

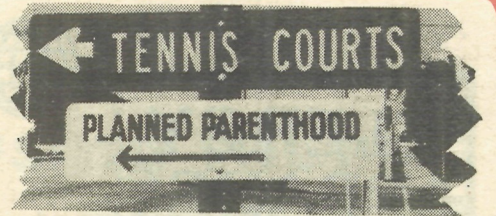
# The Voice

Archdiocese of Miami

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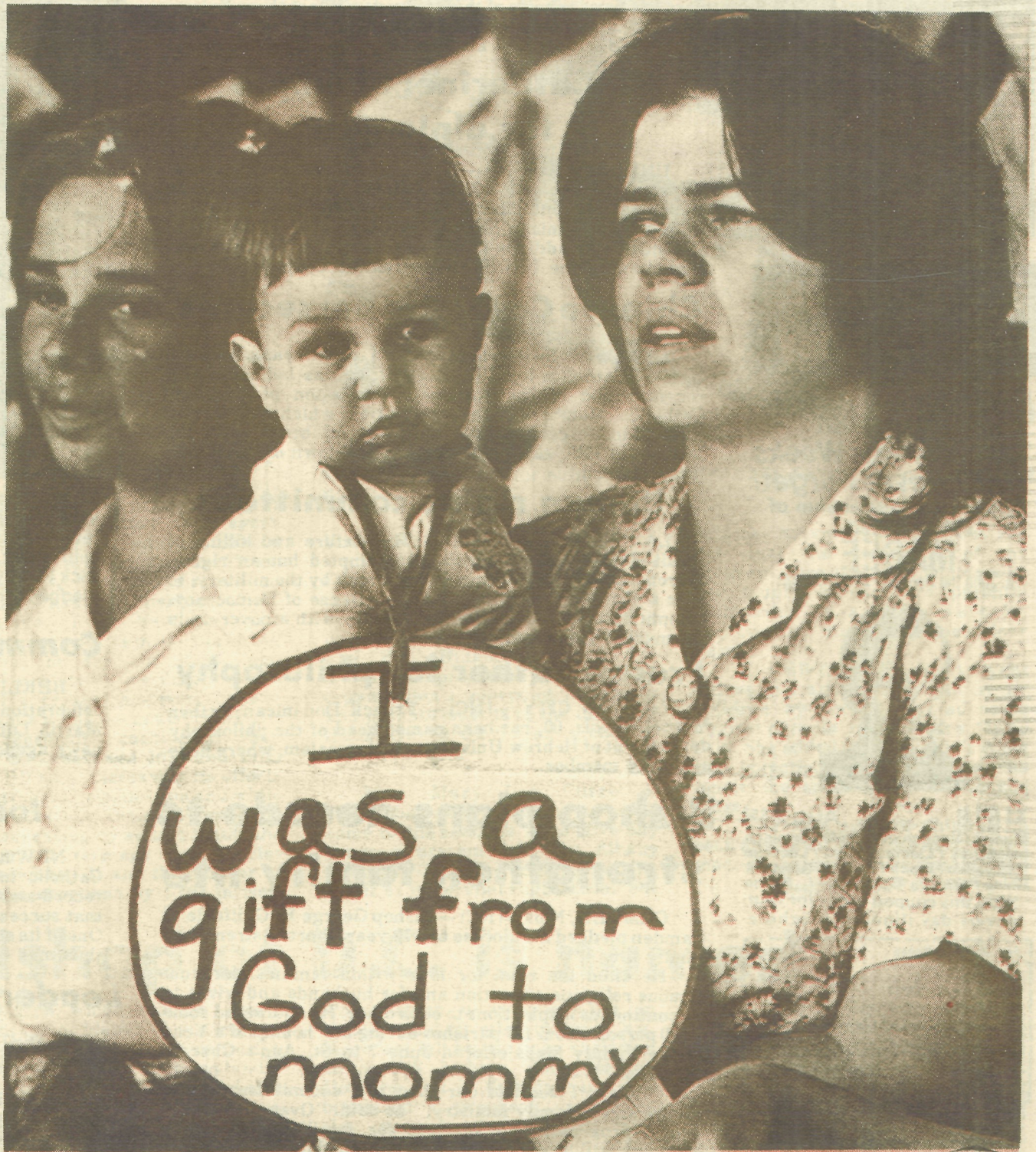


PLANNED PARENTHOOD ACTIVITIES ANALYZED, P3

- Fla. Bishops defended Indians, slaves in 1680, P5
- Parish makes a survey on families, views, P7
- Parishes in the news, Pages 13, 14, 15, 17.



**Cleveland's Bishop James Hickey named Archbishop of important Washington, D.C. Archdiocese. Story, P3**



### To the point

Mary Craisto of Southern Pines, N.C., holds her young son, Justin, during an anti-abortion rally in Raleigh, N.C. About 500 abortion foes gathered on the state capitol

lawn to hear pro-life leaders call on legislators to stop funding abortions with tax dollars. (NC Photo).

## Liturgists react to document

Reaction of liturgists in the United States to the recent Vatican document on the eucharistic liturgy ranged from viewing it as "encouragement to disciplined change" to considering it "alarmist" in tone.

The document, "Instruction on Certain Norms Concerning Worship of the Eucharist Mystery," was issued by the Vatican's Congregation for the Sacraments and Divine Worship on May 23. Pope John Paul II had approved it on April 17.

Father Richard Butler, founding director of the Center for Pastoral liturgy at the Catholic University of America in Washington, who is now

chaplain at Archbishop Williams High School in Braintree, Mass., said some reports on the new document gave the erroneous impression that it aimed at ending all liturgical change.

"IN POINT of fact," Father

"While the document does curb some of the extreme practices, it might be better looked on as an encouragement to disciplined change..."

Butler said, "while the document does curb some of the extreme practices, it might better be looked upon as an encouragement to disciplined change for those who have not entered the spirit of an evolving liturgy."

Stating that "liturgical change will continue," Father Butler suggested that the document might be regarded as a stimulus to greater understanding of the liturgy and better celebration of it.

Father Carl Last, executive

secretary of the Federation of Diocesan Liturgical Commission, said that, because the document is "alarmist and reactionary in tone," it failed to achieve its intent of deepening reverence for the Eucharist.

"IN SOME isolated instances, abuses exist," he said, "but they are not something that's being promoted as part of liturgical renewal."

HE ALSO expressed concern about an apparent turning away in the document from the Second Vatican Council's emphasis on collegiality, the sharing of the bishops, in union with and subordinate to the pope, of teaching and pastoral authority. "When the document uses the word 'church,'" Father Last said, "it too often applies to the Holy See, which undermines the position of the bishops as the chief liturgists of their

(Continued on Page 5)



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**FRIDAY, JULY 4**



## News At A Glance

### Benedictines threatened by Ku Klux Klan

CULLMAN, Ala —(NC)— In the wake of an offer by Benedictine monks to house 150-200 Cuban refugees, a cross was burned near the entrance to the 90-year-old abbey and there are news reports of threats made against the religious order by the Ku Klux Klan, although an official of the order said he did not receive any threats.

### St. Catherine: example for diplomats

UNITED NATIONS —(NC)— St. Catherine of Siena, known as a peace-maker in the 14th century, was held up as an example to contemporary diplomats and politicians in a lecture by Dominican Sister Lois Curry to U.N. diplomats and staff. Her address is one the Pacem in Terris series, organized by the U.N. Staff Recreation Council.

### Chinese Catholics persecuted

GENEVA, Switzerland —(NC)— A crackdown on Chinese Catholics loyal to the Vatican was indicated at a recent synod of the National Association of Patriotic Catholics. Members of the Association, which was formed with Chinese communists' support and broke with the Vatican in 1957, said they would crack down on those who "sow discord."

### Human rights committees

LA PAZ, Bolivia —(NC)— The torture and killing of Jesuit Father Luis Espinal has prompted human rights, church and political groups, under attack by the military, to form a chain of Committees for the defense of Democracy. Committee leaders charged the military with a cover-up in the murder investigation.

### French Father for philosophy

VATICAN CITY —(NC)— French Dominican Father Marcel Dubois, 60, has been named head of the philosophy department of Hebrew University in Jerusalem, where he is a faculty member.

## Bishop plans decade to strengthen family life

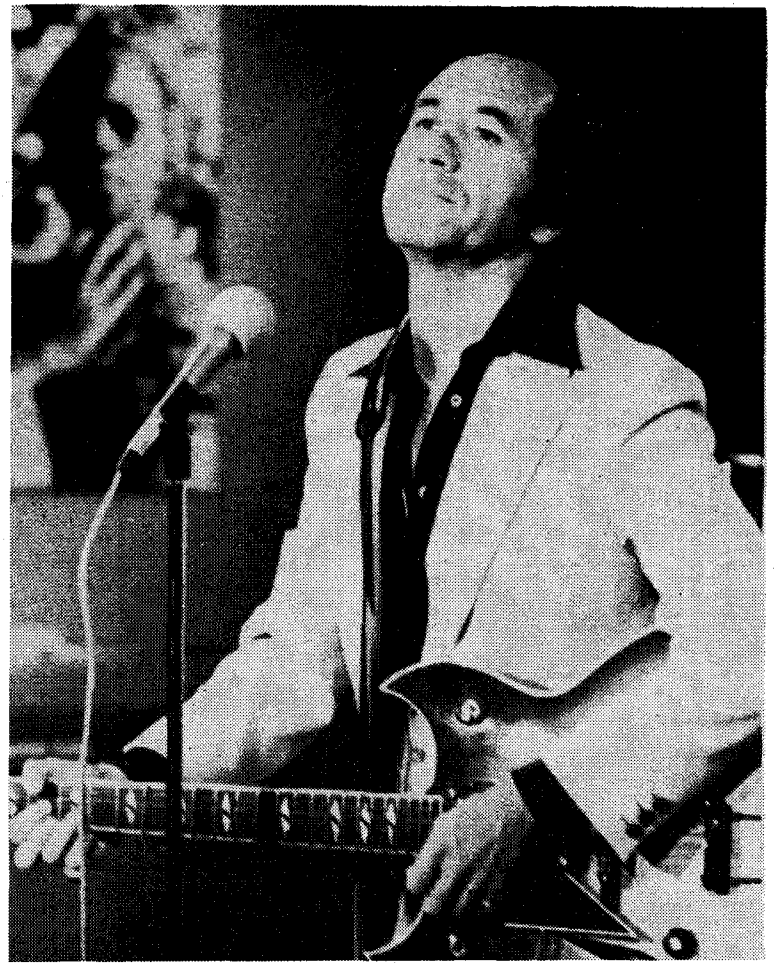
CAMDEN, N.J. —(NC)— Bishop George H. Guilfoyle of Camden pledged his diocese to a 10-year effort to strengthen family life.

He cited the need for love within families, for continuous religious education and for husbands and wives to be continuous inspirations to each other. He addressed some 1,000 persons from 127 parishes during the homily of a Year of the Family Mass offered June 7 in St. Ann's Church, Wildwood, N.J.

"Today, I confirm our diocese's commitment to the family and to family ministry," he said. "Over the next 10 years, programs and services for families and family members will be a major concern of the church of Camden. The total church — at diocesan, regional and parish levels — will dedicate itself to the strengthening of family life through ministries for all types of families: families who are developing and families who are hurting; young families; growing families and mature families."

He said faith can be challenged by elements of society and culture, entertainment, advertising and secular humanism, "which scorns the spiritual and the supernatural."

He urged Catholics to help one another grow in Christ and seek the common good of the diocese's families. "Let all of us, according to our gifts, respond to this call to minister together as one family in Christ," he added.



TO AID THE NEEDY— Singer Trini Lopez performs at station WNEW in New York as part of Catholic Relief Services first telethon. Entertainer Arthur Godfrey hosted the four-hour event with guest appearances by Cab Galloway, Teresa Brewer, Dick Van Dyke and other celebrities. About \$150,000 was pledged for overseas relief. (NC Photo)

### Communists plan celebration

BERLIN —(NC)— East Germany is planning a year of celebration in 1983 to mark 500th anniversary of the birth of Martin Luther, according to the communist government's news agency.

### Iona may forfeit games

NEW ROCHELLE, N.Y. —(NC)— Iona College, a small Catholic institution whose basketball team posted a 29-5 record and competed in NCAA championships, may forfeit that success and lose about \$100,000 in basketball revenue. One of its stars may have violated NCAA rules and the team thus may forfeit the games it played.

### Leaders try to save family farms

WASHINGTON —(NC)— A group of church leaders of various faiths concerned about U.S. food policy has urged support of a farm policy which would save small and moderate-sized family farms from extinction. One of the signers of the statement, developed by the Interreligious Task Force on U.S. Food Policy, is Bishop Lawrence J. McNamara of Grand Island, Neb., president of the National Catholic Rural Life Conference.

### Bishops to stay out of politics

MANAGUA, Nicaragua —(NC)— Twenty-one bishops from six Latin American nations decided that evangelization includes working for the common good of society but excludes party politics. The bishops met to examine the Puebla Document, approved by the Latin American bishops at their third general assembly in Puebla, Mexico, in February 1979.

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# Planned Parenthood

## Solving problems or causing them?

(Second 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)— Planned Parenthood's promotion of the use of contraceptives by teen-agers has led some critics to say that the organization is contributing to an increase in teen-age pregnancies, abortion, venereal disease and

contraceptives quadrupled from 300,000 to 1.2 million and while contraceptive education spread to more and more schools, premarital pregnancy increased by 45 percent, teen-age sexual activity increased by 41 percent and out-of-wedlock births increased by 18 percent.

Schwartz blamed PP for not advising youths that there is a high rate of failure with oral contraceptives among youths for reasons not fully understood by the

"... While the number of teenagers using contraceptives quadrupled from 300,000 to 1.2 million and while contraceptive education spread to more and more schools, premarital pregnancy increased by 45 percent, teenage sexual activity increased by 41 percent and out-of-wedlock births increased by 18 percent."

promiscuity.

Dr. James Ford and attorney Michael Schwartz of the Catholic League for Religious and Civil Rights say that Planned Parenthood (PP) has failed to solve the problem of teen-age pregnancy and has instead "created a new clientele for PP services."

SCHWARTZ SAYS PP has helped make premarital sexual intimacy appear acceptable and says government funding makes the organization appear legitimate as well. PP, however, denies that it can be blamed for the increase in teen-age sexual activity and says the problem would be worse if it were not for PP's efforts.

Ford and Schwartz cite data compiled by Melvin Zelnik and John Kantner, professors at John Hopkins University, which PP also uses to support its arguments.

Ford and Schwartz point out that between 1971 and 1976, while the number of teen-agers using con-

medical community.

ROBIN ELLIOTT, director of the department of public information of the Planned Parenthood Federation of America, however, citing data from Zelnik and Kantner, said that "the use of birth control among United States teen-agers has forestalled as many as 600,000 unintended pregnancies in 1976." Elliott stated, "There are simply no conclusive data establishing a clear, causative link between sex education and family planning services, on the one hand, and sexual activity on the other."

PP's critics, however, believe that while a link cannot be proven, it is a reasonable conclusion. They noted that, between 1971 and 1978, while PP was increasing its efforts in contraceptive education and while the adolescent female population was decreasing by almost 48,000, the number of teen-age pregnancies increased by 583 and the number of teen-age abortions by 5,084 in New



Pickets demonstrate for birth control in front of St. Patrick's Cathedral in New York.

York state alone.

PP affiliates around the United States counsel minors, examine them, provide medication and perform abortions without notifying parents or seeking parental consent. The PP affiliates also provide educational programs promoting the organization's viewpoint in schools and parents must take the initiative themselves if they wish to counter that viewpoint.

Mrs. Mary Lou Curro of Watervliet, N.Y., said she attended some of the sessions of a five-day program presented by the Albany Medical Center Family Planning Clinic at Watervliet High School. She

said she became alarmed when she saw that the presenters of the program were the same people who had fought to eliminate parental notification as a requirement for abortions on minors in Rensselaer County.

"I CERTAINLY didn't want values and attitudes taught to my children by people who advocate against parents' rights," Mrs. Curro said. She added that she didn't voice her objections until she saw the movie the speaker showed to the class.

"The film advised children to seek advice at PP," she said. "That made me angry because it mentioned (Continued on Page 18)

## Archbishop of D.C. is named

WASHINGTON —(NC)— Appointed by Pope John Paul II to be the new archbishop of Washington, 59-year-old Bishop James A. Hickey of Cleveland has for the past six years headed a diocese similar in population size and in urban problems to his new jurisdiction.

Both Sees have populations of between two and three million; both have large ethnic minorities among whom there is sizeable unemployment.

Bishop Hickey succeeds Cardinal William Baum, who was named last January to head the Vatican's Congregation for Catholic Education.

