

# The Voice

Archdiocese of Miami

Volume XXII Number 47 • November 28, 1980 • Price 25c

- POPE won over skeptical Germany.....P3
- ADVENT, Bible and capitalism aired.....P9
- NATURAL birth control misunderstood.....P17

## Bring someone 'home'

### 1981 Plan for parishes

By Sue Blum  
Voice Correspondent

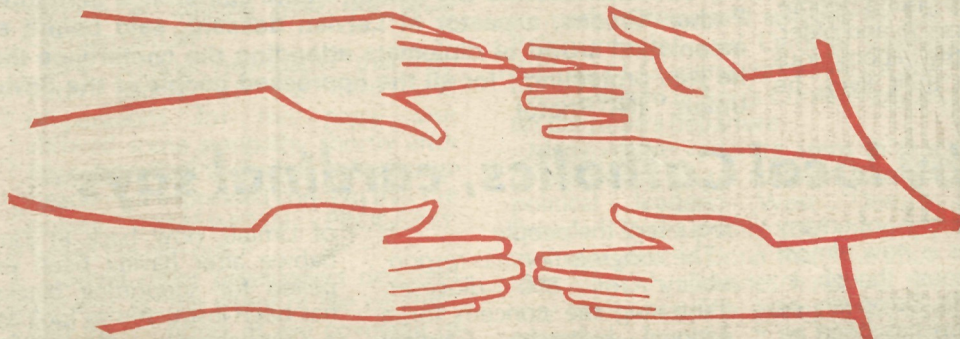
The Church in South Florida will be asking every active Catholic to bring one non-practicing Catholic back into the fold next year.

This is part of a three-part plan for parish renewal which has been announced by Archbishop Edward McCarthy as the 1981 phase of the Arch-

diocese's evangelization drive. evangelization, I am hereby presenting the program of parish renewal which is to be implemented in every parish of the Archdiocese during the year 1981," said Archbishop McCarthy.

He continued, "The success of the program depends on the initiative, commitment and resourcefulness of the clergy, religious and laity in each parish."

THE FIRST part of the plan calls on



diocese's evangelization drive.

The plan calls for:

- Renewing Liturgy and building community.
- A Lenten program in every parish.
- An outreach program of home visitation in which each parishioner will be urged to reconcile one alienated person to the Church.

"AFTER EXTENSIVE study of Church documents and broad consultation with clergy, religious, and faithful of the Archdiocese of Miami, especially the Evangelization Council, and in response to a frequently expressed need for more specific guidelines in

the pastor and his assistants to evaluate whether their parish is, in fact, a supportive community of faith, and implement changes that, where necessary, would improve and enrich parish life. Areas to be given special attention are the sense of community, communication, hospitality and liturgy.

The Lenten program calls for weekly Lenten services in the homes, where small groups will gather to discuss the weekly theme, pray and determine how committed they are to the ideal presented, then plan for a greater

continued on p. 6



RELUCTANT PARTICIPANT — Bishop Joseph T. Daley has his hands full with 2-year-old Linda Baquero at the dedication of Cristo Salvador Church in York, Pa. Linda's family originally is from Colombia. The church is the first dedicated for a Spanish-speaking parish in Harrisburg diocese. (NC Photo)

## Thanks, for outpouring of love

I didn't have to be told, but last week I was reassured that I am the most blessed Bishop in the world. Reports that I had had heart surgery released an avalanche of prayers and good

wishes from the priests, religious and faithful of our Archdiocese. I can't help but love you.

It was my first hospital experience in my 62 years. Oh yes, as a young priest

I had spent nights in hospitals as a guest when traveling as a secretary with my Archbishop. He rated the guest room — I rated whatever room wasn't booked for the night.

My most harrowing experience was the night I spent in the maternity ward. I was trusting and did fairly well until a crew of nurses arrived for good and sufficient reasons, I would not be able to meet the expectations of the other occupants of the maternity ward!

My visit to Mercy Hospital started innocently enough on Saturday morning, November 15. I was enjoying giving a talk to some of my special people, the leaders of apostolic movements and organizations in the Archdiocese. Mercedes Scopetta, Director of our Office of Lay Ministry, had set up the meeting so all our lay leaders might become better acquainted and so we might coordinate more effectively our 1981 Evangelization Program aimed at parish renewal.

I had just mentioned how pleased I was that the American Bishops'

meeting in Washington the previous day had unanimously voted to approve a statement recognizing the potential and necessity of an active laity in today's Church. This was satisfying to me because I had inaugurated the statement during my term as Chairman of the Committee on the Laity.

Teasingly, I implied I was going to read the entire statement and more — intending only to read a few key sentences. That's when the joke was on me! Suddenly, I found myself unable to coordinate and articulate one single sentence. After a brief pause, I was able to proceed and I suppose I talked for about 20 minutes.

Fortunately, Dr. William McShane, of the Cursillo Movement, was in the audience. Afterwards, he told me that the experience might be symptomatic and urged me to go to the hospital emergency room. I was unable to reach immediately my regular physician, Dr. Moises Hernandez, but

continued on p. 7



Archbishop McCarthy on recent visit to housing project in Haiti, sponsored by Amor en Accion (Love in Action) from South Florida. Story and pictures next week.



# Tell youth of societal influences

ST. PAUL, Minn. (NC) — While youth ministers in the 70s concentrated on helping young people develop an inner peace and sense of joy with God, youth ministers in the 80s need to make teen-agers sensitive to structures in society which manipulate them, according to Michael Warren, a nationally known author and lecturer on youth ministry.

He gave the keynote address to the National Conference on Youth Ministry held Nov. 12-15 in St. Paul. Sponsored by the U.S. Catholic Conference, the meeting drew about 500 people.

The foundation that youth ministers built in the 70s, which focuses on guiding young people through their struggles in family and friend-relationships is great, he said. But a failure to recognize the social, political and institutional structures which influence these young people is naive, said Warren, an associate professor of catechetical ministry at St. John's University in New York.

This new approach of ministering to teens will be unsettling to them and will not be accomplished by "grabbing a

guitar and handing out song sheets," he said. Youth ministers will have to devise ways of "opening the eyes" of young people so they can see how they are manipulated and influenced by society and then become informed and make their own decisions, he said.

To illustrate the need for a new type of youth ministry in the 80s, Warren painted a scenario of a girl named Donna. She is 15 years old, wearing a tube top, white cut-offs and standing before a display window of the Neiman-Marcus Department store in Dallas.

With her hair in a ponytail, Donna gazes longingly at a \$175 dress in the window which she saw in Seventeen magazine. Donna, who is of medium height, weight and appearance, wishes she could be like the girl in the magazine wearing the dress, but she cannot be. Donna is gazing at the dress on a school day. She has been suspended. In addition to her school problems she thinks she may be pregnant.

Rhetorically, Warren asked the assembly how it would minister to Donna.

He said he posed the same situation to youth ministers in

other workshops and many said they would need to know more about Donna before they could evaluate the situation. They wanted to know who Donna's friends were, how she got along with her family and if she attended church.

Donna is confused sexually in a society which promotes sex through entertainment, he said, such as teen-age sex in the "Blue Lagoon" film and highly suggestive songs.

Donna is the economic target of a massive advertising campaign which dictates what kinds of clothes she should wear and what kind of record album she should buy, according to Warren.

Part of Donna's problem lies in the fact that she is unaware of how outside institutions and social structures are trying to influence her, Warren said.

This is where the youth minister's role comes into play, he said.

It is the job of the youth minister to help young people, particularly those 16 and older, to "unmask the anonymous oppressors" in their lives, he said.



**SPILLS HIS BLOOD—A man identified as Father Maris Kirsons of Philadelphia stands on a Soviet flag as blood pours from veins of both arms outside the human rights conference in Madrid. Father Kirsons, a pastor of Latvian descent, said before an astonished crowd of diplomats attending the conference that he was protesting "for all the oppressed people of the Soviet Union." (NC Photo)**

## Missionaries being replaced by local Catholics, cardinal says

NEW YORK (NC) — As the number of foreign missionaries declines, work in young churches is increasingly turned over to national clergy, Religious and lay catechists, reports the

director of the Catholic Church's worldwide missionary effort.

Cardinal Agnelo Rossi, prefect of the Congregation for the Evangelization of Peoples,

said the hierarchy of many young churches is now almost entirely indigenous, though in some cases the European or American bishop has been so outstanding he remained at the

request of the people.

The congregation has responsibility for 890 dioceses. Illustrating the concern for a national hierarchy, Cardinal Rossi said Bishop Donal Lamont

of Umtali, now back in Zimbabwe after having been expelled for supporting blacks, has been instructed to look for a Zimbabwean priest who could replace him.

## Homosexual, abortion groups are tax-exempt Court rules

WASHINGTON (NC) — An effort to stop the Internal Revenue Service from granting tax-exempt status to certain organizations favoring abortion and homosexual rights has been turned back by the U.S. Court of Appeals in Washington.

The court, in a ruling issued in early November, denied a request for an injunction filed by Paul B. Haring, an IRS examiner who argued that exemptions normally granted to charitable and educational institutions should not be available to abortion and homosexual rights groups.

The appeals court, in affirming an April 1979 ruling by U.S. District Harold H. Greene, said Haring did not have legal standing to bring the suit.

Haring originally had filed a two-part suit which also alleged that his views on abortion and homosexuality prevented him from getting a promotion at the IRS.

That portion of the suit was settled out of court in October 1979.



## News At A Glance

### Jewish groups hit NCC statement

NEW YORK (NC) - Several Jewish organizations have criticized a National Council of Churches (NCC) policy statement which says Israel must accept the Palestine Liberation Organization (PLO) as a participant in the Middle East peace negotiations. Msgr. John M. Oesterreicher, director of the Institute for Judeo-Christian Studies at Seton Hall University, South Orange, N.J., was also critical of the NCC statement.

### Carter urged to help in N. Ireland

MILWAUKEE (NC) - President Carter has been urged by the head of a Catholic civil rights group, the Catholic League For Religious and Civil Rights, to appeal to the British government for reforms aimed at ending a hunger strike by seven prisoners in Northern Ireland.

### Religious hit El Salvador repression

WASHINGTON (NC) - Citing a growing number of victims of repression in El Salvador, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men in the United States asked the Organization of American States to call for measures to "end this repression of a heroic and Christian people."

### Reagan, Carter agree on Korea

WASHINGTON (NC) - President-elect Ronald Reagan apparently agrees with President Carter that the execution of South Korea's leading dissident, Kin Dae Jung, would harm relations between South Korea and the United States.

### Irishman honored for suffering

LONDON (NC) - A young Irishman honored by the Massachusetts Legislature for heroism in "suffering over three years of torture and degradation" in a Northern Irish prison was deported from the United States and arrested on arrival in London, a British police official said Nov. 20.

### Marriage prep is an experience

WASHINGTON (NC) - Marriage preparation is an experience, not a program, Father Carl J. Arico told the 600 participants at the first national Marriage Preparation Convocation.

### Improvement in church research

WASHINGTON (NC) - A national symposium to improve the effectiveness of applied research in the church will be sponsored by five Catholic organizations.

## The Voice

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# Pope woos and wins skeptical Germans

2nd News Front

By Nancy Frazier  
NC News Service

Pope John Paul II wooed and won a skeptical West Germany during his visit Nov. 15-19.

In a seven-city tour the pope confronted such tough church issues as Christian unity, priestly celibacy and theological freedom and the wider world themes of consumerism, peace and European unity.

When he arrived in Cologne Nov. 15 the mood was colder in the Protestant community and in some Catholic circles than the 40-degree temperatures.

But when Pope John Paul departed from the Munich airport five days later he left behind well over a million and a half people who had come out to see him, a new national ecumenical commission and an enthusiastic group of journalists.

**THE CHANGE** in the media may have been the best indicator of the pope's success in winning over the West German people.

One national newspaper that had been critical of the cost and preparations for the papal visit showed some sympathy shortly after Pope John Paul arrived. In a front-page headline, it expressed concern that the pope's "MAMMOTH PROGRAM" would tire him out.

Several other newspapers described the visit as "the event of the century" and the 27 hours of live coverage of the pope's move by West German television received high rating.

Before the visit media attention centered primarily on expected ecumenical clashes at scheduled meetings Nov. 17 in Mainz with members of the Council of the Evangelical (Lutheran) Church of Germany and with representatives of other Christian churches.

Instead, a Protestant spokesman said that as a result of the meetings "the climate has been changed" for ecumenical relations in West Germany. He praised the pope's "will and openness and intention" to improve relations, among Christians.

Pope John Paul told Protestant leaders that he had come to the land of Martin Luther and the birthplace of the Protestant Reformation "as a pilgrim." But he made clear that intercommunion, an issue raised by Lutheran Bishop Edward Lohse, must await "full unity" among Christian churches.

Later in Fulda the pope told the West German bishops to take up "the urgent task of overcoming the breach of Christianity." A new ecumenical study group will begin discussions in the near future on as yet unspecified topics.

About 47 percent of West Germany's 61 million people are Protestants, predominantly Lutheran. About 45 percent are Catholics.

**ECUMENICAL** tensions were sharpened shortly before the papal visit because of three booklets published under the auspices of the German Catholic bishops. One described Luther, leader of the Protestant Reformation, as a man "whose uncontrolled anger and polemics made him blind to the Catholic truth." The bishop later apologized for the reference.

Although ecumenism was a central issue, it was not the only topic which came up repeatedly in Pope John Paul's addresses.

Another goal was to improve post-World War II relations between Germany and the pope's native Poland.

"The kiss of German soil by a Polish pope is an important sign, since from this nation, in the past, there has been so much injustice and suffering for the Polish people," said Cardinal Joseph Hoffner of Cologne, president of the West German Bishop's Conference, after the pope's departure.

Many of the concrete steps in that direction will be up to West German political leaders. West German President Karl Carstens told the pope at a reception in Bonn that "the churches of both countries have led the way and set a fine example" in this regard.

continued on p. 7



Pope greets two children from Osnabruck orphanage.

## Pope to youth: 'beware utopias'

**MUNICH, West Germany (NC)** — Speaking at the site of a terrorist bombing that killed 13 people Sept. 26 at Munich's Oktoberfest, Pope John Paul II asked West German youths to avoid escapes into alcohol and drugs, pseudo-religious sects and "political and social utopias."

The pope celebrated Mass last week before about 700,000 people at the Munich Theresienwiese (trade fair area), where the Oktoberfest, a traditional German festival is held each year in late September and early October.

It was the largest crowd at a single event during the pope's five day, seven-city tour of West Germany.

**"IN MANY PARTS** of the world, near and far, acts of the rawest kind of violence and bloody terror are carried out," Pope John Paul said in his homily.

"Even here, where we are celebrating the Eucharist, we must commemorate before God the victims who were recently injured or suddenly

killed on the edge of this large square by an explosive charge," he added. "It is hard to understand what man is capable of doing in the confusion of his mind and heart."

Urging young people "not to be easily moved from your senses or terrified," the pope said people too often turn to "certain external practices" instead of to God.

"Not a few young people here in your country are in the process of destroying their inner being by withdrawing into themselves with the aid of alcohol and drugs," he said.

"Withdrawing into oneself can also lead to pseudo-religious sects, which abuse your idealism and your enthusiasm and deprive you of freedom of thought and conscience," the pope added.

Some young people "attempt to flee from the fundamental truth by moving outwards away from themselves, i.e. into political and social utopias, idealized dreams of society," he said.

**"AS NECESSARY** as ideals and aims are, utopian 'magic formulas' will not get us anywhere, since they are usually accompanied by totalitarian power or the destructive use of violence," he added.

Pope John Paul said young people have some reason to seek escape from "the technical and economic developments (which may) destroy man's natural living conditions" and from the realities of "our world which is divided into military power blocs, poor and rich nations, free and totalitarian states."

But he stressed that "there is truly great consolation in the fact that, despite many shadows and darkness, there is a lot of good."

An example is the work of Mother Teresa of Calcutta, 1979 winner of the Noble Peace Prize, which was done anonymously "before a surprised world became aware of her work," the pope said.

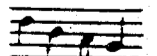
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# Voice sponsors pilgrimage to Europe -- come along!

By Father Jim Reynolds

If at first you don't succeed, well so much for sky-diving. Some dreams just never come true.

But how often have you wished to travel to Europe? So far maybe you haven't been successful. Yet with each passing year the dream gets more expensive.

At long last here's an opportunity for you to succeed. You can make your dream come true.



The "Voice" is sponsoring an exciting European tour flying from Miami on June 25, 1981, aboard the excellent German airline "Lufthansa" to the Eternal City of Rome.

**THIS TRIP** of a lifetime offers many ideal features. First, we fly from Miami avoiding the hassle of changing planes at New York's Kennedy Airport. Elvira and Ian Herold of Conducta Tours, charming hosts and knowledgeable veterans in the travel field, will personally conduct the Pilgrimage.

It's an exciting vacation. We're calling the trip "Romantic Europe". Nothing like the hectic pace depicted in the motion picture "If it's Tuesday, It Must Be Belgium." This tour is a leisurely journey visiting Italy, Austria, Germany and Switzerland. We will have a Papal Audience in Rome.

This tour will offer continental breakfasts and dinners every day. We'll stay in carefully selected hotels - all rooms with private bath. The total cost for this fascinating 18-day tour is \$2095, a bargain on today's travel market. And costs can only go up as the years go by.

**OF COURSE**, Mass will be celebrated in the

holy places we will be visiting. And that's were I come in as Spiritual Director.

Genial Bob O'Steen, the Editor of the Voice recently called me long-distance from Miami to be the chaplain. When he asked "How about it?" I gasped. I hadn't heard music as sweet since the night everyone sang on key at a Folk Mass.

"No worry about arrangements, luggage or anything like that. Interested?" I tried to keep my voice to a yell. "You bet! Sure! Anything to help!"

Gosh. For a trip to Europe I would have gladly carried the whole planeload of luggage. How much time before you can tell me if you'll go or not." "How about 30 seconds!" "Good! We'll put you down as the spiritual director then and start running a few ads. Bye."

So, that's the story. When I think of places like Rome, Sorrento, Assisi, Florence, Venice, Oberammergau, Einsiedeln, and Rothenburg in Bavaria, I get little shivers of excitement.

Thinking about it and planning can be a good part of any trip. Best of all are the friends that will be coming along. They'll make the trip that much better. So how about joining us!

**LOOK AT** it this way. When we dream alone, it is only dreaming. When we dream together,



however, it is the beginning of reality. Why not let your dream of a European vacation come true while making a spiritual journey at the same time? New places. New faces. Historic holy sites to inspire. I cordially invite you to be with us and make your dream a reality!

