Now he often says within him-

self: "I study Scripture for you, my Joe, and pray every night. Until I see you again."

For the Talbotts in Colorado, in contrast, grief and rage did not fill the days following the finding of their daughter, who had been sleeping on the living room sofa on the night of Dec. 16, 1978, with her throat cut and multiple stab wounds in the head.

"IT'S DIFFICULT to explain," Talbott said, "but both Nancy and I felt tremendous peace about Shelley's death from the beginning. It was as if God took both of us by the hand and calmly and lovingly led us through it all."

"I had no feeling of breaking down or falling apart," Mrs. Talbott said, "not because I was so strong, but because God somehow gave me an awesome peace about it."

But the Talbotts said their lives have been changed.

"The transformation has been startling," Talbott said. "God has begun to reveal to us the meaning of Shelley's death and it all has to do with love."

Mrs. Talbott said that they are now more keenly aware of God's love for them and they feel that God is asking them to love people more deeply and openly than ever before. "What better purpose could there be for living life?" she asked.

New Center for parents, kids at St. Augustine

By **STELLA M. KESSLER**
Correspondent

The Family Center, aptly named in this Year of the Family, had its open house last week with a constant flow of mothers-to-be and mothers with their toddlers touring the new center.

The facilities at Saint Augustine Church, 1400 Miller Drive, Coral Gables, include a parenting room, a group (discussion) room, kitchen, supervised playroom, and a sleep room—now equipped with cribs and a rocking chair, donated by Father Francis Lechiara, pastor. The flier for the Family Center states that it is

the place for you to:

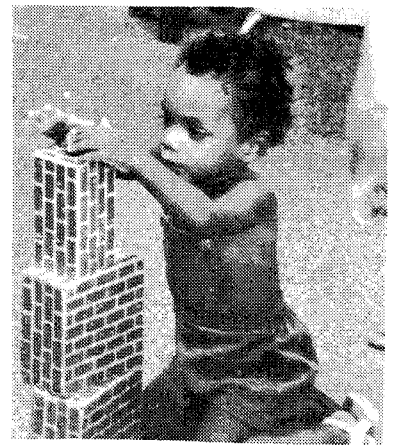
"Relax With Other Adults...
"Spend Time Away From (But Nearby Your Children)...
"Acquire Childrearing Skills From Peers and From Professionals..."

The Center was started by Mrs. Ellen Rock, who holds Masters' Degree in Social Work, and by Mrs. Karen Kerr, who graduated with a Bachelor of Science in Early Childhood Education. Both ladies conceived of the idea for the center several years ago when their children were toddlers.

"HOWEVER, it wasn't until Ellen Rock returned to Miami from Evanston, Illinois, where she was a member of a similar parenting center, that they became serious about looking for someone to fund their project. When all doors seemed closed, they were told that they could use the priests' former housing facilities at St. Augustine.

"We wanted a place for parents to meet other parents without their toddlers hanging onto them, yet close at hand", said Ellen Rock, the Parent Activities Co-ordinator. "Here we offer them a place to go to discussion classes, sew, type, read in the Church library, attend a peaceful noon Mass, or just plain relax with a cup of coffee.

THE FAMILY CENTER is now open to all families with children 3 and under, anytime from **9:00 A.M.** until 1.00 P.M., on Mondays, Wednesdays and Fridays. The family fee is \$20 per month or \$2 per



Joseph, a toddler at the center, enjoys building things with blocks.



Nancy (a mother) plays with Jamie and Kimberly in the center's "sleep-room."



While the kids play safely in another room, mothers drink coffee and talk about parenting.

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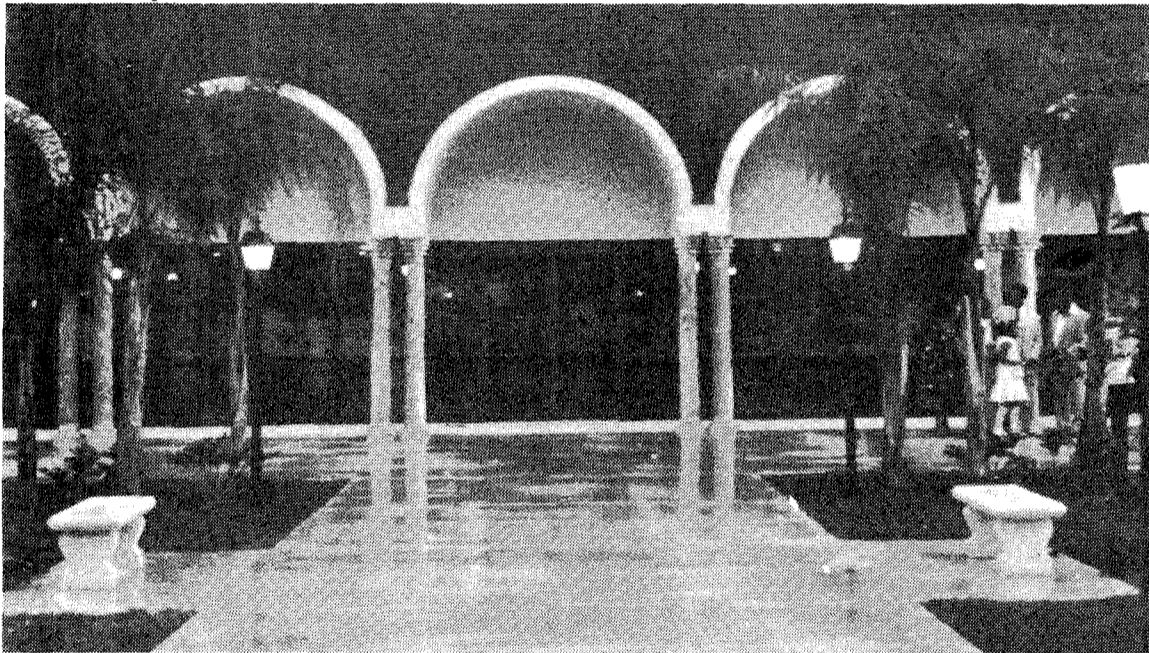
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**St. Raymond
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Archbishop Edward McCarthy joined pastor Father Francis Fenech and the priests and people of St. Raymond for the dedication of a new parish center last Thursday night. After welcome songs, architect Claudio Mendoza and contractor José Ortega presented the keys to the new building to Father Fenech. Later, Archbishop McCarthy blessed the hall and newly installed crucifix, as St. Raymond's Guitar Youth Group played and sang hymns of thanksgiving. Left, the new center, named Father Fenech Hall in honor of the pastor, who was totally surprised at THAT announcement.