THE NEW archbishop of

Washington, which has the largest percentage of blacks of any city in the United States, sought to insure that desegregation of Cleveland's public schools would be peaceful and that Catholic schools would not become havens for those fleeing public school desegregation.

And Bishop Hickey, a year after his appointment to the Cleveland Diocese, joined priests there in backing gun control legislation for the city, which in the previous seven years had a homicide rate for young non-white males almost three times the national average.

The new archbishop, who automatically becomes chancellor of the Catholic University of America in Washington, holds two doctorates

from Roman universities, one in theology and the other in canon law. Since last fall he has been chairman of the U.S. bishops' Committee on Doctrine and in that capacity has organized a two-week conference this summer for bishops and theologians to discuss current theological issues facing the church.

Two pastoral letters, one on shared responsibility and the other on the Sunday liturgy, indicate Bishop Hickey's concern about the involvement of Catholics in the life of the church.

IN FEBRUARY 1978, in the pastoral letter on shared responsibility, Bishop Hickey affirmed the right and duty of Catholics to participate in the church's mission. He instructed every parish to establish

a council or an equivalent by 1981 and asked for strong support and encouragement of spiritual renewal programs in the diocese.

Bishop Hickey said the pastoral was meant to "stress the fact that there should be no passive spectators in the church."

This past February, in the pastoral letter on the Sunday liturgy in the parish, Bishop Hickey urged Catholics who no longer attend Sunday Mass to "come home."

He urged parents to anticipate the crises of faith that their children experience and which often lead to absence from Sunday Mass.

**OFFICIAL**  
**Priest changes, P6**

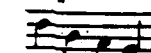
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# Theologian not expecting any censure

By DAN MORRIS

BERKELEY, Calif. —(NC)— Dominican Father Edward Schillebeeckx, whose theological writings on Christ are under examination by the Vatican's doctrinal congregation, said he does not expect the Vatican to censure those writings.

The Belgian-born Father Schillebeeckx, who has been a professor of theology for 22 years at the Catholic University of Nijmegen, the Netherlands, said also in an interview:

• The Congregation for the Doctrine of the Faith runs the risk of "stopping the maturing of theological comment" if it takes too harsh a stance on competent theological inquiry.

• Ecumenism under Pope John Paul II has "less hope" than under Pope Paul VI.

Father Hans Kung, another controversial theologian, had defensible reasons for not going to the Vatican when asked, but should have gone anyway, Father Schillebeeckx said. (The Vatican has said that Father Kung can no longer teach as a Catholic theologian.)

Father Schillebeeckx, commenting prior to his commencement address at the Dominican School of Philosophy and Theology in Berkeley, also said the Vatican has created a "false dilemma" for itself regarding his teachings.

"IF THEY do not repudiate my writings, then it becomes a kind of 'consecration' of my work," an implicit endorsement which may annoy some Vatican theologians, Father Schillebeeckx said.

A committee of nine cardinals, members of the Congregation for the Doctrine of the Faith, has had a



report since December on discussions held that month between the 65-year-old professor and three Vatican theologians. To date the cardinals have not issued any public evaluations.

Signed by Father Schillebeeckx as well as the three-member interview team, the report summarizes discussions to clarify the Dominican priest's Christology (the scientific study of the person of Jesus, especially the union in Christ of human and divine natures).

It should be made clear, he said, that both his 1974 book, "Jesus, : An Experiment in Christology," and its recently translated sequel, "Christ: An Experiment of Jesus as the Lord," were both "written with the given that Jesus is the Son of God."

Although he has not heard from the doctrinal congregation, Father Schillebeeckx said, "I don't think they would accuse me of heresy. I totally expect them to let me go free in the field of Christology."

DOES HE mind waiting? "In the beginning it was uncomfortable but

"i don't think they would accuse me of heresy. I totally expect them to let me go free in the field of Christology" — Fr. Schillebeeckx

now not so much," he said. "The longer they take, perhaps the better. But you never know."

The committee of cardinals will submit its own report to the pope, Father Schillebeeckx said. "But so far there has been no indication of when."

He repeated the criticism he has made in the past of the process used to evaluate theologians' work.

"The method of inquiry must be changed, readapted to modern laws, to protect the human rights of competent theologians," Father Schillebeeckx said. "There must be free and open dialogue." Despite his protests against the process, he said he had submitted to it "because you must recognize the teaching office of the church."

"On the other hand," he said, "there must be logical examination" of issues in the theological field "and theologians must have the time to write and the time to let the theological community evaluate, reject or accept" positions. Too severe a stance by the Vatican runs the risk of "stopping the maturing of theological comment," Father Schillebeeckx said.

THE THEOLOGIAN blamed much conflict on "cultural cleavage," a clashing of beliefs of differing schools of thought, rather than on differences in dogmatic beliefs.

Those differences became apparent during the two-day discussion with the three theologians in Rome, he said. That interview team included Father Jean Galot, a Belgian Jesuit who teaches theology at Rome's Gregorian University; Dominican Father Albert Patfoort, professor at the Pontifical University of St. Thomas in Rome; and Bishop Alberto Descamps, secretary of the Pontifical Biblical Commission.

Father Schillebeeckx said he could "talk frankly and openly with Bishop Descamps but with the other two it was impossible. They did not know the thematic and systematic exegesis."

"Reinterpreting dogmas in a modern way is not denying them," he said. He also observed that biblical scholarship has made "tremendous progress aided by scientific findings" during the past two decades.

HE SAID he sympathized with the reasons for Father Kung's widely publicized refusal to meet with Vatican officials unless prior conditions were met. The Dominican said, however, that the controversial Swiss-born theologian "should have gone" to the Vatican anyway.

Father Schillebeeckx said he and Father Kung share "essentially the same opinions on Christology," but that they differ on infallibility, a subject on which Father Kung is criticized by the Vatican.

Father Kung was stripped of his right to teach as a Catholic theologian at West Germany's Tübingen University by the doctrinal congregation in December, only a few days after the congregation had concluded talks with Father Schillebeeckx.

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# Human rights in 1680

## Old document shows Church's concern for slaves and Indians

MIAMI — As early as 1680 Bishops of the Church in Florida and the Caribbean were championing the rights of the oppressed and of all men and women to education, to the right to work, to freedom of expression, and of worship.

In that year the Diocese of Santiago de Cuba, which embraced the territories of Florida and Jamaica called a synod whose decrees were the first public document ever published in Cuba and in Florida.

Discovered in the Archives of the Indies at Sevilla, Spain, several years ago, it was brought to Miami where a copy is now kept at Our Lady of Charity Shrine by Miami's Auxiliary Bishop Agustin Roman, first native-born Cuban bishop in this country since the 18th century.

ALTHOUGH THE Council of Trent decreed that a diocesan synod should be held each year, it was not possible in the Caribbean area since the diocese included a large territory and travel was difficult and often dangerous. Thus the 1680 synod was 70 years in preparation, beginning with Bishop Juan de las Cabezas de Altamirano and finally getting underway when Bishop Garcia de Palacios was the ordinary. Although the meeting lasted only a week it was not approved by the Spanish Crown until two years later and consists of 161 folios divided into four books containing 233 laws or constitutions.

Part of the code of ethics established included those regarding black slaves and emphasized that the slaves did not cease being Christians because they were slaves. It admonished owners of slaves to teach them Christian doctrine and prayers before they began work in the morning; and

decreed that the owners of slaves should not make their slaves work on holidays and that stores would not be open on such days.

All the Christian faithful, free men or slaves, shall come to their parishes or churches to participate in Mass although they be one league distant therefrom, the Synod declared, adding rules governing the reception of the Eucharist and marriage.

OBVIOUSLY the bishops of that time were also concerned with family life since the synod also decreed that slave owners could not prohibit their servants from marrying nor living together as husband and wife. The bishops also said that married slaves could not be sold and sent to other areas where they could not practice their marriage.

Fourteen of the synod laws were devoted to concern for the slaves and Indians in the areas of Christian education, personal rights, respect for the family unit, the right to own property, the right to work and rest, and the right to worship.

THE SYNOD also provided for equality under the law with registries and parish books providing equally for Spaniards, blacks and Indians.

In a special section devoted to Florida the bishops admonished missionaries to be vigilant and attentive to the treatment of the Indians and not to permit anyone to mistreat them.

Such rules were considered very progressive centuries ago when slavery was widespread.

Noting that this is the 300th anniversary of the synod, Bishop Roman pointed out that the Church "continues to defend the human rights of the oppressed here and throughout the world."

## Liturgists react to Vatican document

(Continued from Page 1)

dioceses. It seems to be a recentralization of Roman authority."

Although the document praised some results of liturgical reform, it said it was concerned about various abuses, particularly confusion of the roles of the priest and the laity, loss of the sense of the sacred and misunderstanding of the ecclesial nature of the liturgy, that is, its nature as the official worship of the church. It listed the following among abuses which have been reported:

- The joining by the laity in the recitation of the eucharistic prayer;
- Homilies given by lay people;
- The use of non-scriptural texts in the liturgy of the Word;
- The use of unauthorized eucharistic prayers.

The document also suggested various ways to deepen the understanding priests and laymen have of the theological and spiritual reasons for the liturgical changes made since the council.

A number of liturgists viewed the document as a reaffirmation of existing norms for the celebration of Mass and other eucharistic worship

services.

"Nothing in the document is new," said Sister of Charity Janet Baxendale, executive secretary of the New York archdiocesan Liturgical Commission. "It is a reiteration of a number of implementing documents issued since the Second Vatican Council."

SISTER BAXENDALE said, however, that the Vatican document was useful as a reminder of what the church's teaching is concerning eucharistic worship. "As with so many of the documents," she said, "people have read them initially but they become blurred." She added that what the church has said about various matters "is not always what's being said in catechesis."

Father James W. Aylward, director of the San Francisco archdiocesan Liturgy Office, described the document as a "collation of items" from documents issued by the Vatican in the middle and late 1970s. This document's value, he said, is that "it has picked out the important points from the other documents."



Mural depicts Jesuit missionary to Tequesta Indians in Miami.

Father Aylward said he and other priests thought the new document was "perhaps a little negative in tone" and had not seen the abuses which it cited.

The document "seems to be a collection of responses to individual questions" and contains nothing new, said Father Gordon Truitt, director of the Baltimore archdiocesan liturgy Office. "Maybe the only thing I find interesting is that, while the comments on individual problems sound negative, in a sense, they are put in a context that is interesting."

"IT SAYS part of the reason for the problems is that we really need continuing liturgical formation, continuing catechetical formation, continuing biblical formation."

"The opening paragraph about developments in the liturgy," Father

Truitt said, "tends to balance out the feel of the document. There are problems but things are basically healthy."

Father G. Thomas Ryan, director of the Center for Pastoral Liturgy at Catholic University, noted the document's stress on "the root causes" of liturgical abuses. "The job for liturgical directors and bishops is much deeper," he said, "not simply to correct abuses but to make better known the theological and spiritual reasons for the reform of the Mass."

Liturgical reform, Father Ryan said, requires "a long-term commitment to education and internalization of the spirit of those reforms" and demands "a commitment of talent, resources and money to the work of liturgical renewal."



# Atheist O'Hair sues U.S. over chaplains

WASHINGTON —(NC)— Atheist Madalyn Murray O'Hair has challenged the employment by Congress of chaplains in a suit filed in federal court in Washington June 13.

Citing the First Amendment, which says "Congress shall make no law respecting an establishment of religion," the suit asks the court to halt congressional payment of the chaplains and their staffs and to declare the practice unconstitutional.

CONGRESS CURRENTLY employs two chaplains: the Rev. Edward Elson, a Presbyterian who has been chaplain of the Senate since 1969, and the Rev. James D. Ford, a Lutheran who has been chaplain of the House of

Representatives since the current Congress convened last year.

Mrs. O'Hair's suit said salaries and expenses for the two chaplains total nearly \$90,000 annually. Mr. Elson receives a salary of \$34,398 and Mr. Ford receives a salary of \$26,691, according to the suit.

The two chaplains open each session of the House and Senate with a prayer and are available for counseling to members of Congress.

In filing the suit, Mrs. O'Hair said U.S. presidents such as Thomas Jefferson, Ulysses Grant and Andrew Jackson objected to the practice of paying House and Senate chaplains.

Added Jon Garth Murray, a son of Mrs. Murray, "It's straight out of tax funds and we want to stop this."

Another Murray son, William Murray, recently said he was sorry for his role in the Supreme Court case which banned prayer from public schools.

THE QUESTION of government payment of legislative chaplains has come up occasionally at the state level. In the most recent ruling the Massachusetts Supreme Court said last August that the employment of chaplains by the state legislature was not a violation either of the state or the U.S. constitutions because the practice did not involve "a great degree of government entanglement with religion."

## 'Phantom' petition still plagues FCC

WASHINGTON —(NC)— Despite the fact that the proposal never existed, the Federal Communications Commission is being hit with a new wave of letters urging it to reject a proposal to ban religious broadcasting.

The letters, claiming that atheist Madalyn Murray O'Hair is behind the phantom proposal, have been thorns in the side of the FCC for several years. They also have been frustrating Catholic editors, who have to cope with requests from well-meaning readers to join in the campaign to overturn the proposal.

THERE IS NO SUCH PROPOSAL.

# Pignedoli, papal candidate, dies

ROME —(NC)— Cardinal Sergio Pignedoli, a well-liked veteran papal diplomat who was considered a front-runner for the papacy during the two 1978 conclaves, died June 15. He was 70.

The cardinal, who for the past seven years had headed the Vatican's Secretariat for Non-Christian Religions, died of a heart attack while sleeping at his brother's home in Reggio Emilia, Italy, his native diocese. He had flown there the day before from Rome, planning to confer confirmation in two local parishes on the morning of June 15.

The globe-trotting cardinal visited more than 100 countries in his 30-year career as papal diplomat and high-ranking Vatican official.

By his own account, he had about 6,000 youths in his file of "pen pals" whom he met in his world travels and with whom he corresponded. He is said to have written about 40 letters a day to his pen pals. His Rome residence saw a constant stream of young visitors and dinner guests.

Cardinal Pignedoli's death reduces the membership in the College of Cardinals to 127, of whom 11 are beyond the 80-year age limit for entering a conclave and voting for a new pope. He was the first cardinal to die this year.

Cardinal Pignedoli was born June 4, 1910, in Felina di Reggio Emilia in north-central Italy.

## OFFICIAL

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

THE VERY REV. EMILIO VALLINA, V.F. - to Chaplain, Cardinal Manuel Arteaga Assembly of the Fourth Degree Knights of Columbus, Miami, effective June 13, 1980.

THE REV. DANIEL FAGAN - to Supervising Principal of Mary Immaculate High School, with residence at St. Mary Star of the Sea Rectory, both in Key West, effective June 25, 1980.

THE REV. BRENDAN SHANNON - to Associate Pastor, Holy Family Parish, North Miami, effective June 25, 1980.

THE REV. JAMES McCREANOR - to the faculty of St.

Brendan High School, with residence at St. John Vianney College Seminary, both in Miami, effective July 23, 1980.

THE REV. HECTOR GONZALEZ - to Associate Pastor, Good Shepherd Parish, Miami, effective June 25, 1980.

THE REV. CHARLES CAREY (newly ordained) - to Associate Pastor, St. Joseph Parish, Miami Beach, effective July 23, 1980.

THE REV. CHARLES MALLEN, C.S.S.R. - to Director of the Ministry of Priests Program, effective immediately.

THE REV. HERNANDO VILLEGAS, C.M.F. - to Associate Pastor, St. Brendan Parish, Miami, effective June 25, 1980.

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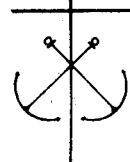
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"Basically we are striving to enrich our individual families as centers of Christ's life, love and action. We must work together to become a truly warm and caring parish community."

Father Hudak

# St. Catherine's surveys families

By TORI STEWART  
Voice Staff Writer

St. Catherine of Sienna Parish, has met the challenge of this "Year of the Family" by publishing a survey to question the interests, problems, conflicts, desires and needs of every family in its parish.

The surveys, have already led to some practical results, according to Father Cyril M. Hudak, Pastor of St. Catherine's.

THE INFORMATION gathered here is proving very helpful in setting directions and goals for our Year of the Family," said Father Hudak.

St. Catherine's Sunday coffee and donuts program has been reactivated, and a parish picnic-for-all has been planned for June 22.

However, the survey also addressed parishioners' spiritual concerns as well as physical needs and group contact.

Scripture study ranked highest, on a preference basis, under the category of Spiritual Programs.

"I wasn't surprised at this really," said Hugh Clear, chairman of the Year of the Family committee. "Catholics today are becoming very interested in Scripture. They're realizing that they haven't the background that Protestants have traditionally had."

UNDER THE category of Educational Groups, understanding church teachings, family life courses and understanding Catholic morality were preferred more than sex education, meditation, family finance—budgeting and praying as a family.

