



EX-ABORTIONIST TELLS ALL, P8

Some agreement in Rome

Consensus in several areas, disagreement in others

VATICAN CITY (NC) Consensus on several basic marriage and family issues emerged Oct. 13 when seven of the language groups reported at the world Synod of Bishops.

All or almost all of the groups agreed:

- That the church's teaching opposing the use of artificial contraception is correct but must be clarified and better explained, especially through a more positive approach to church teaching on sexuality.

- That a "Charter of the rights of the Family" ought to be established.

- That indissolubility of marriage must be upheld; although groups held different views on whether a change could be made so that some divorced and remarried Catholics could be admitted to the Eucharist.

- That bishops' conferences, especially in Africa, need greater flexibility in adapting marriage rites to local cultures.

- That greater preparation for marriage is needed.

- That the church must give greater pastoral care for mixed marriages.

- That a general directory, drawn up either by the Vatican or by local bishops' conferences, ought to be prepared to give better guidelines for pastoral care regarding marriage and family life.

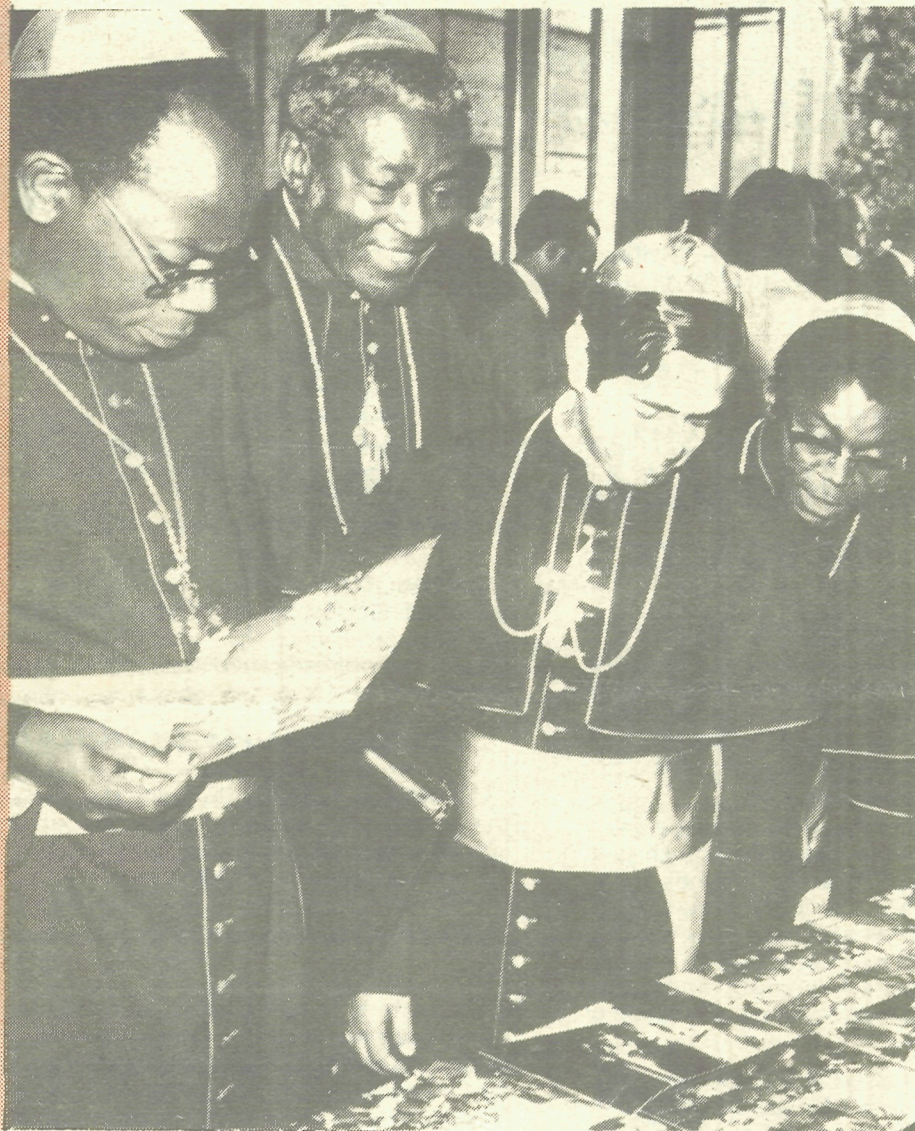
Only summaries of the 20-minute reports given to the synod were made available to the press.

On some issues, clear disagreements among the different groups, or even within them, emerged.

One of the Spanish-Portuguese language groups said that "Reception of the Eucharist cannot be permitted to divorced-married persons", while other groups called for further study of the question or a statement on it from the Holy See.

The seven reports were delivered at the Oct. 13 morning session following four days of small-group

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Bishops take a break in activities at World Synod in Rome.

- Are we our brother's keeper?.....P3

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Fla. Bishops back public schools



'Honor Guard' enters at Ethnic Mass on Nativity Parish's 20th ann'y. Story, pg.21. (Photos by Emily DiEmmanuele)

The Catholic Bishops of Florida today issued a statement re-affirming their support of the public school system and urging Catholics everywhere to give their support.

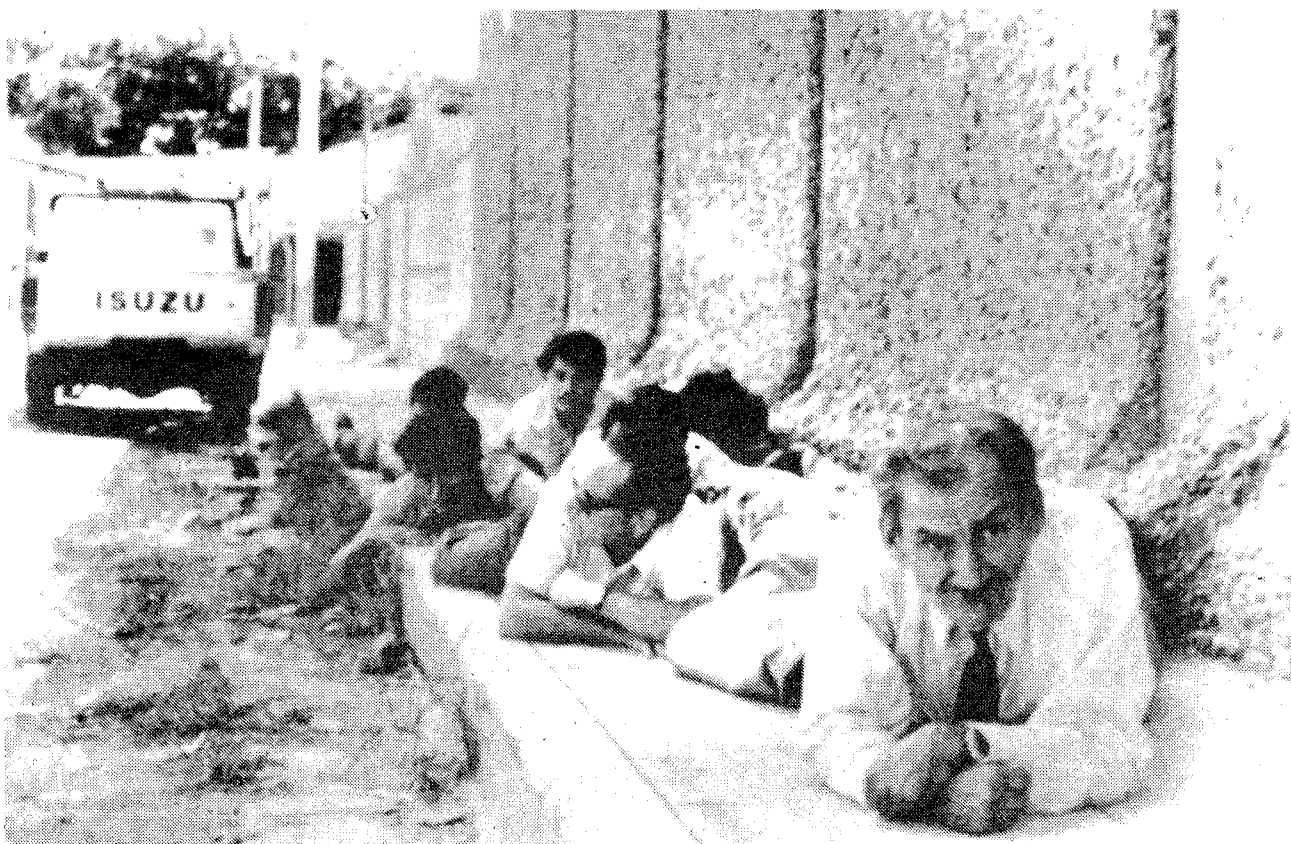
In their statement, the bishops acknowledged that the private schools have not always received a fair share of public support but that public and private schools are, nevertheless, partners in education.

The bishops also cited the dilemma of religious freedom and the need for a morally-based system of education in the public schools.

Following is the statement:

PUBLIC EDUCATION is a respected tradition in the United States. It has greatly stimulated the success of American democracy. But it is falling upon hard times and there is increasing evidence of a growing lack of

(Continued on Page 3)



SEEKING COVER — Civilians seek protection on the sidewalks as a gun battle breaks out in San Salvador, capital of troubled El Salvador. Speaking in a pastoral letter, the nation's bishops condemned the violence. (NC Photo).

Violence impedes papal visit to Central America

SAN JOSE, Costa Rica (NC) - Indications by the foreign minister of El Salvador that Pope John Paul II is contemplating a visit to Central America were dismissed by Archbishop Roman Arrieta of San Jose, who said the violence prevailing in the area would prevent such a trip.

"Several countries in the region such as El Salvador and Guatemala, face very difficult times. It would be impossible to provide even the minimum security needed for a papal tour," the archbishop said.

Upon arriving from Europe and an audience with Pope John Paul, Foreign Minister Fidel Chavez Mena of El Salvador said the pope "is very concerned about violence in Central America" and is considering a visit. He added that no official invitation had been made.

Chavez Mena said he asked the pope to "take a close look at the realities that led these countries to political violence."

The minister added that he felt "the holy father knows well the conditions in El Salvador and its neighboring countries" and that a papal visit "would encourage efforts toward peace and justice."

Archbishop Arrieta said that an official invitation must precede any plans. He also said that last July Bishops from Central America had discussed the possibility of an invitation.

Protestant group can publish guide for voters

WASHINGTON (NC) — The Internal Revenue Service has told the United Church of Christ that it can resume publishing congressional voting records because they were not tied to a political campaign.

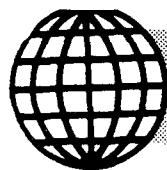
The decision was made only a few days after the church sued the IRS on the grounds that its 1978 ruling limiting the publication of voting records and other voter education projects by tax-exempt, non-profit organizations was a violation of freedom of speech.

It also came at the same time that the IRS was being sued by an abortion rights organization which charged that the agency was ignoring alleged violations of the 1978 ruling by Catholic organizations.

The decision freeing the United Church of Christ to resume publication of voting records came in what the IRS calls a "private letter ruling." Such rulings are requested by specific organizations which want clarification of how an IRS regulation applies to their situation.

An IRS spokesman said since the decision came in a private letter ruling, the agency is not free at this time to comment on interpretations of its meaning or its impact on other tax-exempt groups publishing voter education guides.

Presumably, though, the new ruling's only immediate effect is on the United Church of Christ since the ruling is based strictly on the manner in which the church published voting records prior to 1978.



News At A Glance

Parent notification before abortion challenged

WASHINGTON (NC) — The Supreme Court heard oral arguments Oct. 6 in the case that could become this term's major abortion decision: a challenge to a Utah law requiring that parents be notified when their minor daughter requests an abortion.

Religious leaders criticize New Right

WASHINGTON (NC) — The political and religious extremism of the so-called New Right poses a serious threat to American pluralism, a panel of four religious leaders — including Msgr. George G. Higgins — said Oct. 6.

Birth control, parents' rights issue not settled

WASHINGTON (NC) — A U.S. Supreme Court refusal to hear a case involving parental rights in distribution of birth control materials to minor children does not mean the issue has been settled, according to attorney Robert Destro, general counsel for the Catholic league for Religious and Civil Rights.

Mini-conference on aging set

WASHINGTON (NC) — The White House Conference on Aging's mini-conference on Euro-American older persons is to be held Nov. 10-12 in Baltimore. It is sponsored by the National Center for Urban Ethnic Affairs and the Catholic University of America's Center for Pre-Retirement and Aging.

NCEA head praises Reagan

WASHINGTON (NC) — Two weeks after complaining to President Carter about his administration's treatment of non-public education, the head of the National Catholic Educational Association has praised Ronald Reagan for supporting tuition tax credits.

Mexican Marian Year in 81

MEXICO CITY (NC) — Mexican Catholics are launching a Marian Year as preparation for the 450th Anniversary in December 1981 of the apparitions of Our Lady of Guadalupe to Juan Diego, an Indian laborer.

Monks to hold world congress

LOYOLA, Spain (NC) — To discuss common goals and life styles, monks and religious from the Anglican Catholic Lutheran and Orthodox churches are holding a world congress at the end of October in Loyola.

"We want to stress personal relations among us in fidelity to Christ," said the Secretary for Ecumenical Action in the Diocese of Bilbao, Spain.

Vietnam needs foreign aid

TURIN, Italy (NC) — "We are rebuilding our country from the ruins, but if the world leaves us alone we can do nothing," said Bishop Pierre Pham Tan of Than-Hoa, Vietnam, during a tour of European countries. He was seeking material aid for Vietnam.

Native New Yorkers named auxiliary bishops

NEW YORK (NC) — Three native New Yorkers — the former national head of Catholic Charities, the Brooklyn chancellor who is a specialist in migration and refugee concerns, and a Hispanic pastor — were appointed auxiliary bishops of Brooklyn by Pope John Paul II.

Msgr. Anthony J. Bevilacqua, chancellor and founding director of the Brooklyn Migration and Refugee Office; Father Joseph M. Sullivan, past president of the National Conference of Catholic Charities, and Father Rene A. Valero, pastor of Blessed Sacrament Parish, Jackson Heights, N.Y., have been named auxiliary bishops.

The Voice

Average weekly paid circulation
51,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 50 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25¢. Published every Friday except weeks including Christmas and Independence Day.

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(USPS 622-620)
Archdiocese of Miami
Weekly Publication

MAILING ADDRESS
P O BOX 38-1059
Miami, Fla. 33138
TELEPHONES
News 758-0543
Advertising 754-2651
Classified 754-2652
Circulation 754-2652
Ft. Lauderdale 525-5157
W. Palm Bch 833-1951

Official

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

The Rev. Msgr. Orlando Fernandez — to Archbishop's representative to the Senate of Priests, effective October 6, 1980.

The Rev. Ignacio Morras — to Archbishop's representative to the Senate of Priests, effective October 6, 1980.

The Rev. Ricardo Castellanos — to Archbishop's representative to the Senate of Priests, effective October 6, 1980.

The Very Rev. Robert Lynch — to Chaplain, Serra Club, Miami, effective October 6, 1980.

The Rev. Pius O'Dea (newly ordained) — to Associate Pastor, St. Joseph Parish, Stuart, effective October 15, 1980.

Voice Sunday set

November 23rd has been designated as Voice Sunday, this year, by Archbishop McCarthy and the Voice Advisory Board.

On that Sunday a lay person or priest will make a brief presentation at all Masses explaining the purpose and value of the Archdiocese newspaper and urging as many people as possible to subscribe.

2nd News Front

Are we brother's keeper?

By Helen Shea Johnson
Voice Correspondent

PALM BEACH COUNTY: "We're supposed to be the light on the mountain. We're supposed to be the stewards, treating each other with justice, respecting each other. Are we, or are we not, going to be our brothers' keepers? It's a real challenge, a challenge for us in this part of the world, in this part of Florida.

"What are we going to do about it?"

Archbishop Edwrad McCarthy's question was to the Serra Club members assembled for their yearly convention. For two generations, Serrans have been meeting the challenge as they work and pray for religious vocations.

The Serra Club of Palm Beach County put together the yearly meeting which was held this year at the Colonnades on Singer Island.

"I'M SORRY I was late, Archbishop McCarthy said as he spoke to the

assembled Serrans last Saturday night, "but it's all your fault. I was ordaining a man this afternoon, and since it is your business to pray for new priests, my being late is your fault."

Appreciative laughter drifted across the elegant diningroom, and set the joyous-serious tone of the evening.

"I see Congressman Phil Lewis is here, Bishop McCarthy continued. "I just want to say that the man we ordained, we took away from Phil's office in Tallahassee. So we're getting something for our tax money."

The Bishop then spoke of efforts now being made to develop the Boynton Beach Seminary as a provincial or regional seminary, the co-responsibility of all the southeastern dioceses.

"SAVANNAH AND Atlanta are interested in joining us, he said. "We'd be able to needle these neighboring bishops for funds. There was appreciative laughter. "Also in Miami, there's action there, too. We've been reviewing plans this week for a library

on campus, open to anyone who wants to use it.

"But really, really, we need more priests. In the Miami Diocese, we're already 400 short. Florida as a state, must be 600 to 700 priests short. And now with the 80,000 Haitian and Cuban refugees who arrived this summer, we're 80 more short. However," he went on, "I know our cause is in good hands, and I just hope that the next time we meet, you will have come up with at least 80 more priests.

"The theme of this convention has been 'justice in the world,' and that was the theme of a recent South American meeting. 'Liberation Theology' is in the air all throughout Mexico, central, and South America, which expresses the idea that we can't separate the teachings of the Church, the teachings of the Gospel from the impact they must have on the social and economic

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Fla. Bishops back public schools

(Continued from Page 1)

trust in it by parent users, by citizens in general and by many sectors of American life which have historically benefited from it.

We, the Catholic bishops of the state of Florida, wish to address ourselves briefly to this current problem, in a pastoral way expressing great concern for the maintenance of our public educational system and encouraging our Catholic citizens to continue support of their public schools.

THERE ARE MANY reasons for the growing distrust and unhappiness with public education; a perceived lack of discipline and the inability to provide religious values; systems grown so large they no longer seem responsive to local needs; the sustaining of bureaucratic administration; the impact of a rapid influx of refugees from other countries; spiraling inflationary pressures which increase costs continually, as well as additional financial burdens on an already heavily taxed citizenry.

In view of the problems of the moment it is essential that citizens of every religious persuasion and no religious persuasion unite behind a strong public education system.

WHILE THE primary right of education rests with the parents, they invariably turn to public and private education to assist them in fulfilling their responsibilities. Thus, public education must always remain responsive to the needs of these parents and their children; and parents, for their part,

must work hard to see that public education always fulfills the most noble human aspirations. Parents are strongly encouraged to become active in the formation of policies for their local public school. This can be accomplished by membership in Parent-Teacher Organizations and Associations. Attendance at meetings of local school boards will surely make those boards more responsive to local needs.

Public and private education must be child-oriented, directing attention to each and every individual child. Despite our desires and efforts, Catholic schools cannot serve every low-income or minority child who wants to attend. We recognize that in excess of 200,000 Catholic students attend public schools in this state, but our concerns extend to all children in public, parochial and private schools. Some of public education's finest achievements in recent years have been in the education of minority groups and races, and in the remediation of past discrimination. Much remains to be done in this effort, and we pledge our continued support in it.

IN THE AREA of religious conscience, care must be taken to see that public education never violates the religious conscience of its students. There is an acknowledged dilemma in this area since every public education system reflects a diversity of religious and non-religious backgrounds. Understanding

always that the nation itself was founded "under God" and that all political authority inevitably traces itself back to this same god, public schools must walk the delicate tightrope of an underlying theism which does not violate the rights and consciences of its pupils. Certainly, in the area of education in human sexuality programs must take into account the whole person; present the ethical-moral dimensions of human sexuality; not be an expression of any one sectarian or secular philosophy; and respect the conscience of the students and the rights of their parents.

The work of public education must always be grounded in respect for the individual and the family. This respect must be granted by the public sector, but recent past history has shown some evidence of reluctance to do so. While we express our support for public education in our state by this statement, we realize that the same consideration is often not given to private education by many of those involved in public schools. We note with sadness the open hostility sometimes shown by public school administrators and teachers' organizations toward private school, including any form of tax relief for parents of children attending them. This type of educational chauvinism is unworthy of the two hundred year partnership which has existed between the public and private sectors.

WE ENCOURAGE all our Catholic

people and citizens of good will everywhere in our great state to continue to support public schools. It is not likely that there will be a better way in the future of providing for the educational needs of the vast majority of our children. This support should never be of the unquestioning, unchallenging variety, but must arise from a citizenry which demands accountability of its public educators and when it has it, will then strongly support what is truly good. Be involved! Be supportive! The Catholic community especially has had a long tradition of cooperating with public authority in promoting civic interests in many fields. We affirm this cooperation and pledge our support for our public schools.

