

# The Voice

Archdiocese of Miami

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MAKES  
HISTORY  
Pg. 10



**'I'm excited  
I'm elated  
I'm jubilant  
... It's a  
beautiful  
day!'**

**Fr. Michael  
Hoyer, newly  
ordained priest  
Story, P3.**



First priests ordained for Archdiocese in West Palm Beach are Fr. Eduardo Oliva, Fr. Michael Hoyer and Fr. John Barrow.

## New vision in education

**Foundation to support it launched**

By ROBERT O'STEEN

Archbishop Edward A. McCarthy looked out over the group of about 30 Catholic lay and religious leaders.

"I think," he said, "we can make something great happen here today."

From the lofty heights of the Presidential Room of One Biscayne Towers, the Archbishop could see, through the panoramic windows beyond the group, to a spectacular view of sunlit Bay waters and sailboats at play 14 stories below.

BUT HIS inner vision went even beyond that.

He was announcing the launching of an Archdiocese Education Foundation, which is envisioned as a means of greatly boosting existing Catholic schools and programs, as well as launching new ones until the ideal of total Catholic education is realized in the Archdiocese.

"By total education we mean all

aspects of Christian formation," said Father Vincent Kelly, Archdiocesan Superintendent of Education, and the driving force behind the AEF plan.

"Education is a life-long process," he said, "including our Catholic schools, of course, but also adult education programs, CCD, youth programs, special education, parish programs as well as buildings, equipment and personnel."

THE FOUNDATION, Fr. Kelly said, is established as an umbrella agency to receive endowment gifts of funds, bequests or property. The gift could be general, to be used at

the discretion of the Foundation, or specific. Gifts designated by the donor for a specific purpose or institution will be used only for that institution.

Such gifts also allow the donor to receive tax benefits while helping Catholic education.

Archbishop McCarthy said that a recent survey made for Catholic University showed that Catholics at this time are hungry for Catholic education and proud of their faith.

"THEY WANT to support Catholic formation," he said, adding that the AEF is a response to that

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"I am excited about this," Fr. Kelly says as Archbishop McCarthy listens to presentation.

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 **News At A Glance**

**CRS Tlethon Brings in \$150,000**

NEW YORK —(NC)— The first fund-raising telethon ever held by Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, brought in about \$150,000 in pledges and contributions, according to a CRS spokeswoman.

**Office for Films/Broadcasting Share in Emmy Awards**

NEW YORK —(NC)— The Office for Film and Broadcasting of the U.S. Catholic Conference's Department of Communication was involved in the production of TV programs which were the bases for Emmy Awards in religious programming won by the CBS series "For Our Times"; and the ABC series "Directions." An ABC program about a Mexican bishop and a CBS program on Haitian refugees were cited as instrumental in the awards.

**Prelates Plead for Clemency**

ATLANTA —(NC)— Three Georgia bishops — two Catholic and one Episcopalian — appealed for clemency June 2 for a convicted murderer scheduled to die June 5. The three, Archbishop Thomas A. Donnellan of Atlanta, Bishop Raymond W. Lessard of Savannah and Episcopal Bishop Bennett J. Simms of Atlanta, also stated that the death penalty may encourage, not deter, criminal violence.

**Nurses tell hospital we won't do abortions**

INDIO, Calif. —(NC)— Fifty-two nurses and aides at Indio Community Hospital, a third of the nursing staff, have informed the hospital administration that they will not participate in any way in abortions.

"We find it not only difficult but impossible to deal emotionally with the woman who has chosen to terminate the life of her unborn child," the nurses said in a statement given to Tom May, hospital administrator. They said their stand was based on moral, ethical and religious convictions. They refused to participate in any physical care, emotional support, the administration of medications to or treatment of any patient admitted for an abortion.

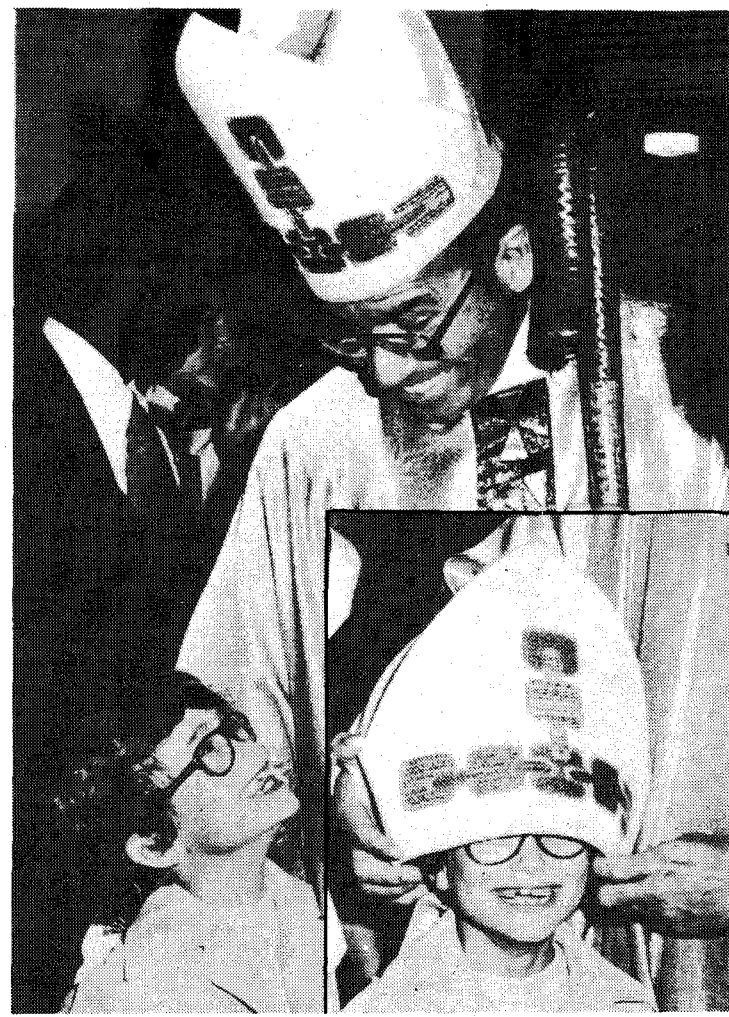
Dr. Claudia Eads, the chief anesthesiologist, and her staff of three have refused to assist in any abortions requiring anesthesia.

The hospital administrator said the nurses' action has called a halt to "so-called late abortions," those performed after the 16th week of pregnancy.

Father James Fallon, communications director for the San Bernardino Diocese, in which Indio is located, said various pro-life activists had described the Indio nurses' action as the largest group action of that kind in the country.

When the nurses first submitted their notification, the hospital administration suggested that retaliatory action might be taken. But the Desert Pro-Life Council, which has members in four towns in the area, paid for a newspaper ad pointing out that the California Health and Safety Code states that there is no professional obligation to assist at abortions.

Mrs. Jeanette Dreisbach of Palm Springs, director of the Desert Pro-Life Council, said the group has filed complaints with the California State Board of Medical Quality Assurance concerning the deaths of two infants after abortions at the Indio hospital. One child weighing six pounds, six and a half ounces was born Feb. 4 after a saline abortion and died the same day after receiving no intensive care, she said. The other, a one-pound, 14-ounce girl, was born May 3 and survived until May 14.



**CROWNING FINISH**— Auxiliary Bishop Eugene A. Marino of Washington chats with Vincent Higgs at a reception after the boy's confirmation at St. Mary's parish in Bryantown, Md. Then to the boy's surprise and delight the bishop places his miter on Vincent's head.

**California Court Upholds Probe of Sect**

WASHINGTON —(NC)— In a case regarded by some religious leaders as a major test of church-state separation, the Supreme Court has refused to stop the state of California from probing the financial activities of the Worldwide Church of God.

**Supreme Court Nixes Pa. Law on School Transport**

WASHINGTON —(NC)— The Supreme Court has turned down a second appeal of a Pennsylvania law requiring public school districts to cross district boundaries in providing transportation for non-public school students. The court refused to hear an appeal of a state supreme court decision upholding the law as constitutional.

**Contraceptive Lawsuit Withdrawn**

LOS ANGELES —(NC)— A lawsuit challenging the ban by the National Association of Broadcasters on commercial advertising of contraceptives has been withdrawn but will be refiled in Los Angeles, according to an official of the Los Angeles chapter of Zero Population Growth.

**Federal Judge Withdraws from Abortion /Case**

LOUISVILLE, Ky. —(NC)— A federal judge in Louisville said he has withdrawn from hearing a suit challenging the constitutionality of a Kentucky abortion law because he has "religious, moral and ethical scruples" against abortion.

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# A moment of joy!

## 3 Ordained at St. Juliana's, first time in West Palm Beach

By LARRY DORMAN  
Voice Correspondent

WEST PALM BEACH — The historic and emotional impact of the occasion was not lost on the more than 700 people who packed St. Juliana's Church last week for the ordination of three deacons to the priesthood, and the joy which marked the celebration was perhaps best summed up by one of new priests.

"I'm excited, I'm elated, I'm jubilant," said Fr. Michael Hoyer. "Use every adjective you know to describe it. It's a beautiful day."

FR. HOYER, who with Fr. Eduardo Oliva and Fr. John Barrow became the first priest to be ordained in Palm Beach County, could have been speaking for the entire congregation.

Fr. Hoyer has been a deacon at St. Juliana's for the past year.

As the deacons processed into the church, a brass ensemble and the combined choruses of St. Juliana's and St. Mary's Cathedral choir under the direction of Eugene Greco sang *Entrata Festiva* by Flor Peeters.

A festival which had in past years been confined to the cathedral was beginning. With Archbishop Edward McCarthy presiding and Bishop John Nevins concelebrating, the new priests, their relatives, friends and well-wishers from all over South Florida watched the many years of preparation come to fruition.

With some 40 priests from around the Archdiocese also looking on, Archbishop McCarthy un-

derscored the solemnity and importance of the occasion by calling on God to bless the three men and bring others to the priesthood.

"MAY GOD, who has begun the good work in you, bring it to fulfillment," he said.

And when the Archbishop had spoken, the congregation burst into spontaneous applause which lasted more than a minute.

Fr. Hoyer, who had spent the last year as a deacon at St. Juliana's, had become a priest in front of the parish community which he had served.

He was ecstatic.

"The Archbishop said you should smile and be happy," Fr. Hoyer said. That's what he said and that's what I intend to do."

And the community which had watched him take the final steps toward the priesthood in the bilingual ceremony also was overcome by the occasion.

"THIS IS a great moment for four parish," said St. Juliana's pastor Fr. Xavier Morras. "To have the ordination here was a great honor."

The three new priests were given their assignments after the ceremony. Fr. Oliva was sent to St. Brendan Parish, Miami, Fr. Barrow was sent to Immaculate Conception, Hialeah, and Fr. Hoyer was sent to St. Helen's, Ft. Lauderdale.

Fr. Hoyer's reaction was not unexpected.

"This is wonderful, just wonderful," he said "I don't know where St. Helen's is, but this is a wonderful, wonderful assignment."



Ordinands prostrate themselves as sign of unworthiness, before Abp. McCarthy and Fr. Robert Lynch (left) and Fr. Xavier Morras, pastor.

## Family values spotlighted

By STEPHENIE OVERMAN

BALTIMORE —(NC)— A recommendation supporting abortion, the Equal Rights Amendment and homosexual rights took the spotlight at the White House Conference on Families, but Catholic observers found most resolutions had something positive to say about family life.

The combination abortion-ERA-homosexual rights measure passed by one vote at the meeting June 7 after a conservative group walked out.

Other resolutions dealing specifically with abortion and the ERA passed by wider margins.

"Out of 60 resolutions, about 55 have very constructive things to say about family life," according to Father Donald Conroy, U.S. Catholic

Conference (USCC) family life representatives.

About 670 delegates from 19 states met in Baltimore June 5-7 for

**"It (abortion-ERA-homosexual rights vote) could have gone in our favor if the pro-family delegation hadn't walked out."**

Fr. Conroy

the first of three national-level conferences. Recommendations from the Baltimore, Minneapolis and Los Angeles conferences will go to a national task force in the fall.

DURING THE second day of the conference about 40 to 50 members of the Pro-Family Coalition walked out of the meeting. The group supports a traditional definition of family and

opposes abortion, homosexual marriages and government involvement in family life.

Connie Marshner, a Pro-Family Coalition leader, termed the White House Conference on Families a fraud and accused the conference of having a "hidden agenda" that prevented discussion of parental rights and was inimical to traditional views of the family.

Noting that the vote on the controversial abortion-ERA-homosexual rights recommendation, number 49, was 292 to 291, Father Conroy said, "it could have gone in our favor if the Pro-Family delegation hadn't walked out."

Another observer, Mrs. Donald LeFils, president of the National Council of Catholic Women, agreed that the walkout was poorly timed.

CONFERENCE CHAIRMAN

Jim Guy Tucker said, "Their (the Pro-Family Coalition) decision to leave is directly responsible for the passage of that issue. A lot of folks who agree with them on those issues stayed long after they were gone."

National health care, special tax credits and income payments for taking care of an elderly person in the home, abolition of the income tax's "marriage penalty," child care programs and variable working hours were called for.

The idea of requiring statements of all proposed federal programs to determine their impact on families was widely endorsed.

The Coalition for the White House Conference on Families, which included the USCC and the National Conference of Catholics

(Continued on Page 18)

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# Education Foundation launched

(Continued from Page 1)

need.

Fr. Kelly said, "I see this as potentially the most important program for many years for the future of the Archdiocese."

The Foundation, he said, would be run by a board of trustees composed of representatives of the Archdiocese and skilled professionals.

Possible forms of donation could be cash, stocks and bonds, life insurance policies, personal property, real estate, trusts, pensions, savings bonds, a bequest in your will, among others.

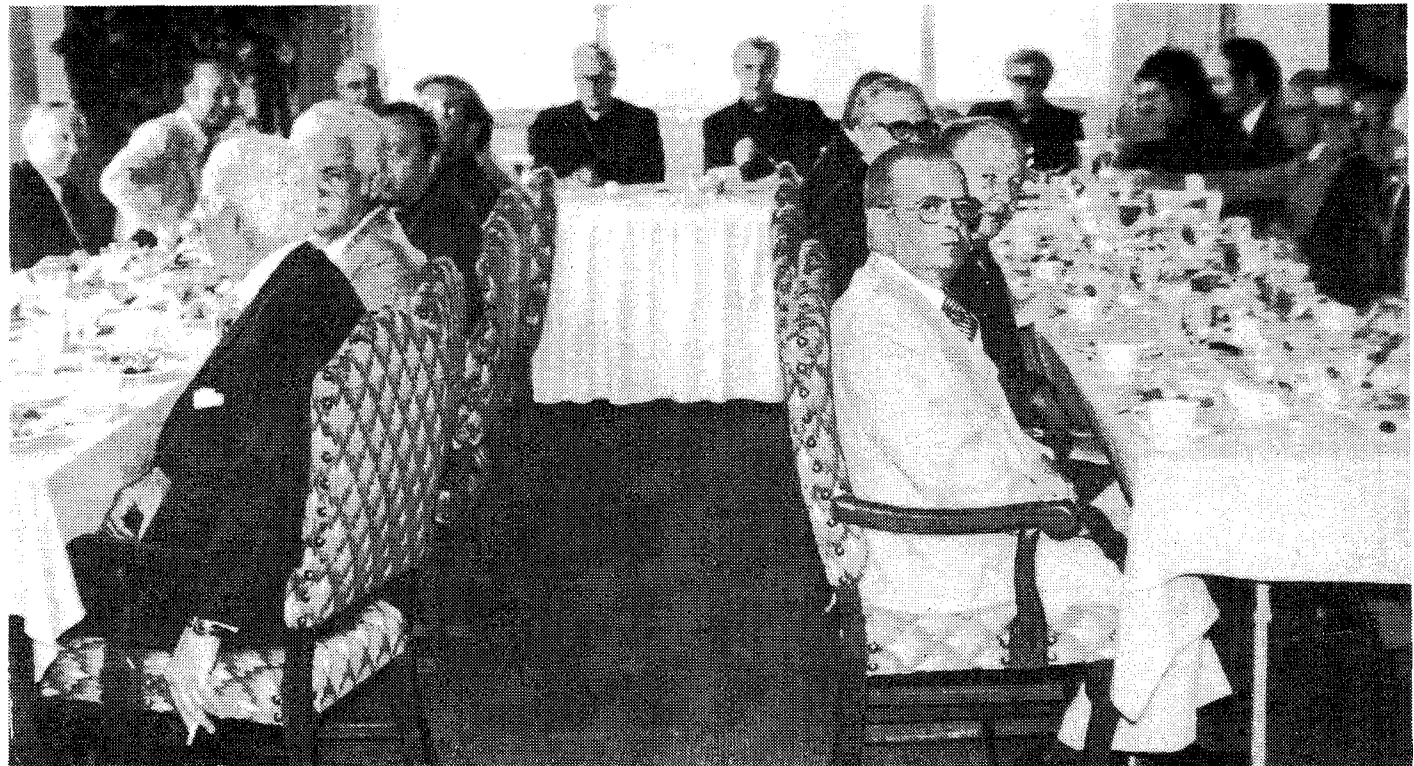
Pooling of the funds under one umbrella agency will bring investment advantages not possible through individual gifts to a parish, he added, pointing out that a donor may still designate the gift for a specific institution, such as Parish X school, or Training Center Z.

