

**NEXT WEEK:**

**Know Your Faith begins  
a new series on 'The  
Parish and Its People'**

## Anglican priests and new questions

WASHINGTON —(NC)— While the U.S. bishops have taken the first steps toward admitting some married Episcopal clergymen into the Catholic priesthood, the move has raised several questions that have yet to be answered.

One is the number of such priests who might ultimately be admitted to the Catholic priesthood. Another is the future of relationships between Catholics and Anglicans worldwide. The Episcopal Church in the United States is a member of the Anglican Communion.

The first step came in an announcement Aug. 20 that the Vatican has approved a proposal by the U.S. bishops to develop terms under which the Episcopal clergymen, along with other members of the Episcopal Church in the United States, would be admitted to the Catholic Church with a "common identity" under which they would retain some elements of their Anglican tradition.

**CALLING THE** Bishops' decision "truly historic and notably precedent setting," Archbishop John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, emphasized that many aspects have yet to be worked out, including a definition of the term "common identity."

He said Episcopalians who join the Catholic Church may be able to retain their liturgical prayers and maintain their common heritage as part of their common identity.

Father John Hotchkin, secretary of the bishops' (Continue on Page 20)



THIS HAPPY back-to-school scene of Sr. Mary Leona at Holy Family parish, North Miami, of a few years ago, is reminiscent of scenes around the Arch-

diocese this week as thousands of kids returned to school. See Story below, and pages 4-7.

## You must care, teachers told

By TORI STUART  
Voice Staff Writer

Next to the family, the Catholic school.

That was the theme of this year's Teacher Professional Day held at St. Ambrose Church in Ft. Lauderdale and at St. Rose of Lima Church, last week.

"The basic reason you are in a Catholic school is to bring the message of Christ. And you have to do that while you're teaching social studies or math, or coaching football," guest speaker Sister Michael Marie, RSM, told the more than 300 assembled religious educators, at each meeting. Sister Marie is currently Campus Minister for

Gwynedd Mercy College in Gwynedd Valley, PA.

**SISTER MARIE'S** Basic message was an affirmation of the joy, love and enthusiasm "that is ours to bring to students." But she stressed as well the seriousness of that responsibility.

"If you're living for yourself, you're in the wrong profession," she said. "D.R.E.'s have to believe in themselves in order to give of themselves — in order to be able to say to your students, 'I have come that you may have life,' following the message of Jesus Christ."

According to Sister Marie, sensitivity is the number one characteristic for anyone in this profession.

"WE HAVE TO care", she said,

"even about the child who drove you crazy. That's the one you remember. Did it ever occur to you whether that was the one who needed you the most?"

"In living for others, you free them to be the person they are," Sister Marie said.

Sister Marie pointed out that even though "our goal is to bring the Gospel message, because we're human we know that we'll fall short. But that's all right, because all that God asks of us is to do our best all the time. The overall picture is more important than any individual

**ONLY FOUR WORDS** comprise Sister Marie's philosophy, but these four words "can be plugged into your life no matter what your job or

(Continue on Page 4)

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# Rev. Jesse Jackson praises Catholic schools

LOS ANGELES —(NC)— The Rev. Jesse Jackson, founder and head of the black self-help group Operation PUSH (People United to Save Humanity), has called Catholic schools "oases in the middle of educational deserts."

In an interview in Twin Circle, a national Catholic weekly published in Los Angeles, Rev. Jackson, an associate minister at a Chicago Baptist church, said Catholic schools were such oases in the last few years "in part because the public schools are traumatized by a collapse of moral authority."

**IN PUBLIC SCHOOLS** "the educators are less believable; there is a cold war that exists between parents and teachers in too many instances," he said. "The administrators are, by and large, detached, political and very overt in their racism. There has been a tremendous amount of tension around the issue of desegregation, so that the public schools have become battlegrounds during the last 20 years. And the casualties have been the children."

In Catholic schools, on the other hand, "the nuns and priests seem to remain more believable and more trustworthy," Mr. Jackson said. "And because they have moral authority, which grows in part from



**TORTILLA MARATHON** — Patty Gibson, left and Deborah Ortega carry a banner across the border from California into Tijuana, Mexico, near the end the recent 250-mile Tortilla Marathon, sponsored by Los

Ninos. Most of the 250 marchers were teen-agers who began the walk in Santa Barbara, Calif., to raise money for Catholic-run orphanages in Mexico. The walk raised about \$60,000. (NC Photo)

the affirmative relationship they have with parents — indeed, the relationship they demand of parents — they are able to demand discipline. And discipline is perceived as therapy, not as punishment, when it comes from moral authority.

"Lastly, I would say that the success of the Catholic schools in the city has been from their whole approach to education: a concern for a developed mind as well as strength of character and health of body. And there is the religious factor as the undergirding force for our entire life patterns."

**MR. JACKSON** blamed unions in public schools for putting more emphasis on wages than performance or sacrifice and contributing to diminished effort by teachers.

Mr. Jackson said that, although two of his children attend Catholic schools, he opposes tuition tax credits for parents who send their children to non-public schools. Tuition tax credits would be a step toward "undermining the public schools," he said. "If people make the decision to send their children to private schools, then they should be prepared to make that financial

sacrifice."

Permitting schools to be all-white or all-black because they are located in neighborhoods that are all-white or all-black is not justifiable, Mr. Jackson argued. "If you have determined that segregation by race is immoral and harmful, the church cannot allow the real estate brokers to determine the patterns of social intercourse. So a church may serve its neighborhood; but if we want our children to indeed have a catholic education — a universal education, a multicultural education — we must take moves to offset the damage done by real estate brokers."



## News At A Glance

### No Contradiction in Respect of Beliefs

WASHINGTON —(NC)— There is no contradiction between dialogue with non-Christians that is respectful of their beliefs and preaching and teaching the message of Christ, said Archbishop Jean Jadot, the new head of the Vatican Secretariat for Non-Christians. He continues as apostolic delegate in the United States until he leaves for Rome next month.

### Family Life Ministry - Conference Topic

MEMPHIS, Tenn. —(NC)— The National Family Life Conference, scheduled for Sept. 30-Oct. 3 in Memphis, will center on development of family life ministry as outlined in the bishops' "Plan of Pastoral Action for Family Ministry."

### Underground Paper Raided by Police

VIENNA, Austria —(NC)— Polish police recently cracked down on the Polish Catholic underground paper, Spotkina, the Austrian Catholic News Agency, Kathpress, reported. Spotkina is circulated in and around Lublin, Poland.

### Catholics Cannot Support Experiments

TORONTO —(NC)— Catholics cannot support the in vitro fertilization experiments being conducted in Quebec,

said Father Everett MacNeill, executive director of the Catholic Health Association of Canada.

### 24-yr. Terms for Leaflets

WASHINGTON —(NC)— Two Americans say they received 24-year jail terms each for dropping Christian tracts from an airplane while flying over Cuba. The men described their ordeal in a handwritten letter smuggled from Cuba. They say they were arrested in Cuba after their plane landed there because of bad weather.

### African Drought "Most Serious"

NEW YORK —(NC)— The emergency caused by drought and famine in the five northeast African countries known as the Horn of Africa "is the most serious we've had," according to Kenneth Hackett, an official of Catholic Relief Services, the overseas aid agency of U.S. Catholics.

### Priest Heads Dept. at Hebrew U.

JERUSALEM —(NC)— Dominican Father Marcel Dubois has been appointed chairman of the philosophy department of the Hebrew University in Jerusalem. It is the first appointment of a non-Jew to head one of the university's major departments.

### Abp. Lefebvre backs juntas

MONTEVIDEO, Uruguay —(NC)— Rightwing military regimes are Latin America's only bulwark against the expansion of communism, according to suspended Archbishop Marcel Lefebvre.

The French archbishop spoke in Montevideo during a tour of seminaries run by his followers in Argentina, Chile and Uruguay.

"In Europe, true Catholicism does not exist anymore," said the archbishop, who was suspended from all priestly functions in 1976 by Pope Paul VI.

"In Central America, the bishops have yielded to communism," he added. "In South America only countries like Argentina, Bolivia, Chile and Uruguay can join forces for the Catholic fight against communism."

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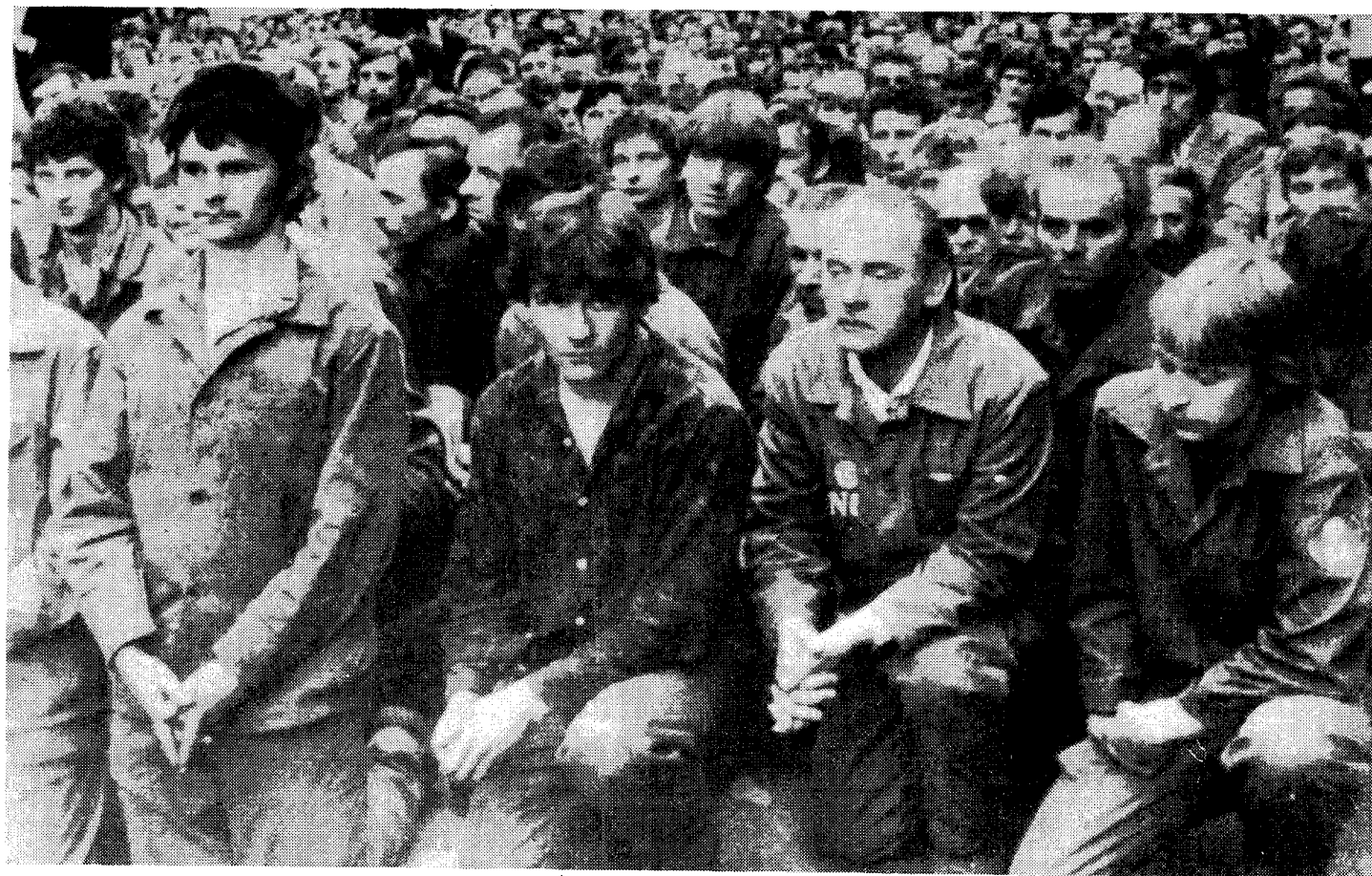
# Church backs Polish strikers

The Catholic Church expressed understanding for striking Polish workers "who are trying to improve their lot, both in material terms as well as others, such as respect for human rights," said the first official church communique on the current situation.

The statement also asked strikers to exercise wisdom and prudence.

**THE STATEMENT** was issued Aug. 22 by the office of Cardinal Stefan Wyszynski of Warsaw, Poland. It was released after Bishop Lech Kaczmarek of Gdansk flew to Warsaw to brief Cardinal Wyszynski, the Polish primate. Gdansk is the Polish port on the Baltic Sea where the major strike center is located.

"Bishop Kaczmarek in the course of talks with representatives of the strike committee expressed understanding for the strikers who are striving to improve their lot,



Polish strikers kneel before picture of Pope (Not shown) inside Gdansk shipyard.

both in material terms as well as others, such as respect for human rights," said the statement.

"The bishop of Gdansk also called the attention of the workers to the fact that prolonged work stop-

pages and possible disturbances or the shedding of brotherly blood are contrary to the good of society," it said. "He therefore appealed to strikers to act in a wise and prudent manner."

**MEANWHILE** Pope John Paul II said "I share in this trial that my homeland and fellow countrymen are once again going through." he spoke in a letter on the Polish crisis sent to the country's spiritual leader, Cardinal Stefan Wyszynski of Warsaw.

In the letter, released at the Vatican Aug. 23, the Polish-born pope prayed that the bishops would be able "to help this people in the difficult effort it is carrying out for daily bread, social justice and the protection of its inviolable rights to its own development."

At his Sunday noon Angelus the day after the letter was released the pope also referred to the political crisis because of widespread labor strikes in Poland.

"...A declining sense of moral responsibility...vagueness about sin of intemperance, greed, false witness, injustice, unloving, Mass participation, sin in sex education..."

## Sin is sin, Abp. McCarthy says

Speaking to more than 200 parish Directors of Religious Education-Coordinators, volunteers, school principals and religion department heads in Catholic schools, meeting in Palm Beach Shores, Archbishop Edward A. McCarthy came down hard on sin.

"We are not taking God the Father seriously, we are failing in the splendid life of faith, when we are indifferent to its antithesis, when we are not taking offenses against our Loving God seriously."

**THE ARCHBISHOP** cited "an almost blasphemous loss of concern over offending God, a declining sense of moral responsibility, a loss of interest in the use of the Sacrament of Reconciliation, vagueness about sin of intemperance, greed, false witness, injustice, unloving, Mass participation, sin in sex education" as ways that "we are permitting ourselves to compromise with a secularistic, materialistic, con-

sumer, self-centered counter culture whose gospel is: 'If it feels good, do it.'"

The three-day meeting held at the Colonnades Beach Hotel August 17-19, included workshops, seminars and discussions on all aspects of the "Total Family Catechesis" — the theme of the convocation.

Keynote speakers at the statewide meeting were Joseph and Mercedes Iannone, of Mount Vernon, Va., co-directors of the National Training Center for Family Learning.

Archbishop McCarthy, in delivering the homily at a con-celebrated Mass assisted by Bishop Thomas J. Grady, of Orlando and Bishop Agustin A. Roman of Miami, told the assembly of religious educators, representing various parts of the state, that the Church has always considered evangelization Her "specific and most important task," Archbishop McCarthy added that their ministry

"is at the very heart of the mission of the Church."

**"OUR TEACHING** is counter to worldliness, to the lure of money, to materialism, to consumerism. It does require discipline, it does require asceticism, it does require a sense of mortification, it does require ability to resist peer pressure."

Archbishop McCarthy stated that he believed the young people of today could be challenged by this — the same young people, he said, "who come from our Catholic schools and religious education programs without a deep understanding of the Faith that is within them, without being able to explain why they live the Christian life, with only vague generalities."

"Perhaps too much time has to be spent entertaining them and holding their interest and not enough time in communicating the roots of their faith. Perhaps, in our necessary and sincere efforts to prove that the Christian life is more than a memory lesson, that it implies

more than our vertical relationship with God, we may have been unwillingly neglecting the necessary deep roots that prevent withering in the heat."

**THE ARCHBISHOP** compared the religious educators, and all Christians in fact, to the "watchmen" mentioned in Ezekiel, saying that they must convey to their students the reality of sin, the knowledge of what is sinful and why, a sense of contrition, a purpose of amendment, of penance, of self-discipline and of avoiding the occasion of sin.

The archbishop closed with a personal wish for joy for the educators.

"May your teaching be deeprooted; the seeds of faith rooted in a clear comprehensive presentation of the teachings of the church. May your teachings be accompanied by the refusal to compromise with elements of our culture which are contrary to the purity of the Gospel."

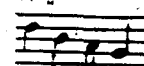
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## Back to school 80-81

# You have to care, teachers told

(Continued from Page 1)

ministry,"

- Awakening - a love for Christ in others.

- Affirming - others' actions in faith.

- Assuring - them when they may doubt or falter.

- Appreciating - what others do in concrete ways.

"You have to give all you've got within you in every class. Sure, that's asking a lot, but can you give the Lord anything mediocre?" Sister Marie asked her listeners.

"It is hard, it is rough, it is difficult," she assured them, "but ask yourselves what prevents you from being the kind of Christian educator you can be?"

Sister believes that the hardest thing for a teacher to face is "automatic static" — all the little

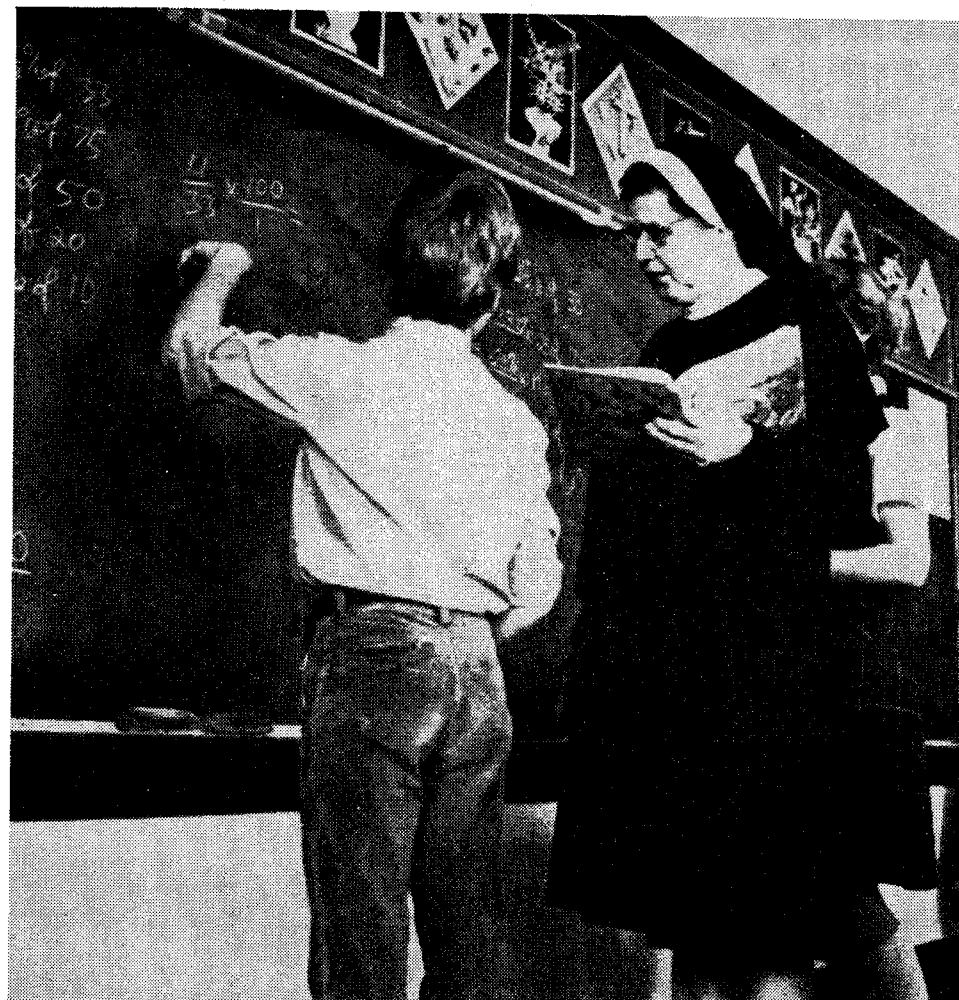
annoyances that just seem to go with working. She also warned against losing yourself in the "humdrum". But educators can lessen and prevent automatic static by being aware.

