



Meet 'The Hulk' of Miami's seminary. Back Page.

## Black Catholics in S. Florida

### Who are they?

By ANA M. RODRIGUEZ  
Voice Staff Writer

Who are black Catholics? They're about as unique and varied as Irish or Spanish Catholics, and at the same time, not very different from them.

Some are better off financially than others, but all believe deeply in private education for their children and in the importance of religion in daily life.

The National Office of Black Catholics in Washington, D.C., estimates they number approximately one million in the United States. In addition, the U.S. Catholic Church has five black bishops, 700 black sisters, 275 priests and 100 brothers. The largest concentrations are in New York, Washington, D.C., Chicago and Lafayette and New Orleans, La.

THE ARCHDIOCESE of Miami serves about 6,000 black Catholics, according to NOBC figures. But two South Florida parishes, one in the heart of Liberty City, the other nestled almost underneath the ex-

pressway in Overtown, (downtown Miami) attest to the differences, similarities and problems facing black Catholics.

Holy Redeemer, at 1301 N.W. 71 St., where Father John Lennon, S.S.J., is serving his sixth year as pastor, is in a quiet residential neighborhood where the homes are as spotlessly clean and well-kept as the church and school. During the riots, says Father Lennon, neither building suffered "a scratch," and he hasn't submitted a single insurance claim in the time he has been there.

But a project sits across from the school playground and a few blocks away, on 15th and 17th Avenues, says Father, the prostitutes, wines and dope pushers hang out, reminders that in this area society has often failed.

"WE LIVE in Liberty City. We live in the inner city, in the ghetto," says Father Lennon, a white-haired, straight-talking man who has spent his 35 years as a priest serving black people "Call it what you want."

(Continued on Page 4)



## TV debate raises Church issues

By JIM LACKEY  
NC News Service

The question about church involvement in the abortion issue asked during the nationally-televised presidential debate in Baltimore Sept. 21 was just a small part of the general reaction to the statement by Cardinal Humberto Medeiros of Boston urging Catholics to vote against legislators who support legalized abortion.

Cardinal Medeiros' statement, coming just a few days before the Sept. 16 primary in which abortion became a major issue, has been

termed both a proper pronouncement on a moral issue and an improper violation of the separation of church and state.

AND THE WAY the question was raised at the presidential debate has been termed a "blatant attack on the civil rights of Catholics."

"I think the question was part of the spin-off of the whole anti-Catholic reaction to Cardinal Medeiros' statement," said Michael Schwartz, director for public affairs for the Catholic League for Religious and Civil Rights. "It's just a nativist attempt to stifle the church."

Schwartz said that the im-

plication of the question, asked by Soma Golden of The New York Times, was that separation of church and state should mean churches should not be allowed to speak on moral issues.

He added that the principle of church-state separation places restrictions primarily on the state, not on the church.

Miss Golden, remarking that

(Continued on Page 3)

- Bishops visiting parishes.... P6
- Did TV's 'Shogun' distort?....P7
- You and your parish, KYF....P10-11
- Shroud not fake, priest says..... P13

## Fighting porno

SCHENECTADY, N.Y. —(NC)— The decision by the parish council of St. Paul the Apostle Church in Schenectady to mobilize the community to speak up against obscenity has led to four raids on adult bookstores in the city.

Several area groups, united as Citizens Against Pornography (CAP), sent representatives to a meeting with District Attorney John Poersch to express concern about three bookstores in an area where several schools, including Notre Dame-Bishop Gibbons, St. Paul the Apostle and St. Luke's, are located.

Those who attended the meeting said Poersch told them he could not fight pornography without community support because the U.S. Supreme Court has ruled that standards of decency must be decided locally. Until he could show that the community did not want such materials sold in their neighborhood, he said, he could not do much about the problem. While several individuals had spoken to him about the problem, St. Paul's was the first community group to do so, Poersch said.



CHURCH IN CHINA—In July, 27 bishops and 100 priests process to the opening Mass of the Whitsunday Synod in Peking which was officially called the "Meeting of Representatives of the Chinese Catholic Church." A Chinese priest, Father Peter Hsiang, now associate pastor at Our Lady of Peace parish in New Providence, N.J., says the major obstacle between China and the Vatican is the continuing presence in Rome of an ambassador from Taiwan to the Vatican. (NC Photo)



## News At A Glance

### Church persecuted under Somoza

By NC News Service

Anastasio Somoza, the assassinated former dictator of Nicaragua, left a record of hostility toward the Catholic Church in the Central American country he ruled until his overthrow in July 1979.

The persecution included U.S. missionaries who joined other priests, nuns and bishops to denounce atrocities by the National Guard against peasants, workers, students and political opponents.

U.S. Capuchin priests working in rural areas were the first to publicize the massacre of peasant families in 1974. They were supported by the bishops, many Religious and Maryknoll nuns.

As the armed conflict against Somoza — led by the Sandinista National Liberation Front — and government repression escalated, church leaders attempted to mediate "a civilized solution" to avoid further bloodshed. But Somoza refused to yield to the key demands that he restore freedoms and resign from the presidency.

The result was his overthrow after two years of bloody civil war.

War losses have been estimated at \$1.8 billion. About 200,000 persons out of the 2.5 million population were displaced by the fighting and fled into neighboring countries. The final 10 months of hostilities left 40,000 orphans under 12. Of the 25,000 dead, 80 percent were civilians, mostly women, children and the elderly. More than 100,000 were wounded.

While in power, Somoza, his family and friends, built an economic empire protected by his National Guard, the country's only security force, and the open favoritism showed Somoza companies by the government. What prompted many Nicaraguans to join the Sandinistas was described in 1978 by the bishops as "inhuman conditions...resulting from an outright injustice in the distribution of the country's wealth."

### New IRS Deductions for Charity

WASHINGTON —(NC)— The Senate Finance Committee has approved a measure allowing taxpayers who do not itemize to deduct their contributions to charity. The proposal was added to the \$29 billion tax cut bill approved by the committee in August.

### Expell Jesuits from So. America?

BUENOS AIRES, Argentina —(NC)— A gathering of 200- anti-communist leaders in Latin America praised the region's military governments and said the Jesuits and President Carter are helping Marxist penetration. One of 60 resolutions proposed that the Jesuits be expelled from Latin America.

### Hunger Strike by Unemployed

GRANADA, Spain —(NC)— A hunger strike launched by unemployed Andalusians has spread to four more provinces as hundreds of jobless occupied municipal buildings and churches. Bishops in Granada province appealed for help for migrant workers, the hardest hit of the unemployed.

### UN to Tackle World Tensions

UNITED NATIONS —(NC)— Unusually high international tension, worsening economic malaise and growing mistrust among the world's nations are among the key problems to be tackled by the 35th regular session of the U.N. General Assembly, which opened Sept. 16.

### KKK Denounced in Conn.

BRIDGEPORT, Conn. —(NC)— Two days before a weekend of rallies marking the re-emergence of the Ku Klux Klan in Connecticut, the priests' council of the Bridgeport Diocese said the Klan's "message of division and racial or religious inferiority" is "contrary to our Christian beliefs."

### Bible Study Course Struck Down

CHATTANOOGA, Tenn. —(NC)— A federal judge has upheld one Bible study course but has struck down another in cases involving two separate Chattanooga area public school districts.

### Pope hits abortion in Italy

VATICAN CITY —(NC)— The Vatican and Pope John Paul II defended papal pronouncements against Italy's abortion law amid denunciations, protests and scattered violent incidents in Italy.

"This issue is first and foremost an issue of oral responsibility," the pope said before a crowd of about 40,000 gathered in St. Peter's Square Sept. 21 for the Sunday noon Angelus.

In response to Radical Party complaints of Vatican interference in Italian autonomy, the papal nuncio to Italy, Archbishop Romo Carboni, sent a telegram to the Radical Party saying its attacks were an offense against "the right to religious liberty."

The statements of papal interference in Italian affairs stemmed mainly from a sharp attack by the pope on abortion during his visit to Siena, Italy, Sept. 14. On that occasion he called it "a patent contradiction" to defend human rights and also back abortion.

Two weeks earlier in Aquila, Italy, he said, "You must not suppress life in the mother's womb."

Throughout Italy his remarks were taken as strong support for two Movement for Life referendum signature campaigns against abortion which needed 500,000 signatures each by the end of September.

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**STARTS TODAY IN ROME**

# Synod won't debate basic doctrines

VATICAN CITY —(NC)— The world Synod of Bishops will focus on pastoral issues in family life and will not be a debate on church doctrines such as the indissolubility of marriage or the illicitness of artificial birth control, Archbishop Jozef Tomko, general secretary of the synod, said Sept. 18.

At a press conference before the synod's formal opening today (Sept. 26) Archbishop Tomko presented general background on the synod, outlined the approach to its theme, "The Role of the Christian Family in the World of Today," and announced the names of synod officials, participants, auditors and experts.

A number of questions from reporters focused on church teachings regarding contraception and remarriage after divorce. Archbishop Tomko answered that the synod issues would involve pastoral

practices, not church doctrines.

HE SAID THE synod would deal with pastoral concerns of Christian family life from the perspective of the family as a "community of love" and a source of sanctification and education in values.

"The family today finds itself, in many areas, in the eye of the cyclone," the archbishop said, and the synod will discuss the many social, economic and other factors that directly or indirectly affect family life.

He said it will talk about positive factors that can help family life such as broadened educational possibilities, scientific advances, better understanding of sexuality and the reevaluation of the role of women.

It will also talk about negative factors such as divorce, abortion, living together without marriage, and a variety of social forces that can hurt family life, he said.

**2nd News Front**



**NATIVE AMERICAN** — Pope John Paul II stops to talk with an unidentified American Indian during the Pope's weekly general audience held in St. Peter's Square because of the overflow crowds.

## TV debate raises Church issues

(Continued from Page 1)

Cardinal Medeiros said it would be sinful for a Catholic to vote for candidates who favor abortion, asked Republican nominee Ronald Reagan and independent John Anderson, "Do you approve of the church's actions this week in Boston, and should a president be guided by organized religion on issues like abortion, equal rights and defense spending?"

SHE LATER remarked that churches hold tax exemptions and implied, in the opinion of Schwartz, that churches should not be permitted to use their exemptions to make political statements.

Anderson said churches have the right to take positions on moral issues but that to try to tell parishioners how to vote violates church-state separation. Reagan said he had no position on whether someone should be advocated for election on a single issue, but also noted that churches often have been too reluctant to speak out on im-

proper government actions.

Cardinal Medeiros' statement was defended in editorials in two Massachusetts newspapers, The Pilot, Boston, and the Catholic Free Press, Worcester.

The Pilot editorial said that many who want to deny the cardinal's right to speak on abortion are the same people who seek his public support on issues such as arms reductions.

It also noted that Cardinal Medeiros has spoken in the past on several other issues, including housing, integration, school desegregation, poverty, and justice and peace.

"Among the many unwarranted and strident criticisms made of the cardinal in the last few days is that he 'has never before spoken on these issues or on social justice issues,'" the Pilot remarked. "If these critics had been imprisoned in the Soviet Gulag for the past decade, their comments would be understandable though entirely inaccurate."

THE WORCESTER paper said Cardinal Medeiros and other members of the church who spoke on abortion before the primary had just as much right to do so as any other citizens.

"What is lamentable in this, as in so many other instances, is that when persons closely identified with the church (such as cardinals or bishops or priests or deacons or sisters or brothers, speak out, particularly on matters closely or intimately related to sex, it is perceived as 'the church' that is speaking," said the Catholic Free Press.

But when Bishops or priests testify on the draft, demonstrate for civil rights, go to jail with farm workers or speak out against nuclear holocaust, the editorial added, no one perceives "the church" speaking.

"Maybe it's time for the church... to get together and convince those who cannot see that the church is committed to the rights and

dignity of each person, born and unborn, old and young, healthy and ill, affluent and destitute, irrevocably and unconditionally," according to the editorial.

BUT CARDINAL Medeiros' action also was strongly criticized by an editorial in The New York Times and by the Washington-based Catholics for a Free Choice.

The Times' editorial, appearing two days before the Reagan-Anderson debate, said Cardinal Medeiros had dealt a setback to the tradition existing since the time of John F. Kennedy that there should be a distinction "between a church's moral absolutism and the state's constitutional secularism."

"The line that should separate church and state may sometimes be hard to locate," said The Times. "But it should not be hard to preserve a distinction between preaching a faith and using the pulpit to intimidate a congregation into voting the church's way."

### OFFICIAL

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

THE VERY REV. GARY STEIBEL, V.F. - to Vicar Forane, South Broward Deanery, effective

September 17, 1980.

THE REV. GEORGE PHILLIPS, C.S.S.R. - to Associate Pastor, Our Lady of Perpetual Help Parish, Opa Locka, effective October 1, 1980, upon nomination by his Superior.

### Rice Bowl Founder Now CRS Asst. Dir.

ALLENTOWN, Pa. —(NC)— Msgr. Robert J. Coll, co-founder of Operation Rice Bowl, the lenten sacrifice program in U.S. dioceses, has been named assistant executive director of Catholic Relief Services, the overseas aid and development agency of U.S. Catholics.

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# Holy Redeemer prospers despite tight finances

(Continued from Page 1)

There's no need for running. People have a lot of pride around here."

He points out that drugs and crime are not a monopoly of this

"There are a lot of people in this diocese that think the black situation is unique ...A priest is a priest, souls are souls, evangelization is for everybody."

Father John Lennon,  
Holy Redeemer

area. "This city is drug-infested," he says, and stresses that while his parish might have financial problems that other more affluent parishes do not, the work is still the same, the people are still the same.

"There are a lot of people in this

diocese that think the black situation is unique," he says. It isn't. "A priest is a priest, souls are souls, evangelization is for everybody."

"WE HAVE a larger proportion of poor people," says Father, "but there are souls to save here like in any other parish." He says. "We're a community with a common goal, a common end and a common purpose, to bring the word of God to people."

With an all-black school enrollment, all-black staff and a 500-700 member all-black congregation, Holy Redeemer has been the link between the Catholic Church and Liberty City residents for more than 30 years. It offers the same services other parishes do, including a CYO, a Bazaar and raffle and CCD classes.

It is a link, Fr. Lennon insists, that must be maintained.



Sister Marina Kelly, (right), principal of Holy Redeemer, talks with Mrs. Ardie K. Edwards, assistant principal and language arts teacher.

"A Catholic Church must witness in Liberty City. There's tremendous work to be done here."

The most visible tool of evangelization is the school, which has been around almost as long as the church. Currently, 270 students are enrolled in Kindergarten

through eighth grade, only one third of them Catholic. The tuition has been kept down to \$50 a month, so that the people of the area will be better able to afford it.

SENDING their kids to private school entails a great sacrifice for many parents in the area, says Sister Marina Kelly, of the Oblate Sisters of Providence, who has been principal for four years. "The pigeonhole into which blacks have been placed, that says they are sluggish...uncaring of their children...certainly is not born out here."

Rather than actively trying to convert the non-Catholic students, she says, the school "encourages the personal growth of all and stresses the Christian belief in the worth and value of human beings regardless of their religious affiliation."

Although finances are tight, Sister says, the school is not heavily subsidized and can offer its students extra-curricular athletic activities and a language arts center, in addition to the Title I and free-lunch programs which are federally funded. According to sister, the attrition rate among teachers is "practically nil," some grades have waiting lists and "We're able to, by the grace of God, grow each year."

But Father Lennon says "We're still catering to a middle-class black society...This is where Catholic education is remise...We're not getting the real poor kid. The real poor kid has to go to public school or do the best he can. But we have no other choice."

(Continued on Page 5)



Fr. John Lennon, S.S.J., relaxes a moment with the children of Holy Redeemer school in Liberty City.

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# Struggling

## St. Francis Xavier battles to keep school open

(Continued from Page 4)

ST. FRANCIS XAVIER, 1682 N.W. 4 Ave., on the other hand, tells another story. The contrasts are striking.

"Each year, everybody figures that we're going to close," says Father William Mason, O.M.I., pastor, referring to the school. "But we make it."

St. Francis' neighborhood is not residential, consisting mainly of factories, warehouses and small businesses. A nine-foot fence surrounds the school and church buildings and a housing project is just a few feet away. Father Samuel Delaney, who was pastor for eight years and had the fence installed, characterizes the neighborhood as a "high crime area."

But he and Father Mason, who is entering his second year as pastor, agree that the vandalism and violence seldom if ever, reach the church.

**DURING THE RIOTS**, says Father Mason, nothing happened to the school or church buildings, and masses were said as usual. Since he has been there, he has noticed only one broken window, one cut fence and one stolen bike. He lives in the church five or six nights a week and says he does not fear for his safety.

"Black people are basically a



Sister Margarita Musquera, O.S.P. and another teacher, pose with a happy group of fifth and sixth grade students from St. Francis. She says, "It's like a big family."

some from Holy Redeemer who travel quite a distance to school, live in the neighborhood and walk home, according to Sister. Over 100 are enrolled in the school, all black with some Haitian and Bahamian mixed in, the vast majority non-Catholic. In

and fifth and sixth grades combined.

To make matters worse, tuition had to be increased from \$350 last year to \$500 this year.

Keeping the school alive is an important priority for Father Mason. "In the eye of the black community, education is a tried and true means of breaking the poverty cycle," he says, and stresses that the credibility of the Catholic Church in Overtown depends in large part on the quality of education offered at the school.

In this sense, St. Francis may already have succeeded. When parents heard last June that the fifth and sixth grades would have to be closed due to lack of funds, they organized and went to the Archbishop, asking him to keep them open. But to show that they could help themselves, they also began an endowment program of their own, contacting former students of St.

Francis and asking them to donate money to keep the school alive.

So far, \$700 has been collected, according to Sister Musquera, and the parents of schoolchildren are being taught that they have to support the school by making the tuition payments. One teacher has also donated her services for one year.

"OUR GREATEST priority is financial solvency," said Father Mason, who has already enlisted his parishioners' help in planning and sponsoring social, spiritual, educational and fundraising events for the year.