FR. KELLY cited the fact of two new Catholic high schools and one elementary to open this fall and a waiting list of 800 at another as examples of the demand for Catholic education.

Archbishop McCarthy cited examples of large sums of money virtually lost through oversight, deceased with no wills or even money left to animals, while Catholic education is being damaged by inflation and left bone dry by the government.

"There is a new spirit in Catholic education," Fr. Kelly said.

The Archdiocese Education Foundation is a new way to support it.



Group of Catholic leaders awaits presentation by Archbishop McCarthy and Father Kelly (center).

## Those attending

Attending the AEF founding luncheon were:

Archbishop McCarthy, Msgr. Noel Fogarty, V.G., Fr. Vincent T. Kelly, Robert M. Brake, Esq., Fr. Donald F.X. Connolly, Sister Carmella T. DeCosty, Fr. Gilberto Fernandez, J. Patrick Fitzgerald, Esq., Fr. Neil J. Flemming, Peter J. Hardiman, Mrs. Maureen Joseph, Donald R. Livingstone, Esq., Phillip Lucia, Edward J. McCormick, Esq., Frank J. McDonough, Fr. Patrick Murnane, V.F., Joseph H. Murphy, Esq., Francis P. Nolan, III.,

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## Bazaar

St. Paul of the Cross Parish, 1090 State Rd 703, North Palm Beach, will hold its annual Bazaar, from 12 Noon to 10:00 p.m. on June 14, and from 12 Noon to 6:00 p.m. on June 15. Food entertainment, special features for children, shopping for everything from bric-a-brac to fresh vegetables are planned.

## Program Under Fire

CHATTANOOGA, Tenn. —(NC)— The Chattanooga public school Bible study program is under attack by plaintiffs who have asked a federal judge to halt it on the grounds the classes in elementary schools are primarily religious and constitute fundamentalist indoctrination.

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# Planned Parenthood

## ... Seeks to change America's thinking

First of a two-part series excerpted from stories originally appearing in *The Evangelist*, Albany, N.Y.)

By SISTER MARY ANN WALSH

ALBANY, N.Y. —(NC)— What private organization receiving most of its funding from the U.S. government promotes abortion, promotes the use of contraceptives by teenagers, provides sex education materials which challenge traditional moral values and seeks to change the character of U.S. society?

The answer is Planned Parenthood (PP).

PP's own statements of strategy state the organization's goal: "To serve as the nation's foremost agent of social change in the area of reproductive health and well-being."

TO REACH this goal, PP has set the following objectives, some of which have already been attained:

- To make contraception, abortion and sterilization available to everyone;
- To increase PP's adolescent patient load from 400,000 in 1975 to 1,005,251 in 1981;
- To increase the number of abortion clinics run by PP;
- To have teen-agers and the poor form the bulk of its patient load;
- To sustain the flow of government funds into PP;
- To foster the idea that there is a need to slow population growth.

The PP organization is extensive. The International PP Federation (IPPF), with its main offices in London, has at least 90 affiliates throughout the world. IPPF receives 40 percent of its

funding from the U.S. government through the Agency for International Development and through U.S. contributions to the United Nations Fund for Population Activities.

Planned Parenthood Federation of America (PPFA), the U.S. affiliate, based in New York City, has five regional offices and at least 188 medical service affiliates which operate more than 729 clinics and 12 educational affiliates.

AN ACCURATE financial accounting of the organization is nearly impossible, because of the separate incorporation of each of the affiliates. Critics of PP have alleged that it receives about \$200 million annually from the taxpayers. Recently, Mrs. Faye Wattleton, head of PPFA, said the federation received only half its \$117.5 million budget in 1978 from the government.

In New York state, there are 22 PP affiliates, each of which has several clinics. Federal funds are provided to these affiliates through grants made under Title X of the Family Planning Act. In the past funding year, 12 grants amounting to a total of nearly \$7.5 million went to PP affiliates in New York.

Title X grants, Medicaid funds and other federal, state and county money make up more than half the budgets of the Schenectady, Oneonta and Utica affiliates, and almost half the Albany affiliate's.

Although Title X specifies that no funds are to be given to programs in which abortion is a method of family planning, PP affiliates make abortion referrals and PP clinics perform abortions.

A PPFA spokeswoman in New York City said the organization does



AN EYE ON THE FUTURE

not use Title X funds for abortions or abortion referrals, but uses money from private donations or foundation grants to provide those services.

Although PP's strategy statements note that the contraceptive pill and the intrauterine device (IUD) "are becoming less popular because of undesirable side effects, possible health hazards, and some serious medical com-

plications," PP still promotes the pill, which it sells to its clients at a profit.

PP OF ALBANY and Rensselaer counties, for example, estimated that in the 1979-80 funding year, it will receive \$104,000 of its budget through sale of "supplies." The cost to PP of these supplies, most of which are contraceptives, is about \$40,000.

PP has stepped up its efforts to spread its message through schools, churches and community organizations, particularly groups which influence youths. Schenectady PP, for example, has stated that one of its objectives is to make "our community accept and expect contraception at any age when it is needed to avoid unwanted pregnancy."

Criticizing this goal, Barbara Fratterigo, head of Albany Right to Life's education committee, said "PP is spreading a philosophy which says that sexual activity among youths is to be presumed and that sexual intimacy is something comparable to eating and sleeping, and practically required for everyday living."

PP stresses increasing use of contraceptives by teen-agers. PP of the Mohawk Valley, for example, said it wants "6,000 more contraceptive users in 1980, with continued emphasis on teens."

PP's activities have raised questions about the organization's values.

## Sex Ed statement, huge response

HARTFORD, Conn. —(NC)— A statement by the six Connecticut bishops on sex education in public schools has drawn an "avalanche" of positive responses, according to a church spokesman, and flak from two national pro-life lobbies.

In their statement the bishops urged that chastity be included in the program of sex education to be drawn up by the Connecticut Department of Education and that the public school program "not advocate or teach any one sectarian viewpoint or any amoral or naturalist doctrine."

They added that parents as the primary educators of children should be involved in developing and evaluating the philosophy and objectives of sex education and should be able to examine proposed curricula and materials before they are used in the classroom.

THEY ALSO cautioned parents not to allow their own anxieties about public school sex education to "lead to indiscriminate opposition to all classroom instruction in sexuality."

The bishops' statement has prompted "an avalanche of requests" from other denominations, magazines, newspapers and public school boards seeking copies, said Father Edmund S. Nadolny, director of the radio and television office in the Archdiocese of Hartford.

"We're getting a lot of Protestant responses," he said June 4. In addition, "there are calls from all over the country" as well as letters daily, he said. All have been positive, he added. "It's the hottest thing next to instant lottery tickets."

But the United States Coalition for Life and the American Life Lobby Inc. have attacked the

statement and asked the bishops to reconsider it.

THE INITIAL criticism came from the United States Coalition for Life, based in Export, Pa., and was echoed by the American Life Lobby Inc. with offices in Washington and Stafford, Va. "We do not challenge the bishops' good intentions, but we must challenge their strategy and judgment in this matter which bears such serious consequences for the pro-life movement," Mrs. Randy Engel, director of the Coalition for Life, stated. "We must object to the bottom line — that is, classroom sex education, per se, will go unopposed by the church," she said.

Because the group thinks chastity cannot be taught in public schools without also teaching about the sex act itself and about birth control techniques, "we must reject in principle classroom sex education programs," Mrs. Engel said.

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## 400 Scouts honored at Cathedral

By **GEORGE KEMON**

Over 400 Scouts, their leaders, counselors and others involved in scouting were honored at a special Mass and awards ceremony held at St. Mary's Cathedral last Sunday afternoon.

**THE CATHEDRAL** was a panoply of uniforms as more than 400 young boys and girls from 8 to 18 marched to their allotted sections of the Church interior. Elsewhere were parents, adults involved in scouting and interested spectators all of whom filled the Cathedral nearly to capacity.

Fr. Timothy Sockol, of St.

Vincent Ferrer, Delray Beach, Scout Chaplain, gave the homily. The Chaplain spoke of "the Oneness with God" as depicted on the cover of the program showing all kinds of different faces — but united in scouting so "that all may be One" with God. He alluded to the awards for religious effort on the part of each scout and how proud they should be of their accomplishment. He added that their duty as part of scouting was to continue to honor God, their fellow scouts and their fellow man.

**ARCHBISHOP EDWARD A. McCarthy** was presented a special award, a

surprise to him, from the Spanish speaking Boy and Girl scouts in the South Miami area. It was presented to him, for his interest in promoting religion in scouting and his great interest in scouting's well being in the Archdiocese.

Fr. James P. Murphy, Director of Youth Activities, Archdiocese of Miami, and Fr. Sockol presented awards to the scouts who came forward as their name was called. The awards were:

**PARVULI DEI EMBLEM:** (Little Children of God) is a recognition that the Catholic Church gives to the Cub Scouts and Girl Scouts (who are at least 8 years of age) for advancement in religious knowledge and spiritual formation. The

purpose is to help a boy or girl become more aware of God's presence in their daily life, especially within the home and community.

Recipients: 127 scouts, from 12 parishes: St. Brendan, St. Clement, St. Hugh, Immaculate Conception, St. John Apostle, St. John Bosco, St. Luke, St. Michael, St. Peter and Paul, St. Theresa the Little Flower, Our Lady of the Holy Rosary and Sacred Heart of Jesus.

**AD ALTARE DEI EMBLEM.** (Unto the Altar of God) This emblem is granted to Scouts of the Catholic faith upon completion of National and Archdiocese requirements. The purpose of the emblem is to better equip the Scout to take his place in the world with an un-

derstanding of his Christian commitment, to recognize his advancement in the spiritual content of Scouting, and to help him fully live the Scout Oath and Law. These requirements strongly emphasize the sacraments, for it is through the sacraments that one encounters Christ.

Recipients: 39 scouts, 13 parishes. St. Brendan, St. Clare, St. Coleman, St. Dominics, Epiphany, Immaculate Conception, St. James, St. John Bosco, St. Michaels, Our Lady of Providence, St. Joan of Arc, Our Lady of the Holy Rosary, St. Theresa-Little Flower.

**POPE PIUS XII EMBLEM:** The Pope Pius XII program is the high school age Catholic Scouts and Explorers. The Pope Pius XII program was developed in recognition of the need for Catholic lay leaders in Church and community affairs. The emblem contains the "Keys of St. Peter" with the words — Dignity-Respect-Humility — inscribed around the periphery.

Recipients: 11 Scouts - 6 Parishes: St. Agatha, St. Brendan, St. Hugh, St. John Bosco, Sts. Peter and Paul, and St. Timothy.

**MOTHER MARY AWARD:**

The purpose of this religious recognition Program is to give the Catholic girl in Scouting the opportunity to combine her religious beliefs and practices with the Girl Scout Program. It is for 3rd grade Brownies.

Recipients: 48 Scouts - 11 Parishes: St. Bartholomew, St. Brendan, St. Clare, Holy Name, St. Joan, St. Juliana, St. Lukes, St. Vincent Ferrer, St. Thomas More, and Northern Palm Beach County Parishes.

**I LIVE MY FAITH:** Is for the same purpose as above for 9, 10 and 11 year old Juniors.

Recipients: 65 Scouts - 10 Parishes: St. Brendan, St. Clare, St. Clements, Holy Family, St. Joan, St. Juliana, St. Lukes, St. Vincent Ferrer,

(Continued on Page 14)



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## OFFICIAL—Two New Parishes

The following decrees, creating two new parishes in the Archdiocese of Miami have been issued:

Keeping in mind the welfare of the souls and the need to provide more facilities to the faithful, and having consulted with the Archdiocesan Board of Consultors and listened to the opinion of the interested parishes, I have decided to erect, and by means of the present Decree do erect, a new parish under the patronage of ST. JOHN NEWMANN in the territory comprised within the following boundaries of South Dade County:

On the north: South west

104 Street  
On the South: Southwest  
136 Avenue  
On the east: U.S. 1  
On the west: Southwest  
122 Avenue

These boundaries are to be considered as inclusive of both sides of the streets.

Keeping in mind the welfare of the souls and the need to provide more facilities to the faithful, and having consulted with the Archdiocesan Board of Consultors and listened to the opinion of the interested parishes, I have decided to erect, and by means of the present Decree do erect, a

new parish under the patronage of SAINT RITA in the territory comprised within the following boundaries of Palm Beach County:

On the north: North Lake Boulevard extended West  
On the south: Lantana Road

On the east: Turnpike  
On the west: The levee L 40 to 20 mile bend continuing North on Levee L 8 to North Lake Boulevard extended West.

These boundaries are to be considered as inclusive of both sides of the streets.

Signed in Miami, Florida, on the 6th of June, 1980.

Edward A. McCarthy  
Archbishop of Miami

## Curley-Notre Dame merge in 1981-82

The Archdiocese of Miami today, (Friday) announced plans for a consolidation of Notre Dame Academy and Archbishop Curley High School for the 1981-82 school year. The all-girl Notre Dame Academy and the largely boys' Archbishop Curley School will continue with their announced programs for the next school year (1980-81).

The program being planned as a result of the consolidation will begin July 1, 1981 and will take the best of what each school offers and make it available for the combined student enrollment.

Now, Notre Dame has 410 students and Curley has 625. It is anticipated that both campuses will be used to accommodate students since neither campus is large enough to handle the combined enrollment.

Concurrently with the consolidation proposal the Sisters of the Immaculate Heart of Mary find it necessary due to limited personnel to leave Notre Dame Academy in June 1981, after staffing the school for 19 years. The greater needs of the Church and the Archdiocese require this relocation of personnel.

## OFFICIAL—Appointments

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

THE REV. WALTER DOCKERILL - to Pastor of the newly created Parish of St. Rita, West Palm Beach, effective July 1, 1980.

THE REV. PATRICK FARRELL - to Pastor, St. Peter Parish, Naples, effective June 25, 1980.

THE REV. BRENDAN GROGAN - to Pastor, St. Andrew Parish, Coral Springs, effective June 25, 1980.

THE REV. JOHN G. BLOCK - to Pastor, St. Mark Parish, Boynton Beach, effective July 1, 1980.

THE REV. MICHAEL HICKEY - to Pastor of the newly established Parish of St. John Neumann, Miami, effective June 25, 1980.

THE REV. GERALD McGRATH - in residence, St. Martha's Rectory, North Miami, effective June 4, 1980.

THE REV. RAFAEL ESCALA - to Spiritual Director, St. John Vianney College Seminary, Miami, effective August 20, 1980.

THE REV. WALLACE McGOWAN - to Associate Pastor, St. Louis Parish, Miami, effective June 11, 1980.

## Former Superior to return here

Fr. James F. Cunningham C.S.P., former Superior General of the Paulist Fathers, will celebrate the 50th anniversary of his ordination to the priesthood on June 10, 1980. A celebrated Mass of thanksgiving will take place in the Church of St. Paul the Apostle in New York City on

Sunday afternoon, June 8th. The Mass will be followed by a reception in the School auditorium.

He spent most of the seventies working among the elderly and the sick in Florida. Since September of 1978, he has been the associate Director of the

Paulist Fathers' Department of Development which is located in New York City.

He will also remain on as a Consultant and Associate Director of the Paulist Development Department. Father Cunningham will observe his 79th birthday on September 26th of this year.