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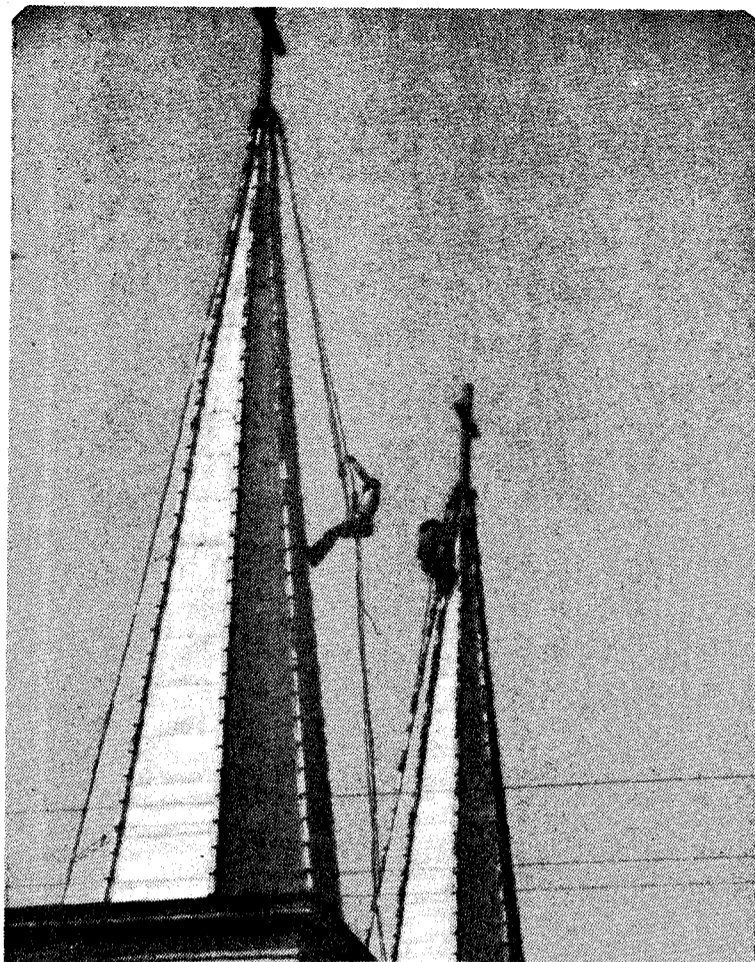
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The steeples of St. Mary, Star of the Sea Church in Key West, are receiving a new look both structurally and cosmetically. An engineering report determined that without extensive work it was doubtful if the spires could withstand the rigors of another tropical storm. St. Mary's is the oldest church in the Archdiocese. It was established in 1852 by Bishop Gartland of Savannah, Ga. The present structure is nearly 80 years old, having been built in 1901.

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 "FUNNY, FUNNY, FUNNY!" - Chvy Barnea, N.Y. Post
 "WILDLY FUNNY!" - Jack O'Brien, King Features
 "VERY FUNNY COMEDY!" - Arthur Bell, Village Voice

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Obituary

Sister Grace Ellen Minten, O. P.

Sister Grace Ellen Minten, O.P., the former Blanche Alice Minten, died May 17, 1980, at Maria Health Care Center, Adrian Michigan. She was 65, and in her 46th year as a member of the Adrian Dominican Congregation.

Sister Grace Ellen was Dean of Studies and Instructor of English at Barry College, from 1958 to 1966.

Sister Grace Ellen was buried in the congregation cemetery, in Adrian.

Rosemary Dillon

The Funeral Liturgy was celebrated in St. Mary Cathedral for Mrs. Rosemary Dillon who died at the age of 84 after a long illness.

Fr. James Fetscher and Fr. Robert Palmer were concelebrants of the Mass for Mrs. Dillon who came to Miami from Milwaukee more than 40 years ago.

A member of the Cathedral Women's Guild, she had served in a number of positions on the board of directors of the Archdiocesan Council of Catholic Women and in 1966 was registration chairman for the convention of the National Council of Catholic Women at Miami Beach.

Burial was in Calvary Cemetery, Butler, Pa.



Shirley, 17, shown above receiving this latest award, plans to attend Rensselaer Polytechnic Institute to major in chemical engineering.

Gibbons senior wins chemistry award

Shirley Kathleen Renuart of Lighthouse Point was awarded Overall Grand Award for First Place in Chemistry at the 31st Annual International Science and Engineering Fair by Roger B. Smith, executive vice president of General Motors, the sponsor of the ISEF Grand Awards.

At the International science olympics held in St. Paul, Minnesota, the Car-

dinal Gibbons High School Senior also was awarded a science cruise to Hawaii by the U.S. Navy, 1st Place Patent and Trademark Award from U.S. Department of Commerce, an Agrarian Society Award, and the American Chemical Society Award, which bring the total of science awards that she has won in six years to 72 (10 of which she captured in international events.)

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Unemployed Youth --the human factor



By REV
GEORGE G.
HIGGINS

Recent census data reveal a startling fact: More young Americans between the ages of 18 and 24 are in local jails than in all the federal government's programs for disadvantaged youth. The specter of unemployed young people clustered on inner-city corners is, according to recent testimony on Capitol Hill, the worst since before the 1967 riots.

While the crisis of youth unemployment particularly among minorities, attracts growing public attention, it is not clear whether we will move resolutely to solve this crisis. Why is it that our social and economic systems have been unable to provide for millions of minority youth such a fundamental requirement of human dignity as a decent job?

IN STATISTICAL terms the problem is extreme. Americans are rightly concerned that aggregate

crime becomes by default the only means of survival. A Texas sociologist named Alex Swan reports that 48 percent of America's hard-core unemployed youths are likely to commit "survival crimes." The financial cost to society — about \$5.9 billion a year.

YET THIS is only one aspect of the total cost to society. Much more severe are the human and social costs of youth unemployment. But how does one measure in dollar terms the fact that a permanent underclass of minority youth has developed and that virtually an entire second generation of ghetto youth will never enter the labor force?

If in decisions about public policy we fully understood the extent of these social costs, I doubt we would have allowed youth unemployment to reach current crisis levels. Spending national resources to provide training and jobs for youth should be considered a necessary and wise investment.

Without giving a detailed analysis of existing federal

"Each five percent of youth unemployment represents several hundred thousand individuals with stunted lives and barren hopes... a virtual assault on the human dignity of those who are society's future."

unemployment is over six percent and expected to reach almost eight percent in the coming year. But they should be shocked to learn that total youth unemployment has remained over 15 percent. Among minority youth it has been, by conservative estimates, in the 30 percent to 40 percent range all year. That is a national average. In some inner-city poverty areas, black youth unemployment reaches 50 percent and more.