"D.R.E.'s should truly be peace makers. Openness and honesty are the toughest things in the world, but they're the ways of peacemakers."

"Problems will come," she said, "just never lose the perspective that it is automatic static, and you'll be able to get through it."

"You can't let the little things that cause static in your life prevent you from being your best...and that's all the Lord really asks of you — that you give the best you have in you all the time."

"I don't want them in any other school; so I keep struggling. You suffer on one end to make it work on the other end."



# How Parents Pay the Bill

By JUDY BALL  
NC News Service

Economic necessity has forced most grocery shoppers to change their buying habits. Carts that once held steak now hold ground beef. But many of those same shoppers would not even consider a less expensive substitute for their children's Catholic education. Whatever the cost, a value-oriented, quality education is at the top of their shopping lists.

This goes for many parents — Catholic and non-Catholic, rich and poor, two-parent families and single-parent families. For them, a Catholic education is not a luxury. It is a necessity.

Take Susie Hogue, mother of five children, three of whom are enrolled at St. Joseph Elementary School in an inner-city area of Cincinnati. A single parent who earned less than \$5,000 last year as a parlor maid at a city hotel, Mrs. Hogue used to work two jobs but cut

back to one because, she says, "my kids needed me at home at night."

HAVING HER THREE children in Catholic school definitely puts a strain on the family budget. And with tuition going up every year, she says, the burden is going to grow heavier. Nonetheless, she believes, "it's worth it to have them in Catholic school" even if it does mean the children aren't dressed quite as nicely as she—and they—might like.

"I don't want them in any other school, so I keep struggling," she says. "You suffer on one end to make it work on another end."

For Betty Jane and Jim O'Toole, who live in a middle-class suburb of Cincinnati, paying the children's tuition bills is a family affair. With 13 children—three of them in Catholic high school and six in the nearby parish school—it couldn't be any other way.

TUITION RATES are lowered for families who have more than one

child in school, but it takes more than that for the O'Tooles to put a serious dent in total education costs for any one year.

That is why each of them pitches in, starting with the young ones who have paper routes until they graduate to more lucrative jobs like baby-sitting and sales work. Mrs. O'Toole does her part, too, as a substitute teacher when she can arrange it. This summer the whole family got in on the act, giving up its membership in the neighborhood swim club.

But the rewards of all the pulling back and pitching in on behalf of Catholic education are more than monetary for the O'Tooles. Working toward a common goal, Mrs. O'Toole believes, makes them "a better group, a tighter family."

THAT'S WHAT CHARLOTTE Pieples has found, too, in her family of five children, all but the youngest

in Catholic school. She decided three years ago to go back to work part time as a registered nurse on the night shift at a Cincinnati hospital. Her children know why: to help her self-employed husband, Tom, with rising tuition costs.

What they have learned as a result, she says, is that "there are things you sacrifice for if what you're working toward is worth it." She's proud to say her children have never once complained to her about the hand-me-downs and the family vacations that are limited to nearby campgrounds.

All indications are that as inflation continues in the years ahead, parents will have to keep reassessing what Catholic education is worth to them. For those who value it highly, Catholic education will undoubtedly continue to exact a higher price. But, for them, a healthy return on the investment is assured.

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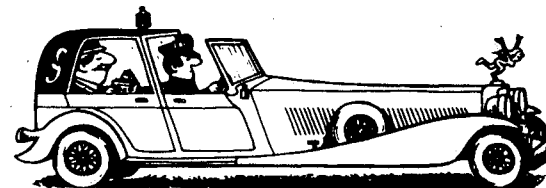
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# A New Year Begins

A new school year is getting under way. As always, teachers are the first ones to hit the books. They go back to school (and to committee meetings, one imagines) a bit early. After all, someone has to get ready for "all this."

But the teachers are soon followed into the schools by millions of young people nationwide. There are expectant first-graders, experienced high-schoolers and a whole range of interested and not-so-interested, happy and not-so-happy students in between. They are the people that this new school year is really about.

Then there are the parents. They organize car pools or write down bus schedules, they set to work on arrangements for after-school activities. Parents could appear to be the supporting cast in a drama that chiefly involves teachers and

**"There are expectant first-graders; experienced high-schoolers and a whole range of interested and not-so-interested, happy and not-so-happy students in between."**

children. But that impression would not be quite accurate.

**MANY PARENTS** realize that their place in the educational program is not taken by teachers and schools. Parents can play a vital role in the education of their own children—motivating, listening, guiding, helping. As a result, more and more parents want a genuine understanding of what their children are doing in school.

So as the school year begins, many parents go off to school too. They meet the teachers, meet other parents and begin to formulate their own plans and hopes for the new year their children are beginning.

Elementary-and secondary-

school teachers, students and parents are not the only ones, however, who find the back-to-school season a busy time.

**IN PARISHES AROUND** the country, priests, Religious and lay people are getting ready for another religious-education and CCD year. Youth ministers are hard at work. Catechists are studying, schedules are being prepared, books distributed.

And in parishes another year has arrived for adult-education programs. This means directors of religious education are contacting potential speakers, organizing groups to meet in homes, mailing announcements of special series. Often it means that special programs are being arranged for catechists, parish-council members, members of a liturgy committee or other special groups whose work demands ongoing opportunities to study the faith.

And the back-to-school season finds that:

—**SEMINARIANS** are departing for another year of priesthood preparation. They will study in classrooms and serve others through in-service training programs. They will pray, ponder their vocations and seek a more profound understanding of the church and all its people.

—College students are leaving summer jobs and their parents' homes (and cooking) for another year, returning to the study that is part of their preparation for the future in this complex society.

—**MANY PARENTS** and other adults are going back to college, whether full time or part time, to work toward a degree. Often they study in the many special degree-completion programs offered by colleges and universities today.

—And, of course, many preschool children are being sent off for the first time to a classroom where they will learn to be with



other children in a group, where they will play and get the opportunity to work on some basic skills two or three mornings or afternoons a week.

**MANY, MANY PEOPLE** are part of the back-to-school scene. Often, the time when schools open

and other educational programs get under way seems to be a time when people are refreshed, feeling ready for a new start.

For many people, the beginning of school, much more than Jan. 1, marks the true beginning of a new year!

## An adventure in learning

By **MARIANNE STRAWN**  
NC News Service

You can tell by the sandbox and dolls it's not Notre Dame or Harvard. But when 3-year-old Cecilia toddled off to preschool, her parents had invested time and effort to find the right spot to launch their daughter's educational journey.

"We'd never been separated before and I was concerned. But I didn't even know what I should expect from a preschool," said the mother.

According to Natalie Rooney, who has taught young children for seven years, parents often feel bad when they bring their child to school. "She's so young," they say. But Mrs. Rooney feels preschool is a positive experience, an enriching of the environment.

**TEACHERS REALIZE** it can be a difficult time. According to Debbie Meiselman, who teaches in a public cooperative preschool, "This parting can be as hard for the mother as it is for the child. But separation is something we all have to deal with

throughout life. If it is handled well when the child is 3, it may be easier the next time."

Often since this is a child's first school experience, parents do not know what to expect.

Nancy Gale enrolled both of her sons in the cooperative preschool located near their home.

**"IN A COOPERATIVE SCHOOL,** parents assist the teacher in the classroom. I liked that idea. I also felt the school's location would give my children an additional sense of identity with our neighborhood."

**"The teacher should be a person sensitive to the feelings of children; someone who is caring and supportive. Someone with patience and warmth, able to convey an excitement about learning."**

Three of Lois Crean's children attended a private cooperative. "But when it was my youngest child's turn it wasn't the right experience for him." The Creans moved Patrick to the Montessori program where Mrs. Rooney teaches. The results were a happy child challenged by an environment

that fits his needs. The Montessori method is an early childhood education approach based on the teaching of Maria Montessori.

**WHEN ALL FACTORS** are considered, a preschool specialist agreed that finding the right teacher is a prime consideration.

According to Beth Vick, who teaches in a private cooperative, "The teacher should be a person sensitive to the feelings of children, someone who is caring and supportive. The teacher may be the first person outside the home that the

child becomes attached to, so the teacher should be someone with patience and warmth, someone able to convey an excitement about learning."

The early childhood experts think a good teacher is a facilitator who helps the child to achieve on his own.

**TO FIND OUT THESE things,** the teachers say, "Visit the classroom."

Ms. Meiselman suggested parents look for:

—A happy atmosphere where children enjoy themselves and look forward to coming back.

—A relaxed place. It is not necessary that everything be neat and spotless. A little finger paint on the table or sand on the floor can let you know that the school is a place where children can act creatively.

—**NOISE. IT'S A GOOD SIGN.** Not constant screaming and yelling, but normal child sounds, talking and laughing.

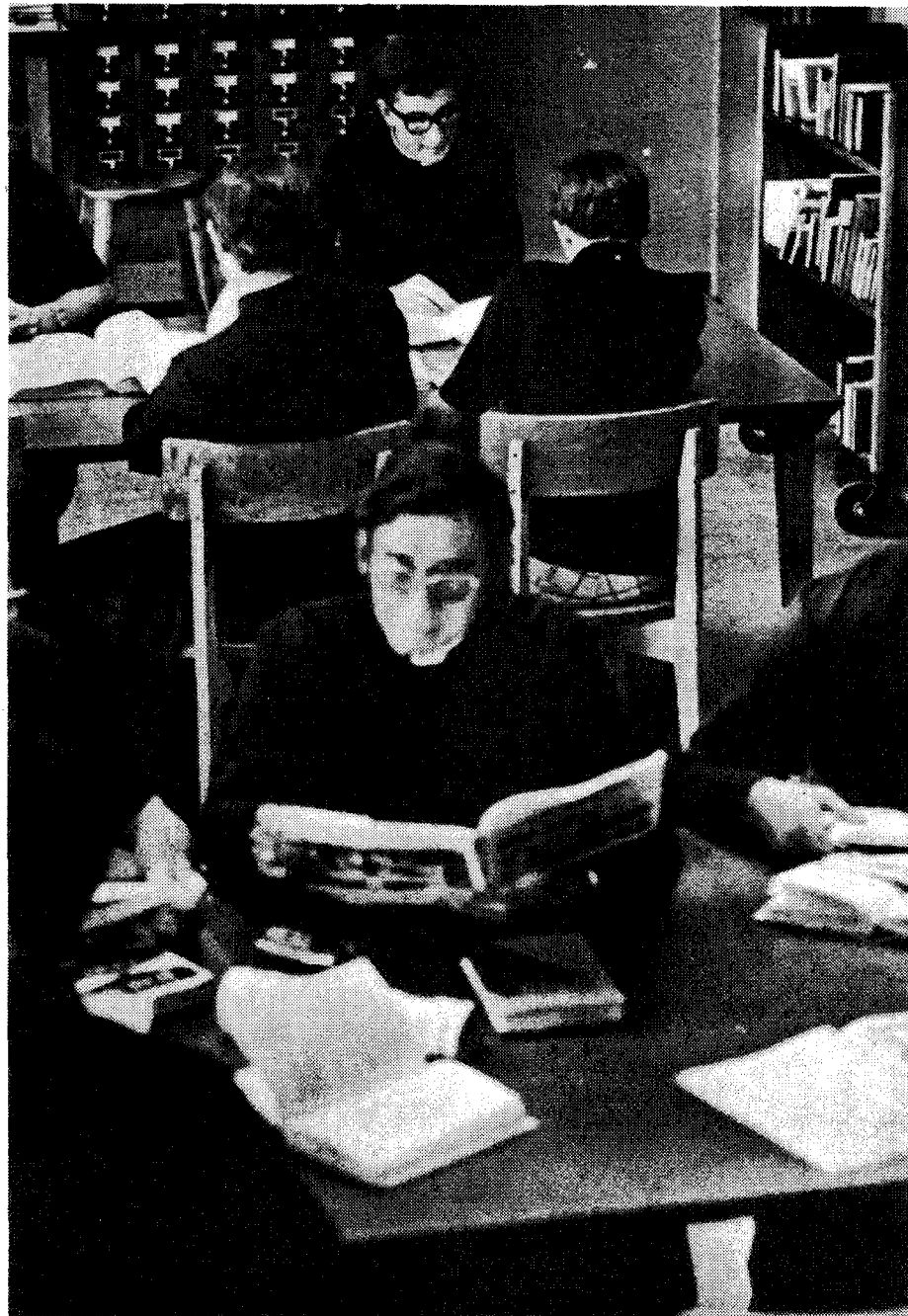
Mrs. Rooney put these guidelines on her list:

—The school should offer experience and material that the child doesn't have at home. Look for furniture and equipment that is child-sized.

—**BE CAUTIOUS** of a school where all the children are expected to do the same thing at the same time.



# A Priest Goes Back to School



By FATHER DANIEL PAKENHAM  
NC News Service

Many friends were surprised when I accepted an assignment as rector of a theological seminary. Some felt that with the drop in vocations, contentions in the church and the problems of inflation and of large, unused seminary buildings, anyone accepting a seminary assignment was asking for trouble.

Such concerns gave me pause. Nonetheless, I was able to move into my new job with a relatively open mind.

I had worked in an administrative position for seminary education with the National Conference of Catholic Bishops in Washington. That position allowed me to remain in touch with seminary concerns. But it did not permit me direct access to the seminary way of life.

SO, WHAT DID I find when I moved into the seminary?

First, I met impressive candidates. Apparently, rewards are being reaped from good admissions procedures and the judgment of seminary administrators and vocation directors.

In general, candidates are a bit older now. They move into theological studies in their mid- to late 20s. The candidates come from seminary colleges, secular colleges and the general work force. They may be engineers, artists, teachers, computer analysts. Commonly they have taken a longer time and more precise measures to discern their vocations. Many have been communion distributors, catechists, lectors in parishes.

These candidates have maturity and experience. It seems that their backgrounds enrich their interest in study and prayer. The candidates' interest in becoming men of prayer is stunning. It is very moving to discover all kinds of small groups meeting to pray. One can see that prayer will be paramount when these men move into the ministerial priesthood. That should greatly

benefit the people they will serve.

THERE IS ALSO a deep interest in study. Much has been said in recent years about the continuing education of priests. One might think, seeing the interest students now have in study, that they will actively continue their education later.

"The understanding that a vocation to the diocesan priesthood is a vocation to parish ministry seems healthy."

It seems too that the students have a sense of direction toward parish ministry. The understanding that a vocation to the diocesan priesthood is a vocation to parish ministry seems healthy. The faculty members in seminaries are also impressive. The vast majority are priests. But there are lay and Religious men and women in this highly specialized field. They are professional, dedicated and sincerely involved in the whole life of the church.

Obviously, there are problems for seminaries. For example, the small number of priesthood candidates creates difficulties. As a professional school, a theological seminary naturally tends to be smaller than many other schools. But the small size can exacerbate problems. Perhaps now, however, with more active recruitment efforts and greater support on the part of all the people in the church, we can look for some growth in the number of vocations.

BUT A LACK OF MORAL support for priesthood candidates continues to be a problem. One gentleman who was recently accepted for priesthood studies in our seminary told me that, having just graduated from a secular university, he looked forward to the seminary. He had been thinking about the priesthood for a few years but found very little support among people of the church and his peers.

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# The Mass and Youth

By STEPHEN A. NUNES

"The Mass is boring, it's the same thing over and over again. I get nothing out of it." People who work with and for youth in religious education or in youth-ministry programs have heard these sentiments time and time again.

Often youth seem to lack an appreciation and understanding of the liturgy. What can be done about this?

Perhaps part of the solution can be found within the general lifestyle of many young people. Young people tend to be action-oriented—always doing something, always moving. Generally, they enjoy being the participants in an event. One of them might say, "It is fun to listen to music but it is much more fun to dance to it." Participation, then is a key to consideration when a response is sought from youth.

A YOUNG PERSON also needs the opportunity to contribute, to give. When this opportunity is created, the young person has the feeling of acceptance, of being needed. When young people are asked to give, they get a sense that the broader community places value



**"The point is to involve young people as much as possible in the total parish community; not to isolate them from the life of the parish."**

on their abilities to help the community.

Sometimes young people appear to be unenthusiastic about the Mass. But it may not really be the Mass that they are reacting to as much as it is an attitude that they sense among others toward the Mass. If they feel the Mass is viewed simply as an obligation by their families or

by a parish community, then it may not appear to youth as a celebration. Perhaps they need to be able to "see" that the Mass expresses the reality of a lifestyle lived in and for Christ, that it celebrates a relationship. In any event, the real problem is not in the Mass itself.

There are a number of things which can be done to help make the Mass a true expression of faith and joy for youth.

**FIRST, INVOLVE THE youth.** In the past youth have been allowed to serve on the altar. But perhaps some young people could serve as lectors, ushers or eucharistic ministers. And quite a few young

people have considerable potential for leading and participating in the music of a parish.

Having "youth Masses" is also a good idea but only in terms of a retreat program or religious-education class, I feel. Youth Masses should be the exception rather than the rule. The point is to involve young people as much as possible in the total parish community, not to isolate them from the life of the parish.

Youth involvement doesn't just happen. It must be worked at and developed. The youth-ministry or religious education programs which exist in a parish have essential roles to play here.

## Native American Priests Needed for Indians

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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the concert; we remain in obedient commitment, there must be no cracked pipe, no fall

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

## Anglican priests and conscience

The high media exposure of recent Popes, particularly Pope John Paul's visit to the United States, has brought to the forefront a conscience problem faced by not a few clergymen outside the Roman Catholic faith.

Since some were brought up in environments that were non-Catholic or in some cases anti-Catholic, many of them were never exposed to a serious investigation of the Catholic religion. Lately, however, with even the secular media referring to the Pope as a direct successor of Saint Peter, and a newer awareness of the historical reality that the Catholic Church has been in existence since the time of Christ (whereas the oldest Protestant denomination is barely 400 years old), clergymen of other faiths have been looking more carefully into the very origins of the Christian faith.

Exact numbers are unknown, but some clergy apparently have felt a calling

from God to serve Him in a different ordained ministry. Their problem: they are married now and have families, yet they feel in conscience their obligation to return to the Mother Church of Christendom.