Edwad A. McCarthy
Archbishop of Miami

Thomas J. Grady
Bishop of Orlando

Rene H. Gracida
Bishop of Pensacola-Tallahassee

W. Thomas Larkin
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John J. Snyder
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John J. Nevins
Auxiliary Bishop of Miami
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Auxiliary Bishop of Miami

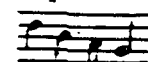
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More on Abp. Quinn's address

Last week I took occasion to refer to Archbishop Quinn's address during the meeting of the Bishops in Rome discussing Family Life. The Archbishop had unfortunately been misquoted in the secular press. I feel the following passage is especially helpful in understanding the current situation relative to the Church's teaching on birth control:

"A careful study of magisterial teaching reveals that the teaching on contraception does indeed rest in a broad perspective. But the fact is that this context is either unknown to many or not recognized. In the minds of many priests and lay people, the teaching of the church appears to be very narrow. They see it simply as a negative teaching: a prohibition against contraception. They see it as a narrow teaching: one concerned only with the morality of the marital relationship. Most do not perceive the rich and broad perspective of the doctrine.

"A RELATED misunderstanding which reinforces the negative attitudes of many is that when the church forbids contraception it is thought to teach de facto that married couples must have all the children they can. It is understandable how such a belief would create serious conflicts for people in view of the increasing economic problems of the modern world, in view of the problems of housing created by increasing urbanization, in view of emphasis on the quality of the spousal relationship, and in view of the changing and increasing role of women in the public and professional life of modern society.

"In addition, at the world level, the problem of a rapidly increasing world population accompanied by the fact of diminishing resources augments the pressures brought to bear against the teaching of the church on contraception. Experts point out, for instance, that every day 350,000 babies are born in the world while only 200,000 people die each day. And the urban population of the world has doubled in a single

generation and is projected to increase by another 1.4 billion by the year 2000.

"WE CANNOT credibly treat the problem of contraception without clear and honest recognition of the grave demographic problems of our times. For many couples in the industrialized countries it is the demographic factor as well as their own personal circumstances which influence them in the determination of the size of their family. On this question, too, the church has spoken on various occasions. But the fact is that the church's teaching on the demographic aspect of responsible parenthood is almost unknown.

"In reality, or course, the church does not teach that married couples must have as many children as they are biologically capable of having. On the contrary, the church has a clear doctrine of responsible parenthood. And it is with this that I would propose the synod begin its treatment of the issue of contraception: Place it in the context of a developed teaching on responsible parenthood.

"The Catholic doctrine of responsible parenthood in the modern sense of the world had its beginning with Pius XI in the encyclical "Cast Connubii" (Chaste Marriage) in 1930. This line of thought was further expanded by Pius XII even to the extent of recognizing that some couples could be justified in never having children at all when, for sufficient reasons, they would restrict marital intercourse only to the infertile periods.

"The Second Vatican Council subsequently set out a much broader and more developed teaching explicitly using such expressions as "the responsible transmission of human life." Thus a positive and remarkably succinct statement of the doctrine of responsible parenthood can be found in the council document "On the Church in the Modern World" in sections 50 and 51. Following the council Pope Paul VI again takes up the subject of responsible parenthood in the encyclical "Humanae Vitae," n. 10.

Edward A. M. Quinn

'No liberties taken' in U.S. annulments

Rome (NC) — There have been "no liberties taken" in the United States regarding the process of granting marriage annulments, Archbishop Joseph L. Bernardin of Cincinnati said Oct. 9 at a press conference in Rome.

Archbishop Bernardin and Auxiliary Bishop J. Francis Stafford of Baltimore, participants in the world Synod of Bishops, discussed the annulment process in the United States.

THE PRESS conference was held after a Vatican official in charge of the church's highest court criticized at the synod a sharp rise in the granting of annulments.

On Oct. 6 Cardinal Pericle Felici, prefect of the Supreme Tribunal of the Apostolic Signature, sharply criticized some marriage tribunals for allowing a 5,000 percent increase in the number of declarations of nullity granted in the past 10 years. He also criticized relying too heavily on psychological factors in granting annulments.

Previously, Cardinal Felici had questioned U.S. marriage tribunals over their use of "psychic incapacity" in granting annulments.

"Sentences are frequently delivered to this tribunal where there is a declaration of nullity of a marriage because of psychic incapacity to marry, but no 'veticum' (warning) is attached to prevent the same party from entering a new marriage, from which grave difficulties and grave harm can unjustly befall the new spouse," said the cardinal in a letter dated Dec. 14, 1977, which was sent to the U.S. bishops.

Archbishop Bernardin said about 30,000 annulments were granted in U.S. marriage tribunals last year but that all were based on the same jurisprudence that guides all church declarations of nullity, a statement that all the conditions for a sacramental marriage did not exist at the time the marriage was performed.

THE ONLY difference between U.S. tribunals and those in other countries is in use of the so-called "American procedural norms," which allow the U.S. marriage courts to take on more cases and process them more quickly, he said.

Archbishop Bernardin said the proposed revision of the Code of Canon Law incorporates two key sections of the American norms, which allow the courts to use one judge instead of three and expand the grounds of competence for handling cases.

Bishop Stafford spoke on the church's teaching on contraception, saying that there is "an overwhelming sentiment of orthodoxy" on the topic in the synod.

All bishops' conferences have accepted "Humanae Vitae," he added. "The only difference is that some feel the present teaching should be affirmed as is, while others say it needs better articulation."

"Humanae Vitae" is the 1969 encyclical of Pope Paul VI which said that use of artificial means of contraception is intrinsically wrong.

BISHOP STAFFORD said the conscience of couples is a very important element in the church's approach to contraception.

"There is room for theological development on the subjective sense that renders people guilty or not guilty of sin," he said. "We should challenge the theologians to focus on this area."

Contact Teleministries

You are invited to learn about Contact Teleministries on Sunday, October 19, at 3:30 p.m. Meeting of St. Hugh Renaissance Group. Separated, Divorced, Widows, Widowers are welcome. St. Hugh Parish House, 3455 Royal Rd., Coconut Grove — 444-8363. Covered Dish Supper follows program.

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Bishops finding some agreement

(Continued from Page 1)

meetings the previous week. The groups were divided by language.

On one of the most controversial issues in the synod -- its handling of widespread Catholic disagreement with the church's condemnation of artificial contraception -- most groups supported the teaching strongly but also emphasized what one of the English-Language groups called "The necessity of developing new and more convincing arguments to sustain the teaching."

Earlier, on the synod floor: Bishop Ernst, who was a member of one of the French-Language groups, had made a similar suggestion about applying social doctrine methodology rather than natural law methodology to church teaching on marriage and family life. Observers believed such a move would tend to make the church condemnation of the use of artificial contraceptives less absolute.

On another major issue confronting the synod, that of admitting divorced and remarried persons to confession and the Eucharist, there were different tendencies among the groups.

One English-language group called for "a precise declaration from the Holy See," while another English-language group called for "understanding, the establishment of objective criteria on admission to the sacraments, and study of the

practice of the Eastern churches."

The Third English group said it was divided on the issue.

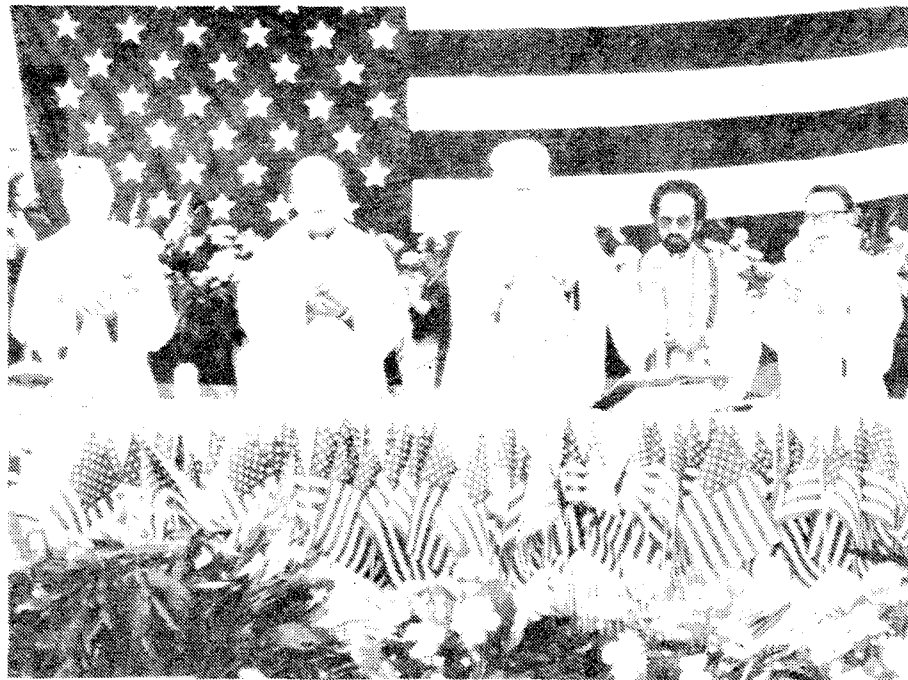
"The majority of the group," its report said, "Hold that there are serious doctrinal reasons against the possibility of admitting (divorced and remarried Catholics) to the Eucharist, but some think that the question ought to be studied and that in any case the local bishop ought to be able to decide on what conditions these persons can be admitted to the Eucharist without renouncing their present union. The motion that the problem be studied further did not obtain a sufficient majority."

One French group proposed the establishment of "a study commission of pastors; theologians and canonists (church lawyers) to examine this problem in relation to the ancient Eastern tradition."

The other French group proposed a commission of "bishops, theologians and pastors" to study "eventual conditions of admission to the sacraments." But they prefaced the suggestion by saying that "the practice now in force ought to be maintained" in the meantime.

The German-language group called for continuing emphasis on indissolubility and a basic approach "in favor of the law" in marriage cases, but asked for a study of how to deal with cases in which the invalidity of the first marriage cannot be demonstrated but "the

HOSTAGES REMEMBERED



With a flag in place to honor each, the American hostages in Iran are remembered at an outdoor Mass in Middle Village, N.Y. One of the six concelebrants reminded Catholics that unless they forgive the hostages' captors they won't live up to their Christian responsibilities. (nc photo).

persons in question are convinced in conscience of the invalidity of their marriage."

One of the Spanish-portuguese groups called for a similar study; but added, "The reception of the Eucharist cannot be permitted to the divorced-remarried."

Concerning the plea by African bishops for more freedom to adapt the marriage rite and church marriage law to their local cultures, all of the groups gave a generally positive response.

Several, however, asked African bishops' conferences to study the situation more thoroughly.

Several groups said they wanted the current church law on mixed marriages to be retained. Some also supported a suggestion by Dutch Cardinal Jan Willebrands, President of the Vatican's Secretariat for

Promoting Christian Unity, that a study should be made to see if the church can ease current restrictions on acceptance of the non-Catholic partner to the Catholic Eucharist.

Reservations were expressed about the sacramentality of marriages involving a partner who has been baptized but is no longer a believer.

The groups were unanimous in calling for more preparation of couples for marriage, with most emphasizing the idea of a "Catechumenate for matrimony."

Most said a general pastoral directory on family life would be useful. Some suggested this should be drawn up by the various bishops' conferences; some indicated that the Vatican should formulate such a directory, which would then be adapted to local conditions by local bishops' conferences.

WE MUST CONFRONT ATHEISM - POPE

Vatican City (NC) - The church must courageously confront atheism, "the spiritual drama of our times," Pope John Paul II told about 500 scholars and theologians Oct. 10.

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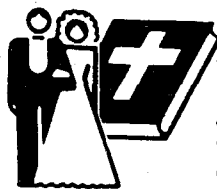


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Mission Sunday—a call to love

"On her way to receive the Nobel Peace Prize last December, Mother Teresa stopped in Rome for a visit to International Headquarters of The Society for the Propagation of the Faith," said Monsignor John Donnelly, Director of the Society in the Archdiocese of Miami. "To the group assembled to greet her, Mother Teresa said 'All of us, you as well as we, are missionaries and we must be a

sign of love and compassion of God in the world. It is through us that God loves the world.'

"There is a difference, I admit, in pouring out compassion on a person lying before our eyes, as Mother Teresa and her fellow missionaries do, and sacrificing for thousands of persons unknown, as I shall ask you to do. But as Christ said to Thomas, 'Blessed are they who have not seen and still believe.'

"You do not see the pastor of a barrio parish in Lima," Monsignor pointed out, "a priest with 30,000 poor men, women and children in his care. But I beg you to believe that through your prayers and sacrifices, you are truly his co-worker in the mission of salvation.

"You do not see the Sister cooling the feverish body of a little refugee on the border of Cambodia. But I beg you to believe that she is strengthened each day by your prayers.

"You do not see the young Ghanaian catechist teaching his people about Christ, but I beg you to believe he knows of

your sacrifice which enables him to give his life to Christ's work.

"Many such things that happen in the Missions, Monsignor said, "are dependent on what will happen on a Sunday in October — Mission Sunday, October 19th. This is the particular day when Catholics around the world join in prayers around the clock for the Missions. From daybreak in the Fiji Islands and westward through Oceania, Asia, Africa, Europe and finally the Americas, prayers are offered and sacrifices gathered for next year's basic support of the Mission Church by The Society

for the Propagation of the Faith. I must stress that this is truly a worldwide effort. It is not a matter of United States Catholics contributing to Africans and Asians. It is Asian, African, American, European and Pacific Catholics contributing together, as they can, to what Vatican II called 'the greatest and holiest work of the Church.'

"Please pray for the Missions and please offer a genuine sacrifice in the Mission Sunday collection on October 19th. Your generosity will help show God's deepest love to all the world.

"Thank you!"



IF YOU CAN'T GO-GIVE!

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

October 19th is Mission Sunday.

A reminder that Christ meant all of us when He said: Go ye, therefore and teach all nations." Yet few of us can. Few of us do. All of us, though, can help the Missions throughout the world. Here are some of the ways:

In the very lands where Christ was born and where His disciples taught, there are over 1,800,000 people living without homes and without hope. Some of them for more than 30 years! Just \$20 will feed a family for a month—\$525 will repair a small but decent home. Only \$50 will care for a blind or deaf-mute child for a month—and \$2 will buy a refugee child hot lunches for a whole month. How much will you share?



The recent fighting in Lebanon and throughout the Near East has left thousands of children in dire need. You can support one of them for only \$14 a month—give them clothes, food, shelter, education—and what they need most—love. "Your" child will write to you. You may reply, if you wish. Christ will love you the more for loving one of His very own "little ones."



In the Near East, hundreds of vocations are blooming. But many young men and women may never realize their dream to walk in Christ's footsteps only because their families are poor. For just \$300 (\$12.50 a month for two years) you can help a young girl become a nun. For \$1080 (\$15 a month for six years) you can sponsor a seminarian all the way to Ordination. Now you can have a priest or Sister in your family.



Many poor Catholics in the Near East do not even have a church of their own in which to worship. You can help. Where? The mountain people of Kerala, primitive farm folk who live in mud huts, desperately need to replace the ramshackle shed that now serves as a chapel. Just \$4000 will give the 185 Catholic families there a modest but adequate church—an ideal Memorial for someone you love.

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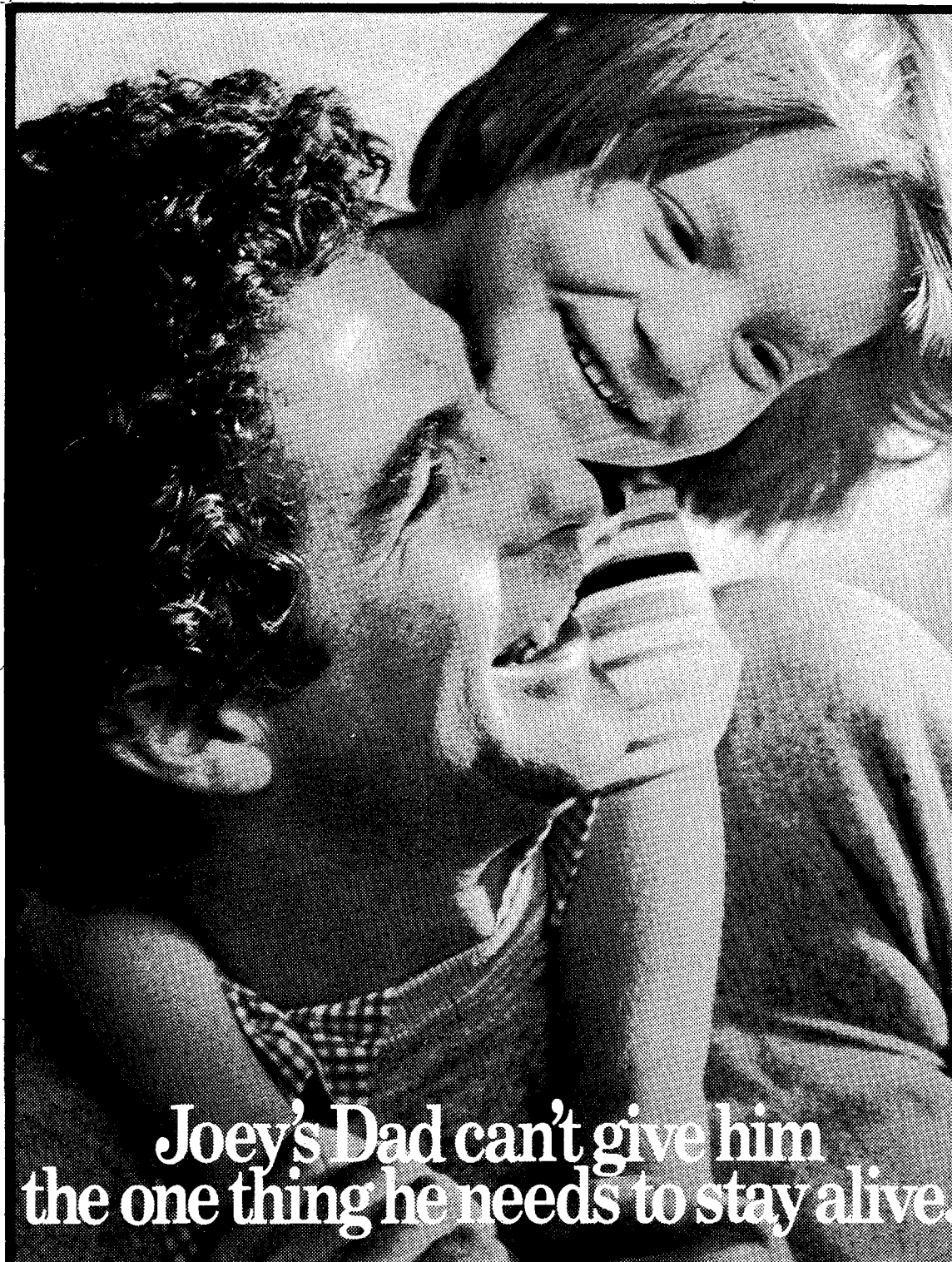
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Joey's Dad can't give him the one thing he needs to stay alive.

He'd give him one of his kidneys, if he could. Both of Joey's have failed. Unfortunately, willing relatives don't always have kidneys that will match.

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And living with a kidney machine—hours and hours, several days a week—is living only half a life. It's emotionally and socially crippling. It's very expensive.

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To be an organ donor is a decision you should make for yourself. What would you do if Joey were your child?

For more information, ask your local kidney foundation. And for a free booklet about all kinds of anatomical gifts of life (including a nationally recognized uniform donor card), write Liberty National, Dept. K.

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"These young people make a real contribution to the parish. I feel all young people should be exposed to Youth Ministry in their parishes."

S. Dade youth 'invade' Boys Town

By George Kemon

Almost 200 young people praised God, played volleyball, swam, and had a great time at Boys Town recently.

Young people representing about 17 parishes in the South Dade Federation converged on Boys Town in southwest Dade for a concelebrated Mass offered by Fr. Shamus O'Shaughnessy of Christ the King and assisted by Msgr. John W. Glorie of St. Hugh's and Msgr. Wm. McKeever of Little Flower.

Music was provided by the folk group from St. Brendan's — the same young people who starred at the Church of the Handicapped Mass two weeks ago — great contributors to their Faith and their fellowman.

THE ENTHUSIASM for the events of the afternoon and for the Youth Ministry programs was evident as one spoke to some of the kids gathered at Boys Town.

Gina Nicoleau, 14, of Christ the King parish has only been in Youth Ministry for a month but she is really enthusiastic about the programs. "I like it a lot," Nina said. "We have a lot of fun — and I'm learning about my religion, too."

STAN EDWARDS, 17, has been a member for about a year. Stan remarked that "it is a good thing. I've made a lot of friends and we help other people and that's good."