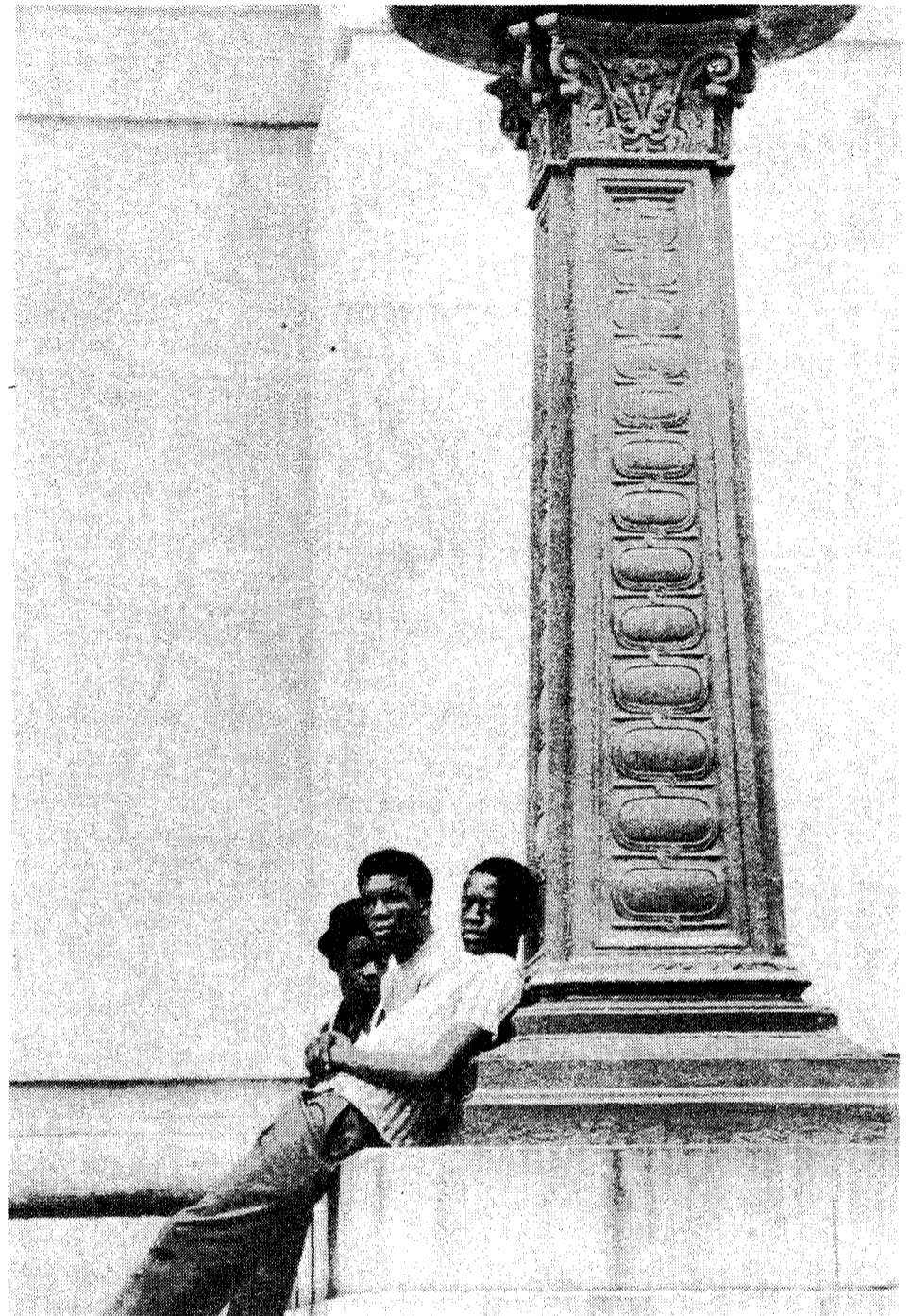
In human terms, each five percent of youth unemployment represents several hundred thousand individuals with stunted lives and barren hopes. This waste of human resources is a virtual assault on the human dignity of those who are society's future. No wonder so many young people cross the threshold of adult life filled with cynicism and hostility about our country's hallowed promises of individual freedom, humanity and the opportunity for economic achievement.

Thousands of unemployed youths roam the streets. For many,

programs I would make two observations. First, the issue is not a high enough priority among political leaders. With great fanfare the Carter Administration announced its Youth Initiative Program, a plan to spend an additional \$2 billion on youth employment and basic skills training by 1982. A mere \$150 million was budgeted for fiscal year 1981. Now, only weeks later, even that funding has been deleted, sacrificed at the high altar of a balanced budget.

Second, as with other complex problems, there is a tendency to view youth unemployment as an isolated problem which could readily be solved by a new social program dealing with it. Such an approach fails to attack the underlying problems. For example, youth unemployment:

- Has roots in the economic system's failure to provide adequate jobs and training.
- Has roots in poverty and racism;
- Has roots in decaying public educational systems of inner cities.



• Has roots in the growing political trend to manage the crisis of scarcity in such a way that the weakest members of society are forced to bear the greatest burden. For the sake of our nation's youth and for society as a whole I

hope we do not wait any longer to marshal our resources against youth unemployment. The hour is already very late. The costs of inaction are far greater than we tend to realize.

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New books you might like

WASHINGTON — (NC) — Following are titles, authors, publishers and prices of books en route, either recently published or about to be published. The list was prepared by Richard Philbrick, book review coordinator of NC News Service.

"CHANGING OF THE GODS," by Naomi R. Goldenberg, Beacon Press, \$4.95, 152 pp., argues that feminism is a major factor in the demise of traditional religions.

"HOW TO THINK ABOUT GOD," by Mortimer J. Adler, Macmillan, \$9.95, 175 pp., is subtitled, "a guide for the 20th century pagan."

"ECONOMIC SANITY OR COLLAPSE," by Gerald R. Zoffer, McGraw-Hill, \$14.95, 340 pp., is described as "the most dramatic breakthrough in economic thinking since Adam Smith and Karl Marx" and as a proposal to free America's economy from its obsolete concepts.

"LIVING PARABLES," by Franciscan Father Kevin O'Sullivan, Franciscan Herald Press, \$7.50, 120 pp., is a study of the biblical parables and their background.

"THE MICRO MILLENNIUM," by Christopher Evans, Viking, \$10.95, 255 pp., contends that computers will bring about a revolution not only in business but in practically every other aspect of life.

"WHERE TIME BECOMES SPACE," by Judith Antony, Franciscan Herald Press, \$4.95, 147 pp., is a story of a young woman's spiritual growth.

"THE BEST FRIEND YOU'LL EVER HAVE," by Bernard Sloan, Crown, \$9.95, 218 pp., describes life in a suburban family atmosphere made tumultuous by the presence of a terminally ill "larger than life Jewish mother."

"STATE O'CHASSIS," by Michael Garvey, Thomas More Press, \$8.95, 179 pp., portrays in light-hearted stories an Ireland becoming increasingly industrialized.

"THIS PRIEST IS THANKFUL," by Msgr. John F. Davis, Daughters of St. Paul, \$4.00 cloth, \$3.00 paper, 118 pp., contains reflections and biographical notes of a veteran priest.

"A WORLD OF GRACE" edited by Leo J. O'Donovan, Seabury Press, \$14.50, 198 pp., is a

book of reflections, based on sermons, about the meaning of religion in an age afflicted with meaninglessness and despair.

"THE AGE FACTOR," by Jack LaPatra, M. Evans and Company, \$9.95, 216 pp., examines the problems and conditions created when a

person marries someone far older or much younger.

"THE LOS ANGELES BARRIO 1850-1890 A SOCIAL HISTORY," traces the emergence of a Chicano community using the combination of traditional investigation and methods of quantitative analysis.



FR. JOSEPH R. LANG, M.M., from Lake Worth, Fl., has been appointed Director of the Rome Office of the Pontifical Mission for Palestine. Fr. Lang is a Maryknoll Missioner.

Free Lunch

Free lunches will be provided to children under the age of 18 during a 9 week program, starting June 16.