In family problem areas, parent-child conflict, husband-wife conflict, adult and teenage emotional problems and financial problems were parishioners' main concerns.

About half of the responding households (234) knew only two-or-fewer other parish families by name. Approximately 20 percent (86) knew no other families by name.

Other questions on the survey dealt with the specific make-up of each family and the percentage of

married, widowed, separated or divorced parishioners.

The most numerous type of family, according to the survey, is the traditional family group, with father, mother and children at home.

THE PERCENTAGE of separated/divorced was only 11 percent compared to 35-40 percent nationwide.

"The survey is parishioners telling us their needs, and we have to come up with ongoing programs to meet those needs," Clear said.

"Basically we are striving to enrich our individual families as centers of Christ's life, love and action," Father Hudak said. "We must work together to become a truly warm and caring parish community in which no one should feel overlooked or unwelcome."

"There are things that can't all happen within 12 months," he said.

"WE WANT to try to have the parish family develop as a support system. A parish family can and should be a meaningful support system for all — individuals and families — if it's functioning properly," Clear said.

Clear compiled the first draft of the survey, then went over it and reshaped it with Father Hudak, Father Sullivan and the other members of the committee: Mary Clear, Diane and Dick Konkel and Jim Henry.

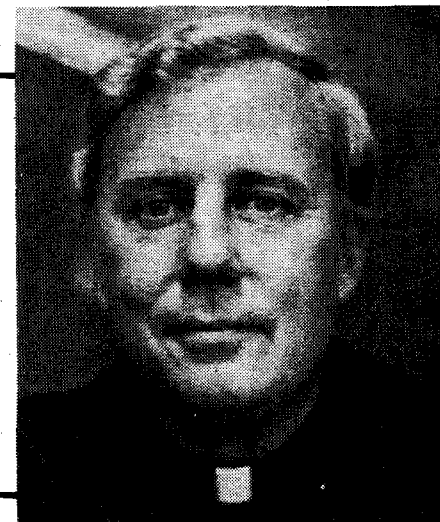
Of the more than 2200 surveys sent out, 427 were returned. That is approximately 20 percent of all the families — households in the parish, but represents 35-40 percent of all families attending Mass on a weekly basis.

"It's an enormous task," Clear added. "We're trying to reverse the isolation of the 'nuclear family' step by step, doing little things now, like the picnic, and working toward more extensive family life programs."

"We will become a real parish family by all of us praying, working and even playing together," Father Hudak said. "After all, what is the Kingdom of God but one big happy family?"



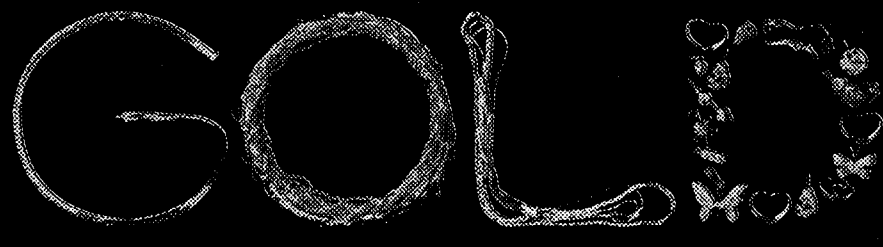
Parishioners of St. Catherine's pray together like "one big happy family" during Mass.



Father Cyril Hudak, Pastor of St. Catherine's.

"We will become a real parish family by all of us praying, working and even playing together. After all, what is the Kingdom of God but one big happy family?"

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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 shamed-faced concealment, there must be no crooked ways, no fal-

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

## Long view of human rights

In recent years the Church in America has manifested its concern for civil and human rights through word and deed—through statements from popes and bishops condemning racism, and through clergy, religious and laity demonstrating publicly where necessary.

But recently a document was discovered in Sevilla, Spain, containing decrees from the first synod of Cuba in June of 1680 dealing with treatment of slaves and Indians. (see story, page 5)

During that unenlightened era slavery was widely practiced and rationalized as one of the states of man, and naturally many

abuses occurred. Today, of course, the Church condemns slavery and discrimination. Pope Leo XIII said in the 1800s, "Would that all who hold high positions in authority... strive together to repress, forbid, and put an end to that kind of traffic (slavery), than

### EDITORIAL

which nothing is more base and wicked."

And three centuries ago, when to question slavery at all could be socially and politically dangerous, the Bishops of Florida, Cuba and Jamaica proclaimed themselves pastors of slaves and detailed their rights,

including the rights to education, holidays, to own property, to organize, have families without interference, and even provided for asylum when needed—up to 35 constitutions, dealing with what they referred to as "human rights."

In perspective, such regulation of human rights in those days was bound to have paved the way for the recognition of the right to total liberation from slavery.

The burden now is upon us to help bring about the fulfillment of those rights in our own time and place by reaching out with jobs, tax aid, political leadership and such—tangible forms of brotherhood.



By Fr. John Dietzen

## Did Jesus know of world's end?

**Q.** I have a scriptural question. In the Gospel of Mark (13:32) Jesus says something I do not understand about his relationship to the Father. We know Jesus and the Father are one with the Holy Spirit. Yet Jesus says that no man and no angel, not even the son (meaning apparently himself) knows the hour of the passing of heaven and earth. How could Jesus say something like that? (Calif.)

**A.** We find numerous remarks like this in the Gospel which seem to be incompatible with the fact that Jesus is the second person of the Trinity and therefore shares in all the knowledge of God.

There is no full answer possible, since we are dealing here with the mystery of the Trinity itself and of the Incarnation. There are two general directions of answers, however, which are possible.

First, Jesus could be speaking here solely in the context of his human nature, which is limited, as is all human knowledge and understanding. How human limits coexist with divine omnipotence and infinity is, of course, the mystery of the Incarnation.

Another explanation can be that Jesus is speaking not so much of his own personal relationship with the Father but rather in light of his mission to reveal to mankind all the truths regarding God that would contribute to the development of our relationship with him here and in eternity.

This may be one reason why such seeming contradictions appear quite often in the Gospel of John which was written rather late, and therefore is able to reflect much more the Christ who is the risen Lord and head of the church, as distinct from the Jesus who walked the earth with the apostles. In fulfilling his mission as Lord and savior, Jesus knows much which he cannot tell us—not because of some unworthy jealousy on the part of God, but simply because we could not grasp such knowledge or use it creatively

even if it were given to us.

Jesus certainly made clear that he considered it part of his own responsibility to determine how much of what he knows of the Father he should make known to us.

**Q.** I've been to many Catholic funerals and weddings. Frankly, I am mystified often by the differing numbers of priests attending such events. At certain ones many priests are present; at others not even the pastor is there to officiate. How do you explain this different kind of treatment for different people? (Mass.)

**A.** As pastor of a fairly large parish, I am sensitive to the concerns you bring up. I know that no matter how simple and often obvious the answer, misunderstandings inevitably arise, and, to tell the truth, rash judgments too often result.

Usually, the answer is quite obvious when one knows the background of the individuals involved. With almost no exceptions, the explanation is simply that the individual has worked (often in a very quiet way) in agencies or institutions that would involve contact with many priests. Or it may be that the family itself includes some priests, or just close friends who are priests.

Many such details would of course not be familiar to persons who do not know the family intimately.

As for which priest performs a wedding or funeral, in most parishes I believe that depends simply on which priests are free to do so and who is able to work best with the family in making arrangements for the wedding or funeral. I have always found people thoroughly understanding and thoughtful in such situations.

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

**Q.** I would like your opinion on whether our son may receive Holy Communion. He and his wife were divorced, at her insistence, several months ago. He goes to church regularly, dates occasionally, and has begun a process for annulment of their marriage.

A priest apparently told him that he cannot receive communion now. This is certainly not what I was taught, and is contrary to what I

believe I read in your column some time ago. Isn't it possible for him to receive the sacraments unless he remarries? (Ohio)

**A.** I suspect either your son or the priest seriously misunderstood the situation. According to the information given in your letter, there is nothing in your son's present life situation that would prevent his receiving the sacraments as a Catholic in perfectly good standing.

## LETTERS TO THE EDITOR

### Central America also has refugees

To the Editor:

An Irish nun, working in El Salvador, addressed an assembly of us priests, pastors here in Nicaragua last month. She asked us to help establish a refugee network. Salvadorean military agents are systematically giving people 24-48 hours to leave their villages.

Families who refuse are found slaughtered by machete—whole families, known by this nun or other pastoral agents of the Church. The nun says she has no doubt that the national guard is responsible for the

masacres.

One priest in the assembly counselled the nun to help her people stay in El Salvador and prepare for the inevitable insurrection. Others said their diocese would open the door to refugees.

And the U.S.? How ironic that up to 200,000 Cubans, looking for a "better life" find entrance to the U.S. while those Central Americans who only want to preserve their life are denied.

Fr. Bernard A. Survil  
Nicaragua

## Respect Life!



### PRAYER FOR RESPECT FOR ALL HUMAN LIFE

Heavenly Father,  
your cosmic gaze focused on dust  
and you fashioned in your image  
and likeness  
every man and woman:  
give us, we beg you, a keen eye  
to recognize that image  
so that respect for all human life  
becomes our way of life.  
Grant this through Christ our Lord.  
Amen.

Committee for Pro-Life Activities  
National Conference of Catholic Bishops  
1312 Massachusetts Ave., N.W.  
Washington, D.C. 20005

Drawing by David A. Sampson, Atlanta, GA





By Fr. John Sheerin, CSP

## Another view of Miami's riots

No one who has followed events in Miami would consider the recent race riot there a surprise. There have been racial disturbances in Miami in recent years and the reading public generally has been well informed of them. Anger has been building up in black areas of Miami for some time over alleged injustices to blacks.

After race riots in 1967 President Lyndon Johnson organized an advisory commission on civil disorders. Following an extensive investigation, the Kerner commission concluded in 1968, "Our nation is moving toward two societies — one black, one white — separate and unequal." The report described the injustice against the blacks in minute detail.

THE GENERAL situation failed to improve. Former Miami city commissioner Athalie Range protested in March 1980: "Black Miami is bleeding to death...hate is spelled in capital letters all over this county."

On May 18, the day after rioting started this spring, Miami Mayor Maurice Ferre made the following statement: "In 1990, blacks will be living in the same rat-infested apartments they were living in 1960.

And this community will say: "Take two aspirin and go to bed. They'll call a Community Relations Board meeting, have the archbishop head up the meeting and say a prayer."

The violence broke out after a white jury acquitted, as expected,

In the ghettos, however, the situation is lamentable: the health problem is severe, discrimination is rampant, the education offered is poor, and employment is very low. In some neighborhoods unemployment and burglaries are common. Taken

"We're not dealing with the 60s. These rioters were different. In past riots white people got hurt because they got in the way or because they provoked a confrontation. In this riot, the purpose was to kill white people. That's a whole new ball game." — a black volunteer.

white police officers accused of beating and killing a black man after a chase on a motorcycle. Thousands of blacks swept through the black neighborhood burning white-owned buildings. About 15 persons died before 3,600 National Guardsmen restored order.

A VISITOR to Miami would say that there has been considerable progress since the 1960s in some areas. Blacks are not at all scarce in the business districts, and once-impooverished neighborhoods are undergoing extensive renovation.

together, these factors transform inner Miami into a war zone when violence erupts.

A group calling itself the Citizens Coalition for Racial Justice met in Miami on May 24. It aimed to dispel the idea that Miami is a hopelessly polarized city — white against black against brown. But what can a handful of citizens do against the large-scale violence of riots?

Moreover, as the Washington Post commented in regard to the

riots: "The anger was expected. The brutality was not." A black volunteer who walked the streets trying to cool tempers said: "We're not dealing with the 60s. These rioters were different. In past riots white people got hurt because they got in the way or because they provoked a confrontation. In this riot, the purpose was to kill white people. That's a whole new ball game to deal with."

In the 1967 riots, the Kerner Commission found blacks striking out against local symbols of White American society rather than white persons. In the 1980 riot vicious killing and vicious stomping on innocent victims occurred.

A BLACK PROFESSOR at Florida International University, Marvin Dunn, saw some whites being beaten. He commented, "They were still being kicked and the people who were doing it were not children." Some talked about having been to Vietnam, he added.

Is U.S. justice color-blind? I believe that justice generally tries to be fair and free of discrimination. But I can't say the same for Miami until its courts practice due process of law and its people practice social justice.



By Dick Conklin

## Politicians dodge life issue--again

When the American democratic system works right, it is a marvel to behold. When it fails, because of corruption or political partisanship, it is an embarrassment. But when those elected representatives chosen to run the system fail to act because of fear or ignorance, it is a tragedy.

The two-month state legislative session just ended in Tallahassee. There were many bills and many issues, but none so controversial as abortion — otherwise known as "termination of pregnancy", "salting out", and other diversionary terms.

Some politicians did a lot of dancing on the House and Senate floors this year to dodge a bill that generated, according to one local representative, "more supportive mail than anything I've ever seen." The bill, a memorial to the U.S. Congress for a constitutional convention on the human life issue, would have been the first step by our state in the eventual return of what the founding fathers called "the inalienable right to life" to pre-born infants.

But a play used by groups like the Florida Abortion Council and the ACLU stopped the measure dead in its tracks. Playing on the fears of some house and senate members, the

pro-abortion lobby effectively used distortion and scare tactics to their advantage.

The Big Lie, as pro-life supporters came to know it, went something like this: "If a constitutional convention is called,

"A lot of people who should have known better either bought the Big Lie or denied the matter a fair hearing...Article V of the Constitution...says quite clearly, that there are two ways to propose an amendment to the Constitution, but only ONE way to actually amend it."

you'll never keep it to one issue. People will rewrite our constitution, destroying our basic rights and our entire American way of life. Don't tamper with our Constitution!"

A lot of people who should have known better either bought the Big Lie or denied the matter a fair hearing. Had they spent a few minutes reading Article V of the Constitution, they might have behaved differently. It says, quite clearly, that there are two ways to propose an amendment to the Constitution, but only one way to actually amend it. Congress itself, when it chooses to (and the issue isn't a "hot potato") can propose an

amendment. Or, according to Article V, two-thirds (34) of the states can require Congress to convene a special convention, with representatives from the states, to propose the amendment.

And that's the point. Propose an

amendment. Not enact. Not rewrite.

Whichever method is used, the proposed amendment must then go back to the state legislatures for passage by three fourths (38) of them. Even if the convention were to take up other issues (prohibited by the state bills calling for the convention), or some "far out" change in our rights was dreamed up, it is inconceivable that it could survive passage in the two legislative bodies of each of 38 states. If a wide consensus doesn't exist, the amendment just doesn't survive, regardless of its source — Congress or a constitutional convention.

Every single state that con-

sidered the human life convention call this year passed it. Except one — Florida. So far there are 19 in all. It wasn't a lack of pro-life sentiment that killed it here — the mail from back home left no doubt about that. In fact, some influential legislators sought to prohibit a recorded floor vote that would telegraph their real positions to the voters in an election year.

But the pro-life side had its heroes, like Fort Lauderdale's Senator Van Poole and Rep. Tom Bush. They were both co-sponsors, as were Mary Ellen Hawkins from Naples and Jim Watt of West Palm Beach. Phil Lewis of Palm Beach County was a co-sponsor, but as Senate President failed to move the bill forward. Rep. Gene Campbell (Royal Palm Beach) felt that the protection of rabbits used in greyhound racing was more important, and instead submitted his "bunny bill". Representatives Elaine Gordon (North Miami) and Ray Liberti (West Palm Beach) "worked the house floor against the pro-life bill" according to one report.

It's all over for this session, and one endangered species — the unwanted, unprotected, unborn child — has failed to win the hearts of those in power.

Maybe next year.



# CHURCH LEADERS



## A unique parish family

By FATHER JOHN F. MOORE

A new family has moved onto the block. In common with all new families, they are trying to get to know their neighbors.

Yet there is something different about them which puzzles some people and confuses others. At times they seem like any other family. But then the neighbors see the father wearing vestments and assisting the parish priest at the weekly liturgy or performing other tasks which usually belong to the priest.

What is going on? Who are these people? Why do they spend so much time at the local nursing home? How

can a married man preach in church? These are a few of the many questions surfacing in parishes across the country.

The new family in the parish includes the deacon, his wife and children. Almost every day more Christians become aware of permanent deacons as they assist parish priests in a ministry of liturgy, word and service. Some people receive the new families well. Doubts, however, still linger in the minds of others.

**THESE MEN ARE** permanent deacons in contrast to transitional deacons, who eventually will be ordained to the priesthood. My personal opinion is that the

adjectives "permanent" and "transitional" should be dropped and both groups should simply be called "Deacons." The misnomer, lay deacon, should be eliminated altogether since all deacons, permanent or transitional, are ordained clerics of the church.