As for the school "I think we give the children a sense of hope. We try to make them aware of their worth and their dignity as human beings," says Sister Musquera. She says many of the students continue their education in Catholic high schools and often go on to college. "That speaks highly of what's being done here at St. Francis," she says.

But Father Mason wishes to do more. A young, active priest who at times speaks like a sociologist, Father hopes to become more involved in the social justice issues that affect his community, mainly by attending local meetings and hearings and urging his parishioners to participate in the decisions that affect their lives.

**BOTH FATHER MASON** and Father Lennon believe the Catholic Church can and should be a credible, and through its schools, visible presence in the black community. But the black presence also gives the church a more truly "catholic" flavor, according to Father Mason.

"Sometimes, if we look at everybody as the same, it means white...And I think the black Catholic would hate to lose that. Without blacks, the Catholic Church would be less rich than it is."



The Church of St. Francis Xavier is decorated with banners which illustrate the contributions of black Catholics to the Church.

religious people and I don't think they would harm someone who is associated with God," he says.

Sister Margarita Mosquera, who has been principal for four years, says "it's a myth," that the neighborhood is more dangerous than any other area of Miami, even though "many of the better-off blacks think this is not a safe area." She points to the quiet on the streets and in the project, saying "people are working."

**MOST OF THE KIDS**, unlike

large part, the school depends on a subsidy from the Archdiocese which has been steadily reduced the past few years. It cannot afford a secretary or many extracurricular activities for its students, most of whom are eligible for the federally subsidized free-lunch program. The school only goes up to sixth grade, although at one time it did go up to seventh, with the second and third

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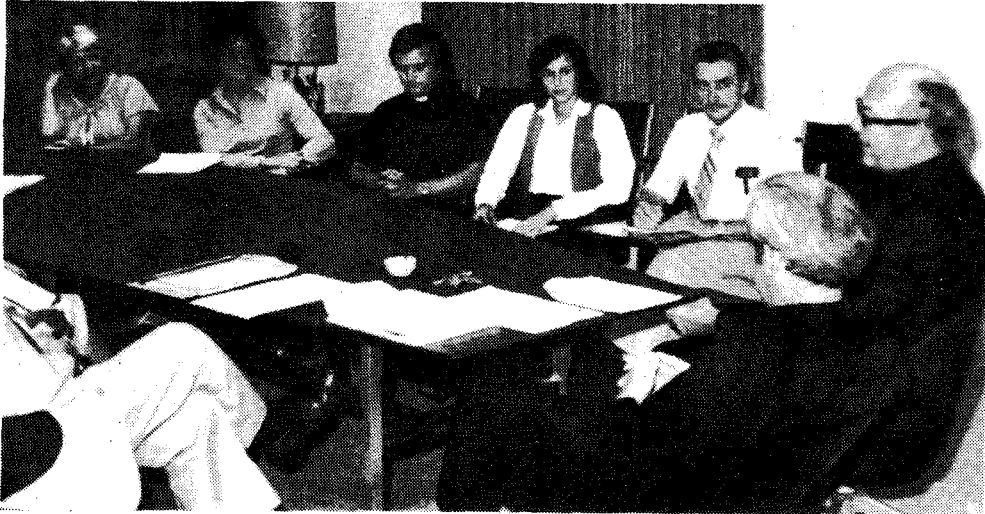
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## Schedule for Parish Pastoral Visitations



Bishop John J. Nevins makes a point during a meeting of the Holy Family Parish Evangelization Commission held Friday evening during the Bishop's annual Parish Pastoral Visitation. Msgr. John W. Delaney pastor is at his left. Photo by George Kemon

Following is the revised schedules for the Archdiocesan Bishops' annual visits to the parishes to conduct Mass meet with clergy and hold meetings with evangelization committees. Please consult individual parishes for times of visit.

### ARCHBISHOP McCARTHY

#### October

- 7 - St. Mary Star of the Sea
- 9 - Corpus Christi
- 16 - St. Philip
- 20 - St. William
- 21 - St. Ann (Naples)
- 28 - St. Ambrose
- 29 - St. Ignatius Loyola
- 13 - Little Flower (Coral Gables)

#### November

- 3 - Epiphany
- 14 - Immaculate Conception
- 17 - St. Rose of Lima
- 18 - San Isidoro
- 19 - St. Juliana

#### December

- 2 - St. Augustine
- 3 - St. Hugh
- 4 - St. Mary Cathedral
- 9 - Sacred Heart (Lake Worth)
- 11 - St. Paul the Apostle

### BISHOP ROMAN

#### October

- 23 - St. Joachim
- 7 - Our Lady of the Holy Rosary
- 14 - Our Lady of Perpetual Help
- 15 - St. Philip Benizi

#### November

- 4 - St. Raymond
- 11 - Our Lady of the Lakes
- 18 - St. Maurice
- 22 - St. Luke
- 25 - St. Clare

#### December

- 2 - St. Brendan
- 4 - St. Lawrence
- 9 - Holy Cross
- 15 - St. Bartholomew
- 11 - St. John Fisher

### BISHOP NEVINS

#### October

- 1 - St. Catherine of Sienna
- 29 - St. Boniface
- 6 - Holy Name of Jesus
- 7 - St. Martin

#### November

- 3 - St. Agatha
- 4 - Little Flower (Hollywood)
- 6 - St. Paul of the Cross
- 7 - St. Vincent Ferrer
- 17 - St. Bernadette

#### December

- 1 - St. Louis
- 10 - Annunciation
- 3 - St. Jerome
- 5 - Our Lady Queen of Heaven (N. Lauderdale)
- 2 - St. Helen

# Bishop Visits Busy Parish

By GEORGE KEMON

In one area of the large church yard at Holy Family parish in North Miami several carloads of CYO'ers get ready to leave for a spiritual week-end.

In another area, a number of young basketball players keep two nets busy. Along the sides of the yard a few people with folders in their hands are headed toward the CCD Board Room for a meeting. A few parishioners are going to the Church proper to make ready for the concelebrated Mass soon to be offered by Auxiliary Bishop John J. Nevins in honor of the Annual Parish Pastoral Visitation.

THE PARISH Evangelization Commission is meeting in the Board Room to make a report to Bishop Nevins — a discussion of their evangelical stewardship, as it were. (All parishes in the diocese will be visited by a bishop in the coming weeks.)

Bishop Nevins arrives with Msgr. John W. Delaney and the group sits informally about the large table and the Bishop tells them how pleased he is to be at Holy Family and how much seems to be going on in the parish.

George Ahern, chairman of the Parish Evangelization Commission, and a 35-year member of Holy Family leads off the meeting by asking some of the committee and

program heads to make a brief report of their activities.

Jean Harbolt of the Women's Club at Holy Family speaks of the Catholic Woman's Goal — she says that women have always been the "heart" of the Church. It's softer more compassionate side. Jean states that "Maintaining and improving on this role certainly must remain one of our major goals."

SHE GOES ON, "We must be the conscience of the parish and community, bringing into light the needs of both, helping to curb injustices, and helping to initiate vital programs to help meet the needs of both."

She said, "If we were to put our goals into a nut shell, we would have to say that we should love our neighbor as ourselves, and be obedient to our God. Everything else that we do via projects, committees, social work, etc., will then all fall into line."

Bishop Nevins spoke briefly about the obligations of the Commission to the parish, its members and to the clergy as well. He said, "You must all become associates of the priests — doing your utmost to build up a household of Catholics."

The Bishop added, "each parish has its own concept of love and its approach to evangelization. We should be encouraged by what other parishes do — but be secure in our own efforts as well. Evangelization

takes many forms."

REX AND DIANE Malm next spoke about their work — Family Life. Rex said that "Holy Family has been very fortunate in having a pastor, Msgr. Delaney, who has always concerned himself with family activities. Evangelization in family life within our parish is concerning itself in two major areas: renewal of spirituality among existing family parishioners and reaching out to others."

"These will be enhanced by the following programs; Marriage Preparation. Baptismal Preparation. Bereavement. Positive Parenting, and Marriage Encounter."

Bishop Nevins said that the Commission must use every avenue to re-inforce our people — "You and I live in very challenging times. We must be conscious of what is taking place — of our very real responsibility to Our Lord."

Next, Conception "Tuti" Estrada, head of the parish CYO group said that "The major goal of the CYO is to strengthen the spiritual life of our youth."

"We want the youth to grow towards understanding the love that Jesus Christ has shared with us all."

Tuti went on, "The CYO is involved in many activities, which include spiritual service, social, and sports. Through service projects we reach out to the elderly, the un-

derprivileged children, the mentally handicapped, and many other people.

"IN OUR GROUP we have hearing impaired members and mentally handicapped members. Our most important goal is to make these young people understand their worth and value and to help them to understand Jesus Christ in that light."

George Ahern wound up the meeting with an informal report on the stewardship nature of the parish, and touched on the "People-Caring-for-People" project a program specifically designed to deepen the spirituality of the parishioners, to meet one another on a neighborly basis and to renew in the minds and hearts of all the principles of our Christian Heritage.

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# 'Shogun'—a distorted picture

By T. FABRE

NEW YORK —(NC)— The confrontation of East and West in 16th and 17th century Japan, especially as regards the tragic and heroic saga of Japanese Christianity, is one of the most complex events in history. Some 50 years after St. Francis Xavier, there was a flourishing Catholic Church in Japan of perhaps 300,000 believers. Over the course of two or three decades this faith community was nearly destroyed.

You need more than good intentions to interpret something like this for a mass audience, as the miniseries "Shogun" did, without giving some very wrong impressions.

THE JESUITS in "Shogun" (and it's glaringly as well as embarrassingly apparent that author James Clavell knows next to nothing about the structure and spirit of the order) make cryptic reference to the precarious nature of their position in Japan, but the average American viewer is likely to get the impression that they are referring to the possible loss of their share of the Portuguese monopoly on the trade with Macao and Lisbon.

What the Jesuits feared, and what came to pass, was something far more terrible. Though you'd never guess it from "Shogun" three years before Will Adams (Clavell's Blackthorne) arrived in Japan the first Japanese martyrs had already died for the faith.

On a cold winter's morning in February 1597, 26 people, including some Spanish Franciscans and Paul Miki, a Jesuit seminarian and one of the first Japanese to be declared a saint, were crucified in Nagasaki. There was respite after this, but the persecution began again in the last

years of the rule of Tokugawa Ieyasu (Clavell's Toranaga), who issued a decree in 1614 expelling all foreign priests. In the period between 1614 and 1640 some 5,000-6,000 Christians died for the faith.

THE ORDINARY way of execution was by burning. An Englishman, Richard Cocks, left an account in which he describes how he saw "55 persons of all ages and both sexes burnt alive on the dry bed of the Kamo River in Kyoto (October 1619) and among them little children of five or six years old in their mothers' arms, crying out, "Jesus receive our souls."

The English historian C.R. Boxer in his "The Christian Century in Japan" gives another moving description:

"This ordeal was witnessed by 150,000 people, according to some writers, or 30,000 according to others — and in all probability more reliable — chroniclers. When the faggots were kindled the martyrs said "Sayonara" (farewell) to the onlookers who then began to intone the Magnificat, followed by the psalms 'Laudate pueri Dominum (praise the Lord, children) and Laudate Dominum omnes gentes (praise the Lord all nations)..."

The shogunate authorities quickly realized that spectacles of this nature were not the way to stamp out the feared and despised Christian virus. From then on the emphasis was placed upon forcing Christians to apostatize, and many horrible tortures were devised.

THE WORST of these was the dreaded pit. The victim was hung by his or her feet above a pit filled with garbage and excrement, the knees level with the ground and the forehead slashed slightly to give release to the pent-up blood. One arm was bound and one left free so that the victim could signal if he or

she wished to apostatize. Though most martyrs died after a day or two of this agony, one young woman — who unlike Clavell's vapid heroine Mariko was obviously a Christian first and a Japanese second — suffered for 14 days before achieving martyrdom. And among these martyrs were heroic Portuguese, Spanish, and Italian priests and brothers, not a few of them Jesuits, who, unlike Clavell's variety, apparently had other things on their minds than the silk trade with Macao.

"THE JESUITS did not own any ships at any time," Father John Witek of Georgetown University said, although in "Shogun" the prosperous trading vessel, the "Black Ship," belonged to the religious order.

Father Witek also pointed out that the Jesuits did not wear the orange-red robes of the Buddhist monks, as they did in the miniseries. Although it might seem a small point, "Francis Xavier (Jesuit missionary in the Far East) wanted to make sure the Christians were not confused with the Buddhists."

One scene "very offensive" to Father Witek showed a Japanese Jesuit who refused to receive a lashing as a penance and was excommunicated.

Even in the strictest religious orders, "I don't know of a penance where a member would hit another member," he said, adding that any penance would have been self-inflicted. "The depiction is so totally wrong, so alien."

Jesuit Father Benjamin Wren, an Asian history professor at Loyola University in New Orleans, said "The English came out smelling like a rose," he said, while the Spanish and Portuguese were shown as villains. Father Wren pointed out that the English of the period were also involved in torture and intrigue.



LIVING WITH THE LEGEND — Mr. and Mrs. John R. McGinn, owners of Leary Press in Fall River, Mass., stand on the stairs of their house — the same stairs used often by the legendary ax murderer Lizzie Borden when she lived in the house 88 years ago. Adjacent to the McGinn's home is their printing business which prints The Anchor, Fall River diocesan newspaper.

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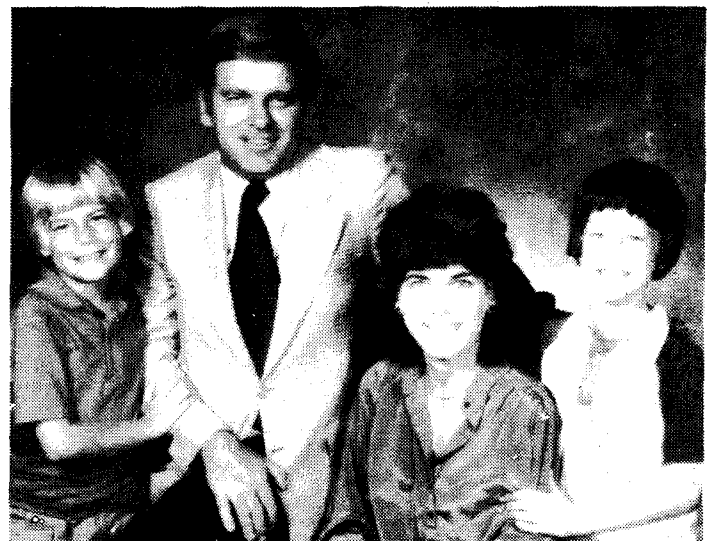
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# MATTER OF OPINION

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## More on the 'One-Issue' issue

In last week's editorial we attempted to place some perspective on so-called "one issue" voting.

We defended pro-lifers as being not the only people voting mainly from a "one issue" point of view, but cautioned that a candidate should not be judged on one issue alone or you might end up supporting a racist or a Larry Flint.

No implication was made that pro-life people would support such a person. To the contrary, Flint was used as an obvious example of someone you would NOT be associated with, and thus, the need to examine the whole candidate.

We assume that most Catholics do, but we have had people ask us what a candidate's abortion answer was in our recent poll and not even inquire about his answers in other areas.

The pro-life movement involves a lot of tireless volunteers who, especially in this state, have developed skilled and respected lobbying and advocacy techniques. This

paper has always supported the pro-life movement through countless articles and editorials.

What we are concerned about, as a friend of the movement, is that pro-lifers not allow abortion proponents to so easily use the one issue tag against them. Many pro-life people actually stand up and say "We're one issue and proud of it."

It is good to be proud of your actions

### Editorial

and it is practical to zero in on one issue in order to be effective in lobbying.

But when it comes specifically to the electoral process and the choosing of candidates to support, the pro-life movement should not let itself be tagged with the one issue label, because it gives the **impression** pro-lifers don't care about the elderly, the hungry or the addicted, and leaves the public with a false impression.

You can't get the votes of the elderly or the needy if they are lead to believe they are way down on your list of priorities. Pro-life people DO care about these things, but it does no good to try to explain that to a legislator or a journalist while continuing to proudly accept the one issue label on the principle that for pro-lifers "one issue" includes everything. It can't. Abortion and Social Security are two different things.

One issue strategy is fine for lobbying and general advocacy. Oil people do it, automobile importers do it, the NRA does it, and pro-life should do it.

But when it comes to picking candidates who will have to deal with all issues, the pro-life movement should stand up to the quick-label artists and say, "Hold on! We are not going to let you stick us with that label. We are ALL issue people. We have checked Candidate X's total qualifications and support him/her in the total sense."

To do otherwise is to let pride go before common sense.



By Fr. John Dietzen

## How often to receive Communion?

Q. A recent homily in our parish left several of us very perplexed. The priest emphasized that we should not go to Communion each

time we go to Mass. We should not go to Communion sometimes, he said, so that others who do not go will feel more comfortable. Also we should

not give our children the example of going each time; they should also see us not go.

To be honest, these statements hurt us deeply since we go to Communion often and hope our children will want to go also. To us, not going to Communion is like going to a banquet and then not partaking in the best part. I hope you can clear this up for us. (Ohio)

A. Like you, I find it hard to understand those kinds of statements, assuming of course that you are accurately reflecting what the priest said.

It is true that some priests (and lay people) feel for some reason that many Catholics go to Communion today when they should not. I have, in fact, heard similar ideas expressed by some of my priest friends in Europe. After remarking on the difference between their Sunday Masses, at which perhaps half the people receive Communion, and our own where almost everyone receives, they revealed their suspicion that if American Catholics were as spiritually honest as they should be, less of them would be going to Communion so often.

I am fully aware that the consciences of some Catholics have become dulled to the point that they see no conflict between seriously sinful lives and receiving Holy Communion. But I fail to understand how anyone might claim that half, a quarter or even five percent of our people are walking around in mortal sin. It seems to me this would in-

volve, among other things some very rash judgments.