The Church could not simply turn her back on them and in a unique effort to help them, has relaxed its restriction in the

## Editorial

Latin rite that no married man can become a priest. In this way, Anglican priests drawn to the Catholic Church can exercise their ministry in the Church while remaining married. This decision has nothing to do with the Church's norm that the priesthood is to be a celibate one, for any unmarried man seeking priesthood must promise to remain celibate. The present legislation is,

rather, a clearing of the slate in a temporary time frame so that current Anglican priests can follow their consciences, while priests of the future realize that the basic tradition of the Church for a celibate clergy remains in force.

We hope our Episcopal brothers will not feel hurt by this move. After all, there has always been a certain amount of changing over among clergy of the denominations, including some Catholic priests who have gone to the Episcopal Church.

This small degree of reuniting the Church once again, as we Catholics must see it, after 400 years of dissension, demanded some bold moves and temporary innovations. Pope John Paul again shows his compassion and vision; he has actively taken the reins to bring about an answer to our prayers for a united flock under one Shepherd, the very plea of Christ after the Last Supper.

## LETTERS TO THE EDITOR

### Praises Legion of Mary

To the Editor:

This letter from Father Smith, the Pastor who invited a team of eight Miami members of the Legion of Mary to do a two week Peregrination Pro Christo in his parish, appeared in the Southern Cross Catholic newspaper of Savannah, Ga. Thank you for printing it in the Voice.

**Mrs. Alan (Rosaline) Borough**  
P.P.C. Chairman, Miami Regia

Legion of Mary...

I would like to extend a public word of appreciation for the work done by the Legion of Mary from Miami here in Savannah these past two weeks.

Each day the team of eight people rose early in the morning and worked late into the evening going around streets previously unknown to them, knocking on the doors of strangers. All was done to share the love of Jesus with others, to let them know the Catholic Church is interested in them, and would welcome them as members. All was done with deep trust in Mary's prayer and protection. All was done with Mary's protection. All was done with Mary's spirit of humility, obedience and joy.

All in all, 1,365 homes were visited and 1,302 persons contacted. Fifty-four persons indicated an interest in joining the church. Each day the visiting team was joined by other volunteers. All who shared in this venture for Christ had our eyes opened to new possibilities of what we can do for the Lord, if only we have the faith to go forth two by two in His name.

I was somewhat uneasy at first with sharing Mary, the miraculous medal, and the rosary on the visits. I had tended to feel she was great for us Catholics but we should not say too much about her at first as we approached others. But Legionaries believe Mary should be proclaimed, and the result was great. One woman

said: "We thought Mary belonged only to the Catholics. We're so glad to know we can all share her."

I have gained a new appreciation for Mary and for the Legion working under her care and in her spirit. I see fantastic possibilities in this approach for us Catholics to grow in zeal and apostolic effectiveness in reaching out to share the treasures of our faith with others. Something our recent Holy Fathers have all been urging us to do.

**Fr. Michael Smith**  
Pastor, St. Anthony  
Savannah, GA.

### Compares letters

To the Editor:

I read with great interest two recent letters addressed to the Editor. I was struck with the fact that one was so full of faith and hope, so full of energy and love of God, so full of encouragement for celebration of the Church's holy feast days. And the second letter? It was negativism, rejection, depression and fear.

Father Brice, writer of the first letter obviously was imbued by the Spirit of Jesus. He did not dwell on the negative facts regarding Catholic views on celebration of its Holy days, but rather on the positive side. He spoke of the need to encourage the people to celebrate Feastdays in the same manner as one encourages these same people to support a carnival and make it a great success.

"Name Withheld", on the other hand fears first of all to take a public stand for their own views and hides behind anonymity. Their preoccupation with dirty diseased hands makes me wonder what they have on their own hands that makes them so suspect of everyone else's. It seems a pity that "Name Withheld" is not able to see that it isn't outer dirt that is important with God. In the case of our Eucharistic Ministers, they are

blessed to handle the Body and Blood of Christ; not consecrated surely, but blessed.

In their letter, "Name Withheld" also mentioned a dislike for the sound of the trumpet. Praise God, they are in a parish that has a trumpeter. Throughout the Bible God's word is proceeded by the warning sound of a trumpet. In Revelation Chapters 8 and 9, seven angels with seven trumpets announce the final seven woes before the end of the world.

"Name Withheld", when Jesus Christ is at the center of a life, everyday is a HOLY day, everyday is a day to celebrate that which we all share together, LIFE. Life in Jesus is loving, sharing, touching and caring. Life in Jesus IS communion; it is embracing; it is rejoicing over and over with endless alleluias.

Peace is sown in the heart of man. Quiet does not guarantee peace for Peace is fruit of the Holy Spirit. It grows in the fertile ground of confusion and disturbance, disturbing circumstances that are given to Jesus.

My prayer for "Name Withheld" and for all who begrudge our God worship for one hour a week or four times a year is that you will come to know the love Jesus Christ has for you no matter who you are or what you have done.

**Marie Jacobson**  
Miami

### Hits bilingualism

To the Editor:

I am writing in response to Archbishop McCarthy's statement concerning the bilingual petition.

Although I respect and admire the good archbishop, I do not agree with his position that keeping Miami officially bilingual is a good idea.

No one asked the voters of Miami if we wanted this area

declared bilingual, originally.

I and many of my family and friends have signed this petition concerning bilingualism, in order to have this issue put to a vote. This is the democratic way to do things.

There are people in Miami from Haiti and other countries that speak a language other than English or Spanish. They will have to learn English.

We are still in the United States of America, where the official language is English.

Yes, our ancestors did come from other countries, but had to learn English in order to vote, get jobs, etc. They were probably more quickly absorbed into the American culture because of this.

I believe declaring Miami bilingual was a mistake to begin with. Language does create barriers. If all refugees needed to learn English upon arriving in the United States, a barrier would be disposed of. We would all have a common language, English. A common bond.

People would not lose their ability to speak Spanish if the petition against official bilingualism were passed. Trade would still be carried on as usual.

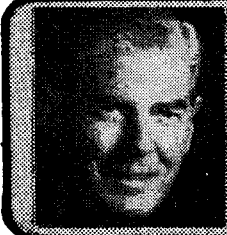
Another factor I wish to submit for your consideration is this:

For twenty years Miamians have been accommodating to the Cuban refugees coming to this area. People who can't speak Spanish have been told to learn in order to communicate and get jobs. This has caused resentment and I now of many English (only) speaking people who have moved from Miami because of the language barrier. Is this fair?

I love my Cuban neighbors, but believe English should be the only official language here in Miami, as it is elsewhere in the United States.

**Mrs. Clara Mahoney**  
Miami





By Msgr. James J. Walsh

## Publican teaches lesson in pride

You recall these two men who approached the House of God to pray.

Both were obviously believers in God, yet one was rejected. Both of them took the trouble to leave their home or work and go to church, but the prayer of only one was answered. The one had an easy conscience and felt no filial fear in the presence of God. To him the Lord turned a deaf ear as if he did not exist. The other hesitated to open his mouth in the holy place of God and dared not even lift up his eyes. But God reached down to bless and strengthen him.

**THE ONE WHO** got turned off spent his time that morning telling God what an unusually great fellow he was, all the good things he had done, as if perchance God was not aware of them. The other man in the last pew apparently did not consider anything he had done worth speaking of before God.

The boaster gave no thought at all to his sins, because his eyes were blind to his defects. The man with the bowed head and the hand striking his breast could think of nothing but the mercy of God and his sins.

The story belongs, of course, to Jesus. In the finale, he tells us that the Pharisee left the Temple, well pleased with himself, ready to resume his honored place among men, full of contempt for the uncouth person in the rear.

But God condemned him.

**THE PUBLICAN**, however,

"went back to his house justified," probably not at all aware that God had smiled upon him.

What basically was the difference between the two? Externally everything was in favor of the pharisee. He was publicly known as a pious, God-fearing man. The publican, by contrast, was universally held in contempt as a kind of back-alley operator with whom respectable people would not be seen.

However, the real difference between them was not visible. It lay

But one fundamental thing was lacking—he gave credit to himself for all that was praiseworthy instead of acknowledging that it had come from God. He gloried in his accomplishments, boasted about his greatness and thus robbed God of the honor due to him for the gifts he had placed in his creature.

Christ had warned, "He who exalts himself shall be humbled." No one dare climb into the place of God. Chances are he went through the rest of his life as smugly certain of

very simple prayer, "O God, be merciful to me a sinner." And as God always "resists the proud", just as consistently does he "give praise to the humble."

**THIS STORY** is about us and calls for regular reflection. Of all the vices, pride is the most deceptive. It's the sneakiest by far. We must be convinced that the tendency to pride reflects the rebellion of Adam and Eve against God. "I will not serve." In hundreds of little ways, we may be refusing to serve. Pride remains one of the worst defects of original sin. It is an enemy that can never be completely conquered. How disturbing it is to realize that even the holy stand in danger of taking pride in their holiness.

**WATCH OUT**, the Pharisee is now telling us. People may have many virtues and be widely known as zealous followers of Christ. But if they are not referring all the good they have to God, if they are smugly taking credit for it themselves, all the pleasing qualities may count for naught.

Why? Because humility is the foundation of all the other virtues. A person is humble when he is convinced of his total dependence on God to do good, convinced of his sinfulness and unworthiness and is willing constantly to thank and praise God for the work of the Spirit in his soul.

The publican came up fast in holiness because humility paved the way for remarkable graces.

**"The boaster gave no thought at all to his sins, because his eyes were blind to his defects. The man with the bowed head and the hand striking his breast could think of nothing but the mercy of God and his sins."**

hidden in the soul where only God could view it.

The pharisee had a terminal sickness, the well rooted cancer of pride. The publican's soul, despite its weaknesses and crudeness, was touched by the virtue of humility.

Notice the profound importance of this.

**THERE WAS** a great deal of good in the pharisee. He was indeed zealous in keeping the law, he always attended the services in the Temple, he carried out his duties to neighbor. Publicly he was considered a model.

his righteousness, glorying in the praise he received.

On the other hand, even though God heard his prayer, the publican was far from the innocence of a first communicant. Very likely his disgraceful reputation had been earned. But the one saving feature in his make-up was that he approached God with a humble, honest attitude. He knew what he was and did not pretend to be better. He found no peace in his condition and fervently desired to be rid of his sins. So he did the one thing necessary. He dragged himself into the presence of God and bowed down and asked for mercy. A



GEORGE G. HIGGINS

## Laborer image on TV is poor

Ten years ago Derek Bok and John T. Dunlop, two outstanding observers of the labor scene, pointed out that the communications media "tend to project an unfavorable image of organized labor," concentrating on sensational or arresting news stories about strikes, corruption and other undesirable events.

Two recent surveys by the International Association of Machinists (IAM) amply confirm the Bok-Dunlop criticism. The surveys looked at prime-time television treatment of American labor and the coverage on network news programs of issues that concern IAM members.

The IAM entertainment survey clearly showed that television tends to be harmful not only to the image of unions but to the image of their members. The survey covered a total of 101 movies, specials and series aired in February and monitored by IAM lodges in 43 states. About 1,500 IAM members, carefully trained, participated in the effort.

**THE SURVEY** resulted in the following findings and conclusions:

(1) Unions are almost invisible on television. Despite the use of

unionized occupations as the basis for plots and characters, the ongoing role of unions in improving the quality of life and working conditions for workers is never illustrated.

**"The occupations depicted on television... are grossly disproportionate to reality. For example: Prostitutes outnumber machinists (or other skilled craftsmen) by 12 to 1, and retail clerks by 3 to 1... There are twice as many witch doctors as welfare workers, and private detectives outnumber production-line workers by 12 to 1."**

(2) Television tends to depict unions as violent, degrading and obstructive.

(3) The occupations depicted on television entertainment programs are grossly disproportionate to reality. For example: prostitutes outnumber machinists (or other skilled craftsmen) by 12 to 1, and retail clerks by 3 to 1. Butlers outnumber government office workers by 2 to 1 and miners by 8 to 1. There are twice as many witch doctors as welfare workers, and private detectives outnumber production-line workers by 12 to 1.

(4) Television's overemphasis on the service trades and its underemphasis on the importance of trades which produce goods cannot help but affect job entry and worker morale.

(5) Television tends to portray workers in unionized occupations as clumsy, uneducated fools who drink and smoke too much and have no leadership quality.

(6) The majority of workers in unionized occupations on television might just as well be robots. They are nameless props to the more important characters and are portrayed as not worth getting to now personally.

**THE RESULTS** of IAM's companion survey on television network news coverage of issues that concern IAM members are

equally discouraging. Five main issues are examined: inflation, energy, foreign trade, health care and tax reform. Those doing the monitoring found those issues discussed in less than one-eighth of the network programs covered by the survey. They also found that the three major networks, when they happened to discuss the issues, favored the corporate position by a wide margin.

Professors Bok and Dunlop did not say the media are dominated "by the views of anti-labor owners." Such an accusation, they point out, "would doubtless be naive."

Maybe so. In any event, IAM's two television surveys — which the media, so far as I have been able to determine, have largely ignored — demonstrate that if the major networks are not anti-labor, they certainly harbor a deep cultural bias against millions of their own viewers.

What the Machinists and other union members will do about this remains to be seen. I suspect, and sincerely hope, that they will eventually bring enough economic pressure to bear on the networks to persuade them to mend their ways — or else.



# Notes for good neighbors

By EUGENE J. AND CATHERINE AMBROSIANO FISHER

As Christians, how can we care for people who live in distant lands, people who have never touched our lives in a direct way?

**MOST INDIVIDUALS** feel there is little enough they can do to solve the problems here at home, let alone the problems of the world at large.

Only a few Christians are called to a personal ministry in foreign lands, such as Mother Teresa of

"Take up fully, without reserve and without looking back, the cause of your brethren struggling in poverty. This poverty is often so depressing and paralyzing that it is impossible to escape from it and flee from it by one's own efforts." (Pope John Paul II, Teresina, Brazil, 1980)

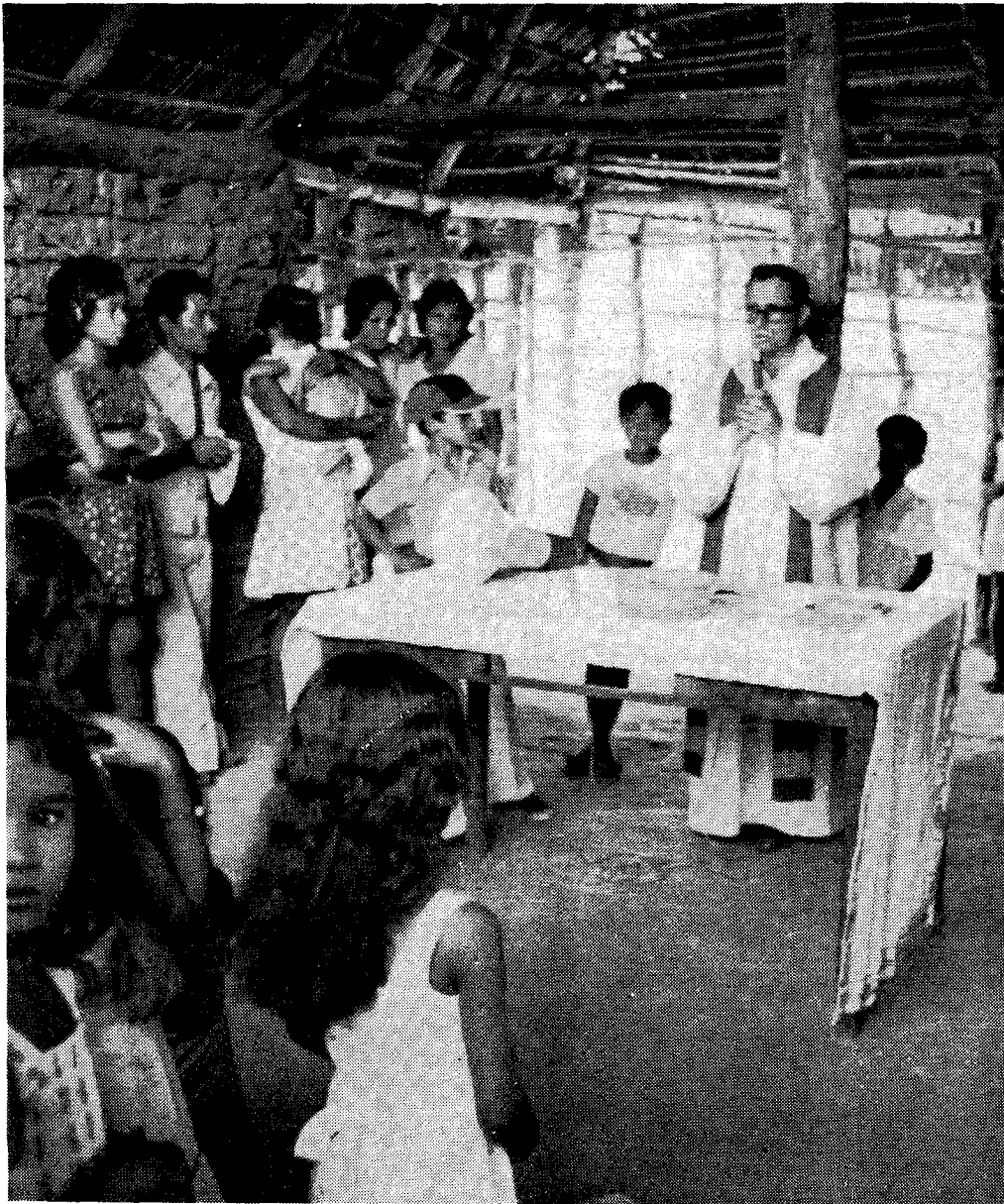
India or the Georgetown University doctors in Thailand refugee camps. Is there any way for individuals and families, to really take part in world ministry?

**POPE JOHN PAUL II** suggests that Christians give whenever possible from their substance, not just from their extra funds. Christians can give through such organizations as Catholic Relief Services or the Catholic Near East Welfare Association, for example.

But, beyond this, the question posed by the rich young man in the Gospels persists: "Is this enough?" Is there anything more that Christians can do to make a difference, something more direct and personal?

We would like to suggest two possible, "family-to-family" activities, perhaps as a spark to kindle other creative responses.

**THE FIRST SUGGESTION:** Sponsor a refugee family, one of the thousands coming from Cuba, Haiti or Southeast Asia. The plight of the refugees has been graphically depicted in the media. Families can



In Balsas, Brazil, Verona Father James Molinari administers the sacrament of Baptism in a rural chapel. Although the number of people we actually encounter in a lifetime is limited, Christians are encouraged to serve those in distant lands as well. (NC Photo)

be sponsored through agencies such as the Catholic Migration and Refugee Services (MRS).

Further information on how to sponsor a refugee family can be obtained from diocesan offices which can provide the name and address of the regional MRS offices. Another source of information is the "Southeast Asia Refugee Program," sponsored by the U.S. bishops' conference.

An excellent option, which involves a minimum of resources and time, but which yields a maximum of personal involvement and a sense of caring, is the movement to adopt a prisoner of conscience (POC) or a "refusenik" family in the Soviet Union.

The POCs are Soviet citizens, both Jews and Christians, in danger of disappearing to a kind of internal exile or into the Soviet prison system. Their difficulties are the direct result of their outspokenness about aspects of Soviet life. Some of these people, like human-rights activist Anatoly Shcharansky, are fairly well known in the West. Others are forgotten victims. All, however, desperately need a link with the

"If Pope John Paul left our nation with one central message, it was this — we need to put our deep moral beliefs into action and that is what you do and I am proud of you for it. 'The poor,' he said, 'are our brothers and sisters.' Instead of throwing them crumbs, we should treat them like 'guests at our family table.'" (President Jimmy Carter, Address to National Catholic Charities Convention, 1979)

outside world in order to survive.

