The

Archdiocese of Miami

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PROOF of	anti-Catholicism
worth \$10	D,000P6

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W.

Lent 1981

What can we do...to increase warmth and love in our families? How can we break down polarities and divisions in our parishes? How can we bring back the strays, the disenchanted, those who have lost hope in the Church?

Without me, you can do nothing' - John 15:5



Archbishop's message

My beloved in Christ:

The Lenten Season is especially important this year in the Church of Miami because of our diocesan-wide Evangelization Program of parish renewal and reconciliation. Together, we have pledged ourselves to spiritual reawakening, and to breaking down the walls that separate brother from brother within and without the Church of God.

Lent is our time for atoning for the past, righting the present, and readying for the future.

It is, first of all, a call to a second conversion, to "metanoia," which is that total change of heart and mind and attitudes that allows the loving of God and of our fellowman to take over and dominate our lives.

The Christian lives by this love. There is only one obstacle. We are sinners. To atone, to prepare for growth, repentance is a continuing and ongoing necessity.

REPENTANCE is basically interior. "Rend your hearts, and not your garments," cried the prophet Joel (2:13). But we also express and cultivate this

change of attitude outwardly, even publicly. The Sacrament of Reconciliation is a public liturgical act. The ashes of Ash Wednesday are a dramatic public admission of our sinfulness.

Fasting and abstaining are profoundly religious acts. Persons who are overwhelmed by the realization of God's love put small store in eating and drinking. Lenten fasting reverses the process. We deprive ourselves of food and drink in order to experience our needfulness, our emptiness, our fragile state. We remove supports like the comfort of a well-fed body in or-

der to come to terms with our deepest selves and the Lord who speaks to us there

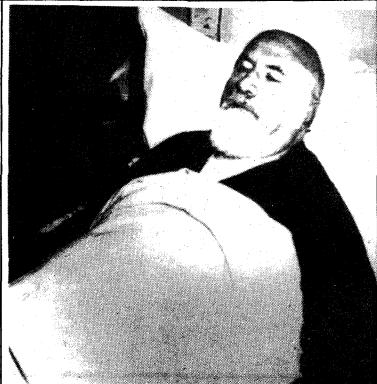
Penitential acts, like fasting, break down the house of blocks made up of our petty little securities and make us the poor people of God who seek the reign of God.

THE CHURCH has modified its laws:

THE CHURCH has modified its laws on fasting and abstinence, but only in order that these practices become more personal, spontaneous choices. How sad that many have failed the Church's confidence in them by not responding to this call to voluntary penance.

continued on p. 4

Anglican Synod moves toward



ASSASSINATION ATTEMPT - Melkite-Rite Patriarch Maximos V. Hakin of Antioch rests in a Beirut, Lebanon, hospital after receiving minor facial cuts during an assassination attempt in Bhamdoun, Lebanon. Terrorists riddled the 72-year-old patriarch's car with bullets but his driver sped away after shattered glass cut Patriarch Hakim's face. (NC Photo)

Catholic, Protestants deplore defacing

EVANSVILLE, Ind. (NC) -Bishop Francis Shea of Evan-sville joined Protestant leaders in a show of support for the Jewish community in the city after the defacing of Temple Adath B'nai Israel.

"There was a real feeling of sadness," Bishop Shea said after a meeting of the leaders of Christian denominations at the temple. "This kind of action is just not representative of our community.

Two days earlier swastikas and slogans had been painted in red on three sides of the temple. Police are investigating the incident, which is like one that occurred about a year ago.

"IN 18 YEARS I have never seen the religious community come together as they have on this issue - black, white, fundamentalist, independent, mainline Protestant, Roman Catholics - with the Jewish community," said Father Earl Rohleder, pastor of St. Anthony Church, who attended the meeting with Bishop Shea and Sister Catherine Doherty, director of the diocesan Peace and Justice Office.

The religious leaders decided to purchase space in local daily newspapers for a statement addressed to the children of Evansville and signed by concerned members of the Evansville religious community.

Sometimes you cry tears of sadness," the statement said. "It isn't always because someone hurts you, but rather because someone hurts the people you

"This week we are very sad because someone hurt people love. laughed at our Jewish brothers and sisters by spraying red paint on the building where they pray to God. But Jews are our brothers and sisters, and because we love each other, we look and we are sad," the statement continued.

"SO WE THOUGHT of you, of all the children in Evansville. You are very strong, even to change the future. If you know that you are all brothers and sisters together, and if you find a thousand ways to tell of your love to one another, then when you grow up, love will be stronger than hate.

Then it will not be necessary to be sad any more. Instead, everyone will be able to laugh in joy together," the statement concluded.

The Rev. Phil Amerson of St. John United Methodist Church said the statement was addressed to children because children are the one who receive the seeds of prejudice."

unity

By Robert Nowell

LONDON (NC) - The Church of England (Anglican) has taken the first cautious step toward unity with four other churches: the Methodist Church, the United Reformed Church, the Churches of Christ and the Moravian Church.

The step came when the Anglican General Synod gave provisional approval proposals that it should enter into a covenant with the four churches.

Such a covenant would involve the mutual recognition of each other's sacraments. membership and ministers. The four non-Anglican churches would accept bishops into their system, with all ordinations being conducted by people who are bishops at the time the covenant takes effect.

BUT CONSIDERABLE doubt still remains whether the proposals have gained enough support within the Church of England to obtain the twothirds majority needed in each of the synod's three houses bishops, clergy and laity - when the vote on final approval is taken in July 1982.

A key controversial issue involves the recognition and acceptance of the other churches' women ministers as equals in the ministry with Anglican priests. The resolution was opposed by 38 percent of the Anglican clergymen.

Currently the Church of England does not allow women Anglican priests legitimately ordained in other provinces of the Anglican Communion to exercise their ministry in England.

Archbishop Robert Runcie of Canterbury advocated support for the covenant. He stressed the dynamic and sacramental nature of the reconciliation that would be involved in the churches convenanting together and said that recognizing women ministers would not be an obstacle to improved relations with the Orthodox and Catholic churches.

"THE ORTHODOX and the Roman Catholics know they are in dialogue with a communion which has women priests within it," he said. "You can't really hide them. I know because I've talked to the Orthodox and I've tried.

News At A Glance

Georgetown U. returns money to Libya

WASHINGTON (NC) - Georgetown University has returned to Libya \$641,721 given for an Arab Studies program, saying it did not want to be associated with a government which advocated violence and terrorism.

Supreme Court to rule on use of Univ. Facilities

WASHINGTON (NC) - The Supreme Court has agreed to decide whether state university facilities can be used by student groups for religious worship and study.

US should use "tough lines" re El Salvador - Bishops

ST. PAUL,Minn. (NC) - Before giving any more aid to the government of El Salvador the U.S. government should "lay down some serious pretty tough lines" to insure that serious injustices and serious neglect of human rights do not continue there, said Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops.

Pro-Life men in uniform court martialed

BOSSIER CITY, La. (NC) - Two Air Force sergeants who wore their military uniforms to a pro-life prayer vigil at an abortion clinic were convicted by a military court martial Feb. 23 of violating uniform regulations.

New debates on death penalty in Italy

ROME (NC) - New debates on the death penalty arose recently in Europe with efforts by Italian rightists to reinstall the death penalty for terrorists and a decision by a European Parliament commission to propose abolition of the penalty in all its member nations.

Torture of prisoners continues in Bolivia

LA PAZ, Bolivia (NC) - The bishops of Bolivia said torture of political prisoners by the military junta continues and asked again for clarification of the circumstances surrounding the killing in January of nine opposition leaders.

Celebration set for three encyclicals

WASHINGTON (NC) - A conference celebrating the anniversaries of three major social encyclicals by Popes Leo XIII, Pius XI, and John XXIII will be held May 14, at the Catholic University of America.

Peruvian Bishops urge "brotherly co-existence"

LIMA, Peru (NC) - "Peace and understanding" should prevail between Ecuador and Peru, the Peruvian bishops said in comments on the month-long conflict between the two nations. The bishops urged "brotherly co-existence."

Nobel winner threatened by police

SAN PAOLO, Brazil (NC) - Adolfo Perez Esquivel, winner of the 1980 Nobel Prize for his promotion of human rights in Latin America, received a warning from police that he could be thrown out of Brazil for statements deemed interference in domestic affairs.

The Voice

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2nd News Front

No more aid

Three church groups criticize U.S. aid to El Salvador

WASHINGTON (NC) - Recalling the assassination last year of the archbishop of San Salvador, three Catholic agencies have urged again that all U.S. military aid to the El Salvador government be ended.

The three agencies - the U.S. Catholic Conference, the Conference of Major Superiors of Men, and the Leadership Conference of Women Religious – said in a joint statement that they believe a political solution "is both possible and preferable to the continued fratricidal conflict" in that Central American country.

The statement, released March 2, was issued in connection with the first anniversary of the assassination of Archbishop Oscar Romero of San Salvador by an unknown assailant on March 24, 1980.

Later, on March 2, the State Department announced that an additional \$25 million in military aid would be sent to El Salvador along with 20 more U.S. military training advisers.

"WE USE the anniversary of Archbishop Romero's death to call again, in the name of the bishops and religious communities of the United States, for the termination of all military aid to El Salvador and for new efforts to facilitate a negotiated political solution to the conflict," the statement remarked.

The U.S. Catholic Conference is the public policy arm of the U.S. bishops. The Conference of Major Superiors of Men and the Leadership organizations

Lent regulations

In the Archdiocese of Miami Good Friday is a day of both fast and abstinence, e.g. only one full meal may be eaten and meat is not permitted. All the Fridays of Lent, which ends on Easter Sunday, April 19, are also meatles days.

Those who have reached the age of 14 are obliged to observe abstinence on the Fridays of Lent. Those between the ages of 21 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Archbishop McCarthy has called

on Catholics of all ages to practice voluntary self-denial during the Lenten season. He urged participation in daily Mass, spiritual reading, particularly Scripture, and recitation of the Rosary.

of heads of religious orders of men and women.

The statement noted that one month before his death, Archbishop Romero wrote then President Carter asking that the United States not "intervene with military, economic, diplomatic or other pressures to determine the

destiny of the Salvadoran people."

The statement said, "In light of this position we found profoundly disturbing the decisions taken in the last two months to renew military aid to the Salvadoran junta, to increase this aid through the delivery of weapons and ammunition, and finally, to propose even more significant increases for the

WHILE SAYING they were aware of the complexity of the Salvadoran situation, the three organizations said that providing military assistance to the junta has three negative con-

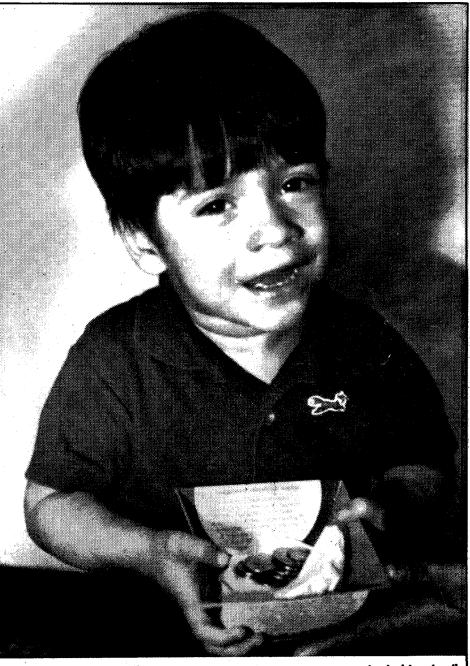
- "It identifies the United States, at least symbolically, with the repressive role of the security forces whose actions have been consistently criticized by the church in El Salvador;
- "It increases the risk of wider military intervention, and
- "it jeopardizes a constructive role the United States might play in the conflict.'

The statement said the groups supported the assessment of church officials in El Salvador that the "principal responsibility" for the violence in the country rests with the government of El Salvador.

The statement also remarked that the organization's judgment of the situation does not constitute "an endorsement of other political forces in El Salvador.

At the State Department spokesman William Dyess announced that four training teams of five men each would be sent to El Salvador to train the government forces in the use of U.S. equipment, combat techniques and intelligence.

HE DID not specify the type of military equipment being sent, but the Washington Post quoted sources as saying that large amounts of machine guns, mortars, rifles and ammunition,



EAGER TO HELP those less fortunate is little Sebastian Rejon, 2, who holds a family offering gathered in Operation Rice Bowl. Families of the Archdiocese are asked to eat a frugal meal each week during Lent, put the savings in the "rice bowl," and give it to their parish for Catholic Relief Services.

heavy-duty trucks, four helicopters and communications and surveillance equipment would be sent.

Dyess also said that the military advisers would not accompany combat troops into battle zones but would carry sidearms and be able to protect themselves if attacked.

The announcement, coupled with another announcement two days earlier that six naval advisors were being sent to El Salvador, brings to 45 the total number of U.S. training personnel in the country. Nine servicemen at the U.S. embassy in El Salvador - up from the previous four - brings the total number of U.S. servicemen in El Salvador to 54.

ABCD report March 11

Archbishop's Charities Drive final report meeting for all pastors of the Archdiocese, will be held at Williamson's Restaurant in Fort Lauderdale on Wednesday, March 11, at 7 P.M.

According to Father Neil Felmming, ABCD Coordinator, preliminary reports on this year's campaign look very promising. The goal for the 1981 ABCD is \$3.6 million.

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Seek real renewal this Lent

continued from p.1

Each of us must seek out real obstacles to God's love in his life. Selfindulgence in eating and drinking may be one of them. But other forms of selfishness may be more serious. Our Lord summed up the basic law of selfdenial in his saying: "If any one wishes to come after me, he must say 'no' to his very self, take up his cross, and begin to follow jn my footsteps." (Matthew 16:24).
Some forms of selfishness are easily

recognized: failure to give self to God in prayer, especially by Mass attendance, personal hostilities in family relationships, lack of concern for elderly relatives, racial prejudice, injustice in business, divorce, abortion. Other faults are less obvious, indifference, which even more than hate itself is the real contradiction of love, a lack of concern for one's brothers.

Some obstacles have too often paraded as virtues, like the debilitating refusal to forgive oneself that sometimes masquerades as humility.

Another example is the pride that reduces all judgements to one's own feeling even in total opposition to the

teachings of the Church and the experience of Christian wisdom of the centuries

But all these faults are symptoms and not the root cause of our sickness. We ask ourselves: What is that sickness? What can we do to give new vigor to our Faith? To increase warmth and love in our families? How can we break down polarities and divisions in our parishes? How can we bring back the strays, the disenchanted, those who have lost hope in the Church? The answer comes back in the voice of Jesus Himself: "Without me, you can do nothing." (John 15:5)

THE REAL cause of our troubles is our

failure to recognize Jesus as Lord, Jesus dwelling in His Church, as our life, our truth, our way (John 14:6); He is our wisdom, our justice, our sanc-tification, our redemption. (1 Cor. 1:30). Only He can save us from ourselves, and He will do this when we turn to Him with contrite hearts.

Practically speaking, this means studying His reachings prayerfully, as it comes to us through His teaching Church. It means coming to know Him in the reading of the Scriptures, praying together in our families or in small groups. It means sharing the graces of the Sacred Liturgy.

The Eucharist itself is the summit and source of this kind of knowledge and love of the Lord. Prayer, then, will lead us to penance, and penance will deepen our prayer. Together, prayer and penance will be the two arms that reach up to our Father in Heaven to embrace Him and to bring His love into our beloved Church of Miami.

As a means of making progress in holiness and union with the Lord Jesus, the Archdiocese is giving special emphasis this year to the parish. We wish this to be a time of parish renewal, a time when the faithful become more aware of how active participation in their parish Faith Communities will lead

them to holiness and happiness as the

THE PARISHES will be evaluating themselves as effective Communities of Faith. There will be Sunday homilies and prayer discussion groups reflec-ting on how the parish leads us to Jesus. Parishes will begin home visitations to salute and encourage and listen to their members.

Lent has traditionally been a spiritual Springtime in the Church. May this Lent be marked especially by renewal among our priests, religious and laity, so that we joyfully proclaim the words of the prodigal son: We shall arise and go to the Father.

Devotedly yours in Christ,

tward a M. Caly Archbishop of Miami

TEMPTATION

Readings: Genesis 2:7-9; 3:1-7;

Romans 5:12-19: Matthew 4:1-11

Discussions in parishes

Beginning next week, with the Second Sunday of Lent, the weekly Scripture readings at Mass will coincide with themes of parish life to be used in a series of discussions in the local parishes. The themes were developed by the Archdiocese EvangelizationOffice and The Voice will print a brief comment on the theme each week by Archbishop McCarthy, which, together with the Voice Scripture series (starting today on this page) may assist in the parish discussions.

Concerning the parish discussions series, the Archbishop

said:
"During this Lent Season, as part of the Evangelization Program of the Archdiocese, we will be reflecting on the important role of your parish in helping you to save your soul and to live a good and happy life on this earth.

"As you know, we would like to form prayer discussion groups to reflect on the homilies as a Lenten exercise during the week and to make any suggestions you would like as to how the parish can be more helpful to you in living out your lives in Christ Jesus.

This week, The Voice begins publishing a series of Scriptural study lessons based on Sunday readings.

By Fr. Richard Murphy, O.P. Is the Church out of touch? It would be more accurate to say that the Church is as out of touch with the real world of dollars and cents, bread and butter, as was Jesus Christ, her Founder. He was the supreme realist. The real world is primarily the inner world of the spirit, for it is there that the crucial struggles between man and his destiny are the order of the day. Lent reminds us of this.

The story of Jesus' temptation in the desert is a fascinating one. The temptations were in fact "spiritual" and many have wondered if they did not all take place in the depths of Jesus' soul. **Could** the devil have **taken** Christ to a high mountain? Still, temptation is

THE DEVIL was fishing, trying to find out what sort of person Jesus was. His birth and early life had been unusual, and the direction he seemed to be taking was disturbing to the evil spirit. But perhaps Jesus might, under pressure, turn out to be only another Adam, who had sucumbed to the serpent's suggestion. So the devil tried this Man.

"Make these stones bread . . ." 1 What an approach, at once sly, wily, clever, adapted to the

situation. On the surface, quite justifiable, too. If Jesus had followed this lead, it would have meant that He too put a high premium on physical comfort, and would use His power to have it. No need to fear that type of Messiah.

Jesus' reply, taken from the book of Deuteronomy, was brilliant. "Man does not live on bread alone," he said, "but on the word of God" (Dt. 8:3). It was clear. Jesus would put God above any material consideration.

The devil, however, is an able adversary. He would quote Scripture too. Using a selection from Psalm 91, he next suggested that Jesus begin his career with a spectacular event

He should cast himself down from the pinnacle of the Temple-area, confident that the angels would bear Him up befor He landed. What a great beginning for His public career!

But there was a hidden poison here. If Jesus could be thus induced to presume upon God's help, or force God's hand, He was not a Messiah to be feared. Jesus calmly put the suggestion aside, "You shall not tempt the Lord your God."

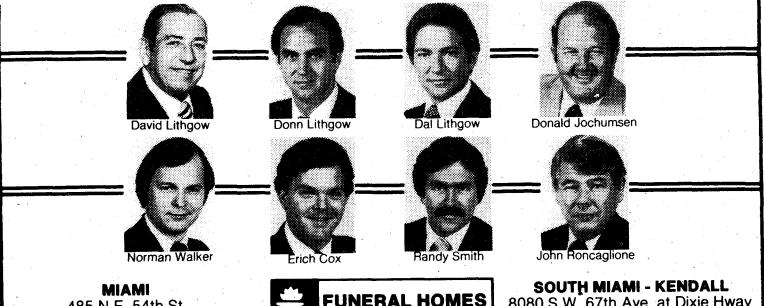
The third temptation was to

dangle the bait of worldly power before Jesus. He could have the whole world "if you fall down and adore me." At this, Jesus dismissed the tempter with authority, "Begone, Satan!" He would not put His foot on a road that led from Jerusalem, but only on one that led to that city where suffering and death awaited Him.

These three temptations were three invitations to sin. We learn from them that ther devil can only suggest sinful conduct to us, as he did to Jesus. The tempter's last word is always, "Now, **you** do it."