Pierre Edwards, 15, Stan's brother has also been in for a year or so, and Pierre said they get to do a lot of things for



More than 17 parishes of the South Dade Federation Youth Ministry participated at a concelebrated Mass held at Boys Town last Saturday afternoon. Ken Patrick, Faculty member at Boys Town, coordinated the program.

(Photo by George Kemon)

people and "we can do lots of things we like to do."

Universal among the kids was the thought that doing something for other people — helping others was very important to them.

WHILE YOUTH Ministry is great for going to social events and having fun, it also entails much participation in organized programs to help, religious study, and self-searching — all prerequisites for a good member of Youth Ministry who wants to cleave close to his Church.

Fr. O'Shaughnessy spoke in his homily about the "new beginning" — while this

was a new year of activity for Youth Ministry — the beginning had to be carried forth by the young people to make it work. "it's really up to you," said the Christ the King priest.

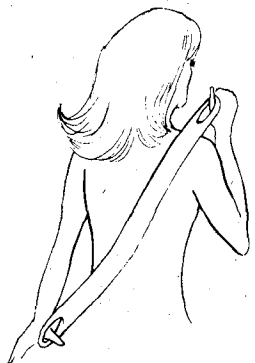
The Schedule of Events, for South Dade Federation youth ministry is a lengthy one and some 22 parishes are now members of the Federation. Even some parishes without Youth Ministry Groups are contributing through clergy in these parishes who are interested in participation with the young people.

PEGGY CONROY, parishioner of Christ the King, has three children, Dianna, 16, Patty, 14, and Michael, 10.

The two older girls are in the parish Youth Ministry. According to Mrs. Conroy, "This is a very good program. I like the Lockins, the Kyrgimas, Searches. It is a good way to learn religion with our peers. And the helping of other people, raising money, always doing something, is really great."

She added, "These young people make a real contribution to the parish. I feel all young people should be exposed to Youth Ministry in their parishes. It keeps them out of trouble and teaches them to contribute and be useful."

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Dr. Bernard Nathanson

Ex-abortionist reveals how 'pro-choice' works

'We created a line of dishonesty of fabrication of statistics and figures. We coddled the press. We caged money from various sources . . .'

— Dr. Bernard Nathanson

By Dick Conklin
Voice Correspondent

Calling permissive abortion "a special brand of 20th century madness", Dr. Bernard Nathanson, formerly head of the nation's largest abortion facility, in New York City, strongly attacked the same abortion lobby that he once played a major role in.

Speaking in Fort Lauderdale to over 500 delegates attending the Florida Right to Life Convention last weekend, Nathanson, author of the best-selling book, "Aborting America" described his early pioneering work in mass abortion which led to a complete turnaround on the issue.

"We created a line of dishonesty of fabrication of statistics and figures. We coddled the press. We caged money from various sources. In one short year we succeeded in striking down the abortion laws of New York State, making New York City the abortion capital of the world", Nathanson told an overflow crowd at the Bahia Mar Hotel. Aiming his remarks directly at the well-financed pro-abortion lobby he called "Pro-Choice" a misleading, dishonest euphemism. Abortion is **not** an ethical choice. There is no such thing as 'pro-choice' regarding abortion."

THE ONCE-MILITANT head of the National Abortion Rights Action League (NARAL) explained that his turn-about came after some research in the field of perinatology, where the unborn child is observed and treated in every aspect — "just as accessible as any patient in any hospital bed." His first doubts were planted then and grew — not from any religious conviction (he is an avowed atheist) — but from the "inescapable reality that the fetus is a person, a human life."

Nathanson recalled the attempt by NARAL to label the budding pro-life movement as a Catholic creation. "We launched a vicious attack, told heartbreaking lies in the press. If we had treated Jews or Blacks like that we would have been destroyed. But it was okay to libel Catholics."

The abortionist-turned-pro-life

crusader answered charges that the issue is a religious one by saying, "it's no more a religious issue than civil rights. Martin Luther King was a Protestant clergyman. No one ever said that the First Amendment rights of others were being violated by him."

Nathanson concluded his remarks to the crowd by quoting the words of Lincoln, "no policy that does not rest on decent public opinion can be maintained." He urged a return of the right to life guaranteed by the constitution to all — especially children, whom he called "our greatest natural resource."

THE ANNUAL state wide meeting of Florida pro-life activists was hosted by the Broward County Right to Life Committee and also featured talks by Rep. Henry Hyde, author of the congressional laws to restrict tax money spent to pay for abortions. Rev. Curtis Young, director of the evangelical Christian Action Council, Dr. Jose Espinosa, on the growing euthanasia movement, and finally, the presentation of awards to several Florida legislators who have taken positions in defense of life in all forms. Receiving special recognition was outgoing Senator Dick Stone.

Rep. Hyde said at a press conference:

"... The success of this movement depends on grass roots support. If this was only the emotional commitment from a few dedicated people it would be very tough sledding, because no matter how dedicated you are, you still need popular support — and to have this support reflected in the Legislature and in Congress. And so there is a constant educational effort made by the Pro-life movement. That is one of the great purposes of conventions and groups like this one here today."

"... It's my experience and I'm not trying to be polly-anna about it, because I've gone through many a discouraging interlude, but, the more people study this issue, the more they are confronted with it. They try to be objective. I really don't know anybody who is pro-life, who becomes pro-abortion. Time is on our side if we continue to be as zealous as we have been in disseminating information."



Little Tiffany Schermerhorn, Margate, enjoys herself at the convention by playing with a bunch of roses, symbol of life.

Legislator said to hurt, not help, women

Miami State Rep. Elaine Gordon's extremist stance on the abortion issue has hurt the women she claims to be helping, and has created a backlash among citizens that has prompted many to join the growing Right to Life movement. So said Mary Anne Maraist, R.N., President of Florida Right to Life, Inc., at her organization's Oct. 11 convention in Fort Lauderdale.

"Ms. Gordon has opposed us on nearly every pro-life piece of legislation in Tallahassee. When we supported the Aid for Families with Dependent Children (AFDC) law that provided assistance for the poor mother wishing to give her child life, she opposed it. In spite of her efforts, the bill passed, and since then many women who might

have chosen abortion for financial reasons have chosen life instead," said Mrs. Maraist.

"**THEN AGAIN**, this year she fought a bill that provided some minimum health-related requirements for the state's abortion clinics, where so many girls have been infected, injured, and even killed. That bill, HB 1240, passed by an overwhelming 88-9. MS. Gordon was one of those nine who felt that a woman's health wasn't enough reason to support the measure. If she really cares about women as much as she claims to, why doesn't her voting record show it?"

"While typically a politician with a poor voting record on abortion attempts to hide it from the voters in an election year, Elaine Gordon, who is



Joe Fallar, Knights of Columbus Council No. 4851, Hollywood, and Tom Mannion, Council no. 6032, Hollywood, at K of C table at the convention.

running unopposed, seems instead to flaunt it," the pro-life activist said.

MRS. MARAIST reported that efforts by local abortion lobby groups to find picketers for today's convention had backfired. "We received calls from students on college campuses that had been targeted with a pro-abortion flyer

urging picketers for our convention. Instead, many of them called us wanting to attend and get personally involved in this movement — what many are calling 'the civil rights crusade of the 80's.' We cut our registration fee for them to \$5.00 and attendance has never been better.!

Ministering to priests

BY DICK CONKLIN
Voice correspondent

Your spiritual life isn't what it should be. Perhaps you are suffering from loneliness or anxiety — or just the "blues". You need someone to talk to — someone who can understand your feelings and who is trained to get you back on the right track again.

Chances are good that you'll seek out a priest for some guidance and counseling. But what if you are a priest? Who do you go to? The Archbishop? Another priest?

PRIESTS ARE people too, and they often need a little spiritual "shot in the arm". but, although they may be skilled in comforting the parishioners and other lay people they come in contact with, their own needs often are quite different, yet just as important.

A new program, under the capable leadership of Father Charles Mallen, pastor of Opa Locka's Our Lady of Perpetual Help parish, is now being formed to address a special need: ministering to those who minister to others. Enrolled in a unique two-week workshop at the St. Vincent De Paul Seminary, 13 South Florida priests are learning what the new concept, called "ministry to Priests" is all about. Their initial enthusiasm promises that the project will meet with the same success and acceptance it enjoys in other parts of the country.

The idea didn't just spring up overnight. Last February the Priests Senate unanimously voted to present the idea, developed by the Washington-based Center for Human Development, to their fellow priests throughout the archdiocese. Then,

following their approval, the special two-week training workshop was planned, and the 13 priests were nominated to participate. They will serve as the nucleus of the Miami Ministry to Priests effort, under Father Mallen's guidance.

AT THE WORKSHOP the team of 13 polished up some of their priestly skills in areas like communication, conflict-resolution, and problem-solving. They also brushed up on matters physical (fitness), intellectual (reading and study) and spiritual (prayer). The sessions proved to be interesting and stimulating, taught by experts like Fr. James H. Morse, Associate Director of the Center for Human Development at the Catholic University of America, Fr. Frank J. McNulty, Vicar for Priests at the Archdiocese of Newark, and Mrs. Patricia Livingston, a Communication Skills Consultant.

Father Mallen, himself a priest in Florida for 33 years, is anxiously looking forward to the next step. Three retreats will be offered to Archdiocesan priests in the fall, led by the local team with help from Fr. Vincent Dwyer and Fr. Columbkille Regan from the Center. During those sessions, each priest examines his own needs, developing a confidential, personal profile, and a growth plan for the future, called the Tools of Self-Knowledge. He will select a team member to meet with from time to time, to provide companionship and guidance with his spiritual growth. Support groups from around each team member, and overnight retreats are planned on a monthly basis.

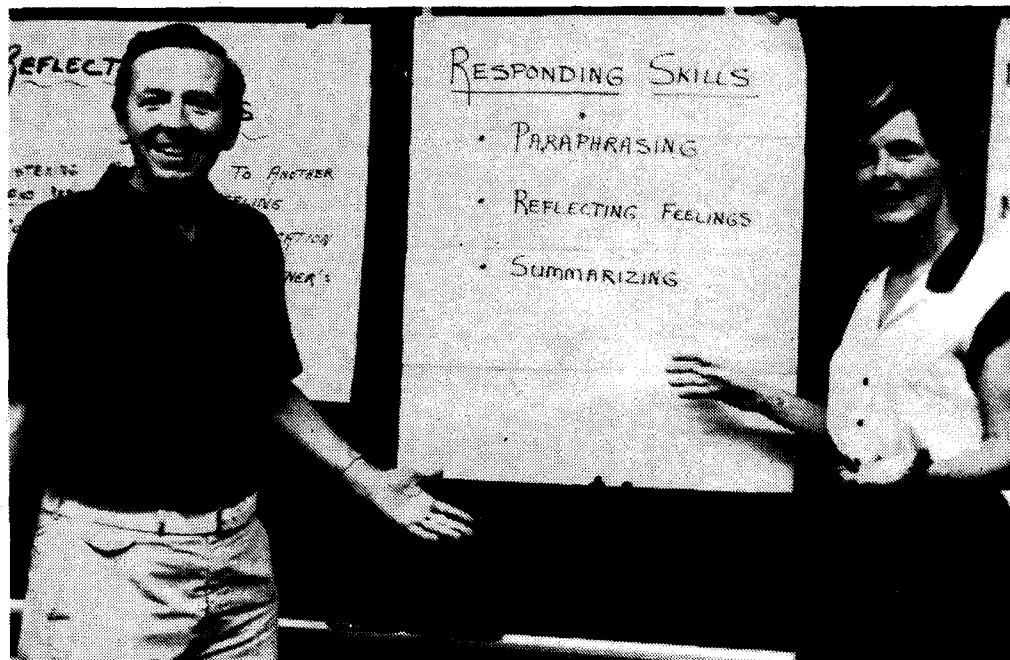
FATHER MALLEN compared this growth process with the "mansions" spoken of by Sts. Teresa of Avila and John of the Cross, and the "stages" described by today's behavioral scientists. The message; we should always pursue spiritual growth,



Father Charles Mallen, the team's oldest member and the director, makes a point.

continually seeking a closer relationship with God, setting new goals as we progress through the stages.

While it is easy for lay people to think of Father as comforter, healer, organizer, teacher, and friend, constantly in touch with the people of the parish, he could in reality be a lonely man. Father Mallen explained, "Priests need the friendship of their peers, but in many parishes this is difficult. Years ago we would come together for the 40 hour devotions, visiting a neighboring parish for the closing, with the procession and dinner afterwards. Today we still need some time and space on a regular basis to get together."



Father Frank McNulty and Mrs. Patricia Livingston describe the importance of developing good communication skills at the Ministry to Priests workshop.

K of C. Awards

At the 60th Anniversary celebration of the founding of the Knights of Columbus, held in the council rooms of Palm Beach Council No. 2075, West Palm Beach, on Oct. 7, 1980, two special awards were bestowed on Cardinal Newman High School of West Palm Beach.

The first award was for "Excellence in Education"; the second was made "In grateful recognition and appreciation of faithful and exceptional services to our community."

Mr. James J. McCabe, Grand Knight made these presentations to Fr. Frank G. Curley, O.M.I., Supervising Principal of Cardinal Newman High School.

Testimonial for Mrs. Palmer

Mrs. Thomas F. Palmer, past president of the Miami Archdiocesan Council of Catholic Women, and founder of Birthrite of South Florida, will be honored at a testimonial dinner on Saturday, Nov. 8 at Omni International Hotel.

Proceeds from the \$25-a-plate dinner will be donated to Birthrite and all donations are tax deductible. Reservations may be made by writing to Birthrite, P.O. Box 530265, Miami Shores, Fl. 33153, before Nov. 1.

The following letter to all the bishops in the United States was sent out Sept. 24 by Abp. John R. Quinn, president of the National Conference of Catholic Bishops, urging support of the Cuban resettlement problem. (Miami's Tent City has been phased out, but resettlement continues to be a problem for many refugees.)

Your Excellency:

Despite poor (secular) press articles, the Church has performed virtual miracles over the past few weeks in creating resettlement opportunities for the new Cuban refugees. Of the approximately 60,000 Cubans who requested assistance from us, we have found sponsorship opportunities for over 54,000. Most of these refugees are decent, hard-working people seeking a new life of freedom in this country. The remainin 6,000 are spread over four military camps and a makeshift "tent city" in Miami. Archbishop McCarthy, who is very close to the situation, is most anxious to see it resolved as quickly as possible.

This resettlement has not been easy. Many of the new arrivals have had a

very unsettled life over the past twenty years and some particular cases have been difficult for your diocesan resettlement offices to place with sponsors.

Nonetheless, the resettlement offices have done an outstanding job, particularly in those cases of sponsorship breakdowns where they have been called upon to find additional sponsors in a short period of time. Through it all, the resettlement offices performed wonderfully, especially considering the limited financial assistance available to them.

As you know, the U.S. Catholic Conference serves as a channel for government funds used to resettle the refugees in the dioceses. Heretofore, we have received a maximum of \$300 for each Cuban refugee from the federal government.

This sum, while adequate to resettle a person joining family members in this country, has been grossly inadequate to deal with the type of problems we are facing with the refugees remaining in the camps. These are more difficult to resettle for a number of reasons.

Most are young, single, have few job skills, no English, and some emotional problems. Recognizing the difficulties we are having resettling the residual group, the U.S. Government has just agreed to additional funding for the refugees in the Miami tent city of \$2000 per person and for a select group from the other camps at \$2500 per person.

With these funds, the dioceses may establish half-way houses; and provide English language training, job development assistance, and intensive counseling for a three-six months period. With this additional assistance, we feel that this group of refugees can be resettled adequately.

Even with the funding, we need your support and your encouragement of the diocesan resettlement staff. I hope that you will encourage your diocesan director to do all he can to help us resettle these unfortunate people.

Sincerely yours in Christ,
Most Rev. John R. Quinn
Archbishop of San Francisco
President, NCCB/USCC

Bishops urged to help refugee resettlement

MATTER OF OPINION

Being instructed, first, by God's mercy, with His ministry, we do not play the servant
we represent all abandoned, abandoned, there must be an eternal hope, we do

of God's Word, it is by making the truth publicly known that we represent
ourselves to the general judgment of mankind, as to God's light. (2 Corinthians 4:1-7)

The Pope, feminists, and libbers

It seems the Pope got in trouble with feminists and others last week for saying that a man could be guilty of "adultery in the heart" by looking with "lust" at his own wife.

The Pope was immediately attacked as a Puritan, a Calvinist, a male chauvinist and, no doubt, several other kinds of "ists" for dragging us back into the middle ages.

Feminists in Italy attacked him for not mentioning that a woman might also lust after her husband--equality of lust, so to speak.

Well, it's just not easy being Pope. Everyone is waiting to pounce upon everything you say without committing even a grain of effort at understanding

what you are saying.

The fact is, the Pope has been dealing with sexuality in a series of talks at his weekly general audiences for several months handling the subject profoundly and in great depth, and his latest comment was a tiny part of the series.

Editorial

Thus, the whole issue has been taken out of context, theologically speaking.

Nevertheless, even if his remarks are taken in isolation, and viewed with a token of common sense, one can see that they are fair and reasonable, all theology

aside.

Pope John Paul II said, in part, "...Man can commit this adultery 'in the heart' also with regard to his own wife, if he treats her only as an object" to satisfy his urge.

Only as an object...

Now isn't that what the women's libbers have been saying all along, that they don't want to be considered as just objects?

The Pope didn't say married people shouldn't have urges. He is merely agreeing that a woman could not be viewed "only as an object" by a man even if she is his wife, that she should be seen in the context of love. Now that is a strong pro-woman statement.

No sir, it's hard being Pope. Probably even harder than being an editor.



By Fr. John Dietzen

When is penance obligatory?

Q. I had a Catholic education from first grade through college. From this training I was under the impression that a Catholic is obliged to go to confession only when he or she has committed a mortal sin. I agree strongly that we all need the grace received from this sacrament and that we should go to confession several times a year. But I am talking about church law.

A friend of mine insists that a Catholic may not receive Communion during the year unless he or she has gone to confession during the Easter season. Just a few weeks ago a priest informed us from the pulpit that it is no longer a cause of excommunication not to go to confession during the Easter time. Could you clear this up for us? (Florida)

A. Your memory from the training you received is perfectly accurate. There is no requirement now, nor has there ever been, that a Catholic must receive the sacrament of penance during the Easter season. As you indicate the only time such a requirement exists is if the individual is conscious of having committed a mortal sin, in which case, of course, that sin should be confessed before receiving Holy Communion.

There is nothing new about this. As I've pointed out several times in this column over past years, the old Baltimore Catechism, which most of us older Catholics learned years ago, states the situation very clearly. Annual confession is required (and, as you did, I emphasize the word required) only when there is a mortal sin to be confessed.

I believe, incidentally, that someone misunderstood the parish priest you speak of. Not only are the church's regulations on this subject the same now as they have been for centuries, the church has never threatened to "excommunicate" anybody for not receiving the sacraments.

Q. A devout Catholic friend of mine is marrying a Jewish girl in a civil ceremony presided over by a justice of the peace.

I've spoken to two priests on his status with the church after his marriage, and received two different answers, will he or will he not be a Catholic in good standing after this ceremony? (Pennsylvania)

A. The answer is not that complicated. Perhaps each of the priests you consulted was right, depending on the circumstances.

If the Catholic has received a dispensation from the bishop not to be married before a priest then his marriage will be valid in the eyes of the Catholic Church. Normally Catholics are obliged to be married before a priest, but under certain conditions the bishop of the diocese may dispense them from that obligation. Technically this is referred to as a dispensation from the form of marriage.

If the Catholic partner in this

marriage has not received such a dispensation, the marriage would not be valid according to Catholic Church law. He then would be acting in violation of a very serious obligation as a member of the Catholic Church. In making such decisions he would among other things, withdraw himself from any right to receive the sacraments until his marital situation were somehow corrected.

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

Dissent absurd

To the Editor:

In the article "World Synod", Oct. 3, NC reports that Archbishop Quinn "suggested a dialogue between the Vatican and the theologians" in order to "develop through consultation with theologians some clear guidelines on the possibilities and limits of dissent within the church" because of pastoral difficulties caused by the dissident propaganda coming from "the number of theologians who openly dissent from the teaching" of the church, and, therefore, Arch. Quinn called on the church "to create a new context for the teaching of contraception." Such declarations by Arch. Quinn are absurd

and contradictory in light of his last warning: "I want to affirm clearly that this paper is based on an acceptance of the teaching of the church as it has been enunciated by Pope Paul VI in the encyclical letter 'Humanae Vitae'."

Such declarations are absurd, first, because it is time for the Magisterium to declare the truth: that these modernist theologians not only are not Catholic, but, they are no theologians at all...