**THE REFUSENIKS**, in the main, have not been imprisoned. But their plight is no less real. Guilty of the "crime" of having applied for extra visas to emigrate to Israel, they are virtually trapped in a form of house arrest, fearful of leaving their tiny apartments lest they be beaten up by government-inspired, antisemitic hooligans.

Many of these people have waited for their visas up to 10 years. Most have long since lost their jobs. The few Americans who have been allowed to interview these suffering families were struck by their continuing determination to find their way to freedom.

The adoption program consists, essentially, in writing letters to the desperate people involved. The letters can be lifelines of hope for those receiving them.

**LETTERS MAKE** the refuseniks aware that their plight is known, that someone cares.

In addition, some feel the letters may mitigate mistreatment, by letting Soviet officials and prison guards know that people are concerned with the fate of these unfortunate persons.

Any letters should be personal and friendly, avoiding political affairs but remembering birthdays and religious holidays. The letters may be written in English, Yiddish, Hebrew or Russian because translators are available.

**IT IS IMPORTANT** that the letters be regular. For this reason, agencies often recommend that several families within a parish adopt a single prisoner or family.

(For lists of names and addresses of POCs and refuseniks, write to: National Interreligious Task Force for Soviet Jewry, Room 221, 307 Wabash, Chicago, Ill. 60605.)

## LETTER TO THE READER:

Dear Friend:

The parish. How important is it? How are specific parishes serving people, contributing to communities, praying, solving problems? What does the parish have to do with the everyday lives of people — in their homes, for example?

These are only a few questions that are shaping the 1980-81 Know Your Faith (KYF) series. KYF is the weekly religious education series appearing in many Catholic newspapers. It is edited by the staff of the National Catholic (NC) News Service, the world's largest religious wire service.

The future of the parish is a major concern of the U.S. bishops today. They have established a special office to work in this area: The Parish Project. And, they have noted, the church's concern for the parish is intimately related to its concern for the family and the home.

Father Philip Murnion, executive director of the bishops' Parish Project, has agreed to be one of the principal writers for the 1980-81 KYF series. His articles will appear regularly, bringing the benefits of his experience with so many parishes to "The Parish and Its People."

The religious educators on the staff of the National Catholic News Service will work throughout the year, developing an overall presentation that includes a variety of easy-to-read, stimulating and educational materials; that keeps the needs of people in homes and people in parish groups in mind at all times.

The parish touches so many people: people who share common values...who share the desire to communicate values to their children...who share an ability to help others in special ways...who share worship...who share the need to pray (at home, in groups)...who share a hunger for the support, the personal resources and the gifts of others in the local church community. The 1980-81 KYF series is for all these people.

In its 1980-81 series, KYF will offer biblical, liturgical and doctrinal insights. It will offer a lot to think about...and a lot to do. It is a series about parishes and people like those in your own community — a series about people on the pilgrimage of faith.

Sincerely,

*Richard W. Daw*

Richard W. Daw  
Director and Editor-in-Chief  
National Catholic News Service

KNOW YOUR FAITH



# A Letter to Santiago

By TOM LENNON

By now, Santiago, you must be an adult, probably living in Lima, Peru, perhaps a husband and father, and, I hope, maybe not quite as poor as when I knew you.

**YOU WERE ONLY** a young boy when the mailman brought you to my living room. The postmark on the thick envelope was Chimbote, Peru.

Inside the envelope were several documents from the Foster Parents Plan agency that was, so to speak, sponsoring our temporary friendship. Your picture was enclosed and I saw a child looking very serious, standing stiffly at attention, dressed in his best but poor clothes.

**THE AGENCY** told me all about you, Santiago. Your family was poor. Your father had deserted you. Your mother worked hard 12 hours a day washing clothes for people. You had one sister, and all of you lived in a clay hut that I found hard to visualize.

I've saved all your letters, Santiago. In your first letter, you introduced yourself very formally, or at least the translator of your Spanish made it sound formal. "My name is Santiago. I will like to write you very much every month, and I hope you like writing to me. I am 10 years old, but I am not very good in arithmetic."

**YOUR FOURTH LETTER** shocked me with news that I had already heard on television. "A terrible earthquake came here. It made me very nervous. We are afraid another one will come. Our clay house was completely destroyed. I also lost my copybook in the earthquake. It was my best copybook."

At the time I had some extra green stuff and so, in addition to the regular monthly support donation, I sent your family \$100. You wrote back, "With your wonderful gift we have built a new house of reeds. But it is near a river and lots of times the mosquitoes keep me awake at night and it is hard to pay attention the next day in school. Thank you for your gift and for writing to me every month."

Later the river flooded and destroyed your house again. I wondered how you all kept on going.

**SOMETIMES** I wasn't sure what to write to you, Santiago. So I wrote to you mostly about what my life was like when I was 10, about some of the big snows, and the trouble I had with arithmetic, and how I was sick too often. I tried to encourage you, for in almost every letter you said you were not a good enough student. I suspected your teacher told you that, and I suspected she was wrong.

One day, Santiago, I had a bad time at work; everything went wrong. When I came home that night, I felt like cursing the whole world. But, in my mailbox was your monthly letter. Without a great deal of enthusiasm I opened it and read it. I shall never forget this part:

"**MR. LENNON**, you have told me that your father died when you were very young, and it made you sad. You know that my father left us and never came back, and so I feel sad like you did. But, Mr. Lennon, now I think of you as my father. You have helped me so much and I love you and will never forget you. You will always be my father."

Your letter made me cry that night, Santiago. You did so much more for me than I ever did for you.



Many opportunities exist for Christians to give from our substance as well as our surplus through organizations helping refugees. (NC Photo)

KNOW YOUR BROTHER FAITH

## Sharing for Unity

By FATHER JOHN J. CASTELOT

Christians profess to be a universal community of love. But if we love, we care; and if we care, we share with those who are in need.

**THE CHURCH OF CHRIST** had humble beginnings, just like Jesus himself. The coming of the Holy Spirit did not effect an instantaneous creation of a Catholic Church that was universal. It was not until the second century that Ignatius of Antioch could use the term, "Catholic Church" for the first time, meaning the church throughout the Mediterranean world.

As historian Philip Hughes said in "A History of the Church": "Unity is of the highest importance, as willed by God. Unity in each local church, unity of belief between all the churches of the world...St. Ignatius looking beyond the local church to the one great church has found for that unity the name which henceforth it will forever retain...the Catholic Church."

**BUT EVEN** in the first century, the faithful understood the importance of unity in the local community and had a keen realization that the local church did not stand alone but was joined with all other communities by a bond of love and peace. The principle of that unity was the Spirit of Christ: "All are one

in Christ Jesus." (Galatians 3:28)

However, anxious as Paul was for the unity of his individual churches, he never let them forget the other communities, especially those in need of help. Paul's success in doing this may be gauged by a passage from Second Corinthians (8:1-4), where he directs that community's attention to the generosity of the churches in northern Greece (Macedonia):

"**BROTHERS**, I would like you to know of the grace of God conferred on the churches of Macedonia. In the midst of severe trial, their overflowing joy and deep poverty have produced an abundant generosity. According to their means...and voluntarily, they begged us insistently for the favor of sharing in this service to the members of the church."

The community referred to is the one at Jerusalem, which, it seems, had fallen on very hard times.

It is especially remarkable that the generosity of the Macedonian churches was not motivated by a desire to share only their surplus wealth. On the contrary, their generous response came "in the midst of their severe trial." This response to the plight of their distant Jewish brothers and sisters was not a grudging reaction to arm-twisting on Paul's part; they actually begged

for this favor.

**STILL**, even though Paul holds up this ideal for imitation, he is too realistic to make unreasonable demands. "The willingness to give should accord with one's means, not go beyond them. The relief of others ought not to impoverish you; there should be a certain equality. Your plenty at the present time should supply their need so that their surplus may one day supply your need, with equality as a result." (II Corinthians 8:12-14)

It is easy for people to get so wrapped up in narrow, parochial concerns that they forget they are only one part of the Body of Christ. If Christians in the United States enjoy a degree of affluence today, it is only because, when they were a struggling mission church not so long ago, thousands of their brothers and sisters in Europe came generously to their aid.

**THE PLIGHT** of our brothers and sisters in poorer parishes, even in our own metropolitan areas, should not remain unknown to us, nor should their cries for help go unheard. At the same time, awareness that we are united in Christ with churches throughout the world is vital. The Christian who cares about others is challenged by situations near home and far away too.





By Dolores Curran

# Better to laugh and love

## Family Life

I called my husband at work yesterday and asked him to stop at the bookstore on his way home and pick up a book they were holding for me.

"Sure," he said. "What's the title?"

I hesitated, knowing what was in store for me, but what could I do? "It's called **A Woman of Independent Means**." There was just the slightest pause on the other end and then the question, "You want me to pay for it, I presume?"

I **CONSIDERED** serving him brussel sprouts for dinner but instead I laughed. It was a delicious example of the irony of our times. It reminded me of the cartoon of the man weighing two volumes. One title

was invisible. The other was, **Overcoming Indecision**.

I'm sure some women wouldn't have found my husband's remark amusing and they probably feel I sold out the women's movement a little by laughing, but I couldn't disagree more. We are undergoing terrific attitude and role changes in American marriages. In spite of what the Eagle Forum women proclaim, it's a rare marriage that hasn't been affected by the changing attitude of and toward women.

But these marriages need all the help they can get in the form of humor as a detonating device. There are ironies and inconsistencies, as in the case of the woman who says, "What do you mean, women always

take things personally?" or the man who says, "I've been a long time supporter of women's rights. I've always let my wife work."

**SOMETIMES THE** persons who make remarks like these are entirely unaware of what they have said; yet the people around them attack them with a ferocity unacceptable in any other area. That's unfair. We need first to call their attention to the message that's coming through to us, whether it's demeaning, derogatory, or merely macho. The best way of doing this is with grace and humor, not attack and hostility.

When I say humor, I don't mean the silly pretense of feminine sweetness that masks anger. It can be humor with a bite to it. An

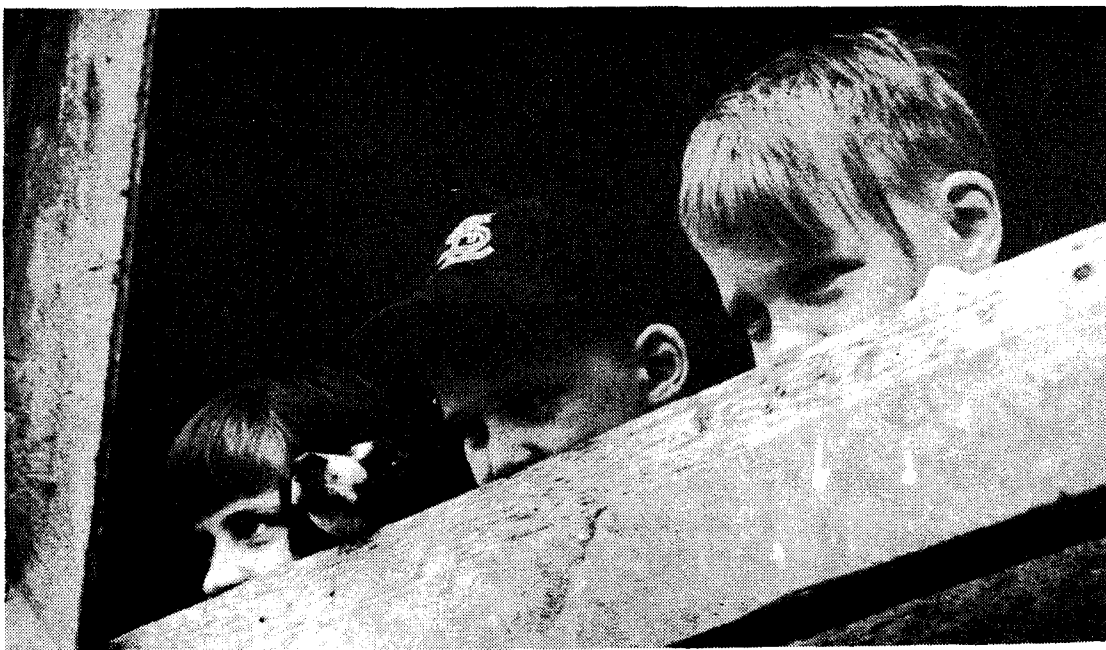
example. In my state we have several male legislators and one congresswoman. Her name is Pat. Our large dailies have adopted the practice of using her first name in headlines while referring to her male peers with a full name or title and people have generally followed suit.

I was in a group where a few loud would-be president makers held forth on the state of politics locally. They talked about Hart, Armstrong, Wirth, and Pat. A woman in the group began quietly referring to our male legislators by their first names: Gary, Bill and Tim. The rest of the group saw the humor in it and picked up on it with her. It became an amusing game to see how long it would take the politicians to catch on. One by one they did and eventually they smiled at themselves.

**NOBODY HAD** to shout angrily at them or crudely call their attention to what to them was a mere habit when to others it was demeaning. But I doubt if they'll ever do it again in a group they respect.

And that's what attention to a good relationship demands — respect. We've seen too many good couples lose respect for one another as they try to find a new base of relationship. They become humorless. Neither is allowed weakness or errors. From there it's a short step to bitterness and hostility. And it's so unnecessary.

When Jim brought the book home, he handed it to me with a smile. In exchange for his graciousness, I'm reading him passages from it while he reads the newspaper. With a smile, of course.



**SUMMER'S LAMENT—** On a farm near Holy Cross, Iowa, four friends meditate on the joys of the fading summer and hope that the new school year offers a little fun along with the work. (NC Photo)

### Family Night

By Terry and Mimi Reilly

**OPENING PRAYER:** Jesus, help us learn to listen when you call. Through listening we will hear your voice in nature; listening we will hear you whisper the wind; listening we will hear you in the laughter of children. Oh, yes, Jesus, help us learn to

listen, help us learn to hear when you call. Amen.

**SOMETHING TO THINK ABOUT:** Hearing is a physical process. Sound vibrations are picked up by the ear and recorded. Listening, however is so much more than hearing. To really listen means we turn our full attention, our minds and

hearts, to gain both the intellectual content and emotional tone of the message being sent.

**ACTIVITY IDEAS:**

• Young Families: "Pass the message" Gather in a circle; one person make up a short message and whisper it

to the next person who whispers it to the next, and so on until it completes the circle. The last person repeats it out loud. How has the message changed? Give three examples in the family of how this has happened.

• Middle Years Families: All go outside in the backyard or a nearby park and sit together silently for five minutes, listening to all the sounds. Then share all the different kinds of noises each person heard. Together finish these sentences:

- a. It is most difficult for me to listen when...
- b. It is very easy for me to listen when...
- c. My favorite time of listening is...
- d. When I know someone is listening to me I feel...

• Adult Families: Each tell of someone they know who is a good listener. List at least six qualities of a good listener. Each share the greatest difficulty he or she has in listening.

**SNACK TIME:** Homemade popsicles. Listen to sounds each one makes as he or she eats the popsicle.

**ENTERTAINMENT:** Take a walk around the block. Listen to all the different types of noises.

**SHARING:**

- 1. Each share a time he or she felt listened to during the past week.
- 2. Share a moment someone felt close to God.

**CLOSING PRAYER**

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# Pope's prayer for World Synod

Venerable Brothers and dear sons and daughters,

1. We are approaching the Synod of Bishops, which will begin on 26 September next to discuss the role of the Christian family in the modern world. A question of prime importance will thus be examined at the Synod. The Church's mission with regard to the family was dealt with by my predecessor Pope Paul VI (cf. *Humanae Vitae*, 39);

2. Accordingly, when in the near future the Synod of Bishops begins, the whole Church must take part in its work. The whole Church must in a sense be at the Synod, present above all by prayer and sacrifice. Let all the Church's children pray and make spiritual offerings for the Synod, to obtain God's light and strength for the assembled Synod Fathers. The family is a cell from which come all the vocations and states of life in the Church. These in

turn, each in its own measure, are at the service of the family, in accordance with the teaching of Paul VI addressed to priests: "Long, rich experience has shown you that your celibacy gives you a special availability for being, for families in their progress towards holiness, active witnesses of the Lord's love in the Church" (Address of 4 May 1970 to Members of the Association "Equipes Notre Dame": AAS 62, 1970, p. 435).

Prayer of Pope John Paul II for the 1980 Synod of Bishops:

Lord God, from you every family in heaven and on earth takes its name.

Father, you are Love and Life. Through your Son, Jesus Christ, born of woman, and through the Holy Spirit, fountain of divine charity, grant that every family on earth may become for each successive

generation a true shrine of life and love.

Grant that your grace may guide the thoughts and actions of husbands and wives for the good of their families and of all the families in the world.

Grant that the young may find in the family solid support for their human dignity and for their growth in truth and love.

Grant that the love, strengthened by the grace of the

sacrament of marriage, may prove mightier than all the weaknesses and trials through which our families sometimes pass.

Through the intercession of the Holy Family of Nazareth, grant that the Church may fruitfully carry out her worldwide mission in the family and through the family.

We ask this of you, who are Life, Truth and Love, with the Son and the Holy Spirit. Amen.

## Papal Changes in United States

WASHINGTON —(NC)— Cleveland Auxiliary Bishop Anthony M. Pilla, 47, has been appointed apostolic administrator of Cleveland pending the appointment of a successor to Bishop James A. Hickey, named archbishop of Washington. In addition, Pope John Paul II accepted the resignation of Bishop John Donovan of Toledo.

## Missionaries Restricted in India

CALCUTTA, India —(NC)— Government efforts to further restrict the activities of Catholic missionaries in West Bengal are wrong, the bishops of the region have declared. They said they "view with concern" difficulties encountered by Christian missionaries in the north-eastern state.

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TELL A FRIEND

In south India Sisters-to-be need sponsors. \$1,500 will train five of them... Show this column to a friend. We'll send him (or her) full information.

WORK IN INDIA?

While staying at home you can work full-time in India... Bishop Januarius of Chanda asks you to teach the catechism, health care, and increased crop production, by providing food, clothing, and a place to live (and pray), for one of the 78 native Sisters in his new and difficult diocese. To support a working Sister costs only \$1.50 a day (\$45 a month). Can you possibly "adopt" one? Send what you can at least — \$100, \$75, \$50, \$25, \$10. These native Sisters are giving their lives. You will share in all the good they do.

FOR CHILDREN NOBODY WANTS

All the children in Girls' Town in Kozhuvanal, India, are orphans or from families too poor to keep them. The home is small and cramped and suffered a recent fire. It was built to accommodate 30 girls and now houses 125. Only \$6,000 will provide a new dormitory. Build it yourself as a Memorial for someone you love or at least share what you can (\$100, \$50, \$5).

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# Primary candidates poll

## What is the Poll?

The following poll of all the major national and state candidates for political office is being published this week by the Catholic diocese papers throughout Florida as an informational aid to voters in the upcoming primary election. Ten questions covering eight different areas of concern were asked.