Fr. Richard Murphy is the author of Background To The Bible, and Days of Glory. He has also written Sunday Gospels and Sunday Epistless

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Reagan Cuts? Would hurt needy who work, priest says here

By Prentice Browning **Voice Staff Writer**

The working poor will be the real losers if President Reagan's proposed budget cuts are enacted, said Msgr. Bryan O Walsh, Executive Director of the Archdiocese Catholic Service Bureau, this week.

Because of the lean public welfare system in our state (see accompanying article) Msgr. Walsh said, everyone receiving welfare payments would

Because of the lean public welfare system in our state (see accompanying article) Msgr. Walsh said everyone

receiving welfare payments would "have no trouble qualifying as what the President calls the truly needy

"INDEED, IF the President's critéria of the truly needy were to be applied in Florida", he adds, "the public welfare bill would go up and not down.

But the working person's family, he says, who get by with the help of food stamps and the free lunch program, will be the hardest hit.

Those operating small businesses on a narrow profit margin, he says, will have to absorb higher interest rates, costlier credit, and increased overhead and this may force many into bankruptcy.

Because of economic hardship and higher unemployment, Msgr. Walsh predicted that the number of persons seeking welfare benefits will increase.

THERE WILL be a larger burden placed on the Catholic services, he believes, as many people will be forced to seek charitable aid.

More directly, the Catholic service's program providing low income housing for the elderly will be hurt, he says, in addition to some revenuesharing funded Day Care programs.

The Catholic Service director said curbing inflation would help the needy, of course but he emphasized the injustice of victimizing the poor to

achieve that goal along with increasing productivity

HE ADDED, that the tax cuts were not equitable either:

"A tax cut of \$25 per annum for a family of four earning \$8,000 is not equal in any sense to a tax cut of \$650 for a person earning \$200,000 per annum. Once a family's income exceeds \$50,000 a year, there is no sacrifice regarding food or shelter involved. Yet most tax money comes from families earning less than \$50,000 a year.'

"My verdict", he declared, "is that the President's plan fails to meet its self-imposed criterion of sharing the burden equally among rich and poor."

Florida is poor in helping its poor

Statistics published in December by the Florida Catholic Conference in Tallahassee show that Florida compares unfavorably in Welfare benefits to other states.

In fact, according to the report, Florida ranks 49th in per capita expenditures on both Medicaid and Human Development services. It also ranks 47th in the nation in Aid to Families with Dependent Children (AFDC) payments and 40th in social and child welfare services.

IN ADDITON to smaller cash payments there are many programs that simply don't exist in the Sunshine Some examples of services NOT funded in this state:

- General assistance programs for needy two-parent families
- Emergency assistance programs which provide short term help for families in crisis.
- AFDC for two-parent families where a father is unemployed.

· Assistance for non-elderly adults with no children.

A Medicaid program for the "medically needy." Thirty-three other states provide medical care for the poor whose income after payment of medical bills would make them

"Medicaid in Florida does not include the costs of many necessary medical supplies and routine services."

eligible for welfare.

• Medicaid for children under 21 whose families cannot qualify for AF-

GENERALLY, Medicaid coverage is limited to those who are receiving ADFC or SSI benefits, children in foster care and certain other eligible nursing home patients. Medicaid in Florida

does not include the costs of many necessary medical supplies and routine services. Among these are:

chest x-ray, serum potassium, cholesteral for diagnosis and treatment of heart, hypertension and circulatory disease.

Urinalysis and serum glucose for

Urine culture for kidney disease.

- x-ray, cortisone, uric acid and blood count for arthritis prosthetic devices.
- medical supplies for home bound patients.

In terms of actual cost, the Florida welfare system accounts for only a small percentage of how your tax dollars are spent.

According to the figures compiled by the Catholic Conference only 7 cents out of every tax dollar is spent on public welfare compared to the 58 that is spent on public WHY DON'T MOST PEOPLE ON WELFARE WORK?



children under working age 179.988 43% mothers and grandmothers with child care responsibilities
retired or elderly persons 83.997 20% disabled, blind or mentally incapacitated 84.261 20%

Total persons receiving welfare cash payments

418,947 100%

Although there is an unemployed parent program authorized by law, it is not funded in Florida. Thus, where both parents are out of work, the children cannot receive AFDC benefits unless the father abandons the family.

Annual Statistical Report, Dept. of HRS, 1977-78, 1978-79

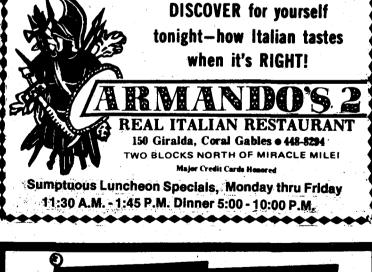


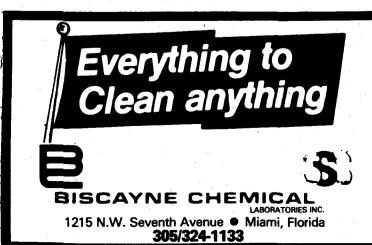
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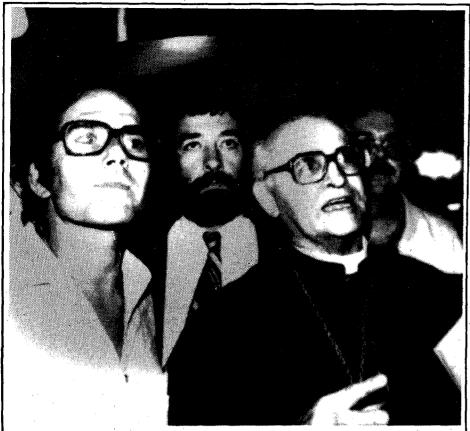


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Nobel Peace Prize winner Adolfo Perez Esquivel, left, leaves a Sao Paulo, Brazil, police station with Cardinal Evaristo Arns of Sao Paulo. Police detained Perez Esquivel for two hours and warned him that statements he was making concerning human rights in Brazil could get him thrown our of the country.

Proof of anti-Catholic charges worth \$10,000

HUNTINGTON, Ind. (NC) — Our sunday Visitor, a national Catholic newspaper, has offered a \$10,000 reward to anyone who can prove any allegation made against the Catholic Church by anti-Catholic publications. The newspaper, which was launched

The newspaper, which was launched in 1912 with a \$1,000 reward for proof of the anti-Catholic charges of that time, announced in its March 1 issue the offering of \$10,000 for proof of any of 14 charges made by Jack T. Chick against the church in three evangelical comic books produced by the Chick Publishing Co.

According to the newspaper, published in Huntinton, the three comic books — "Alberto," "Sabotage," and "Double Cross" — are examples of the anti-Catholic literature which, it said, is permeating the fundamentalist Christian publishing markets.

AMONG CHICK'S charges for which the newspaper is offering the reward are:

 Catholics cannot be loyal to the U.S. government because they owe temporal allegiance to the pope;

• Girls are forced to join religious orders and retained in them against

their will:

- Catholics believe that the pope should rule in a temporal way over the world;
- Catholics are forbidden to read the Bible;
- Immorality is common in monasteries and convents;
- Jim Jones, who directed the 197 Jonestown massacre in Guyana, was a Jesuit:
- Our Sunday Visitor is the U.S. publishing arm of the Holy Office.
- The pope interferes with American politics;

THE NEWSPAPER said claimants for the reward will be asked to submit their evidence to a jury of three: one selected by the newspaper, one selected by the claimants, and a neutral judge agreeable to both sides.

"Alberto" is the story of Alberto Rivera, who claims to have been ordained a Jesuit priest in Spain and assigned to infiltrate and destroy Protestant churches. According to the comic book, he eventually became a "Christian" and set out to show that the Catholic Church is the anti-Christ and the "whore of babylon".

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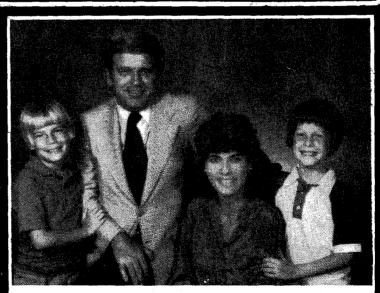
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Remarriage no bar for ordination -Anglican church

LONDON (NC) - Divorce and remarriage or marriage to a divorced person no longer constitute a barrier to ordination of to appointment as a vicar or rector of a parish, the (Anglican) Church of England's General Synod decided. Legislation will be drafted to implement this decision.

The Synod also aked its liturgical commission to prepare forms of service that can be used for private - but not public - services of prayer and dedication for those who remarry after divorce.

But any discussion of the central issue of whether the Church of England should allow the remarriage in church of divorced people - an issue on which the church is split fairly evenly - was deferred until the next meeting of the synod in July.

The synod did, however, call on the bishops to set up a working group to consider better ways of providing proper preparations for those about to be married and of providing adequate support for existing marriages, particularly those under stress or those that had broken down.

To live or let die?

Medical ethics expert cites modern dilemas

By Prentice Browning Voice Staff Writer

Dr. C. is 68 years old and has inoperable cancer of the stomach.

Before this diagnosis part of his stomach was removed along with a pulmonary embolism. He has suffered several heart attacks and has been revived a total of 5 times. The doctor requests that no further efforts to resuscitate him be made.

Should his request be respected?

This is an actual case recently presented by Fr. Donald McCarthy, Director of Education for the Pope John 23rd Medical Moral Research Center in St. Louis, while speaking at Nativity Parish in Hollywood Saturday, during a conference sponsored by the Archdiocese Respect Life office.

As director of a center that studies and publishes books on the subject of medical ethics, Fr. McCarthy was illustrating the moral dilemmas that are becoming more and more common due to the rapid progress of

medical science. Fr. McCarthy outlined the distinctions that must be raised in such decisions and clarified the Church's stand on such issues as euthanasia and abortion.

The difference arises in the distinction between "prolonging life and prolonging death," he said.

In cases where death is imminent and where "extraordinary means" are employed to keep a person alive, the Church does not apply the usual definition of euthanasia, according to the teachings of the Pope Paul Center.

Such a case is the familiar story of Karen Ann Quinlan whose respirator was turned off after there was no chance of her arising from a coma.

This may be a clear-cut example of extraordinary life saving techniques, but Fr. McCarthy said there are "grey areas" where the judgment of the family, doctor, and patient, must be enlisted.

To that end a "living will" was distributed by Fr. McCarthy that states that the signee be consulted on any life prolonging medical procedures. But the will would not be binding.

The will also states in its text that in the event a terminally ill signee can no longer participate in medical decisions that "no extraordinary means" be employed to prolong his life.

The will is distributed by the Pope



Fr. McCarthy in an interview after his speaking engagement for "Reel to Reel," a Catholic television program.

The education director has even lent a hand to the hospice movement where he says "an atmosphere is created in which you can die well."

"The Lord does not want us to give in to despair," he adds.

Fr. McCarthy is the brother of Miami's Archbishop Eduard A. McCar-

cements concerning the dying, Fr. McCarthy said that most types of painrelieving medication are acceptable even though some could theoretically shorten a person's life.

Fr. McCarthy supports helping people die "as pain-free as possible and with human dignity."

"An example of laxity, he said, are cases where an unborn baby is aborted because it is discovered before birth that the baby is severely mentally retarded or born with a defect."

Although a recent Vatican document rejects ourtight "mercy killing" and suicide as morally wrong, Fr. McCarthy emphasized that there is a middle ground between moral "laxity" and

"scrupulosity."

An example of "laxity," he said, are cases where an unborn baby is aborted because it is discovered before birth that the baby is severely mentally retarded or afflicted with a birth

"It is allowed to die because it is too much trouble and would take too much money to take care of," he said.
This runs counter to the Church's

view of "human life as a gift of God" and is the moral equivalent of killing,

The ommission of normal medical care for a seriously ill or handicapped baby would also fall under the category of moral laxity, he said.

But there are also cases, such as that of Dr. C. above, where, Fr. McCarthy explained, it is moral scrupulosity to extend life-saving techniques.

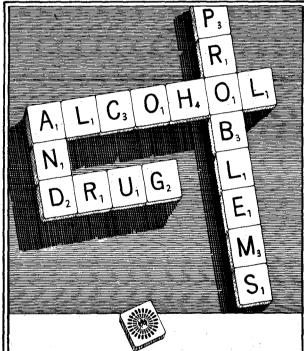
Paul Center to help involve the family and patient in medical decisions, but Fr. McCarthy said there is a movement afoot elsewhere to make such wills

legally binding.

Pointing out that the law is becoming more and more involved in such cases, Father McCarthy emphasized that measures are being presented in state legislatures to provide legal documents such as the Living Will" by which individuals can appoint proxies to represent them if they are not competent or no longer conscious. He predicted that there will be further development in this area in the next 10 years.

In his opinion society should be able to deal with these issues without excessive involvement by the courts. "It does not seem appropriate that courts should be involved in all the individual life-prolonging decisions made in behalf of incompetent persons.

Seeming to underline his belief that the Church avoids rigid pronoun-



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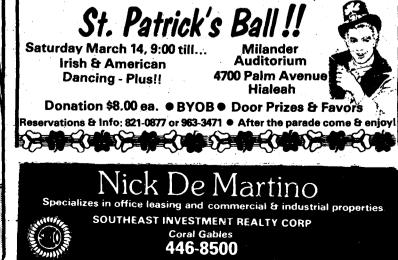
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U.S. BISHOPS' CALL TO LAITY

All must share Spirit's gifts

This is the second part of a series publishing the U.S. bishops' pastoral reflections on the role of the laity in the church. The reflections were issued during their Nov. 10-13, 1981, national meeting in Washington, D.C.

One of the chief characteristics of lay men and women today is their growing sense of being adult members of the church. Adulthood implies knowlege, experience and mutuality in relationships.

It is true, however, that the experience of lay persons "as church members" has not always reflected this understanding of adulthood. Now, thanks to the impetus of the Second Vatican Council, lay women and men feel themselves called to exercise the same mature interdependence and practical self-direction which characterize them in other areas of life.

WE NOTE the response of many lay persons to different opportunities for faith development. There is the "coming of faith in Jesus" and a strengthening of commitment to him and his mission which we commonly call evengelization.

There is also the adult catechesis movement which allows persons to grow and deepen their faith, and there are those who in faith are seeking greater understanding through theological reflection. These and other adult lay persons have taken responsibility in their parish or diocese by serving in leadership positions on committees and boards.

committees and boards.

Adult Christian living is also noticeable, though not always as publicized, in the daily struggle to live out Christian values in family, neighborhood, school, government and work. This is a hopeful sign because the laity are uniquely present in and to the world and so bear a privileged position to build the kingdom of God there.

"You are the light of the world... Your light must shine before all so that they may see goodness in your acts and give praise to our heavenly Father" (Mt. 5:14-16)

The adult character of the people of God flows from baptism and confirmation, which are the foundation of the Christian life and ministry. They signify initiation into a community of

believers who, according to their state of life, respond to God's call to holiness and accept responsibility for the ministry of the church.

THE CALL TO HOLINESS

Thus it is evident to everyone that all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity. By this holiness a more human way of life is promoted even in this earthly society" (LG, 40).

The Second Vatican Council clearly proclaimed the universal call to holiness. Not only are lay people included in God's call to holiness, but theirs is a unique call requiring a unique response, which itself is a gift of the Holy Spirit.

It is characteristic that lay men and women hear the call to holiness in the the spiritual life of all present. As lay women and men cultivate their own proper response to God's call to holiness, this should come to expression in the communal worship of the church.

Simultaneously, as lay persons assume their roles in liturgical celebration according to the gifts of the Spirit bestowed on them for that purpose, the ordained celebrant will be more clearly seen as the one who presides over the community, bringing together the diverse talents of the community as gift to the Father.

Whatever else the growing spiritual life of the laity entails, it certainly means a more intense sharing among the whole people of God of the gifts of the Spirit. And this we wish to reinfor-

call forth, identify, coordinate and affirm the diverse gifts bestowed by the Spirit.

We applaud this solidarity between laity and clergy as their most effective ministry and witness to the world.

Christian service: Ministry in the world

"The laity, by their vocation, seek the kingdom of God by engaging in temporal affairs, and by ordering them according to the plan of God" (LG, 31).

Christian service in the world is

represented in a pre-eminent way by the laity. It is sometimes called the "ministry of the laity" and balances the concept of ministry found in the ecclesial ministerial services.

The whole church faces unprecedented situations in the contemporary world and lay people are at the cutting edge of these new challenges.

Réally new situations, especially in the reals of social justice, call for creative responses. We know that the Spirit moves in all the people of God, prompting the members according to their particular gifts and offices, to discern anew the signs of the times and interpret them boldly in light of the Gospel. Lay women and men are in unique position to offer this service.

Just as by divine institution bishops, priests and deacons have been given through ordination authority to exercise leadership as servants of God's people, so through baptism and confirmation lay men and women have been given rights and responsibilities to participate in the mission of the church.

In those ares of life in which they are uniquely present and within which they have special competency because of their particular talents, education and experience, they are an extension of the church's redeeming presence in the world

Recognition of lay rights and responsibilities should not create a divisiveness between clergy and laity but should express the full range of the influence of the people of God. We see this and affirm it.

To be continued

"Recognition of lay rights and responsibilities should not create a divisiveness between clergy and laity but should express the full range of the influence of the people of God."

very web of their existence (LD, 31), in and through the events of the world, the pluralism of modern living, the complex decision and conflicting values they must struggle with, the richness and fragility of sexual relationships, the delicate balance between activity and stillness, presence and privacy, love and loss.

THE RESPONSE of lay people to this

THE RESPONSE of lay people to this call promises to contribute still more to the spiritual heritage of the church. Already the laity's hunger for God's word is everywhee evident. Increasingly, lay men and women are seeking spiritual formation and direction in deep ways of prayer. This has helped to spur several renewal movements.

These developments present a challenge to the parish because, for the most part, the spiritual need of lay people must be met in the parish. The parish must be a home where they can come together with their leaders for mutual spiritual enrichment, such as in the early church. "They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers" (Acts 2:42).

We call special attention to the effect this should have on liturgy. The quality of worship in great measure on

ce.
"From the reception of these charisms or gifts, including those which are less dramatic, these arise for each believer the right and duty to use them in the church and in the world for the food of humankind and for the upbuilding of the church" (AA,

BAPTISM and confirmation empower all believers to share in some form of ministry. Although the specific form of participation in ministry varies according to the gifts of the Holy Spirit, all who share in this word are united with one another. "Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members one of another. We have gifts that differ according to the favor bestowed on each of us" (Rom. 12:4-6)

This unity in the ministry should be especially evident in the relationships between laity and clergy as lay men and women respond to the call of the Spirit in their lives. The clergy help to

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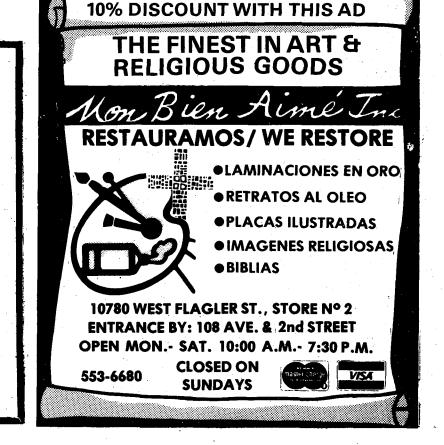
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Matter of Opinion

Why not control that which kills?

"I'll Give Up My Gun When They Pry My Cold, Dead Fingers From It."

That is but one of the many bumper stickers reflecting the grim, gun-loving mentality of some Americans. Unfortunately, it is that very fanaticism, the mygun-can-make-me-more-than-l-am personality that contributes to the killer atmosphere permeating this country now.

Honest men and women may differ on the practicality or form of gun control, yes. And fear may understandably lead some people reluctantly to buy a gun for protection or a feeling of security, rightly or wrongly.

But the **love** of guns, hand guns, in particular, not as a hobby but as an extension of one's self... that's something else.

The National Coalition to Ban Handguns cites these statistics';

- Over 22,000 Americans will be killed with the guns this year, most with pistols.
- Over 125,000 are wounded, many blinded, disabled, paralyzed each year.
- Children often find a gun and tragedy results. (A child was killed recently when he found a gun in his father's car in Miami.)
- For every burglar stopped by a gun six family members die by gun accidents.
- Most criminals get their guns by stealing them from ordinary people.

