

# Pope to Marcos: Ease up

By Nancy Frazier

MANILA, Philippines (NC) - In one of his most direct statements to date in defense of human rights, Pope John Paul II told Philippine President Ferdinand Marcos that there is never justification for "any violation of the fundamental dignity of the human person."

The statement came during the first leg of the Pope's visit to Asia, which began Feb. 17 in the Philippines. Previously, the Pope had made a refueling stop in Pakistan, where he

celebrated Mass for more than 70,000 people.

(Only 20 minutes before the Pope's arrival at the stadium where the Mass was to take place, a grenade exploded, killing the man carrying it and injuring three other people. The Pope was not told about the explosion while he was in Pakistan.)

During his visit later to the Philippines, more than a million people, many dressed in traditional Filipino costumes, came out to greet the pontiff and to cheer his every attempt to

speak the national dialect Tagalog.

In wide-ranging English-language talks to President Ferdinand Marcos of the Philippines and to nuns, priests, brothers and seminarians, the pope tackled issues such as the vocations crisis, political involvement by church personnel and human rights.

In meeting with Filipino professionals, university students and the poor of a Manila slum, the pope repeatedly emphasized the responsibility of Christians for evangelization, social justice and the promotion of

Gospel for principles.

He also appealed for friendlier relations with China.

"It is the joint effort of all the citizens that builds a truly sovereign nation, where not only the legitimate material interests of the citizens are promoted and protected, but also their spiritual aspirations and their cultures," Pope John Paul told Marcos at an afternoon political reception at the Malacanang Palace.

"EVEN IN exceptional situations that  
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# The Voice

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Pope celebrated Mass for 70,000 while in Pakistan.

## Pope asks China for closer ties

MANILA, Philippines (NC) - China and the Catholic Church should establish friendlier relations because Chinese Catholics are good citizens working for national progress, said Pope John Paul II Feb. 18.

"There is no opposition or incompatibility in being at the same time truly Christian and authentically Chinese," he said.

"WHATEVER difficulties there may have been, they belong to the past, and now it is the future we have to look to," the pop said at a meeting with 100 Chinese Christians who came to Manila from throughout Asia.

Much of the message, however, was aimed at the government leadership in China.

"As I am traveling so near to your great country, let me send a message

that come from my heart and from our common faith. At this time of grace and change, I say, open your hearts and minds to God," the pope said.

"It is my sincere and heartfelt hope that someday soon we shall be able to join together, praising the Lord and saying "Behold how good and pleasant it is to dwell in unity as brothers," he added.

RELATIONS BETWEEN THE Vatican and China were broken off after the communist revolution of 1949. The speech was another in a series of overtures made by the Vatican during the past two years to improve relations with the communist government. The Vatican began when the Chinese government slightly loosened religious restriction as part of its opening to the West.

## Priest / educator

...builder, teacher, fund-raiser, etc., etc., etc.,

By Ana M. Rodriguez  
Voice Staff Writer

All he wanted to be was a parish priest.

But he ended up, 25 years later, as head of all the Archdiocese schools in South Florida — a builder, teacher, mediator, fund-raiser, counselor the list goes on.

Although he has taken part in parish work, Fr. Kelly wound up devoting most of his priestly life to Catholic education.

Not that he minds. As Superintendent of Education for the Archdiocese of Miami since 1975, he has seen enrollment increase by about 3,000 students, presided over the opening of numerous schools (including three in 1980 alone), mediated battles over sex education and bilingualism and

struggled to keep the system financially sound. It's all, as they say, in a day's work.

A low-key administrator who gets things done, Fr. Kelly's philosophy is to be involved in everything "to a greater or lesser degree, but not any more than I have to be." He lets his staff take care of the details, while he "complements and supplements."

The same applies at St. Thomas Aquinas in Ft. Lauderdale, where he is supervising principal and Sr. Jean Norton is principal.

A typical week has Fr. Kelly in almost every different part of the diocese, from Palm Beach to Dade County, sometimes scheduling appointments at St. Thomas, other times at the education office in Miami. He also says daily Mass at St. Pius X in Ft. Lauderdale,

where he is assistant pastor.

Fr. Kelly is also president of the Florida Association of Academic Non-Public Schools, president of the Senate of Priests of the Archdiocese, on the Board of Directors of St. John Vianney Seminary, member of the Ministry to Priests team and on the editorial board of *Headmaster, USA*, a national private school magazine.

But perhaps he is most proud of his role as the guiding force behind the Archdiocesan Education Foundation, an endowment fund designed to assure the future of quality Catholic education in South Florida.

"In our county schools, we're always responding to immediate needs," Fr. Kelly said, "and not much planning has been done for the future." The fund will use the interest from endowments

to assist financially troubled inner-city schools and needy students, as well as  
continued on p. 19



Fr. Vincent Kelly





**WHITE ON WHITE** - A midwestern snow storm didn't prevent Fathr Joseph Kulak, pastor of St. Elizabeth Seton parish in Crystal Lake, Ill., from breaking ground for his new church. After some difficulty dislodging the frozen earth, Father Kulak lets a small clump fly. (NC Photo)

## Priests say Mass on Wall of China

ROME (NC) - Priests from Japan and France celebrated Mass on the Great Wall of China during a five-day visit to Beijing (Peking), the Salesian news agency reported in its most recent newsletter.

The report was based on a letter from a Salesian missionary in Japan, whose name was not given, to the Salesian provincial, Father Joseph Zen, after the trip to China.

The priest said the Mass took place Dec. 6, 1980, with the permission of the tour group's non-Christian Chinese guide. The chief concelebrant was identified only as Father Renaud of the Parish Foreign Missions.

"We chose the highest spot we could and took along a large box to be our altar," the Salesian from Japan said.

"We prayed for all China and for all suffering Chinese Catholics," he added. "We envisaged this Mass on the Great Wall as a presage and symbol of hope."

"My impression is that the church is alive in China," he wrote to Father Zen. "Whatever problems they may or may not be with the Vatican are with the authorities. I don't think they touch the ordinary faithful."

The tour group at the Mass in the Beijing cathedral along with

more than 1000 people on Dec. 7, 1980 the vigil of the feast of the Immaculate Conception.

Many of those at the Mass were young people, "which belied the information given us by our guide, who had asserted that there were no believers among the young," the priest said.

### Human freedom/dignity essential Pope says

VATICAN CITY (NC) - Human dignity and freedom are essential for peace, Pope John Paul II told teachers and students of the Rome-based NATO defense college Feb. 2.

### Pope asks bishops to present "total vision of man" in teachings

VATICAN CITY (NC) - Pope John Paul II asked U.S. bishops Feb. 2 to present a "total vision of man" in their teaching on sex. He sent a radio message to a group of American bishops at a workshop in Dallas on Human Sexuality and Personhood.

## Handicapped draw concern in Latin America

SAN JOSE, Costa Rica (NC) - Dominican Father Nelson Castillo said almost 10 percent of the 2.2 million Costa Ricans are handicapped and in need of special services now available for only a minority.

The priest, who heads the local committee for the United Nations International Year of Disabled Persons 1981, announced a campaign against mental retardation, alcoholism, drug adiction and malnutrition, and programs to help 70,000 unemployed among the handicapped.

"We are appealing to employers to alleviate the lot of handicapped men and women who have no full-time jobs," he said. There are about 200,000 disabled persons in the country.

Some of the handicapped are victims of traffic accidents, which prompted a traffic safety campagin by the committee.

In Washington the Organization of American States announced plans to co-sponsor in May a handicapped children's festival at Disney World with representation from all member countries. Officials estimated than handicapped children in Latin America number about 40 million and that another 12 million are in the United States.

The festival, organizers said, will demonstrate the skills of 350 participants to show that they are important for the economic and socialdevelopment of their countries.

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"Both in and out of church I had request for medals, etc.," he added. "So many asked and I gave everything I had. Obviously I could not satisfy all."



## News At A Glance

### How private colleges can survive

CINCINNATI (NC) - Private colleges have a good chance to survive in the next decade - and century - if they preserve their difference from public institutions, Jesuit Father Timothy S. Healy, president of Georgetown University, told a group of civic leaders in Cincinnati.

### Reagan says he relies on God for guidar

WASHINGTON (NC) - President Reagan told about 3,000 people at the National Prayer Breakfast Feb. 5 that he can better face his responsibilities as president knowing that he must rely on God for guidance.

### Church in Equitorial Guinea makes new start

ROME (NC) - The Catholic Church in Equatorial Guinea has made a "new beginning" since the overthrow of an anti-church dictator, Francisco Macias Neuma, 18 months ago, according to a report in the Rome-based Fides, news service of the Vatican's Congregation for the Evangelization of Peoples. During Macias' 11-year-rule the institutional church was virtually destroyed.

### Bulk mailing subsidies may be cut?

WASHINGTON (NC) - Federal subsidies which reduce the bulk mailing costs for the Catholic press and others using reduced-rate postal services are among the items being considered for spending cuts by the Reagan administration.

### Baltimore contractor creates \$20 Million scholarship fund

BALTIMORE (NC) - A Baltimore contractor and land developer, Henry J. Knott, anxious to "put something back" into the Catholic educational system from which he and his family have benefitted, established a \$20 million scholarship fund, the largest in the history of the Baltimore Archdiocese.

### N.Y. Catholic Conference opposes casino gambling

ALBANY, N.Y. (NC) - The New York State Catholic Conference has issued a statement opposing the legalization of casino gambling on the grounds it would bring a host of "social and moral evils" to the state.

### Kansas bishop subsidizes schools

SALINA, Kan. (NC) - Bishop Daniel Kucera has begun subsidizing the 19 parish elementary and secondary schools in his diocese by distributing \$68,025 from diocesan funds.

### Pope concerned over civil rights in Korea

VATICAN CITY (NC) - Pope John Paul II expressed concern over human rights in South Korea. Human rights have been among key issues in South Korea recently and the church has criticized the human rights situation. The pope cited Catholic for "giving their loyal and constructive contribution to building up a more just and advanced society."

## The Voice

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Archbishop Edward A. McCarthy  
President, The Voice Publishing Co. Inc.

Robert L. O'Steen  
Editor

George Kemon-Feature Editor

José P. Alonso-Spanish Editor

Ana Rodriguez-Staff Writer

Edith Miller-Bookkeeper

Don Dugan-Sales Management Consultant

George Lezcano-Promotional Director

Victor M. Rejon-Marketing Director

Jane Meyers-Classified Advertising

Kathleen McGowan-Circulation Manager



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# Archbishop rips anti-cultural march

Demonstrations protesting the multi-lingual, multi-cultural quality of our county are ill advised, offensive and divisive, Archbishop Edward A. McCarthy said this week on the eve of a March of Protest planned by the Citizens of Dade United.

The archbishop said: "Demonstrations protesting the multi-lingual, multi-cultural quality of our county are ill advised, offensive to a great number of our fellow citizens, divisive of our community and an inappropriate means of resolving

whatever legitimate complaints the sponsors may have.

"Our community has endured more than enough tension. The turmoil has been purifying, stimulating us to reflect and to reform. It can be the seed of a greater Miami.

"But this delicate moment is not the time for new division. It is the time for all of us, in a spirit of brotherhood, to be concerned about each other's needs and each other's feelings, to respect each other, a time to resolve differences by engaging in sincere and

friendly discussion. It is a time to strengthen, not threaten, our sense of community.

"It is not the time for demonstrations. Nor is it the time for angry reaction to such protests. I urge those who are offended not to feed the tension by an angry response, but to react with dignity and restraint and love.

"As the Lord has said, 'Blessed are the peace makers; they shall be called sons of God.'" (Matthew. 5-9).



# Official regrets inviting Paisley

COLUMBIA, S.C. (NC) — The speaker of the South Carolina House of Representatives apologized for the appearance of the Rev. Ian Paisley in the legislature in Columbia to offer morning devotional prayers.

Mr. Paisley is head of the Free Presbyterian Church in Northern Ireland and a leader of Protestant efforts to retain the area's political tie to Great Britain.

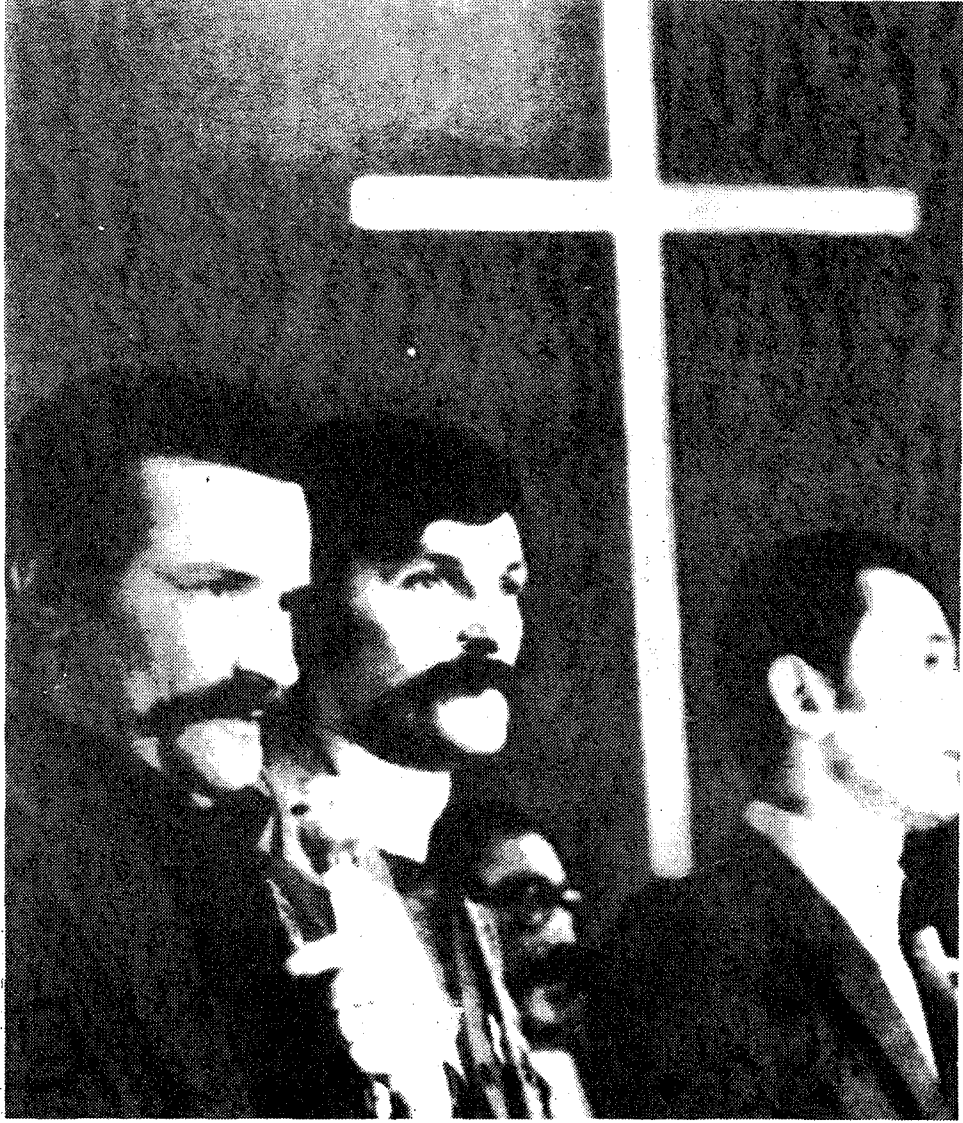
In a letter to Geri Marcavage, president of the Charleston Diocese's pastoral council, the speaker, Rep. Ramon Schwartz, Jr., said the policy of the state legislature is to "discourage such arrangements when the clergyman involved is controversial or political. It is clear, however, that on this occasion our guard was not up and Rev. Paisley was allowed to offer

morning devotionals."

The diocesan pastoral council had voted to send a letter of protest to Schwartz because of Mr. Paisley's anti-Catholic activities in Northern Ireland.

A copy of the letter was also sent to Rep. Richard L. Rigdon, who had requested that Mr. Paisley offer the morning prayer. Rigdon introduced Mr. Paisley as a member of the British Parliament but did not say anything about his other activities.

"He has by his words and actions greatly contributed to the continuing violence in Northern Ireland. For such a man with bigoted ideas to offer the prayer of the day is an affront not only to Catholics, but the people of this great state. His presence was a cruel hoax upon each member of the house," said Mrs. Marcavage in the letter.



**JOINED IN SONG** - Lech Walesa, left, Solidarity union leader, joins fellow workers in singing the Polish national anthem at a textile factory in Bielsko-Biala, Poland. Walesa led the workers in a successful 10-day strike aimed at removing the five local government officials from office. Church officials assisted in mediating the strike. (NC Photo)

# Bishop hits discrimination against women

NEWARK, N.J. (NC) — Archbishop Peter L. Gerety of Newark has called on all priests, Religious and laymen in his archdiocese to eliminate all discrimination against women.

In a 5,000-word pastoral letter, Archbishop Gerety asked that those in authority in the archdiocese seek "the speedy integration of women into all the various structures and ministries," and "open to them all the developing opportunities for service."

He also urged vigorous support for legislation to remove discrimination based on sex in employment,

education, business, housing, welfare and family support.

"Men and women have been equally gifted and empowered by the Holy Spirit in a wide diversity of ways," the archbishop said. "It is time that all of us, men and women, give full recognition to the work of our Creator."

"As we interpret the signs of the times in the light of the Gospel," he continued, "we are compelled to acknowledge that women have been and still are being denied their rightful place in society and in the church. It is

true that cultural patterns, developed over centuries of history, have had much to do with the way the place and rights of women in society and the church have been defined and limited. Stereotyped roles have been assigned to them and their true talents and gifts

left in large part unrecognized."

In the first 600 years of Christianity, the archbishop said, women served as cantors, lectors and deaconesses, and with the rise of monasticism, abbesses administered monasteries for women.

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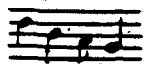
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**SPECIAL CONFIRMATION-** Cardinal Humberto Medeiros of Boston confirms one of 40 retarded persons during a ceremony at the motherhouse of the Sisters of St. Joseph in Brighton, Mass. Retarded children usually are confirmed in their own parish but every other year larger ceremonies are held to demonstrate the church's commitment to the retarded.

## Abortion critic gets high U.S. post

PHILADELPHIA (NC) — Dr. C. Everett Koop, a Presbyterian, and surgeon-in-chief at Children's Hospital of Philadelphia and an outspoken abortion critic, has been named deputy assistant secretary for Health in the U.S. Department of Health and Human Resources.

At a press briefing at Children's Hospital Feb. 13 shortly after the White House announced the appointment, Koop said he had accepted the job effective March 9 with the understanding that he would become U.S. Surgeon general once a law is passed changing the age requirements for that office.

As the law now stands a person must be under 64 years of age 29 days before assuming the office of surgeon general. Koop reached 64 last Oct. 14.

Koop said also he had resigned from all pro-life organizations to avoid conflicts of interest.

A native of Brooklyn, Koop became surgeon-in-chief at Children's Hospital in 1948 at the age of 32. He is also professor of pediatric medicine at the University of Pennsylvania. Koop won world renown for completing the first successful separation of Siamese

twins.

A Presbyterian, Koop has said there is a "complete and total conspiracy" to undermine the pro-life movement "by playing on the hidden bigotry of people against Roman Catholics."

In an interview last year he said, "I say I am not a Roman Catholic at the beginning of my speeches against abortion. I say this because the audience is thinking, because of what the media has done to them, that this guy is speaking out of a prejudiced Roman Catholic point of view. 'Why doesn't he think for himself?' they ask."

The author of a book on basic human rights, "The Right to Live; the Right to Die," Koop toured the country last year with Francis Schaeffer, a Catholic theologian and philosopher, to conduct seminars on human rights issues. A film presentation used in the seminars, "What Ever Happened to the Human Race?" was televised in some cities.

Koop has said the protection of all human life must become an absolute priority in the United States so the country never becomes "an exclusive reservation for the perfect, the privileged and the planned."

## Court upholds abortion consent law

BOSTON (NC) — The 1st U.S. Circuit Court of Appeals has upheld the con-

### Official

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

THE REV. WALTER DOCKERILL - to Archdiocesan Priest Representative to Our Lady of Queen of Peace Cemetery, West Palm Beach, effective January 30, 1981.

stitutionality of a Massachusetts law requiring unmarried minors to obtain the consent of either their parents or a judge before undergoing an abortion.

Passed last year, the law also requires adult women to sign an informed consent form before an abortion can be performed.

Refusing Feb. 9 to issue a preliminary injunction sought by the Planned Parenthood League of Massachusetts, the three-judge court permitted the law to go into effect.

THE LAW PROVIDES that physicians may be fined up to \$2,000 upon con-

viction of performing an abortion on an unmarried minor without the required consent.

But the court issued a preliminary injunction against a section of the statute requiring women to wait 24 hours after signing a consent form before they could have an abortion. The injunction also struck from the consent form language describing the fetus.

Praising the court's decision, Philip D. Moran, president of Massachusetts Citizens for Life, which sponsored the law, said: "Abortionists no longer con-

stitute a privileged class. The day is over when minors can be victimized for the financial interests of the abortion profiteers."

Commenting on the court's action in ruling out the 24-hour waiting period and the fetal description on the consent form, Morn said: "if the pro-choice people were really pro-choice, they would insist that a woman be given a description of her unborn child and have 24 hours to think it over. Freedom of information should not stop at the abortion clinic door."

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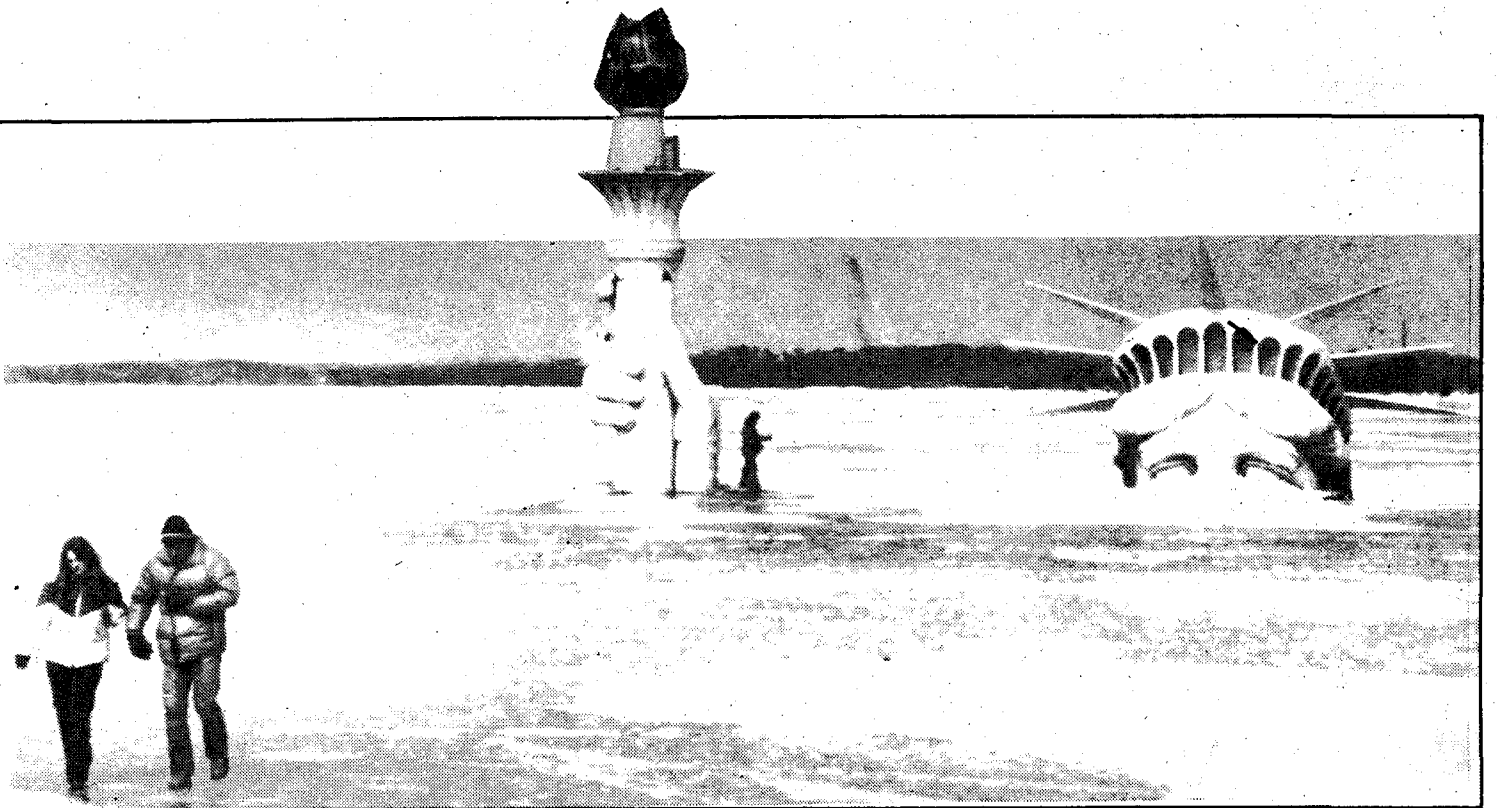
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"One center community cannot suffice unto itself. It is a small part that needs all the other parts to form the church of Jesus Christ. All the centers form one parish and work together, helping one another. Thus the parish is a community of communities. At the parish level the centers of a parish are linked together through the parish council." (Archbishop Elias Mutale of Zambia, speaking in 1980 about church structures in his region.)



**WINTER TRADITION-** Several years ago, students from the University of Wisconsin in Madison constructed their own version of the Statue of Liberty out of papier mache and placed it on Lake Mendota by the campus after the lake froze over in December. Vandals set fire to the project and destroyed it so the students have reconstructed the sculpture from fireproof materials. The statue has become a winter tradition removed before the thaw each spring. (NC Photo)



## Radio, TV, deregulation to give big business control?

NEW YORK (NC) — Big business may take over broadcasting and the flow of information over the air if radio broadcasting is deregulated, according to Les Brown, former TV writer for The New York Times and editor of Channels, a new broadcasting magazine.

Brown issued his warning in a talk to the Communications Commission of the National Council of Churches.

He also warned that broadcasting deregulation may increase programming variety, but leave it available only to the rich who can afford it.

The Federal Communications Commission voted to deregulate four key

area of commercial radio broadcasting in January. A United Church of Christ suit may stop deregulation and other groups have also threatened legal action.

Churchmen and others have said radio deregulation is a first step toward deregulation of other broadcasting, especially TV.

Brown said that deregulation replaces the public interest concept of broadcasting with control over broadcasting by the principles of the market-place.

"We who are old-fashioned still think of the public as all people, the entire

society. We think broadcasters have an obligation to the entire society and not just to those elements of the society that do the most viewing," he said.

"It is market forces, unbridled competition, that give us excesses of sex and violence in television and unconscionable, exploitative programs for children," he said. But, he said, "Market place forces are very popular in government these days."

Brown predicted that in a decade only 10-12 companies may control all cable TV systems.

## Kentucky questions posting of Commandments

FRANKFURT, Ky. (NC) — It is unconstitutional for the 10 commandments to be posted in public school classrooms, even if the copies are financed by voluntary contributions, according to Kentucky Attorney General Steven L. Beshear.

Local school boards which permit copies of the Commandments to remain in classrooms not only violate the U.S. Constitution but also "run the risk" of being sued by individuals possibly requesting compensatory and punitive damages, Beshear said in an opinion issued in January.

The attorney general's opinion was the latest development in a controversy that unfolded last November when the U.S. Supreme Court declared unconstitutional a 1978 state law directing the state superintendent of public instruction to place copies of the 10 Commandments in all public school classrooms.

An attorney general's opinion does not have the force of law and is merely advisory.

## Polish bishops criticize farm policy

VATICAN CITY (NC) — The Permanent Council of the Polish Bishop's Conference has criticized Polish farm policy and defended the right of Polish farmers to unionize.

A council statement was issued after a meeting in Warsaw, Poland, Feb. 10 and carried Feb. 12 in Italian translation in the Vatican newspaper, L'Osservatore Romano. It said that "feeding the nation is the fundamental problem (in Poland) today."

"The erroneous agricultural policy carried out for several decades has brought our country to the danger of famine," the bishops said. "The church has warned of this peril for some time now."

"IN THE FIRST place it is necessary to guarantee to the farmers the security of ownership of the land they cultivate and to recognize their right to associate freely," they added.

The bishop said that the right to form

free associations "according to their own wishes and needs, independent of already existing organizations," is a "natural right" that cannot be denied.

THE BISHOPS said that when farmers are guaranteed their rights to organize and protect their own interests effectively, then "it will be possible to expect from farmers a greater attachment to the land, so that it will give better yields and feed the whole nation."

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# Sexuality workshop deals in 'attitudes'

By Joe Opitz

"Parental attitudes about sex speak louder than words," parents were told at a Human Sexuality Workshop at St. Ann Parish in Naples.

The workshop was led by Mrs. Jane Smith RN, B.S., CCE, consultant and instructor for the Family Enrichment Center, Archdiocese of Miami, and was attended by 55 men and women.

Mrs. Smith said "Parents may doubt their qualifications as a sex educator. However, they do have the ability to answer honestly any questions that a child asks. They can convey the joy and closeness of making love and impress upon their child with more power and impact than anyone else can."

"PARENTAL ATTITUDES about sex speak louder than words. During the early years of the parent-child relationship, the child learns from parental attitudes whether sex is O.K. or taboo. Children are very perceptive, through non-verbal clues they quickly detect the parent's unresolved conflicts."

"If parents would first communicate — husband and wife — discuss their own feelings, get facts straight and learn how they both feel about sex education, inhibitions, especially about using the proper terms, can be overcome. Sexuality can be taught and developed in a child from a very early age. It begins at conception and is conditioned by environment."