The dissident, so called "Catholic" theologians have proved factually, through all their heresies denying or doubting the Virgin Birth, the Holy Trinity, the historicity of the Holy Scriptures, and, indeed, the sacred

dogmas of the Holy Catholic Church -- all of which reflect the infinite Holiness of God -- that they do not understand the NATURE of God which is His very Holiness, nor God's relationship to Man ...

As for Humanae Vitae: never has a document of such truthful magnitude about human life and Man relationship to God been published by the Church. It cannot be touched for it is perfect. The problem is: must people know of this subject only by the distorted information of the secular media.

C. Garcia
Miami



By Msgr. James J. Walsh

Little things do make a difference

Early in this century, Orville Wright sent a telegram to his father in Dayton, Ohio. It read: "Success four flights Thursday morning all against 21 mile wind started from level with engine power alone average speed through air 31 miles longest 59 seconds inform press home Christmas."

His brother, Lorin, showed the wire to an Associated Press reporter, who glanced at it and said, "59 seconds! If it were 59 minutes, it might be worth mentioning."

This was the brush-off given to the first successful move to conquer the skies and push on to the moon and who knows where else. It wasn't big enough for news.

HOW TYPICAL that is of us. We humans have a contempt for the little things, the simple deed, the ordinary job, the individual in a crowd. We are always inclined to be impressed with bigness, great numbers quantities.

Many people in this vein deny that a fetus in the womb is a human being, because it is so tiny. Its potential for a height of 6 feet and 200 pounds just doesn't seem to impress. So it's brushed off as insignificant.

By contrast, Jesus had profound respect for littleness. "Unless you become as little children you shall not enter the kingdom of heaven."

And remember this? "The Reign of God is like the mustard seed which someone took and sowed in his field. It is the smallest seed of all, yet when full

grown it is the largest of plants. It becomes so big a shrub that the birds of the air come and build their nests in its branches."

When he wanted to give us a memorable slant on God's values in contrast to ours, he called attention to a poverty-stricken widow. He sat with his apostles close to the Temple treasury and watched people approach the 13 huge receptacles shaped like ear trumpets. When the wealthy dropped in their "sizable" amounts, there was a loud clanging of metal on metal.

THEN JESUS told the disciples to watch the widow as she fingered "two small copper coins" and dropped them almost soundlessly.

'How typical that is of us. We humans have a contempt for the little things, the simple deed, the ordinary job, the individual in a crowd. We are always inclined to be impressed with bigness, great numbers, quantities.'

He said, "I want you to observe that this poor widow contributed more than all the others who donated to the treasury. They gave from their surplus wealth, but she gave from her want — all that she had to live on."

The Old Testament teaches the same value of the small thing. In the Second Book of Kings, Naaman, army commander of the king of Aram, contracted leprosy.

After some maneuvering, Naaman reached the prophet Elisha for help.

With a great show of horses, chariots and men, Naaman came to the door of Elisha's house and received the simple message, "Go and wash seven times in the Jordan and your flesh will heal and you will be clean."

It was too simple a solution for Naaman. Angry and disillusioned, he argued that his own rivers at home, the Damascus, the Abana and Pharpar were better than all the waters of Israel. His servants were wiser. They said, "Father, if the prophet had told you to do something extraordinary, would you not have done it?"

Naaman plunged into the waters of the Jordan and was cured.

You wonder what if the widow had reasoned with herself that after all what difference can a penny or two make? It really can't count that much. Too small really to do anyone good, so why bother?

IF SHE DID rationalize, it didn't influence her generosity. We should be careful to understand this ploy of self-

absolving, because we often use it with regard to the so-called "little sins." Venial sins, we learned early, do not destroy the life of the soul. So no real harm done. Little acts of temper, rebellion, disobedience, ingratitude, neglect. Not all that bad.

Can we really say no harm done? It is very foolish to do so. Every "small sin" is an unfriendly confrontation with God. True, it's not on a large scale. But it is a negative response to his grace, to his invitation to fidelity. It is often a polite "no thanks" from us or a "don't bother me now" attitude.

So may not the lukewarm Christian, the joyless, unchallenged Christian be merely going through the motion of religion since he is crawling with small sins?

THE ENTHUSIASM he lacks towards Jesus may well be because he has turned down too many of the little invitations to grow in goodness and holiness.

The many who feel dried up spiritually and without comfort or consolation in the practice of religion may be playing spiritual brinkmanship — skirting the edges of a serious break with God, weakened because of the burden of habitually offending him in little things.

Make no mistake, where God is concerned, little things are potentially great things.



By Fr. John Sheerin, CSP

Politics in the pulpit

The daily newspapers lately have carried frequent references to the Moral Majority.

Seldom heard in Catholic circles, the term often is used triumphantly by conservative evangelicals who like to mix religion with politics. It is used as well by conservative politicians who fancy themselves more patriotic than the majority of Americans.

Syndicated columnist Nicholas von Hoffman recently took issue with this holier-than-thou posture. He suggested, "The moment may be drawing nigh to establish a new organization called the Immoral Minority."

THIS NEW minority would welcome all shapes and sizes of persons from cigarette smokers, sexual deviants and dope indulgers to psalmists, atheists and monotheists — all those who pray privately without forcing their credo down their neighbors' throats.

Von Hoffman is being facetious, of course! What he has in mind, I assume, is the need to counteract somehow those pulpit evangelists and politicians who imagine they have a monopoly on God's word.

What von Hoffman objects to, apparently, is not genuine piety but piety that parades itself from the pulpits of

televised chapels begging for political support.

The problem is compounded when preachers drag in patriotism and the glories of American military might as proof positive of the sanctity of most American's moral lives. They claim that

"The problem is compounded when preachers drag in patriotism and the glories of American military might as proof positive of the sanctity of most American's moral lives. They claim that anyone who loves America must favor ever-larger military programs for defense. (Jesus certainly did not believe in weapons of any kind.)"

anyone who loves America must favor ever-larger military programs for defense. (Jesus certainly did not believe in weapons of any kind!)

I AGREE WITH von Hoffman that it is time for us ordinary worshipers to speak out on this — even though we may feel we ought to keep quiet for fear of stirring up religious controversy.

For, is it right to make no response to preachers intent on making people worship in line with the political program of the Moral Majority? After all, this is a fancy term for government regulation of religion.

Von Hoffman comments, sarcastically: "We don't have enough government regulation. When these roundheads get into power we're going to have a U.S. Moral Life Commission in Washington with federal watch and ward bailiffs empowered to mind any

citizen's most intimate business." He is writing with tongue-in-cheek. So too when he refers to "jackleg preachers who swear the Lord told them that the United States should build another aircraft carrier." Or that "a conservative archangel has revealed that we need a new base in the Persian Gulf."

THE IMPORTANT point, however, is that people have been too polite in dealing with the Moral Majority. Catholics must have profound ecumenical respect for the faith of other Christians, and for non-Christians as well. We can have nothing but praise

for the sincerity and spirituality of born-again Christian evangelists.

I think it is wrong to praise any kind of religion that has a sacrosanct veneer but smacks of the political arena. The venerable art of politics becomes debased when it parades in a religious garb.

I object strongly to these modern pulpiteers who are using the pulpit for non-religious purposes. They are of no use to religion and are a plague on politics.

The video pulpit has become, too often, a seductive apparatus that serves no useful purpose precisely because it is a perversion of true religion.

"Since we have been reconciled with God through the exclusive initiative of his love, let our conduct be marked by good will and mercy, forgiving one another as God in Christ has forgiven us." (Pope Paul VI, 1974)

Whose sacraments are they?

By Father Philip J. Murnion

A young couple visits the parish rectory to arrange their wedding. The priest discusses Pe-Cana conferences with them and gives them a booklet listing the choices available to them in Scriptur readings and other parts of the wedding ceremony.

Two weeks later, the couple tells the priest they would like the marriage to take place at a reception hall. They also want to use a selection from Kahlil Gibran's popular book, "The Prophet," in place of Old Testament selections.

The priest, who does not really know

either the young man or woman, is less than enthusiastic about the two proposals. He tells them that the church is the normal place for the wedding to take place — unless permission is secured from the bishop to hold it elsewhere. This is given only for very special reasons, he says.

The priest also explains that the readings must be from the Scriptures. The man and woman are surprised. They had assumed that since a choice of readings was available to them, they could choose some othr reading.

An unusual occurrence? Hardly. But many concerns and problems related

to the sacraments can be identified in this all-to-familiar scene.

The entire experience causes the priest to recall the maxim from his seminary days: "The sacraments are for the sake of the people."

Most Revisions of sacramental rites since Vatican II were designed to make this maxim more evident. The very fact that various choices are offered to people in liturgical matters underscores the church's desire to relate sacramental rites to people's varying situations.

However, there are limits to the choices available because the sacraments also belong to the church and are part of church tradition. They are not private celebrations of individuals.

God does continue to speak to us within the context of our own lives. But the inspired texts of the Bible have a special place in the church and the sacraments.

are for the people but they are of the church.

Careful preparation, good preaching, participation by parishioners when possible and appropriate music are often counted among the elements that help make the sacrament more personal.

But in our culture, "personal" can come to mean "private." It is easy to ignore the demands of community or tradition and to create our own independent worlds. When sacraments become private, they can also become "trendy." They may even seem to be trivialized, with about as much lasting value as the daily newspaper.

In the case of the couple preparing their wedding, there may also have been a need for a different understanding of the value of Scripture. Today many parishes are searching for ways to foster appreciation of the

"There is a need, it seems, to distinguish between making the sacraments more personal and making them private. Sacraments must be personal, but they are not private."

In our story, the fact that the parish priest and the couple planning a marriage had no earlier contact with each other — did not really know each other — made it difficult to work through problems which arose in the planning.

Similar problems are experienced when it comes to celebrating the other sacraments, as well. There are choices for people to make about how and when baptism is to be celebrated, in the manner of receiving First Communion, in the reception of confirmation, or in the rite for reconciliation.

The fact that there are choices to be made reflects an awareness of pluralism in the church. The limit on the choices reflects the desire to maintain unity and church tradition.

There is a need, it seems, to distinguish between making the sacraments more personal and making them private. Sacraments must be personal, but they are not private. They

timeless message of the Bible.

A number of parishes have found that when parishioners help plan the liturgy, they often see clearly how the sacraments are celebrations of the church community. They often become more involved in the community as well.

Undoubtedly there will continue to be some differences of opinion about what is appropriate in the liturgy. But, the differences of opinion can probably be worked out whenever the parish and its people really want the celebration of the sacraments to express God's contact with his community.

It may not be too much shorthand to say that the celebration of the sacraments will be what it should be if it is made clear that the sacraments are

- actions of God,
- through the church,
- for the poeple,
- and if we try to make each celebration as beautiful an event as we can.



By Father John J. Castelot

One faction of the splintered church at Corinth proclaimed loyal allegiance to Paul. Rather strangely, Paul says nothing directly about the Apollos faction or the Cephas (Peter) faction.

Perhaps he did not want to be trapped into making, even implicitly, derogatory remarks about either Apollos or Cephas, for whom he had the highest regard. To do so would make him guilty of the same immature nastiness that was souring his converts. But he does ask, with a touch of irony: "Was it in Paul's name that you were baptized?"

Then Paul thanks God that he baptized only a few of the first community members. Paul's reason for this seemingly strange attitude is quite simple: "Christ did not send me to baptize, but to preach the Gospel." (1 Cor. 1:17)

OVER THE CENTURIES the ministry of presiding at the Eucharist and administering the sacraments has come to be considered the primary and distinctive function of the Catholic priest. Sometimes this occurs at the expense of the ministry of the word. The sermon or homily is looked upon, sometimes even looked down upon, as something quite incidental.

However, the earliest Christian ministers took very seriously their role as ministers of the word. They devoted their energies to this.

Still, if Paul has been sent to preach the Gospel, he does not do so "with wordy 'wisdom,' lest the cross of Christ be rendered void of its meaning." (1 Cor. 1:17) This is an indirect slap at the Apollos group, so captivated by the smooth eloquence, the logical consistency, the wordy wisdom of the preachers from Alexandria.

The Corinthians must come to realize that the Christian message does not derive its truth and its power from the Philosophical reasoning of which the Greeks were so fond. Its truth, its power to transform comes from a most unlikely source according to worldly standards: the cross of Christ.

"The message of the cross is complete absurdity to those who are headed for ruin, but to us who are experiencing salvation it is the power of God." (1 Cor. 1:18)

Nothing was more calculated to demonstrate the uniqueness of Christianity than the centrality of the cross. Nothing else pointed up so forcefully the fact that God's standards, his way of doing things, are almost incredibly different from the world's.

WITH ALL THE WORLD'S vaunted wisdom and philosophical speculation, it had failed to recognize and acknowledge the most fundamental truth of all: Truth himself, the one true God.

So, "it pleased God to save those who believe through the absurdity of the preaching of the Gospel." (1 Cor. 1:21)

The gentiles sought the well-reasoned, logical, airtight philosophical demonstration.

The Jews of a different mind-set, demanded miracles. They had that all too common attitude: "Show me."

But, Paul offered another approach. He explained: "We preach Christ crucified — a stumbling block to Jews, and an absurdity to gentiles, but to those who are called, Jews and gentiles alike, Christ the power of God and the wisdom of God. For God's folly is wiser than men, and his weakness more powerful than men." (1 Cor. 1:23-25)

To illustrate this paradox Paul can point to the people's experience. Tremendous things have happened to them and through them as Christians. Yet, for the most part, they are a pretty ordinary crowd, a typical middle-class parish in a city.

This should make it clear that the astonishing things the Corinthians have experienced cannot be explained as the result of human cleverness or wealth or power or wisdom or anything else.

Everything leads to one inescapable conclusion: "God it is who has given you life in Christ Jesus." (1 Cor. 1:30)

**God's
folly**



Only a beginning

By Lenore Kelly

"We've Only Just Begun," sang 88 teen-agers at Immaculate Heart of Mary Parish in Rutland, Vt., during their April confirmation ceremony.

The song may reflect the feelings and the understanding generated by the students' intense involvement with the parish during the two years they prepared for the sacrament. During this time, they combined an intensive program of study with service projects. In addition, a special weekend experience was planned with the aid of the diocesan office of youth ministry. The weekend — in January for the girls, in February for the boys — helped the students understand the value of a Christian community.

Sister Martha St. Onge, the parish's director of religious education, explained: "As part of their preparation, we wanted them to celebrate their faith and to be with other Christians." Prior to this, explained Sister St. Onge, "they were getting the message part in their weekly classes. The notion of Christian service had gotten across through the various projects. But the idea of community was almost totally absent."

GIRLS AND BOYS were equally enthusiastic about the weekend spent at a nearby retreat facility. Confirmation candidate Bill Mazzarillo said: "The great thing was being split up into groups and everyone getting a chance to talk. I met a lot of people and learned things I didn't know before."

Student Tina Ploof referred to her small group as her family. She said: "I became pretty close to them. I knew other people cared and I wanted to care too."

A former diocesan director for Cursillo, Msgr. John Lynch, the pastor, believes such weekend experiences are "the best education one can find." He felt that discussion leaders only a few years older than the candidates impressed many students. "Our young people identified with the older students and were able to share so much with them," Msgr. Lynch explained. "If I had been saying the very same things, they wouldn't have listened so closely."

During the study portion of their training, the 8th and 9th graders gathered each week in the homes of parishioners who guided them through a course of study.

Mr. Mary Ploof, teacher and mother, said the 12 students who met in her home "did seem to enjoy the meetings. The home sessions gave you a chance to get everyone involved."

Msgr. Lynch said it is important to follow up on the confirmation experience.

THE ENTIRE CONFIRMATION class also met as a group several times during the first year. A typical gathering occurred at Thanksgiving. The group shared a supper and a prayer service and also prepared food baskets for shut-ins.

In addition to their classes in homes during the second year; twice each semester the youth and their parents met on Sunday morning for a study session and for the liturgy.

Each student was asked to draw up a service contract, since confirmation is a sacrament that is especially tied to Christian service. Bill and some of his friends helped with the parish bazaar and with decorating a Christmas tree. Others aided the elderly by shoveling snow or playing cards with them.

Msgr. Lynch said it is important to follow up on the confirmation experience. "We need to draw the students back together and to develop a process whereby the great things we talked about on the weekend will become real," he explained.

Sister St. Onge agreed. Sometimes students look upon the time of their confirmation as an end point; their contact with the parish drops off after they receive the sacrament. She wants them to regard their confirmation as a new beginning in a way of life that can touch all aspects of their lives.

How to live graciously

By Theodore Hengesbah

I have noticed that my daughter Heidi, 13, and son T.J., 14, often act graciously toward me even when I do not deserve it. I may scold them because I don't feel well or because I had a tough day at work. Yet they often respond with love. And they don't hold grudges against me in return.

Because the children are supportive and act lovingly toward me, I soon feel sorry for the way I treated them. Experiencing their generous behavior, I am moved to alter my undesirable, ungracious behavior.

This is striking because adults often do not expect such gracious behavior from one another. Much adult behavior is "tit for tat." Sometimes, people are even trained to live fiercely competitive lives in a "dog eat dog" world.

YET GOD CALLS Christians to lead lives shaped by grace, marked by behavior that is gracious, generous, faithful and loving. Grace provides the means to live this way. Grace, then, is a favor from God which created a special relationship between God and people — a special relationship with special results. The sacraments are vital means of developing the life of grace.

— Each sacrament reveals some special aspect of God's behavior toward us. And each sacrament is a personal call to commit ourselves to this same kind of behavior.

— The sacraments are ritual actions which put us in touch with God and with each other. They enable us to live in ways which may fly in the face of those expected by the ordinary world.

— The sacraments sustain and develop the life of grace, a way of life shown to us by Jesus.

— The sacraments make present the life of grace, a dynamic force in our lives which can transform the world.

Each time we participate in a sacrament we are personally caught up in God's love and our lives are shaped by it.

1. In baptism, for example, God generously shares his life with us. This sacrament reveals that life does have direction and purpose. When one is immersed in the fresh water of baptism, life is permeated with divine vigor.

BAPTISM INITIATES US into a community of Christians. This sacrament expresses the bond between God and people, on the one hand. It also expresses the bond of Christians with each other. Here people learn how to live as Christians. Baptism acts as a sign of our decision to live in unity with both God and other people.

2. In the sacrament of reconciliation (penance), God reveals his forgiving and gracious behavior toward us. By the way he responds to the sinner, both the sinner and the total Christian community are encouraged to go out and try again.

If God continues to act lovingly toward us, how much more should we be gracious and forgiving toward others?

3. The sacrament of marriage celebrates the willingness of community members to develop a particular sort of family life. At home, family members are tied together by affection. Family members engage in the give and take of everyday living and, in the process, learn how to treat each other in loving, forgiving and gracious ways.

God's relationship with people is often explained by means of marriage images in the Bible. God's relationship with people is mirrored in the relationship between husband and wife.

People called to marriage are asked by God to lead special lives of intimate, committed love. Through the sacrament, God gives us the means and the hope of doing so.

It is delightful and poignant to fantasize a world full of people whose behavior reflects God's behavior — the love shown to us in the sacraments. What a different sort of world it would be!

Family Life

By Dr. James
and
Mary Kenny



Teenagers and sexuality

Q. Dear Dr. Kenny: Please let me know if there is a book on sexuality and morals for teen-agers. I would like to get one for my son. (Del.)

A. The topic can be approached in many ways. You ask for a book to give your son and that implies you are viewing sex as an area where factual knowledge is needed.

I agree that information is important. Facts about anatomy and physiology, knowledge about sexual behavior and technique, and remedies for common sexual problems can all be put in a book.

You ask that the book cover morality. I agree again that sex can be and often is viewed from a position of whether it is right or wrong. I presume you want a book that includes such items as telling your son to avoid premarital sex and to be very careful of parked cars. Perhaps

such a book might even throw in a warning that if he should succumb irresponsibly to passion, he might get venereal disease or initiate a pregnancy.

There are such books, but I am not going to recommend one. It is much more important for you to ask yourself what you wish to do for your son. What do you mean by a "good" sex education? Is it a factual course like plumbing, in which, before dismantling the kitchen sink, the first step is to read a beginner's manual? Obviously, sex is much more than a collection of facts.

Is good sex education a morals course which consists primarily in cataloging all wrongs — actual, potential and possible? Unfortunately, in the past many well-meaning families have taught that sex is not to be mentioned because it is so potentially wicked. When it is discussed, finally, the first

educative messages are moral imperatives to avoid certain behaviors.

I will not recommend a book because the most important first step in sex education by parents is to convey attitudes, rather than facts or morality. While this should ideally be done before adolescence, it is never too late to begin.

1. Tell your son that sex is important. It is the way new human beings are made. It is the way chosen by God for human beings to exchange genetic information and to keep the human adventure alive in history. The activity merits awe and reverence, not double-meaning jokes and trivialization.

2. Tell your son that sex is beautiful. Not only are souls invited to begin a human existence, but the lovers can delight in their union. What better way for them to express love than by touching and reaching for intimacy in

passion's embrace and its gentle aftermath. What better antidote to some of the sick deviations than for parents to speak of the beauty of sex.