The difference between the two groups is that most men who feel called to serve as permanent deacons are married. Thus one's neighbor or fellow worker might also be a deacon who brings the Eucharist to the sick of the parish, assists at marriages and offers Benediction of the Blessed Sacrament.

This kind of ministry is not something new in the

church. The order of deacon has roots in the New Testament and has a long history down through the centuries. Gradually, however, the role of deacons becomes less noticeable in the church.

During the second session of Vatican Council II, the assembled fathers of the council voted to restore the order of permanent deacon and to allow the ordination of married men, with the necessary qualifications, as deacons. In 1967 the American church was given the necessary permission to restore the diaconate for married men on a permanent basis. Thus the church acquired its new family.

In most diocesan training programs, the place of family in the prospective deacon's life is well recognized. A man with a wife and family really cannot go through the years of preparation for ordination alone. Nor can he effectively minister as a deacon without his wife's consent, support and interest. Wives, therefore, are often encouraged to attend their husbands' classes, days of recollection and retreats.

The children of the deacon candidate can have programs tailored to their ages so they can learn what their father is doing and think about its effect on the entire family. This also shows them that he is not some religious fanatic.

The permanent deacon can be accepted into the fraternity of those already in sacred orders — bishops and priests. They should be ready to accept his wife and children as well.

**FINALLY**, the diocesan family need not be surprised by the advent of the permanent diaconate in its midst. Catholics can be regularly informed of deacon programs by the diocesan press and parish bulletins, as well as by well-prepared instructions from parish priests.

Prepared for in this way, the permanent deacon will not be a stranger in his church, his neighborhood or his parish.

## Deacons aren't new

By FATHER JOHN CASTELOT

Deacons played an important administrative role in the early centuries of the church, especially in the care of the poor, the hungry and the sick. As the centuries passed, deacons became less and less distinctive. While the order of deacon was retained, it became a temporary, transitional step to the priesthood.

Recently, in the years since Vatican Council II, the office has been reactivated along earlier lines, with married men being ordained in surprising numbers to the permanent diaconate, especially in the United States. Dedicated to service, they bring all sorts of expertise to their work.

Some information concerning the possible origins of the diaconate can be found in the Acts of the Apostles. The author of Acts is acknowledged as a substantially reliable historian who has preserved a good bit of information about the infant churches. At the same time, serious students of his works are becoming increasingly aware that he was

primarily a theologian, rather than a historian.

**FURTHERMORE**, the author of Acts was looking back at these communities from a later generation, some time between the years 80 and 90. He apparently had a tendency to idealize, to transform that time into the "good old days." In the process he softened many of the bitter tensions which come through so strongly in the letters of Paul.

In the later Pauline letters to Timothy, deacons come in for considerable attention, with specific criteria being laid down for their selection. But, as the letters of Ignatius of Antioch testify, the situation only crystallized in the early second century to the extent that then a single overseer (bishop) was in charge of each community, assisted by a presbyterate (priests) and a diaconate.

Today, parishes which are fortunate enough to enjoy the services of deacons should be aware of their need for understanding and support. Most have a prior commitment to wives and families.

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## Profile:

# The deacon-servant

By SAM TAUB

The deacon is fully aware of just how unique he is in today's church. He knows the restored, permanent diaconate is in its infancy. He is a trailblazer, developing new relationships with others who serve in the church.

The average deacon can be described as a man motivated by the Spirit to give of himself in service to the people of God. His title, deacon, means servant. He has no aspirations to power or privilege.

The permanent deacon is generally a husband as well as a minister. He attempts to balance three priorities, seeing them within the vision of the U.S. bishops. The priorities are: 1. His responsibilities to wife and family; 2. The job or profession whereby he earns a living; 3. his duties as a deacon. The springboard of his service and spirituality is a lifelong, joint ministry with his wife in the sacrament of marriage.

A STUDY OF the permanent diaconate in the U.S. church has been in progress for two years.

Sponsored by the Bishops' Committee on the Permanent Diaconate, over 1,400 deacons and approximately 700 deacons' wives have contributed to the study. Their information, opinions and conclusions provide valuable data on the formation and development of deacons.

This study indicates that the

earns a living for his family in a managerial or professional position.

The average deacon is a man in tune with post-Vatican II changes in the church. He is moderately or even very satisfied in his experience as a deacon-servant.

The deacon's greatest support in ministry comes first from his wife

the people with whom he works in ministry and those he serves are not over-demanding of him. They apparently value his commitment more than his work. As a result, the deacon can feel uncomfortable and unsure of himself while working for the church. On the other hand, the average deacon usually has good rapport with his supervisor in ministry.

The deacon feels he has sufficient authority and is qualified for his ministry because of the educational program he participates in before ordination, lasting from two to four years. In addition, deacons find they are better accepted in parishes which hold education programs on the permanent diaconate for priests and laity.

Ninety-seven percent of permanent deacons do not receive a salary from the church. However, in some Midwestern areas where priests are in short supply, bishops assign deacons to pastorates in small rural parishes. Other deacons serve as ministers of religious education under contract to the church.

This study indicates that the average deacon is 50 years old and has been married approximately 25 years. He has four children, the two youngest still living at home. He was born a Catholic and is either a college graduate or has attended college.

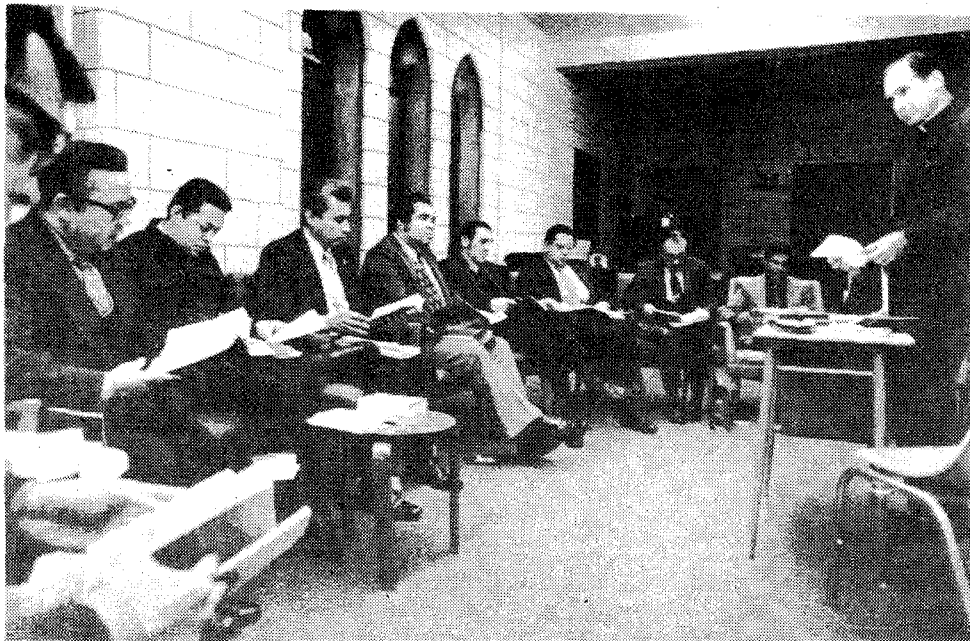
average deacon is 50 years old and has been married approximately 25 years. He has four children, the two youngest still living at home. He was born a Catholic and is either a college graduate or has attended college. As an adult, he has taken an active part in Catholic organizations and parish structures, most prominently in the Holy Name Society, the Knights of Columbus and a parish council.

The deacon lives in an urban setting, in a middle-class or upper middle-class neighborhood. He

and next from his fellow deacons. His greatest satisfaction comes from being engaged in a ministry of service, especially to the sick and aged, and in being a minister of the word. A deacon is authorized to read the Gospel and to give sermons.

The greatest frustration of the permanent deacon is the feeling that he is not accepted by priests. Priests often question whether the deacon is adequately educated for his ministry. Bishops, on the other hand, are uniformly supportive of deacons.

The deacon sometimes finds that



Father Raul del Valle conducts a class entirely in Spanish for 13 Hispanic candidates for the diaconate at St. Paul's Parish in New York.

## Editor's Notebook

The number of permanent deacons in the church grows rapidly. Still, the deacon is not well known in many communities.

The permanent deacon is an ordained minister of the church who usually continues to fulfill roles within the lay community — pursuing a secular career, caring for a family. He tends to become a very busy person. His whole family is affected by his ministry.

The deacon must pass through an extended time of preparation that involves not only books and classroom work, but in-service training as well. Once ordained, he and his family must make a transition, fulfilling new roles, adapting to the expectations others have of ordained ministers. As part of a developing field in the church, the deacon encounters inevitable frustrations as others adapt to him.

The permanent diaconate was restored as a ministry by the world's bishops at Vatican Council II. So for the people of today's church the permanent diaconate represents something unaccustomed, the deacon and his family are a "new" family.

Deacons carry out liturgical roles as well as other roles of service. They can preach at Mass, bless marriages and bring the Eucharist to the sick, for example.

## Deacons and their families

By STEVE LANDREGAN

Several years ago a group of 45 men studying for the permanent diaconate were installed as acolytes at a parish church in Dallas. Because families play crucial roles in their lives, the deacons were accompanied by their wives and children during the procession into the church.

It was quite a sight: candidates in their albs, wives carrying or holding their children's hands, both parents trying their best to control the playful instincts of kids who would rather play baseball or go swimming.

A priest observed, "It looks more like Coxey's Army (a group of unemployed people who marched on Washington, D.C., in 1894 to demand relief legislation) than a religious procession." Then he added under his breath, "I'm not sure that the church is ready for this yet!"

ACCORDING TO the 1980 Official Catholic Directory, there are some 4,093 ordained permanent deacons in the United States. More than 90 percent are married. The deacons and their families are discovering that ordained ministry adds a new and challenging set of tensions to

family life.

In most diaconate formation programs, wives are urged or required to attend training sessions along with their husbands. The purpose is twofold: first, to prevent a gap from developing between husband and wife as one partner grows in a new direction while the other does not; second, to help both husband and wife

Even healthy marriages are challenged when the deacon's wife realizes she has become a Sunday widow because of her husband's liturgical and preaching responsibilities. Because of this, many deacons attend Mass with their families at a time when they are not on duty.

understand that, for a married man, the ministry of deacon is very much a family ministry.

A candidate whose marriage or family life gives any evidence of instability may be dropped or deferred from diaconate preparation programs because the added pressure of ministry may be the extra ounce that is too much for a troubled marriage.

Even healthy marriages are challenged when the deacon's wife realizes she has become a Sunday widow because of her husband's

liturgical and preaching responsibilities. Because of this, many attend Mass with their families at a time when they are not on duty.

Deacons' children often feel the pressure of their father's new role. Sensitive adolescents and teen-agers sometimes feel the need to prove that they are "regular kids" even though their father is a deacon. Protestant minister's children have suffered from the "preacher's kid syndrome" for years but it is a new phenomenon in the Catholic Church.

Sadly, teachers and other adults sometimes contribute to the problem with such comments as "I wouldn't have expected that from a deacon's daughter."

Some deacons' families have experienced serious problems and even divorces. Various support systems are being developed to help deacons and their families deal with the added pressures of ordination. Some systems work well, some do not. However, it is too soon to expect firm answers or solutions to the various problems.

So, there are difficulties and pressures. But, on the other side of the coin, a married deacon often brings special insights to his preaching, teaching and counseling, insights that stem from his family experience.



# Family Life

By Dr. James  
and  
Mary Kenny



## Readers define The Family--Part I

Some time ago we asked readers to send us their definitions of the term "family." We received numerous replies and a variety of opinions.

Basically all who responded said families must share certain attitudes and do things together. But there was disagreement about the structure of family.

**THE OFFICIAL** U.S. Census Bureau definition of family is, "two or more persons living under one roof, related by blood, marriage or adoption." Some readers agreed that family involves certain fixed relationships. Others disagreed, saying the attitude of the people involved makes a family.

Here are some comments by readers who define family by a basic structure:

"Although my husband and I are young, we are a traditional and old-fashioned family. My husband works and I stay home with our children (ages 4 and 2) The four of us are a family but we are only a

small part of a bigger family. My husband and I both grew up in large families. I still consider myself, my husband and my children a very real part of my original family. And the same thing goes for my husband's family.

**MY HUSBAND** and I give each other love and support, but I still depend on love and support from my mother, sisters and brothers. I feel sorry for people who get so wrapped up in their own little families that they forget the family they originally came from." (Delaware)

"I suggest we keep the traditional definition of 'family' — nuclear and with blood ties. I think we really need to do something to help out the nuclear family. Why is it that we have programs for youth, the aged, the retarded, the gifted and all forms of special interest? Maybe it's time that the average nuclear family announced a crisis and got some attention for once — they (we) deserve it!" (Iowa)

Structure is important, but

family structures vary, as the next reader reminds us:

"**THIS YEAR** highlights the importance of the family. As the head of a one-parent household, I wondered, would my children feel left out?"

"The number of parents living in the house does not necessarily make the group a family. A real family is a supportive group, strong in values. It offers security and warmth, yet it is strong enough to help its members grow. A family shares hopes, laughter and tears. Members take pride in each other's accomplishments and accept each other's mistakes, turning them into positive learning experiences. A family must work together with love because its members do not always like each other very much; their love and concern sees them through." (New Jersey)

Another reader feels structure is important in defining a family, but thinks the structure extends to single people:

"A **SINGLE** person living alone can feel left out. No one cares about him so he thinks he is a failure. I think everyone should be called a family with or without children for they are human too." (Missouri)

One reader quoted a poem, author unknown. Part of that poem tells how the structure of a family makes for exclusivity but also a sense of belonging:

"A family is a very private organization: Only bona fide members are allowed in. As Rudyard Kipling once wrote about families, 'All of us are, we — and everyone else is they.'" (New Jersey)

We'll write on this topic again. Watch for the comments of the many readers who feel family is defined not by structure, but by the attitudes of the people involved.

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



By  
**Dolores  
Curran**

## 'I wish I had the time...'

"I never seem to have the time," she said wistfully. Then she turned on me with some exasperation in her voice, "How do you find time for all you do?"

Find time? Nobody I know finds time. We divide it, conserve it, and squander it but we don't find it. It's about the only commodity that is available to each of us in equal amounts. The use of it is what makes it seem unequal.

**TIME CAN** be viewed and utilized in many ways. Here I'd like to discuss two. The first is time-gulps or short periods of time that consume a lifetime. We can either use them or lose them while waiting for the fantasy of long uninterrupted periods of time during which we think we can fulfill our dreams: write a book, become a gourmet cook, build a boat, study German, or jog. That's the second way of looking at time pertinent to this column.

I tend to make use of the half hours in my days so that puts me in the first category. I would prefer having a whole day or week to think about and write a short piece, but whole days are hard to come by so I take what I can get and take it

gratefully.

I reflected on the topic last spring when I travelled from Milwaukee to Columbus, Ohio to deliver a lecture. Although my Columbus talk wasn't until 7:30 p.m. I got up in Milwaukee at 7 a.m. to go through all the stages of travel and wait. I didn't get to my room in Columbus till three. Where did those eight hours go?

**THEY EVAPORATED** into periods of thirty minutes: 30 for breakfast, a thirty-minute flight from Milwaukee to Chicago, thirty to catch another plane, thirty to retrieve slow baggage in Columbus, thirty to get to my room at St. Mary's of the Springs. There was one long period — the flight itself — which took a little over an hour.

But by the time I reached Columbus I had read a voluminous Sunday paper, written six Easter cards with notes, studied my talk, written a new opening to a chapter in my book, and caught a tiny refreshing nap on the Plane.

I don't necessarily like using my time this way but I have to. I saw others in waiting rooms staring at their hands, turning them over and over. I've never found my hands that interesting.

My seatmate on the plane plugged in his ear-phones and beat his wrists to music all the way to Columbus. (I offered it up for Holy Week). Two men traded "Ain't the world awful?" conversation in the limo all the way to the airport.

I believe that women are better users of time snatches than men because we learn early to grab the half hours during naptime to accomplish what would not get done otherwise.

**BUSINESSES ARE** discovering the time efficient expertise of the empty nest mother. She knows how to use that quarter hour lurking here and there. Women don't expect solitude and serenity in which to work. We learned long ago to work with interruptions.

Those of us who accomplish our achievements in the midst of a busy family life aren't magicians. We don't have more time than others. We give up a lot — time others use to dream, to chat, to play tennis, to idle away. We shouldn't be envied but neither should we be apologetic. We just make different use of the half hours that eat up our lifetimes.

## Family Night

By Terry and Mimi Reilly

### OPENING PRAYER:

Our heavenly Father, bless our family as we gather in your presence to share, to love, to listen, and to learn from one another. Thank you Lord, for our family unique and special in your eyes. Keep us ever open to your message of love and help us to spread your presence to all we meet this coming week. Thank you Father, for this Family Night, Amen.