In discussing unwed mothers, Mrs. Smith said, "Some of the basic reasons for out of wedlock pregnancies can be traced to a lack of knowledge about their own sexuality and sexual function. Because of this the only way these women know how to communicate with the opposite sex is sexually. Also, because of this lack of knowledge, they feel that having sexual intercourse is being loved. These women are sometimes seeking love and affection. They may have never been hugged or cuddled by a parent figure and find sexual intimacy a way of fulfilling this need."

FOR SOME becoming pregnant and producing a life is a source of accomplishment. Very often for the particularly deprived woman the

pregnancy is the only form of accomplishment she has ever known. For many unwed mothers who keep their babies their baby is the one and only thing that cannot be taken away from them. Sometimes it is her last effort to hold the man she loves. This also applies to the man who deliberately gets the girl pregnant when he feels they are drifting apart."

Among the people attending the workshop were Mrs. Irene Lichtefiel, a busy career woman who said "I'm raising my eight year old grandson. I've paid from \$100 to \$800 for seminars that were nowhere near as informative as Mrs. Smith's which cost only \$5 to cover some of the costs. It was tremendous."

Dr. James Worden, father of two, said: "It was most professional, informative and inspiring. We are already making plans to present a Human Sexuality Course at St. Ann's School in the near future, following the same guidelines. Emphasis will be placed on the importance of communication, understanding and a basic Christian attitude. Jean Beauchamp will be assisting."



Jane Smith, R.N. makes a point during the workshop.

## Good Shepherd wins appeal

On February 11, 1981, the Metropolitan Dade County Zoning Appeals Board approved the Special Exception Zoning for Good Shepherd Parish to build a Church and School on its property at S.W. 142 Avenue and S.W. 72 Street (Sunset Dr.) Fr. Charles D. Clements, Pastor of Good Shepherd and Fr. Hector Gonzalez, Associate Pastor were present, as were 120 Parishioners.

## State Pilgrimage for life set March 22

The Catholic Bishops of Florida, led by Archbishop Edward A. McCarthy of Miami, have proclaimed the third annual statewide Pilgrimage for Life, in honor of the Blessed Virgin Mary, which will take place on Sunday, March 22 - three days before the solemnity of the annunciation.

The pilgrimage will proceed to the Lakeland Civic Center, where the bishops from the five dioceses of Florida will concelebrate Mass at

3:00 p.m. The pre-Mass program will begin at 2:00 p.m. The homilist for the Mass will be Father Edward M. Bryce, Director, Bishops' Committee for Pro-Life Activities at the United States Catholic Conference.

In the past two years thousands of pro-life pilgrims participated in similar gatherings held at St. Leo College in Pasco County and at the Miami Marine Stadium. This year pilgrims will converge in Lakeland to again ask "Our Lord through the intercession of His Holy Mother, to bless the struggle of those who labor for life, to put an end to the terrible assault our society wages against the unborn, to offer reparation and to ask his forgiveness to our nation."

The Florida Bishops con-

celebrating the Mass with Archbishop McCarthy will be Bishop Thomas J. Grady, Bishop Rene H. Gracida, Bishop W. Thomas Larkin, Bishop John J. Snyder, Bishop John J. Nevins, Bishop Agustin A. Roman and Bishop-elect J. Keith Symons. They will be joined by other members of the hierarchy and priests from throughout the state.

Each diocese has a pro-life coordinator who is in charge of that diocese's participation in the pilgrimage. The general chairman is Father Robert Fuchek, O.S.B., Director, Pro-Life, Diocese of Orlando, 629, Ellsworth Street, Altamonte Springs 32701. Phone (305) 339-4452.

The Respect Life director of the Miami Archdiocese is Fr. Daniel Kubala, 653-2921.



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Fr. Heintschel of Toledo talks to S. Florida priests.

# Parish Renewal

## Face to face is the way -- Evangelization expert

By George Kemon

Over 60 pastors, assistants, and administrators met at St. Mary's Cathedral Auditorium last Friday and heard Fr. Donald Heintschel, noted speaker on evangelization, say that, "Parish Renewal is not done through administrative management but through prayer, meditation and contact with others."

Fr. Heintschel, who holds M.A. degrees in Philosophy and English as well as a J.C.D. from the Catholic University of America in Washington, D.C., travelled to Miami from his diocese of Toledo, Ohio, to speak on Parish Renewal as part of the Archdiocesan thrust in Evangelization.

He suggested that the pastors call the people to them and give out the Good News - then to minister through the renewal, the total Church of the faithful.

"RENEWAL CALLS for new skills on the part of the pastor. It calls for using the genuine leaders (Lay) in the parish. It calls for the relinquishment of total control over the parish. It calls for the involvement of the parish council, the consulting with others, the giving of responsibility to others and "the opening of the pastoral mind to change and illuminated dissemination of the "Good News" to the

parishioners," continued the expert on parish practices.

He urged the pastors to "let the others help do what needs to be done." Admitting that this is difficult, he said most pastors feel that they must be "on top" of everything in their parish, but that they must be willing to foster the faith and let the laity help bring life to the parish.

The visiting Chairman of the Committee on Shared Responsibility also told his audience that Church bulletins were good or getting out the word but hospitality, groups, and personal contact are all important, as well.

"What does your parish proclaim about its life, its aims and its goals?" Fr. Heintschel asked the group.

The clergyman related the

story of Jeremiah and his hunt for God. And the "Watchful" tree - another name for the almond tree and the way in which its buds stoop up on the branches "watching" for the second coming of Spring - watching for God, so to speak, and how to translate this into our new "second Spring" and the hope and "Good News" that are going to come with it...if the pastors are willing to learn new ways to bring that news and to keep it coming to the ears of the listening parishioner.

Fr. Heintschel wound up his morning program with a question and answer period. He was also to bring his message to lay ministers the next day before departing Southern Florida.

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Applications may be obtained at 824 S.W. 7th Ave., from 8:15 a.m. to 4:00 p.m. Tel. 856-0354.

### Italy's Constitutional Court approves two abortion votes

ROME (NC) - Italy's Constitutional Court approved two opposing abortion referendum petitions Feb. 4, setting the stage for a national showdown this spring. One petition would eliminate many restrictions on abortion in the current law. The other, sponsored by the Catholic-backed Movement for Life, would outlaw abortion except for strictly therapeutic operations performed if the mother's life or physical health is seriously threatened.



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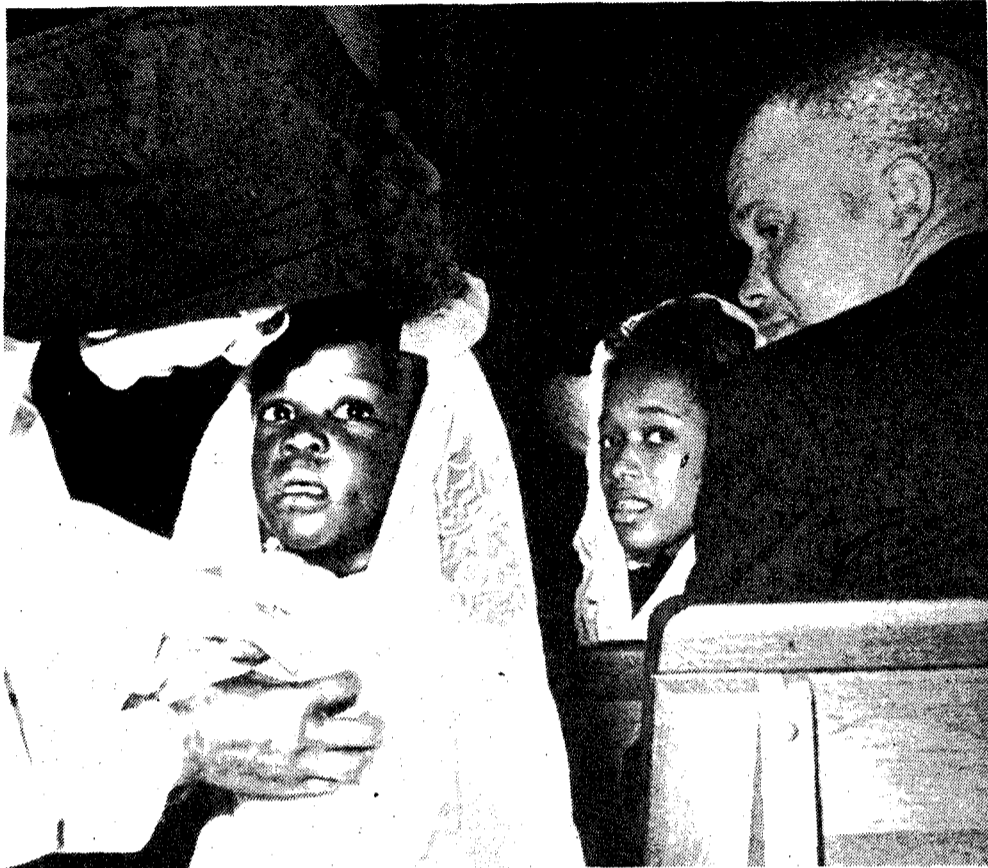
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# Mission of missions

## Holy Redeemer in Liberty City spawned three more churches for black Catholics



Holy Redeemer has been the center of Catholic faith in Liberty City for many years. In this 1965 picture, an Oblate Sister of Providence helps Karen Ann Williams get ready for Baptismal ceremony.

By Paulette M. Martin  
Black History Month Chairperson  
Second in a series

The history of Holy Redeemer Church is a continuation of the history of St. Francis Xavier parish. Due to the increasing number of families moving out of the 'Overtown' area to other parts of the city, a new church was needed to accommodate the black Catholics in these areas.

Mrs. Ellen Jane Kelly, instrumental in the establishment of the first black Catholic church, St. Francis Xavier, continued holding catechism classes in her home during the late 1930' and early 1940's for Catholic families living in Liberty City and near-by areas. Though many of these families were devoted to St. Francis, there was no argument about the need for an additional church.

In the summer of 1940, Mrs. Kelly began to organize a group to raise funds for a new church. The group was immediately faced with two questions: Where to build? and How to raise the necessary money?

THE MEMBERS of the Ladies' Study club of St. Mary's parish were ap-

proached by Mrs. Kelly. It was her hope that this building fund could be adopted as a project of the Ladies' club.

The Club's president, Mrs. Marie C. tingham, presented Mrs. Kelly's plan to the membership. One of the members Mrs. Morgan, gave her word that the property for the church would be delivered to them before long.

Some time later, the block of property on N.W. 71st Street from 13th to 14th Avenues was donated to the diocese so that a church would be built for Catholics of the Liberty City area. With the property issue resolved, the future members of Holy Redeemer parish concentrated on the actual building of the church structure.

Many of the families who helped St. Francis Xavier years earlier, worked again to establish this new church community. Among the many were: Mrs. E. Doyle, Mrs. Romer, Mrs. Gaiter, Mr. and Mrs. Grant, Mr. and Mrs. Christopher Wareham, Mrs. Edwards, Mrs. Marjorie Johnson and Mr. and Mrs. Harold Seymour.

With the help of the diocese and the dozens of families, Holy Redeemer Mission was dedicated on November 10, 1950 by Archbishop Joseph Hurley of St. Augustine, Father Devaney was appointed pastor.

In 1952, plans got underway to build a school on the church site. In 1953, Holy Redeemer School was dedicated, becoming the second school to provide a religious education for the black Catholic children of Miami. Mother Marie JoAnn was the first teaching sister at the school.

Holy Redeemer Mission was the point of operations for other missions serving the predominantly black areas of the city. In 1954, St. Philip's Mission became affiliated with Holy Redeemer to serve the Opa Locka area. Later, in 1956, St. Augustine Mission and school were begun in Coconut Grove. (St.

continued on p. 17

## Guest Speaker Set For St. Francis Xavier Revival

During the last week of Black Heritage month, St. Francis Xavier Catholic Church will host a faith revival. This will be a spiritual highlight of the year for St. Francis Xavier.

Guest preacher will be Fr. Thaddeus Boucree SVD. Born in New Orleans, Fr. Boucree was ordained to the priesthood in 1952. He has served as a parish priest, vocation director, school teacher and chaplain. He also has been involved in many community oriented organizations such as credit unions, co-ops, community action programs, consumer health, civil and human rights.

The faith revival will be held at St. Francis Xavier, at 1682 N.W. 4th Ave. in Miami. It will begin with the 7:00

a.m. and 10:00 a.m. Masses on Sunday, Feb. 22. Evening services will be conducted Mon.-Thurs. at 7:00 p.m. Special sessions for the St. Francis Xavier School children will be held each day at 8:30 A.M.

"The purpose of this faith revival", said Fr. William Mason, pastor of St. Francis Xavier Church, "is to help all of us deepen our faith in the Lord Jesus and to realize more fully the social implications of our faith. "We trust, Fr. Mason said, "that the Lord will speak to us through Fr. Boucree and show us the way to heal the cultural and racial divisions which exist here in Miami". The public is invited to participate in the revival.



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# Matter of Opinion

## Human Rights in El Salvador forgotten?

We don't quibble over the Reagan administration's decision to aid the embattled Salvadoran government. There apparently IS a flow of arms and money into that country from communist countries such as Cuba, Ethiopia and Vietnam — proxies of Russia.

The rationale seems to be that the present government is centrist, if not perfect. Well and good. No one is perfect.

What we are questioning is what appears to be the slide back into the old familiar role of Uncle Sam using a country to oppose communism without regard for what that government does to its people all the while. (Remember Iran?)

There are reports that El Salvador has declined to investigate definite evidence in the slaying of four American women missionaries there. There are fingerprints on the women's van, there are bullets taken from the women's bodies and there is the FBI team sent there by the U.S. to help with the probe.

Yet, El Salvador has declined to cooperate. Is this because the government there just doesn't care about anything except protecting themselves from being overthrown? Or are they afraid a probe of the killers might lead to implication higher up?

The dead women are but four of the 14,000 killed in the struggle, but they

Germany, Canada, Britain, Japan have stopped all aid to El Salvador.

On the other hand, if we stopped our aid and the communists took over, the Church might regret it and the communists would have a foothold in Central America. So we will not debate the political advisability of military aid to El Salvador at this point.

### EDITORIAL

symbolize an important point of morality and respect for human rights of the government which this country is supporting in Central America.

The Church's bishops in El Salvador have asked the U.S. to stop military aid to the government because the church has seen many rights violations there by government troops. Their point cannot be taken lightly. Many of our allies, France,

But one thing is clear: America should not abandon its open stand on human rights, especially concerning countries to which we are giving guns. In fact, it should be particularly easy to demand observance of human rights in El Salvador in exchange for the weapons we are supplying.

When we fail to do that, we are telling the people there and in other countries that we don't care about them as human beings but only as tools to stop communism because we don't like it.



By Fr. John Dietzen

## Church teach women are inferior?

**Q.** Women in the Catholic faith are encouraged to participate in Church activities which include serving on school boards, parent-teacher organizations, parish council, liturgy committees, and other planning groups.

Others play a vital role in religious education as nuns, CCD teachers, or just plain mom. Women have been the backbone of many Right to Life groups. They are also asked to be readers at Mass and distribute Communion.

And yet, our daughters are not permitted to serve Mass. What is the reason? Does the Church really teach that women inferior? (One priest I asked that was nonsense; but I wonder.) Perhaps this restriction was reasonable in the past, but it certainly does not make sense in 1976. (Ohio).

**A.** Yours is a difficult question to deal with because the entire picture of the ministry of women in the Church is quite confused.

The law, of course, is clear: Women are not eligible for ordination to the diaconate or the priesthood, or for installation into the ministries

(formerly minor orders) of Lector (Reader) or Acolyte. Other liturgical regulations, however, allow women, at least in some circumstances, to perform nearly all the functions of both Reader and Acolyte, except what we would call serving Mass.

In his Apostolic Letter on the reform of Minor Orders (Aug. 15, 1972), Pope Paul lists the duties of Reader; Reading the Scripture and responsorial psalm, presenting the intentions of the prayer of the faithful, directing singing and other participation by the faithful, preparing other Scripture readers, and "instructing the faithful for the worthy reception of the sacraments." All these can be and are often done by women.

Acolytes serve as extraordinary ministers of the Eucharist, and as assistants to the deacon and priest during the Eucharistic liturgy. They may also expose the Blessed Sacrament for adoration, and instruct others in their function in the liturgy. Again, of these four acolytes' duties, Church law now allows two of them, the first and fourth, to be performed by women.

No one, to my knowledge,

has given any reason why this should be. If closeness to the Eucharist is the criterion, distributing Communion seems of higher dignity than bringing the wine and water and holding the paten.

Concerning the inferiority of women, there are some embarrassing theological traditions that must be faced, because they cannot help but influence attitudes and regulations about women's role in the liturgy.

Perhaps the latest comprehensive series of Latin theology textbooks, for example, was published by an American theologian in this century. In the volume on the Sacrament of Orders, he reflects a long theological trend when he says that women should not be allowed to have the office of teacher because of their "natural condition of inferiority and subjection." Being weaker, they "are inept for the heavy labors of the social and ecclesiastical life." (!!) Their moral feebleness "is manifest in lightness of judgment, in credulity, and in the fragility of spirit by which she is less able to rein in the passions, particularly concupiscence."

This was written in 1962, but the idea is not new. St. Thomas Aquinas said women cannot really be said to be continent, "just as brute animals are not able to be continent; for there is nothing in them that is able to oppose the appetites."

No wonder so many Catholics feel there's an urgent need for some radical rethinking of the position and rule of women in the Church.

**Q.** My question has to do with morality, I suppose—the meaning of obscene. Obscene means something lewd or impure. But now I see it used to describe other things. A remark in a Catholic publication quoted a speech by a high government official, and said it was obscene. How do you explain that? (It had nothing to do with sex at all.)

**A.** The definition you give for obscene may be the common one, but it is not the basic meaning of the word. The adjective comes to us from

Greek drama. In certain Greek plays hideous crimes were committed; eyes were put out, parents killed their children,

and vice versa, and the bloodiest monstrosities were perpetrated. However, these were usually done "ab" or "ob scaenam"—literally, off the scene, offstage, because they were considered too loathsome, to cruel, to be laid openly before decent and civilized men.

Thus, whatever is repulsive, cruel, or otherwise shameful in man's dealings with his fellow man, came to be labelled as obscene. Sexual immodesty is, therefore, just one, and perhaps one of the lesser, types of obscenity abounding in the world.

A good example from Scripture is Isaiah's prophetic description of Jesus in his Passion. The future Servant of God, said Isaiah, would suffer so violently that he would become as "one of those from whom men hide their faces." In that sense, what was done to Jesus in his suffering and death was truly "obscene."

"Our times require us not to shut ourselves up in the rigid frontiers of systems, but to seek all that is necessary for the good of man." (Pope John Paul II in Poland, 1979)





By  
**Antoinette  
Bosco**

## Faith Journey Minnesota

What is a faith journey? That is the question I asked last summer when Brigid O'Donnell called to ask me to speak at a winter 1981 faith gathering planned by the Archdiocese of St. Paul and Minneapolis. She is a staff member of the Catholic Education Center of the archdiocese.

"The Journey of the Family of God" would be the theme, she said. The archdiocese was calling together people of all ages and situations, young and old, rich and poor, black, white and Oriental. All.

It was to be a time for forgetting differences and remembering only that all Christians are on the road together — on the one journey that ignores the distinctions and differences among people which so often cause us to stumble.

The weekend, it was explained, was to help Christians grow in awareness and understanding of what it means to have and share faith. It was for learning, but not in the school context of memorizing steps and taking quizzes.

With that sales pitch, I was decidedly interested in addressing the meeting. Furthermore, I was told that my column, appearing regularly in the archdiocesan newspaper, gave the impression that I would be interested in such a gathering and could contribute

to it. Naturally, I accepted the offer. As the saying goes, flattery can get you anywhere, and this was very flattering.

Ms. O'Donnell and I then discussed the challenge of the faith journey. I saw this in terms of making choices which led us to God rather than choices that lead us astray.

**PEOPLE ARE BOMBARDED** with messages from the time they are born

**"During the weekend, I gained new insights on forgiveness; on conflict and how Jesus dealt with it; on how we can use the past spiritual traditions of the Church to help us develop a new spiritual vitality today."**

— from people, institutions, media, the circumstances of our lives, our internal needs, from our immediate world and the greater world around us. Some messages lead us to our divine destiny; some distract us and lead to a detour. Our challenge is to discern which messages are true and to follow these. It was agreed that I would speak about this challenge.

As the conference got underway, the warmth and friendliness of Ms. O'Donnell and her co-workers, Father

John Forliti, Loretta Girzaitis and Greg Presnail, set the tone for me. I experienced for myself that this was a gathering for living, loving and singing, for greeting, for smiling — for poetry.

During the weekend I gained new insights on forgiveness; on conflict and how Jesus dealt with it; on how we can use the past spiritual traditions of the church to help us develop a new spiritual vitality today.

**FOR ME, THE HIGHLIGHT** was my encounter with Franciscan Sister Thea Bowman, consultant for intercultural awareness in the Diocese of Jackson, Miss., who was joined by a Baptist choir. Her concert was titled "God's Family is a Rainbow." It was a combination of wisdom, spirituality, poetry, rhythm, love and life. Sister Bowman, is a communicator of joy, and blessed with the most beautiful voice I have heard. She could be a secular star on the opera stage. Instead, she chooses to be a living rainbow in God's family.

By the end of the weekend, I felt that the 2,400 persons gathered together had been visibly a family for a weekend.

Then, I took a reality journey back by plane and car to my home and to Monday morning. But I remained on a high from the faith journey I experienced in Minneapolis for a long time.



By  
**Tom  
Lennon**

## Teenager tells of alcoholic father

**Q.** I hate my father. He just disgusts me, because he's a lush. This morning, once again, he was in a drunken stupor, and I had to step over his body to get into the bathroom. I'm so ashamed to have a father like that. It's tearing me all apart. My mother tries to change him, but she's helpless. I feel helpless too. (N.J.)

**A.** What you are going through must be horrendous, so don't try to go through it alone. Please, right away, get out your telephone directory. Browse in the Yellow Pages among the entries under a main heading such as this: "Alcoholism Information and Treatment Centers." You are likely to find this entry: "Al-Anon Family Groups — Families of Problem Drinkers."

**IF THERE IS** not an Al-Anon entry listed, call one of the alcoholism treatment centers and inquire whether any help is available in your area for families of alcoholics. If you feel timid about calling one of these groups, please be aware that you can make inquiries without giving your name. Please realize too that the voice that answers your call will likely be that of a friendly, concerned person experienced with such troubles as yours.

If you and the rest of your family can get in an Al-Anon group, you will discover how other people are dealing with the problem of an alcoholic in the family. You will know that you are not alone, and you will be shown ways of dealing with your situation. It is likely that you will see at least some light at the end of the dark tunnel through which you're now walking.

Please, make that telephone call as soon as possible.

**AT THE MOMENT**, your hatred of your father is quite understandable — and a waste of time and emotional energy. It might lessen the sting and bitterness if you take on the project, quietly, of finding out what leads people to excessive drinking and what alcoholism is.

For most of us, forgiveness comes hard. But it is a sublime and wonderfully human goal, which often can be attained only through long prayer to Jesus, who forgave treacherous enemies. Seek, as best you can, to forgive your father. Hating him can lead to many hours of unhappiness.

**YOUR SITUATION** also calls to mind the fact that one out of every 10 Americans has a problem with drinking alcohol. Anyone who is thinking about starting to drink this drug should keep in mind the picture of a man flat on the floor in a drunken stupor — and his daughter stepping over him in disgust.



By **Dale Francis**

## A couple things bothering me

(The Voice today welcomes to our columns Dale Francis, editor of the Catholic Standard of Washington, D.C., and nationally known columnist).

I must not have been paying attention when they took that good noun "parent," sometimes used as an adjective, and turned it into a verb. There's a lot of that going around now and it must make dictionary editors nervous.

It makes me feel uneasy when I hear family life experts speaking of "parenting." It is not just that they've changed it to a verb that bothers me, but it is that there's a kind of plastic artificiality about its use — as if being a father and a mother is a skill to be learned, like skiing or juggling.

I've long since observed how every group of expertise develops its own special language and how such groups are irresistibly drawn to cryptographical terminology they can call their own.

So I can understand how they decided to call the process of rearing a family parenting — it is etymologically connected — but at the same time totally their own business, because no one at all other than these family experts use the word as a verb.

It has such an impersonal sound and it seems to me to suggest the very heart

of the family problem today. While there are things that parents learn, being successful parents has nothing to do with techniques. Being a father and a mother means being loving and caring and it is loving and caring that families need most.

I'd be more comfortable if family life experts spoke more about caring, about building mutual respect and love between parents and children.

\*\*\*

**MOST CONGREGATIONAL** singing in Catholic parishes is not very good — and that's stating the situation moderately. That's unfortunate for singing should be a part of our worship.

But if people are to sing together, there must be some planning. People should be allowed to become familiar with hymns. If new hymns are chosen each week, obviously people can't get used to singing them.

Then in some parishes, only one verse of a hymn is sung.

Even when congregations sing well, it is on the second and third verses that they start singing together best.

Finally, accompaniment must be accompaniment. The organist should assist congregational singing, not compete with it.

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**I HAD FOUR YEARS** of service in World War II and in those years I came

to appreciate the role of the chaplain.

The chaplain, in peacetime and in war, does not serve the military but instead serves individuals with the military. That's why I believe that those who extend their opposition to war to chaplains in the military are speaking reckless nonsense.

The Church must serve people where they are and it is especially important that the Church serve those in the essentially rootless military service community, a community that includes many young men and women who may be having their first experience away from home.

There is a shortage of Catholic chaplains today, but it is probably related more to the general shortage of priests than to any resistance to service in the military.

Young priests interested should write to Bishop John J. O'Connor, Auxiliary Bishop for the Military Vicariate, 1011 First Ave., New York, N.Y. 10022. As one who found his Catholic faith while in military service, I especially hope that quality young priests will choose this ministry.

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**SHE WROTE TO** me, not complaining, just stating a fact.

She's 86. With good weather she gets to Mass and to the store. With bad weather, she can't.

There must be those who share her predicament in your parish. As a parish, or as individuals, help others now that winter has come.





By Msgr. James J. Walsh

## The depth and power of love

A group called "Search for Justice and Peace in Palestine" celebrated the New Year by issuing an Israeli statement thinly disguised as a "human rights petition." Attached to the statement were the names of some 400 U.S. clergymen.

The statement calls on the U.S. government "to reduce aid to Israel until she recognizes the human rights of the Palestinian people." It alleges "a consistent pattern of gross violations" by Israel of no less than six articles of the Geneva Convention and three articles of the Universal Declarations of Human Rights.

**THE STATEMENT** charges Israel with everything from systematic torture to "mass forcible transfers" of population and just about every other conceivable crime except causing World War I.

Vague and far-reaching in its allegations, the statement is notable for its lack of supporting documentation. This, of course, is why this kind of propaganda is so effective. So much mud is slung, so many complex issues raised and oversimplified that to respond to each charge would require volumes of testimony, analysis and documentation.

The group rests its charges on the somewhat misleading statement that "these (and other) Israeli violations of human rights have been documented and deplores" by a group of agencies ranging from

Amnesty International and the Israeli League for Civil Rights to the U.S. State Department "and various bodies of the U.N."

**IS THE READER** to believe that each of these agencies had "documented" and approved each of the allegations? Or, as I suspect, have particular individual incidents been expanded and generalized for beyond the bounds of data actually collected and verified?

"The early Christians realized love is an act of the will, not the feelings. It seeks the good of others. It tries to promote their welfare, spiritually and physically, no matter how they "feel" about the person."

Somehow I doubt that such practical questions as precisely who did what, when, where and why have been asked or would be of much interest to the framers of this remarkable document. Slogging through the details to discover the realities behind their own slogans seldom holds much appeal for people who already "know."

Israel is not a perfect country, of course. Its policies and practices, like our own, can be constructively criticized on several levels. This

statement, however, sheds little light on the myriad questions it raises and its fuzziness makes it difficult to believe its framers are serious in their concern for "human rights."

**FOR EXAMPLE**, a press release accompanying the statement impressively announces that "a delegation of American clergy" will deliver the statement to the Israeli Embassy as "a petition on behalf of Palestinian human rights." Yet the statement is not a petition to Israel; it's a petition asking the U.S. government to reduce aid to Israel. And it was also delivered to various U.S. government officials.

But why would anyone petition Israel concerning an act of the U.S. government? Perhaps this idea was just an afterthought and the delegation didn't want to bother working out an appropriate statement. Or maybe it was really meant to be more of a publicity gimmick than a substantive contribution to the debate over U.S. policy in the Middle East.

Whatever its motivations, it's clear the "Search for Justice and Equality in Palestine" is misnamed. How can people be said to be "searching" when they have such certitude about issues that are so troubling to the rest of us?



By Msgr. George Higgins

## The search for justice in Middle East

Here we go again on the power of love.

All during the turbulent sixties and seventies, the prophets of gloom were never caught offering love as a solution to the problems of violation of human rights and social justice.

And yet when the hope of unity was eloquently expressed and given substantial backing by Pope John XXIII, he insisted that love was to be the final answer. He personally brought about in a short time amazing changes in relationships among Christians, because of his warmth and the power of this personal love.

When the struggle for racial justice was most violent, religious leaders of all faiths begged everyone to reflect on the need of love and tolerance, if the far away goal of justice was to be reached.

Granted this sounds idealistic and impractical. But it has happened before. We have an extraordinary history, a history where the power of love has been revealed in astonishing ways.

Of course, it is the well documented record of the apostles preaching love of neighbor to the pagans of the Roman Empire. Imagine how strange and ridiculous their words must have sounded, especially to the cynical well educated.

Those people through no fault of their own had tried to attain peace and win lasting happiness by catering to themselves and ignoring the need of others. Given over to sensuality, they were quick to gratify themselves whenever there was an opportunity, regardless of whether or not they violated the rights of others. They hated, when they were hated, retaliated when they were hurt, and considered mercy and compassion weaknesses deserving of shame.