The summer meals program, operated by Metro Dade County Department of human resources, has made arrangements to have sites throughout the country in parks, churches, public housing projects, and community based organizations.

Balanced and nutritious lunches are provided to children without regard to race, sex, or national origin.

Parents are urged to sign-up their offspring for the free lunches at the site nearest their home. For more call at 751-0283.

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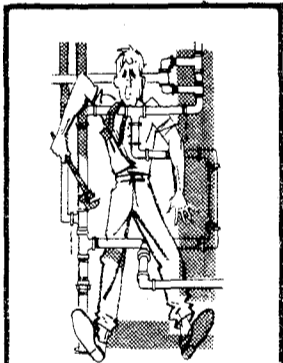
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R.M.

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Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. J.G.

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YOUR CATHOLIC NEIGHBORS In South Florida would like to share with you what we call our "Guidelines For Marriage." This is a new program of preparation for marriage being introduced in our Church to help couples avoid many of the difficulties and temptations that try to harm marriages in our complex times.

Marriage is not just a temporary romantic interlude; it is a promise of life-long sharing. And so it demands serious preparation.

First of all, do the persons contemplating marriage **really** know the persons they think they want to marry? Do they **really** know themselves? The answers to these and many other facets about one another can be discovered by taking our pre-marriage inventory.

At least four months before marriage, the couple meets with the priest or other trained guide under his direction to evaluate their suitability to undertake a life-long commitment to each other. They are

shown reality, and are given the time to respond to it. If they are of different religious backgrounds, they will be made more sensitive to one another's religious attitudes. They will also explore in-law and other family relationships, economic and personality factors, the strengths they share and the danger signals for serious future disagreements. They will learn what has made other marriages succeed... or fail. All of this **BEFORE** they marry -- so that they can be sure.

Persons may find, after such consultations, that it is better to wait awhile before they marry. Or they may find that all indications are good for them right now. At least, by this thorough preparation, they will know that the urging of parents, a sad home life, pregnancy, a romantic illusion about romance itself, youthful exuberance, impatience--these by themselves are certainly not the right reasons for rushing into marriage. Every mature person agrees on that.

PERSONS HAVE A RIGHT TO BE PROPERLY INFORMED ABOUT WHAT MARRIAGE MEANS. WE ALL HAVE A RIGHT TO A HAPPY, ENRICHING AND LASTING MARRIED LIFE.

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Archdiocese of Miami
18330 N.W. 12 Avenue
Miami, Florida 33169 Our telephone number: 651-0280

Please send me your brochure on marriage guidelines.

Name _____

Address _____

_____ Zip _____

(You can also obtain this brochure at any Catholic Church in the Archdiocese of Miami - from Jensen Beach to Key West to Naples, Florida. Your nearest Catholic Church is listed in the Yellow Pages of the telephone directory.)

Matrimonios Duraderos y Felices Quiere La Iglesia

Por JOSE P. ALONSO

Con la promulgación de las Pautas Pastorales para la unión sacramental del matrimonio la Arquidiócesis Católica de Miami no hace sino mostrar la gran estima y la preocupación que siente por que esta unión sea una en la que los novios alcancen la realización de sus promesas y felicidad "para toda la vida".

Siendo la Iglesia Católica como es una comunidad familiar, se preocupa porque sus hijos no experimenten las tristezas y las decepciones de un matrimonio que debiera ser feliz y que por falta de preparación adecuada, inexperiencia comunicativa o simples malas interpretaciones, termina en divorcio que es un mal mayor.

Los sacerdotes de la Arquidiócesis de Miami preocupados por las alarmantes estadísticas de los matrimonios que buscan una solución en el divorcio, que la experiencia muestra no ser una solución dichosa, sugirieron algún tipo de preparación matrimonial que remediara esta situación.

Así el Senado de Sacerdotes adoptó en la primavera de 1977 algunas pautas que luego de dos años de exhaustivos estudios y análisis produjeron el primer esbozo para ser discutido. Entre los que desarrollaron este borrador estaban el Rev. José P. Nikse, Mons. Francis Fazzalario, Mons. William McKeever, Mrs. Gladys García, del Asesoramiento Familiar de Catholic Service Bureau, Hna. Inmaculata Murphy y el Dr. Frank Hildner.

Este proyecto sufrió muchos cambios y revisiones antes que las pautas finales fueran aprobadas por el Arzobispo de Miami, M. R. Edward McCarthy y que serán promulgadas en junio 1ro. de 1980.

El Arzobispo de Miami y todos los sacerdotes de la Arquidiócesis, como claramente expresa en la Carta Pastoral que publicamos anexa a este artículo, sólo tienen en mente la felicidad duradera de la pareja que llena de ilusiones, desea la unión sacramental; y anhelan que de ningún modo los futuros contrayentes vean en estas pautas obstáculos al matrimonio, que es un derecho de todo ser humano como lo declara el mismo Arzobispo en la carta a los fieles que acompaña al folleto "Preparación al Matrimonio, Peleados al Altar" donde dice textualmente:



Terry Reilly

"La Iglesia se alegra con el deseo de ustedes de caminar hacia el altar de Nuestro Señor, para celebrar vuestro amor en el Sacramento del Matrimonio.

"Desde el principio del ser humano ha existido el matrimonio. El Antiguo Testamento lo describe como una alianza entre dos personas similar a la alianza entre Dios y el pueblo elegido de Israel. En el Nuevo Testamento se habla del matrimonio como el 'misterio de salvación' que cristaliza la unión de Cristo y su Iglesia. Es por esto que con el profundo conocimiento de las bellezas y riquezas de esta realidad humana, que Cristo elevó el matrimonio al rango de Sacramento".

"...Queremos hacer todos los esfuerzos posibles para que nuestras parejas no tengan que pasar por las desdichas y fracasos tan comunes hoy en día. Por esta razón, vuestros sacerdotes y yo, hemos visto la necesidad de introducir Pautas Pastorales para la preparación al matrimonio. El propósito de estas pautas es manifestarles el gran aprecio que tenemos por ustedes y por su futura vida matrimonial y, al mismo tiempo, por la importancia que se merece y se requiere en el cumplimiento de esta alianza..."

Con este interesante tema en mente visitamos a Terry Reilly (Mimi estaba ausente). Los Reilly son los directores de Vida de Familia de la Arquidiócesis, con sede en el Centro de Enriquecimiento Familiar y Terry nos dice ante todo, que debe anunciarse que el

Reverendo Padre Timothy Lynch es el Moderador Familiar del Centro y sobre quien cae la responsabilidad del entrenamiento para el uso del Inventario Pre-matrimonial, principal elemento de ayuda para los sacerdotes y las parejas que los asistirán en sus propósitos de proveer a los novios las experiencias que los capaciten para una vida matrimonial duradera y feliz.

"El Inventario Pre-Matrimonial" nos dice Terry, "fue probado durante tres años en un programa piloto y tuvo una entusiasta aceptación por parte de los novios; sólo unos pocos tuvieron necesidad de alguna ayuda adicional, es decir instrucción.

