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Reagan: no need for amendment

By Jim Lackey

WASHINGTON (NC) - While reasserting his opposition to abortion, President Reagan indicated March 6 that a human life amendment may not be necessary if Congress passes a simple statute establishing when life begins. Pro-lifers differed on what he meant.

"Now I happen to have believed, and stated many times, that I believe in an abortion we are taking a human life," said Reagan in response to a question at his second news conference.

"But if this is once determined, then there isn't really any need for an

amendment because once you have determined this, the Constitution already protects the right of human life," he added.

Many observers - including some pro-life officials - felt Reagan was referring to the "human life statute" introduced in Congress in January which would declare that the 14th Amendment's guarantee that no person shall be deprived of "life, liberty or property" extends to unborn persons as well.

But at least one pro-life official said Reagan merely was referring to his long-standing support for an amendment establishing that human life begins at fertilization and was not ruling it out in favor of the human life statute.

A White House spokeswoman later said Reagan was not shifting position on abortion and noted that passage of the statute, was "a great big huge if."

The statute, introduced in the House by Reps. Henry Hyde (R-Ill.) and Romano L. Mazzoli (D-Ky.) and in the Senate by Sen. Jesse Helms (R-N.C.), is aimed at particularly overturning the Supreme Court's 1973 abortion decision by declaring that a fetus is a person in the legal sense. A key holding in the Supreme Court's ruling was that it could not be determined when human life, and thus personhood, began.

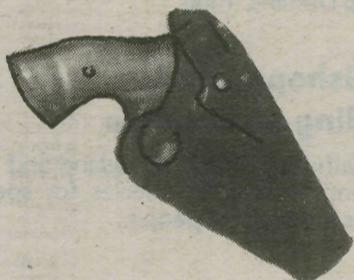
The statute, a simple declaration by Congress on the beginning of life, would need only a majority vote of both House and the signature of the president. An amendment, on the other hand, would require two-thirds votes in both houses and ratification by three-fourths of the states.



Prefers Disney?

Mr. and Mrs. Richard Mindock listen attentively to Italy's famed La Scala (opera) Company perform at a special Mass at the National Shrine of the Immaculate Conception in Washington. Their son Peter gives his appraisal of a high note.

THE CATHOLIC COP



- Two local officers tell their story
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-Next week: A Chaplain's view

4,000 Die in Salvador this year

Bishop urges talk, warns U.S. against guns

EL SALVADOR (NC) - As a church human rights office announced that more than 4,000 Salvadorans were killed by political violence in the first 10 weeks of this year, Bishop Arturo Rivera Damas encouraged a government move to talk with the opposition and warned extremists not to block the desire of the people.

Bishop Rivera, apostolic administrator of El Salvador, also said that instead of aiding the military and the oligarchy the United States should

support efforts at democratization and social justice begun after the 1979 coup.

THE MEXICAN office of Socorro Juridico, an agency of the Archdiocese of San Salvador, said security forces were responsible for 46 anti-church attacks in the last five months.

Among the dead in the past eight months are 202 children. At least 74 people are missing after detention, the report added.

Socorro Juridico is operating out of Mexico City because its San Salvador headquarters have been raided by security forces, its files confiscated and several of its lawyers detained or driven into exile.

IN HIS MARCH 8 homily, Bishop

Rivera commented on announcements by President Jose Napoleon Duarte, a Christian Democrat, that he was ready to grant amnesty to leftist guerrillas willing to lay down their arms, to talk to their leaders "in a dialogue for peace and democracy," and to prepare for free elections in 1982 that "could end 50 years of political frustrations."

The military has been the main ruler of El Salvador since the early 1930s. Young officers called in civilians to share the government after a coup in October 1979, but several military and civilian leaders eventually resigned, saying military men opposed to reforms still held control of the armed forces. "We hope that the power

groups of the extreme right and their supporters abroad, including those in the United States, will understand that the root of our evils (military dictatorship) cannot be planted again in the soil of our fatherland," the bishop said.

"It is true that other groups have resorted to violence and have overly stressed their adherence to Marxism, and for that very reason the people turned their backs on them. But nobody can deny that in the actions by the left there is the ingredient of reaction to conditions of oppression burdening the people for long years," he added.