As for sky-diving? Actually I was never that crazy about it. But maybe together we can succeed in making your dream of a European vacation come true.

## Spiritual vitamin in your hands now...

During the past month, the Circulation Department at The Voice has been as busy as Santa's workshop will be next month. We've been checking our lists, then setting about counting and packing materials for an all out effort to make this year's Voice Sunday the best yet. Some parishes held it last week, some this week.

Mr. Don Dugan, chairman of Voice Sunday and Kathleen McGowan of The Voice staff, have travelled far and wide throughout the Archdiocese to promote your weekly newspaper, conducting workshops for parish clusters.


According to Dugan the Voice should not be promoted only one Sunday a year but every day. In his eyes it is a necessary part of everyday living.

"To every catholic it should be another spiritual vitamin - that vitamin that keeps you going" with up-to-date news of Church happenings; the latest teachings on doctrine and morals; frequent letters from our Archbishop; news of the on-going Evangelization movement, which is vital to every Christian; current events and social happenings.

This year many parishes are hearing about the Voice and its value from fellow parishioners. These people are volunteers and have participated in workshops to help them prepare for Voice Sunday.

The staff of the Voice expresses thanks to them for their efforts in making Voice Sunday, 1980 the best ever and to the many pastors who permitted meetings in their parishes for this cause.

"We have been met with supreme graciousness in every area," said Ms. McGowan.



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'Then in Greensboro, five people are killed and there are eyewitnesses, TV cameramen see it and people all over the state and country see it happen. Yet six white men go free.' -- Sister Mattern

## Was justice done in Klan-Nazi case?

GREENSBORO, N.C. (NC) - A Catholic pastor in Greensboro said the acquittal of six Ku Klux Klansmen and Nazis of murder and rioting charges related to the killing of five Communist Workers' Party (CWP) demonstrators a year ago has left many people wondering about the criminal justice system.

Father George Kloster, pastor of St. Pius X in Greensboro and a member of the Charlotte, N.C., Diocese's Peace and Justice Task Force, said the question remains in the minds of many: "How you have five bodies, with pictures of them on television tapes and not have something done about it?"

Sister Evelyn Mattern, director of the Ministry of Peace and Justice in the Raleigh, N.C. Diocese, contrasted the Greensboro verdict with the outcome of the Wilmington 10 case in which

**'It shows we can beat the system on its own ground. That jury's decision represents the wishes of the people of North Carolina.'** -- Harold Covington, Nazi

nine blacks and one white woman were convicted of firebombing property and conspiracy to assault emergency personnel in connection with a riot in Wilmington, N.C., in 1971. Two persons died in the riot.

"WE HAVE two events that have happened in the same decade in North Carolina: The Wilmington 10 case and the Klan-Nazi trial," Sister Mattern said. "In Wilmington a store is burned down and nobody sees anything, but nine black men are convicted and sentenced to a total of 450 years in prison. Then in Greensboro, five

people are killed and there are eyewitnesses, TV cameramen see it and people all over the state and country see it happen, yet six white men go free."

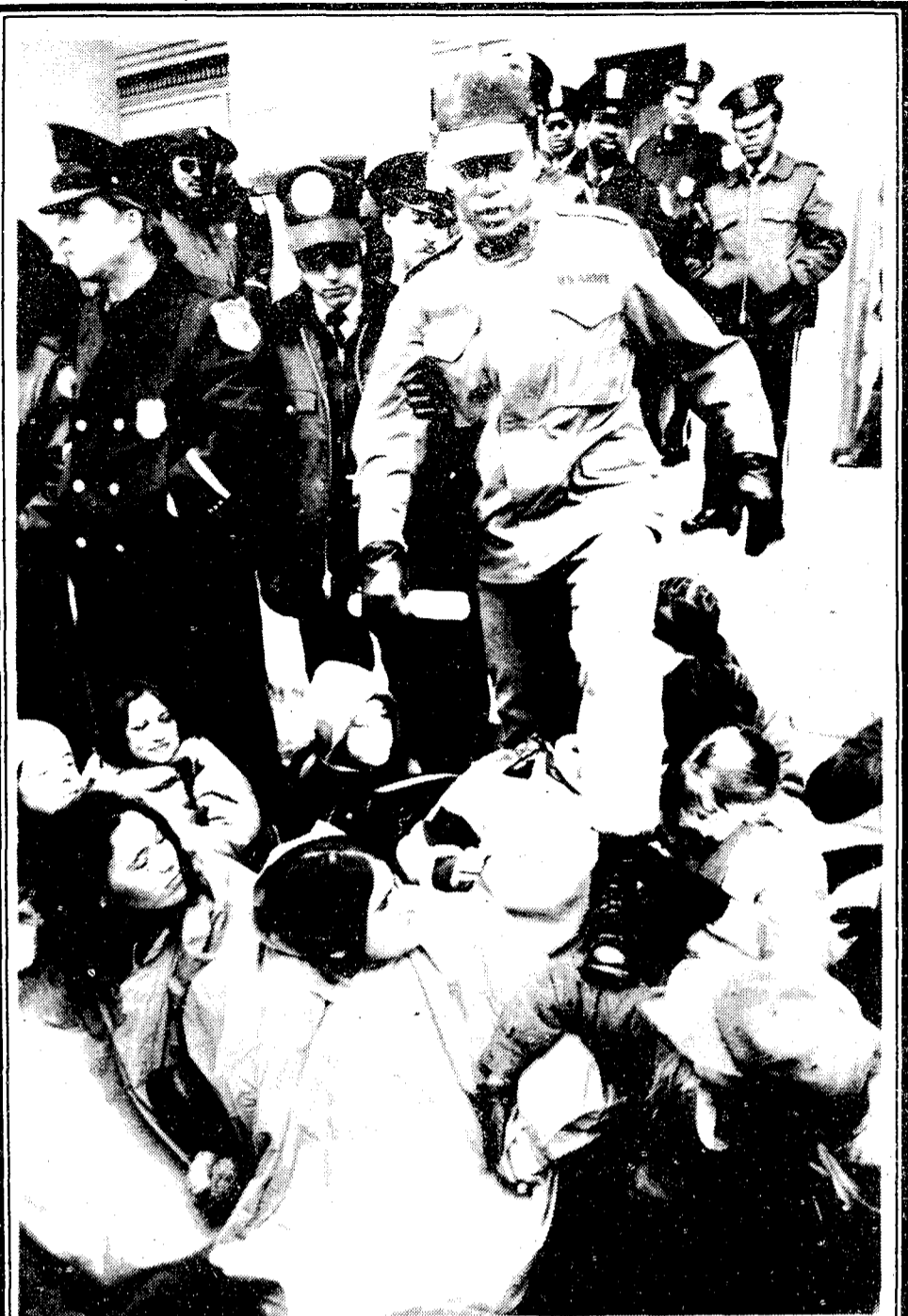
The six defendants, four Klansmen and two Nazis, were charged with first degree murder in the shooting deaths of the five demonstrators at an anti-klan rally on Nov. 3, 1979. Members of the all-white jury which acquitted them after six and a half days of deliberation said their decision was based on the belief that the defendants had fired in self-defense. One juror said the videotapes showed CWP members committing the first "act of aggression" by striking and kicking a car in which Klan members were riding.

FATHER KLOSTER said that, if the shootings were self-defense, they were "an overreaction of self-defense."

He noted that the refusal of CWP members to testify during the trial had limited the chances of conviction. Some CWP leaders were quoted as saying the trial was a cover-up of a conspiracy by the U.S. government to kill party members.

Sister Lucy Comer, another member of the Charlotte Diocese's Peace and Justice Task Force, calling the verdict tragic, said she was afraid people would sympathize with the Klan because the Klansmen were fighting communists.

Immediately after the acquittal, Harold Covington of Raleigh, leader of the National Socialist Party of America (The Nazi Party), said, "It shows we can beat the system on its own ground. That jury's decision represents the wishes of the people of North Carolina."



**WOMEN'S SIT-IN** - A soldier steps on demonstrator as he tries to leave the Pentagon in Arlington, Va., where about 1,300 women blocked entrances. The demonstrators were protesting against the arms race, militarism and violence against women. Police arrested about a dozen women for refusing to move away from a door. (NC Photo)

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# Plenty of love and support

BY Sue Blum

A tremendous outpouring of love, support and prayer for Archbishop McCarthy was manifested Saturday, Nov. 15, when approximately 45 lay leaders and priests advisers gathered at St. Mary's Cathedral to discuss the role of lay movements and organizations in the Archdiocesan Evangelization Program.

Convened by the Archbishop, the meeting was hosted by the Office of Lay Ministry and was chaired by Dr. Mercedes Scopetta, director of the Office of Lay Ministry.

The meeting occurred the day before the Archbishop was hospitalized for surgery.

The participants heard an obviously exhausted but triumphant Archbishop McCarthy announce that the "Document on the Role of the Laity in the Church" had finally been accepted at the bi-annual meeting of the national Conference of Catholic Bishops in Washington, D.C., from which he had just returned the previous evening.

Archbishop McCarthy serves as the chairman of the NCCB Committee on

the Laity and has been hard at work for over four years in preparing this particularly-affirming document concerning the laity.

Archbishop McCarthy said he had called the leaders together for "dialogue relating co-ordinating the wealth of activities within the Archdiocese."

"I am particularly concerned about Parish Renewal," the Archbishop said as he reminded participants that "the organizations and movements are intended to enrich the parish."

"I hope you are planning and asking yourselves how to help cooperate with the Archdiocesan effort to renew the parish. We ask you to take this opportunity to evaluate your own organization in light of the planned 1981 Parish Renewal Plan which emphasizes:

(1) evaluation of your parish communities,

(2) reflection during the Lenten Program on what the parish community means to people, and

(3) reaching out through a home visitation program to all registered

members within our parishes."

"The New Pentecost is truly coming alive!" Archbishop McCarthy proclaimed as he encouraged the participants. "Sometimes we become so concentrated on our individual area of activity that we fail to see the beauty of the atmosphere around us. The period of Church history in which we are living is a very special period. Do not succumb to the negativism or humanism you see around you. Instead see the potential, the commitment, the broadening interests of all groups within the Church.

After breaking into small discussion groups, participants agreed that in some instances, the Evangelization program is not filtering down to the parish level, and there is a need for better communication and clarification of goals, as well as a distinct need for acceptance, enthusiasm and support by the pastors.

It was also agreed that narrow-mindedness in ministry and pride in individual ministries blocks the total vision of effective ministry within the whole Church.

One of the discussion groups felt that the parish must provide a welcoming and affirmative climate and atmosphere to nourish people who have experienced the dynamics of various spiritual movements. Then, there would be a natural migration into the parish for the purpose of effective parish renewal."

Several other participants agreed that "each movement has reached a point now where they do not fear loss of members due to 'losing them to parish work'. There should be no 'tug of war' between organizations and parish work - organization and lay movement members are encouraged to go back into the parish work to enrich it. Pastors, especially, must be receptive to the service of those in the lay movements, recognize their gifts, be affirmative."

All of our organizations must melt under the fire of our Lord's love and be sensitive to the needs of each other," stressed Carlos Cueto, representing Amor en Accion (Love in Action), a lay missionary organization which ministers to Third World brothers and sisters.

## 3-point parish renewal plan set for 1981

continued from p. 1

commitment. This part of the plan will also include Sunday Lenten liturgies devoted to developing the theme of the role of the renewed parish and the renewed parishioners in salvation ministry.

**THE OUTREACH** program, to be performed preferably during the Lenten season, in anticipation of Easter, calls on every parish to arrange an exclusively pastoral visit to every home in the parish. The visit will not be for

collecting money or making a detailed census, but to convey to the visited family the care and concern for them of the parish community, to encourage them in their spiritual lives or reconcile them to the Church, and to ask of their needs and suggestions and inform them of parish services.

As part of this program, every parishioner will be urged to take on-on-one responsibility for bringing an alienated person back to the Church

or introducing someone who has never known it.

The person might be a relative, friend or neighbor who, at the appointed time, will be invited to visit the parish and participate in arranged programs.

"IT IS IMPORTANT to stress," Archbishop McCarthy said, "that authentic parish renewal must be Christ centered. At the heart of 'Evangelization', at the heart of parish renewal, is not a

program but a Person, the Person of Jesus.

"The purpose of Evangelization, the purpose of a parish community, is to reveal in the Person of Jesus the whole of God's design for our redemption, to put the people in communion, in intimate union with Jesus Christ, for only He can lead us to the love of the Father in the Spirit and make us share in the life of the Trinity, he added.

(This meeting occurred prior to the Archbishop's hospitalization).

**A special gift of a whimsical, original song was presented to Archbishop McCarthy and the Evangelization Council at this meeting by a member who wishes to remain anonymous:**

*Evangelization...now what can that mean?  
How did I ever get so off the beam?*

*I thought I knew Church history, theology, creation,  
But what is this new thing...Evangelization????*

*Evangelization...now what can this be?  
What does it mean...for you and for me?*

*I thought I understood St. Peter's organization,  
But what is this new thing...Evangelization????*

*I went to the top, to our bishops three,  
'Pardon me, please, Your Excellencies,  
But I'm full of doubt, confusion and a lot of consternation...*

*What is this new thing...Evangelization????*

### 'Good news Blues'

*Archbishop McCarthy, with his eyes of blue,  
Said, 'It's very simple; there's nothing new;  
You simply 'Light Up Your Life' and let it shine to all nations...*

*That's what it means...Evangelization!!!!*

*I asked Bishop Roman, 'El señor,  
What does it mean, Sir, what is it for?  
And with a gleam in his eye, he said, 'No need for translation...*

*'Alabore!!! ... that's Evangelization!!!!*

*I asked Bishop Nevins, and guess what he said?  
Smiling a smile, and nodding his head,  
'There's nothing new about the word evangelization...*

*It's always been...your proper Vocation!!!!*

*Decided to turn to Scripture itself,  
Took down my Bible off the shelf.*

*"For God so loved the world, he gave His Son for our salvation..."*

*That's what it means...Evangelization!!!!*

*So, spread the Good News to every one...  
God loves us so, He gave us his Son,  
Announcing peace and justice and liberation...  
That's what it means...Evangelization!!!!*

*So...now I know just what to do,  
Light up my life...and share it with you,  
Proclaiming 'Jesus is Lord, He is my light and my salvation.'*

*Spread the Good News...EVANGELIZATION!!!!*

By Sue Blum  
(Voice Correspondent)

The Archdiocesan Evangelization Council met at the Pastoral Activities Center two weeks ago to evaluate the success of current evangelization efforts.

At the meeting, Archbishop Edward McCarthy expressed concern in three areas:

- reaching out to "every movement, organization, institution and school" that they ask themselves "How can we be supportive of the Evangelization program?"

- reaching out "to the 85,000 refugees who have come to our country who have virtually been living in a religious and spiritual vacuum for the past twenty years."

- making better understood and assimilated the Archdioceses "Light up Your Life" Five Year Evangelization program.

After a morning of individual committee meetings, reports were given on the evaluation of the Parish Renewal plan for 1981.

## 'Reach out to every movement'

**FATHER CHARLES** Sullivan, representing the Faith committee, said, "There is a need for theological updating. We must ask, 'How much faith knowledge do the people actually have?' Then, we



Mr. Jorge Rivero, seminarian, presents his committee's report.

can implement a practical program within the parish structure."

Mrs. Joyce Masso, president of the Miami Archdiocesan Council of Catholic Women, explained that the Family Committee has been incorporated into the Family Enrichment Board. She said "the Parish Renewal Plan must be Christ-centered" and re-emphasized "the uniqueness of each parish involved."

Speaking for the Love and Christian Witness Committee, Jorge Rivero, of St. Vincent de Paul Seminary, presented a lengthy report which encouraged hospitality, personal witness and social justice programs as part of the Evangelization Program. He mentioned also the need for more Home Masses, Parish Prayer Chains and practical services to parishioners such as volunteer drivers, visitation to shut-ins and formation of professional guilds.

**REPORTS ALSO** were given by the Vocations Committee, the Worship

and Prayer Committee and the Parish Renewal Committee. Recommendations from the Parish Renewal Committee, chaired by Fr. Martin McMahon, OMI, included "the need for professional, paid personnel or highly trained lay ministers in the parishes due to the greatly increased workload of the priests."

"Workshops also must be provided to the local church; laymen administering programs do not have these skills. Resources must be provided and experts must continually be brought in," Fr. McMahon continued.

"Finally," he concluded, "an instrument for evaluations must be drawn up to evaluate this work." Fr. John Vaughan, Director of the Office of Evangelization, announced that "a scientific instrument of evaluation was currently being designed" which should meet this specific need of parish evaluation.



# Pope woos, wins skeptical Germans

continued from p. 3

Pope John Paul last visited West Germany in September 1978, shortly before his election to the papacy. At the time he headed a delegation of Polish bishops. Representatives of the German bishops recently repaid the visit.

**THERE WERE** few surprises in the pope's speeches, which reiterated the church's opposition to abortion, the consumer mentality and changes in the current requirement for priestly celibacy.

But the pope's talk Nov. 18 to leading West German Catholic theologians in Altotting may have implications for at least one theologian who was not present.

In indirect criticism of Swiss-born Father Hans Kung, the pope said in teaching authority of the church only intervenes in theological matters when "the truth of the word of God . . . is threatened by deformations and false interpretations."

Father Kung, whose authorization to teach as a Catholic theologian was withdrawn last December by the

Vatican's Congregation for the Doctrine of the Faith, continues to hold a post at the University of Tubingen in West Germany under an agreement worked out between the German bishops and directors of the state-run school. Under the arrangement Father Kung teaches courses in ecumenism instead of Catholic theology.

**BUT GERMAN** Catholic sources said the papal speech indicated that Pope John Paul was not satisfied with the arrangement.

The last day of the visit brought a surprise when a young woman challenged the church's stands on

sexual morality and priestly celibacy.

"For youth, the church in West Germany is hard to understand," said Barbara Engl, chairwoman of the League of German Catholic Youth, in a departure from the text of her speech handed out by press representatives of the bishops. "One gets the impression that it anxiously holds fast to traditional standards."

But the talk did little to diminish the upbeat mood in West Germany.

Mildred Scheel, wife of a former West German president, summed up the predominant feeling, "It would be nice if he could stay."

## Thanks, for outpouring of love!

continued from p. 1

Dr. Ildefonso Mas was available and arrived at the hospital when I did. His first reaction was that initial tests simply seemed to indicate signs of fatigue, but he did feel it well to be sure by arranging an angiogram with Dr. Castillo and Dr. Jude.