Another explanation is possible. There is still more than a little touch of Jansenism loose in the Catholic Church. Jansenism, a heresy quite strong in Europe and America into our own century, taught that few people are worthy to receive Communion more than once or twice a year. That attitude deeply infected Catholic spirituality, and traces of it remain to this day.

Fortunately for all of us, none of whom would ever be worthy to receive under such severe restrictions, the church has long since rejected Jansenism as a distortion of the function of the Holy Eucharist in our lives. Put simply, this sacrament is meant to be food and strength for our pilgrim journey in this life; it is not offered as a reward for a holy and sinless life.

I'm with you. Parents, priests and teachers must help children develop a healthy and delicate conscience about sin and its relationship to the Eucharist. But we must also help them understand that the Eucharist cannot be simply an occasional or incidental element in either the Mass or in their own lives.

We have no doctrinal or psychological basis for assuming that deliberately refraining from receiving Holy Communion will help us effectively fill either of these responsibilities.

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

## the Saints *by Luke*

**COSMAS AND DAMIAN WERE TWINS BORN IN ARABIA AROUND THE YEAR 303. THEY STUDIED THE SCIENCES TOGETHER IN SYRIA AND BECAME PROMINENT DOCTORS.**

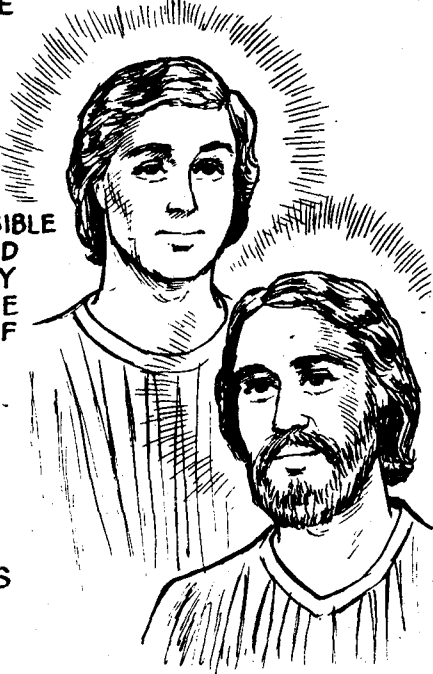
**BEING DEVOTED CHRISTIANS AND FULL OF THE SPIRIT OF CHARITY, THEY PRACTICED THEIR PROFESSION WITHOUT ACCEPTING FEES.**

**WHEN THE PERSECUTION OF DIOCLETIAN BEGAN, IT WAS IMPOSSIBLE FOR CHRISTIANS LIKE COSMAS AND DAMIAN TO LIE CONCEALED, THEY WERE THEN APPREHENDED BY THE ORDER OF LYSIAS, GOVERNOR OF CILICIA. AFTER VARIOUS TORTURES THEY WERE TIED HAND AND FOOT AND THROWN INTO THE SEA.**

**THEIR NAMES WERE PLACED IN THE CANON OF THE MASS PROBABLY AROUND THE SIXTH CENTURY.**

**THE FEAST OF SS. COSMAS AND DAMIAN, MARTYRS, IS SEPT. 26.**

### SS COSMAS and DAMIAN







By Msgr. James J. Walsh

## ... But what about fear of God?

There has been so much stress placed on love, love, love in the recent decade that one hears very little about the fear of God. I am not trying to rewrite or edit the Lord's first commandment, "You shall love the Lord, your God, with your whole heart...and your neighbor as yourself."

I am just putting out a reminder that Scripture gives a very valid place to the fear of God, and, indeed, in 1980 as in the Old Testament, a certain fear of God is a necessary element in our relationship with him.

FIFTEEN YEARS ago critics of the church used to joke that Catholics lived by fear alone. They went to Mass, because if they didn't something bad would happen to them. Meat on Friday was a no-no, and if you whipped into a steak, you could expect to be whipped as punishment.

The thinking was that we were ruled by fear, rather than by love. No doubt that this was true in some, perhaps, many, cases. Love should, of course, have been the primary motive, but don't knock the element of fear as a positive power in one's standing with God. It is not the highest motive, but it is a motive, and to some degree it is necessary in every Christian's life.

If one performs a duty through fear, that is much better than not performing it at all. To do it through love should be an on-going goal, and many are impelled by this motive. But where in certain people the motive of love may be weak, at least the power of fear can be effective, and because of it a duty to God is not neglected.

FEAR FOR many is a starting point. It's a take-off platform. It can lead, and is meant to lead, through persevering effort, to the performance of all of our duties to God and neighbor through love. And think about this. There can be no true love without a measure of genuine fear.

We are fearful of all kinds of

**"If one performs a duty through fear, that is much better than not performing it at all. To do it through love should be an on-going goal, and many are impelled by this motive. But where in certain people the motive of love may be weak, at least the power of fear can be effective..."**

things in this decade of the 80's. The Miami riots have made us so jittery, we are afraid in our homes, in a parking lot, walking along any street, even on a golf course as that maniacal murder of the golfer on the 14th hole indicated last week.

The nuclear bomb hangs over us like the sword of Damocles suspended by a single hair. We are in the age of the tranquilizers, of never making a decision without consulting the psychiatrist or one's own guru, of taking the horoscope for the day as seriously as that first cup of coffee.

BUT FEAR of God isn't much in evidence. It's true to say that a generation ago a husband and wife could actually hate each other and not break up "for the serious

violations of God's law. Now there are millions of kids who have never really had a home life. Fear of God no longer enters into the divorce court.

We don't have space nor the desire to enumerate the areas of morality dragging in the mud. You know them all. There is indeed a fear of getting a disease, of getting caught, of "making mistakes" as in

Watergate.

But the fear of God has largely disappeared from the scene.

You find this in the new religions. They preach a soothing, smiling, highly entertaining way of salvation. Don't wait for sin to be mentioned, unless it is the serious offense of not joining them. Gospel passages are picked out where Jesus is the Lord of mercy, not the Supreme Judge. Bethlehem is cherished and celebrated, while Calvary and pain and penance and final judgment are ignored.

IT CAN BE SAID that only the fool does not fear God. When he disregards the commandments which God has solemnly decreed he makes God a buffoon, in the sense that God really wasn't all that serious about it. Besides he loves us.

How could he hurt us? And Hell as punishment? Aw, c'mon. God is a good God!

Remember how Jesus answered that. "Do not be afraid of those that kill the body, but cannot kill the soul. But rather be afraid of him who is able to destroy both body and soul in hell."

Centuries before Christ, the stress was indeed on fear, rather than love. Christian truth and sacraments were not around to elevate the minds and hearts of believers. But what was said in the Old Testament applies strongly to us. "Pierce my flesh with your fear." And the psalmists were forever saying what we need to hear, "Blessed is the man who fears the Lord."

SO A FILIAL fear of God is a clean, healthy thing. It is based not so much on the fear of punishment due to sin as on the fact that violation of God's commandments offends him who created us out of love and wants us to share his kingdom.

True fear is a recognition of our weakness and of our need for divine support. Its effect is not to stifle, but to stimulate. It urges one on, rather than paralyzes. Perhaps above all, it is built on respect for the meaning of God's justice, which is simply returning to each one his due. If good, good. If evil, evil.

Scripture also said, "The fear of the Lord is the beginning of wisdom." Notice that fear is not wisdom. It is just the beginning. So without fear, there is no wisdom. But there is folly.



By Msgr. George Higgins

## The Pope's traveling encyclical

Professor Sidney Hook of New York University, one of America's most widely quoted social philosophers, argued some years ago that Christianity had absolutely nothing to offer in the field of social reform.

"The social principles of Christianity have had almost 2,000 years in which to order the world on a moral basis," Hook said. "It is not likely that anything new can be discovered from its principles or that its social gospel will succeed better in eliminating war, social distress and intense factional strife, than it did during the historical periods in which religious institutions enjoyed chief authority."

THE VALUE of the social principles espoused by the churches, Hook went on to say, can only be judged pragmatically. What results have they achieved? None, he contended. Christian social principles have failed in the past and will undoubtedly fail in the future, he said.

I am not disposed to argue with Hook about the past record of Christianity in the field of social reform. I leave that to professional historians. On the other hand, any amateur is a fair match for the

professor when it comes to predicting the future. The future is hidden from his eyes just as surely as it is hidden from yours and mine

three days of news coverage.

HOOK WOULD probably argue that this was a waste of time. But obviously the pope thought other-

**"As a man of faith, the Pope looked to the future with confidence and felt compelled to do what he could to keep alive in the hearts of the poorest of the poor in Brazil the indispensable virtue of hope."**

or from the eyes of Pope John Paul II who, during his recent visit to Brazil, repeatedly called on Catholics of that troubled nation to put into practice the teachings of the church on social justice.

The pope returned to the theme so frequently that Jerry Filteau, who covered the Brazilian trip for NC News Service, was right on target when he described the pope's pastoral visit as a "traveling social encyclical." Filteau said that because the pope's speeches on social justice were spread over nearly two weeks, his views were featured daily on radio and television and the front pages of the word's newspapers, whereas a new encyclical might receive two or

wise. He knew that merely exhorting Brazilian Catholics to take seriously the teaching of the church on social justice would not bring automatic results. He also knew the odds against a sudden and dramatic improvement in the lot of the poor and oppressed of Brazil.

Nevertheless, as a man of faith, the pope looked to the future with confidence and felt compelled to do what he could to keep alive in the hearts of the poorest of the poor in Brazil the indispensable virtue of hope. In this he reflected the letter and the spirit of the document on justice which came out of the 1971 international Synod of Bishops.

The synod concluded its statement on justice, saying: "Hope

in the coming kingdom is already beginning to take root in the hearts of men. The radical transformation of the world in the paschal mystery of the Lord gives full meaning to the efforts of men, and in particular of the young, to lessen injustices, violence and hatred and to advance together in justice, freedom, brotherhood and love."

In summary, that was Pope John Paul's message to the people of Brazil. He knew they were not looking to him as a person or to the church as an institution for instruction on the techniques of social, economic and political liberation.

BUT THE POPE also knew that the people still hoped to find in the church the strength, courage and hope they so desperately need to struggle, to suffer and to win in their continuing struggle for liberation. So he did everything in his power to lift their spirits and raise their hopes.

Hook may think the pope was wasting his time in this regard. But while no one can infallibly predict the future, there is little doubt that history will say the pope's optimism was better founded than the professor's doom-and-gloom assessment of the value and efficacy of Christian social teaching.

# What makes us stay ?

By FATHER PHILIP J. MURNION

Why do some people remain committed to the church, while others leave it? Perhaps one of the most important reasons people stay in the church is that they find support for this among people who are close to them.

Families and individuals alike need to find support among those they care about. They need to be part of a group which shares beliefs

and commitments.

The last decade has witnessed a decline in church participation in the United States. Of course, every

participation in church is far from clear. But some evidence has emerged.

Some research, including a

**Why do people stay in the Church? Because they experience the call of God with and through and in other people.**

significant change in the behavior of people attracts researchers. The full explanation for the decline of par-

study conducted in New York, indicates that the religious practice of families is a very important factor in

determining whether an individual will remain active in the church. When family members share the faith, they seem to support each other in the faith. For example, where one spouse drifts away from the church, the other spouse and the children often follow.

**WE NEED TO** share our faith and worship with others with whom we have relationships. This is why family worship and family prayer is important. This is also why parish ministry to families is so important. When the people of a parish understand the need that individual members have for support, they find ways to minister not only to the individual, but to groups close to the individual, like the individual's family, as well.

Sociologist Peter Berger explains the need people have for support by likening religious people to a minority group. He argues that being religious these days is like being a member of a minority group because U.S. culture so frequently belittles the significance of religious belief.

Berger concludes that religious people need opportunities for solidarity. That conclusion is upheld by the studies which indicate that where such solidarity is lacking, people are more likely than otherwise to become alienated from the church.

How, then, can parishes offer support to their people? How can opportunities be created in parishes for members to offer support to each other?

In various ways, parishes today are trying to give people a sense of belonging, a sense of being individually known and welcomed. They do so by offering opportunities for parishioners to participate in parish life to the extent their lives allow.

Some parishes have met great success by inaugurating programs for people who are experiencing special problems. These may be programs for the divorced or the widowed, for example.

Some parishes search for ways to help people feel a solidarity with others through discussion groups, Scripture study or family ministry programs in which one family serves another.

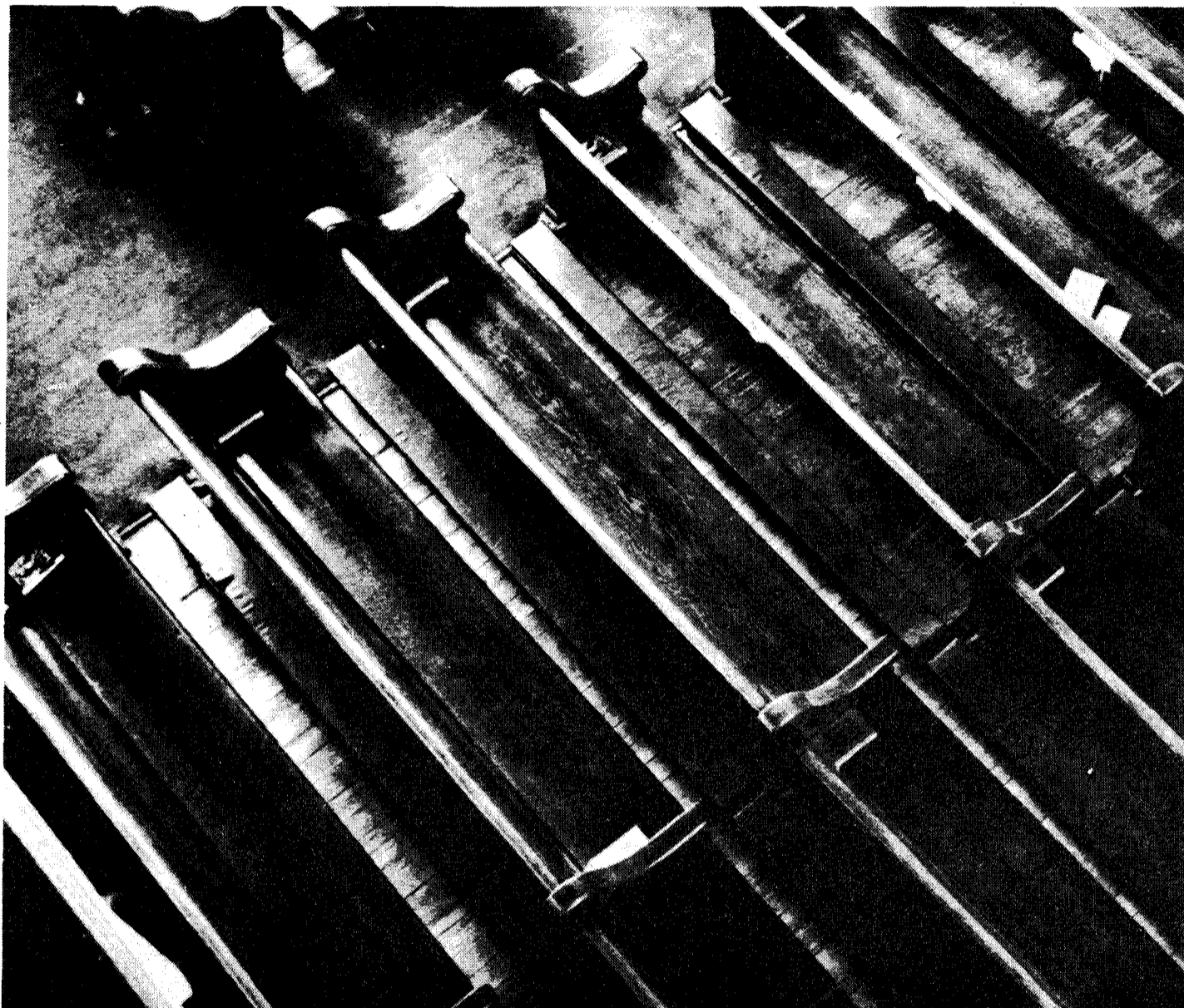
Sometimes people need opportunities to express what their faith means to them. In my experience, adult men, especially, will be more active in their parishes if they have participated in programs such as Marriage Encounter or Cursillo movements where they have been able to express their faith openly. For there are numerous pressures in society for men not to be expressive at all, and especially not about their faith.

**CHRISTIANS** remain convinced that they are united with each other through the Spirit of God. But they need to cultivate this unity through activities which express it as well.

Some say love will die if it is not expressed. Being part of the church is being part of a new love that has been shared with us. This love will not live and grow unless there are regular opportunities to express it with others.

Why do people stay in the church? Because they experience the call of God with and through and in other people.

Why do people leave the church? Maybe, because nobody seems to care whether they stay or not.



## A parish family

By LENORE KELLY

On the feast of St. Francis of Assisi in October, the children of St. Henry's Parish in Nashville, Tenn., bring their pets to church.

There, on the church grounds, in a "big, family get-together, the dogs and cats, rabbits, ponies, goats and a few snakes will be blessed," Msgr. George Rohling, the pastor, says. The beautiful ceremony planned by the laity is a way of teaching children to "respect life beginning with the pets God gave them," the pastor explains.

The blessing of the pets is one of many activities designed to promote a warm, friendly atmosphere in the parish. Founded 25 years ago, the parish tries to create an environment which supports the family life of its individuals and the life of the parish family as well.

"**WE TRY TO** make the whole parish a family," Msgr. Rohling emphasizes.

The recently appointed coordinator of the parish's Family Life Commission, Margarite de Mille says, "It's the friendliest church we have belonged to so far." The Family Life Commission oversees some 17 smaller groups, endeavoring to strengthen and stabilize family life and to tie the sprawling parish of 1,800 families together. It is one of the largest and most active commissions at St. Henry's.

Along with its other responsibilities, the commission sponsors a 12-session evangelization seminar once or twice a year. Generally attended by some 50 people, the seminar

attracts non-Catholics interested in the church as well as Catholics looking for a refresher course.