The poll was developed by the Florida Catholic Conference, Thomas Horkan, Jr., director, in conjunction with the editors and the Miami Council of Catholic Women whose volunteers spent many hours of work conducting the poll. (Mrs. Arlene Conklin was responsible for the Miami area poll.

The Florida Catholic Conference is an agency of the five Catholic dioceses in Florida. The Florida

Council of Catholic Women is made up of diocesan councils in each diocese, and has affiliates in each Catholic parish throughout the state. The Catholic newspapers are *The Voice*, Archdiocese of Miami; *The Florida Catholic*, Dioceses of Orlando and St. Petersburg; and *Commentary*, Diocese of St. Augustine.

This involves issues of concern to Catholics. The Church engages in registration and get-out-the-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

## How to use the Poll

Following is a list of questions asked the candidates. Each question is numbered 1A, 1B, 2, 3, etc. Simply match up the question number with the appropriate column at the top of the poll to find the candidate's answer. The answers are coded:

S — support.

O — oppose

NR — no response

\* — candidate has some questions or reservations on this question.

Candidates who did not respond after follow-up calls were listed as No Response.

### 1. ABORTION:

A. A call for a constitutional convention for the purpose of proposing a Human Life Amendment to the U.S. Constitution.

B. The use of tax funds for abortion.

### 2. CAPITAL PUNISHMENT:

The death penalty.

### 3. WELFARE REFORM:

A. Increasing benefits to meet inflation.

B. State funding for programs to assist refugee families with job and language skills.

4. AGRICULTURAL WORKERS: Implementation of collective bargaining rights under an Agricultural Labor Relations Act.

5. EQUAL RIGHTS AMENDMENT: Ratification.

6. EDUCATION: School bus transportation for students in non-public schools.

7. EUTHANASIA: Legislation allowing mercy killing.

8. PUBLIC GUARDIANSHIP: Legislation and funding for the establishment of public guardians for the gravely disabled and elderly in need.

★★★

★★★

★★★

## U.S. Congress

CANDIDATE	District	1A	1B	ANSWERS				6A	6B
				2	3	4	5		
John B. Coffey	Senate (D)	O	S	S	S	S	O	O	NR
Bill Gunter	Senate (D)	O	S	S	S	O	*	S	S
Buddy MacKay	Senate (D)	O	O	S	S	O	S	S	S
Jim Miller	Senate (D)	NR	S	S	S	S	S	S	S
Richard Pettigrew	Senate (D)	(DID NOT RESPOND TO SURVEY)							
Richard Stone	Senate (D)	S	S	S	S	S	O	S	S
Ander Crenshaw	Senate (R)	S	S	S	S	S	S	S	S
Lewis Dinkins	Senate (R)	*	S	O	O	S	S	NR	S
Lou Frey, Jr.	Senate (R)	S	S	S	S	S	S	O	S
Paula Hawkins	Senate (R)	S	S	*	S	S	S	NR	S
Ellis Rubin	Senate (R)	S	S	S	S	S	S	O	S
John T. Ware	Senate (R)	S	S	S	S	S	S	S	S
Al Cogler	Dist. 11 (R)	O	S	S	S	S	O	S	S
Norman Edward Leonard	Dist. 11 (R)	S	S	*	S	S	S	S	S
Edward J. Stack	Dist. 12 (D)	(DID NOT RESPOND TO SURVEY)							
Alan S. Becker	Dist. 12 (D)	O	S	S	S	O	NR	S	S
Claude Pepper	Dist. 14 (D)	(DID NOT RESPOND TO SURVEY)							
Douglas MacKenzie	Dist. 14 (D)	S	S	S	S	S	S	S	S

## Florida Legislature

George Williamson	29 Senate (R)	S	O	S	O	O	O	O	S	O	S
J.W. "Bill" Stevens	29 Senate (R)	S	O	S	S	S	O	O	O	O	NR
John A. Hill	33 Senate (D)	S	S	S	S	S	S	S	S	O	S
Bob Skidell	33 Senate (D)	S	O	S	S	S	O	O	S	O	S
Jack Gordon	35 Senate (D)	O	S	O	S	S	S	S	O	O	S
Don Allen MacKenzie	35 Senate (D)	NR	O	S	O	S	S	O	S	O	S
Vernon C. Holloway	35 Senate (D)	S	O	S	S	S	S	O	S	*	S
Richard (Dick) Renick	35 Senate (D)	S	O	S	S	S	O	S	S	*	S
Mitch Mannin	78 House (R)	S	O	S	S	S	S	*	S	O	S
"Stu" Fitelson	78 House (R)	O	O	S	O	O	O	O	S	S	S
Hugo P. Unruh	79 House (R)	O	O	S	O	O	S	O	O	O	S
Richard L. "Dick" Kroh	79 House (R)	S	O	S	NR	S	NR	O	O	NR	S
John Jordan	83 House (R)	S	O	S	O	O	O	O	O	O	O
Frank S. Messersmith	83 House (R)	O	O	S	O	NR	O	S	S	O	S
Mack Freeman	83 House (D)	S	O	O	S	S	S	S	O	O	S
Mark Adam Foley	83 House (D)	S	O	NR	S	O	S	S	S	O	S
Bill Clark	84 House (D)	(DID NOT RESPOND TO SURVEY)									
John Gillespie	84 House (D)	(DID NOT RESPOND TO SURVEY)									
Murray Goldstein	84 House (D)	O	S	O	S	S	S	S	S	S	S
Stuart L. Stein	85 House (R)	O	O	S	S	O	S	O	S	S	S
Bill Milmo	85 House (R)	O	O	S	S	O	S	O	S	O	S
Steve Warner	87 House (D)	(DID NOT RESPOND TO SURVEY)									
Gred Gore	87 House (D)	(DID NOT RESPOND TO SURVEY)									
Anthony Louis Campenni	87 House (R)	S	O	S	S	S	S	S	S	O	S
Robert M. Woodburn	87 House (R)	O	O	S	O	O	*	O	O	O	O
Mary Ellen Hawkins	88 House (R)	S	O	S	*	*	*	S	S	O	*
Wilbert F. Bolyea	89 House (R)	*	*	O	S	S	S	S	S	*	S
Tom McPherson	92 House (D)	(DID NOT RESPOND TO SURVEY)									
John Bond	92 House (D)	(DID NOT RESPOND TO SURVEY)									
Fred Lippman	94 House (D)	O	S	S	S	S	S	S	S	O	S

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CANDIDATE	District	ANSWERS								6A	6B
		1A	1B	2	3	4	5	6A	6B		
Edward Moore	94 House (D)	(DID NOT RESPOND TO SURVEY)									
David Lehman	97 House (D)	(DID NOT RESPOND TO SURVEY)									
Judith A. Tozzi	97 House (D)	NR	NR	S	S	O	S	S	O	S	S
Virginia L. Rosen	100 House (D)	O	S	O	S	S	S	S	O	O	S
Ben Cowins	100 House (D)	(DID NOT RESPOND TO SURVEY)									
Michael Freidman	102 House (D)	(DID NOT RESPOND TO SURVEY)									
Dorothy Cohen	102 House (D)	(DID NOT RESPOND TO SURVEY)									
Donald A. MacKenzie	102 House (D)	(DID NOT RESPOND TO SURVEY)									
Ronald A. Silver	103 House (D)	O	S	S	S	S	S	S	O	S	S
Farrell Gordon	103 House (D)	O	O	S	S	O	S	S	O	S	S
William "Ray" Hodges	104 House (D)	S	O	S	S	S	S	O	S	O	S
Kathy Ruddy	104 House (D)	(DID NOT RESPOND TO SURVEY)									
George "Willie Brackett"	104 House (D)	S	O	S	S	S	S	S	S	O	S
Chuck Sellers	104 House (D)	(DID NOT RESPOND TO SURVEY)									
Ralph E. Carey	104 House (D)	(DID NOT RESPOND TO SURVEY)									
Vashti C. Armbrister	104 House (D)	S	O	O	S	S	O	S	S	O	S
Joe Lang Kershaw	106 House (D)	S	O	S	S	S	S	S	S	O	S
Miller Dawkins	106 House (D)	(DID NOT RESPOND TO SURVEY)									
A.M. "Tony" Fontana	107 House (D)	O	O	S	S	O	S	S	O	O	S
John M. Diaz	107 House (D)	S	O	S	S	S	S	S	S	O	S
Bob Reynolds	108 House (D)	S	O	S	S	S	S	S	*	O	S
Dennis Nye	108 House (D)	S	O	S	O	O	O	O	O	*	S
Romelio G. Rivera	109 House (R)	(DID NOT RESPOND TO SURVEY)									
Ed London	109 House (R)	(DID NOT RESPOND TO SURVEY)									
Julio Gomez	111 House (D)	(DID NOT RESPOND TO SURVEY)									
John Cosgrove	111 House (D)	S	O	O	S	S	S	S	S	O	S
William E. Sadowski	113 House (D)	(DID NOT RESPOND TO SURVEY)									
Donald Gruber	113 House (D)	NR	NR	S	S	S	S	S	S	O	NR
Don Slesnick	114 House (D)	(DID NOT RESPOND TO SURVEY)									
Alan Rosenthal	114 House (D)	(DID NOT RESPOND TO SURVEY)									
Harry Lima	114 House (D)	S	O	O	S	S	S	S	S	O	S
Ceferino C. Rodriguez	114 House (R)	(DID NOT RESPOND TO SURVEY)									
John Plummer	114 House (R)	S	O	O	S	S	S	S	S	O	S
Steve Siegfried	115 House (D)	(DID NOT RESPOND TO SURVEY)									
Pat Smith	115 House (D)	(DID NOT RESPOND TO SURVEY)									
Dennis Bohler, Jr.	115 House (D)	(DID NOT RESPOND TO SURVEY)									
Gene Fliinn	116 House (D)	S	O	S	S	S	S	S	S	O	S
Dexter Lehtinen	116 House (D)	O	S	S	S	S	O	S	S	O	S
Sandra O. Weires	116 House (D)	O	S	S	S	S	S	S	O	S	S
R.C. Corpion	116 House (R)	S	O	O	O	S	S	O	S	O	S
Christopher Ferrer	116 House (R)	(DID NOT RESPOND TO SURVEY)									
Bill Flynn	117 House (D)	S	O	O	S	S	S	NR	S	O	S
George Weires	117 House (D)	O	S	S	S	S	S	O	O	S	S
Paul C. Zipszer	117 House (D)	(DID NOT RESPOND TO SURVEY)									
Dan Lewis	117 House (D)	(DID NOT RESPOND TO SURVEY)									
Charlie Hall	118 House (D)	(DID NOT RESPOND TO SURVEY)									
Larry Hawkins	119 House (D)	(DID NOT RESPOND TO SURVEY)									
Bob Savage	119 House (D)	S	O	S	S	S	S	O	S	O	S
Joe Allen	120 House (D)	S	O	S	NR	NR	NR	O	S	O	S
Joe Balbontin	120 House (D)	(DID NOT RESPOND TO SURVEY)									
Rick Eyerdam	120 House (D)	O	O	S	NR	S	S	S	O	O	*
Henry L. Rosenthal, Jr.	120 House (D)	(DID NOT RESPOND TO SURVEY)									



# Who joins, who leaves the Church?

WASHINGTON—(NC)—Results of a first-of-its-type survey on people's motivations for joining, leaving or returning to the Catholic Church describe the typical convert, dropout and returnee.

The typical convert is a young man influenced by her Catholic husband, the dropout is a teen-ager and the returnee is likely to be an older person who either feels guilty about having left the church or who wants to be a positive example for children.

The survey's results were revealed at a preparatory session preceding the Second Annual National Catholic Lay Celebration of Evangelization, meeting in Washington Aug. 21-23.

THE SURVEY was completed by Dean Hoge, a sociologist at the Catholic University of America, with the assistance of Paulist Father Kenneth McGuire, an anthropologist, and Marianist Brother Bernard Stratman, a communications specialist. Hoge addressed the preparatory forum for the conference.

As part of the survey more than 200 interviews were conducted in Baltimore; Detroit; Providence, R.I.; Orlando, Fla.; Omaha, Neb.; San Antonio, Texas, and Oakland, Calif.

The study pointed to the need for a "facilitator," someone to help the potential Catholic take the steps

toward conversion. The family can be the "facilitator" in many cases, but it can also spark alienation from the church, Hoge said. He said that family tensions are often responsible for teen-agers leaving the church. He added that teen-age alienation from the faith is so common

throughout the Christian denominations that it is almost normal statistically.

OTHERS WHO DROP out of the church include "weary dropouts," who lose their motivation or discover they had none in the first place;

Mrs. Ronald Frombaugh of Newville, Pa., helps her son Michael put on his leg braces before the boy heads out to play. What Michael can't do with his leg he makes up with his arms as he jumps off his wheelchair and shows off with a head stand.



## Evangelists: consider culture

WASHINGTON —(NC)— Participants at the Second Annual National Catholic Lay Celebration of Evangelization in Washington Aug. 21-23 were told to remember cultural aspects when evangelizing within a community.

That was just one of the messages offered during 32 workshops to help lay evangelists spread the "good news" to inactive Catholics and the unchurched.

The approximately 1,700 participants reflected the church's diversity in the United States. The crowd consisted of clergymen, Religious, blacks, Hispanics, Indians, whites and various age groups. They heard advice on evangelizing just about any group or nationality in the United States today.

A COMMON THEME was that evangelization works best when the evangelizers respect the particular cultural, ethnic, community or individual needs of the people to be reached. In an ecumenical outreach, awareness of the partner denomination's religious heritage and beliefs is also crucial if the joint Christian evangelization is to succeed, participants were told.

"Evangelization happens in a cultural context," said Judy Solberg, who worked as an evangelizer in the rural, low-income, mountainous coal country of Virginia. Residents, mostly of Protestant heritage, often were very religious, praying, reading the Bible and following strong beliefs of right and wrong, but they weren't church-

goers, Ms. Solberg said.

Her method was listening, first to known inactive Catholics and then to other unchurched. Ms. Solberg often worked with the local ministerial association.

Because of people's reluctance to get involved with the Catholic Church, she suggested beginning with prayer services and similar celebrations instead of Masses. "For a lot of people in the area the Catholic Church is boring," she said. "To reach these people the church is really going to have to offer something special in terms of community."

LIKE OTHER workshop speakers, Solberg also counted social justice a part of evangelization. "A lot of people know about the church through its services," she added. As one old woman told her, "There's only two churches worth anything anymore — the Catholic Church and the Salvation Army — because they care about people."

Caring about people also motivates Catholics in the New Life Prayer Community who evangelize residents of Lorton prison outside of Washington.

In the harsh prison atmosphere, where inmate violence can become murder, New Life members offer a Christian "presence" through the Eucharist, prayer and counseling sessions, and the folk music of their guitars.

"Evangelization is reaching out and touching someone," said Bill Jarema, spokesman for the group.

"The church is not a building, it's a presence." Their presence involves talking intimately with someone about personal faith experiences and empathizing. Apparently, it works. New Life reports that 90 percent of the men it has assisted belong to parishes or prayer groups after leaving and stay out of trouble. Others report drastic changes in their lives even while still imprisoned. Danny Thompson, a Lorton inmate who says he was in and out of jails for 25 years before being converted, provided the testimony.

"I FOUND ACCEPTANCE, I found something I believe everybody in the world wants and needs," he

## KCs set \$1 million school ed fund

ATLANTA —(NC)— A \$1 million investment research fund to improve all aspects of Catholic education will be established by the Knights of Columbus.

The education fund was approved by the Knights at the 98th annual meeting of the Supreme Council of the fraternal organization of Catholic men. Representatives of the 1.3 million-member organization met in a five-day convention in Atlanta.

The Knights also went on the record opposing abortion funding, the Equal Rights Amendment and pornography.

said. "I found peace and I found freedom."

"When you come out of that prison you're so high on the Lord you can't stand it," New Life volunteer Kay Lumsden added.

On the Sioux Indian reservations of South Dakota, Native American lay deacons and a Jesuit priest are working together to overcome the problems of a "dependent church" which for too long ignored the Indian's culture as a means of evangelization. Within the Diocese of Rapid City, S.D., the new formation program for the Sioux and the Sioux Spiritual Center are helping to train Indian church leaders who will take over from missionaries who for decades ran the local church.

A resolution on the educational fund followed Supreme Knight Virgil C. Dechant's annual report. The resolution cited the need for research to solve increasing problems of funding, administering and staffing Catholic schools.

Research projects, to be supported by earnings from the fund, will be selected by the National Catholic Educational Association, assisted by an advisory panel of bishops and scholars representing the United States and Canada and subject to the concurrence of the Knights of Columbus board of directors.



# S. Florida Scene

## Widows(ers) Meet

Catholic Widow and Widowers Club will hold a social gathering on Sept. 1, at 7:30 p.m. at their meeting place, 2380 W. Oakland Blvd., Rear, P.W.P. Hall. Refreshments. BYOB for information call 733-4274 or 772-3079.

★★★

The South Broward Catholic 40-60 Widows-ers Club will meet on Sept. 5 at 7:30 p.m. at Nativity Hall, 700 Chaminade Drive in Hollywood. The first anniversary celebration will include a covered dish supper with games and dancing. Ladies bring a covered dish — Men can pay \$4.00 Contact 987-4493 or 987-5252 for information. \$1.00 admission charge — all welcome.

## Women's Clubs

St. Boniface's Women's Club will hold its next meeting on Sept. 2, at 8:00 p.m. in the Parish Hall, 8330 Johnson St., Pembroke Pines.

★★★

The Women's Guild of St. Bernard's Church will hold a "Pot Luck Supper" and membership social on Sept. 2, from 8:00 p.m. to 11:00 p.m. at the Parish Center, University Drive and Sunset Strip, Sunrise. The guild members will bring Hot and cold covered dishes.

★★★

The first monthly meeting of the St. Clare's Women's Guild will be held on Sept. 3, beginning with Mass at 7:00 p.m. followed by a get acquainted meeting in the Parish Hall. If transportation is needed please call Sandy Dalton, 622-6521. Guild meetings are held on the first Wednesday of each month at St. Clare's 821 Prosperity Farm Rd., N. Palm Beach.

## Lay Carmelites

Lay Carmelites will meet on Sept. 6, at Villa Maria Nursing Home, 1050 N.E. 125th St., N. Miami, at 2:00 p.m.

## Catholic Daughters Meet

Catholic Daughters of the Americas, Court No. 780, of Palm Beach County will have a covered dish luncheon and meeting, Sept. 3, at 12:30 p.m., at the K of C Hall, Marine Drive, W. Palm Beach. For information all Frances Fischer, 655-1721 or Ann Delasandro, at 833-2744.

## Share Shop Day

A Share Shop Day will be held by the East Coast Deanery, Miami Archdiocesan Council of Catholic Women, on Thursday, September 4th, from 9:30 a.m. to 12:30 p.m., at St. Edward's Parish Hall, Palm Beach.

All ladies of the parishes are invited to attend this Share Shop Day and learn of the work done by the Council of Catholic Women through the commissions of Church committees, community affairs, family affairs, International Affairs, and legislation. To learn, also how they can participate in these activities and to share mutual ideas and interests.

## New Group to Aid Mentally ILL

CAMI (COMMUNITY ADVOCATES FOR THE MENTALLY ILL) is a newly formed consumer group of concerned families and friends of mentally ill persons. Families, bewildered and often overwhelmed by the problems that a mentally ill member brings to them, no longer need to feel isolated. People, who are often too ill to speak for themselves, will have a unified voice of advocacy to improve the quantity and quality of care in our community.