Nevertheless, the apostles and their companions continued to preach to them the undiluted doctrine of Christ concerning love of neighbor. It was a direct contradiction of their life style.

And yet - mirabile dictu - in time they came to accept it. By the grace of God they came to accept the faith and had their eyes opened and their hearts

"Israel is not a perfect country, of course. Its policies and practices, like our own, can be constructively criticized on several levels. This statement, however, sheds little light on the myriad questions it raised and its fuzziness makes it difficult to believe its framers are serious in their concern for "human rights."

softened towards each other. They came to see the image of Christ in every person, repulsive or attractive, rich or poor, strong or weak.

Those early Christians had to do violence to themselves in order to follow Christ. And in so doing they developed genuine love with all its growing power.

It was a love that extended to all men, enemies and friends, strangers and acquaintances. Color, race, position in the community meant nothing in the vast sweep of this love. They took literally the word of Christ, "Love your enemies, do good to those who hate you and pray for those who persecute and calumniate you."

Impossible? Of course, if we expect our emotional system to do the work here. This is the basic mistake so many make about love itself. It cannot

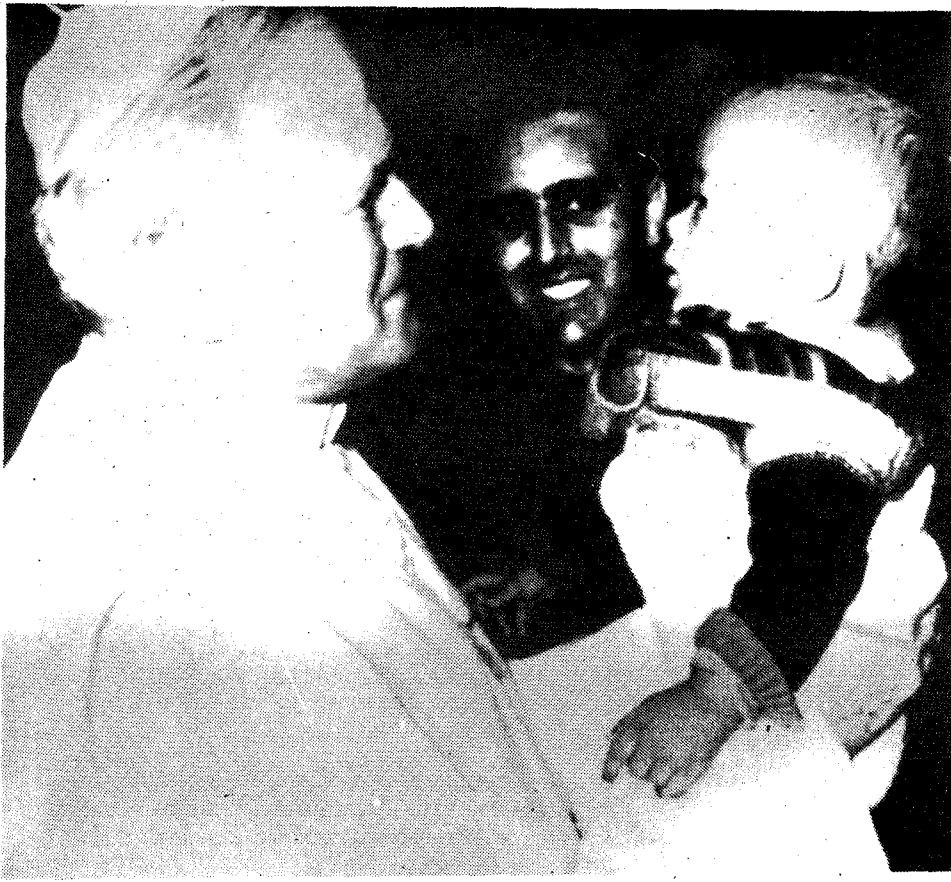
be founded on feelings. It cannot be identified with feelings. It cannot be directed only to those with pleasing qualities or who seem to deserve it.

The early Christians realized love is an act of the will, not the feelings. It seeks the good of others. It tries to promote their welfare, spiritually and physically, no matter how they "feel" about the person. They proved their sincerity by adjusting themselves to the good or bad fortune of others. They lived out daily St. Paul's directive to rejoice with those who rejoice, weep with those who weep.

The depth of their love was made evident by their deeds. Love always is proved by action, not words or emotions. So the sick and the abandoned, the poor and the afflicted became their first concern. And because the soul's needs are more important than the body's, their greatest efforts were spent in seeking to lead others to the faith by prayer, teaching, even by martyrdom.

This pattern of love did not change. As we are in the midst of the Archbishop's Charities Drive, we are reminded of the question put to St. Augustine 1500 years ago. They asked him "What does love look like?" and he answered, "It has hands to help; it has feet to hasten to the poor and needy; it has eyes to see misery and want and suffering; it has ears to hear the sighs and moans of men; and last, but not least, it has a heart which can love and bless."

We have to stop talking about love and begin believing. Believe in love. And its power. We cannot do better just now than by supporting to the point of sacrifice the enormous program of love the Archbishop has designed to help the poor and needy in dozens of areas.



Pope greets Filipino boy in Manila

# Human rights, evangelization touched on

continued from p. 1

may at times arise one can never justify any violation of the fundamental dignity of the human person or the basic rights that safeguard this dignity," he added.

The papal comments came less than a month after Marcos lifted martial law and four days after about 2,500 anti-government demonstrators, including nuns and white-robed priests, held a rally in Manila asking an end to "fascist dictatorial rule."

Martial law had been in force for eight years, but Marcos retains many of the executive powers granted by martial law through separate sets of legislation.

The pope indirectly praised the lifting of martial law by saying that "recent initiatives . . . augur well for the future, since they manifest confidence in the capacity of the people to assume their rightful share of responsibility in building a society that strives for peace and justice and protects all human rights."

He also asked Filipino Catholics to oppose divorce and abortion and to "proclaim vigorously the right of parents to be free from economic, social and political coercion."

Although Pope John Paul arrived in the Philippines five minutes ahead of schedule at 7:55 a.m. (6:55 P.M. Feb. 16 EST) from Karachi, Pakistan, he was nearly two hours behind schedule by the end of the day.

The main factor slowing the pope's movements was the huge crowd that greeted him at every point.

In a brief airport address Pope John Paul practiced a few phrases in Tagalog. He said, "salamat sa puaon maykapal" (thanks be to God) and "mabuhay ang pilipinas" (long live the Philippines). Then he traveled about eight miles to the Shrine of Our Lady of Perpetual Help.

Along the way, he saw various exhibitions of Filipino folk dance and music, performed by school children in costumes. President Marcos cancelled school and closed government offices (Feb. 17-18) for the papal visit.

**THE CROWD** was 10 people deep on both sides of the street along the

entire route as Filipinos were deterred by the hot and humid weather. Many carried umbrellas to protect themselves from the brutal sun producing 90-degree temperatures.

The visit to the shrine was not a first for Pope John Paul who celebrated a secret Mass at the shrine in 1973 during a stopover in Manila on his way to Poland from Australia.

The pope, then Cardinal Karol Wojtyla of Cracow, Poland, had to visit the church in secret then because the Polish government had no diplomatic relations with the Philippines, meaning he could not receive a visa to leave the airport.

Speaking to about 6,000 women Religious at the shrine, Pope John Paul called on the nuns to be witnesses to the faith, to pray daily, alone and in the community, and to have "a local docility to the church's magisterium."

He strongly rejected violence as a means toward any goal.

**"ONLY LOVE** can transform hearts, and without love there can be no adequate reform of structures in society," the pope said. "The only violence that leads to the building up of the kingdom of Christ is the sacrifice and service that are born of love."

His next stop was at the Manila cathedral for a Mass with religious priests and brothers.

The people noted the shortage of priests in the Philippines which results in only one priest for every 10,000 Catholics and called on the religious men to "listen to the word of God, ponder it in your heart and seek to put it into practice."

He repeated the warning against political activity by priests and Religious which he first made in Puebla, Mexico, more than two years ago.

"You are priests and Religious; you are not social or political leaders or officials of a temporal power," he said.

After the reception with Marcos and other political leaders, the pope went to the residence of Cardinal Jaime Sin of Manila for a meeting and dinner with the Filipino Bishops Conference and other Asian bishops.

## Pope to beatify Filipino

"I am a Christian, and this I profess until the hour of my death. And although I did not come to Japan to be a martyr, as a Christian and for God I shall give my life."

With those words on Sept. 21, 1637, Lorenzo Ruiz - a Filipino Catholic layman, husband and father - unconditionally chose the path that would lead him to martyrdom within eight days and to beatification nearly 344 years later.

The story of Ruiz, first Filipino to be beatified, combines elements of heroic courage and selflessness with very human incidents of terror and self-preservation.

His beatification ceremony, scheduled for Feb. 18, was a main reason for the visit to the Philippines by Pope John Paul II.

**RUJIZ IS** part of a group of 16 people, all martyred in Japan, scheduled for beatification.

Born in the Binodo section of Manila in the early 1600s of a Filipina mother and a Chinese father, both Christians, Ruiz worked as an errand boy for the local convent and was an altar boy at the Dominican-run parish.

He learned calligraphy, married, fathered two sons and a daughter, and joined the local rosary confraternity. Little is known of the fate of his family, except that his wife still lived in Binodo in 1690.

In 1636 Ruiz' normally quiet life was in an uproar. Although the facts of the case are not clear, he was apparently accused of the murder of a Spaniard.

The frightened Filipino fled to the Dominican priests of Binodo, who helped him to escape from the country aboard a sampam carrying missionaries to Japan.

**UNTIL THE** boat landed near Okiwa, Japan, on July 10, 1636, Ruiz had no idea that its destination was the nation in which a "decree of general persecution against Christianity" was law.

Ruiz' reasons for disembarking in Japan were less than heroic. "I wanted to return in the same sampam," he said later. "But since I was told that the boat would touch in the island of Formosa (Taiwan), I decided to stay with the fathers because they (the Spaniards) would hang me in Formosa."

His companions for the trip were Dominican Fathers Antonio Gonzalez and Miguel Aozaraza, both Spaniards; Fathers Guillaume Courtet of France and Vicente Shiwozuka de la Cruz of Japan, also Dominicans; and Lazaro of Kyoto, a Japanese leper.

Ten of the 15 martyrs in the Ruiz beatification group died before he landed in Japan. In 15 months time, Ruiz and the other five would join them in martyrdom.

The new arrivals were arrested in Okinawa within a few days. After more than a year in prison, they were transferred to Nagasaki, then the country's leading center of anti-Christian persecution.

Because of the tortures they received in Nagasaki, two of the six - Father Shiwozuka de la Cruz and Lazaro of Kyoto - renounced the Christian faith for a brief time.

Ruiz also had some doubts. On Sept. 23, 1637, he sent a message to the judges from the torture chamber, asking whether he would be spared torture if he spoke against Christianity. But by the time the messenger brought Ruiz to the judges' chambers, the Filipino had changed his mind.

"If we grant your life, will you renounce your faith?" the judges asked.

"That I will never do, because I am a Christian, and I shall die for God, and for Him I will give many thousands of lives if I had them," Ruiz replied. "And so, do with me as you please."

Father Gonzalez died in prison from the tortures. The other five were hanged upside-down from gallows into six-foot-deep holes atop Nagasaki's Nishizaka Hill.



A painting of Jesus and Mary adorns the sidecar of a Filipino cycle-taxi in Legaspi, a city on the island of Luzon which Pope John Paul II will visit Feb. 21.



"My life as a priest has been marred almost in its entirety by wars, revolutions or uprisings of some sort."

Fr. Joseph Cliff

# No more wars for this priest

By George Kemon

"My life as a priest has been marred almost in its entirety by wars, revolutions or uprisings of some sort."

So speaks Father Joseph L. Cliff, recently retired pastor of St. Monica's parish (Opa Locka) and a veteran priest of 46 years.

Fr. Cliff, an Englishman, former Vincentian, and now retired diocesan priest has a past that is largely interspersed with wars, guns, hiding out and escapes from one enemy or another.

The retired pastor started his studies for the priesthood in England when he was 16. He wanted to be a diocesan priest but found that tuition to the seminary was prohibitive for his parents. He looked about Great Britain and learned that the Vincentians would accept him. So he found himself in Spain: at a Vincentian seminary at the age of 16 and at the threshold of civil war.

**HIS STUDIES** were interrupted periodically with the gathering clouds of war — the Church was being openly persecuted and many clergy, including Sisters and Brothers were being imprisoned and executed by the Federalist troops in their bloodbaths throughout the countryside in Spain, Fr. Cliff said.

General Franco was exiled and he began gathering his forces for the onslaught that was to become the civil war. Franco attacked, the Federalist troops began sacking and killing in an even more frenzied manner than before, Father said.

One morning, Father Cliff, now about 19 years old, awoke in the

seminary, was told to go to Mass, eat as many Communion wafers as he could so as not to leave any exposed to the enemy, was given a blanket and some food and told to head for the hills outside the town and to remain there until the danger had past.

He and some 70 of his fellow seminarians (he was the only Englishman) hid in the hills for several days until loyal townspeople advised them it was safe to come out.

**THEY MADE** their way through Madrid, disguised as anything but the Roman-collared seminarians they were, and made their way to another Vincentian college in Leone where they stayed for sometime until it was safe to return to their own seminary once again.

According to Fr. Cliff, over 40 Vincentians lost their lives during the Civil War. Also, whenever Franco would bomb a town or one of the fronts around Madrid, the priests and nuns would be taken from prisons and executed as hostages as reprisal for attacks mounted by Franco against the Federalists.

Fr. Cliff left Spain in 1939, on the same day that Madrid fell.

He returned to England to be ordained just in time to co-incide with Neville Chamberlain's famed "Peace in our Time" trip to Germany and the declaration of war which followed almost immediately.

The English pastor found himself ordained and serving in various parishes as a curate and dodging buzz bombs at the same time. He became ill and spent over a year convalescing at home with his parents in Hampshire.

**FR. CLIFF** is the oldest of ten children — 5 boys and 5 girls. All are alive but one brother, next to Fr. Cliff who was killed in WW II.

Fr. Cliff made an interesting observation on British Government grants aid to parochial schools during the course of our conversation.

As an Englishman, he finds it puzzling that Americans, who boast of religious freedom, do not provide the same freedoms as the country of the forefathers.

He points out that in England if a parochial school can be organized for a minimum of 500 students, the Government will pay 75% of the Construction cost and will maintain the exterior of the building (meaning the roof, parking lot, etc.) The government will also pay most other operating costs, such as teacher's salaries, etc.

Following his illness Fr. Cliff was casting about for an assignment. He came upon a friend who had been in Cuba and he convinced Fr. Cliff of the real need the Bishop of Havana had for priests.

Fr. took the lead and packed himself off to Cuba. He travelled by freighter with space for a handfull of passengers. During the trip he learned much from his fellow travelers — Communists and others — just what the situation was. Some of the Communists were returning to help with the takeover, othes were returning to



Fr. Cliff chats with Desi Arnaz after a benefit he gave in Miami.

salvage what they could of their lives and belongings.

**ON HIS ARRIVAL** he found that the country was just about in a state of siege. Against better advice he made his way across the island to Santiago on the other side where he met the Archbishop and was given his duties. He found that his air trip over was one way. They told him it would take at least six months to get a reservation back to Havana — if he could get a ticket even then.

Fr. Cliff noted a marked similarity between the Communist activities in Spain and those of Castro. He saw the same things happening in Cuba as he had seen in Spain. The usurption of people's rights and property — the persecution of clergy and nuns — the damage to Church property.

Fr. Cliff's fluent Spanish, learned in Spain, stood him in good stead then and much later when he found himself in Miami with only the clothes on his back.

The English priest quickly settled down in Miami — became an assistant at St. John Bosco and other parishes, finally arriving at St. Monica's.

Fr. Cliff is now retired from St. Monica's and is helping at St. Michael the Archangel and once again his Spanish comes to the fore.

**HE IS FAR** from idle. He has an apartment and an electronic's laboratory where he performs all kinds of miracles with electronics.

During his stay at St. Monica's he developed an electronic's system which allowed the parish to have music at every Mass — done by tapes and buttons pushed at the proper time during the Mass.

Since his arrival at St. Michael's he has just about rebuilt an expensive speaker which had been stolen from the ceiling of the old church on the

grounds which is used by Polish Catholics.

Some one managed to get into the building, find the speaker secured to the ceiling and make off with it. A witness saw him riding double on a motorcycle with another man, carrying the speaker which he dropped to the pavement. The police returned the speaker to Fr. Paz in pieces — and Fr. Cliff undertook to restore it. He has just finished the job and placed the speaker back in its niche in the ceiling.

Fr. Cliff is in love with America — his third adopted Country. He has a brother and sister living in Florida and sees them frequently.

He is quite happy in retirement — being just about as busy as he was at St. Monica's but, for a change — no wars to reckon with.



In Spain, 1950, Malaga Cathedral



In Cuba, 1959, on the way of the Shrine of Our Lady of Charity.

# Family Life

By Dr. James  
and  
Mary Kenny



## Are you ready for marriage?

**READY, WILLING** and able. Unfortunately, the increasing divorce rate suggests that these words may not be in the correct order. Many young people seem to be willing and able to marry long before they are ready.

How do you know when you are ready for marriage? Is it enough to be deeply in love? The feeling of love is so profound when it first hits that the couple is certain it will last forever. Sadly, love that lasts forever is proving to be the exception rather than the rule.

**LOVE IS NOT** enough for marriage. The relationship and the common task involved in marriage both call for a certain amount of personal maturity.

Are you mature enough to marry? Four common sense areas are worth exploring. Couples should try to an-

swer these questions as honestly as possible: Can you take care of yourselves financially? Can you wait out your sudden impulses? Have you had a variety of life experiences? Have you planned your life together?

**FIRST, CAN YOU** provide for yourselves? Can you put a roof over your heads and food on the table. I know a couple who planned to furnish their home by winning prizes on television game shows. That's not very realistic. On the other hand, you need not have thousands of dollars in savings. What is needed is for one or both prospective partners to have a steady job and the prospect of continued employment.

Second, can you wait for things? Can you be patient? A very basic definition of maturity is the ability to delay

gratification. The mature person realizes that there may be greater rewards if he does not grab selfishly for the present moment but waits for tomorrow to unfold. Patience is required to put the welfare of the other, spouse, or child, ahead of one's own.

**THIRD, A BREADTH** of life experience is desirable before marriage. Have you both 'been around?' Have you dated others? Have you held a job? Lived away from your parent's house? Traveled a bit? Gone to school? Have you had enough variety in your living ventures that you can choose marriage to this person from among a number of options available to you? Do not back into a marriage because a pregnancy or lack of other opportunities has made it the only choice available.

Choose each other, rather, as the best of many possible adventures.

The ability to plan is a final mark of marriage readiness. The mature couple not only brings a breadth of past life experience to their marriage, they also take time to map their future together.

**MARRIAGE INVOLVES** togetherness on many levels. It is simultaneously a business arrangement, a division of labor, a sexual commitment, an intimate companionship and a promise of family. How will you earn the money? Will you both work? Where will you live? Do you plan children? How soon? How many? The mature couple, in their love for another, will use their engagement to plan their lives together.

## Tupperware - Oh, no!

By Hilda Young

There are a couple of questions that Psychology Today must face soon. Is there life after Tupperware? Is it possible to overdose on Tupperware parties?

Be honest. Do you find yourself cooking too much just so you will have leftovers and an excuse to try out different sizes of bowls?

Do you find yourself opening the refrigerator between meals and burping the seals just for the fun of it?

**DID YOU REPORT** your son to the draft board because he accidentally melted a hole in the only cover to your Tupperware cake holder? And he's only 14.

Was your latest Tupperware purchase a huge container to hold all your other Tupperware?

"Where are you going with my doughnut?" my husband asked last night.

"I was just going to store it and keep it fresh," I said.

"But I'm not finished with it yet," he huffed.

"Do you know what my real fear is?" he went on as I paged through a Tupperware catalog.

**"UNISEX BATHROOMS?** I asked, assuming he didn't really want an answer.

"My fear is that someday Tupperware is going to come out with furniture," he said, nodding seriously. "There will be Tupperware chairs that you can fold up and put in the dishwasher. Snap two or three of them together and, zingo, you have a plastic couch. It's a nightmare."

"That's silly," I said, "although Tupperware lampshades might be nice."

"See what I mean?" He waved his arms. "This stuff has invaded every other room in the house - Tupperware toothbrush holders, soap dishes, orange peelers, desk organizers."

**I SMILED POLITELY.** "What do you think of the idea of Tupperware children's shoes?"



## Family Night

By Terry Reilly

Carol Farrel of our staff gave us an idea for Family Night we shared just before Christmas. Each member of the family, Mimi and I, Sean, Wendy, Jennifer, Mary, and John, had a name tag in the form of a present. We also each had papers, pencil, a small box, wrapping paper and ribbon.

After our opening prayer we each wrote down the gifts that we believed we possessed. These gifts, we explained, could not be the presents given by other family or friends. Instead, they had to be something of ourselves.

We all were assured that the list would not be shared. All the family wrote for about five minutes with little John being helped and drawing pictures.

When all the lists were completed we put them in our little boxes.

Next on a small rectangular piece of paper we were to write a one-word description of the gift that each member of the family had. Since there are seven members of the family each of us had six pieces of paper, not needing one for ourselves. After writing these words on the papers we proceeded to the most meaningful part of the experience. Each of us, taped the gift which applied to the family member we paired with, and shared with them until all of us shared with each other. After each sharing we embraced one another. There were tears and laughter, but most of all a sense of intimacy.

Then each of us looked at all these gifts on our name tags to see what other family members had

added. We then took our name tags off and placed them in the box earlier. We wrapped the box in Christmas paper and hung it on the Christmas tree as ornament.

The experience proved to be one that gave us not only an immediate opportunity for intimacy, but also a special time of affirmation for each of us. The special gifts in one another that we saw and expressed, allowed us to appreciate one another more. Two of our children had not been getting along that well and we were deeply touched to see them forgive each other and resolve to be better friends.

Christmas is a long time away for us to have that same opportunity, so we're probably going to do it again on Easter and make a centerpiece with our gifts wrapped in white paper.



# One - item pro-abortion 'hit list'

By Liz Schevtchuk

WASHINGTON (NC) - National Abortion Rights Action League (NARAL) members Feb. 14-15 adopted a one-item political "hit list": a constitutional amendment to ban abortion.

But the "pro-choice" activists also aimed their attack on other legislation which would define an unborn child as a "person" and on arguments of their pro-life opponents.

About 300 participants, mostly women and mostly white, attended the conference. They ranged in age from high school youths to senior citizens.

At the conference they also discussed strategy, which indicated:

- They will attack proposed con-

stitutional amendments on grounds that laws against abortion would be virtually impossible to enforce and that defining an unborn child as a person would raise thorny legal delimitations over rights, insurance, custody and criminal guilt if an unborn child is injured accidentally while under the parents' care (in the womb).

- They will argue that if Congress defines when life begins it can also in the future define when life ends or if life exists at all and deny "person" status to members of an unpopular religious, racial, ethnic or other group.

- They think the majority of Americans, while they may not personally favor abortion, do not want to see it outlawed either.

- They plan to take their campaign to keep abortion legal to the states, where fights in the state legislatures

are expected should a constitutional amendment be passed and sent on for ratification.

"The battleground is indeed in the states," said NARAL's executive director, Karen Mulhauser. "The opportunity could not be more clear: the opportunity to reach out to the 80 percent majority" of Americans who, NARAL said, favor keeping abortion legal.

"WE HAVE a hit list," Mr. Mulhauser said. "Our hit list is the constitutional amendment and we are going out to work to defeat that constitutional amendment."

According to information from NARAL, 18 suggested constitutional bans on abortion have been introduced in the 97th Congress.

NARAL participants heard Rep. James Shannon (D-Mass.), an implied

target of the election-season letter to Catholics of Cardinal Humberto Medeiros of Boston urging them not to vote for pro-abortion candidates. Shannon indicated that efforts to reinstate federal funding for abortions are doomed and that fighting a constitutional amendment will be more effective. Americans may oppose abortions paid for with their tax money, but do not care if people pay for abortions on their own, he said.

"Even in a district like mine, which is overwhelmingly Catholic, the constitutional amendment is a loser," he said.

Shannon, a Catholic, said 75 percent of his constituents share that faith. He said that while Cardinal Medeiros' primary-election-eve message hurt him it also gained him some support and sympathy, even from a priest.

## A states' rights law on abortion?

By Jim Lackey

WASHINGTON (NC) - While ratification of a constitutional amendment on abortion always has been the primary goal of the pro-life movement, there's a proposal now floating around Capitol Hill that some say could provide at least a temporary shortcut around the cumbersome amending process.

The proposal, put forward in identical bills introduced in January in the House and Senate, calls for Congress to express its determination that human life begins at conception. Such an expression by Congress, the measure's proponents say, would have the legal effect of answering the question the Supreme Court refused to answer in its 1973 abortion decision, namely, the question of when human life begins.

Unlike a constitutional amendment, which requires a two-third vote of the House and Senate and subsequent ratification by three-fourth of the states, the "human life statute" would require only simple majorities of both houses and the almost certain signature of President Reagan.

**THE BASIS** for the claim that such a measure could undercut the Supreme Court

Court's landmark abortion decision dates all the way back to insertion into the Constitution of the Fifth and 14th Amendments, which guarantee that no person shall be deprived "of life, liberty or property without due process of law."

One major issue in the 1973 Supreme Court abortion debate was

whether that guarantee extended to fetal life. The court, noting what it called a "wide divergence of thinking" among doctors, philosophers and theologians on the issue, refused to answer the question, thus removing the constitutional protection which previously had been extended to life in the womb.

The 14th Amendment to the Constitution however, also gives Congress the power "to enforce, by appropriate legislation, the provisions of this article." According to proponents of the human life statute, that means Congress has the power to pass a bill clarifying that human life does indeed begin at conception and, thus, that the states have the power to protect fetal life constitutionally.

According to Stephen H. Galebach, an attorney writing in the winter 1981 edition of *The Human Life Review*, such a statute would in effect rewrite the 14th Amendment to say: "no state shall deprive any person (including unborn children) of life (which begins at conception) . . . without due process of law."

**IF PASSED** he says, the statute would have two immediate effects: it would limit the ability of states to perform abortions in institutions they own and operate, and it would restrict funding of abortion by the states.

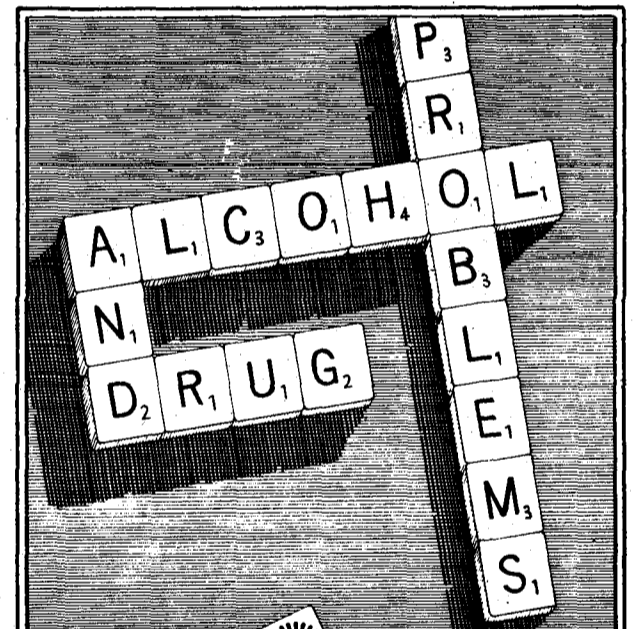
But its longer range effect, according to Galebach, would be to allow the states to re-enact their pre-1973 abortion statutes. Congress' determination that life begins at conception would, by giving states "a valid interest in protecting unborn life," undercut the argument that the Constitution does

not protect fetal life.

He also indicated that while there still may be a divergence of opinion on the beginning of life, Congress often makes similar determinations on unsettled issues, such as whether the use of tobacco should be regulated or

whether automobiles should have passive restraints.

Galebach and other "human life statute proponents also emphasize that it would serve only as an interim measure until a constitutional amendment giving full protection to human life would be ratified.



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## Radio Mass for shut-ins



### St. Bernard Church

A radio Mass from St. Bernard church in Sunrise will be broadcast over WLQY-AM, 1320 on the AM dial on Sunday mornings at 8 a.m. Those who are disabled and unable to attend Mass are invited to listen.

### Immaculata-La Salle Festival

Immaculata - La Salle High School will hold its second annual festival February 26 and 27 from 6 p.m. to 11 p.m. and February 28 and March 1 from 1 p.m. to 12 midnight. Blue Grass Shows of Tampa will provide exciting rides, and there will be games, plants and white elephant booths, and a variety of international food are among the main attractions of this Mardi-Grass Festival.

The proceeds will be used for much needed instructional and athletic improvements. The festival will be held on the school grounds, located at 3601 South Miami Avenue.

### Operetta at St. Raymond's

St. Raymond's parish will present an Operetta, "Fatima" in their Parish Hall on March 1, at 8:30 p.m. Tickets \$1.00 for adults and \$.50 for kids. There will be ballet, guitar, piano and organ music as well as solos sung by the parishioners. For more information please call 444-0020, Ann Swink, Director.

### Young at heart Club

St. Coleman's Young at heart Club will meet on Feb. 23, at 1:15 p.m. in the Parish Hall. The Red Cross will give free blood pressure readings following the meeting. The public is invited.

"In a well-designed and well-functioning community, clear and concrete goals are communicated to the members and members are committed to the goals. Member commitment to goals is ensured if members participate in the setting of goals and if these goals touch on real needs." (Gerald Egan in "The Parish in Community and Ministry, 1978).