"What St. Henry's does so well," explains Father James Black, a former associate, "is to provide a structure, an umbrella, for smaller groups. Many good things really happen in the small groups."

Accordingly, St. Henry's provides numerous groups for bringing people together who share a common interest. "There's something for everyone in the family," Mrs. de Mille asserts. "If we don't have it and you want to start it, we'll lend you the assistance to get it going," she adds.

Groups include the Sunshine Club for senior citizens; for the widowed, divorced and separated; a youth group and a newly formed natural family planning organization.

For young married couples up to the age of 35, there is a group called the Cana Club which sponsors an annual scavenger hunt. Some 15 or 20 married couples spend an afternoon together searching for missing clues to a treasure hidden in Nashville. The day is topped off by a home-cooked chili dinner.

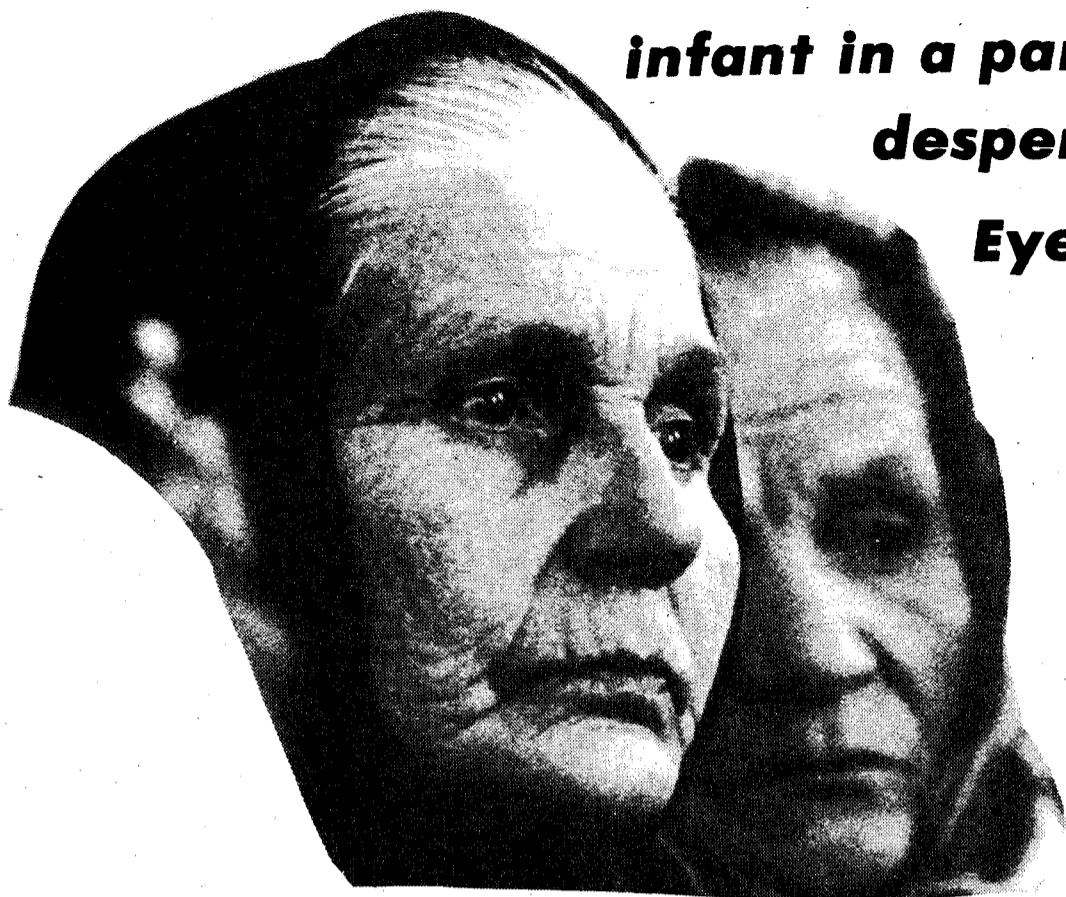
Some might ask, "Why scavenger hunts, disco parties or family picnics?"

Martha Murtagh, a Cana Club member for five years, explains: "It's a way to get to know other people in the parish. After that, many people will probably get involved in other things too."

Msgr. Rohling agrees with this. In fact, he credits the "wonderful talent of lay people" and a lot of generous service for many positive accomplishments in the parish.

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**Eyes that crinkle at the beauty or delightful gestures of an infant in a parent's arms... Eyes that are desperate. Eyes that are empty... Eyes that are bored, or angry, or a million miles away...**



**... Eyes that reflect a faith tried in suffering or made strong through years of loving service....**

## Looking through the eyes of faith

By RICHARD M. LAWLESS

"Looked at through the eyes of faith..."

How many times have you heard that expression in a homily? It is a strong phrase, usually suggesting to listeners that things are not always as they seem — especially if things seem pretty bad. The challenge, of course, is to have such eyes and such faith.

When we gather in parishes for Sunday Eucharist or other liturgical celebrations, there are literally hundreds of eyes, reflecting many levels of faith and a great deal else as well:

—EYES THAT reflect a faith tried in suffering or made strong through years of loving service.

— Eyes that crinkle at the beauty or delightful gestures of an infant in a parent's arms.

— Eyes that are desperate. Eyes that are empty.

— Eyes that are bored, or angry, or a million miles away.

Christians believe that the persons behind those eyes, people with great faith or with little faith, make up the Body of Christ. Especially when people gather for the Eucharist, they are drawn ever more deeply into the mysterious and usually hidden coming-together that is the church.

"Lift up your hearts... We lift them up to the Lord." For many of us at any given Mass, that "we" unfortunately is more wish than conscious fact.

We wish that people were more conscious of one another, genuinely united in spirit as well as in body. But chances are I know little if anything about the person sitting next to me and with whom I share the Lord's greeting of peace. I am sure we share faith, but that is difficult to hold on to and difficult to see.

I have had this experience: While listening to a really good song, my eyes meet those of a stranger — and we smile with the delight of sharing a mutual feeling. Sometimes this happens during a particularly true insight of a homilist, or in the joy of a special liturgy as well.

It may only be for a moment, but for that time we are really together. If I later see that person sharing the Body of the Lord, his or her oneness in Christ with me really hits home. That "stranger" has become real to me as a human being with whom I share what is deepest and most important in this life.

Many parishes across the land succeed in helping members come to know one another as persons of faith. Frequently this happens when occasions are provided for people to simply become acquainted with one another.

IF I LEARN that Karen Jones is struggling

with the care of an elderly parent, or that Jose Diaz is a fellow runner or that someone shares with me the joy and pain of being a parent, my chances of sharing faith with him or her are much greater.

Getting to know even familiar persons in a new way may surprise me. This person is deeper and more sensitive to beauty and life and joy than I would have guessed. That person is funnier, or more generous or more loving than the caricature of her that I have carried around.

The Fellowship of the Cross of Nails is an international and ecumenical group with Anglican roots. The fellowship has a helpful apostolate which members organize in their churches, called "foyer" groups.

Foyer is the French word for both hearth and entryway. Founded in Paris by the Catholic parish of St. Severin in 1968, the foyer groups are simple evenings where parishioners share food and fellowship. Eight or so persons agree to exchange such evenings over several months.

At the end of that time, new groups are formed. As Canon H.C.N. Williams of the fellowship explains, foyer groups help people realize what they symbolize when they worship and share at the Lord's Table. Simply getting to know one another strengthens the praise and thanksgiving of the Eucharist.

## Paul: theologian in spite of himself

By FATHER JOHN J. CASTELOT

St. Paul is often called the first Christian theologian. In editions of the New Testament, his writings are printed after the four Gospels and the book called the Acts of the Apostles. Nonetheless, the letters he wrote were completed before the year 60. The earliest Gospel, that of Mark, did not appear until almost the year 70.

The following letters are quite generally accepted as being unquestionably the work of Paul himself: 1 Thessalonians, Galatians, Philippians, Philemon, 1 and 2 Corinthians and Romans.

But varying degrees of doubt have been expressed about whether or not he was the actual author of seven other letters often attributed to him in the past. Five of them — Ephesians, 1 and 2 Timothy, Titus

and Hebrews — are almost certainly not his compositions. It is not so easy to be sure about Paul's authorship of the two others — 2 Thessalonians and Colossians. There are good arguments both pro and con.

IN ANY CASE, even if we accept only the first seven as his personal work, his contribution to Christian theology is simply inestimable. It would be difficult to name anyone who has had a more powerful or more lasting influence on theology.

Yet, he was not a professional theologian as we usually understand this term. Paul was, in a sense, a theologian in spite of himself. Chances are that he would never have written anything if the occasion had not called for it. For this reason his letters are called occasional writings.

Paul was intensely active,

traveling (mostly on foot) preaching, founding churches, instructing and all the while supporting himself by working at his own trade. He was a tentmaker.

This was hardly the kind of existence to afford leisure for scholarly pursuits. It was the kind of existence, however, that brought him into contact with all sorts of people and these people had problems.

HIS CONVERTS were earnestly trying to live the Christian life and it was all so new! Whether they had been Jews or pagans they had all sorts of questions, very practical questions which demanded immediate answers. In order to provide these answers, Paul wrote to the people.

He was, as a result, an eminently pastoral theologian, which means he grappled with the

concrete aspects of people's relationships with God and with each other in Christ.

He had no ready-made answers to problems, not even a distinctive Christian vocabulary with which to formulate his answers. This makes his accomplishments all the more amazing.

He could not call upon the accumulated wisdom of centuries of Christian experience. He had only his own experience and that of the Christian communities of his day. One must always keep this in mind when reading his letters.

But the overall effect is that his writings are marked by a very reassuring realism. They convey the definite impression that Christianity is not just a worldview, a 'system' but a life to be lived by people who are striving for the sort of life of which Jesus Christ is the supreme example and source.

# Family Life

By Dr. James  
and  
Mary Kenny



## The difficulty of adopting

Dear Dr. Kenny: We read with interest your recent article on adoption. I wish it were as easy as you make it sound. "Most states maintain lists of waiting children." You seem to imply that once the decision has been made to adopt, people simply adopt.

I wish this were true. But as parents who have been trying to adopt a boy since October 1977, let me assure you it is anything but easy. If you could provide us with a little more information on the availability of all these children we certainly would appreciate it.

In June 1978, we started our "home study," the investigative process of the adoption agency. The whole program has been redone since and we still have not finished our home study. We cannot get a child until this is completed.

We have been told repeatedly there are no children available. Are we being too picky? We would take a boy between the ages of 3 and 5 or a

little older. Any color of hair and eyes. We would consider a correctable handicap or a biracial child, but not a black-white mixture.

Our plight is not unusual. Most of the couples we have talked with have the same problems. There simply are no children available, babies to kindergarten age. We have found as well that there is an abundance of severely handicapped children and black-white children. As cold as it may seem, at this point in our family's life this is not what we want.

The list of adoptable healthy children improves only from the age of 8 up. Even then, the list is not long.

I could go on and on. My point is, an unsuspecting reader would be encouraged by your article when the cold, hard fact is that adoption is painful.

During pregnancy, you worry and pray for the child you carry. Nine months gets to seem like forever, but at least, God willing, at the end you have a baby. We have been trying — eating, sleeping,

breathing adoption — for almost three years. We are a little closer now than when we started but not much. (Mo.)

A. Thank you for reminding us about the difficulties of adoption. Four of our 12 children are adopted, so we know how long and discouraging the waiting can be.

You are quite right to recognize that eliminating older children, handicapped children and biracial children eliminates most available children. Let us suggest strategies which may improve your chances to obtain a child.

First, get your home study completed as soon as possible. Tell the agency doing the home study you may have other resources from which to obtain a child. The home study and obtaining a child are separate steps. You need not procure a child from the same agency that does the study.

Once this is finished, explore every possible source of children. Your local welfare agency or Catholic Family Service may

eventually provide you with a child.

Go "shopping" elsewhere. Check over the Adoption Resource Exchange which lists hard-to-place children available in your state.

Look outside your state. Most states have an Adoption Resource Exchange available at the state welfare office. Explore that list by observation, letter or phone. Out-of-state adoptions involve extra paperwork but can be done.

Try an international agency for a possible out-of-country adoption. Children continue to be available from the Far East. The North American Council on Adoptable Children (NACAC), 1346 Connecticut Ave., NW, Suite 229, Washington, D.C. 20036 may be able to assist you in this.

Finally, obtain Joan McNamara's "The Adoption Advisor," (Hawthorn Publishers, \$4.50) This contains a gold mine of information on locating a child.

Adoption is a generous and wonderful desire. Keep your dream and you may realize it.



By  
**Antoinette  
Bosco**

## The children of marriage shuffles

The letter was written by a 13-year-old girl. It was a plea to be noticed, to be heard, to be loved. She said all she reads about is justice for divorced fathers vs. justice for divorced mothers.

The girl wrote: "I have been getting very cross at this. So I'm saying, 'Well, what about us, the kids? We kids are getting tossed from one parent to the other whether we like it or not, and that's not fair.'"

I HEAR what she's saying and I'm with her 100 percent. She is saying that children are getting lost in the modern marriage shuffles and that could spell trouble.

In mid-August, the U.S. Commerce Department issued new

statistics that said almost one out of every five U.S. families with children was headed by a single parent. That's an increase of 79 percent in the short span of one decade!

This summer the New York Times reported on a one-year study of 18,000 youngsters in 26 elementary and secondary schools in 14 states. It was not encouraging, stating that children of divorce or of other single parents perform less well in school, are more likely to have behavior problems and are absent more often than youngsters who live with both parents. The report said youngsters from single-parent homes are three times as likely to be suspended from school as those with two parents at home.

Four weeks earlier, Newday, Long Island's daily paper, told of a new phenomenon in mental-health and counseling centers. Very young children are now being seen who suffer from "adult stress."

Figures from the National Institute of Mental Health, comparing the change from the early to late 1970s, show nearly a tripling in the number of children under 15 being treated in federally funded community mental-health centers.

As a single parent of six, I think I can honestly say there are many exceptions to this bleak picture. I know that many single parents are doing an admirable job. I also know that two-parent families have troubled children too.

But I'm still uncomfortable about the questions in that 13-year-old girl's letter. Too many new and heavy problems are showing up in single-parent families. Major causes of disruptions are the ex-spouse who keeps stirring up static; a new marriage that causes upheaval; and children whose confusion and anger get beyond their control.

Examples abound. One good mother, trying hard to make it alone, has a 10-year-old son who is a

walking bundle of hostility. He hates his father for abandoning him. At school last year, the boy was a behavior problem and a menace to his classmates. He bites them.

IN ANOTHER CASE, a 15-year-old girl was coping until her mother married a much younger man. Now she is almost out of control. She spends most of her time communicating with her alter ego through elaborate written dialogue.

Another teen-ager, a young man, was doing fine until his father reappeared. The father, about to get his third divorce, became furious at his son's rejection and retaliated by labeling the boy with a devastating term. Shortly after that, the boy left his mother a suicide note and disappeared. Luckily, he was found and a professional therapist is now trying to help him out of his psychic pain.

Parents in turmoil are bound to have children in turmoil. Our children are in trouble. Have we really noticed?

## Family Night

By Mimi and Terry Reilly

### OPENING PRAYER:

Gentle Lord, as a family our hearts wait on you. You reach out to us in so many ways. Thank you for teaching us your way of love and thank you for a new fall season.

### SOMETHING TO THINK ABOUT:

"Love one another." This command of Jesus challenges us to forget ourselves and focus outward on those around us. Loving one another and showing deep affectionate concern keeps us involved with others.

### ACTIVITY IDEAS:

• Young and Middle Years Families

Love Tree- Materials: brown paper bag, colored paper, pens, scissors, tape. Cut a tree with branches from the paper bag. To each family member give a different colored paper. Each person then cuts out leaves from the paper. On the back of each leaf have the person note a time when he or she felt loved in the family. Tape the leaves to the tree. During the week at mealtime take a few leaves from the tree and read them after grace.

• Adult families

Look up the words, "love," tenderness, and "humility" in the dictionary. Discuss their meanings and how they are practiced in the home.

### SNACK TIME:

Ask Mom what her favorite fall snack was as a child. Plan to serve this for Family Night.

### ENTERTAINMENT:

Play "20 questions." Take turns trying to guess in 20 questions or less the name of the famous person someone is thinking of. The name holder can nod yes or no to each

question. Each take a turn. It's great fun.

### SHARING:

Take turns telling of a high and low point from last week.

CLOSING PRAYER: Gentle Lord, thank you for this Family Night. We pray that you use us as a family to transmit your joy to the joyless, your hope to the hopeless, and your love to those who are lonely and to those who feel they are unlovable. Thank you, too, Lord, for the beauties of autumn and the gift of your Holy Scriptures. Amen.

**Priest: space age technology shows no sign of brush marks can be found**

## 'Fake' view of Shroud disputed by priest

NC News Service

An American scientist's claim that the Shroud of Turin is a medieval fraud has been dismissed by Vatican shroud specialist, Msgr. Giulio Ricci, as "oddly curious, unreliable and far-fetched."

Chicago microscopist Walter C. McCrone said the shroud, believed by some Christians to be the burial sheet of Jesus Christ, showed traces of an artist's pigment.

ACCORDING TO reports in the London Catholic Herald and The Times of London, McCrone told a confidential meeting of the British Society for the Turin Shroud that the shroud was a fake.

He added, however, that he could not prove the shroud was not authentic. An international team of scientists made tests on the shroud in 1978 during one of its rare showings to the public in Turin, Italy. Its report is expected to be published later this year.

Father Francis Filas, a Chicago theologian and shroud specialist, said at the time of the 1978 viewing that space-age technology shows that no sign of brush marks can be found in photographs of the cloth, demonstrating that it was not the work of an artist with fraud on his mind.

McCrone estimated the shroud dated from 1356.

"It is entirely possible that an artist could have done it much earlier than that, but it was very fashionable to make frauds at that time.

"I BELIEVE it is a fake, but I cannot prove it. There is a great deal of artist's pigment on the shroud. A major portion of the image is in artist's pigment. How he did it, I cannot say," McCrone said.

