

The Voice

Archdiocese of Miami

Volume XXII Number 28 • October 31, 1980 • Price 25¢

- Major nursing facility dedicated...P3
- Is there ERA-abortion link?.....P3
- Parish program teaches lectors....P5
- On bilingualism - Devotedly Yours...P8

Report card on Synod:

Gave hope to some, disappointed some

(The writer is secretary for public affairs of the National Conference of Catholic Bishops - U.S. Catholic Conference. He is serving as a special assistant to the U.S. bishops during the world Synod of Bishops.)

By Russell Shaw

VATICAN CITY (NC) — The score card for the world Synod of Bishops adds up something like this: It satisfied no one fully but offered hope to as many as are willing to be hopeful.

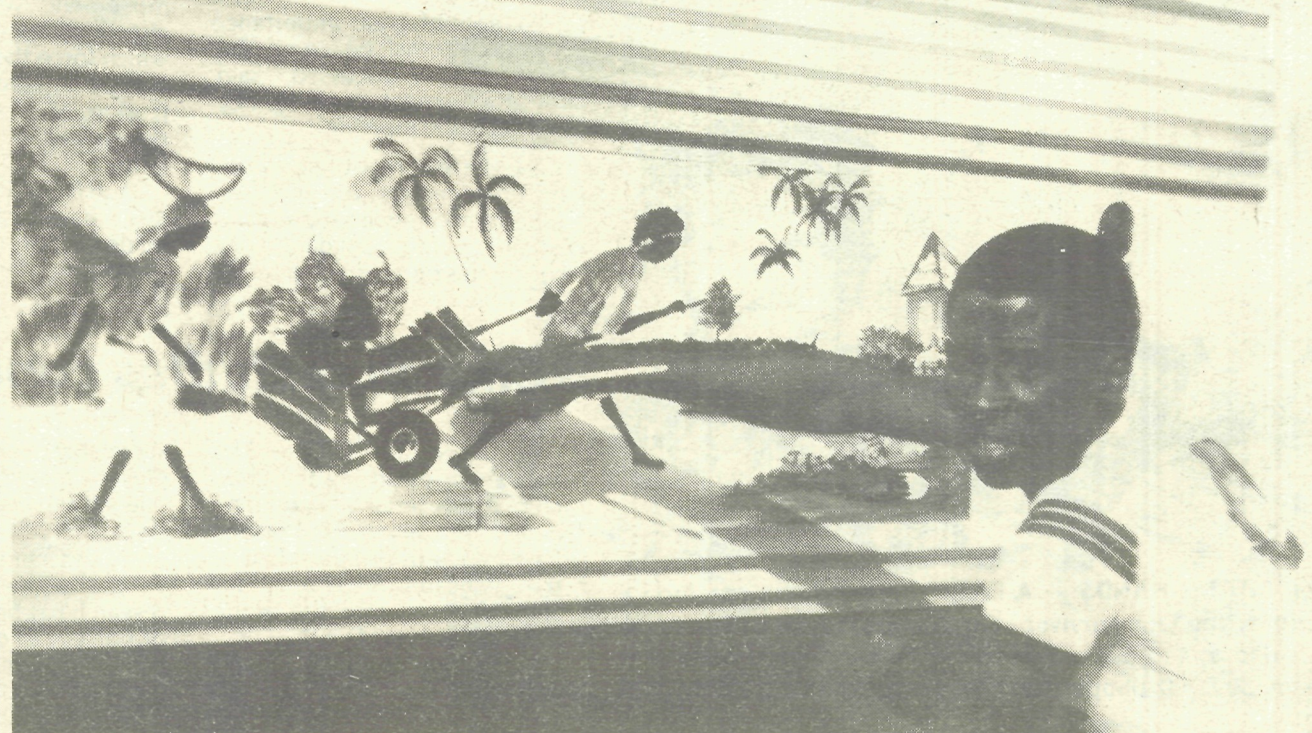
For a month 216 bishops and other church leaders convened by and with the pope to consider the role of the family in the modern world, wrestled with intractable problems.

Contraception, divorce and remarriage, the church's efforts to adapt to non-Western cultures, the impact of poverty on family life, and other knotty issues generated hours of talk and tons of paper.

IN THE END, the synod did two things. It stood by the Church's teaching and it strove mightily to express pastoral concern for people who have trouble accepting it.

This is bound to disappoint those most intensely interested in the synod, that relatively small but significant number of opinion leaders who look to such meetings for signs of where the church is now on issues that interest them.

Conservatives in this group will be



Haitian folk artist

Photo By Ana Rodriguez

Alex Jean Altidor puts the finishing touches on the Pierre Toussant Catholic Haitian Center's recently acquired, newly-remodeled old bus. On both sides, Altidor, who came to the U.S. from Haiti in July, has pain-

ted scenes of everyday Haitian life, hoping to bring a little of the old country to the new. The bus will be used to bring people to Sunday Creole Masses at St. Mary's Cathedral and Corpus Christi Church.

disappointed because the synod gave few signs of taking a strong stand on theological dissent or, in the case of at least some bishops, of wanting even to put much emphasis on unpopular doctrines.

Most conservatives see theological dissent at the root of many "pastoral" problems. They will find the synod's stress on a pastoral approach to dissent a little like trying to stop a bulldozer by throwing marshmallows at it.

Liberals will have their own quarrel with the synod. The complaint of many was that most of the bishops at the synod were backing the church's

teaching on contraception.

CONTRACEPTION was once again the watershed issue, as it has been in the church at large for 15 years.

Before this meeting began, some Vatican officials were afraid the media would put too much emphasis on contraception. They need not have worried. The bishops got there first, devoting more attention to this issue than to anything else.

Perhaps it was inevitable. It can be argued that a Catholic meeting on marriage at which nobody talked about contraception would be like a

continued on p. 7

'New Right':

Mixes Catholics, conservatives, and political issues

By Liz Schevtchuck

WASHINGTON (NC) — It's called the "New Right." It's a loose coalition of conservatives, Catholic pro-family groups, fundamentalist evangelical Christian political movements and others who oppose abortion, gun control, school prayer bans, busing for school integration, sex education programs and the Equal Rights Amendment.

It's in favor of what it terms a strong national defense, which includes assistance for Taiwan and weapon's superiority over the Soviet Union, for

overcoming what it views as the moral decay of society and for organizing itself as a majority to govern America.

IT'S BEEN CREDITED with defeating incumbent members of the House and Senate, described as a rising conservative tide and denounced for alleged intolerance.

It has Catholics in high level positions.

One of the New Right's top leaders, Richard Viguerie, a Catholic and conservative political activist who heads a direct mail business, described the

New Right as a coalition crossing religious-ethnic lines. "We want to talk to traditional Catholics . . . evangelical Christians, traditional family Jews," Viguerie said. "There's a heavy preponderance of Catholics in the New Right" plus fundamentalist ministers such as the Rev. Jerry Falwell, organizer of the fundamentalist Christian political group, the Moral majority.

Cooperating on various issues, "we're going out there, putting together a majority to govern America," Viguerie said. "We're pragmatic and we're realistic and we're smart," he said. "We just want to win. I want to win and I want to succeed in life."

continued on p. 7

"We're going out there, putting together a majority to govern America. We're pragmatic and we're realistic and we're smart. We just want to win."

— A Catholic New Right leader



Msgr. Enright of St. Rose, dead at 79

By Marjorie L. Donohue

A Mass of the Resurrection will be concelebrated at 10 a.m. today (Friday) in St. Rose of Lima Church or Msgr. James F. Enright, pastor emeritus of the Miami Shores parish, who died Tuesday at the age of 79 in St. Francis Hospital.

Archbishop Edward A. McCarthy will be the principal celebrant of the Mass for the Irish-born priest who had been ill for several months. Concelebrating with him will be Msgr. Noel Fogarty, pastor, and other clergy of the Archdiocese.

Fr. Raymond E. Brown, S.S., internationally known Scripture scholar and

continued on p. 4

Cardinal meets with Polish leader to work out trade union registration

WARSAW, Poland (NC) — Cardinal Stefan Wyszyński of Warsaw met recently with Polish communist leader Stanislaw Kania in an effort to avert a new crisis over registration of the Solidarity independent trade union movement.

"Matters of great importance for the internal peace of the country were discussed," said the government news agency PAP after the meeting.

The current registration controversy centers on the key issue of communist supremacy in the country. Solidarity has been refusing to state directly

in its statutes that it accepts the leadership role of the Communist Party in society. Government authorities say they will not register the movement until it does so.

The Catholic bishops have cautiously backed the independent trade union movement, which developed after a series of recent strikes which force the government to accept in principle the formation of a trade union independent of the Communist Party.

Church leaders, however, also have cautioned union leaders not to move too quickly in demanding further

concessions for fear that this may force the government to try to squash the reform movement. Church leaders have urged that current gains be consolidated before new demands are made.

"A unanimous view was expressed that constructive cooperation of the church serves beneficially the interests of the nation and will therefore be continued on behalf of the welfare and security of the Polish People's Republic," said PAP.

One of the demands of the strikers met by the government permits weekly radio broadcasts of Sunday Mass.

Church restudies condemnation of Galileo

VATICAN CITY (NC) — The Vatican is restudying the church's 17th-century condemnation of Galileo, Archbishop Paul Poupard, pro-president of the Vatican's Secretariat for Non-Believers, told the world Synod of Bishops Oct. 22.

Archbishop Poupard, reporting on the work of his

secretariat, said that its next plenary meeting would be on science and disbelief.

"In this framework, according to the wishes of the pope, research has begun on the case of Galileo, to consider this fact with complete objectivity," he said.

Last year Pope John Paul II at a meeting with the Pontifical Academy of Science called for a restudy of the Galileo condemnation.

Galileo, a scientist and astronomer, was condemned because of his teachings that the earth revolved around the sun.



COMFORTING HANDS — A French nursing nun comforts a young earthquake survivor at an Algiers Hospital. The child, orphaned by the quake that leveled the city of Al Asnam, is one of 300,000 people left homeless by the tragedy. (NC Photo)



News At A Glance

Survey of bishops on Latin Mass

WASHINGTON (NC) — The Vatican's Congregation for the Sacraments and Divine Worship is querying the bishops of the world in efforts to determine the interest in both the Latin Mass according to the new rite and the discontinued Latin Tridentine Mass.

Peace, pro-life movements

'build bridges'

MILWAUKEE (NC) — Pax Christi-USA members began "building bridges between the peace movement and the pro-life movement" when they voted for an anti-abortion resolution at their Milwaukee meeting a spokeswoman said.

S. Korean leader may be killed during U.S. elections

WASHINGTON (NC) — A Maryknoll priest expelled from South Korea in 1975 said he feared that the death sentence imposed on Kim Dae Jung, a South Korean Catholic political leader, may be carried out at the time of the U.S. elections in order to attract less attention.

Pope urges S. Korean bishops to fight 'obstacles'

VATICAN CITY (NC) — Pope John Paul II urged the bishops of South Korea to fight "the obstacles and difficulties that face the Gospel and imperil human life and dignity" as preparation for the country's bicentennial of evangelization.

Mother Teresa gets keys to Vatican-owned house

VATICAN CITY (NC) — Mother Teresa of Calcutta received the keys to a house in the Rome suburbs from Pope John Paul II during a brief audience Oct. 23. The Vatican-owned house was given to the 1979 winner of the Nobel Peace Prize for use as a home for abandoned children.

Buffaloans Show Solidarity in Murders

BUFFALO, N.Y. (NC) In a show of solidarity, 5,000 Buffalo area residents along with political, religious and business leaders, gathered in the aftermath of the murders of six Buffalo black men.

Report of Conference sent to President

WASHINGTON (NC) — The final report of the White House Conference of Families was sent Oct. 22 to President Jimmy Carter, who said the conference has produced a mandate and an agenda for action.

Church Pays for Loyalty in SO. Africa

ROME (NC) — In South Africa, "the Catholic Church continues to pay — with detentions, restrictions of liberty, expulsions and mistreatment of priests and laymen — for her loyalty and decisive action in favor of the oppressed and of those who suffer discrimination," according to Fides, news agency of the Vatican Congregation for the Evangelization of Peoples.

World leaders appeal for end of death penalty

UNITED NATIONS (NC) — World figures from 100 countries presented a petition to the United Nations asking for international action to abolish the death penalty.

The death penalty is incompatible with fundamental human rights such as the rights to life and to protection from cruel, inhuman or degrading punishment, said the petition signed by more than 150,000 people.

Signers include governmental, religious and labor leaders, scientists, doctors, judges and artists. Among the signers are Canadian Prime Minister Pierre Trudeau, West German Chancellor Helmut Schmidt and the Rev. Philip Potter, general secretary of the World Council of Churches.

Sponsoring the petition was Amnesty International, independent organization monitoring the situation of political prisoners. Amnesty said more than 700 people have died because of the death penalty since April.

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Archbishop Edward A. McCarthy

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A 'Consciousness for the aged'

Major nursing facility dedicated in Broward

LAUDERDALE LAKES — Likening the new St. John's Nursing & Rehabilitation Center to "a consciousness for the aged," Monsignor Charles J. Fahey, president of the National Conference of Catholic Charities, urged "this community of caring people to have both a conscience and a conscientiousness in acting out the vision of life" it represents.

A leader in national and Catholic gerontological affairs, Msgr. Fahey was the guest speaker during a dedication program for the new 180-bed facility at 11 a.m. on Saturday, Oct. 25, held on the lawn adjoining the new structure.

A MASS PRECEDED the dedication program at St. Helen's Catholic Church with The Most Reverend Archbishop Edward A. McCarthy as celebrant.

Later, Archbishop McCarthy blessed the building at the conclusion of the dedication program and personally

greeted many of the visitors and guests who attended the special program.

Before the formal blessing by the Archbishop, Msgr. Fahey addressed a gathering of more than 300 persons and focused his remarks on the need to expand care for the elderly, noting:

"We are only beginning to understand the 'third age,' an era of life comprising the approximate 30 years of longevity "all too often associated with retirement or withdrawal.

"AS WE GATHER to celebrate the opening of this new facility, we also must accept its challenge to make it a place of the community, of caring, of love, of growth and of compassion, as well as that of technical competence," Msgr. Fahey said.

Director of the All University Gerontological Center of Fordham University, New York, Msgr. Fahey was introduced by The Msgr. Bryan O. Walsh, Director of Catholic Charities for the Archdiocese of Miami, who

(Continued on Page 4)



Msgr. Charles Fahey, national Catholic Charities head, speaks at dedication of 180-bed facility, part of the Archbishop Carroll Catholic Life Center.

Is there an ERA-abortion link?

BY JIM LACKEY

WASHINGTON (NC) — Although the Equal Rights Amendment to the Constitution appears to be permanently stalled three states short of passage, there has been no end to the argument over whether abortion and ERA are inextricably linked.

Some pro-lifers long have argued that ERA's passage would make even more difficult the effort to restrict the availability of abortion. But there also has been a substantial number of opponents of abortion — including Bishop Michael F. McAuliffe of Jefferson City, Mo. — who favor ERA and cite evidence that the amendment should have no effect on abortion.

Now, eight years after ERA was endorsed by Congress and sent to the states for ratification, new fuel is being added to the debate by a court case in Massachusetts. There, the state's stringent rules on abortion funding are being challenged in the state's Supreme Judicial Court on the grounds that a state-passed ERA protects the rights of Massachusetts women to have abortions.

PRO-LIFERS OPPOSED to ERA are using the case, along with a similar 1978 case in Hawaii, as their latest evidence that abortion opponents should not support the federal ERA or

its various state versions.

Massachusetts, in addition to approving the federal ERA, passed its state ERA in 1975. But it did so only after the Governor's Commission on the Status of Women assured pro-lifers that the ERA would have no effect on the state legislature's effort to regulate abortion.

Now, though, former members of that now-disbanded commission appear to have changed their tune. The group, known today as the Women's Commission in Exile, filed a friend-of-the-court brief supporting the view that the state ERA makes it unconstitutional to make a medical service, such as abortion, unavailable to women.

A political columnist for the Boston Globe noted that the commissions' "flip-flop" could damage the effort nationwide to separate the two issues.

ERA OPPONENTS also cite the injunction handed down in the Massachusetts case this summer. A lone justice ordered the state to fund abortions at least until the full court has a chance to decide the case on its merits. The justice said that while he was not taking a position on the case itself, the "prospect of success" for the challengers to the funding restrictions

forced him to order temporary abortion funding.

But ERA supporters, worried about what an abortion link might do to their efforts, are quick to respond that the Massachusetts court has not ruled on the case itself. No court, including the Hawaii court, they say, ever has accepted the argument that ERA and abortion are linked.

"Lawyers can and do argue anything they're paid to argue," said Mercy Sister Maureen Fiedler, who last spring co-authored a lengthy article in the Jesuit weekly America trying to refute the alleged ERA-abortion link.

Sister Fiedler also contended that the ERA issue is only one of about four constitutional questions facing the state court justices in the case. So even if the Massachusetts court were to overturn the state abortion funding restrictions, she said, it might do so on grounds other than the state ERA.

She added that attorneys on both sides of the Massachusetts case say they have no idea which way the court might rule.

THE CASE has caused one small bit of irony for Massachusetts Citizens for Life, the state's major pro-life group. In filing a friend-of-the-court brief urging

that the state's abortion funding restrictions be upheld, the pro-life group has found itself trying to convince the court that the state ERA should not affect restrictions on state funding of abortion even though many individual pro-lifers have maintained that it would.

While the U.S. bishops never have stated a formal position for or against ERA, a bishop's committee has expressed concern over ERA's potential links with abortion.

But Bishop McAuliffe, speaking for himself, earlier this year testified before a committee of the Missouri legislature that ERA would have no effect on abortion because men cannot become pregnant and the amendment affects only those rights and concerns in which men and women can share.

WHILE THE Massachusetts case is being watched closely for new clues in the debate over ERA and abortion, it still might not provide the final word. Even if the two are linked in Massachusetts, the decision won't be binding elsewhere. And so abortion opponents who support ERA are certain to fight in other state courts and — if the federal ERA passes — in the federal judiciary to stop the link from being accepted elsewhere.

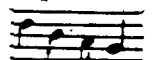
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Guests, friends at St. John's nursing facility dedication.

St. John's dedicated

continued from p. 3

welcomed the guests and commented:

"Today is truly the day that the Lord has made.

"We look at today as a new beginning for the services of our senior citizens, our elderly in Broward County; a new commitment on the part of the Church, and a renewal of a very old commitment, as well."

MSGR. WALSH in his introductory remarks noted that the Church's concern for the Broward elderly began nearly 30 years ago with the building of St. Joseph's Residence, and continued to grow through the years with

Official

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

THE REV. TERENCE HOGAN (newly ordained) — to Associate Pastor, St. Ignatius Loyola Parish, Palm Beach Gardens, effective October 31, 1980.

THE REVE. J. CHESTER SCHWAB, O.M.I. — to Chaplain of the Catholic Daughters of America in the Archdiocese of Miami, effective October 21, 1980.

THE REV. PETER J. KENNEY, S.S.J. to Pastor, Holy Redeemer Parish, Miami, effective November 8, 1980, upon nomination by his Superior.

the completion of additional facilities, culminating in the dedication of the new St. John's Nursing & Rehabilitation Center, part of the Archbishop Carroll Catholic Life Center.