Dr. Furst deftly worked the catheter up the artery of my right arm and, next thing I knew, I was a TV star, watching my heart being monitored by the angiogram. They (the doctors) did not have to tell me that we had problems. I could see the black spots that mean heart arteries had been closed off. When I got back to my room, it was clear I needed open-heart surgery to give me two new arteries (which were stolen from my leg). The third artery did not have to be disturbed since it had created its own by-pass.

The surgery was set for Wednesday afternoon. Really, the anticipation was not all that bad — thanks to your prayers and to the little pills I was being given. I had been told one of

twenty patients do not survive. That did not bother me too much. The smiling Christ on the crucifix was saying "You may have a good homecoming — no more budgets to balance. He was also giving me a sense of peace and trust in Him. So I slept fairly well.

I began getting prepped in the morning and was told the show would begin at about 1:00 P.M. Even before I left my room, there were injections. When I arrived in surgery I remember slipping on to the table and hearing someone given permission to be an observer of the proceedings. Next thing I knew, I heard the doctors calling my name to awaken me and telling me the surgery was marvelous and I had an extraordinarily good flow of blood. At the moment I was still so anesthetized by Dr. Walker, I could not even move an eyelash, but repeatedly I learn to wiggle my toe in response and by the time I was returned to the ICU ward I was conscious,

speaking and even able to take nourishment.

One of the things that helped in my recovery was finding out the generosity of the people in the response to the Haiti "Devotedly Yours" letter in The Voice.

Thanks be to God and to the men and women of medicine. As I write, the surgery is now five days past. I have not experienced any real pain

and the nurses and orderlies, like the physicians, have made me king for a day. Thank God, thank them, thank you. Praise the Lord!

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

### Christmas party for Seniors at Archdiocesan Hall

The tenth annual Christmas party for senior citizens in the Archdiocesan Hall, N.W. 75th St. and NW First Court, will begin at 10:30 a.m., Friday, Dec. 12.

Mass in St. Mary Cathedral will precede the box lunch for hundreds of

senior citizens who participate annually at the party sponsored by Mrs. Peter Buffone.

Entertainment will be provided during the luncheon.

Further information may be obtained by calling Mrs. Buffone at 754-6346 or Mrs. Arturo Salow at 893-3020.

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# MATTER OF OPINION

Being entrusted, then, by God's mercy with the ministry, we do not play the servant of sin, but of righteousness, that we may bring forth the fruit of holiness to the glory of God in all things.

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

## Death penalty -- a new question

In any healthy democracy the pendulum of political, legal or moral philosophies swings back and forth.

We now appear to be on a conservative swing in this country.

One of the manifestations of this is a fed-up attitude towards crime and a reversion to the no-nonsense approach to dealing with criminals.

Well, we are certainly in favor of no nonsense in the criminal justice system. The problem is in separating sense from non-sense.

Capital punishment is an example.

You read about some terrible crime and say "Put him in the Chair and pull the switch!"

No doubt, some people deserve it, and the Catholic Church has said the death penalty can be justified in some cases, but the U.S. Bishops have been reluctant to support it as a general practice. The Bishops of Florida (the state with the most men on Death Row) have opposed it as being unequal in application between rich and poor and minority groups, as being irreversible in mistaken cases and as being brutalizing.

There is no evidence that executing prisoners has any deterrent effect at all. As is well known, for instance, in England less than a century ago, while pickpockets were being hung, other pickpockets would go through the gawking crowd practicing their trade while their colleagues were being strung up a few feet away for doing the same thing.

In fact, there is some evidence that murders actually increase because of executions - the brutalizing factor.

The October edition of the *Journal of Crime and Delinquency* reports a study in New York state, which executed 695 people over a 74-year period. The study found an average of two extra killings in the month after an execution in that one state alone. The authors do not speculate on the reasons for this, but note that publicized deaths seem to have that effect. It is estimated, they say, that 363 suicides were provoked by Marilyn Monroe's suicide. Ultimate acts appear to stimulate ultimate responses.

It is very possible, the study concludes, that capital punishment is one "which requires the sacrifice of innocent people."

Legalized killing just does not solve our problems. Killing Viet Cong did not solve any foreign problems, killing life in the womb does not solve domestic problems, and killing behind bars solves nothing.

Vengeance won't bring back victims.

We must look deeper for the answers.

By Fr. John Dietzen

**Q. My wife and I both belong to a church and a diocese which do not have a Saturday night Mass.**

**When someone from our parish attends a Saturday night Mass in another diocese, and comes home Sunday, is he obligated to attend Sunday Mass in his own church to fulfill his own Sunday duty? (Penn.)**

A. As I'm sure your pastor would agree, the laws of the church on this matter are very clear. If you are a visitor in another diocese, the laws of that diocese regarding such things as Sunday Mass apply to you. Therefore attending at a Saturday evening Mass in that diocese will fulfill any obligation for the Sunday Eucharist that you have. You

Page 6 / Miami, Florida / THE VOICE / Friday, November 28, 1980 /

## What about Sunday obligation?

would not be required to attend another Mass the following day.

I must confess that I am extremely uncomfortable answering your question this way. Our weekly celebration of the Eucharist is such a beautiful and important thing in our lives as Catholic Christians that it is a shame to have to reduce it to such details of obligation as this.

The purpose of the church in allowing the fulfillment of this responsibility in a Saturday evening liturgy was to provide a broader opportunity for observance of the Lord's Day.

Such a regulation certainly makes sense especially in light of the church's

celebration of Easter itself (after all, each Sunday according to Christian tradition, is a "Little Easter") which is anticipated by evening Masses on Holy Saturday.

Thus, a solid Christian tradition lies behind the opportunities given by the church for uniting the hours of Saturday evening to the celebration and observance of the Lord's Day.

**Q. An 80-year-old friend told me recently that a relative was married and praises the priest who "married them." I replied that even the pope cannot marry someone; the couple marry each other and the priest simply receives their vows.**

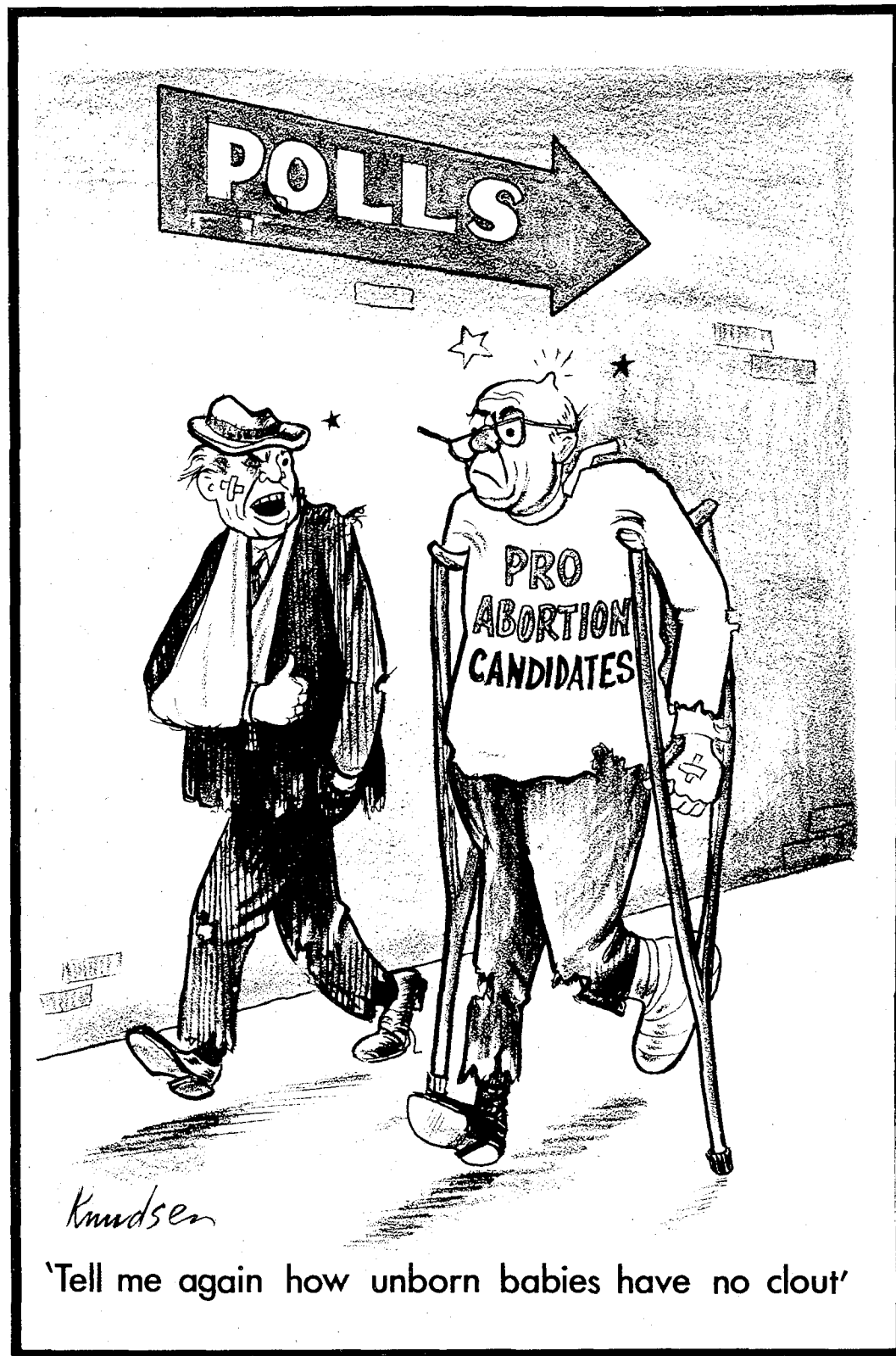
**Would you please tell me if I'm correct**

**in believing that an ordained priest can administer only six of the seven sacraments? (Ill.)**

A. Technically, you are right. The bride and groom, by their exchange of marriage vows, administer the sacrament of matrimony to each other; the priest is there as the official witness and representative of the church.

Therefore, in the Latin Rite, ordained priests can administer only six of the sacraments. Thus the expression to be married "before" a priest is theologically preferable to "by" a priest.

Don't get your hopes up though. I'd say your chances of reversing several centuries of English tradition on the subject are somewhat less than promising.



'Tell me again how unborn babies have no clout'





By Msgr. James J. Walsh

## Advent-time of joy and penance

Time was - and not long ago - when the four weeks preceding Christmas posed more problems than trying to figure out a gift list.

Getting the right color tie for Uncle Pete was one thing, but accepting Advent as a "Little Lent", was something else. Not that people were unwilling. They faithfully kept the days of faith and abstinence, made a special effort to get to Mass on some week days, even tried to have a penitential attitude in preparation for Christmas.

But the radio blared out the joyful carols all day long and Christmas Specials on TV were something you didn't want to miss. You began dreaming a white Christmas even in Miami. There was the uneasy feeling that one was not supposed to feel joyful or exuberant during Advent, because it had so long been a season of prayer and penance.

**THIS FEELING** deepened as the communications media invaded our homes. Then came new work schedules and quick plane trips and more holiday time for college students, and the excitement of preparing to go home seemed out of place with the austerity Advent seemed to demand.

Christmas cards became a necessity for people who didn't answer letters and could soothe their consciences with a brief note that all is well. Shopping by parents took up endless hours. Finding a place for children's gifts demanded ingenuity and a scientific approach.

So the Church faced up to the fact that we are living in a different world. This kind of a civilization never existed before. Reading the sign of the times the Church wisely took Advent and our lives in hand and matched the ancient meaning of the former with the radically changing condition of the latter.

What happened? Advent by no means relegated to the ecclesiastical

preserve the true meaning of the coming of the Lord and give good reason to feel joyful. The Advent wreath, along with other practices, influences the religious spirit of children and helps mature their idea of Christmas.

And what happened to prayer and penance? This was the never ending refrain of John the Baptist as Christ was about to move into his public life. The

others, whose thoughts of Christmas go far beyond the clang of the cash register.

And penance? The "new" approach I favor very much because it makes so much sense and does so much good. Think of this. During Advent let God run your life. I mean if the flu comes, rather than complain about the inconvenience accept it as the Lord's will. That's genuine penance.

Run through your day. Note the many opportunities to gossip, to be guilty of detraction or calumny, to refuse to forgive, to seek to get even, to lie in order to build up your own good image.

Then think of the effort needed to squash these temptations. That effort is real penance. You'd better believe it.

**A SIMPLE THING** like taking half hour to phone some people confine to the house is a joyful thing for the handicapped one and a penitential act for ourselves. So is driving an elderly person to the doctor or store or sitting with the lonely. Multiply these little good deeds and you have a mountainous heap of penance - all of which is part of the genuine spirit of Advent.

This is really not new, of course. Christ insisted on this. "Whatever you do to these the least of my brethren, you do to me."

So, Advent is still a time of prayer and penance, but also a time of joy. Be happy in living this full Christian life in preparation for the Lord's Birth.

**"So without trying to push us back into the 19th century, the Church urges us to 'keep alive the spirit of Advent' by relying more on the liturgical renewal to prepare us well for the birthday of Jesus."**

attic, nor were we expected to turn back our life style to that of the 19th century. Instead, the church frankly admitted that changing customs in preparation for Christmas have cut into the penitential spirit and have created a mood of joy and expectation.

**SO WITHOUT** trying to push us back into the last century, the Church urges us to "keep alive the spirit of Advent" by relying more on the liturgical renewal to prepare us well for the birthday of Jesus.

Especially now families are being called upon to use some of the impressive liturgical observances within the home, little ceremonies involving parents and children which can

Church has emphasized, and still does, with the same intensity of the Baptist, that there never can be a change in life style where penance and prayer go out of style.

**MANY CATHOLICS**, sensing the need to make a much more mature approach to religion in our times, have made daily Mass the great means of using prayer and penance in preparation for the Nativity. Giving up an hour sleep is penance of a high order, and the Mass is THE prayer par excellence.

The readings in the Masses of Advent are rich in meaning and deepen the wondrous aspects of the mystery of love. They force one to reflect on them during the day or converse with



By Msgr. George Higgins

## Does Bible support capitalism?

The political philosophy of Moral Majority, the new evangelical-political movement, is a mixture of primitive biblical fundamentalism and extreme right-wing theory or ideology.

In his recent book, "Listen, America," the Rev. Jerry Falwell, chief spokesman for Moral Majority, argues that there is only one "Christian" position on the most complicated socio-economic and political problems facing the United States. And he is a bit of a genius in ferreting out isolated biblical texts to buttress his argument.

**MR. FALWELL'S** simplistic defense of American-style free enterprise is glaring case in point. "The free-enterprise system," he says, "is clearly outlined in the Book of Proverbs in the Bible. Jesus Christ made it clear that the work ethic was a part of his plan for man. Ownership of property is biblical. Competition in business is biblical. Ambitious and successful business management is clearly outlined as a part of God's plan for his people."

If the last sentence means anything, it presumably means that God must be very displeased with the lackluster performance of the Chrysler Corporation for example, and the less than dazzling performance of other major U.S. industries.

Be that as it may, Mr. Falwell's fundamentalism on this and many other controversial public-policy issues leaves no room at all for the give-and-take of rational political dialogue in a pluralistic society. The Bible has spoken on each of these issues - capitalism, socialism, welfare, ERA, SALT II, the Panama Canal, the food-stamp program, etc.-and that's the end of the matter.

**"Mr. Falwell's fundamentalism on this and many other controversial public-policy issues leaves no room at all for the give-and-take of rational political dialogue in a pluralistic society."**

How Mr. Falwell can then claim, as he has on recent talk shows, to be firmly committed to political pluralism and yet spouse this simplistic social philosophy, remains a mystery to me.

Mr. Falwell and the Moral Majority are not alone in claiming that their political philosophy is the only one sanctioned by God. A number of prominent neo-conservatives are beginning to sound like Mr. Falwell on the issue of American-style free enterprise.

**"WEALTH AND Poverty,"** the new book by George Gilder, is a good example. It is a spirited and highly

sophisticated defense of American capitalism against those who argue that a just distribution of the nation's wealth brings benefits to the poor.

Gilder argues that efforts at redistribution only serve to keep the poor in poverty, victims of the devastation of welfare dependency. He also contends that the essence of capitalism is not greed, but giving. The true capitalist, he says, is someone

who invests money and energy today for a return he may or may not receive.

I will leave it to others to debate these issues. For the moment, my difficulty with Gilder's basic argument is that, like Mr. Falwell, he seems to be arguing in religious terms that there is a "redemptive morality" to genuine capitalism and that this is the only economic system approved by God.

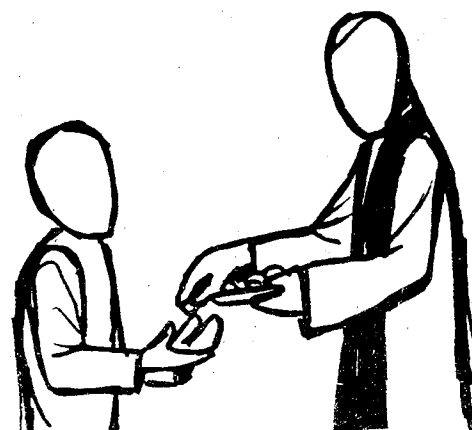
If I have understood him correctly, his defense of capitalism presupposes it is the only system based on faith in the future. "Our greatest and only resource," he writes, "is the miracle of

human creativity in a relation to openness to the divine."

**SINCE HE** believes capitalism is the only system that makes this possible, it is thus the only system God favors.

Gilder's defense of capitalism is highly sophisticated compared to Mr. Falwell's. But it's no more convincing on religious grounds.

I am not saying his book has no merit or that his defense of capitalism ought to be dismissed out of hand. But I think his simplistic use of religious categories to support a defense of capitalism leaves no room for rational political dialogue or debate - a principle to which he and his fellow neo-conservatives say they are committed.







### A children's story

## Paul preaches at Antioch

By Janaan Manternach

Paul, Barnabas and John Mark decided it was time to move. All seemed well among the Christians at Antioch. Even the Roman governor Sergius Paulus, had become a follower of Christ. So the three left Paphos.

They sailed to Perga in Pamphylia, the region of the southern coast of what is now Turkey. At Perga John Mark suddenly decided to return to Jerusalem. Paul was very upset with John Mark for deserting them.

Paul and Barnabas continued on their mission. They went on to the important Roman colony called Pisidian Antioch. Its ruins can still be seen near the Turkish village of Yalvaz.