McCrone is reported to have seen microscopically visible amounts of red oxide clinging to many of the yellow fibers of the cloth. This, he said, was similar to such iron-rich earth pigments as red ochre.

McCrone said a carbon-14 testing probably would give a date around 1356 but Msgr. Ricci said earlier this year that Vatican officials fear the proposed test would destroy part of the shroud.

Other studies of the shroud indicated that pollen samples taken from the sheet showed that it originated in Palestine about 2,000 years ago and came to Europe via Constantinople.

The shroud is venerated as the original linen burial cloth in which the body of Jesus was wrapped after the crucifixion. In a photographic negative its markings appear as the image of a crucified man.

The shroud, which was seen by about 3.3 million pilgrims in 1978, is kept in a silver box in Turin.



## 'High Wall' of separation returning?

By JIM LACKEY

WASHINGTON —(NC)— Nearly 10 years ago the U.S. Supreme Court rejected the concept of a "high and impregnable" wall erected by the Constitution to separate church and state. Instead, the court said, the wall has crumbled into a "blurred, indistinct, and variable barrier depending on all the circumstances of a particular relationship."

The line that separates church and state is still blurred. But there are growing indications that, at least in the area of parochial schools, the courts may be rebuilding a largely insurmountable roadblock.

THE LATEST evidence of the difficulty parochial school officials are having steering around the roadblock came in a federal appeals court decision Sept. 9, striking down parochial school involvement in the federal Comprehensive Employment and Training Act, better known as CETA.

On the face of it, there would seem to be nothing unconstitutional about parochial schools merely helping the federal government find jobs for the unemployed, as CETA was designed to do. Catholic schools which had participated in the CETA program were careful not to allow the CETA-hired employees to perform sectarian duties, confining their tasks to nursing, food service, maintenance, summer recreation, and other programs which appeared to have no religious overtones.

And the jobs were ones which school officials said were not necessary to the functioning of the schools but were created only to benefit the worker seeking employment.

Catholic school officials argued that with no absolute wall separating church and state, CETA

involvement by Catholic schools could be ruled constitutional because in this particular circumstance religion was not being advanced.

BUT THE APPEALS court, ruling in a case which originated from a taxpayers' challenge to CETA involvement by Milwaukee archdiocesan schools, judged the practice unconstitutional for basically two reasons: (1) church competition for CETA grants could be politically divisive, and (2) hardly any jobs in parochial schools are totally free from religious overtones.

Of the two points, probably the second has the potential for being the most damaging to the future of state aid to non-public schools. This is especially true because of the way the appeals court's opinion listed the 10 positions permitted in parochial schools under CETA regulations and then gave reasons why most of those positions should not be supported with federal funds.

SOME EXAMPLES:

• Nursing services should not be

funded because the regulations did not exclude treatment in areas of sexuality, sexual hygiene and mental health. "Yet the religious overtones of individual moral choice in these areas is clear," the court said.

• Therapeutic speech and hearing services should not be

funded because "the therapist may establish a relationship in which there might be opportunities to transmit ideological views."

• Non-sectarian adult education programs should not be funded because there is no guarantee courses will be taught in an intellectual, college-level atmosphere. (Attorneys defending CETA involvement in parochial schools had argued that just as federal aid to church-related colleges has been upheld because students are skeptical adults rather than impressionable children, CETA programs for adults in non-public high schools also could be held constitutional.)

• The cost of grading state-prepared tests should not be funded because CETA workers under parochial school control could be called on to grade easy tests with questions on the history of religion or the role of the church in medieval Europe.

• Cafeteria custodians should

not be funded because they might be asked to prepare or put away religious insignia for a father-son banquet or a breakfast for the archbishop.

The appeals court said the only positions which have the potential for being totally free of religious influence are school lunch services and transportation safety services such as school crossing guards.

OF COURSE, recent court rulings have not been all bad for parochial schools. The Supreme Court earlier this year upheld a New York program providing direct cash payment to non-public schools for the costs of certain state-mandated testing programs.

But even in that case, decided on a 5-4 vote, the minority bitterly dissented, saying that any payment to non-public schools even for costs of non-religious activities helps lower the overall operating costs of non-public schools and thus aids their religious purposes.

The appeals court decision in the CETA case then raises questions: Is there a growing belief in the judiciary that there are very few non-religious functions in parochial schools? Will the "wall of separation" be re-erected?

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# Views of candidates in run-off election

There are runoffs in both the Republican and Democratic primaries for the United States Senate seat from Florida, and significant issues appear between the candidates.

The Florida Catholic Conference coordinated a poll of candidates before the first primary on six issues of particular concern to Catholics. All of the runoff candidates answered the poll, and their answers reflect differences on issues such as abortion, aid to nonpublic schools, a states right to rescind its ratification of the Equal Rights Amendment, housing and welfare reform.

Incumbent Democratic Senator Richard Stone, and both Republican candidates Lou Frey and Paula Hawkins support a Human Life Amendment to the United States Constitution prohibiting abortions, except when necessary to prevent the death of the mother. Democratic challenger Bill Gunter opposes such an amendment. All four candidates

are opposed to the use of tax funds for abortion.

On the subject of housing, both Democrats, Stone and Gunter, and Republican Frey support programs to "create a flow of credit, public housing and housing assistance to low income people." Mrs. Hawkins did not take a position on the issue.

On the question of parochial schools, the candidates were asked their position on tuition tax credits to assist parents of children in nonpublic elementary and secondary schools.

On the question of welfare reform all four candidates supported reforms that promote family stability and provide meaningful work incentives. But on the issue of raising benefit levels to meet inflation and providing a more equitable distribution of benefits, the Democrats, Stone and Gunter, were in support, Frey was opposed and Mrs. Hawkins did not answer.

The only congressional runoff for party nomination was the Republican race for the Fifth Congressional District where Vince Fechtel and Bill McCollum are competing for the seat previously held by Richard Kelly. There, McCollum opposed housing programs for the poor, whereas Fechtel did not take a direct position at this time. Fechtel supports tuition tax credits for children in nonpublic schools, whereas McCollum is opposed and Fechtel supported the raising of benefit levels to meet inflation which McCollum opposed. In all other questions the two candidates agreed.



**INSPECTION TORAH** — Rabbi Harold White, Jewish chaplain at Georgetown University in Washington, shows the university's Torah to some of the 1,200 incoming freshmen following a standing-room-only interfaith service. Georgetown is the nation's only Catholic university with a full-time Jewish chaplain. (NC Photo)

## Charismatic meet overflowing

(Continued from Page 1)

"Invitation to Grace" was extended just three weeks ago by Archbishop Edward A. McCarthy. The response of our faithful the First Archdiocesan Charismatic Conference at the Broward Community College North Campus on October 3, 4, and 5th has been so overwhelming that Pre-Registration has already filled every seat.

Catholic Charismatic Services states that they are no longer able to guarantee a reserved seat for the Conference. However, although pre-registration is now closed, many with reserved seating have indicated that they will not be able to attend every session. Any person desiring to attend an individual conference session may find available seating on a first-come, first-served basis. This registration will take place before each of the sessions.

A SPECIAL Youth Workshop is planned for Saturday afternoon and evening. Any youth between the

ages of 12 and 18 years of age are welcome to attend this program conducted by Father Steve O'Dea of Holy Rosary Parish and Mr. Bob Watson of St. Louis Parish. (It is requested that parents who pre-registered their teenagers for the conference and now are sure they will not be able to attend please call the C.C.S. Office to open the seating for others.)

Opening the Conference on Friday night at 7 p.m. will be Father Dan Doyle, S.M. from Chaminade High School who will emcee the week-end session and activities. The opening keynote message defining and illustrating "An Invitation to Grace" will be followed by a musical presentation "The Witness" performed by The Joyful Noise ensemble.

On Saturday morning, Father George Montague, S.M., Catholic Theologian and Scripture Scholar, will address the conference on the subject of "Scripture and Sacrament." Following this session

will be Mass. Archbishop Edward A. McCarthy will be the main celebrant and homilist. Saturday afternoon conference will be led again by Father Montague. At 4:30 p.m. Father Bob DeGrandis will talk about the Ministry of Healing. Much has been written and heard recently regarding this gift.

Anyone who has pre-registered and now finds he will not be able to attend the conference please call the CCS Office at 987-8554 and advise.

### Students qualify in Merit Awards

Each student named below has qualified as a Semi-Finalist in the 1980 Merit Scholarship Competition. About 1,500 students in the nation qualified on the basis of outstanding performance in the 1979 P. S. A. T. / N. M. S. Q. T.

- St. Thomas Aquinas High School - Miller, Karl F.
- Chaminade High School - Boos, James D.
- Belen Jesuit Prep. - Civantos, Joseph M.

Christopher Columbus High School - Acker, John R., Coll, Kevin M., Miro, Thomas E., Voigt, Walter J.

Archbishop Curley High School - Green, Joseph W., Kleinfeld, Kenneth S.

Monsignor Pace High School - Franca, Eduardo, R.

Cardinal Newman High School - Petersen, Carolyn E., Pinsley, Karen J., Reynolds, Braeton A.

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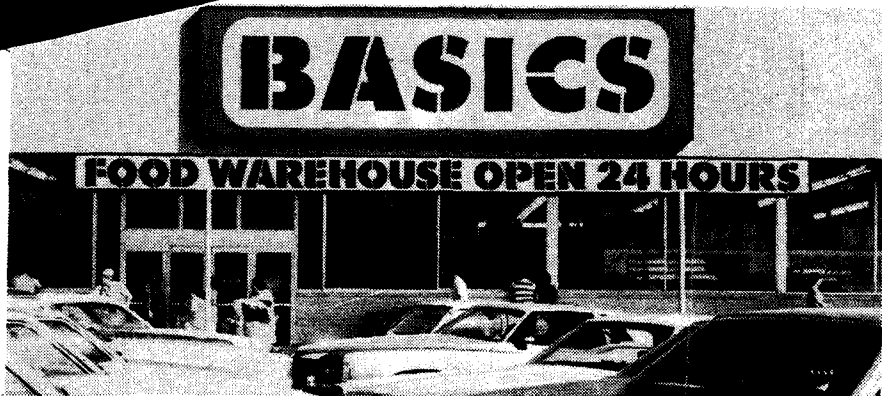


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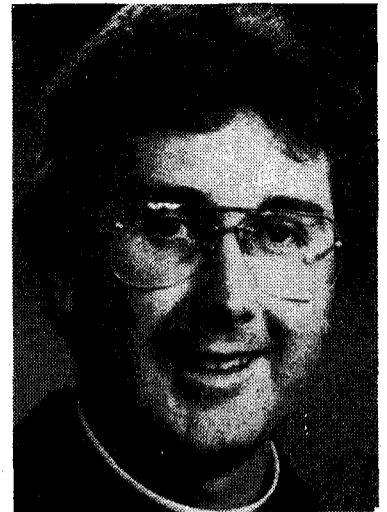


**COMO SI CHIAMA?** — "Francisco Mugavero" is the answer Bishop Francis Mugavero of Brooklyn might give to the question ("What is your name?") posed by Paul Ferrotti, chairman of the Italian program at the diocesan Language Institute at Cathedral College in Douglaston, N.Y. The institute was established eight years ago to meet the needs of priests, religious and lay people who minister to the large Hispanic and Italian population of the diocese. (NC Photo)

## Priest to be ordained

Deacon Terence Edward Hogan, son of Mr. and Mrs. Edward Hogan of Indialantic, Florida, will be ordained to the priesthood Oct. 18, 1980, at 2:00 p.m., by Abp. Edward A. McCarthy, in St. Ignatius Loyola Church, Palm Beach Gardens.

Deacon Hogan was born in Washington, D.C., in 1952, and attended St. John Vianney Minor Seminary, as well as St. Vincent de Paul Major Seminary, where he received his Bachelor of Arts degree and Master of Divinity degree. He is presently a candidate for the Master of Theology degree. His first Mass of Thanksgiving will be celebrated on Oct. 19, at 12:00 Noon, in St. Ignatius Loyola Church, where he has served his deacon internship.



REV. MR. HOGAN

## Mass on radio

Radio Station WFTL (1400 AM) in Ft. Lauderdale will transmit the Mass every Sunday morning from 7:00 AM to 7:45 AM. This radio Mass will be celebrated at St. Bernard's Church in Sunrise.

Fr. Michael Hourigan, Pastor of St. Bernard's, will be celebrant of

this Mass. This new radio service will bring the Mass to all those unable to attend Mass in Church. The Archdiocese also broadcasts three televised Masses on Sundays: One on WPTV, West Palm Beach, and two in Miami, on WPLG in English and WLTV in Spanish.

## S. Florida Scene

### Women's Clubs

St. Stephen's Council of Catholic Women will hold a Cake Sale following each Mass on Sunday, September 28. St. Stephen's is at 6044 SW 19 St., Miramar, Fl.

★★★

St. Lucy's Women's Guild of Highland Beach will hold their first luncheon and meeting of the 1980-81 season on Oct. 7, at the L'Hexagone Restaurant, 1600 N. Federal Highway, Boca Raton. Cocktails 11:30 a.m., lunch at 12:30 p.m. Guest speaker: Mr. Alexander Suto, Atty, from Boca Raton. Hostess: Molly Airey. Call 427-8040, for information, or 272-8797.

★★★

Blessed Sacrament Women's Club invites all to a Holy Hour of Reparation from 2:00 p.m. to 3:00 p.m. on First Friday, Oct. 3, at the Church, 1700 E. Oakland Park Blvd., Ft. Lauderdale.

Our Lady of the Lakes Women's Club held its first meeting of the year on Sept. 17. Officers for 1981 are: President, Nancy Sacchetti; V.P., Frances Sepi; Marion Clay, Secretary; Marilyn Rourke, Treasurer.

★★★

The Women's Guild of Mary Immaculate Church, W. Palm Beach will hold a Bake Sale following each Mass on Oct. 18-19.

★★★

St. Boniface Women's Club will sponsor a card party on Sept. 30, at 7:30 p.m., in the Parish Hall, 8330 Johnson St., Pembroke Pines, Fl.

### Lay Carmelites

Lay Carmelites of Miami will meet at Villa Maria Nursing Home Saturday, October 4, at 2:00 p.m.

### Widow(ers)

The South Broward Catholic 40-60 Widowers Club invites you to a Square Dance Party at Nativity Hall, 700 Chaminade Drive, Hollywood, on October 3, at 8:00 p.m. \$5.00 per person. Open to the Public. Cold drinks, refreshments. Coffee. Please call 987-4493 or 989-1910 for further information.

### Secular Franciscans

St. Joseph Fraternity of the Secular Franciscan Order will show a 45 minute film titled "Rome, Leeds and the Desert" Sept. 28, at 3:00 p.m., at St. Anthony's Hall, 901 N.E. 2nd St., Ft. Lauderdale. This is a documentary on Catholicism as seen on Channel 2, PBS, produced by the BBC and narrated by Ron Ely. All are welcome.

### Catholic singles

The Catholic Singles will hold a general meeting at St. Timothy's parish, 5400 SW 102 Ave., on Sept. 28, at 7:30 p.m. in the library on the first floor. All singles ages 21-45 are invited.

### St. Francis of Assisi

To commemorate the Feast of St. Francis of Assisi, St. Francis of Assisi parish will hold an Oktoberfest and Church Bazaar from 4:00 p.m. to 9:00 p.m., with a concelebrated Mass at 5:00 p.m. The Blessing of children's pets will be at 2:00 p.m. The parish is at 200 W. 20th St., Riviera Beach, Fla.

### A Learning Experience

St. Anthony's Parish of Ft. Lauderdale invites you to participate in an educational series entitled, "A Learning Experience With the Holy Spirit." Rev. Dr. Norman Campbell, permanent

Deacon will conduct the series each Sunday morning from 10:15 a.m. to 11:30 a.m., in St. Anthony's Clubrooms at 820 NE 2nd St., Ft. Lauderdale. The series begins Sunday, Sept. 28 and concludes, Sunday, December 21, 1980.

### Arts and Crafts Festival

The Holy Rosary Home and School Association will present its 5th Annual Arts and Crafts Festival along with several old-time country fair attractions, Oct. 18, from 9:00 a.m. to 6:00 p.m. at 18455 Franjo Road in Perrine. For information call Terri Salettel at 233-5464.

### Wanted: Singers

The annual All-Community Christmas Pageant sponsored by Our Lady of the Lakes Church welcomes all persons who like to sing; who love to sing; or who want to sing but have never done so in public. This year's pageant has as its theme, "It came to Pass." Rehearsals will begin on Monday, Oct. 20, at 8:00 p.m. in the Parish Hall, 15801 NW 67 Ave., Miami Lakes. (Just two blocks South off 826-67 Ave., exit.) For further information call George Dyer, Dir. of Music at 558-2202.

### St. Basil Presents Series

St. Basil Byzantine Catholic Church, 1475 NE 199 St., Miami, will present an 8-week series for adults entitled, "Growth in Christ" — Christian Life from an Eastern Catholic Perspective.

The series begins Tuesday, Sept. 30, at 8:00 p.m. until 9:30 p.m. There will be a presentation, discussion, and refreshments. Please phone 651-0991 for reservations. All are welcome.



Archbishop McCarthy meets with members of the Black Catholic Community of the Palm Beach area to learn first hand some of the concerns blacks have regarding the Church and the place of blacks in the Church community. The group plans to meet on a regular basis.