The statement that "Guns don't kill people, people kill people" is so dumb that it hardly deserves a reply. It is obvious that people kill people - but they do it mostly with guns. Without the simple explosive power of a gun and the lethal

compulsion of an angry person to pull the trigger once the gun is in hand, the majority of killers would never have done it. A gun is instant. A club or knife does not have the seductive effect of a hand-gun, nor the efficiency.

(The argument that cars also kill people is totally irrelevant. Cars and drivers are both registered and licensed, much to the aid of police. To ban cars would disrupt the nation. To ban or curb certain guns would disrupt nothing.)

So, what are we suggesting?
We aren't interested in outlawing spor-

EDITORIAL

ting weapons for skeet shooting and such. But a three-day waiting period would inhibit killing by someone who is disturbed or in a momentry rage. (In Miami a few days ago, a disturbed man bought a shotgun and the same day blew away some of his closest relatives.)

As for banning or tightly controlling handguns, we are not naive enough to think that such laws would overnight change things. For many historical reasons- the frontier tradition, oppressed minority frustrations, despersonalization, to name a few - there is a violent streak in our society. And there are already millions of un-licensed guns floating around on the streets.

Nevertheless, placing some form of restraints on the main instruments of murder, guns, must be the first step in turning around the tradition of violence



IF THY RIGHT HAND OFFEND THEE, CUT IT OFF.

-MATT. 5: 80

that is rampant here today.

Laws in a free society have a way of permeating our minds and affecting our actions, and even though the guns would still be around, we believe there would be at least a gradual reversal of the emphasis of guns that is so costly in lives today.

With a change in law, there could come a change in mentality, and that is what we sorely need. For example, in the Voice parking lot recently was a bumper sticker that read: "My wife, yes. My dog, maybe. My gun, never."

Need we say more?



By Fr. John Dietzen

Why the Bishops oppose Capital Punishment

By Father John Dietzen

Q. Our local newspaper said a few weeks ago that the U.S. Bishops had come out against capital punishment. I can understand that. What I can't understand is that the bishops compared capital punishment with abortion and said that we should respect the life of criminals just as much as we should respect the life of unborn babies.

How could they do that? There's a lot of difference, it seems to me, between a man who is in prison for murder and a baby who isn't even born yet. (Del.)

A. If your report of what was in your local paper is accurate, the truth got garbled somewhere.

IT's true, the bishops did declare their opposition to capital punishment, not in theory but because of the circumstances with which it is used in the United States. Their basis for this position is that capital punishment is disproportionately used in our country against the poor, racial minorities and others on the lower levels of the social scale. They also question the claim that capital punishment is a deterrent to crime.

The bishops did not compare condemned criminals to innocent unborn human beings in taking their position, but rather to the principle that human life must be respected and that this respect must apply also to the issue of capital punishment.

In taking this position, they referred to the taking of unborn human life. Opposition to capital punishment, they stated, "removes a certain ambiguity which might otherwise affect the witness that we wish to give to the sanctity of human life in all it stages. We do not wish to equate the situation of criminals convicted of capital offenses with the condition of

the innocent unborn or of the detenseless aged or infirm, but we do believe that the defense of life is strengthened by eliminating exercise of a judicial authorization to take human life."

In other words, if courts are allowed to take human life in some instances, it too easily opens the door for an attitude that allows them to permit the taking of human lives in other circumstances as well

Q. Your column recently quoted the deeply moving letter of a distressed woman who had had an abortion.

Nearly every major city has at least one emergency counseling center to urge pregnant women to consider alternatives before having an abortion. These may be found in the phone book under such names as: Birthright; Alternative to Abortion; Life-Line; tahe Society for the Preservation of Human Dignity; Help-Line; Pregnancy Guidance; Problem Pregnancy Help;

Pregnancy Counseling; Help Inc; Guidelines; Personal Crisis Service; Alternatives Inc.; Choose Life; Birth Choice Inc.; Heartbeat; Pregnancy Aid and Right to Life.

Of course, there is also the National Pregnancy Hotline – 800–356-5761 (toll free phone number) which can help or refer pregnant women. In Tuscon, Ariz., we have Reach Out inc.

Perhaps it would be helpful if you could from time to time, when you write about abortion, a Human Life Amendment, and so on, publish some of these names, especially the number of the National Pregnancy Hotline. (Ariz.)

A. Thank you for the suggestion and the information. All these groups, perhaps in a special way the National Pregnancy Hotline, perform a continuing valuable service to numerous women with problem pregnancies — as you have also, by sending your letter.

Miami, Florida / THE VOICE / Friday, March 6, 1981 / Page 9

mily Li

By Dr. James and **Mary Kenny**

Teenage marriage

Dear Mary: Our daughter, a 17-year-old high-school junior, is already talking about getting married. She is "engaged to be engaged" to a young man in his first year at a comunity college. They are talking about marrying the summer after she finishes high school. My husband and I do not feel they are ready. I know I cannot tell my daughter what to do, but how should we respond to her?

A. Statiscally the divorce rate for people who marry in their teens is very high. For this reason, in many dioceses teens may not marry in the Catholic Church unless and until they have demonstrated certain signs of maturity and realistic understanding of the marriage commitment. I would suggest four criteria for marriage readiness which you might explore with your

The first is motivation. Is it her idea to marry? Is it his? It should be their idea, a mutual desire.

A YOUNG WOMAN might want to marry for poor reasons. A young woman in her class becomes engaged and marriage is "in." Some young people are frightened at leaving high school and marriage appears to be a safe and secure future. Status is another benefit of marriage which might be important to your daughter. Finally, she might find marriage a desirable way to assert independence and get away from her family.

A second criterion of marriage readiness is that the marriage should be freely chosen in preference to other alternatives. You might help your daughter by making sure other options are available.

You do not have to hand her a college or

vocational school reducation, but you can help her find the means for such goals. If you think she lacks confidence, you can point out her strengths, the areas where she is successful, and encourage her to get a part-time job where she might see her skills

The maturity of both parties is the third criterion for marriage readiness. What plans have they made to support themselves? Will one or both have jobs? Can they manage money? Can they delay pleasures and do without for a time? Are they confident in their ability to meet life head on and cope with its troubles?

FOURTH, common tasks are necessary. Does the couple enjoy doing things together other than going to parties and being physically affectionate? Do they have common hobbies, projects, activities, dreams? Couples who do important things together will stay together.

Many young people base their marriage decision on "love." "I love him. That's all that matters."

I'm not cynical, but experience shows that teenage love is terribly compelling at the moment and may diminish or disappear withing a short time. Your daughter may need wise counsel about the transience of love.

You recognize, wisely, that you cannot tell your daughter what to do. You can assess the relationship and tell her specifically and honestly why you have reservations. This is far more constructive than a vague statement such as, "You're too young." You can also encourage her to consider other goals and help her find ways to realize them.

FINALLY, AND most difficult, you must realize that marriage is a decision only she can make. Probably the most difficult task of a parent is to allow an adult child to make a decision which is rightfully his or hers but which is almost certainly a poor choice.

If despite your reservations they decide to marry, support them. Attacking them after the decision is firm only weakens their chances of success. Supporting them shows your confidence in them. Other teen-age marriage have succeeded. Theirs might too.

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



Dolores Curran

A friend of mine who is moving into a new parish as pastor wants to include a family life director on his staff and he asked me three questions: What are their job duties in the parish? What should be their qualifications? Where do you find them? Because so many of you are asking the same questions and because I am going to have to write all this out for him anyway, I felt a column on this new and ex-

citing field of ministry might be in order. I see as the job description some or all of the following: developing ongoing listening structures to hear the family needs of all parishioners; developing like-to-like ministry supports to meet the most crying needs; acting as conduit for diocesan and national family life offices; pinpointing the giftedness of parishioners to ministrate at least 100 meets. the giftedness of parishioners to minister to others a like-to-like ministry; training leadership and supporting it spiritually, educationally and socially; conducting parenting, grief, adult sexuality and family communication education; developing parish programs (or cooperating with other parishes in developing support programs) for the lifelong single, the widowed, interfaith marrieds, single parents, etc.; articulating changing family patterns

Want to be a parish family life director?

and needs to church leadership; and constantly evaluating, initiating, and abolishing programs when needed.

In addition, the family life director must work closely with the director of religious education in developing family spirituality so that the living faith at home is nurtured to its fullest.

Qualifications for all of the above could be in-

timidating but presently there aren't any, and that's what makes it so exciting. Some of our best parish family life directors are couples who perhaps were marriage-encountered and wanted to be part of a family, not religious education, ministry in the parish. While not originally trained they, or othersoften DRE's who wanted to change into family ministry - are picking up skill courses at workshops, local colleges, or during summers. Gradually, they are becoming qualified in the skills needed in their

Some of the more obvious courses needed are in listening and commuication skills, family sociology, new ecclesial ministries, sexuality, group dynamics, family counseling, parenting, and spiritual development. Some teachers, nuns, brothers, and priests already in other ministries have a variety of the above and need only to fill in the loopholes.

However, our hope is that laity will be attracted

to this new ministry. It may be an ideal second profession, a couple ministry, or vocation for a parent who wants to go beyond volunteer work. In the pews we have many parents who are former teachers, nurses, social workers, or just professional parents who have done a good job with their own families. I strongly recommend the pastoral team look in the pews first and support a candidate in onthe-job training financially.

A few Catholic colleges are beginning to offer a master's degree in family life ministry but so far the effective parish work is being done by non-degree people who attend seminars and workshops wherever they can. I, myself, am teaching a three week summer session on family ministry at St. Norbert's College in Wisconsin in July. (They made me an offer I couldn't refuse when they included a little house on campus for my family near beautiful Door County. My fishing sons wouldn't allow me to say no.) For more information, write Rev. Joel P. Garner, O.Praem., Director; Family Theological Institute, St. Norbert College, DePere, WI 54115.

A PARISH FAMILY life director is one whose work and qualifications will encompass a much wider than religious education so such people are in short supply today. Yet, viable parishes of the future will certainly have one or more. Many already do and the results are gratifying.

Family Night

By Terri and Mimi Reilly

OPENING PRAYER:

God, our father, the Bible is your word, your communication to us. In the Scriptures you talk to us. Teach us Lord, to listen and to act on what we hear.

Something to think about; Listening demands: holding back on our part from

- interrupting
 over-reacting
- 3. criticizing
- To listen demands:
- . practice concentration
- 3. patience

ACTIVITIES IDEAS:

Young Families

Use a tape recorder to record each family member A) telling a funny story B) announcing an exciting sporting event C) giving some serious news. Then play back the recordings and enjoy!

Middle Years Families

Talk about the quality of communication in the family. Draw up two lists: one showing the family's good points in communicating and the other listing weaknesses. Each family member should select one point to work on in becomming a better communicator within the family.

Adult Families

Discuss: Why is it more difficult to listen than to talk? Look through the day's newspaper and discuss the tragedies that might have been prevented

through good communication. **SNACK TIME:**

Ice cream cones. **ENTERTAINMENT:**

Listen to some popular music together. What are the songs saying? Dance to the music.

SHARING:

Each tell of a time within the family when he or

she felt no one was listening.
Tell of a time when you felt you clearly heard the "voice of God.

CLOSING PRAYER:

Thank you heavenly Father, for this time we have had to be together and to share. Thank you for the gift of your word to us in Sacred Scripture and for the gift of your Son, Jesus, the word made flesh.





Expanding prayer in Lent

We have entered the penitential season of lent. We have in the spirit of Lent brought into our lives some forms of penance, self-denial and prayer, chosen in love of Jesus Christ, that we might come closer to Him.

How you have chosen to do this is your own personal decision. You should have chosen something to do and if you have not then you should. Lent should make a difference in our lives. The rigorous rules of fast and abstinence no longer bind us in the same way but what may not be explicit remains mplicit, Lent is still a penitential season. We should be motivated by love to seek Christ, to receive Him at Mass every day we can, to offer our prayers of devotion, praise and thanksgiving, to contemplate the wonder of the mercy of God.

How you are able to observe Lent is something that you must choose for yourself. The Church, after asking fast and abstinence on Ash Wednesday, asks it again on Good Friday and asks abstinence on the Fridays of Lent. That hardly asks any sacrifices at all but you should make your observance of Lent make a difference in your life - and it should be a difference that helps you grow in love for God.

But most of us are in the world, almost always running, to catch buses in the morning to get to work, to get work done, to catch buses home in the evening, there at home to find things to do. There is no place in our lives for holy hours of prayer and meditation. How can our lives of prayers grow while we are living in a hurried world?

I'd like to suggest some of the ways for expanding prayer that we've learned in the seven years of our prayer group Powerhouse which includes thousands in every state, every province of Canada and many foreign countries. These are things we've learned to do, that members of Powerhouse say help them.

There may not be time in your busy life to set aside an hour for prayer but you can always keep a

There may not be time in your busy life to set aside an hour for prayer but you can always keep a constant sense of the presence of God. Prayer is the raising of the mind and heart to God. You can do that all day long. There are always a few seconds to simply say, "My God, I love you." In the midst of all the work you have, there is time to say, "Lord Jesus Christ, Son of God, have mercy on me, a sinner."

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your mind, but that mind can be raised to God at many different times. You work as you always do, you go about your busy day, you just from time to time, renew that constant sense of the presence of God.

You pray for others. Praying for other people can be such an anonymous thing. Change that. Pray for the first person who you meet on the street, pray for the people on the bus with you. See the people. That elderly man, pray for him. That young man who looks worried about something, pray that whatever problem he has may be solved. Pray for the woman with two little children that she'll be helped in rearing them to fine adulthood.

You read the morning paper. Someone has been appointed to a new position of trust in the government, pray for him. Pray for the souls of those listed on the obituary page. Pray for the people you work with and the people you met on the street.

Don't ever waste any time waiting - use it for prayer. The time you might have wasted waiting for a bus you can say a rosary, if you keep one in your pocket.

A prayer that people of Powerhouse says help them most is that one that comes when they awake in the night. Instead of worrying about getting back to sleep they pray for someone who at that very moment may be in need of prayers.

Even the busiest life has gaps of inactivity, seconds or minutes, expand your prayers to fill them in this Lent



By Msgr. George Higgins

Will the UAW-Chrysler pact set a trend?

Pope Pius XI's 1931 encyclical "Quadragesimo Anno" strongly recommended that workers become sharers in ownership and management and participate in some fahion in profits as well. In the United States, however, organized labor has not been greatly interested in either profit-sharing or structures forms of sharing in management.

U.S. unions have demanded a voice on some specific points, such as the rate of production, which were formerly considered the exclusive prerogative of management. But they have shown little interest in any broad program of participation and, until recently, none at all in the kind of codetermination prescribed by law in several European countries.

American labor has been more pragmatic. Our unions, by and large, have not demanded a voice in determining prices, output, profits, investment policies and similar management decisions, except to the extent implied by collective bargaining over wages and other costs. They have opted for a less formal labor-management partnership than their Western-European counterparts imposed by law.

WHAT ARE WE to make, then, of the current demand by the United Auto Workers for some form of profit-sharing and a more structured form of co-managment co co-determination? Does this mean that the UAW has given up on collective bargaining and decided to follow the European model? I think not.

The UAW is reacting pragmatically to the current economic crisis in the auto industry. When the UAW agreed - as it simply had to - to reopen its contract in a last-ditch effort to keep that near-bank-rupt corporation afloat, it demanded in return a seat on the Chrysler board of idrectors and a com-

pensatory share in any future Chrysler profits. These demands were negociated, not imposed by Law.

Once it was announced that the UAW had agreed to take a drastic pay cut to keep Chrysler alive, other corporations with which the union has collective-bargaining contracts began to ask for similar concessions. Presumably The UAW will consider each request on its merits.

If a company's economic condition warrants it, the union probably will agree to adjust its demands.

"Once it was announced that the UAW had agreed to take a drastic pay cut to keep Chrysler alive, other corporations with which the union has collective-bargaining contracts began to ask for similar concessions. Presumably the UAW will consider each request on its merits."

But in return it will demand, as it did in the Chrysler case, a structured form of co-management, a profit-sharing plan, and it will also require the corporation to "open the books' and give the union a voice in layoff decisions.

IF THESE DEMANDS aren't met, the industry will be asking for a potentially disastrous labor-management struggle of monumental proportions.

It's too early to tell whether or not the U.S. unions will follow the UAW's lead in demanding profit-sharing and co-management as a quid pro quo when asked to make similar concessions. My guess is thay they will, if it means keeping their em-

ployers in business.

Despite the unions' traditional lack of interest in profit-sharing and co-determination, hardheaded pragmatism will compell them to try this approach. Union members will not and should not be expected to approve drastic concessions to corporations which are unwilling, in return, to make equtable concessions of their own.



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He talked of human rights, peace, unity and the Christian responsibility to evangelize; will words make any difference?

Pope's most difficult trip

By Nancy Frazier

During an in-flight press conference on the final leg of Pope John Paul II's 12-day visit to Asia a reporter asked him if the trip would make the Philippines more democratic and Japan more

"I don't know. I'm not a prophet," the pope said with a smile. "Maybe it will turn out to be just the opposite."

Another reporter asked how he enjoyed his job after two-and-a-half years

"What can I say? It is my vocation," he replied. "It is sometimes difficult, but it's not so difficult with the help of

THE TWO answers, one flippant and the other serious, said a great deal about Pope John Paul's trip (Feb. 16-27) to the Philippines, Guam and Japan, with stopovers in Karachi, Pakistan, and Anchorage, Alaska.

The pope went to Asia with clear

messages on human rights, world peace, religious unity and the responsibility of Christians to evangelize. But when it ended he knew it was up to the Asians to decide how the messages would be implemented and that the trip was one of the more challenging of his pontificate.

most populous continent are ready to "do everything to cooperate with other believers in preserving all that is good in their religions and cultures, stressing the things that are held in common and helping all people to live as brothers and sisters.

Throughout the visit he emphasized the responsibility of Christians to take a leading role in confronting the continent's problems and in introducing Asians to the message of Jesus Christ.

IN TOKYO he said the tiny Catholic minority amid Japan's predominantly Buddhist and Shinto population must "make the Gospel reach all levels of society" and "communicate by word and action the message and grace of

It was Pope John Paul's most rigorous journey as pope, involving 21,960 miles, temperatures ranging form 90 to 20 degrees and several time changes.

The pope described it to reporters as a "trip of challenge" and said it was the most difficult of his nine visits outside Italy in the past 28 months because of the vast cultural and social differences between the Philippines and Japan.

In the Philippines, there was an emphasis on controversial issues of church doctrine such as priestly celibacy, abortion, divorce and artificial means of contraception.

Pope John Paul repeatedly stressed the non-political nature of his visit and linked the trip to the beatification of Lorenzo Ruiz and 15 others martyred in Japan during the 1630s.

"TO DIE for the faith is a gift to some; to live the faith is a call to all," he said at the beatification Mass Feb. 18 in Manila, summarizing the reasons for his six-day visit to eight Filipino cities.

Japan — the first highly industrialized but predominantly non-Christian nation to be visited by Pope John Paul provided a study in contrast to the Philippines as well as some of the most moving moments of the trip.

In Hiroshima the pope appealed for peace while standing before a monument to atomic bomb victims at the city's Peace Memorial Park. The stone monument, in the shape of a black coffin, bears the names of nearly 100,000 people and the inscription, "Please sleep in peace, for the error will not be repeated."

In Nagasaki, Japan, the pope visited 100 victims of the atomic bomb which hit the city on Aug. 9, 1945.

"It is with deep emotion that I greet today all those who still carry in their bodies the signs of the destruction that was visited on them on the day of the unforgettable fire," he told patients at the Hill of Mercy home for aged victims of the atomic bomb.

"You life here today is the most con-vincing appeal that could be addressed to all people of good will — the most convincing appeal against war and for peace" he added.

But Pope John Paul also came to Japan to praise the country's "glorious Christian history," to ask Buddhistand Shinto leaders to join the Catholic Church in its fight for human rights and against abortion, and to perform the sacraments of baptism, confirmation and holy orders.

CALLING the Catholic Church in Japan "a sign of the new Jerusalem," he said, "I pray that Japan will rise to heights as yet unknown of human service in the building up of a world in which spiritual values will sustain man in the fullness of his humanity and never be extinguished by any incomplete idea of progress."

An editorial in L'Osservatore

Romano, the Vatican daily newspaper said Pope John Paul's goal in Pakistan, the Philippines, Guam, Japan and Anchorage was to achieve "a spiritual mobilization' of the people, whether Christian or not.