"La preparación matrimonial puede ser obtenida en programas arquidiocesanos como Camino al Matrimonio, Encuentros de Comprometidos y Pre-Cana. Esta preparación les dará a los contrayentes, una más clara percepción de los valores morales, espirituales, de las enseñanzas de la Iglesia, de cómo comunicarse mejor, del aspecto financiero, de la sexualidad en el matrimonio y de las relaciones con los "familiares políticos", especialmente los padres de ambos".

Explica Terry que el alarmante porcentaje de divorcios registrado en los últimos años hizo patente la necesidad de estas Pautas. Inquirimos de Terry qué causas arrojan las estadísticas para esta grave situación de la familia y por ende de la sociedad.

"Son muchas las causales para divorcios pero no es la más pequeña los cambios en la valorización de la moral. Como medida contractante no hemos contado, hasta ahora, con ningún tipo de programa general que minimizara los efectos de la liberalidad creciente de costumbres. Por los años 50 comenzó el movimiento Pre-Cana, que no era de carácter obligatorio, pero se carecía de una formal preparación matrimonial, de modo que era difícil para un sacerdote hacer juicio cierto sobre las parejas que solicitaban el matrimonio ante el altar de Dios.

"La preparación para el matrimonio no es nada distinto de las preparaciones requeridas para los otros sacramentos. Esta preparación también interesa a los padres de los novios como en otros sacramentos, sin embargo en éste sólo

(Pasa a la Pág. 11)

Carta Pastoral Sobre Pautas Matrimoniales

Mis queridos fieles en Cristo,

En esta, mi tercera carta pastoral a ustedes las personas de la Arquidiócesis de Miami, quisiera concentrarme especialmente en la Preparación para el Sacramento del Matrimonio que es un tema de gran importancia.

Tanto la Iglesia, como yo personalmente, nos alegramos de los planes y las esperanzas que las parejas tienen para el resto de sus vidas. Aunque sabemos que las personas que se preparan para casarse están llenas de optimismo y que gozan la gran experiencia del amor, nosotros sabemos que ese optimismo y amor no son suficientes para cubrir todos los aspectos que hay que considerar para el matrimonio en la Iglesia.

Como la Iglesia es una comunidad que se interesa y se preocupa por la felicidad y bienestar de las parejas, queremos hacer todo lo posible para que ellos no experimenten fracasos en sus matrimonios o el sufrimiento que viene acompañado con el divorcio.

Se ha demostrado en estudios hechos últimamente que un matrimonio lleno de felicidad siempre está acompañado de una vida con religión. Por esta razón, sus sacerdotes y yo estamos presentándoles las Pautas Pastorales para la Preparación Matrimonial en nuestra Arquidiócesis de Miami.

Todos sabemos que las distintas instrucciones necesarias para los otros Sacramentos, y ahora estamos pidiéndoles una preparación completa y seria para el Sacramento del Matrimonio. Esta preparación incluye determinar si la pareja está realmente preparada para la boda. En algunas circunstancias el sacerdote considerará que es preferible retardar la boda. Una razón puede ser que uno de los dos o ambos no sean católicos prácticos, así como también falta de madurez, influencia del medio ambiente en que viven, el que uno o ambos sean menores de 19 años, o porque exista el embarazo. El sacerdote necesita cierto tiempo para poder ayudar a la pareja a allanar esas situaciones.

Una vez que el sacerdote determine que la pareja está lista para el matrimonio, el comenzará inmediatamente el programa de preparación. Estamos pidiéndole a las parejas cuatro meses de anticipación para poder tener el tiempo necesario para completar la preparación.

Al promulgar estas Pautas Matrimoniales les queremos hacer ver la alta estimación que la Iglesia tiene por el Sacramento del Matrimonio. Queremos hacer un gran énfasis en la seriedad que debe existir en la promesa de vida del Sacramento del Matrimonio. Vivimos en una era donde carecemos de promesas, pero al mismo tiempo en una era donde tenemos necesidad de estar calificados en ciertas formas para aspirar a carreras y profesiones de responsabilidad. Por tanto es mucho más importante que estemos bien preparados para la carrera del matrimonio y de padres de familia. Yo les ruego muy especialmente a todos los feligreses de nuestra Arquidiócesis que nos ayuden en estos esfuerzos. Recuerden que la boda es un día, el matrimonio es toda una vida. Nuestro interés es por ese resto de vida para que sean felices y se conviertan en el medio hacia la vida eterna.

Yo les ruego que le pidan a nuestro Señor que bendiga a todas las parejas y además por este programa que inauguramos oportunamente durante el Año de la Familia y la Evangelización.

Devotamente en Cristo,

Edward A. McCarthy
Archbishop of Miami

Declaración de Movimientos Apostólicos Hispanos

El Equipo de Pastoral Hispana, reunido con el Vicario para el Apostolado Hispano de la Arquidiócesis de Miami, el Obispo Agustín A. Román, a los pies de la Virgen de la Caridad, Patrona de Cuba, en la ciudad de Miami a las 15 días del mes de mayo de 1980, quiere hacer público su reconocimiento y agradecimiento a los miembros de todos nuestros Movimientos Apostólicos por su incansable esfuerzo en favor de nuestros hermanos que llegan de Cuba. Estos miembros de los Movimientos, individual y colectivamente, han llevado la presencia de Cristo y Su Iglesia a aquéllos más necesitados de consuelo espiritual y de una mano amiga.

A través de su contacto personal con los hermanos recién llegados, han experimentado la gran alegría de servir. También han experimentado una preocupación: la familia cubana se encuentra más separada que nunca. Como miembros comprometidos de la Iglesia, la cual ha querido exaltar los valores familiares declarando este año como el Año de la Familia, nos preocupa hondamente la injusticia que significa enviar solos al exilio a padres, madres y niños, en violación y con desconocimiento de los más elementales derechos humanos. Nuestros Movimientos Apostólicos quieren denunciar esas separaciones instigadas o forzadas por el gobierno que detenta el poder en Cuba, así como las humillaciones y maltratos físicos y mentales a que se ha sometido a nuestros hermanos desde el momento en que expresaron su deseo de abandonar el país.

Sabemos que la Arquidiócesis Católica de Miami ha cooperado intensamente y continuará laborando en favor del bienestar material y espiritual de estos hermanos recién llegados. Nosotros por nuestra parte nos comprometemos, siguiendo las normas de la Iglesia, a continuar cooperando como lo hemos venido haciendo, a favor de nuestros hermanos. Este es un nuevo renglón que tenemos que añadir al plan de nuestro Arzobispo para los próximos cinco años, pues no seríamos fieles a nuestra misión de Evangelizar si no incluyéramos con una alta prioridad a éstos que llegan con la sola riqueza material de las ropas que traen puestas.

Estamos muy agradecidos a los pueblos que han abierto sus brazos solidarios a nuestros hermanos, y muy especialmente a la nación norteamericana por su ininterrumpida generosidad.

Qu la Virgen de la Caridad, Patrona de Cuba, interceda ante el Señor que todo lo puede y le pida que nos dé la fortaleza necesaria para servir con humildad a aquéllos que más lo necesitan, y especialmente a esa gran mayoría que ha sido tan injustamente difamada.