There were many Jews living in Pisidian Antioch. Paul and Barnabas wanted to tell them about Jesus. So on the Sabbath the two went to the local synagogue and sat down with the rest of the congregation.

After the readings from the Bible, the synagogue leaders motioned to Paul and Barnabas. "Brothers," they said, "if you have a message for our people, please speak up." It was the custom to invite learned visitors to comment on the Bible readings.

PAUL STOOD up before the crowded synagogue. Everyone became silent as he began to speak.

"Fellow Israelites, listen carefully to what I say. The God of our people chose our fathers, Abraham, Isaac and Jacob. In Egypt God made our people great through Joseph. Then under the leadership of Moses God freed our people from Pharaoh's slave camps. For 40 years God cared for them in the desert."

The people listened intently. They loved what Paul was telling them. He was recalling the great history of their people. He was one of them. And he spoke very well.

Paul went on. "God gave our fathers the land of Canaan as their own land. He set up judges like Samson to rule them until the prophet Samuel's time. Then God gave them Saul, of the tribe of Benjamin, to be their king. After Saul God raised up David as King."

The congregation in the synagogue was delighted. They especially were proud of David, their greatest king. Paul paused a moment and then went on. His words came as a surprise to his listeners.

"Just as God promised our fathers, he raised up a savior for Israel from

# To do or not to do

## Hamlet wasn't the only one who had trouble making decisions

By David Gibson

1. When a parish and its people come together for the Eucharist on Sunday, God takes action among his people. It is the heart of a person, the spirit of a community that are addressed.

2. Decisions! Decisions! Decisions! you can't get away from them. They're part of the stuff of life.

Some people make decisions quickly. Others ponder long and hard the decisions they face.

There are people who agonize over each decision. Perhaps they wonder why others don't do the same.

**SOME PEOPLE** savor their decisions. Perhaps they wonder why others think decisions are problems.

The need to make a decision often appears in the form of a question.

"Should I buy the \$150 sport jacket?" "How can I rearrange my schedule and gain more time to spend with my family?" "Should I seek help to improve my relationship with my teenage children?" "Where should I go on my vacation?"

In cases like these, a decision serves as the answer to a question. Once a decision is made, a direction is chosen. Maybe a person chooses to get help with a family relationship. Again, a person chooses to drop one activity that has been found tedious (sometimes even one that has been found enjoyable), in order to spend more time at home with the family.

So a decision is a choice - it shapes the course of one's life a bit; it can affect one's future. Decision making is a process through which a new direction in life is chosen.

Then again, decisions serve as a means of solving problems. Everyone has problems: how to manage the family income; how to assure a good religious education for one's children; how to help care for elderly relatives; whether to join with others in time-consuming work that will promote justice in a local community.

**THE DECISIONS** one makes can affect other people. The fact cannot be avoided; it makes decisions more difficult.

Because decisions affect others, some people decide not to make their decisions in private. They work together to solve a mutual problem: families sit down to decide on reasonable household schedules that work well; parents and teachers work together for the benefit of the children in whom they have a mutual interest, co-workers try to find ways to use best talents of each person in an office.

It seems that decisions are tremendously important, albeit just the stuff of everyday life. A decision is an effort to get inside one's own life and to push at it a bit - to move life in one direction or another; to act in a constructive way on behalf of one's own life and on behalf of others.

Decisions, then, are not on the periphery of life. They are central. They reflect the spirit of people, the hopes of a group.

3. God, it is said, offers assistance to people.

But perhaps God does even more. It seems he gets inside life, changes it.

In the context of the parish celebration of Mass, one's attitudes toward the world, other people, oneself or one's future are called into question, restored and recreated. These attitudes are among the basic ingredients of decision making. Decisions are shaped by one's attitudes.

God relates in a personal way to people - to the questions they have, the problems they must solve, the needs that challenge (and worry) them, the choices that have to be made - the decision making that can give life new shape, new meaning.

God doesn't make decisions for people. But he acts decisively with and for people who must make decisions everyday.



David's descendants. That savior is Jesus. John the Baptist prepared the way for Jesus. My brothers, children of the family of Abraham, it was to us that this message of salvation was sent."

**PEOPLE WERE** sitting on the edge of their seats now. Paul's message was becoming very exciting. Paul continued to speak even more eloquently.

"Our rulers in Jerusalem failed to recognize Jesus as the savior. In fact they begged Pilate to execute him. When Jesus died on the cross, they laid him in a tomb. Yet God raised him from the dead.

"For many days afterward Jesus appeared to his disciples. They are now his witnesses. We ourselves share with you this good news. What God promised our Fathers, He has done for us, their children. He has raised up Jesus to bring us forgiveness from sin. Jesus is our only Savior."

When the service ended, people began to leave the synagogue. They invited Paul and Barnabas to come to back and speak on the following Sabbath. Many members of the congregation followed Paul and Barnabas. The two spoke to them at length about Jesus.

KNOW YOUR FAITH



# What volunteers have wrought

By Leonore Kelly

At St. Thomas of Canterbury Parish on the Chicago Lakefront, "people see a need, things kind of happen, and those things with merit survive," says pastor Father Michael Rochford.

A case in point is the People's Music School, founded by Rita Simo, a former Julliard music student. As with other projects initiated by parishioners, the music school now is allied with the parish but independently funded and operated. Ms. Simo directs the school, keeping an eye out for musical talent in the neighborhood.

**SHE SAYS** that when she got to St. Thomas of Canterbury, everybody said hello and she felt the parish "was the place for me." That was five years ago.

The parish is located in uptown Chicago, north of Wrigley Field. Within a block are the midwest headquarters for Dorothy Day's Catholic Worker movement and the Jesuit Volunteer Corps.

According to Father Rochford, volunteers often find their way to the parish from the two centers, ready to serve the many needy people of the area. In addition, 38 religious sisters

serve in the parish as volunteers. Some help the many elderly shut-ins, half of whom never see the inside of the church.

Three sisters teach at the Prologue Alternative High School for 60 neighborhood students who have dropped out of public schools. Started through parishioner initiative, the high school is now a separate institution with the pastor as chairman of the board.

Originally not involved in parish service activities, Ms. Simo remembers asking herself each Sunday, "Why am I just sitting here?" She responded first with a decision to serve as organist for two Sunday liturgies.

**NOW ON A** typical Sunday, she may stay after the 10 o'clock Mass with 30 to 40 other Spanish-speaking parishioners. Over coffee, they help make plans for upcoming liturgies and activities for the Spanish community.

St. Thomas parishioners are a study in contrasts. They include educated professionals, shopping bag ladies, American Indians, former mental patients and refugees.

Father Rochford explains that some years ago Illinois began a release program for patients from state mental institutions. Many moved into half-way houses in the parish. In addition, the parish included about 2,500 recently arrived Catholics from Vietnam and a great many people from a Laotian mountain tribe, as well. Each Sunday a Vietnamese Mass is celebrated.

Ms. Simo says there are 17 languages spoken by students in the 160-student parish school. It appears that about 56 nations are represented among the people in the neighborhood. The area is in transition. High-rise, high-rent buildings and condominiums stand alongside dilapidated older housing.

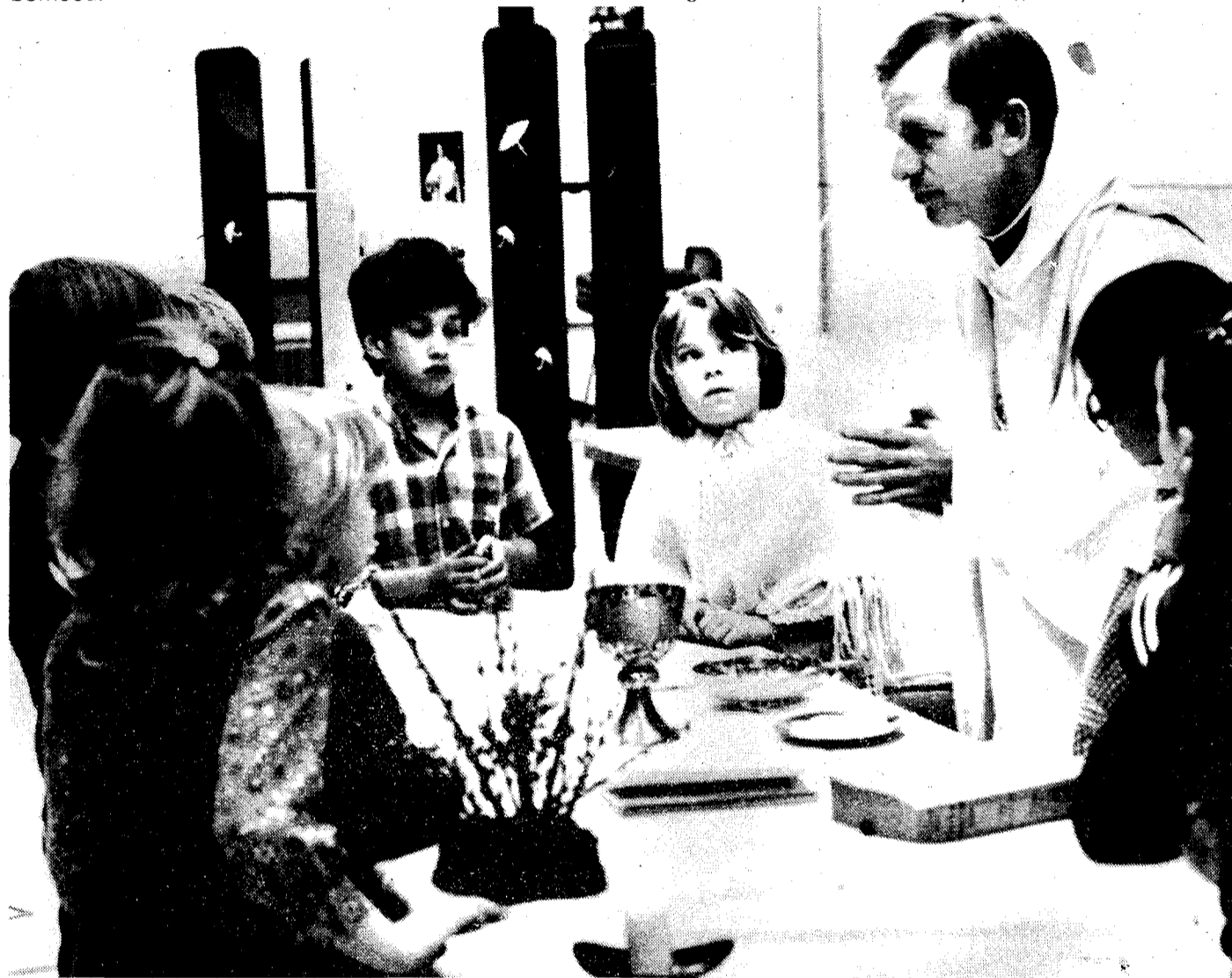
Ms. Simo is involved in numerous parish activities. She helps with the sacramental preparation of adults and works on community issues, particularly those where the rights of the poor are in question.

Recently, some families were threatened with displacement from the neighborhood by real-estate interests. Parishioners from St. Thomas took up their cause.

**MS. SIMO** believes that by helping those in need, the church makes a powerful statement to non-Catholics.

She is impressed because "when there is a conflict, the parish takes the side of the poor." The parish in turn attracts individuals who are concerned with such issues, she adds.

One parishioner said that the pastor provides the style of leadership which motivates others: "People who are not used to being involved are encouraged and strengthened," he said. "Father Rochford supports ideals and keeps your eyes fixed on a goal. He makes sure people have responsible roles."



## Instruments of God's grace

By Father John J. Castelot

How should members of a Christian community regard their pastors, those commissioned as official ministers of the word? Inevitably this depends of the parishioners' views of ministry.

In First Corinthians chapter 3, St. Paul explained his understanding of those in the apostolate who he describes as co-workers with God, instruments of God's grace, sowers and tenders of the seed. Chapter 4 of this epistle is the logical sequel to Chapter 3.

Therefore, the Corinthian people should regard Paul and Apollos and all the rest "as servants of Christ and administrators of the mysteries of God." (1 Cor. 4:1)

**PAUL'S CHOICE** of words here is very clever. They express both his subordinate position and at the same time his responsible authority. The word "servants" was used to describe the rowers of the lowest bank of oars in the old galley ships -- about as

subordinate as one could get.

At the same time, this word had acquired another meaning in the political area: official witness. Paul thus communicates two important ideas with this word: he is not "his own man," acting and preaching on his own initiative and authority; he is utterly dependent on Christ and his Father.

On the other hand, Paul is not a doormat. Because of his dependence he enjoys a special relationship with Jesus and his Father -- that of an officially commissioned witness, invested with authority far surpassing any he could claim for himself.

As an administrator for God, Paul is, more specifically, a "steward," who holds a position of high honor and responsibility in the society of the day.

Royal stewards were second only to the king himself -- ordinarily the steward of an estate ran all of its affairs, with full authority and corresponding responsibility. That is why "the first requirement of an administrator is that

he prove trustworthy." (1 Cor. 4:2) He must be faithful to his charge and is directly answerable to the lord of the estate -- and to him alone.

**THIS LEADS** Paul to his immediate point. It makes little difference to him what judgment any merely human agency may pass on him. Nor does he pass judgment on himself, one way or the other.

Paul says he has no pangs of conscience as a result of his conduct or affairs but, quite consistently, he does not accept that as a guarantee that he is without fault. In the final analysis, there is only one competent to judge him -- the Lord himself.

Therefore, the Corinthians are clearly in the wrong, almost arrogant really, in setting themselves up as judges of the respective merits of their ministers. They are wrong in splintering the parish community on the basis of their personal evaluations.

The day appointed for judgment is the day of the Lord's return, which Paul and his contemporaries looked for

in the not too distant future. Any judgment anticipating that definite one is, by its very nature, bound to be premature, immature, quite literally prejudicial.

So, Paul says, "Stop passing judgment before the time of his return. He will bring to light what is hidden in darkness and manifest the intentions of hearts." (1 Cor. 4:5).

Paul wants it clearly understood that this is to be a general norm for Christian behavior. The world may operate according to different standards, but their vocation is not to mimic the world but to transform it. Christians are to live by higher standards and a radically different value system.

For Paul, the Corinthians' attitudes to him and Apollos illustrates in an alarming way what the application of unchristian standards can do to a Christian community.

The Corinthians must learn from this experience. And act accordingly.

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# Family Life

By Dr. James  
and  
Mary Kenny



## Adoption: Mother 'confused, hurt'

Dear Dr. and Mrs. Kenny: I am the mother of an adopted child. When I read your recent columns (counseling a biological mother who gave up her child for adoption and now wants to know about the child) I became very confused and hurt.

I raised a child I love, one of the most important things in my life. How would the biological parent know the love shared in the sickness and hurts, being there when the child needed you?

Raising a child takes love and discipline and I have given both. Take my right arm, but let me keep my child.

This child has never mentioned wanting to see his biological parents, but when comments like yours plant ideas in children's minds, I am sure the children will become confused too. I hope some parents of adopted children will take a stand. Leave well enough alone. (Delaware)

A. Thank you for expressing so well how some adoptive parents feel. We too are adoptive parents. Four of our 12

children came to us through adoption.

Then, three years ago, our unmarried daughter became pregnant and chose to give her child for adoption. We experienced some of the love and anguish a biological mother feels entrusting her baby to another.

Every child has two sets of parents: biological parents and forever parents. In most cases the two sets are identical. In the case of adoption, they are different. Like it or not, adoption involves a triangle: biological parents, adoptive parents and the child. All have needs.

In our society abortion is common and socially acceptable. The young woman who has a child and gives it up for adoption must be courageous. Such courage is becoming increasingly rare. She often has little support from others and her needs have often been ignored. Our previous column was directed to such a mother, showing how she might meet the need she feels.

The forever parents are the real ones, the ones who have the responsibilities

and make the decisions about what is good or bad for the child. Consequently, we have always said that any communication from the biological mother should be through the forever parents, based on their judgments about what would be good for the child and the family.

As the forever mother, the adopted child is yours. I hope you can see the biological mother of your child, not as a threat, not as someone about to take your child away, but as someone who has done you a service without measure of price. She gave you her child. Recognize the great gift. Bless her and pray for her.

If your child inquires some time about his biological heritage, he is not rejecting you but asking about an important part of his life. Curiosity about his heritage is normal. If he questions you, he shows he trusts you enough to go to you for answers. We have not put these ideas in his head, and silence on the subject will not make his curiosity go away.

Sometimes the adopted child will tell parents he wishes they had never adopted him. Such talk may be normal expression of adolescent frustration and rebellion.

Both adopted and biological adolescents express strong dissatisfactions at times. Try to understand that curiosity and frustration with parents are normal parts of growing up.

I fully agree that you have given the nourishment, support, love, discipline and tears it takes to be a parent. You are the forever parent. Be confident.

These challenges from your child or the outside world are not denials that you are the parent. They are merely problems to be worked out in the best and most loving way. Happy mothering!

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



By  
Dolores  
Curran

## Things I didn't use to appreciate

Thanksgiving has gone again, thanks giving easy. It strikes me that sometimes it's easier to be thankful than not. How can anyone not be thankful for health, love, family, faith, food, and work? The real test, it seems to me, lies in recognizing those gifts that come under other guises, layers that we must peel away as we mature, revealing blessings we once considered otherwise.

WE DON'T always recognize these as gifts when we first meet them. They're usually a pain the psyche, something to endure. It's only in later years that we come to appreciate their role in our lives. Here are a few such gifts in my past, gifts I could have lived without, gifts I didn't use to value but which I Thank God for this Thanksgiving Day.

I didn't use to be thankful for chores, rules, and discipline in my childhood. Not only were they necessary but oppressive as well - the whims of insensitive and inhumane parents. Today, I am grateful for parents who loved me enough to say no, who cared enough about my future to try to make me a fit person to be around, and whose discipline instilled in me an eventual sense of self-discipline.

I didn't use to be thankful for things like vacations, dental appointments, and cod liver oil. Today, I'm grateful that society and parents cared enough about my health to furnish these, in spite of childhood mutters.

I DIDN'T USE to be thankful for spelling lists and multiplication tables. But today, when I spend my days dividing syllables and multiplying recipes, I thank God and teachers for burdening me with such extraneous

knowledge.

I didn't use to be thankful for brothers and sisters. They were an endurance - an occasion of sin waiting to happen. "Bless me, Father, for I can't stand my brothers..." but today they are my friends as well as my family, part of my children's roots, and just plain fun to be around. I thank God for them all.

I didn't use to be thankful for practices and homework. A half hour of piano a day kept my friends away. Assignments interfered with ball games, ice skating, and the always beckoning book, but today I thank God for giving me those burdens. I learned early that to be better I had to practice and that deadlines are a part of life.