## JOIN the Holy Father...

in his concern for the victims of leprosy, which still claims 15 million people TODAY!

Like Christ, the Holy Father—and with him, the Church—reaches out to those suffering from this disfiguring disease. In some parts of the world, only dedicated Sisters, Brothers and priests offer medical care, love and service to these unfortunates who, even today, are stigmatized as outcasts.

Yet, for a mere \$10.00, enough medication can be provided to cure one person afflicted with this ancient scourge.

Please join the Holy Father in his concern. Send your sacrifice to his own mission-aid society, the Society for the Propagation of the Faith, which supports Mission work around the world. (If you have been unusually blessed, please help more than one victim of leprosy.)



RELIGIOUS NEWS SERVICE PHOTO

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# MATTER OF OPINION

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

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)

## Grads entering a confusing world

With graduation time in full sway, it is that time of the year when America looks to youth for a new infusion of enthusiasm, vigor and, hopefully, a force for good.

Yet, for our young people this is a difficult time in many ways.

For some minority youths, of course, their problems can be pretty basic, overcoming a bad environment, obtaining a sense of dignity and economic necessities.

But for America's large middleclass youth group the problems can be deceptively real, too. They are materially better off than most of the world's youth. Obtaining basic necessities and even a measure of luxury—car, stereo, nice clothes—is not their problem.

The problem for many young adults today is having a definite sense of direction, a feeling of inner purpose to their lives.

Studies show that when kids are close to parents and churches which promote real

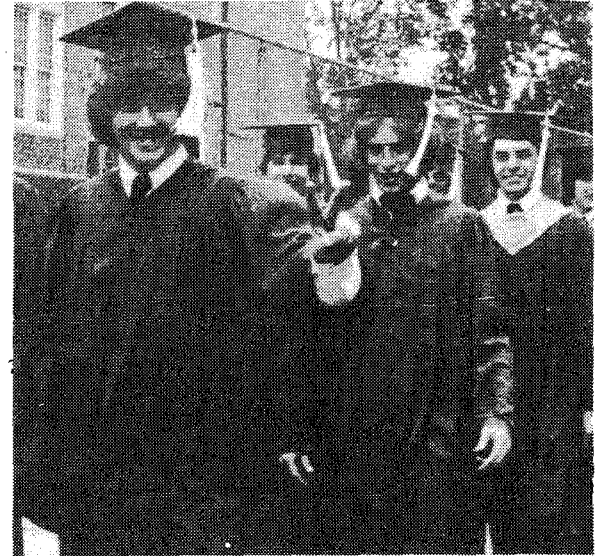
values, then they are much happier and tend to adopt those values themselves. And there are many fine young adults evident in parish work, seminaries, volunteer groups and social services.

But the kids graduating this month have grown up in a world that has shown

### EDITORIAL

them conflicting values and confusion, a society that equates teenage music with drug lifestyles, ridicules teenage virginity as a "hangup," treats pre-born infants as throw-away items, and then says to the youth, "You are the future of America."

To those young people who are adrift and rootless, we pray you will look to those of your friends or adults who seem to have found their way, for a helping hand. And to those youth who, through luck or personal commitment, have found their feet on the ground, we urge you to stand fast



amid the tides of social pressures you will encounter all your lives.

For the future IS in your hands.

## LETTERS TO THE EDITOR

### Inspired by Kairos

To the Editor:

Congratulations on the many new changes in the Voice. I know many people have noticed the increase in subjects covered, the color, and other enhancements.

It is always inspiring and informative to hear about active Christians carrying the Lord's Good News and reaching out in love and service to others. The story by Dick Conklin in Kairos reported on Kairos. But there is so much more to Kairos than reported.

As one of the Kairos volunteers, I want to add a couple of things. Each and every person called to this method of service will want your readers to know that it is not Kairos that changes lives, it is the love of our heavenly Father and His son Jesus Christ and the Holy Spirit that lives in us all and is the source of any outreach effort and any effective ministry. There cannot be a true appreciation of Kairos without experiencing the love of all who are involved and concerned, the love shared by sisters and brothers because they each are loved by the Father.

God already lives within prison walls in inmates, staff, and people who visit. Many Christians and other believers serving time have returned to the faith of their childhood or come to faith for the first time because of the troubled life which brought them to prison. For many it is the first time they have enough time to give some to God, to think about Him and their relationship with Him. God uses Kairos as an instrument to demonstrate His love to those behind prison walls. This love, when experienced by inmates, can deepen their own faith and understanding, can melt the hardened heart and open the way for God's forgiveness and peace. Everytime there is a

Kairos weekend some inmates say that it is the first real love they have ever known. They found themselves loving and being loved for themselves where they're at right now.

Ann H. Smith  
Miami

### Pope IS a Rock

To the Editor:

The Letter to the Editor in the Voice on June 6, 1980, accusing the Pope of changing 'parts of Vatican II to satisfy the whims of his own background' should not go unchallenged. Your editorial was correct: he is neither a liberal nor a conservative, he is a rock. The rock of Peter.

Might I remind your reader that it was Lucifer who, with arrogance and disobedience, said "I will not obey". The sin of pride. He knew better than God.

Compare him to Mary, (a simple woman, not an intellectual) who said "Behold the servant of the Lord. Your will be done".

Obedience to our Holy Father and to the Magisterium of the Church has become unfashionable. Let's stop kidding ourselves. This is the stuff of schisms. If reform is needed, let us stay within the bounds of the Church. I challenge your reader to study Martin Luther and Catherine of Siena. One broke with the Church, and created a schism which exists even today. The other offered her life to the Church, and averted a "Holy War." Which one was preaching the Good News of the "one, holy Catholic and Apostolic Church"?

We have a good Pope. Let us rally around him. Or have we forgotten what it means to be Catholic?

Julia E. Ceravolo  
Fort Lauderdale

### Priest is renewed

To the Editor:

I am a Sacred Heart priest from Canada who has spent 35 five years in the missions of Thailand and since ten years ago in South America.

Because of my age and formation, I have been very conservative, or like you say in English, old fashioned.

I came to Miami a month ago to visit my sister living at Fountainebleau Park, and for this reason I happen to participate at Our Lady of Divine Providence Church.

This month for me has been of total spiritual renewal. I do not think I consider myself conservative anymore. To be short and specific about this, I am always very impressed with the Liturgy; singing of the people, sermon of the two priests. I really have learned about Vatican II, especially from the Spanish pastor who quotes Lumen Gentium and Gaudium et Spes constantly and perfectly by heart.

Another thing that impressed me was the community spirit and the spirit of poverty shared by both priests.

Before I go to Canada, I decided to write to you and to let you know how much good the spirit of your diocese reflected in this parish, has done to this old man who has been serving the Church as priest for 42 years.

One thing I forgot was the spirit of piety, prayer and service of these two young men who hear confession every day and who after Mass spend sometime in thanksgiving.

Fr. Pere Beauchemine.

### Marriage guides, plus

To the Editor:

For the past eight years since my divorce, I have been active in

support groups, to help separated and divorced Catholics. It has always been uppermost in my mind, that the focus must be on the prevention of divorce, and not just on binding up the wounds and attempting to preserve sanity after a break-up. Let us pray that these will not only have the positive effect of preventing divorce but also will improve the depth and spirituality of the fortunate couples that will be guided by them.

May I know suggest what must be the next step to take? There is a need to develop periodic seminars for married couples, addressing the problems commonly found after 5, 10, 15 years etc. The Church will then be working not only to plant a healthy seed, but to see that it is nurtured throughout the entire life-cycle. The tragedy of divorce is not exclusively in those couples who divorce after 2, 3 or 5 years. Rather it is compounded when it happens after 20, 25 years, as is seen so frequently. I feel certain that the Church will study what role it can play in preventing these later, shattering marital breakdowns.

Therese M. Carracino  
North Lauderdale

### Proper dress at Mass

To the Editor:

I hope you will print my comments on the subject of proper dress for attending Mass. I am really shocked at the numbers of people (men and women) coming to Sunday Masses in tight-fitting clothes, sheer blouses and low-cut-front and back (women) — as well as dirty shoes and messy hair.. I also see people talking, looking at others, not singing when requested by the priest to do so and then hurrying out of Church before the last hymn is sung.

Sincerely  
Miss Leslie Anne Casden





By Msgr. James J. Walsh

## An all-time great prayer teacher

Did you know that one of the all-time great teachers of prayer was a leper? His course was verbal. One of the Evangelists wrote it down. But it was only nine words long. He didn't even leave his name. But he will always be remembered gratefully for the powerful insights into prayer which he left us.

FOR YEARS the man had lived the horror of his affliction. No one could offer him hope, because conversation was denied him. There was never an opportunity to receive sympathy. He found fear and repugnance in the faces of those who meet him accidentally. He had no place to go to ease his torment, no one to visit for a second of consolation. Each day ended as it began with a sentence of interminable suffering ringing in his ears.

He very likely had been trying to get close to Jesus for some time, but being a leper he could not enter the town. One day, however, when Jesus was surrounded by an excited crowd, the man managed to get close to him. Suddenly the victim without hope abandoned his despair and had recourse to prayer. All that he said was, "Lord, if you will, you can make me clean."

The simplest of prayers. But it was made with such perfect dispositions that Jesus immediately judged him worthy of a miracle and cleansed him.

Scholars find in this prayer of petition all the requirements needed by us if we are to pray effectively.

Take a look at it.

THE POOR MAN certainly brought humility to his prayer. If ever anyone was impressed with his own misery and apparent worthlessness, it was that hounded

**"He very likely had been trying to get close to Jesus for some time...One day when Jesus was surrounded by an excited crowd the man managed to get close to him...All he said was,..."**

person regarded as an outcast from society. In the eyes of others, even though he was not responsible for his disease, he had no dignity left to stand on. Never for a moment was he unaware of his wretched condition.

IF THERE IS not genuine humility in our prayer, don't look for results. As we grow in appreciation of the evil of our personal sins, we grow in humility. This is because by the light of the Spirit we come to "see" sin as the leprosy of the soul. It is the disease which mars the beauty and destroys the life of the soul and makes it an outcast from God. No wonder that the saints who had 20/20 spiritual sight were bowed down with the consciousness of their unworthiness in the sight of God. The more we are convinced of the malice of sin—all sin—and all of our own guilt, the more humbly will we plead in prayer.

The leper also was strong in faith. At a distance he must have

heard many things about this strange prophet who spoke and acted as prophets never had, but as only God could speak and act. Even in the no man's land to which he was consigned, word must have made the

rounds about the Master who had a heart of compassion. God could speak and act.

At any rate when he got his chance to speak directly to Jesus, his faith in his power was so strong he begged for nothing less than a miracle. "You can make me clean." Faith of that magnitude can be matched by God with a miraculous answer.

Prayer never gets further than the lips if faith in the power and interest of God is weak. Sometimes if our petition seems overbold, if we suspect that we are asking too much, it may well be because we suspect God's power isn't that much greater than man's. Too often we hear someone say, "Well, I'll pray for it, but it won't do any good." That's what you call a dead prayer from its beginning.

FINALLY, the leper prayed with the spirit of resignation...This is all the more remarkable in him when you consider how ardently he

longed to be cured and to go back to ordinary living with his family. He must have regarded his meeting with Jesus as the only chance he had. And still he said, "If you will..."

Beautiful words from a tormented soul. How easy for him to be bitter and cynical and not resigned. Where do we stand on this matter of resignation? If it is missing, we won't get through. It will be a broken connection. We simply cannot force God to do what we want. No matter how great the need or how good it seems or how strong the faith, the prayer must end as Jesus' did in the Garden of Gethsemani, "Not my will, thine be done."

There is no way around this. We pay God a compliment, the compliment of knowing what is best for us when we pray with resignation. What may seem to us most necessary in our life right now, in the long range vision of God contemplating the eternal NOW, may well be regarded by him as harmful or premature.

Even good things are sometimes bad for us. God can see this, for his view takes in all of this life — not just today — and the next life. So resignation simply means to let him run our lives and shape our destiny. This is the only safe, sure way to pray.

The poor leper never dreamed his disease would be the means whereby countless people in every generation would be taught how to pray. Let's imitate him.

## 'Practicing Catholic' likes rough movie

NEW YORK —(NC)— According to the recent Gallup Poll done for the White House Conference on Families, a majority of parents believe that television programming harms family life by overemphasizing sex and violence.

This is the sort of yawn-provoking revelation that puts off even journalists who have a strong commitment to topics concerning the family in this Year of the Family. Who isn't aware by now that most people feel, rightly or wrongly, that television is responsible for many of the ills that afflict our society?

BUT THEN I happened to think of Charlie. Charlie isn't exactly a neighbor, but I meet him often on the train while commuting to work. He is in his mid-40s, the father of four teenage children, a genial and outgoing man who is quite successful. He started as a salesman, and he is now a vice president of a medium-sized company that deals in electronic equipment.

Charlie is what would have been described not too long ago as a "devout Catholic." He is, in fact, quite active in his parish, a member of the council and the financial committee.

Charlie came up to me on the train the other day quite excited about the benefits of the cable television home entertainment system to which he had recently

subscribed. "It's great," he said, "you can sit in your own living room and see movies that wouldn't be on television for years. And with no commercials and no cuts."

When I expressed mild surprise

**Movie "even aside from its sex and violence, presents a view of human nature utterly at variance with the Catholic faith is not something that seemed to bother Charlie at all."**

about his enthusiasm concerning the "no cuts" aspect and wondered if problems might not arise sometimes with regard to his children, he shrugged and said he could get a pretty good fix on the movies that his children couldn't see and what ones they could see only with their parents.

I WAS EDIFIED, but only for a moment. For Charlie then went on to express his delight with a movie that he and his wife, children included, had seen the night before. It turned out to be "The Eyes of Laura Mars," a movie given a richly deserved condemned classification by the Office for Film and Broadcasting of the U.S. Catholic Conference for which I work. "Laura Mars" is heavy on sex and violence, and in fact combines the two with sado-

masochistic flourish.

"Don't you think there were some rough things in it?" I asked tentatively.

"Oh, yeah, sure," said Charlie. "But nothing that strong. After all,

it's not real. It's just entertainment."

I am inclined to think that Charlie would have been one of those who would have answered affirmatively to the Gallup query on the harmful effects of television on the family. But by the family Charlie would be thinking of his children. That a movie like "The Eyes of Laura Mars," even aside from its sex and violence, presents a view of human nature utterly at variance with the Catholic faith is not something that seemed to bother Charlie at all.

YEARS AND YEARS ago, no doubt, Charlie might have sneaked in to see a condemned movie (and since it was years and years ago, it was probably much milder than "Laura Mars"), but his conscience

would have bothered him to some extent. Why? Simply because the church itself made a big thing about condemned movies. His guilt, in other words, would not have been something that came from within but from without. For him it would have been wrong to see a particular condemned movie simply because the church, through the Legion of Decency, said so, not because Charlie felt that way, not because Charlie, personally, would be opposed to the visual elements and ideas of such a movie. No, he was used to having his work done for him.

The Legion of Decency is no more, and though movie classifications and reviews persist, the single publication put out by the U.S. Catholic Conference dealing with films is about to go out of existence. So today, Charlie, the head of a family, a man who never learned to think as a Catholic in the area of entertainment, is free to do as he likes.

This kind of schizophrenia, this easy ability to put religious commitment aside when it comes to entertainment, is perhaps a more serious threat to Catholic families than all the ever-deplored, ever-popular sex and violence of television. Is it bad for the kids but okay for me? I don't think so.

# CHURCH LEADERS

## Sister makes history

By RICHARD CONKLIN

In the early summer of 1972, Sister John Miriam Jones took a loaf of bread, a bottle of wine and some cheese and trudged up the side of her favorite mountain outside Colorado Springs. She went up the mountain as a young microbiologist at the University of Colorado's nearby campus. She came down as the highest-ranking woman administrator at the University of Notre Dame.

Sister John, as she is known to friends and colleagues, had to first turned down an invitation to join the provost's office at her graduate school alma mater, but the offer persisted. She consulted her religious community, the Sisters of Charity of Cincinnati. Their response, "Think it over," precipitated the day on the mountain.

"I kicked stones around a lot, thinking about how free I was at this stage of my life," she recalls. "Then a small voice said, 'How free are you if you are unwilling to take a risk for growth?'"