Arquidiócesis de Miami

La Cancillería anuncia que el Arzobispo McCarthy he hecho los siguientes nombramientos:

El Rev. Monseñor John R. McMahan, Pastor de la Parroquia de St. John Fisher, West Palm Beach, y Director Regional de las Caridades Católicas para Palm Beach County. Efectivo desde Junio 15, 1980.

El Rvdo. John Barrow, recientemente ordenado, Pastor Asociado en la Parroquia de Immaculate Conception, Hialeah. Efectivo desde Junio 25, 1980.

El Rvdo. Michael Hoyer, recientemente ordenado, Pastor Asociado en la Parroquia St. Helen, Fort Lauderdale. Efectivo desde Junio 25, 1980.

El Rvdo. Eduardo Oliva, recientemente ordenado, Pastor Asociado en la Parroquia de St. Brendan, Miami. Efectivo desde Junio 25, 1980.

El pasado jueves 22 de mayo a las 7:30 p.m., tuvo lugar el acto de bendición del nuevo salón Parroquial de St. Raymond, 3465 SW de la 17 Calle.

El M. R. Edward McCarthy, Arzobispo de Miami, bendijo el hermoso local que según sus palabras "representa el corazón de los fieles". Acompañándole estaban el Pastor de St. Raymond, Rev. Francis X. Fenech cuyo nombre lleva el salón por sugerencia de los mismos fieles y el Rev. Michael Greer, secretario del Arzobispo.

Muchos otros sacerdotes de parroquias vecinas tomaron parte en la procesión y una enorme cantidad de feligreses se dio cita en el lugar abarrotándolo. Después de la ceremonia se ofreció un espléndido buffet a los asistentes.

Amenizó el acto el conjunto musical de St. Raymond con una selección de piezas americanas y cubanas, muy bonitas.

Posponen Obra Teatral Pro-Refugiados

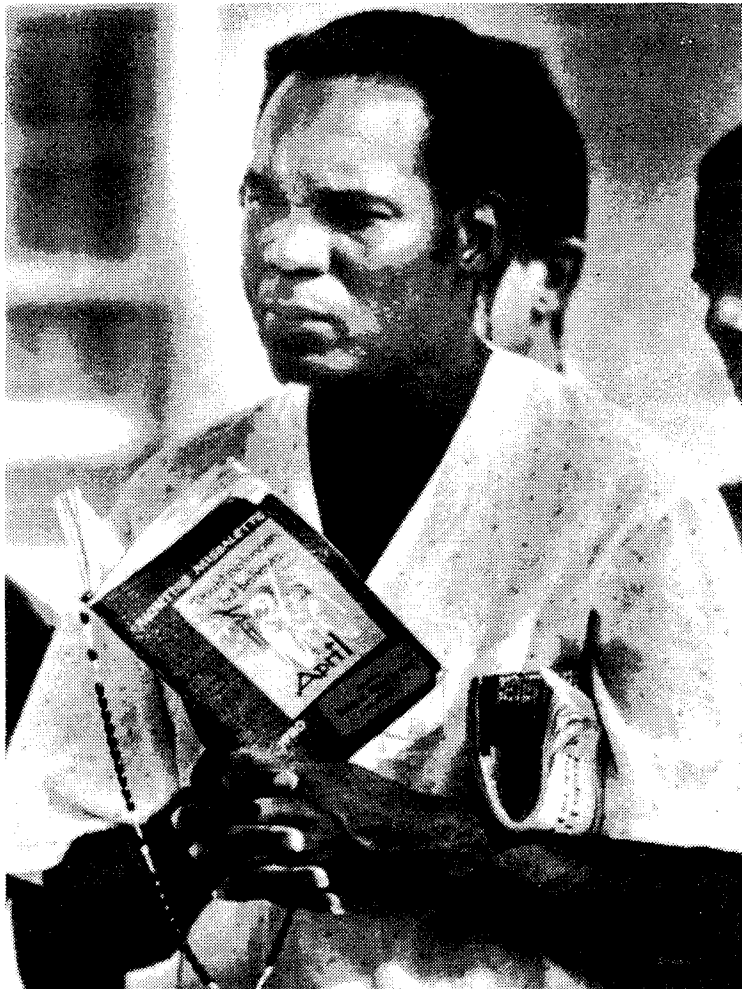
La obra de teatro "El Divino Impaciente" que la Cofradía de la Virgen de la Caridad iba a presentar el sábado 24 de mayo, ha sido pospuesta, a petición del público, y será presentada el domingo 8 de junio a las 3:00 p.m. en el Gushman Hall.



Vista parcial del hermoso exterior del salón parroquial "Padre Fenech".



El señor Peter P. Genaro maestro de ceremonias, hace la presentación del Muy Rev. Edward McCarthy, Arzobispo de Miami. A su lado aparece el Rev. Padre Francis Fenech, Pastor de St. Raymond. El Rev. Michael Greer, al fondo.



REFUGIADOS EN ORACION. Durante la celebración de la primera Misa celebrada en Fort Chaffee, Arkansas, para los refugiados cubanos que esperan el procesamiento de sus papeles, se tomó esta foto en la que aparece en devota atención un refugiado cubano de los centenares que asistieron a la Liturgia.

Vuelve Impacto a Naranja

En junio 7 y 8 sábado y domingo, volverá a Naranja el Movimiento Impacto para celebrar allí su Impacto No. 54, celebrándose la Misa de Clausura el domingo 8 a las 6:00 p.m. en la Iglesia Parroquial de Santa Ana.

La dirección es 13890 SW Calle 264, Naranja. Los dirigentes piden oraciones y solicitan la compañía de sus hermanos en la clausura.

Encuentro Familiar Junio 7-8

Los Encuentros Familiares desean comunicar a todos los miembros e interesados que el Próximo Encuentro Familiar tendrá lugar los días 7 y 8 de Junio y se efectuará en el Colegio Inmaculata-La Salle, al lado de la Ermita de Ntra. Sra. de la Caridad.

Se ruega a todos tomen nota de la dirección del mencionado Colegio que será sede de los futuros Encuentros:

3601 South Miami Avenue, Miami, (junto a la Ermita de la Caridad).

Encuesta Importante

La Voz necesita el concurso de sus lectores.
Por Favor Lea, conteste y devuélvanos esta encuesta

Todo organismo viviente para subsistir necesita tres elementos esenciales: Aire, Agua y Alimento.

"La Voz", el periódico de la Comunidad Católica Hispana es un "organismo viviente" y como tal necesita también de esos tres elementos para subsistir:

El Agua de una buena circulación (Muchos lectores); Aire fresco (material informativo y formativo al gusto de nuestros lectores) y el Alimento que mantiene viva a una publicación (cartas de nuestros lectores que nos permitan conocer si nuestros esfuerzos van por buen camino o si debemos cambiar de dirección).

Como un modo de conocer la opinión de los Católicos hispanos de la Arquidiócesis presentamos esta encuesta con la súplica de que la contesten y nos la devuelvan. Sus respuestas serán muy apreciadas y nos permitirán ofrecerles un semanario a su gusto. De ustedes depende que "La Voz" siga viviendo o que le quitemos la máquina de respirar.