3. Finally, tell your son that sex is fun. Why is this so hard for us to do? Are we afraid to admit this to our children? Who but parents should be privileged to convey the joy and pleasure of sex to children. That is what all the hullabaloo is about. Of course it is fun. It is meant to be.

Don't start with a book. Sexual facts and morality can come after the groundwork has been laid. The first part of sexual education is to create an attitude which recognizes that sex is important, beautiful and fun.

Children cannot learn this attitude from books, but only from other humans, hopefully their parents, who have developed this attitude within themselves.

By

Mimi Reilly



The meaning of sharing

Little John, our three-and-a-half-year old, is going through the stage of learning how to share his toys with others.

I chuckle, as often when he is playing and wants a particular toy another child is playing with, he'll say "God says to share". And if there isn't an immediate response he'll scream "GOD SAYS TO SHARE!"

It's difficult for him especially, since as the baby he's been a bit spoiled by his parents and older brothers and sisters.

While on a family weekend away he met another child at the resort swimming pool. The other three-year-old simply, flatly, outrightly refused to share one item of his pile of swim toys. John was furious and the other child rather enjoyed the anger he was producing in little John over the refusal to share even one small toy.

Eventually John had to be brought back to the room because he was so upset. John's only comment when all the anger and tears had disappeared

was "God's really going to be sad 'cause that little boy wouldn't share." Then after another pause he said, "I wonder if God's mad too?"

The next day we returned to the pool, but this time John brought two small plastic boats to use in the water himself. The other child was there again but this time did not have any of his toys with him. For about three minutes John, supported by his two older sisters, who had observed all the goings on the day before, said "You wouldn't share with me, I won't share with you."

The little boy was saddened but then quickly ended up with one of the toys and the two boys had a great time playing with the little ships for the remainder of the time we spent at the pool.

The incident, simple as it was, has given me much to think about. How many of us adults have really never learned the true meaning to share? It means risk-taking. Little John is in the process of learning and so too was the other child.

I wonder if the next time we went to the pool and John had no toys, would

the child share his? I can't be sure.

Isn't it true with us? Often when we share, we do expect to be returned the same in the future. Yet Jesus says "lend without expecting repayment." That is awfully difficult. Somehow when one thinks of sharing behind it is the fearful knowledge I MIGHT LOSE, will I be taken advantage of, be made a fool?

Perhaps each of us can recall a similar experience as small children learning to share our things with others. How do those early experiences effect our own willingness to share today? Pause a moment or two and think about it?

Were we hurt? Were we made to feel guilty or selfish? What were our feelings way back then? Is our willingness or lack of willingness to share today still based upon those first early experiences and feelings? Is it time to reflect again as adults and in the light of the Gospel, what does it really mean to share?

Does John's little statement "God says to share" have validity? If it does, what are we doing about it? What are some ways of sharing today we might

want to think about? For one thing our willingness to share or lack of it directly affects all those around us, to include our spouse, our children, those we work with and play with.

Sharing is at the center of friendship. It has a powerful effect upon all relationships.

John 3:16 tells us: "God so loved the world that He shared His only begotten son that whoever believes in Him will not perish but will have everlasting life." The words that speak to me now in this particular passage are the first half. It says to me, because of love there came sharing. God loved us so He shared Jesus.

As children we had to be taught to share. It wasn't something that happened naturally. Our natural instinct is to be selfish (to keep all the toys ourselves). For relationships to develop and to flourish we need to overcome that instinct. We've been called to a relationship with Jesus and that relationship means sharing. "Whatever you do to the least of my brothers, that you do unto me."

Family Night

By Terry and Mimi Reilly

OPENING PRAYER:

Thank you, Father, for the harvest, for the good things of the earth. Thank you for warm memories of times past and thank you too for fall with her spectacular garment of color. Father, refresh our family and draw us closer to one another as we gather in your name for this family night. Amen.

SOMETHING TO THINK ABOUT:

Apples anyone? How about some fresh squash or a homemade pumpkin or pecan pie? The time of harvest is a rich and joyful time of year. It's a time to be grateful for the bountiful foods of the earth. It's a time to reflect in joy on a job well done in sowing, tending, and

then reaping. It's a time of gratitude to our generous God. The earth gives us so many scrumptious things to eat, and every family has its own favorites. The harvest marks the close of a special season of life and it reminds us it's time to reflect, to wait, and to hope for the cycle to begin all over again come spring.

ACTIVITY IDEAS:

• Young Families

On poster board draw and color in the words, "We thank You Lord for..." Then cut out pictures of fruits and vegetables from magazines and old seed catalogues. Hang your "harvest Collage" in the kitchen.

• Middle Years Families

Plan next year's garden. Is it to be enlarged? What is to be planted? How Much? Reflect on this past season. What were the successes? What were the failures? Take turns finishing this sentence. Next year I wish our garden..

• Adult Families

Read aloud Genesis 8:22 and Proverbs 10: and Matthew 9:37, 38. Share thoughts.

SNACK TIME:

Enjoy fresh apples!

ENTERTAINMENT:

Have Mom and Dad tell you about what it was like in fall when they were children. What did they like best? What fall chores did they have? After the

children have heard the stories have them role play Mom and Dad as children in the fall.

Drive to a roadside produce stand to purchase pumpkins, apples, squash, and other fall treats.

SHARING:

What is your favorite time of the year? Why? Each recall a fun time from fall in years past.

CLOSING PRAYER:

Dear Jesus we thank you for this Family Night and for all the gifts you have given us. We thank you for the fruits of the fields. We especially thank you for the harvest of... (each mention something). Amen.

'Reach out,' Catholic women told

by Susan W. Blum

Msgr. W. Louis Quinn, Rector of St. Matthew's Cathedral in Washington, D.C., served as Retreat Master for the 2nd Annual Leadership Retreat for the Miami Archdiocesan Council of Catholic Women this past weekend at the Cenacle Retreat House in Lantana.

Serving as national host pastor to "priests, presidents, princes and popes" in the nation's capital, Msgr. Quinn's message to the MACCW Board of Directors was interspersed with numerous anecdotes and personal accounts of meeting with various dignitaries.

HE ADVISED the women that "they always must reach out, with one hand up to God and the other out to people." He reminded them that this is exactly what the Holy Father, Pope John Paul II, did continually during his trip to America. "The Holy Father never stopped reaching out, even when he was exhausted and behind schedule!"

"Reaching out always must be personal. We're not just 'one in a crowd'. We must have time for people!"

Msgr. Quinn, who serves as Chairman of the National Council of Catholic Women's Moderators Committee,

suggested, "It is time for the Council of Catholic Women to re-focus, and your focus must not be limited or narrow. The demands on Catholic women as leaders are extraordinary in today's society. Your witness is vital — but first, you must know who you are, where you're going, and how you're going to get there."

Msgr. Quinn exhorted the women to realize that "you and God are a team. If you think your accomplishments are your own, you're in trouble. Never underestimate the power of God behind you."

"YOUR FAITH demands a daily response. Sometimes faith means WAR! especially when difficult decisions must be made. None of us should be surprised if we are put to that test. We may say, 'God, I'll go with you anyway'."

Msgr. Quinn assures us that if in the test, "you can bring yourselves to this kind of courage, you can't go wrong! Your decision," he continued, "may seem ridiculous to the world and to your friends, but God will strengthen you. He never asks you to 'go it alone' — our God is not an amateur. He will give you the strength!"

Bishop John J. Nevins spoke to the

women on Saturday night of the retreat and advised the Council leaders to consider five points as goals for the Council:

1) To listen to each other. Listening presupposes the willingness to accept the other person's gift.

2) To discern the spiritual gifts of each Council member and what the Holy Spirit is saying to the Council.

3) To be a praying community.

4) To witness through personal engagement. ("The greatness of the Council," he added, "is that you are not afraid to speak up, to stand up and be counted for what you believe!")

5) To act. Shared responsibility of the whole Church involves action as a result of listening, discerning, prayer and witnessing.

Rabbi accuses Catholics of demagoguery on abortion

NEW YORK (NY) Catholic leaders "have opted for a kind of demagoguery that destroys the spirit of dialogue and sows the seeds of bitter religious discord," Rabbi Balfour Brickner said at a pro-abortion forum.

Rabbi Brickner, of the Stephen Wise Free Synagogue, said Catholic leaders are doing this, "through pastoral

letters, sermons and public statements calling those who condone abortion or doctors who perform it 'murderers' and 'Nazis' and likening hospitals and clinics to Auschwitz and Buchenwald."

At the symposium sponsored by Religious leaders for a Free Choice in New York Oct. 9, Christian fundamentalists as well as Catholics came under attack.



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No one is a stranger in God's house

U.S. Bishop's Pastoral Letter
On Racism In Our Day
November 14, 1979
ALOOK AT THE PAST

Racism has been part of the social fabric of America since its European colonization. Whether it be the tragic past of the Native Americans, the Mexicans, the Puerto Ricans, or the blacks, the story is one of slavery, peonage, economic exploitation, brutal repression, and cultural neglect.

All have suffered indignity; most have been uprooted, defrauded or dispossessed of their lands; and none have escaped one or another form of collective degradation by a powerful majority.

Our history is littered with the debris of broken promises and treaties as well as lynchings and massacres that almost destroyed the Indians, humiliated the Hispanics and crushed the blacks.

But despite this tragic history, the racial minorities of our country have survived and increased. Each racial group has sunk its roots deep in the soil of our culture, thus helping to give to the United States its unique character and its diverse coloration. The contribution of each racial minority is distinctive and rich; each is a source of internal strength for our nation.

The history of all gives a witness to a truth absorbed by now into the collective consciousness of Americans: their struggle has been a pledge of liberty and a challenge to future greatness.

RACISM TODAY

Crude and blatant expressions of racist sentiment, though they occasionally exist, are today considered bad form. Yet racism itself persists in covert ways. Under the guise of other motives, it is manifest in the tendency to stereotype and marginalize whole segments of the population whose presence is

of some who are themselves members of minority groups. Christian ideals of justice must be brought to bear in both the private and the public sector in order that covert racism be eliminated wherever it exists.

The new forms of racism must be brought face-to-face with the figure of Christ. It is Christ's word that is the judgement on this world; it is Christ's

"Many times the new face of racism is the computer print-out, the graph of profits and losses, the pink slip, the nameless statistic. Today's racism flourishes in the triumph of private concern over public responsibility, individual success over social commitment, and personal fulfillment over authentic compassion."

perceived as a threat. It is manifest also in the indifference that replaces open hatred.

The minority poor are seen as the dross of a post-industrial society — without skills, without motivation, without incentive. They are expendable. Many times the new face of racism is the computer print-out, the graph of profits and losses, the pink slip, the nameless statistic. Today's racism flourishes in the triumph of private concern over public responsibility, individual success over social commitment, and personal fulfillment over authentic compassion.

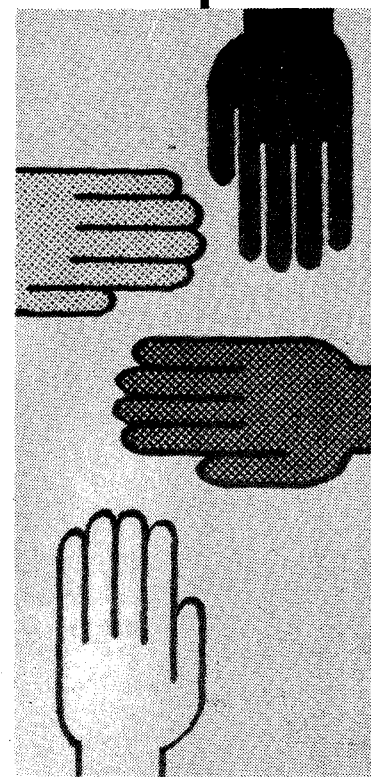
Then too, we recognize that racism also exists in the attitudes and behavior

cross that is the measure of our response; and it is Christ's face that is the composite of all persons but in a most significant way of today's poor, today's marginal people, today's minorities.

GOD'S JUDGEMENT AND PROMISE

THE VOICE OF SCRIPTURE

The Christian response to the challenges of our times is to be found in the Good News of Jesus. The words that signaled the start of His public ministry must be the watchword for every Christian response to injustice, "he unrolled the scroll and found the passage where it was written: The spirit



of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord. Rolling up the scroll he gave it back . . . and sat down . . . Today this Scripture passage is fulfilled in your hearing."

God's word proclaims the oneness of the human family — from the first words of Genesis, to the "Come, Lord Jesus" of the Book of Revelation. God's word in Genesis announces that all men and women are created in God's image; not just some races and racial types, but all bear the imprint of the Creator and are enlivened by the breath of His one Spirit.

In proclaiming the liberation of Israel, God's word proclaims the liberation of all people from slavery. God's word further proclaims that all people are accountable to and for each other. This is the message of that great parable of the Final Judgement: "When the Son of Man comes in his glory, escorted by all the angels of heaven . . . all the nations will be assembled before him. Then he will separate them into two groups . . . The king will say to those on his right: 'Come. You have my Father's blessing! . . . For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me . . . I assure you, as often as you did it for one of my least brothers, you did it for me.'"

God's word proclaims that the person "who listens to God's word but does not put it into practice is like a man who looks into a mirror at the face he was born with . . . then goes off and promptly forgets what he looked like." We have forgotten that we "are strangers and aliens no longer . . . (We) are fellow citizens of the saints and members of the household of God. (We) form a building which rises on the foundation of the apostles and prophets with Christ Jesus himself as the capstone."

(Next Week: The Voice of the Church).

A priest loses a friend

by Father Donald Connolly

Twelve days before she finally died last week, Linette Page was coughing up into an empty mayonnaise jar.

Her young son Gladstone (Desmond, another son had already left for school — she named them, she said, for people she heard were famous) was standing beside me.

He had spent 20 minutes making a special herb tea famous in Jamaica for "healing what ails you." I made some toast and jam to go with it and we took it to her. She couldn't swallow any of it. I told Gladstone, "Well, let's you and me go back to the kitchen and get some breakfast."

HE TURNED his face away from his mother, so she wouldn't see the tears streaming down his face. "I used up all my breakfast time to make her the tea," he said, "and I'm already late for school." And he ran down the steps of the garage apartment at Saint Patrick's

Church in Miami Beach, where they lived.

Linette had been our cook at Saint Patrick's for the past year and a half. She loved to sing hymns, and when we asked her to as she served a meal, she would take center stage. She loved Jesus more than life.

TWO MONTHS ago, when she got the final word that she was terminally ill from cancer, I met her in the kitchen. She had on her face a look of faith and resignation and fright. And she said, "Father, when the doctor told me, I just looked up into the sky and I said 'The Lord is my shepherd. I shall not fear. Yea though I walk through the valley of death, I shall fear no evil, for You are with me.'"

Then she said, "I told dear Jesus, if I must lay down my earthly burden, You can take me home."

On Friday, Oct. 3, 1980 Linette's funeral Mass was held at Saint Patrick's Church. There were five priests at the

altar and the Church was nearly filled with school children, the classmates of her own children.

LINETTE NEVER thought or even dared to dream, in the Jamaican slum in which she had been raised, that five priests would be at her funeral. It was one of the proudest moments of the Roman Catholic Church.

I am telling her story so that others like her will know — Linette is in heaven now, after being loyal to Jesus for all of her life on this earth.

The day could come when Linette would be known throughout the world as a "canonized" saint. I doubt it, and she doesn't need it. On the last morning that I saw her alive, bringing toast and tea to her, shielding her son's tears from her eyes, she said to me — knowing that the priests here would look after her children, "Thank you, Father." The fear had come into her eyes by then, but after a coughing spell, the look of Faith returned.

Polish Dinner Dance

A Polish Dinner Dance will be held at St. Basil's Hall at 1475 N.E. 199 St., N. Miami Beach, on October 18, from 8 to 10 a.m., Donation \$10. Music by Patacchia. This is the 2nd Annual celebration of the election of Pope John Paul II. Benefit Respect Life Program. For information as to time and reservations please call Margaret Rossman at 651-5639 or Respect Life Office, 653-2921.

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The invisible handicap



Archbishop Edward McCarthy speaks while Father Jim Vitucci signs for the deaf.

Deaf people are 'often ignored,' but St. James Deaf Center works to make them part of Christ's community

BY ANAM RODRIGUEZ
Voice Staff Writer

They don't have crutches or wear braces or sit in wheelchairs. You wouldn't know them as handicapped if you passed by them. Perhaps, however, you would see it if you spoke to them, as their eyes strained to catch the words their ears could not make out.

A current Broadway play refers to them as "Children of a Lesser God," but in the Archdiocese of Miami's St. James Deaf Center, people work to tell the deaf community that it is not a lesser God, but the same Christ who loves and cares for all his people, deaf or not.

"THE DEAF have no roots, no parish, no mark of a handicap," says Sister Conleth Brannan, Associate Director of the Center. "For this reason they are often ignored."

For Sister Conleth, deaf awareness began two years ago, when at the request of Fr. Jim Vitucci, now Director of the Archdiocese Apostolate to the Deaf, she became involved in activities he was conducting. She soon decided to take a leave from teaching first graders at Holy Rosary, a job she had done for 30 years, to dedicate herself full-time to the deaf.

Now, she spends her time traveling back and forth between Dade and Broward parishes, conducting religious education classes for deaf children.

At first she thought the spiritual aspects of her teaching the most important. But soon she realized that the deaf needed more than that.

TRANSPORTATION is one of the biggest problems. "They are scattered through the whole diocese. We must travel to them and they must travel to us," she says.

Another problem is communication. Sister learned American Sign Language at

Gallaudet university in Washington, the only college for the deaf in the United States.

Fr. Jim, whose involvement began seven years ago at Visitation, learned it from the deaf themselves.

Throughout those seven years, he has combined his duties as a parish priest with his ministry to the deaf. According to sister, he is always on call, to hear confession, "a really big chore that takes a long, long, time," to help them out with their problems and to work with them.

In addition to interpreting Mass for them on Sundays, he teaches a Bible study class on Mondays.

The center also provides a TTY service (a teletype that allows the deaf to communicate by phone) and caption movies. On Thursday, Sister visits the sick and elderly.

SHE SEES a need, though, for "a central parish they can call 'my parish.'" She says hearing people must be made more aware of their deaf brothers and sisters. She has a dream.

"The message of Christ must get out to each and every deaf person, no matter what the cost physically or materially. We must continue to strive to build the family of man in our Church and by so doing enable deaf people to take their rightful place among their hearing brothers and sisters, in a leadership role, not always as disciples."

One Sunday a few weeks ago, that dream might have become a reality, as over 60 people gathered to celebrate a very special Mass with Archbishop Edward McCarthy. The accompanying article by Father Jim Vitucci describes the deaf experience at that Mass.

His words in the air

By Janice Ricci

In a dream I saw God throwing words in the air
They were flowing around it seemed everywhere.

I was sitting on a hill, it was quiet and peaceful
I jumped up and tried to catch words by the fistful.

I shouted to God, "I can't catch them all
Look all around me, see — I let some of them fall!"

I listened but his voice never came
The words kept falling, as if like rain.

"God! Can't you hear me, what's this about?"
My words got louder as I began to shout.

A child came running to me,
He couldn't hear or talk — it was plain to see.

Soon we were running all over the place
Picking up words, such as love and embrace.

We laughed and giggled as we ran around
Picking up words that we saw on the ground.

A beautiful friendship began that day,
And as night fell on us, we knelt to pray.

We needed no voice as we joined hands in prayer,
For God had sent us words through the air.

I woke up from the dream and thought for while,
About the dream — the words and the little child.

It wasn't until many days later I saw a man "sign",
The dream, the child, the words came back to my mind.

God was telling me that I could share
By making the words in the air.

He must be pleased as he looks down from above
Knowing that now I can share his love.

With his special children — so gentle and fair,
The loving words he sends through the air.

Janice Ricci is a Teacher for the deaf at St. James Deaf Center.



Sister Conleth teaches CCD after school to Oscar Benedit and Julio Gray, at St. John's in Hialeah.

Deaf ask: to whom could we go? Special Mass gives them an answer



by Fr. Jim Vitucci

"Lord, to Whom else can we go?"
These are the words of ancient Israel when they were in the midst of their national disasters of many centuries ago. During that time, their world, their neighbors, their land turned against them.

It appeared that no matter where they turned, they met with either opposition or apathy. In desperation they leaned upon the Lord asking Him, "Lord (beside You) to Whom else can we go?"

In those tragic years, the people of Israel came to understand that their True and Only Friend — The One who truly accepts them is none other than the Lord. From that moment, in gratitude, they attached themselves to His Presence and His Word.

For years as a seminarian and later as a priest, I sought to understand the heart of the "Jew". Why his faith endured and his law prevailed. This understanding finally came to crystallization a few weeks ago — not through study, not through meditation but rather through observation.