THE WOMAN who came down the mountain that day was answering a call in much the same way she had as a college freshman: with a keen sense of God's personal concern and a desire to respond with the deepest commitment. In 1943, that meant entering the novitiate. Almost three decades later, it meant accepting the challenge to assist in the development of coeducation at a previously all-male university. For 130 years Notre Dame had called itself "Our Lady's University." But only recently had its first women undergraduates been admitted.

Sister John knew the place of her new ministry well. She was awarded a master's degree in biology in 1961 at Notre Dame and

returned five years later to earn a doctorate in microbiology.

Earlier, she was happily engaged in the more traditional ministries of the Roman Catholic sisterhood, as teacher and administrator in elementary schools in

Illinois, Ohio, New Mexico and Colorado. (She continues to teach microbiology at Notre Dame.) Her years of study for the doctorate, lived out against the backdrop of the turbulent era following the Second Vatican Council, proved to have

their own value. "It was a healthy experience. Survivors in the religious life rediscovered their personal commitment."

Sister John's role during the transition to a coeducational intellectual community at Notre Dame can best be summarized by reading the presidential award citation presented to her last spring. "By gentle persuasion, irrefutable logic, patient argument and discussion, she has been markedly successful, translating general coeducational policies into accepted workaday procedures. Anticipating and identifying potential problems before they became major campus issues, she smoothed the way for coeducation to be accepted as a way of life."

THE TRANSITION completed, Sister John moved on to other responsibilities. She now signs affirmative action reports, sits on the faculty board in control of athletics, reviews tenure decisions as a member of the provost's advisory committee and helps determine enrollment policies, recently adding 500 more women to the Notre Dame undergraduate student body. She also holds positions on the board of trustees of her baccalaureate college, Mount Saint Joseph in Cincinnati and on the governing board of her religious community.

The last eight years at Notre Dame have taught her to come to terms with the loneliness that can sap the spiritual strength of those living apart from their religious community. "There is a very effective spiritual support system at Notre Dame. One has friends and worship is as easy to come by as it is prayerful," she comments. "Besides, there is the very thing that got me off the mountain — the sheer excitement of writing history here."



## A visible witness of love

By FATHER JOHN J. CASTELOT

Paul paid one of his highest compliments to the church of Thessalonica: "As regards brotherly love, there is no need for me to write you. God himself has taught you to love one another, and this you are doing with respect to all the brothers throughout Macedonia" (1 Thess. 4:9-10)

For Paul, love was the most important element in the life of Christians and communities. Therefore, he was upset when love was lacking and communities were not unified.

IN THE BOOK of Revelation, the Lord complains to the church of Ephesus: "I know your deeds, your labors and your patient endurance. I know you cannot tolerate wicked men. Moreover, you do not become discouraged. I have this against you, though: you have turned aside from your early love. Keep firmly in mind the height from which you have fallen. Repent, and return to your former deeds" (2:2-5A). All of the people's accomplishments are nullified, practically speaking, by their loss of love. In their zeal for righteousness and orthodoxy they have sacrificed the one thing that counts above all: love.

This is reminiscent of Paul's teaching in his famous Hymn to love: "If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing." (1 Cor. 13:2-3).

Both Paul and the author of Revelation were taking seriously the teaching of Jesus in the last Supper discourse that his followers are to love one another. For Jesus, nothing replaces mutual love as the hallmark of true discipleship. He intended this to be the distinguishing characteristic of the authentic Christian community.

The insistent teaching paid off, and the early Christians were conspicuous for their love in a hate-torn world. If any single factor was most responsible for the amazing growth of Christianity, it was the example of the disciples' mutual love, a living proof that people could live

'If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing.'

St. Paul

together in peace and harmony and understanding.

However, a change occurred after Emperor Constantine issued the Edict of Milan in 313 A.D., thereby recognizing Christianity as a legitimate religion in the Roman Empire. Christians could come out from under the rocks, live in the open, build churches and expand. This proved a mixed blessing. As the communities grew in size they became, paradoxically, less obvious signs of close-knit love and support.

Surely not by coincidence, communities of Religious made their first appearance at this time. These communities were not trying to be special; they were simply trying to preserve the Christian ideal, to give visible witness of unique Christian love. The witness of these religious men and women was impressive. Groups of religious lived together happily, lovingly, even without any of the natural bonds of love to unite them, bonds such as blood relationship or sexual attraction.

TODAY CHRISTIANITY has taken still another turn. Some Religious, especially women, are moving out from their large communities into a variety of ministries. Some people find this disturbing. But what would the church do without the dedicated zeal and expertise of these people? The growing complexity of pastoral ministry and the alarming shortage of vocations to the priesthood makes their active presence a providential godsend. They are doing what people did in the early churches, contributing their Spirit-given gifts to build the body of Christ.

In doing so, however, Religious have sacrificed in varying degrees the love and support they found in community life. As a result, they can feel terribly out of it, alone and lonely. The parish is now their family, and the parish family should try to supply the love and warmth they have sacrificed for wider service. No one can carry on for long without love, a real love that is given practical expression.

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The current Christian journey is marked by a massive shift in values which has had an overwhelming impact both in religious life and in parish life.

## Religious life is dynamic

By BROTHER LEO KIRBY, FSC

I would like to recommend that my lay brothers and sisters look upon religious men and women as members of church communities who live together and struggle for ease in their own human ways.

Sisters and brothers are imperfect people who support one another in their weaknesses and strengths. Religious are not a splendid army dressed in battle array but a community of travelers singing and dancing and crying on the way.

MANY CHANGES have taken place among Religious during the past 15 years. At times those changes have unsettled some Catholics. And there have been occasions when changes were abused.

According to 1980 statistics provided by the Official Catholic Directory, there are presently 126,517 sisters and 7,941 brothers in

religious life in the United States. By comparison, there were 160,931 sisters and 11,623 brothers in 1970.

Religious brothers and sisters today serve in varied ways. Sometimes they follow traditional paths in teaching, nursing, counseling and prison work. Other Religious are serving as investment advisers, lawyers, conservationists and editors. Sometimes today's Religious make a choice about whether to live in large religious communities or in smaller communities with perhaps only three or four together. Some live in apartments or in small homes. Sometimes brothers live with priests, sometimes with other brothers. Occasionally Religious live alone or with a parent. Some few no longer wear an identifiable religious garb.

But the most important change for Religious is undoubtedly found in an altered perspective. Many Religious today like to speak of their religious life rather than their

religious state. The word "state" could connote something static, fixed and rigid. But the word "life" suggests something dynamic and on the move.

The stress on a dynamic religious life is reflected in the ways many sisters and brothers today speak of their vows of chastity, obedience and poverty. In years past the vow of chastity stressed law and prohibition more than life and love. It was subtly implied that a Religious had to live a purer life than his brothers or sisters in the business world and domestic life. Today the person who makes a vow of chastity simply chooses Christ as his partner in life. Christ is God and God is love. Love reflects the very essence of consecrated chastity.

THIS LOVE for Christ spreads to other people, for it is in other people that Christ can be found. The Religious is not a person who refuses to love others. Chastity can be real chastity and still be full of passion,

fire and affection. There is some risk in this. But the greater risk is that without this dynamic view of chastity, it could appear that Religious are barricading themselves against the world. Religious should be hooked into life, not sheltered from it, I feel.

Again, in the past the vow of obedience was often identified with a state of life. Rules and regulations popped into mind when obedience was considered. Today the symbol of obedience is often the human ear. The symbol connotes a listener, one who listens not only to commands but also for the shrill cries of those in despair. Religious listen in order to love.

Finally, for many Religious the vow of poverty no longer means simply giving up things, but sharing them. The symbol of poverty has become the open hand. Gospel poverty suggests a willingness to share not only goods but also time and talent and especially love.

By SISTER AGNES MARIE GUNN, SSJ

Perhaps the greatest gift a caring community can give to brothers and sisters in religious congregations in a sense that all Christians are pilgrims on a mutual journey home to the Father.

Lay people and Religious share the same human experience within unique, different contexts. Their pilgrimage becomes richer when both travel together, rather like friends on a trip who experience both the difficulties and the joys of travel while always keeping their eyes on their journey's end. This is a simple analogy, but one that differs markedly from models held by many, both in parishes and in religious communities.

PEOPLE TEND to label and stereotype Religious, it seems. This is done in good will, often unconsciously, and has roots far back in history.

On the one hand, the Religious is put on the defensive with questions that have no easy answers.

"Is religious life dead?"

"Why are so many brothers and sisters leaving?"

"Why aren't you like the Religious I remember from my childhood?"

"Don't you think the changes have done more harm than good?"

"Do you realize that I wouldn't encourage my daughter or son to enter religious life today?"

Even a casual conversation can turn into a paralyzing struggle to defend and explain the very core of life's meaning. As one Religious remarked: "I'm going to visit some friends. Please be prepared to put me back together again when I return."

On the other hand, some persons label Religious in an even subtler way by means of compliments and unreal expectations which effectively preclude any real relationships between Religious and lay persons. People who label can be shocked when a member of a religious

order proves to be totally human, flawed or even broken in some way.

The documents of the Second Vatican Council state unequivocally the universal call to holiness. Whether or not one is a holy person depends not simply on a state of life, but on the depth of a relationship with God.

The parish community grows when it avoids labels and becomes more aware that the healer often needs healing, the strong need strengthening and the consoler needs consoling.

A simple yet profound ministry emerges when the Religious is considered a person called by the parish to live a vowed life of service in community. In a practical, concrete sense, how can this be done?

1. Allow Religious to speak freely and openly of the Lord. Encourage them to share this relationship which is so important for all Christians. Begin to pray with Religious so that together all may build up the body of the church. This spiritual companionship is a great and powerful gift, one largely untapped, yet waiting.

2. A mutual sharing of joys and sorrows, without judgment and without expectation can then develop from spiritual companionship. From this base a sense of mission, an ability to listen to the wordless cry of humanity, can emerge. The current Christian journey is marked by a massive shift in values which has had an overwhelming impact both in religious life and in parish life. When the values attached to the family ebb within a culture, religious life ebbs also.

3. Clearly, religious and laity need each other as witnesses to the value of fidelity. Perhaps the word "fidelity" expresses the most important thing Religious and laity can give each other. Religious need to see married and single people who are faithful to God's call in their lives. Similarly, parish communities need to see their religious brothers and sisters faithful to a single-hearted love of their church, their religious congregation and the people they serve in God's name.

## A mutual journey

# Family Life

## Fathers, use 'gift of maleness'

It is Father's Day, 1980, and I feel optimistic. I see signs that young fathers are starting out as parents in a different better way than in past years.

Fathers want to be with their wives when the miracle of birth takes place, so they attend classes together in preparation. Family-centered obstetrics is gaining in popularity. Many hospitals are reconsidering their long-standing resistance to fathers in the delivery room. New fathers are now allowed to spend the night in some hospitals. After all, the relationship between parent and child begins — or should begin — with birth.

A BOOK I would strongly recommend for fathers who believe they have an important role to play in the growth of their children is "A Father Shares," (Baker Book House, Grand Rapids). The author, Ralph Bugg, passes on the wisdom he has gained through raising four

children to adulthood.

"Celebrate being a father!" he writes. "This is not only a good time to raise children! it's the only crack at it that you will have." The book blends practical advice with anecdotes and personal examples of the father-child relationship.

Bugg focuses on fathers, giving some straightforward explanations of how "fathers shortchange their families." He also expands in an honest way on the "pitfalls" of fatherhood. Fathers start "slipping" because of "male stereotyping" which says men should be invulnerable, a trait which blocks intimacy between parent and child, he comments.

FURTHERMORE, the author says, people do not believe that fathers can "mother," and so they lose out on handling their infants lovingly. Fathers disdain "baby games," and focus on earning a living. They lack patience with the

stretched-out time children need for learning and get a nine-month later start than mothers. Fathers are also jealous of lost attention from their wives — unless they become mature enough to realize that love has no "fixed economy," but comes in a miraculous, expandable supply.

Bugg proposes that fathers utilize the "gift of maleness," while permitting their children to "peek through the visor of our armour and see a person who's also tender and vulnerable."

One classic paragraph in which Bugg looks back on his parenthood in an "if" mood should be framed by all parents. He writes:

"If I were starting over, I would give my children freer rein more often let them find their own place, set their own pace. Oh, we would still have rules (a lot of 'parent' remains in me), but I would waste less energy trying to manage their time, the length of their hair, the vernacular of their friends, and their bickering

By  
Antoinette  
Bosco



with one another. I would push basic goodness more, competitive achievements less, and resist the temptation to withhold acceptance and affection as a penalty for infractions. I would listen to, and enjoy, the harmony of our family song instead of straining to detect muffled notes."

AS I READ the book, some of the author's sentences hit me as food-for-thought lines. I'd like to see some of them on banners. For example:

"Love does not require that you accept destructive behavior."

"I have actively sought to enlarge my children's world by inviting them into my own."

"The family will continue to prevail because it alone has the capacity to teach children their true worth."

"Your most important community is your family."

"What holds our lives together are those brief, intermittent episodes of sharing."



By  
Carol  
Farrell

## Sense of wonder in the mountains

One beautiful, peaceful day last summer we were camped near the shore of Lake Jackson in the shadow of the magnificent Teton Mountains. There is often a hurry-up quality to our camping. But at this particular moment, there was only peacefulness and contentment. Each member of the family was near-by but each of us was also alone, savoring the moment for the special quality in it that each of us needed and was finding.

KEVIN WAS not too far off shore trying to entice Tim into joining him in the icy water. Bridget and Sue were enjoying the sun. Patrick seemed deep in thought, caught up in the awesomeness of the panorama. Kathy divided her time with each of us. It was she who had persuaded us to walk through the trees to share her discovery. Her joy was like that of a jeweler holding a precious diamond up to the sun, catching the rainbow light and sharing the excitement of its perfection.

I felt a greater sense of sacredness, of God's presence, than I have ever felt in any cathedral I have been in. I sat for awhile lost in my own thoughts and then started to walk down the beach. It was a rocky beach, a mountain beach, not at all like the fine sandy beaches we have in South Florida, but a moraine created through eons of time, formed by rock grating on rock as glaciers carried parts of the mountains downward with them.

I BENT AND picked up several egg-sized rocks in muted shades of green, rust and purple. They intrigued me. As I walked a little further I saw that the stones were of many different shades, some that seemed more beautiful to me than others. I soon decided that if I rather choose the smaller stones my hands and pockets could hold a greater variety of colors and shapes and textures. Somehow it seemed necessary to carry back with me something that would capture the spirit of that moment even though I

knew I could never forget, or ever return, to this time and space. I spent the rest of the afternoon moving from spot to spot, making each selection very carefully, not wanting to take any that I might later be tempted to discard as imperfect after I had removed it from its natural home.

That night I lay in the camper thinking about beauty and about that quality that is so necessary in our appreciation of it: a sense of wonder. I remembered a quote from Herman Melville: "From without, no wonderful effect is wrought within ourselves unless some interior responding wonder meets it." How true!

I THOUGHT of all the "junk" the kids had brought home over the years and stuffed into their drawers. Before it went into the drawer each treasure was held up and admired and its virtues extolled by its discoverer — sometimes before a very unappreciative audience.

Now I could understand their actions in a new way. I also understood their horror at the suggestion that this feather or stick or rock was really not worth the space it was taking up. No one was going to toss my treasure bag of rocks out no matter how crowded the camper was!

That day I got in touch again with childhood, with the child in me, with that sense of wonder that is built into each one of us and is so especially characteristic of children but which is so often smothered by practical, adult concern.

ALL OF THIS came back to me again as I heard a reading from the book of Sirach which said: "How beautiful are all his works! even to the spark and the fleeting vision! The universe lives and abides forever; to meet each need, each creature is preserved. All of them differ, one from another, yet none of them has he made in vain. For each in turn, as it comes, is good; can one ever see enough of their splendor?"

## Family Night

By Terry and Mimi Reilly

**THEME:** Celebrating Father's Day.  
**OPENING PRAYER:**

God, our Father in heaven, we thank you for our Father on this earth. He has given us our earthly life that we might enjoy eternal life with you. We ask your blessings. Lord, on the fathers of our community that they might follow your will in leading their children to you. Amen.