### SOMETHING TO THINK ABOUT:

Joyful June welcomes our families to the warm, lazy summer season. The sight of a garden in bloom and the delightful sensation of

warm sand under foot breathe freshness and vitality into our families. This summer, pause together and listen to the summer sounds; watch the sunset; plan to picnic in the backyard or park, enjoy the wonders of God's magnificent world. Relax together, take time just to think, to pray, and to contemplate the beauty and mystery of one another.

### ACTIVITY IDEAS:

• Young and Middle Years Families — Materials: one large piece of cardboard, flow pens, magazines, scissors, glue. Together make a mural entitled "Summertime Is" — covering the cardboard with

favorite summer scenes. Hang it in the dining area for the coming week. Each make a list of four things he or she would like to do this summer. Share these and then try to select a few to do and mark them on the family calendar.

• Adult families — Plan a summer outing.

Each share a favorite verse of Scripture and then talk together of the words of God revealed in creation.

### SNACK TIME:

Try a wild sundae — making spree; see who makes the most unusual sundae.

### ENTERTAINMENT:

Form a home band with kitchen utensil and hold a concert.

Pretend a vacation — choose anywhere in the world and get some library books that tell about the area.

### SHARING:

Each share a moment he or she felt very relaxed and peaceful during last week.

Each share when he or she felt especially loved during the past few days.

### CLOSING PRAYER

Gentle Lord, thank you for this summer and for the freedom it brings our family. Bless us this coming week and fill us with your love. Help us to choose to see goodness in everyone with whom we come in contact, and may we discover Jesus present within them. Amen.



# Nativity puts marriage in FOCUS



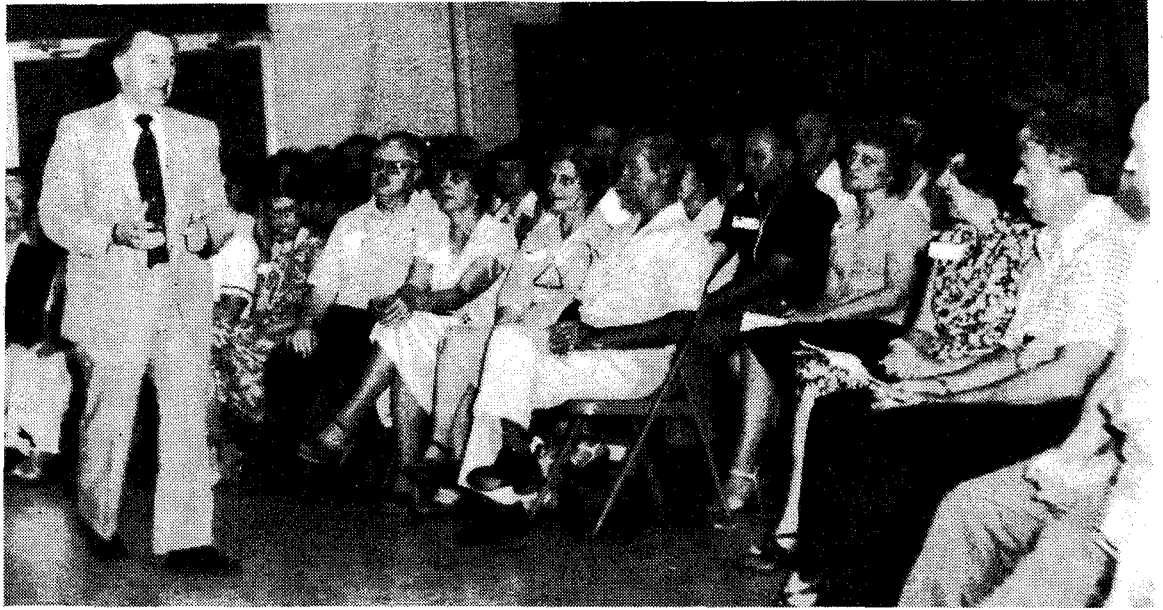
Fr. Schwab, pastor of St. Stephens Church, Miramar, conducted conference.

Nativity Church in Hollywood recently put "Marriage In Focus" and sponsored a Cana Renewal For Married Couples in the parish. It was conducted by Dr. Henry A. McGinnis, Ph.D., and Fr. J. Chester Schwab, O.M.I., Pastor of St. Stephens Church in Miramar. Forty-five couples attended, representing marriages from 1 to 56 years.

Dr. McGinnis conducted the conference talks. He is a former professor at Barry College and is prominent in presenting the Pre-Cana marriage preparation program throughout the Archdiocese. He is a professional marriage and family counselor, with a private practice.

Father Schwab has been involved with Marriage Encounter for several years. He was the featured speaker at the dinner and celebrated the 7:00 p.m. Mass.

The Cana Renewal



Dr. Henry McGinnis present talk to couples at Cana renewal. (Photos by Emily D'Emmanuele)

began with Benediction in Church by Fr. James E. Quinn, Pastor of Nativity. The couples then proceeded to the Parish Hall and Dr. McGinnis presented the program topics. They included knowing yourself, sexuality, how children influence a marriage relationship, job demands,

aging parents and health. A resource table with books and pamphlets was available.

The afternoon concluded with a dinner served in a candle-lit setting. Father Schwab spoke after dinner on the Theology of Marriage and spiritual growth in Marriage. He celebrated

the Mass and gave the homily. It was sight when the couples stood around the altar to renew their Marriage vows and provided witness to their commitment to each other and Christ. Catholic marriage is very much alive and evidenced in this 1980 — Year of the Family.



A check for \$3,600 from the Fr. M.F. Monahan Council Knights of Columbus Charity Ball held on May 24th, was presented to Little Flower Church of Hollywood to help restore the interior that was burned by vandals. Pictured are Fr. Louis McIntyre, TOR, of Little Flower Church, Grand Knight Greg Arvay and Fr. Vincent Cashman, pastor of Little Flower.

## Separated-Divorced Support Group

Immaculate Conception has a support group. For more information call Jim 895-3344; Marianne 821-7494; Carol 822-7337, or Eileen, 558-4188.

## Catholic Daughters Card Party

Catholic Daughters of Americas, Ct. Holy Spirit, No. 1912, Pompano Beach, Fla., will sponsor a card party on June 28, at 12 Noon, at St.

Elizabeth's Gardens, Pompano Beach, Fl. Donation, \$1.25 Refreshments served. For information contact 941-5546.

## Mother Theresa Film

Anyone interested is welcome to view a film about Mother Theresa of Calcutta, "Something Beautiful for God" to be shown June 22 at 3:00 p.m. in St. Anthony's hall located at

901 N.E. 2nd St., Ft. Lauderdale. Film will be presented by the Secular Franciscan Order, St. Joseph Fraternity.

## Corrected Boundary

The correct boundary for the new parish of St. John Newmann is: On the South: Southwest 136 Street,

Not Avenue as given in last week's Official.

## Women's Club

Holy Family Catholic Church is having a Summer Boutique Sale at the Parish Hall (14500 N.E. 11th Avenue - North Miami) on SUNDAY, JUNE 22, 1980 from 8:00 A.M. until 2:00 P.M.

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# Golden, Silver couples honored in Naples area

Aux. Bishop Agustin Roman of Miami was the principal celebrant of the Mass of Thanksgiving Golden Jubilees. Each couple received a certificate of recognition from the Archdiocese. The reception was sponsored by the Family Enrichment Program of the Archdiocese.

In an age when one out of every two marriages ends in divorce, a wedding anniversary gives rise to the question, "How did this couple manage to stay together for so long?"

A SAMPLING from the couples revealed a view of total commitment to each other and their children, and a willingness to make the best of whatever each day brought into their lives. And most of all, a closeness to God and thankfulness for His many Blessings.

Luigi and Catherine Maiorano, married 60 years, owned and operated "Luigi's" restaurant in Pleasantville, N.Y., for 41 years. They raised two sons, six grandchildren and three great grandchildren.

Catherine said "God has been very good to us. My mother helped raise our sons. As they grew older they worked in our business during school vacation. I have only one regret — that I could not spend more time with my children when they were small. Our children strengthened our marriage and made life good for us."

Earl and Catherine Williams — 56 years; Earl worked for



Bishop Roman, center, Father Richard Sanders, left, and Father Michael Hickey, pastor, St. Peter's, right, with couples celebrating over 50 years's marriage. Not pictured are couples with 50 or less years marriage.

Lunkenheim in Cincinnati, Ohio for 50 years, retired in 1968, moved to Florida 1972, to be near their daughter, well known on Marco Island as "liz" Freuchtemeyers, Motel Manager, civic leader, active member of Church of San Marco and mother of three. Daughter Patricia, has four children, executive director, Catholic Service Bureau, Tucson, Arizona, bi-lingual to better serve the Chicano and Mexican

Clients. Earl said, "My wife never worked outside the home. I made it very clear from the start that if she wanted a career I would stay home." He never doubted their marriage would be anything but perfect. "My wife is the GREATEST — a good cook and homemaker. Our children held us together and filled our life with joy. We are very proud of them."

THE YOUNGEST of the group,

Dr. and Mrs. Larry Cunningham, celebrated 25 years. He is Principal of Lake Park School. His wife Mary, voted "Teacher of the Year" in recognition of her superior teaching achievements by the Naples Woman's Club, teaches at Pine Ridge Middle School.

Their four children are: Mary Jo, 22, will be graduating from Wake Forrest College, No. Carolina this year. Susy, 20, presently enrolled at Edison Community College will enter Florida State as a Junior this fall. Both daughters plan careers in education. Larry, 18, enters Notre Dame in September. Thomas, 12, attends St. Ann's School.

Mary and Larry come from, as Mary put it "intact families." She sees nothing unusual about the stability of their own family, nor does she think sharing a common career interest had much bearing on it.

Larry said, "It doesn't seem like 25 years. Raising four children took a lot of time. One tends to forget about oneself as the years go by."

## Holy Family announcement

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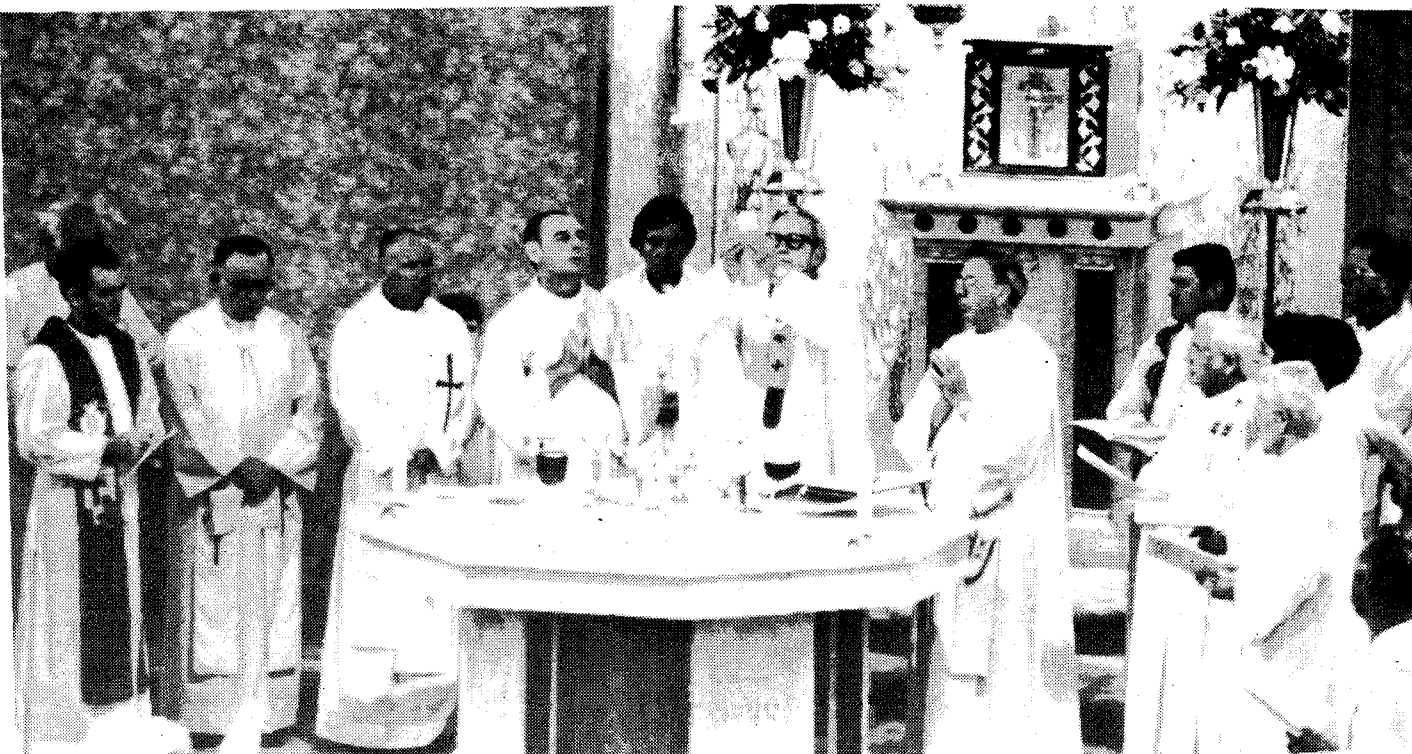
## Determination of death bill approved

On the last day of the regular session of the Legislature a death determination bill (Senate Bill 293, McKnight) was adopted by the House and goes to the Governor for signing. It was in a form acceptable to the Florida Catholic Conference.

It permits a determination of Death to be made, for legal and medical purposes, where respiratory and circulatory functions are maintained by artificial means, where there is "the irreversible cessation of the functioning of the entire brain, including the brain stem," determining in accordance with "current accepted reasonable medical standards." One of the physicians making a determination must be the attending physician, and the other a Board Certified or Board Eligible Neurologist, Neurosurgeon internist, Pediatrician, Surgeon or Anesthesiologist. The Bill requires notice of the next of kin as soon as practicable of all these procedures to determine death.

Two abortion related Bills were adopted. House Bill 1434 (Hazouri) requires fetal remains to be disposed of in a sanitary and appropriate manner and provides for rules and regulations to be adopted by the Department of HRS. It was passed in the closing days of the session. House Bill 1240 (Brantley), also adopted on the last day, tightens up the abortion clinic regulations law, the implementation of which has been enjoined by the Federal Court.

The resolution calling for a Constitutional Convention to propose a Human Life Amendment (CON-CON) died in Committee in both Houses, never having been heard.



Abp. McCarthy concelebrates Mass at dedication of Holy Name Church with the Priests of the area. (Tom Rosetti photos)

## Holy Name dedicates new church in WPB

Holy Name Parish on Military Trail in West Palm Beach marked its 26th anniversary with the dedication of its permanent Church on Saturday, June 7. The parish was established from the Diocese of St. Augustine by Archbishop Joseph P. Hurley, March 24, 1954 — four years before the Archdiocese of Miami was founded.

Up until the new church was built and then dedicated by Archbishop Edward A. McCarthy, the spiritual needs of the congregation had been served from a single

facility that housed a provisional Church on the first floor and a school on the second floor.

The new church seating, according to Father Michael Keller, Pastor of Holy Name since 1971, will accommodate 516 in the main nave, 228 in the balcony and 96 in the adjoining chapel. Adjacent to the church is a new rectory also recently completed.

Richard San Giovanni is the architect and the Serrae Construction Company of West Palm Beach is the General Contractor.



Fr. Michael Keller, Pastor of Holy Name Church expressing his thanks to the people and to the Archbishop.

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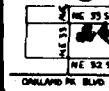
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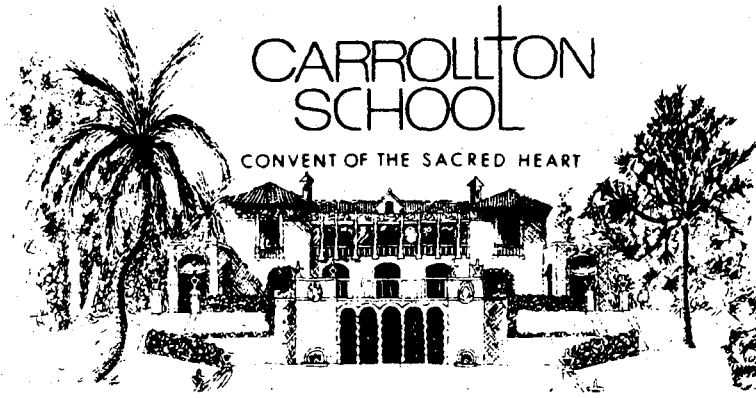


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# 'Builder' Russ Finney honored

An appreciation dinner for Mr. Russell Finney, Chairman of the Archdiocese of Miami Building Commission in Fort Lauderdale, drew 200 clergy and laity recently.

They were honoring Mr. Finney for his 19 years of service to the Archdiocese and wishing him well on the occasion of his retirement.