"The future of the church and of peace," the editorial said, "is being prepared right in the Orient."



COMMUNION IN ALASKA - Pope John Paul II gives Communion to an Alaskan dressed in native furs during a Mass in Anchorage.

Charities return \$1 million

By Stephenie Uverman

WASHINGTON (NC) charitable agencies, including the National Conference of Catholic Charities, agreed to return \$1 million of the \$4 million they received from a former Energy Department official to

give to the poor.

Each of the four charities will return \$250,000 to the Department of Energy and will continue to distribute \$750,000 to low-income families to of-

fset high fuel prices.
Catholic Charities, the National Council of Churches, the Salvation Army and the Council of Jewish Federations signed the agreement with the Department of Energy Feb. 27. A press conference was held March 2 to announce the decision.

Paul Bloom, former special counsel for compliance of the Department of Energy, gave \$4 million, part of a \$280 million oil company overcharge settlement, to the agencies to distribute just before he left the department in January when the Reagan ad-

ministration took office. The charities had agreed to give out the funds on a non-sectarian basis with none of the money to be used for administrative

THE FOUR organizations had already begun disbursing the \$4 million when they received a letter from the new administration challenging Bloom's authority to make the grant and asking

for the money back.
Catholic Charities had distributed more than \$375,000 and had made commitments to state offices for much of the rest of the funds when a freeze was put on the money.

Msgr. Lawrence J. Corcoran executive director of Catholic Charities, said March 2 that the agencies believed continuing the fight with the Energy Department would be counterproductive.

"We figured an extended dispute would prevent us from distributing the money in a timely fashion. We want to move on," Msgr. Corcoran said. Each of the agencies has the \$250,000 "in various pipelines" and would be able to return the money, he added.

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"If we can make fools out of ourselves over six points, can't we get excited because Jesus died for our sins?"

'Soulful people' really celebrate Mass

"Good Evening!"
"I can't Hear You. I say, Good Evening!

"I like to preach to a talkin' church, so let me hear you! All right, Brother! Let me hear you say Amen! Praise the

Lord! Right On!"

Sound like your typical parish folk mass? Well, not exactly. This was a special "Mass for Soulful People" held recently at St. John Fisher Church in West Palm Beach in celebration of Black Awareness Week, and the celebrant was Rev. Thaddeus C. Boucree of New Orleans.



Fr. Boucree

Father Boucree obviously enjoys preaching and wants his congregation to participate fully in the Mass, to express themselves, and above all - to

"I WAS RAISED to be quiet in church," he says, "You know - like those high society" people. They seem to feel they have to wear a mask in church to hide their real feelings."

"Do you have a Mardi Gras in Miami? No? The Orange Bowl? OK, let's say that you went to the Orange Bowl wearing that 'mask' to hide your real emotions. You might say, 'Oh look, the quaterback has the ball. Oh look, he has passed the ball to the wide receiver. Oh look, he has crossed over the goal line.'

"Is that the way you act at a ball game? Heck no! You yell and scream 'GO, GO, GO' all the way to the touchdown. If we can make fools out of ourselves over six points, can't we get excited because Jesus died for our sins?

"I went to Rome in 1963, expecting everything to be very solemn and quiet. Pope Paul VI came in and everyone started yelling, making lots of noise. Instead of trying to quiet them down, he moved his arms, encouraging them to continue. Some of the Americans even yelled "Hip Hip Hooray!"

FATHER BOUCREE illustrated his homily with several funny stories, bringing laughter from the young and old, black and white attending the special Mass.

"I believe in laughter," he said. "This



Fr. Boucree during his homily at St. John Fisher

is a true story. A college professor was on his death bed and the doctor said that there was nothing more that could be done for him. So he obtained some old Candid Camera film and watched them for hours, laughing all the time. Not only did he fully recover, but today that man is teaching again – this time a college course in the value of laughter."

At the end of the Mass, Fr. Boucree looked at his watch. "I always check the time to make sure I didn't end too soon. I don't care if I went on too long,

that's OK. But a Mass is celebration that should last until everyone gets something out of i. You shouldn't go home without really joyfully participating in this celebration.

"Praise the Lord!"

The Palm Beach County Black Advisory Committee, which organized the Mass for Soulful People, urges everyone in the area to join them. The group meets on the second Saturday of each month at St. John Fisher Church, located near the Jai-Alai Fronton (I-95 Exit for 45th street) at 10:00 A.M.

Workshop traces black roots - 'melting pot didn't work'

By Dick Conklin

St. Vincent de Paul Seminary in Boynton Beach was the scene recently of a special event designed to promote thinking and discussion among black and white Catholics. Called a Tran-scultural Workshop, the one evening short course in black history began with some interesting facts concerning the early black settlers and finished with an audience participation session that focused attention on school discrimination.

Fr. Felipe Esteves, rector of the seminary, greeted those who came, reminding them that the first black priest in Florida was trained there. That began a tradition that continues to the

He recalled one black student who was undecided between studying at the seminary or attending one up nor-th that had more blacks enrolled. "He said that he needed to develop his black awareness," Fr. Esteves said. "I replied to him,' 'Please stay here, so that we may develolp our own black awareness!'

Mrs. Lillian Gaines of the Black Catholic Advisory Group in Palm Beach County, sponsor of the workshop, spoke of the origins of black Catholics in the U.S., beginning with immigrants and slaves in places like Louisiana, St. Augustine, and Key West, and now heavily augmented by the new wave of Haitian refugees.

SHE SPOKE of the problems these immigrants have faced over the years. While white ethnic groups gradually assimilated into the American culture, blacks remained a separate culture because of their race. "The melting pot didn't work for us," she said.

Dr. B. Carlton Bryant of the Jupiter School System told of his search for his own "roots" as part of his 1975 doctoral dissertation, "before you ever heard of Roots on TV."

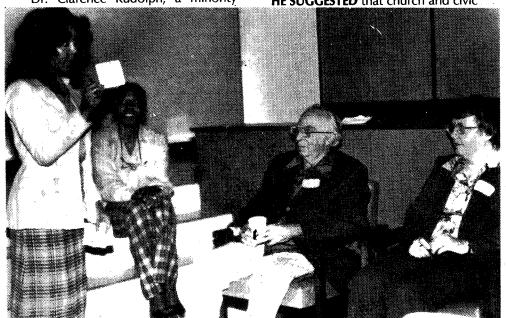
He told of many blacks in our history the pilot on Columbus' ship, the inventor of the clock, the first iron workers, the three popes. But until recently, he said, black people had been conditioned to believe that they had no history - neither American nor

Dr. Clarence Rudolph, a minority

counsellor with the county Mental Health Center, spoke of his own work in the schools to help black children become better students. Much of his efforts have been directed toward "preventive mental health," where students – with the help of teachers were guided in improving their own self-concept.

In one survey he conducted, he asked black children to select a favorite from among a group of white and black dolls. In a majority of cases, black children preferred the white

HE SUGGESTED that church and civic



Teacher Kathy Valentine with an example of prejudice in the schools - 'students' had their conduct cards stamped with white marks for good behavior, black marks for bad.

groups get involved in putting on programs desgined to highlight black contributions, and gave as an example several African proverbs that have survived to this day, derivations of which

are still quoted by black grand- grandr
• 'Evil knows where evil sleeps;" What the child says he has heard

at home: If you climb a tree, you must come down the same way.

Robbie Littles, director of the Concerned Alliance for Progressive Action, suggested that both blacks and whites ought to overcome what he called the "dollar sign mentality our measure of success as how many dollars you have accumulated in your lifetime. Instead, your real measure of success should be: How many people

have you helped in your lifetime? He urged middle-class blacks to remember their poor brothers. "When fortune smiles on you, you have an obligation to go back to the black community and help others."

To Catholic schools: "Get the average black kids involved – not just the ones who qualify for scholarships. The Church should take its education

TO WHITE Catholics: "The people here tonight probably have their heads on straight. But it would be a tragedy if you didn't take what you have learned back to others.

What does the Catholic Church hope to realize from improved dealings with minorities?" Littles asked. "We are the Church of all the people. This will not occur without some risk being taken. If that means receiving the condemnation of others, then so



By
Antoinette
Bosco

Violence in the family

Whenever I hear the expression "domestic violence," I shudder. The two words clash. The home should be the place where order and harmony create the healthful environment that nourishes life. The domestic enclosure should, by definition, be the stronghold agains violence of any sort - physical, emotional or psychological.

Unfortunately, the halcyon picture of peaceful homes is far from a universal reality. A young woman lawyer, speaking last year to a college group on Long Island, N.Y., said all too many homes in America are "battlefields."

was talking about. New York governor Hugh Carey appointed her to head a task force on domestic violence. One statistic capsulizes the problem's scope: In one recent year, more than 35,000 child-abuse cases were reported in New York City alone.

ted in New York City alone.
Why the horror stories? What causes a married person, usually though not always, the husband, to batter his or her partner? What causes parents, the mother as often as the father, to become the bitter attackers of their own innocent children?

Why has the problem of violence in the family reached "epidemic proportions," according to statements from many people in the counseling and legal professions? What can we do to stop this?

The nationally televised show, "The Christophers," is dealing with this

problem in a program to be aired throughout the country several times in 1981. After reading a script of the program, I recommend it highly as a thoughful and informative presentation.

Patterns can be discovered among those batterers who turn their homes into hellish arenas of torment. The main cause of an attack by one family member upon another is anger.

One guest in the Christopher's program is Lucette Von Halle, a sociologist and colleague of mine who

"Patterns can be discovered among those batters who turn their homes into hellish arenas of torment. The main cause of an attack by one family member upon another is anger."

is executive director of the Victim's Information Bureau in my county. She explains that the anger felt by batterers usually is complex. battering husbands, she says, are "angry at many things," but the wife is "the one person where he can let go. He can't do it to his boss because he'd lose his job. He can't do it to his co-workers. She is the only victim who's really helpless in front of his anger."

Abusers are often people who were themselves abused as children. They "catch" this as acceptable behavior. Clothilde Lee has seen this pattern

over and over. Assistant director of the child-abuse program at the Foundling Hospital in New York City, Ms. Lee is also in the Christopher program.

SHE EXPLAINS that the beatings in childhood leave the batterers "emotionally insecure, isolated, unable to stand stress and frustration and unable to cope." She adds that there is very little love in these families. "They don't know how to love because they've never received love."

As might be expected, violence almost destroys family life. "It does something terrible," says Ms. Von Halle. "Women who are beaten live in constant terror about what this evening will bring when the husband comes home. The children live in this

The positive note is that domestic violence has finally come out of the closet. It is an admitted American problem, and help is available for both the victim and the victimizer when they seek it. The agency Ms. Von Halle directs is showing a "startling success rate," she says, adding that the battering has stopped in most cases within three months of the onset of counseling.

AT THE END of the Christophers' program its director, Father John Catoir, refers to the domestic messages in the bible and comments, "These messages are infused with the love of Christ. They are profoundly non-violent."



By Fr. John B. Sheerin, CSP

"A Catholic novelist"

Mary Gordon possibly is the leading Catholic novelist of our time. She demands of her characters an emphasis on spirituality seldom found even among Catholic novelists. There is, however, nothing prissy or pious about her latest book, "The Company of Women," which ought to make the list of best sellers, like her first novel, "Final Payments."

Felecitas, heroine of the "Company of Women," falls from grace when she has an affair, leaves a Catholic college to enter Columbia University, becomes pregnant via a member of the faculty, who is on the prowl, and then returns to mother to bear her child. Eventually she marries a man who strikes few romantic sparks.

The guiding beacon of Felicitas' life is a priest, Father Cyprian, who is on the conservative side, who looks down his nose at the new developments and reforms blossoming in the Catholic Church. One could scarcely describe him as an apostle of the interfaith movement: He considers any form of religious liberalism, "effiminate."

FELICITAS admires and almost venerates this hard-bitten priest, who has the proverbial heart of gold to go with a theology as rock-ribbed as Gibraltar. He contributes to her life. "There is no one I revere more... for

the dignity of his priestly calling the habit of his grand, impossible life." Father Cyprian returns her adulation, even remarking that at 12 years of age "Felicitas had a better mind than most priests."

Father Cyprian is one of the strongest and most clearly etched priests in American fiction. He has an immense capacity for love joined to

"Father Cyprian is one of the strongest and most clearly etched priests in American fiction. He has an immense capacity for love joined to emotional vigilence and without a trace of romantic affections."

emotional vigilence and without a trace of romantic affection.

What Felicitas looks for in him is not romantic love in any shape or form but a father figure of considerable sensitivity who will guide her and direct her spiritual life.

Some critics are saying that Ms. Gordon's new novel does not measure up to her first. Time will have to give us that answer. However, there is one

section of "the company of Women" that is a bit too improbable for my taste. I don't believe in playing around with Scripture.

THERE ARE a profusion of pious allusions to young Felicitas as a redeemer figure and one of the pious women in the story "could see Felicitas only among the elders, the child in the temple, amazing the scribes with learning. And Jesus advanced in wisdom and age and grace with God and men."

In an interview with the New York Times, Ms. Gordon was asked by the assistant editor of the book review section, Le Anne Schreiber. "Has there been any framework of values you've been exposed to as an adult that has the resonance for you that Catholicism does?"

Ms. Gordon, who considers herself a feminist writer, responded, "No, but feminism comes closest to it." She then went on to say:

"The thing about the church, which is why it's so resonant, is that it does seem there is an essential core that seems to last and go on, to retain its ritual, to retain — I like to think — some central values that are immutable. Whereas anything that is modern in conception, because the modern sensibility demands change all the time, doesn't have the resonance that builds up over time."

By Tom Lennon



High on speed

Q. I get high on speed. I'm not talking about drugs. It's driving superfast that sends me high. Like/going down the Bluegrass Parkway at 100 miles per hours. My brother says I'm crazy when I do this. Am I? (Ky.)

A. I know the Bluegrass Parkway. In long stretches it's straight, level and often deserted. Visibility is usually fine. If your car is in good shape, you might not be in terrible danger. You might get away with it sometimes. Still, it's seriously risky. First, you are breaking the law — and that's always unwise.

ABOUT THREE years ago a young friend of mine had orders to be home from a basketball game by midnight. The game was played in another town and he got a late start back.

So intent was he on the arrival deadline that he decided to drive as fast as he could. A policeman caught up with him when he was driving 95 miles per hour on an expressway in the heart of Columbus, Ohio.

It would have been far better for him to have had an argument with his parents than risk death for himself, his buddies in the car, and drivers of other cars.

AS I'm WRITING this column, discussion is going on in Washington about raising the 55-mile-per-hour speed limit. An official in the Department of Transportation estimates that 41,000 lives have been saved since 1974 as a result of this lower speed limit. He also says that driving at 55 miles definitely results in fuel savings.

Still, it does seem fun and harmless to speed when you know the highway is deserted.

One night about four years ago near a little town 70 miles from my home, two young men were speeding home form a basketball game. The two-lane country road was deserted. Mr. Heavy Foot stepped on the gas pedal hard.

THREE MILES AHEAD four other students were plagued by a car that had stalled when they stopped at an intersection. One was examining the engine. The other three were horsing around on the road on one side of the crest of a steep hill.

The speeding car came up the hill. The driver could not see over the top of it — but there seemed to him to be no reason to slow down.

Several days later a grieving town attended a funeral for four.

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Mass for the Kids

By Ana M. Rodriguez Voice Staff Writer

When it comes to Masses for children, Msgr. Donald Reagan believes the fewer, the better.

As long that is, as those fewer are better.

A nationally known pastoral musician, composer and educator, Msgr. Reagan came to Miami last Saturday from his home parish in Warren, Ohio, to conduct a workshop on planning and presenting children's and family liturgies.

THE WORKSHOP took place at St. Catherine of Siena, in Kendall, but was prepared for a cluster of parishes in the area, including Christ the King, Good Shepherd, St. John Neumann and St. Louis.

According to Msgr. Reagan, "the children need to have a worship experience on their level. If not, they are subjected to a largely unintelligible worship celebration with which they can't identify."

The Directory for Children's Liturgy specifies many ways in which the Mass can be brought to the level of children

'Children need to have a worship experience on their level'

under 12 years old, Msgr. Reagan said. These include:

shortening the entrance rite;

 doing the readings in pantomime, drama form or with various speakers;

shortening the readings and adapting their vocabulary, without changing the basic meaning;

• having the children participate actively in as many parts of the Mass as possible, such as being lectors and reading the prayer of the faithful;

• using one of three Eucharistic prayers written especially for children, and the music that goes along with them.

But all this takes much planning and



Fred Buckley

Make them few but good, noted liturgist says



preparation (and often rehearsing) and many parishes might not have the time. For them, Msgr. Reagan suggests it might be better to have liturgies for children only on special occasions.

"CHILDREN'S liturgies should be celebrated as often as they can be adequately prepred for. Every week in a parochial school set-up is okay if liturgies are well-prepared for. But just to have them go to Mass each week without adequate preparation is not liturgically advantageous," Msgr. Reagan said.

"Better to do fewer and do these well," he added.

Of course, parishes have discovered other ways of tending to children's needs, for example having a Liturgy of the Word for children in the parish hall while the parents hear the grown-up version in church, then bringing everyone together for the Liturgy of the Eucharist.

"If you have the facilities, it's

possible," Msgr. Reagan said, noting that some parishes are already doing this.

THE ULTIMATE goal of liturgies for children is to "bring them to the point where they can celebrate intelligently with adults," instead of remaining apart, Msgr. Reagan said.

But the Directory stops at age 12. For teenagers, he admits, it might be more difficult to construct meaningful liturgies, since they are at that awkward in-between stage.

He suggests having a youth liturgy once a week, with guitars and a homily that relates the Gospel message to teenagers' "needs and their problems."

But Msgr. Reagan stresses that the key to good liturgies for everyone is preparation, and coordination between the music, the readings, the homily, the banners, the prayer of the faithful and the environment.

A liturgy team could be established

that would make long-range plans for liturgical seasons such as Lent or Advent and short-range plans for each week.

"THE MUSICIAN really needs to know the thrust of the celebrant's homily," Msgr. Reagan said, so the music can reinforce the Gospel message. Lectors and commentators also need to be trained in use of the microphone and public speaking, and the prayers of the faithful should be well thought out to keep to the weekly theme.

Msgr. Reagan said his parish has a sister in charge of coordinating liturgies, as well as a liturgy committee. In other parishes, the coordinators may be full or part time.

The result will be more meaningful and "prayerful worship experience for the people," Msgr. Reagan said.

"We'd like to make it (the Mass) the happiest hour of the week for them."

'Player of the year'

Cardinal Gibbons quarterback Fred Buckley

Cardinal Gibbons High School in Fort Lauderdale has an award-winning band — we know about that. Now, Cardinal Gibbons has another honor — Fred Buckley, quarterback, has been selected a "1980 Catholic High School Player of the Year."

The superstar has an impressive sports background. He led the state of Florida in passing yardage as a junior and senior. He's thrown 43 touchdown passes, and has a record of 4394 total yards passing.

Buckley also holds two Broward County passing records: 19 touchdown passes in a season and 1954 total yards passing ir a season.

If this were not enough, he was All-State and All-County quarterback for two years. He made Parade and Carnation All-American and Chicago Catholic All-American for two years.

He was voted to play in the All-Star Football game this summer. He's Fort Lauderdale Touchdown Club Player of the year.

THAT'S his gridiron record.

Fred also has two other records not related to the football field. He's maintaing a 92 grade point average, and he's posted 1100 on SAT scores.

Buckley's record becomes even more impressive when you know that he was playing behind an offensive line made up almost entirely of underclassmen.

Fred's coach, Boyd Rasmussen said of his star player, "he's the most levelheaded down-to-earth athlete I've ever coached; he's extremely coachable, a hard worker, an honor student, and a great inspiration to his teammates and our entire school."

AN ALL-AROUND athlete, Fred was leading rebounder and high scorer on the Gibbon basketball team as a sophomore, however, he gave that up to concentrate on football.

When told he had been selected Player of the Year, he responded in characteristic fashion: "I'm greatly honored to receive this award. I accept it on behalf of Cardinal Gibbons High School, my teammates, and my great coach, Boyd Rasmussen, who has done so much for me over the past three years.

"I would like to thank my parents and my three biggest fans, my younger brothers Andy, 15, and Brad, 9, as wen as my sister, Bobbie, 10; and, of course, 'The Chicago Catholic'".