**SOMETHING TO THINK ABOUT:**  
Dads are often thought of in terms of strength and dependability, but they are so much more than that;

each Dad is unique and each so different. They struggle, have successes and failures, feel unloved, feel important, feel tired, feel anxious, and even feel giggly at times. God, our heavenly Father, has gifted everyone of us with a natural father to help reveal Himself to us. Throughout the week let us celebrate our own Dad's goodness and also open our hearts in love to all fathers.

**ACTIVITY IDEAS:**

• Young Families — Make a list of special things that will be done for Dad during this week, (example:

polish his shoes, fix his favorite meal, wash the car, do the lawn). Dad can list three things he'd like to do this week. Then have the family choose one and plan how to help Dad do it.

• Middle Years Families — Each write a letter to Dad expressing all the things he or she would say if this were the last chance to say them. Dad could write a letter to God sharing his thoughts on being a father. Share the letters on Father's Day.

• Adult Families — Read aloud Romans 8: 14-17 or Ephesians 3: 14, 15 or Matthew 7: 25-34. Share

thoughts on God as our Father.

**SNACK TIME**

Fix Dad's favorite snack!

**ENTERTAINMENT**

Put on a "This is Your Life" program for Dad.

**SHARING**

Each tell the most fun thing he or she ever did with Dad.

Have the children complete the phrase: If I were a father...

Someone tell of a moment when he or she felt especially close to his or her heavenly father.

**CLOSING PRAYER**

Pray the Lord's Prayer.

# Anti-Catholicism still very big

YOUNGSTOWN, Ohio —(NC)— "America has not resolved the problem of anti-Catholicism," according to Michael Schwartz, executive director of the Catholic League for Religious and Civil

"The source of most anti-Catholicism is secularism, which has become the dominant philosophy of our society...It tells people to check their religion at the door."

## Rights.

Schwartz, speaking to the Chesterton Club in Youngstown, an organization of male Catholic college graduates, said anti-Catholicism existed even before the colonies became a nation and persists today, though in a different form.

Anti-Catholicism, until recent decades, was associated with "sectarian conflicts, of Catholic against Protestant. That kind of bigotry still exists," Schwartz said, "and is even undergoing a resurgence, but is largely disreputable."

"THE SOURCE of most anti-Catholicism," Schwartz said, "is secularism, which has become the

dominant philosophy of our society."

Secularism, Schwartz said, "acts as though religion doesn't matter. It tells people to check their religion at the door." The Catholic Church has been the principal target of this philosophy since it is seen "as large, old, almost monolithic, well-organized and powerful," thus the greatest threat to secularism.

One of the major difficulties with today's version of anti-Catholicism, Schwartz said, is that "it is insidious. People who are generally regarded as enlightened and free from bigotry can practice it without being aware of it."

Examples of anti-Catholicism also abound in the news media, Schwartz said, citing media coverage of Father Hans Kung, who was declared by the Vatican to be no longer a Catholic theologian.

"All the church did," Schwartz commented, "is declare that Father Kung does not represent the teachings of the church. But by the news reports you would think they put bamboo shoots underneath his fingernails."

PART OF THE problem, Schwartz said, is that most reporters know little about the church and do not understand these events in the context in which they occur.

But Schwartz also said that in many cases usually respected news

publications have published editorials and commentary which malign the church.

"The church's involvement in the right to life movement rekindled a lot of anti-Catholicism which had been lying dormant," Schwartz commented.

Advocates of abortion on demand, Schwartz said, attempt to frame the abortion debate as a battle against the Catholic Church's attempt to force its will on the American people. "They made abortion a Catholic issue."

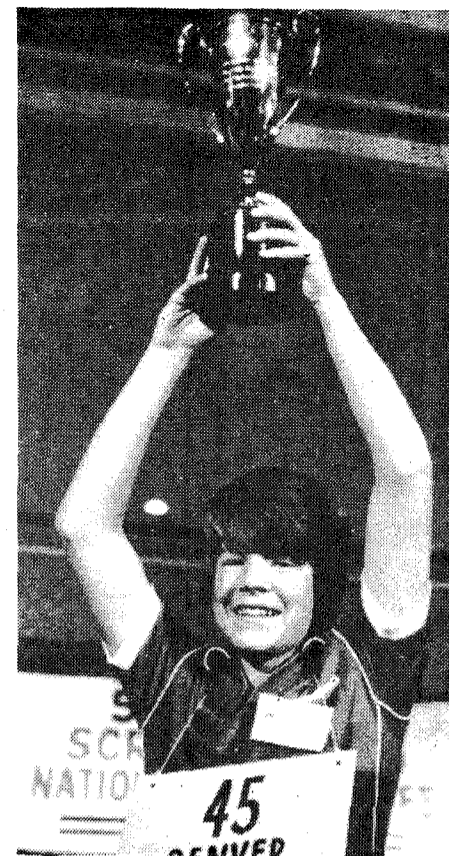
An instance of an attempt to portray abortion as a Catholic issue, Schwartz said, arose in the law suit filed by the American Civil Liberties Union and other groups against the Hyde Amendment, which restricts Medicaid funding for abortion.

Opponents of the Hyde Amendment, Schwartz reported, "argued that the amendment constitutes establishment of religion because it was promoted by people with religious beliefs, particularly Catholics."

"THEY PROVIDED testimony that Hyde Amendment supporters attend church services as evidence that the amendment constitutes an establishment of religion," Schwartz said.

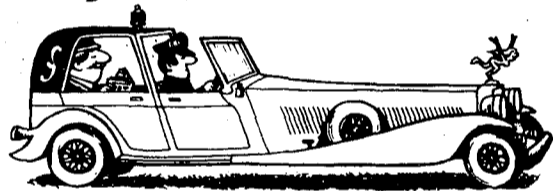
"What they don't understand," he added, "is that the First Amendment was written by people with religious beliefs. They felt each has the right to choose his own religion."

But the First Amendment is being used "to drive religion out of the public forum," Schwartz said.



ECULUBRATE, CELEBRATE — Jacques Bailly of St. Vincent de Paul School in Denver holds the trophy he won by taking top honors at the National Spelling Bee in Washington. The boy correctly spelled "eculubrate" to win the contest. The word means to work hard, especially at night, which young Bailly did to win the contest. (NC Photo)

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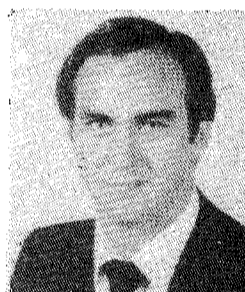
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## Women's Clubs

St. Charles Borromeo Catholic Women's Club will sponsor a Father's Day Bake Sale after all Masses on June 15. On June 17 the club will hold a lasagna luncheon and Card Party in the Parish Hall, 600 N.W. 1st St., Tickets \$4.00 each. Tickets on sale after all Masses on June 15. Or you may call Marie Albano, 457-8149.

★★★

Parishioners Guild of Resurrection Church, Dania, will hold an election of officers for the 1980-81 year at their regular meeting, June 24, at 7:00 p.m. in the Parish Hall. Following the meeting preliminary plans will be made for the upcoming 2nd annual 4th of July Picnic.

## St. Francis Frat.

St. Francis Fraternity of the Secular Franciscan Order will meet on June 15, at 1:15

# S. Florida Scene

p.m. at St. Francis de Sales Church, 621 Alton Rd., Miami Beach, Fl. The regular meeting will be at 2:00 p.m. in the Church Hall, followed by social and refreshment hour. You are invited to join the Franciscan family. Visitors are welcome.

## Rummage Sale

St. Juliana Women's Guild will hold their annual Rummage Sale, June 28, at 10:00 a.m. to 5:00 p.m. in the school cafeteria. Articles will be collected from 1:00 p.m. to 3:00 p.m., June 16-20 and June 23-27. For information call 833-1518.

## Widows(ers) Meet

Catholic Widow and Widowers Club will hold their next meeting on June 16, at 7:30 p.m. at the K of C Hall,

3571 No. Andrews Ave., Ft. Lauderdale. For information call 772-3079.

## Fr. Burtchaell Lecture

Fr. James T. Burtchaell, S.C.S., will give a lecture on "Faith, Youth and the Church", in the Faculty Lounge, Loie Hall, Barry College, on June 14. In the evening Fr. will lecture at the College of Boca Raton, in Lynn Hall, Student Center. Subject will be "Abortion-Holocaust". Fr. Burtchaell is former Provost and head of the Theology department at Notre Dame.

## Card Party

The Catholic Daughters of Americas Card Party will be held June 18, at 12 Noon at Our Lady Queen of Martyrs.

Air conditioned meeting room — located directly behind the Church at 2731 SW 11th Ct., Ft. Lauderdale. A Mini-lunch will be served. Donation, \$1.50

## Luncheon/Fashion Show

St. Kierans Church will sponsor a luncheon and fashion show at the Inter-continental Hotel on June 21, at 12:30 p.m. All proceeds will benefit the Church building Fund. Tickets can be obtained by calling the rectory at 854-1521.

## All Night Vigil

An All Night Vigil in honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary will be offered in reparation and love at St. John the Baptist Church, 4595 Bayview Drive, Ft. Lauderdale, beginning with Mass at 7:30 p.m. on June 13, and ending June 14, at 8:45 a.m.

The Vigil is in union with Vigils throughout the world with reparation and prayers for the release of the hostages, peace in the middle

East, and the Collegial Consecration of Russia to the Immaculate Heart of Mary.

# 400 Scouts Honored

(Continued from Page 6)

St. Thomas More, Northern Palm Beach County parishes. **QUEEN OF THE ROSARY EMBLEM:** Same as above, for 5th and 6th grade Juniors: 46 Scouts - 11 Parishes: St. Brendan, St. Clare, St. Clement, Holy Name, Holy Family, St. Joan, St. Juliana, St. Lukes, St. Vincent Ferrer, St. Thomas More, and North Palm Beach Parishes.

**OUR LADY EMBLEM:** Same as above for younger Cadettes - 7th-8th graders.

Recipients: 48 Scouts - 11 Parishes: St. Bartholomew, St. Brendan, St. Clare, St. Clement, Holy Name, St. Joan, St. Juliana, St. Lukes, St. Vincent Ferrer, St. Thomas More, Northern Palm Beach Parishes.

**MARIAN MEDAL:** Same as above for older cadettes and seniors.

Recipients: 16 Scouts - 6 Parishes: St. Brendan, Holy Family, St. Juliana, St. Luke, St. Vincent Ferrer, Northern Palm Beach parishes.

A special award was also presented to Fr. James Reynolds, of St. James Parish, for his troop 331 - Outstanding attendance at the Scout Retreat held at St. Vincent de Paul Major Seminary in Boynton Beach, Last Fall. Mr. Ed Leibhausner is troop leader.

**THE ENTIRE** program this year was devoted to Fred A. Preibis, Jr., long associated with the archdiocese and deeply involved in Scouting in the archdiocese. Mr. Preibis' died in an automobile accident recently.

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1987	50,000	9.55	1992	90,000	10.15
1988	60,000	9.65	1993	100,000	10.25

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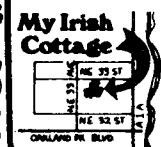
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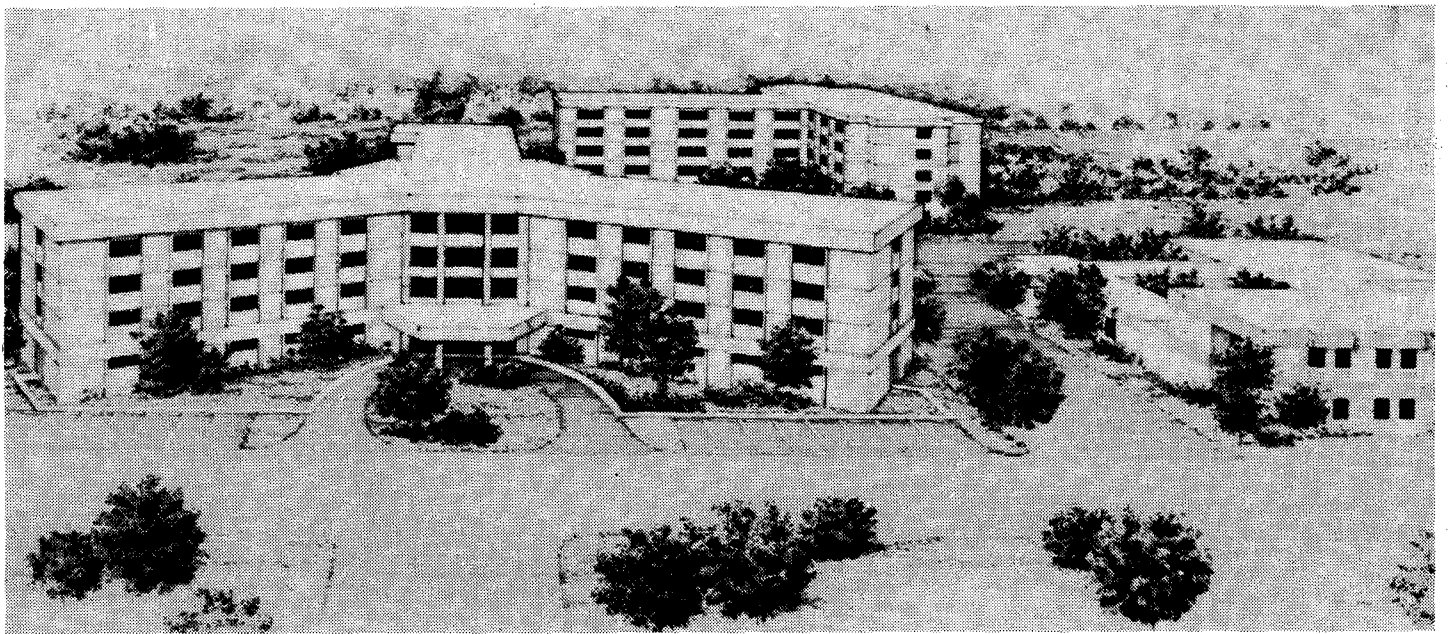
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# Catholic center for elderly in Broward



Artist's rendering of the Archbishop Coleman F. Carroll Center

**LAUDERDALE LAKES** — A new \$5.9 million facility composed of a 180-bed nursing and rehabilitation center, a 42-bed congregate living facility, and a 108-unit apartment complex for elderly persons with limited incomes, is being built by the Archdiocese of Miami on Oakland Park Boulevard in Lauderdale Lakes.

Named Archbishop Carroll Catholic Life Center, the complex is directly adjacent to, but separate from St. Helen's Catholic Church.

The idea behind this new facility is termed Total Care Concept. This concept is based on the philosophy that every attempt must be made to enable older persons to regain and retain the maximum possible degree of independent living.

"Through this Total Care Concept, the Archbishop Carroll Life Center will be providing a continuum of

services which will provide a comfortable and supportive environment for the full range of physical, emotional, spiritual and social needs of the individual," commented Joe Spinelli, executive director of St. John's Nursing and Rehabilitation Center.

"Although named the Catholic Life Center, these facilities and services to our elderly residents of Broward County will be provided without regard to race, creed or national origin," Spinelli said. "The services will be provided based on the medical-need priority of

the individual."

The Life Care Center facility will be run by a consolidation of leading Broward County businessmen.

"The rehabilitation center will be one of the main focal points of the entire Life

Care Center," noted Spinelli. "Through the help of highly skilled therapists and the most modern equipment, the center will offer physical, occupational, speech and educational therapy, and social services. Here patients will receive the kind of optimum care that will restore

good health and allow them to achieve maximum potential independent living."

Spinelli pointed out that donations to the Catholic Life Center Fund will be added to the \$1 million contributed by the Archbishop, thereby allowing a uniform standard of care.

## Father's Day Picnic

St. Clement's Parish under sponsorship of the Men's Club will hold a Father's Day Picnic on June 15 on the parish grounds at 29th and N. Andrews Ave., in Wilton Manors.

There will be games, sports, complete bar-B-q, chicken dinner, prizes, something for every one. Come and bring Father! Adults \$3.00 Children under 14 yrs. old \$1.25.



# New SINGLES Club at St. James

By GEORGE KEMON

If you are between 18 and 39 years old (give or take a few) and are single, looking for companionship, sociability, camaraderie, and some Spiritual meaningfulness in your life — all at the same time — then you should be one of the more than 40 members of the newly formed Young Singles Club at St. James Parish, at 540 NW 132 St., in Miami.