For one Sunday afternoon, a few weeks ago, I stood next to Archbishop McCarthy looking out over a present-day group of searchers and questioners — these were members of the Catholic deaf family.

Before Mass began, the group filtered into the family Enrichment Center where Mass was about to be celebrated. They came either alone or in small groups. Many had never met before — coming not only from different parts of the diocese and the U.S., but also from other lands to the South of us.

Some looked excited, while others looked skeptical. But each came asking, in his/her own heart: "To Whom can we go?"

Was this just going to be another gathering where someone moves lips and makes them feel even more alienated? Was this some kind of trick to exploit the handicapped or get their money?

The questions mounted. How many times had this happened before? They have gathered, travelled distances, raised hopes, only to be shot down and cast aside. Sure, people love the handicapped, **BUT WHEN IT IS CONVENIENT TO THEM.**

"What about when it is needed by us?" Silence and aloneness...

Then suddenly, a question still lingered: "To Whom can we go", a tall man walks out in Church clothes. He smiles and all eyes fall upon him. Then suddenly, as if the galaxy exploded with another Pentecost, he lifts his hand in a gesture of love, in the language of the Deaf.

Centuries of silence, years of separateness are suddenly demolished as the hands echo the strangers words:

"May the grace of our Lord Jesus Christ, the love of God, the Father, and the unity of the holy Spirit be with you all..."

The hall was transformed into smiles and anticipation. Yes, this was to be Mass but it was to become our Mass.

Yes, Jesus Christ was coming, but He would come speaking our language.

Yes, we are deaf, but now through this Man, through this God, through these hands, **WE ARE CATHOLIC.**

As the hands continued to speak, as the smiles broadened — somewhere in the room, from the depths of many hearts came the whisper of God's voice **SIGNING:**

YOU ARE MY PEOPLE AND I AM YOUR GOD.



Irene Czech, left, talks to Archbishop McCarthy while Paula Tibbetts, from the St. James Center for the Deaf, reverse interprets.

Profile of a deaf teenager

By Loretta Hammel

I am a sophomore at South Plantation High School, where there are special teachers of the deaf. We have interpreters in the hearing classes and it takes a lot of concentration to learn well and get good marks.

Since I just turned 15, I am looking forward to driving lessons and the time when I can visit my deaf friends more easily, because they are more fun to be with. While hearing friends are all nice, I am not able to speak with them.

My three sisters and brother make sure that I get around very well so that I don't miss out on too many activities.

My friend Claudia and I receive our religious instruction from Father Jim and Sister Conleth. We hope to join the C.Y.O. Teenagers like to dance and we feel the vibrations on the floor.

Caption TV is good to have because it gives us a better understanding of what the show is about. Deaf teenagers do all the usual things such as swimming, tennis, and bowling.

I am a happy person and am looking forward to attending Gallaudet College where I can continue my studies to become an independent and useful citizen.

SCHEDULE OF ACTIVITIES

St. James Center for the Deaf

St. John The Apostle Church, Hialeah - Interpreted Mass every Saturday at 5p.m.

Visitation Church, North Miami - Interpreted Mass every Sunday at noon. Special Mass in sign language on the fourth Sunday of each month at 2:30p.m.

MONDAY: Coral Gables Area
Mary Roukas' Home
333 S.W. 30th Road
Miami, Fl.

TUESDAY: Hialeah Area
St. John School
479 E. 4th Street
Hialeah, Fl. 33010

All Classes are at 4:00 P.M.

A movie will be shown at the center at 11 a.m. on the second Saturday of each month. Also, a Bible study class for deaf adults and teenagers is held every Monday night at 7:30 p.m. at Visitation Church Hall.

Below is a schedule of the days and the time for CCD classes.

WEDNESDAY: North Miami Area
St. James Deaf Center
18340 N.W. 12th Avenue
Miami, Fl 33169

FRIDAY: Kendall, Perrine
and Homestead Areas
St. Louis Church
7270 S.W. 120th Street
Miami, fl.

Depressed? Here's help

By Fr. Mike Flanagan, Sch.P., Ed.D.
Catholic Service Bureau

Mild depression for a brief period of time may help to appreciate your better moods. However, if your depression lingers and intensifies it is dangerous and must be treated.

While anxiety and worry sometimes give us the impetus to "take charge" of our conditions and circumstances, depression compounds our problems. It is a mistake to believe that depression

is a "normal" reaction to unpleasant or unfortunate events in one's life. Is a tooth-ache "normal"? The tooth should be filled or extracted; so, too, should depression be extracted.

WE KNOW WE have a bad tooth when we feel pain. We can know that we are depressed when we feel the pain of marked sadness and misery. Also, by a serious loss of appetite, sleeplessness and depleted energy. If depression is left unabated it begins to

taint our general attitude about life and interferes with the process of rational thinking. Feelings of worthlessness and self-depreciation come with depression. Then the depressed person does poorly on his job, at his marriage and with his friends. A depressive outlook clouds thinking and paints a dreary picture of life. Some people, in this state of mind, contemplate suicide. Immediate help from a qualified mental health professional is imperative. If

after a physical examination nothing physical is causing the depression there are available several psychotherapeutic agencies that can help you.

It is important to keep in mind that **depression can be cured**; the sooner therapy begins the easier the cure.

For more information about depression or for counseling treatment you may call Fr. Mike Flanagan at 754-2444 (Dade) or write to him at the Catholic Service Bureau, 4949 N.E. 11th Ave., Miami, FL 33137

Catholic Educator's Mass

Catholic Educator's Guild will attend a Mass to be celebrated by Bishop Augustin Roman at Cor Jesu Chapel at Barry College at 6:00 p.m., on Oct. 25. Following Mass there will be a reception held at 7:00 p.m. in the Red Room, Thompson Hall, on the Campus.

The Guild invites all teachers, educators, administrators, aides, librarians, secretaries, directors of religious education, etc., who are interested in being the "Light of Christ" for today's youth to attend this Mass and social as guests of the Guild.

All are invited to become members of the Guild which seeks to provide spiritual, professional, and social growth, within the group. Those planning to attend should call in Dade, 324-6954, in Broward 456-2192, before October 22.

"Day of Understanding"

All are invited to hear Fr. Paul Vuturo, of St. James Catholic Church in a "Day of Understanding" to explain the Catholic Religion October 30, at 7:30 p.m. at St. James Church, 540 NW 132 St., Miami to those interested. To extend an invitation to those who have no Church affiliation. To acquaint those of other denominations with the teachings of the Catholic Church. To instruct those Catholics who would like to participate more fully in their faith.

The program will conclude with the Mass being thoroughly explained and celebrated for those in attendance. Also questions and answers. No reservations required. No admission fee. Sponsored by the Legion of Mary.

National Achievement Scholarship Program

The National Achievement Scholarship Program for Outstanding Negro Students is an annual competition for college under graduate scholarship administered by the National Merit Scholarship Corporation. Over 15,000 black students qualified as semi finalists in the 1981 Achievement Program. The following students are from the Archdiocese of Miami:

ST. THOMAS AQUINAS

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HAMILTON, Dwain A.
LATSON, Lisa S.
MONGEON, Yolanda M.

CARROLTON

CORTINA, Mary E.

CHRISTOPHER COLUMBUS

Pierre, Gerald W.

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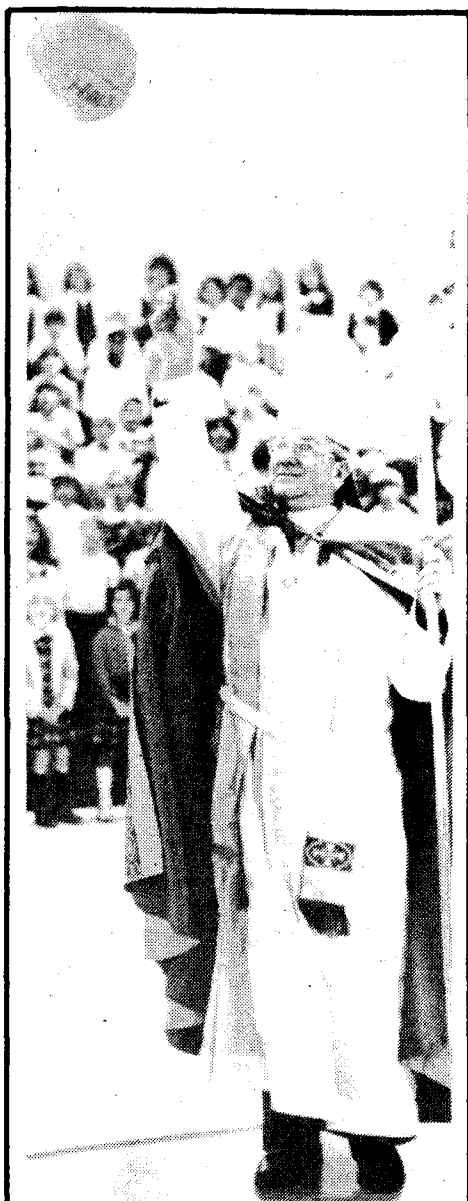
5125 S. Apopka-Vineland Rd. (Exit I-4 at 528-A. Go west to stop sign, north to church). Sat. 5:00 p.m., Sun. 8:30 a.m. & 10:30 a.m.

Hotel Mass Schedules

Royal Plaza Hotel, Lake Buena Vista (I-4 at 535)
Sat. 6 p.m. Sun. 8 a.m.

Sheraton Towers Hotel (I-4 at 435N) Sun. 9:15 and 11:30 A.M.

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Having a ball
Bishop Joseph T. Daley of Harrisburg, Pa., deftly tosses a basketball goalward after the dedication of a recreation center at a Holy Name parish.

Dance Party

St. Bernard Ballroom Dance Party will be held October 26, 1980 from 8:00 p.m. to 11:00 p.m. at the Parish Center, 8279 Sunset Strip, Sunrise. Admission: \$2.00 per person. Complimentary dance lesson. For further information call: 742-7141 or 741-7800.

Franciscans Meet

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, October 19, 1980, at 1:20 p.m., at St. Francis de Sales Church, 600 Lenx Ave., Miami Beach, Fl., for the Rosary of the Seven Joys. The regular meeting will be at 2:00 p.m. in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

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"The Church and The World Today"

8 A.M. - Ch. 5
The TV Mass for Shut - Ins

9:00 A.M. - Ch. 10
The TV Mass for Shut - Ins.

It's a Date

Women's Clubs

ST. CLARE WOMEN'S GUILD is sponsoring a FLEA MARKET Saturday, October 25th, 1980 - 9:00 A.M. to 2:00 P.M. in the Parish Parking Lot, 821 Prosperity Farms Road, North Palm Beach. Household items, furniture, jewelry, Toys and Games, Plants, Books, and many miscellaneous items will be featured. 10' x 40' vendor spaces are available - donation \$5.00. Please call Janet McDonough 622-0286 or the Parish office 622-7477.

★★★★

The Women's Guild of St. Bernard's Church will hold a card party Oct. 17, at 8:00 p.m. in the Parish Center, University Drive and Sunset Strip, Sunrise. There will be special prizes, table prizes and door prizes. Tickets \$1.25. Chairman, Rosemary Sharp, 742-6025.

★★★★

St. David's Women's Club of Davie, will sponsor a tea on Saturday, October 25, from 2:00 p.m. to 4:00 p.m. at the Broward Community College in the Seahorse Room of the Hospitality Center, Bldg. 50. All parishioners are invited. For information call Betty Suhar, 475-1893.

★★★★

St. Stephen's Council of Catholic Women are looking for ladies who are friendly and honest and interested in spending an "Evening of Card Playing" at the Parish Hall, 200 S. State Rd., No. 7, Miramar on Oct. 23, Thursday Night, at 8:00 p.m. No experience necessary.

★★★★

St. Bartholomew's Women's Club will hold its annual Fashion Show on Oct. 18, at the Bavarian Village Restaurant, on U.S.1, in Hollywood. Fashions by Haber's. Luncheon will start at 11:30 a.m. followed by the fashion show. For information call St. Bartholomew's Rectory 987-4715.

★★★★

St. Anthony's Women's Club will hold its monthly meeting on Tuesday, Oct. 28, at 12:00 Noon in the Parish clubroom. A business meeting will be followed by dessert, a book review by Mr. Max Denner, and cards. Members may have free blood pressure tests.

★★★★

St. Charles Borromeo Catholic Women's Club will hold their monthly cardparty on Oct. 21, at 11:30 a.m., in the Parish Hall, 600 N.W. 1st St., Hallandale. light Lunch, prizes, \$1.25. Call Dorothy Powell, 923-5844, for tickets, or buy them at the door.

★★★★

The Cathedral Women's Guild following the 9:30 a.m. Mass and Communion, on Oct. 19, will hold its regular meeting in the Lower Sacristy of the Cathedral.

Retreats Offered

Cenacle Retreat House in Lantana offers the following upcoming spiritual programs:

October 21 - Day of Reflection - 9:00 a.m. to 3:00 p.m.

October 22 - Morning of Reflection - 8:30 a.m. to Noon.

October 24 - 26 - Weekend Preached Retreat for women.

October 31 - Nov. 2 - Weekend Retreat for Women. For reservations and further information call The Cenacle, at 582-2534.

Rummage Sale

The Woman's Club of Ascension Catholic Church, Boca Raton, will hold a Rummage Sale in the Parish Hall at 9:00 a.m. on Oct. 18. For information call 997-7470.

Arts and Crafts

The Holy Rosary Home and School Association will hold the 5th Annual Arts and Crafts Festival and Old Time Country Fair at 18455 Franjo Rd., Perrine, on Oct. 18, from 9:00 a.m. to 6:00 p.m.

South Dade Deanery

The South Dade Deanery will hold their Fall Meeting on Oct. 22nd and will be hosted by the Sacred Heart Women's Club at 106 S.E. 2nd Rd., Homestead. Cost of the meeting will be \$6.00 including lunch. The main topic will be family. For information please contact your parish women's club.

Widow(ers) Meet

Catholic Widow and Widowers Club will have a social gathering on Oct. 20, at 7:30 p.m. at 2380 W. Oakland Park Blvd., rear of PWP Hall, in Ft. Lauderdale. Refreshments, for information call 772-3079 or 733-4274. The evening will be the covered dish supper. Ladies each to bring a dish.

Garage Sale

There will be a Garage Sale at St. Kieran's Church on Saturday, October 25, and Sunday, October 26, from 10:00 a.m. to 3:00 p.m. All proceeds from the sale will benefit St. Kieran's Building Fund.

Luncheon/Card Parties

St. Mary Magdalen Guild will hold their first card party of the season on Oct. 23, in the Social Hall at 7:30 p.m. Refreshments and prizes will be given.

★★★★

Sacred Heart Ladies Guild will hold a card party on Oct. 25, at 12:30 p.m. in Madonna Hall, 430 N. M. St., Lake Worth. Donation \$2.00 bring your own cards. Dessert, Door prizes, etc.

★★★★

St. Joseph's Catholic Women's Club, Miami Beach, will sponsor a Luncheon and Card Party, Monday, October 20, at 12 Noon, in St. Joseph's Hall, 8625 Byron Ave., Miami Beach, Fl. Donation, \$3.00 per person. Door prizes, Table prizes, etc. For reservations call 865-7284 or 861-2517.

Film

Everyone is invited to hear Dr. Koop and Dr. Schaefer in a film presentation titled "Whatever Happened to the Human Race?" The event will take place at Lakes Catholic Church, Nov. 5, 12, 19, and 26, at 8:00 p.m., at 15801 N.W. 67 Ave.

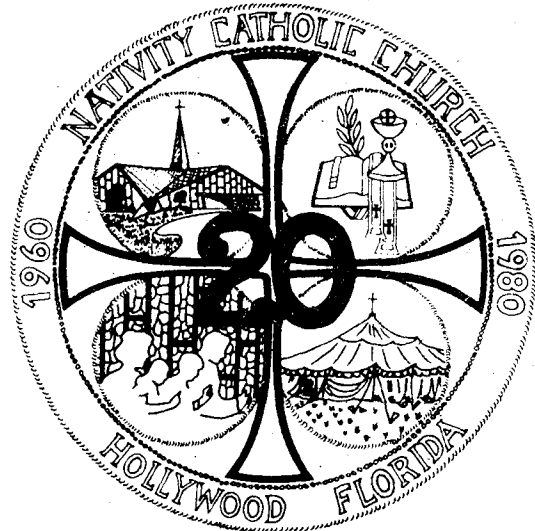
Fall Festival

St. Thomas More Parish invites you to their Fall Festival to be held October 18 from 10:00 a.m. to 7:00 p.m. and October 19, from 11:00 a.m. to 4:00 p.m. on the Seminary grounds, 10701 Military Trail, Boynton Beach, Fl. There will be food and fun, booths for browsing, games and other prizes on Sunday afternoon.

Nativity celebrates 'ethnic' 20th

Marge Barica
Voice Correspondent

Nativity Church celebrated its 20th Anniversary Oct. 10-12 with a Eucharistic Weekend, Festival of Nations, parish picnic and open house. The Eucharistic Weekend opened solemnly with a Mass on Friday.



20th Anniversary Celebration October 10-11-12, 1980

A Pioneer Reunion Luncheon followed. On Saturday, at 7:00 p.m. Mass, the 8th Grade Confirmation Class made their formal Sacramental Commitment. On Sunday, October 12th, Most Rev-

erend Edward A. McCarthy, Archbishop of Miami, concelebrated the 20th Anniversary Mass at 11:45 a.m. Ethnic groups participated by reading, praying and singing in their native languages.

The Knights of Columbus, CCD children and ethnic groups in costume, presenting Flags of the Nations,

formed a procession into Church. After Mass, from 1:00 to 4:30 p.m., ethnic and picnic foods were available. There were games for the children with prizes.

Winners of the essay contest, "What Nativity Parish Means To Me" were announced, and prizes awarded.

Ethnic entertainment included a Bagpiper Group, Irish Step Dancers, Italian Tarentella Dancers, Polish Polka Dancing, Riely Family Dancers, French Singers, Spanish Ballads and the keyboard of Frank Gamberdella. There was an old-fashioned Sing-A-Long.

From 2:30 to 4:00 p.m., people of all faiths were also invited to an open house. Guides directed tours through the parish facilities including the church and school.

From 8:00 to 10:00 p.m., all families were invited to "Starlight and Ethnic Dancing" on the parish grounds. Music

was provided by Chuck Smith & Co., featuring Michele Barica as vocalist.

A 20th Anniversary Logo was designed for the occasion, depicting the combined weekend events.

Nativity Church was established in 1960 with Fr. Hugh J. Flynn, now deceased, as pastor. The first Mass was celebrated on October 15, 1960 in a circus tent. After a heavy rain collapsed a portion of the tent, services were held throughout the Hollywood area from the gym of the Riverside Military Academy, the City Recreation Teen Center and Chaminade high School to the Florida Theater.

Nativity School and Parish Hall then provided facilities for Mass until the present Church was built in 1968.

The contemporary octagon Church at 5200 Johnson Street, Hollywood, accommodates over 1,000 parishioners and includes a Blessed Sacrament Chapel for more personal devotion.



Archbishop McCarthy and concelebrating priests during the anniversary Mass for Nativity parish.

Reflect on 'just war,' Pope tells chaplains

Vatican City (NC) — Military chaplains have a special responsibility to reflect on such issues as the legitimacy of certain methods of defense, the concept of a "just war," the threat of nuclear arms and the role of conscience, Pope John Paul II told military vicars from 25 countries.

The vicars and about 25 others involved in ministry to the military were in Rome for the first world conference of national leaders responsible for spiritual assistance to the armed forces.

Speaking in French in the Vatican's Consistory Hall, Pope John Paul said the ethical questions raised by military service cannot be resolved by the military chaplains.

But he said the issues should "interest and concern" the chaplains because they have "a special role in the formation of the conscience of the military and of public opinion."



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Are we our brother's keeper?

(Continued from Page 3)

order of the lives of the people. Where people are suffering, hungry, sick, under oppression, sometimes that is a result of the fact that the Gospel has not been taken very seriously in that country.

"I SORT OF have the feeling that we in the United States have goofed, because we've left those people in a desperate position too long and given them the impression that the Church can't give them justice. In order to get justice,

they feel, you have to become an atheist.

"Fidel Castro, to many of them, is still a great hero, and it seems to me that's the dynamite situation we're playing with right now. Is the style of the South American countries going to be that of Cuba? Or can some kind of government using Christian principles prevail?"

The Serra Club had its beginning in 1934 when four business men in Seattle, Wash., looked for something more challenging than discussing baseball scores over lunch. They asked their bishop what they could do to help the Church.

"Work and pray for vocations," their bishop told them.