A new building, St. Joseph's Towers, providing 108 new apartments for independent living for the elderly, is now in the final construction stages and will comprise still another facility for the elderly in Broward.

Among those who spoke at the dedicatory program and their remarks:

Following the 10 a.m. mass and 11 a.m. Dedicatory program, more than 100 persons toured the new St. John's Nursing & Rehabilitation Center, saw its special facilities for physical therapy, counseling, occupational therapy, and other services designed to combine rehabilitative care with consideration to the spiritual, psychosocial and physical needs of patients.

More than 50 persons already occupy the facility which began receiving patients in mid-September, just before a public open house during which more than 1,500 people toured the new Center.

Joseph Spinelli is the executive director of the new Center and Ms. Margaret Cadian is administrator of the Center staff.

Msgr. Enright dies, St. Rose 'builder'

continued from p. 1

long-time friend of Msgr. Enright, will preach the homily.

BORN IN COUNTY Clare, Ireland, at the turn of the century, Msgr. Enright was educated in schools there and at St. Mary Seminary, Baltimore. He was ordained June 16, 1927, in the Cathedral in Baltimore where he served as an assistant for three months.

In October 1927 he was named an assistant to the late Msgr. William Barry at St. Patrick Church, Miami Beach, and became a member of the school faculty. Two years later he was appointed pastor of the new St. Paul parish, St. Petersburg. During the next 20 years, under his direction, a complete parish plant was built including a church, elementary school, high school, athletic stadium and shrine. When the elementary school opened it was the first Catholic school in Pinellas County.

While in St. Petersburg, Msgr. was also instrumental in the founding of St. Anthony Hospital and of Immaculate Conception parish there. On Nov. 15, 1949 Msgr. Enright was transferred to Miami Shores as second pastor of St. Rose of Lima Church. Coincident with this appointment he became executive director of Miami's Mercy Hospital then under construction.

Early in 1950 he broke ground for a mission chapel, now Holy Family Church, North Miami, and for the first St. Rose of Lima Church, Miami Shores. He supervised the construction of the present school, new church, rectory

and convent in St. Rose parish. The new Msgr. James F. Enright Library, dedicated to him, was constructed two years ago on the grounds with funds donated by parishioners. While associated with Mercy Hospital he founded the women's auxiliary, a group still active in volunteer services at the hospital.

ACTIVE IN civic projects, he was a member of the first clergy committee organized by the Community Chest, now the United Fund and was one of four priests named district chaplains when the Dade County Civil Defense Council was established.

Until the Diocese of Miami was founded in 1958 Msgr. Enright served the Diocese of St. Augustine as Visitor General for Religious and as a diocesan consultor. He was elevated to the rank of Monsignor in 1944 when the Holy Father cited him for fostering vocations to the priesthood.

He subsequently served as Vicar for Religious in the Diocese of Miami and director of the Legion of Mary. He was first chairman of the Archdiocese of Miami Commission on Ecumenism and was a member of the Liturgy Commission. He retired in 1971 with the title of pastor emeritus of St. Rose of Lima Church.

Msgr. Enright is survived by two brothers: Michael of Baltimore; and John, Ireland; and several nieces and nephews including Dr. Mary McCarthy of Dublin and Dr. James Enright, England.

Cathedral nears Jubilee

St. Mary's Cathedral Parish has now officially become a landmark in the history of the Catholic Church in Florida. It is old enough to tell its story — a story of 50 years' service to the People of God in Miami.

The parish began in 1930 and was elevated to an Episcopal See in 1958. Thus, St. Mary's has a rich GOLDEN tradition to celebrate, and celebrate it will!

There will be a week of festivities for members of the Cathedral Parish, ending climactically on Monday, Dec. 8th, Feast Of our Lady of the Immaculate Conception, patroness of the parish and of the archdiocese. At noon on that day, St. Mary's will celebrate as a cathedral with a Pontifical Mass concelebrated by Archbishop Edward McCarthy and the bishops of Florida, together with Fr.

Gerard LaCerra, Rector, and priests of the parish.

An invitation is extended to the People of God in the Archdiocese of Miami to join the Cathedral in praising God for abundant blessings received and poured out through the dedicated services of St. Mary Cathedral Parish over the past 50 years. Former alumni and past parishioners are asked to call Sister Joyce: 759-2327 or 754-5711 today!

All Souls Mass at cemeteries

The Annual Memorial Mass for All Souls Day at our three Catholic Cemeteries will be offered at 10:30 A.M. on Monday, Nov. 3. The Masses will be held at: Our Lady of Mercy Cemetery, 11411 N.W. 25 St., Miami; Queen of Heaven Cemetery; 1500 State Road 7, Broward; and Queen of Peace Cemetery, 10941 Southern Blvd., West Palm Beach.

By George:
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LECTORS

By George Kemon

The Community of St. Anthony's parish in Ft. Lauderdale will soon be hearing the Word of God at its weekend liturgies from a corp of over 30 well-trained lectors of all ages.

Father Timothy Hannon, pastor of St. Anthony's, along with the Liturgy Committee had observed for some time the need for a period of training for those who proclaim the Word of God in the parish liturgical celebrations.

sessions on successive Saturday mornings based upon the text they had developed.

THE GROUP responded enthusiastically, learned their lessons avidly and are now prepared to serve their community intelligently and effectively.

According to Fr. Hannon the program has been "very effective. The people have cooperated very well, and Dr. Carroll and Mrs. Cullen have done an outstanding job".

"Dr. Carroll has indicated that he is willing to take the program to any parish which feels it could benefit from a trained group of lectors to enhance their liturgies and increase the meaning of God's word."

ACCORDINGLY, Fr. Hannon charged Mrs. Janet Cullen, Chairman of the Lectors Committee and Dr. Norman Carroll, Deacon, to create a program of instruction to train community members interested in this very essential part of Mass participation.

The two parish members came up with an effective 10-page booklet, "We Shall Proclaim the Word of God." This comprehensive text reviews the theological significance of the lector as the "Mouth of God", the lectors preparation and finally his delivery and function within the liturgy of the celebrating community.

Dr. Carroll then guided the aspiring lectors through four 90 minute

It is hoped that based upon the success of the program at St. Anthony's that other parishes may want to avail themselves of the comprehensive, worthwhile program. Dr. Carroll has indicated that he is willing to take the program to any parish which feels it could benefit from a trained group of lectors to enhance their liturgies and increase the meaning of God's Word thereby.

Fr. Hannon plans a dinner in the near future at which time certificates of completion will be given the participants.

If any pastor is interested he may call Dr. Carroll at 463-2404 for further information.

Parish program trains lay people to proclaim the Word



Part of a group of St. Anthony parish members who have completed a concentrated lector's course stand at the podium with Dr. Norman B. Campbell, instructor of the course, and Miss Elizabeth Troop, 16-year-old student at Ft. Lauderdale High School, who participated in the course.

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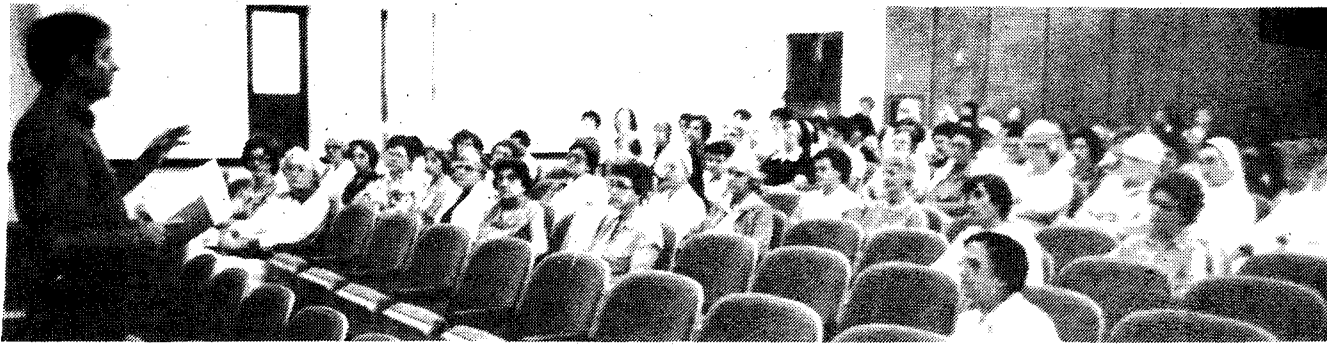
"LOOK FOR THE SEARCHLIGHT"

Old way of prayer studied by Sisters

More than 100 Sisters of the Archdiocese participated in a day of Centering Prayer at St. Vincent Seminary on Oct. 18. At the request of the Sisters Council, the experience was conducted by Father Armand Proulx, a missionary of Our Lady of La Salette, who is presently serving as Pastor of St. John Baptist Church in Roanoke Rapids, North Carolina.

The focus of the day-long experience was the theory and practice of a simple form of prayer recommended by Christian contemplatives of many centuries and restored to current popularity by the writings of Thomas Merton.

An excellent and practical introduction to the practice of centering prayer is given by Father Basil Pennington, a



Trappist Monk of St. Joseph Abbey, Spencer, Mass., in his recent work *Centering Prayer: Renewing an Ancient Christian Prayer Form*. The book is available at the Catholic Book and Film Center, 2700 Biscayne Boulevard, Miami, Florida 33137.

Father Basil Pennington, Trappist Monk, explains simple prayer form used by contemplatives for centuries.

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Synod score card

(Continued from Page 1)

cookout to which no one brought hamburgers.

Still, the emphasis on contraception had the negative result of putting the synod's discussion of other issues in the shade.

For example:

- The problems the church faces in adapting to traditional cultures and customs in African and other Third World countries received a great deal of attention.

Within the limits of what doctrine makes possible, the synod took a generally positive view of what is called "inculturation" (adaptation of Christianity to local cultures) and of increased power to diocesan bishops to carry it forward.

- Much time was devoted to the problems of divorced and remarried Catholics.

To no one's surprise, the synod supported the church's teaching on the indissolubility of marriage and refrained from recommending that Catholics in second marriages be admitted to the sacraments, though some sentiment was expressed for further study of this question. But it did underline the bishop's desire to offer divorced and remarried Catholics as much help as possible.

- The synod strongly reaffirmed the church's commitment to social justice, with special reference to marriage and family life.

Coercive government practices in fields such as education and population control were roundly denounced, as were public and corporate economic policies which threaten family stability. There was

support for an international charter of family rights to help deal with abuses.

- Perhaps most important, comprehensive family ministry by the church won the synod's unequivocal backing.

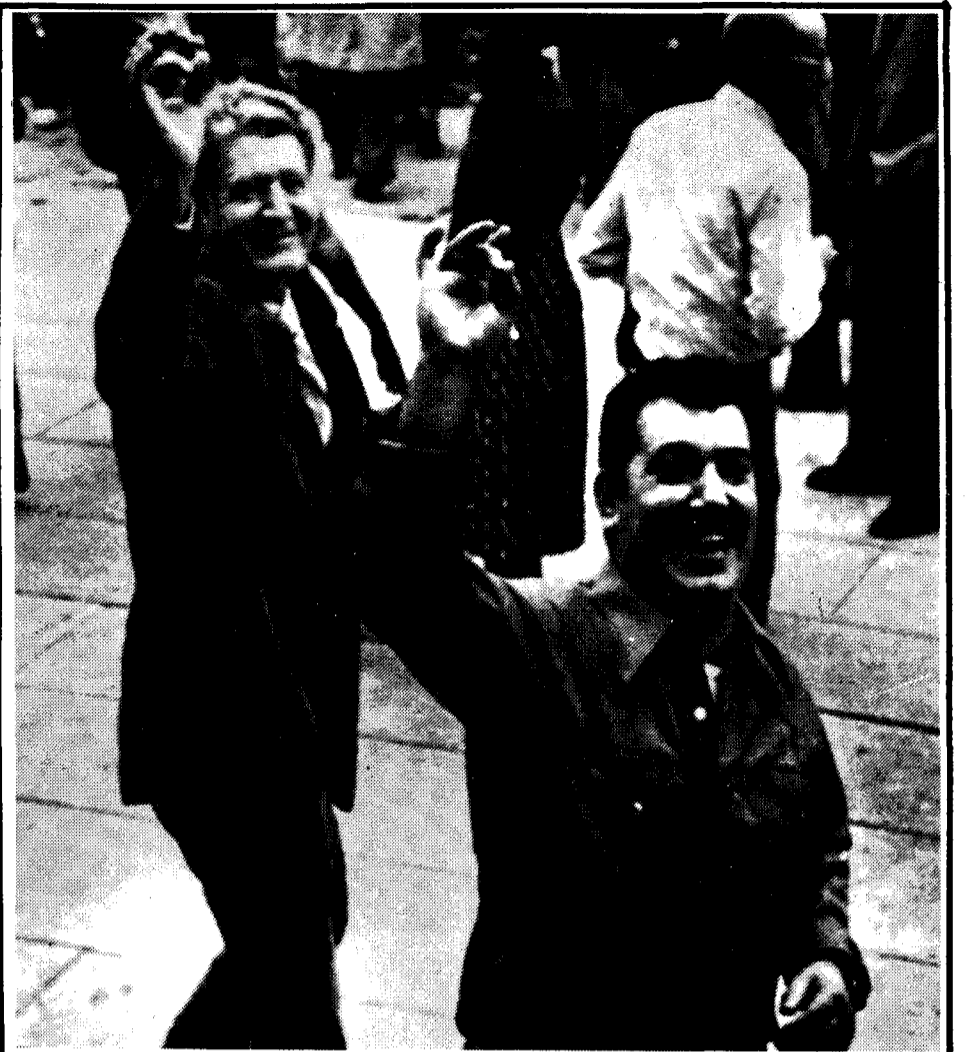
This was seen as involving remote and immediate marriage preparation, assistance to couples at all stages of marriage as well as to the widowed, separated and divorced, and special programs for families with special problems: single-parent families, families coping with alcoholism, drug abuse, handicaps and other crises, immigrant families and the poor.

BY NATURE, a synod is not in the business of launching new programs. Its recommendations go to the pope for his consideration and use. Even then, most of the follow-through comes from national and local church bodies.

But by strongly encouraging more efforts to help families, the synod gave an important boost to family ministry at a very high level. Potentially important in this regard was a proposal for a new directory on family ministry which would support and give guidelines for such efforts.

Even on contraception the synod may in the long run be seen as having made its contribution to solving the theoretical and practical problems of dissent.

In supporting church teaching on contraceptions, the bishops also acknowledged their responsibility to do more to help people understand and accept it (for example, through the development of a new and more positive theology of sexuality) and observe it with fewer difficulties (for example, by more encouragement of



HAPPY WORKERS - At Roanoke Rapids, N.C., two J.P. Stevens textile workers express their happiness after about 750 fellow workers voted to approve a contract between Stevens and the Amalgamated Clothing and Textile Workers Union. The settlement climaxed 17 years of struggle between the union and the giant textile manufacturer. The bishops have supported the workers' right to organize

natural family planning).

None of this satisfies the advocates of a much tougher or much looser ap-

proach. Yet by any realistic measure it is probably the most that could be hoped for and amounts to modest but genuine accomplishment.

New Right: mixture of many things

(Continued from Page 1)

The Moral majority and Christian Voice are probably the best known of the religiously oriented conservative political groups.

MR. FALWELL'S Moral Majority has at least 400,000 members, operates statewide grassroots organizations and claims about 72,000 ministers in its ranks. Moral Majority has supported such candidates as Jack Fields, a young conservative Texan challenging well-known incumbent Rep. Bob Eckhardt (D-Texas), and Rep. Steven Symms, an Idaho Republican battling Democrat Frank Church, chairman of the Senate Foreign Relations Committee, for his Senate seat. In early October, Mr. Falwell, a popular TV evangelist, also feted Republican presidential candidate Ronald Reagan at his Lynchburg, Va., headquarters. He has said the Democratic Party's platform contradicts Moral Majority positions, but he has also described himself as neither a Republican nor a Democrat but as a "God-fearing citizen."

In an introduction of Viguerie's book, "The New Right: We're Ready To Lead," Mr. Falwell stated: "The godless minority of treacherous individuals who have been permitted to formulate national policy must now realize they don't represent the majority. The movement made up of conservative Americans can no longer be ignored and silenced."

Catholic membership in Moral Majority was not determined.

Repeated calls to Moral Majority's Washington office for information were not returned.

CHRISTIAN VOICE describes itself as "a national political lobby representing the Christian community." It claims 190,000 members, of whom 37,000 are ministers. Of these, 1,300 are Catholic priests, according to Gary Jarmin, head of the group's Washington office and secretary-treasurer of its Moral Government Fund. He said it is not the organization's policy to release the names of members.

Christian Voice expects to raise \$400,000-\$500,000 by election day and to pass out its congressional report cards, "prepared especially for Christians," describing how House and Senate members "voted on key moral issues."

The report cards depict, in Christian Voice's opinion, the political positions of candidates, including prominent House and Senate members. Numerous incumbents have been targeted for defeat by the New Right.

SEN. JOHN CULVER (D-Iowa) is one example. He received a failing grade in Christian Voice's report card categories. He voted against a measure on a balanced budget, against parental consent for school sex education, against cutbacks in Medicaid or other federal funding of abortions, against a ban on busing for school integration. He voted for measures killing an amendment to

allow prayer in schools and missed a vote forbidding the Internal Revenue Service to end private so-called Christian school's tax exemptions.

"John Culver deserves your prayers but not your votes," the Christian Voice material states. "From a fundamental Christian point of view, John Culver failed as he voted on the above moral issues."

Yet another religion-oriented organization, Network, a political lobby led by nuns, found Culver's record much more acceptable.

Culver's votes agreed 11 of 11 times (100 percent) with Network, which surveyed members of Congress on such issues as aid to Nicaragua, deliberations on the SALT II treaty, use of lawsuits to protect civil rights or prisoners and other institutionalized people; assistance to poor people for home weatherization and less military spending.

JARMIN SAYS his organization's ratings don't indicate moral states. "Our ratings are not intended, never were intended, to be statistical rating of a person's morality," he said. "Only God can judge."

At a press conference Oct. 6, Msgr. George Higgins, who recently retired from the U.S. Catholic Conference, said he was disturbed by religious evangelicals' "repeated and not very subtle emphasis on getting out what they indiscriminately call 'the Christian vote.'" He was joined by Rabbi Marc

Tanenbaum of the American Jewish Committee; the Rev. Jimmy R. Allen, past president of the Southern Baptist Convention, and the Rev. Charles Bergstrom of the Lutheran Council.

The religious New Right has also been criticized by the Congressional Black Caucus; Patricia Harris, secretary of Health and Human Services; and various congressmen, including Rep. John Buchanan (R-Ala.), a former Baptist preacher who attributes a primary election defeat to Moral Majority.

The Priest's Senate of the Diocese of Madison, Wis., Sept. 17 passed a resolution criticizing the Moral Majority following Mr. Falwell's visit to Madison. Protestant and Jewish clergymen likewise protested against Mr. Falwell's views.

FATHER WILLIAM O'Connell, associate editor of the West River Catholic newspaper of the Diocese of Rapid City, S.D., also discussed the religious New Right.