FR. JAMES REYNOLDS started the club to meet the needs of young people not being adequately served by the Church, and apparently his idea has caught fire.

The group which now boasts 10 male members and 30 female (that

tells you guys something!) meets on the second Tuesday (June 10 and 24 this month) in the Parish Hall, at 7:30 p.m. There will be wine and cheese on the porch, too.

There is a roller skating party scheduled for the 19th so far this month, in addition to the social meetings.

According to Fr. Reynolds, the new club "offers spiritual and social opportunity for personal enrichment."

He said the group will plan to reach out into the community in terms of some kinds of projects, but that at present, "charity begins at home" and the group needs to get to know each other, learn to become

comfortable with themselves and each other before branching out.

The group also has agreed to receive Communion as a group on the first Sunday of each month, at the 9:00 a.m. Mass. Following Mass a coffee and doughnut breakfast will be held in the Breakfast Room in the church.

ST. JAMES has always fostered the premise that there be "something for everyone," according to Fr. Reynolds, "and our singles are not being forgotten."

For membership information you can phone Del Kuntz, Co-President at 649-1163, or Stephanie Kzlowksi, Co-President at 681-0077.

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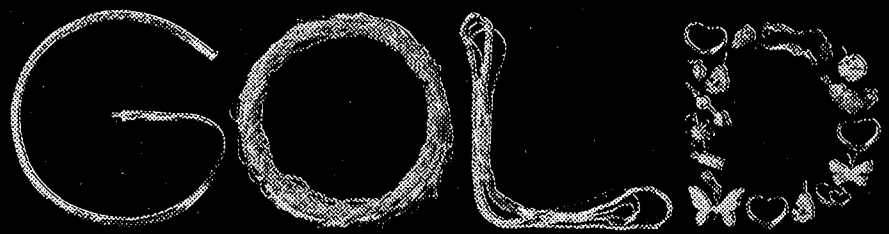
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# St. Vincent Society convenes in the name of the poor

In a grassroot spirit of charity, members of the Southeast region of the St. Vincent de Paul Society met at Biscayne College, last week to learn new ideas for helping the poor through cooperation of parish members.

"The St. Vincent de Paul Society is very beautiful because it's true charity. It is not a case number," said Sister Dorothy Anne Doyle from the Cape Coral parish in the Ft. Myer's area.

**THE SOCIETY** was founded by a law student, Frederick Ozanam, in France, 150 years ago, as a lay society of social services. It draws its support from the parishes and serves anyone in need regardless of denomination.

"No work of charity is foreign to the St. Vincent de Paul Society," said Fred B. Hartnett. He went on to tell of a man dying of terminal cancer in Hialeah. "We paid his mortgage payment and other utility bills until the man was able to recover and get on his feet," he said.

Known for its clothing stores, the Society also sends volunteers to visit the sick, help the needy with food and clothing and will even give referral service to a government agency when needed.

Each parish has a 'Conference' where its members sell newspapers, collect money at meetings, and do other fund-raising activities.

"In the Fort Myers area we get a lot of transients who run out of food and gas. Recently we had a family from Oregon who was moving to Miami where the man had been offered a job. Their car broke down and they had no money to fix it or even buy food for the baby.

"One of the parish members referred them to us and we got their



Sister Dorothy Anne Doyle, St. Andrews parish, Cape Coral, displays a Vincentian T-shirt.



Fr. Robert Lynch, rector of St. John Vianney College Seminary, addresses regional convention at Biscayne College, speaking on the Pope's visit to the U.S. of which Fr. Lynch was a major organizer.

car fixed, put them up for the night and provided food. Later we heard they reached Miami where the father got his job," said Sister

Hartnett. "We also have a store there where we sell to the general public."

"We treat our customers as if

**"One of the parish members referred them to us and we got their car fixed, put them up for the night and provided food. Later we heard they reached Miami where the father got his job."**

Doyle.

"This is what the St. Vincent de Paul Society is all about. Lay people reaching out and helping others in their communities," she said.

No one who comes to the Society is refused help. Currently northern conferences have been donating clothing and money to help the Cuban refugees.

"We have helped support a program for senior citizens in Gesu Church downtown," says Mr.

they were buying at Burdines or Jordan Marsh," he said. The money from sales is used to buy medicines and raise money for the needy and to pay store expenses.

During his talk of the execution of the pope's visit to the U.S., Father Robert Lynch, rector of St. John Vianny Seminary, admonished his listeners to "act out the gospel not just in words but by reaching out to the poor and giving them shelter, clothing and food."

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"When you see children with four ears, double rows of teeth and assorted other birth defects there can be no denying the severity and the reality of the situation."

Fr. O'Connell

# More poison 'Love Canals' -- priest

RAPID CITY, S.D. —(NC)—  
 "There are 32,000 Love Canals all over this country, whose chemical wastes threaten health, warned a priest who is a specialist on disaster and disaster relief.

The priest, Father William O'Connell, spoke after visiting the area in Niagara Falls contaminated by Love Canal, where the Hooker Chemicals and Plastics Corp. dumped 21,000 tons of noxious wastes in the late 1940s and early 1950s.

THE GOVERNMENT refuses to let people know where the chemical waste dumps are, said Father O'Connell in an interview. "Their refusal could have severe effects on the lives of many Americans."

The government is reluctant to release the locations of the chemical waste deposits for fear of what the repercussions will be, said Father O'Connell, a national consultant on disasters and disaster relief for Church World Service, the aid agency of the National Council of Churches.

"When you see children with four ears, double rows of teeth, and assorted other birth defects, there can be no denying the severity and the reality of the situation," the priest said.

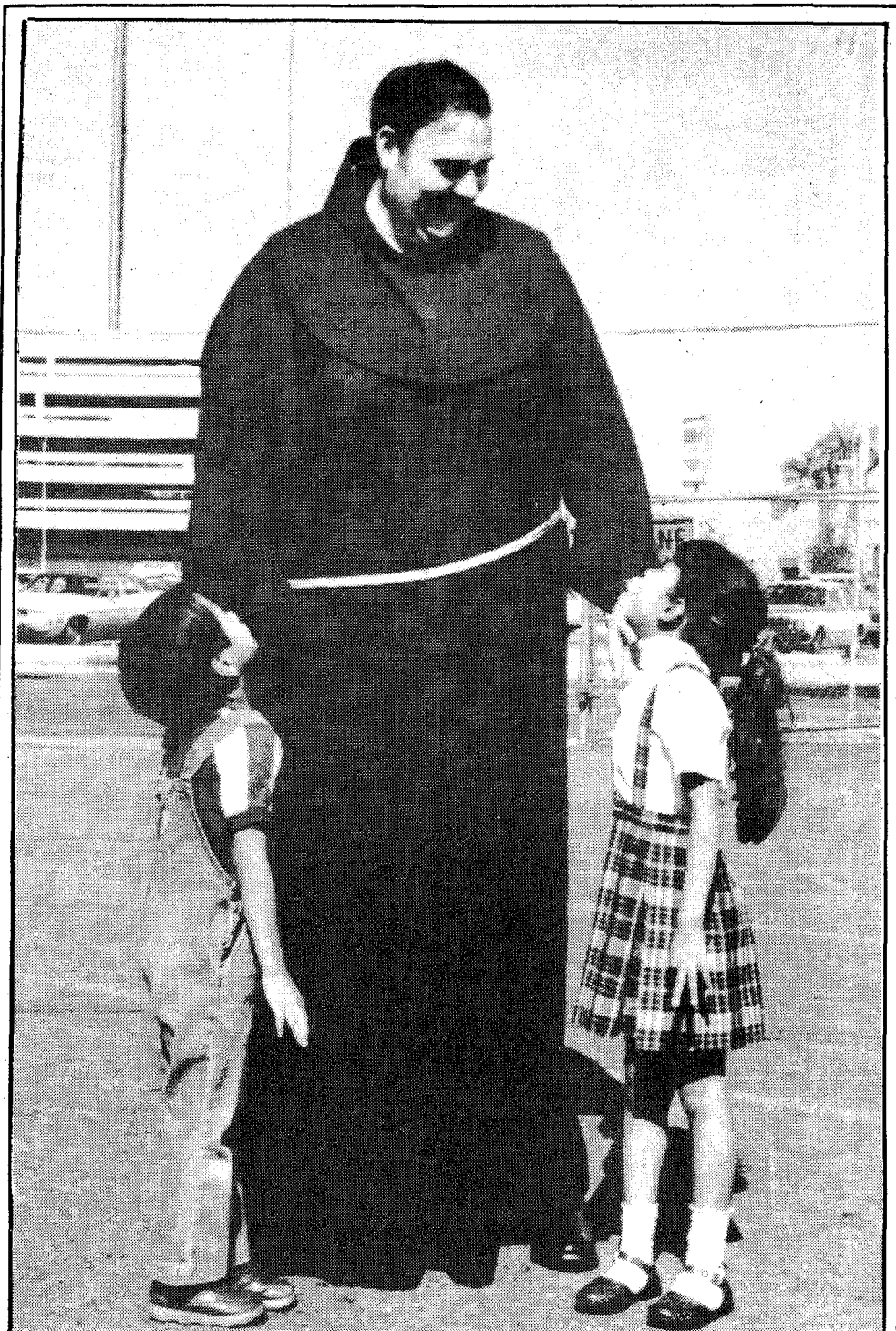
Father O'Connell, who is also associate editor of the West River Catholic, newspaper of the Rapid City Diocese, had visited Niagara Falls to address the Ecumenical Task Force of the Niagara Frontier, a group assisting the people affected by the chemical wastes dumped in Love Canal.

FATHER O'CONNELL, who organized an inter-church response to natural disasters in 1972, said the church has a role to play in relation to man-made disasters. This role, he said, includes:

- An ecumenical task force that would work continually during times of man-made disasters;
- The designation by national church organizations of representatives to discuss a plan for joint response to man-made disasters;
- Church action to alert the public once dump sites have been identified and to minister to the physical and emotional problems of people living near the sites;
- Informing the public of the potential dangers involved in man-made disasters;
- The establishment by state councils of churches of ad hoc committees to address the problem of man-made disasters;
- Policy statements on why the churches are acting in this area, and the training of task force coordinators.

The Ecumenical Task Force of the Niagara Frontier has designated Aug. 2 as Love Canal Day to make the whole country aware of the plight of people affected by chemical waste dumps.

"It is important that a day be set aside to call to the minds of everyone the dangers that do exist," said Father O'Connell, who is helping to coordinate observance of Love Canal Day. "No matter where a person lives, Love Canal should be a matter of concern to him."



BIG MAN ON CAMPUS — When Franciscan Father Alonso DeBlas moves about the St. Mary's High School campus in Phoenix, Ariz., one might guess that he is guard, tackle or end for the school's football team. Actually, the 6-foot-7 inch priest is the school's assistant principal. He looks even bigger next to first graders Frank Vega and Raquel Campa at nearby St. Mary's Elementary School. (NC Photo)

## Sisters honored for jubilees

Three Franciscans, two presently staffing St. Coleman School, Pompano Beach, Fl., will observe golden jubilees in the Congregation of the Sister of St. Francis, Joliet, Ill., with a Jubilee Liturgy at 1 p.m., Saturday, June 21 at which Bishop Raymond Vanesh will be the main celebrant for the 42 marking diamond, golden, and silver anniversaries, respectively.

This trio of celebrants,

Sisters Doris Dutko, Mary Catherine Gabor, and Clarette Gross of St. Coleman's which the Franciscans have staffed since 1958 bring varied backgrounds to their current ministries.

By George:  
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# Family values spotlighted

(Continued from Page 3)

Charities, favored the social welfare resolutions.

Two minority reports were filed by members of the Catholic Committee, a coordinating group made

up of Catholic delegates and representatives of Catholic organizations.

One report affirmed that "the child in the womb is a human person having the inalienable right to life."



Bp. William Borders of Baltimore, welcomes Rev. Msgr. John Donnell, Director of the Society for the Propagation of the Faith in the Archdiocese of Miami, to the 1980 regional meeting of the Society's Diocese Directors where they discuss ways to increase mission support for the 833 mission dioceses around the world.

The second minority resolution said recommendations ignored the existence of private education and urged "legislation that would give economic assistance to parents and families who choose private education by a system of tax credits or tuition vouchers."

DELEGATES had recommended that "public education must be maintained" and called for an increase in federal funding of education.

Bishop Howard Hubbard of Albany, N.Y., and Auxiliary Bishop J. Francis Stafford of Baltimore were among the more than 100 minority report signers.

The Catholic Committee also sponsored several liturgies during the conference.

Recommendation 49, which squeaked through the conference, stated:

"We support policies which preserve and protect basic legal and human rights of all family members. To guarantee these rights we support:

- "1. Ratification of the ERA.
- "2. Elimination of discrimination and encouragement of respect for differences based on sex, race, ethnic origin, creed, socio-economic status, age, disability, diversity of family type

and size, sexual preference or biological ties.

"3. Protection against violence and abusive action.

"4. Right to open, accessible, accountable and responsive government at all levels.

"5. Right to decide whether or not to bear a child including access to the full range of family planning services, abortion and maternal and infant care."

THE MEASURE specifically endorsing abortion passed 383 to 202 while the one condemning discrimination and urging ratification of ERA passed 471 to 119.

The recommendation with the most overwhelming support, 5768 to 15, called for preventive programs to curb alcohol and drug abuse.

Another resolution which received strong support called for employment opportunities and "personnel policies that enable persons to hold jobs while maintaining a strong family life." That passed 569 to 21.

"I hope we will unite around a commitment to strengthen, not weaken families, to help, not hinder families, to lift families up, not drag them down," President Carter said earlier.

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# A Father Is...



*A father is a person who can fish a skate key out of a heating vent; fix flat tires and make better hashbrowns than Mom.*

*A father is a person who can make the pain of striking out fade with an arm around your shoulder.*

*A father is a person who can tell you what birds are saying; why God made ants, how spiders can crawl upside down.*

*A father is the person who knows what you're thinking before you think it.*

*A father is a person who can make Mom giggle; pop corn and get messages to the Tooth Fairy.*

*A father is a person who yells at you when you slam the door but listens patiently while you explain why the principal called.*

*A father is a person who knows how to talk Mom into letting the latest stray spend the night in the basement.*

*A father is the reason you pull weeds; mow the lawn; wash the dog and do not put gum in the car ashtray.*

*A father is a person who won't scold you for digging holes in the backyard if you find some good fishing worms.*

*A father is a person who makes you as tall as a giant when he sits you on his shoulders.*

*A father is a person who can't sleep the night before his little girl's first date; and then brings her a rose from work to celebrate the event.*

*A father is a grandfather who still remembers the wisdom of his father.*

*A father is a person who knows that loving his children is his favorite form of prayer.*

**by Hilda Young**

## Resumen de la Visita del Papa a Francia

Paris —(NC)— En su visita de cuatro días (mayo 30-junio 2) a Francia, llamada hija predilecta de la Iglesia, el Papa Juan Pablo II pidió a los hombres de ciencia y a los estadistas evitar "la horrenda posibilidad de una guerra atómica." A los obispos encargó superar el abismo surgido en la renovación post-conciliar entre "integristas" apegados a la tradición y los partidarios del "progresismo" avanzado. Pasó una noche de diálogo y canto con la juventud, y varias horas de aliento para las monjas que siguen a Santa Teresita de Lisieux.

En más de dos docenas de discursos, el papa dejó la doble impresión de maestro y compañero, comentó el obispo de Langres Mons. Lucien Daloz. En efecto dio orientaciones sobre los problemas que abrumaban a Francia, y por extensión al mundo — la pérdida de la fe, las consecuencias de la industrialización y la urbanización rápida, las divisiones entre gente avanzada y los apegados al pasado, la carrera de armamentos y la responsabilidad de los hombres de ciencia, el ateísmo, la educación y la indiferencia en las grandes sociedades de consumo.