Fighting abortion with facts

By Dick Conklin

It was ten years ago, almost to the

On a snowy evening in upstate New York, people gathered in a college auditorium to hear Catholic authors and lecturers Jack and Barbara Willke. But on that night in 1970 the subject of their talk wasn't sex education or family problems - it was the new threat of legalized abortion, as the state legislature prepared to cast an historic vote.

That was the first time we heard them speak. But now, ten years later, the Willke's are still giving talks to groups, like the one at St. Andrew's Towers in Coral Springs the other night. Jack Willke, still the educator, is now President of the National Right to

"There was a time when a doctor used a mirror under a person's nose to tell when he stopped breathing. Later on they would listen for the heartbeat. Today, they believe that the brain wave is the real determination of death. Well, if you accept that, then you believe that life begins not long after, if not at conception. Because that's when we can pick up recognizable human brain waves."

Life Committee, stopping in South Florida en route to a pro-life meeting in Colombia.

THE SET OF slides the Willke's use to illustrate their talks has been updated many times over the years, but the theme is still the same. The unborn child is human, alive, intelligent, sensitive - a person.

To prove their point, they show a series of fascinating pictures of the



Dr. and Mrs. Willke during their talk

baby in the womb: sucking his thumb, grasping a probe, reacting to noise. Showing a 14-week unborn infant, Dr. Willke asks, "Does this look human to you? This is what the Planned Parenthood counselor calls 'merely tissue,

Mrs. Willke answers the "you're imposing your morality" charge with, "in the rule of law, we cannot use a rule of faith to make a law. In this issue, we have to go to embryology and fetology to get the answer.

That, in essence, is what the Willke's preach: abortion is not just a religious issue – it is a medical and ethical one.

NARRATING their talk with one interesting fact after another, the Willke's proceed to describe the preborn infant in fascinating detail. "Do you see the palm creases in your hand?" Jack Willke asks "They were formed in your eighth week when you first began to open and close your hands. But an alcoholic mother passes the alcohol on to her baby, and it just

lies there with no flexing of the hand muscles. Babies subjected to that can be born with no palm creases

Willke plays a tape recording of a baby's heartbeat at the onset of pregnancy. "no abortion facility, from the raunchiest of abortion mills to a Johns Hopkins, to my knowlege, has ever told a woman that she could hear the heartbeat of her unborn child. In one study, when that was done, most women got up and walked away from the operating table."

THE WILLKE'S ask their audience to give the unborn child the same definition of life that applies to a dying

There was a time when a doctor used a mirror under a person's nose to tell when he stopped breathing. Later on they would listen for the heartbeat. Today they believe that the brain wave is the real determination of death. Well, if you accept that, then you believe that life begins not long after, it not at conception. Because that's when we can pick up recognizable human brain waves."

Barbara Willke compared the striking similarities between the 1857 Dred Scott decision of the Supreme. Court legalizing slavery and the 1973 decision legalizing abortion. Both were 7-2 decisions, both defined a group of people a "property" rather than as persons, and both decisions triggered a series of political and legal maneuvers to overturn them.

In both cases, the Senate Judiciary Committee was a bottleneck in permitting the constitutional amendment to come to a vote. Some church leaders espoused the pro-slavery view, just as some support abortion

ABOLITIONISTS, like pro-lifers, were called "single-issue" voters, and one

congressman was quoted as saying, "I'm against slavery, but I can't stand those radical abolitionists!" The abolitionists came under great pressure to soften their "no compromise" position on slavery.

Mrs. Willke meets the "pro-choice" argument head-on. "If you are pregnant, you aren't just a little bit pregnant. You are going to have a baby. The **choice** is whether he will be born alive or dead. When someone says 'right to choose', finish the sentence for them: 'right to choose . . . to

The second part of their slide presentation carries the "tell it like it is" theme used to describe fetal development in conjunction with the harsh realities of abortion.

This is where Jack and Barbara Willke drive their point home in a way that has converted even dyed-in-the-wool pro-abortion people to the pro-life cause. Some of the pictures were taken at Miami's Mt. Sinai Hospital by a hospital worker who wanted people to know what was going on there.

Dr. Willke gave an update on the boycoutt of Upjohn drug products, triggered by the pharmaceutical company's decision to spend millions in research for a "do-it-yourself" abortion drug, or abotifacient.

THE DRUG, called prostaglandin, is being tested on women today, and is expected to receive governmental approval. It brings on labor in the 4th to 6th month of pregnancy, and often causes the baby to be born alive.

Although the pro-life boycott is known to have caused a four million dollar loss in revenue three years ago, Willke admits that "Upjohn is a billion dollar organization. We are just a fly on their back." A small wallet card was distributed to suggest substitutes for Upjohn products at the drug store.

Taking questions from the audience, Jack and Barbara Willke explained the amendment ratification process and answered the recent charges from pro-abortion groups that the human life amendment would either outlaw birth control or create a government agency to investigate miscarriages (as untrue today, the Willke's feel, as they were before the 1973 ruling.)

WHEN ASKED to compare the mood of the current administration with that of Jimmy Carter's Willke told of his January 22 meeting with President Reagan. We were the first group of people to meet with him after his inauguration," he said. "We were never able to get a meeting with Carter. And we're so proud of our new Surgeon General, Dr. Everett Koop." Dr. Everett Koop."

"I've driven by the White House so many times and I've always wondered what it was like inside. People would say to me, 'Jack, why don't you take a tour?" And I'd say, 'No, when I go in there, I'm going in on business!"



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Haitian Mission in Creole

A spiritual mission preached in Creole language for members of the Haitian community in South Florida begins at 7 p.m., Sunday, March 8 at St. Mary Cathedral, 7501 N.W. Second

Sponsored by the Pierre Toussaint Haitian Catholic Center of the Archdiocese of Miami, the one-week mission will be conducted daily at 7 p.m. by the Rev. Jacques Beaudry, retreat house director from Port-au-Prince. A Canadian missionary, his work is renowned in Haiti because of his promotion of Creole language liturgies and his hymnal in Creole used by all Catholic churches and chapels in

A candlelight procession beginning in the courtyard of St. Mary School, ad-Haitians will sing religious hymns will precede the mission services on March 8. joining the Cathedral, during which

Spanish Language and culture

A Spanish Language and Culture Institute will be held at the S.E. Pastoral Institute. 2900 SW 87th Ave., Miami,

from July 27 to August 15. Specially created and designed for pastoral purposes. Course provides necessary skills to communicate in Spanish language as well as knowledge of Hispanic culture. 6 undergraduate credits can be obtained.

The Institute is recommended for educatros, administrators, pastoral ministers, missionaries, and social workers. Cost is \$490.00 for Boarders, and \$425 for Day Students.

For further information call Fr. Mario Vizcaino, Sch. P. at (305)223-7711 - or write him at 2900 SW 87th Ave., Miami, Fla. 33165.

"Parishes must not fear to be center of cultural as well as spiritual inspiration, relating the customs and folkways of people to contemporary gospel teaching. This may often require special language provisions in catechesis and worship." (From "Cultural Pluralism in the United States," 1981 statement of the U.S. Bishops' Committee for Social Development and World Peace.)

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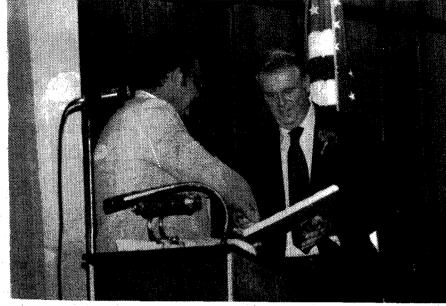
By Dick Conklin **Voice Correspondent**

Some 300 practitioners of what Archbishop McCarthy calls "the People's Profession" gathered at St. Edwards in Palm Beach recently for the Red Mass a special liturgy for members of the legal profession.

Men and women attorneys from the area came with their families to the event, which was followed by a breakfast and guest speaker Gene Kirby of the Montreal Expos baseball team.

Archbishop McCarthy told them members of the Guild of Catholic Lawyers - that "A lawyer is a kind of priest, in a way, because of the justice that he dispenses. He is called upon to promote the welfare, peace, tranquility, progress and security of others. The lawyer is present at very crucial times in human relationships; settling lawsuits, purchasing a home, a divorce, fender-bender accidents, racial conflicts, even murder.

The crowd of attorneys and judges had some familiar faces: leaders from the business, legal and political worlds
including former Florida Senate
President Phil Lewis and current Palm Beach County delegation chairman Jim Watt. The Archbishop recognized the contribution of Catholic attoneys to government service and their resistance to the passage of unjust



Chuck Nugent receives Man of Year award from Guild member John Dell.

HE CITED a recent survey taken of American law schools that revealed that not one had a course in the morality of law. "law can't be merely

secularistic," he said. Later, Guild leader Chuck Nugent was honored with the organization's Man of the Year award and a Papal blessing. Nugent, a local boy who studied at the University of Miami Law School and went on to become county solicitor, was called "a master of all trades" for his work as an attorney, an active parishioner, Serran, and a supporter of Catholic education.

GENE KIRBY of the Montreal Expos was a last-minute replacement for President John McHale, who came down with the flu. He spoke of his team's move to West Palm Beach next month for spring training, after eight years at Daytona Beach, and entertained his audience with tales of baseball great Dizzy Dean.

Ethnic discussions in your living room?

The NCCJ is currently recruiting 'hosts" who would be willing to open their living rooms to Hispanics, blacks and Jews in their nearby area for the purpose of becoming acquainted and finding a common ground of community concern.

Although Fanjul has sent letters to parishes and church organizations throughout Miami, the director says the hosts are neither required to be members of the clergy nor experienced group leaders. They must be sensitive to community issues and must attend a training workshop on ethnic cultures on March 29th.

It may seem like an ambitious goal: to develop a sense of community out of the vast ethnic and religious divisions that exist in the Miami area.

This is precisely the aim, however, or the National Conference of Christians and Jews (NCCJ) which has just launched a program for hosting discussioin groups that will hopefully bring together people of different faiths and backgrounds.

Julio A. Fanjul, the project's director, came up with the idea for the program after the riots last May when he observed the success of a series of "living room dialogues" in Jacksonville.

ranjul, who is seeking to involve up to 3,000 people in the discussions on Sunday May 3rd, hopes that a more permanent network of community groups could develop from the talks. These groups could meet to discuss implementing projects of common community interest, he said.

For those wishing to host the dialogues, the registration deadline is March 16. Interested parties should contact Fanjul at the NCCJ, 511 Dadeland Towers, 9300 S. Dadeland

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For complete information send this coupon to: CATHOLIC CEMETERIES, P.O. BOX 520128, MIAMI, FL. 33152

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Sisters of Mercy gain novice

Sr. Deborah Armstrong has been received, as a novice, into the Congregation of Our Lady of Mercy at the Sisters of Mercy Novitiate, Deerfield Beach. Sr. Maureen McGurran, representing Sr. M. Damien Keenan, Superior General, officially accepted Sr. Deborah Lee into the Congregation. Present at the initiation ceremony were Sr. Deborah Lee's parents, Mr. & Mrs. Thomas Armstrong, her sister, brother and niece as well as friends of the community.

The initiation ceremony was followed by Eucharistic Liturgy; Fr. Val Sheedy, Pastor, Ascension Parish, Melbourne, Fla., was principal celebrant, assisted by Fr. Michael A. Reilly, Pastor, Our Lady of Mercy Parish; Fr. James Murtagh, St. Vincent de Paul Seminary; and Fr. John O'Leary, Pastor, San Isidro Parish, Pompano.



SR. DEBORAH ARMSTRONG

Sr. Deborah Lee has become a member of the Irish Sisters of Mercy community who are at present serving the Archdiocese of Miami in Im-maculate Conception Parish, Hialeah, St. Bernadette Parish, Hollywood, St. Gabriel Parish, Pompano Beach, and Our Lady of Lourdes, Boca Raton.

\$600,000 Fund drive set for Riviera Beach

A fund drive to raise \$500,000 for church renovation and expansion, \$75,000 for school endowment, and \$25,000 for this year's A.B.C.D. is scheduled to kick-off Solicitation Sunday, March 15, in Riviera Beach.

Father Leslie D. Cann, Pastor and

Quit smoking at Mercy Hospital

It's never too late to quit smoking! Join the Quit Smoking Program at Mercy Hospital, 3663 South Miami Ave., 7:30 p.m. to 9 p.m., March 10, 11, 12, 13, 16 and 17 in the fifth floor conference center. Fee is \$15. For reservations call Patient Education, 854-4400, ext. 2683 or 2815, 7:30 a.m. to 5 p.m. Monday through Friday.

Citizenship Home Study course

American Senior High School Adult Education Center is now offering an opportunity for citizenship study through a program designed to be studied at home.

Those residents who are preparing to become citizens of the United States will receive assistance in making out application forms, learning the procedures to be followed, and using the materials which will be provided to help prepare for the naturalization examination.

Contact the Adult Education Center at 557-3770 for an initial appointment with the instructor.

Campaign Coordinator for St. Francis of Assisi Catholic Church said more than 200 volunteer solicitors will visit the parish's 1,300 families. This is the first major fund drive for St. Francis since it was established in 1948.

Secular Franciscans

St. Francis Fraternity of the Secular Franciscans Order will meet on Sunday, March 15, 1981, at St. Francis de Sales Church, 621 Alton Rd., Miami Beach, for the Rosary of the Seven Joys of Our Lady. Formation will be at 2 p.m. in the Church Hall. You are invited to join the Franciscan Family.

Catechical 'Nuts and bolts'

Fr. Elmer Carroll, S.J., of Franciscan Communication will be at the Catechetical Center, St. Vincent de Paul Seminary on March 18, at 10:00 a.m. Fr. Carroll will present the latest in his company's films, telespots, teleketics, filmstrips.

St. Agatha sets lenten program

St. Agatha's Catholic Church, 1111 SW 107 Ave., Miami, will present talks by Bishop John J. Nevins, on Sunday, March 15, at 11:00 a.m., and on Wednesday, March 18, at 8:00 p.m.

There will be a talk by Fr. Michael Flanagan on "The Family Center of the Parish Community," on March 30, April 1, and April 6, 7:30 p.m. to 9:30 P.M. The Way of the Cross will be held every Friday at 8:00 p.m., and every Wednesday, at 6:30 p.m.

Conference on separation and divorce

A regional conference on Separation and Divorce, hosted by the Archdiocese of Miami and the Family Enrichment Center will be held Satur-

day, March 14, 1981, at Barry College. The conference will start at 9:00 a.m. with registration in the Library and will conclude at 5:00 p.m. with closing liturgy celebrated by Archbishop Edward A. McCarthy.

There will be two workshops held. Each workshop will be presented in the morning and repeated in the afternoon. Each person may attend two one in the morning and one in the af-

Anniversary Mass for Dr. Sheppard

The Board of Directors of The Ben Sheppard Foundation, Inc. has announced that the Most Reverend John J. Nevins, Auxiliary Bishop of Miami, will celebrate a first anniversary Mass for Dr. Ben Sheppard on Wednesday evening March 11th at 7:30 P.M. in St. John Vianney College Seminary chapel, 2900 SW 87th Ave. A reception will follow the liturgy.

Rummage Sale

A Rummage Sale will be sponsored by St. Boniface Women's Club, March 15, 16, and 17, at West Hollywood Citizen's League, 805 Glenn Parkway, Hollywood, Fla. (just below US 441.) Hours, March 15, 16, 8 a.m. to 5 p.m., the 17, 8 a.m. to 1 p.m.

Past President's luncheon

The Patrician Club, of St. Patrick Church will host their annual Past Presidents at an Irish Luncheon in their Club Room, March 10, at 12 Noon, Entertainment will be provided by Winged Victory Singers. All members are welcome - guests will be charged a \$2.00 donation.

barbeque

St. Charles Barromeo Church, 600 N.W. First St., Hallandale, is having a Country Barbeque on March 15, from 1 p.m. to 8 p.m. The Hallandale High School Band will perform and the Kazoo and Choral Group and the Kitchen Band, known as the Roland Serenaders will provide entertainment for listening, singing and dancing. Donation is \$3.75 per person, for adults and \$2.00 each for children unRegistration is \$10.00 and covers

The day is designed primarily for women and men of all faiths who already are, or who are contemplating separation and/or divorce. Clergy, pastoral associates, directors of religious education, concerned parents and friends who want to better understand the needs of the divorced will find the day very helpful and are most welcome.

Further information may be obtained by calling Sr. Agnes Gott, at (305) 651-0280.

Alcoholism ministry

Fr. Michael Hogan, O.S.A., Director, Alcohol Outreach Services at CSB, is chairman of a multi-faith Pastoral Seminar on Ministering to Alcoholics and their Families to be held at Biscayne College, Thursday, March 12.

Co-sponsored by Biscayne College and the Dade County Council on Alcoholism, the seminar has been endorsed by all the major religious groups in Dade County - Protestant, Catholics and Jewish.

The day-long seminar will open at 8:15 a.m. with registration and coffee and colse at 3:30 p.m. with Benedic-

Bishop John J. Nevins, Auxiliary Bishop of Miami, and Executive Director of the Ministry of Persons, will be one of the speakers as well as Bishop David E. Richards, Director, Pastoral Development, North American Episcopal Bishops. Eight more speakers from the alcoholism field will also take part.

The conference will take place at the Center for Continuing Education, Biscayne College, 16400 N.W. 32 Ave., North Miami Beach (at the Palmetto Expressway.) For information please call Fr. Michael Hogan, Central Office, Catholic Service Bureau, 754-

> "For the Christian there is no stranger, no on so different in origin or ways that such a one can be set outside of the true human family. We accept men and women for what they are, created and redeemed by God; we accept them as they are, the product of history, and culture. In them and through them, God's grace works among us." (From "Cultural Plu-ralism in the United States," 1981 statement of the U.S. Bishops' Committee for Social Development and World Peace.)

"Although we who belong to the church are scattered throughout the world, although we speak different languages, have different cultubackgrounds and are citizens of different nations, because there is one bread, we who are many are on body." (Pope John Paul II in Karachi, Pakistan, 1981.)



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VIOLENCE on our screens

By Michael Gallagher

NEW YORK (NC) - The National Coalition on Television Violence (NC-TV) is an organization dedicated to curbing violence on television, an eminently worthwhile goal, and much of what I read in a recent edition of its newsletter, NCTV News, I agree with.

was to the point about the effects of television on individual behavior, both physical and verbal. This includes cartoon violence, which many parents take far too lightly.

But though I agree with what NCTV has to say about violence and its effects, I am less enthusiastic about its findings with regard to particular programs. NCTV's scoring system is based upon monitoring programs and rating them in terms of the number of violent acts per hour that they contain, without, it seems, any reference to the quality of a violent act or its duration.

Does a garroting, for example, count the same as a slap in the face? Suppose the Wicked Witch in "The Wizard of OZ" had done in Dorothy instead of vice versa? Would that act have registered the same on the NCTV scale as the Witch's marvelously depicted meltdown?

MY THREE-YEAR-OLD is a great fan of "Sesame Street", especially the Muppets. A few days ago I happened to watch with her an episode starring hapless but lovable Grover. In this true-life drama Grover was a lumberjack. He bustled into the bunkhouse for dinner with his customary good cheer. Before sitting down, however, he stopped beside the door to remove his very attractive shiny red boots.

He had just got one boot off when the door opened, slamming him against the wall, and his comrades came piling in. With no regard for the niceties, they sat down, boots and all, and devoured the dinner. Then while poor Grover, who had picked himself up of the floor, was struggling with the other boot, they got up and stormed out the way they had come, unfortunately for Grover in exactty the same

So Grover picked himself up a second time, got the other boot off and was just about to sit down to eat

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Gulf MECHANIC

up to 'Buck Rogers'? Is Walt Disney more violent than 'Dressed to Kill'? the single plate remaining when an illtempered grizzly made his entrance with predictable results. The newsletter had much to say that Down went Grover. Down went the last dinner, into the grizzly's gullet. Out went the grizzly. Down went

Grover. Struggling to his feet for the last time, incorrigibly optimistic Grover smiled sheepishly at the cook and said, "Well, at least I'll be in time for

NOW I DON't think that this little episode is at all likely to make my daughter yearn for the chance to slam Daddy up against the wall. I think it more likely, given the style of the violence and the character of Grover, that her impressions would run more like this: "I have a hard time with my boots too, but at least I'm not as big a Klutz as Grover. But he always stays cheerful no matter what, and that's

But how would Grover's tribulations rate on the NCTV meter? Since it lasted no more than three minutes, its violent acts-per-hour rating would have to be at least 60, not even counting the grizzly's growling. This would make the episode much more violent than "Buck Rogers," (25.8), judged by NCTV to be the most violent show on primetime television.