The Moral Majority's "crusade to turn the nation back to God" is "certainly an admirable goal," he wrote. But he found in the movement "a wolf akin to the rightist dictatorships that are destroying the people of Latin and Central America in the name of God and country. The Moral Majority is nothing more than a vehicle for some to gain power under the guise of turning the nation to God," he wrote.

(Next week: Who is the New Right?)

MATTER OF OPINION

Being concerned with the country, we do not give the sacred right of privacy to the individual citizen, but to the people.

Nothing of God's Word is to be made void, but we recommend that the sacred right of privacy be made void, as in God's right. (2 Corinthians 6:1-2)

Privacy proposal a Pandora's Box?

There is a proposal on the general election ballot on November 4 which deserves attention. It is Proposed Constitutional Amendment number 2, guaranteeing a right of privacy to all natural persons. Very little attention has been given to this amendment in the public press, and there seems to be little public awareness of its contents, or even the fact that it is on the ballot.

However, there are some in the state who claim that the amendment will have an enormous impact on the people of Florida. A gay rights activist has insisted that it would give legal sanction to the gay life style; others claim that laws against drug abuse, prostitution, sodomy, pornography and similar activity would be struck down if the amendment were to pass.

Even the proponents of the amendment acknowledge that they don't know how the courts would rule on drug abuse or pornography laws. We know that the right of privacy was used by the United States Supreme Court in *Roe v. Wade* to legalize abortion.

The approval of this amendment, without extensive public debate and without a full and complete understanding of what it really will mean is unwise. The right of privacy is a precious right, but it has been used for so many wrong pur-

poses that it should not simply be placed in the state constitution so quietly and casually. The amendment should be defeated now. If it has real merit, and can

be adequately limited and defined, then it might come back before the people with a full and complete debate at some later date.

Selective indignation

Members of the Ku Klux Klan and those who support them are "accomplices in the sin of racism." That is what Bishop Leo T. Maher told Catholic voters of the Diocese of San Diego in a pre-election pastoral letter. He was referring to the Democratic congressional candidacy of Thomas Metzger, a leader of the KKK.

The bishop later told news reporters that he regretted that he had not spoken out more forcefully in the primary elections which gave Metzger the opportunity to run. By not speaking out, he "shared the blame" for Metzger's candidacy.

We commend Bishop Maher for his strong, forceful stand. Silence by the hierarchy on such a vital moral issue in a political campaign would have been intolerable.

Yet, we can't understand why there is no uproar over Bishop Maher's pastoral by members of the press. When Boston's

Cardinal Medeiros issued during a political campaign a forceful pastoral on another vital moral issue — abortion — he was skewered by the New York Times and numerous other commentators for somehow violating the separation of church and state. Why no such attacks on Bishop Maher?

It is a classic case of selective indignation. Within media, a churchman's right to speak out seems to be abridged when and if he is in disagreement with media's perception of an issue. Cries of constitutional heresy are raised, it seems, only when their ox is being gored.

But you can't have it both ways. Bishop Maher had an absolute right to speak out on an issue he considered of vital moral concern to the people of San Diego. Cardinal Medeiros had the exact same right. If you deny that right to one, you must deny it to the other.

(Reprinted from OSV)

Devotedly Yours Questions about bilingualism issue



Some time ago I commented on the bilingualism issue in Dade County. In answer again to inquiries I continue to receive about my opinion, I should like to reply that I do not want to be accused of telling people how to vote, but as a religious leader charged with encouraging harmony and sensitivity to human needs in the community, I do feel a responsibility for proposing those human considerations that should not be overlooked in reaching a conscientious decision.

It seems that the objectives of the proposal are well intentioned, namely to foster unity in our community by facilitating communications and to protect the English-speaking Americans from being deprived of

services and even employment that are available only to the bilingual.

However, serious questions need to be asked about the proposed means of achieving these objectives.

Can such legislation really achieve the objectives? People would still be free to speak whatever language they can or want.

Will this vote be interpreted as being unfriendly and an affront to our Spanish speaking brothers and sisters, thus creating greater division in the Community?

Will the vote embarrass us before the nation and indeed before the more cosmopolitan nations in the modern world?

Will the vote discourage our growing

Latin tourist industry and international commerce which is becoming more and more important for our economy?

Will the vote prevent us from spending money to encourage tourism in foreign markets and to officially welcome and accommodate Latin visitors in their own language?

Will the vote prevent official agencies from providing essential services to citizens and residents who do not understand English, such as hurricane warnings, responses to 911 emergency and fire alarm calls, due process and judicial proceedings?

There is reference as well to supporting the American culture. Can we define what is American culture in the so called "melting pot"? Would we be

required to eliminate St. Patrick's Day Parades, or Octoberfests if they required the service of traffic police?

Already the Latin children and youth prefer to speak English most of the time. Many older Latins have mastered the English language as well. Would it not be better to let nature take its course rather than to attempt to legislate what may be the impossible and leave scars? These are my concerns — I feel they need to be pondered as part of the effort to consider all sides of the issue before reaching a decision.

Edward A. M. Carley

LETTERS TO THE EDITOR

In your editorial on one issue voting (9-18), you state that one cannot "make a true moral judgement without looking at the other issues," that is, besides abortion.

I would say that, on the contrary, to "make a true moral judgement" about abortions, the sin that Vatican II called "unspeakable", one must isolate it from all other issues, so as to see it in all its

unique horror. Obviously, this doesn't mean ignoring the others, but "looking at them" more carefully.

As you say, they are all, in a sense, "anti-life," though some with a degree of remoteness that is almost ludicrous (e.g. racism). But what they all refer to, mostly, is the quality of life rather than life itself — a crucial distinction in this context. Only one is not

only anti-life, but **pro-death** — the one that is staining this fair land with the blood of innocents — abortion. What is to stop this monstrous evil? Only a crash program aimed at consigning it to the oblivion it deserves in our society which, thank God — as this movement proves — still shows some evidence of its Christian roots.

For us Catholics, it seems the prin-

cipal reason for single issue voting would be the Holy Sea's declaration on procured abortion, which brings out quite clearly that not only the child-murderers are to be held responsible, but also all who aid and abet them. Wouldn't this include voting for them?

By Fr. Jose. J. Gredler CSSR



By Msgr. James J. Walsh

Making God's will ours

Remember several years ago when "The Sound of Music" was first shown on television, there appeared in TV Guide an article by Maria von Trapp, whose life was the subject of the film.

She told again of the time she was a postulant in the convent and the Abbess repeatedly put to her the same question. "Maria, what is the most important thing in life?" And she would answer almost mechanically, "The most important thing in life is to find out what is the will of God and the go and do it."

She concluded in her article, written a generation after she left the convent and married, with these words: "What makes me truly happy is that all the millions and millions of people who have seen "The Sound of Music" around the world are getting this message — the most important thing in life is to find out what is the will of God and then go and do it."

NO EXCEPTIONS HERE. It is the most important thing for everyone. No quest in life is so essential as the quest of what God wants us to do. In the days of more simple faith, this was better understood. People, like the Poles and the Irish, who had been through so much persecution, sprinkled their conversation with phrases like, "If God wills it" or "God willing."

In recent years as the emphasis on ourselves as free, self determining persons, full of rights and privileges,

has increased, dependence upon God seemed out of character with our newly discovered dignity. Or, so some thought.

It was a rather foolish stand, and many, after painful experiences, have swung away from it. Some had to learn the hard way that, a Maria said, the most important thing in life is recognizing and following the will of God.

"We need to realize that we are not abandoned here either by the Lord. He does not leave us to ourselves or some wise men for guidance. He has given us his revealed Truth, especially in the Gospels, which are alive with his word and example."

I can almost hear you saying, "How do you do that? How do you find out what his will is?"

Well, let's push that around. In broad areas of our life, we already know clearly what he wants. More than that, what he demands. The two tablets Moses carried down from Mt. Sinai spell out how man should approach both God and neighbor. The will for God was manifested to all peoples of all generations in ten commandments.

The first three specify man's duties to God, how the creature must relate to his Creator. The last seven outline how we should treat our neighbor, how we should relate to him.

WHEN JESUS CAME about 1500 years after Moses he took the ten and put them all into two precepts — love

God, love neighbor. The will of God for all time.

These are the divine guidelines, the clear map of life, the infallible directive for happiness.

However, there are aspects of living which do not seem to be covered sufficiently in the commandments. There are grey areas in our lives which need light and warmth and reassurance in finding God's will.

We need to realize that we are not abandoned here either by the Lord. He does not leave us to ourselves or some wise men for guidance. He has given us his revealed Truth, especially in the Gospels, which are alive with his word and example.

As we reflect on what he did, how he acted, what attitude he took in this or that situation of life, we should realize that here is the mind of God spelled out for us in the clearest way.

HERE IS WHAT he wants of us. Here is a vastly different value system than can be found in society or history. Here indeed is the will of God in revelation.

Jesus said, "I do always the will of my Father." And so must we — it is the most important thing in life.

There is yet another way of finding

out what he has in mind for us. Through prayer. Regular, trusting prayer. We beg God to give us light to see. We need guidance beyond what we can find in books or in the patient understanding of a confessor. The light of the Holy Spirit, gained through persevering prayer, penetrates into areas untouched by human wisdom.

This kind of prayer is necessary throughout life. Almost spontaneously at the crossroads of life, we realize how inadequate we are to probe the future.

PRAYER FOR light to know what do about marriage or a vocation to the priesthood or religious life is a powerful means of finding the right direction.

A few years ago, Madame Chiang Kai-shek was quoted, "Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding subject, perhaps a flower or a scroll. Everything else in the picture is subordinate . . ."

"An integrated life is like that. What is that one flower? As I see it now, it is the will of God . . . I used to pray that God would do this or that. Now I pray only that God will make his will known to me."

The Sound of Music carried this strong philosophy of life about happiness. If you make God's will your own will, you will find happiness — and keep it.



By DICK CONKLIN

In defense of the Moral Majority

Enough is enough! Throughout this election campaign we have heard — over and over ad nauseam — that "politics in the pulpit" is a dangerous trend that will somehow endanger our American Way of Life. It is as if ministers and priests had never before in our history urged congregations to "get out the vote" or to carefully consider the positions of candidates before voting. Or even to get personally involved in election campaigns.

Our TV and newspaper reporters not only condemn religious leaders who express political opinions, but they often try to twist any expression of patriotism into a "warmongering" stereotype (sound familiar?).

Now, when you think about it, exhortations from the pulpit are anything but new. There were many ministers in the movement to abolish

slavery. Martin Luther King was a protestant clergyman. So is his successor, Rev. Jesse Jackson. The American Civil Liberties Union regularly trots out religious leaders for Congressional testimonies against capital punishment or in favor of permissive abortion. Ever hear the secular news media condemn them?

There is a very logical reason behind the sudden concern of the liberal media. Christians are "coming out of the closet". If they weren't registering to vote, if they didn't bother to pin down political candidates on the controversial issues of abortion, homosexual rights, ERA, and the like — if they weren't waking up and getting involved, there would be no problem.

SADLY, THE LEFT-WING paranoia is even spilling over into the Catholic press. Recently, syndicated columnist

Fr. John Sheerin ("Politics in the Pulpit", VOICE, October 17) was swept up by the rhetoric, quoting secular columnist Nicholas von Hoffman, who rarely espouses a Christian point of view, as condemning "piety that parades itself from the pulpits of televised chapels begging for political support".

It is not political support that the "Wake Up America" preachers are seeking. It is **involvement**, plain and simple. The kind of involvement that unashamedly seeks to return the moral values our society was once built on. The kind of involvement that makes a pro-abortion candidate squirm. The kind of involvement that brings joy to the face of the senior citizen who just received her first form letter from her congressman — in reply to her first letter to him.!

WE SHOULD encourage our religious

leaders, particularly our pastors, to speak out more, for they have been silent too long. Certainly they will come under fire from those who hold opinions contrary to those of our faith (these same critics will of course remain silent when the position is one they share). We'll all continue to be charged with "imposing our values" on society whenever we begin to have a positive effect. And that's the point. Only when the old-fashioned, non-progressive ideals of God, family and country begin to take root do we hear from the opposition.

As Christian Action Council director Rev. Curt Young said the other day in Fort Lauderdale, "When someone tells me that I can't speak on a matter of law or medicine unless I do so with a totally secular flavor, then they are imposing their values on me!"

Defends 'basic box'

To the Editor:

In defense of "your basic box" and "catalogue art," which Fr. Russell says his church consists not of. I quote from the message of Our Lady and Our Lord to Veronica Lueken, (Our Lady of the Roses, Mary Help of mothers Shrine) July 25, 1979.

"I ask you as your Mother, too, not to give in or give up in this struggle to retain a semblance of the Church of My

Son upon earth. You will speak out and continue to approach the clergy in your parish. The monuments, the statues, must remain.

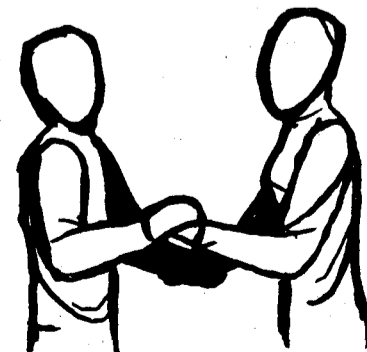
"All honor must be given to My Son in the Eucharist. Man must kneel. My Son's House is the house of God and a house of prayer, and it must not be turned into a meeting hall.

"You shall not win souls and neither shall you enter Heaven when you use

humanism and modernism and change as your approach. Heaven gave you a full plan for the redemption of souls. You will not change this plan to suit the basic carnal nature of man.

"The enemies of God have entered even upon My Son's Church. Will you not come forward as disciples of these last days and fight for My Son to retain His Church?"

Mrs. Jane Costello
Miami



Making sense of the message

By Father Philip J. Murnion

Many messages clamor for people's attention every day. Preaching is one of the means by which messages get through to people. But it is clearly very difficult today to make this traditional way of communicating achieve its maximum effect.

It is difficult to convey the message of Christ so that it makes sense to people inundated with information about all kinds of value systems suggesting ways to make life interesting or to make sense out of one's existence.

Each day we face the challenge: how to make sense of life's various experiences. In doing so, the meaning we give to the apparently disconnected experiences of our lives will reflect our values and viewpoints. The stronger these values are, the more we are able to "decide" the meaning of our lives and the less likely we are to be manipulated by others. How do we "see" our lives?

SOME YEARS AGO the imaginative National Film Board of Canada released a short silent film composed of film remnants that had been spliced together. It was a disconcerting series of apparently unconnected scenes of city streets and country roads, individuals and groups, blinding neon lights and intimate gestures of affection.

Many religion teachers found the film useful because students came up with surprising interpretations which seemed to make sense of it. They were able to find meaning for it and to talk about that meaning. The film expressed well the confusing flood of messages and images assaulting us each day.

Advertisers and marketing specialists recognize that people need to choose among conflicting messages. They have become very sophisticated in capturing people's attention, appealing to emotions and motivating people to action. They spend many thousands of dollars packaging products so that people respond favorably.

In the midst of this environment, people sometimes become critical of

preaching, of the liturgy or of religious-education efforts — efforts of the parish and its people to communicate.

Parishes today are searching for better ways to explain the message of Christ and to get inside the experiences of people. Church efforts, of course, run counter to the methods of commercial communicators. The church and its people are companions in the body of Christ; they are not objects to be manipulated.

Sometimes, formal preparation for liturgies is a joint effort between celebrants and lay planners. Preparation also occurs less formally when the priest finds ways to share the lives of people, listening to their concerns and hopes.

AS THE CHURCH makes new attempts to help people weave the threads of experience into a design for life, it probes the word of God to discover the richness it offers for

• A savoring of the mystery of life found in poetry. The minister observed how preaching shares with poetry the capacity both to see things in a new way and to observe events and objects so that they share in the most universal and timeless qualities of life. So he read and used poetry in his sermons.

However besieged they are by the flood of messages, people give endless evidence of looking for life's meaning. The timeless message of Christ does not lack appreciative hearers when it is made clear. But how can it be made clear? That challenge requires reflection.

Preaching can serve as a powerful force, helping people plunge through the myriad images that bombard them every day, assisting them in the discovery of a new way of "seeing" things that others cannot master.

"Parishes today are searching for better ways to explain the message of Christ and to get inside the experiences of people. Church efforts, of course, run counter to the methods of commercial communicators. The church and its people are companions in the body of Christ; they are not objects to be manipulated."

personal and community growth.

At an ecumenical meeting I once attended, a successful Protestant preacher from Texas, on the brink of retirement, was asked what had made him an effective preacher. His preaching seemed to reach into the hearts and minds of his parishioners. In response, the minister listed what he felt were the essentials of good preaching.

• A good understanding of the Bible. Accordingly, he had made the Scriptures the object of lifelong study.

• An understanding of people's lives. The preacher said he found walking in the footsteps of others through regular reading of biographies helpful for this.

• An appreciation of the humor in life. Therefore, he looked for material that disclosed the humor in life's seemingly contradictory events.

By Father John J. Castelot

How did St. Paul speak to the people of Corinth? What was his approach?

Paul is not content simply to make statements and ask people to accept them blindly. At the end of the first chapter of First Corinthians, he refers to his converts' own Christian experiences in order to illustrate the effectiveness of God's way of acting — so different from what their ordinary experience would lead them to expect.

Then he calls upon his own activity among them as a further illustration of God's power. Alluding once more to their fascination with the brilliance and eloquence of Apollos, he contrasts his own approach to them.

"AS FOR MYSELF, when I came to you I did not come proclaiming God's testimony with any particular eloquence or 'wisdom.' No, I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified" (1 Cor. 2:1-2).

This is a salutary reminder of something of paramount importance. Christianity is not an abstract philosophical or theological system; it is not just a list of propositions to be accepted intellectually or a code of ethical behavior.

Christianity is ultimately and essentially a person. One does not "prove" a person. One responds to, accepts, loves and follows a person.

Paul concentrated on Jesus Christ, "and him crucified." This almost exclusive concentration on the cross might strike the reader as dark, forbidding, almost morbid. But in the context of Paul's thought, it is nothing of the sort.

People often remark that the death of Jesus is the only event in the strictly historical career of Jesus on earth mentioned by Paul in his letters. No miracles, no parables, no exorcisms.