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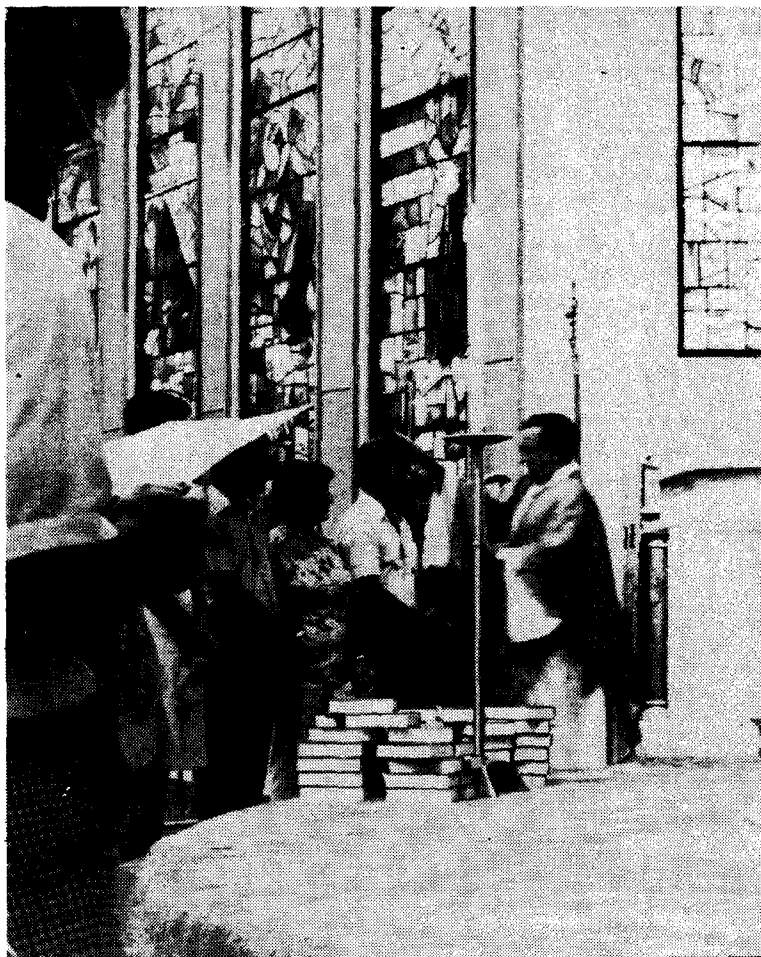
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# 'Good Samaritans' commissioned at Holy Name

By HELEN SEA JOHNSON  
Voice Correspondent



Father Brown blessing one of the "Good Samaritans"

WEST PALM BEACH: The skies poured over Holy Name parish on the Feast of the Triumph of the Cross.

To each one of the large group of Good Samaritans who had come to pledge themselves to be their brothers' keepers, the shower was like an invisible form of grace.

"Evangelical Commission" is a term which may not hold much impact. But to one who has pledged himself to comfort the sick and aging, direct bewildered young adults, help separated couples, counsel families unfriendly to each other, semantics are irrelevant. Under whatever name, each volunteer had arrived at the storm-tossed Holy Name Church to promise his services to his fellow parishioners in as many areas as there are needs. And they are many.

Most were members of the Family Life Program, a movement which has become familiar in many parishes. Carol and Richard

Therien, Rosemarie and Bob Ingui, Jean and Fred Hottenstein, Joan and Frank Colavecchio, Helene and Dick McSheehy, Theresa and Gary Zuebert, Gerry and Walter Atwell, Lorraine and Brownie Zukauskas, all coordinating couples of the Program were just the tip of the iceberg, so to speak, supported as they are by a large group of unsung helpers who make each particular aspect of the Program work.

Under such a broad umbrella of causes and volunteers, one might think every parish need had been taken care of, but not so. At least another half-dozen workers fill in the gaps, among them: Margaret Courtney, Arlene Storch, Mary Leahy, Thomas McCracken, Art Zabelny, Sister Mary Louise Skutz, and last but far from least, Father Edward Brown, Assistant to the Pastor, Father Keller. Father Brown celebrated the Mass, during which he invited the assembled Good Samaritans to gather around the altar where each was signed with the seal of his commitment with a priestly blessing, and given a symbol of his promise, the Bible.

## Sixth Anniversary

Mary Immaculate Church, East Palm Beach, will celebrate its Sixth Anniversary of the parish at an International Potluck Supper, Sunday, Sept. 28, from 3:00 p.m. to 6:00 p.m. in Cardinal Newman Cafeteria.

## Shopper's Mass

Starting Oct. 4, Mary Immaculate Church in W. Palm Beach will hold a Shopper's Mass. at 4:00 p.m. in Cardinal Newman Cafeteria, 512 Spencer Dr. (Other Masses 5:30 p.m. Sat. and 8-10-12 N., on Sunday.

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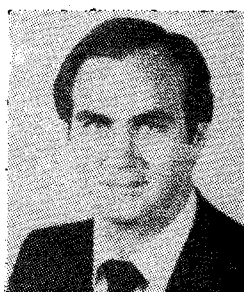
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## Florida Catholic Conference

The annual state Administrators' Conference of the Florida Catholic Conference will be held at the Deauville Hotel on Miami Beach, October 1-3.

The theme will be Faith Formation involving home, school and parish.

Bishop Warren Boudreaux and Dr. Elinor Ford will be two of the distinguished array of speakers featured.

Administrators, as well as our professional religious educators from the five dioceses of Florida will participate.

## Vegas Diocese names Sherry

RENO, Nev. —(NC)— Gerard E. Sherry, former executive editor of The Voice, Miami Archdiocesan newspaper, has been named information officer of the Diocese of Reno-Las Vegas with special attention to southern Nevada.

An announcement made in Reno by Bishop Norman E. McFarland of Reno-Las Vegas said also that Sherry will be editor of the diocesan newsletter to be published monthly starting in November.

## Blood supply facing crisis

The John Elliott Community Blood Center is launching a major community effort to eliminate a crisis situation, and is introducing the Lifeblood Volunteers, a new community group pledged to meet a two-year goal for a 100 percent voluntary blood supply.

Only 30 percent of the blood supply needed for the 53 hospitals in Dade, Broward and Monroe counties comes from volunteer blood donors in this region. The majority of the blood transfused in South Florida is flown in from other states where donors are paid \$10 a pint for their blood.

Through a stepped-up campaign of community-wide awareness and participation, the John Elliott Community Blood Center plans to systematically build voluntary blood donor participation in South Florida to cover the transfusions needs within two years.

"The help of every man and woman in South Florida is needed to reach this goal," said John L. Winton, administrative director of the Blood Center. "Although not every person can be a blood donor,

## Fr. Murnane's mother dies

Funeral services were held in Ireland for Mrs. Mary Murnane, 83,

whose son is a priest of the Archdiocese of Miami.

Fr. Patrick Murnane, pastor, St. Helen Church, Fort Lauderdale, was the principal celebrant of a Mass of the Resurrection for his mother who died at her home in Newmarket-on-Fergus in County Clare. Celebrating with him in St. Michael Church, was Fr. Martin Cassidy, pastor, St. Gregory Church, Plantation, who was visiting in the area.

Mrs. Murnane is also survived by her husband Sean, a son, John and a daughter, Peggy, all residing in Ireland.

## Abp. Fitzpatrick's brother has died

Word has been received in Miami of the death of Jesuit Father Robert Fitzpatrick, brother of Bishop John J. Fitzpatrick of Brownsville, Tx., formerly Auxiliary Bishop of Miami.

Father Fitzpatrick, who died in the Philippines on Aug. 13 after a long illness, was a native of Ontario, Canada. He entered the Society of Jesus from Buffalo, N.Y. and was ordained to the priesthood in 1955.

The 56-year old missionary, who came to Miami for the episcopal ordination of his brother, Aug. 28, 1968 first served in the Philippines from 1946 to 1952 and then was stationed in the New York Jesuit Province. He returned to the

Philippines in 1957.

He was buried at Novaliches in the Philippines and is also survived by a sister, Mrs. Arnold Jerome, Williamsville, N.Y.

## Reference to Haitian camp

In last week's "Despair on Krome Avenue," article, Siro del Castillo's quote, "If they had put me in this camp...I would have jumped the fence," refers to the Cuban camp and the refugees inability to find sponsors and get out, rather than to the Haitian camp, as might have been incorrectly interpreted.

## Secular Franciscan Celebration

The Secular Franciscan Fraternities of the Southeast Area of the Southern Region, Province of the Most Holy Name of Jesus: St. Francis, Miami Beach; Our Lady of the Angels of the Portiuncula, Miami (Spanish); St. Joseph, Ft. Lauderdale; St. Agnes of Assisi, Coral Springs; and St. Anthony of Padua, Boynton Beach will celebrate the Feast of St. Francis of Assisi, Saturday, 7pm, October 4, 1980 at St. Mark's Church, N.E. 4th Ave., and Federal Highway, Boynton Beach.

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# Seminarian 'Hulk' pumps iron here for God

By TOM LENNON  
NC News Service

Last year I became a friend of the second Incredible Hulk. This muscular, 24-year-old student, Jeff Martin, weighs in at 252 pounds and stands 6 feet 5 inches tall.

Two years ago Jeff gained the nickname, "Incredible Hulk," at a Halloween costume party. However, he has never been known to crash through a brick wall or throw a car over a bridge.

Jeff has chosen a way of life that calls for gentleness and a caring spirit. At St. Vincent de Paul Seminary in Boynton Beach, Fla., Jeff is entering his third year of priesthood studies.

UNLIKE MOST of the 70 other students there, Jeff has known for a long time that he wanted to be a priest. "In the second grade I had a vivid dream," he says, "a vision if you will, in which I saw myself being ordained. Ever since then I've been convinced this is my vocation." During four years at Belmont Abbey College in Belmont, N.C., Jeff was in a formation group of young men who hoped to be priests.

In those years, as during high school, Jeff found lots of time for sports. An all-around athlete, he not only threw the iron around, but also played football, rugby, basketball, baseball, water polo and went in for boxing, wrestling and karate. He was also in the ROTC.

Jeff is not the quiet type. "In

high school and college," he says, "I never did anything super wrong, but I got in a lot of fights and played some wild pranks."

College, however, wasn't all pranks. In a national service fraternity Jeff used his muscle to do things like fixing up and painting houses for poverty-stricken old people. For a while he belonged to a charismatic prayer group.

DURING THAT time a severe leg injury suffered in a basketball game threatened to wreck his plans for the priesthood. When his friends touched his knee and prayed for a cure, the leg was healed in a startling way. After an X-ray the doctor, an atheist, could give no explanation for the healing. Jeff believes it was a miracle.

Sometimes young people wonder if studying to be a priest is dull. A gifted student, Jeff says that for the most part it is not dull.

"Sure, there are times when it's difficult, but that happens when you're lifting weights too. You're pushing that iron over your head time and again, and you have to struggle by yourself to keep going. I use much the same discipline for study and for daily prayer and meditation."

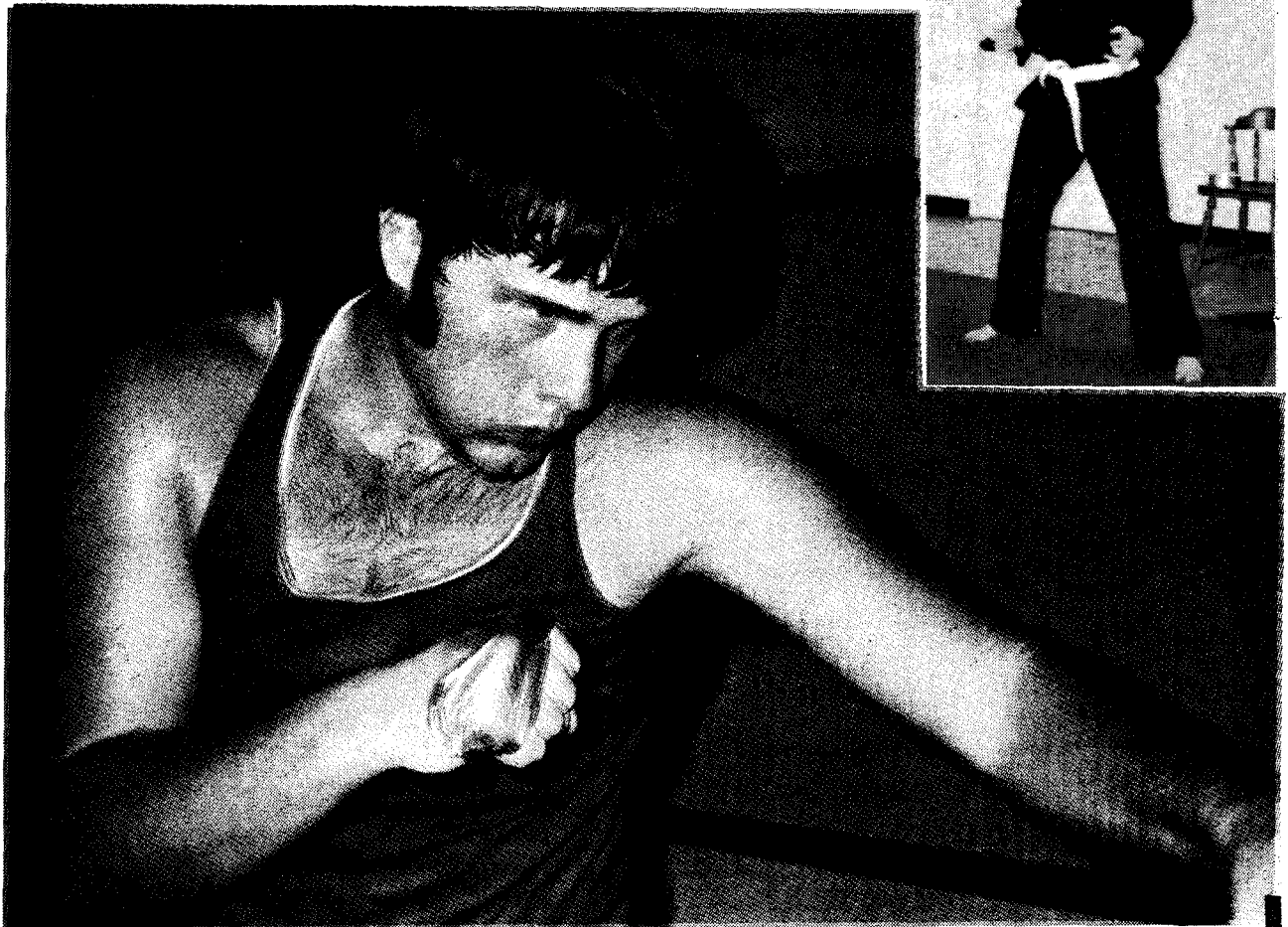
Jeff likes the comradeship he finds at St. Vincent's. "You joke around a lot," he says, "and you talk about all sorts of things and hear all sorts of viewpoints."

Jeff expresses himself well — and becomes impatient with those

who like to put down America as "an imperialistic oppressor." He describes himself as "a patriot, a red-white-and-blue America."

AS A PRIEST, Jeff will be able to touch people's hearts. He looks forward to celebrating the sacraments and to preaching. He also has a deep interest in young people and would like to teach in high school and also coach. But he will go wherever God's Spirit leads.

If you would like to know more about his way of life, the Hulk suggests this: "Search out a priest. Talk to him. Bounce a few ideas off his head. And see where it leads." Or you may write to Jeff Martin, Seminary of St. Vincent de Paul, Military Trail, Box 460, Boynton Beach, Fla. 33435.



## New books you might like

By DOLORES CURRAN

I'd like to use this column to call attention to some new materials and books that might be of interest to readers. Please do not write to me for these books. Call a local bookstore and ask them to order them for you.

The first is an exception to that rule because Understanding the Sunday Readings is a subscription service. This unique idea gives us the Mass readings — First, Second, and Gospel — for each Sunday of the upcoming three months. After each reading, it gives reflections and questions. The 8 1/2 by 11 format is attractive, easy to read, and clear in explanation.

I see this service as valuable in family-centered religion programs in parishes, for ministers who distribute communion and the Word to shut-ins, and for individuals and families who want to expand on the Word of God read at Sunday Mass. Subscribers receive four issues yearly, covering 61 Sundays and Holydays. Each issue costs \$8.95 plus handling with the Lectors' edition costing \$12.95. Discounts for ten or more copies. Subscribe to Consortium Books, McGrath Publishing Company, P. O. Box 9001, Wilmington, N.C. 28402

Sharing Family Faith by Sr. Sandra De Gidio OSM, is the best book on family-centered religious education that's been written. It gives a clear background on the origins and growth of this unique form of catechesis, an analysis of the five most common formats with advantages and disadvantages of each, some of the pitfalls in a parish, and a clarion call to continue this "return to the basic — parents." Every parish needs one — and it needs to read and discuss it as well. \$12.95. Twenty-Third Publications, P.O. Box 180, West Mystic, CT 06388.

I am much impressed with Rosemary Haughton's The Catholic Thing, a book for people who wonder what Catholicism is all about. I was intrigued at first with the title. Then the book flap explained it: "What is it that makes the Catholic Church different? What is 'the Catholic thing' that sets Catholicism apart?" In this major new work, theologian Rosemary Haughton ranges through Christian history, literature and biography to offer her description of the "thing which unites Cesar Chavez, Erasmus, King Arthur, Heloise and Augustine. The Catholic Thing: \$8.95; Templegate Publishers; a Thomas More Book Club selection.



"THAT WAS EMBARRASSING, FRANK, BUT IT WAS A NICE SYMBOLIC GESTURE OF GIVING."

## “Proclamemos Juntos el Señorío de Jesús”: P. Ponce

Por Sue Blum

En su conferencia titulada “El Reto de Evangelizar la Comunidad Hispanoamericana,” el Rev. P. Frank Ponce dijo a los participantes en la Celebración Nacional de Laicos sobre Evangelización realizada en Washington, D.C. la semana pasada que “la evangelización debe empezar por los pobres, los marginados, y debe dirigirse al pueblo justamente donde el Evangelio y la cultura se encuentran.”

El Padre Ponce es Director Asociado del Secretariado para Asuntos Hispanos de la Conferencia Nacional de Obispos Católicos y de la Conferencia Católica de los Estados Unidos.