## CSB opens Hialeah office

Catholic Service Bureau held the dedication and opening of its new outreach office in the Hialeah Outreach Office recently. The center will offer services to Hialeah area residents placing emphasis on crisis intervention and the special problems encountered by refugees of all nationalities. Located at 1075 East 4 Avenue, Hialeah, it is in a location with a large Latin population.

"We are very happy to finally be able

to establish something in this area. The services we are prepared to offer are desperately needed," said Mercedes Campano, program director.

Along with crisis intervention and refugee services the center will offer assistance to those experiencing family problems; orientation on community resources, professional guidance, client advocacy and services to the elderly.

During the open house on Jan. 27,

Archbishop McCarthy thanked all those involved in making the center a reality, again acknowledging the need for this type of facility. Present were representatives from Switchboard of Miami, National Puerto Rican Forum, City of Miami, Metropolitan Dade County and others.

"I was very pleased with the turnout because this gives the staff an opportunity to meet the people they will be working with in the future," said Campano.

## It's a Date

### Review of Peter the Great

The Society of the Little Flower will present Nancy Husted in a review of "Peter The Great" by Robert Massie on Feb. 28, at 1:00 p.m., in the Parish hall. Refreshments will be served.

### Court of Honor

St. Bernard's parish in Sunrise will hold a Boy Scout Court of Honor at the elementary school on Feb. 25, at 7 p.m. At that time the members of Scout Troop 488, St. Bernard will receive badges and awards earned during the past year. All parents and guests are invited. Boys interested in joining the troop may come to the ceremony and sign up. For more information please call 735-1117 or 587-8092.

### Scripture Study Program

The Saint Jude Scripture Study Program will have as their guest speaker, Fr. Nicholas Maestrini, P.I.M.E., on February 26, at 10 a.m. Following the scripture lecture a luncheon will be held in the new St. Jude Parish Hall.

The program at St. Jude in Tequesta, is directed by Fr. Robert A. Hostler, the Pastor, and is three years old. It meets each Thursday at 10 a.m. Kathleen Lake is coordinator, Luncheon tickets are \$2.00 and members and friends are invited. For information or reservations please call Alice Seaman 747-3029, or Kathleen Lake, 746-0895, on or before Feb. 23.

### 15th Annual Fiesta

St. John Fisher Parish, W. Palm Beach, will hold their 15th Annual Fiesta on March 1st, from 1 p.m. to 5 p.m. Food, Games, Rides and more.

### St. Patrick's Dinner/Dance

The Christian Mothers and women of St. Jude in Tequesta will host a Dinner Dance for St. Patrick's Day, to be held in the Parish Hall on March 14th. The Irish "Nauti-Cats" will provide music for dancing and the "Irish Step Dancers" will entertain. Mrs. Ralph Di Vito is chairperson. Tickets are \$7.00 per person, seats limited to 200. No ticket can be sold after March 8. For information please call 746-0073, 746-9506, 746-4293.

### Ash Wednesday Day of Reflection

Ash Wednesday Day of Reflection will be held from 9 a.m. to 1:45 p.m. at the Dominican Retreat House, 7275 SW 124th Street, Kendall. Open to any one who wants to take time to pause and come together, to call upon the Lord in prayer, and to reflect on the process of forgiveness. The day will conclude with the celebration of the Eucharist. For more information please call Sr. Elizabeth Ann, at 238-2711. Dominican Retreat House.

### Pre-Lenten Dinner Dance

The San Marco Rosary Guild will hold a pre-Lenten Dinner/Dance on Shrove Tuesday, March 3, at Marco Island Country Club. Cocktails will be served at 6:30 p.m. followed by dinner at 7:30 p.m. Music for listening and dancing will be provided by the Paul Guma Band. Tickets are \$17.50 per person. Reservations: Jane Hittler 394-3728, or Jessie Dresser at 394-3840. For information please call Co-Chairperson Margaret Cook, 394-7022, or Ann Ciacco, at 394-7746.

### Family Festival

The family festival at St. Brendan's will be held on Feb. 27, from 6:00 p.m. to 11:00 p.m., Feb. 28, from 1:00 p.m. to 11:00 p.m., and March 1, from 1:00 p.m. to 11:00 p.m. Everyone is invited to the Church grounds at 87 Avenue SW 32 St. Proceeds go toward the construction of their new church.

### Bike-A-Thon

Sacred Heart School in Homestead is having their annual Bike-A-Thon on Feb. 27, from 8 a.m. to 3 p.m. on the school grounds. There will be refreshments available. All proceeds will go to the ABCD Fund.

### Scholarship Luncheon

St. Anthony's Catholic Women's Club, Fort Lauderdale, will hold its annual scholarship luncheon, including a fashion show and door prizes. The event will be held at the Reef Restaurant, 2700 S. Andrews Ave., Feb. 25, at 12 Noon.

### Annual Carnival

St. Bartholomew Church, 2801 Utopia Drive, Miramar will hold its annual Carnival on the Church Grounds February 26 through March 1, Feb. 26-27, from 6 p.m. to 11 p.m., Feb. 28, March 1, from 1 p.m. to 11 p.m.


### St. Bernard's Annual Festival

St. Bernard's Annual Festival will be held at Sunset Strip and University Drive in Sunrise on Feb. 26, and Feb. 27, from 6:00 p.m. to midnight and on Feb. 28, from Noon to 11 p.m., and on March 1, from 1 p.m. to 10 p.m. Rides, food, refreshments and games.

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## AGAINST INJUSTICE

A group of black clergy and parishioners gather for a march in Deerfield Beach. Their protest called attention to various injustices against black people, but particularly to an attempt to open an abortion clinic in the town. "Let the children live, including those that are still in the womb," said Rev. W. Dublin, for the Black Ministerial Alliance. "Not only do we not want a clinic at 540 S. Federal Highway - we do not want one anywhere in the city of Deerfield Beach."



## Holy Redeemer helped others, shared faith

continued from p. 8

Hugh's Parish is an outgrowth of that mission.)

The missions from Holy Redeemer continued to grow. As a third mission was started in Richmond Heights (later to become Christ the King parish), priests from Holy Redeemer celebrated Mass at the "outreach missions", rotating the times in order to be at each one on Sundays.

At the mission in Richmond Heights, Mass was celebrated at F.C. Martin Elementary School, while religious instructions were given twice weekly in the homes of Mrs. Edward Taylor and Mrs. Louise McDew. At one time, twenty-two converts, eleven in the same family, were baptized at Holy Redeemer from the Heights mission.

In addition to reaching out to other communities through the missions, Holy Redeemer made a significant contribution to the Liberty City community. From 1955 to 1965, a clinic

located on church property served local residents. Later the building that housed the clinic was used as a kindergarten classroom for the school. In May of 1961, the construction of the rectory was completed and blessed by Bishop Coleman F. Carroll. The next year the church was enlarged and renovated to its present status.

The Holy Redeemer community has produced many citizens who have played an important part in church and community affairs. Fr. John Kiernan, pastor of Holy Redeemer in 1964, was named chairman of the human Relations Council for the St. Augustine Diocese. Two years later, in 1966, Mrs. M. Athalie Range, a member of Holy Redeemer parish, was named the first black to the Miami City Commission.

Since May of 1959, the Josephite Fathers have served the Holy Redeemer community. The first of the Josephites was Fr. Thomas Sheedy, S.S.J., with Fr. Robert P. DeGrandis,

S.S.J., as his assistant. The Josephites have continued to add their spiritual influence to the Catholic community through Holy Redeemer over the years.

The history of Holy Redeemer is similar to that of many parishes, yet uniquely different. Once a mission itself, Holy Redeemer has seen three of its sister missions achieve parish status.

Not many churches can boast of providing for the needs of their own members while reaching out to spread the faith in the spirit of love and brotherhood. It is reminiscent of the theme of this year's Archbishop's Charities Drive, "Remember when someone helped you!"

Holy Redeemer remembered the help it was given. It in turn has helped many others.

Sincere thanks are given to Fr. Peter Kenny, S.S.J., pastor of Holy Redeemer parish, and to Mrs. Marie Wareham and Mrs. Marjorie Johnson for their help in giving information and their time in preparing this article.



The late Msgr. Enright baptizes a convert at Holy Redeemer in 1955.

"Group support is a highly valued feature that enables volunteers to survive. Where teachers personally inspire one another at meetings, where leadership is talented and well organized, where cooperation among volunteer teachers takes place and insights are shared, a productive system is at work in support of the efforts taking place within

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## Sister Sabino to Address Women religious

Sister Rosemary Sabino, Director of Mercy Consultation Center in Dallas, Pennsylvania will address the women religious of the Archdiocese on Monday, February 23 at 7 p.m. at Holy Cross Hospital in Fort Lauderdale.

The subject of Sister Rosemary's lecture will be Community Life Stress among Contemporary Religious.

Sister will deal with the cause and effect of stress factors which weaken the relationships of community life and hinder the effectiveness of ecclesial ministry.

## New principal at Chaminade

Brother Donald J. Winfree, S.M., Principal of Chaminade High School, Hollywood for the past six years, has been granted a year sabbatical leave effective August 1, 1981.

In making this announcement to the Faculty, Staff and students at Chaminade, as well as in a letter to all student parents, Brother John Campbell, S.M., Director for the Marianist Community also announced that Father Chris Conlon, S.M. will assume the responsibility of Principal effective that date.

"After six years of dedicated service

Mary Immaculate parish in West Palm Beach will sponsor a two week lector class to be held on February 28 and March 7, from 10:00 a.m. til Noon

to the Chaminade Family," said Bro. John, "Bro. Don will undertake a year of study with emphasis on faith and the spiritual dimensions of religious life, dimensions which make Chaminade different."

Having spent 13 years at Chaminade in various roles, Father Conlon has an understanding of all levels of the school's operations. "Having served as teacher, Administrative Council, member, campus minister and coach," said Bro. John, "he is well prepared and very capable of carrying on the fine Marianist tradition of values-oriented education at Chaminade."

## Lector Series Set

in Cardinal Newman H. S. cafeteria. All parishes in the Palm Beach area are invited to participate. Dr. Norman Carroll, of Ft. Lauderdale will conduct the classes. Local director is Mr. Ed. Flynn. Please call 686-8128 for more information.

## Annual clergy appreciation dinner

The Serra Club of Broward County, celebrating its 20th anniversary, will honor the pastors and heads of secondary educational institutions, of Broward County, at a dinner to be held at Harris International House at 7:00 p.m., on February 25. Members, wives and guests are invited. Donation: \$15.00. Reservations close February 22. Please call John De Vaney at 566-0380 (Ft. Lauderdale) or Waleter Marsh, 781-9725 (Pompano Beach).

## Legion of Mary — Day of Reflection

On Saturday, February 21, Fr. David Barrett, V.E., will conduct a Day of Reflection for Senior members of the Legion of Mary at the Legion House, 8700 N.E. 2nd Ave. The Day will close with a Mass at 3:00 p.m. Active and Auxiliary members are invited. Please bring lunch.

## Fr. E. Condren dies

FT. PIERCE — A Mass of Christian Burial was concelebrated at noon last Friday in St. Anastasia Church, of which he was a pastor, for Fr. Edward Condren.

Bishop Thomas J. Grady of Orlando was the principal celebrant of the funeral Mass for the Irish-born priest who died suddenly following a heart attack on Feb. 9. He was 54.

Pastor of St. Anastasia Church for the past five years, Father Condren was ordained for the Diocese of St. Augustine in 1951. He had served as an assistant in the parishes of St. Michael, Miami; and St. Anthony, Fort Lauderdale; before becoming administrator of Blessed Sacrament Church, Tallahassee in 1961.

He was subsequently pastor of the parishes of Holy Family, and Corpus Christi, both in the Diocese of St. Petersburg; as well as of Ascension parish, Eua Gallie and Our Lady Star of the Sea in New Smyrna Beach.

Msgr. Bryan O. Walsh represented the Archdiocese of Miami at the funeral rites.

## Annual Festivities

Ascension Catholic Church in Boca Raton will hold their annual festivities on March 1, from 9 to 5 p.m., on the Church grounds. Food, white elephant booth, plants, country store, cake booth and Cake Walk will be held. There will be games for children and adults.

## Festival at St. Clement's

St. Clement's parish, at 2975 N. Andrews Ave., in Ft. Lauderdale will present their annual Festival on Feb. 27, 28, and March 1. Times are 4-11 p.m. Friday, 11-11 Saturday and 11-10 p.m. on Sunday. There will be rides, ponies, go-carts, and hot air balloon. Games and international food booth.

## Golf tourney set

APOPKA — A golf tournament, expected to attract priests from Florida's five dioceses, will be held at Errol Estates, April 22.

Fr. John Skehan and Fr. Paul Manning are representing the Archdiocese of Miami on the arrangements committee for this year's event.

# Respect Life!

As you are aware in our society today there is much discussion about euthanasia. In response so as we can have proper education, the Respect Life Office of the Archdiocese invites you to hear Fr. Don McCarthy, from the Pope John XXIII medical-moral research and education center located in St. Louis, Missouri.

Fr. McCarthy's topic will be "Catholic Teaching on Prolonging Life". The presentation will be given on Saturday morning, February 28, 1981, from 10:00 A.M. til Noon at Nativity parish hall, located at 5220 Johnson Street, Hollywood, Florida.

Fr. McCarthy will discuss Catholic Teaching on Prolonging Life when difficult decisions must be made about the continuing of life support efforts. He will outline the traditional Catholic teaching about the obligation to use ordinary means of prolonging life and the option to forego extraordinary means. He will clarify the difference between euthanasia and the justifiable use of ordinary procedures only.



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Fr. Kelly addresses hundreds who gathered to pay tribute to his 25 years of service

## Teacher, counselor, etc...

continued from p. 1

to build new schools in increasingly more populated suburban areas.

Fr. Kelly said in recent years, schools in metropolitan areas have experienced increasing financial problems, due in large part to diminishing enrollments as people move out to the suburbs.

Enrollment in the eastern part of the Archdiocese has declined, for example, while schools in the Western section have long waiting lists. Of the three schools opened last year, one was in Collier County and another in Palm Beach. Plans are in the works to open another elementary this year in the Kendall area.

Although most Catholic school students are from the middle to slightly below middle-class income brackets, Fr. Kelly said the system has many students who are very poor and some who are rich. "This mix is good and healthy and beneficially to everybody," he said, but he is concerned about "inequities" from school to school in terms of teachers' salaries, condition of the facilities and enrollments.

Last year, St. Francis Xavier School, in the Overtown section of Miami, almost lost its fifth and sixth grades due to lack of funds, and only a last-minute effort by the parents kept them open.

"Financially, it's a big problem," said Fr. Kelly. "We desire not to close any schools, but local conditions may require consolidation or other modification of the program."

To deal with this studies are constantly being made, and the AEF will also help. Another innovation, still only in the experimental stages, is having all

the parishes served by a school in their area contribute proportionately to its support.

Schools, Fr. Kelly said, are extensions of the parish community, and "I firmly believe in that. I think local accountability is tremendously important."

A step in this direction, about to be fully realized, is the creation of advisory councils for each school. Composed of parents from the parish, or community, the councils will provide input to the administrators, principal and pastor, thus having education reflect local needs and wants.

While he strongly believes Catholic education should not be only for those who can afford it, Fr. Kelly said "there's a difference between the ideal and the reality. Ideally, anybody who desires a Catholic education should have an opportunity. But unless we can fund that, we can't offer that ideal."

In addition to finances, an extremely sensitive subject in Catholic education today is sex education. Last year, parents in Hialeah and Naples protested vigorously when textbooks in a sex education series were given to their children. The books were ultimately not used, but Fr. Kelly said "Parents misunderstand the intent and the approach, because it was used elsewhere successfully for years."

He says while parents should be deeply involved and consulted when schools teach sex education, "it is obvious that education in human growth is necessary. Any realistic person today would acknowledge that concept."

"We have to counter the education they're getting in the streets or in the public media, television, books and magazines, or from their peers . . .

There's an absolute need for this, because these kids are picking it up since the first grade.

They're picking up attitudes and approaches that may be harmful."

Catholic schools, he said, will be able to teach values along with the facts, and the Family Enrichment Center has been working with the education office to develop a program in the area that will be satisfactory to parents.

Bilingualism, another issue sure to kindle everyone's emotions, has also been controversial in Catholic schools. Fr. Kelly is a staunch supporter of bilingual education, but "I think people must distinguish, the affection they have for their heritage and their language, on the one hand, and on the other, the process to achieve equality. Now, were confusing the two."

"In the long run, I don't think teaching young students secular subjects in a language other than English is in their interest," Fr. Kelly said. "To compete in the U.S., especially at the college level, they (students) must be thoroughly conversant with the English language . . . this is no way takes from the effort to develop a proficiency in other languages, such as Spanish or French."

In the end, Fr. Kelly says, there are "100 reasons," for attending Catholic schools, not the least of which are the quality of the education they provide, the discipline they instill, the fact that they have local accountability, and that they pass on religious values and attitudes.

"A Catholic school is more than just a private school," said Fr. Kelly. "It's a private school with a faith atmosphere."

He is optimistic about the future. "The future will see the validity of private education, parochial education. The community at large will see the benefit . . . In the great American tradition, we'll just have to be given a chance. If we're good, we'll succeed."

## 500 Honor one priest, priesthood

By Marjorie L. Donohue

FORT LAUDERDALE - His peers came from as far away as Wisconsin and Nebraska to join South Florida's clergy, religious, and laity in honoring Fr. Vincent T. Kelly on the occasion of his silver jubilee as a priest.

As Fort Lauderdale mayor Virginia S. Young proclaimed June 10 as "Father Vincent T. Kelly" Day in that area, more than 500 well-wishers gathered at dinner in the Marriott hotel to congratulate the Archdiocese of Miami Superintendent of Education on his 25 years of service to the people of God, and to the community.

Archbishop Edward A. McCarthy was joined by Auxiliary John Nevins and Agustin Roman in the tribute.

**EMPHASIZING** that he spoke on behalf of the one-million faithful in the Archdiocese, Archbishop McCarthy said, "Today we pay tribute to him for that dynamic, creative leadership he has brought to all us. We thank him. We salute him. We salute him for that extraordinary ability to wear three hats at once with total dedication and terrific achievement in each one. He's recognized and loved by the teachers in the Archdiocese, by the parents, by the pastors, and by Florida Assn. of Non-Public Schools which he serves as president."

"As we salute him we salute all the fellow priests of which he is a beautiful example," the Archbishop said, adding praise for all the priest, Sisters, parents and the Religious and priests who came from Ireland to work in Florida.

William Maus, Jr., representing the

continued on p. 20

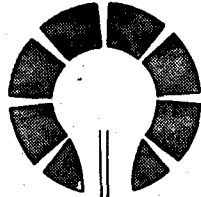
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In his general Lenten message for 1979, Pope John Paul II said that Lent is a time to "free oneself from the slaveries of a civilization that is always urging people on to greater comfort and consumption."

# 500 Gather to honor Fr. Kelly

continued from p. 20

parents of St. Thomas Aquinas High School spoke of the love and spiritual guidance which the Irish-born priest has given during the past 11 years to students emphasizing that his generous giving of himself has resulted in a strong academic and athletic curriculum at the school.

Other testimonials praising the jubilarian were given by Sister Josephine Sherry, representing 1600 educators and thousands of students; Fr. Charles Mallen, who spoke on behalf of the priests; Sister Camella DeCosty, on behalf of the Department of Education; Mrs. Alma Snedeker, who represented parishioners of St. Pius X Church, where Father Kelly has served as an associate since 1969; and Fr. John F. McKeown, his pastor.

A national award for outstanding service was presented by Fr. John Hanley, Superintendent of Education in the Archdiocese of Milwaukee, on behalf of the Chief Administrators of Catholic Education, a division of the national Catholic Education Association. Fr. John McCabe, college and long-time friend of Father Kelly extended greetings from

the Diocese of Lincoln, Neb. where the jubilarian served when he first came to the U.S. following ordination.

During his response Father Kelly reflected that as a youth he wanted to follow in the footsteps of his grandfather and father and become a veterinarian. "I had visions," he said, "of helping all creatures, large and small. But little did I realize that all these creatures would be sophomores and juniors in High School."

"TONIGHT THIS is more a celebration of the priesthood," Father Kelly emphasized after relating several humorous anecdotes about his priestly career and praising those with whom he has been associated.

I am fortunate to be the one who is being honored but it really is the priesthood itself. If I were not a priest I just wonder if, even if I had these occupations, I would be recognized in this fashion. I was privileged some years ago to be called to the priesthood of Jesus. I wasn't deserving but that's not the way it goes. Christ uses us as instruments to help people."



ST. JULIANA SCHOOL in West Palm Beach, during Catholic Schools Week released 444 balloons, containing prayers of thanksgiving for the release of the former American hostages in Iran.

The kindergarten teacher, Mrs. McCabe, is pinning badges depicting the Catholic Schools theme "Crossing A Tradition," on her students, as they anxiously wait for their balloons.

## Pope: private confession, indulgences remain

VATICAN CITY (NC) — "Whatever sacrifice it takes, dedicate yourselves to the administration of the sacrament of reconciliation," Pope John Paul II told priests Jan. 30.

The pope addressed the words to all Catholic priests as he met with the priest-penitentiaries of Rome's four major basilicas and with the Holy See's major penitentiary, Cardinal Giuseppe Paupini.

IN HIS TALK the pontiff also strongly backed individual confession to a priest as the normal form of the sacrament of penance and defended indulgences and the theology behind them as a sign of "authentic Catholicity."

The Sacred Apostolic Penitentiary headed by Cardinal Paupini is in charge of granting indulgences and is the central church court for what church lawyers call the "internal forum": judgments in matters of conscience.

The priest-penitentiaries, also called minor penitentiaries, are religious order priests who hear confessions in numerous languages in the four patriarchal basilicas.

In urging all priests to devote their ministry to the confessional, the pontiff said church law on personal confession will not change.

"Keep in mind," he said, "that the teaching of the council of Trent on the necessity of integral confession of mortal sin is still in force and will be in force forever in the church; the norm inculcated by St. Paul and by that same Council of Trent, by which the worthy reception of the Eucharist must be preceded by the confession of sins when one is conscious of mortal sin, is in force and will always be in force in the church."

The pope noted that "for grave pastoral reasons" the church permits general or collective absolution without individual confession under certain extraordinary circumstances.

## Youth Fair is coming

Dade County Youth Fair begins March 19 with 11 days of activity and participation by scores of Catholic schools and Catholic students in the myriad exhibits, from science to art.

When Dade County Youth Fair unrolls its welcome mat this year the theme will center on the entire family.

The '81 Fair also marks a continuation of an important mission: to showcase the achievements of youth through nearly 30,000 student exhibits, including 500 from the South Florida Science and Engineering Fair. Florida students enrolled in public and Catholic high schools, college or university, and vocational schools will share more than \$110,000 through scholarships, ribbons and trophies, and cash premiums.

The 31st version of the Youth Fair blends a 60-ride midway with horse and dog shows, dance recitals, fashion and flower displays, and a seemingly

endless parade of chickens, rabbits and livestock. To take all of this in requires more than a one-day visit.

The Fair is open Thursday, March 19, through Sunday, March 29. Hours are 2 to 11 p.m. daily, 10 a.m. to 11 p.m. on weekends. Gate admissions are \$2.50 for adults; \$1.25 for students ages 6-17; under 6 years admitted free. There is a charge for the midway rides and selected stadium shows.

Students may attend the Fair free on Monday, March 23, Tuesday, March 24, and Wednesday, March 25 using coupons distributed through Dade County schools. Discounts on midway rides will be offered Tuesday, March 24 and Friday, March 27.

Parking is free over the 260-acre Tamiami Park, located at 112th Avenue and Coral Way next to Florida International University.

(Note: watch for Voice Youth Fair Special Section.)

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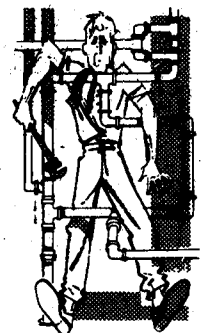
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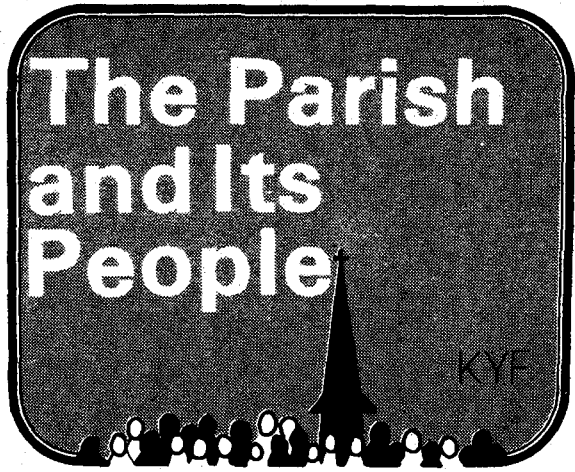
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# TIME...



## ... is of the essence

By David Gibson

The alarm goes off! It's 6 a.m. The young man - 30, a husband and the father of three young children - rolls slowly out of bed. He shaves and showers quickly, then dresses and prepares his own light breakfast.

At 7, about 15 minutes before his wife wakes up to begin getting their oldest child ready for school, this man boards a bus for work. He expects to be in his office about 8:10.

This man will not get home until about 6:30 p.m., having added about two and one-half hours into his day, he begins to spend time with his family.

For this man, one of life's big problems is time - the lack of it. He wishes he could spend more time with his family or, at least, that he could spend more of his best, most rested, times at home. In this he is not alone. Most men and a great many women in his suburban community share similar office-related schedules.

There are other people who have time on their minds, but not on their hands.

- The homemaker whose harried schedule - chauffeuring teen-agers, encouraging children's talents, consulting with teachers, performing volunteer activities and other efforts to be all things to all people - seem to overload the days.
- The single parent of young children who wonders when he will find time to do his mandatory grocery shopping.
- The working mother who might need, but does not have a maid, and who still must volunteer time for the school-related services parents are expected to perform.
- The teacher who finds that in the midst of work and home-related activities, for her career, return to college to pursue an advanced degree.

And there are others - people for whom time is of the essence.

It is almost customary to remind people that they do, after all, have it better than their forebears who worked 12 and 14 hours a day. Modern technology, health care and transportation combine with other elements of progress to make life easier, it is said.

Still, the fact remains: A great many people feel immensely hassled by the schedule of their daily lives and, because of this, feel they are not doing their best in some of life's important areas. Perhaps they -

- hope the time comes soon when their jobs fit into their whole lives better;
- hope for time to spend - as husbands and wives, family members, or friends - learning to understand each other better;
- hope for more time to spend with their children, with elderly relatives;
- hope for time to work at removing from their lifestyles and obstacles to communication, obstacles which keep people from communicating well: like excessive television viewing, or the rigors of being a thoroughbred consumer.

FOR PEOPLE who feel they lack time to focus on what is regarded, deep down, as most important in life, planning for the future often means finding ways to create more time in life. Usually it means using time to concentrate on the people in one's life.

The lack of time can be depersonalizing; people who care about each other begin to race through each other's lives like speed boats in the night. They make a lot of noise but they don't see each other very well.

Of course, plans to change things can end up in the wishful-thinking category. Perhaps the young man we spoke of daydreams during his bus ride about an 18-hour work week that allows all the time he wants for pursuing home-base activities; a future when he knows exactly how to use leisure time well; when no time will even be wasted.

Pleasant thoughts. But awakened from them with a jolt of the bus, the young man begins to concentrate on using well the time already available; on creating some new time for the people in his life.

## Was Paul really an apostle?

By Father John Castelot

The lot of persons in authority is not an easy one. It seems that, no matter what they do, someone is waiting to jump on them.

Paul was no authoritarian. But the very fact that he founded Christian communities put him in a position of leadership and responsibility. If he asked his people for material support, his adversaries would scream that he was out to feather his own nest. Since Paul did not ask the support, some claimed he really did not have apostolic authority. They concluded he didn't dare ask for the simple reason that he had no right to ask.

This is the problem Paul addresses in Chapter 9 of the first letter to the Corinthian Christians. The fact that he dwells on the subject at such length indicates its importance.

**PAUL ASKS:** "Am I not free? Am I not an apostle?" He answers these two questions in inverse order, taking up first the more important one of his apostleship.

The fundamental requirement for an apostle, in the strict sense of the term, was a personal experience of the risen Lord. Alluding to his conversion experience, Paul asks: "Have I not seen the Lord?"

The other requirement was a commission from that same Lord. Rather than simply claim such a commission, Paul points to the obvious success of his work among them. That should be clear proof that the Lord really sent him.

Paul says: "And are you not my work in the Lord? Although I may not be an apostle for others, I certainly am one for you. You are the very seal of my

apostolate in the Lord."

This puts him on a par with the other apostles, with the same rights as they. He has a right, like them, to board and room.

These are perfectly legitimate rights, as he illustrates with examples taken from everyday life and even from Scripture. Any laborer is worthy of his hire - whether he is a soldier, a farmer or a shepherd.

Paul points out: "It is written in the law of Moses, 'You shall not muzzle an ox while it treads out grain.' Is God concerned for the oxen, or does he not rather say this for our sakes? You can be sure it was written for us, for the plowman should plow in hope and the harvester expect a share in the grain."

**IF THE OTHER** apostles have these rights, how can the Corinthians conclude that he doesn't have them? In fact, he says, "If others have this right over you, is not our right even greater?"

For other people have not worked for the Corinthians personally; Paul has. He has freely chosen not to use his legitimate rights, not because he doesn't have them, but, "on the contrary, we put up with all sorts of hardships so as not to put any obstacle in the way of the Gospel of Christ."

In similar vein, in his first letter to the Thessalonian Christians, (2:19) Paul had written, "You must recall, brothers, our efforts and our toil, how we worked day and night all the time we preached God's good tidings to you in order not to impose on you in any way."

In no way has he abrogated his rights or the basis of those rights: his apostleship. His reward is the satisfaction of carrying out his mission in full freedom, with complete unselfishness.