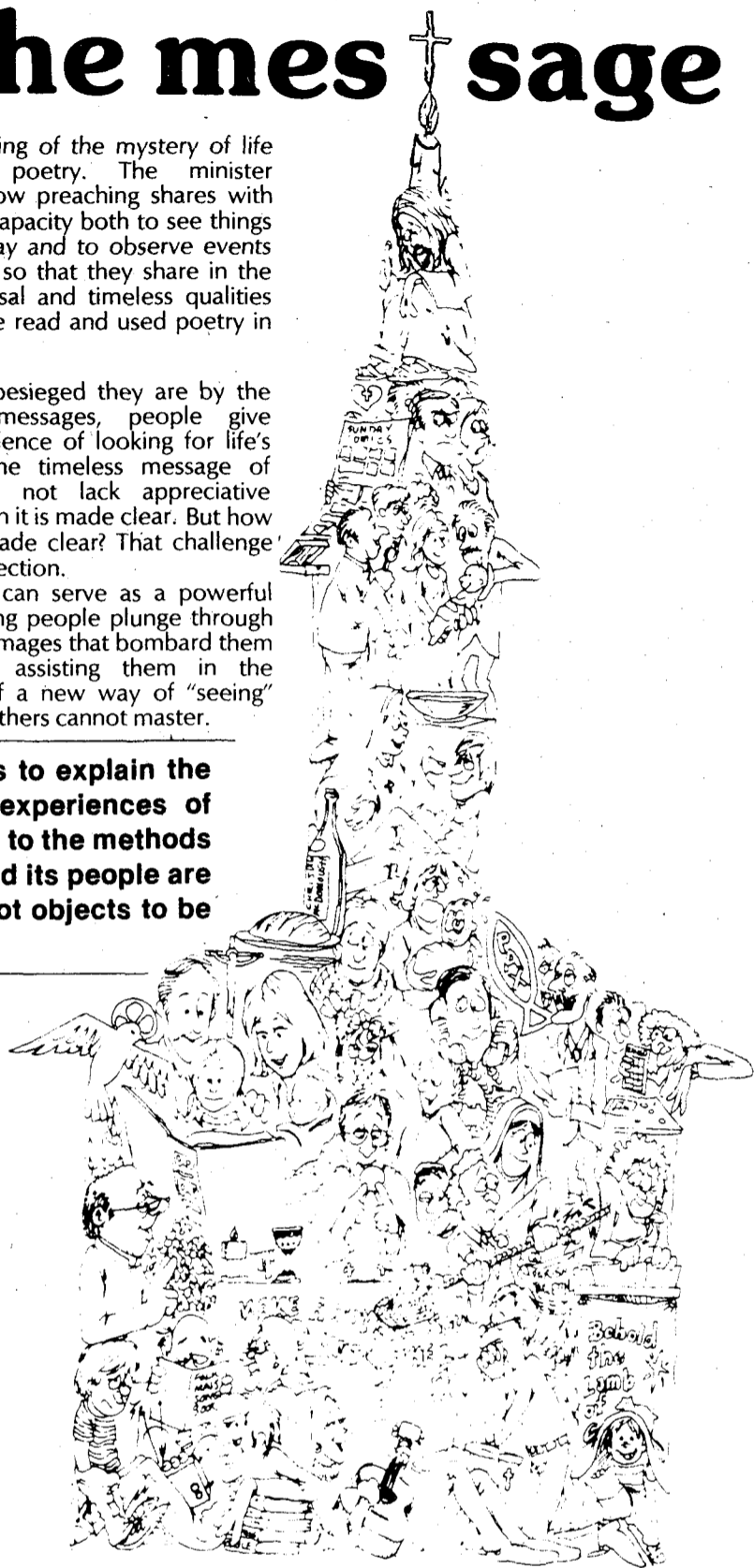
One possible explanation is that he had never heard or seen Jesus before the death and resurrection. While that is true, Paul certainly must have learned many details about the public ministry of Jesus from the Christian communities which had links with the original eyewitnesses of Jesus.

IF PAUL MENTIONS only the death of Jesus, it is because for him, that one event summed up perfectly the whole life and activity of Jesus. It was the act which expressed perfectly a whole life of selfless love, of self-giving. It was the model and dynamic source of Christian life, even of authentic human existence.

Paul's preaching to the Corinthians was deliberately simple, highlighting the essential. He was in no mood to be clever, to dazzle people with showy eloquence. The second missionary journey had left him exhausted and not a little disheartened. He needed a rest.

"When I came among you it was in weakness and fear and with much trepidation. My message and my preaching had none of the persuasive force of 'wise' argumentation, but the convincing power of the Spirit. As a consequence, your faith rests not on the wisdom of men but on the power of God" (1 Cor. 2:3-5).

This, in fact, was providential. People would learn right away and from their own experience that faith is not the conclusion to a clever set of arguments but a gift of God. It was not the power of Paul's presentation that brought them to believe but "the convincing power of the Spirit" — a point of capital importance for an appreciation of what faith is all about.



KNOW YOUR FAITH

How Paul speaks

Preaching at St. Alphonsus

By Ethel Gintoft

From his reverent tone it was clear Father Carrol Straub took the Gospel of Luke seriously. The reading dealt with the folly of hoarding possessions — of building bigger barns to store more grain instead of working for eternal riches.

"My dear friends," the pastor asked the overflow congregation at St. Alphonsus Parish in Greendale, Wis., "what does it profit a man?"

Then tying Luke's theme to the earlier reading from Ecclesiastes, in which Quoheloth decries vanity as fleeting foolishness, Father Straub tried to make the sacred message understood by drawing on the familiar.

FOR THOSE WITH some knowledge of literature: "Shakespeare said it poetically (in Macbeth)," Father Straub explained. "We're poor players that strut and fret our hour upon the stage, and then we're heard no more."

For those who keep up with news events, he referred to a recent costly natural gas explosion in downtown Hartford, nearby. "So often as businessmen we spend sleepless nights worrying, and then, in one moment, it is all gone."

For those who relate best to their own turf, he pointed out most homes have a vanity, a piece of furniture in the bedroom or a bathroom counter. "Folks sit in front of it and work to fix themselves for a long time and then we get out in the wind and we look like the wreck of the Hesperus."

And for those who like anecdotes, he remembered: "Twenty-five years ago when I

worked in Kenosha, Wis., there was a lady in tattered clothes who used to go through alleys and rummage through the garbage cans. She would put her things into her loaded coaster wagon. She died one day. To our surprise she was worth \$500,000."

Dramatically he extended his arms upward. "I will build a bigger bin! I'll build a bigger patio. I'll make a bigger stock investment. But the Lord tells us we're fools. His readings remind us that happiness comes not from hoarding and keeping but from sharing."

"The people listen. Perhaps because Father Straub uses images they know. Perhaps because he includes himself in his admonitions. Perhaps more than anything else because his person speaks."

THE PEOPLE LISTEN. Perhaps because Father Straub uses images they know. Perhaps because he includes himself in his admonitions. Perhaps more than anything else because his person speaks.

For Father Straub brings to this large suburban parish of 2,200 families some 10 years' experience in the central city of Milwaukee: at St. Boniface, when it was the center of turbulent civil rights struggles, and at the predominantly black parish of St. Agnes.

Because he knows of the poor, he talks of the poor and the need to share. Because he knows of

oppression, he speaks of justice. Because he knows human frailty, he parallels the temptations of Christ with the consumerism of today.

"Society is structured to keep everyone forever discontent," he said in a homily. "But the cross is at the heart of rejecting sensuality. It can help us make choices of hamburger over lobster, home over showplace, coat over fur piece."

"He talks a lot about social issues," said Thelma Walker, a parishioner for over 14 years. "We need this since we are a suburban parish. We have to be conscious of the inner city and not allow our possessions to possess us."

So, the parish has a human concerns committee with 20 subcommittees, dealing with such matters as resettling a Cuban family and seven Laotian families; sharing food and money with central-city agencies aiding the poor, tutoring in jail, allocating some \$25,000 to help central-city schools; education for justice and efforts to speak on behalf of the poor.

In addition to a parish school with 600 students, the religious-education department at St. Alphonsus required three full-time directors. Three other priests join the pastor on the pastoral team and hundreds of parishioners serve on various committees.

A parishioner, Marilyn Bowman, described the parish as "a community that lives the Gospel all the days of the week and not just Sunday. The breaking of bread there symbolizes the people breaking themselves in service."

A two-way street

By Rev. Daniel Pakenham

The bishop, priest or deacon who is preaching on Sunday wonders after Mass whether anyone really heard the message he was trying to get across.

The Parishioner, settling down after the reading of the Gospel for the homily, asks whether this is going to be something he wants to hear.

One who gives a homily may, immediately after leaving the pulpit, think of something else he could have said that might have made the Gospel message clearer. The knowledge of the incompleteness of all communication bears in on him. After years of preaching, perhaps the very regularity of it all is difficult to handle. Yet, every once in a while, after Mass, someone says: "You touched my soul."

THE PARISHIONER, waiting for the homily, wonders whether Father knows anyone in the church well enough to zero in on the life of faith among the people. Then, every once in a while, it almost seems his own soul has been read by the homilist.

The listener, coming to worship and to hear the Word of God, knows many things. He recognizes the Scriptures can nourish faith. He realizes the difficulty of listening to a homily in a crowded church, full of distractions.

The parishioner knows it is challenging for anyone to present, in a very short period of time, a concentrated reflection that is capable of touching the lives of all those present, each with his or her own experience and insight.

Then again, those who listen may realize that not very often do they take time to read the Scriptures themselves in order to prepare to hear a homily about the Sunday scripture readings, nor do they often discuss the Scriptures or the liturgy with family or friends.

Bishops, priests and deacons are almost universally nervous before preaching. They know their own fragility and the significance of what they are about to do.

THOSE WHO PREACH know the

difficulties of preaching to a congregation made up of people who differ from one another in many ways. Those who preach know the near impossibility of getting to know everyone in the congregation personally. They recognize that in preaching, as perhaps at no other moment of their ministry, they become transparent; their own faith and knowledge is shown to all those present. Preaching in front of perhaps thousands of people every week of their lives makes great demands on them.

Those who preach have a deep desire to communicate the Gospel to everyone present. But they also know the impracticality of meeting everyone's needs at a specific time and place.

Both he who preaches and those who listen know that what takes place is a dialogue. The attitude of the congregation greatly affects the preacher, and the attitude of the preacher affects the listener; much silent communication shapes the overall effect of the preaching.

For the person who preaches, preparation is vital. Faith, theological understanding and a knowledge of the people in the congregation all go into the preparation process.

Parishioners too can bear some responsibility for the preaching they hear. Besides reading the Scriptures and discussing them, parishioners can take seriously the need to communicate those things that trouble their lives to bishops, priests and deacons. Then those who preach will not waste time preparing homilies about all kinds of things that do not affect the lives of anyone.

Then again, listeners may need to recognize that the pulpit is not the font of all answers for all practical moral questions in life. Preaching is the proclamation of God's Word for the formation of our consciences and the nourishment of our faith. A goal: the formation of listeners who will be able to make decisions out of moral identity with the Gospel.



KNOW YOUR FAITH

Family Life

By
Mimi Reilly



Religion does not inhibit sex

I seldom have the opportunity to look at and enjoy reading women's magazines. A couple of weeks back, while at a conference in Memphis, Tennessee, I picked up the October issue of Redbook Magazine. If you have a chance purchase the issue as there is an excellent report on a second survey done with 26,000 men and women entitled, "The Redbook Report on Sexual Relationships."

SYE CHASSLER, editor-in-chief of Redbook, in introducing the survey report says, "Sex, of course, is the foundation of families, and it is also one of the fundamental sources of human comfort, happiness and contentment. Clarity, about sex, therefore, is essential. Good sex, **MORALLY BASED**, a wise woman once told us, makes good families."

There were many enlightening things about the article but what pleased me the most was the short follow-up section on religiosity of women. The 1975 survey conclusion was again

reinforced: "The greater the strength of a woman's religious feelings the closer the connection there was to their ability to enjoy sexual experiences."

Women with the strongest positive feelings about religion tended to have very good sex lives. Interestingly, the article also said that women who claimed to be antireligious or who had strong feelings against religion were the likeliest to have unhappy sexual relationships. Men, on the other hand, apparently felt religion did not seem to have a bearing on their sexual happiness.

The other general theme of great importance, I felt, that ran through this survey report, was the better the couple's communication skills the better their sexual relationship.

SUPERIOR COMMUNICATION skills were reported by 85 per cent of men and 82 per cent of women who have the best sex lives. The ability to be

frank, honest, loving and out-spoken to one's partner about the different areas of the couples' sexual relationship is crucial to a happy sexual relationship. I would hasten to add, that good communication in all areas of a marriage is important.

I have read and experienced myself that if there is a problem in the marriage and the couple is unable to communicate about it usually the first place the tension will show itself is in their sexual relationship.

Also, if in the marriage there is an inability to express one's feelings in general, this too, can affect the quality of the sexual relationship.

Marriage Encounter has been such a fabulous experience for most married couples because of the opportunity it provides for couples to "simply" talk about feelings and to express them. If you are interested in a Marriage Encounter call the Family Enrichment Center at 651-0280.

How many couples fail to share with

one another about their sex lives because of embarrassment, fear of being rebuffed or of hurting their partner's feelings? Feelings are a very deep part of each of us and to share them can be, at times, very risky. but if they can't be shared with the person we are committed to live out our lives with, then where can we free them? It's crucial for couples to realize that feelings are facts and that sharing them is so necessary to reinforce the bonds that make the marriage intimate.

GOD CREATED MAN and woman and Genesis 2:25 says, "The man and his wife were both naked, yet they felt no shame."

In sharing the facts from the survey with Terry he commented to me: "Don't forget to pray more, Dear." I think it's great that the more religious a person becomes the more they can enjoy all of life but, for us marrieds, there is one especially wonderful part of life, and that's our sexual relationship.



By Dr. James
and
Mary Kenny

Christmas gifts children can make

"This year we are going to put the spirit of giving into Christmas. We are going to get away from the commercialism and materialism and make it a time to show our love to our friends and relatives. Above all, we are going to help our children learn a spirit of giving."

How many families make such a resolve each year only to find that, come December, they are fighting their way through crowds where they hastily pick up the usual tie for Uncle Harry or nightgown for Aunt Betty. Why do good resolves break down each year? Usually we make plans that are too ambitious and allow too little time to complete them.

The time to plan for Christmas is now. This week, let's discuss ways for children to give personal and meaningful gifts.

CHILDREN LOVE to plan and make gifts

for others. Parents can help by seeing that plans stay within realistic limits and that children observe proper safety.

If the child plans to make a dozen gifts, encourage him instead to plan two or three. If he completes those, he can branch out.

Next, do not do the work for the child, but help him structure the project. If he needs help, set definite hours and days when you will work together. If he is doing the entire project alone, set up a schedule showing how much needs to be accomplished each week.

Young children get discouraged with long-range projects. They need to see a finished product rather quickly. Help the child select something which he can complete before he loses interest.

Help children select and plan gifts which are both beautiful and useful. A simple gift, beautifully made, is worth more than an elaborate gift

which was too difficult for the child to make properly. If the gift is poorly made and about to fall apart, the child will know it. All Grandma's "oohs" and "aahs" will not fool the child. Help children make gifts of which they can be genuinely proud.

Here are a few gifts within the range of a child's ability. Your own talents and imagination can suggest many more.

Baking: Make breads, cookies or candy ahead of time and freeze them. Make snack foods by adding your own special seasonings to nuts and cereals.

Sewing: Use quilted material to make potholders or placemats. Rag dolls, sock dolls, puppets and stuffed animals can be simple or elaborate depending upon the child's skill and imagination.

WOODWORKING: Try a cutting board, perhaps personalized with a design or name burned into the wood; a simple rack for paperback books which can

be set on a desk or table; toy cars, trucks and boats can be made from 2-by-4s.

Recycle old articles into beautiful new objects. Encourage a child to restore an old toy so that it becomes a worthy gift for a younger child. Sand and repaint old tricycles and bikes. Save old nylon stockings and cut them up to stuff animals, dolls or pillows. Melt down old candles, strain out the impurities and remold them into new candles.

If you take time and plan, you can help your children give of themselves this Christmas. The projects will truly benefit the giver even more than the receiver. And the works they produce will not be mere gifts — they will be treasures.

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

Family Night

OPENING PRAYER:

"For the Lord is watching his children, listening to their prayers, but the Lord's face is hard against those who do evil." (1 Peter 3:12)

SOMETHING TO THINK ABOUT:

Each family is loved and cherished by God. He is ever present to us, ever watchful over us. He hears us when we speak to him and so delights in our goodness. Let us be thankful for the goodness of God and for his truth given to us in Scripture.

ACTIVITY IDEAS:

● **Young and Middle Years Families** love cards, Materials: crayons, paper, envelopes, stamps. Make homemade LOVE cards to sent to family, friends relatives. Tell them how much you cherish them. For each person list three kind things he or she has done and then give your praise for a job well done.

● **Adult Family** Talk about what you like best about each other. Invite

suggestions on how you can better demonstrate your love and concern for each other.

SNACK TIME:

Popcorn and cold apple cider.

ENTERTAINMENT:

Take a walk or drive to enjoy the colorful foliage of autumn. Make plans to attend a local high school football game.

SHARING:

Share a hope or a dream you have for the future. Tell how you feel when things don't turn out as you had hoped.

Closing prayer:

We thank you, Lord, for each other. Helps us to treasure one another through deeds of kindness. Be with us this coming week and may we share your love with all the people who cross our paths.



St. Thomas More

Msgr. William Dever, pastor of St. Thomas More Church in Boynton Beach, turns over a shovel of earth (right) to break ground for a new parish center. Looking on is Auxiliary Bishop John J. Nevins, and Fr. Louis Roberts, Assistant at St. Thomas More. Behind Fr. Roberts is Permanent Deacon Michael Cherup. At left is one of several parishioners who were invited to come up and throw a shovel of dirt during the ceremony.



Catholic lawyers retreat

The first Catholic lawyers Retreat will be held on the weekend of November 14, at the Major Seminary in Boynton Beach.

Archbishop Edward A. McCarthy, will lead the retreat and conference. The program will include talks by fellow lawyers, expression of viewpoints on common problems, in addition to consultation with priests, a liturgy, and recreation.

Transportation will be provided so that the group can depart in a body from Dade County on Friday evening,

November 14, and return on Sunday, November 16, at noon.

Archbishop McCarthy expressed the hope that many catholic lawyers will take advantage of the special week-end and that they will gain from the retreat and experience a fresh awareness of both the ability and the opportunities of catholic lawyers to promote Christian principles in daily life and practice.

A member of the retreat planning committee will be calling lawyers shortly to answer particular questions about the weekend.

Lawyers guild elects officers

THE GUILD OF CATHOLIC LAWYERS OF PALM BEACH AND MARTIN COUNTIES recently elected its first slate of officers. The President of this newly organized Catholic Lawyer's group is ARTHUR G. WROBLE, a partner of the firm of Burns Middleton Farrell & Faust, Palm Beach, and a Past Grand Knight of the local Knights of Columbus.

Other officers include J. MICHAEL BURMAN, Vice-President; CARL L. CAMPBELL, Secretary; and KAREN L. MARTIN, Treasurer. Eighteen directors divided into three classes also were elected.

The purpose of all Catholic law guilds and similarly designated organizations is to aid their members in knowing, understanding, and applying the precepts of Catholicism in the daily practice of the law. A secondary aim is to aid in the spiritual development of the lawyer himself.

The local group has already sponsored a highly successful Red Mass last year and plans to do so annually.

Interested lawyers in Palm Beach and Martin Counties are urged to contact JAMIE PRESSLY, membership chairman, at 655-1980 for more information. Charter membership is still available.



White Mass

A special Mass for members of the medical profession was celebrated at Mercy Hospital by Archbishop McCarthy. A young girl brings a special offering (left) and afterward some of the doctors gathered with the Archbishop (above) and then had refreshments. The Liturgy included "A Physician's Prayer", as follows: O Lord, give skill to my

hand, clear vision to my mind, kindness and sympathy to my heart, give me singleness of purpose, strength to lift at least a part of the burden of my suffering fellowmen and a true realization of the privilege that is mine. Take from my heart all guile wordlines that with the simple faith of a child I may rely on you. Amen.