CAMI's first public meeting will be an informal panel discussion covering the goals of CAMI and how members can help each other. The meeting is Sunday, Sept. 7, 1980 7:30 p.m. - 9:30 p.m. at Immanuel Lutheran Church, 1770 Brickell Blvd., Miami. All interested persons are invited. CAMI is presently sponsored by fellowship house.

## Eucharistic training day

Here is the Training Day Schedule for Candidates for Special Ministers of the Eucharist:

Saturday, September 13, 1980, 10:00 a.m. to 3:00 p.m. - St. Catherine of Siena Church, 9200 SW 107 Ave.

Saturday, September 27, 1980, 10 a.m. to 3:00 p.m. (Spanish) - St. Michael the Archangel Church, 2987 W. Flagler Street, Miami

Saturday, October 11, 1980, 11:00 a.m. to 4:00 p.m. - St. Clement Church, 2975 N. Andrews Ave., Ft. Lauderdale

Saturday, November 22, 1980, 10:00 a.m. to 3:00 p.m. - St. Clare Church, 821 Prosperity Farms Rd., West Palm Beach,

At the request of many ministers a Renewal Day will be held at St. Mary's Cathedral on Saturday, December 13 from 2:00 to 6:30 p.m., including Celebration of the Eucharist. This day is not mandatory, but will be open to all those who have functioned for three years,

are being recommissioned and would welcome a refresher day. There will be no fee involved.

Fee for all workshops is \$4.00 which covers lunch and materials; checks should be made out to the Archdiocese of Miami, included with letters of recommendation and registration and mailed to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Boulevard, Miami, Fl. 33138. Deadline for registration is the Wednesday preceding a given workshop. (Telephone: 757-6241, Ext. 241-242).

Please Remember: Archdiocese of Miami guidelines stipulate that in order to be commissioned as a Special Minister of the Eucharist one must attend a full day of training and must be recommended in a letter signed by his or her pastor (or chaplain, Spiritual Director, etc. in authority).

## Mercy Hospital Has New Assoc. Chaplain

Father Richard P. Scherer, director, department of pastoral care, Mercy Hospital, 3663 South Miami Ave., announces the appointment, by Archbishop Edward A. McCarthy, of Father Francisco Acosta as Associate Chaplain in the department of pastoral care, effective Aug. 15, 1980.

Father Acosta comes to Mercy from St. Hugh's Parish in Coconut Grove.

## Barry College Starts 40th Year

(MIAMI) — Barry College will mark the beginning of its 40th year of service in education when classes open Sept. 2 for the fall term.

More than 2,100 students are expected in day and evening classes, most of them from Dade County, but many from Broward County and elsewhere in Florida, and more than a few from throughout the U.S. and other nations. When the college opened in September 1940 there were only 40 young women enrolled in what then was a women's liberal arts college. Barry has been fully coeducational since 1976, and had been coeducational in its graduate

programs many years earlier.

Founded by the Adrian Dominican Congregation of Adrian, Mich., the school was created with the help of Bishop Patrick Barry of the Florida Diocese at St. Augustine and his brother, monsignor William Barry, founder of the first Catholic church on Miami Beach, and their sister, Mother Geraldine Barry, Mother Superior of the Congregation at Adrian. She was the first president. The original faculty was comprised of 15 sisters of the congregation.

Today Barry, named after the three founding Catholic leaders, is governed by an independent board of trustees as a non-profit corporation. Its faculty and administration now include 25 sisters among more than 230 full-time personnel.

## Italian Catholics Rush to see Bleeding Statue

NISCEMI, Italy — (NC) — Ignoring the advice of their bishop, Sicilian Catholics are flocking to the town of Niscemi to see a statue of Mary which its owner claims is crying tears of blood. The ceramic statue, located in a small grotto carved from rock, has a red line from its left eye to its lip.

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# Bishops hit Demo abortion plank

The Executive Committee of National Council of Catholic Bishops and the U.S. Catholic Conference has directed Bp. Thomas Kelly, Gen. Sec'y., to release the enclosed statement in response to an action taken during the Democratic convention on Tuesday, August 12th. The Executive Committee judged the moral issue in this instance to be so compelling as to require that it be addressed publicly.

This is his statement:

I deeply regret the action by the Democratic convention in adopting a platform plank which calls for federal funding of abortion, as well as the earlier action by the Democratic platform committee approving a plank which endorses the Supreme Court's pro-abortion decisions of 1973.

The use of public funds to subsidize abortion is a serious invasion of the rights of citizens who conscientiously reject abortion. The United States Congress has repeatedly adopted legislation severely limiting such funding, and a

few weeks ago even the Supreme Court upheld the constitutionality of this legislation.

As I stated in testimony to the Democratic platform committee in June, and earlier to the Republican platform committee, the United States Catholic Conference holds that the right to life is a basic human right which should have the protection of law. Abortion is the deliberate destruction of an unborn human being and therefore violates this right.

Moral convictions about the sanctity of human life compel the Catholic Conference to reject the 1973 Supreme Court decisions on abortion. It opposes the use of public funds to subsidize abortion, and it strongly supports the adoption of an amendment to the Constitution to restore basic legal protection for the right to life of the unborn. We remain hopeful that public officials and candidates for public office will share these views, as well as the views of the Conference on the many other domestic and international issues which face the nation today.



**A LITTLE BIT MORE—** Outside a supermarket in Carpinteria, Calif., young people from a group known as Los Ninos solicit food from shoppers to distribute to orphanages in Tijuana, Mexico. Several Los Ninos groups throughout Southern California carry out a variety of projects throughout the year to provide food, clothing and other supplies for the orphanages. (NC Photo)

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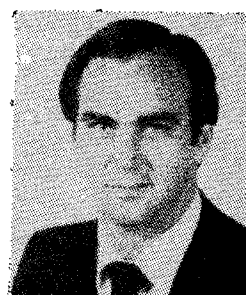
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# Tradition of Our Lady of Charity Mass in Miami

## Bill protects schools from IRS

On Sept. 8, 1961 Archbishop Carroll celebrated for the first time in Miami an outdoor Mass in honor of Our Lady of Charity.

The Mass was offered at the Miami Stadium with the participation of thousands of newly arrived Cuban refugees. Present at the Mass was an image of Our Lady of Charity, a replica of the image at El Cobre Shrine, which had been brought to Miami that very day by two Cuban refugees. The image was greeted with great joy by the thousands who had gathered at the stadium for the celebration of the Mass.

Since then, every year on Sept. 8 Archbishop Carroll, who had great devotion to Our Blessed Mother, celebrated an outdoor Mass in honor of Our Lady of Charity. This custom has been continued by his successor, Archbishop McCarthy.

Sept. 8 is a day of celebration for all the Catholics because it is the feast of the Nativity of the Blessed Virgin Mary. This feast, however, is particularly significant for both the American Catholics and the Cuban Catholics. On that date the Cubans honor their Patroness, Our Lady of

Charity, and the Americans celebrate the anniversary of the first Eucharist which, according to historical records, was celebrated in this country in St. Augustine, Florida, on Sept. 8, 1565.

THE CUBAN PEOPLE have always shown great love to Our Blessed Mother. She was venerated in Cuba since the very early times of the arrival of the Spanish conquistadores. The first image of the Virgin Mary was brought to Cuba by Alonso de Ojeda and given to the chief of an Indian tribe in Cueiba. The Indians venerated this image in a small shrine which they built themselves.

At the beginning of the 17th century, two Indians and a young black left Barajagua, a small settlement in Oriente Province, and went to Nipe Bay in search for salt. On their arrival at the bay, they found bad weather and had to wait for three days in a thatched hut on the shore, at a place called Cayo Frances. It was about 5:30 in the morning when they saw an object floating on the waters of the bay. At first they thought it was a sea bird, but later found it was an image of the

Blessed Virgin Mary. Despite the rainy weather the image was not wet. On the board on which it stood was an inscription—"I am the Virgin of Charity."

The image was taken to Barajagua. After a short time the people of the town, who were worried at the fact that the image disappeared and reappeared several times at its shrine, decided to move it to El Cobre Parish, where it stayed for three years. Again it disappeared and reappeared several times and finally was seen by a little girl named Apolonia on El Cobre Hill. The people then decided to place it on the top of the hill, where later they built a shrine. So the image which had appeared on the waters of Nipe Bay finally stayed at the Shrine of El Cobre, where it has remained until the present time.

In 1915 the veterans of the Cuban Independence War requested the Holy Father, then Pope Benedict XV, to proclaim Our Lady of Charity the Patroness of Cuba. The Pope granted this petition and the feast was celebrated with great solemnity throughout Cuba on Sept. 8, 1916.

THAT DAY IN, 1966, Archbishop

WASHINGTON —(NC)— With only a minor change from the previous year's bill, the House has approved for another 12 months a series of amendments aimed at making it more difficult for the Internal Revenue to remove the tax-exempt status of private schools which allegedly discriminate.

Carroll invited the Cuban faithful to erect a shrine in honor of Our Lady of Charity on a piece of land donated by the Archdiocese of Miami. Six years of prayers and small donations from thousands of Cubans made possible the construction of the present Shrine of Our Lady of Charity, which was dedicated on Sept. 2, 1973, by John Cardinal Krol, then President of the National Conference of Catholic Bishops.

The Shrine of Our Lady of Charity is a place of pilgrimage and prayer which is constantly visited by the Cuban faithful in Miami and by many who visit Miami from other parts of the United States or from abroad. At the Shrine the faithful find Jesus through Mary, as He was found by the shepherds and the Magi who went to see Him at Bethlehem.

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**LEGALS NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 01 FILE NO. 80-6469

IN RE: ESTATE OF WILLIAM D. DESSERT a/k/a WILLIAM DONALD DESSERT, Deceased

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

YOUR ARE HEREBY NOTIFIED that the administration of the estate of WILLIAM D. DESSERT deceased, late of Dade County, Florida, File Number 80-6469 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is MADGE APPENZELLER, whose address is 801 Capri St., Apt. 305, Coral Gables, Fla. The name and address of the attorney for the personal representative are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required. WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 8th day of August, 1980.

MADGE APPENZELLER As Personal Representative of the Estate of William D. Dessert a/k/a William Donald Dessert Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE: Of Law Offices of GEORGE E. BARKET 2936 S.W. 3rd Avenue Miami, Florida 33129 854-3605 8/22/80 8/29/80

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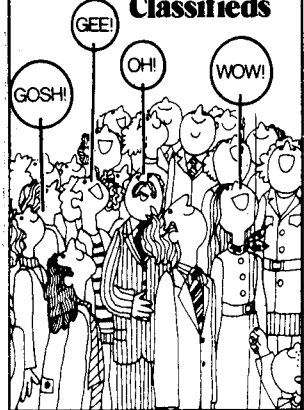
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In thanksgiving to St. Jude for request received. Publication promised. J.F.S.

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Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

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

**5A NOVENAS**

**THANKSGIVING NOVENA TO ST. JUDE**

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

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



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# Poor ignored again, labor priest says

WASHINGTON —(NC)— In his final Labor Day statement before retirement, Msgr. George G. Higgins has called for a vigorous defense of the needs of the poor.

He said society must not ignore

## Priests' trial in Russia hit

The trial in Moscow of a dissident Russian Orthodox priest shows the Soviet government fears religion, said exiled Russian writer, Alexander Solzhenitsyn.

"The shameless Soviet government is forced once more to reveal its fear of the belief in God and jeer at the rights of believers," he said in a statement released at his home in Cavendish, Vt.

**THE STATEMENT** was released after Russian Orthodox Father Gleb Yakunin went on trial Aug. 5, charged with "activity and propaganda against the state." Father Yakunin, 46, was a co-founder in 1976 of the Committee for the Defense of the Rights of Believers in the Soviet Union.

"The Christians of our country bow their heads before their courageous stand and their martyrdom," said Solzhenitsyn of the dissidents on trial.

On Aug. 27 the prosecutor at the priest's trial asked for a sentence of five years in a labor camp and five years of banishment from the priest's home city. Maximum sentence is seven years in a labor camp and five years of banishment.

Friends of the priest and Western journalists were barred from the courtroom when the trial started on the grounds that the room was full. Father Yakunin's wife, Iraida, was present.

the poor even though there are tremendous economic pressures to do so.

"UNDER THE PRETEXT or pretense of managing our economy, social programs are being severely cut back, labor's right to organize is being effectively thwarted in many industries, unemployment has been allowed to rise to intolerable levels, and the poor and aged are being left to their own devices for survival," said Msgr. Higgins.

Msgr. Higgins, a member of the U.S. Catholic Conference staff for 36 years, announced his retirement earlier this year effective Sept. 1. He will be 65 next January.

The long-time labor advocate, who preached at the funeral Mass last January of AFL-CIO president George Meany, for many years has issued an annual statement for Labor Day.

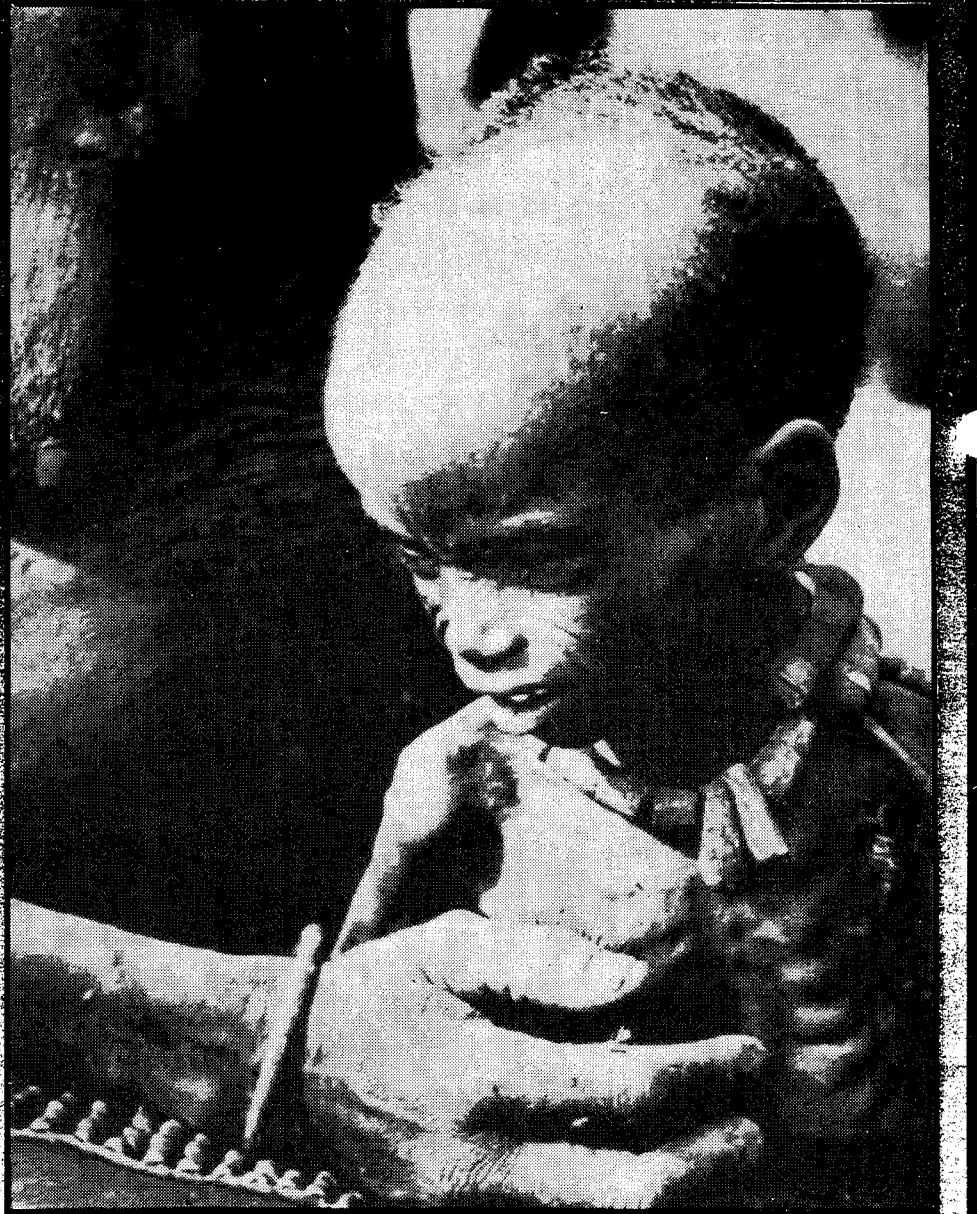
This year's statement traces the recent history of the church's traditional advocacy of the poor and its teachings regarding the right to collective bargaining.

Msgr. Higgins complained that the effort to "turn back the clock" on society's concern for the poor raises serious questions for the future.

"ARE WE IN danger of becoming an increasingly atomized society in which private gain is placed above social and religious values?" he asked.

"Will our national and global communities be torn apart by the struggle of limited resources? Will our economic problems be 'solved' at the expense of the poor and the weak both at home and abroad?"

"The answer depends upon our willingness to place the values of human dignity and equality at the heart of the debate over our nation's future," he said.



**THIS STARVING** child on his mother's lap in drought stricken Ethiopia is a grim reminder of the continuation of world poverty and the need to fight it, as pointed out in the article, above left. Catholic Relief Services and others are dispensing aid to thousands in a famine camp near the Kenya border.

## Anglican priests —new questions

(Continued from Page 1)

Ecumenical and Interreligious Affairs Committee, said the common identity would not be in the form of a new rite like the Catholic Eastern rites.

"It's more like a vicariate for the Vietnamese," Father Hotchkin said. "The church is finding different ways to allow different cultures, this time a religious

culture, to maintain their heritages."

But while Catholic officials were calling the decision a "pastoral response" to the desire expressed by a number of Episcopal priests to be united to Rome, Episcopal Church leaders said the decision could harm ecumenical relations.

"THE DIFFICULTY is that the plan requires those priests who

convert to be ordained again, and this appears to reopen the ancient controversy about the unwillingness of the Roman Catholic Church to recognize the validity of ordination in the Anglican Church," said Episcopal Bishop Albert W. Van Duver of New Jersey.

"I don't think the Roman Catholic Church as a body takes very seriously the ecumenical movement," added Archdeacon James H. Gambrill, vicar general of the Episcopal Diocese of Newark, N.J.

He said the Episcopalians who would want to join the Catholic Church are "dissidents" who have two objections in the Episcopal Church: the ordination of women and the revisions in the Book of Common Prayer.

They might not be satisfied in the Catholic Church either, he said.

Raising a similar view was Atonement Father Charles LaFontaine, co-director of the Graymoor Ecumenical Institute, who asked, "Will they (the Episcopalians) be able to handle changes in the Roman Catholic Church?"

He said the decision "opened a can of worms" and seemed to be made without full consideration of its consequences. "Perhaps that's the way the Holy Spirit works in the church," Father LaFontaine said.

ARCHBISHOP QUINN said that

the women's ordination issue might have been the "last straw" for the Episcopalians seeking entry into the Catholic Church, but he and other Catholic officials said certain Anglicans have expressed the desire to join the Catholic Church long before women's ordination became an issue.