Dirigiéndose particularmente al tema de la diversidad y número de católicos hispanos en los EE.UU. expresó que “comprendiendo las realidades de la experiencia hispana llevará a una apreciación de la compleja situación que encaramos como Iglesia evangelizante.” En segundo término sugirió que “si permitimos que la cultura hispana florezca, será un tesoro que enriquecerá a to-

da la Iglesia y a la sociedad. En tercer lugar P. Ponce declaró que los puntos característicos de los Católicos hispanos debidamente comprendidos pueden ayudarnos a ser más compasivos y más efectivos en nuestro ministerio para y con los hispanos.

Haciéndose eco de la encíclica Evangelii Nuntiandi preguntó cómo puede “realizarse la evangelización de los hispanos de una manera más vital, profunda y en su misma raíz. Sugirió que, además, la Iglesia puede ayudar mirando a los factores educacionales y económicos que acosan a los hispanos y que impiden su evangelización. Citó que el 20 por ciento de los hispanos en E.U. viven por debajo del nivel de pobreza en comparación con el 9 por ciento de los no hispanos; que el 66 por ciento de la población no hispana completó el bachillerato mientras que entre los hispanos sólo el 40 por ciento lo logró.

A propósito de la actual cuestión del bilingüismo en Miami particularmente, estas observaciones del Padre Ponce son quizá proféticas: “Esto pa-

rece argüir por un mayor apoyo para la educación bicultural y bilingüe por parte de la Iglesia.” El ve el asunto como una oportunidad sin paralelo para evangelizar, llena de desafíos para todos, hispanos o no hispanos por igual. Alega también que es un momento de gracia porque los hispanos — que necesitan que la Iglesia esté con ellos, los pobres del rebaño — pueden también engraciar a la Iglesia con sus ricos dones de cultura, fe e idioma que a veces se ven como “el problema.”

“Ustedes y yo sabemos que la imagen del “melting pot,” (horno de fundir) es una teoría social que era y es errónea y debiera dejarse ya a un lado. Y sabemos que nuestro país y nuestra Iglesia se enriquecen con el dinámico y vivificante pluralismo de culturas, razas y lenguas.

“La Iglesia tiene un impresionante cuerpo de enseñanzas que apoyan la relación entre la fe y la cultura. Pío XII en su constitución apostólica “Exul Familia” de 1952 se opone a la teoría del “melting pot”, la cual Radio Vaticano dice que todavía prevalece en

muchas naciones, aun entre católicos en altas posiciones (reportado en The Voice en Agosto 12, 1977).

Terminó el Padre Ponce señalando que “T.S. Elliot dijo una vez que ‘nadie está verdaderamente educado hasta que aprende un segundo idioma.’”

“Un idioma, paso a paso aprendido, puede ser una metáfora para quien lo prueba; no sólo las palabras sino la ‘música que hay detrás de las palabras’. ¿Cuál es la música que los hispanos desean que oigamos? Simplemente ésta:

“...Que en nuestro viaje de fe los hispanos de E.U. anhelan desesperadamente ser bienvenidos, que los hagan sentirse como en su casa;

“...Que en nuestro viaje de esperanza los hispanos gimen nada más que por un acceso igual a la plenitud de vida en una Iglesia que llamamos Nuestra Madre;

“... Que en nuestro viaje de amor deseamos rogar a



Rev. P. Frank Ponce

nuestro Padre Celestial en nuestro idioma y un día, muy pronto, abrazados a todos ustedes, con un abrazo que derrumbe nuestras divisiones y libere el poder de un Nuevo Pentecostés. Entonces, todos juntos, hablando el lenguaje de amor de Jesús, podamos en “fiesta común” proclamar el Señorío de Jesús y celebrar la liberación de todo su pueblo.”

### RECTIFICACION

Para el artículo “Contrasta Situación en Krome Avenue” de la semana pasada, el Sr. Sirot del Castillo expresó: “Si tuviera que vivir cuatro días en las condiciones en que viven ellos...etc.” refiriéndose a los cubanos del campo Krome ante su inhabilidad para conseguir patrocinadores. No se refería el Sr. Castillo a los haitianos, como por mala interpretación se publicó.

## Experiencias de un Viaje a St. Augustine

Por Angela Gonella

Durante la semana del 16 al 21 del pasado Agosto tuvo lugar en St. Agustín, Florida, el primer curso de liderazgo Juvenil organizado por el Southeast Pastoral Institute.

¿Cómo poder transcribir en un papel todo aquel ambiente de amistad, compañerismo, y por qué no decirlo de fraternidad cristiana conjugados en el anhelo de aprendizaje?

Mi deseo al escribir este artículo es ser fiel a la experiencia de 25 jóvenes hispanos procedentes de 7 culturas hispanas distintas, Cuba, Puerto Rico, República Dominicana, España, Méjico, Colombia y Venezuela, quienes preocupados por la situación de los jóvenes de sus comunidades y por las condiciones de los países del tercer mundo, respondieron a la llamada del SE-PI a participar en un curso de capacitación para líderes de grupos juveniles.

St. Augustine no fué en balde seleccionado como el sitio de reunión. Quienes tuvimos la suerte de asistir a este curso, conocimos como nuestra cultura hispana y nuestra religión católica son elementos primor-



Los participantes en la Conferencia visitan la Misión “Nombre de Dios” en St. Augustine.

diales en la formación y proceso histórico de la Florida y de los Estados Unidos de Norteamérica. Vivimos la riqueza de nuestra cultura hispana y de nuestra religión plasmada en la Ermita de Nuestra Sra. de la Leche en el castillo de San Marcos y en la calle de San

Jorge que son parte viva del St. Augustine actual. Por esta razón nuestra experiencia fue entre otras cosas un reencuentro de nuestros valores culturales.

Sentir el ritmo de una rumba cubana, un merengue dominicano o una cumbia colom-

biata, saborear los tacos mejicanos o un plato de sazón puertorriqueño fueron aspectos que nos ayudaron a reafirmar nuestra herencia cultural.

Pero nuestro trabajo no quedó ahí en el sentir de nuestra cultura. Por el contrario, trascendiendo ese sentir y conducidos por el P. Alejandro Londoño, jesuita colombiano, quien trabaja para la juventud y cuenta con gran experiencia, aprendimos vivencialmente que es un grupo y como podemos ayudarlo en su crecimiento. Fue un aprendizaje vivido porque más que oír conferencias compartimos durante ocho días dinámicas, técnicas de trabajo, discusiones, y meditaciones, oraciones y recreación.

Tal vez por esta razón cada uno de nosotros sintió más profundamente el significado del respeto a la dignidad y libertad del hombre. Compartiendo nuestras inquietudes por la injusticia social nos encontramos, todos y cada uno, responsables y deseosos de aportar nuestro granito de arena en la búsqueda de un mundo justo y libre basado en el respeto y el amor. Esta búsqueda entonces, significó para

nosotros el reencontrar a Cristo hombre, hijo de Dios.

Seguramente, no para todo el grupo tuvo igual significado, pero para jóvenes como yo que pocas veces buscamos en la Iglesia respuesta a nuestras preguntas, el leer la Biblia y documentos como el Concilio Vaticano II, Puebla y Medellín, constituyó un descubrimiento de una Iglesia consciente y activa en la búsqueda de condiciones de vida dignas del ser humano.

Estoy segura de que quienes participamos en esta convivencia no podremos volver a nuestra vida rutinaria pasiva y negligente ante la injusticia de nuestra sociedad.

La experiencia de St. Augustine, fue la chispita necesaria para encender nuestro deseo de acción en la transformación de un hombre y una sociedad libre y justa basados en la vida y ejemplos de Cristo. En otras palabras nuestro sentir no ha de ser otro que la lucha por alcanzar una verdadera comunidad cristiana. Sabemos lo difícil de nuestra tarea pero tenemos fe en Cristo que es el Camino, la Verdad y la Vida.

# Vida de los Santos

Hagamos un paréntesis en la vida de los santos, para dejar bien clara la idea que nos mueve a llevar a los lectores las heroicas vidas de los seguidores de Jesús.

La Iglesia llama "santos" a aquéllos cuyas vidas heroicas han podido ser verificadas. Pero el cielo está lleno de santos de quienes nadie supo jamás sus nombres y que vivieron una existencia santificada y santificante. Cuanto hicieron sólo tenía como meta honrar y dar gloria a Dios y a Su Iglesia.

Al publicar las vidas de los santos sólo aspiramos a mover el espíritu hacia una más perfecta vida cristiana. El ejemplo de la vida de Jesús, fue el que siguieron ellos. Sin embargo, si la devoción a un santo lleva a la adoración de éste con olvido de Dios, si no sabemos recoger el mensaje que a través de él nos da el Señor para que gustemos de las riquezas que brinda "la comunión de los santos", hemos

perdido nuestro tiempo y peor aún, hemos caído en idolatría. También conduce al error pues conduce a comparar méritos entre ellos.

El milagro que un santo pueda conceder a quien le implore viene de Dios, de Su generosidad que, por medio del santo quiere que nos acerquemos a su Hijo y le conozcamos estudiando la vida del santo que es ejemplo, repetimos, de vida Cristiana." El hizo a todos los santos y El les dio la gracia. El les dio la gloria y los méritos. "Yo los escogí a ellos y no ellos a Mí." (Imitación de Cristo, IV, C. 58)

Téngase presente que "el que rebajare a un santo, aunque sea para enaltecer a otro, a Dios rebaja: porque todos son iguales ante Sus ojos por la caridad que los une." De modo que véase en esta publicación sólo el ejemplo de sus vidas heroicas para acercarnos y conocer mejor al que nos creó a todos: Dios Padre Todopoderoso.

# San Vicente de Paul

Nació Vicente en el año 1581 en Dax, Francia, hijo de familia humilde. Desde temprana edad dio muestras de su amor por Jesucristo y su inclinación religiosa. Fue ordenado sacerdote aún muy joven.

Apresado por unos piratas fue vendido como esclavo y en este tiempo conoció la vida de los condenados a "galeras" (remeros que movían las naves por condena o esclavitud). Su caridad llevó esperanza a esos infelices. Convirtió al "patrón de galeras" y fue dejado libre.

En una ocasión volvió a las galeras al ofrecerse voluntariamente a ocupar el lugar de un jovencito para que éste volviera al lado de su madre. Su caridad era igual para el pobre, el joven y el viejo, el degradado, el ignorante, los refulgidos y los prisioneros.

Al fin fue enviado a París, que, como el resto de Francia, sufría el desgarró de cuarenta años de guerra y de ataques antirreligiosos. En medio de esta persecución y miseria, llega el P. Vicente de Paul para socorrer a los millones de pobres, hambrientos de pan y de fe, y su caridad remedió grandemente la necesidad del pueblo. La Iglesia sufrió también los efectos de la época y Vicente se convirtió en instrumento de una grandiosa renovación sacerdotal. Fue nombrado párroco y Capellán Mayor de Galeras y en ambos cargos siguió haciendo frente a las miserias humanas.



Movido por el espíritu pastoral fundó el orden de las Misiones (Padres Paulistas o Vicentinos) cuyo fin era asistir a los campesinos y trabajar para la santificación de los sacerdotes; y para remediar las necesidades del pueblo pobre fundó las Hijas de la Caridad (de San Vicente de Paul) con la ayuda de Santa Luisa de Marillac.

Agotado por los trabajos, mortificaciones y los años falleció en París a la edad de 79 años el 23 de Septiembre de 1660. El Papa León XIII lo declaró Patrono de todas las obras de Caridad.

Su más grande obra de caridad fue realizada por medio de un joven laico francés, quien inspirado por "su ejemplo de amor por los necesitados fundó la Sociedad de San Vicente de Paul, extendida por todo el mundo, cuyos cooperadores laicos hoy suman millones. Este joven francés, ardiente devoto de San Vicente de Paul, se llamó Antonio Federico Ozanam.

# Reflexiones Sobre el Exilio

Por Eugenia Acosta

Lo que sigue es producto de un proceso extenso y gradual de autorreflexión acerca de las dimensiones espirituales y purificadoras de la experiencia del exilio del pueblo cubano. Estas ideas tratan de ser material de reflexión sobre el significado espiritual de la experiencia de la diáspora.

A través de la historia vemos que de toda experiencia de destierro surgen muchas oportunidades para profundizar valores y realizar riquísimos descubrimientos en los demás y dentro de nosotros mismos. La fuente por excelencia de muchas de estas reflexiones ha sido la misma Palabra de Dios: La Biblia.

En Antiguo Testamento nos enseña sobre las experiencias del pueblo israelita y cómo durante el período del destierro judío surgen las más profundas y conmovedoras expresiones de amor a Dios, amor a la tierra y unión profunda con los hermanos.

Nuestro pueblo cubano no ha sido exempto de las durezas y angustias e injusticias que muchos otros hermanos hispanos también sufren. Además, en nuestra propia patria hemos visto las violaciones de los derechos humanos más básicos. Dentro de esta triste experiencia del exilio por la que hemos pasado los más de un millón de cubanos pobres, ricos, profesionales, obreros, ancianos, negros y blancos, está encerrada en potencia, la infinita bondad y compasión de Dios. Depende de nosotros descubrir este manantial y compartirlo con nuestros hermanos.

Al leer la Biblia diariamente poniendo énfasis en escuchar el mensaje que Dios tiene para nosotros en su Palabra, vemos que El escogió a su pueblo y estableció una alianza de amor y fidelidad con él. El pueblo israelita, humano al fin y al cabo, no siempre conservó su parte de la alianza y muchas veces se alejó de Dios y buscó consuelo en otros ídolos y falsos dioses; pero, ¿Cuántas veces nuestro pueblo también cae en supersticiones y creencias absurdas y vacías y se va alejando de la Verdad que es el Señor?

Dios siempre permaneció fiel a su pueblo. A través de toda la Biblia vemos una y otra vez las palabras consoladoras y llenas de cariño de Dios que nos dice: "No tengan miedo, estoy con ustedes. Ustedes son mi pueblo y yo soy su Dios" (Isaías, Capítulo 43).

El pueblo judío tuvo que salir de su tierra e ir exilado a una tierra extraña, de idioma y costumbres distintos. Mientras estuvieron en el exilio los israelitas mantuvieron sus costumbres, su idioma y revivieron sus tradiciones religiosas, a pesar de estar en un medio politeísta y pagano. Ellos, aún en medio de la situación difícil y adversa del destierro, supieron conservar intacta su fe y su amor a Dios. A través de las adversidades el pueblo judío se conservó unido como pueblo guiado por Dios.

El éxodo masivo de cuba-



La diáspora puede mostrarnos su mensaje si lo buscamos en el exilio bíblico del pueblo de Dios.

nos a los Estados Unidos de estos últimos meses me ha hecho reflexionar profundamente sobre las similitudes de estos dos pueblos y sobre el manantial tan rico y lleno de valores espirituales que encierra el exilio. Al igual que el pueblo bíblico que durante tantos años fue esclavo de los egipcios y sufrió incontables humillaciones y sufrimientos, también el pueblo cubano conoce el sufrimiento y la opresión bien de cerca, por haber vivido discriminado, humillado y oprimido aún en su propia tierra natal.

Como pueblo en exilio debemos tomar el ejemplo bíblico del pueblo judío que en los sufrimientos y la opresión del exilio descubrió un enorme caudal de riqueza espiritual y renovación.

Históricamente atravesamos una época muy apropiada para que los valores espirituales y bíblicos que perméan el exilio cubano en los Estados

Unidos sean transmitidos a los más de 120,000 cubanos, los más nacidos, educados y criados bajo el régimen castrista, que han arriesgado sus vidas para venir a unirse a este exilio que ha comenzado ya su tercera década.

La diáspora cubana puede llegar a ser, por medio de la reflexión y la oración una oportunidad única para purificarnos como pueblo y como personas. También podemos (¡y debemos!) aprovechar el exilio para reconciliarnos con Dios, con los demás y con nosotros mismos.

Transformemos esta experiencia, con la ayuda de la oración y el estudio asiduo de la Biblia, en algo positivo, vivificante y renovador. Recorramos el tortuoso camino del exilio llenos de la esperanza de saber que no lo recorreremos solos, sino con el apoyo de Dios, que siglos antes guió a otro pueblo en diáspora hacia la Tierra Prometida.

# No Hay Ya Asientos para Conferencia Carismática

Hace tres semanas que nuestro Arzobispo Edward McCarthy invitó a todos los fieles a la primera Conferencia Católica Carismática Arquidiocesana, que tendrá lugar los días 3, 4 y 5 de octubre en el Broward Community College en Pompano. Tan grande fue la respuesta que ya todos los asientos se han vendido. Pero hay siempre la esperanza que a última hora, habrán algunas cancelaciones y que las personas que se presenten en el auditorium puedan entrar.

Les rogamos que si han inscrito a algunos menores (12 a 18) que hayan decidido no venir a la Conferencia, que hagan el favor de avisar a la Oficina Carismática (P.O. Box 6128, Hollywood, Fl., 33021 o al 987-8554) lo más pronto posible para que puedan asignarse sus asientos a los adultos que están esperando les avisen.

Esta Conferencia promete ser un tiempo de gracia para todos y no queremos que se quede ni un asiento vacío. Por eso, si sabe de alguien que no podrá venir, tenga la bondad de avisar a la Oficina.

La Conferencia comenzará el viernes por la noche a las siete con oración, canto, un discurso por el Rev. P. David Russell y la presentación de una obra musical "El testimonio de San Pedro" por el grupo "A Joyful Noise." Continuará el Sábado y Domingo con charlas por los Rvdos. Padres George Montague, Robert de Grandis, Michael Eivers, Stephen O'Dea y el Sr. Bob Watson y las Misas concelebradas por el arzobispo McCarthy y el obispo René Gracida. El Maestro de Ceremonias para la Conferencia será el Rev. P. Daniel Doyle.

# Arquidiócesis de Miami

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

Reverendísimo Gary Steibel, V.F., como Vicario Foráneo del Deanato de Broward Sur, efectivo Septiembre 17, 1980.

El Rev. P. George Phillips, C.S.S.R., Párroco Asociado de la Parroquia Perpetual Help, Opa Locka, efectivo desde Octubre 1, 1980, con nominación de su superior.