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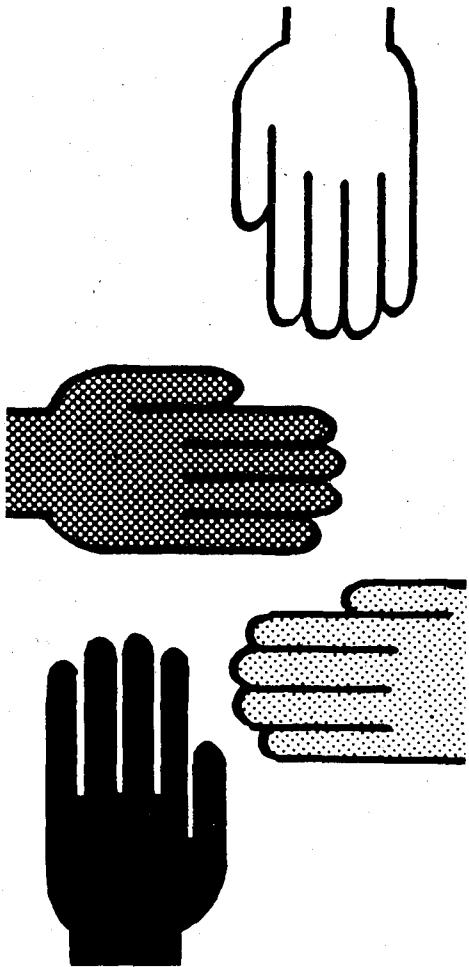
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We must fight 'radical evil' — racism



The Voice of the world

We find God's will for us not only in the word of Scripture and in the teaching of his Church but also in the issues and events of secular society. "The Church...recognizes that worthy elements are found in today's social movements, especially an evolution toward unity, a process of wholesome socialization and of association in civic and economic realms."

Thus spoke the Church in the Second Vatican Council. That same Council urged the Church, especially the laity, to work in the temporal sphere on behalf of justice and the unity of humankind.

With this in mind, we pay special tribute to those who have struggled and struggle today for civil rights and economic justice in our own country. Nor do we overlook the United Nation's Universal Declaration of Human Rights which still speaks to the conscience of the entire world and the several international covenants which demand the elimination of discrimination based on race.

None of these, unfortunately, have been ratified by our country, whereas we in America should have been the first to do so. All have a duty to heed the voice of God speaking in these documents.

Our Response

Racism is not merely one sin among many; it is a radical evil that divides the

human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in our own minds and hearts as well as in the structure of our society.

Conversion is the ever present task of each Christian. In offering certain guidelines for this change of heart as it

renewal in love and justice.

As individuals we should try to influence the attitudes of others by expressly rejecting racial stereotypes, racial slurs and racial jokes. We should influence the members of our families, especially our children, to be sensitive to the authentic human values and cultural contributions of each racial

"As individuals we should try to influence the attitudes of others by expressly rejecting racial stereotypes, racial slurs and racial jokes. We should influence the members of our families, especially our children, to be sensitive to the authentic human values and cultural contributions of each racial grouping in our country."

pertains to racism, we note that these are only first steps in what ought to be a continuing dialogue throughout the Catholic community and the nation at large. In this context we would urge that existing programs and plans, such as those dealing with family ministry, parish renewal, and evangelization, be used as vehicles for implementing the measures addressed here.

Our personal lives

To the extent that racial bias affects our personal attitudes and judgments, to the extent that we allow another's race to influence our relationship and limit our openness, to the extent that we see yet close our hearts to our brothers and sisters in need, — to that extent we are called to conversion and

grouping in our country.

We should become more sensitive ourselves and thereby sensitize our acquaintances by learning more about how social structures inhibit the economic, educational, and social advancement of the poor. We should make a personnel commitment to join with others in political efforts to bring about justice for the victims of such deprivation.

**U.S. Bishop's Pastoral Letter
On Racism In Our Day
November 14, 1979**

(Next week: Our church community).

Refugee aid OKd

PENSACOLA, Fl. — A nearly half-million dollar grant request to help refugees settle in Northwest Florida has been approved by federal and state officials for Catholic Social Services, according to an announcement today by Bishop Rene H. Gracida of the

Pensacola-Tallahassee Diocese.

Catholic Social Services officials were notified by the Florida Department of Health and Rehabilitative Services (HRS) officials that \$434,907 has been approved for the agency for service to refugees in the 18 counties of

Northwest Florida. HRS administers the federal refugee assistance grants locally.

According to records compiled by Catholic Social Services, the largest resettlement agency in the area, some 1,200 Indochinese have settled in the

Pensacola area; 600 in Fort Walton; 450 in Panama City; and 200 in Tallahassee. In addition, a significant number of Cubans have also settled in the area. However, the federal government has not officially granted refugee status to the Cubans as a group.

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Latins in Collier not forgotten

By Jo Opitz
Voice Correspondent

It is known simply as "The Spanish Speaking Office", listed under St. Peter's Catholic Church in the Naples, Fla. telephone directory. When the number 774-3111 is dialed, a voice answers "Bueno, Iglesia de San Pedro".

The assumption has been that this is a service of St. Peter's. It is in fact much more — it is an independent Mission established in 1978 by Archbishop McCarthy under the jurisdiction of the Diocesan Rural Life Bureau.

Fr. Richard Sanders, Director, is responsible for development of the Spanish speaking Apostolate in western Collier County.

Father Sanders said, "The office serves all of the Hispanic people in all of the parishes in Collier County with the exception of Our Lady of Guadalupe in Immokalee which has its own Spanish speaking pastor, Fr. Jove."

PRIOR TO HIS arrival in Naples, Fr. Sanders had served ten years in parishes of the Diocese of Charleston, S.C. He said, "in the summer, 1500 to 3500 migrants travel to South Carolina where the season is short, then go on to the Naples and Homestead areas, where they work full time for eight months."

Father's interest in the migrants and his fluency in Spanish led to his appointment in Collier County.

He said Father Hickey, then pastor of St. Peter's, welcomed him and shared his residence and office space, which

became the temporary Spanish Speaking Office until June of this year. At that time the Archbishop purchased property at 5330 Caldwell St. Naples manor.

The two story structure of Spanish design is large enough to accommodate private living quarters for the clergy, a private office, an outer office, conference room and a large enclosed porch suitable for meetings and workshops.

Mass is celebrated on a scheduled basis at the three major migrant camps from October to May at 7:30 P.M., preceded by C.C.D. classes at 6:30 P.M., and at the smaller camps as the need arises.

THE SCHEDULE is: Monday, at the Duda Camp which has, in season, approximately 800 persons. Tuesday: Camp Basso & Naples Tomato Growers — 500 persons, Wednesday: Six L Camp, about 600 persons. Thursday: a Spanish Prayer meeting at St. Peter's at 7:30 P.M.

No programs are scheduled for Fridays. Father said: "Friday is pay day. My people are poor and poor people live from pay day to pay day. On Friday they go into town to shop for food and the necessities they need to carry them through another week."

Saturday is left open for monthly meetings, workshops, etc. Sunday a Mass is offered at St. Peter's at 7:00 P.M. in summer and 6:00 P.M. in winter.

Sixty-five children received First Holy Communion on Holy Thursday in 1979



Fr. Sanders greets visitors Severo Soto, Jr., and his mother Marie Soto, and Corina and Mary Fernandez, at the entrance to the Spanish Speaking Office in Naples.

and 1980. The girls following the Spanish custom of wearing white veil and dress and the Mexican custom of sponsors. "Many teenagers and adults also receive First Holy Communion while in Naples, doing so more privately," Fr. Sanders said.

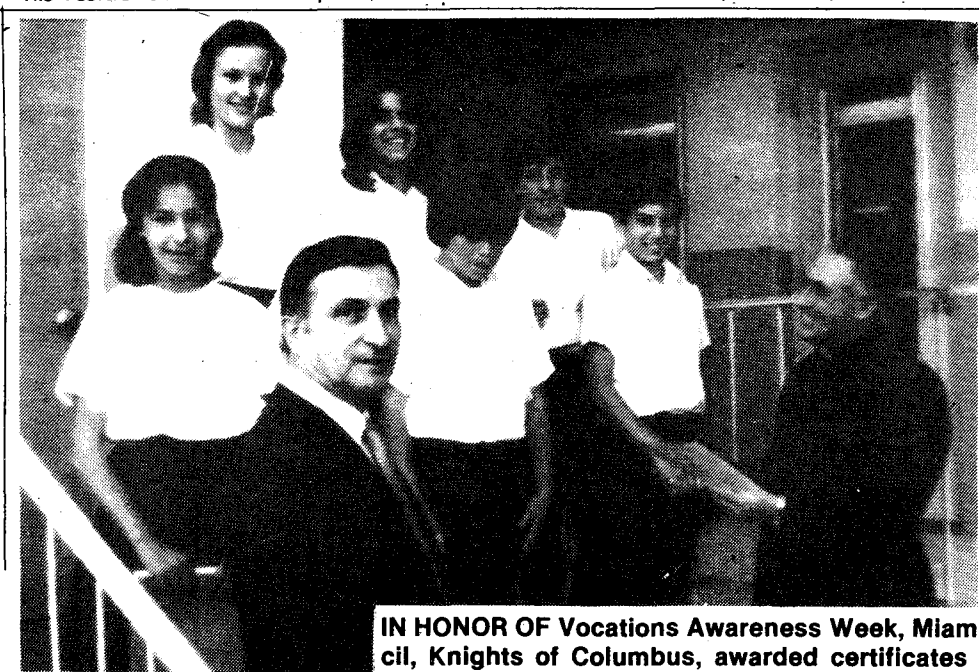
A VISITATION program designed for Cuban and Latin families who may be new to the area or have never become part of the parish community is being formulated. Father learns of these people through their neighbors and, accompanied by a parishioner, calls upon them.

Fr. Sanders also works very closely with the Catholic Service Bureau, Collier Region, depending upon this agency for help in counseling and

referral services and upon the St. Vincent de Paul Society for assistance with clothing, food and other material needs. Volunteers play an important role in the work of the office, especially Mr. & Mrs. Luis Hernandez and family, who have been supportive from the beginning.

Fr. Sanders said, "I would emphasize that our interest lies with Hispanic people as a whole, farm workers and city dwellers. To provide a cultural and civic center, to be concerned with the needs of these people."

"The Spanish Speaking Office extends a welcome to all Hispanic people and a home away from home to all new arrivals."



IN HONOR OF Vocations Awareness Week, Miami Beach Council, Knights of Columbus, awarded certificates to winners of essay contest at St. Joseph's school. Fr. Noel Bennett, Pastor looks at First Place award with Brian Cotugno; the other winner was Laura Fiscia. From l. to r. first row: Joy Snyder, Brian Cotugno, Sal Ciccone; second row: Diane Sinkowski, Laura Fiscia, Jose Jimenez. Also shown is Vicent Vituro, Grand Knight, Music Director at St. Joseph's.


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Knights Honor Pope John Paul II

Mr. Donald E. Raymond, State Deputy of the Florida Council of the Knights of Columbus, has announced that state and local K of C councils are continuing their membership campaign honoring the Supreme Pastor of the Catholic church, Pope John Paul II.

Raymond related that all local councils (113) will organize a number of activities during the membership campaign. These include open house programs for prospective Knights and their families; drives at local churches;

telephone and person-to-person contact.

Brother Andy Izzo, hialeah, has been named to head the "Pope John Paul II Membership Campaign Committee", the Florida State Council. He will be assisted by Joseph F. Lukowski, Plantation, Recruitment Chairman, James W. Cupp, Pompano Beach, Retention Chairman, and several insurance co-chairmen, as well as the New Council Development committee, headed by T.A. Eason, Sr., Indian Harbour Beach.

The Knights are seeking Catholic men 18 years of age or older, who are interested in involvement in Church, community, family, youth and fraternal programs.

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72nd Street at Abbott Avenue

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Boca Raton 395-1800 R. Jay Kraeer Margate: 972-7340
Funeral Director

Ministering is 'being with,' Naples area told

"Ministering is "BEING WITH" not doing for others" were the words Fr. James Fetcher used to bring sharply into focus the real meaning of the Workshop and Spiritual Day of Renewal he conducted recently at St. Ann's Parish, Naples, Fla., Fr. Fetcher is

Director of the Office of Worship and Spiritual Life for the Archdiocese of Miami.

Over a hundred persons representing St. Elizabeth Ann Seton, St. Peter's, Church of San Marco and St. Ann's attended the all day session. Sr.

Kathleen Winkelman, O.S.F. Religious Education Director for the Catholic Community in the Greater Naples Area, was in charge of the program.

Members of the Evangelization Committee, serving as Eucharistic Ministers, Lectors, Commentators,

music directors, ushers, zone chairmen, all, who in any way minister to the needs of their parish were invited to come as the guests of the Fr. Thomas J. Goggin, Pastor of St. Ann's Church. A catered luncheon was served and coffee break snacks were provided by members of the committee.

Clip and Save

If you're buying a home in Dade County, it could cost you plenty to ignore this special mortgage program!

Q: What is the Dade County below-market home mortgage program?

A: It's a program to help families buy homes of their own at a time when interest rates on home mortgages are too high for many families to afford. The rate on loans arranged under this program is well below the rates now required by local mortgage lenders because of the high cost of funds.

Q: How much less?

A: Mortgages under the Dade County program are available at 11.125% (plus 3 discount points for an annual percentage rate of 11.52%). That compares with an average rate of 13.50% (plus 3.5 discount points for an A.P.R. of 14.03%) required by local lenders.

Q: What does that mean in terms of a monthly mortgage payment?

A: Quite a bit. On a \$50,000 30-year mortgage, for example, the monthly payment for principal and interest is \$572 at the 13.50% rate, but only \$480 when the rate is 11.125%. That's a saving of \$92 a month, or \$1104 a year for every year the mortgage is in effect.

Q: Who qualifies for this program?

A: Anyone with good credit who wants to buy a home in Dade County and has an annual income as high as \$33,265. We estimate that about three out of every four Dade County families are within this income limit.

Q: That sounds too good to be true. Aren't there any other limitations?

A: None at all. Income and good credit set the standard. The income limits are \$29,665 for 1 to 4-person families, \$30,865 for 5-member families, \$32,065 for 6-member families and \$33,265 for families of 7 or more.

Q: What kinds of homes are eligible?

A: Almost every type of single family residence or duplex.

That includes single family homes—new or existing; duplexes, new or existing; or condominiums—new, resales or conversions. (There are some limitations on condominiums, however. Only 25% of available mortgage funds can be used for condominiums and the condominiums must meet certain standards.)

Q: What about price. Is there any limit on that?

A: Yes, the highest price permitted for a single family home or condo is \$89,000. For duplexes, the limit is even higher—\$103,835. Both figures are well above the cost of an average Dade County home.

Q: How large can a mortgage be under this program?

A: Technically, the limit is the price of the house. However, since applicants must be able to afford to make monthly payments, we estimate that applicants will be able to qualify for mortgages of slightly more than double their gross incomes. That means slightly more than \$60,000 for families with incomes of \$29,665 and so on down the line. Any difference between the amount of the mortgage and the price of the house would have to be made up with a down payment.

Q: Where do I apply for a mortgage under the Dade County program?

A: At the office of any participating lender. Their names and telephone numbers are listed below. You should NOT apply to the Dade County Housing Finance Authority.

Q: When should I apply?

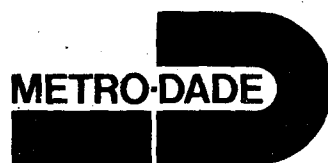
A: As soon as possible. There is a limit on the amount of funds available and all mortgage commitments must be made no later than February 20, 1981.

Questions and answers about Dade County's 11 1/8% home mortgages for qualified families

PARTICIPATING LENDERS

American Savings & Loan Assn. South 279-8244 North 944-0375	Coral Gables Federal Savings & Loan 447-4783	Mortgage America, Inc. 445-6784
AmeriFirst Federal Savings & Loan 577-6145	Dade Savings & Loan Assn. 579-2045	Southeast Mortgage Company . . . 577-3767
Arvida Mortgage Co. 666-7847	First Service Mortgage Co. 448-7951	Stockton, Whatley, Davin & Company 374-7555
Biscayne Federal Savings & Loan 377-4051	Flagler Federal Savings & Loan Assn. 377-1711	Suburban Coastal Corporation South 596-0666 North 940-9053
Charter Mortgage Company 591-7676	Heritage Corporation of South Fla. 324-4000	University Mortgage Marketing, Inc. 442-4137
Citizens Federal Savings & Loan . 883-8686	The Lomas & Nettleton Company . 653-3662	Washington Savings & Loan Assn. 674-6522
City Mortgage Services, Inc. 665-0640	Margaretten & Company, Inc. 253-9844	
Community Mortgage Corporation 371-3266	Mid-States Mortgage Corporation . 624-9561	

The information provided as a service to Dade County residents.



Metropolitan Dade County Housing Finance Authority

Robert L. Shevin, Chairman
Program Administrator, J.I. Kislak Mortgage Corporation

Priests on retreat

The following priests will be on retreat at Our Lady of Florida Retreat Monastery, North Palm Beach

NOVEMBER 3 - 7

Rev. Emiliano del Alamo, O.P.
Rev. Dominic Barry
Rev. José Biaín, O.F.M.
Rev. Leonard Boucher, O.M.I.
Rev. Edward V. Brown
Rev. George P. Cardona, S.P.
Rev. Martin Casidy
Rev. Anthony Chepanis
Rev. James Connaughton
Rev. David E. Crahen, O.M.I.
Rev. John A. Crowley
Rev. Frank E. Curley, O.M.I.
Rev. Martin Devereaux
Rev. Leo Dionne
Msgr. Francis Dixon
Rev. John J. Drew, M.M.
Rev. George Duffy
Rev. Thomas J. Engbers
Rev. Francis X. Fenech
Rev. Ross A. Gamsey
Rev. Robert J. Gill, O.M.I.
Rev. Austin Gogarty, S.P.S.
Rev. Héctor González Abreu
Rev. Mario González
Rev. Alvaro Guichard
Msgr. B. Hammerstein
Rev. Thomas Hanly
Rev. Walter Hartnett
Rev. Robert A. Hostler
Rev. Jan Januszewski
Rev. Pedro Jové
Rev. William G. Killelea
Rev. Michael Licari
Rev. Juan M. López
Rev. Aloysius Lucking
Rev. Victor Lyczko
Msgr. James A. Magner
Rev. Paul L. Manning
Rev. John Mendelis
Rev. Anthony Mercieca
Rev. Joseph Milford, O.M.I.
Rev. Matthew A. Morgan
Rev. Ignacio Morrás
Rev. Xavier Morrás
Rev. Richard Murphy
Rev. James McDevitt
Rev. Thomas McGrady, O.M.I.
Msgr. B. McGreham, V.F.
Rev. Francis McKinney, T.O.R.
Rev. Roman F. Narkun
Rev. Joseph L. Nolan, C.S.S.P.
Rev. Joseph O'Connor
Msgr. Thomas O'Donovan
Rev. Dominic O'Dwyer
Rev. Timothy Geary
Rev. Harold O'Hara
Rev. William O'Dea
Rev. José L. Paniagua
Rev. Christopher Petrosky, T.O.R.
Rev. Bernard Powell
Msgr. William Powers
Rev. Salvatore Profeta
Rev. Joseph Pucci, O.M.I.
Rev. Michael Quilligan
Rev. James E. Quinn
Rev. James Reynolds
Rev. Louis C. Roberts
Rev. Clemente Seoane
Rev. John A. Skehan
Rev. Leonard Stachura
Rev. Christopher Stack
Rev. Casimir Stadalnikas
Rev. Charles Williams, C.S.V.
Rev. Frank E. Cahill

It's a Date

Film Series at Lady of the Lakes

"What Ever Happened to the Human Race?" a film series will be shown on Wednesday evenings in November beginning November 5, at 7:30 p.m., at the Parish Center at Our Lady of the Lakes, 15801 NW 67th Ave., Miami Lakes. Phone 558-2202 for details.