I didn't use to be thankful for asparagus and broccoli. Or even, I'm chagrined to admit, for sirloin steak. As a farm child, oppressed by all three, I begged my parents, "Why can't we have

good food like bologna?" Today, when I ever-so-rarely come upon anything farm fresh, I thank God for such special treat.

I DIDN'T USE to be thankful for silence. It meant boredom, the drags. Today, I treasure a few days or even a few hours of aloneness in a grassy setting or even the utility room.

I didn't use to be thankful for sunsets which meant the end of a day's play, for harvest which meant work, or for boots which meant dry feet. I wasn't thankful for being good because I had never felt bad. I wasn't grateful for grownups, appreciative of poetry, or blissful at bedtime.

I didn't use to be thankful for any of the above but God is patient and, as the poster says, He isn't finished with me yet. Someday I might even thank Him for TV football. But I wouldn't bet on it.

## Family Night

### OPENING PRAYER:

Dear Jesus, we love you. We thank you, God our Father, for sending your son, Jesus, to live as our brother. We are grateful for this opportunity to gather together as a family to begin preparing ourselves for the celebration of Christmas. Amen.

### SOMETHING TO THINK ABOUT:

Let us pause and take time to search our hearts and to reconcile ourselves to one another within our family, within our neighborhood, or within our Church. Let us strive to be at peace with each other as we prepare ourselves for the celebration of the birth of the Prince of Peace

### ACTIVITY IDEAS

● **Young Families** - Peace time: Sit around a lighted candle and invite each family member to ask forgiveness of any family member he or she may have hurt. Hug each other when peace is made.

● **Middle years and Adult Families** - Penance sharing - materials: Bible, candle, matches, large glass salad bowl, small pieces of paper, pencils. Light the candle and gather around it with the house lights off. Read aloud Matthew 5:23,24, then have each family member write on a piece of paper one thing he or she is especially sorry. Fold

the paper and burn it placing the ashes in the salad dish. Each family member takes a turn. The papers may or may not be read aloud to the family (it's up to each individual). When burning the little paper, something like: "Forgive me for I have sinned" may be said. When all have taken a turn have the household head take the ashes and make the sign of the cross on each one's forehead.

● **All Families** - Work on homemade gifts for Christmas presents.

**SNACK TIME:**—Share a box of candy.

**ENTERTAINMENT:** Have peanut rolling races. Roll a peanut towards the finish line using only your nose. Stage a family song fest.

**SHARING:** Each tell of a moment he or she felt close to another family member during the past week and describe how it felt.

To me being in peace means...

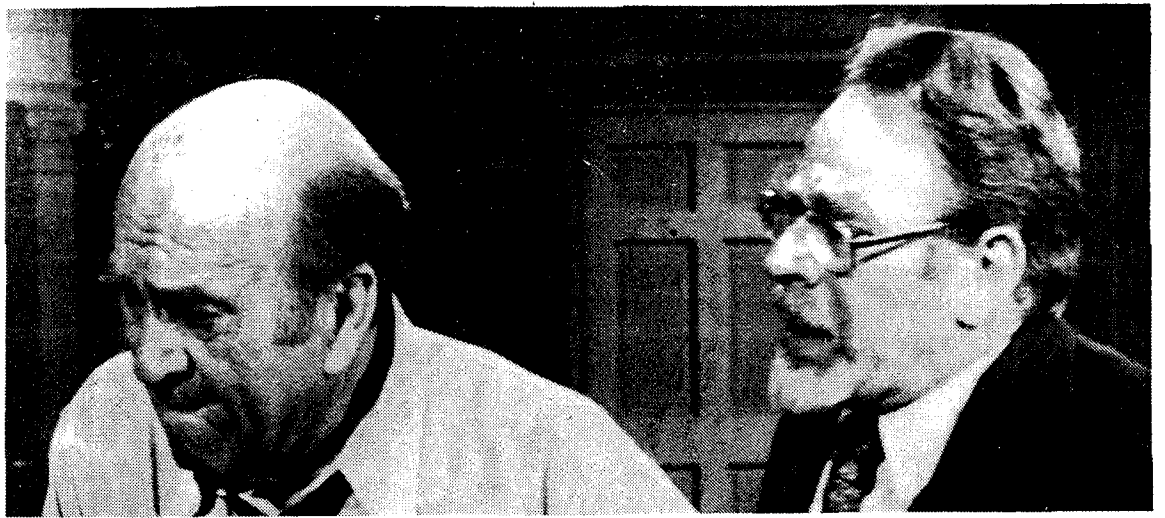
**CLOSING PRAYER:** Form a peace circle, holding hands while each in turn prays aloud spontaneously.



# Thanksgiving TV special

"The Church and The World Today", produced by the Archdiocese of Miami in cooperation with Miami's television Channel 7, will pre-empt itself next Sunday in order to present a Thanksgiving special called "Arnstein's Miracle" at 9 a.m., Nov. 30.

The special is produced by Paulist Communications as part of its well-known "insight" series. "Arnstein's Miracle" stars Howard Da Silva (left) as a great but aging violinist who refuses to play a concert for charity. He worries about becoming arthritic like his aged violin teacher. When, by chance, he meets his old teacher, he is surprised to learn that he himself has been an example of selfless sharing and has inspired others. No longer frightened of generosity, Arnstein performs the benefit concert and begins to change his outlook on life.



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## St. Jude Mosaic



This mosaic of St. Jude, is one of three recently received from Italy and installed in St. Jude at Assumption Melkite Catholic Church, 1501 Brickell Avenue. The other two are, St. George, a shrine given in memory of George Sayous by his family, and Mary, the mother of God. According to Msgr. John W. Haddad, pastor, the mosaics replace statues since in the Greek rite, only ikons, mosaics and paintings are used in church interiors.

(Photo by George Kemon)

# Farm workers protest at Miami food store

By Ana M. Rodriguez

With a prayer service in front of the lettuce bin of a Publix food store, United Farm Workers brought their year-long boycott of Red Coach lettuce to Miami last Friday.

While the gathering attracted little media coverage and did not seem to impress most of the mid-morning shoppers at the store, 2270 SW 27 Ave., organizers said they were pleased with the turnout of 15-20 union and religious leaders.

**THE EFFORT** was part of a continuing campaign against Bruce Church, Inc., the company that sells Red Coach, and Publix Supermarkets, "one of the few chains nationwide who continue to carry Red Coach lettuce," said Stephen Roberson, director of the Florida UFW.

Roberson began a ten-day fast to call attention to the campaign with a march in Tampa Nov. 18, where he was joined by more than 500 farmworkers, union representatives and religious leaders. The three-mile march culminated with a similar prayer service at a local Publix Market.

Before entering the Miami store, Sr. Pat Drydyk, staff worker for the National Farm Worker Ministry, said that the store had replaced all its Red Coach lettuce with union lettuce for the demonstration. "It's interesting how quickly they can change when they want to," she added.

**WORKERS FOR** Bruce Church, in Salinas, Calif., have been on strike for 21 months, trying to get a collective bargaining agreement and better working conditions from the company. According to Roberson, Bruce Church has broken the strike by importing workers from Mexico, and a public boycott is the strikers' "court of last resort."

Publix, he said, is the largest buyer of Red Coach lettuce in Florida, and "the most stalwart in insisting on this particular brand of lettuce."

Other chains, he said, have been "very cooperative" selling less Red Coach or removing it from their shelves altogether. "It's senseless for Publix to absorb this much criticism, when numerous other brands of lettuce cost the same, are the same quality, the same size and from the

same seed," Roberson added.

He said Publix management "refuse to even conduct any intelligent dialogue on the situation." Although some Publix customers have joined the effort and asked the company to stop selling Red Coach lettuce, "they (Publix) have some special relationship with the Bruce Church company and they want to preserve that relationship," Roberson said.

**JOE BLANTON**, president of Publix, when asked to comment on the

demonstration, refused, saying, "They've done what they've got to do. We do what we have to do."

Vivian German, who said she regularly shops at Publix but attended the demonstration, said, "I'm considering boycotting Publix as a moral obligation."

Another lady who happened to be shopping at the store said, "I believe in the union but I don't know why it (the demonstration) should be religious."



Taking part in the prayer service for the migrants were: (l. to r.), Dave Barry, president of the United Food and Commercial Workers International Union, Rev. Howard Gordon, Riviera Presbyterian Church, Sr. Pat Drydyk, Office of National Farm Worker Ministry, Sr. Mary Doran and Pat Stockton, of the Archdiocese of Miami's Office of Religious Education, and Stephen Roberson, director of the Florida/United Farm Workers.

## Charismatic Retreat for Priests

The Annual Charismatic Renewal Retreat to be held at the Cenacle, Lantana, Fla., Dec. 1 to 5, will be conducted by Fr. John R. Mc Fadden, of the Archdiocese of Philadelphia.

Fr. Mc Fadden is one of the outstanding leaders in the Charismatic renewal in Philadelphia and he was formerly chaplain at the Naval Air Station in Key West, Fla.

He will be joined during the retreat by Barbara Shlemon who is internationally involved in the ministry of healing. She is the author of two books, "Healing Prayer" and "To Heal as Jesus Healed".

There are 35 priests registered for the retreat.

## Curley H.S. Benefit

All friends and alumni of Archbishop Curley High School are invited to attend the Annual Gala Benefit on Saturday, December 6th.

The parent's organization is sponsoring the dinner-dance which will be held at the Eden Roc Hotel, Miami Beach. Cocktail hour is at 7:30 P.M. and dinner will be served at 8:30. Johnny Masters Orchestra will play for dancing until midnight.

Tickets are \$50 per person and reservations and additional information may be obtained by calling Mrs. Henry McGinnis, Chairman, at 681-9971, or the school office, 751-8763.

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# Annulments: the mental factors

By John Maher  
N.C. News Service  
(Last of 3-part Series)

In addition to vastly increased resources, the understanding of marriage expressed by the Second Vatican Council and insights into human nature provided by psychology and psychiatry have affected tribunal work.

For centuries church courts have granted decrees of nullity on such grounds as impotence, force, fear, error with regard to the identity of the other person, or the deliberate intent to exclude from the union children, fidelity or permanence. The church's position was that such factors and others prevented the man and woman from consenting to a valid contract for sexual intercourse, "for acts which are to themselves suitable for the generation of children," as the Code of Canon law put it. The code, issued in 1917, is now being revised.

"THE NEW CODE is defining marriage as a community of life and love," said Father Donald E. Heintschel, executive coordinator of the Canon Law Society of America (CLSA) and a judge in the Toledo, Ohio, diocesan court. That definition, he said, is derived from decisions of the Sacred Roman Rota, the church's appeals court for marriage cases originating in dioceses around the world, and from Vatican II's "Pastoral Constitution on the Church in the Modern World."

"We're concerned with what constitutes consent" to marriage, Father Heintschel said. "The old concern was

about an agreement to procreative acts, not to form a communion, a consortium of life and love. We're dealing with the potential of individuals to form that consortium." Consent to procreative acts is necessary, he added, but now marital consent is seen as consent to more than that alone.

This development in the understanding of marriage has been coupled with "a slightly different interpretation of mental illness" as a factor preventing marital consent, said Father John V. Dolciamore, chief judge of the Chicago archdiocesan tribunal.

IN THE EARLY 1940's Pope Pius XII instructed the Roman Rota to pay more attention to psychological factors in marriage cases, Father Dolciamore said. Subsequent Rota decisions granted annulments when one of the parties was judged to lack the psychic capacity to undertake and carry out the obligations of marriage. Previously, it was necessary to prove a "true psychosis," a complete break with reality, the Chicago priest said.

Now the "clearest cases" in which psychological factors are considered, he said, include:

- "Severe and authenticated alcoholism" proven to have predated the marriage and continued;
- Psychosexual problems, such as homosexuality;

"Sociopathic personalities who could not relate on any meaningful level "to the other person so that there is "no depth, no exchange, except on a very superficial level" in the union.

In an address to the CLSA in 1973 Father Dolciamore said, "in most tribunals, cases of mental deficiency



have been broadened to include persons diagnosed all the way from sociopaths down to inadequate or immature personalities."

ANOTHER FACTOR having a major impact on the number of marriage cases handled by U.S. tribunals is the

set of 23 procedural norms approved by Pope Paul VI in 1970 for use in the United States on an experimental basis. In 1974, at the request of the U.S. bishops, Pope Paul permitted continued use of the norms until the new Code of Canon Law is published.

## Sister wins \$10,000 for slum work

PRINCETON, N.J. (NC) - Sister Isolina Ferre has been named winner of a \$10,000 Rockefeller Public Service Award for turning a slum in Ponce, Puerto Rico, into what has been called a model of self-help. Sister Ferre, 66, is a member of the Missionary Servants of the Blessed Trinity.



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**ANIMAL BLESSING** — There were birds, goldfish, ferrets, snakes, hamsters, and many members of the domestic animal world at the Blessing of the Animals given by Fr. E. Michael Kelly, pastor of St. James in Miami last Saturday morning. More than sixty children and adults paraded their pets at the animal event. The Rev. Mr. John McGraw assisted Fr. Kelly. Awards were also given. (Photo by George Kemon)

## It's a Date

### Women's Clubs

The Women's Club of Ascension Church, Boca Raton, will hold a First Monday Bridge on December 1st, in the Parish Hall. Desert and coffee will be served and prizes awarded for high scores. Admission is \$2.00. Please, call 279-9047 for reservations.

★★★

St. Sebastian Council of Catholic Women of Ft. Lauderdale will hold their monthly meeting December 5. Following Mass a Corporate Communion at 8:00 a.m., on First Friday, meeting will be held in the Parish House. Danish and Coffee will be served. Guest speaker will be Fr. Daniel Kubala, Director of the Archdiocesan Respect Life Office in Miami. The Women's Council will also sponsor an Eucharistic Adoration December 7 and 8 at St. Sebastian Church, following the 11:00 a.m. Mass.

★★★

St. Henry's Women's Guild will sponsor a boutique, December 6, at Coral Ridge Mall, Federal Highway and Oakland Park Blvd., Ft. Lauderdale. Unique gifts for all ages. Come do your Christmas shopping.

★★★

St. Gregory's Women's Guild is celebrating its 20th year as an affiliated Women's Club in M.A.C.C.W.

The celebration will begin with a Mass at 7:30 p.m., on December 9, followed by a Christmas Social held in the Parish Center. All members, husbands, guests are invited. Music and entertainment will be provided and Hor d'Oeuvres will be served.

### Day of Reflection

A Day of Reflection will be held at St. Agatha Church, 1111 SW 107 Ave., Miami, on December 2 and 4. The Day will be English from 10 a.m. to 1 p.m. on December 2 and December 4 will be in Spanish from 10 a.m. to 1 p.m. The Day is for parishioners over 55 years of age. A Luncheon will follow each Reflection.

### Lay Carmelites

Lay Carmelites of Miami will meet at Villa Maria Nursing Home, 1050 NE 125th St., N. Miami, Fl. on Saturday, Dec. 6, at 2 p.m.

## Obituaries

### Mary Bridget Sullivan, Sister of Fr. Michael Sullivan

MIAMI SHORES — A Mass of Christian Burial was concelebrated last Saturday in St. Rose of Lima Church for Mary Bridget Sullivan who died after a short illness.

The Rev. Michael Sullivan, associate pastor, Blessed Trinity Church, Miami Springs, was the principal celebrant of the Mass for his sister who was 27. Concelebrating with him were 10 priests of the Archdiocese including Rev. Seamus Doyle, associate pastor, St. Rose of Lima Church, who preached the homily.

Miami's Auxiliary Bishop John J. Nevins presided during the Mass.

### Joseph A. Springer, Former Archdiocesan Employee

PITTSBURGH — The Funeral Liturgy was celebrated here in Sacred Heart Church for Joseph A. Springer who died Nov. 21 in Miami, Fl. where he has resided since 1961.

A native of Pittsburgh, Springer was an employee of Sacred Heart parish for 33 years before joining the staff of the Archdiocese of Miami from which

A native Miamian, Miss Sullivan was graduated from St. Patrick High School and was a purchasing agent for Dow Chemical Co.

She is also survived by her parents, Mr. and Mrs. Daniel P. Sullivan; six sisters: Norah, Pompano Beach; Maureen, Fort Lauderdale; Patricia, Hollywood; Eleanor, Miami; Kathleen, Trenton, N.J.; and Margaret, Valencia, Spain; as well as four other brothers; Daniel J. David and John, Miami; Paul Thomas, Homestead, and Patrick, Middletown, N.J.

Burial was in Our Lady of Mercy Cemetery.

he retired in 1980 He was 80 years of age.

In addition to his wife, Viola, with whom he resided at 17505 N. Bay Rd., Sunny Isles, he is survived by a daughter, Mrs. Dolores Knox and a son, Walter of this city. Eight grandchildren and six great-grandchildren also survive.

### Widows and Widowers

The Catholic Widow and Widowers Club will have a Social gathering on Monday, December 1, at 7:30 p.m. in their meeting place, 2300 W. Oakland Park Blvd., rear of PWP Hall. Setups. BYOB. For information call 772-3079 or 733-4274.

★★★

The Greater Hollywood Catholic Widow-Widowers Club will hold a Gala Christmas Dinner and party on December 5, at nativity Hall, 700 Chaminade Drive at 7:30 p.m. Promptly. \$8.00 per person, guests and friends welcome. Phone for reservations, before Nov. 30 to: Agnes 987-5252 or Irene at 432-8144. Bring \$2.00 wrapped gift for a nursing home patient, marked "Male" or "Female."

### Immaculate Conception Novena

All are invited to participate in a Novena to the Immaculate Conception, starting on December 4, and ending on December 8. A Mass will start the novena on the 4th at 7:30 p.m. and the devotion will end with a Solemn High Mass on December 8 at 7:30 p.m. The Novena will be preached by Fr. Thomas Reddy, O.M.I. The Novena schedule is listed in the Church Bulletin, or you may call the rectory at 6044 SW 19th St., Miramar, phone: 987-1100.

### French Mass

St. Martha's parish, 11450 Biscayne Blvd., Miami, has added a French Mass to its schedule beginning on Saturday, December 6, and will continue at that time each Saturday. The Mass has been added to the schedule to serve our French-Canadian friends.

### Softball Anyone???

The Men's Club of Nativity Church, Hollywood is forming a softball team. players would like to schedule games with other parish Men's Clubs in the archdiocese. If anyone is interested please contact Bill Crosta 2131 N. 55th Ave., Hollywood, 32021, or call Bill at 981-7996. Coach says they "Have bus -- will travel."