En su discurso ante la Organización por la Educación, la Ciencia y la Cultura de las Naciones Unidas (UNESCO) el Papa Juan Pablo II lanzó su advertencia contra los peligros

de la ciencia mal aplicada: "El futuro de la humanidad está radicalmente amenazado por los hombres de ciencia, pese a sus buenas intenciones," particularmente "en los campos de la manipulación genética y la investigación biológica, y en la producción de armas químicas, bacteriológicas o nucleares." Enseguida acentuó la cooperación del Vaticano con la UNESCO, movida "por la dimensión vital y básica de la cultura," que incluye la cultura moral. Criticó a los sistemas educativos particularmente en países desarrollados, "cuya instrucción sólo piensa en lo que el ser humano posea, más que en la meta de lo que el hombre o la mujer deben ser humanamente." Agregó que la cultura común forma la base de la nacionalidad, como en el caso de su patria Polonia que ha sobrevivido a los asaltos de diversos ejércitos a través de la historia. Pidió también que se observe el derecho de los padres "a educar a los hijos en escuelas que correspondan a su visión del mundo" y que no se les someta "a programas inspirados en el ateísmo en las escuelas."

Ante la asamblea de los obispos franceses en Issy-les-Moulineaux defendió las auténticas directivas del Segundo Concilio Vaticano contra los abusos de los partidarios del "progresismo" y de los "integristas" de la tradición, que



JUAN PABLO II EN FRANCIA. En su segundo día en París el Papa Juan Pablo II se reunió con la multitud, mayormente de polacos residentes en Francia, cerca de la Torre Eiffel.

llegan a ser inflamatorios y manzana de escandalosa discordia. Habló, advirtió, para toda la iglesia universal, no sólo Francia. Los progresistas "están siempre impacientes por adaptar hasta el contenido de la fe, la ética cristiana, la liturgia y la organización de la iglesia a los cambios de mentalidad y a las exigencias del 'mundo' sin tomar en cuenta ni el sentido común de los fieles, ni la esencia de la fe ya definida desde los primeros tiempos de la iglesia." "Los tradicionalistas, aunque señalen abusos que somos los primeros en condenar y corregir, se encierran rigidamente en un periodo determinado de la iglesia, en un momento de su elaboración teológica y de su

expresión litúrgica a las que dan valor absoluto, sin penetrar suficientemente en el significado profundo, en la historia, en la totalidad de su legítimo desarrollo."

Al celebrar la misa en la Basilica de St. Denis, un barrio obrero que vota tradicionalmente en favor del comunismo, el Papa Juan Pablo II hizo énfasis en la doctrina social de la iglesia en favor del trabajador, y pidió a los obreros no buscar soluciones en "estrechas fórmulas" de lucha de clases y ateísmo. "Por qué se ha atado la lucha por la justicia en el mundo a una plataforma que niega radicalmente a Dios y que organiza la penetración atea del hombre y la sociedad?"

Unos 50,000 jóvenes cantaron, dialogaron y lanzaron vivas al Papa Juan Pablo II en el Parque de los Príncipes, adornado con banderines y carteles de bienvenida. En una encuesta semanas antes los jóvenes habían elaborado 21 preguntas, de las cuales tres proponían: sin esta encuesta, que nos ibas a decir espontáneamente? Hablemos de Cristo con sencillez, que significa para ti? Qué podemos hacer los jóvenes para evitar una tercera guerra mundial? El papa contestó estas y las demás preguntas, sobre sexualidad, unidad cristiana, los seculares, el concilio vaticano, la mujer en la iglesia, y otros temas. Resumió la sesión refiriéndoles a la

(Pasa a la Pag. 2A)

## Fundación Para Educación en Arquidiócesis

Por Robert O'Steen

En el piso 14 del Salón Presidencial en One Biscayne Towers, donde se reunieron la semana pasada unos 30 dirigentes religiosos y laicos católicos,

el Arzobispo Edward McCarthy paseaba la vista sobre ellos y dijo:

"Yo creo que nosotros po-

demos hacer que algo grande suceda aquí hoy."

Sin embargo, su visión iba más allá que al grupo que escuchaba sus palabras; él miraba hacia el futuro y se refería a un ambicioso plan, la Fundación Arquidiocesana para la Educación, con el cual se envisiona un potente impulso a las existentes escuelas y programas educativos católicos tanto como a los nuevos que se proponen crear, hasta que el ideal de educación total católica sea realizado en la Arquidiócesis.

El Arzobispo McCarthy añadió que "una reciente encuesta hecha por la Universidad Católica mostró que en este momento los Católicos están hambrientos de educación Católica y orgullosos de su fe".

El Superintendente de

Educación de la Arquidiócesis, Rvdo. P. Vincent Kelly explicó que "por Educación Total Católica debemos entender todos los aspectos de formación cristiana. La educación es un proceso de toda la vida, incluyendo las escuelas Católicas desde luego, pero también educación de adultos, programas para la juventud, educación religiosa (CCD), programas parroquiales, edificios y personal tanto como los materiales educativos necesarios".

"La Fundación", dijo P. Kelly, "se establece como una agencia que recibirá donaciones, herencias o propiedades. Los obsequios pueden ser hechos con carácter general, para ser usados a discreción de la Fundación o pueden tener un propósito específico señalado por el donante y cuyo deseo será respetado. Estas

donaciones ofrecen beneficios sobre los impuestos al tiempo que se ayuda a la educación Católica."

El Arzobispo McCarthy citó ejemplos de las grandes pérdidas de dinero que se abren a la imprevisión de algunas personas que no hicieron testamento y aun dinero dejado para animales mientras que la educación Católica sufre por la inflación.

El P. Kelly hizo mención de las dos nuevas escuelas superiores Católicas que se abrirán este otoño y que, sin embargo, todavía hay una lista de espera de más de 800 aspirantes.

"Hay un nuevo espíritu en la educación Católica" dijo, y la Fundación Arquidiocesana para la Educación es un nuevo medio de ayudarlo."



Mons. John O'Dowd, Arzobispo McCarthy y Rev. P. Vincent Kelly., Conversando con Pat Fitzgerald.

# Fiesta Del Sagrado Corazón

En 1675, instituyó la Iglesia la Festividad del Sagrado Corazón, después de las apariciones de Jesús a Santa Margarita María de Alacoque mostrándole su corazón herido mientras le decía con palabras llenas de triste ansiedad:

"He aquí el Corazón que tanto ha amado a los hombres".

Por este tiempo las heréticas teorías de Calvino y Jansen confundían a los creyentes, desfigurando la imagen del Cristianismo, enseñando que la salvación no era para todos los hombres sino para una parte escogida de la humanidad mientras que la otra era excluida de los planes de Dios.

Por el amor inmenso de Margarita a la Eucaristía y al Señor Jesús fue escogida por El para hacerla propagadora de la Verdad de Su Amor y Salvación para todos los hombres. Y la Iglesia en la festividad del Sagrado Corazón, llevaba la verdad de la salvación por el amor inextinguible de Jesucristo hacia toda la humanidad. Además combatía tales herejías con las palabras mismas de Jesús contenidas en los Evangelios, especialmente con las pronunciadas durante la primera liturgia Eucarística en la noche del Jueves Santo.

"Este es mi cuerpo que será entregado por vosotros... Este es el cáliz de mi sangre, sangre de la nueva y eterna alianza que será derramada por vosotros y por todos los hombres para el perdón de los pecados. Haced esto en mi memoria."

La festividad se propagó rápidamente por toda Europa, donde se exponían mayormente las doctrinas calvinistas y jansenistas.

En 1856 el Papa Pio IX extendió la celebración a toda la Iglesia Universal y la devoción fue extraordinariamente acogida por los fieles.

Esta festividad de la Iglesia rindiendo alabanzas y agradeciendo al Señor Jesús su amor hacia los hombres se celebra todos los años el Viernes siguiente al segundo Domingo después de Pentecostés.

## OFICIAL

Arquidiócesis de Miami

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho los siguientes nombramientos:

El Rev. Walter Dockerill, Pastor Asociado en la recién creada Parroquia de Santa Rita, West Palm Beach; efectivo desde Julio 1, 1980.

El Rev. John G. Block, Pastor de la Parroquia de St. Mark, Boynton Beach; efectivo desde Julio 1, 1980.

El Rev. Gerald McGrath, en residencia en la Rectoría de St. Martha, North Miami; efectivo desde June 4, 1980...

El Rev. Rafael Escala, Director Espiritual del Colegio Seminario St. John Vianney, Miami; efectivo desde Agosto 20, 1980.

El Rev. Wallace McGowan, Pastor Asociado en la Parroquia de St. Louis, Miami; efectivo desde Junio 11, 1980.

El Rev. Patrick Farrell, Pastor Asociado en la Parroquia de St. Peter, Naples; efectivo desde Junio 25, 1980.

El Rev. Brendan Grogan, Pastor de la Parroquia de St. Andrew, Coral Springs; efectivo desde Junio 25, 1980.

El Rev. Michael Hickey, Pastor de la recién creada Parroquia de St. John Newmann, Miami; efectivo desde Junio 25, 1980.

El Arzobispo de Miami, M.R. Edward McCarthy, teniendo en mente el bien de las almas y la necesidad de proveer más facilidades a los fieles de la Arquidiócesis, ha creado dos nuevas parroquias. Una bajo el patrocinio de St. John Newmann; la otra bajo el patrocinio de St. Rita, cuyos límites se describen a continuación:

**St. John Newmann:** En el norte, Calle 104 SW. En el sur, Avenida 136 SW. En el este, US 1. En el oeste, Avenida 122 SW.

**St. Rita:** En el norte, North Lake Blvd., extendido al oeste. En el sur, Lantana Road. En el este, Turnpike. En el oeste, el levee L 40 hasta la Milla 20 dobla siguiendo al norte al levee L8 hasta North Lake Blvd. extendido al oeste.

Estos límites se consideran incluyendo ambos lados de las calles.

# Sta. Germaine de Pibrac



Nació Germaine en 1579. Aunque no hay información concreta parece que perdió sus padres a muy tierna edad y fue puesta en el Hogar Cousin, especie de orfanato, de Pibrac, al sur de Francia.

La directora era una mujer dura y cruel que no reparó en que la niña era enfermiza y frágil, afectada por una enfermedad glandular y que tenía el brazo y la mano derecha deformes y paralizados, para someterla a los más rigurosos trabajos. Germaine tenía que dormir en el establo y era alimentada con pan negro mohoso y la ropa que le daban estaba echa jirones.

Como pago "por estas atenciones" trabajaba cuidando las ovejas y mientras pastaban tenía que hilar la lana. Si a juicio de la directora no hilaba bastante lana era objeto de golpes y otros castigos. Su única educación era

la instrucción religiosa que recibía los domingos después de la Misa en la pequeña iglesia del pueblo. Con ansia absorbía cada palabra del catecismo. Su rosario era una cuerda a la que ella le hizo nudos y su crucifijo dos palitos cruzados. Nunca se quejó a nadie ni pidió nada.

Todos los días dejaba el establo antes de la salida del sol para asistir a la misa temprana pero una mañana ya no se levantó. Había muerto durante la noche, en el establo, sola, abandonada a la edad de 22 años.

Como si Dios quisiera mostrar al mundo su complacencia con esta pobre criatura que tan pacientemente soportó su cruz, su cuerpo frágil se mantiene incorrupto hasta la fecha, en la pequeña Iglesia de Pibrac donde yace.

Fue canonizada por el Papa Pio IX en 1867. Se conmemora su vida el 15 de Junio.

## La Visita del Papa (Viene de la Pag. 1A)

Biblia, "que es en su totalidad un diálogo con las generaciones, las naciones, las tradiciones diversas, pero más que todo, un diálogo único con cada hombre, cada mujer."

Juan Pablo concluyó su visita a Francia en el pueblo de Lisieux, entre las verdes colinas de la Normandía, con una Misa que reunió a 35,000 peregrinos para honrar a Santa Teresita. Según la homilía del papa, la santa "fue una misionera sin salir del convento carmelita" y tiene un mensaje aún vivo para el mundo de hoy pues los san-

tos como ella "jamás envejecen en el pasado, por el contrario, son hombres y mujeres del futuro evangélico de la iglesia." Santa Teresita, quien murió en 1897 y fue canonizada en 1925, es patrona de las misiones junto con Francisco Xavier. El papa exhortó a las monjas carmelitas a "aceptar el reto del mundo contemporáneo... y vivir con más intensidad ese misterio de vuestra vida contemplativa que para algunos del mundo puede ser locura pero para el Espíritu Santo es sabiduría."

Los franceses son menos efusivos que los polacos; pero además, lluvias intermitentes movieron a muchos a seguir el itinerario papal por televisión, con lo cual no se pudo medir por las muchedumbres, como en otros países, el éxito de este viaje pontificio, el sexto desde la ascensión a la sede de Pedro el Papa Juan Pablo II.

El papa prometió volver a Francia para asistir al Congreso Eucarístico Internacional en Lourdes, a efectuarse en julio de 1981.

## Ordenados 3 Sacerdotes en St. Juliana

El histórico y emocionante cuento fue presenciado por más de 700 personas que atarón de la Iglesia de St. Juliana, en West Palm Beach, el Sábado de la semana pasada para la ordenación de tres nuevos sacerdotes.

Los diáconos ordenados al sacerdocio son: Rev. Michael Hoyer, Rev. Eduardo Oliva y Rev. John Barrow, quienes también tuvieron el honor de haber sido los primeros sacerdotes ordenados en St. Juliana.

Presidió la Sagrada Liturgia el Arzobispo McCarthy concelebrando el Obispo Auxiliar John Nevins. Mas de 40 sacerdotes de la Arquidiócesis, los candidatos, sus familiares y amigos fueron testigos de como años de preparación dieron su fruto.

La ceremonia fue cantada por los coros combinados de la Catedral de St. Mary y el de St. Juliana.

El Arzobispo McCarthy les notificó a los tres sacerdotes sus asignaciones: Rev. Eduardo Oliva irá a St. Brendan, Miami; Rev. Michael Hoyer para St. Helen en Ft. Lauderdale y el Rev. John Barrow en Immaculate Con-

ception en Hialeah.

Repetimos las palabras del Arzobispo McCarthy "Que

Dios, quien ha comenzado el buen trabajo en ustedes, lo lleve a su plenitud."



De izquierda a derecha aparecen los nuevos sacerdotes, todavía en vestimenta diaconal, Rev. Eduardo Oliva, Rev. Michael Hoyer y Rev. John Barrow.

# Que te Llaman Tonto, No Injusto

Por José P. Alonso

Siendo todavía un niño, en la edad en que todo despierta curiosidad, me llamó la atención una estatua femenina muy hermosa que tenía los ojos vendados; con su mano derecha sostenía una enorme espada y con la izquierda una balanza. Pregunté quién era y por qué estaba vendada.

La respuesta a la primera interrogante, aunque sin comprenderla, me satisfizo. "Representa la Justicia". La segunda, "La justicia es ciega para no dejarse influir por simpatías personales", nunca me dejó tranquilo.

El andar de los años no me dio mejor interpretación de tal respuesta, aunque suena muy lógica. Todo lo contrario, me convenció de que no era ciega sino que algunos espíritus mezquinos trataban de cegarla. Y de hacerla sorda también para que no oyera los clamores que demandan su atención. He llegado a la conclusión de que esta dama es la menos comprendida entre las muchas figuras representativas del desarrollo humano en toda su infinita gama, tanto intelectual y espiritual como individual y social.

La inmensa mayoría sólo ve en ella un símbolo de la justicia legalista. Por ello, para hacerla más amplia en su significado, yo la modificaría quitándole la venda y abriendo bien sus ojos; sustituiría la espada con un corazón muy sensible y pondría una regla bien calibrada donde tiene la balanza. (Las pesas no son de confiar en manos inescrupulosas...) ¡Ah, y le pondría unas orejas bien desarrolladas...

Como esta señora fue siempre muy misteriosa y motivo de preocupación para mí, me di a la tarea de estudiarla minuciosamente y he llegado a descubrir

que no tiene nada de misterio, ni ceguera ni sordera; que es una única y la misma justicia; que muchos no la conocen, otros no quieren conocerla y los demás pretenden no conocerla... Su ausencia es causa de las más grandes y trágicas catástrofes, no creadas por la naturaleza sino por el hombre: guerras, hambre, epidemias, revoluciones sangrientas, en una palabra, caos.

Su presencia, por contraste, y lamentablemente ocasional, ha sido la fuente de cuanto podemos llamar progreso positivo del hombre. ¡Qué dulces frutos nos brinda esta gran señora cuando se le conoce bien! Qué paz tan sublime produce el vivir conforme a sus ideales! Porque la señora Justicia sólo demanda un equitativo balance en toda relación humana: entre esposos, de padres a hijos y viceversa, entre hermanos; entre amigos, de empleador a empleado y de empleado a empleador y entre el yo físico y el yo espiritual, de cuyo íntimo balance nace toda otra justa relación.