Secular Franciscans

Secular franciscans (forming a new Fraternity) at St. Bernard's, 8279 Sunset Strip, Sunrise, Fla., will meet on November 9, at 1:00 p.m. in the Parish Center. You are invited to join the Franciscan family. All visitors are welcome.

"The Witness"

"The Witness" will be presented by "A Joyful Noise Ensemble" on Sunday, November 9th, at 8:00 p.m. at Rosarian Academy Auditorium, 807 N. Flagler Drive, W. Palm Beach. Every one is invited. For information call 588-5255.

Workshop at St. Louis

On Nov. 1, beginning with Mass at 8:30 a.m. the Evangelization Committee of St. Louis Parish will host a leadership workshop dealing with evangelization. A series of filmed presentations by Fr. Alvin Illig, Executive Director of the Office of Evangelization for the Catholic Bishops in Washington, D.C. will be the basis for the workshop. The workshop will conclude at 3:00 p.m. \$5.00 registration fee includes lunch and materials. For reservations: 238-7461.

Divorced and Separated

Divorced and Separated Catholics of St. Rose of Lima meets every other Friday, starting November 14. The support group meeting started at 8:00 p.m. til 10:00 p.m. Rap sessions and general interest information follows the speaker. Meet the Msgr. in th Msgr. Enright Library conference room, 4th Ave., and 105th Sts. For more information call Anne Davidson, 754-5707.

Blood Drive

Blessed Trinity Catholic church, 4020 Curtiss Parkway, Miami Springs, will sponsor a Blood Drive for the John Elliott Community Blood Center. The hours for donation are 8:30 a.m. to 1:30 p.m. Please call the Cavalier Family for appointments, at 887-3253 or 887-6775.

Women's Clubs

St. Henry's Women's Guild is holding a Rummage Sale on Nov. 12 and 13 from 10:00 a.m. to 7:00 p.m. and on Nov. 14, from 10:00 a.m. to 12 noon at the Church, 1550 N. Andrews Ave., Ext. Pompano Beach, Fl.

★★★★

St. Lucy's Women's Guild, Highland Beach will hold their monthly luncheon meeting, Nov. 4, at Delray Beach Club, 2001 Ocean Blvd., Delray. Speaker will be Mrs. Thomas Blum, President of Palm Beach Deanery. Social Hour 11:30 a.m., lunch at 12:30 p.m. Hostess: Mrs. Helen Blotney. 276-8797 for information.

★★★★

Women's Club of St. Bartholomew's Parish will hold a Flea Market, on Nov. 8, in th Parking Lot. Cost \$5.00 per table. Admission charge 25 cents pr person. For reservations call Pat at 987-4715 or Kathy at 983-1271.

★★★★

St. Boniface Women's Club will hold its next monthly meeting in the Parish Hall, 8330 Johnson St., Pembroke Pines, on Nov. 4, at 8:00 p.m.

★★★★

St. Sebastian Council of Catholic Women will hold their first meeting of the season of Nov. 7 at 8:00 a.m. with Mass followed by coffee and Danish. It is requested that members offer their Holy Communion for deceased members.

★★★★

Ladies Guild of St. Francis of Assissi Parish in Riviera Beach will meet on Nov. 4, at 7:30 p.m. Plans for December 14, Christmas Tea to be held at the home of Mr. and Mrs. Don Mertin of Singer Island, will be completed.

★★★★

St. Joseph's Catholic Women's Club will hold their regular meeting on November 3, at 1:00 p.m. in the Parish Hall, 8625 Byron Ave., Miami Beach. Refreshments and Games.

★★★★

Sacred Heart Ladies Guild will hold a Rummage Sale at Madonna Hall, 430 North "M" St., Lake Worth, beginning Nov. 6 from 9:00 a.m. to 4:00 p.m., Friday, Nov. 7, 8:30 a.m. to 4:00 p.m. and Saturday, Nov. 8, from 8:30 p.m. to 4:00 p.m. Bargain Bags on Saturday.

Dominican Laity

The Dominican Laity, Third Order of St. Dominic, will meet on Nov. 2, 1980, at Barry College. Novice instruction begins at 10:00 a.m. in the Board Room on Thompson Hall. Recitation of the Rosary will begin at 11:00 a.m. in Corpus Jesu Chapel with Mass following the Rosary. Visitors welcome.

St. Sophia Greek Festival

St. Sophia's annual Greek Festival will take place on the grounds at 2401 SW 3rd Ave., Coral Way, on Friday, through Sunday, November 7-9, FROM 11:00 a.m. to 11:00 p.m. Everything Greek from dancing to food, drink, entertainment, plants, boutique, Church Tours, Movies, Jewelry, Greek Art, Flea Market, Etc.

Dancing Every Friday

K of C, Holy Spirit Council 6032, 2118 SW 60 Terr., Miramar, announces the beginning of Ballroom Dancing every Friday evening, 8-11 p.m. featuring Molly and Pussel and Their Make Believe ballroom. Donation is \$1 per person. For information call 961-3647 - 963-1565.

Kaffeehaus

St. Paul of the Cross Parish, 10970 State Rd. 703, N. Palm Beach, is holding a Kaffeehaus every Friday night from 8:00 p.m. to Midnight, for anyone over the age of 19. Folk musicians, beer, wine, coffee, soda and snacks in a living room atmosphere. Open to those interested in a friendly and hospitable place. The Kaffeehaus is located East of the Church, behind the Parish Hall, off State Rd. 703. For more details call Kathie Garrett Pieper, 626-1880, Mon.-Fri., 9-4 p.m.

Nocturnal Adoration

The K of C, Holy Spirit Council, 6032, will sponsor a Nocturnal Adoration, at St. Boniface Church, Pembroke Pines, at Friday Evening, Nov. 7; beginning at 10:00 p.m. and ending at 8:00 a.m. Saturday morning. Information; Stephen J. Sliniski, Jr., 961-3647.

Widows-ers Club

The Greater Hollywood Widows-ers Club (Formerly the "40-60" Widows-ers Club) (No age restriction now) cordially extends an invitation to all widows, widowers, and eligible singles to join them at their Nov. 7 meeting to be held at 7:30 p.m. in Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood. Speaker, Refreshments. Get in on our Christmas Dinner Party Plans. Call 987-4493, or 987-5252 after 6:00 p.m. Door Charge \$1.00 MEMBERSHIP \$5.00 PER YEAR.



TOMMY BAYNE, an eighth grader in St. Helen Chool in Lauderdale Lakes, makes a special volunteer appeal at Sunday Mass on behalf of the St. Helen Church Blood Bank which once again has met its annual quota of 300 pints of donated blood for the parish family. Since inaugurating the blood bank in 1976, the church has been frequently cited by the Broward Community Blood Center for its outstanding contribution to the community.

★★★★

Catholic Widow (ers) Club will have a social gathering on Nov. 3, at 7:30 p.m. at 2380 W. Oakland Park Blvd., rear of PWP Hall in Ft. Lauderdale. Refreshments, Setups, BYOB. For information call 722-3079 or 733-4274.

Charismatics

A Charismatic Prayer Meeting is held at St. Charles Borromeo Church, 123 N.W. 6th Ave., Hallandale, every Thursday evening at 7:30 p.m. The Music Ministry will welcome new members.

A Charismatic Prayer Meeting is held every Friday at 7:45 p.m., at St. John Fisher Parish, 4001 N. Shore Drive, W. Palm Beach.

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SUNDAY!

9 A.M. - Ch. 7
 "The Church and The
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8 A.M. - Ch. 5
 The TV Mass
 for Shut - Ins

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

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For Particulars Contact
 Fred Wass, Clinical Director, the PBI Hospital Program
 1210 South Old Dixie Highway, Jupiter, Florida 33458
 Telephone: (305) 746-6602

YOU'RE INVITED!



To join other Floridians who will say

"Thank You Marie"

to Mrs. Thomas Palmer, founder of Birth Right of South Florida, past president of the Archdiocese of Miami Council of Catholic Women, and founding president of the Florida Council of Catholic Women, for her untiring dedication to the preservation of life and of the family.

We promise you an unforgettable evening renewing acquaintances with long-time friends while we honor Marie during dinner on Saturday, Nov. 8 at the Omni International Hotel.

RESERVATIONS MUST BE RECEIVED NO LATER THAN MONDAY, NOV. 3.

Send your donation at \$25 per person today to Birth Right, Post Office Box 530265, Miami Shores, FL. 33153.

Proceeds will benefit Birth Right of South Florida.

Maryanne Buffone,
Chairperson

Marjorie L. Donohue
Co-Chairperson

Help Keep Monastery open

The 12th annual Hurricane Ball will be held Saturday Nov. 8, at the Breakers Hotel in Palm Beach Florida to help keep the Our Lady of Florida Monastery open.

The Hurricane Ball, which begins with social hour at 7:00 P.M., is an elegant dinner and dance that benefits the Passionist Fathers' Our Lady of Florida Monastery and Retreat House at 1300 US Highway One in North Palm Beach.

Tickets are \$100 per person with each ticket holder eligible for a luxurious 1981 Pontiac Bonneville Broughan diesel automobile. You may obtain tickets by calling the Monastery at 626-1300. The Monastery provides retreat programs for people from all over South Florida. Keeping the Monastery open to continue its work has become a yearly struggle.

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LEGALS-NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-7791
Division 02

IN RE: ESTATE
ALICE R. CROWLEY
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ES-
TATE AND ALL OTHER PERSONS IN-
TERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the
administration of the estate of ALICE R.
CROWLEY, deceased, File Number 80-
7791, is pending in the Circuit Court for
Dade County, Florida, Probate Division,
the address of which is 73 West
Flagler Street, Miami, Florida.

The personal representative of the
estate is ALICE R. OATES whose ad-
dress is 1415 Messina, Coral Gables,
Florida. The name and address of the
personal representative's attorney are
set forth below.

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

All persons interested in the estate to
whom a copy of this Notice of Ad-
ministration has been mailed are
required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file
any objections they may have that
challenges the validity of the
decendent's will, the qualifications of the

personal representative, or the venue
or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJEC-
TIONS NOT SO FILED WILL BE
FOREVER BARRED.

Date of the first publication of this
Notice of Administration: October 31,
1980. ALICE R. OATES

As Personal Representative of the
Estate of ALICE R. CROWLEY
Deceased

ATTORNEY FOR PERSONAL
REPRESENTATIVE:
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
445-2551

10/31/80 11/7/80

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-8203
Division 03

IN RE: ESTATE OF
HILDA E. MERRITT
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ES-
TATE AND ALL OTHER PERSONS IN-
TERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the
administration of the estate of HILDA E.
MERRITT, deceased, File Number 80-
8203, is pending in the Circuit Court for
Dade County, Florida, Probate Division,
the address of which is 73 West
Flagler Street, Miami, Florida 33101.

The personal representative of the
estate is MILDRED E. NOYES whose
address is 1279 N.W. 41st Street,
Miami, Florida 33142. The name and
address of the personal representa-
tive's attorney are set forth below.

All persons having claims or demands
against the estate are required, WITHIN
THREE MONTHS FROM THE DATE OF
THE FIRST PUBLICATION OF THIS

NOTICE, to file with the clerk of the
above court a written statement of any
claim or demand they may have. Each
claim must be in writing and must in-
dicate the basis for the claim, the name
and address of the creditor or his agent
or attorney, and the amount claimed. If
the claim is not yet due, the date when
it will become due shall be stated. If
the claim is contingent or unliquidated,
the nature of the uncertainty shall be
stated. If the claim is secured, the
security shall be described. The
claimant shall deliver sufficient copies
of the claim to the clerk to enable the
clerk to mail one copy to each personal
representative.

All persons interested in the estate to
whom a copy of this Notice of Ad-
ministration has been mailed are
required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file
any objections they may have that
challenges the validity of the
decendent's will, the qualifications of the
personal representative, or the venue
or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJEC-
TIONS NOT SO FILED WILL BE
FOREVER BARRED.

Date of the first publication of this
Notice of Administration: October 31,
1980.

/s/ MILDRED E. NOYES
As Personal Representative of the
Estate of HILDA E. MERRITT
Deceased

ATTORNEY FOR PERSONAL
REPRESENTATIVE:
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
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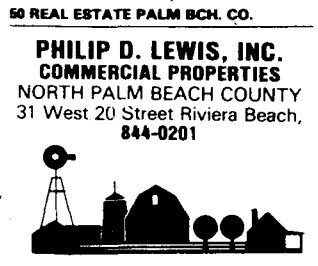
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'I don't know if you can believe in love at first sight,' he says...

'Yeah, we won 'The Most Bizarre Couple Award' at the camp dance contest that year,' she says.

His eyes, her hands ...and Faith

By Nancy Roberts

MINNEAPOLIS (NC) -- She's never seen the man she loves. He's never held her hand in his.

Maureen Pranghofer is blind and has to wear a leg brace because of a genetic bone disease. Her husband, Paul, was born with no arms and his right leg is two feet shorter than his left.

But the two laugh just as much as and probably more than most young couples. They've managed to work out a unique, mutually delightful relationship that has as its cornerstone their faith in God.

Because they depend upon each other so much, they have a special closeness.

"Sometimes I'm her eyes," Pranghofer explains. And sometimes his wife is his hands. She opens the mail; he reads it. She washes the dishes; he manages to dry them.

"But I stopped asking him what colors to wear," Mrs. Pranghofer laughs. "He has an awful color sense."

The two met when they were children at Camp Courage on Cedar Lake, near Mapple Lake, Minn., a summer camp for the handicapped operated by Courage Center, a Minneapolis Agency. Mrs. Pranghofer will never forget how impressed she was when her future husband won a breakfast-cereal eating contest when they were 12.

"He ate 12 boxes of 'Frosted Flakes.' I couldn't believe it," she says. He says he doesn't remember much about his future wife then. "I was too busy eating to pay attention to her," he says.

But she had "a big crush" on the independent guy who played football and swam and did all kinds of things, even though he had no arms. In 1977, they met again at Camp Courage and started dating. About a year later, with her guide dog, Allen, leading the way down the aisle, they were married.

"I don't know if you can believe in Love at first sight, but somehow (in 1977 when they met again) the Lord gave me the message that Maureen was going to be very important in my life," Pranghofer recalls.

"Yeah. We won 'The Most Bizarre Couple Award' at the camp dance contest that year," Mrs. Pranghofer teases her husband. But she, too, believes it was "The Lord's will" that they get together. An affiliate with the Franciscan nuns in Rochester, Minn., she was intending to associate with them as soon as she found a counseling job, when he came into her life again.

"I kept telling him, 'I'll be entering the convent soon, so we can't get serious, you know.'" Mrs. Pranghofer says. But there were delays. Finally, when the job she'd lined up in Rochester fell through at the last minute, she decided to stay in Minneapolis,



Maureen and Paul Pranghofer sit with Maureen's guide dog Allen on the steps of their Minneapolis home. Maureen is blind and wears a leg brace because of a genetic disease. Paul was born without arms and his right leg is two feet shorter than his left. Paul often is Maureen's eyes and she is his hands. (NC Photo)

realizing she was being called to a different vocation.

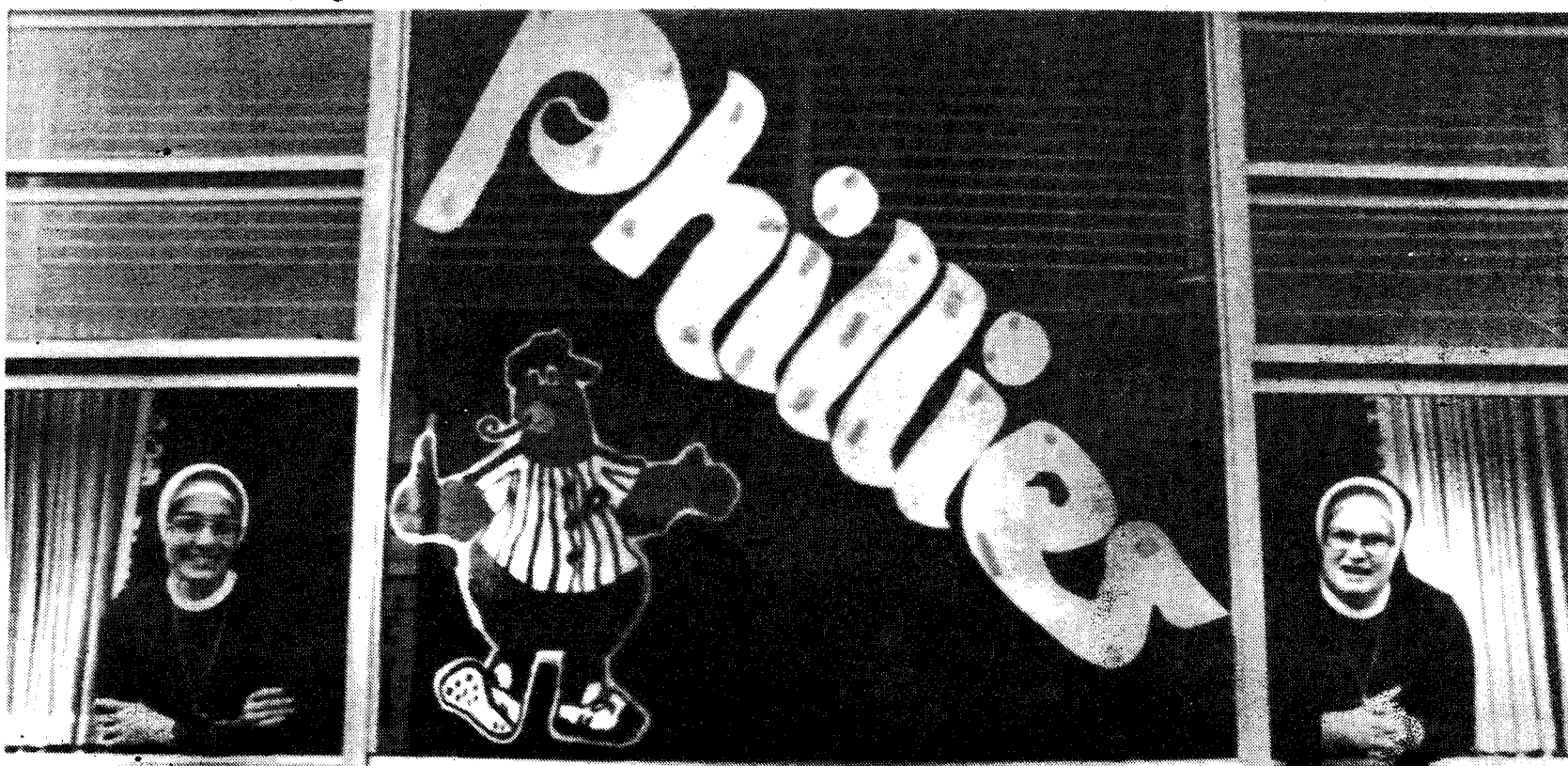
There is no typical day for the Pranghofers now. They share responsibilities around the house. She works part time at the Courage Center and will start full-time graduate work at the University of Minnesota. He works as a computer data analyst. "We try to split up the activities and chores so they're pretty much shared" Pranghofer says. "I do the vacuuming now, though, 'cause sometimes she vacuums up extra things."