### Change in Masses

Effective November 30, the Vigil Masses at St. William in Naples will be held at 4:30 p.m. and 6:00 p.m. on Saturday. On Sunday the Masses will be: 7:30, 9:30, 10:30. a.m. and 12:00 N.

### Carnival Time - Pace High School

Carnival Time is approaching at Pace High School again. Their annual event is held each year to raise money for much-needed construction of school facilities. The dates are December 4, 5, 6, and 7, from 6 p.m. to 11 p.m. Thursday and Friday, from 2 p.m. to 11 p.m. Saturday and Sunday.

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# Surprise support of natural birth control

By Antoinette Bosco

The Church's position on artificial birth control got a lot of media attention at the time of the recent Synod of the Bishops in Rome. Coincidentally, a colleague sent me a book whose title, in bold red letters, attracted me immediately: "No-Pill No-Risk Birth Control." The book promises, "everything you need to know about postponing pregnancy without using drugs, chemicals or barrier devices."

I opened the book assuming it was a Catholic publication. But it was published by a secular house, Rawson Wade.

Its author is professional writer, Nona Aguilar, who in 1979 received a Science Writers Meritorious Achievement Award.

**MORE SURPRISING** were the contents and conclusions. Ms. Aguilar is sold on natural family planning methods, claiming they are as effective as the pill. She makes other rather startling claims, based on her interviews with professionals and some 400 couples using natural methods.

Couples benefit in an "astonishing array" of beneficial ways when they follow a natural love style, she says. Shared responsibility makes couples closer. Abstinence is seen as a sign of the couple's willingness to make a serious commitment to each other.

She quotes husbands and wives who say: "My spouse loves me for me and not as a sex-bed partner." Couples continually report not only that "sex is better," but also that their interpersonal relationship has vastly improved. They cite improved communication, trust, a deepening of marital joy and intimacy,

greater affection and greater satisfaction in the marriage.

**AFTER THE** interviews, Ms. Aguilar reached a conclusion that contradicts the idea that freedom for women must be equated with their right to be "sexually free," without fear of pregnancy, free, that is, to use contraceptives. The author states:

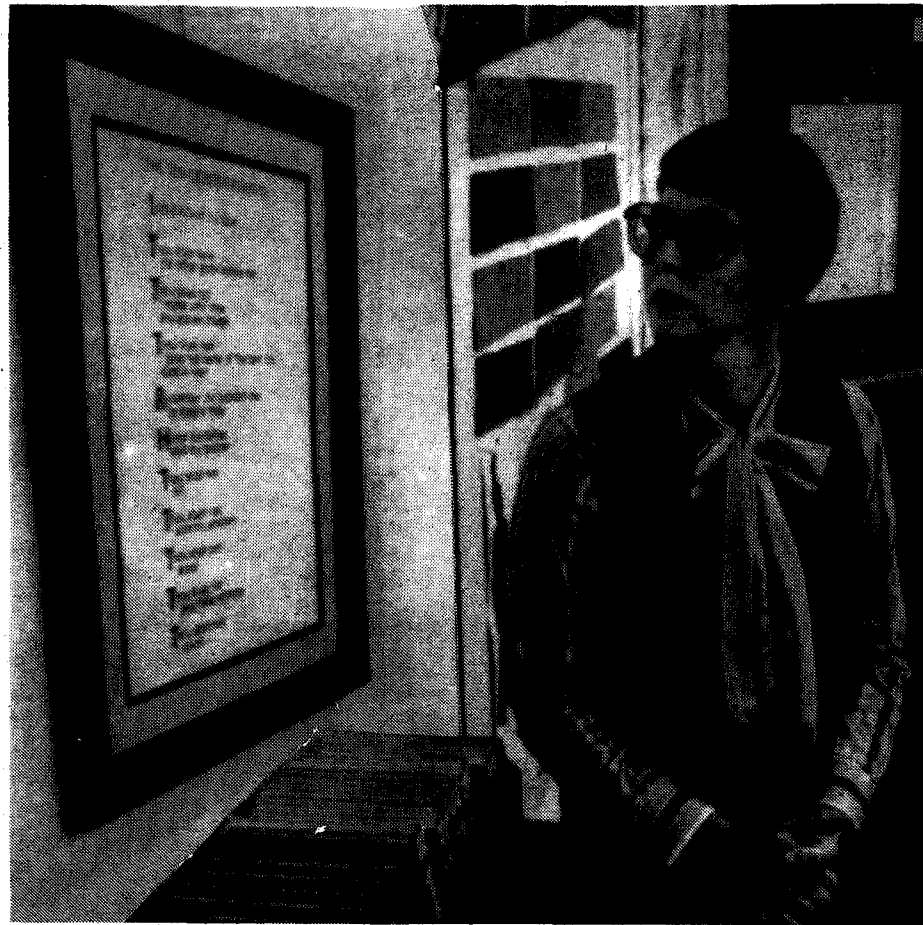
"All at once I knew, really knew, what was meant by many women's complaints that they had been turned into sex objects by men. With incredible clarity, I saw that natural family planning could restore both personhood and equality to women."

The author comes down against contraception by artificial means. She calls it a major cause of sexual boredom, impotence and frigidity, turning a beautiful shared act into a technological performance. One chapter is aptly titled: "Why We Hate Contraception."

Ms. Aguilar is not preaching or moralizing. The book is a complete, sensible, self-teaching guide for couples who, fearing the pill and the intrauterine device (IUD), are turned off by contraceptive gadgets.

Using the step-by-step instructions and practice charts, a couple can accurately chart a woman's fertile time by monitoring her fertility signs. Once these are learned, a couple has a lifetime family planning method with six major advantages including high effectiveness, no unpleasant side effects, no continuing medical expense, no risk to life and health, no interruption of the sexual act and no permanent damage to fertility.

**MS. AGUILAR** has become a lobbyist for nature, believing artificial birth methods are a hindrance to the most



**HIGH COURT COMMANDMENT** — Second grade teacher Juanita Totten of Okolona Elementary School in suburban Louisville, Ky., looks at a copy of the Ten Commandments of her classroom wall. The U.S. Supreme Court has struck down a Kentucky law that requires the posting of the Ten Commandments in public school classrooms. (NC Photo)

vital exchange a couple can make. "something curious happens to a couple in the process of cooperating with nature. In the end the two become more fully spouses, friends, partners — they can become most fully lovers."

An item on the back cover of the book struck me as ironic. Maxim Lewis of Family Circle magazine praises the

volume, saying: It is "a unique sexual preparedness guide that may prove to be the seed of a new sexual revolution — this time a change of direction that will restore dignity and meaning to the creative act."

It sounds almost like a quote from "Humanae Vitae" or from Pope John Paul II!

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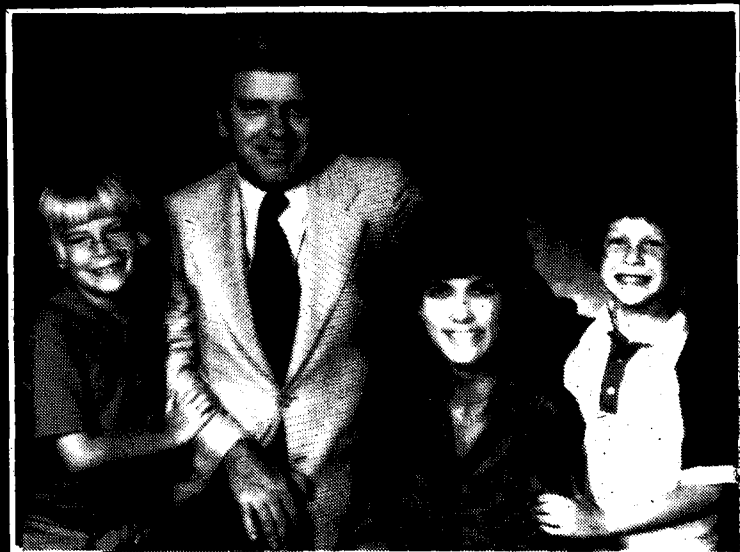


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Fr. Michael Hickey

# New parish in south Dade

1958 to accommodate future diocesan needs. St. John Neumann will be a full service parish. Ground-breaking is tentatively scheduled in January 1981 for a church and school, with completion slated for August of the same year.

According to Father Michael D. Hickey, pastor of St. John Neumann, Archbishop McCarthy has been receiving appeals from people in South Dade for a school for some time. The nearest parochial school is St. Kevins, located by the Pan American Hospital. At present there are some 250 children on a waiting list for the kindergarten class alone.

"OUR BISHOP believes very strongly in Catholic education," states Father Hickey. "There is a great need in the South Dade area for a school. We want to have ours completed as quickly as possible." Neither St. Catherine nor St. Louis have school facilities.

"We need to let the people in the area know of our existence as a new parish. We need their help in fulfilling

our building drive, but we also want them to know that we are functioning as a parish unit. People in the area have been wonderful. Reverend David A. Mueller, pastor of the Concordia Lutheran Church, has been most supportive in allowing the use of his Church for services Saturday at 5:00 p.m. and on Holy Days.

Masses are also held at Killian High School on Sunday mornings at 9:30 and 11:00 a.m. There is a Spanish speaking priest available at the 11 a.m. mass and there will be a bi-lingual priest assigned to the parish by the end of November. There is an active CCD program, with classes held in parishioners' homes during the week, as well as following the 9:30 Mass; a womens' guild; a youth group, future plans for a divorced and separated Catholics group; Bible Studies and more.

FATHER HICKEY was appointed pastor of the new parish in June of this year by the Archbishop. The first mass in the parish was on August 23rd and Father Hickey moved into the rectory, which is a block from the building site, in November.

"I'm very interested in social issues," says Father Hickey. "I eventually want the parish to see beyond its immediate goals. The Church is more universal than that. There is a great potential here for the people involved in this parish to be a part of making something positive happen. Our first concern is for the children however, that is why our CCD program is into its second month and why we are trying to build this school as quickly as

possible."

Ordained in Ireland in 1961, Father Hickey, 45, is from County Clare. He graduated from NUI in Galloway, then spent three years in Rome studying for a postgraduate degree in philosophy at Angelicum University. Archbishop McCarthy and Pope Paul II are alumni of Angelicum.

WHILE IN ROME Father Hickey worked with the U.S. Army. It was here he became interested in the American people. "I like the American sense of life, the openness of the American people," he says.

After receiving his postgraduate degree, Father asked to be sent where the need was greatest to help people develop themselves. Instead, he was assigned to teach philosophy at the seminary.

"I needed to be with the people. I felt that is where a priest should be." In 1965 Father was assigned to the Archdiocese of Miami. He has been assigned to parishes in Ft. Myers, Miami Lakes, Key West, downtown Miami. He also started a parish in Naples. He was the Neumann chaplain at Miami Dade North and also in Ft. Myers at one time.

Father Hickey has a law degree from Nova University and is a member of the Florida Bar. Although he has used his law degree in the past to serve people, his time is filled now with starting St. John Neumann parish and school as well as caring for his parishioners' spiritual needs.

Those interested in finding out more about the new parish are invited to call the rectory at 255-6642.

They may not have a roof to call their own, but there is a new parish in southwest Dade. They have plans for a roof and a lot more.

The natural boundaries of St. John Neumann Parish extend from U.S. 1 on the east, the Florida Turnpike on the west, S.W. 104 Street on the north and S.W. 136th Street to the south. These areas were formerly parts of St. Louis and St. Catherine of Sienna parishes.

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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION (02)

FILE NO. 80-8741 Judge Williams

IN RE: ESTATE OF MERLE CARTER FROST, a/k/a MINNIE MERLE CARTER FROST Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of MERLE CARTER FROST, a/k/a MINNIE MERLE CARTER FROST, deceased, late of Dade County, Florida, File Number 80-8741 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is A.C. CARTER, Jr., whose address is 10351 SOUTHWEST 28th STREET, MIAMI, FLORIDA. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and

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address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

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

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 21st day of NOVEMBER, 1980. A.C. Carter, Jr.

As Personal Representative of the Estate of MERLE CARTER FROST, a/k/a MINNIE MERLE CARTER FROST, Deceased First publication of this notice of administration on the 21st day of November, 1980 (S. Harold Skolnick) 1119 A.I. duPont Building Of Law Offices Of Miami, Florida 33131 S. HAROLD SKOLNICK DATES: 11/21/80 11/28/80

LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03

FILE NO. 80-8193

IN RE: ESTATE OF CHRISTOPHER R. KONKOL, Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of CHRISTOPHER R. KONKOL deceased, late of Dade County,

Florida, File Number 80-8193 is pending in the Circuit court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is The Very Reverend Gerard T. LaCerra, Chancellor, Archdiocese of Miami, whose address is 6301 Biscayne Boulevard, Miami, Florida, 33138. The name and address of the attorney for the personal representative are set forth below.

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

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

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 6th day of October, 1980. GERARD T. LACERRA

As Personal Representative of the Estate of CHRISTOPHER R. KONKOL, Deceased First publication of this notice of administration on the 28th day of November, 1980. Of Law Offices of McDermott, Will & Emery, PATRICK FITZGERALD, Esq. 700 Brickell Avenue

Miami, Florida 33131 Telephone (305)358-6030 Attorney For Personal Representative 11/28 12/5/80

LEGAL FICTITIOUS NAME LAW

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious names of CUBA LIBRE BOWLING LEAGUE, CUBA LIBRE BOWLING LEAGUE at number 3820 SW 125 Avenue in the City of Miami, Florida, intends to register the said names with the Clerk of the Circuit Court of Dade County, Florida.

Dated at Miami, Florida, this 14 day of November, 1980. CUBA LIBRE BOWLING LEAGUE, INC. Geroge M. Santamarina Attorney for Applicant 7175 SW 8th Street Miami, Florida, 33143 11/21/80 11/28/80 12/5/80 12/12/80

LEGALS - FICTITIOUS NAMES

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of INVENTIVE PRINTERS at number P.O. BOX 380081, in the City of Miami, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.

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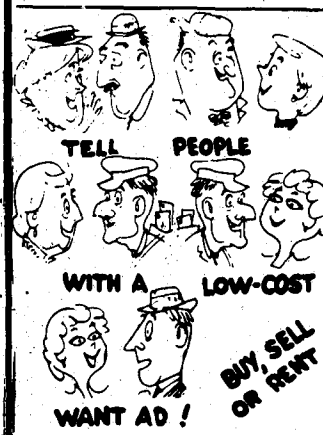
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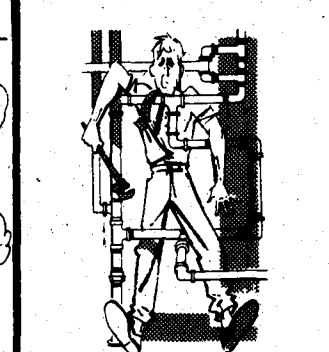
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"I used to hear about the problems and I'd be waiting for the when, the where and the who. Then I realized that it is now, it is here and it is me." - John Denver.

# Singer attacks hunger

LA CROSSE, Wis. (NC) - Singer and songwriter John Denver has launched a crusade to use his popularity to bring the issue of hunger in the United States and around the world to the attention of the media and the public.

"Hunger can be eliminated," Denver said in La Crosse. "All we lack is the political will to do so."

After serving for two years on the President's Commission on World and Domestic Hunger, which ended its work last June 30, the 36-year-old Denver concluded that "no child need to go to bed hungry every night."

HE SAID 15 million to 20 million people starve to death every year and a quarter of the world's population is chronically underfed. "And it's not like death and taxes," he said. "It need not be."

Government inaction is a major cause of the present situation, Denver said. Noting that the United States ranks below many other countries in providing foreign aid, he said, "I'm not very proud of that and it's something people don't know."

the hunger commission's report and the recently released Global 2000 Report, which projects what life will be like 20 years from now, described the extent of hunger in the world and factors contributing to its spread, he said. "I can't believe" he added, "that hunger was not an issue in the presidential campaign."



John Denver

Warning of the urgency of the hunger issue, he said, "People think we are having enough problems keeping peace."

But we ain't seen nothing yet until we deal with this hunger issue."

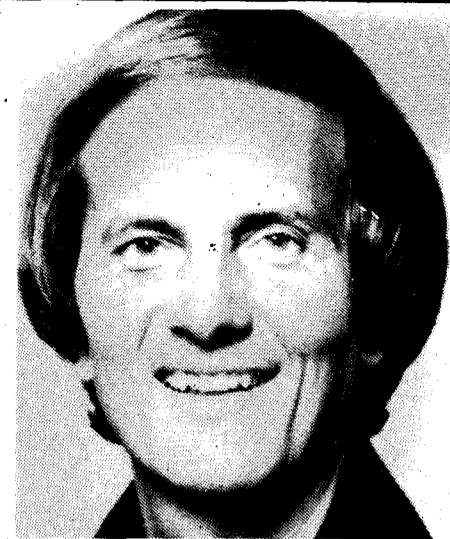
"The political arena is helpless. Chances are not going to come from them because they've got things the way they want them."

Hunger is different from political issues on which people take sides, he said. "On this issue there is something that touches everybody at the deepest chord of their humanity. It could be a cause to bring people together on other issues."

DENVER SAID he is committed to putting the hunger issue on the political agenda. The writer and singer of such hits as "Leaving on a Jet Plane," "Rocky Mountain High" and "Take Me Home, Country Roads" has held press conferences before nearly all of the 120 concerts he has given since February. The result has been that two articles appear in the next Day's newspapers in the area: one about the concert and another about world hunger.

"We are living in a very critical time for the planet earth," he said. "I think it is time to stand up and be counted. I'm going to turn it around. I used to hear about these problems and I'd be waiting for the when, the where and the who. Then I realized that it is now, it is here and it is me."

Denver said that, in two instances, he has refused to make personal appearances because he could not discuss world hunger. He said he had agreed to appear on the Phil Donahue show on condition that he would be invited to discuss world hunger. "I was never invited back," he said.



## Morality group honors Boone

NEW YORK (NC) - Singer-entertainer Pat Boone, newspaper columnist William Reel and shipping line board chairman Spyros S. Skouras were honored by Morality in Media Nov. 17 at the organization's 15th annual awards dinner in New York.

Boone and Reel, who writes for the New York Daily News, were cited for enriching family entertainment and journalism.

Boone, who set an all-time record for staying on the record charts for more than 200 consecutive weeks, has remained among the top three recording stars. He has starred in 15 movies, had a TV series and has written several books.