"No doubt it (ecumenical relations) will be strained at some point," said Archbishop Quinn. But he reiterated that the decision was in response to requests by individuals and was not an effort to steal Episcopalians away.

He also agreed that the decision might open the door to similar moves with members of other churches.

"My personal opinion is that that is implied. It's reasonable to believe these principles could be applied in other directions," said Archbishop Quinn.

While the announcement stressed that the ordination of married Episcopal priests by the Catholic Church would not change the church's tradition of a celibate priesthood, the decision also is bound to raise questions on whether that tradition is being watered down or whether it is even necessary.

But the decision also was praised by officials of breakaway Episcopal groups, such as the Pro-Diocese of St. Augustine of Canterbury, based in Los Angeles with about 1,000 members and 60 priests, half of whom are married.

## Ex-Catholic priest supports move

PATERSON, N.J. —(NC)— "Anything is better than giving up the priesthood," said a former Roman Catholic priest, now an Episcopal rector near Paterson, in support of the U.S. Catholic Bishops' move toward developing provisions for admitting some married Episcopal clergymen into the Catholic priesthood.

"I am ready to see anybody do anything necessary to help disenchant Episcopal priests who believe they must leave our church remain in active ministry," said Father John J. Negrotto, the rector of Holy Trinity Church in Hillsdale, N.J., in an interview.

Father Negrotto said, however, that he does not agree with reports that Episcopal priests who desire to convert must be reordained in the

Catholic Church.

"I would like to see the Anglican priests received but not reordained," he said. It is a rejection of the validity of the Anglican ministry, he added.

Father Negrotto was ordained a Catholic priest in 1969 and served as an associate pastor in the Paterson Diocese until May 1971. He cited problems with handling the structures and authorities within the Catholic Church as reasons for his departure.

Father Negrotto married soon after leaving the Paterson Diocese and then began his studies for the Episcopal priesthood. He was accepted as a priest in the Episcopal Diocese of Newark, N.J., in October 1972. He was not reordained.

## “No estamos Tomando a Dios en Serio”: Arzobispo McCarthy.



Arzobispo Edward A. McCarthy

### Declaración del Obispo T. Kelly

Secretario de la USCC

“Lamento profundamente la acción de la Convención Democrática por la cual se adoptó un principio para la campaña política que pide costear abortos con fondos federales así como la aprobación por el Comité de la Campaña Democrática para endosar las decisiones de 1973 de la Corte Suprema en favor del aborto.

“El uso de fondos públicos para subsidiar abortos es una seria invasión de los derechos de los ciudadanos que conscientemente rechazan el aborto. El Congreso de los Estados Unidos ha adoptado repetidamente legislaciones limitando severamente el uso de fondos para tales casos y hace unas pocas semanas la misma Corte Suprema mantuvo la constitucionalidad de esta legislación.

“Como declaré en Junio al Comité de la Campaña Democrática, y anteriormente al propio comité Republicano, la Conferencia Católica de los Estados Unidos mantiene que el derecho a la vida es un derecho humano básico que debe tener la protección de la ley. El aborto es la deliberada destrucción de un ser humano por nacer y por lo tanto viola este derecho.

“Convicciones morales acerca de la santidad de la vida fuerzan a la Conferencia Católica a repudiar las decisiones sobre el aborto de la Corte Suprema de 1973, se opone al uso de fondos públicos para el subsidio de abortos y apoya fuertemente la adopción de un enmienda a la Constitución que restaure la protección básica legal por el derecho a la vida del no-nacido aún. Nos mantenemos esperanzados de que los oficiales públicos y los candidatos a puestos públicos compartirán estos puntos de vista, tanto como los de la Conferencia Católica en los muchos otros asuntos domésticos e internacionales que encara hoy la nación.”

En una reunión de trabajo de educadores religiosos tenida en el Hotel Collonades, Singer Island, N. Palm Beach, el Revdmo. Edward McCarthy, Arzobispo de Miami dijo que “no estamos tomando a Dios seriamente, estamos fallando en la espléndida vida de fe; cuando somos indiferentes a su antítesis, cuando no tomamos seriamente las ofensas contra nuestro amoroso Dios.”

Citó “el declinante sentido de la responsabilidad moral, la falta de interés en la frecuencia del sacramento de la reconciliación, vaguedad en el pecado de la inmoderación o excesos de toda índole, la codicia, falso testimonio, injusticias, desamor, frialdad en la participación en las Misas, en el pecado, en la educación sexual en modos que nos permite transigir con una contracultura secularista, materialista, egocéntrica y de cuyo evangelio es: Si te gusta, hazlo.”

La charla del Arzobispo

### Reunión Nacional del MFC

será concelebrada por el Obispo Auxiliar Mons. Agustín Román y el Rdo. P. Angel Villaronga asesor del Movimiento Familiar de Miami.

Todos los matrimonios del Movimiento Familiar Cristiano están invitados a la celebración Eucarística para unirse a los delegados regionales como una gran familia de Cristo.

Este Sábado 30 de Agosto se efectuará, en la Ermita de Nuestra Señora de la Caridad, la Reunión Nacional de Delegados Regionales del Movimiento Familiar Cristiano y en la cual estará presente Mons. Teodoro de la Torre, asesor Nacional.

La reunión será de un solo día terminando a las 8 p.m. La Santa Misa, que

fue un llamado urgente para una vuelta en redondo en nuestro enfoque de la sociedad actual y el modo en que vivimos dentro de esa sociedad, fue una sacudida para considerar las bellezas de una vida rica en dones espirituales.

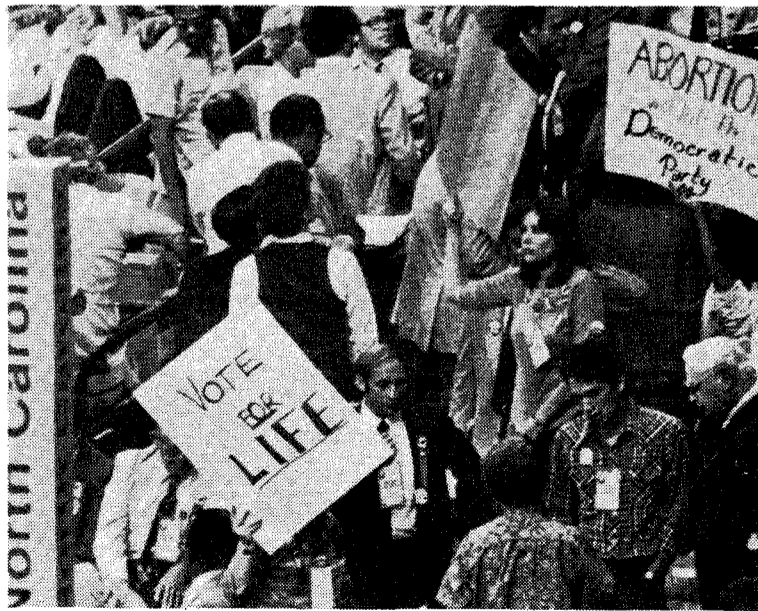
“Nuestras enseñanzas son contrarias al mundanismo materialista, a la seducción del dinero, al consumismo. Requiere disciplina y ascetismo; requiere sentido de mortificación y requiere habilidad para resistir comparables presiones.” Recordó a más de 300 educadores religiosos de todo el estado allí presentes, que la Iglesia siempre ha considerado como su específica y más importante tarea; “de hecho existe sólo para ello”, dijo y añadió que él cree que la juventud de hoy pudiera ser movida por esto; “citando palabras de Santo Padre a laicos dirigentes, siguió: “los mismos jóvenes que salen de nuestras escuelas católicas y programas de educación religiosa sin una total comprensión de la fe que llevan dentro y que no son capaces de explicar por qué viven una vida cristiana con sólo vagas generalidades.”

“Como declararon los obispos en el sínodo sobre Evangelización de 1977: ‘Una vez más deseamos confirmar que el mandato de evangelizar a toda la humanidad constituye la misión esencial de la Iglesia.’”

“El mensaje del Profeta Ezequiel en la primera lectura es más bien grave para nosotros que queremos ser profetas con “p” minúscula. Aquellos que proclaman la palabra son celadores llamados a sonar la trompeta que avise a su pueblo. Si el pueblo no presta atención al llamado del celador es su culpa. Pero si el celador falla en sonar la trompeta él será culpable de la muerte del pueblo.

“Son palabras aterradoras pero quizá relevantes para los que proclaman la Palabra, que hoy escrupulosos acerca de las palabras ‘pecado, castigo, infierno y purgatorio,’ no hablan claro para disuadir al malvado, advertirle que perecerá por su culpa. Comprendo la importancia de proclamar el reino de Dios como uno de amor y no de miedo, pero si somos fieles celadores y no llevamos a nuestros es-

(Pasa a la Pag. 4A)



DEMOSTRACION PRO-VIDA EN CONVENCION. En el Madison Square Garden, de N.Y., durante la Convención del Partido Demócrata, delegados asistentes simpatizantes de la causa de respeto al derecho a la vida de los no-nacidos levantaron sus placas para hacer saber su descontento con el plan de la campaña pidiendo que los abortos sean pagados con fondos públicos.



## San Agustín

Agustín nació en Tagaste, Africa, el año 354, hijo de la que mas tarde fuera Santa Mónica, nacida de familia cristiana y de su esposo Patricio, un pagano.

En su niñez Agustín seguía la fe de la madre pero según se fue acercando a la juventud se fue apartando de los consejos maternos y volcándose en una vida desordenada y licenciosa. De esta vida tuvo un hijo de quien no se ocupaba. Lo que se sabe de la vida de Agustín fue dado a conocer por él mismo en su famoso libro "Confesiones" que escribió después de su conversión a la fe de Cristo, cuya lectura es muy recomendable a todos los que desean adelantar en la vida espiritual. Su madre rogaba con lágrimas todos los días por la conversión de su esposo y de su hijo.

Agustín, de inteligencia extraordinaria y oratoria inigualable, fue un profesor de filosofía que no cesaba de estudiar. Marchó a Roma y a Milán donde fue profesor de elocuencia. Allí conoció a San Ambrosio quien lo acogió amablemente y le despertó al conocimiento de la doctrina cristiana. Pidió el bautismo a su amigo Ambrosio y lo recibió de sus manos el Sábado Santo del año 391. Después regresó a su tierra natal.

Reunióse con un grupo de clérigos, recibió el sacerdocio y fundó la que llegó a ser la Orden Agustina.



na.

Agustín se dio al estudio de las Escrituras. Fue un erudito en materias Cristianas y se le conoce como padre de la teología moral de la Iglesia.

Ya convertido reparó los daños de su anterior vida, entre ellos trajo a su hijo a vivir con él, quien mas tarde entró en la vida religiosa.

Agustín fue Obispo de Hipona por treinta y seis años. Murió a la edad de 71 y se le considera uno de los cuatro grandes doctores de la Iglesia Católica.

## Nuestra Más Sentida Condolencia

A la Hermana Carmen Alvarez

Por el fallecimiento de su querida mamá, Sra. Joaquina Iglesias de Alvarez, que falleció el 15 de Agosto en Oviedo, España, a la edad de 94 años. La Hna. Carmen, Directora de Educación Religiosa de la Parroquia Corpus Christi, no pudo asistir a sus funerales pero tuvo la dicha de haber visto a su mamá en su reciente viaje a Oviedo. Roguemos por su eterno descanso en el Señor.

Al Rev. P. Pedro Luis Pérez,

Párroco de St. Agatha, cuya madre, Sra. Lucrecia Rodríguez de Pérez falleció en esta ciudad de Miami a

la edad de 86 años, el día 20 del corriente mes de Agosto.

A la Sra. Rodríguez de Pérez la sobreviven, además del Padre Pedro Luis, varios hijos e hijas casados y numerosa familia, de los cuales cuatro residen aquí y los otros en Cuba, entre ellos otro sacerdote, el Rev. P. Carlos Pérez y dos hermanas también residentes en Miami.

La Misa de funerales se celebró en Santa Cecilia, Hialeah, el día 21 a las 10 de la mañana. Asistieron a ella el Arzobispo McCarthy, Mons. Román, Obispo Auxiliar y muchos sacerdotes de la arquidiócesis. Roguemos por su reposo en la paz del Señor!

## Encuentro Familiar en Septiembre

Los días 27 y 28 de Septiembre del corriente año tendrá lugar un nuevo Encuentro Familiar. La dirección es 3601 South Miami Avenue, cerca de la Ermita

de Ntra. Sra. de la Caridad. Los interesados que deseen mas amplia información deben llamar al teléfono de Encuentros Familiares, 761-2453.

# Datos Históricos Sobre la Virgen de la Caridad

El 8 de Septiembre se celebra la Natividad de la Virgen María, Madre de Cristo. En esa fecha se recuerdan dos acontecimientos: La primera Misa celebrada en los Estados Unidos, en San Agustín, Florida, en el año 1565 por el Padre Francisco López de Mendoza Grajales; y la primera Misa del exilio cubano en honor de su Patrona, la Virgen de la Caridad, en el Stadium de Miami en el año 1961.

La devoción del pueblo cubano a la Madre de Dios data desde el tiempo indígena. La primera imagen de la Virgen fue traída por Alonso de Ojeda y dada al cacique de la tribu Cueiba. Los indios hicieron una pequeña ermita que ellos mismos cuidaban y donde ofrecían sus cantos compuestos por ellos y armonizados con sus rústicos instrumentos musicales. El Padre Las Casas celebró Misa en esa ermita.

En los primeros años del siglo XVII, del caserío Barajagua, lugar en el cual se criaba ganado y se hacía el tasajo, salieron dos indios y un morenito en busca de sal a la Bahía de Nipe. Al llegar al lugar no pudieron regresar rápidamente debido a que se presentó un mal tiempo, viento y lluvia durante tres días. Esperaron en un bohío a la orilla, en un lugar llamado Cayo Francés. Eran como las cinco y media de la mañana cuando vieron sobre la superficie del mar un objeto que les pareció un ave marina. Al acercarse encontraron una imagen de la Santísima Virgen María la cual, a pesar del tiempo de lluvia, no se había mojado, y que tenía un letrero en la tablita sobre la que descansaba que decía: "Yo soy la Virgen de la Caridad".

La imagen fue trasladada al caserío Barajagua, donde permaneció durante un corto tiempo. Más tarde, preocupados por las desapariciones y reapariciones de la imagen en su ermita, la trasladaron a la Parroquia de El Cobre, donde permaneció unos tres años. La imagen que continuaba desapareciendo y apareciendo de nuevo, fue vista por una niña llamada Apolonia en la zona de El Cobre. El pueblo decidió colocarla sobre el cerro y así se hizo. Allí se encuentra, en el Santuario de El Cobre, la imagen aparecida en la Bahía de Nipe ha-

ce más de tres siglos. Desde allí contempló la colonia, las Guerras de Independencia, la República, y ahora contempla el doloroso momento actual. En muchas ocasiones el pueblo le rindió homenaje. El 24 de Septiembre de 1915 los Veteranos de la Guerra de Independencia pidieron al Santo Padre, en aquel momento Benedicto XV, que la proclamara Patrona de Cuba. El 8 de Septiembre de 1916 se celebró esta fiesta con gran solemnidad en toda la Isla.

En Agosto de 1961 algunos cubanos asilaron en la Embajada de Italia en La Habana una imagen de la Virgen de la Caridad que había sido sacada de la Parroquia de Guanabo. En los primeros días de Septiembre esta imagen fue trasladada a la Embajada de Panamá por la Embajadora de ese país, quien ofreció hacer las gestiones para su traslado a Miami a fin de que los cubanos del exilio pudieran celebrar la fiesta de la Virgen con una imagen traída de Cuba.

Ese mismo día la Embajadora de Panamá recibió dos salvoconductos para el 8 de Septiembre. El día 8, en el Aeropuerto de Rancho Boyeros, a pesar de que también habían sido concedidos otros salvoconductos, solamente se permitió la salida de los salvoconductos concedidos a la

Embajada de Panamá. Los dos asilados cubanos llegaron a Miami esa misma tarde poco antes de la Misa, trayendo consigo la imagen que entró así por primera vez en su exilio.

Esta imagen peregrinó primero entre los niños cubanos de la Arquidiócesis de Miami. Después fue llevada a la Parroquia de San Juan Bosco, donde permaneció hasta el 8 de Septiembre de 1967, día en que fue colocada en una capillita provisional en los mismos terrenos donde hoy se encuentra la Ermita. Seis años de oración y recolección de limosnas de sus miles de devotos hicieron posible la construcción de la actual Ermita, lugar donde se venera esta imagen desde el 2 de Diciembre de 1973, fecha en que fue dedicada la Ermita.

Por este lugar de oración pasan constantemente los peregrinos, y entre ellos, de manera organizada cada año, los devotos de los ciento veintiseis municipios de Cuba pidiendo la libertad de la Patria.

Esta misma imagen llegará en procesión al Marine Stadium de Key Biscayne el próximo día 8 de Septiembre, a las 7:30 p.m., para estar presente en la Santa Misa que el Sr. Arzobispo de Miami concelebrará con los sacerdotes de la Arquidiócesis.

## Actos en Hialeah a la Virgen de la Caridad

La Parroquia de St. John the Apostle, 451 E. 4 St. en Hialeah, se prepara para celebrar con fervor religioso y entusiasmo, los actos en honor de la Stma. Virgen de la Caridad del Cobre, Patrona de Cuba.

La Asociación de Damas Católicas "Sta. Teresa de Avila" bajo la dirección de su director espiritual Rvdo. Ignacio Bardino, está preparando la novena y rosario que culminará con la solemne Misa el Domingo 7 de Septiembre a las 6:30 p.m.

El Sábado 30 de Agosto comenzará la novena después de la Misa de las 8:20 en la capilla y terminará el Sábado 6 con el rezo del Santo Rosario, proyección y meditación y ofrecimiento de flores en cada misterio

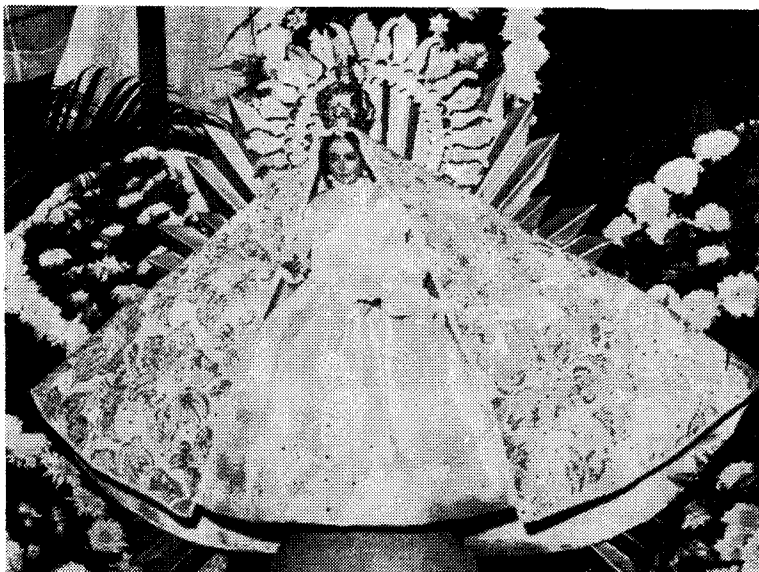
dirigido por el Señor César Alonso.