# The Parish and Its People

## Hope beyond the pie in the sky

By Father Philip J. Murnion

I. Hope is an important commodity. In recent years, a lot of people have been looking for ways to be more hopeful about what they are doing. And they have rediscovered something about the meaning of hope.

Hope is not primarily the expectation that things will get better later, no matter how bad they are now. Nor is it merely "pie in the sky."

No, Christian hope entails the conviction that, somehow, people have a role to play in giving their lives direction. As Christians, we do not simply have to accept as fate whatever chain of events might occur.

In other words, Christian people are not simply the victims of a history written by other, more powerful people. Rather, by the decisions we make and the actions taken, we accept responsibility for much that happens in our lives. In doing so, we decide how to relate to the other characters who play roles in our lives.

Hope is a responsibility we share with God rather than the point at which our responsibility ends while we wait for God to take over.

In these terms, hope becomes a responsibility we share with God rather than the point at which our responsibility ends while we wait for God to take over.

**CHRISTIAN HOPE** requires us to plan, therefore, if it is not to be reduced to wishful thinking. In planning our lives, we first assess our situation, looking at it as much as we can with the eyes of Christ.



The future the Christian hopes for is one where people not things - will be the priority.

Second, we consider what talents and materials we have to work with.

Third, we decide how to use all available gifts, talents and resources.

In this way, responsibility for our own lives is shared with the Lord and we can look to the future with hope.

II. The thoughts I've just expressed are thoughts about individuals and the way they plan. But planning fulfills a similar role in the case of a parish and its people.

This is the purpose of planning in a parish: to

exercise hope as a decision about the future.

Of course, it is tempting sometimes to think that God ought to take care of everything for us and that there is nothing we need do, or can do, about our situation or about our future.

Many parishes and their people are finding that planning is very worthwhile, an important adventure for more than one reason. In the past 10 years, many parishes have discovered the tools of planning - at times borrowing tools fashioned in the business world or in management schools.

Such an approach ensures wide agreement about what must be done. It is realistic about available resources - time, money and people. Also it is very clear about responsibilities. Furthermore, by evaluating what has been done, a parish can learn how to improve its apostolate in the future.

Such planning tends to involve the pastor and staff, the parish council and as many others as is reasonable. It requires cooperation on the part of all involved. Good planning provides evidence that people are aware they must use their gifts carefully and responsibly. It can promote a sense among people that they are part of each other's lives.

But while using the various planning tools, many parishes are finding it necessary to remember that they are not primarily business organizations. A parish is a community in which personal relationships have priority and which responds to its people as needs arise.

The parish will always be something of a "messy" family. It will try to keep order in its relationships and responsibilities but it will never be able to get everything organized, for love resists some organizing.

When planning takes place it provides a kind of skeleton or basic structure for the complex body of the parish. For parish planning takes the mission of the parish and sets out to put it into practice.

## When dreams come true

By Leonore Kelly

The members of one Louisiana parish found that dreams begin to come true when people work together to make plans for their future.

In 1978, the people in St. Joseph the Worker Parish in Marrero, La., a 1,200-member, racially integrated community across the Mississippi River from New Orleans, moved into a new parish complex. Encouraged by the parish staff, parishioners reflected over the period of a month on their past history.

Old-timers from the original mission church were interviewed and pictures were recovered from attics. During liturgies and parish gatherings, past joys and struggles were shared, especially the racial strife faced in the 1960s.

**EQUIPPED** with a sense of where they had been as a people, parishioners began a month-long period in which, you might say, they thought together about the future. Father Douglas Doussan, the pastor, says, "We encouraged parishioners to get in touch with the Spirit within them, to express their deepest hopes and desires for the parish."

To facilitate this, people attending weekend liturgies were asked to complete this statement: "It would be a great blessing for St. Joseph the Worker parish if..."

Then, some people were invited to step up to the microphone to share their dreams aloud. Among the more than 200 statements were some asking that "all grow in their love for one another" and that

"the poor have all their needs met." Parish council member Julie Breaux, who grew up in the parish in the 1950s, said she was impressed by people's open-mindedness.

**THE 16** most often-heard responses were labeled "impossible dreams." A staff member, Sister Kathleen Pittman, says they "were too difficult to attain completely in a lifetime but they did set the direction toward which parishioners could strive."

Soon after, 100 parishioners attending a parish assembly formulated four achievable goals based on these dreams. The goals dealt with spiritual growth, getting more youth involved in parish activities, leadership and finances.

Then, during three meetings in the spring of 1979, the parish council considered objectives for the coming year. Ms. Breaux calls the entire process a "unique experience. Never before in my life had anyone asked me to build the future as I would like it to be."

To reach the top goal of "increased spiritual growth among parishioners," the council recommended scripture instruction and efforts to achieve greater involvement of inactive parishioners. Staff members then were called upon to implement these recommendations.

A second parish assembly in early 1980 evaluated progress and another is planned for 1981. According to Ms. Breaux, "It wasn't all a pipe dream! You can draw a line from early 1979 to today and see a whole lot of things that have been accomplished."

## Having good meetings

Meetings are held for a variety of good reasons: to identify goals and resources; to set priorities; to organize programs and activities; to evaluate past activities; to explain goals to parishioners; to settle personnel problems, to brainstorm for the future.

Here are a few guidelines to conducting more efficient and effective meetings.

1. Always start meeting on time.
2. Schedule meetings for a maximum of two hours.
3. Open meetings to the public.
4. Follow a written agenda, circulated in advance to all board members.
5. List in first place the items requiring board votes or other action.
6. Make sure the president is notified of any proposed additions to the agenda.
7. Guide discussion so that board members' comments are brief and to the point.
8. Do not allow one person to dominate discussion.
9. Delegate questions requiring study to sub-committees for preliminary work.
10. Always end meetings on time.

The rules are only guidelines, meant to facilitate meetings. When special circumstances require altering the rules, do so.

# Stars, kids fight disease

By NC News Service

Eight-year-old Tommy McDowell and 11-year-old Jill Van Garsse are becoming old hands at mingling with celebrities.

Miss Van Garsse, a sixth grader at St. Pius X in Mission, Kan., has shared a stage with actors Shirley Jones and Marty Ingels in a telethon to raise \$100,000 for leukemia research. Miss Van Garsse has had leukemia for four years.

Meeting celebrities is also all in the line of work for McDowell, national poster child of the National Hemophilia Foundation who has met two queens and a First Lady.

A student at Immaculate Herat of Mary School in High Point, N.C., he has severe hemophilia which means that his blood lacks a protein

necessary for proper clotting. He bleeds no faster than normal, but bleeding is very difficult to stop.

McDowell was poster child for the North Carolina Chapter of the National Hemophilia Foundation when he was introduced to then First Lady Rosalynn Carter who supported his eventual selection as National Poster Child.

Queen Siriki was next to grant McDowell an audience. While at Pinehurst, N.C., the Thai queen invited him to be her guest at dinner. According to his mother, Della McDowell, he "talked her ears off," giving her much to consider in her plans to help hemophiliacs in Thailand.

The boy had yet another royal invitation in store when Princess Grace of Monaco invited him to visit her when she was at Duke University in Durham, N.C.

McDowell, his parents and sister Erin, attend Immaculate Heart of Mary Church. He would like to be an altar boy but like most hemophiliacs, he is subject to repeated bleeding into his joints. As a result, his joints are stiff and sore and McDowell would be unable to perform the kneeling and genuflecting required of altar boys.

Modern medicine provides better management of hemophilia than in the past, but treatment is very expensive and is required every time there is a bleeding episode. The cost of treatment ranges from \$10,000 to \$25,000 annually.

Of her illness Miss Van Garsse said, "I was in the second grade when we discovered that the bruises on my leg were the signals that I had leukemia. I was scared to death most of the time but I tried not to show it. I was out of school almost a whole semester. My friends could not come to see me, but they wrote me notes so it was nice.

"The whole thing wasn't something I would want to go through again," she said, but doctors tell her that after one more year of remission she will be out of danger.

"When I was in the hospital, one of my parents



Jill Van Garsse, 6th grader at St. Pius school, shared stage with celebrities in telethon.



Tommy McDowell, 8, with Princess Grace of Monaco.

was with me all the time. My youngest brother, Jason, was very small so it was hard for my mother or father to stay there all the time, but they did. Because of the medicine I took and the radiation treatments, I lost my hair. The medicine was really gross."

Now, "every four months I have a bone marrow test and that really hurts. But the whole treatment thing is about over." She added that she has felt more fortunate than other children who have leukemia. "I think God was with me all the time. I feel that I profited by the whole experience."

## Remember when someone helped you!



The many and varied programs of the Archdiocese offer spiritual as well as professional help to anyone who is ready to accept the helping hands of the church. God's family includes all who wish to be part of it. Together problems can be dealt with, and hopes can be restored.



Most of us realize that we are blessed far beyond our deserving. The good Lord has given us health and happiness, talent and ability, happy homes and many of the good things of this world. In our hearts we are grateful for all of this, and we do not forget from time to time to thank God for all of His blessings.

The Archbishop's Charities Drive is an annual reminder to all of us to count our blessings and assist our needy brothers and sisters. Through this appeal we make genuine our gratitude to the Lord by reaching out a helping hand to His "little ones."

"We need One Another"! There is someone who needs you - won't you help?

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## Visitar Hogares: Algo Más que Hablar...

Por Sue Blum  
(Corresponsal de The Voice)

**"¿Qué debo decir? ¿Qué debo hacer, llamarles primero? Y qué pasa si me tiran la puerta en la cara?"**

Estas preguntas y otras parecidas reflejan la inseguridad e insuficiencia expresada por muchos laicos católicos, quienes se han ofrecido para servir como visitantes de hogares durante el programa de visitas en la Cuaresma de este año, propuesto por el Arzobispo Edward McCarthy en todas las parroquias de la Arquidiócesis.

Quizá anticipándose a esta reacción de la mayor parte de los voluntarios, sin experiencia en esta fase de la evangelización de ir "de puerta en puerta", la Arquidiócesis de Miami está ofreciendo un entrenamiento práctico para el ministerio de visitas. El equipo experimentado de la Oficina de Ministerio Laico irá a cualquier parroquia que lo solicite para entrenar a los voluntarios en una sesión de un día de duración.

El primero de estos entrenamientos tuvo lugar en Palm Beach, donde 55 voluntarios conocieron qué era lo que se esperaba de ellos. El equipo de instructores lo formaban la Dra. Mercedes Scopetta, Directora de Ministerios Laicos, Adele González, Directora Asistente y Linda y John DiPrima, coordinadores de la Oficina de Ministerio Laico del Condado Broward. Como invitada de honor la Hermana Kathleen McCarthy, hermana del Arzobispo McCarthy.

Adele anunció las metas generales del programa de visitas cuaresmales e hizo hincapié en que "los visitantes no tienen el propósito de hacer o poner al día un censo parroquial, ni ser encargados o procuradores, ni pedir dinero, o hacer llamadas para comuniones; ni prestar ministerio a los ancianos o enfermos graves.

"Las metas de la visita hogareña tiene un triple propósito:

- Hacer que el público se de cuenta de la presencia e in-

terés de la comunidad parroquial en ellos.

- Animarlos a ser miembros activos de la orante comunidad de fe.

- Y darles información sobre los servicios y actividades de la Arquidiócesis y de la parroquia.

"No salimos a visitar hogares porque el párroco nos obliga, ni tampoco porque el Arzobispo nos los haya pedido...sino porque la misión de todos los cristianos es proclamar el Evangelio.

"La Biblia toda, y especialmente el Nuevo Testamento, es la justificación de este programa. Hemos sido llamados y enviados a proclamar el mensaje del Evangelio como Jesús lo hizo.

La mayor parte de la sesión de entrenamiento fue dedicado a la habilidad de comunicarse, enseñada por John y Lybda DiPrima. Discusiones y prácticas "vivas" de las diferentes técnicas fueron realizadas.

Se les enseñó a los participantes a estar conscientes de las cinco fuentes de comunicación: a través de los



La visita a los hogares es una importante faceta de la evangelización durante este año.

cinco sentidos, de la interpretación intelectual, de los sentimientos y emociones, de los anhelos y emociones y a través de la acción según la ob-

servan otros.

Y también como obtener información de aquellos a quienes se visite si alguno de sigue en la p. 4A

## Reciben al Papa en Pakistán

Karachi, Pak. (NC) - Una ola humana siguió a Juan Pablo II durante las casi cuatro horas que estuvo en Pakistán, en viaje hacia Japón, Filipinas y Guam. Entre los muchos dignatarios oficiales, religiosos y diplomáticos que acudieron a recibir al Papa en el aeropuerto, estaba el General Mahamed Zia Ul-Haq, jefe del gobierno desde el golpe de estado de Julio 1977.

En su discurso de llegada Su Santidad saludó al Presidente de la nación y a todo el pueblo Pakistán, a sus hermanos Católicos, a todos los cristianos y al pueblo musulmán "a quienes nosotros, cristianos tenemos en tan grande estima, y a todos los hombres y mujeres de buena voluntad de cualquier credo".

Mientras se dirigía al estado donde celebraría la Santa Liturgia Eucarística llegó a sus oídos una explosión que provenía del estadio, donde según la policía había muerto el hombre que llevaba el explosivo y dos personas más resultaron heridas. Se cree que fué una granada de mano el objeto explosivo.

En un país donde los cristianos son sólo el 2% de una población de 80 millones y el 96% musulmanes, el papa enfatizó "los intereses comunes que comparten todos los hombres y mujeres de buena voluntad".

En su discurso saludando al pueblo pakistano dijo que uno de los puntos de especial preocupación de la Iglesia Católica en el momento presente, era la suerte de los refugiados que afectaba a muchas naciones; y refiriéndose a los refugiados afganos que llegan a Pakistán dijo "Quiero aprovechar esta ocasión para expresar mi admiración por los esfuerzos que Pakistán hace en beneficio de estas personas desplazadas... una de las características sobresalientes de Abraham - cuya fe cristianos, musulmanes y judíos por igual tienen como raíz de la propia fe su gran espíritu de hospitalidad... El cálido recibimiento que ustedes y el amado pueblo de Pakistán me han brindado es expresión del mismo espíritu hospitalario. Por ellos estoy profundamente agradecido y me gustaría

corresponder a su amabilidad asegurándoles mis oraciones".

En la homilía ofrecida en la Misa concelebrada en el estadio el Papa saludó a la Iglesia Católica de Pakistán: "Su Eminencia, hermanos Obispos, sacerdotes, religiosos y querido pueblo de Pakistán" confesándoles que estaba muy complacido de estar entre ellos por unas pocas horas "en esta tierra de tantas antiguas tradiciones y culturas y en forma especial agradecido de poder celebrar la Eucaristía con la familia católica reunida aquí".

Con palabras del Evangelio de Mateo (Cap. 13, 52) señaló que la Iglesia de Pakistán, como el escriba del Evangelio, "es pronta a traer los tesoros de su herencia, tanto lo viejo como lo nuevo. Del pasado tienen la tradición que los une al Apostol Tomás y por tanto, con la Iglesia Apostólica del primer siglo".

Cuando se disponía a tomar el avión para continuar su viaje, el Papá se dirigió de nuevo al pueblo de Pakistán y a las autoridades para agradecer la amable acogida, realizando los lazos entre católicos y

## Es Hora de Diálogo Sincero y Amistoso

Llamado del Arzobispo Edward McCarthy a todos los ciudadanos del Gran Miami

Demostraciones en protesta por el carácter multi-lingue y multi-cultural de nuestra ciudad son malaconsejadas, ofenden a un gran número de nuestros ciudadanos, dividen a la comunidad y son manera inadecuada de resolver cualquier queja legítima que se pueda tener.

Nuestra comunidad ha sobrellevado demasiada tensión. El disturbio ha purificado y ha estimulado a la reflexión y a la reforma. Puede ser la semilla de un Miami aún más espléndido. Pero este momento tan crítico no es la hora para nuevas divisiones. Es la hora para que todos, con espíritu de hermandad, nos preocupemos de las necesidades de los demás, de las sensibilidades de los demás, la hora de respetarnos los unos a los otros. Es la hora de resolver nuestras diferencias por medio del diálogo sincero y amistoso. Es la hora de fortalecer, no de amenazar, nuestro sentido de comunidad.

No es la hora para hacer demostraciones, ni es la hora de reaccionar coléricamente a tales protestas. Les pido a todos aquellos quienes se han ofendido que no fomenten la tensión con réplicas violentas, sino que reaccionen con dignidad, con moderación y con amor.

Nuestro Señor ha dicho, "Bienaventurados los pacíficos, porque ellos serán llamados hijos de Dios". (San Mateo 5,9)

musulmanes.

"Señor Presidente, queridos amigos:

"Me siento feliz de que mi primera parada haya sido aquí

en Pakistán. Ha sido un gozo el estar con usted y haber podido adorar al Dios Viviente junto a ustedes, mis hermanos y her-

sigue en la p. 4A

## San Osvaldo

FEBRERO 29

Osvaldo nació de noble familia sajona y criado por su tío, el Arzobispo de Canterbury y quien fuera más conocido después de su canonización como San Odo.



Aún joven, Osvaldo fue elegido para ser Decano de los Canones Seculares de Winchester, pero al fracasar en su intento de reformarlos, entendió que el remedio estaba en la restauración de la vida monástica. Por tanto, se fué a Francia y tomó el hábito de benedictino. A su regreso supo del fallecimiento de su tío Odo y que San Dustin ocupaba la sede Arquidiocesana.

San Dustin favoreció los planes reformistas de San Odo y con la cooperación de Ehtelwold de Winchester, revivieron la vida monástica en Inglaterra en el siglo X. Osvaldo fundó siete monasterios y construyó una Iglesia para honrar a la Santísima Virgen al lado de la Catedral de Canterbury, que eventualmente atrajo la asistencia de los fieles que asistían a la Catedral.

Los Cánones Seculares, hallándose con una Catedral vacía, comenzaron a abrazar la vida religiosa y siguieron el ejemplo de Osvaldo.

Osvaldo fue nombrado Arzobispo de York y ocupando la sede encontró las reliquias de St. Wilfredo, quien fuera Obispo y las transfirió con honores a Worcester. San Osvaldo murió en 992.

## San Policarpo

FEBRERO 23

San Policarpo fué Obispo de Esmirna y discípulo de San Juan Evangelista. Vivió entre paganos y bajo un gobierno que perseguía a los cristianos. Las actas de su martirio fueron las primeras que se escribieron del martirio de un cristiano de la primitiva Iglesia.

Policarpo fue grandemente reverenciado por la Iglesia de los primeros tiempos en Asia menor y fue seleccionado como representativo para ir a Roma, durante el papado de Aniceto I, tomando parte en la discusión de la controversia acerca de la fecha de la celebración de la Pascua de la Resurrección.

Escribió muchas cartas pero sólo una se ha conservado: su carta a la Iglesia de Filipi, en Macedonia. Fué un ardiente defensor de la Iglesia contra las herejías.

En el año 156, a la edad de 86 años fue arrestado y condenado a morir quemado en el estadio de Esmirna. Con el ánimo dispuesto para el martirio, dándole gracias a Dios por permitirle compartir el



sufrimiento de Cristo, subió a la estacada pero las llamas no le tocaron. Finalmente fué apuñalado en el corazón y el centurión ordenó que su cadáver fuera quemado.

## Retiro para Novios en Encuentros Familiares

En la casa de Encuentros Familiares, 464 NE 57 Calle, habrá un retiro para novios los días del 27 de Febrero, Viernes, hasta el Domingo 29, terminando con la Santa Misa.

Aquellos interesados en este retiro espiritual que dirige el P. Florentino Azcoitia, deben llamar al 751-2453 para detalles más completos.

## Tómbola de Immaculata La Salle

Immaculata-La Salle High School celebrará su segunda tómbola en Febrero 26 y 27 desde las 6:00 p.m. hasta las 11:00 p.m. y en Febrero 28 y Marzo 1 desde la 1:00 p.m. hasta las doce de la noche.

También tendremos juegos, bazares, quioscos con plantas, muebles, comidas internacionales y muchos atractivos más incluyendo un primer premio de \$5,000. La recaudación se utilizará para mejoras del colegio.

No se pierda la oportunidad de disfrutar con su familia de estas grandes atracciones. La tómbola se celebrará en Immaculata-La Salle, 3601 South Miami Avenue.

## Festival Familiar en St. Brendan

El Festival Familiar de St. Brendan se llevará a cabo el Viernes 27 de Febrero de 6 p.m. a 11 p.m., Sábado 28 de 1:00 p.m. a 11:00 p.m. y el Domingo Marzo 1ro. de 1:00 p.m. a 11:00 p.m., en los terrenos de la parroquia, en la Calle 32 del SW entre las Avenidas 87 y 90.

Habrà gran variedad de entretenimientos para los niños y los mayores, parque de diversiones, juegos y comidas hispanas y americanas. Serán tres días llenos de actividades, alegrías y risas para todos.

Este año el festival tiene un significado especial para los feligreses de la parroquia ya que la nueva iglesia estará terminada en varias semanas.

Los tickets se pueden adquirir en la rectoría, en la escuela parroquial de St. Brendan o en el Festival el mismo día. No falten, todos están invitados.

## Encuentros Familiares

### CALENDARIO DE RETIROS

Marzo 6, 7 y 8, Retiro de Hombres.

Marzo 27, 28 y 29, Retiro de Señoras.

Abril 3, 4 y 5, Retiro de Muchachos mayores de 16 años.

Abril 10, 11 y 12, Retiro para Muchachas de más de 16 años. SEMANA SANTA (Jueves, Viernes y Sábado Santos)

Abril 16, 17 y 18, Retiro de Matrimonios.

Para más información llamar al teléfono 751-2453

## Jesuitas Apoyan Crédito en Impuestos a los Padres por Cuotas de Escuelas Privadas

Washington (NC) - Los presidentes de Universidades jesuitas han prometido apoyo a los padres de alumnos de escuelas superiores (bachillerato) y primarias en favor de créditos en los impuestos por cuotas que pagan a escuelas no-públicas.

La Junta jesuita acordó unánimemente la decisión, en su reunión en esta capital, de apoyar esfuerzos para obtener crédito

en los impuestos. La organización representa 28 instituciones docentes con unos 200,000 alumnos.

"El asunto es de justicia y libre opción para padres y alumnos", dijo el Padre jesuita William McInnes, presidente de la asociación. "Los padres con alum-

nos en, niveles primarios y secundarios en escuelas independientes, no tienen ningún beneficio (estudiantes de centros superiores tienen el Fondo de Ayuda a Estudiantes), y ellos necesitan uno. También deben tener el derecho a seleccionar la escuela que ellos quieren para

sus hijos y el gobierno debe apoyar su elección dándoles un alivio en los impuestos.

El jesuita Vincent Duminuco, presidente de la Asociación de Educación Secundaria dijo que no esperaba que la Asociación de Universidades diera la batalla por ellos pero ya que ofrecen su apoyo él lo agradece y añade que "ésto es asunto de mutuo interés

## El Instituto de Estudios Comerciales y Profesionales de WORLD UNIVERSITY. ofrece los siguientes programas de un año de duración:

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- Viajes y Turismo
- Gerencia General
- Cajero de Banco
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- Contabilidad
- Import / Export
- Secretariado Legal

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# "La Renovación se Hace Orando, Meditando y Compartiendo"

dice el Padre D. Heintschel

Por George Kemon

Más de 60 párrocos, sus sacerdotes asociados y administradores se reunieron en la Catedral de St. María el pasado Viernes, para oír al Padre Donald Heintschel, renombrado evangelizador, decir que "renovación parroquial no se hace con dirección administrativa", sino con la oración, meditación y el contacto con otros".

El Padre Heintschel, doctorado en Filosofía y en Lengua Inglesa de la Universidad Católica de Washington, D.C. vino a Miami, desde su Diócesis de Toledo, Ohio, para hablar sobre "Renovación Parroquial", propósito del Plan de Evangelización Arquidiocesano para este año 1981.

Sugirió que los párrocos y sacerdotes deben llamar a la gente y "darles" la Buena Nueva, entonces servirlos a través de

la renovada iglesia, es decir, a través de la total comunidad de los fieles.

"Renovación pide nuevas habilidades por parte del párroco. Clama por el uso de dirigentes genuinos (laicos) en la parroquia. Pide la cesación del total control sobre la parroquia. Manda una completa dedicación del Consejo Parroquial, el consultar con otros, el ceder responsabilidades a otros y el "abrir la mente pastoral a cambios y a la iluminada diseminación de la Buena Nueva a los feligreses".

Conminó a los párrocos a "permitir que otros ayuden a hacer lo que haya necesidad de hacer". Admitiendo que esto es difícil, dijo, la mayoría de los párrocos sienten que ellos deben estar "arriba de todo" en sus parroquias pero deben estar dispuestos a nutrir la fe y dejar que los laicos ayuden a darle vida a la parroquia.

El visitante, que es presidente del Comité sobre Responsabilidad Compartida, también dijo que los boletines parroquiales están buenos para llevar la palabra pero la hospitalidad, los grupos parroquiales y el contacto personal eran todos muy importantes también.

¿Qué proclama la parroquia acerca de su vida, sus metas y sus propósitos?, preguntó el P. Heintschel a los asistentes. Contó la historia de Jeremías y su búsqueda de Dios y la del "árbol vigilante", otro nombre para el almendro, y la forma en que sus brotes se quedaban en las ramas esperando por la "segunda venida" de la primavera. Como quien dice esperando por la venida de Dios y cómo traducir esto en nuestra segunda primavera y la esperanza y la "Buena Nueva" que vendrá con ella...si los párrocos están dispuestos a aprender nuevos medios de



El Rev. P. Donald Heintschel dirigiéndose a los párrocos de la Arquidiócesis.

llevar esas "nuevas" y mantenerlas llegando a los oídos de los atentos feligreses.

El Padre Heintschel cerró su programa de la mañana con

una movida sesión de preguntas y respuestas. Al día siguiente, antes de su regreso, expondría su mensaje a los ministros laicos de la Arquidiócesis.

## Crítica Situación de Refugiados Cubanos

### en Portland

Por Roberto Gabriel  
(Catholic Sentinel, Portland)

Portland, Or. Para muchos de los 250 refugiados cubanos, llegados vía Mariel y relocalizados en Portland, el tiempo corre lentamente pero acercándose inexorablemente al final; y ellos los saben.

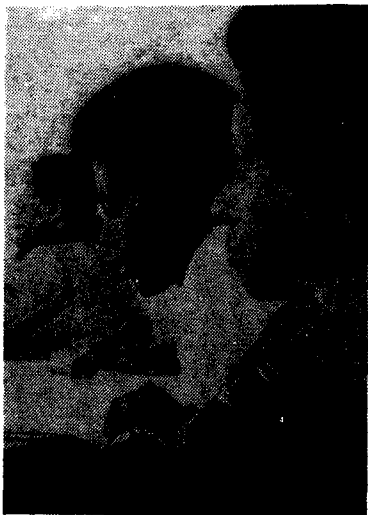
Con pocas excepciones, se sienten frustrados ante la imposibilidad de encontrar un trabajo, ante su inabilidad de aprender más rápidamente el idioma Inglés y aterrorizados por el futuro; de lo que sucederá cuando las agencias que los apadrinan no sean ya responsables por ellos.

Ninguno de los expertos u oficiales de las diversas agencias que tratan este problema tiene una respuesta clara sobre cómo solucionar la crítica situación de los cubanos. Cada uno de ellos es patrocinado por una agencia, que vela por su bienestar y seguridad durante un año. Después el refugiado queda bajo su propia tutela, prácticamente solo, desamparado.

Desde Junio del año pasado, cuando llegaron los primeros inmigrantes cubanos, muy pocos han sido capaces de aprender el suficiente inglés y hallar un empleo. Muchos mas no han podido aprender un oficio y obtener trabajo debido a la barrera del idioma; además los empleos no abundan.

Entre tanto las Caridades Católicas y otras agencias ven que sus recursos se están agotando, y ven con pena como sus promesas de ayudarles a reasentarse en su nueva patria se quedarán solo en eso, promesas.

Luis Alvarez, director del Comité de Personas de habla Hispana de Oregon, dice que los refugiados cubanos viven en una tensión que aumenta cada día y que él teme que la



Refugiados cubanos en Portland atienden a las clases de inglés que les abrirán las puertas de nuevas oportunidades.

frustración que crea tal tensión pueda causar daños.

El Padre Morton Park, director de Caridades Católicas de la Arquidiócesis de Portland, dice que los cubanos difieren mucho de otros refugiados venidos a Estados Unidos. En primer lugar, la gran mayoría de ellos no soñaron con venir aquí, sino que fueron "botados" por Castro con la etiqueta de desajustados sociales y criminales; muchos de ellos de la raza negra. Pocos tienen una educación formal, bastantes son hábiles obreros o técnicos (mecánicos, soldadores, maquinistas, etc.) pero la mayoría han sido solo peones sin oficio preciso aunque capaces de aprender muy pronto si se les enseñara. Aquí está el inconveniente: no hay trabajos donde pudieran aprender y la falta del idioma lo complica más.

Las Caridades Católicas y el Comité de Personas de Habla

Hispana recibieron ayuda federal para la relocalización de los refugiados pero el dinero, \$200 por cada uno, se fue rápidamente en comida, ropa y albergue. La cuota fue aumentada a \$1,000 por cada uno en Octubre, pero en esos momentos llegaron 113 más y tuvieron que estirar el dinero lo más que podían para subvenir a las más urgentes necesidades de todos. La agencia que dirige Luis Alvarez ha tratado de ayudarles proporcionándoles también clases de Inglés pero esto ha contribuido a consumir parte de los fondos.

La frustración de muchos se debe a que, según ellos, el dejar el campamento donde estaban los directores les dijeron que en Portland tendrían empleos y hogares limpios; pero al llegar aquí encontraron sólo sellos de comida y hoteles malos a la orilla de los caminos. Algunos encontraron trabajos como miembros de brigadas para limpiar las cenizas del volcán Mt. Helen y otros por el programa CETA, pero muy contados han hallado empleos permanentes.