Father Vincent T. Kelly, Superintendent of Archdiocesan Schools and Master of Ceremonies for the function said that From Palm Beach to Key West and from Miami to Naples, all of the churches and buildings Mr. Finney helped create stand in living testimony to his outstanding work for the people of the Archdiocese, clergy and laity, alike.

Father Timothy G. Hannon, Pastor of St. Anthony Church in Fort Lauderdale, delivered a tribute to Finney on behalf of the clergy of the Archdiocese and Tom Rosetti of St. Helen Church, Lauderdale Lakes, spoke the sentiments of the laity who hold Mr. Finney in such high esteem.

Archbishop Edward A. McCarthy, noted that Mr. Finney had served both he and Archbishop Coleman F. Carroll in selfless fashion, asked God's choicest blessings on both Russell Finney and his wife Lucille.

The organizing committee for the dinner included Msgr. Bernard McGrehan of St. Edward Church, Palm Beach; Father James Quinn of St. Bernadette Church, Hollywood; Father Daniel Barrett of St. Kieran Church, Miami; and Father Vincent Kelly, Superintendent of Schools.



Richard Baker, Architect; Gene Serraes, Contractor; and June Grover enjoy a laugh with Russell Finney (Photo by Tom Rossetti)

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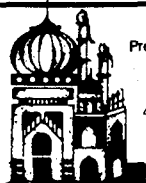
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"It goes against what we've been taught to believe in as nurses... You feel that patients you're dealing with are doing something wrong." — A nurse.

## Nurses halt saline abortions

RENTON, Wash. —(NC) — Saline abortion patients will not receive treatment in the obstetrics unit at Valley General Hospital in Renton after June 30, said Bobbie Lambert, director of nursing.

A majority of nurses in the obstetrics unit signed a petition, submitted to the hospital administration May 2, requesting that saline abortion patients be moved to a different unit by June 1. Finding a unit that would accept the patients and finding and training staff to work with them has caused the one-month delay, Ms. Lambert said.

RECENTLY A THIRD of the nurses and aides at Indio Community Hospital in Indio, Calif., informed the hospital administration that they would not participate in any way in abortions.

Fifty-six of 59 nurses in the obstetrics unit at the Renton Hospital signed the petition, according to a nurse in the unit who asked not to be identified. She added that the petition cited both moral and psychological reasons for requesting the change.

"It's awfully hard on a saline abortion patient when she can hear the babies crying in the nursery and can see them being wheeled up and down the hall to get to their mothers' rooms," she said. "And it's hard on us to walk out of one room where there's a happy mother and baby and go into the next where a saline abortion patient is."

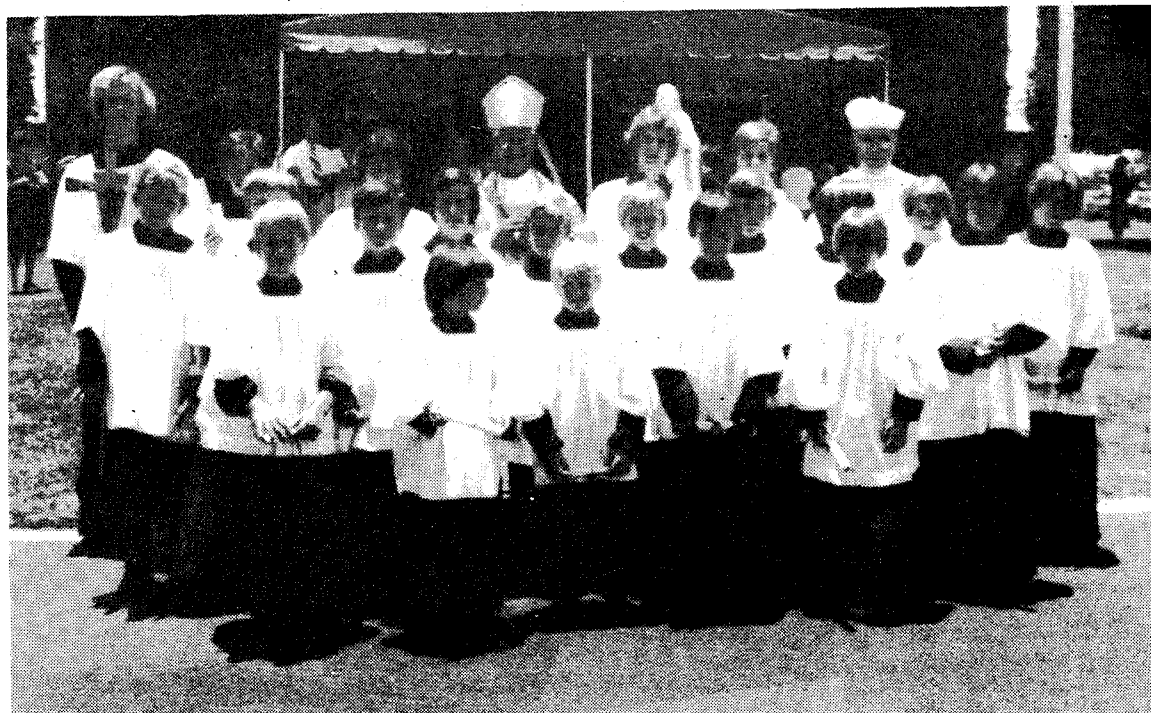
A commonly used second trimester abortion method, salines are performed on women who are 16 to 23 weeks pregnant. Completed in the hospital, the process begins at a doctor's clinic when the doctor injects a saline (salt) solution into the amniotic sac. The woman leaves the clinic and enters the hospital six to 48 hours later when labor begins. After the fetus dies in the uterus, the uterus contracts, forcing it out. The woman may be in labor for as few as two or as many as 24 hours, the obstetrics nurse said.

THE UNIT had recently handled about 12 saline abortions cases a week, the nurse said. Most of these were the patients of two doctors. Usually the doctor who gave the injection was not present during labor or delivery of the fetus.

"The burden is carried by the nursing staff," said a surgical nurse whose unit was asked if it would accept the saline cases.

"Of 37 nurses, one said she would consider it," the nurse said. "A lot of people cited morality, but another general feeling was that psychologically it's more than a person can handle."

A nurse from the female surgery-gynecology unit said that her group's reaction was "it goes against what we've been taught and believe in as nurses." She said only four of 30 to 40 nurses found the idea acceptable.



Altar boys gathered after Mass and reception of Knights of Columbus awards.

## Family mass, altar boy awards at Holy Spirit

Auxiliary Bishop Agustin A. Roman, celebrated a special parish family Mass at Holy Spirit, Sunday June 8, assisted by Father William L. O'Dea, pastor, and Father James F. Sheehan and Father Leo W. Schnell.

At this family Mass 30 altar boys received the 1st Altar Servers Awards given by the Knights of Columbus, Council 3393.

The Family Mass and awards ceremonies were a significant part of the successful evangelization program being conducted at Holy Spirit Catholic Church.



Bishop Roman, with Fr. O'Dea (right), pastor, and Fr. Sheehan, associate.

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# Planned Parenthood causing problems?

(Continued from Page 3)

only PP and not any other community agency or group, such as the church, where someone could get guidance." She said she also objected to the film's advice to students to seek guidance outside the home.

Concern about PP and its efforts to influence youths is increasing among observers of the White House Conference on Families, where

proposals to mandate sex education in schools will be made this summer. Critics note that PP proposes a very definite style of sex education and fear that this style will be pushed into the schools.

PP's PAMPHLET "You've Changed the Combination," for example, offers youngsters this advice on intercourse: "If this is a - you've just met and she agrees, you're in the clear provided that she's old enough to have some

sense."

One critic of PP sex education programs, Jaqueline Kasun, in an article in The Public Interest, indicated three serious concerns about the current move to promote sex education:

- The contemporary sex education movement, of which PP is a prime mover, puts its "emphasis on separate individual sexual gratification rather than on

sex as an interpersonal act."

- "Despite the billing as 'education for love,' love itself is thoroughly debunked in the new programs; sex is simply something with which one feels comfortable."

- "In undertaking to finance and promote a multi-million dollar program of public sex education, the government has entered heavily into the promotion of a particular world view."

## Candidates for Permanent Diaconate, 1983

The office of the Permanent Diaconate for the Archdiocese of Miami announces the newly selected candidates for the Permanent Diaconate class of 1983.

Those joining the program in September will be:

Jose A. Areces — St. Rose of Lima  
Antonio G. Bajuelo — St. John the Apostle  
Arthur G. DeNunzio, Sr. — Visitation  
Michael F. Ellis — Our Lady of Lebanon  
Martin A. Fallon — San Pablo Church  
Blas N. Gonzalez — St. Joachim

Julio Ramirez — St. Agatha  
Manuel Saavedra — St. Dominic  
Bruno Wiencek — St. James  
John Friel — St. Bernard  
Peter C. Keishgens — St. Joseph  
William D. Nolan and John J. O'Neill — St. Peter  
Joseph Sommogio — St. Andrew

The directors of the Program for the Archdiocese, Fr. Edward V. Brown, Fr. Juan J. Sosa and Mr. George N. Mickwee, also announced that the schedule for the coming ACADEMIC YEAR WILL BEGIN September 6th.

## American Legion Awards Winners

Two top eighth grade students were presented the American Legion Award at Holy Rosary School on May 30, 1980 during graduation services. This high honor symbolic of courage, honor, leadership, patriotism, scholarship, and service was awarded to James Lovely and Jodi Schutte. A medal and certificate was presented to each student by Sister Ada, Principal, on behalf of the Cutler Ridge American Legion Post 315. Todd Owens and Anne Baxter were runners up and received a certificate and a scholarship from Holy Rosary Home and School and Council of Catholic Women.

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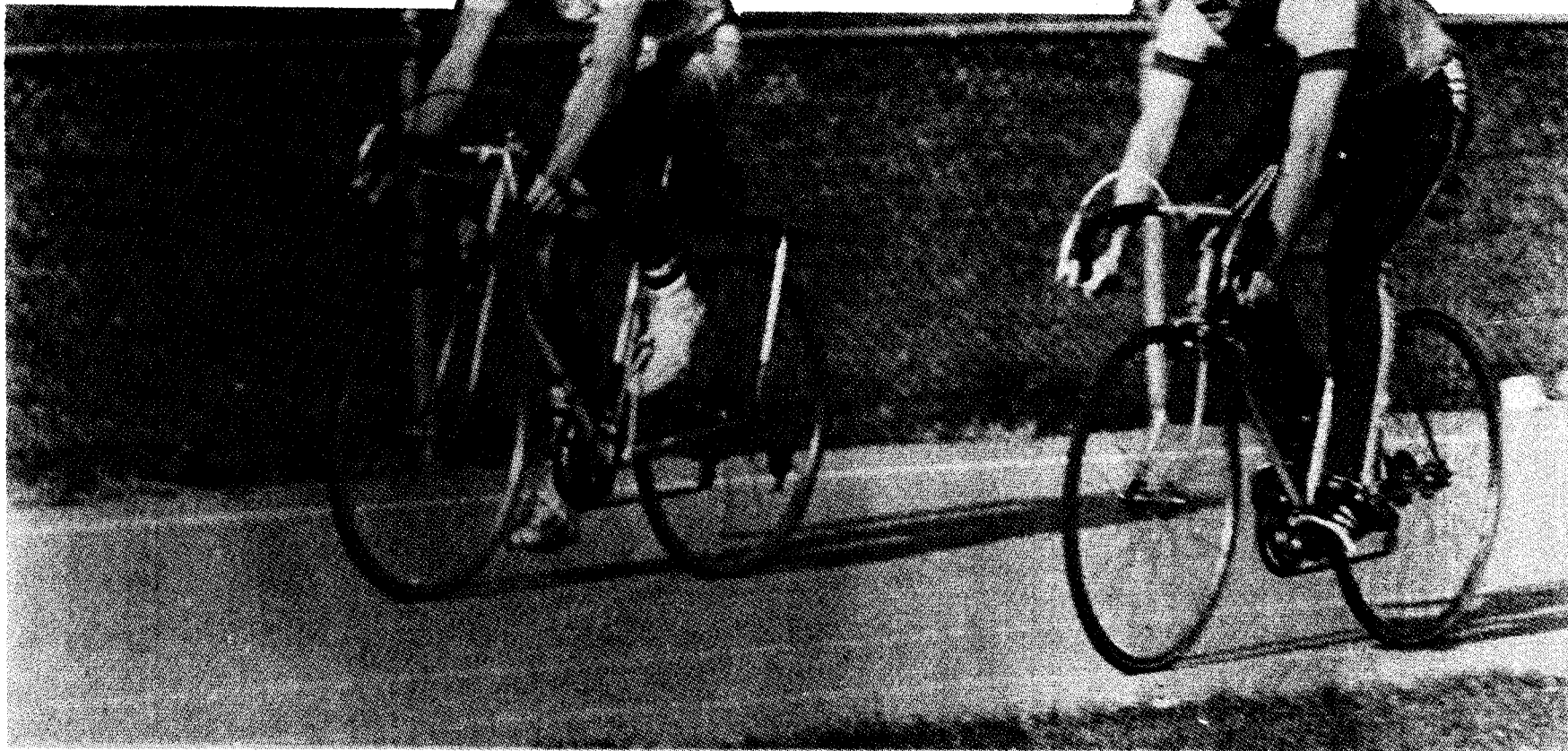
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# Pedaling for life

"For seven years now we (youth) have been told that abortion is all right. The longer we wait the more difficult it will be to reverse that mentality."



Joseph Filice, left, and Dennis Sweeney, practice in Golden Gate Park for their upcoming 4,100-mile-cross-country bicycle hike.

By JOSEPH PEREIRA

Oakland, Calif. —(NC)— Two young men from San Francisco are planning to make a statement this summer — a statement 4,100 miles long.

Joseph Filice, 24, and Dennis Sweeney, 25, plan to ride their 10-speed bicycles across the United States to "speak on behalf of the unborn," as they put it.

"SOMETIMES ONE has to do unusual things to attract attention," Filice said. He said he hoped their action would "gain support and interest for the pro-life movement and the eventual passage of a human life amendment to the U.S. Constitution."

Filice, whose widowed father, Frank, was ordained to the priesthood last June, has long been active in the pro-life movement. He has participated in anti-abortion marches locally and in Sacramento, Calif. while at Boston College, from which he was graduated in 1978, he joined in demonstrations at abortion clinics in Boston.

"Bike for life," as Filice and Sweeney have named their project, is aimed at raising money for the sponsoring National Right to Life Committee through pledges and increasing awareness of the evil of abortion.

A COUNSELOR for juvenile delinquents for the city of San Francisco, Filice said young people particularly need increased awareness of what abortion involves. "We were basically weaned with the idea that abortion is a legal right," he said of his age group. "For seven years now, we've been told that abortion is all right. The longer we wait, the more difficult it will be to reverse that mentality."

Filice said he hoped the youthfulness of Sweeney and himself would make "somewhat of an impression on the youth of America."

The two cyclists have chosen to follow the Trans American Bike Trail, which begins in the coastal town of Reedsport, Ore., and stretches through the backroads of the rural United States of Fredericksburg, Va. They will be traveling

through 10 states: Oregon, Idaho, Montana, Wyoming, Colorado, Kansas, Missouri, Indiana, Kentucky and Virginia.

FILICE AND SWEENEY are financing the trip themselves. They hope to be put up by pro-life committee members en route, but because their route is mapped mostly through rural areas, they expect to be camping out for most of the trip.

They were scheduled to depart on June 16 and, barring bad weather and injuries, hope to arrive at Fredericksburg on Aug. 15, the feast of the Assumption of the Blessed Virgin.

"That means covering 70 to 90 miles a day," Filice said. "That's pretty much an easy schedule."

Because riding cross-country is a feat for the fit, the two have been training since January when they decided to make the trip. "We've been working out and taking weekend trips to get ourselves physically and mentally in shape," Filice said.

## Mouthwash on the ceiling...

By HILDA YOUNG  
NC News Service

"As of this minute," I said yesterday, waving my toilet scrubber over my head, "this bathroom is off limits for marbles, socks, bread crusts, apples cores, gym shorts, fishing lures, dead batteries, Kootie arms, socket wrenches, TV guides and tennis balls."

For the 15th time in the last month I had "finally" had it with the bathroom becoming something like a cross between J.C. Penney's basement and a compost pile. It happens so fast the lemon scent doesn't even have a chance to clear.

"The first person to smear toothpaste on the counter will be flogged," I said, snapping my rubber gloves. "Anyone seen tossing towels and washclothes on the back of the commode instead of hanging them does so at the risk of wearing a Tide box in public and

crying 'unclean.'"

"What's the yelling?" someone asked. Someone else answered, "Mom's cleaning the bathroom again, wtach out!"

"You're darn right," I went on. "I've seen dime stores with less junk. Why do you think your father built those storage shelves in your closets, put hangers on your doors, made boxes for your toys?"