As a matter of fact, this little episode would probably have to be tagged as more violent than "The Deer Hunter" or "Dressed to Kill," both extremely violent films.

THE NCTV Newsletter, in its Film News section, lets slip some rather cogent indications that its system doesn't function as well as it should.

For there we read that the average Rrated film monitored by NCTV has contained 7.6 violent acts per hour, the average PG-rated film .3 acts per hour and the only G-rated film viewed thus far (Walt Disney's part-animated "Song of the South") scored an 8.9 acts per hour.

Now if I had a rating system that evaluated "Song of the South" as a pretty violent film and consistently evaluated PG films as more violent than R films, I would have grave doub-

448-5350

lashes out at that favorite whipping boy, the MPAA system, charging that it is hard on sex and soft on violence.

How does 'Sesame Street' measure

R-rated films are certainly more violent thatn PG-rated films. The reason they score low is that suspense plays a large part in the effectiveness

of violence, and the more effective the director, the more care he takes in building up to the big payoff moments. Hence the impossibility of getting much of an insight into violence - or any other element in a film - by attempting to bring numbers to bear.

Exploitative violence and sex in the media constitute a grave problem. But there are no easy short cuts to evaluating the good and the bad. Mere numbers can never take the place of careful, reasoned case-by-cas೬ ಕ analysis.



Gena Rowlands in "Gloria," a film about crime and the mob set in the 1980 streets of

[™]Books of interest to Catholics

Here is a list of new books of particular interest to Catholic readers.

Heaven: The Heart's Deepest longing, by Peter J. Kreeft, Harper and Row, \$8.95, 152 pp., explores the theological and other dimensions of the search for total joy.

Educating for Responsible Action, by Nicholas Wolterstorff, Eerdmans, \$6.96, 150 pp., describes responsible and fective strategies for altering the behavioral tendencies of children.

Church in Frenzy: The Crisis of Christianity Today, by the Rev. William V. Rauscher, St. Martin's Press, \$9.95, 146 pp., presents the views of an Episcopal cleric strongly opposed to the ordination of women, free-form marriage liturgies and other current innovations.

China: Its History and Culture, by W. Scott Morton, Lippincott and Crowell, \$16.95, 276 pp., is designed as an introduction to China and its people, their religious background and the nation's future.

Top Secret Ultra, by Peter Calvocoressi, Pantheon, \$10.95, 132 pp., is an insider's account of how British Intelligence monitored and broke the Nazi top secret

Strangers, Lovers and Friends, by Urban G. Steinmetz, Ave Maria Press, \$3.95, 177 pp., counsels married couples about the problems and the pleasures of marriage.

Catholicism Today, by Father Matthew F. Kohmescher, S.M., Paulist Press, \$3.50, 209 pp., offers a concise overview of the Catholic Church today.

When Pregnancy Fails, by Susan Borg and Judith Lasker, Beacon Press, \$12.95 cloth \$6.95 paper, 196 pp., deals in a highly personal fashion with the anguish and the turmoil that follow a miscarriage, stillbirth and infant death.

The WHole Truth: The Watergate Conspiracy, by Sam J. Ervin, Jr., Random House, \$16.95, 320 pp., is the former senator's account of the scandal and the Senate hearing that put him in the public spotlight.

Best Evidence, by David S. Lifton, Macmillan, \$16.95, 747 pp., presents still another theory of the events that led to and followed the assassination of President Kennedy.

An Ambassador's Wife in Iran, by Cynthia Helms, Dodd Mead, \$12.95, 212 pp., describes in highly perceptive fashion nearly four years in a nation about to undergo a revolution.



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Lenten Afternoon of Reflection

A Lenten Afternoon of Reflection for religious will be held at theDominican Retreat House from 2 to 5 p.m. on March 15. Fr. Dan Kent, O. Praem., will share his thoughts on the theme of the day, "Listen to Him - God Has Called us to a Holy Life..." (2 TM, 1; 9). For more information please call St. Elizabeth Ann at 238-2711, at Dominican Retreat House, 7275 SW 124th St., Kendall.

Memorare Society

The Memorare Society a social club for Catholic Widows and Widowers will hold their monthly meeting at St. Louis Church Center, on March 14, at 8:00 p.m. Call 274-0244 for information.

Luncheon/card party

The Little Flower Women's Club will have a "Salute to America" Card party/Luncheon on March 14, from 12 noon to 3 p.m. in the School Cafteria on Indian Mound Road, in Coral Gables.

The Court Maria Regina Catholic Daughters, welcome you to their luncheon/card party, on March 11, at 12 Noon, at K of C Hall, 333 S.W. 25th St. (S.W. 4th Ave. and State Rd. No. 8, Ft. Lauderdale). Donation, \$2.00. For information please contact **Valerie** Harrison, at 583-6765.

Annual carnival

Our Lady Queen of Heaven, 1400 S. State Road No. 7, North Lauderdale will hold its annual Carnival, March 12 through 15. There will be food booths, clown booth, Nearly New booth, a Bunny Booth, religious articles booth, games, rides, etc. Hours are: Thursday, and Friday, 6 p.m. to 11 p.m. Saturday, 12 noon to 11 p.m. Sunday, Pancake breakfast after all Masses. Carnival 1 p.m. to 10 p.m.

St. Patrick's dance

The Shamrock Society of Florida will hold its 24th Annual St. Patrick's Ball on Saturday evening, March 14, at the Hialeah Milander Auditorium, 4700

Palm Ave., Hialeah. There will be exhibition of Irish dancing and entertainment.

Modern dancing will be furnished by the popular Diplomats Orchestra, from 9:00 p.m. till 1:00 a.m. For information please call 821-0877 in Dade or 963-3471 in Broward County.

The Men's club of St. Henry's Church, 1550 N. Andrews Extension, Pompano Beach, is holding a St. Patrick's Dance on March 16, from 8:00 p.m. to 12:00 Midnight. Music by Pete Pertassso's Orchestra. Admission is \$3.00 per per-

The Women's guild of Christ the King parish, 16000 S.W. 112 Ave., is sponsoring its annual St. Patrick's day Dinner/Dance, on March 14, 1981, at the Parish Hall. All are welcome. Doors open at 7:00 p.m., Donation \$7.50 per

St. Patrick's party

On March 14, a St. Patrick's Day Party will be held at St. Agnes Social Hall, 100 Harbor Drive, Key Biscayne. A Social Hour will be held at 7:00 p.m. with a corned beef and cabbage dinner to follow. Fr. Vincent Sheehy will be master of ceremonies. There will be entertainment and prizes. Tickets \$5.00 each for information call 361-

Country fair

St. Anthony School will hold an old fashioned Country Fair March 13-15. The fair will be held on school grounds at 820 N.E. 3rd St. (2 blocks East of Federal Highway, Ft. Lauderdale). The fair will feature games, booths, arts, crafts, and home economics contests. A Spaghetti dinner will be served on Saturday evening, followed by a street dance. Sunday features a pancake breakfast til Noon.

From ashes to Easter

There will be an afternoon program titled "from Ashes to Easter" held at

the Catechetical Center, St. Vincent de Paul Seminary, P.O. Box 460, Boynton Beach, on March 14, from 12:30 p.m. to 4:30 p.m.

"The Silent Witness"

The Society of the Little FLower Women's Club, will sponsor a film, "The Silent Witness" to be shown during Lent on Friday, March 20, 1981 at 8:00 p.m. in the Church Hall on Palmero, in Coral Gables. The film is open to everyone.

Curley-Notre Dame hold Spring Festival

Curley and Notre Dame High Schools will hold a Spring Festival and Carnival on the Curley campus, 300 N.E. 50th Street, on March 13th, 14th and 15th from noon to 11 p.m., Friday and Saturday and from 1 to 11 p.m. Sunday.

In addition to carnival rides, there will be games, prizes an a White Elephant Sale. An Italian dinner will be served from 5 p.m. on Friday; "Soul" food on Saturday from 5 p.m.; an a Spanish dinner on Sunday from 2 p.m.

Proceeds from this three-day affair will be used to help defray anticipated expenses for renovations to the Curley campus when the two schools merge in June of this year.

Catholic Daughters

Court Infant of Prague, N° 2082, of the Catholic Daughters of the Americas, will hold their next meeting on March 11, in Nativity Hall, at 8:00 p.m. Election of Nominating Committee will take place. We need all of our members to help elect new officers for 1981-1983.

Evening of Reflection

St. Kevin Church will open their Lenten season with "An Evening of Reflection" on March 9, from 8:30 to 10:00 p.m. at the Church, 12525 SW 42nd St. (Bird Rd.) Fr. Francisco Santana will be spiritual director for the program.

Annual Bazaar

St. Vincent Ferrer Church, 740 Palm Trail, Delray Beach, Fla. will hold its annual Bazaar, one day only, March 15, 1981, from 8:30 a.m. til 5 p.m. The sisters are busy preparing the famous "Irish Soda Bread" for the occasion and there will be a dinner of Corned Beef and Cabagge with all the trimmings even green beer! There are home baked goods, Plant boutique, Blarney castle, handicrafts, and other attrac-

So. Dade deanery

South Dade Deanery, MACCW, will hold its Spring Meeting on March 10, 1981 at St. Timothy's Church, 5400 S.W. 102nd Ave., Miami. Business agenda will include election and installation of officers. Luncheon in St. Timothy Parish Center will follow Mass, at which membership and commission awards will be announ-

Fashion Show Luncheon

A "Peace and Prosperity" Fashion Show and Luncheon sponsored by St. Hugh Church Guild will be held on March 14, at the Key Biscayne Hotel. Starting at 11:30 a.m., a gourmet luncheon will be set in the Presidential Room, followed by a fashion show presented by J.C. Penney and directed by Louise Brinton. For ticket reservations, please contact Louise Carter, at 443-4340.

Catholic Lawyers Assoc.

The Catholic Lawyers Association will meet with Archbishop Edward McCarthy on March 13, at 8:00 pm, at the home of Henry Courtney, 438 Grand Concourse, Miami Shores. All Catholic attorneys are invited to the meeting. Policies and goals of the organization will be discussed.

DEADLINE MONDAY NOON



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ned, destring to engage in business fictitious name of MIA at number 121 SW 107 Avenue, in the City of Miami, Horida, intends to register, the sald name with the clerk of the Circuit cour of Dade County, Florida.

Dated at Miami, Florida, this 6 day of February

MENENDEZ INSURANCE AGENCY, Inc. Attorney for Applicant 7175 SW 8th St., Suite Miami, Florida, 33144 2/13 2/20 2/27 3/6/81

NOTICE IS HEREBY GIVEN that the unders ned, desiring to engage in business under the fictitious name of A & S DENTAL LAB, number 560 West 29 Street. In the City Hialeah, Florida, intends to register the sname with the Clerk of the Circuit Court

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A & S DENTAL LAB, INC. (owner) George Santamanna Attorney for Applicant 7175 SW 8 Street, Suite N° 204 Miami, Florida, 33144 3/6 3/13 3/20 3/27/81

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enable the cierk to mail one copy to each personal representative. All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBBLCATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of

of the first publication of this Notice of instration: February 27, 1981.

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"Bread for the World" fights hunger

By Bob Koenig

Hunger is a problem of startling proportions in some underdeveloped parts of Asia, Africa and Latin America. But hunger can also be a heartrending problem in the developed nations — even in one's own city or parish.

even in one's own city or parish. Jack and Marge Hohenstein of St. Joachim Parish on Philadelphia's Northeast side saw starvation and malnutrition firsthand when they worked among the poor in both Latin America and Afghanistan some years ago. They joined the Bread for the World organization in 1974 so they could do something on the personal, parish and governmental levels to fight starvation.

Founded in 1974 in New York City by Lutheran Minister Arthur Simon, Bread for the World is a Christian movement in the United States whose 40,000 national members have helped push national right-te-food legislation and a U.S. grain reserve

The Hohensteins are program coor-

dinators, along with Good Shepherd Sister mary Ellen Sheridan. They work for the organization in the 3rd Congressional District in Philadelphia.

gressional District in Philadelphia.

"OUR WORK has a double thrust,"
Mrs. Hohenstein said. "First, there's the
education thrust so that people may
learn what Bread for the World is all
about. Then there's the activist component where we make our senators
and congressmen familiar with
legislation we think is important."

According to the couple, several factors led to their interest in the cause of the world's hungry people. "We were married in 1960 and in 1963 we decided to join the Association for International Development, a Catholic laypersons' group," Hohenstein explained. "The early 1960s were a time when people were getting involved" in such activities, he added.

THEN, Hohenstein explained. "Through our travels we saw that a lot of the problems of poverty and starvation in the world were really the problems of the United States. We

The Parish and Its People

saw that U.S. policies greatly affected other countries."

He feels the work of Bread for the World helps to make the United States more secure by reducing the possibility of revolution due to poverty and hunger in Third World countries.

Finally, Hohenstein explained, "We saw that we had to help educate American people about hunger in one way or another."

Eventually, the Hohensteins settled in St. Joachim's, a 136-year-old parish. About the same time they joined Bread for the World, the year it began. "We also became involved with the parish adult education program, Mrs. Hohenstein said. "That fall we ran a series on food. This included infor-

the Human Family.' At the time, we were also doing food collections in the parish and we even had our own parish food co-op," she added.

MRS. HOHENSTEIN noted that even

MRS. HOHENSTEIN noted that even though the parish group eventually dispersed, "a lot of people spun off to related projects or to other forms of social justice involvement."

Hohenstein explained that members of the parish also worked by writing letters to public officials, an activity he called the most effective means of attaining hunger-related legislation.

This year Hohenstein was asked to join the 25-member board of trustees for Bread for the World where he will work alonside people like Senator Mark Hatfield and Jesuit Father Robert Drinan. Popular singes John Denver

Pope John Paul II meets the king of the Ashanti tribe on his visit to Kumasi, Ghana, in May, 1980. The pope's visit to Africa as well as his other international travels is a reminder of the world character of the church.

"Then, Hohenstein explained: "Through our travels we saw that a lot of the problems of poverty and starvation in the world were really the problems of the United States. We saw that U.S. policies greatly affected other countries."

mation on food stamps and nutrition. There were people in the parish who were interested in what we had to tell them about hunger. So we formed this group into a parish Bread for the World program "

World program."

Mrs. Hohenstein continued: "We met through the spring of 1975 and stayed together long enough to have a corps of people who helped during the 1976 (41st International) Eucharistic Congress whose theme was 'The Eucharist and the Hungers of

and Harry Chapin have also helped call attention to the Bread for the World cause.

The Hohensteins fight hunger spurred on by their recollections of poverty as they have witnessed it. Mrs. Hohenstein recalls vividly her experiences at the Augustinian compound where the couple worked in Bolivia. In that place lines of children formed everyday, just to get water from the well.

Christian responsibility extends overseas

Father Enda McDonagh, professor of moral theology at St. Patrick's College, Maynooth, Ireland, currently teaches at Notre Dame University. In an interview, Father McDonald discussed Christian responsibility for people in other countries.

Q. Father McDonagh, why should Christians be passionately interested in people who live so far off — like those in the Sahel of Africa? Is this kind of interest possible for people in a land of plenty — plenty of material things and plenty of its own problems?

A. As Christians, we call God our "Father." We consider ourselves his sons and daughters. We have a sense of being a family — the family of God. But if God is our Father, this basic family reality has to extend to all whom he created and redeemed. If we exclude some humans, we can't genuinely and honestly call God our Father.

Jesus showed us that care for the poor is a priority. Look at Chapter 25 of Matthew. Here, discussing the Last Jugment, jesus clearly indicated that we serve him in feeding the hungry and clothing the naked.

As in any family, those with the opportunity to do

more also have an obligation to do so. One hundred years ago people could know and help only those who lived down the road.

Today, with vast improvements in technology, we can know what is happening to people thousands of miles away. So, we have an obligation to do more.

Q. Why is it all such a problem?

A. Sometimes, it is simply that we are unaware of the great needs of people in other countries. But it is also because we are selfish. We don't want to give up our goods. We are reluctant to share what is ours; we find it painful. This is part of our sinfulness.

Q. How did you develop your special interest in social justice, especially in Zimbabwe (Rhodesia)?

A. In 1973 I was asked to visit Zimbabwe as an adviser on moral issues facing the church during the prolonged conflict between blacks and whites there. During my extensive travels in the country, I often met wealthy, powerful people in conversation and in conferences.

In Zimbabwe, I met many whites entrenched in their search for more power, more goods. They were consumed with getting greater security by buying more guns and building better defense systems. As a result, however, they became more and more insecure.

In contrast, I often encountered lay people and Religious living with poor blacks in the bush country, who were far more secure even though materially they had very little. Content in serving others, they found the only true security.

Q. If a family came to you for help in educating their children for justice what would you recommend?

A. Part of my job as a priest and teacher is to try to open people up to the claims of the poor, to convince people they should share their goods — that doing so has a double-barreled advantage: It enriches them and helps the poor.

This may lead to a different lifestyle for families — one where they are not so consumed in gathering goods but are interested instead in people. I've seen this lead to simpler lives for people but lives rich in relationships with others.

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The Parish

and Its People

No Parish an Island

By Father Philip M. Murnion NC News Service

Parishes and their people are part of a worldwide church, though they might not always feel like it. No parish is ever self-contained. Indeed, the international character of the church is a fact of life that is getting clearer all the time.

But how can anyone say that the people of the church in other nations are part of our life here and

A lot has happened recently to help make people aware of just how international the church is. Newspaper reports that tell of the threats to life many missionaries face in turbulent Third World nations are perhaps the most dramatic examples. The reports have heightened concern for these "other" people — people of the church who seem so far away.

ONE TIME Father Karl Rahner, the well-known German theologian, was talking about the Second Vatican Council. He said that in the council the church was trying to act as truly a world church for the first time.

Father Rahner was referring to the fact that so many cultures were represented in the council. At an earlier date, the representatives of Asian and African churches might all have been bishops born in Europe and America.

With Vatican II, the church's people got a good glimpse of something intended from the start of the church. On the first Pentecost, when the apostles set out to proclaim the good news, their message was received by people speaking every language.

Actually, it is not just in Geographical or national or cultural terms that the church is universal. The universality of the church also means that there is nothing in human life that lies outside the range of the church's concern. It means we believe it is important to try to think as a church and not simply as individuals.

THE UNIVERSALITY of the church reminds us of something important for our personal lives as well. For, just as people are tempted to isolate themselves from strangers or from foreign people and cultures, they are tempted to compartmentalize their personal lives. This happens, for example, when people keep religious convictions separate from parts of life — perhaps from daily life or family life.

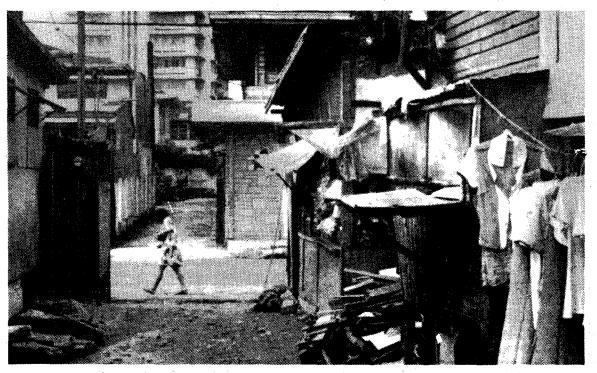
If we compartmentalize our lives in such ways, we imply that our beliefs have little to do with our work or our private lives or with the laws and policies of society. It is important that we struggle with this. It is important to keep drawing the connections among all the parts of our lives.

This brings me back to the main point. One thing a parish does is to help people make the connections in their lives. We all know that parishes want to help people connect Sunday worship with the other parts of their lives.

AND MORE and more parishes want to help bring to life a concern for the church in other parts of the world; particularly a concern about the poor of the world, about peace and about justice.

There is a sense in which the whole family is mysteriously present in each family member. And, each member is part of the whole family.