"Ellos tienen sentido de la dignidad y no desean limosnas sino empleos o la oportunidad de aprender oficio que les permita mantenerse por sí mismo," dice P. Park.

El coordinador del programa para refugiados del Departamento de Recursos Humanos del Estado de Oregon, Robert Pinkerton, dice que la ley del Estado prohíbe asistencia a solteros (hombres) adultos por lo que no cree que los cubanos sean elegibles para esta ayuda.

Alvarez dice "que ya han sufrido bastante al ser botados de su patria, no debemos herirlos más obligándolos a morir de hambre."

Lo cierto es que la situación de estos refugiados es crítica y no hay solución a la vista.

## NORMALICE EL EXCESO DE GRASA DE SU CABELLO

Por Mirta de Perales

VEA "CINCO MINUTOS CON MIRTA DE PERALES" MIAMI, CANAL 23, DOMINGOS A LAS 5:25 P.M.



Toda persona que tiene exceso de grasa tiene que tratar de neutralizarla rápidamente por lo peligrosas que son sus consecuencias.

El exceso de grasa puede proporcionale picazón, caspa y la caída del cabello. La razón es que los poros se obstruyen y el pelo que se cae no se repone porque el folículo piloso no funciona.

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Para peinarse use solamente el cepillo Mirtha's, científicamente diseñado para fortalecer sus cabellos.

Y tenga presente que una obra de arte no se logra de una sola vez. Tenga constancia en hacer este tratamiento y verá sus resultados.

Escríbale a Mirta de Perales, 214 Andalusia Ave., Coral Gables, Fla. 33134, diciéndole el problema de sus cabellos o cutis y le enviaremos su folleto gratis orientándole.

Los Productos Mirtha's están a la venta en:

- Federal Discount, 28 SE 1 St., Miami
- Oliver Discount, 93 Miracle Mile, C+G
- BDW Discount, 45 NE 1 Ave., Miami

# Oración Pidiendo Asilo Político

Numerosos fieles se reunieron el Miércoles 18 de Febrero, a las 12:30 p.m., en la Ermita de la Caridad para orar por la crítica situación de la Embajada del Ecuador en La Habana. Monseñor Agustín Román les dirigió las siguientes palabras:

"La crisis de la embajada del Ecuador en La Habana nos llena de gran preocupación a todos.

"Como Obispo de Jesucristo debo ver en el hombre la imagen de Dios y, consecuentemente, considerar su vida como sagrada. Esto me hace recordar las palabras de los Obispos latinoamericanos en Puebla:

"A todas las personas afligidas y a los que sufren por la violación de sus derechos, les hacemos llegar nuestra palabra de comprensión y aliento. Exhortamos a los responsables del bien común a que con decidida voluntad pongan todo su empeño en remediar las causas que generan estas situaciones y a que creen las condiciones necesarias para una convivencia auténticamente humana" (1293).

"Además dicen:

"La Iglesia hace un urgente llamado a la conciencia de los pueblos y también a las

organizaciones humanitarias para que: se fortalezcan se generalice el derecho de asilo, institución genuinamente latinoamericana (Tratado de Rio de Janeiro, 1942), forma actual de la protección que brindara antes la Iglesia". (1292).

"En el aniversario de la muerte en el destierro del Padre Felix Varela, quien enseñó a pensar al pueblo Cubano, y, recordando sus palabras "sólo hay una manera justa de amar, y es refiriendo todo al ser humano" (I Cartas a Elpidio), levanto mi voz al Ser Supremo y a los hombres de buena voluntad.

"Rogamos porque esta crítica situación de la embajada del Ecuador en La Habana pueda solucionarse justamente sin derramamientos de sangre, y alcancemos la "paz tan deseada, fundada sobre la verdad, la justicia, el amor y la libertad" (Pacem in Terris).

*Agustín A. Román*  
**Excmo. Monseñor Agustín A. Román**  
**Obispo Auxiliar de Miami**



5 ANIVERSARIO DEL DIA DEL GUERRILLERO

**CUBA ANUNCIA SU APOYO A GUERRILLAS.** Para los "ingenuos" que dudan la intervención de Cuba Comunista en las revoluciones que ella misma crea, o que niegan que las guerrillas sean de filiación comunista, la edición postal de Correos de Cuba conmemorando el "V Aniversario del Día del Guerrillero" debe ser prueba fehaciente.

## Visitar Hogares... viene de la p. 1A

estos puntos de comunicación no se mostrara.

Después discutieron y ensayaron varios estilos de comunicación, desde la Etapa I de "charla corta" a la Etapa IV de "diálogo intencionado".

Varias parejas comentaron que el entrenamiento en comunicaciones les iba a servir no sólo en las visitas del programa, sino también en su propia vida de hogar, con sus cónyuges e hijos.

Monseñor John McMahon, Director del Buró Católico de Servicios de W. Palm Beach, habló sobre la información que, de asuntos sociales de interés, se puede adquirir a través de las visitas a los hogares de las parroquias. Confirmando en que las necesidades y preocupaciones de las familias puedan identificarse. Por ejemplo, si un gran número de familias declara que su preocupación es el crimen, o las drogas, etc., un grupo que se ocupe de tal interés especial de la comunidad serán creados de la parroquia para hacer algo al respecto. El Buró Católico de Servicios está dispuesto a proveer recursos y apoyo según surjan las áreas de interés y sean identificadas.

Entre las prácticas "vivas" representadas se incluyeron situaciones como la de la divorciada que se siente fuera de lugar en la Iglesia, una pareja

indignada con la iglesia porque siempre está pidiendo dinero, la persona que se queja de que ningún sacerdote visitó a su abuela cuando se le pidió, los que dicen que fueron al Vaticano y vieron el oro y la riqueza de la Iglesia cuando existiendo tantos refugiados y obreros migrantes pobres aquí.

La reacción de los participantes fue positiva pero algunas parejas decidieron repetir la experiencia antes de comenzar las visitas. El Padre Ronald Pusak, presente en la sesión, exclamó:

"Este tipo de entrenamiento es absolutamente esencial antes de enviar la gente a visitar las familias en la parroquia."

Pero con todo y entrenamiento, debemos poner el Programa de Ministerio de las Visitas en la propia perspectiva:

"No estén preocupados acerca de lo que han de decir. Cuando llegue la hora se les dirá lo que tienen que decir; porque ustedes no serán los que hablen sino el Espíritu de nuestro Padre hablará por ustedes." (Mt. 10, 19-20)

**IMPORTANTE. Información adicional sobre las sesiones de entrenamiento para visitas a hogares, por favor llamar a la Dra. Mercedes Scopetta, Directora de Ministerio Laico, Arquidiócesis de Miami, Telf. 557-6241.**

## Reciben al Papa... viene de la p. 1A

manas de la Iglesia Católica".

Reafirmó una vez más que este viaje es "esencialmente un peregrinar religioso que, como cabeza de la Iglesia, deseo conocer a los miembros de las comunidades cristianas de todo el mundo y comprenderlos a ellos y sus necesidades y aprecia sus dones únicos y por encima de todo, animarlos aún más en la práctica de la fe Cristiana".

Estoy contento de que este viaje también me da la oportunidad de conocer a miembros de otras creencias y llegar a apreciar la herencia cultural de otros pueblos... Estoy especialmente satisfecho de los lazos de diálogo y confianza que se han creado entre la Iglesia Católica y el Islam. Por

medio del diálogo hemos podido ver claramente los muchos valores, prácticas y enseñanzas que abrazan ambas religiones; como por ejemplo, la creencia en un solo Dios Todopoderoso, la importancia de la oración, la caridad y el ayuno. Ruego a Dios Padre porque esta comprensión entre cristianos y musulmanes, y entre todas las religiones, continúe creciendo para el bien de toda la humanidad".

Se despidió rogando al Señor "recompense vuestra generosidad y bendiga a vuestras familias y a ustedes con felicidad y paz".

Juan Pablo II partió de Pakistán a las 12:05 p.m., hora de Estados Unidos; unos 25 minutos más tarde de la hora señalada.

## CERRADO SEMINARIO EN CHECOSLOVAQUIA

**Ontario (NC)** - El Gobierno Comunista de Checoslovaquia cerró el Seminario Católico de Bratislava después de una huelga de los estudiantes protestando de la manipulación del gobierno de una organización de sacerdotes según

noticias llegadas a EE.UU. La Agencia Católica de Noticias de Austria, dice que el gobierno ha tratado de romper la unidad de la Iglesia en toda la región de Bratislava, atemorizando a nuevo: sacerdotes, sobornando jovencitos católicos con ofertas de estudios universitarios para obtener de ellos información con-

tra otros y ordenando interceptar teléfonos y llevar jóvenes para interrogatorios.

1981 AÑO  
 INTERNACIONAL  
 DE LOS  
 INCAPACITADOS

# Cerrada Oficina de Derechos Humanos en Nicaragua

El gobierno revolucionario de Nicaragua cerró la oficina regional de Derechos Humanos después de que sus fuerzas militares invadieron el recinto y confiscaron los archivos y destruyeron toda otra documentación. La acción tuvo lugar el 11 de Febrero a la hora de abrir las oficinas. A los funcionarios de dicha oficina les fué impedida la entrada para comenzar sus labores del día, declaró en Miami el Director de Derechos Humanos de Nicaragua, durante su breve estancia en esta ciudad.

El Sr. José E. González respondiendo a preguntas del periodista dijo que casi desde el principio del nuevo gobierno venían teniendo problemas debido al interés de la Oficina en los más de 5,000 detenidos en cárceles nicaragüenses sin causa formal; la mayoría de ellos ex-soldados del ejército

nacional de Nicaragua y los otros por no simpatizar con el rumbo que ha tomado el nuevo gobierno. La acusación que peso sobre ellos es, ser "criminales somocistas" los primeros y la de "enemigos de la revolución" los segundos. Preguntando el Sr. González si sus actividades ponían su seguridad física en peligro dijo que sí, que ya en época de Somoza atentaron dos veces contra su vida y había recibido varias amenazas. Bajo el nuevo estado de gobierno, poco después de tomar el poder, también fue amenazado porque defender los derechos humanos de los detenidos era considerado como actitud contrarevolucionaria. En varias ocasiones fue requerida su presencia en el Ministerio del Interior para conminarle a que cesara su campaña que ellos titulaban difamatoria y contraria al pueblo. En otra ocasión fue advertido que se atuviera a las consecuencias si no cesaba en su campaña contrarevolucionaria.

En Septiembre de 1980 fue detenido y llevado ante el Comandante Borges quien le exigió que terminara sus demandas. González le recordó que si él, Borges, fue puesto en libertad cuando fue encarcelado en tiempos de Somoza, lo debía a la campaña que la Oficina de Derechos Humanos había llevado a cabo en su favor. Que la Oficina de Derechos Humanos no pedía más que lo mismo que habían solicitado para los sandinistas cuando luchaban contra Somoza.

Dijo el Sr. González que en sus archivos habían cientos de denuncias de familiares que se quejaron de que no les permitían ver a sus seres queridos encarcelados y una lista de personas desaparecidas cuyos destinos estaban siendo investigados, y que la confiscación y destrucción de dichos archivos les haría difícil la continuación de tales investigaciones y demandas.

González continuaría viaje hacia Washington para comunicar a Derechos Humanos Internacional los sucesos de Nicaragua.

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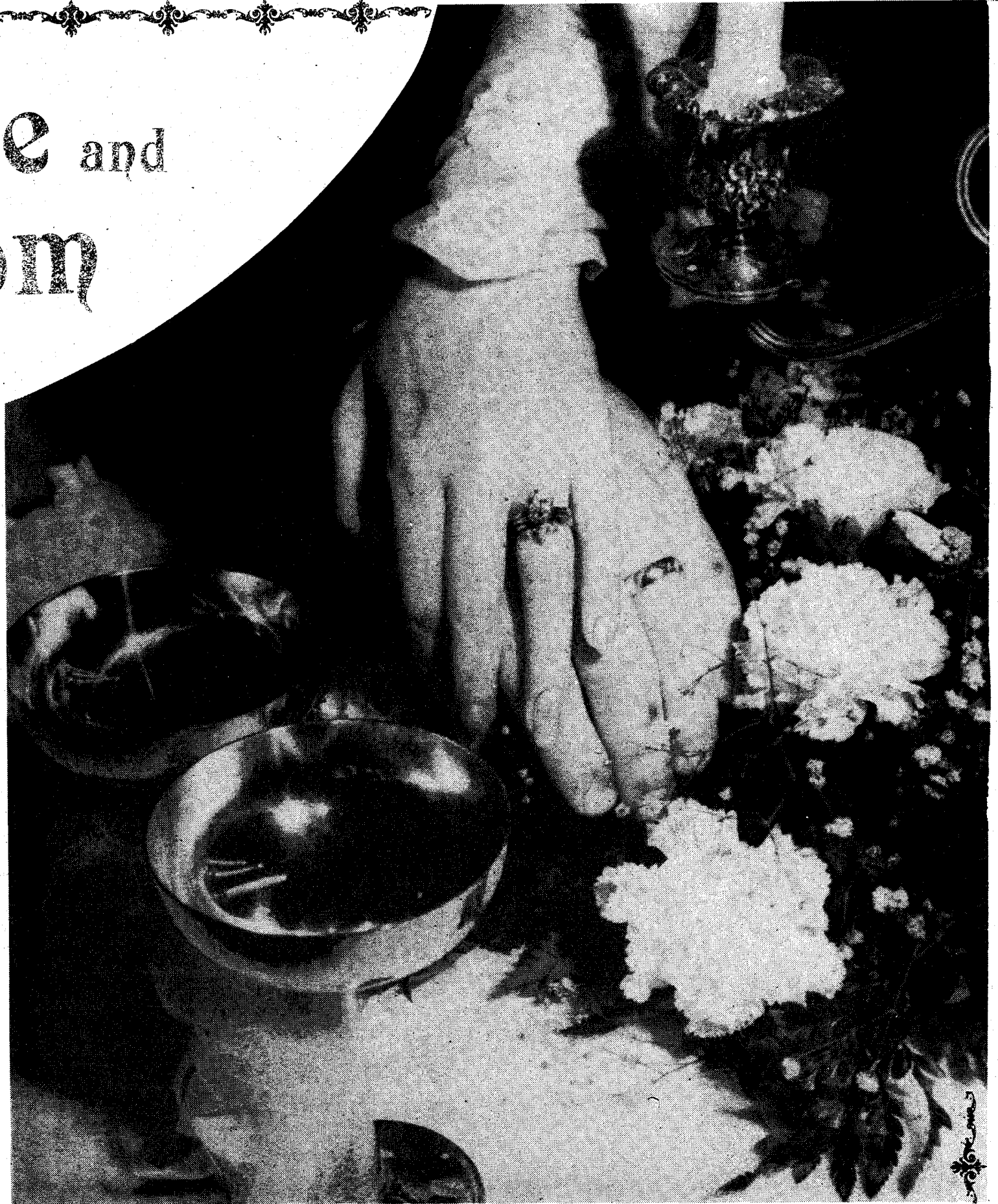


# Bride and Groom

**"If I have the gift of prophecy and, with full knowledge comprehend all mysteries, but have not love, I am nothing...**

**Love is patient; love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure. Love never fails... There are in the end three things that last: faith, hope and love, and the greatest of these is love..."**

**1 Corinthians 13:2-13**



## Church helps couples

The decision to wed is one of the most intimate and profound two people can make. A wedding is a public act of faith - faith in each other, faith in the power of love, and faith in the face of a society that seems to have declared 'forever' obsolete and 'others' inconvenient.

To make that decision requires a great deal of courage. To keep it, simply requires a great deal.

The Archdiocese of Miami believes that "a wedding is a day, a marriage is a lifetime." Through recently approved guidelines for marriage preparation, it is trying to help people keep their commitment - to each other - forever.

The guidelines became effective in

June, 1980. They outline a step-by-step process to be followed by all couples who wish to be married in the Church.

The process includes:

- Determination by a priest or deacon that a couple is emotionally, psychologically and spiritually ready to receive the Sacrament of Matrimony;

- A four-month preparation period during which the couple attends either an Engaged Encounter, a series of Pre-Cana conferences, a Camino or individual instruction conferences with the priest;

- A program to remove the impediment to Catholic marriage if the priest determines a delay is necessary.

The guidelines, overwhelmingly

called for and approved by the priests of the Archdiocese, apply to ALL persons who wish to be married in the Church, including widows and widowers, those already married in civil court, and couples where one or both partners are under nineteen years of age.

In a pastoral letter, Archbishop Edward McCarthy has said the purpose of the guidelines is "to make every effort to ensure that couples do not experience the failure of marriage and the misery that accompanies divorce."

"We do live in an age of a lack of commitment, but also in an age that requires acceptance of standards for admission to professions and careers

of responsibility. Preparation for the lifetime state of marriage and parenthood is even more important," the Archbishop wrote.

Terry and Mimi Reilly, directors of Family Life for the Archdiocese, who have been intimately involved in developing the guidelines and training

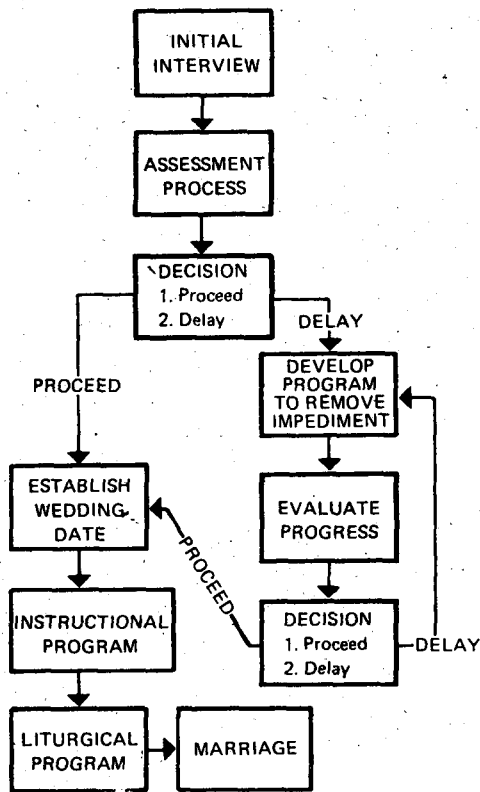
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*The*  
**VOICE**

**Special Supplement**  
**February 20, 1981**

# Guidelines meant to help couples

## PROCESS FOR PASTORAL GUIDELINES FOR MARRIAGE PREPARATION



continued from p. 1 B

priests and married couples involved in their implementation, said these are tangible signs that "the Church really cares about people getting married."

"We want people who are going into marriage to make a lifetime commitment and to be happy," said Terry, "that's the only reason we're doing the guidelines."

The Reillys want to emphasize that "the Church cannot deny the right to marry in the Church. What we can say is 'You're not ready yet.' The delay is a delay, it is not a refusal."

Reasons for delay include:

- The non-practice of the faith by the Catholic party(ies) with NO intention of returning to the practice;
- A lack of appreciation for the spiritual and sacramental aspects of marriage;
- A lack of readiness for marriage, by reason of immaturity or undue social pressure, such as a pregnancy;
- The likelihood that the couple will be separated for an extended period after the marriage;
- The fact that one or both parties are under the age of nineteen.

According to the guidelines, an engaged couple should contact their parish priest before setting a wedding date, reserving the hall or sending out invitations. Through a Pre-Marital Inventory, a 146-question evaluation tool designed to discover possible sources of conflict or failures in communication between the two people, the priest will assess their readiness for marriage and decide to proceed or delay.

PMI's are usually administered by a sponsor couple especially trained to do so, and are considered valid evaluation instruments by psychologists.

Usually, most couples have no serious problems, and a date can be set, wedding plans made, and they can begin attending either four or five Pre-Cana conferences, an Engaged Encounter, a Camino, or a total of 12 to 15 hours of individual instruction with the priest.

The four-month preparation period and programs are designed to give the couple tools with which to communicate, insight into the spiritual aspects of marriage, and tips on dealing with finances, in-laws and sexuality. They also touch on moral values and the teachings of the Church, as well as the different methods of birth control.

Since the first two years of marriage are often the most difficult, the preparation programs try to resolve potential conflicts before they become full-fledged marital problems.

If a delay is necessary, the priest will work together with the couple to remove the problem through counseling, religious instruction, educational programs or, in the case of pregnancy and immaturity, just waiting.

"Pregnancy is not a reason to be married in the Church," Reilly said.

Once an obstacle has been removed, plans for the wedding and the four-month preparation period can proceed. If at any point the couple decides it is better not to get married, "that is not our intention, that is their decision," Reilly said.

"For the Church, the greatest care is not for the wedding, it's for the marriage," he stressed. "We want peo-

ple to live together in sacramental marriage. Our interest is in the couple."

Nationwide, one out of every two marriages fails. Where one party is under the age of 18, two-thirds of marriages end in divorce. The rate is 96 percent for marriages due to pregnancy. There is no difference in the divorce rate among Catholics, Anglos or Hispanics.

The guidelines are even an effort to reduce these percentages, "to give couples more insurance of a successful life together," Reilly added.

Currently, more than 50 percent of the dioceses in the United States have similar policies, calling for at least four months and as much as one year of marriage preparation. All the dioceses in Florida are expected to have a common policy soon.

In this Voice special section, you will read about the different preparation programs offered in the Archdiocese of Miami, share in the experiences of two couples, one giving the PMI, another taking it, and brush up on the more practical aspects of planning a wedding.

## THANKS . . .

The Voice wishes to acknowledge the effort and cooperation of the staff of the Family Enrichment Center in making this special section possible. We are especially indebted to Diane Pastular, director of Pre-Marital Preparation, who compiled the articles, and Elaine Syfert, coordinator of Hispanic Family Ministry, who helped contact the writers.

The following people also deserve special thanks for sharing their experiences:

Fr. Tim Lynch, spiritual moderator for Marriage Preparation;  
Fr. Joe Sterns;  
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Pat and Cathy Gent;  
Carmen Ortiz and Ken Mueller  
Dr. Henry McGinnis for his work in Pre-Cana;  
Deacon Rafael de los Reyes for his work in Camino.

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# The Test *What is a pre-marital inventory?* *Who gives it? Does anyone fail?*

By Jim Borrone

The doorbell rings and the dog, tail wagging wildly, waits to greet the visitors. I open the door to the obviously apprehensive couple. "we're Jim and Marie," the nervous voice quakes, "we're here for the P.M.I." Another couple is about to take the Premarital Inventory.

Facing the prospect of 143 questions delving into the most intimate of feelings and subject that can, and most likely will, open up areas not even considered before, can be nerve-racking.

Evaluating the answers and making each one aware of the other's in areas of disagreement, can also be nerve-racking as well as frustrating, challenging, amusing and rewarding.

**THE MAIN** difference between the couple giving the inventory and the couple taking it is the inverse proportion of apprehension at each consecutive meeting.

The engaged couple usually comes to the first meeting with all the enthusiasm of students about to take final exams. They come to take "THE TEST." Will they pass or will they fail; and, if they fail, can they still get married.

We, on the other hand, are the proctors. What have we to worry about?

After introduction and some light conversation in hopes of calming their nerves, we explain the concept of

P.M.I. How it is not a test, but an evaluation of their awareness of their own and their future spouse's feelings and attitudes in various areas. We especially stress the importance of honesty in answering the questions.

After explaining the method of answering the questions and getting them started, our only other concerns are making sure the dog doesn't jump into their laps, the kids keep the noise down to a dull roar, and the cat doesn't decide to go to sleep on the question sheet.

a format that arranges the questions into various categories in a logical sequence. Our candidates for marriage realize that we may know some of the feelings they have yet to reveal to each other.

This awareness fosters a feeling of closeness and trust between us that grows as we share with them our own feelings and struggles.

It comes out in their willingness to elaborate on their answers. In this meeting, we try to cover the lighter areas, such as interests and activities,

us and we have shared our experiences with them. We're more than just casual acquaintances.

Yet, this evening we are apprehensive  
**continued on p.16 B**

It is not a test but an evaluation of a couple's awareness of their own and their future spouse's feelings and attitudes in various areas.

Before they leave, we encourage them to discuss the questions with each other.

**THE SECOND** meeting, about a week later, lacks most of the tension of the first. In fact, the couple, having tried to match their answers from memory, is anxious to find out the results. "How did we do?" Boy did we talk about a lot of things since we saw you last."

We had compared their answers to a key and transposed the results onto

personal adjustment and in-laws; and heavier areas which the couple seems to have discussed and shows a great deal of compatibility in. It is a warm and friendly evening.

**THE THIRD** evening together is quite the reverse of the first. The couple arrives full of enthusiasm about the further discovery of their future spouse. By then, we have built up a rapport with each other. They have shared some of their expectations with

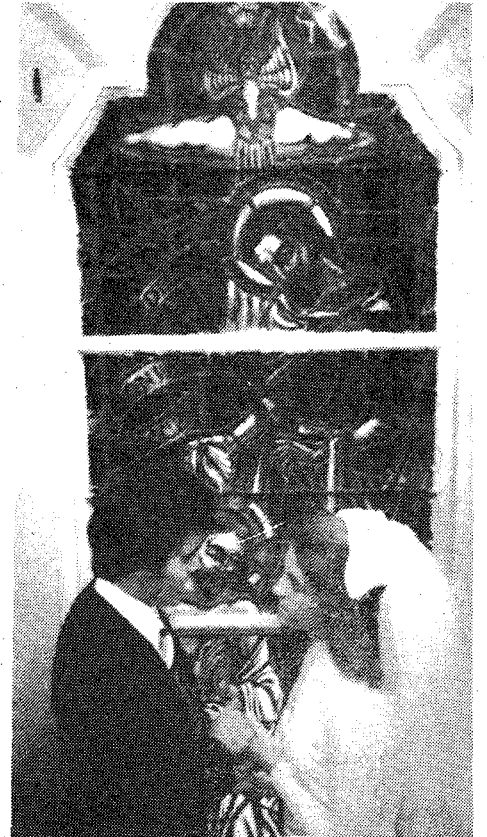


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By George:  
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# Engaged Encounter: information, communication

By Fr. Joseph Stearns

At about 9:30 A.M. they start coming. Couples who have been told by their parish priests that this day is a necessary part of their marriage preparation, come in and register.

Some come with excitement, others with apprehension, most just wondering what it's all about. If for these couples this moment is the beginning of their encounter, for the team it is the culmination of much work and preparation.

Unlike most marriage preparation programs, the Engaged Encounter sets its goals not only in giving needed information to the participating couples, but also in giving them a tool that they can use throughout their married life.

Weeks before each Engaged Encounter the team, consisting of married couples and a priest, meets several times to prepare for the Encounter. At these meetings the talks are prepared, reflections made and the day is planned. These meetings also give the couples and priest an opportunity to grow together and become united in their ministry to the engaged.

AS THE COUPLES come in to register, we try to greet them with a smile and a warm "hello". We want them to feel at ease.

As the time approaches for the start of the day we separate ourselves from the engaged couples and in a quiet place pray for the day's success. Each member of the team has his own petitions. It is only after this prayer that we feel prepared to offer ourselves to the engaged couples who are gathered for the day.

The Engaged Encounter is an offshoot of the Marriage Encounter. It borrows from it both content and style. Unlike most marriage preparations programs, the Engaged Encounter sets its goal not only in giving needed information to the participating couples, but also in giving them a tool that they can use throughout their married life.

In the course of the day, we try to help couples develop effective communication methods with each other. Information and communication are our goals.

Perhaps the most important thing we offer these couples on their Engaged Encounter is ourselves. Through the course of the day the engaged can see in the team couples their love for and commitment to each other. They can see in these couples who have experienced much in their marriages a hope for their own future together. In the priest, as well as the couples, they can experience the Church's love for them.

AS THE DAY progresses we notice the couples becoming more and more involved and by the end of the day, which concludes with the Eucharist, we see couples who were apprehen-



sive at the start of the day now wearing smiles. It is not unusual for couples to linger after the encounter in order to further share the hopes and dreams of their future life together.

I feel proud to be part of this team. Along with Fr. Jim Fetcher, the team couples and I offer nine days of Engaged Encounter to the couples of South Dade throughout the year.

We have to give a lot of ourselves both in preparation and presentation,

but after all have left for home at the end of the day and we are cleaning up, we feel a great sense of accomplishment.

We are realistic enough to realize that the encounter will not solve all problems and will not totally prepare couples for marriage, but the knowledge that we have helped, even in a small way, makes us happy and proud.

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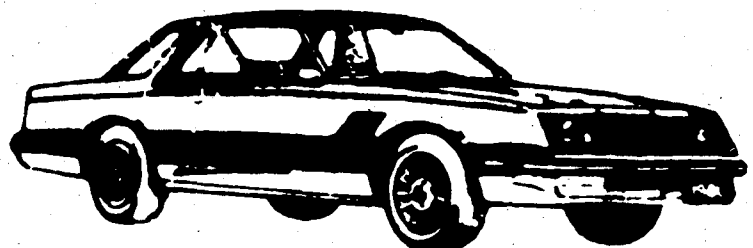
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## An E.E. history

By Ron and Vickie Krumm

It only took a fire to get the Engaged Encounter spark going.

A few couples burned the midnight oil in October 1975 for about 10 preparation meetings to present Engaged Encounter to 12 couples in 8 consecutive nights in February 1976. The purpose was to help engaged couples develop a skill for better communication before they got married.

IT WAS John and Linda Sanford of West Palm Beach who, with outlines from their Texas Engaged Encounter tucked under their arm, solicited the help of Tom & Kay Trama and Ron & Vicki Krumm and Father Breen to tackle this first Engaged Encounter at St. Luke's Catholic Church in Palm Springs.

Then Fr. Jim Murtaugh invited this same team to work with him on February 29, 1976 for a one day Engaged Encounter at St. Helen's in Ft. Lauderdale and on May 2, 1976 at St. Helen's again for 26 couples. Then back to St. Luke's on June 27 with Krumms, Tramas, Bill and Nancy Johnson of Jupiter and Al & Gina DeRojas of Boca for 14 more couples.