The two dissolve into laughter as they begin to count up all of his socks that have mysteriously disappeared. "We

just assume that the vacuum ate them," Mrs. Pranghofer says. Then there was the time 25 feet of telephone cord disappeared...

They share a life of involvement in their faith. Pranghofer has been elected to the council of a Minneapolis parish; Mrs. Pranghofer plays the guitar at Mass once a month. "Our own faith is central to our lives," Mrs. Pranghofer says.

"It's more than just going to church on Sundays. I really believe that it's how you act and treat other people... 'Love your neighbor' is a test of your faith."



FAITH IN THE PHILLIES -- Sisters Elaine Anthony Abate, left, and Brian Maureen Kervick of St. Matthew's School in Forestville, Conn., beam at the success of their favorite baseball team, the world champion Philadelphia Phillies. The two nuns and six other sisters on the school faculty are Philadelphia natives so naturally they had a keen interest in the recent World Series. Sister Anthony said they had prayed "to St. Peter and St. Rose" referring to Phillies' first baseman Pete Rose. (NC Photo)

Resumen del Sínodo Sobre Familia

VATICANO(NC)— El Sínodo mundial de obispos trata de "devolver a la familia los derechos que Dios le dió y que deasortunadamente ciertas ideologías han comprometido," dijo el Papa Juan Pablo II en una alocución a 500 padres de familia. Al iniciar la redacción final de las conclusiones y de un mensaje al mundo, los obispos no desean adelantar detalles de los 50 artículos que deben aprobar después de las debidas enmiendas. Se sabe que el mensaje dirigido a las familias describirá las condiciones que afectan hoy a la institución familiar, reafirmará la doctrina sobre el plan divino de salvación y la familia (el amor y la procreación), los deberes que impone al ser humano, a la iglesia y a la familia, y los medios para cumplir esa misión. El tema del Sínodo es "el papel de la familia cristiana en el mundo de hoy."

El sínodo (terminó Oct. 28) ha discutido entre otros puntos:

-Una afirmación de la encíclica *Humanae Vitae* (De la vida humana) que en 1968 reiteró que el uso de medios artificiales para evitar la concepción es intrínsecamente malo. Varios obispos propusieron que se explique mejor esta doctrina en un contexto teológico sobre sexualidad humana.

-Defensa del matrimonio in-

disoluble, pero a la vez mejor atención pastoral a las personas divorciadas y a las que se casan de nuevo, e incluso una posible flexibilidad ante casos difíciles.

-Un repaso de los ritos esenciales del matrimonio, pero reconociendo el valor de las tradiciones y culturas autóctonas.

-La necesidad de adoptar una Carta de los Derechos de la Familia que reafirme, entre otros, el derecho a escoger la educación de los hijos y el derecho a decidir en conciencia cuántos hijos puede tener una familia, sin interferencia estatal o de otro origen.

-El ministerio de la familia como centro de la evangelización y de la formación religiosa.

-Atención especial a las familias necesitadas, como sucede con las refugiadas, las migrantes en tareas agrícolas, las de los cinturones de pobreza en las grandes ciudades.

-La publicación de un "directorio" o manual detallado sobre el ministerio a la familia.

En un informe sobre el sacerdocio y el catecismo con respecto a la familia, el cardenal Silvio Oddi reiteró que la formación religiosa de la niñez y la juventud debe realizarse dentro del ambiente íntimo de la familia. Pidió que se formule



Comentando los eventos del Sínodo sobre la familia, durante un receso en las discusiones aparecen, de izquierda a derecha, Arzobispo Quinn, de San Francisco, Arzobispo Bernadin, de Cincinnati, y el Cardenal Marcharski, de Cracow, Polonia.

una teología especial sobre la institución familiar, que los obispos establezcan en su diócesis programas pastorales muy concretos para la familia, y fomenten una parroquia que sea familiar; que abran cursos obligatorios de preparación al matrimonio, y formen a sus sacerdotes en problemas de la

familia con criterio interdisciplinar (varias disciplinas combinadas como psicología y sociología) y no sólo moralista.

Algunos observadores opinan que el sínodo no cambia la doctrina tradicional de la iglesia opuesta al control artificial de nacimientos (el aborto incluido

desde luego) y al divorcio, y cautelosa en planes estatales sobre demografía. Pero abre nuevos horizontes al tratar problemas reales que abruman al matrimonio y la familia. Punto espinoso fue el desacuerdo de parejas católicas sobre anticonceptivos, de uso extendido.

¡Buenos Días! Iglesia de San Pedro...

Contesta un teléfono en Naples

Por Jo Opitz
(Corresponsal de La Voz)

Cuando se llama al teléfono 774-3111, en Naples, una voz contesta "¡Buenos días! Iglesia de San Pedro".

Se conoce solamente como "Oficina de los Hispanos Parlantes", (Spanish Speaking Office) en el directorio de teléfonos de Naples, bajo el título de "St. Peter's Catholic Church". Se asume por ello que éste es un servicio de St. Peter's. De hecho es mucho más: es una misión independiente establecida en 1978 por el Arzobispo Edward A. McCarthy bajo la jurisdicción del Buró de Vida Rural de la Arquidiócesis.

El Rev. Padre Richard Sanders, Director de la Oficina y responsable por el desarrollo del apostolado hispano en la sección occidental de Collier County, dice:

"La Oficina sirve a todo el pueblo hispano en todas las parroquias de Collier, con la excepción de Our Lady of Guadalupe, en Immokalee, que tiene su propio párroco de



El Padre Richard Sanders en su despacho de la Oficina de Hispanos Parlantes trata con Maria Hernandez, voluntaria, sobre planes para el apostolado a los hispanos.

habla española, el Padre Jové.

Antes de venir a Naples, Padre Sanders sirvió diez años en la Diócesis de Charleston, S.C. donde se familiarizó con los trabajadores migratorios. El dice que "en el verano, de mil

quinientos a tres mil quinientos migrantes viajan a Carolina del Sur donde la estación de trabajo es corta, entonces bajan a Naples y Homestead donde trabajan fijos por ocho meses." El interés del P. San-

ders en los obreros migratorios y su español fuido le valió su nombramiento en Collier County.

Dice Padre Sanders que el párroco de St. Peter's, Rev. P. Michael Hickeyle dió una cálida bienvenida y compartió con él su residencia y su despacho, el cual vino a ser la temporal "Oficina de los Hispanos Parlantes" hasta junio de este año, cuando el Arzobispo adquirió la propiedad de una casa de dos pisos en 5330 de la calle Cadwell, Naples Manor. El edificio de diseño español es suficiente para acomodar una oficina privada, una más de recepción, un salón de conferencias, y otra sala para reuniones y sesiones de trabajo además de la necesaria vivienda para el sacerdote.

Dice Padre Sanders que "a los trabajadores migratorios se les celebra Misa en un horario fijo en los tres campos principales desde Octubre a Mayo, a las 7:30 p.m. (la hora precedente se dedica a las clases de religión, CCD), y en los campos menores según la necesidad. El programa es como sigue: Lunes, Misa en Campo Duda,

que durante la estación tiene unas 800 personas. Martes, en Campo Basso Tomato Growers, con unas 500 personas. Miércoles en el Campo Six L, cerca de 600 personas. Los Jueves, una reunión para Orar en español a las 7:30 en la Iglesia de San Pedro. Los Viernes son días de cobro, que mis obreros, como pobres al fin, lo necesitan para comprar lo necesario para sobrellevar una semana más.

"Los Sábados quedan libres para las reuniones, sesiones de trabajo y estudio, etc. Y los Domingos la Misa se celebra en San Pedro a las 7:00 p.m. en verano, y a las 6:00p.m. en invierno.

"En los Jueves Santos de 1978-1980, sesenta y cinco niños y niñas recibieron la Primera Comunión; ellas vistiendo el tradicional vestidito y velo blancos y se siguió la costumbre mexicana de "Padrinos" para los comunicantes. Muchos jóvenes y adultos reciben también la primera comunión mientras están en Naples, pero lo hacen

(Sigue en la pag. 4A)

Todos Los Santos

NOVIEMBRE 1

Durante el año la Iglesia recoge y celebra la memoria de sus santos. En este día especial los reúne a todos, a aquellos de quienes conocemos sus nombres y a aquellos cuyos nombres nos son desconocidos. En esta fiesta, la Iglesia, madre de todos, evoca a todos sus hijos que ya purificados en el purgatorio gozan de la visión Divina en Su gloria: es una muchedumbre que escapa a las cuentas, los que el Cordero compró con su sangre para Dios, nacidos "de toda nación,

de todo pueblo, de toda tribu y de toda lengua". (Ap. 5,9)

Es una fiesta muy antigua, aunque no se sabe ciertamente su comienzo, se sabe ya en el siglo VIII se celebraba en muchas partes de Occidente. En este día rendimos tributo a los santos que nos precedieron en la señal de la fe y por cuya mediación esperamos algún día, junto a ellos, gozar de la presencia de Dios. Es fiesta de gran esperanza, que nos muestra el camino que siguieron los santos y que nos invitan a seguir.

Los Fieles Difuntos

NOVIEMBRE 2

Tras el regocijo de la Iglesia por todos sus santos en la gloria, hoy la Madre Iglesia ruega por los que esperan en el dolor purificador del purgatorio, que no es más, y es ya demasiado, que la negación de la presencia de Dios, cuya gloria no pueden disfrutar.

Es un deber de caridad cristiana rogar por las almas de nuestros hermanos para que la misericordia infinita del Padre acorte la separación y puedan pronto reunirse con la asamblea de todos los santos.

Mucho podemos hacer por estas almas que ansían unirse a Cristo en el banquete celestial en la presencia del Padre y del Espíritu Santo.

En esta fecha se hace patente la Comunión de los Santos cuando, aspirantes nosotros también a la santidad, nos unimos a la Iglesia en la Santa Misa, en las oraciones, en los sacrificios de sus hijos, en las limosnas, etc. que se ofrecen a Dios a través de los méritos sobreabundantes del Cordero.

Hoy es día especial para rogar por los fieles difuntos pero es de caridad rogar por ellos frecuentemente. Cuando ya libres de su purgatorio se hallen ante Dios, sus ruegos por nosotros nos ayudarán a alcanzar más pronto perdón para nuestras debilidades y flaquezas.

OFICIAL

ARQUIDIOCESIS DE MIAMI

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

El Rev. P. Terence Hogan, recién ordenado, como Párroco Asociado en la Parroquia St. Ignatius Loyola, Palm Beach Gardens, efectivo desde Octubre 31, 1980.

El Rev. P.J. Chester Schwab, O.M.I., Capellán de Hijas Católicas de América en la Arquidiócesis de Miami, efectivo desde Octubre 21, 1980.

El Rev. P. Peter J. Kenney, S.S.J., Párroco de Holy Redeemer, Miami, efectivo desde Noviembre 8, 1980, con la nominación de su Superior.

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

Para una información envíenos esta cupón.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

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Signos Positivos Entre los Diáconos

Por Rev. P. Eugene Hemrick

Varios puntos positivos han sido identificados en la primera encuesta nacional realizada en EE.UU. sobre el diaconado permanente.

Cuando dicho estudio evaluó los servicios prestados por los diáconos, tales como ministrar a enfermos, a los ancianos, a los pobres y presos, catequesis, prédicas y funciones litúrgicas variadas, se encontró que los diáconos permanentes dedican a estas funciones un promedio de 14 horas por diácono a la semana. Si se multiplica esta cifra por algo más de 5,000 diáconos, inmediatamente se hace patente que la comunidad de la Iglesia está recibiendo más cuidados, más interés, más sanamiento, en una palabra, más ministerio, gracias al diaconado.

La mayoría de aquellos responsabilizados en la supervisión del diaconado permanente señalan que, el papel del diácono es aumentado por el hecho de que un hombre tiene la gracia adicional, el valor del signo y la consecuente autoridad que le viene de su ordenación como diácono. Estos supervisores creen firmemente que si la Iglesia no hubiera ordenado diáconos, los servicios que ellos proveen no serían realizados por otros que no fueran diáconos.

En línea similar de pensamiento, los obispos de EE.UU. con diáconos en sus diócesis sienten que éstos (los

diáconos son deseados, necesarios y apoyados por sus obispos.

El diaconado permanente es un "nuevo" ministerio, restaurado por el Concilio Vaticano II. Como tal está sufriendo algunas crecientes inquietudes como las padece todo valioso ministerio. Muchos todavía necesitan darse cuenta que los positivos servicios de los diáconos permanentes pesan más en favor de este ministerio que los problemas hallados en esta etapa de desarrollo.

Parece haber frustración por parte de los diáconos debido al hecho de no ser enteramente aceptados por muchos sacerdotes. Igualmente sienten muchos de ellos la preocupación de que el ministerio del diaconado sea mejor definido. Parece ser que los programas de formación y el escrutinio de los candidatos necesitan ser reevaluados; que la sobre-extensión de la energías del diácono, el tiempo y la edad ideal en oposición al actual parte de tiempo o voluntario y varias interrogantes más necesitan ser confrontadas.

Así y todo el diaconado puede crecer más, porque a pesar de las pesadas demandas que se le han impuesto, ha hecho tiempo para analizar su propia condición; lo que es en sí mismo un hecho positivo.

La mencionada encuesta nacional también encontró que

este ministerio ha fortalecido la unión conyugal de los diáconos casados, al responder las esposas sobre si ellas notaban más amor, o menos afecto, entre los dos desde que su esposo era diácono, y respondieron de la siguiente manera:

25% contestaron que el diaconado había profundizado su cariño al llevarlos a una más estrecha relación personal y compartir más entre ellos.

21% dijeron que aumentó su amor por una mayor comprensión espiritual de sus vidas.

19% confirmaron aumento en su amor sin especificar razones.

De las restantes respuestas, 17% aseguró que su amor ya iba en aumento sin tener en cuenta el diaconado; 15% que su amor era igual que antes y un 3% se quejó de que el diaconado había disminuido el amor entre ellos.

El estudio muestra también que el 88% de las esposas han ganado en espiritualidad personal, o que están más unidas a sus esposos o han adquirido una mayor comprensión de la iglesia y su papel pastoral desde que sus esposos son diáconos. El 9% tiene algunos sentimientos negativos acerca de "ser la esposa" de un diácono.

Los descubrimientos de la encuesta parecen confirmar que la gracia de las órdenes es definitivamente volcada sobre la familia toda del diácono.

Un Diácono Soltero Entrevista a Otro Casado

Por Rolando Echevarría

En el X Cursillo Bíblico celebrado en el Instituto Salesiano, en Guatemala, el diácono transitorio, Rolando Echevarría, quien será ordenado sacerdote a fines de este año, conoció al diácono permanente Francisco Baker, de Nicaragua, uno de los conferencistas del Cursillo, quien tuvo el honor de ser invitado por el CELAM para asistir a la Conferencia de Puebla debido a que actividades evangélicas eran bien conocidas de la Conferencia Episcopal Latinoamericana. Además, su Obispo, Monseñor Salvador Schaefer, de origen norteamericano, lo había designado como uno de los representantes de la Conferencia de Obispos de Nicaragua para ir a Puebla.

Francisco era una persona muy culta, ha estudiado algunos años de seminario menor pero no pudo continuar y volvió a ocupar su puesto de catequista voluntario que ya ejercía desde antes. Hizo un curso en México y otro en Medellín sobre temas eclesiales. La primera pregunta fue precisamente sobre su vocación, como nació.

-Yo era catequista desde hacía años en Puerto Cabezas, en una región inmensa con gran escasez de sacerdotes. Por esta razón ayudaba visitando aldeas y dando catequesis. El señor Obispo me encargó la tarea de preparar nuevos catequistas y así, poco a poco me fui metiendo de lleno en estas labores a las que daba todo el tiempo que mi trabajo me dejaba libre. El Obispo anterior, me sugirió la idea del diaconado pero yo no me decidí. Entonces ocurrió su muerte y el nuevo obispo, Mons. Schaefer, me volvió a proponer la idea. Dejé pasar un tiempo pues quería casarme antes y estar seguro de que mi esposa estuviera de acuerdo. Así fué, y con ella de acuerdo, acepté comenzar los estudios requeridos y fuí ordenado en Puerto Cabezas.

¿Qué hace usted como diácono, don Francisco?

-Yo tenía mi trabajo y en mi tiempo libre servía el ministerio pero algún tiempo después mi obispo me sugirió la idea de que me dedicara a tiempo completo a la iglesia, proponiéndome la administración de una parroquia que no tenía sacerdote. Yo

pensaba en mi familia, como es natural, ya que tenía un buen salario. Se lo consulté a mi esposa y ella no se opuso. Así que acepté y el obispo me aseguró que el Vicariato se haría cargo de nuestras necesidades. Estando a cargo de esta parroquia hago todas las funciones de un diácono, casamientos, bautizos, celebraciones de la Palabra, catequesis, distribuir la Eucaristía que consagra un sacerdote cuando viene a decir la Misa, visitas variadas... además presto el mismo servicio en varias poblaciones y aldeas de la parroquia. Estas visitas llevan tiempo pues a muchos lugares sólo se llega en bote por los ríos. En mi sector tengo unas veinte aldeas, la mayoría de indígenas que hablan el idioma miskito.

¿No tiene dificultades con su familia por tantas obligaciones que le alejan de su casa?

-No muchas. En realidad mi esposa y yo nos llevamos muy bien. Claro que hay algunas dificultades porque cuando salgo de gira por esos campos a veces me toma tres semanas. Por ejemplo, estamos esperando otro hijo en estos

(Sigue en la pag. 4A)

La Religión no Inhibe el Sexo

Por Mimi Reilly

Raras veces tengo la oportunidad de disfrutar leyendo las revistas de mujeres. Hace varias semanas, mientras atendía una conferencia en Memphis, Tennessee, pude conseguir la edición de Octubre de **Redbook Magazine**. Si tienen una oportunidad, compren esta revista, ya que incluye un excelente reportaje sobre un estudio hecho con 26,000 hombres y mujeres titulado, "El Reporte Redbook sobre las Relaciones Sexuales."

Sye Chassler, directora ejecutiva de Redbook, al introducir el reporte dice, "El sexo, claro, es la fundación de las familias, y también una de las fuentes fundamentales de comfort humano, felicidad y satisfacción. Hablar claramente del sexo, entonces, es esencial. El sexo, con honda base moral, una sabia mujer nos dijo una vez, hace buenas familias."