A RECENT statement by the Ecumenical Committee of U.S. Citizens said the U.S. government's "white
continued on p. 4

Human rights office raided

BUENOS AIRES, Argentina (NC) - Argentine police raided the Center for Legal and Social Studies, confiscated its human rights files on 6,000 missing persons and arrested the center's director, Emilio Mignone, according to sources in Buenos Aires and human rights groups abroad.

Mignone, an economist, appeared before the United Nations Human Rights Commission in Geneva, Switzerland, two weeks before the Feb. 27 raid to present evidence on the disappearance of thousands of persons arrested by Argentine security police or abducted by paramilitary gangs.

London-based Amnesty International reported that plainclothes policemen coordinated several raids to arrest Mignone and eight other human rights activists.

Also reported arrested was Augusto Comte Macdonell, co-president of the Argentine Permanent Assembly for Human Rights.

Other sources said three of those arrested were released a few hours later. Police did not immediately confirm if they were holding the human rights leaders.

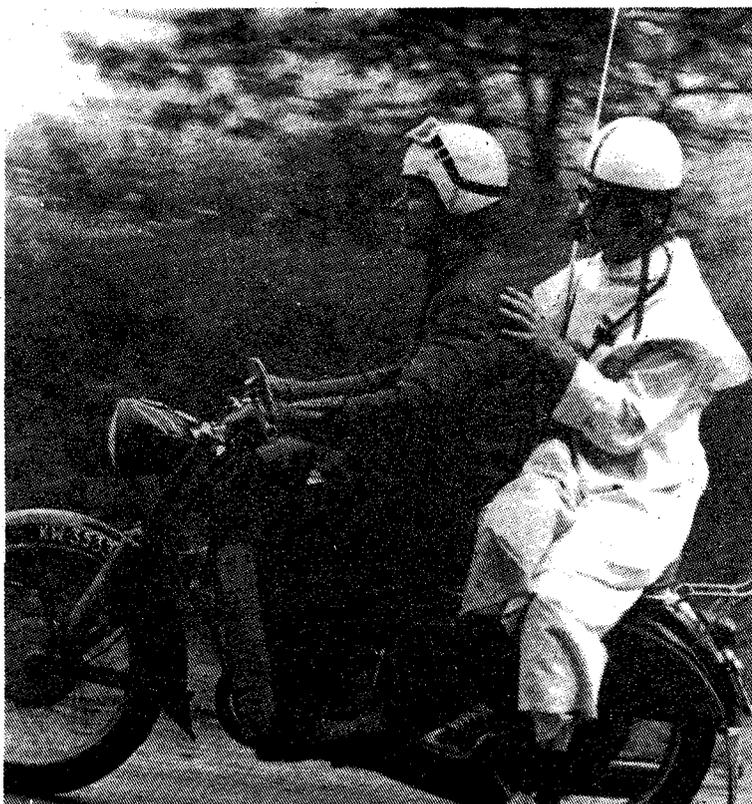
Mignone became active in human rights work after his daughter Monica, then 24, was abducted from her home in April 1976 by six men carrying submachine guns, who said they wanted her for interrogation "about friends of hers at the university." She has been missing ever since.

Estimates of the number of the missing persons range from 10,000 to 20,000. Most of the disappearances occurred after the 1976 military coup against President Isabel Peron.

Among those reported arrested with Mignone was Jose Westerkamp, a physicist, whose son has been in prison without trial since his arrest in 1975 on suspicion of aiding guerrillas.

In 1979 the military government ordered the raids and seizure of files of two other human rights groups shortly before the arrival of the Inter-American Commission on Human Rights. The commission was sent by the Organization of American States (OAS) because of complaints of violations by the government.

The commission said in its final report in November that the military government in Argentina was covering up the disappearance of more than 6,000 persons taken into custody on suspicion of being subversives. Several church persons are among the missing. In December a report by the Department of State in Washington said the 28 persons had disappeared in 1980.