Nombre _____

Parroquia _____

1) ¿Es usted suscriptor de LA VOZ _____

A) o de THE VOICE? _____

2) ¿Lee todo en "La Voz"? _____ 2A) En parte _____

2B) Siempre _____ 2C) A veces _____

3) ¿Le gustaría que La Voz tuviera más páginas? _____

4) ¿Qué le gusta más en La Voz? _____

5) ¿Qué le disgusta en La Voz? _____

6) ¿Qué tipo de material nuevo le gustaría ver en La Voz? _____

7) ¿Cumple La Voz, según su criterio, con su función de informar y orientar cristianamente a los lectores? _____

7A) Si responde no Por qué? _____

8) SUGERENCIAS O COMENTARIOS (Estas son muy importantes para nosotros. Si el espacio es corto favor de usar una hoja de papel).

9) Si usted es propietario de un negocio ¿por qué no lo anuncia en La Voz? _____

IMPORTANTE. Recuerde que de usted depende la existencia de éste su periódico. Sólo usted puede determinar si vale la pena tener un vehículo informativo y formativo para la Comunidad Católica Hispana. Por favor, pídale a sus amistades Católicas que no leen La Voz que contesten las preguntas en una hoja de papel y nos las envíen usando los números en sus respuestas para identificar la pregunta.

FAVOR DE LEER LAS INSTRUCCIONES PARA ENVIAR

LA ENCUESTA AL DORSO DE LA MISMA

↓ CORTE POR AQUI ↓

Relaciones Judío-Católicas

Washington — Se le ha asegurado al Comité Judío Americano que "existe una fuerte simpatía por parte del nivel oficial de los obispos católicos en Estados Unidos, por una Israel fuerte, con fronteras seguras".

En una alocución pronunciada en una reunión reciente con la Comisión de Asuntos Interreligiosos del Comité Judío Americano efectuada en esta ciudad, Mons. George Higgins, Secretario para Asuntos Especiales de la Conferencia Nacional de Obispos Católicos, agregó que había cierto desacuerdo entre los obispos, respecto a detalles de la política exterior de Israel, tales como los asentamientos de la Margen Occidental, pero dijo que esos temas eran materia de "debate constructivo".

La Iglesia Apoya Obreros

Brasil (NC) — El apoyo que el cardenal Palo Evaristo Arns y sus auxiliares han prestado a la prolongada huelga de 150,000 metalúrgicos sobre salarios y cuotas de producción en la industria automotriz ha levantado una controversia en vísperas de la visita del Papa Juan Pablo II. La arquidiócesis hizo colectas en sus 364 parroquias que agrupan a 8.2 millones de católicos para contribuir al fondo de huelga, y además prestó las iglesias para reuniones sindicales cuando el gobierno ocupó los locales obreros y arrestó a 33 líderes después de que un tribunal de trabajo declaró ilegal el paro. El cardenal y sus ayudantes declararon que la huelga "es un medio justo garantizado por la constitución para hacer demandas... y la iglesia no sería cristiana si no ayuda a los obreros que tratan de conservar su dignidad y defender sus derechos sin ser humillados."

PERU — El éxodo de más de 80,000 cubanos que comenzó con la crisis de la Embajada de Perú fue la más efectiva campaña anticomunista durante el proceso electoral de Perú, en la cual obtuvo la victoria el candidato Belaúnde Terry. Fue una derrota definitiva para el Partido Comunista y todos los izquierdistas. ¿Le estarán dando "gracias a Fidel"?

Clerigos dejan cargos

Nicaragua (NC) — Nueve meses después del derrocamiento de la dinastía Somoza, los obispos de Nicaragua declararon que "habiendo transcurrido las circunstancias de excepción, laicos cristianos pueden desempeñar con no menor eficacia los cargos públicos que actualmente están desempeñando algunos sacerdotes." El Papa Juan Pablo II desea que los sacerdotes no ocupen cargos públicos. Tras participar en el movimiento revolucionario de Nicaragua, varios sacerdotes aceptaron continuar la tarea desde cargos de gobierno, pero los obispos aclararon que después de reflexionar sobre el asunto a la luz del magisterio de la iglesia y la realidad del país, consideran que es mejor que asuman tales cargos seculares cristianos.

Ayuda a Refugiados

MIAMI (NC) — Ante el éxodo de refugiados cubanos la Cadena Hispana Internacional logró con un programa maratón por televisión levantar un fondo efectivo y promesas por más \$3 millones, que distribuye entre las agencias religiosas como la U.S. Catholic Conference, para que atiendan a esas necesidades. Un 70 por ciento de los refugiados se consideran católicos, y escogen a la USCC para el reasentamiento. El resto, los jóvenes, no saben nada de religión.

Piden Investigación

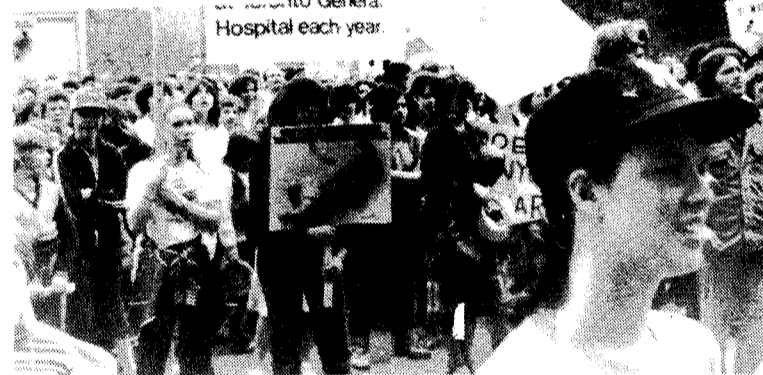
Guatemala (NC) — Tanto

los obispos como las comunidades cristianas y varios diputados demandan del gobierno militar una investigación del asesinato mayo 12 del misionero belga P. Walter Voordeckers, y del secuestro doce días antes del P. Conrado de la Cruz, filipino, y el catequista Herlindo Cifuentes. Los tres trabajaban en Escuintla, la región sureña afectada por una huelga de campesinos que protestaban contra despidos y otros abusos de los dueños de fincas de café, azúcar y algodón, y de los ganaderos. La doctes habían fomentado cooperativas agrícolas para los pequeños agricultores y escuelas-granjas. Voceros de la Congregación del Inmaculado Corazón de María (CICM) a la que pertenecían denunciaron que el nombre del P. Voordeckers apareció en una lista del Ejército Secreto Anticomunista, y que sus miembros pintaron letreros en su pueblo, Santa Lucía Cotzumalguapa, acusándola de ser "comunista".

Crisis Chile-Argentina

Buenos Aires (NC) — El incremento por parte de Chile del comercio ganadero con las Islas Malvinas que Inglaterra reclama como Islands Falkland y cierta campaña de prensa en Chile son motivo de fricción que perjudica las negociaciones bajo la mediación del Papa Juan Pablo II para dirimir pacíficamente la disputa sobre el canal de Beagle y tres islotes cercanos, dice la prensa argentina. En vista de las fricciones, los obispos de Chile y Argentina han convocado conjuntamente a oraciones por la paz durante la fiesta del Corpus Christi en junio. Proponen levantar un monumento a N.S. de la Paz en el territorio en disputa, a la vez que advierten que "la experiencia trágica demuestra que la paz no se aprecia totalmente hasta cuando la perdemos."