"To try out his tablesaw?" someone offered.

"Please, don't anyone try explaining to me why there are mouthwash stains on the ceiling," I said wearily. "Why do we need four bars of soap open at once? Why do the empty toilet-paper rolls pile up in the corner? Don't you all remember the heart-to-heart talk we had about the moral law of returning the cap to the toothpaste?"

When the back-to-nature movement starts supporting a return to outdoor plumbing, I'm joining.



"SEE IF YOU CAN SKATE THEM OVER TO THE CHURCH FOR CONFESSION."

## Juzgan Mal a los Cubanos en Ft. Chaffee, Dice P. Núñez

Por Louis Aguirre

New Orleans —(NC)— Aislados, temerosos y mal juzgados, son las palabras que el Rvdo. Padre Pedro F. Núñez, sacerdote cubano de la Arquidiócesis de New Orleans, usa para describir a los refugiados cubanos con los que él está trabajando en Fort Chaffee, Arkansas.

El sacerdote cubano es el único sacerdote que está estacionado en el campamento de Fort Chaffee para atender a los cubanos que pasan de 18,000. Está allí con la aprobación del Arzobispo de New Orleans, Mons. Phillip Hannan, quien acaba de dirigirse al Presidente Carter para que dé "pasos definitivos" para solucionar el problema de los refugiados cubanos y de los haitianos.

También pidió que la "Ayuda a los refugiados no venga a privar a los pobres de lo que están recibiendo y que tanto necesitan, del gobierno".

El Padre Núñez en una entrevista con el periódico The Clarion Herald, de la Arquidiócesis de New Orleans, dijo:

"A pesar de lo que puedan oír por la televisión y el radio o leer en los periódicos, yo



Los cubanos han sido mal juzgados, son honestos y trabajadores que ansian libertad.

quiero asegurarles a ustedes que la mayoría de estos cubanos aquí en Fort Chaffee son gente decente y trabajadora. Un centenar, si llegan a esta cifra, son los que han creado los disturbios de que se ha hablado. Y estos ya están en la cárcel. El resto, más de 18,000 cubanos están muy apenados por lo ocurrido".

"Su situación puede ser

mejor comprendida cuando se toma en consideración todo cuanto esta gente ha tenido que sufrir en su afán de salir de Cuba.

"Si vivir en su propio país era duro económica y políticamente, en los días que precedieron a su salida tuvieron que soportar hostigamientos, golpes, perros furiosos, hambre y sed. Porque en el campo de

Mariel donde los concentraban la tortura moral era superior a lo imaginable para desmoralizarlos. Dormían en el piso entre excrementos y orines. El aire que respiraban viciado por los malos olores y esto para muchos duró semanas.

"Parte de la táctica de Castro para hacerlos sufrir, por querer abandonar la isla, fué separar las familias antes

de salir de Mariel. Como resultado muchos de estos cubanos no saben a donde fueron a parar sus esposas e hijos o madres que no saben donde están sus niños, si alguna vez llegaron a Key West, si se ahogaron en la travesía o si están en otro campamento.

"Se ha comprobado que a muchos, los obligaron a firmar confesiones de ser criminales, prostitutas y homosexuales..

"Una vez en Estados Unidos los mandan a Fort Chaffee u otros campos para aguardar por su procesamiento de inmigración hasta que puedan enviarse a sus familiares o patronocinadores. Mientras tanto tienen que vivir en barracas improvisadas y son mantenidos en completo aislamiento del mundo exterior. No estoy criticando al gobierno de los Estados Unidos por la forma en que está manejando este asunto; creo que dadas las circunstancias están haciendo lo mejor que pueden.

"Pero si estoy muy desencantado de la forma en que los medios noticiosos han presentado a estas gentes. Sólo hace un par de días vi en la televisión a un locutor refiriéndose a ellos como "locos...inhumano"

(Pasa a la Pag. 2A)

## Tres Siglos Después Aun La Iglesia los Defiende

Monseñor Agustín Román, Obispo Auxiliar de Miami, conmemoró el 300 aniversario del Primer Sínodo Diocesano celebrado en la Florida. En sus palabras nos deja saber Mons. Román que "en época tan temprana como 1680 los obispos de la Iglesia en la Florida y las islas del Caribe defendían los derechos de los oprimidos y de todos los hombres a la educación, al trabajo, a la libertad de expresión y de culto religioso.

En aquel año la Diócesis de Santiago de Cuba, que abarcaba los territorios de Florida y Jamaica, llamó a un sínodo cuyos decretos fueron los primeros documentos publicados en Cuba y en Florida. Estos documentos fueron descubiertos en los Archivos de Indias, en Sevilla, España, hace algunos años; una copia de ellos fué traída a Miami y está en la Ermita de la Caridad del Cobre donde la guarda el Obispo Román, primer obispo cu-

bano en este país desde el siglo XVIII.

El Concilio de Trento decretó que cada año debía celebrarse un Sínodo Diocesano pero en el área del Caribe esto era difícil debido al enorme territorio de la diócesis y a los peligros de la transportación. Por ello el Sínodo de 1680 tomó 70 años de preparación iniciada por el Obispo Juan de las Cabezas Altamirano y finalmente tuvo lugar cuando era Ordinario el Obispo García de Palacios. El sínodo sólo duró una semana, fue aprobado por la Corona Española dos años más tarde y consistió de 161 hojas contenidas en cuatro libros conteniendo 233 leyes o constituciones.

El código de éticas incluyó lo relacionado con los esclavos negros y enfatizó que los esclavos no dejaban de ser cristianos porque fueran esclavos. Amonestó a los dueños de esclavos que estos tenían que recibir la enseñanza de la

doctrina cristiana y de orar antes del trabajo en la mañana y decretó que los amos no podían hacer trabajar a sus esclavos en los días de fiesta y que los comercios tenían que permanecer cerrados en tales días.

Todos los cristianos, libres o esclavos, tenían obligación de ir a sus parroquias para participar en la Misa. Agregó el Sínodo reglas gobernando la recepción de la Eucaristía y el matrimonio. Es obvio que los Obispos de entonces veían con interés la vida de familia porque el Sínodo decretó que los amos no podían prohibir el matrimonio a sus esclavos ni que vivieran juntos como marido y mujer. También declaró el Sínodo que los esclavos casados no podían ser vendidos ni separados por sus familias ni enviados a otras áreas donde no pudieran practicar su matrimonio.

Catorce de las leyes fueron dedicadas a los esclavos y los indios, incluidas áreas como la



Foto de 1928 mostrando una madre seminole en el Tamiami Trail calentando en una sartén comida enlatada, que señalan la poca influencia que habían recibido de los "blancos".

educación Cristiana, derechos personales, respeto a la unidad familiar, derecho a propiedad, derecho al descanso y al trabajo y el derecho al culto religioso.

El Sínodo también proveyó para la igualdad bajo la ley con registros y libros parroquiales igualmente para españoles, negros e indios. En una sección especial dedicada a la Florida el Sínodo amonestó a los misioneros que estuvieran atentos y vigilantes

del tratamiento que recibían los indios y que no le permitiesen a nadie que abusara de ellos.

Tales reglas se consideraban muy progresistas hace siglos cuando la esclavitud era ampliamente aceptada.

Haciendo notar que este es el 300 aniversario del sínodo, Monseñor Román señala que "la Iglesia continúa defendiendo el derecho humano de los oprimidos, aquí y en todo el mundo."



## San Luis Gonzaga

El introito de la misa de la conmemoración de San Luis Gonzaga, en el rito antiguo, comenzaba diciendo "Le hiciste un poco inferior a los angeles; lo has coronado de gloria y honor" (Salm 8,6)

Así consideraba la Iglesia a este santo cuya vida comenzó en 1568. Fue bautizado aún en el seno de su madre porque no se creía pudiera nacer vivo.

Hijo de los marqueses de Castellón, familia de grandes riquezas, juntó desde muy niño mejores riquezas que las materiales: poseyó en grado sumo el angélico candor de la inocencia, una santa humildad, vida de oración continua y penitencia frecuente. Su encendido amor por Dios lo llevó a hacer voto de castidad a los nueve años.

Renunció a su parte del patrimonio en favor de su hermano mayor y a los diecisiete años ingresó en el noviciado de la Compañía de Jesús en Roma, después de tres años de dura lucha con su padre, opuesto a su vocación. Se dice que Luis siguió el pedido de la Virgen María en un sueño para que se ofreciera a Jesús.

Seis años después a la edad de 23 años, falleció a consecuencia de la peste contraída en su heroica caridad y abnegación atendiendo a los apestados.

La Iglesia canonizó a Luis Gonzaga declarándolo Patrón de la Juventud. Se conmemora el 21 de Junio.

## San Juan Bautista

Zacarías, sacerdote de Dios, y su esposa Isabel eran fieles cumplidores de los preceptos divinos y gratos a los ojos del Señor. Ambos eran ya de edad muy avanzada cuando un ángel se apareció a Zacarías para anunciarle que sus oraciones habían sido escuchadas por Dios y que Isabel tendría un Hijo.

La edad por un lado y el hecho de que Isabel era estéril por otro, dejaron a Zacarías lleno de dudas, por cuya incredulidad Dios lo dejó mudo hasta que ya nacido el niño, el anciano ratificó el nombre que el ángel le había dado: Juan.

Y nació Juan "para ser gozo de sus padres y grande en la presencia de Dios". No bebió vino ni licores, se alimentó con saltamontes y miel silvestre y cubría su cuerpo con una túnica hecha de piel de camello. Como lo anunciara el profeta Isaías, Juan era "la voz que clama en el desierto: Preparad el camino del Señor, enderezad sus sendas", es decir el precursor de Cristo al que San Juan el Evangelista describe en el prólogo de su Evangelio como "Un hombre enviado por Dios, de nombre Juan, que vino a dar testimonio de la Luz para que todos creyeran. El mismo no era la Luz sino que vino a dar testimonio de la Luz."

Juan predicó en el desierto de Judea llamando al arrepentimiento y anunciando "Yo os bautizo con agua pero detrás de mí viene otro que es más fuerte que yo y de quién no soy digno de desatar sus sandalias. El os bautizará en el Espíritu Santo y en el fuego."

La misión heráldica de Juan tiene aplicación práctica en nuestros días. Cada uno de nosotros, bautizados después de la Ascensión del Señor a los Cielos, es un nuevo Juan, precursor de Jesús hasta que vuelva en gloria. Por el bautismo somos llamados a propagar la Buena Nueva a todas las gentes y hacerlos partícipes de la salvación prometida por el Padre a través de Su Hijo: Jesús.

# Conozca a los Asesinos Enmascarados

Por MAGALY LLAGUNO

(Basado en información traducida del libro llamado "Birth Control: What I Want to Know" del Dr. J. C. Espinosa).

Si usted es una de los 10 ó 12 millones de mujeres que toman "la píldora" anticonceptiva, quizás haya sido a la misma vez víctima y cómplice de este u otro de los mal llamados "anticonceptivos" "asesinos enmascarados" que tantas muertes ocasionan anualmente en Estados Unidos y en el mundo entero.

Aparte de las complicaciones y riesgos provocados por "la píldora", entre los cuales se encuentran la muerte por embolismo pulmonar (coágulo en el pulmón), la embolia o hemorragia cerebral, el cáncer del endometrio, etc. la famosa "píldora" tiene a veces el efecto poco conocido de causar el aborto en la primera etapa del embarazo. Las últimas investigaciones científicas que se han llevado a cabo demuestran que en ciertos casos "la píldora" no trabaja como "anticonceptivo", sino como abortivo; ya que uno de los componentes con que ahora se fabrica, llamado "progestina" tiene el efecto de cambiar el endometrio o mucosa interior del útero, haciendo imposible la implantación o anidamiento de la nueva vida ya creada (óvulo fecundado).

La ovulación ocurre por lo menos en el 5% de los casos, durante los ciclos menstruales, a pesar de que las mujeres toman "la píldora"; lo cual hace posible la concepción en igual número de casos. Como es de suponer, el "conceptus" o nueva vida recién creada, muere en un aborto temprano, al no poder implantarse en la pared del útero ni desarrollarse durante los subsiguientes meses de embarazo. Este porcentaje (el 5%) equivale a un aborto provocado cada dos años, en mujeres que toman "la píldora". Las "mini-píldoras" tienen un riesgo de ovulación y consecuentemente de aborto, aún mayor; pues los

estudios llevados a cabo demuestran que la ovulación queda impedida sólo en el 50% de los ciclos, en mujeres que las toman; es decir, que las "mini-píldoras" pueden provocar y a menudo provocan, hasta 6 abortos al año. En resumen, las mal llamadas "píldoras anticonceptivas" en realidad a veces actúan como abortivos.

Otro de los abortivos, "asesinos enmascarados", es el IUD o dispositivo intrauterino, el cual en realidad no evita el embarazo sino que causa una reacción inflamatoria en el útero, implidiendo la implantación del óvulo fecundado o nueva vida, y causando su muerte prematura. Es decir, que el "IUD" provoca un aborto en la primera etapa del embarazo, en la mayoría de los casos, aunque algunas personas alegan que no saben exactamente "cómo funcionan". El "IUD" produce también complicaciones tales como los embarazos extra-uterinos, sangramiento o hemorragia, perforación del útero, y hasta en ciertos casos la muerte de la mujer que adquiere esas complicaciones.

Entre los menos conocidos pero igualmente mortíferos y mal llamados "anticonceptivos", también se encuentran "la píldora para la mañana siguiente" (morning after pill) o "DES" (Diethylstilbestrol) y "la vacuna contra el embarazo" (similar en su acción a la anterior). La DES es una potente hormona que provoca el desprendimiento del endometrio o mucosa interior del útero; lo cual a su vez destruye al pequeño ser en desarrollo que pueda estar presente y sus riesgos pueden ser y a menudo son, hereditarios. La "American Medical News" en su edición de marzo 15 del 1976, reportó dos casos de demandas en las cortes, presentadas por dos jovencitas que contrajeron cáncer del cérvix; lo cual fue debido a que sus respectivas mamás habían tomado "DES" durante el embarazo.

En los varones nacidos de mujeres que toman "DES", dicha droga podría causar una

anormalidad en el sistema reproductivo o dejarlos imposibilitados para engendrar hijos. Resulta irónico que el uso de DES para engordar el ganado vacuno haya sido suspendido debido al riesgo que esta hormona presenta a los que ingieren la carne y sin embargo, este "asesino enmascarado" sigue siendo dispensado en cantidades mayores, a jovencitas menores de edad y a mujeres. Esta y otras drogas, engañosamente catalogadas como "anticonceptivos", han hecho que las mujeres que las usan hayan pasado del uso de anticonceptivos al de abortivos, sin siquiera saberlo.

Cuando el Papa Pablo VI dio su rotunda negación a "la píldora" en su "Encíclica Sobre Vida Humana", recibió un gran número de críticas, muchas de ellas provenientes quizás de personas bien intencionadas; quienes pensaron que eran "mejores" los anticonceptivos que traer hijos no deseados al mundo; y creyeron que de veras el uso generalizado de los anticonceptivos evitaría los abortos homicidas o provocados. Desgraciadamente, el tiempo y los estudios realizados demuestran, que no sólo estas suposiciones han resultado ser falsas, sino que además la línea divisoria entre aborto y anticonceptivos ha ido quedando borrada, poco a poco. Paternidad Planeada (Planned Parenthood), principal promotora mundial de aborto y anticonceptivos, que al principio de ser fundada y bajo dirigencia anterior se oponía al aborto (inclusive hasta hace pocos años) ahora sin embargo cuenta entre sus principales objetivos, la legalización del aborto homicida en todos los países del mundo; como "remedio" en caso de que "falle" el anticonceptivo.

En definitiva, los consejos del Papa en contra del uso de los anticonceptivos, basados en la moral católica y en los mandamientos de la Iglesia, han sido reafirmados por los últimos descubrimientos de la ciencia, que le han dado a la Iglesia toda la razón en su doctrina.

### Juzgan Mal...

(Viene de la Pag. 1A)

nos... como bestias" y esto me duele porque yo sé que no es verdad.

"En la mayor parte de los casos la Iglesia Católica es el único apoyo moral que ellos tienen. Todo el día hacen línea frente a mi oficina aquí para hablarme, hacer preguntas, decirme sus pecados, para que yo los bendiga...; Estas gentes están hambrientas de amor, atención y comprensión!

El Ejército de los Estados Unidos ha ayudado al Padre Núñez a levantar allí un Centro Católico donde puede oír confesiones, celebrar liturgias y catequizar a los que nada saben de religión, aunque se confiesan católicos por

### Curso Gratis de Inglés en San Francisco De Sales, M.B.

La parroquia de St. Francis de Sales en Miami Beach, está ofreciendo cursos intensivos de inglés, tres veces a la semana, para los cubanos refugiados todos los hispanos interesados: Martes y Viernes de 7 a 8 p.m. y los Domingos de 4 a 6 p.m. Además, todos los últimos Domingos de cada mes les ofrece una fiesta con atracciones típicas latino-americanas y refrescos.