En el artículo se mencionaban muchos puntos interesantes, pero lo que más me gustó fue la pequeña sección que seguía, sobre la religiosidad de las mujeres.

La conclusión del estudio resultó reforzada: "Mientras más profundos los sentimientos religiosos de la mujer, más cercana la conexión a su habilidad de disfrutar de las experiencias sexuales."

Mujeres con sentimientos

más fuertes y positivos sobre la religión tendían a disfrutar de buenas vidas sexuales. Curiosamente, el artículo añadía que las mujeres que dijeron ser anti-religiosas o que tenían fuertes sentimientos contra la religión, eran las más propensas a tener relaciones sexuales infelices. Para los hombres, aparentemente, la religión no parecía tener relación alguna con su felicidad sexual.

El otro tema general de gran importancia que, yo creo, fluía a través de este reporte, era que mientras mejor comunicación había entre los esposos, mejor resultaba su relación sexual.

El 85% de las mujeres y el 82% de los hombres con buenas vidas sexuales dijeron que sus habilidades comunicativas eran superiores. El ser franco, honesto y cariñoso con nuestro compañero sobre las diferentes áreas de nuestras vidas sexuales es crucial para mantener una relación sexual feliz. Yo añadiría que buena comunicación en todos los aspectos del matrimonio es importante.

He leído y se por experiencia propia que si hay un problema en el matrimonio y la pareja no puede hablar sobre el, el primer lugar donde se nota la tensión es en la relación sexual.

Además, si en el matrimonio existe una inabilidad de expres



sar los sentimientos generales de cada uno, esto también afecta la calidad de tal relación.

Los Encuentros Matrimoniales han sido una experiencia fabulosa para la mayoría de las parejas casadas precisamente porque dan la oportunidad de "simplemente" hablar sobre sus sentimientos y expresarlos. (Si está interesado en un Encuentro Matrimonial, llame al Family Enrichment Center al 651-0280.)

¿Cuántas parejas no hablan entre sí mismos sobre sus vidas sexuales porque les da pena, miedo de ser rechazados, o de herir los sentimientos del compañero? Los sentimientos son una parte muy profunda de cada uno de nosotros y compartirlos puede ser, a veces, muy arriesgado.

Pero si no pueden ser compartidos con la persona a quien le hemos dedicado nuestra vida, ¿dónde los vamos a ventilar? Es crucial que las parejas se den cuenta de que los sentimientos son reales y compartirlos es necesario para fortalecer

Cena bailable de Caballeros de Colón

El próximo 8 de Noviembre, Sábado, a las 8 P.M., el Consejo Padre Félix Varela No. 7420 de la Orden de los Caballeros de Colón de Hialeah, celebrará el Primer Aniversario de su fundación con una comida bailable en el Miami Outboard Club, Mc Carthur Causeway en el Parque Japonés. Para dicho acto han

sido invitados miembros de la Jerarquía Eclesiástica, y del Gobierno, oficiales de la Orden entre ellos el Diputado del Estado y de Distrito y personalidades de la comunidad. Para cualquier información o reservación se puede llamar a: Jaime Perez Noriega 821-9617, o a Oscar Lay Jr. 558-8159.

Misa Familiar Comunitaria

Este próximo fin de semana tendrá lugar el Encuentro Familiar No. 80, último de este año A980.

El Padre Florentino Azcottia, S.J. Director Espiritual de los Encuentros Familiares, invita a los familiares y amigos a la Misa Familiar Comunitaria que tendrá

lugar el Domingo 2 de Noviembre a las 6 de la tarde para clausurar el Encuentro.

Para más información llamar al teléfono 751-2453.

Mensaje de Gratitud Por Marcha del Rosario

La señora Consuelo Montenegro Showen desea manifestar el agradecimiento de todos los que de una manera u otra han intervenido en la organización de la Marcha Internacional del Rosario, que se celebró en West Palm Beach el domingo 6 de Octubre, a las siguientes personas:

Al Sr. Simmons, City Manager; al Capitán Boccampusso, del Departamento de Tráfico; a los padres Jesuitas y al Padre Browning.

El Dr. A. Lourenco Nos Dice que es Análisis Transaccional

Oímos hablar de "Análisis Transaccional" y el título nos llamó la atención. Tratamos de averiguar que era tal análisis transaccional, y el nombre Dr. Antonio F. Lourenco nos fue dado como punto de partida para una más amplia información.

De él teníamos algún antecedente: ofreció una sesión de estudio y trabajo para los matrimonios de "Encuentros Familiares" en la que brindó sus experiencias sobre la relación familiar. Los padres pudieron conocer sobre actitudes negativas y positivas, tanto de sus hijos como las suyas propias. Fue muy bien acogido y sus enseñanzas muy celebradas por los asistentes. E. Padre Florentino Ascoitia, Director de "Encuentros Familiares" estima que este "workshop" ha de dar muy buenos resultados y vería con gusto la presencia del Dr. Lourenco en una nueva sesión de "Análisis Transaccional" para las familias de Encuentros.

El Dr. Lourenco estudió neuro-psiquiatría en la Universidad de la Sorbona, París, ha sido profesor de varios centros de altos estudios en Latinoamérica y actualmente tiene a su cargo "Ventas y Relaciones Humanas" en la Universidad de Miami, Escuela de Estudios Continuos.

Dejemos que el Dr. Lourenco nos explique qué es "Análisis

Transaccional" y qué beneficios puede ofrecer a la iglesia especialmente en el esfuerzo arquidiocesano de evangelización.

"Análisis Transaccional es un moderno y coherente enfoque de la conducta humana, tan sencillo que hace fácil su aplicación en la vida diaria. El Dr. Eric Berne, psicoanalista canadiense-norteamericano, creador del método, ejercía en California durante los años cincuenta. Se dedicó al estudio de ciertos comportamientos del ser humano y notó que tenían relación con la forma en que el individuo había sido criado; pero su descubrimiento importante fue la verificación de que a cualquier altura de la vida este individuo, todos los individuos, actuamos como si aun estuviéramos en los años de la infancia. A esta actitud la llamó "El niño en cada uno".

El Dr. Berne derivó el nombre de este estudio del hecho de que toda relación humana envuelve una "transacción": pudiéramos decir que es un simple "te doy esto, me das algo a cambio". Es decir, todos esperamos algo por lo que damos. De aquí surge el "análisis de estas transacciones".

"En ocasiones actuamos como adultos, con una conducta rígida, estereotipada,

que bien puede ser protectora, crítica; a esta conducta la llamó "El padre en cada uno".

"Una tercera es la actuación serena con la información adecuada, dando solución apropiada a problemas concretos. Esta condición se llama "El adulto" y las tres situaciones son "El estado del yo". De modo que conociéndose a sí mismo el individuo actúa con el "estado del yo adecuado" al problema o momento que vive obteniendo un buen resultado que refuerza su bienestar u "okdad". Cuando usamos el "estado inadecuado del yo" los resultados son negativos y aumentamos nuestra "nookdad". El éxito de las relaciones interpersonales (transacciones) depende de nuestro "estado" al emitir un "mensaje que ha de ser respondido por el "estado" de la otra persona.

Le pregunto al Dr. Lourenco como podríamos aplicar Análisis Transaccional a la pastoral de la iglesia y cita, como ejemplo, el comienzo del Evangelio de Juan donde se narra la relación íntima entre Dios y su Verbo y la actitud de "okdad" del "hombre enviado de Dios, de nombre Juan, quien vino a dar testimonio de la Luz y que todos creyeran por él... A cuan-

tos creyeran en El dióles poder de ser hijos de Dios".

Juan sabía, y hacía saber, que "él no era la Luz verdadera" sino el que vendría después de él y a quien él no era digno de atar sus sandalias. Es decir Juan el Bautista conocía muy bien "el estado de su yo" y conocía también "el estado" de los que le escuchaban enviando su mensaje de tal manera que la "respuesta" sería positiva, aceptando el mensaje.

Otro ejemplo que cita, del mismo Evangelio de Juan, es la conversación de Jesús con el Cortesano que le ruega vaya a su casa donde está muriendo su hijo. Jesús le responde dándole a entender que El no tiene que ir a su casa para salvarle la vida al jovencito. El hombre le creyó y encontró a su hijo curado.

Y oyendo al Dr. Lourenco viene a mi mente otro pasaje del evangelio de Juan: el tierno y hermoso diálogo entre Jesús y su Madre en la boda de Caná, del cual resulta el primer milagro del Señor, la conversión del agua en vino. Este diálogo muestra un conocimiento tal entre la Madre y el Hijo, una estrechísima relación interpersonal que se me ocurre quizá como el mejor ejemplo del "bienestar del yo" de y entre dos personas.

Nos recomienda la lectura

(Sigue en la pag. 4A)

Miami, Florida/LA VOZ/Viernes, Octubre 31, 1980/ Página 3A

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PUBLICACION AUTORIZADA

Washington (NC) — El Servicio de Tributación (IRS) contestó una demanda judicial de la United Church of Christ, diciendo que puede seguir publicando el record de votación de los miembros del congreso, pues no se trata de una campaña política. Una norma publicada en 1978 prohíbe a organizaciones exentas de impuestos participar en tales campañas. Falta saber si las publicaciones católicas que procuran educar a sus lectores sobre cuestiones cívicas y electorales pueden también hacerlo.

REUNION ECUMENICA DE MONJES

España (NC) — Monjes anglicanos, católicos, luteranos y ortodoxos se reúnen a fines de octubre por una semana, venidos de todo el mundo, para "acentuar la relación personal entre nosotros en fidelidad a Cristo" y estudiar formas de modernizar sus comunidades, distinguir mejor entre la vida contemplativa y la activa, seguir a Cristo en el mundo actual, y la predicación del evangelio en el contexto contemporáneo.

NIEGA MISA AL MUNICIPIO

Brasil (NC) — El misionero italiano P. Victor Miracapillo de Ribeiro se negó a celebrar la misa de acción de gracias del Día de la Independencia como se lo pidió la municipalidad, alegando que no hay independencia para los pobres. Puede ser deportado bajo una nueva ley de extranjeros por esta razón.

MURIO P. LARKIN

Roma (NC) — El P. Francis Larkin, 77, uno de los apóstoles de la entronización del Sagrado Corazón de Jesús en los hogares, murió en Roma cuando dormía. Viajó mucho durante su vida para impulsar la devo-

NOTICIAS DE LA SEMANA

ción al Corazón de Jesús, muy popular entre los hispanos.

PREMIO NOBEL DE LA PAZ

Buenos Aires (NC) — Adolfo Perez Esquivel, un escultor y arquitecto católico de 49 años, ganó el Premio Nobel de la Paz de 1980 (el honor y \$212,000) por su obra en el campo de los derechos humanos como director del Servicio Latinoamericano pro Paz y Justicia, que constituye según el jurado "una luz en las tinieblas." "Lo acepto en nombre de América Latina, sus trabajadores y campesinos, sus sacerdotes, que trabajan con diligencia por la paz y los derechos del ser humano." En 1977 fue encarcelado durante 15 meses, y gracias a la protesta de sus colaboradores fue soltado aunque tuvo que guardar encierro domiciliario por 14 meses más.

POLACO GANA PREMIO NOBEL

Berkeley, Cal. (NC) — El poeta católico polaco en exilio Czeslaw Milosz, 69, quien enseña lenguas eslavas en la Universidad de California, recibió el Premio Nobel de Literatura de 1980 (vale \$210,000) "por reflejar el exilio espiritual en que peregrina la humanidad en general después de ser desterrada del paraíso" según la cita de los jueces. Por su militancia contra los nazis durante la ocupación de Varsovia en la segunda guerra mundial, Milosz pasó a puestos diplomáticos con el gobierno de la posguerra, pero rompió con los dirigentes comunistas en 1951.



GANADORES DE PREMIOS NOBEL. — El escultor argentino, Adolfo Perez Esquivel, quien es también un activista por los derechos humanos ganó el premio Nobel de la Paz por su contribución a la causa de los derechos humanos y de la paz. A la derecha el exilado polaco Czeslaw Milosz, poeta y novelista, profesor en la Universidad de California en Berkeley, quien ganó el Premio Nobel de Literatura.



TODOS A COMBATIR ATEISMO

Vaticano (NC) — El católico y toda la iglesia deben combatir el ateísmo, "drama espiritual de nuestro tiempo," dijo el Papa Juan Pablo II en una reunión de 500 científicos y teólogos. De una élite ha pasado a influir en grandes masas — oriente y occidente, socialismo y capitalismo, cultura y trabajo — un fenómeno que abruma a los creyentes, agregó el pontífice, "y aunque el ateísmo proclama el fin de la religión, se constituye en religión a sí mismo." El papa dijo que la recuperación del mundo a la fe debe fundarse "en los valores

del humanismo cristiano."

PROTESTAN OBISPOS DE BRASIL

Brasil (NC) — Varios obispos protestan contra la violencia atribuida a fuerzas de seguridad o a bandas armadas derechistas, al punto que delegados de la Conferencia de Obispos Brasileños han visitado al Departamento de Justicia para denunciar hechos como los de Campina Grande donde un escuadrón de la muerte conocido por Mano Blanca ejecutó a 9 personas; o en Luha das Flores donde por segunda vez en pocas semanas un supuesto grupo de "cristianos" dañó la iglesia y la casa cural. Mons. Celso Pereira, obispo de Porto Nacional, dijo que a los pequeños agricultores se les intimida, apalea y echa de sus tierras.

PROTESTAN VIOLENCIA RACIAL

Búfalo, NY (NC) — Dirigentes cívicos y religiosos participaron en la manifestación de 5,000 personas contra el asesinato de seis residentes de raza negra desde Septiembre. Participaron hispanos, indios, negros y blancos. Mons. Edward Head, obispo de Búfalo, dijo a los manifestantes que "esta trágica violencia nos acercaba al acercarnos a Dios," y condenó el odio racial que parece impulsar los crímenes. Roque Aguilar, presidente del Centro Chicano-Puertorriqueño, expresó la condolencia de los hispanos hacia los negros, cuyos problemas de pobreza comparten.

"LLENAD EL VACIO CON DIOS"

Baltimore (NC) — En un retiro de seminaristas, el P. Henri Nouwen, especializado en psicología, dijo que aunque el hombre y la mujer de nuestro tiempo "ocupan cada minuto de su vida con quehaceres y otras gentes, temiendo

momentos vacíos, sufren aún la tragedia de una vida insatisfecha, sin plenitud real tras de esta carrera." Al hablar de la asechanza del aburrimiento en general, lo aplicó al sacerdocio pues hay algunos "que dudan si su ministerio vale la pena... quizás en protesta indignada contra las injusticias del sistema o la sociedad en que viven." El aburrimiento fácilmente cae en depresión emotiva, advirtió. "Llenemos ese vacío con Dios que nos ama y a quien amamos."

PARA ACERCAR A RICOS Y POBRES

Bailey, Col. (NC) — Sor Amata Miller, del Inmaculado Corazón, quien enseña economía en el Colegio Mary Grove de Detroit, describió los signos de la crisis mundial — inflación, recesión, terrorismo, hambre y desnutrición, agotamiento de recursos naturales como la tierra, el agua, y la energía, para agregar: "El mayor peligro es que conforme el sistema se tambalea, los que tienen más quieren defender lo suyo y consolidar posiciones." La tradición cristiana confirma la necesidad de cambios, y los signos son claros; "pero debemos predicar ese mensaje generoso de perspectiva evangélica, que además se remonta a la tradición judía." Hablaba en la conferencia anual católica de vida rural sobre la necesidad de cerrar la gran brecha entre pueblos ricos y pobres.

CONTRA VIOLENCIA ANTI JUDIA

Washington (NC) — Mons. Thomas Kelly, secretario de la US Catholic Conference, condenó "la ola de violencia contra los judíos" en Francia al enterarse de las muertes causadas por la explosión de una bomba en una sinagoga en París. Hubo otros actos terroristas como el ametrallamiento de una escuela para niños judíos, ataques a otras dos sinagogas y al monumento que honra a los judíos expulsados durante la segunda guerra mundial. El Papa Juan Pablo II envió condolencias a las familias de las víctimas.

AYUDA A VICTIMAS

New York, (NC) — Los Obispos de Estados Unidos dieron una contribución inicial de \$25,000 por medio de Catholic Relief Services (CRS) para las víctimas del terremoto en Algeria, donde la destrucción de una sola de sus ciudades, Al Asnam, dejó más de 20,000 muertos. CRS abrió un fondo para que los católicos envíen otras donaciones.

NORMAS DE LAICIZACION

Roma, (NC) — Aunque falta confirmación oficial, fuentes fidedignas informan que el Vaticano ha reiterado normas estrictas en la reducción de sacerdotes al estado seglar, exigiendo más detalles de su vida familiar antes de la ordenación y de las razones que los mueven a pedir tal reducción.

¡Buenos Días! . . . (Viene de la pag. 1A)

más privadamente", dice Padre Sanders.

Un programa de visitas para cubanos y otras familias latinas en el area, o que están alejados de la iglesia, está siendo formulado.

Padre Richard trabaja muy unido al Buró de Servicios Católico dependiendo de esta agencia para ayuda y guía a los feligreses y cuenta con la ayuda, para ropa y otros bienes materiales, de la Sociedad de San Vicente de Paul.

Los voluntarios juegan un

Un Diácono entrevista... (Viene de la pag. 2A)

días, yo claro estaba preocupado. Sin embargo ella me dijo que viniera tranquilo a Guatemala, porque lo que yo hacía era para servir a Dios. Pero los que sufren un poco son los hijos, que sufren más mis ausencias.

¿Ha sentido usted algún rechazo en las comunidades que visita?

En las comunidades in-

papel importante en el trabajo de la Oficina, especialmente la familia Hernández, quienes le han brindado su apoyo desde el principio.

"Nuestro interés es con todos los hispanos como un todo, los del campo y los de la ciudad. Para proveerlos de un centro cultural y cívico que se preocupe de sus necesidades. Esta Oficina le extiende una cariñosa bienvenida a todos los hispanos y un hogar lejos del hogar patrio a todos los recién llegados", termina así el Padre Sanders.

dígenas, que son la mayoría, me reciben muy bien. Quizá porque soy uno de ellos y hablo su lengua. Además siendo casado me aceptan mejor que al sacerdote porque piensan que comprendo sus problemas familiares, ya que él no es casado. En las comunidades no indígenas si he tenido algunas dificultades. Algunos prefieren que los sacramentos se los confiera el

Dr. Laurencio

(Viene de la pag. 3A)

del libro titulado "Análisis Transaccional y el Poder Religioso", editado por Editorial Cinco Siglos, como respuesta a mi pregunta.

Según Dr. Lourenco el Dr. Berne y sus colaboradores daban importancia también a otras actitudes como las caricias, posiciones restrictivas, estructuración del tiempo, argumentos de vida, etc. Pero de es primordial interés el conocimiento del "propio yo" si se esperan respuestas favorables a nuestros "mensajes".

sacerdote, entonces lo que hago es prepararlos para la venida del sacerdote. Otros me han aceptado después de explicarles mi condición dentro de la Iglesia.

Es muy generoso don Francisco. Y también su esposa...son los "pobres" de que habla el Evangelio, aquellos que ponen decididamente su confianza en el Señor.