It's like that for the church. The whole church is somehow present in each parish and the parish is very much part of the whole church.



A Manila slum, in sharp contrast to nearby modern apartment buildings, reflects the universal demands of the church.

Falling on your face in Corinth

By Father John Castelot NC News Service

It was all too evident to St. Paul that a chief fault of some Corinthians was exaggerated selfconfidence. They fancied themselves supremely wise and so spiritual that they did not have to be concerned about what they did with their bodies.

They felt they could eat and drink whatever and wherever they wished; they could sleep with anyone they pleased. What difference did those mundane things make? They thought they had all the answers, and this gave them the freedom to look down on fellow Christians who were less magnificently endowed.

IN CHAPTER 10 of First Corinthians, Paul brings the people up short with a sober warning: "Let anyone who thinks he is standing upright watch out

meaning of the events. For instance, he begins with this reminder: "Brothers, I want you to remember: Our fathers were all under the cloud and all passed through the sea; by the cloud and the sea all uf them were baptized into Moses."

It is not hard to see the connection between the waters of the sea and the waters of baptism by which the Corinthians were baptized into Christ. Less clear, but still recognizable, is the cloud as a symbol of the Spirit

symbol of the Spirit.

The Spiritual food and drink were, of course, the providential manna and the water from the rock in the desert by which God satisfied the hunger and slaked the thirst of the Jews. The strange little parenthesis in verse 4 with its reference to the rock that was following them reflects a later popular legend to the effect that God actually supplied them with a mobile drinking fountain, a stream or even a moving well!

"In Chapter 10 of First Corinthians, Paul brings the people up short with a sober warning: let anyone who thinks he is standing upright watch out lest he fall. Before he issues this warning, he gives some well-known examples of people who grew complacent and fell flat on their faces."

lest he fall." Before he issues this warning, he gives some well-known examples of people who grew complacent and fell flat on their faces.

The examples are all from the past history of God's people, a history Paul presumes the Corinthians know. Many of the people were Jews; others were gentiles who had come to Christianity by way of the synagogue. Apparently the early instruction of all converts included a thorough grounding in the Old Testament.

The particular events he calls to their attention are connected with the story of the Exodus — the journey of the Israelites out of Egypt to a new land. It is not surprising that the Corinthians should know the narrative of this central event. But Paul can also allude to later legends with which the basic account had been embellished.

NOR DOES HE hesitate to exploit the figurative

The identification of this rock with Christ is mysterious, to say the least. Obviously Christ was not with the Israelites in the desert 13 centuries before Christ. Perhaps Paul is trying to suggest that the eternal God is the master of all history.

At any rate, the allusion to the Corinthian's own baptism is unmistakably clear, as is the reference to the Eucharist they now enjoy.

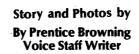
Paul's main point is that, in spite of the gifts God showered on his people of old, they fell into all sorts of sins and "were struck down." This should be a warning to smug Corinthians. Their enjoyment of God's gifts must not blind them to their own weakness.

But the people should not be discouraged: "He will not let you be tested beyond your strength. Along with the test he will give you a way out of it so that you may be able to endure it."

Bicycling for bucks







"Check your shoelaces" was the final low-keyed command, and they were off at Sacred Heart Elementary School's 2nd Annual Bike-A-Thon in Homestead this Friday.

Over 300 kindergarten through eighth grade pupils participated in the bike races which earned over \$5,300 in donations for Sacred Heart.

The bike-A-Thon, started by the school's previous principle, Mary B. Lennon, grew out of the economic demands on the school, explained current Principle John P. Jones.

But it's also a good way of just having fun, the principle quickly adds.

Students, grouped by grade, dashed around a figure-eight course for periods of from 15 to 30 minutes, winning prizes for completing laps.

The emphasis, however, was less on the competitive aspects of the race than on the work that all the students had done in soliciting individual sponsorship.

Grand prizes, which included a 12speed Huffy bike and a portable TV, were awarded to those who were able to raise the most sponsorship money for the school.

In addition to the funds generated by the races, which will be allocated toward various school programs, the proceeds of a special cook-out luncheon Friday were presented to the Archbishops Charities Drive.

Both the mayors of Homestead and Florida City were present at the Bike-A-Thon and it's resounding success seems to assure that Sacred Heart will see many more such events in the future.



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El Ministerio Laico es Vida en la Iglesia

Por Sue Blum (Corresponsal de The Voice)

Se anunció como una celebración de Ministerios Laicos; y fué una celebración en verdad. Entre banderolas festivas, globos y matracas, una multitud de más de 300 sacerdotes, religiosos y laicos se aglomeró en el Centro de Actividades Pastorales, junto a la Catedral Santa María, para oir a los expertos decir que el renovado énfasis en el ministerio laico representa la llegada de la edad de la Iglesia, y que el singular Ministerio

Laico de la Arquidiócesis de Miami la convertirá en "luz para el resto de la nación".

Una autoridad en la materia, el reverendo Padre Donald Heinstchel, dijo en el discurso principal que "como Jeremías, nosotros, la Iglesia, hemos estado en una estación de espera, una época de expectación, un tiempo de transición... estamos ahora en "una segunda primavera después de nuestra lucha, de nuestro batallar, de nuestro esperar... Ahora el Señor nos llama para que seamos la Buena Nueva, para compartir la Buena Nueva y llevarla a todos los demás.

'El desarrollo del ministerio laico en la Iglesia es quizá la verdadera indicación de una nueva vida para la Iglesia, y por su énfasis especial sobre ello, la Iglesia de Miami con su Pastor visionario, el Arzobispo Edward McCarthy, será una "luz para el resto de la nación".

Dijo el Padre Heinstchel que el concepto de iglesia como institución cambió con el Concilio Vaticano II a concepto de iglesia como pueblo, y de ellos vino el renovado énfasis.

"Mirar solamente a la goberación de la Iglesia es tener una visión limitada de ella. Tenemos que explorar más profundamente el significado de comunidad, y ustedes, ministros laicos, son evidencia de esta exploración", dijo el Padre Heinstchel.

Al concluir la jornada, durante la Sagrada Liturgia Eucaristica, el Arzobispo Mc-Carthy dijo en la Homilía, visiblemente conmovido:

"Me he quedado casi sin palabras al ver el potencial en un día como este. Ya no somos más griegos ni judíos, sacerdotes o laicos, hombres ni mujeres, ni blancos ni negros. ni anglos ni cubuanos, de Dade o de Palm Beach, ¡No! Ahora somos el pueblo de Dios.

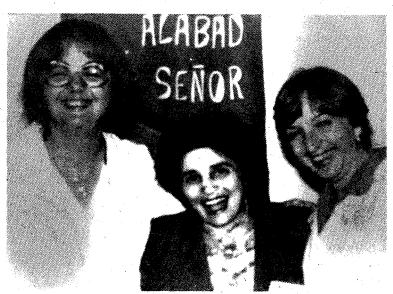
"El sol ha salido, acompañado del arco iris, al reconocer más claramente que nunca, nuestra identidad como pueblo de

Durante su discurso la Dra. Mercedes Scopetta, directora de la Oficina de Ministerios Laicos, recordó los 22 años de historia de la Arquidiócesis de Miami y dijo que hemos venido creciendo como pueblo... "somos un pueblo de Dios que ha dado un paso al frente, como adultos, a participar con los ministros ordenados en el cumplimiento de nuestra misión".

Durante las sesiones de

estudio y trabajo que trataron desde espiritualidad laica hasta ministerio a los jóvenes y a los ancianos, se les dijo a los participantes que el dé ellos era un ministerio nacido del amor cuyo objetivo primario era la parroquia pero no limitado a

"Vuestro ministerio entonces, 'responsabilidad compartida', dijo Padre Heinstchel, es una cuestión no solamente de hacer, sino de 'estar'; estar allí para cuidar, para escuchar, para sanar, para compartir la fe, para participar del misterio de Cristo, para nutrirnos unos a otros, para dar ánimo y ser animados, para ser libres en



Adele Gonzalez, Dra. Mercedes Scopetta y Zoila Diaz del Ministerio Laico, durante la celebración.

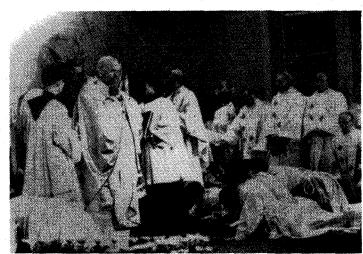
servirnos unos a otros.

"Mi gran temor es que pudiéramos convertirnos en 'gente de invierno', que guarda en lugar de dar. Ustedes tienen que levantarse y compartir,

afirmar, apoyarse y unirse siendo la Buena Nueva en la Iglesia de Miami, en sus parroquias y en sús familias, constantemente ministrando, dando de sí

(Sigue en la pág. 4A)

La Enseñanza del Papa en Síntesis



Juan Pablo II ordenó 15 sacerdotes en la Catedral de Urakami Nagasaki, entre ellos dos americanos y un polaco.

Durante su viaje al Asia y al Pacífico el Papa Juan Pablo II habló largas horas a los gobernantes y a los pueblos de Pakistán, Filipinas, Guam y Japón. De sus discursos ofrecemos una sintesis que muestra el espíritu de su magisterio.

 Cristo es el único que puede satisfacer el ansia del corazón humano... no se puede disimular la necesidad de pan para tantos que padecen hambre en todo el mundo.

• La gran preocupación de la Iglesia Católica por la situación de

los refugiados en diversas partes del mundo.

Ninguna situación justificará jamás una violación de la dignidad fundamental de la persona, o de los derechos que la sal-

Es el esfuerzo común de los ciudadanos el que hace una nación soberana donde se fomenten las aspiraciones espirituales, culturales y los legítimos intereses de su pueblo.

• Sólo el amor transforma los corazones... no puede haber transformación social sin amor que la guie.

• Sacerdotes y Religiosos no son dirigentes políticos, sociales ni funcionarios de un poder temporal... No servimos al Evangelio diluyendo nuestro carisma sacerdotal en el lago de los problemas temporales.

• Que sea marca especial del ministerio sacerdotal la preocupación por los desposeidos de los bienes espirituales y materiales.

• No hacer uso de la doctrina marxista ni de la violencia para obtener cambios sociales, ni se invoque la seguridad del estado para imponer medidas que violan los derechos humanos.

• Los esfuerzos de los profesionales son uno con los de los obreros, campesinos y amas de casa porque todos conllevan

 El deber primordial de los dirigentes es servir a los que sufren injusticias, pobreza e ignorancia y están abrumados por la urgencia de sobrevivir cada dia.

• Los estudiantes deben formar su caracter en la firmeza y la fortaleza, con mente libre y responsable que responda a los verdaderos valores, que sepan "ser más" y no "tener más"; caracter que no sucumbre al escapismo, a las componendas fáciles y a los cálculos egoistas.

• La vida es don de Dios y como tal tiene valor divino... La Iglesia jamás cambiará sus enseñanzas sobre el matrimonio y la familia. (Condenó el divorcio, el aborto, la limitación artificial de la familia y la poligamia.)

• Morir por la fé es don de pocos pero vivir la fé es vocación de

• Los que han vivido largos años de esperiencias que no conocemos todavía (los católicos en países comunistas) no pueden ser comprendidos por quienes no han pasado tales pruebas.

● No se le da más importancia al laico disminuyendo la importancia del sacerdote; porque el sacerdocio es una celebración que afecta a la Iglesia toda, pueblo y clero. Debe cuidarse el no multiplicar ministerios laicos somo substituto del ministerio sacerdotal, sino aquellos necesarios para la labor de la iglesia de

• El mensaje del Evangelio no es para ser exhibido como pieza de museo, para ser admirado y estudiado. ¡No! Sino para ser compartido, transmitido; para qué otros lo oigan, lo acepten y sean iniciados en la comunidad de los fieles.

• La comunidad cristiana recibe el impulso para ser una real comunión en la "Fracción del Pan", la Eucaristia, que es la cima hacia la cual se dirige toda la actividad de la Iglesia, y al mismo tiempo, es la fuente donde fluye todo su poder.

• Hagamos compromiso de dedicar nuestras vidas a la paz por la justicia. Tenemos ahora la solemne decisión de que la guerra no será buscada ni tolerada como medio de resolver diferencias.

• ¡Oigan mi voz! Porque es la voz de las víctimas de todas las guerras y violencias entre individuos y naciones.

• ¿Cómo permanencer callados cuando se nos dice que la humanidad gasta más dinero en armas que en el desarrollo, cuando oímos que el equipo de un soldado cuesta más que la educación de un niño?

• Si mi visita tan sólo lograra el que todos ustedes se amaran aun poco más unos a otros... entonces mi visita, por la gracia de Dios, seria fructifera y habrá valido la pena.

El Espiritu en la Cuaresma... o La Cuaresma en el Espíritu

Por José P. Alonso

Cuaresma es época de orción, meditación y penitencia. Es preparación del espíritu para poner en práctica las experiencias o enseñanzas adquiridas de la reflexión y la oración de estos cuarenta días.

Los cuarenta días fueron muy común e importantes para los santos profetas del Antiguo Testamento antes de salir a proclamar la palabra de Dios. Cuarenta días pasó Nuestro Señor Jesús preparándose para cumplir su misión redentora, y por la magnitud de la misión encomendada a El por el Padre, estos cuarenta días alcanzaron sitial permanente y esencial en la vida de todo el que por razón del bautizo obtuvo la filiación cristiana que lo hace seguidor y partícipe del sacerdocio de Jesús.

La cuaresma y la espiritualidad están intimamente unidas. No puede comprenderse el sentido de la cuaresma sin tener un mínimo básico de espiritualidad, ni puede desarrollarse la espiritualidad sin un mínimo de sentido cuaresmal; no sólo en esta época litúrgica y especialmente en ella, sino durante todo el año.

Pero si mal se comprende por muchos lo que representa la cuaresma, menos aún entienden lo que es espiritualidad. Las cosas del espíritu. Tan simple es ésto que parece no necesitar de explicación alguna y sin embargo, cuántos hay que



no identifican lo que son las cosas del espíritu.

"El que quiera seguirme, niéguese a sí mismo, tome su cruz y sígame" (Mt. 16, 24. Lc. 9, 23) También en el mismo Evangelio de San Mateo, capítulo 19, Jesús le responde al jóven rico, quien desea saber qué hacer para llegar al reino de los cielos: "Ven, despréndete de cuanto tienes y sígueme". Respuesta y mandato de Jesús que aparece con mucha frecuencia en los Evangelios.

Desprenderse de sí mismo, renunciar a uno mismo, negarse a sí mismo, cargar la propia cruz... ¿Necesitan estas frases

aclaración? Es tán fácil interpretarlas que se hace inútil decir que renuncia, desprendimiento y negación propias solo piden una vida simple, cumplimiento estricto de los diez mandamientos y al final, aceptar la voluntad de Dios, sean enfermedades o penurias, con paciencia y ofreciendo las penas y dolores como complemento del sacrificio de Jesús por la remisión de los pecados de toda la humanidad.

¿De qué debo desprenderme, Señor? Jesús dirá "Despréndete de tu egoísmo, pon a tu prójimo antes que a ti mismo. Despréndete de tu idea de que el dinero es un Dios y usa el dinero con la finalidad para la cual se hizo: para que sirva no sólo para tus necesidades sino para hacer feliz a tus hermanos, hijos de Dios también. Y ¿a qué debo renunciar? "A tu vicio de hacer juicios prematuros, de dar opiniones acerca de los demás como si estuvieras libre de pecado y por tanto con derecho a lanzar la primera piedra contra tu prójimo.

Debes también renunciar a creerte superior a los demás por el hecho de que el Padre te ha dado alguna fortuna para probarte, por ella te salvarás o te condernarás; o porque siendo un profesional te imaginas por encima de los demás.

Recuerda que hay muchos a quienes Dios les dió más inteligencia que a tí y por las injusticias demosotros los hombres no la han podido desarrollar. También el Padre te la dió como prueba. Porque el que recoge la basura es tan importante como tú para con-

Cuaresma... Conversión

Por Rydo, P. Luis Pérez

Acabamos de entrar en uno de los tiempos litúrgicos más fuertes de la Iglesia que es la **Cuaresma** y ésta comenzó con el Miércoles de Ceniza el día 4 de Marzo.

La Cuaresma conmemora los 40 días que pasó Jesús en el desierto, como preparación de esos años de predicación, que culminan en la Cruz y en la gloria de la Pascua o Resurrección. Cuarenta días de oración y de penitencia.

El espíritu de oración, arrepentimiento y penitencia que la cuaresma nos enseña tiene sus raíces desde el tiempo de los

Apóstoles.

Cuaresma es subir a la "Pascua". La línea principal de la Cuaresma es la gran llamada a la **CONVERSION**, a cambiar de vida para revestirnos autenticamente de Cristo. Conversión que es comenzar a vivir el Ministerio Pascual en su doble aspecto de muerte y de vida a semejanza de Cristo el Señor.

Muerte al pecado, al egoísmo, al temor, a la angustia, al resentimiento, al odio, a las tensiones, a la soberbia, al rencor, a la comodidad, en una palabra, a esforzarnos seriamente para dejar atrás todo aquello que nos separe y distancie de Cristo, o de la Iglesia Católica -Vida de gracia dando el fruto de la bondad y el perdón y del espíritu de servicio y aceptación a los demás.

El Señor que en esta Cuaresma pide que nos convirtamos, no es un Dictador tiránico, ni un Juez rigido e implacable; es **NUESTRO PADRE**. Nos habla de nuestros pecados, de nuestros errores, de nuestra falta de generosidad; pero es para librarnos de ellos, para prometernos su **amistad** y su **amor**, para tomar conciencia de nuestra filiación divina. Todo esto exige un constante y duro esfuerzo para vivir la

Todo esto exige un constante y duro esfuerzo para vivir la VIDA de Dios y poder ascender e identificarnos con Cristo-Pascua. Es un trabajo de todos los días y de cada momento. Contemos con la Gracia de Dios y dejemos que el Espíritu Santo nos guíe y seremos purificados y nos convertiremos.

La Cuaresma será provechosa si dejamos atrás lo viejo, mi yo, si renunciamos con sinceridad al desorden, al pecado, y concentramos todo en Cristo a vivir autenticamente su **GRACIA** alimentados frecuentemente de la **Confesión** Sacramental, de la Sagrada Comunión, de la Oración y de la Penitencia.

Que la Virgen María, Madre de Dios nos enseñe a tener plena confianza en el Señor y a entregarnos sin dudas, en este tiempo propicio de Cuaresma para que Cristo crezca y madure realmente en nuestros corazones y así crecerá en la comunidad.

Procuremos dentro de la Cuaresma, siguiendo las normas de la Evangelización, visitar a alguna familia que esté alejada y con nuestro ejemplo, oración y testimonio, tratar de acercarlos a formar parte activa de nuestra familia parroquial.

servar la salud pública y el que empaca las mercaderías hace que tu trabajo como contador sea necesario pues sin él no tendrías cuentas que hacer".

Y como compendio de todo lo que es del espíritu, dice el Maestro: "El que no sea como un niño no entrará en el reino de los cielos". Y nosotros, aún con inteligencia humana, podemos comprender que los niños son puros, no son egoístas, no se creen superiores, no tienen concepto de diferencias de raza o lengua, no roban ni pagan salarios de miseria, no odian a nadie, ni aún aquellos a quienes temen, y en su almita no hay vicios de ninguna especie. Por éso a los ángeles se les pinta como a niños. De

modo que "si no volvemos a nacer" como niños, y ya hemos nacido de nuevo mediante el bautizo, no entraremos en el reino de Dios. Porque, créanlo, la vida no termina en la sepultura sino que sólo cambia de condición o dimensión. Y de nosotros depende que esta dimensión sea beatífica o infernal.

Aprovechemos la cuaresma presente para analizar nuestras prioridades y darles un orden lógico. Lo espiritual primero, lo material en segundo plano. Maduremos en el espíritu, crezcamos en espiritualidad. Y si nos es corto el tiempo de cuarenta días, continuemos el proceso el año entero. Jesús estará con nosotros para ayudarnos.

San Juan de Dios

MARZO 8

San Juan de Dios nació en Portugal en 1495. Niño aún escapó de su casa trabajando como pastor hasta la edad de 22 años. Después ingresó en el ejército. Durante 18 años fue soldado y combatió contra los franceses y contra los turcos.