La Misa del Domingo 7, en St. John, será presidida por el Obispo Auxiliar Mons. Agustín Román, concelebrando el párroco Padre Thomas Rynne. Inmediatamente después de la Misa saldrá la procesión con la imagen de la Virgen de la Caridad del Cobre por las calles adyacentes a la Parroquia terminando este grandioso acto con la escenificación de la aparición de la Stma. Virgen.

Importante: si desea reservar asientos en los ómnibus que saldrán de esta Iglesia el Lunes 8 de Septiembre para asistir a la solemne Misa del Marine Stadium llame a la Sra. Gloria Inganzo al Telf. 887-6464.

# La Fe de los Cubanos a su Patrona

Reflexiones después de un viaje a Ft. C McCoy



La Sma. Virgen de la Caridad

Por Eugenia E. Acosta

Dios está presente en toda celebración eucarística. Esto lo creemos firmemente y lo hemos proclamado desde pequeños, cuando lo aprendimos en el catecismo o por boca de mamá y papá, de abuela o abuelo. Sin embargo, a pesar de nuestra fe y convicciones sobre la presencia real del Señor en la Eucaristía, no cabe duda de que algunas celebraciones eucarísticas llegan a rincones del alma humana que otras ni se acercan.

Me explicaré: aunque desde pequeña asisto regularmente a Misa, cuando voy a la Misa del día 8 de Septiembre en honor a la Virgen de la Caridad del Cobre, la celebración eucarística adquiere un matiz diferente. Cuando participo de esta celebración en honor a ni Madre Celestial junto con mis hermanos y hermanas, se mezclan en lo más profundo de mi ser sentimientos religiosos y patrióticos cuya profundidad, lejos de dis-

## Tradicional Misa a la Virgen de la Caridad

El día 8 de Septiembre, Lunes, a las 8 de la noche se ofrecerá la Misa Concelebrada en honor de nuestra Santa Patrona, Nuestra Señora de la Caridad del Cobre, en el Marine Stadium. Comenzará el acto a las 7:30 p.m. con el rezo del Rosario. La imagen será llevada, como es costumbre, en un bote engalanado para la ocasión.

Recomendamos que, para la celebración de este año, aquellos fieles que conozcan a alguna familia, o individuos sin familia, recién llegados de Cuba, los inviten a asistir a tan hermoso evento para honrar a la

minuir con el número de años que tengo en el exilio, aumenta.

Cada año, al compartir esta celebración en honor a la Virgen del Cobre, reflexiono sobre la unidad cristiana que ocurre gracias al sacramento de la Eucaristía. A pesar de las diferencias geográficas y de otros tipos que existen en nuestro pueblo, en el sacramento de la eucaristía nos unimos más a Cristo y a nuestros semejantes. No existen distancias ni diferencias. En esta celebración vibran las palabras de San Pablo, "Un solo Señor, una sola Fe, un solo Bautismo, un solo Dios y Padre de todos."

La devoción y el amor a la Virgen del Cobre ha sido y sigue siendo el símbolo religioso más poderoso que une y da esperanza al pueblo cubano. Esta fe auténtica nacida del sentir del pueblo, supera todo obstáculo, geográfico, personal y a veces hasta político, Pueden haber enormes diferencias entre nosotros, tanto en prioridades, valo-

madre celestial de todos los cubanos. Porque estos refugiados que acaban de llegar a Miami vía Mariel, tienen en ellos la semilla de la fe católica de nuestros padres y abuelos pero debido a las limitaciones impuestas por el régimen de Cuba, no han podido crecer espiritualmente dentro de la Iglesia.

Esta es una oportunidad de ayudar en la evangelización de estos hermanos nuestros. Hagámonos el compromiso de llevarlos al Marine Stadium para honrar a la Madre de Dios, la Virgen de la Caridad, y rogar por Cuba y todos los cubanos que sufren.

res y creencias políticas, pero salvo raras excepciones, todos compartimos ese gran amor por nuestra Madre del Cobre que se hace patente una y otra vez en nuestra historia como nación y como pueblo en diáspora.

La historia de la aparición milagrosa de la Virgen a los tres pescadores es bien conocida. Ellos la recogieron y consideraron el suceso como un milagro de Dios que envió a Su Elegida para salvarlos de la tormenta que azotaba a la bahía.

La devoción de los cubanos a la Virgen de la Caridad nació así, del pueblo y está profundamente ligada a la historia de la Isla y a sus luchas por la independencia. Prueba de la fe intensa que por ella siente nuestro pueblo es también el hecho de que, aunque han transcurrido más de veinte años de constante adoctrinamiento por parte del gobierno ateo y materialista que controla la Isla de Cuba contra toda manifestación de fe religiosa, hemos podido ver en los miles de refugiados que acaban de llegar a los Estados Unidos que el pueblo cubano aún conserva la devoción y respeto por la Virgen.

En este amor, casi

instintivo, que nuestro pueblo tiene a nuestra Madre del Cielo deben basarse todos los esfuerzos pastorales y de evangelización para llegar al pueblo cubano en los Estados Unidos, y particularmente a los 120,000 hermanos nuestros recién llegados. Que el gesto de hospitalidad inigualable de los tres pescadores de la Bahía de

Nipe que recogieron de las aguas la imagen milagrosa de María, nos sirva a todos de ejemplo para que demos acogida a nuestros hermanos recién llegados como a hijos de nuestra Madre del Cobre; quien quizá, tiene un mensaje para todos nosotros; un mensaje de amor generoso, de apertura a los demás y de misericordia. ¡Prestemos atención!

A LA VIRGEN DE LA CARIDAD DEL COBRE

(Plegaria de un joven refugiado cubano venido en bote desde Mariel y que se hallaba (o se halla aún) en Fort McCoy, Wisconsin a principios de este mes de Agosto. Le rogamos nos permitiera una copia para publicarla y aquí la presentamos sin enmiendas, tal como brotó de su corazón en sus días de angustiosa espera.)

Madre de Dios, Virgen del Cobre,  
Por el largo tiempo cuando tú no fuiste el centro de mi vida, por esconderte, por negarte, por avengonzarme, por ocultar mi fe, por no declarar públicamente que te amo y creo en ti.  
Por no hablar de Cristo a los demás,  
¡Perdóname!  
Hoy te rezo esta plegaria que está llena de la fuerza que me ha dado la fe de mis mayores y la soledad angustiosa de la separación.  
Virgen del Cobre, envía tu amor y compasión a todos los confines de la tierra. Ayúdame a conocerte, a ver en ti a la Madre de Jesús, Nuestra Patrona. Ablanda el corazón de los impíos.  
Apládate de los que se pudren en las cárceles. Fortalece a tu pueblo que sufre injusticias y dolor.  
Madre de Dios, Virgen del Cobre, bendíceme, ampárame, cuidame y sígueme queriendo tan generosamente como hasta ahora.

Tu hijo, Rafael  
Agosto 1980

## Vendrán a Miami Hermanas de Madre Teresa

Madre Teresa de Calcuta, como un obsequio muy especial para Miami, va a mandarnos algunas de sus hermanas con el fin de abrir un hogar para ayudar a mujeres muy pobres, a las prostitutas y las que sufren prisión.

Sin embargo, dice el Arzobispo McCarthy, "ella ha puesto algunas condiciones: que ellas se han de ocupar sólo de los más pobres de los pobres y que

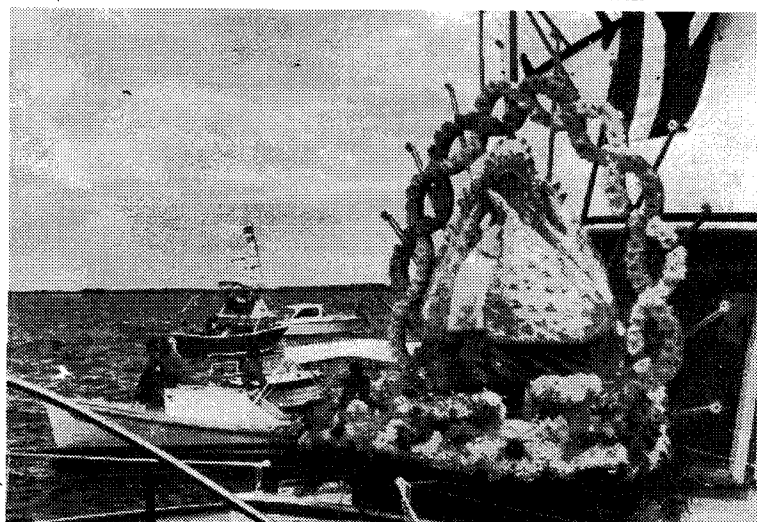
han de llegar a Miami en una festividad de Nuestra Señora."

El Arzobispo Edward McCarthy, quien tuvo la oportunidad de hablar con Madre Teresa recientemente, aclara que en la conversación Madre Teresa no mencionó ayuda material alguna; sólo que sus Hermanas tengan facilidades para el sacramento de reconciliación, para conferencias espirituales, para re-

servación del Santísimo Sacramento y de pedir limosnas para los pobres.

"Sólo quieren el más simple de los hogares, estilo casa de dormir nada más. Ni siquiera un refrigerador." añade el Arzobispo. "No quieren tener nada que ver con la enredadora maleza material que ahoga la vida del Evangelio."

Aunque no se ha dado fecha para su llegada, las hermanas de Madre Teresa se esperan próximamente.



Una vez más la Virgen de la Caridad llegará al Marine Stadium en una embarcación engalanada.

ESTABLECIDA EN MIAMI DESDE 1962

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# Fondo de Ayuda en Memoria de Arz. Romero

El "Fondo de Ayuda Arzobispo Romero", establecido por Servicios de Ayuda Católica (Catholic Relief Service) ha recibido ya donaciones por más de \$125,000. El Obispo Edwin B. Broderick, creador del fondo, honra de esta manera la memoria y la obra del asesinado Mons. Oscar Arnulfo Romero, Arzobispo de El Salvador.

El dinero donado para este Fondo de Ayuda será empleado en El Salvador en el programa del CRS para ayudar en las necesidades urgentes de los más necesitados, muchos de los cuales han tenido que dejar sus lu-

gares natales a causa de la caótica situación política que vive el país.

"Los pobres de El Salvador han perdido al máximo proponente de la justicia social, su Arzobispo Romero. Nosotros somos afortunados pudiéndolos auxiliar en este difícil momento de su vida", dice el Obispo Broderick.

El fondo provee alimentos de emergencia, servicios médicos legales y cuenta con un equipo de médicos y viajeros además de ofrecer entrenamiento para primeros auxilios. Eventualmente los fondos serán usa-

dos también para ofrecer vivienda temporal y ayuda material a los refugiados. También planea crear un banco de sangre que asegure la existencia de tan preciado elemento.

Entre los planes a largo plazo está la construcción de viviendas económicas y asistencia a los campesinos pobres con semillas y aperos de labranza modernos.

Contribuciones a este "Fondo de Ayuda Arzobispo Romero" deben ser enviadas a: Catholic Relief Service, (Archbishop Romero Relief Fund), 1011 First Avenue, New York, N.Y. 10022.

# NOTICIAS DE LA SEMANA

Depende del Vaticano...

Washington —(NC)— La Conferencia Nacional de Obispos Católicos de los EE.UU. está definiendo lineamientos para la admisión de sacerdotes episcopalianos casados al sacerdocio en la Iglesia Católica. Los clérigos episcopalianos y otros miembros de la Iglesia Episcopal serían admitidos a la Iglesia Católica con una "identidad común" que les permitiría conservar algunos elementos de su tradición anglicana. Mons. John R. Quinn, Arzobispo de San Francisco y presidente de la Conferencia de Obispos, hizo un anuncio al respecto el 20 de Agosto, agregando que la decisión de iniciar una definición de pautas fue tomada por el Papa Juan Pablo II. El anuncio agregó que las condiciones bajo las cuales se admitiría a los episcopalianos deberán ser aprobadas por la Congregación para la Doctrina y la Fe del Vaticano.

No Culpas a Irán

Roma —(NC)— El Arzobispo Hilarión Capucci declaró recientemente que actividades contra sacerdotes y religiosos católicos en Irán son parte de un complot para alienar al gobierno iraní del Vaticano y para volcar a la opinión pública mundial contra el islam. Poco después de su llegada a Roma desde Teherán, la capital de Irán, el prelado sostuvo que la expulsión de misioneros católicos se había llevado a cabo por orden de una persona que, aseveró, trabajaba para Savak, la antigua policía secreta del Sha de Irán. El Arzobispo Capucci, originario de Siria, ha fungido como contacto extraoficial del Vaticano con funcionarios iraníes.

Obispo Volverá a Irán

Roma —(NC)— Mons. William Barden, arzobispo de Ishafan, el único obispo católico de rito latino en Irán, fué expulsado de ese país y viajó a Roma. En una entrevista telefónica con

NC News Service, el prelado dominico de origen irlandés dijo que espera regresar a Irán en el futuro próximo. Sin embargo, indicó que su expulsión surgió de una orden de un funcionario del Ministerio de Pautas Nacionales (Información), pero que el arzobispo Hilarión Capucci "intercedió por mí con otras autoridades que dijeron que podría volver."

Retiran los Cargos

Roma —(NC)— El Presidente de Irán, Abol Hassan Bani-Sadr, ha dicho que las minorías religiosas tienen el derecho de tener sus propias escuelas en Irán, y rechazó como sin fundamento cargos que se habían hecho contra los salesianos italianos en el país, según informó un vocero de la orden en Roma. El reconocimiento de los derechos de las minorías fue descrito por Bani-Sadr como "una decisión formal cuyo contenido se hará oficial en el futuro próximo," según el vocero.

No Estamos...

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tudiantes la realidad del pecado, el conocimiento de lo que es y el porqué; de la contrición y la enmienda; de la penitencia y de evitar la ocasión, yo siento que debía sonar la alarma acerca de la casi blasfemia falta de incumbencia sobre las ofensas a Dios.

"¿Han pensado ustedes alguna vez como serían las reuniones de trabajo de los primeros educadores religiosos? Hablo de cuando los discípulos del Señor se reunían aún con el polvo de Palestina o de Grecia en sus pies, quizá escondiéndose, con miedo, para hablar de la proclamación del evangelio de una manera nueva.

No habían directores nacionales a quien citar excepto los evangelios mismos y las cartas de Pablo. ¿Qué hacían ellos cuando se reunían?

Yo creo que no estaban tan excitados sobre cómo enseñarían tanto como por lo que tenían para compartir. Creo que alaban al Señor por las Buenas Nuevas y celebraban la buena nueva que tenían que proclamar.

"Cuando Madre Teresa insinuó el venir a la Florida, alguien recalzó que aquí no tenemos extrema pobreza. Su respuesta fue que dondequiera hay pobreza de espíritu. Gracias a Dios ustedes están respondiendo a esa pobreza."

## CONTESTANDO...

AL SR. JORGE R. FERRO...

Usted tiene razón en lo que dice en su carta y estamos de acuerdo en que es para el bien de la iglesia hispana de Miami. "Nos vemos limitados a cuatro páginas", dice usted y es muy cierto. A la escasez de espacio se debe que no podamos publicar todo cuanto se publica en inglés. La Arquidiócesis cuenta con valiosos elementos humanos pero no cuenta con el testimonio positivo del número de lectores que desean más páginas en español con más material formativo, que demuestre que el sacrificio es necesario.

Sabemos que los hispanos somos muy apáticos para escribir, ya sean alabanzas o quejas; por este motivo publicamos en las ediciones de Mayo '30 / Junio 6 de este año un fácil cuestionario que nos sirviera de guía para evaluar el sentir de nuestros lectores. Sólo recibimos 43 respuestas y todo lo que tenían que hacer era decir "Si" o "No" a 9 preguntas.

Su carta, amigo Ferro, se unirá a las respuestas de la encuesta, ya que en ellas no aparece su nombre y su opinión, sincera y valiosa responde a las preguntas del cuestionario.

A LOS QUE CONTESTARON EL SURVEY ¡GRACIAS!

Quiero hacer patente nuestra gratitud a los 43 dedicados y responsables católicos que "sacrificaron la novela o la comedia" para llenar el cuestionario. Unos pocos, como ellos siguieron a Cristo y levantaron Su Iglesia. ¡Gracias!

Sr. Editor de la Voz

Como lector de "La Voz" desde que llegué a este País de Libertad, en unión de mi familia por el puente de El Mariel, deseo expresar públicamente el apoyo espiritual y material recibido en la Iglesia de San Juan Bosco ya que en esta última edición de La Voz, un compatriota recién llegado de Mariel dice que no fue bien recibido en esta Iglesia. San Juan Bosco ha sido bautizada por los que hemos llegado por esa vía, como "el Orange Bowl" chiquito, porque aquí reciben alimentos diariamente infinidad de compatriotas, aquí duermen, se les consigue trabajo, se les da ropa, se les da dinero para medicinas y pasajes y sobre todo se nos brinda verdadero amor y cariño. ¡Qué falta nos hubiera hecho a nosotros los cubanos del "puente Mariel — Cayo Hueso", que hubiera muchas Iglesias San Juan Bosco! Nuestra gratitud al Padre Vallina, a los sacerdotes, diáconos y a toda la feligresía de esta Iglesia, que han sabido comprendernos y ayudarnos en nuestras tristes horas donde otras puertas se han cerrado.

Mi carta sí tiene dirección, que con mucho gusto brindo a usted y a todos mis compatriotas.

Laudelino R. Diaz  
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¡GRACIAS, SR. DIAZ! Sabemos de la preocupación del P. Vallina y sus colaboradores por las necesidades del pueblo de Dios. Nos unen muchos años de amistad. Usted confirma lo que dije de nuestras parroquias respecto a la mencionada carta del Sr. Martínez. Sin embargo, no desestimo la

queja de aquella carta porque sé de personas que le han vuelto la espalda a los refugiados, inclusive a familiares "que eran una carga por ser viejos enfermos". En cuanto a la dirección, Martínez no la dió porque explicaba que no tenía hogar permanente. Duerme donde puede. Creemos esté en "las tiendas".

A LA SRA. ANGELA L. FERNANDEZ

Recibimos su carta pero nos dejó una duda: no sabemos si usted espera alguna respuesta de nosotros o de Mons. Román directamente. No dice en ella si es usted miembro de algún movimiento laico, imaginamos que sí; y nos da la impresión de que tal grupo al que usted creemos pertenece es un "cadáver". Quizá sea porque en este momento muchas familias están de vacaciones, aunque siempre quedan otros que laboran. Porque hay bastante apostolado que hacer, especialmente entre los refugiados recién llegados. Y para lo cual no hace falta esperar por el grupo. ¿Leyó la carta de Mons. Román a los seglares en el último "La Voz"? Es muy hermosa, léala. Si pertenece a un grupo que no se mueve averigüe quien es el Padre asesor y quejese de él. Gracias por su carta.

Gracias por Caso de la Sra. Cid

Una señora muy preocupada e interesada en resolver el serio problema de salud de la señora Norma Cid, quien fue operada del cerebro por el neurocirujano Dr. Jorge Picaza y atendida en el Mercy Hospital desinteresadamente dado que la Sra. Cid es una

refugiada recién llegada "en los botes", desea por medio de La Voz hacer llegar su gratitud a todos los que, de una u otra manera se interesaron en este caso.

En especial al Dr. Picaza y a los funcionarios del Mercy Hospital.