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# Experiencia Unica Para Familias Jóvenes

Por José P. Alonso

Hoy día, Miami y el mundo entero, está viviendo una crisis en la cual juega un papel muy importante la juventud desorientada y, confesémoslo sinceramente, la familia es un tanto responsable del estado presente de la sociedad.

Es verdad, justo es también reconocerlo, que muchas familias han dado a sus hijos el mejor ejemplo moral en sus hogares y los han provisto con centros educacionales de óptima calidad. Sin embargo, y con todas estas buenas condiciones, algunos padres se preguntan ¿en qué hemos fallado nosotros? La falla está en el ambiente fuera del hogar, en la respuesta en la comunicación y la comprensión del carácter y personalidad de los muchachos. Porque cada generación, estimulada por el progreso, es distinta de la anterior, y esto ha sido más palpable desde la década de los cincuenta.



Los niños gozan en el ambiente familiar de Impacto, mientras uno de los padres responsables cuida de ellos.

Siempre ha sido una tarea difícil ser buen padre y buena madre; hoy es doblemente difícil. Los peligros que acechan al joven con poca preparación son muchos y muchos padres se preguntan que pueden hacer contra este enemigo invisible y desconocido.

Un día unos cuantos matrimonios jóvenes, preocupados por tal interrogante, se dieron a la tarea de buscar una



Las familias que asistieron a Impacto en compañía de los matrimonios del equipo responsable. En la última fila bajo la "A" de Impacto, el Padre Ricardo Castellanos, director espiritual.

solución al enigma. Después de largas horas de reflexión, análisis y preparación llevaron a cabo una reunión que dio

primeras reuniones del grupo que lo originara le dio forma y nombre: Impacto. El nombre fue producto del impacto recibido por aquellos matrimonios ante los primeros resultados. Impacto es un programa de dos días, Sábados y Domingo de 9a.m. a 6 p.m. al que acude toda la familia, padres e hijos de tres años a 11 años, (si los niños son menores de tres años es recomendable dejarlos con los abuelos u otro familiar) y cuenta con la guía espiritual y psicológica de un sacerdote experimentado.

El programa sabiamente preparado consta de charlas y actividades interesantísimas, sobre el matrimonio, la familia y los hijos. A los niños se les ha preparado un programa de juegos y entretenimientos mezclados con ideas básicas y prácticas sobre la familia y sus miembros, que hacen las horas muy cortas para ellos. Es una experiencia única, que los lleva a la reunión mensual que sigue al Impacto con ansias de compartir su alegría y entusiasmo.

Al final de la jornada es inevitable la exposición de testimonios. En este último impacto hemos visto a una joven

pareja, con serias dificultades, caer llorosos uno en brazos del otro, confesando que "entre ustedes hemos encontrado la solución que creíamos no existía". Fueron emocionantes los testimonios oídos.

Estimamos que Impacto es uno, sino el único, de los que mas promete para los matrimonios que comienzan su vida de familia pasada ya la luna de miel. Lo recomendamos de todo corazón.

## Nombran Director de CRS a Fundador de "Taza de Arroz"

Allentown, Pa. —(NC)— Mons. Robert J. Coll, cofundador de "Operación Taza de Arroz" el programa de cuaresma por el cual las oraciones y los ahorros de estos días de sacrificio de las familias se dedican a las familias necesitadas del mundo, para ayudarlas a aliviar su miseria, fue nombrado Director Ejecutivo de Servicios de Ayuda Católica al retirarse Mons. Andrew Landi, quien ocupó el cargo por 36 años.

Monseñor Coll es el párroco de St. Thomas More, en Allentown, desde que se formó la parroquia en 1966. Con otros

líderes religiosos creó "Operación Taza de Arroz" en 1975 en su propia ciudad y en 1976 se extendió a todos los Estados Unidos, al endosar el programa la conferencia Nacional de Obispos. Desde su comienzo "taza de Arroz" ha ofrecido a los países de pobre economía la ayuda de los católicos de la nación, casi \$15 millones en alimentos y proyectos de desarrollo agrícola. El 25 por ciento de la suma total recogida, cerca de cinco millones más se emplearon en aliviar las necesidades alimenticias de los pobres en las diócesis de EE. U. U. de donde proviene el dinero.

## La Educación Sexual, Cosa de los Padres

Por Carol Farrell

"La educación sexual no es asunto para los muchachos solamente"; Carol Farrell, Directora Asistente para Paternidad del Centro de Enriquecimiento Familiar, dice que los padres la necesitan tanto como los hijos, quizás más.

Siguiendo esa filosofía, el Centro ofrece su tercer curso en sexualidad humana para dirigentes el próximo mes de Octubre. El curso de ocho semanas está organizado para preparar un equipo de cuatro a seis personas que conduzcan cursos similares de seis semanas a nivel parroquial. El entrenamiento cubre materias como fisiología, sicología, y moralidad del sexo que son enseñadas por Carol Farrell y Jane Smith, enfermera registra-

da y maestra especialista en salud familiar y educación sexual en Palm Beach.

Más de 300 personas han recibido esta preparación en ocho parroquias a través de los equipos y Carol confía que el programa, el primero de su clase en la nación, llegará a ser desarrollado como parte regular de la vida familiar arquidiocesana. El propósito del curso es "demitologizar y "defantasear" el sexo "de modo que los padres puedan hablar de él con sus hijos confiadamente, calmadamente, competentemente y cristianamente".

"Los padres a menudo se sienten desasosados al hablar de ello, o no están preparados para responder a las preguntas de los hijos. La palabra "sexo" es mal vista por los padres, especialmente

cuando piensan que "otro" es quien puede enseñar a sus niños "las cosas equivocadas". Es sólo cuestión de quien va a hacer el trabajo. "si no lo hacemos nosotros, algún extraño lo hará," dice Carol.

"Los muchachos están viviendo en un mundo saturado de sexo. Tenemos que ayudarlos a lidiar con esto. Ellos están creciendo en muy distinta atmósfera de la que nosotros crecimos. No podemos dejar que Dios haga el trabajo que es, esencialmente, nuestra responsabilidad.

"Ninguna otra persona puede hacer lo que los padres pueden y tienen que hacer. Desafortunadamente, muchos adultos no tienen una buena preparación para enseñarlos... hay muchas cosas que nos enseñaron que son inadecuadas."

Carol hace hincapié en que los padres, sin saberlo, están enseñando sexualidad a los hijos desde el día en que nacen y que esa enseñanza sólo se acaba cuando los padres mueren. En cada etapa del crecimiento los niños se van desarrollando sexualmente porque esto es parte de la naturaleza humana y los padres deben ser capaces de responder a sus preguntas en cada paso de sus vidas.

"Confío que los padres llegarán a ser capaces de discutir el tema de sexualidad humana con los hijos como discuten la geografía." Dice Carol que el curso también permite a los padres ayudarse unos a otros. También desarrolla la comunicación. Si los niños pueden hablar de esto con los

padres hablarán con ellos de cualquier cosa.

Luis y Gladys González, de la parroquia de St. Benedict, en Hialeah, tomaron el entrenamiento y luego fueron capaces de conducir un curso de seis semanas en su parroquia. Gladys explica que el curso, además de ayudarlos a ellos como pareja y alertarlos sobre la individualidad de sus hijos, los movió a hablar a su hija mayor y ello fue una maravillosa experiencia.

El curso no es sólo para matrimonios. Los solteros, maestros y directores de educación religiosa pueden tomarlo también. El próximo curso a nivel parroquial será en St. Lawrence, North Miami Beach. Todos los interesados pueden llamar a Carol Farrell al Family Center, 651-0280.

# La Iglesia Perseguida del Líbano

Desde la Edad Media la ley islámica prohíbe convocar los fieles a la Iglesia tocando campanas. De las leyes medievales islámicas contra los cristianos, la prohibición de tocar campanas es la única que ha llegado a nuestros días.

No hay una sola campana que suene en la península arábiga, tan vasta como toda la Europa occidental. En Irak, Jordania y Siria hay unas cuantas iglesias con campanas, pero solamente los maronitas de las montañas del Líbano han logrado sustraerse completamente de la prohibición de las campanas.

Desde tiempos inmemoriales funden campanas en Beit Chabab y las venden a las comunidades cristianas del Oriente. Sus campanas de bronce son el último símbolo de la libertad.

El 13 de abril de 1975, palestinos armados atacaron a Pierre Gemayel, político maronita en Beirut. Murieron cuatro compañeros del viejo Gemayel. Así, atacando a cristianos libaneses, desencadenaron la guerra unos terroristas palestinos. Desde entonces, palestinos armados radicales de izquierda o de derecha y tropas sirias no han cesado de atacar a los cristianos del Líbano central.

Los cristianos se han defendido, pero, nunca han sido los atacantes. Luchan por su patria, su libertad y su fe. Antes de la guerra los cristianos eran más de la mitad de la población libanesa. La otra mitad de la población estaba constituida por musulmanes y drusos.

Pero la guerra va continuamente reduciendo el territorio de los cristianos. Cientos de miles de ellos han tenido que abandonar sus aldeas, islotes en regiones musulmanas, para refugiarse en la costa, protegida por milicias cristianas, y en las montañas del Norte de Beirut.

Aunque los principales adversarios de los cristianos libaneses fueron los refugiados palestinos inmigrados en el Líbano, durante los dos primeros años de la guerra se ha hablado a menudo de "guerra civil libanesa." En 1976, divisiones sirias entraron en Líbano, a demanda de los americanos, para restablecer la paz. Pero antes del primer año, ya presionaban a los cristianos más que los palestinos habían hecho hasta entonces.

La guerra alcanzó un máximo en el verano de 1978, cuando las tropas sirias bombardearon durante cien días los barrios residenciales del sector cristiano de Beirut. Tres noches antes del bombardeo, en el valle del Bega'a, en el Este del Líbano, agentes sirios secuestraron cuarenta campesinos cristianos en varias aldeas fronterizas. Al día siguiente aparecieron sus cadáveres. En Beirut, los cristianos cerraron sus tiendas, oficinas y escuelas en protesta por la matanza. Con razón se habló entonces en Europa de genocidio cometido por Siria contra los cristianos libaneses.

La Iglesia de los apóstoles de Antioquía es para estos cristianos orientales tanto la

patria espiritual como el símbolo de su unidad. Según los hechos de los Apóstoles, fue en Antioquía donde los discípulos de Cristo fueron llamados cristianos por vez primera. Sólo las ruinas recuerdan aún en la pequeña ciudad turca moderna, Antakia, la gran ciudad de la antigüedad y sus millones de habitantes. El pueblo de Antioquía hablaba el arameo, que era también la lengua de Jesús y de los apóstoles. Los cristianos maronitas, sirios y asirios de hoy siguen diciendo al menos el canon de la misa en arameo. El exterminio de la cristiandad libanesa, no solamente es una negación de los derechos inalienables del hombre sino que también significa una irreparable pérdida de tradiciones muy antiguas de las que la



Valle de Qadisha, el Valle Sagrado de Líbano

Iglesia católica no puede prescindir.

Nuestro deber de ayuda a estos cristianos, principalmente maronitas pero también melkitas y otros católicos de rito oriental, es tanto mayor por ser los descendientes de esa iglesia de Antioquía, cuya puerta abrió el apóstol Pablo a los paganos creyentes de los que nosotros somos des-

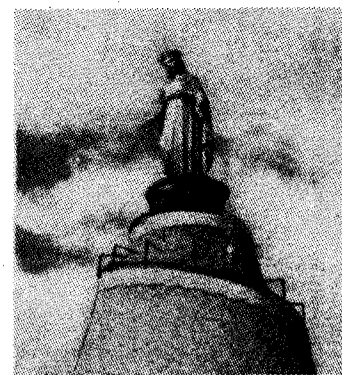
endientes. El Santo más célebre entre los cristianos libaneses procede de Biqa-Kafra, la aldea más elevada del país. Allí nació el monje maronita Charbel Makhlouf, en 1828. Fue canonizado en 1977 por Pablo VI. Millares de cartas de peregrinos de los cinco continentes, testifican curaciones milagrosas. Un enigma para los médicos y hombres de ciencia. El cadáver del santo, no sólo ha resistido toda descomposición sino que ha segregado varios litros de aceite oloroso. Sin embargo, para el mundo moderno, el mayor milagro es la humildad de este santo que ha conquistado el corazón de los montañeses.

La Iglesia del Líbano es una iglesia de mártires. Durante la persecución siria en 1860, musulmanes fanáticos mata-

En 1976, guerrilleros palestinos y musulmanes libaneses expulsaron los veinte mil habitantes de Damour, una pequeña ciudad cristiana. Varios centenares de cristianos, entre ellos mujeres y niños, murieron como mártires tras la toma de Damour. También en el Norte han destruido numerosas aldeas maronitas. Ni una sola casa ha quedado en pie en la aldea de Haouche Barada, en el Este. El destruido colegio de Jamhur en Beirut, de los jesuitas, ha honrado la memoria de sus muertos tras dos años de guerra con una exposición conmemorativa. Veintiséis alumnos y profesores muertos. Un alumno raptado en el barrio Beirut-Oeste no ha aparecido desde entonces. Otros siete han sido matados por francotiradores. En otoño de 1975, cientos de musulmanes dirigidos por palestinos armados asaltaron el convento de Deir Ashash. Los asaltantes cortaron las venas del padre Boutros Sassim, ciego e inválido, de 93 años de edad. Decapitaron al padre Antonio Tamini de 78 años y asesinaron al monje maronita Hanna Maksud en su celda.

Los jefes palestinos, no musulmanes creyentes sino, en su mayoría marxistas y ateos, han atizado la pasión religiosa de las masas musulmanas contra los cristianos. Al grito de "la fel del islam es mas fuerte"—grupos armados han atacado aldeas cristianas indefensas, dispersado sus habitantes, asesinado sacerdotes, monjes y religiosas, robado y saqueado las casas. Todas estas violencias cometidas en nombre del islam. En este sentido se puede hablar de una verdadera persecución religiosa.

Desde lo alto de la montaña, y tal como apareció a Santa Catalina Labouré en París y en 1830, la inmensa es-



Nuestra Señora del Líbano mira hacia el mar...



Padre Sharbel Makhlouf, primer santo maronita

tatua de la santísima Virgen aluda y bendice con los brazos abiertos el puerto cristiano de Junie. Maris es la patrona de los cristianos del Líbano y su presencia da a los cristianos libaneses la certeza de que, no se han de perder, pues son hijos de María.

La santísima Virgen sigue siendo poderosa protectora de esta cristiandad perseguida. Ella reina en los montes del Líbano. Reina de los ángeles y los mártires, se inclina hacia los hijos de este país empapado de sangre y lágrimas. Junto a ellos permanece como junto a Jesús hasta su amargo y glorioso fin.

Que el consuelo de vuestra oración y vuestra ayuda logre aligerar la pesada carga de nuestros hermanos perseguidos que sufren y mueren en el Líbano.

## Picnic de Encuentros Familiares

El Domingo 12 de Octubre, tendrá lugar el PIC-NIC familiar de los ENCUENTROS FAMILIARES. Les invitamos a todos a que vengan con sus familiares y amigos a pasar un día de fiesta y diversión. Lugar: Robert King High Park, Flagler y la 70 Ave. de Miami. Para detalles llamar al 751-2453.

## AMOR EN ACCION Presenta

Al Conjunto Caribe en el Baile de San Francisco de Asis, junto al sonido del Super D.J. Carlitos, el Sábado 4 de Octubre próximo a las 8:30 p.m. en Our Lady of Lebanon, 2055 Coral Way. Donación: \$6.

## Misa Comunitaria el Domingo 28

"Los ENCUENTROS FAMILIARES invitan a sus familiares y amigos, al finalizar el ENCUENTRO FAMILIAR No. 79, a la Misa Familiar Comunitaria, el Domingo 28 de Septiembre, a las 6:00 de la tarde en el Colegio Immaculada La Salle, (al lado de la Ermita)".

## Almuerzo a Beneficio de Edificio

Para cooperar en la construcción del nuevo edificio de la Parroquia de San Juan Bosco, un grupo de personas ha organizado un almuerzo en el Casablanca Banquet Hall para el Domingo 12 de Octubre a la 1:30 p.m. al costo de \$15 el cubierto.

Para reservaciones pueden llamar a Dario García al 442-0385 o a Hna. Caridad al 643-2634. Este proyecto es de gran beneficio para los niños y los ancianos.

## IX March del Rosario en West Palm Beach

Como en años anteriores, West Palm Beach celebrará la IX Marcha Internacional del Rosario el Domingo 5 de Octubre, "Con Sol y Con Lluvia" a las 3 de la tarde en punto, al mismo tiempo exacto que comenzará en todos los países del mundo.

La marcha se dedicará a la Santísima Virgen en su festividad del Santo Rosario y se rogará por "La Unidad espiritual de las Familias." Se invita a todos los católicos a tomar parte en esta marcha.

La concentración será en

## Separados y Divorciados se Reunen en St. Agatha

Los separados y los divorciados son quizá, los miembros de nuestra Iglesia que se encuentran en situación más difícil en la vida comunitaria pues casi todos los grupos son familiares. Para ellos y por ellos es que se ha creado un ministerio particular dentro de la Iglesia Católica, formando un grupo se reúnen periódica-

el Parque de la Providencia, Avenida Flagler frente al Hospital del Buen Samaritano. El primer paso de la marcha se dará exactamente a las tres de la tarde. Se rogará por el Señor nos conceda la paz que prometió Su Santísima Madre en Fátima y al mismo tiempo se cantará mientras se camina hasta la Iglesia de Santa Ana donde se dará la bendición con el Santísimo Sacramento.

A las 5 p.m. se celebrará la Santa Misa en la mencionada Iglesia y se pedirá por la libertad de los rehenes en Irán.

mente y así se incorporan a la vida común de la Iglesia.

La Parroquia de St. Agatha, 1111 SW 107 Avenida, tiene un grupo de separados y divorciados que se reúne cada dos lunes a las 8:30 p.m. La próxima reunión será el 29 de Septiembre. Los esperan, su cooperación es necesaria y bienvenida en St. Agatha.