A los 40 años sintió remordimientos por la vida disipada que llevaba y decidió dedicarse a rescatar a los cristianos que estaban sirviendo como esclavos en varias partes de Africa. Para ellos se dedicó a vender cuadros y libros religiosos y con las ganancias pagaba rescates por los prisioneros.

Estando en Granada asistió a una Misa donde oyó un sermón del Beato Juan de Avila que lo conmovió. Desde entonces se dedicó a atender a los enfermos y a ayudar a los que carecían de hogar con su trabajo y con las limosnas que solicitaba.

Se cuenta que una noche encontró un hombre pobre que parecía cercano a la muerte y lo llevó al hospital. Cuando se disponía a lavarle los descalzos pies vió que estos lucían una refulgente herida



como de clavos. Al levantar la vista para mirar al hombro oyó una voz que le dijo:

"Juan, los pies que lavas son los míos."

La obra de Juan corrió de boca en boca y gente generosa comenzó a ayudarle en su labor. Fundó la orden de hermanos Hospitalarios la cual más tarde llevaría su nombre. Murió en 1550 de una enfermedad contraida al salvar a un niño que se ahogaba.

¿Por qué no dar un chance al Cristian-ISMO?

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La Liturgia Para Niños Debe ser Especial

Por Ana M. Rodríguez

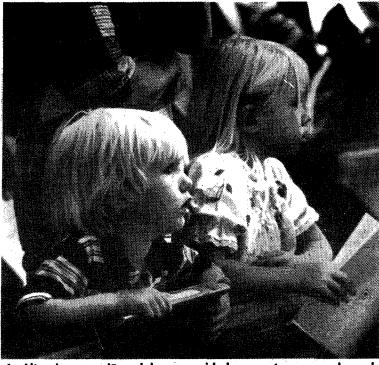
Moseñor Donald Reagan, conocido nacionalmente por sus composiciones musicales pastorales y como educador, cree que las Misas para niños debenser pocas y mejores, pero que esas pocas deben ser mucho mejor preparadas para ellos.

Mons. Reagan vino a Miami, su parroquia está en Warren, Ohio, para dirigir una sesión de estudios sobre planeamiento y presentación de liturgias familiares para niños. Este programa tuvo lugar en la parroquia St. Catherine Of Sienna, en Kendall y fue organizada por un grupo de parroquias, entre ellas Christ the King, Good Shepherd, St. John Newmann y St. Louis.

De acuerdo con las palabras de Mons. Reagan "los niños deben tener una experiencia de la celebración en su propio nivel (edad). Sino, estarán sujetos a una completamente ininteligible celebración con la cual no se pueden identificar."

El Directorio para Liturgia Infantil especifica muchas formas de llevar la Misa a los niños menores de 12 años, dice Mons. Reagan. Entre ellas:

- Acortar el rito de entrada
- Hacer las Lecturas como una representación, en forma



La Liturgia para niños debe ser cuidadosamente preparada y al alcance de ellos para que capte su interés.

de drama; de lo contrario, con varios lectores y hacerlas más cortas adaptándolas a su vocabulario ciudando, desde luego, de mantener el significado básico.

• Hacer que los niños participen en tantas partes de la Misa como sea posible, tales como las Lecturas y la oración de los fieles.

• Una de las tres Plegarias Eucaristicas escrita especialmente para niños y también la música que acompaña.

"Todo esto requiere mucho planeamiento y preparación, a veces ensayos y comprendemos que muchas parroquias no tienen suficiente tiempo ni facilidades para ello. En estos casos Moseñor Reagan sugiere

Liturgia para niños sólo en ocasiones especiales.

"Las liturgias para niños debieran tenerse tan a menudo como puedan prepararse debidamente. El ambiente de la escuela parroquial es magnifico si puede prepararse adecuadamente una Misa semanal. Pero hacerlos ir a una Misa sin adecuada preparación no es liturgicamente beneficioso", explica Mons. Reagan. "Es mejor tener menos pero tenerlas buenas."

Algunas parroquias han descubierto otros medios, como por ejemplo tener una Liturgia de la Palabra para niños en el auditorio parroquial mientras los padres celebran en la Iglesia y después reunirlos a todos para la Liturgia Eucarística. La meta final de las liturgias infantiles es que ellos puedan celebrar inteligentemente con los adultos en de permanecer separados.

Para los adolescentes es más difícil preparar liturgias especiales debido a que están en esa edad entre embarazosa épocas. Sugiere tener una liturgia semanal, para jovencitos, con guitarras y homilia que relacione el mensaje del Evangelio con las necesidades y problemas de adolescentes.

Pero Mons. Reagan hace hincapié en que "la clave para buenas liturgias para todos, está en la preparación y la coordinación entre música, lecturas, homilías, decoraciones, oración de los fieles y atmósfera general.

"Pudiera establecerse un grupo que se encargara de hacer planes generales para las estaciones litúrgicas y más especificos para la celebración de cada semana.

"El músico de la parroquia debe saber previamente cuál es el tema de la homilía", agrega Mons. Reagan, "de modo que la música refuerce el mensaje del evangelio. Los lectores y comentaristas también necesitan ser entrenados en el buen uso del micrófono y la oratoria en público. También la oración de los fieles debe ser bien planeada para que mantenga el tema de la semana. Algunas parroquias pueden tener un religioso o religiosa al frente de una comisión de liturgia, otras pueden tener un coordinador a tiempo completo o parte del tiempo.

"El resultado serán celebraciones mas significativas para el pueblo devoto. gustaria hacer de las Misas la hora más feliz de la semana

Tupperware, i Oh, Si!

Por José P. Alonso

En la edición de The Voice, periódico de la Arquidiócesis de Miami, correspondiente a Febrero 20, 1981, Hilda Young, escritora de NC (Servicio Católico de Noticias) suscribe el artículo que aparece en la página 14 intitulado "Tupper-ware - Oh, No!"

Hilda conoce los productos plásticos "que sellan la frescura", no cabe duda de que ha asistido a muchas demostraciones. Su esposo, en cambio, parece llegar ya al punto de odiarlos o al menos, está cansado de Tupperware.

Pero Hilda, a pesar de su concurrencia a los "parties" no conoce a Tupperware, no al plástico, sino al espíritu.

Yo he tenido la oportunidad de convivir algo con esta "familia Tupperware". No he conocido otra empresa que haga lo que hace ésta. Por ejemplo, las distribuidoras Tupperware celebran asambleas de "managers y dealers" semanalmente, es de rigor abrir la sesión con... ¿a que no adivinan cómo comienza la sesión? Pues sencillamente todos (los esposos y familia son estimulados a asistir a todas, incluso a las convenciones anuales) se ponen de pie y se REZA. SI. Se ora **el**

Padre Nuestro. Usualmente es un "tape" de Perry Como cantando la oración que Jesús nos enseñara. Sucedió que en esta distribuidora que conozco, a los anteriores distribuidores, protestantes, les robaron el equipo y me pidieron que yo dirigiera la plegaria mientras la Compañía enviaba otro "tape".

Mi intervención duró varias semanas. Tupperware cambió al matrimonio distribuidor v a los nuevos les pasó lo mismo, les robaron del "van" cuanto necesitaban en las asambleas. Ellos son cursillistas y desde luego, católicos. Los conocí cuando llegaron de California; les obsequié el adhesivo "Dios" Te Ama - Tu Iglesia Católica" que pusieron en su auto y me pidieron que les dirigiera el Padre Nuestro todas las

Imagino que esta práctica piadosa se cumpla en todos los centros de distribución Tupperware, porque la empresa, en sus actos y convenciones anuales que ellos llaman Jubileo ("Jubilee") comienzan las actividades de cada sesión con el Padre Nuestro cantando, no por Perry en un tape, sino por el presidente, los vicepresidentes, directores y demás personal seguidos por los convencionistas.

Lo sé porque tuve la opor-tunidad de ser invitado a una

de estas asambleas, un par de años atrás.

Estimo muy importante el hecho de que Tupperware da mucha importancia a la vida familiar, ofrece toda clase de estímulos para mantener el matrimonio vigente. Muestra de ellos es que invitan de manera especial a los esposos e hijos de las managers a asistir a las convenciones. Para ellos hay atracciones especiales. A los esposos se les ofrecen sesiones de consulta, con expertos de fama nacional en problemas familiares y de negocios, cuyos consejos son altamente

Y no sólo ésto, sino que su revista mensual "Our World" dedica una buena parte de su material a realzar la importancia de la familia.

La familia y las cualidades humanas son tan estimadas que cuando la empresa planea abrir un nuevo centro de destribución, usted, aunque le sobre dinero, no puede aspirar a la franquicia a menos que sea una manager en activo con un buen record en su haber. Pero más importante aún es que el record de la manager vaya acompañado de una amplia fama de generosidad, de entrega personal al bien común. Si se descubre en la investigación que ella negó una

La Parroquia de San Juan Bosco está Regalando una Casa

Esto no es uno de esos anuncios con "traba". Es verdad que la Parroquia de San Juan Bosco regalará una casa en el área de Kendall, cerca de grandes cen tros comerciales, escuelas, cines, etc.

La urbanización está a sólo 20 minutos del centro de Miami; más exacto, Grove Villages West está situada en 15324 SW 81 Lane.

Y para que esta bella casa sea suya sólo tiene que invertir algunos de sus dólares en papeletas para el sorteo que se celebrará en el gran festival parroquial de Octubre 9, 11 y 11. ¿Le interesa? Llame al teléfono 541-7765 y le darán todos los detalles.

Actividades de Cuaresma en St. Agatha

Marzo 17, Martes, de 8:00 a 10:30 p.m. Jornada Cuaresmal de Evangelización con el Exmo. Obispo Mons. A. Román.

Marzo 26, 27, y 28, Jueves, Viernes y Sábado, a las 8:00 p.m., charlas de Cuaresma por el P. A. Villaronga. Abril 9, 10 y 11, Jueves, Vier-

simple taza de azucar al vecino, puede despedirse de sus esperanzas de tener negocio propio porque Tupperware es muy estricto en

Otro punto excepcional, si la manager es seleccionada para la franquicia, el esposo debe renunciar al trabajo que desarrolle y colaborar como socio en el negocio. Si él no acepta, por cualquier razón, no hay trato. El dinero o la falta de él, no es un obstáculo.

Por todo ésto yo digo: "Tupperware. ¡Oh, Si!"

nes y Sábado a las 8:00 p.m., Retiro de Cuaresma para adultos con el P. Dionisio

Todos los viernes de Cuaresma, Via Crucis a las 7:30



Gran Surtido de Tarjetas para Bodas, Bautizos, Comuniones, Cumpleaños, Recordatorios y Misas. Impresiones at Relieve.

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Nueva Vida Para la Iglesia...

(Viene de la pág. 1A)

mismos, unos a otros, y a aquellos entre ustedes que están alejados y sufriendo".

El Padre Heinstchel es Vicario para Religiosos de la Diócesis de Toledo, Ohio, miembro del Consejo Nacional de Asesores de la Conterencia Católica de EE.UU. y de la Conferencia Nacional de Obispos Católicos y fundador y Presidente de la Comisión sobre Responsabilidad Compartida, y vino a Miami especialmente para esta celebración.

(Los interesados en adquirir cintas grabadas de los principales discursos y de las sesiones de trabajo y estudio efectuadas en esta celebración del Ministerio Laico, pueden ponerse en contacto con: Oficina de Ministerio Laico, Arquidiócesis de Miami, 6180 NE 4th Court, Miami, Fla. 33137 o por los teléfonos (305) 662-1924 y 757-6241).

Campaña Anual de "Tootsie Roll" Consejo 5110 de K.C.

Los días Marzo 6, 7 y 8 los miembros del consejo Ntra. Sra. de la Caridad Nº 5110, de Caballeros de Colón, de Hialeah, habrán de llevar a cabo su campaña anual del "Tootsie Roll" para recaudar fondos a beneficio de los niños Retrasados Mentales del Condado de Dade.

La colectas tendrán, durante estos días, en los siguientes lugares:

Flagler St. y 27 Ave., (Marzo 6 comenzando a las 4 p.m.)
Lejeune Rd. y 8 St. S.W.
37 Ave. y 7 ST. N.W.

Sábado y Domingo en los mismos sitios y además en las iglesias a la salida de las Misas.

Retiro Carismático "Creciendo en Oración"

"Todo lo que pidan con una oración llena de fe, lo conseguirán". Mateo, 21.

La comunidad La Vid y su Pastor el Rev. Padre Antonio Navarrete, te invitan a escuchar en este retiro a Monseñor Gilberto Zuloaga, de Colombia acerca de las distintas formas de oración, el Sábado 14 y el Domingo 15 de Marzo en la Iglesia Little Flower, 1270 Anastasia Ave., Coral Gables, de 9:00 AM a 6:30 PM, finalizando el Domingo con Misa de sanación.

NUEVO OBISPO DE CAGUAS, P.R.

Vaticano (NC) - Su Santidad Juan Pablo II aceptó la renuncia del Obispo de Caguas, Mons. Rafael Grovas, y nombró al Obispo Auxiliar Mons. Enrique Hernandez Rivera, de San Juan, como nuevo obispo de Caguas.



Grupo de japoneses adultos convertidos al catolicismo fueron bautizados por el Santo Padre en una misa al aire libre celebrada en Nagasaki, y bajo una tormenta de nieve.

Retiro en St. Kevin

En la Iglesia St. Kevin, 12525 SW. Bird Road (Calle 42), tendrán un retiro que tiene como tema "Examina tu Conciencia", el cual será dirigido por el Rev. P. Santana.

Este retiro se ofrecerá en inglés el 9 de Marzo, Lunes, de 8:30 p.m. a 10:00 p.m.

DERECHOS PARA ESCUELAS RELIGIOSAS

Ottawa, (NC) - La Carta de Derechos para Canada protejerá explicitamente los derechos de las escuelas religiosas de acuerdo con la resolución aprobada por el Comité sobre Constitución Canadiense. La Carta de Derechos es parte de la propuesta constitución para la nación.

Crean Banco de Alimentos en el Sur de la Florida

Por Ana M. Rodríguez (De la redacción de La Voz)

Ft. Lauderdale- Un banco de alimentos que podría recaudar cerca de dos millones de libras de alimentos al año y distribuirlas a 200 centros de caridad locales, podría operar en el Sur de la Florida para el mes de Junio si encuentra suficiente apoyo de la comunidad.

El Banco Comunitario de Alimentos "El Pan Diario" ha sido ya incorporado como una organización no-utilitaria, de caridad, con exempción de impuestos y con la fecha de inicio en Junio 1ro. de 1981. Los planes para el banco fueron anunciados en una reunión que tuvo lugar en la Parroquia de Maurice, Ft. Lauderdale, la semana pasada.

St. Maurice ha prometido, en base, una ayuda de \$25,000, la cuarta parte de lo que estiman costará el banco de alimentos el primer año, y sus miembros se han lanzado a reclutar similar ayuda de iglesias, sinagogas y negocios. La entidad es no-denominacional. Los organizadores esperan que el banco pueda mantenerse por sí mismo para el segundo año de operaciones.

La función del banco será la de adquirir alimentos en perfecto estado pero cuyas latas y etiquetas han sido dañadas, productos que son muy pequeños o muy grandes para el mercado, alimentos o vegetales sobrantes pro exceso de producción y otros que de otra manera serían destruídos sin beneficio para nadie.

Los centros de caridad obtendrán los alimentos a muy bajo costo, de 5 o 9 centavos por libra, y los comerciantes e industriales sacan provecho en los impuestos. De las mercancías que se destruyen por averías pueden ser deducido sólo el costo de producción. Dandóselas al banco de alimentos deducen el costo de producción mas el 50% de la diferencia entre el precio de fábrica y el precio del mercado.

El banco naturalmente distribuirá estos alimentos a través de centros legalmente reconocidos, tales como la Casa Camilo (Camillus House) en el downtown de Miami.

Los organizadores todavía necesitan algunas cosas, tales como un almacén situado cerca de los límites de Broward y Dade, porque ambos condados se beneficiarán con el banco, camiones para transporte de los conocidos como "Walk-in", cargadores mecánicos, pesas, etc. Además, personal de operaciones confían que la mayoría de estas cosas sean donadas.

Richard Walker, miembro de la parroquia de St. Maurice y del aún incompleto cuerpo de directores de "El Pan Diario", dice que el propósito del banco es hacer posible el aprovechamiento de millones de libras de alimentos que se botan todos los años. Cita como ejemplo las papas, unas del tamaño de un balón de futbol y otras del tamaño de una pelota de pingpon que se destruyen porque son muy grandes o muy pequeñas para ponerlas en el mercado.

En 1974, último año del caul se tienen reportes, se desperdiciaron unas 53 millones de toneladas de alimentos con un valor de \$24 billones. Esto representa el 20% de la producción nacional de ese año.

El primer Banco de Alimentos se fundó en Phoeniz, Arizona, en 1966 con el nombre "Segunda Cosecha", creada para ayudar a propagar el concepto de los bancos de alimentos a otras ciudades y como centro controlador de grandes cantidades de alimentos.

Actualmente existe una cadena de 31 bancos en el país y este año se espera abran sus puertas 15 más. La meta de "Segunda Cosecha" es abrir un banco en cada ciudad de la nación con más de 200,000 habitantes. "Las comunidades podrán asi ayudarse a sí mismas sin intervención federal o local. Los comerciantes se benefician y los centros de caridad podrán dar más con menos dinero", dice Bob McCarthy, representante de "Segunda Cosecha", quien vino a ayudar en la organización de "El Pan Diario".

Aclara que aunque la idea de Pan Diario surgió en St. Maurice, no está asociado sólo con la Iglesia Católica sino que es un programa de todas las religiones y de toda la comunidad.

Para más amplia información llamar a Richard Walter por el teléfono 791-5886 de Ft. Lauderdale.

Misa Comunitaria de Encuentros Familiares

Los Encuentros Familiares y el Padre Florentino Azcoitia, S.J., su Director Espiritual, invitan a la Comunidad latina de Miami, a la Misa Familiar Comunitaria que tendrá lugar el Domingo 15 de Marzo a las 6 de la tarde en la Immaculata LaSalle, al lado de la Ermita de la Caridad.

Los familiares y amigos son bienvenidos. ¡Les esperamos!

Intercambian Experiencias Inmigrantes Judíos e Hispanos

NUEVA YORK, Feb. 6. Un seminario, casi sin precedentes, analizará las diferencias y similaridades en las experiencias que vivieron los inmigrantes hispanoamericanos y judíos.

La reunión, auspiciada por el Comité Judío Americano (American Jewish Committee - AJC), a través de su filial de Houston y The Immigrant Aid Society of the Americas, se llevará a cabo en Houston el 1 y 2 de abril. La directora del área de Houston del AJC, Ellen R. Cohen, destacó que "el diálogo continuo entre ambas comunidades se fortalecerá, mientras logremos una mayor comprensión de nuestras experiencias sobre inmigración y asimilación".

Agregó que los problemas de idioma, identidad nacional, oportunidades económicas y el mantenimiento de la unidad familiar serán los temas principales de la discusión en la que participarán expertos funcionarios públicos y clérigos de todo el país.

El discurso de fondo estará a cargo del director de la Comisión Especial sobre Inmigración y Política de Refugiados del Congreso de Estados Unidos, doctor Lawrence Fuchs.

Otro orador destacado será el presidente de la Immigrant Aid Society of the Americas (Sociedad de Ayuda a los Inmigrantes), Leonel Castillo, que fuera director del Servicio de Inmigración y Naturalización de Estados Unidos.

También relatarán sus experiencias hispanos y judíos que han inmigrado durante los últimos 50 años.

La reunión, se realizará en el Centro Comunitario Judío de Houston, con el auspicio económico de The Texas Committee for the Humanities, un programa estatal.

Pueden Estudiar en el hogar Para la Ciudadanía

El Centro de Educación para Adultos del American Senior High School, está ofreciendo ahora la oportunidad de tomar clases de ciudadanía a través de un programa diseñado para estudiar en la casa. Cualquier residente que se esté preparando para convertirse en ciudadano de los Estados Unidos recibirá, a través de este programa, ayuda para llenar las formas de solicitud, aprendiendo los procedimientos a seguir y usando los materiales que le proporcionarán en el examen.

Llame al Centro de Educación para Adultos por el teléfono 557-3770 para una cita inicial con el Instructor.

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