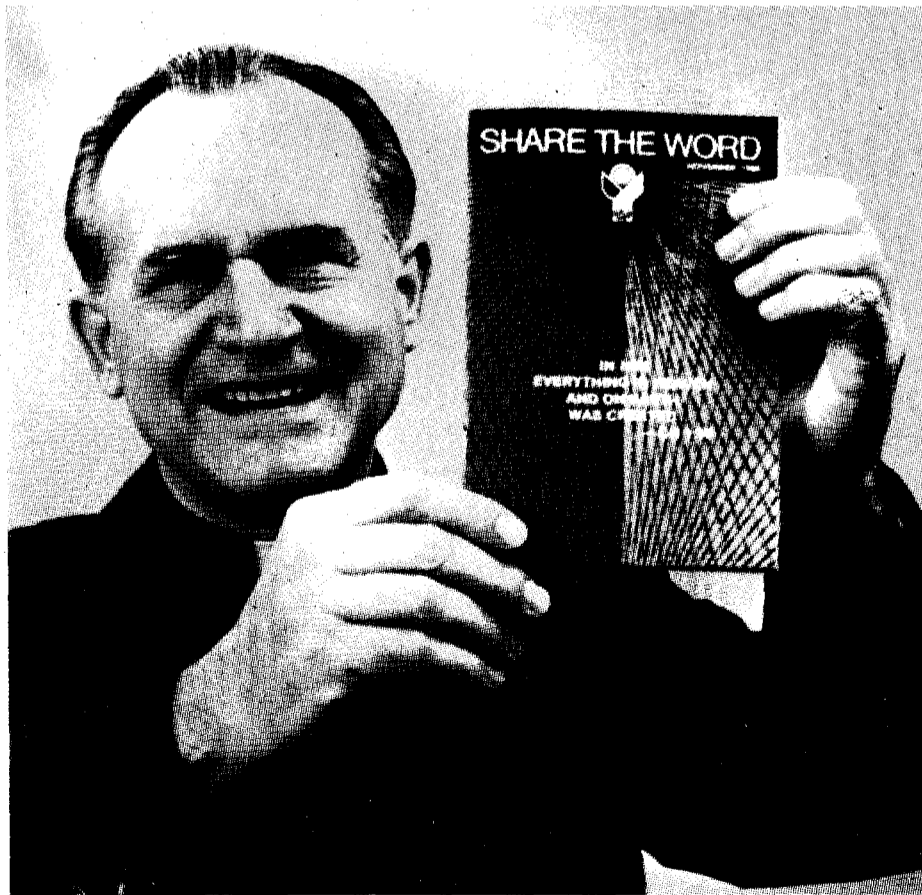
President of Morality in Media, which opposes pornography and seeks to promote good taste in the media, is Jesuit Father Morton A. Hill, a former member of the Presidential Commission on Pornography and Obscenity. The chairman is Rabbi Julius G. Neumann, a former member of the New York City Commission on Human Rights.

## the Saints *by Luke*

### ST. CATHERINE LABOURÉ



ZOE LABOURÉ WAS BORN IN 1806 ON A FARM IN BURGUNDY, FRANCE, THE NINTH OF 11 CHILDREN. SHE DID NOT GO TO SCHOOL BUT LEARNED LATER TO READ AND WRITE. ZOE WAS VERY DEVOUT AND WANTED TO BECOME A NUN. SHE PRAYED TO KNOW GOD'S WILL AS TO WHAT CONVENT TO ENTER. UPON A VISIT TO A HOSPITAL WHICH WAS RUN BY THE SISTERS OF CHARITY, SHE SAW A PICTURE OF ST. VINCENT DE PAUL IN THE PARLOR AND SHE SAID SHE HEARD THE WORDS, "MY CHILD, IT IS A VERY BEAUTIFUL THING TO TAKE CARE OF THE SICK. GOD IS ASKING SOMETHING FROM YOU." HER WIDOWED FATHER OPPOSED THE IDEA OF HER JOINING THE CONVENT AND SENT HER TO WORK AS A WAITRESS IN HIS BROTHER'S EATING HOUSE IN PARIS. SHE RAN AWAY AND JOINED THE SISTERS OF ST. VINCENT DE PAUL AT CHÂTILLONSUR-SEINE. AFTER HER POSTULANCY, SHE WAS RECEIVED AT A PARIS HOUSE AS SISTER CATHERINE. SOON AFTER, THE VIRGIN MARY BEGAN THE FAMOUS APPARITIONS TO CATHERINE, ON JULY 18, 1830. IN CATHERINE'S OWN WORDS, OUR LADY SAID, "BEHOLD THE SYMBOL OF THE GRACES I SHOWER UPON THOSE WHO ASK FOR THEM! ... THEN AN OVAL FRAME FORMED AROUND THE BLESSED VIRGIN AND I READ IN LETTERS OF GOLD: "O MARY CONCEIVED WITHOUT SIN, PRAY FOR US WHO HAVE RECOURSE TO THEE." AND ON THE OTHER SIDE WERE THE HEARTS OF JESUS AND MARY. OUR LADY SAID, "HAVE A MEDAL STRUCK ACCORDING TO THIS MODEL. ALL WHO WEAR IT WILL RECEIVE GREAT GRACES." CATHERINE DIED IN 1876 AND WAS CANONIZED BY POPE PIUS XII ON JULY 27, 1947. THE FEAST OF THE MIRACULOUS MEDAL IS NOV. 27, AND THE FEAST OF ST. CATHERINE LABOURÉ IS NOV. 28.



EXPLOSIVE GROWTH - Father Alvin Illig, director of the Paulist Evangelization Center (3031 4th St., Wash. D.C.) and executive director of the Bishops' Committee on Evangelization, displays a copy of "Share the Word," a new monthly program of regular home Bible study based on the three Sunday Mass readings. launched just 10 months ago, "Share the Word" recently reached a press run of 100,000 copies.



## "La Sociedad Labra su Tumba" dice el Papa...

**"Si no protege al matrimonio y a la familia"**

MUNICH, Alemania Occidental (NC) - Durante su visita de cinco días (Nov. 15 al 19) a siete ciudades de Alemania Occidental, tierra de Martín Lutero, el Papa Juan Pablo II lamentó la división de los cristianos iniciada por la Reforma Protestante - aunque los dirigentes luteranos le criticaron que no hablase de los matrimonios mixtos ni fuera más positivo en cuanto a esfuerzos ecuménicos. En sus consejos a los jóvenes, les dijo que no se dejen seducir por la violencia, el alcoholismo, o los narcóticos; al mundo del arte y las comunicaciones reprochó que acentúen la perversidad humana y no enaltezcan logros silenciosos como los de la Madre Teresa, y en otra ocasión apoyó el ministerio seglar siempre que someta las cuestiones teológicas a la jerarquía. Habló a los obispos alemanes, a los trabajadores inmigrantes (de España, Italia, Yugoslavia y otros países mediterráneos). Se reunió además con dirigentes judíos y luteranos, y con sabios y estudiantes de ciencias. Varios miles de personas le recibieron en el aeropuerto de Bonn bajo la lluvia; en una concentración en Munich participaron 700,000. Siguen aspectos salientes de la visita papal:

"En fidelidad al Señor de la Iglesia y su mensaje de unidad, háganse en la tierra donde comenzó la Reforma esfuerzos redobrados por cumplir su plegaria de que todos sean uno," dijo en Colonia (Nov. 15). La iglesia luterana celebra en 1980 los 450 años de la llamada Confesión de Ausburgo, una proclama de Martín Lutero para reclamar a la iglesia regida por Roma.

Cuando se reunió el mismo día con 6,000 profesores y estudiantes en la catedral, les exhortó a resolver el reto del hambre en el mundo y del daño que a los recursos naturales y al ambiente hace la aplicación industrial de los progresos de la tecnología. Ofreció la colaboración de la iglesia a las ciencias naturales, aunque lamentó los errores del pasado en interferir con sus investigaciones. El Papa no mencionó casos específicos, pero en la mente de todos está el de Galileo, a quien el Vaticano condenó en el siglo 17 por enseñar que la tierra gira alrededor del sol. "La Iglesia es portal para...la libertad de la investigación científica, porque así la ciencia adquiere una dignidad como bien humano personal."

Visitó la tumba del Padre Adolfo Kolping, fundador en el siglo 19 de ligas sociales y asociaciones de defensa obrera, recordando que también en Colonia actuó Karl Marx. "Este proclamaba la revolución y la lucha de clases, mientras que Kolping quería transformar la sociedad mediante la conducta cristiana del ser humano," aseveró el Papa.

Al dirigirse a 300,000 personas en un campo de las afueras de Colonia, el Papa Juan Pablo II habló del matrimonio y la familia, y condenó a las relaciones sexuales fuera del vínculo sagrado, así como el aborto. Tanto el estado como la sociedad entera labran su tumba "si no fomentan y protegen al matrimonio y la familia, y en cambio elevan a nivel similar modos deshonorosos de concubinato."

"Aunque las exigencias del desarrollo, tendremos que pasar sin algunas cosas materiales para compartir los pocos bienes de la tierra en paz con el mayor número posible de pueblos," dijo refiriéndose a la obligación de los países industrializados de ayudar al Tercer Mundo. También habló del deber de disminuir el desempleo, y ayudar sobre todo a los trabajadores de edad avanzada.

A 500 inválidos reunidos en Osnabruck, el Papa les dijo que lo que cuenta es "comportarse con la dignidad que Dios les dió, con una conducta cristiana, o perderla en una vida de superficialidad y pecado." Alentó a las familias de los inválidos y a quienes les atienden en instituciones de salud. Como la región, Sajonia, es principalmente protestante, a los católicos que se establecieron forzados por los azares de la guerra se les llama "diáspora". Aunque pobres, recordó el Papa, se empeñaron en surgir y fortalecer su iglesia, muchas veces con ayuda de los luteranos que incluso prestaron sus templos. "Puesto que tenéis tanto en común, quisiera alentarlos para continuar por este camino," dando al mismo tiempo testimonio de vuestra fe. Hay unos 890,000 católicos en una población de 6,5 millones.

En Manguncia el papa saludó en cinco idiomas a las colonias extranjeras (Nov. 17), y recibió saludos en diez lenguas poco después de una presentación de danzas folklóricas de España, Escandinavia y otras regiones. La mayoría de la muchedumbre eran trabajadores de origen mediterráneo, a quienes les alentó a conservar sus tradiciones y no sucumbir al consumismo materialista. Alabó la reconciliación entre polacos (sus compatriotas) y alemanes después de los sufrimientos en los campos de concentración nazis, lo cual demuestra la ética cristiana "del amor, la conversión y el perdón...para construir una nueva fraternidad."

El Papa recordó que Martín Lutero vino a Roma en los años 1510-1511 "como peregrino, pero también a inquirir, a cuestionar." "Hoy acudo a vosotros, herederos espirituales de Lutero, como peregrino, y a poner un signo de unidad en los misterios centrales de nuestra fe en un mundo que



Juan Pablo II saluda a la enorme multitud reunida en el vasto Theresienwiese en Munich, según se dirige para celebrar su última Misa en Alemania antes de regresar al Vaticano, mas tarde, ese mismo día.

ha cambiado mucho."

Aunque recibo con cordialidad, el mensaje papal al protestantismo tuvo comentarios críticos del obispo luterano Mons. Edward Lohse, quien expresó al Papa en Maguncia que sus correligionarios esperan que cambie la posición católica sobre el matrimonio mixto y la intercomunió. Poco después se anunció una nueva comisión conjunta para estudiar estas materias; antes el Papa había exhortado a los católicos a ampliar su acción ecuménica, pero se opone a la comunión conjunta de luteranos y católicos mientras no se logre "unidad total" en la fe, como lo dijo a siete miembros del consejo luterano.

En cuanto a los matrimonios mixtos (católico-protestante) que abundan en Alemania, Mons. Lohse lamentó que su iglesia "sufrir con tantos fieles que, unidos responsablemente ante Dios, no encuentren en su iglesia el reconocimiento y la orientación espiritual que se les debe." Un 47 por ciento de la población de Alemania Occidental profesa el protestantismo (la mayoría son luteranos), un 45 por ciento son católicos. Estos son recibidos en la mesa del Señor (comunión) en nuestros templos, dijo Mons. Lohse.

El Papa viajó a Fulda (Nov. 17) para reunirse con los obispos alemanes y hablar en su catedral a unas 5,000 personas. Defendió el celibato de los sacerdotes del rito latino (el oriente permite que se casen). "En Cristo el hombre tiene derecho a una gloria mayor (que el matrimonio), y la iglesia, derecho a la ofrenda del hombre de

entregarse totalmente a Dios, que lo mueve al celibato." Llamó a éste "una herencia ilustre" de la iglesia en Occidente, y criticó a quienes "abogan por una imagen distinta" que ha causado tanta angustia y desencanto en la vida sacerdotal. El Papa oró ante la tumba de San Bonifacio, apóstol de Alemania, quien sufrió el martirio en Fulda en 754. En su alocución a los obispos en el seminario, Juan Pablo II les exhortó a emprender la "tarea de cerrar la brecha (división) del cristianismo" para lo cual se necesitan firmeza en la fe a la vez disposición a escuchar a los demás. Agregó que durante sus visitas al Africa y a América Latina encontró entre los cristianos "un mayor optimismo que en Europa, aunque cuenten con menos ministros de almas."

En Altotting, sede del Monasterio de San Conrado, el Papa reafirmó ante un grupo de teólogos el magisterio de la iglesia que interviene cuando "la verdad de la palabra de Dios...se ve amenazada por deformaciones y falsas interpretaciones." La teología, dijo, supone la fe; puede explicarla y difundirla, pero no la crea. En una misa en el santuario mariano participaron 30,000 personas, la mayoría peregrinos, pues Altotting tiene 10,000 habitantes.

Juan Pablo en Munich (Nov. 19) durante una misa para 700,000 fieles reunidos en el campo de las ferias, donde durante el tradicional Oktoberfest un grupo terrorista neo-nazi asesinó a 13 personas el 26 de septiembre. "En muchas partes del mundo

(Sigue en la pag. 4A)

# P. La Cerra habla A Coordinadores de Familia

El Centro de enriquecimiento Familiar no sólo se preocupa de la formación de dirigentes laicos en el ministerio de la Familia sino que presta atención al mejoramiento de dichas parejas ya entrenadas.

Son muchas las actividades que con tal propósito organiza el Centro. Una de ellas son las Noches de Enriquecimiento en las que los matrimonios tienen la oportunidad de profundizar su perspectiva espiritual.

El pasado jueves 13 de Noviembre tuvo lugar una de estas noches, cuyo tema fue "Construyendo Sobre Roca o Arena", en la cual se reunieron 26 parejas de distintas parroquias para escuchar el Rev. Padre Gerard La Cerra, Canciller de la Arquidiócesis, quien comenzó con una breve liturgia de la Palabra. A continuación contó un par de historias que hicieron reír a la

concurrancia pero que dispusieron el espíritu para una seria reflexión. Contó, por ejemplo, de una señora que después de toda una vida dedicada a la catequesis, fallece y va derecho al cielo. San Pedro la recibe jubiloso, no tiene ni que pasar por el purgatorio, las puertas del cielo se abren de par en par ante ella. El portero celestial le pregunta que desea ella hacer que la haga feliz. Ella pide un aula de quinto grado para enseñar religión y la guían al aula, una llena de beatíficos niños. Esto no la hace feliz y pregunta si hay otra aula donde realmente pueda enseñar.

San Pedro le dice que sólo hay una en los "pisos de abajo" y ella acepta. Al salir del elevador la envuelve una nube de vapores de azufre y un calor intenso. Ya en el aula solicitada, encuentra un puñado de muchachos mal-

criados tirándose libretas, borradores, cuanto tenían al alcance.

La buena maestra exclamó gozosa "Esto sí es mi ambiente". P. L. Cerra termina el cuento diciendo que tiene su moraleja: "El que no quiere cambiar ya sabe para donde va..."

Entrando en materia habló de las Escrituras y cómo son interpretadas. Para unos tienen un gran valor en el significado de sus vidas, otros ven cada palabra de ellas como palabras de Dios escritas en piedra, inmutables y severas. Para otros no tiene sentido en el siglo XX. La misma situación existe, explica el P. La Cerra, respecto a La Liturgia y los Sacramentos. Trata también de las necesidades espirituales humanas y de las emociones, de las relaciones y de nuestra comunicación con Cristo.

Ya en la actualidad, propone a la concurrancia el pasaje del Evangelio de San Mateo, capítulo 14, del 22 al 33, que cuenta la noche que Cristo invita a Pedro a caminar sobre las aguas tempestuosas. Y pide se reflexione sobre el tomen aquellas frases que le "hablen" a cada uno en estos momentos.

Fue una especie de retiro espiritual muy condensado pero de un alcance espiritual extraordinario.

Terminó la jornada con oraciones de Acción de Gracias.



El Rev. P. Gerard la Cerra "enriquece" la vida espiritual de los Coordinadores de Vida Familiar de las parroquias, durante la Noche de Enriquecimiento en el Centro Familiar.

## ACLARACION Sobre Centro de Estudios en Hialeah



En la foto del acto del "corte de la cinta" que inauguró el Centro de Estudios de Hialeah aparece en la extrema derecha el Rev. P. Francisco J. Rodríguez, O.S.A., Dean de programas bilingües de Biscayne College, quien dirigiera la Invocación y quien apareció en la foto con nombre cambiado de acuerdo con la información recibida. A su lado el R. P. Patrick O'Neill, Presidente del Biscayne College y siguen en orden hacia la izquierda Dale Bennett, Alcalde de Hialeah, Dr. Duane Hansen y Julio J. Martínez.

Confiando en la veracidad informativa del Dpto. de Publicidad de la Ciudad de Hialeah publicamos, en nuestra pasada edición de Nov. 14, una información sobre el Centro de Altos Estudios situado en el Palm Springs Mall. El Rvdo. Padre Francisco J. Rodríguez, O.S.A., Dean de Programas Bilingües del Biscayne College, nos escribe aclarando la errónea información suministrada por el mencionado departamento de publicidad. A continuación, la carta del Padre Rodríguez.