An Engaged Encounter team training was presented by Todd and Margaret Owers and Larry & Karen Bernier on July 11, 1976. And Linda and John Sanford sometime thereafter gave a team training in the South Dade area.

The Engaged Encounter "baby" was born after 9 months of labor.



## Priest's view of Engaged Encounters

Fr. Charles E. Notabartolo  
St. Joan of Arc Parish

Whenever two people come together and share their true feelings with each other, as well as their ideas and opinions, it is an experience.

This is even more so when it is a couple planning to be married. The experience is deeper and one which brings them closer together.

NOW ADD, three married couples who are willing to share their deepest feelings on the real and most significant experiences of their own unique married lives, plus a sensitive

priest and you have the beginnings of an Engaged Encounter.

At St. Joan of Arc Parish, an engaged encounter is a community endeavor, with married couples ministering to those engaged. Some, as presentation team couples, and many more who prepare and serve lunch and decorate the Parish Hall so that dinner will be a special meal, symbolically expressing the love of this community for them.

Many of the couples who volunteer to serve have made a Marriage Encounter and their presence makes this day one of loving encouragement.

AS A PRIEST who has worked on

several Engaged Encounters, I want to express that I have been impressed by the depth of the sharings of the team couples on the day.

More significantly, I am encouraged to continue by the large number of couples who, having made an Engaged Encounter, return afterward to say that it helped them in important ways.

It helped them to communicate or it brought them closer together. Many couples expressed that they were touched by the love shown them by the married couples who served them. This has happened to me at each Engaged Encounter I have been fortunate to serve as team priest.

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# Reflections of an expert on marriage preparation

By Fr. Tim Lynch  
Spiritual Moderator

## Marriage Preparation Programs

Some insights on marriage preparation I have found interesting through the years:

Engaged couples are nervous when they ring the rectory bell for that first interview. I suspect the nervousness is

can we say but, "welcome in", "glad to see you", "thank you for inviting us to celebrate your love with you".

Having "survived" the first interview, you begin to feel the priests really do care. All the instructions that go into assessing readiness for marriage and providing the support for its growth and enrichment is a work of love. At

"Marriage is not only a human reality, it is also a saving mystery. It is a sign of Christ's love in our world."

due to not knowing the priest personally. (I wonder why, since he has usually been in the parish a while.) Perhaps it's their first visit to a Rectory. You get the feeling it's like meeting the "in-laws" for the first time. Well, what

what other time in your life do you get such personal attention on a one and one basis free, from a professional?

Priests are incurably romantic in their ideas about marriage. I suspect it is due to fond remembrances of their

## Engaged Encounter schedule for 1981

Engaged Encounter for 1981 are held each month in different locations throughout the Archdiocese. The Engaged Couple attends the one in their area. For the date and time, contact the couple or parish listed for that area.

**South Dade** — Rich & Pam Astrum, 665-4240; **North Dade & South Broward**, Family Enrichment Center, 651-0280; **N.W. Broward**, Call Parish —

St. Andrews, St. Vincent, St. Helens, St. Bernard; **N.E. Broward**, Call Parish, St. Anthony; **Central Palm**, Call Parish, Holy Name, St. Luke, Sacred Heart, St. Ann, St. Juliana, St. John Fisher.

**Boca Raton**, Ray & Marilyn Schoenfeld, 395-2873; **North Palm Beach**, Joe & Lorraine Sabatello, 844-5639; **Camino**, call Chino & Nidia Mendez, 221-4731.



own family upbringing and the ideal and gift that they see in their vocation to the Priesthood.

**MARRIAGE** is not only a human reality, it is also a saving mystery. It is a sign of Christ's love in our world. It is the path (vocation) to which you are called to holiness in life.

**THIS SAVING** mystery of marriage reflects the covenant relationship of God with His People and Christ with His Church. Your married love is essentially human love that is called to participate in and reflect the love of Jesus, becoming thereby divine love, creative love, redeeming love, healing love, reaching out beyond yourselves to the lives of your children and the community.

**YOU WITNESS** to the world as a sign of God's presence in a unique and special way, making the Church alive and bringing it into existence in places where it did not exist before.

"Wow" you might say "that's heavy". Let me give you an example.

I rarely miss an opportunity to go to the wedding reception. I am amazed at the degree of importance and how traditional couples are in observing such customs as throwing the bouquet and the garter, the first dance, the toast and the cutting of the cake and feeding each other, etc.

I get very upset at times when I see a couple, usually at the insistence of friends and the photographer, plunge the largest piece of cake possible down the spouse's throat. How sad indeed does this action reflect what is all too commonly taking place in marriage relationships — a couple ramming their ideas, their ways, their opinions on each other.

So gently feed one another with kindness, love and with reverence so that "you may have life and share that life abundantly" John 10:10.



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# Pre-Cana . . .

## . . . because 'Cana is forever'

For four nights, about 15 couples have sat in a parish hall somewhere in the Archdiocese of Miami, listening to experts and themselves discuss sex, money, in-laws, communication, children, methods of birth control, their past, their present, their future, themselves and each other.

The criteria for success in Pre-Cana, says Dr. Henry McGinnis, a marriage and family therapist who has prepared more than 1,000 couples through the program, "is when somebody does not want to continue (with the marriage)."

Depressing as that may sound, he says, it is more depressing when couples decide the same thing years late, after they have been married.

"Marriage in the Catholic Church," he says, "is like a parachute jump. You better get it right the first time."

A veteran of more than 30 pre-Canas and witness to countless couples with marital problems, Dr. McGinnis believes preparation programs for marriage are essential. He happens to think Pre-Cana is one of the best around.

Begun 40 years ago by a Jesuit priest, Pre-Cana takes its name from the wedding feast where Jesus performed his first miracle. Its goal: to let couples contemplating marriage know that "Cana is forever."

Unlike Engaged Encounter, which discusses the same topics in one seven or eight hour-long session, Pre-Cana consists of four sessions each several hours long. Dr. McGinnis says this is one of the strong points of the program, because it gives couples a chance to go back home and reflect on what they have learned.

The first night begins with a priest, often the pastor of the host parish, explaining what marriage means in the Catholic Church. Although the aspect of marriage a vocation, covenant and sacrament is fully discussed, Dr. McGinnis says, "This is not a religious exercise where we go over the Baltimore catechism."

Indeed, the rest of the first night, and the second and the third, are taken over by a trained specialist in marriage and family, most often Dr. McGinnis, who discusses with them the reality "of where they are here and now."

He describes the procedure he uses as an equation:

Culture + Family + Person  
Reality

He asks each person to reflect on the culture he/she was brought up in, the family situation, and their own person. He especially asks them to reflect on whether they have realized their dreams, in terms of careers, travel or self-fulfillment. "They should have seen fulfilled some of their own hopes and aspirations."

A questionnaire entitled "Is your engagement rated X?" is also handed out during this first night. It is designed to bring out serious problems such as alcoholism, that the partners might be overlooking. The attitude that after marriage "it's all going to work out," Dr. McGinnis says, is not at all realistic.

The topic of the second session is communication, the "giving and receiving of thoughts, ideas and feelings." Both verbal and non-verbal

methods of communication are discussed, and then the couples receive a questionnaire, "Discovering Each Other," designed to help them do just that. After filling in their answers, they are encouraged to discuss them, and, Dr. McGinnis says once they start, "You can't shut them up."

He says, "Communication is very, very difficult," and it is most often the root of marriage problems. "It is basically the biggest problem, but not always the recognized problem."

The third session deals with human sexuality, the "emotional aspects of

sexuality, particularly the myths of sex." Among the topics discussed are methods of birth control, with emphasis on natural family planning.

The fourth and final session is devoted to the "money problems (which) tend to wipe out at least half of the teenage marriages," and the second most often cited reason for divorce. This part of the preparation is completely practical, dealing with family budgets, insurance, savings, investing, credit, and renting or buying a house.

The last topic discussed is the actual

planning of the wedding liturgy, whether to have a Nuptial Mass or just exchange vows. This part is usually presented by a priest, so that Pre-Canas end and begin on spiritual notes. Some pastors like to end the program with a Mass for all the participants.

Most of those who have gone through Pre-Canas find them revealing and worthwhile experiences, even though sometimes they may come with an antagonistic attitude, "Convin-

continued on p. 8 B

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# Looking back at a Wedding . . .

By Marianne Mullen

Most women at one time or another look back with nostalgia to the time of their first love, the engagement, the wedding.

When I think of a beautiful wedding, it is not my own wedding that comes to mind, but the wedding of my husband's brother.

My own wedding in 1942 had been a hurried up affair. My husband and I both had to go back to our jobs in the German Army.

good food they had managed to acquire for this important day — all from the black market.

One thing came up as quite important, the bride and groom had to see the parish priest the evening before the wedding. They seemed a little apprehensive about it, a little scared even, but the groom managed to joke a little about it and received glares from the family of his bride, very devout Catholics.

Everything must have gone well though, because the next day the most beautiful

**"I accepted the wedding invitation mostly because I wanted to get away from the big city with its air raids and bombings, and also because I hoped against hope that my husband would get the leave he had asked for to attend the wedding."**

No veil, no church, no celebration. No wonder I can hardly remember the day.

Then, a year later, my husband's brother came back from Russia to get married. I had only met him once before, but we had named our first son Walter after him.

I accepted the wedding invitation mostly because I wanted to get away from the big city with its air raids and bombings, and also because I hoped against hope that my husband would get the leave he had asked for to attend the wedding — which of course he did not get.

So there I was in the little town of Lohr among all of his family, trying to get acquainted with a lot of strangers.

The conversation was about the war, the wedding, mostly about all the

wedding I ever attended took place in the 1000-year-old Catholic Church with bridesmaids and flowers and the brass band making all the right noises.

The nuns of the Catholic school had turned out to see their pupils getting married, Franciscan monks of the nearby monastery of Maria Buchen were there in brown habits, with ropes around their waist, beards flowing.

My husband's father, a teacher at the Marianum Seminar played the organ loud and hearty . . . it was "The Wedding" of the year.

Needless to say the marriage lasted until Walter died a few years ago, while mine did not survive the stress of the troubled postwar years.

Was it just because they were married in church, or did the monks

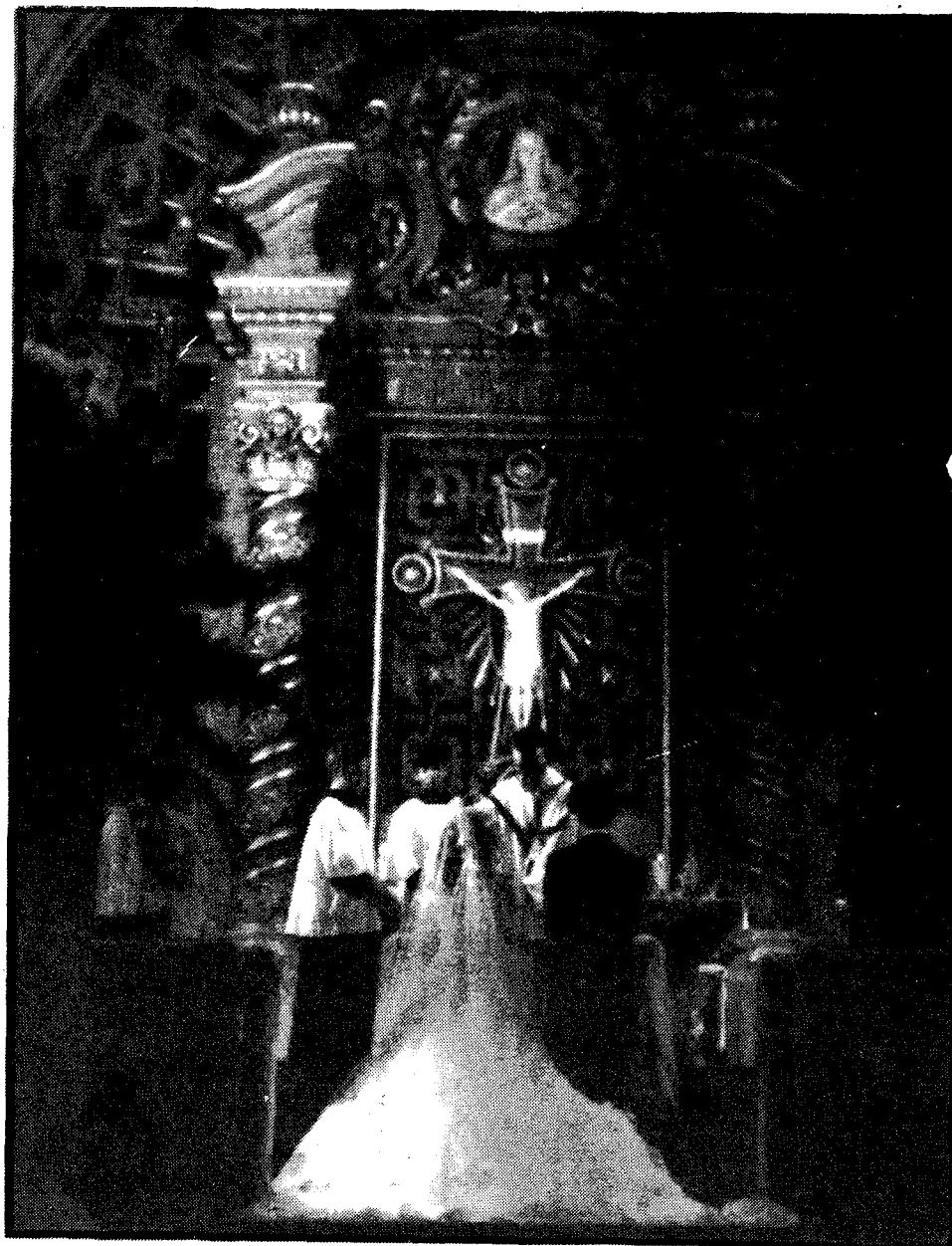


Photo by Juan Pardo

and nuns who feasted with us after the ceremony put in overtime in prayer?

Did the counseling they had the night before their wedding do the trick?

I will never know, but one thing I do know — I wish I had gotten married in the same old church . . .

Marianne L. Mullen typesets for the Voice.

## Pre-cana . . .

continued from p. 7 B

ce me, says Dr. McGinnis.

Although many couples might resent the Church's involvement in what they consider 'their' decision to wed or not to wed, Dr. McGinnis says, "the Church's concern is a very valid one. What makes you think, in effect, that you are intellectually prepared to be a husband or wife?"

He thinks the recently instituted diocesan regulations, "have been long overdue."

But, he says, Pre-Cana cannot guarantee that a marriage will work. It can only give couples the tools they need to continually care for their union.

"Marriage," he says, "is like an automobile. You've got to maintain it."

For more information on Pre-Cana and when and where the next one will be held, call the Family Enrichment Center, 651-0280, or your parish.



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# Natural Family Planning

## Sympto-thermal method can be as effective as the pill, without side-effects

By Pat and Kathy Gent

"We want to take this opportunity to express our feelings on Natural Family Planning (NFP). We have never been happier! As newlyweds we tried several methods of contraception and were unhappy with them all. Everyone thought we were crazy to use this method. But NFP has worked for us and we feel God has meant for us to learn it. It has so many benefits and we know we are following the church's teachings too. We feel no other method can begin to compare!"

Mr. & Mrs. Q.  
Phoenix, Ariz.

We are hearing this kind of sentiment more and more frequently from married couples all over South Florida in our work as lay ministers in the Natural Family Planning program for the Archdiocese of Miami.

Several years ago we returned to the South Florida area after attending college in the Midwest. While there, we learned (and have now practiced successfully for 7 years) the Sympto-Thermal (S-T) method of Natural Family Planning.

AFTER OUR return here we were surprised to learn that there was little or no information available in the Archdiocese concerning any form of NFP other than the traditional rhythm method.

We expressed our concern about this to the powers that be and shortly found that we were the NFP program for the Archdiocese. We have been teaching classes here for the past three years and were recently certified as instructors for the Couple-to-Couple League, which is the national

organization responsible for the development of this method.

**MOST** people, including most Catholics, are unaware of the new method of NFP which are so much more efficient than rhythm. In fact, when practiced properly, the sympto-thermal method boasts 98-99% effectiveness rating, which is similar to that of the pill and the IUD.

In addition, it doesn't cause physical problems or abortions. The S-T method is also very versatile and will work as well with women whose cycles are regular or irregular.

When practicing the S-T method, the woman observes her body for three signs indicating fertility or infertility:

- Basal body temperature;
- Changes in the cervix;
- and changes in the cervical mucus.

These are observed on a daily basis. We really encourage the husband to get involved. He can be just as active as his wife in chart interpretation and also in other daily tasks like temperature-taking. It's definitely a couple approach.

"There is a season for everything, a time for every occupation under heaven . . . a time for embracing, a time to refrain from embracing"

Ecclesiastes 3:1.5

All systems of NFP still involve some

abstinence during the fertile time of the couple does not desire to achieve pregnancy during that cycle. Usually a period of 7-10 days of abstinence is all that is indicated.

**BUT**, there are some very positive aspects to this. For example when we become one in the sexual embrace we have no guilt feelings, no physical side effects, and no annoying preparation to be concerned with. And, we have a special "honeymoon" time to look forward to each month.

**WE ALSO** feel that attendance at NFP classes can serve as a vehicle to help engaged couples discuss this aspect of their new life together. It leads each to a greater insight of the others ideas and values concerning sex.

We had the opportunity to begin charting prior to our marriage and it was most helpful. It offers the tremendous advantage in that we learned the techniques of symptom observation,

"In fact, the whole concept of NFP can result in an improved attitude toward marriage . . . It encourages and develops joint decision making about this important aspect of your married life. No one partner is made to feel used or taken advantage of . . ."

In fact, the whole concept of NFP can result in an improved attitude toward marriage. We've found that the successful practice of NFP involves a high level of communication between both marriage partners. It encourages and develops joint decision making about this important aspect of your married life. No one partner is made to feel used or taken advantage of, nor is either partner an uninvolved spectator to the couple's family planning method.

charting, and interpretation before we were married, so that after the wedding we weren't taking any risks in achieving a pregnancy.

Natural Family Planning classes are offered fairly often and at different locations in the Archdiocese.

We are also available to help with any questions.

You may contact us through the Family Enrichment Center at 651-0280. Congratulations and Happy Loving.

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# IMPORTANT NEWS FOR CATHOLICS

## MEDICARE DEDUCTIBLES INCREASED 13.3%

"Every year Medicare pays less and less of the health care bills of the aged; At the same time as their Medicare coverage goes down, their health

### ELIGIBILITY

is now available for the

## UNITED CATHOLIC GROUP INSURANCE TRUST MEDICARE SUPPLEMENT PLAN

*Designed To Pay The Eligible In-Hospital Deductibles and Co-Payments You May Have To Pay Yourself*

The United Catholic Group Insurance Trust MEDICARE SUPPLEMENT was designed to help you meet today's high cost of medical care. This Medicare Insurance Supplement (Form 1-1041) is now available to you at low group rates. It pays you the Medicare Part A Deductibles and your Part B In-Hospital Doctors and Surgeon co-payments that you may have to pay yourself.

The United Catholic Group Insurance Trust was established for the primary purpose of providing insurance coverage to Catholics at low group rates.

UNDERWRITTEN AND ADMINISTERED BY UNION FIDELITY LIFE INSURANCE COMPANY

**Now you can examine the insurance Plan that pays the eligible in-hospital Part A deductibles and co-payments that you may have to pay yourself!**

- Pays the Part A in-hospital deductible that you may have to pay yourself.
- Pays from the very first day of covered hospitalization . . . no co-payments, no deductibles, no waiting periods.
- Pays the In-Hospital Part A Co-Payments and

the In-Hospital Doctor and Surgeons Co-Payments of Medicare Part B You May Have To Pay Yourself.

- Pays cash benefits *direct to you or anyone you designate.*
- Pays cash benefits *in addition* to any other insurance plan you have — even Group.

### IMPORTANT GUARANTEE

For the 13th time in 13 years, Medicare deductibles have gone up. The Initial Deductible increased 13.3% as of January 1, 1981 — over 410% since Medicare began! But the benefits of this Medicare Insurance Supplement will match your new Medicare deductibles dollar for dollar. And if your deductibles should go up again, we guarantee to increase our benefits to match.

#### UNION FIDELITY LIFE INSURANCE COMPANY • TREVOSE, PENNSYLVANIA MEDICARE SUPPLEMENT COVERAGE — OUTLINE OF COVERAGE FOR POLICY FORM 1-1041 CERT.

1. Read Your Policy Carefully — This outline of coverage provides a very brief description of the important features of your policy. This is not the insurance contract and only the actual policy provisions will control. The policy itself sets forth in detail the rights and obligations of both you and your insurance company. It is, therefore, important that you **READ YOUR POLICY CAREFULLY!**
2. Medicare Supplement Coverage — Policies of this category are designed to supplement Medicare by covering some hospital, medical and surgical services which are partially covered by Medicare. Coverage is provided for hospital inpatient charges and some physician charges, subject to any deductibles and co-payment provisions which may be in addition to those provided by Medicare, and subject to their limitations which may be set forth in the policy. The policy does not provide benefits for Custodial Care such as help in walking, getting in and out of bed, eating, dressing, bathing, and taking medicine.
3. Neither Union Fidelity Life Insurance Company nor its agents are connected with Medicare.

4. SERVICE	BENEFIT	MEDICARE PAYS	THIS POLICY PAYS	YOU PAY
HOSPITALIZATION . . . Semiprivate room and board, general nursing and miscellaneous hospital services and supplies.  Includes meals, special care units, drugs, lab tests, diagnostic x-rays, medical supplies, operating and recovery room, anesthesia and rehabilitation services.	First 60 days.	All but \$(204).	\$204.00.	Nothing.
	61st to 90th day.	All but \$(51) a day.	\$51.00 per day.	Nothing.
	91st to 150th day. Beyond 150 days.	All but \$(102) a day.	\$102.00 per day. 90% of eligible expenses up to 365 days.	Nothing. 10% of eligible expenses up to 365 days then full Amount.
POSTHOSPITAL SKILLED NURSING CARE . . . In a facility approved by Medicare, you must have been in a hospital for at least three days and enter the facility within 14 days after hospital discharge.	First 20 days.	100% of costs.	Not covered.	Nothing.
	Additional 80 days.	All but \$(25.50) a day	Not covered.	\$(25.50).
	Beyond 100 days.	Nothing.	Not covered.	Full Amount.
MEDICAL EXPENSE	Physician's services, inpatient and out-patient medical services and supplies at a hospital physical and speech therapy, and ambulance.	80% of reasonable charge (after \$(60) deductible).	Eligible expenses not payable by Medicare in excess of \$200.00.	1st \$200.00 each calendar year.

5. The policy does not cover the following:
  - (a.) Private duty nursing.
  - (b.) Skilled nursing facility care costs beyond what is covered by Medicare.
  - (c.) Custodial nursing facility care costs.
  - (d.) Intermediate nursing facility, care costs.
  - (e.) Home health care (above number of visits covered by Medicare).
  - (f.) Physician charges (above Medicare's reasonable charge).
  - (g.) Drugs (other than prescription drugs furnished during a hospital or skilled nursing facility stay).
  - (h.) Care received outside of U.S.A.
  - (i.) Dental care or dentures, checkups, routine immunizations, cosmetic surgery (except for reconstructive surgery and for the correction of normal bodily functions), routine foot care, costs of eyeglasses or hearing aids or of examinations thereof.
6. Exclusions, Reductions, Limitations.  
This policy does not pay for any loss which is caused by or results from: (1) war or any act of war; (2) any mental disorder; (3) confinement in any institution for whose service payment would not be legally required in the absence of insurance; (4) confinement in any facility owned or operated by the Federal Government for the treatment of members or ex-members of the armed forces; (5) intentionally self-inflicted injury; (6) any narcotic (unless administered on the advice of a physician; or (7) pre-existing conditions until the certificate is in force six months.  
The chart summarizing Medicare benefits only briefly describes such benefits. The Health Care Financing Administration or its Medicare publications should be consulted for further details and limitations.
7. Renewability  
The Policy is guaranteed renewable for as long as you live and pay the required premium. The premium for this Policy or any attached riders cannot be changed unless like changes are made on all policies of this form issued to persons of the same classification residing in your then state of residence.
8. Premiums  
The premium is: \$ 9.30 Monthly \$ 25.58 Quarterly \$ 51.15 Semi-Annually \$ 102.30 Annually

PLEASE NOTE: Pre-existing conditions refer to those medically advised or for which treatment was received from or recommended by a physician within 6 months prior to the effective date.



# 65 AND OVER . . . JANUARY 1, 1981

it now pays 38% of those expenses.  
expenses skyrocket."

Select Committee On Aging, U.S. House of Representatives

## Medicare Deductibles Increased 13.3% As Of January 1, 1981

During 1980, the U.S. Senate and House of Representatives met to find a solution to the rising costs of health care for senior citizens. Senior Citizens spend almost three times what younger folks do on health care.\* But, according to the Select Committee on Aging, Medicare pays only 38% of the average senior citizen's health care bill. The out-of-pocket cost of medical expenses for older people has risen over 200% since Medicare began.\*

### How has the government responded to those escalating costs?

For the 13th time, the government has raised the Initial Medicare Deductible. As of January 1, 1981 it's an astonishing \$204.00 — a 13.3% increase from 1980 and a 410% increase since Medicare began!

It's obvious that the U.S. government isn't going to take the necessary steps to insure senior citizens against the frightening costs of hospitalization. Medicare isn't enough. It leaves senior citizens with an average of 62% of their health bill to pay themselves. You must defend yourself against the high cost of hospitalization by making sure that you have adequate hospital insurance coverage. Remember, you can only rely on yourself. **ACT TODAY!**

\*Statistics according to the Department of Health and Human Services

### Your Service Representative is as close as your phone.

Union Fidelity, the underwriter and administrator of this plan, is a well-established, nationally known specialist in insurance for folks 65 and over. Any time you have a question, need fast service, or want to check on your coverage — dial your Hotline number (800-523-5758). It doesn't cost you a penny . . . it's TOLL-FREE. You'll reach a trained specialist who will give you immediate assistance.

### Send No Money Now. Examine Your Certificate Without Cost!

Send no money now . . . just your enrollment form. We'll send your Certificate immediately. Examine it in the privacy of your home for 21 days. Once you're satisfied that this coverage is everything we've said it is, send in your first premium. Your coverage will be in-force as of the effective date. Of course, if you decide you don't want the coverage, you'll owe no money and be under no obligation. Even after you've paid your first premium, if you change your mind, simply return the certificate within 30 days for a complete refund. No obligation . . . no questions asked!

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ENROLL BY  
MIDNIGHT  
FEBRUARY 28,  
1981**



If you enroll or mail your request by February 28, 1981, the United Catholic Group Insurance Trust will send you two free gifts. You will receive the bronze Mother Mary and Child Medallion — a beautiful keepsake of the Holy Mother and Child — and the informative Medicare Reference Card. Enroll now . . . don't miss your opportunity to get this valuable card absolutely FREE!

	WHAT IN-HOSPITAL MEDICARE PART A AND B PAYS AND WHAT YOU MUST PAY	WHAT THIS SUPPLEMENT PAYS YOU
<b>DAYS 1-60 OF BENEFIT PERIOD*</b>	<b>MEDICARE PAYS</b> all covered hospital expenses (room board, operating room, etc.) except the \$204.00 Initial Deductible and the first three pints of blood. <b>YOU MUST PAY</b> the \$204.00 Initial Deductible and for your first three pints of blood.	<b>WE PAY YOU</b> the entire \$204.00 Initial Deductible.
<b>DAYS 61-90 OF BENEFIT PERIOD</b>	<b>MEDICARE PAYS</b> all but \$51.00 a day of your hospital charges. <b>YOU MUST PAY</b> \$51.00 a day from the 61st to 90th day totaling \$1,530.00 for the entire 30-day period of hospitalization.	<b>WE PAY YOU</b> the \$51.00 a day from the 61st to the 90th day. We pay you this amount for every covered day you're hospitalized during this entire 30-day period — totaling \$1,530.00.
<b>DAYS 91-150 OF BENEFIT PERIOD</b>	<b>MEDICARE COVERAGE ENDS</b> unless you use your Lifetime Reserve (a back-up period of 60 days coverage you can use only once). <b>YOU MUST PAY</b> \$102.00 a day while using up your Lifetime Reserve . . . totaling \$6,120.00 for the entire 60-day period.	<b>WE PAY YOU</b> \$102.00 a day while you use up your Lifetime Reserve. We pay you this amount every covered day you're hospitalized during the entire 60-day period — totaling \$6,120.00.
<b>DAYS 151 AND AFTER</b>	<b>MEDICARE PAYS NOTHING</b> — your hospital benefits run out. <b>YOU MUST PAY</b> your entire hospital bill yourself.	<b>WE PAY YOU</b> 90% of your eligible hospital charges for a lifetime maximum of 365 days.
<b>BENEFITS FOR IN-HOSPITAL SURGERY, PHYSICIANS SERVICES AND OTHER MEDICAL EXPENSES</b>	<b>MEDICARE PAYS</b> 80% of the reasonable charges after you've satisfied the \$60.00 yearly deductible. <b>YOU MUST PAY</b> the remaining 20% plus the \$60.00 yearly deductible.	<b>WE PAY YOU</b> for the eligible in and out-patient medical expense not payable by Medicare after these Medicare expenses exceed \$200.00 per calendar year.

\*Medicare Supplement Benefit Period begins with the first day you are hospitalized. It continues for as long as you're confined and for 60 days after you've been released from the hospital or Nursing Facility. You enter a new benefit period immediately the next time you're hospitalized. This Medicare Supplement (Form 1-1041) is not connected with or endorsed by the U.S. Government or Federal Medicare Program. It pays the eligible expenses shown above that the Federal Medicare Program doesn't. Eligible expenses are those defined as reasonable, necessary and recommended by a physician.