La entrada para estas clases es por el costado de la Iglesia hasta el Salón al fondo de bautizo o sentimientos, pues vivieron en un régimen que no les permitía prácticas religiosas.

la misma, en 621 Alton Rd. Puede llamar para más información al teléfono 672-0093.

### Reunión de Divorciados en St. Agatha

En el salón parroquial de St. Agatha se reunirá el grupo de separados y divorciados para oír al licenciado Tomás Gamba, quien hablará sobre los problemas legales de los que se hallan en esta situación.

La charla será a las 8 p.m. el Día 25 de Junio de 1980, Miércoles. La dirección es 1111 SW 107 Avenida.



MENSAJE MOVIL EN PALM BEACH. El dueño de este carro de Delray Beach hace evangelización a su manera: evangelización gráfica paseando su mensaje por donde quiera que va.

# El discurso de Madre Teresa por Premio Nobel Sigue Siendo de Actualidad

Por José P. Alonso

A pesar de los meses transcurridos desde que Madre Teresa de Calcutta recibió el Premio Nobel de la Paz, los hechos contenidos en su discurso de agradecimiento se han hecho aún más actuales con el decursar de estos meses.

Al comenzar su discurso, Madre Teresa dice que "piensa que es apropiado rezar la oración de San Francisco y pregunta si hace 400 ó 500 años cuando el Santo compuso esta oración tenía las mismas dificultades que tenemos hoy" y pidió a todos rezar juntos la oración que dice:

"Señor, hazme instrumento de tu paz. Donde haya odio ponga yo amor..."

500 años después todavía el odio prevalece y la falta de caridad es patente en cada faceta de nuestra sociedad. La discriminación, una forma de injusticia que nace de la anticristiana actitud de considerar a otros por razón de su color u origen nacional, como seres inferiores, sigue tan viva hoy como en los días en que los traficantes traían a las costas de América infelices esclavos. Y caso curioso, los que discriminan a los descendientes de aquellos esclavos son los descendientes de los que los trajeron; y más significativo aún, son los tataranietos de los que vinieron en el Mayflower con la idea de crear una patria nueva donde reinara la libertad y la justicia.

Miami se vió hace unas semanas sacudida por una ola de violencia creada, según declaraciones, por el odio racial. La reacción contra esta actitud inhumana no fué menos injusta ni menos llena de odio racista. Valiosas vidas fueron sacrificadas y cientos fueron heridos seriamente. Un pequeño bando de radicales, bajo sabe Dios que bandera engendradora de odio, destruyó totalmente millones de dólares en centros de trabajos donde ganaban el pan de sus familias miles de inocentes víctimas.

Ahora los políticos de ambos bandos hacen declaraciones sobre qué se debe hacer y algunos están echando nueva leña a la lumbre, todavía no extinguida, del odio.

Es fácil destruir en unos segundos lo que toma años construir. Pero es

muy difícil poner el odio a un lado y llenar el corazón de caridad para prestar esa mano que hace falta o por lo menos no incitar a nuevas violencias.

Tan sólo los que todo lo esperan en Dios hacen lo posible para ayudar a remediar la situación de las infelices víctimas, pero en esta obra de amor hace falta el concurso de todos para facilitar la subsistencia de los perjudicados hasta que la reconstrucción sea una realidad.

Madre Teresa dice también en su discurso que no es suficiente que nosotros digamos "Amo a Dios". Y repite con San Juan "que es un mentiroso el que diga que ama a Dios sino ama a su prójimo a quien ve, toca y convive con él." Nos recuerda también que Cristo "se ha hecho el pobre hambriento, el enfermo, el indeseable, el preso, para darnos la oportunidad de mostrarle en ellos el amor que decimos tenerle a El.

"Lo que hagan por el menor de mis hermanos a mi lo hacen". Si odiamos al hermano, a Cristo odiamos. Si lo socorremos, a Cristo socorremos.

Oportunidades sobran. Estos discriminados, hambrientos, enfermos y abandonados los hay en Miami, en New York, Londres, en cualquier ciudad de Africa y no sólo en Calcuta."

Pero si analizamos un poco la dirección en que "progresa" (?) esta sociedad del mundo actual ¿De qué nos sorprendemos? ¿No hay elementos empeñados en destruir todo principio moral dignificante bajo la hipócrita teoría de que "la religión es el opio de los pueblos?" Y los que esto han predicado ¿no son los mismos que han enseñado a nuestra juventud a no respetar a sus mayores y los inducen a vicios que los destruyen? ¿No son acaso los mismos que so pretexto de derechos civiles y del derecho personal pregonan y enaltecen el aborto como una gran logro de la humanidad?

También sobre esto habla Madre Teresa en su discurso: "Hoy el más ruin, el gran enemigo de la paz es el aborto, porque es una guerra directa; si un crimen directo contra una criatura indefensa aprobado por la propia madre." Y estos que propician tales crímenes con sus hipócritas filosofías se dejan escuchar defendiendo la "causa de los niños desvalidos



Madre Teresa se muestra aquí con una niñita que fue recogida de un recipiente de basura en una calle de Calcutta.

de los países explotados por el "imperialismo". ¿No es esto la más cruel de las burlas al sentido común y a la inteligencia?

Y continúa Madre Teresa diciendo: "Muchos se preocupan por los niños de la India o por los de Africa pero hay millones que mueren asesinados por sus propias madres. Y esto es lo que en verdad destruye la paz hoy en día. Pero reflexionemos un poco sobre lo que es el aborto," recalca Madre Teresa "Si una madre tiene el derecho de matar a su hijo ¿No tengo el mismo derecho de matar a otro o el otro el derecho de matarme a mi? No hay diferencia alguna."

Diremos con Madre Teresa "Amemos a nuestros niños. ¿Qué hemos hecho por nuestros niños? ¿Los hemos amado realmente?" Si pensamos un poquito diremos que no. Porque amar a un niño significa prepararlo para la vida provechosa, no sólo para él sino para la sociedad. Educarlo y formarlo en un ambiente hogareño y social donde el amor, la comprensión, la justicia y el perdón sean los puntos cardinales por los que se guía la nave familiar; nave que, a la postre, forma la flota de la sociedad. Pero comencemos por poner a

Dios al timón de cada una de estas naves familiares y hagámoslo Almirante de la flota. El es el Almirante del Amor y si tenemos amor en nuestras naves, podremos llevar ese amor a todo puerto que toquemos en cualquier sitio de nuestro mundo sin ver el color ni la bandera de su país.

¿No en balde los ciegos son tan nobles! Ellos no se dejan llevar por el color de las personas que se acercan y sonríen cuando oyen la risa de un niño.

## Noche de Alabanzas en St. John Apostle

El Movimiento Carismático de Miami ha organizado una Noche de Alabanzas que tendrá lugar el 25 de Junio, Miércoles, comenzando a las 7:30 p.m. en la Iglesia St. John the Apostle, 451 E 4th Ave., Hialeah.

Comenzará la noche con una charla y los testimonios de los fieles en el salón Parroquial. Para más información llamar al 885-2153.

## OFICIAL

Arquidiócesis de Miami

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

El Rvdo. Daniel Fagan, Principal Supervisor de Mary Immaculate High School, con residencia en la rectoría de St. Mary Star of the Sea, ambos en Key West; efectivo desde Junio 25, 1980.

El Rvdo. Brendan Shannon, Pastor Asociado en la Parroquia de Holy Family, en North Miami; efectivo desde Junio 25, 1980.

El Rvdo. Héctor González, Pastor Asociado en la Parroquia Good Shepherd, Miami; efectivo desde Junio 25, 1980.

El Rvdo. Charles Mallen, C.S.S.R., Director del Programa Ministerio de Sacerdotes; efectivo inmediatamente.

El Rvdo. Hernán Villegas, CMF, Pastor Asociado en la Parroquia de St. Brendan, Miami, efectivo desde Junio 25, 1980.

El Rvdo. Emilio Vallina, V.F., para Capellán de la Asamblea del Cuarto Grado de Caballeros de Colón "Cardenal M. Arteaga", Miami, efectivo desde Junio 13, 1980.

El Rvdo. James McCreanor, para la facultad de St. Brendan High School, con residencia en el Seminario St. John Vianney, ambos en Miami; efectivo desde Julio 23, 1980.

El Rvdo. Charles Carey (recién ordenado), como Pastor Asociado a la Parroquia de St. Joseph, Miami Beach; efectivo desde Julio 23, 1980.

**A Los Lectores De LA VOZ les informamos por este medio que este periódico no se publicará durante la semana de Julio 4, de 1980 por lo tanto NO HABRA EDICION DE LA VOZ EL VIERNES 4 de JULIO**

## CEMENTERIO CATOLICO



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La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia.

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, Fla. 33152

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# Nuevo Significado a la Celebración de los 15

A la caída de la tarde del Sábado pasado, 14 de Mayo, un numeroso grupo de personas se reunió en la Ermita de Nuestra Señora de la Caridad para celebrar los soñados 15 años de una jovencita muy querida dentro del Movimiento Familiar Cristiano, Ana María Díaz.

No tratamos aquí de reseñar un evento social sino de dar a conocer algo muy original, un cambio en la costumbre, ya tan exageradamente vana de celebrar esta edad tan especial en la vida de una muchacha.

Haciéndonos eco de la homilía del Rvdo. Padre Juan Sosa, quien celebró la Liturgia en esta festividad, la vida está marcada por una serie de eta-

pas críticas que comienzan con el nacimiento, y en la vida de un cristiano se nace en el bautismo, sigue la bella fecha de la Primera Comunión, continúa con el día de la Confirmación en que ya se toma una responsabilidad nueva y llega el momento de la transición de niña a joven mujer, tiempo de meditar sobre el futuro. ¿Y qué mejor forma de comenzar una etapa que renovando las promesas hechas en el Bautismo y en la Confirmación con una liturgia Eucarística de Acción de Gracias?

Comenzó la Misa a las 6:30 p.m. Las lecturas seleccionadas para la ocasión decían de la llamada de Dios a su pueblo escogido, de la nueva vida de ejemplo para los demás

pueblos.

La homilía por el P. Sosa destacó la importancia ya mencionada de las distintas épocas de la vida. En el momento de traer las ofrendas al altar, el P. Sosa invitó a Ana María a situarse a su lado en los escalones del Santuario y algunas de sus amiguitas trajeron los símbolos de los sacramentos que le eran entregados a ella quien los pasaba al P. Sosa y al final el pan y el vino para la consagración eucarística.

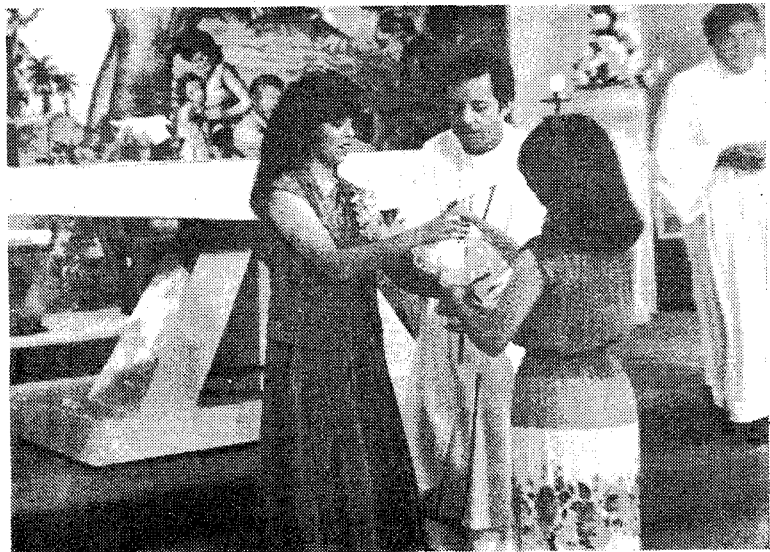
Fue una hermosa procesión esta de las ofrendas. Llegado el momento de la Comunión se acercaron al Banquete Santo, primeramente Ana María y sus padres, Sr. José Díaz y su esposa Sra. Nancy Díaz. Una vez que ellos volvieron a sus asientos siguió la recepción Eucarística por los demás fieles, quienes fueron antes invitados por el P. Sosa a meditar sobre su preparación para recibir el Sacramento de la Comunión y los que considerara no hallarse en estado de Gracia, posponer la recepción hasta que se hubiesen dispuesto debidamente para ello.

Me acerqué al P. Sosa cuando la Misa hubo terminado para preguntarle de quién había sido la idea de tan cristiana forma de celebrar los 15 años de una niña.

"Hace unos dos años que Monseñor Agustín Román concibió la idea de esta celebración ante la solicitud de otra jovencita que deseaba te-



Ana María recibió la Comunión bajo las dos especies.



El vaso conteniendo el agua bautismal, símbolo del sacramento, es recibido por Ana María y el Rvdo. P. Juan Sosa.

ner una Misa de Acción de Gracias por su cumpleaños. Seleccionó las lecturas más apropiadas para la ocasión e incluyó la renovación de las promesas del cristiano con la presentación de los símbolos de los sacramentos".

Es una muy linda manera

de comenzar la soñada edad. Poner la nueva etapa de la vida en las manos del Señor y ofrecerle el futuro promisorio de dichas y testimonio cristiano.

Después de la Misa los padres de la festejada ofrecieron una recepción a los asistentes a la ceremonia religiosa.

## Nuevo Centro Bilingüe de Estudios Avanzados



El Rvdo. P. Francisco Rodríguez, O.S.A., Dean del Programa Bilingüe del Biscayne College, y el Dr. Carlos Albizu Miranda, Canciller del Caribbean Center, durante la programación de los estudios de Psicología en el Biscayne College.

En su reunión de Mayo 15 de 1980, el Florida State Board of Independent Colleges and Universities extendió una licencia al Caribbean Center for Advanced Studies para ofrecer estudios a través de una escuela de Psicología en el Estado de la Florida.

El Caribbean Center es una institución privada, no utilitaria, basada en San Juan, Puerto Rico y la que ofrece los títulos de doctora y profesorado en Psicología Clínica, Psicología y Psicología Gerontológica. Será la primera Escuela de Psicología en los Estados Unidos que ofrecerá estudios dentro de un contexto bilingüe y bicultural.

El Canciller de la Institución es el Dr. Carlos Albizu

Miranda, quien recientemente, representando al Caribbean Center, formó un consorcio con el Biscayne College para ofrecer dichos estudios de Psicología en el nuevo Centro Villanueva del Biscayne College.

El Dr. Albizu declaró que la necesidad de una educación bilingüe en esta materia ha sido claramente demostrada por un reciente estudio de la American Psychological Association, que revela que menos de un 2 por ciento de los estudiantes matriculados en cursos de psicología son hispanos y que la situación respecto a miembros hispanos en las facultades es aun peor.

La fecha última para someter aplicaciones para esta Escuela de Psicología es Agosto 16 y las matriculas serán hechas los días entre el 18 al 30 de Agosto de 1980, de 2 p.m. a 9 p.m. Las clases comenzarán el 2 de Septiembre próximo.

Los interesados en aplicar para estos estudios pueden llamar al Centro Villanueva, teléfono 545-9881 o visitando el Centro, 905 SW 1ra. Calle, Miami.

## Curso de Inglés para Refugiados

Un curso de inglés intensivo para ayudar a los refugiados cubanos a aprender inglés se está ofreciendo por maestros americanos católicos.

## XII Festival de San Juan Bosco

Ya falta sólo un mes para la tradicional tómbola de la parroquia de San Juan Bosco, Flagler y 13 Avenida, exactamente el fin de semana del 18 al 20 de Julio. Se sorteará un automóvil Pontiac de 1980, \$1,000 en efectivo, un viaje para dos personas a Mérida, México, un televisor de color de 21 plgs., un componente estereofónico, un cuadro al óleo del pintor Rafael Arazoza y otros premios más.

Las papeletas y talonarios se pueden adquirir en la rectoría en la tienda de efectos religiosos de la parroquia.

Los fondos recaudados serán para las nuevas obras y el mantenimiento de los programas parroquiales.

### EL ALMUERZO DE CONFRATERNIDAD

Tendrá lugar el próximo domingo 22 de Junio de 12m. a 5 p.m. en San Juan Bosco. El costo será de 2.50 el cubierto. Como ya es bien conocido, la comida de estos almuerzos es exquisita y en un ambiente de verdadera hermandad. Separe sus cubiertos en la rectoría o en la tienda de efectos religiosos.

El curso dura sólo 6 semanas fácil y de rápido aprendizaje; dos clases por semana de 6 a 9 p.m. Precio módico. Pida información por el teléfono 685-7638.



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