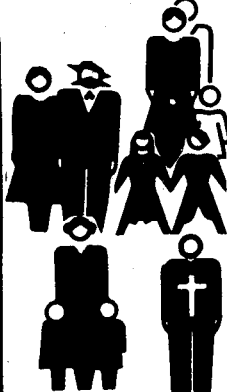
Extending their enthusiasm to their fellow businessmen, each Serran

learned the important fact that no one asks another to pray and to deepen his spiritual life without increasing his own personal fervor. Through friendships and a broadened spiritual understanding, each Serran fulfills his Christian vocation of service.

"SERRAN" MAY not be exactly a household word, nor is the name of a frail Franciscan monk, Junipero Serra. But, as Friar Serra brought Christ to what is now Southern California, some 200 years ago, leaving behind him a string of mission towns from San Diego (his first foundation) to San Francisco, so the Serrans pray and work to bring new life into the Church and the Church into other lives.

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St. John's Nursing Center dedication set

St. John's Nursing and Rehabilitation Center, the first of a number of facilities to be built as part of the Archbishop Carroll Life Center in Ft. Lauderdale, will be dedicated and blessed Saturday, October 25, by Archbishop Edward McCarthy. The dedication will take place at 11 a.m., after a concelebrated Mass at 10 a.m. at nearby St. Helen's church, on N.W. 33rd Ave. and W. Oakland Park Blvd.

LEBALS - NOTICE OF ACTION

NOTICE OF ACTION
IN THE CIRCUIT COURT OF THE
ELEVENTH JUDICIAL CIRCUIT IN
AND FOR DADE COUNTY, FLORIDA
Case No 80-17433
GENERAL JURISDICTION DIVISION

FAWCETT AND ROUTHFORT P.A.,
Plaintiff,
vs.
DAVID A. CARROLL, INDIVIDUALLY
AND AS Trustee for ELKS LODGE
BPOE NO. 2479, INC et al.,
Defendants

TO: DAVID A. CARROLL
GEORGE COZZONE, et/ia A. GEORGE COZZONE
et/ia ANDREW GEORGE COZZONE
JAMES W. COZZONE
M. DOUGLAS STECKER
BERNARD WEISS
S.F. KOCUR

YOUR ARE NOTIFIED that an action to quiet title to the following property in Dade County, Florida:

THE NORTH 1/2 of the East 1/2 OF Tract 10, of MILLER DRIVE ESTATES, according to the Plat thereof, as recorded in Plat Book 46 at Page 37 of OF THE Public Records of Dade County, Florida, has been filed against you, and you are required to serve a copy of your written defenses, if any, to it on DON R. LIVINGSTONE, Plaintiff's attorney, whose address is 7600 Red Road, Suite 217, South Miami, Florida 33143, on or before the 29th day of October 1980, and file the original with the Clerk of this Court either before service on Plaintiff's attorney or immediately thereafter; otherwise a default will be entered against you for the relief demanded in the Complaint.

This notice shall be published once each week for four consecutive weeks in THE VOICE.

WITNESS my hand and seal of said Court at Miami, Florida, on this 25th day of September, 1980.

RICHARD P. BRINKER
Clerk, Circuit Court
Dade County, Florida
By: A.D. WADE
DEPUTY CLERK

DON R. LIVINGSTONE, ESQUIRE
Attorney for Plaintiff
7600 Red Road, Suite 217
South Miami, Florida 33143
Telephone: 665-5485

10/3 10/10
10/17 10/24

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5 PERSONALS

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5 PERSONALS

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5A NOVENAS

THANKSGIVING
NOVENA TO ST. JUDE

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

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

THANKSGIVING
NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in

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

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NOVENA TO ST. JUDE

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THANKSGIVING
NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my

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5A PERSONAL

Dear God: Please help me in writing this letter to The Voice to let people know I need their help. I am in need of a place to live, but my financial situation is a problem, also it's hard to find a place that accepts 2 poodles. I am a Catholic woman & lead a simple life, working in Miami over 30 yrs. I would like to share a home & expenses with a lady or rent small efficiency. Thank God for my faith & shower blessings on all who read this. D.R. P.O. Box 524259, Miami, Fla. 33152.

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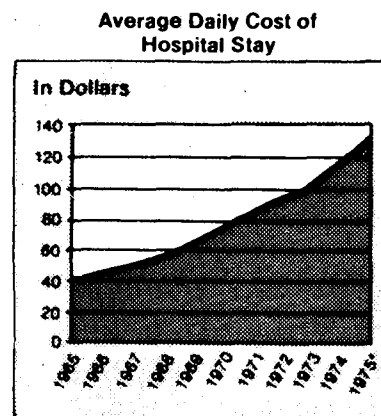
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Los Educadores Católicos Socios en la Fe

Por George Kemon

Sobre 200 educadores Católicos, directores, párrocos con escuelas, directores de educación religiosa, catequistas y otro personal interesado convergieron en el Deauville Hotel en Miami Beach para asistir a la Conferencia de Administradores Católicos de la Florida.

Las palabras de apertura, por el Rev. Padre Gerard La Cerra, fueron escuchadas por la audiencia con atención. El Rev. La Cerra es Rector de la Catedral St. Mary, Canciller Arquidiocesano, Director de Educación Religiosa, párroco y Director General de la Escuela St. Mary, en la catedral. Trató su discurso dentro del tema de la conferencia: "Socios en la Formación en la Fé: Familia, Parroquia y Escuela".

"La presunción básica es que cada uno de nosotros, ayudado por Dios, es llamado a reflexionar en Su gloria, sobre nuestro proceso de desarrollo propio, de nuestro proceso de vida en comunidad. Nuestro toal programa educacional aspira a ayudar al estudiante en su desarrollo y cambiar en la mejor persona que sea posible de manera que sea verdadero reflejo de la gloria del Supremo, una real y profunda imagen de la presencia de Dios.

"Me luce que esta es la base de toda nuestra empresa educati-

va, estar comprometidos al principio de que somos creados a imagen y semejanza de Dios. No importa el color, origen o esfera social, cada uno es imagen y semejanza de Dios," dijo el P. La Cerra.

El Deauville se convirtió en un aula enorme donde los educadores sobrevinieron alumnos, enseñados por sus colegas. La Hermana Mary Benet, Benedictina, enseñó "Compartiendo el Ministerio de la Educación." Ella es autora de un manual diocesano para las Comisiones de Escuelas Parroquiales y ha enseñado en las Universidades de San Francisco y Notre Dame.

Hubo otras sesiones, "Ministerio de Facultad" enseñado por Hna. María Miguel, de Gwynedd College, Pa.; "Tradición y Papel del Adulto en la Comunidad Escolar", expuesta por el Hno. Miguel Campos, del Departamento de Educación Religiosa de la Arquidiócesis de Miami.

La nota sobresaliente de la mañana fue una sesión general con el Obispo Warren Boudreaux, de la Diócesis de Houma-Thibideaux en Luisiana, quien habló sobre la "Revisión Histórica del Impacto de la Educación Católica".

"Yo no vine a enseñarles a ustedes, queridos hermanos y hermanas, pero si puedo hacer de

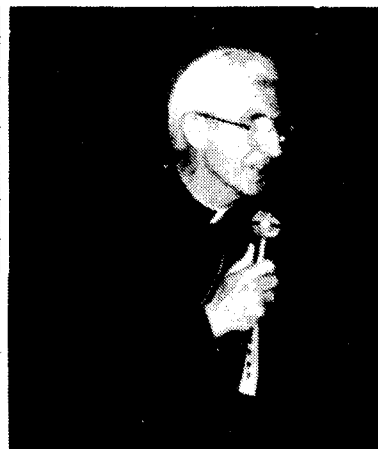


Dra. Elynor Ford

cada nuevo 'mañana' una misión de esperanza, si Dios me lo permite. Quiero que ustedes crean en la dignidad de los que estan haciendo."

Esto es lo que es la educación en sí," dijo el Obispo Boudreaux, "aprender acerca de Dios, enseñar sobre Dios. Esta es vuestra misión como maestros, vuestra vocación y vuestro ministerio."

Después del almuerzo se trataron temas como "Fijando Metas y Tomar Decisiones Compartidas", "Papel de los Padres en la Implementación de los programas de Educación



Mons. Warren Boudreaux

sexual" y el "Alumno como Discipulo."

Avanzada la tarde tuvo lugar la celebración de la Santa Misa concelebrada por los cuatro obispos presentes, Arzobispo Edward McCarthy, Obispo Auxiliar John Nevins, Obispo Warren Boudreaux y el Obispo René H. Gracida, de Pensacola-Tallahassee. La música estuvo a cargo de la Hna. Mary Tindel y Mary Helene quienes tocaron la guitarra y la flauta y del señor Tim Berlew, organista de la catedral de Miami. Mas de 20 sacerdotes celebraron junto a los obispos.



Hna. Mary Benet

En la homilia, el Arzobispo McCarthy habló sobre la "enseñanza, maestros y deber y por tanto, honor a Dios".

"La vida toda de Cristo fué, como debe ser la nuestra, una continua enseñanza: Sus silencios, Sus milagros, Sus gestos, Sus oraciones, Su amor por el pueblo, Su afecto por el pequeño y por el pobre, Su aceptación del sacrificio en la cruz por la redención del mundo y Su resurrección son sus enseñanzas "puestas en práctica". El crucifijo, no el buró, es una de las mas populares imágenes de Cristo Maestro. Sólo en perfecta comunión con El encontramos la luz y la fuerza para revitalizar nuestro único ministerio de la enseñanza."

Concluyó el Arzobispo diciendo "Amados educadores católicos: cada uno de nosotros busca, por algún medio, extender el ministerio del Señor Jesucristo. Ustedes son llamados a estar unidos al Señor, a ser testigos de El y a llevar a cabo Su misión en una rica y maravillosa forma. Acercándonos ya a la Eucaristía, en esta apropiada festividad de Los Angeles Guardianes, celebremos sinceramente y demos gracias a Dios por la vocación de maestros."

Durante la sesión de la noche, la Dra. Elinor Ford trató sobre la "Sociedad entre Padres y Escuela" y propuso un plan de educación de las familias acerca de su papel en la escuela parroquial y en la comunidad.

La noche terminó con algunos entretenimientos provistos por algunos talentosos sacerdotes y el Obispo Boudreaux, quien tiene una bien timbrada voz, cantó "La cuerda perdida".

El duro trabajo en la preparación de este evento por la Hna. Carmella Theresa, Superintendente Asistente de Escuelas, Lynn Silt y otros miembros del comité para asegurar que todo estuviera en orden, dió muy buenos frutos.

Devotamente Suyo...

Distorsiona la Prensa Noticias del Sínodo

Ustedes deben haberse sorprendido tanto como yo al leer los titulares de la prensa secular de que los obispos americanos "estaban opuestos" al Santo Padre sobre las enseñanzas de la Iglesia acerca del control de la natalidad. Los periódicos citaron erróneamente al Arzobispo Quinn, Presidente de la conferencia de nuestros obispos. El Miami Herald editorializó sobre observaciones que malinterpretaron, y aunque mas tarde rectificaron el escrito, la corrección fue sepultada entre otras noticias.

El Arzobispo Quinn dijo en su párrafo inicial: "Para evitar cualquier malinterpretación de lo que sigue, quiero afirmar claramente que este papel se basa en una aceptación de la enseñanza de la Iglesia como ha sido enunciada por el Papa Pablo VI en la encíclica "Humanae Vitae" (De la Vida Humana) y por el Papa Juan Pablo II en su discurso a los obispos de los Estados Unidos en Octubre de 1979, una enseñanza que él ha repetido en sus visitas a otros países."

También dijo significativamente, "Un notable elemento en todo este problema descansa en el área de la comunicación. En cierto grado los problemas de credibilidad del magisterio son causados por una falla en obtener una adecuada información de lo que se enseña. Esto, en verdad, puede derivarse de la distorsión de los medios o por una poderosa contrapropaganda."

También dijo significativamente, "Un notable elemento en todo este problema descansa en el área de la comunicación. En cierto grado los problemas de credibilidad del magisterio son causados por una falla en obtener una adecuada informa-

ción de lo que se enseña. Esto, en verdad, puede derivarse de la distorsión de los medios o por una poderosa contrapropaganda."

"Pero no podemos negar que otra importante razón está en un fallo para comunicar adecuadamente la enseñanza de la Iglesia. Si esta situación se ha de mejorar, no será suficiente publicar los documentos magisteriales que son correctos y precisos sólo desde un punto de vista doctrinal y teológico. Hoy esta clase de documentos son ampliamente publicados y no son leídos solo por obispos, sacerdotes y especialistas. Ellos son sumariados o destacados y aparecen en los mas importantes periódicos en todo el mundo; a menudo distorsionados y con frecuencia luciendo ridiculos en esta versión distorsionada."

El Arzobispo estaba presentando una seria preocupación pastoral que debe estar en la agenda del Sínodo de Obispos sobre la Familia. El trató el asunto en un esfuerzo para comprender los problemas de las parejas y de los teólogos que disienten de las enseñanzas de la Iglesia. Su intervención fue juiciosa y leal a la Iglesia. La semana próxima me agradecería referirme a algunas de las observaciones del Arzobispo Quinn que creo son especialmente útiles para comprender la actual situación.

Devotamente suyos

Edward McCarthy

San Ignacio de Antioquia

OCTUBRE 17

San Ignacio fué el sucesor de San Pedro como Obispo de Antioquia, cristiandad fundada por el Apóstol, y es una de las figuras más destacadas de la Iglesia primitiva.

Por su ardiente apostolado fue condenado a morir víctima de las fieras salvajes para lo cual fue llevado a Roma y echado a las bestias en el Coliseo bajo el emperador Trajano en el año 107.

Durante su viaje a Roma fue escribiendo cartas a las Iglesias de su mayor cuidado. Fueron

siete cartas bellísimas en las que expresa su ardiente amor por Cristo y su aceptación jubilosa del martirio. En una de ellas decía: "Trigo soy de Cristo. Que me muelan como tal los dientes de las bestias, para convertirme en pan limpio; imitador de la Pasión de mi Señor. Ahora es cuando comienzo a ser su discípulo. Vengan sobre mi las fieras, el fuego, las cruces y las más crueles torturas del demonio, para que pueda yo poseer a Jesucristo."

San Lucas Evangelista

OCTUBRE 18

Lucas, nacido de familia pagana, era médico de profesión. Fue convertido al Cristianismo y se unió a San Pablo en sus viajes predicando el Evangelio. Escribió el Evangelio que lleva su nombre y los Hechos de los Apóstoles. Estuvo con el Apóstol Pablo en Roma cuando éste fue tomado preso y en prisión aguardaba la muerte. Después

de la muerte de Pablo, Lucas se pierde de vista y no se supo más de él.

Su Evangelio es el "evangelio de la misericordia y la salvación" por Cristo. Narrador de la mansedumbre del Señor y de algunas de sus más conmovedoras parábolas así como la mayor parte de lo que se conoce de la infancia de Jesús.

San Isaac y San Juan Brebeuf

OCTUBRE 19

Son de los primeros santos de la iglesia norteamericana porque en este país dieron su vida tratando de llevar la fé de Cristo

a los indios. Ellos y seis jesuitas más fueron martirizados por los indios de las tribus Huron e Iroquois entre los años 142 y 1649.

OFICIAL

ARQUIDIOCESIS DE MIAMI

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

El Rev. P. Orlando Fernández, Representante del Arzobispo ante el Senado de Sacerdotes, efectivo desde Octubre 6, 1980.

El Rev. P. Ignacio Morrás, Representante del Arzobispo ante el Senado de Sacerdotes, efectivo desde Octubre 6, 1980.

El Rev. P. Ignacio Morrás, Representante del Arzobispo ante el Senado de Sacerdotes, efectivo desde Octubre 6, 1980.

El Rev. P. Ricardo Castellanos, Representante del Arzobispo ante el Senado de Sacerdotes, efectivo desde Octubre 6, 1980.

El Rvdmo. P. Robert Lynch, Capellán de Serra Club, Miami, efectivo desde Octubre 6, 1980.

El Rev. P. Pius O'Dea, recientemente ordenado, Párroco asociado en la Parroquia St. Joseph, Stuart, efectivo desde Octubre 15, 1980.

Responsabilidad Política y La Moral

Por Magaly Llaguno

En las próximas elecciones generales serán elegidos funcionarios públicos que habrán de representarnos por determinado tiempo en las diversas esferas del gobierno. Ellos decidirán cuáles han de ser nuestros derechos y nuestras responsabilidades cívicas como ciudadanos; y cada grupo u organización tratará de elegir a aquellos candidatos que apoyen sus puntos de vista, o por lo menos que simpaticen con ellos. Puesto que vivimos en un país libre, y tenemos el instinto de conservación que Dios nos ha dado, es natural y justo que así sea. Sin embargo, como cristianos tenemos la obligación de informarnos lo mejor posible acerca de los principios morales de los candidatos por los cuales hemos de votar, teniendo en cuenta que las decisiones que ellos tomarán una vez elegidos, nos afectarán directa e indirectamente.

Entre las convicciones morales más importantes en las cuales hemos de basar nuestra decisión al votar por un candidato, una de las más importantes es el asunto del aborto homicida. Nuestro Santo Padre, Juan Pablo II, quien está públicamente apoyando a un grupo que se esfuerza por derogar la liberalizada ley de aborto en Italia, enfatizó la importancia de este asunto en la misa que dió en Washington durante su visita a Estados Unidos, en Octubre del año pasado (La Iglesia Católica celebra el mes de Octubre como "el mes del respeto a la vida".) Declaró su Santidad: "Si se viola el derecho a la vida de una persona en el momento en que comienza a ser concebida en el seno materno, se asesta un golpe indirecto a todo el orden moral que sirve para garantizar los bienes inviolables del hombre, entre los cuales la vida ocupa el primer lugar."

Recientemente el Cardenal Humberto Medeiros, en una declaración leída en todas las Iglesias Católicas de Boston y publicada en la primera plana del periódico "Boston Herald American" (9/12/80) dijo: "Aquellos que hacen posible el aborto mediante leyes tales como los legisladores, y aquellos que promueven, defienden o elijen a dichos legisladores, no están totalmente exentos de la culpa que acompaña a este horrible crimen, que es un pecado mortal." Añadió también el Cardenal: "Si usted está a favor de la verdadera libertad y de la vida... seguirá los dictados de su conciencia cuando vote y votará para salvar a nuestros niños nacidos o no."

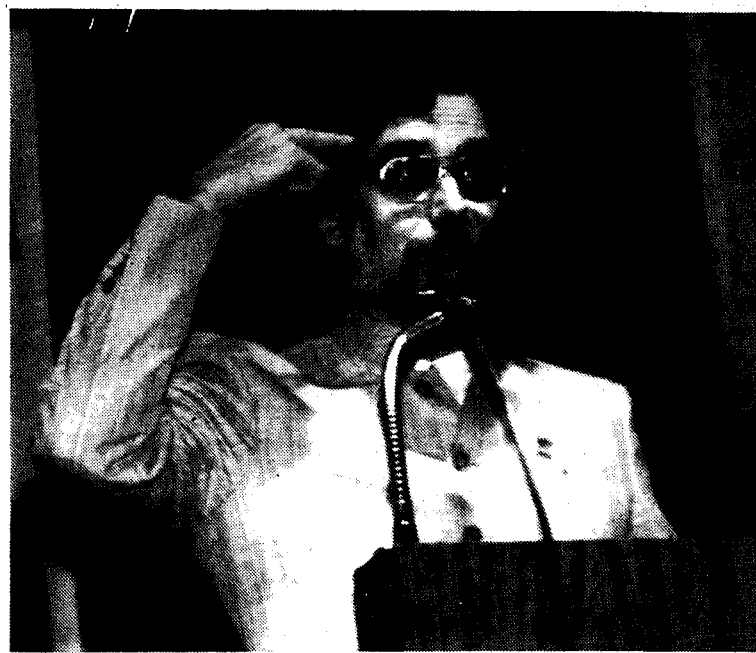
Estas dos valientes y claras declaraciones de dos hombres de Dios, nos advierten cuál es nues-

tra responsabilidad política en el asunto del aborto homicida. Aunque no se debe votar por un candidato solamente porque es "pro-vida" (se opone al aborto) sino también tomar en cuenta su postura en otros asuntos de moral, etc., el hecho de que un candidato esté a favor del aborto homicida de por sí es suficiente muestra de sus convicciones morales. No se nos ocurriría respaldar a un candidato que estuviera a favor de la esclavitud, del comunismo, o de legalizar todas las drogas; igualmente, en conciencia, no podemos apoyar a un candidato pro-aborcionista.

Cada día 3,000 bebitos están siendo exterminados por abor-

to en EEUU.; mientras más tiempo nos tome elegir funcionarios públicos que defiendan esas vidas aprobando leyes "pro-vida", más bebitos seguirán muriendo.