### HERE'S HOW TO ENROLL

1) Just fill out the short enrollment form and sign at the bottom. 2) Mail in your Enrollment Form. Send no money now. 3) Examine your certificate for 21 days. Pay your first premium only when you're completely satisfied. There's no obligation.

**MAIL TO: Union Fidelity Life Insurance Company  
Mr. Joseph H. Rabb  
Licensed Resident Agent  
3947 Ponce de Leon Avenue  
Jacksonville, FL 32217**

**ENROLLMENT FORM**

227191-34

1-1041-FL UNITED CATHOLIC GROUP INSURANCE TRUST  
MEDICARE SUPPLEMENT PLAN • TREVOSE, PENNSYLVANIA  
UNDERWRITTEN AND ADMINISTERED BY UNION FIDELITY LIFE INSURANCE COMPANY

(Please Print)  
NAME MR. \_\_\_\_\_  
MRS. \_\_\_\_\_  
MISS \_\_\_\_\_  
(If you are a married woman — use your own first name)

ADDRESS \_\_\_\_\_  
(Street or R.D. No.)

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ AGE \_\_\_\_\_ SEX  Male  Female

I ALSO APPLY FOR MY SPOUSE  
First Name \_\_\_\_\_ Middle Initial \_\_\_\_\_  
DATE OF BIRTH \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ AGE \_\_\_\_\_ SEX  Male  Female

Will this certificate replace any accident or health insurance policy that you now have in force?  No  Yes  
If yes, give company name and policy number \_\_\_\_\_

I understand that my coverage under Group Policy Form 1-1041 will become effective when issued, and that any condition for which I or my spouse have received medical advice or treatment was recommended by a physician within a six (6) month period preceding the effective date of coverage will not be covered until the Certificate has been in force for six (6) months.

SIGNATURE \_\_\_\_\_ DATE \_\_\_\_\_

COUNTERSIGNED BY: JOSEPH H. RABB (Licensed Resident Agent)  
02302-88-6

# A guide to the perfect wedding

## ANNOUNCING YOUR ENGAGEMENT

Announcements should be sent to your hometown newspaper and your fiancé's (if he lives elsewhere). Type or print the following information: your name, your fiancé's name, names and addresses of both sets of parents, the expected date of your wedding, and some background material (for example: your schooling, your job; his schooling, service record and/or job; notes on your parents and his parents). On the upper right-hand corner: your name, address, telephone number, and the date for the announcement to appear.

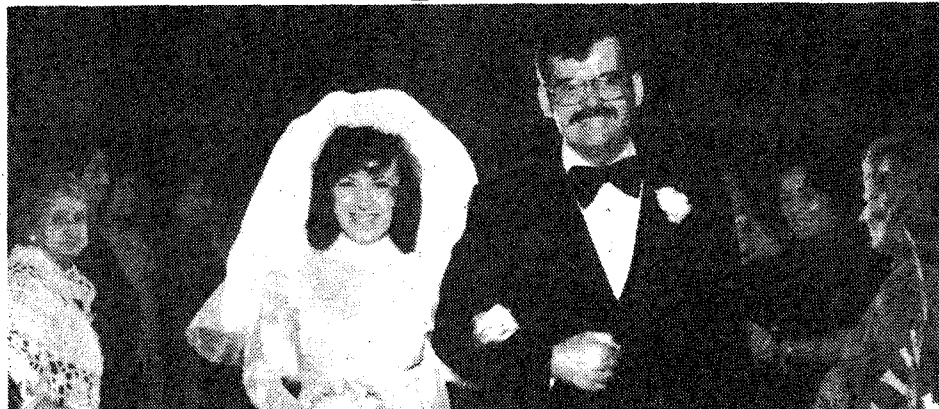
Do not be disappointed if all of this information does not appear. Society editors decide how much they will use depending on how prominent your family is or how much "space" they have on their page that day.

You might want to send a 5"x7" or 8"x10" black and white glossy photograph of yourself or you and your fiancé (if your local paper uses photos of couples). Write your names on a piece of paper taped to the back of the photo.

(The wedding announcement is written in the same way except the following information is added: date and place of the ceremony, name of officiating clergyman, description of your gown and those of your attendants, names of wedding party, location of reception, the honeymoon plans, and the place you will reside. This time include a formal portrait of yourself. Check your local paper's society editors for how far in advance of the wedding this material must be in. They may prefer the data submitted on their own form.)

## YOUR ENGAGEMENT PARTY

The parents of the bride-to-be often celebrate the official announcement with a party for the couple. (If this is not possible, a close relative may host



it; if your parents live a great distance away, the groom's parents may do this, if they wish). It is absolutely essential that the bride and her fiancé be in attendance. If this is not possible, the party must wait.

The engagement party is usually a simple cocktail party but can be a dinner or even a summer barbecue. The engagement is officially announced during the party. Informally printed or handwritten invitations should read: first line — your parent's name (or his, if they are hosts); second line — your name (or his); third line ( "to meet Thomas Johnson" (or Jane Jones). Telephone invitations are also correct. Guests are usually relatives and close friends.

## 4 TO 12 MONTHS BEFOREHAND

- Determine your budget and the kind of wedding (informal, formal, etc.) and decide where the ceremony will be.
- Visit your parish priest with your fiancé. Select a service and set the date.
- Plan the reception.
- Choose your attendants.
- Draw up your invitation list; have your fiancé draw up his.

- Enroll with the Bridal Gift Registry of your favorite store.
- Select your dress, veil, accessories, and bridesmaids' dresses. Consult a men's formalwear specialist with your fiancé.
- Select the photographer and florist.
- Plan your wedding reception music.

## 3 MONTHS BEFOREHAND

- Order your invitations, personal stationery, and note paper.
- Plan your honeymoon.
- Shop for your trousseau.
- Have both mothers choose their gowns.
- Visit your doctor for a complete physical examination, set date for blood test (time varies with each state), and check on a rubella immunization.
- Look for a place to live.
- Shop for home furnishing.

## 2 MONTHS BEFOREHAND

- Address wedding invitations.
- Choose gifts for your attendants.
- Buy a wedding ring and order engraving.
- Make a date with your fiancé to go get the marriage license. (Check your state's laws to see

how many days a license is valid.)

- Plan recording and display of gifts.

## 1 MONTH BEFOREHAND

- Have your hair styled as you will wear it at the wedding.
- Attend parties in your honor.
- Have final fittings on your and bridesmaid's gowns.
- Arrange for your rehearsal dinner (if you plan to have one.)
- Plan accommodations for your out-of-town guests.
- Plan how to handle traffic and parking.
- Mail your invitations.
- Have your formal wedding portrait taken.
- Plan bridesmaid's luncheon.
- Make a household "check" to see what home furnishings are still needed.
- Buy wedding gift for your groom.

## 2 WEEKS BEFOREHAND

- Record each gift as received and write a thank-you note.
- Send your wedding announcement to newspaper.
- Draw up a seating plan for reception; make cards for bride's table.
- Go over your personal trousseau
- If you plan to change your name, arrange to do so on social security, driver's license, credit cards, bank accounts, etc.
- Arrange to move all of your belongings to your new home.

## 1 WEEK BEFOREHAND

- Have final consultation with caterer, florist, and photographer.
- Give bridesmaid's luncheon
- Confirm rehearsal plans with clergyman and attendants.

## DESIGN DOORS AND SECURITY SYSTEMS

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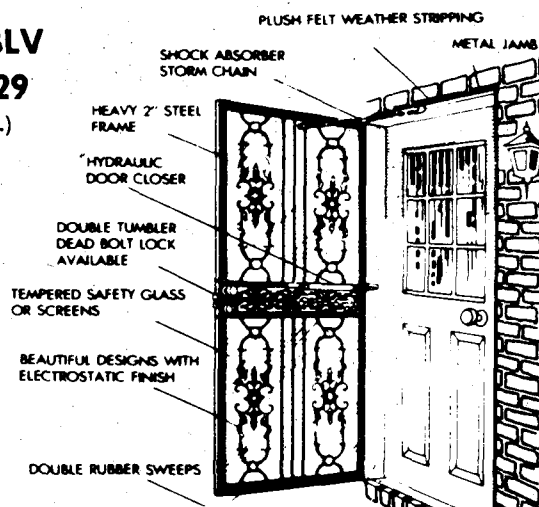
# SALE!

13993 BISCAYNE BLV

TELEPHONE: 944-0329

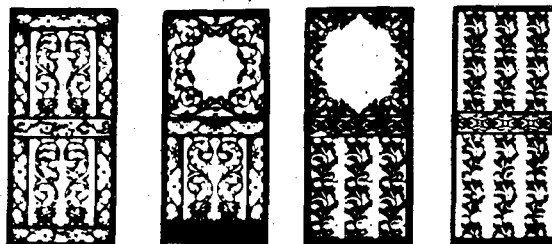
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## Things the groom must do

- Arrange an informal get-together between your family and your future bride's family.

- Sit down with your parents and help draw up your part of the guest list. Get it to the bride's mother as soon as possible to check for duplications.

- Choose gifts for your ushers and best man.

- Pick out the bride's gift (usually jewelry). The cost? That depends on your pocketbook.

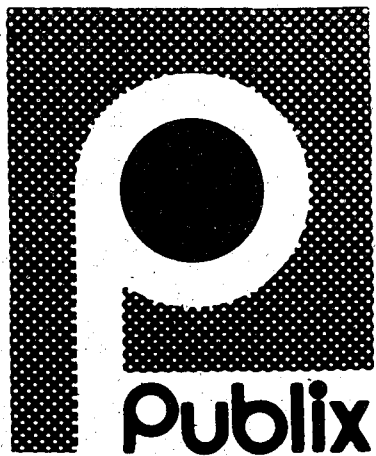
- Order flowers at least a month ahead of time.

- Sit down with your bride and plan the wedding trip.

- File for your marriage license. Check with your state office about health and time rules several months ahead.

- Order telephone, electricity and other services for your new home or apartment.





# How to cater your own wedding

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where  
shopping  
is a  
pleasure

**Publix**

# Marriage Encounter: 'a second honeymoon'

By Todd & Margaret Owers

"Is that all there is?"

These words are from a song made popular by Peggy Lee, and I found myself thinking them over one day as I recalled the six years Margaret and I had been married.

We were on a Sunday afternoon family outing, doing something (playing tennis) which should have been enjoyable. Yet neither of us was taking much pleasure in it.

I felt vaguely empty and discontent — nothing I could put my finger on. I could best sum it up this way: "Yeah, marriage is good all right — but is this all there is?"

"WHAT ARE you unhappy about?" I asked myself. "You have a beautiful wife, a lovely family with a good home. You're secure at work and you're making enough to get by comfortably. So what's the problem?"

Despite my rationalizations, these thoughts didn't make me feel better. I was comfortable being married to Margaret — maybe too comfortable. I was taking her for granted and could predict with accuracy what we'd be doing next weekend and the weekend after that. There was a "sameness" about our lives which was disturbing.

But still I denied these feelings. After all, we had a "good marriage, and I was reluctant to do anything which would rock the boat . . . like go on a Marriage Encounter weekend . . .

I felt awkward going out to dinner

alone with my husband because there were long periods of silence as we sat there waiting for our food."

These remarks were made by one of the team couples during a presentation on our Marriage Encounter weekend. I was taken back by their candor, and had to admit to my own surprise that I, too, had often felt the same awkwardness in eating out alone with my husband, Todd.

"In this informal newfound sharing, we began to rediscover the closeness that had once been ours, but which had been gradually lost as we conscientiously busied ourselves with the responsibilities of job, family and home."

As we listened to other team couples' presentations, I was relieved and amused to find that many uncomfortable feelings which I thought were unique to me were, in fact, experienced by many others as well. I was not an oddball.

In the security of the Marriage Encounter weekend, Todd and I gradually began to drop some of our defenses and share some feelings with each other. (All sharing by Encountering couples is strictly between husband and wife. There is no airing of feelings before the group.)

In this newfound sharing, we began to rediscover the closeness that had once been ours, but which had been gradually lost as we conscientiously busied ourselves with the responsibilities of job, family, and home.

IT HAS been a long and slow process, but we have learned that disillusionments — large or small — are not death to a relationship and can be overcome by reaching out to one another — a lifelong process that only began on a delightful Marriage Encounter weekend.

What happens on a Marriage Encounter weekend?

There are a series of informal talks given by one of three team couples and a priest. The presentations are moving, amusing, and personal. The purpose of each talk is to inspire couples making the Encounter to become aware of their own feelings about various aspects of their relationships.

The second step is expressing these feelings privately to each other through a technique called dialogue — a process made easier because the weekend presents the gift of time, free from the tensions, pressures, and interruptions so often present at home.

We still use the technique of communication we learned on that Marriage Encounter weekend. It has resulted in a renewed openness and joy between us that is better than ever.

Marriage Encounter was truly a second honeymoon.

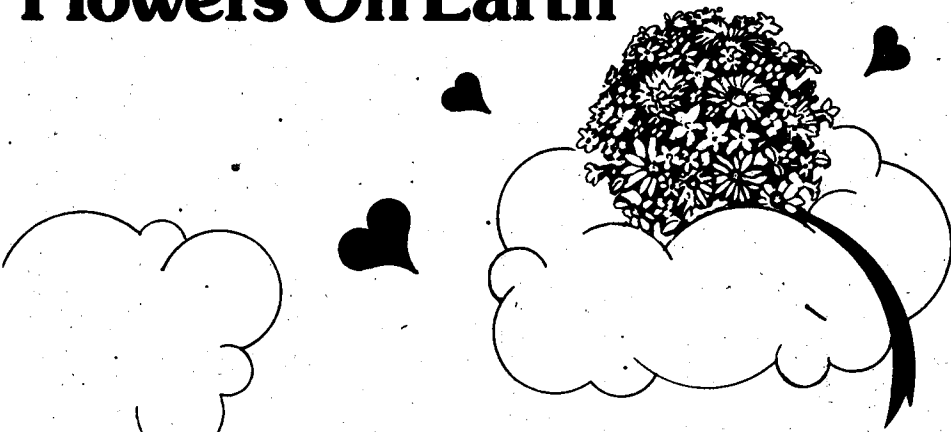
## MARRIAGE ENCOUNTER SCHEDULE

March 20	St. Vincent de Paul Seminary - Boynton Beach
April 3	St. Vincent de Paul Seminary - Boynton Beach
April 10	St. Vincent de Paul Seminary - Boynton Beach
April 11	St. Joan of Arc Parish Marriage Encounter Boca Raton
May 2	Holy Family & St. Lawrence Parish Marriage Encounter Miami
May 15	Dominican Retreat House - S. Miami
May 22	Our Lady of Fla. Monastery N. Palm Beach
May 22	Naples
June 12	Our Lady of Fla. Monastery N. Palm Beach
Aug. 28	Our Lady of Fla. Monastery N. Palm Beach
Sept. 4	Our Lady of Fla. Monastery N. Palm Beach
Sept. 18	Naples
Oct. 23	Dominican Retreat house - S. Miami
Nov. 13	Our Lady of Fla. Monastery N. Palm Beach
Dec. 4	Dominican Retreat House - S. Miami

For information or reservations call or send a \$10.00 deposit to:

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# One couple's experience with 'the Test'

By Carmen Ortiz and Kenneth Mueller

In June, 1980, when the Archdiocese of Miami's new guidelines for marriage preparation became effective, we decided to set our wedding date for March, 1981.

When we visited our parish priest, he informed us of the Pre-Marital Inventory, a 146-question test we would both have to take before getting married in the Church.

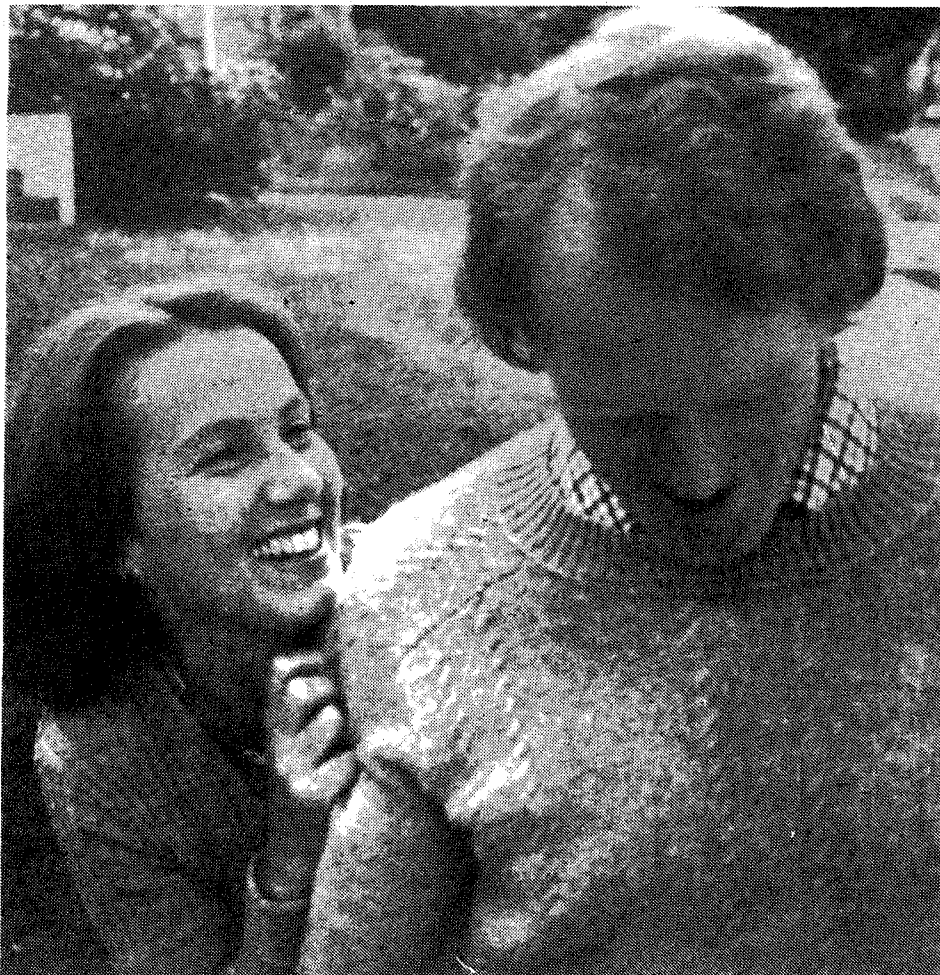
At first, we had mixed feelings about it. We felt we knew each other well enough, and we particularly didn't think it necessary to tell strangers about our private life.

Even when the priest said that the couple who would administer the test to us was part of the parish and had been trained for the purpose, we could not be completely at ease.

So, the first night we went to the sponsor couple's home we were very nervous. It was not only a first for us, it was a first for the Archdiocese — no one we knew had taken the PMI before. About the only thing we did know was that we had to answer a lot of personal questions. We were afraid of opening up our lives to strangers' scrutiny.

Mr. and Mrs. Syfert, our sponsoring couple, welcomed us into their home, though, as if we had known each other for years. They explained that the PMI was developed to help couples communicate with one another — which is the most important thing.

Then, they separated us, and we proceeded to answer the questions, dealing with everything, from money to sex to religion to our family backgrounds. Our sponsors would then evaluate our answers, looking for



significant differences of opinion or areas where we needed help.

**WE REALIZED** after taking the test there were questions in it we hadn't even thought about, which might have caused many problems later on.

In the following weeks, we went over our answers with Mr. and Mrs. Syfert, discussing why we had responded the way we did. This process opened our eyes to the responsibility of marriage, and settled some of the

problems that had come up: who would manage the money and how, where we would live, how we planned to raise our children.

While attending these conferences, we also went on an Engaged Encounter. For a day, we discussed more or less the same topics that had been covered in the PMI. The difference this time, was that 25 other couples were experiencing the same thing.

We talked in earnest about birth control and the different methods approved by the Church, and have ultimately decided to use Natural Family Planning.

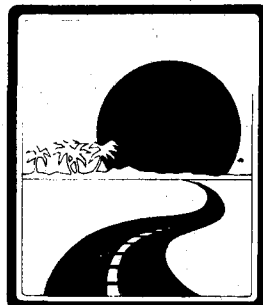
**AT THE END** of the day, all the couples got together and celebrated a very beautiful Mass, after which we had a wine and cheese social. We realized then that we were ready to be married in the Church, that we had a lot of good feelings about each other and that, when problems did come up, we would be better equipped to resolve them.

After this experience, our relationship became even closer, and we were asked to take part in a movie being filmed for the ABCD drive which would show the different parishes how PMI could help engaged couples.

Our marriage is now about to begin, and we are both very happy. We also feel that taking the PMI and participating in an Engaged Encounter opened our eyes, showed us more of each other, and taught us how to communicate so that we can avoid becoming disillusioned.

We recommend that anyone planning a wedding take these opportunities and use them wisely. Without them, problems that could have been worked out before the wedding, might turn into insurmountable obstacles after the wedding.

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## THE TEST

continued from p. 3B

sive. If there seems to be an area of strong disagreement or a subject that hasn't been broached between them and there are differences, it is up to us to bring it out now.

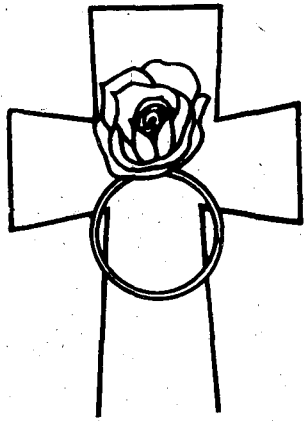
In many cases these areas are in heavier subjects, such as, religion, sex role adjustment and finance — subjects not discussed with friends of longer standing and yet to be discussed with two enthusiastic people on only our third meeting.

**IN MOST** cases our fears are groundless; however, in others, we are the moderators of some very lively discussion. In the end, not all issues may be resolved, but they have been raised in a controlled atmosphere and a dialogue has been initiated.

This awareness of each others feelings prevents many problems from arising, especially after marriage. This evening usually ends with much hugging and kissing, promises to see each other again, a toast to their happiness and, in some cases, an invitation to the wedding.

As we pack up their answer sheets and evaluation to be sent to the priest for his follow-up, we pray that the Lord will bless their union and give them the strength to work at their relationship. It's hard, but it's worth it!





# Letter to the engaged

Dear Engaged Couple:

Have you as an individual or a couple ever experienced anxiety? Do you know the feeling of apprehension? Have you ever experienced self-pity in a situation which ultimately you had no say in?

Yes, you say, my true feelings upon entering the world of Engaged Encounter! Please don't feel alone. You are one of many.

And may I mention that the many include both Priests and team couples who have so diligently prepared this experience for you. We can identify with your feelings. Yet, survival depends greatly upon predicted outcome. Maybe that is why so many of us survive. We have seen and felt the outcome.

**TAKE A** few minutes and retrieve from your bank of emotions the feelings you experienced during your Engaged Encounter.

I can readily remember the feelings I felt during our first encounter as a team people. Anxiety, apprehension, a little self-pity, yet a purposeful feeling of why. Initially, some of these feelings were not clear because of the fearful sense of rejection existing within me. Will they accept, or will they reject? My intentions are good, will they perceive this?

I recall our greetings and introductions — a little tense. Your faces said so much — did you see anything through mine?

Were the words "feelings and thoughts", "communication and dialogue" enough to satisfy your initial questions?

Those words began to alleviate part of my fear. I began to remember, as they were being spoken — what they meant. My fear, unfortunately, had dulled some of my knowledge.

**IN REFLECTING**, I vividly recall your eyes when a team couple began to speak on self-love — such sincere, questioning eyes. Why is this couple telling us this?

Yet, I saw your faces when you came back into the room after sharing with your friend. Did you feel closer? Was it beginning to make any sense? I wondered and then I began to pray. My fear was all but gone.

Then there were the words — sexuality, freedom, control, morality. Impractical, unrealistic, or too personal to share?

Did spiritually make a difference in your viewpoint, or did it deafen your ears? I remember listening to the words — spiritual, sacrament, commitment. And then I remembered.

It's all so interrelated. Without one aspect of the whole, the whole cannot exist. But I sensed your feelings. The need to have your questions answered.

**IS CONSCIENCE** enough? It has to be, as it is one of the significant determiners in all of our decisions.

Again, your faces brought a new awareness to my mind. They were not all faces of agreement. But agreement is not the only essential in communication. It's listening and understanding the whys of another's belief. You listened so well.

Throughout the day I saw and felt such change. There was a lightening affect on the room. We began to feel and understand the whys.

As I reflect upon that first day, it seems that the celebration of Christ we shared brought so much together. Your hands were touching. Was it because of romance or was it because of discovery?

Discovery is an exciting experience of life. I saw it in you and felt it as I reached out for my friends hand. I felt it as together, we received Jesus.

**HOW HAPPY** He must have been to see you, united in Him. How happy He must have been to see us, united with you.

For because of Him we have created a bond between us. The names may not be familiar, the time and place may seem irrelevant. But the faces, the words, will you forget? I don't think I want to — or I even can.

In Paul's Epistle to the Thessalonians, he writes: "That is why we thank God constantly that in receiving His message from us you took it, not as the word of men, but as it truly is, the word of God at work within you who believe."

Truly the word of God was at work that day. May it be alive within you always as together you share all the other experiences He has planned.

Kathy Hull

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# TEN COMMANDMENTS OF MARRIED LIFE

1. Love your spouse above all things, except God.
2. Do not make of marriage something vain, rather, make it an example of Christian living.
3. Pray and attend Mass together; it will sanctify your union.
4. Honor your spouse's parents as if they were your own, and be patient with them in their old age.
5. Love and keep your children as sacred gifts from God. They have a right to life.
6. Always remain faithful to your spouse. "Do unto others as you would have them do unto you."
7. Do not take from your spouse anything to which he/she is entitled. And remember he/she has the same rights and duties as you do.
8. Do not lie to each other. Lies create and increase problems. The truth and mutual trust resolve them.
9. Be an example of dignity for your spouse, friends and neighbors. A just measure of dignity will make others and your spouse appreciate you more. (But do not confuse dignity with pride.)
10. Do not covet others' happiness, rather, work on augmenting your own.

Jose P. Alonso





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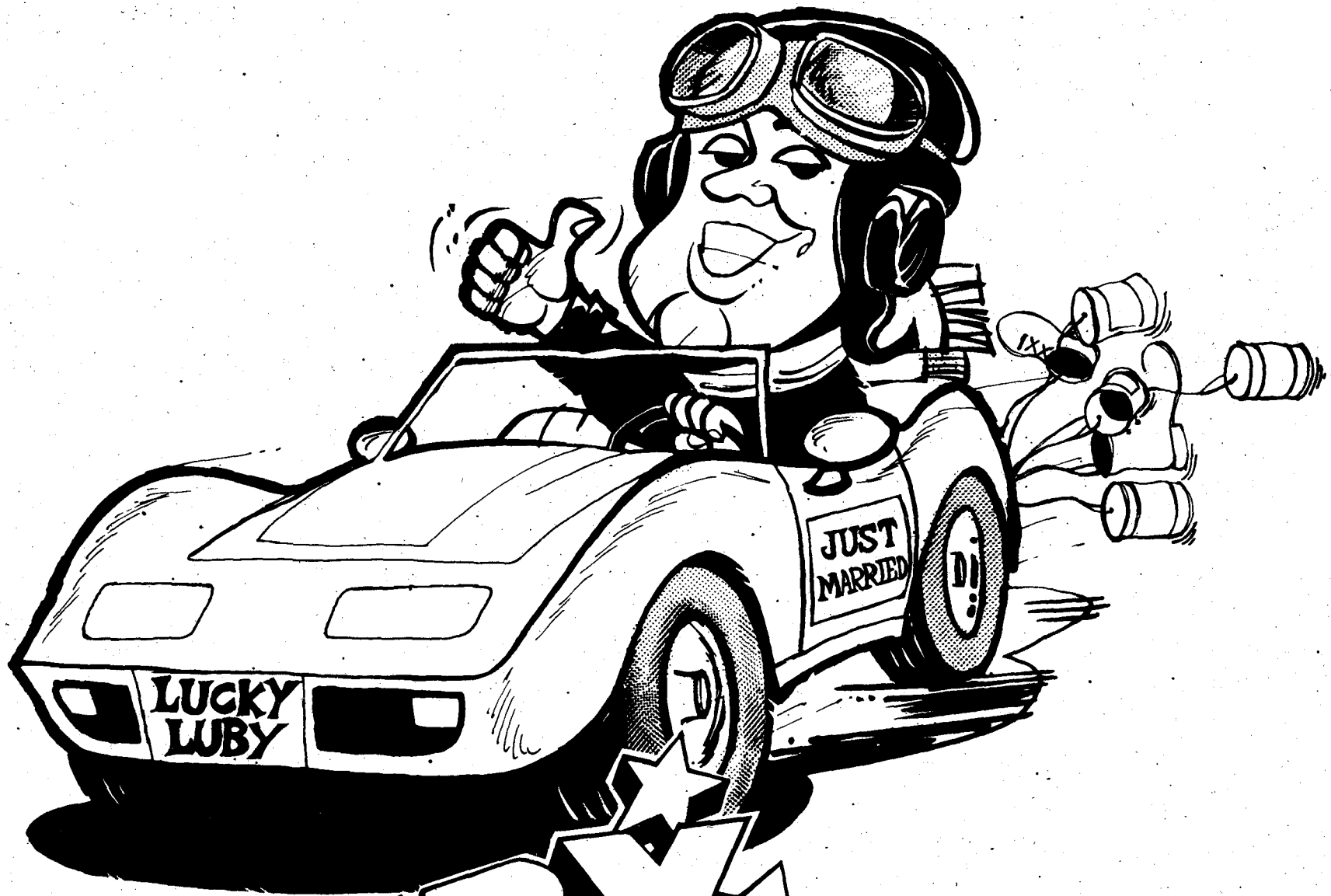
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