Y por último, aunque ocupa el primer lugar en la escala, el trato individual, de cada uno hacia Dios, que es real y vive y a quien no tratamos en la medida que se merece. Si comenzáramos por reconocer nuestra injusticia en las relaciones con el Creador, todo "lo demás se nos daría por añadidura".

Esto no es nada nuevo, lo dijo Jesús hace dos mil años: "Buscad primero el reino de Dios y su justicia, lo demás se os dará por añadidura". (Mt. 6,33) y lo decreta en el mismo evangelio de San Mateo, 22, 36-40, cuando a la pregunta del malicioso fariseo: "Maestro, ¿Cuál es el mandamiento mayor?... El le dijo: **Amarás al Señor tu Dios con todo tu corazón, con toda tu alma y toda tu mente... el segundo es, semejante**

a éste: **Amarás a tu prójimo como a ti mismo**".

En este mandamiento radica todo cuanto podemos expresar en la imploración "venga a nos Tu reino y hágase Tu Voluntad así en la tierra como en el cielo". No es necesario explicación alguna pero no está de más recordar que el reino de Dios es reino de paz, sin ambiciones que causen injusticias; donde la Verdad reina y el amor hermana. En el reino de Dios todo es perfecto, puro.

Para muchos este reino de Dios es un sueño; más aún algo incomprensible. Sin embargo es una realidad palpable y asequible. Vendrá a nosotros cuando amando al prójimo como a nosotros mismos, en justa reciprocidad, alcancemos la perfecta justicia y dejemos de torcer la voluntad de Dios que no es otra que aquella manifestada por Cristo:

"Amaos los unos a los otros como Yo os he amado."

He confesado ya que esta señora Justicia me atrae y me inquieta. La hallo tan excelsa, tan magnífica y al mismo tiempo tan sencilla y confortante que me prometo volver a hablar de ella, de cada una de sus múltiples y fascinantes facetas.

Para terminar deseo ofrecer esta reflexión, como homenaje en el día de los padres (Junio 15), a quien me introdujo a ella y me hizo su fiel admirador: mi padre. No pude decirselo en vida, se lo digo ahora... ¡Gracias! Siempre he tenido presente el consejo que me diste cuando apenas tenía trece años. Lo he seguido y mi conciencia está en paz. Ahora quiero ponerlo al alcance de otros para brindarles a ellos el bien que recibí de ti: "Más te vale ser llamado tonto que injusto".

## 5º Año de Existencia del Reencuentro Cubano

Reencuentro Cubano, en su quinto año de existencia en pro de la cultura cubana en el exilio, presentará una serie de eventos gratuitos comenzando el 10 de Junio y extendiéndose hasta el 6 de Julio que reafirman los valores culturales de nuestra nación.

Reencuentro Cubano se inaugurará con una exposición de medios múltiples titulada 10,865. Una obra en colaboración de pintores y fotógrafos cubanos. Ellos han creado un ambiente representativo del sufrimiento relacionado con el éxodo cubano, producto de la

crisis en la Embajada del Perú en la Habana. Esta exhibición estará abierta del 10 al 16 de Junio en la Biblioteca Pública, sita en el Parque de las Palomas, durante sus horas regulares.

El domingo 15 de Junio tendrá lugar una retreta en los Jardines del Palacio de Vizcaya, de 3 a 5 de la tarde, recordando las famosas retretas municipales. "La Orquesta Típica Cubanacán", deleitará a los asistentes con sones y danzones criollos fieles a la tradición cubana.

Noche de Gala, Sábado 21

de Junio, en el Gusman Hall de la Universidad de Miami a las 8 de la noche. Este concierto de gala presenta a Elier Suárez, ganador de la Competencia Internacional Chopin, celebrada este año en Miami en un programa de Saumell, Ravel, Ginastera y Lizst. Un grupo cubano de Cámara; Francisco Muller, piano; Arnaldo Arenobia, oboe; Jose Luis Esturo, fagot, en un variado repertorio de música barroca y contemporánea, completarán el programa.

"Un Niño Sincero", Sábado 28 de junio en el Centro Comu-

nitario de la Pequeña Habana, 900 SW Primera Calle a las 8 de la noche. "Chicos, Inc." presentará una escenificación de la literatura y poesía del Apóstol José Martí con un elenco de niños dirigido por Martha Llovio.

Premier Mundial de Teatro de "La Libertad Prestada", el Sábado y Domingo Julio 5 y 6 en el Centro Comunitario de la Pequeña Habana, 900 S.W. Primera Calle a las 8 de la noche. Una obra de teatro vernáculo basada en temas políticos de actualidad, con un magnífico elenco de actores cu-

banos dirigido por el autor Mario Martín.

Publicación Volumen II "La Familia Cubana" - Dibujos con textos hechos por niños de 12 a 16 años sobre la Familia Cubana. Esta publicación será distribuida a través de la comunidad. Todos los dibujos recibidos serán puestos en exhibición la noche del Teatro Infantil, 28 de junio en el Centro Comunitario de la Pequeña Habana, situado en el 900 S.W. Primera Calle.

Para mayor información llamar a Vivian García, al 579-6695.

## El Día de los Padres

Por Rosario Bergouignan

Siempre he sentido una profunda admiración por mi padre. Por su vida sencilla y recta, su decisión para defender sus derechos, su cálida y solícita devoción a mi madre y a su familia y su trato siempre amable con cuantos le rodeaban. En resumen, fueron tantas las virtudes que vi en él que no terminaría con este sentimental recuento de sus bondades.

En los primeros años de mi vida creía que nos trataba con muy estricta disciplina. Hoy comprendo que su sistema es el perfecto método para criar a los hijos.

Aunque muy serio en todas sus manifestaciones nunca nos faltó su consoladora ternura siempre que la necesitamos. No olvidaré jamás una vez que, estando muy enferma, me dedicó toda su atención y cuidados y con cuanta ternura me alentaba y mimaba. Siempre que hice algo erróneo, en lugar de pelear y castigarme, conversaba conmigo explicándome y aconsejándome con amorosa paciencia, como un viejo amigo en quien se puede confiar.

Aunque ya no está presente en nuestras vidas, siento su presencia más cercana que nunca antes y sé que donde se encuentre en el cielo, él sabe que me siento orgullosa de él y que siempre le estaré agradecida porque me dejó el mejor legado que puede dejarse a un hijo: su su buen ejemplo.

Reconozco que fue cuando me faltó mi padre cuando realmente aprendí a amar a Dios como lo amé a él, al Padre que nos besa en la mañana al abrir los ojos y en la noche al acostarnos. Así vi entonces al Padre eterno y todopoderoso que nos protege y cuyo amor nos prodiga, a quien debí ha-

ber amado siempre desde mi más temprana edad porque es nuestro Dios; que no es el remoto poder que rige el universo sino el Padre justo y sabio, todo bondad y misericordia, siempre dispuesto al perdón y que nos ama a todos sus hijos sin reparar en el color, origen o rango social.

Nuestra vida debe relacionarse a Dios en términos familiares porque es el mejor de los padres, acercarnos a El con confianza, contarle nuestras cuitas y confiar en El, quien gustosamente nos oye y nos ayudará porque "Dios nos ama tanto que envió a Su único Hijo para salvarnos, de manera que el que crea en El no perecerá sino que vivirá para siempre." (Juan 3, 15).

Y Dios nos ama con infinita paciencia y fidelidad aún cuando no le amemos a El, y para mostrarle nuestro amor sólo nos pide que guardemos sus mandamientos y que seamos generosos con nuestro prójimo, hermanos hijos del mismo Padre, Dios.

¡Feliz Día de los Padres a Todos! Ruego a Dios que guíe y los asista a todos en la difícil tarea de criar y educar a sus hijos; de enseñarles a no desviar el camino de la honestidad, a saber distinguir entre los valores materiales y morales tan a menudo confundidos por mentes mercenarias y principalmente a amar a Dios por encima de todo, de modo que vivan en paz y felicidad.

Por último deseo expresarle a los que gozan aún de la presencia de sus padres, que no les den motivos para sentirse infelices, correspondan al amor que ellos les tienen y presten oído a sus consejos como que vienen del mejor de los amigos. Que un día como éste, cuando ya ellos no estén alrededor, no sientan remordimientos por haberles fallado y ofendido.

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Vista del hermoso santuario y altar de la Iglesia de Corpus Christi luciendo las banderas representativas de su comunidad de

fieles. A la izquierda, sentado, Monseñor Dalmau, Obispo de Cienfuegos, Cuba.

## Corpus Christi, Parroquia Cosmopolita

Por José P. Alonso

La solemnidad de Corpus Christ fue celebrada con gran entusiasmo y devoción el pasado Domingo 8 de mayo, con una solemne Misa y procesión con el Santísimo Sacramento por los jardines de la Iglesia.

La Santa Misa fue concelebrada por los Reverendos Padres José L. Paniagua, Pastor, de Corpus Christ, Juan R. O'Farrill, Leo Amburst y Victor Babin, S.S.C., Pastores Asociados. El templo parroquial fue honrado durante la ceremonia con la presencia del querido ex Obispo de Cienfuegos Muy Reverendo Eduardo Dalmau, C.P.

Corpus Christi es la parroquia mas cosmopolita de la Arquidiócesis. En ella se hermanan todas las razas y nacionalidades, norteamericanos, españoles, puertorriqueños, colombianos, dominicanos, salvadoreños, nicaraguenses, haitianos, cubanos, mexicanos, etc. Razón por la que se adornó el Santuario con las banderas de todos estos países y la enseña amarilla y blanca de nuestra Iglesia Católica.

La procesión con el Santísimo fue algo emocionante; hacía años que no veía una de ellas, tan arraigadas a las costumbres hispanas, y me trajo gratas memorias. Sería hermoso revivir estas procesiones con el Santísimo donde los fieles puedan demostrar fuera del Templo, públicamente, su amor y devoción al Señor en la Sagrada Eucaristía. Fue una procesión preciosa, con las banderas al frente seguidas por la inmensa multitud de fieles que asistieron a la Misa y recibieron el Pan de Vida.

Después de la Misa hubo una fiesta comunitaria panamericana con comidas variadas de Cuba, Puerto Rico, España y los siempre presentes "hotdogs" y "hamburgers" americanos, que hicieron la delicia de todos. Nosotros nos inclinamos al succulento tamal puertorriqueño, a los "bacalaitos" y Alcapurrias. ¡Los mejores que hemos comido!

La unión, la hermandad que se advierte en la atmósfera de esta parroquia es lo que mas

admira al que la visita por primera vez. Mi señora y yo tuvimos la oportunidad de estar presentes algun tiempo atrás en la Misa Aniversario de unos amigos, el matrimonio Gandón. Después de la Misa fueron sorprendidos con una hermosísima fiesta que en secreto les habia preparado los miembros de la comunidad. No sé como el Padre Paniagua se las ha arreglado para crear ese espíritu familiar entre sus fieles, que dicho sea de paso, es el verdadero espíritu de nuestra Iglesia Católica: una gran familia unida por el amor a Cristo.

Muchas veces me he preguntado por que no nos conocemos más entre nosotros. En realidad, es triste ver que muchos hermanos en la fe, pasan años asistiendo a la misma Iglesia, compartiendo las mismas oraciones y el mismo Pan Santo sin saber de donde vienen ni a donde van: qué les duele o qué los hace felices.

La Hermana Carmen Alvarez, otro ejemplo, dirige un coro que no será tan famoso como el de los niños de Viena, pe-



El Rvdo. P. José Paniagua lleva el Santísimo Sacramento durante la procesión por los alrededores de la Iglesia.

ro sí muy entusiasta y nutrido y llena bien su cometido. Está compuesto por personas de toda nacionalidad y de todas las razas y edades, Es uno de los coros parroquiales más numerosos que he visto y por ello me atrevo a asegurar que Corpus Christi tendrá coro para largo tiempo.

El deseo de visitar la comunidad, de fe de Corpus Christi, despertado por las conversaciones con los amigos mencionados, ha sido satis-

fecho ampliamente. A todos les agradecemos las atenciones que nos brindaron y el rato agradable que pasamos en su compañía. Bueno es destacar, que salvo mis amigos, nadie sabía que la Festividad de Corpus Christi, de su Parroquia, iba a ser reseñada en La Voz. Ni el Padre Paniagua, quien no me conoce. No me le presenté antes y cuando nos retirábamos no pude encontrarle para despedirnos y conocerle personalmente.

## Forum Sobre Conversión en Chicago

Los catequistas y Liturgistas que se dieron cita en Chicago para asistir al Forum sobre Conversión Eclesial enfatizaron que la Iglesia no es un "esto" ni un "ellos" sino un "Nosotros": que la conversión es un proceso en el que el cristiano crece en un sentido de cosa propia y responsabilidad en la misión y ministerios de la Iglesia.

El Forum, una reunión de 15 liturgistas y 15 Catequistas, de toda la nación, tuvo lugar en Techny y Towers, Chicago, de Junio 1 al 5 para discutir el proceso de conversión eclesial, es decir "el proceso por el cual el cristiano es llamado y acepta su compromiso con Cristo y con la Iglesia". El Forum de cuatro días fue financiado por William H. Sadlier Publishing Co.

El Rev. Padre Juan Sosa, quien nos brinda esta información, es Director Asociado del

Departamento de Educación Religiosa de la Arquidiócesis de Miami, quien asistió al Fórum representando a la Florida, dice que "los participantes identificaron el proceso de conversión eclesial, describieron normas y principios relacionados con el proceso e hicieron recomendaciones sobre aplicación pastoral propiciando una más profunda comprensión del proceso."

El Fórum es la culminación de dos años de planificación para una reunión a nivel nacional de la Federación de Comisiones Litúrgicas Diocesanas y la Conferencia Nacional de Directores Diocesanos de Educación Religiosa. Los participantes prepararon la reunión compartiendo las historias de sus propias conversiones en pequeños grupos y discutiéndolas después en más amplia escala.

"Los resultados del Fórum

prometen ser de gran consecuencia para comprender el proceso de conversión", concluye el P. Sosa.

He aquí algunos de los aspectos significativos de la conversión eclesial surgidos del Fórum:

1 - Los envueltos en el proceso de conversión están bajo el misterio del universal llamado e iniciativa de Dios.

2 - La Comunidad eclesial trata de crear un ambiente que nutra la libre respuesta a las urgencias del Espíritu por el individuo, y respeto a la diversidad de experiencias de conversión entre sus miembros.

3 - La Iglesia misma es una Iglesia peregrina, en constante necesidad de reforma y conversión que resulta en la renovación de la persona y de la parroquia.

4 - La presencia personal, y en pequeños grupos, dentro

de la más grande comunidad de la Iglesia son valiosos en la promoción de la intimidad y el compartir la fe, tan importantes en el proceso de conversión.

5 - La conversión es un proceso dinámico, continuado y progresivo cuyo camino a veces comienza con un sentimiento de inquietud o de desorientación, progresa a través de una etapa de búsqueda y reflexión y lleva a una nueva integración. Por este proceso la persona participa más del misterio de la muerte / resurrección de Jesús.

6 - La legítima conversión se muestra en mas amor al prójimo, más alcance social y mas interés en la justicia, mientras la Iglesia busca cumplir su misión como signo e instrumento de Dios en la implantación de Su reino en una sociedad multicultural.

7 - Liturgistas y catequistas junto a otros envueltos en otros misterios, tienen que colaborar más estrechamente para comprender y articular el proceso y celebrar litúrgicamente las etapas de la conversión eclesial. Este fórum fue planeado por un comité compuesto por el Rev. P. Thomas Ivory, de Newark, N.J.; Hna. Patricia Lieb, de Duluth, Minn.; Rev. P. Davis Beebe, Washington, D.C.; Rev. P. Paul Demuth, Green Bay, Wisc.; Sra. Barbara Minczeswki, Peoria, Ill; y el Rev. P. Carl Last, de Milwaukee. El moderador fue el Rev. P. Cassian Yuhaus de Washington, D.C. y como asesores los Padres R. McBrien, Teólogo; el sicólogo Dr. J. Fowler; el antropólogo Dr. John Thorp. Sirvió como liturgista el Rev. P. Ron Krisman, de Texas.