MORE ABORTIONS
THAN LIVE BIRTHS
at Toronto General
Hospital each year.



FUERTE PROTESTA EN CANADA. Más de 5,000 miembros Pro-Vida de Toronto, Canadá, se reúnen en el Parque de la Reina para protestar enérgicamente de más de 400,000 abortos realizados en Toronto durante los últimos 10 años. Desde el parque marcharon en silencio, dirigidos por la música de un gaitero, hasta el Hospital General donde dejaron una corona de flores en memoria de los no-nacidos.

Consagración a María

La Legión de María ofrecerá una Liturgia Eucarística y Consagración a la Santísima Virgen María el sábado 31 de mayo a las 2 p.m. en la Iglesia Parroquial de San Juan Bosco, situada en 1300 Flagler Street. Será el principal celebrante el muy querido Monseñor Arcadio Marinas.

Mayo es el mes de María y

la Legión cierra el mes de la Madre del Salvador con el deseo de que todos nos consagremos a ella.

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INSTRUCCIONES PARA ENVIAR LA ENCUESTA

1) Después de contestadas todas las preguntas en el otro lado, corte la encuesta por la línea indicada, doble esta sección primero siguiendo la línea.

2) Doble la sección última sobre esta y cierre los bordes con scotch tape.

Le suplicamos y pedimos disculpas al mismo tiempo que le suplicamos ponga usted el sello de correos. Son solo 15 cts. que nos evitarían los trámites postales del franqueo prepago y nos ahorra tiempo ya que es nuestro deseo tener sus respuestas cuanto antes. Gracias.

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SELLO
AQUI.

DOBLE AQUI PRIMERO

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DOBLAR AQUI SOBRE EL OTRO DOBLEZ

CIERRE LOS BORDES CON TAPE

↓ CORTE POR AQUI ↓

Matrimonios Felices...

(Viene de la Pág. 1 A)

ponen su atención en lo externo de la ceremonia y la recepción. Esto no quiere decir que no les preocupe la felicidad de los hijos sino que no le prestan la debida importancia al grado de preparación que tienen para la responsabilidad que piensan contraer".

La más certera comparación al respecto la oímos hace algún tiempo de labios del Señor Arzobispo McCarthy. Hablando sobre este tema decía:

"Para conducir un automóvil usted tiene que pasar un periodo de entrenamiento, cosa lógica porque encierra peligro, antes de obtener la licen-

cia; y así muchas otras profesiones. Sin embargo, para crear una familia, profesión de tan gran importancia y responsabilidad porque sobre ella descansa la formación de una sociedad saludable y fuerte, no se requiere un entrenamiento previo a la dispensación de la licencia".

Nos informa Terry que un 20% de los divorcios ocurren en los dos primeros años de matrimonio. De los matrimo-

nios apresurados por razón de embarazo, el 95% acaban en divorcio.

Estas son una parte de las motivaciones para unas Pautas de preparación matrimonial adoptadas por las Diócesis de los EE.UU. Más del 50% de ellas tienen una política de cuatro meses de preparación, otras seis meses y las de New Jersey requieren un año.

Es la base de toda esta campaña enfatizar que la Iglesia cuida y desea la felicidad de su pueblo en un matrimonio duradero, con una familia feliz.

"Queremos que la familia católica se interese no sólo por una boda bella y una recepción espléndida sino también en una unión sacramental que dure para siempre" termina diciendo Terry Reilly.

MATRIMONIO

Regalo de Dios para Ti... Tu Regalo para el Otro

Regalo que dura por el resto de sus vidas. Está lleno de aventuras, excitación, estímulo, misterio, madurez, dichas, penas, ocasional incomprensión... todos los ingredientes de un amor jurado.

Es sagrado. Es santo. Es Único. Es privado y es público. Sobre todo, ¡es de ustedes!

SUS VECINOS CATOLICOS del Sur de la Florida desean compartir con ustedes lo que nosotros llamamos "Guidelines For Marriage" (Pautas Para El Matrimonio). Este es un nuevo programa de preparación para el matrimonio, que se introduce en nuestra Iglesia para ayudar a las parejas a evitar muchas de las dificultades y tentaciones que tienden a dañar al matrimonio en estos complejos tiempos.

El matrimonio no es sólo un interludio romántico temporal; es una promesa vitalicia de compartirlo todo. Por ello demanda una seria preparación.

Ante todo, las personas que piensan casarse ¿conocen **realmente** a aquellas que ellos creen querer en matrimonio? ¿Se conocen **realmente** a sí mismos?

Las respuestas a estas, y a muchos otros aspectos acerca de uno y del otro, pueden ser descubiertas haciendo nuestro Inventario Prematrimonial.

Por lo menos cuatro meses antes del matrimonio, la pareja debe reunirse con el sacerdote, u otro guía entrenado bajo su dirección, para evaluar su preparación respecto a tomar el compromiso permanente de uno para el otro; se les muestra la realidad y se les da tiempo para responder a ello. Si son de diferentes credos religiosos, se harán más sensitivos a las actitudes religiosas de cada uno. Explorarán también las relaciones familiares de ambos lados, factores económicos y de personalidad, las virtudes que comparten y las señales de peligro de

serios futuros desacuerdos. Aprenderán porqué otros matrimonios triunfan... o fracasan. Todo esto antes de que se casen, de modo que puedan hacerlo con seguridad.

Las personas interesadas pueden descubrir, después de estas consultas, que es preferible aguardar un poco antes de casarse. O pueden encontrar que todos los indicios son favorables para ellos en ese mismo momento. Por lo menos, por medio de esta total preparación sabrán que, la prisa de los padres, una vida hogareña triste, gestación, una romántica ilusión sobre el romance mismo, juvenil exhuberancia, impaciencia, no son ciertamente, por sí mismas, las justas razones para apresurarse en un matrimonio. Toda persona madura esta de acuerdo en esto.

TODAS LAS PERSONAS TIENEN EL **DERECHO** A ESTAR DEBIDAMENTE INFORMADAS SOBRE LO QUE SIGNIFICA EL MATRIMONIO. TODOS TENEMOS EL **DERECHO** A UNA VIDA MATRIMONIAL RICA, FELIZ Y DURADERA.

Nos preocupamos por la felicidad de los dos. Ayúdanos a probártelo. Nos gustaría enviarte un pequeño panfleto sobre nuestras guías para el matrimonio. Ponte en contacto con nosotros enviando este cupón.

Family Enrichment Center
Arquidiócesis de Miami
18330 N.W. 12 Avenida, Miami, Fla. 33169

Teléfono: 651-0280

Por favor envíeme su panfleto "Pautas Para El Matrimonio".

Nombre _____

Dirección _____

Ciudad _____ Estado _____ Zip _____

(También pueden obtener este panfleto en cualquier Iglesia Católica Romana de la Arquidiócesis de Miami, desde Jensen Beach a Key West y hasta Naples, Florida. Su Iglesia Católica más cercana está en las páginas amarillas del directorio telefónico.)