Estimado Sr. Alonso:

En la edición de "The Voice" del 14 de noviembre de 1980, en la página 2, aparece una foto y una reseña con referencia a la inauguración del "Centro Educativo en Hialeah". En tal reseña ocurren varios errores:

1. El supuesto "Centro Educativo en Hialeah" no fue creado "por la sugerencia del señor Julio J. Martínez". Este nuevo "Centro Hialeah" fue fundado por mí y nuestro Presidente con la cooperación del señor Pedro Capote que es Asistente Director y la señora Shirley Rodríguez. El Biscayne College es el dueño y el impulsor de este Centro.
2. Miami-Dade Community College es un huésped nuestro en ese recinto y no tiene que ver nada con la administración y dirección de ese Centro. Les hemos brindado el uso de ese centro para ciertos cursos que nosotros no ofrecemos.
3. No comprendo por qué aparecen los números de teléfonos de Miami-Dade en su reseña y no los de Biscayne.
4. La persona en la extrema derecha de la foto no es el Padre Tomás Macho sino un servidor.

Atentamente

Rev. Francisco J. Rodríguez, O.S.A.  
Dean, Bilingual Programs

N. de R.- Los teléfonos de Biscayne College son 625-6000 y 624-8012, para cualquier información sobre los programas del centro.

### XII ENCUENTRO

#### Comida de Gala del Movimiento Familiar

La comida anual del Movimiento Familiar Cristiano será realizada con la presentación de certificados a los matrimonios con 30 años o más de feliz unión cristiana.

Este evento tendrá lugar en el Hotel Inter-Continental 801

Bayshore Drive, Miami, el día 29 de Noviembre a las 7:30 p.m. y tanto el Rev. Padre Angel Villaronga como los directivos del M.F.C., esperan la presencia de todos los hermanos. Para más informes y tickets llame a Alberto y Silvia Camacho, 856-6080.

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EN BROWARD COUNTY

"Queen Of Heaven" (972-1234)

EN PALM BEACH COUNTY

"Queen Of Peace" (793-0711)



LA PIETA

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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**Devotamente Suyos...**

# ¡Gracias a Dios y Gracias a Ustedes!

Amadísimos míos:

Yo no necesitaba que me lo dijeran, pero la semana pasada me confirmó que soy el obispo más bendecido del mundo. La noticia de que yo había sido operado del corazón desató una avalancha de oraciones y buenos deseos de sacerdotes, religiosos y religiosas y de los fieles de la arquidiócesis. No puedo evitar el amarlos más por ello.

Fue mi primera experiencia de hospital en mis sesenta y dos años. ¡Oh, sí! Como sacerdote joven pasé noches en hospitales, invitado, cuando viajaba como secretario de mi arzobispo. El evaluaba los cuartos de los invitados, yo evaluaba cualquier cuarto que no era para pasar la noche. Mi más horripilante noche fue una que pasé en una sala de maternidad. Todo iba bastante bien hasta que a eso de las 5:30 a.m. llegó un grupo de enfermeras a mi habitación. Las ví y les aseguré que por buenas y suficientes razones yo no sería capaz de tener las mismas esperanzas de las otras ocupantes de la sala de maternidad.

Mi visita al Mercy Hospital comenzó inocentemente el sábado en la mañana, Noviembre 15. Disfrutaba dando una charla a algunas de mis especiales personas, los dirigentes de los movimientos y organizaciones apostólicas de la Arquidiócesis. Mercedes Scopetta, directora de nuestra Oficina de Ministerios Laicos, había preparado la

reunión para que los dirigentes laicos se familiarizaran entre sí y pudiéramos coordinar más efectivamente nuestro programa de evangelización en 1981, enfocado a la renovación parroquial. había acabado de mencionar cuán satisfecho estaba de que la reunión de Obispos de EE.UU. en Washington, unos días antes, había aprobado una declaración reconociendo el potencial y la necesidad de un activo laicado en la iglesia de hoy. Esto era satisfactorio para mí porque yo había presentado esta declaración cuando era presidente del Comité sobre Laicos. Burlonamente, dejé entrever que iba a leer toda la declaración, cuando intentaba leer sólo algunas frases claves. ¡Ahí fue cuando la broma se volvió contra mí! De repente me encontré que no podía coordinar ni articular una simple frase. Después de una pausa pude proseguir y creo que hablé por unos 20 minutos.

Afortunadamente, el Dr. William McShane, del Movimiento Cursillo, estaba en la audiencia. me dijo que la experiencia podía ser sintomática y me urgí a que fuera a la sala de emergencia del hospital. No pude localizar a mi médico regular, Dr. Moises Hernandez y estando disponible, el Dr. Ildefonso Más llegó justo cuando yo entraba. Las primeras pruebas parecían indicar signo de cansancio, sin embargo el Dr. Más creyó prudente que el Dr. Castillo y el

Dr. Jude hicieran un angiograma. El Dr. Furst diestramente insertó el "catheter" en mi brazo derecho y lo próximo que supe era que me había convertido en una estrella de televisión, mi corazón estaba siendo observado en el monitor. Ellos, los doctores, no tuvieron que decirme que teníamos problemas. Yo podía ver las manchas negras que indicaban las arterias cerradas. Al regresar a mi habitación era claro para mí que necesitaba cirugía cardíaca para darme un par de arterias que fueron robadas a mi pierna. la tercera arteria las arregló para crear su propio "by-pass".

Se señaló el miércoles para la operación. Realmente la preparación no fue del todo mala, gracias a vuestras oraciones y las pastillas que me dieron. Me dijeron que uno en cada veinte no sobrevivía, pero esto no me afectó gran cosa. El Cristo sonriente, en el crucifijo, me decía: Tú vas a tener una buena bienvenida al hogar, no más presupuestos, no más problemas que solucionar; lo tendrás todo hecho." Por otro lado, El me daba una sensación de paz y confianza en El. Así que dormí bastante bien.

La preparación comenzó en la mañana y me dijeron que el "show" empezaría a la 1 p.m. Antes de dejar la habitación hubo inyecciones. Lo siguiente que supe fue oír a los doctores despertándome y diciéndome que la operación había sido maravillosa. En aquel momento todavía estaba bajo la anestesia y no podía ni mover una pestaña pero aprendí a mover el dedo del pié para responder y cuando me llevaron al ICU ya estaba consciente, hablando y hasta pude tomar alimento.

Una de las cosas que me ayudó en la recuperación fue conocer la generosa respuesta de los fieles a la carta "Devotamente Suyos..." acerca de Haití, publicada en "La Voz".

¡Gracias a Dios y a los hombres y mujeres de la medicina! Cuando escribo, hace cinco días que pasé la operación. No he sentido ningún dolor realmente y las enfermeras, ayudantes y médicos me hicieron "rey por un día". ¡Gracias a Dios, gracias a ellos y gracias a ustedes! ¡Alaben al Señor!

Devotamente suyos en Cristo,

Edward A. McCarthy  
Arzobispo de Miami



"AMOR EN ACCION" EN HAITI.— El Arzobispo Edward McCarthy visitó el sitio de construcción del complejo de viviendas que construye "Amor en Acción" en Nam Palan. Le acompañaron la Srta. Alicia Marill y el Dr. Ramón Boza. Junto a ellos, los miembros del comité local. El Rev. P. Mario Vizcaino que también fué a Haití no aparece en la foto.

## Retiro de Pastoral Juvenil

Se invita a todos los jóvenes mayores de 16 años a participar en el retiro de Adviento que se celebrará en el Seminario de St. John Vianney, 2900 S.W. 87 Ave. de 9:30 a.m. a 6:00 p.m. el domingo 30 de Noviembre. El costo del almuerzo será \$3.00 por persona. Para más información llamar al 757-6241 ext. 260.

## Visitará St. Brendan Obispo Román

Gran entusiasmo ha deperado entre los fieles de la parroquia de St. Brendan la anunciada visita del Obispo Auxiliar, Mons. Agustín Román, el próximo día 2 de Diciembre. Después de reunirse con los

## Misa y Procesión a Santa Bárbara

El próximo Jueves 4 de Diciembre, a las 8 p.m. en la Iglesia San Juan Bosco, se celebrará la Santa Misa en honor a Santa Bárbara, la niña mártir por

sacerdotes de la Parroquia Mons. Román oficiará la Santa Misa a las 8 de la noche después de la cual se reunirá con los feligreses en el salón parroquial.

amor a la Eucaristía.

Terminada la Misa habrá una procesión por las calles cercanas a la Iglesia, situada en W. Flagler y la Avenida 13.



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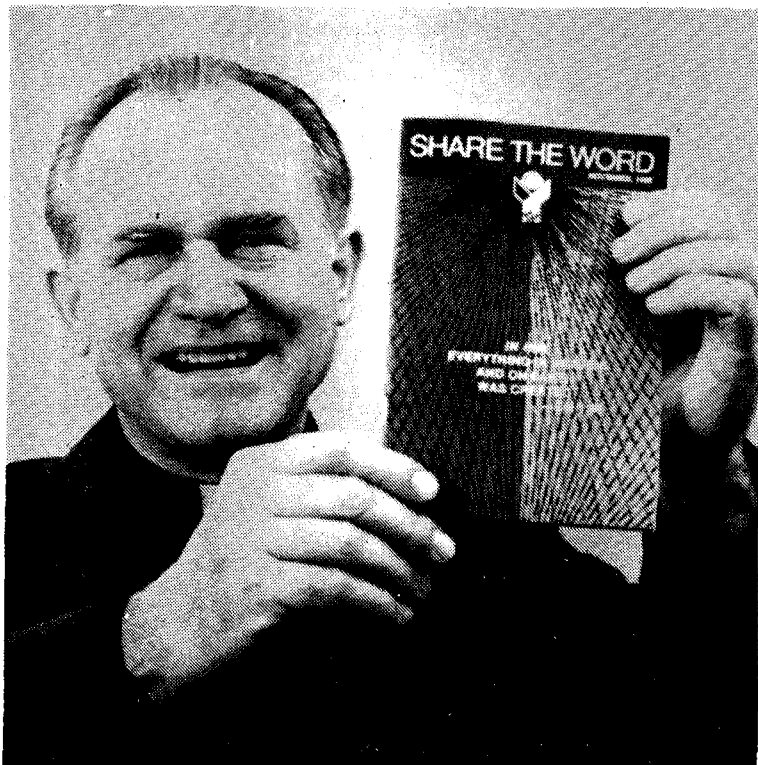
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# NOTICIAS DE LA SEMANA



**COMPARTID LA PALABRA (Share the word).** El Rev. P. Alvin Illig, Director del Centro de Evangelización Paulista y Director del Comité de Obispos sobre Evangelización, sostiene una copia del nuevo programa mensual de estudios bíblicos para el hogar basado en las lecturas de las misas dominicales. El programa comenzó hace 10 meses y ya ha alcanzado una edición de 100,000 copias. Es muy recomendable, inclusive para quienes se dedican a escribir sobre temas bíblicos. Se distribuye gratis a quienes lo soliciten a Paulist Evangelization Center, 3031 Fourth Street, Washington, D.C. 20017. Todavía no está disponible en español.

## EL PAPA RECIBE A FAMILIAS

Vaticano (NC) - En una alocución a 3,500 esposas e hijos de una peregrinación de Francia, el Papa Juan Pablo II les aconsejó que se guarden "de las asechanzas de una civilización incontrolable, que trata a la persona humana con ligereza, la desarraiga de sus valores, la

manipula con ideologías cambiantes y la adorna de baratijas, al paso que fomenta la agresividad y la violencia." los padres deben con la calidad de sus relaciones influir en el desarrollo equilibrado de los hijos. En cuanto a la formación sexual, es importante que se incluya al "amor como sujeto y objeto en ese desarrollo armonioso,"

pues exige la estabilidad del hogar, y un mismo amor conyugal fructuoso.

## IRONIAS ECONOMICAS

New York.- El Departamento de Asuntos Extranjeros del Comité Judío Americano ha hecho un estudio sobre el comercio de Sudáfrica y sus vecinas naciones africanas. (Una de las fuentes de información es el estudio publicado por una firma de especialistas de Sud Africa, Whitehead Morris, de Pretoria.) Dicho análisis arroja un hecho irónico: las naciones del Africa negra, que denuncias a Israel por comerciar con Sud Africa están incrementando su comercio con este país.

Casi un 10% de la producción de toda clase de mercancías de Suráfrica, incluyendo locomotoras en arriendo, va al Africa negra mientras que Israel sólo adquiere cerca del 1% y vende a dicha nación menos de la mitad del 1%.

## GRANDES MOTIVOS PARA DAR GRACIAS

Brasil (NC) - Entre las razones para el día de acción de gracias de los brasileños este año, están la visita del Papa Juan Pablo II, la consagración de la basílica nacional de Aparecida a su patrona, el congreso eucarístico nacional de Fortaleza, y la beatificación del misionero jesuita José de Anchieta, escribe en Deo Gratias la directora de la cruzada universal pro Día Mundial de Acción de



**CONTRA LECHUGA RED COACH.**— Un grupo de dirigentes religiosos y de uniones de trabajadores se reunieron el viernes pasado en la sección de productos vegetales del supermercado Publix de la 27 Avenida del S.W. para rezar por los trabajadores agrícolas y pedir que la tienda pare de vender lechuga Red Coach. Los trabajadores de la empresa que vende Red Coach llevan más de 21 meses en huelga, pidiendo que la compañía reconozca su derecho a organizarse. De izquierda a derecha, Dave Barry, presidente de la Union Internacional de Trabajadores Comerciales y de Productos Alimenticios, Rvdo. Howard Gordon, de Riviera Presbyterian Church, Hna. Pat Drydyk, del Ministerio Nacional de Trabajadores Agrícolas, Hna. Mary Doran y Pat Stockton, de la Oficina de Educación Religiosa de la Arquidiócesis de Miami y Stephen Roberson, director de la Union de Trabajadores Agrícolas de la Florida.

Gracias, Alice Távora. Unas cuarenta naciones lo celebran oficialmente.

## MURIO FUNDADOR DE LA LEGION DE MARIA

Irlanda (NC) - El laico Frank Duff, quien fundó en 1922 la

Legión de María que actualmente cuenta en el mundo con más de un millón de militantes, murió a los 91 años. Trabajaba para el gobierno en cuestiones financieras cuando se retiró a temprana edad para dedicarse a la Legión, y fue honrado por varios papas.

# "La Sociedad Labra su Tumba" dice el Papa (Viene de la pag. 1A)

se cometen actos de la más cruda violencia y del terror más sangriento," dijo al pueblo. "Al celebrar la Eucaristía aquí mismo, debemos recordar a los heridos y muertos, víctimas de una carga explosiva. Cuesta comprender lo que puede hacer el hombre cuando tiene la mente ofuscada y el corazón confundido." El Papa se dirigió a la juventud: "No pocos jóvenes se destruyen a sí mismo, encerrándose en su mundo con la ayuda del alcohol y las drogas...lo cual también acaba en sectas pseudo-religiosas que abusan de vuestro idealismo y entusiasmo, a la vez que encadenan vuestra libertad de pensamiento y conciencia." Otros jóvenes tratan de huir de sí mismo y de las verdades fundamentales al abrazar "utopías políticas y sociales, sueños imposibles de una sociedad ideal; es necesario tener ideales, pero las 'fórmulas mágicas' no nos llevan a ninguna parte, sobre todo cuando las acompaña el totalitarismo o el empleo destructivo de la violencia." Hay razón, agregó, en querer vencer "esos avances técnicos y económicos que bien pueden destruir los recursos y el ambiente natural de la vida del hombre," como hay que sobreponerse a la dura realidad "de un mundo dividido en bloques militares, entre naciones ricas y pobres, entre estados libres o totalitarios." Pese a todas las adversidades, hay mucho de constructivo y

bueno en el mundo, observó para citar el caso de la Madre Teresa de Calcuta.

En un saludo, la líder juvenil Barbara Engl dijo que en opinión de muchos jóvenes la iglesia tiene "demasiadas prohibiciones." Pidió más explicaciones sobre el celibato, y sobre el papel de la mujer en los ministerios.

En tono parecido habló a los artistas y periodistas en la misma ciudad, exhortándoles a establecer "una relación de compañerismo, libertad y diálogo" con la iglesia para atenuar abusos. Las artes y la iglesia comparten el deseo de liberar al ser humano de las ataduras que lo descontrolan, pero acontece que el cine, el teatro, la literatura y las artes visuales tienden a acentuar "la crítica, la protesta, la oposición...y así la belleza cede ante la descripción de los aspectos negativos del hombre o la mujer, sus contradicciones, su desesperación, su pérdida de rumbo y sentido." En esto coincidió el director de asuntos culturales de Alemania Occidental que le recibió en el Salón Hércules de Munich junto con los artistas y periodistas, August Everding, al decir que para cierta audiencia, "las flores del mas son más atractivas que el rosario, y es más fácil poner al diablo en el escenario que al santo." No es que la iglesia oculte el mal en sus muchas formas si esto ayuda a la conversión, advirtió el Papa: "Convertirse,

resistir el mal para que no sea el factor decisivo en la última realidad." A los periodistas, en especial del medio electrónico, les hizo ver su gran poder de penetración que exige "una gran sentido de responsabilidad y con-

ciencia" para que compartan la tarea en neutralizar el daño de la violencia.

Al despedirse hizo votos por la unidad, tanto entre cristiano como entre las naciones. En Roma dijo que "lo ecuménico fue memorable."

## Crea Controversia en Brasil Anillo del Papa

Por Alice Travora (NC Corresponsal)

Río de Janeiro.- El anillo que el Papa Juan Pablo II diera a los habitantes de los barrios pobres de Vidigal cuando visitó Río de Janeiro, se ha convertido en materia de controversia.

Todo comenzó cuando el Presidente de la Asociación de Vecinos, Carlinhos Duque, sugirió que el anillo fuera exhibido en Río de Janeiro y el dinero producto de las entradas se empleara en el mejoramiento de las comunidades pobres de Vidigal y otras partes.

Duque estima que Vidigal fué sólo un símbolo para el Santo Padre que veía en Vidigal a todos los barrios pobres de Brasil. El Padre Italo Cohelo, coordinador arquidiocesano para pastoral de barrios pobres declaró que aunque el Papa dió el anillo a Vidigal

el está de acuerdo con la sugerencia de Duque.

Pero el Párroco de Vidigal, Padre Benjamín Da Silva, alega que el anillo fué un obsequio para la Iglesia local y que las autoridades de la iglesia deben ser las que decidan.

Unos opinan que el anillo debe dejarse en la Iglesia de Vidigal, otros que debe ser guardado en una vitrina en el Museo de Arte Religioso de la Arquidiócesis y el Cardenal Eugenio Araujo de Sales, Arzobispo de Río de Janeiro, medió proponiendo que ya que el Papa había dado su anillo a la comunidad de Vidigal, los vecinos debían dar su opinión en el asunto.

Un frutero de Vidigal, Jose Leandro Da Silva, tuvo una idea para terminar la discusión: escribir al Santo Padre exponiéndole el asunto y dejarlo a su decisión.