Como bien dijo la Madre Teresa de Calcuta: "la miseria más grande de nuestra época es el asesinato del niño por el aborto... que afecta a la familia, a la iglesia y a la sociedad." Tenemos el deber moral de informarnos acerca de cuál es la postura de un candidato en el asunto del aborto, antes de votar por él. Ejercemos nuestro derecho al voto de manera responsable, y así estaremos contribuyendo con nuestro esfuerzo a crear un mundo mejor para nuestros hermanos, nacidos o no.



El Dr. José Espinosa habló en la asamblea "Pro Derecho a la Vida", celebrada en Ft. Lauderdale y patrocinada por Broward Right To Life, condenando el aumento en eutanasia.

Convención Familiar por el Año de la Familia

El Domingo 26 de Octubre se celebrará una Convención Familiar con motivo del Año de la Familia auspiciada por Encuentros Familiares. Se llevará a cabo en 3601 South Miami Avenue al lado de la Ermita de la Caridad, en el mismo local donde se celebran los Encuentros.

Con este evento se anhela alcanzar un conocimiento más profundo de la familia de nuestra comunidad hispana de Miami. El Dr. René de la Huerta, experto en asuntos familiares

hablará sobre "Las Funciones de la Familia en la Sociedad" y el sociólogo John Clark disertará sobre las "Realidades Sociales de la Problemática Familiar en Miami."

A las 5 p.m. para clausurar la Convención, se celebrará la Liturgia Eucarística que será oficiada por Mons. Agustín Román y concelebrada por varios sacerdotes de la Arquidiócesis. Para detalles llamar al 751-2453.

Visitará St. Agatha El Obispo Nevins

El próximo 3 de Noviembre, Lunes, la Parroquia de St. Agatha será honrada con la presencia del Obispo John J. Nevins, quien pasará el día en la parroquia y celebrará la Santa Misa a las 6 p.m. El párroco Rev. P. Pedro Luis Pérez invita a los fieles a asistir a esta Liturgia, después de la cual tendrán ocasión de saludar al Obispo Nevins.

El Dalai Lama Visita al Papa

Roma - Gyalba Rin-Poche, de 45 años, Dalai Lama (Soberano Precioso) del Tibet, llegó a Roma para una visita de dos días y una entrevista con el Papa Juan Pablo II.

Lo recibieron en el aeropuerto varias decenas de sus seguidores, en su mayoría vestidos con las vistosas túnicas rojo-anaranjadas de los religiosos del Tibet.

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Ornamentos para Iglesias, Fuentes Bautismales, Cálices, Candelabros

2000 Carismáticos se Reúnen en Pompano

Por **Maria Jacobson**

La más numerosa reunión de Católicos Romanos para un fin de semana de oración en la Arquidiócesis de Miami, tuvo lugar con la celebración de la 1ra. Conferencia Carismática en el Broward Community College North Campus.

El Espíritu Santo actuó realmente en este evento, hizo algo no visto antes en la Arquidiócesis, donde 2,000 católicos, biblia en mano, convergieron en un solo lugar.

A los Carismáticos se les dijo en la conferencia que era tiempo para ellos de "salir de las conferencias y grupos de oración e integrarse en la vida parroquial y convertirse en sirvientes del Cuerpo total de Cristo y en testimonios del poder de Jesús; que el revivir carismático es demasiado importante para sobrevenir en una "secta" gnóstica.

El Padre David Russell, párroco de St. Louis, guió a la conferencia con un alentador mensaje sobre "Una Invitación a la Gracia", tema de la Conferencia. Preguntó ¿Es Jesús suficiente para tí? y señaló la necesidad de conocer a Jesús íntimamente y dejarlo a El dirigir nuestra vida.

"Tendrás que nacer de nuevo, y si renaces, no seas una campana sin badajo," dijo Padre Russell, "esto es, un cristiano que no conoce a Cristo, 'que no suena'. Di 'Sí, Jesús. tú eres suficiente para mí; tú eres bastante para la paz de mi corazón y gozo de mi espíritu. Yo te alabo, Señor de Señores y Rey de Reyes."

El sábado por la mañana, el Arzobispo Edward McCarthy presidió la celebración Eucarística y

Carismáticos de la Arquidiócesis llenaron el Auditorium del Broward Community College.



44 Parejas se Entrenan Para Ayudar a Sacerdotes

En la Iglesia parroquial de St. Agatha, en Southwest Miami, se dieron cita 44 matrimonios para recibir el entrenamiento apropiado que los capacite para ayudar a los sacerdotes de sus parroquias en la preparación de las jóvenes parejas que deseen contraer matrimonio.

La sesión de entrenamiento

en la homilía les dijo llanamente que ellos tenían que unirse a sus parroquias y ser "la luz, la sal y la levadura;" que ellos tenían que ser la FPL de sus parroquias (es decir: Fe, Oración y Amor; en inglés, Faith, Prayer and Love).

"Los carismáticos son gentes de fe... evangelizadores natos" dijo el Arzobispo, "Ellos tienen un gran sentido de comunidad y han crecido juntos en una profunda fe. Y para ser verdaderos seguidores de Cristo ahora deben unirse con el Cuerpo de Cristo en la renovación parroquial.

"¡Cuán enojado debe estar Satanás viendo la lealtad de los carismáticos a la Iglesia, contra las fuerzas demoníacas que combaten la renovación. Porque evangelización es cristianización. Y pidió que cada uno se renueve en su propia vida de fe, oración y amor así como en su vida de discípulo de Cristo".

El Padre Montague expresó que "el balance de los elementos del Espíritu Santo en la Iglesia es en extremo esencial. Cada persona es espíritu, es alma y cuerpo y debe nutrir a cada uno con Espíritu y sus Dones para el espíritu, la Palabra de Dios para el alma y los sacramentos para el cuerpo. Cuerpo es hermandad con todos los hombres, con la naturaleza, las flores. Como Cuerpo de Cristo, Jesús puede ser experimentado personalmente en la comunidad tanto como individualmente en sí mismo". Advirtió que el olvido de uno o dos de estos elementos pudiera conducir a la "rutina", a "magia" o a lo "oculto".

Expresó que el Padre nos ha dado dos regalos especiales pa-

ra vivir una vida cristiana balanceada: Jesús y Su Madre. Jesús es la Salvación; María es el Amor que se mantuvo al pie de la cruz y no se alejó de allí para "hacer sus propios asuntos". Se quedó al lado de Jesús y estará al lado de todo el que la llame "Madre".

El Padre De Grandis compartió su "Don de Sanación" con la conferencia. "Todos somos llamados a ser 'rogadores'; así también llamados a ser 'sanadores'. Es un regalo del Santo Espíritu que se derrama como respuesta a las oraciones. 'Rogad unos por otros', esto es un mandato de Cristo", amonestó P. De Grandis "Dedíquense a la Oración, a la Alabanza, al Perdón. Oración, Alabanza y Perdón son igual a A Sanación.

Padre Michael Eivers puso la renovación carismática en su lugar en la renovación parroquial con la Santísima Madre como anfitriona. Para el esto descansa en:

Renovación Espiritual Propia. Si el propio espíritu es renovado, el fuego propio avivará el fuego de la parroquia. Si uno es sincero acerca de la renovación espiritual es esencial "una consistente, en tiempo Primario, oración cara a cara con Jesús". P. Eivers la define como una vida de oración contemplativa, "permitiéndole al Señor amarnos, sin biblia, sin oración a la carrera, sin intercesiones sino en silenciosa compañía con Jesús".

Nutrirse con la Palabra de Dios. "Esto", dice P. Eivers, "es a nivel parroquial o de grupos de oración y mueve del salón del "buffet" al verdadero banquete donde la real carne de la Palabra se enseña".

La Maternalidad de María. "María es tan integral a la Buena



La juventud también dió su aporte con música y cantos y el Padre O'Dea los observa.

Nueva que sin Ella la Buena Nueva estaría incompleta."

Servicio a la Parróquia. El P. Eivers lo considera básico en la renovación parroquial. "Jesús era todo servicio y El dijo 'Haced lo mismo'."

El Obispo Rene Gracida, de Tallahassee, Pensacola celebró la Liturgia Eucarística del domingo y ofreció la homilía.

"Gritemos como Habbakuk". ¿Hasta cuando, Señor? Los Apóstoles también pidieron a

Jesús que aumentara su fe para realizar Su trabajo y Jesús les contestó "Yo les daré la fuerza". Recordó que Vaticano II trajo la visión radical de Juan XXIII de que "el papa, los obispos, sacerdotes, religiosos y laicos están unidos en una relación y un lazo común, todos orando, viviendo y actuando juntos" y finalizó diciendo "Tomen esta oportunidad ahora para vivir en Alabanza y usenla para perpetuarla en vuestras vidas".

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Noticias Breves del Sínodo

Vaticano (NC) — Los obispos del tercer mundo que participan en el sínodo mundial sobre la familia explicaron al resto las dificultades que la pobreza extrema causa en muchos hogares para seguir las normas de la iglesia. En esto encontraron eco en varios obispos de los países desarrollados que también tienen familias pobres.

Mons. Luciano Mendes de Almeida, auxiliar de Sao Paulo, Brasil, denunció la intervención de las naciones ricas en los asuntos internos del Brasil, y dió como ejemplo la campaña que financian sobre el control de nacimientos como condición de otra ayuda económica, "fondos que mejor se emplearían en el desarrollo de la comunidad."

Mons. Jose Dammert, obispo de Cajamarca en Perú, dijo que la campaña anticonceptiva ataca los resultados, no las causas de la pobreza y la explosión demográfica.

Mons. Alberto Llaguno Farías, vicario apostólico de Tarahumara en México, lamentó que la industrialización y la urbanización convierta a los campesinos y los indígenas en "víctimas de la explotación y la injusticia, esclavos de una estructura socio-económica injusta."

Mons. Dennis Harold de Jong, obispo de Ndola en Zambia (Africa), señaló la miseria resultante de esa opresión, como raíz de los problemas morales que sufren las familias de los países en desarrollo, sobre todo por "la injusticia global" de los sueldos de hambre que pagan las corporaciones internacionales.

Otro obispo africano, **Mons. Patrick Iteka**, de Nahenge en Tanzania, protestó porque se convierte "a los países del tercer mundo en basurero de medicinas viejas o experimentales," ya prohibidas en los países desarrollados.

Mons. Joseph Bernardin, arzobispo de Cincinnati, Estados Unidos, dijo que "el desempleo, los bajos salarios y el

discrimen que impide un desarrollo normal contribuyen con frecuencia a la inestabilidad de la familia. Lo peor es que estas privaciones minan la confianza de sus miembros, que acaban considerándose inferiores y fracasados." Advirtió que hablaba de los tugurios del Bronx en Nueva York, de los campos de trabajadores migrantes en California, de las aldeas remotas en los Apalaches, o en el sur del país, sitios donde a los padres no les alcanza el poco ingreso para sobrevivir con su familia. Pidió que la iglesia impulse la acción política para corregir la injusticia social, predique frugalidad a los ricos, evangelice a los pobres y les defienda, pues "ningún cristiano puede permanecer impasible ante un sistema que no satisface las necesidades fundamentales de todas las familias."

El cardenal Laurean Rugambwa de Dar-es-Salam en Tanzania dijo al efecto: "Hay que dar a las iglesias locales un margen pastoral para resolver problemas que resultan del encuentro entre el cristianismo y las culturas africanas, particularmente en la familia. Habría que revisar drásticamente algunas de las normas sobre el matrimonio y reducirlas a leyes esenciales para la iglesia universal, dejando las normas particulares a las iglesias locales." Entre los 18 obispos que le apoyaron estaba **Mons. Peter Poreku Deri**, obispo de Tamale en Gana, quien aseveró que el concepto de la cristiandad europea sobre el matrimonio "ha producido un rito completamente extraño" para los africanos. Las tribus practican el matrimonio en fases progresivas, no en un solo rito. El contraste, explicó el obispo, obliga a casi el 70 por ciento de los católicos adultos a renunciar a la plena participación en la vida sacramental.

Coincidió el obispo indio **Mons. Patrick D'Souza**, de Varanasi: "Yo tengo mil católicos dispersos entre 20 millones de habitantes... El rito matrimonial no puede ser el mismo que en países de mayoría cristiana. El hinduismo ha logrado a través de siglos un rito complejo pero altamente satisfactorio ¿Cómo lo vamos a desechar?" Los obispos canadienses apoyaron a los del Asia y Africa en su deseo de descentralizar la política eclesial, para confiar a los obispos de cada lugar las necesarias adaptaciones sin contrariar la fe.

El tema de la anticoncepción artificial fue abordado por **Mons. John Quinn**, arzobispo de San Francisco y presidente de la Conferencia de Obispos de Estados Unidos, quien declaró que es necesario un esfuerzo para que los católicos entiendan mejor la prohibición de la iglesia. Reconozco el riesgo de que se pida un cambio en las normas, pero "el problema ahora es que no hemos dicho ni hecho gran cosa; recuerdo que el Papa Juan XXIII dijo al iniciar el Concilio Vaticano que la iglesia no puede convertirse en un museo arqueológico." Recordó además que al publicar su encíclica *Humanae Vitae* (de la vida humana) confirmando la prohibición, el mismo Papa Paulo VI pidió que se ampliara la discusión sobre el matrimonio, la familia y la procreación. Citó encuestas que señalan que casi un 80 por ciento de las mujeres católicas casadas usan anticonceptivos. "Hay que crear un clima positivo para la enseñanza de la iglesia sobre la anticoncepción... mas allá del silencio, de la repetición o de la oposición," comentó.

Mons. Robert Sanchez, arzobispo de Santa Fe en New México, explicó: "Nuestros obispos hacen la clara distin-

ción entre la doctrina y la aplicación pastoral. Nos interesa la actitud de la iglesia al respecto, que debe ser de comprensión y compasión." Dos sacerdotes con larga experiencia en pastoral del matrimonio pidieron al sínodo que permita a las parejas casadas el uso de contraceptivos, aunque sin abandonar el método de la ovulación natural que recomienda. **El P. Arthur McCormack**, demógrafo, dijo que en los países pobres sólo una pareja en cada mil puede enterarse efectivamente cómo usar la ovulación, así que una norma que sólo puede obedecer una íntima minoría no es equitativa, agregó. **El P. Charles Vella**, director del Centro de Estudios de la Familia de Milán, Italia, alabó el método natural pero agregó que no resulta para todos los matrimonios. "Hay que ayudar a esas parejas que diariamente pasan por graves problemas de conciencia por la enseñanza de la iglesia sobre la anticoncepción".

Otros obispos pidieron que se intensifique la formación cristiana sobre el matrimonio, el divorcio, y el control del embarazo, acentuando la espiritualidad conyugal y apoyando en la parroquia y en la comunidad de base a la familia cristiana. **Mons. Thomas Winning**, de Glasgow en Escocia opina que "una sana educación sexual... es la clave para un matrimonio maduro y bien logrado." La iglesia debe además simplificar la terminología sobre su rica doctrina, que por hoy requiere "ser teólogo para entenderla." **Mons. Godfried Danneels**, arzobispo de Malinas-Bruselas en Bélgica se refirió a la *Humanae Vitae* para añadir: "No podemos ocultar que el problema de la paternidad responsable plantea una cuestión grave a los pastores; hay que tratarlo con toda claridad."

Así pues el tema central, "el papel de la familia cristiana en el mundo de hoy," tiene serias ramificaciones cuyo enfoque marcará el rumbo de la pastoral en los años próximos, según un perito, particularmente sobre la anticoncepción en la sociedad tecnológica.

El cardenal Joseph Ratzinger, de Munich-Freising en Alemania, señaló la cuestión de la autonomía de los episcopados para adaptar la doctrina a las condiciones particulares. Hasta el momento el sínodo ha discutido también en unas 170 intervenciones, la atención pastoral a católicos divorciados y vueltos a casar; la invasión del materialismo en países del tercer mundo, que mina las tradiciones espirituales de la familia; la legalización del aborto en tantos países, y el esfuerzo necesario para robustecer a la familia cristiana en lo espiritual y material.

Los obispos canadienses presentaron al relator varios puntos en apoyo a la autonomía episcopal en cuanto a rito y cultura, y sobre otros temas como el impacto de la sociedad sobre decisiones personales en cuanto al matrimonio, la anulación de matrimonios, la posible participación del cónyuge no católico en los sacramentos de la iglesia.

La Madre Teresa de Calcuta, ganadora del Premio Nobel por su labor entre los desvalidos del mundo, dijo al sínodo que existe una relación entre la vida sana de familia, y las vocaciones religiosas. "El mensaje que me piden los pobres transmitir aquí es: 'Dádnos sacerdotes santos,'" dijo la religiosa.

El Cardenal Terence Cooke de Nueva York hizo un llamado en favor de las familias refugiadas, "con frecuencia privadas de la presencia de la iglesia cuando huyen, y cuando llegan a su nuevo refugio... Ellas siguen con sed de Dios y de los sacramentos, y buscan una parroquia abierta y cálida."

Llamado a la Paz de Obispos del Salvador

El Salvador (NC) — Alarmados por lo que llaman "vorágine de locura que amenaza tragarnos en un mar de sangre de hermanos," con 6,000 víctimas de violencia política en sólo este año, los obispos de El Salvador hacen un llamado angustiados: "¡No más muertes! ¡No más odio! ¡No más venganzas!". Denuncian como responsables a la injusticia social acumulada desde el pasado, la "influencia nefasta de una escuela huérfana de Dios" que ha producido una generación sin moral ni civismo, que ha optado por la violencia; los grupos armados "que pretenden conquistar el poder por las armas e imponer por el terror la ideología de la extrema izquierda... o defender los intereses de la extrema derecha," las bandas de ladrones y otros grupos armados "que matan por enemistad, por abuso de poder

o por represión selectiva." "Pedimos que cese la violencia y el terrorismo para dar paso a un diálogo en aras del bien de las mayorías. No se defiende al pueblo atacando al pueblo." Recuerdan a los cristianos que la violencia es anti-evangélica y no conduce a la paz.

Advierten a los sacerdotes, religiosos y dirigentes seculares que no comprometan la pastoral con facciones políticas. Después de condenar el ateísmo comunista y "el funesto ateísmo de las derechas que dice amar a Dios pero ignora el sufrimiento del prójimo," los obispos declaran: "Sólo la esperanza cristiana, fruto de la fe que nos descubre la bondad de Dios en cuyas manos estamos, nos dará la seguridad de que nuestros esfuerzos en la construcción de la paz no serán estériles."

Peregrinos de Chile Van a Pie a Congreso Mariano en Argentina

Argentina. Clausurado hoy el Congreso Mariano de la Iglesia Católica que fue una gran manifestación por la paz con Chile.

Estuvieron presentes las más altas autoridades eclesísticas argentinas; el enviado especial de Juan Pablo II, cardenal Paolo Bertoli, el arzobispo de Santiago, Chile, cardenal Raúl Silva Henríquez y la del presidente de Argentina, Jorge Videla.

El cardenal Bertoli dijo al cerrar el acto: "unimos nuestra súplica insistente y unánime a fin de que María asista al Santo Padre en su tarea de mediador y también a cuantos intervienen en esta obra de paz para que se llegue pronto y felizmente a las anheladas decisiones finales".

Monseñor Bertoli, que fue ovacionado por la multitud, elogió a la juventud argentina y al encuentro celebrado ayer, donde los asistentes pidieron una rápida solución al conflicto con

Chile, y se pronunciaron por la paz, pidiendo al papa que visite la Argentina.

Según voceros de la Iglesia, Juan Pablo II visitará la Argentina y Chile al término de su mediación en el conflicto limítrofe entre ambos países.

El Congreso comenzó el miércoles pasado con la marcha organizada por la Iglesia al Santuario de Luján, que congregó a más de un millón de personas, poniendo de manifiesto el poder de convocatoria de la Iglesia Argentina, así como el apoyo a los esfuerzos por una solución negociada al conflicto limítrofe.

Muchos jóvenes peregrinos chilenos llegaron a esta ciudad, en adhesión al Congreso Mariano trayendo una declaración por la paz entre Argentina y Chile.

Muchos jóvenes caminaron todo el trayecto entre Santiago y Mendoza, recorriendo una

distancia de 200 kilómetros, cruzando la cordillera de Los Andes.

La declaración dice: "los jóvenes cristianos de Chile saludamos en ustedes a nuestros hermanos argentinos" y recuerda que mientras aquí se celebra el Congreso Mariano, próximamente se realizará en Chile un Congreso Eucarístico.

GUERRILLAS EXTRANJERAS EN SALVADOR

Salvador — Monseñor Arnoldo Aparicio y Quintanilla, obispo de San Vicente, 50 kilómetros al este de San Salvador, denunció que "mercenarios mexicanos, cubanos, panameños y nicaragüenses están en el volcán de San Vicente, luchando al lado de los guerrillas izquierdistas".

Esta es la primera vez que un religioso formula una denuncia de esta clase en el país.