MOTORIZED MONK - A monk rides on the back of a motorbike along the annual 200-kilometer pilgrimage from Warsaw to Czestochowa, Poland's national Marian shrine. Most of the pilgrims walk the route and the monk uses the walkie-talkie to keep track of his flock. (NC Photo by Chris Niedenthal)

Ukrainian Nun dies; founded college

NEW YORK (NC) - Mother Marie Dolzycka, co-founder of Manor Junior College, a Ukrainian-Rite Catholic institution in Jenkintown, Pa., who helped establish Ukrainian-Rite parochial schools throughout the United States, died March 2 in Lenox Hill Hospital of injuries suffered in a fall. She was 93.

A member of the Sisters of St. Basil the Great, a Ukrainian-Rite order, Mother Dolzycka joined Mother Josephat Teodorowich in founding Manor Junior

College in the Philadelphia suburb of Jenkintown in 1947 and became the college's first president.

After her retirement as president of Manor Junior College she was transferred to the Basilian Sisters' Sacred Heart Convent in New York City. She became involved in raising funds, including money for the assistance of Ukrainian-Rite nuns in the Soviet Union, Yugoslavia and Poland.

Scottish churches oppose British Bill

GLASGOW, Scotland (NC) - The major churches in Scotland are opposed to the government's nationality bill currently before Parliament.

The bill, seen as racially motivated by many of its critics, is "unjust and morally indefensible," said a statement signed by representatives of the Church of Scotland (Presbyterian), the Catholic Church, the Scottish Episcopal Church, the Congregational Union and the Salvation Army.

The bill has arisen from the controversy in Britain over immigration from abroad, especially from British Commonwealth countries in Asia and Africa. The bill would establish categories of citizenship, denying many Commonwealth citizens their present right to reside in England.

The bill would "seriously increase the sense of insecurity among ethnic minorities," it added.



News At A Glance

Supreme Court studying church-school tax exemption

WASHINGTON (NC) - Defining the scope of the term "church" turned out to be a recurring issue when the Supreme Court heard oral arguments March 3 in a dispute over unemployment taxes and parochial schools. At issue was the federal policy that grants churches - but not schools - exemptions from paying unemployment taxes.

Spanish bishops support King Juan Carlos

MADRID, Spain (NC) - Following the recent right-wing attempt to overthrow the Spanish government the nation's bishops voiced their "moral support" of King Juan Carlos and his aides for their efforts to preserve democracy.

Ecuador-Peru create no-man's land

LIMA, Peru (NC) - Following calls for peace from church leaders the governments of Ecuador and Peru announced that they were creating a no-man's land to separate their troops, thus establishing a truce in a conflict that began in January.

Mass. State to pay for all abortions

BOSTON (NC) - The Massachusetts Supreme Court has ruled unconstitutional a 1979 state law limiting public financing of abortions to cases where the woman's life might be endangered by giving birth. The Court ordered the state to pay for all "medically necessary" abortions for women on welfare, even if their lives are not in danger.

No prayer on No. Carolina state maps

WASHINGTON (NC) - North Carolina cannot publish a prayer on its official state highway map even if the prayer would promote highway safety, the Supreme Court ruled March 2.

Vatican studies break with Taiwan

HONG KONG (NC) - The Vatican "will study the question" of breaking diplomatic relations with Taiwan, Cardinal Agostino Casaroli, papal secretary of state, said after meeting in Hong Kong with Chinese Bishop Dominic Tang.

English bishops attack Gov. spending on defense

LONDON (NC) - The Catholic Bishops of England and Wales criticized the government's economic policies for spending more for defense and less for disabled people.

Catholic priests harrassed by Honduran gov.

TEGUCIGALPA, Honduras (NC) - Catholic priests are facing harrassment by the military government of Honduras, according to church sources.

Catholic bishops attack Senate radio deregulation

WASHINGTON (NC) - A new Senate radio deregulation plan which again raises arguments of "marketplace forces" versus the "public interest" is under attack by the U.S. Catholic Conference because among other things - it would allow radio stations to hold licenses indefinitely.

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ILLEGAL ALIENS

Bishops like some points, criticize others

WASHINGTON (NC) - Citing the church's deep interest in the field of immigration, the U.S. Catholic Conference had both praise and criticism for various recommendations of the Select Commission on Immigration and Refugee Policy.

Recommendations such as "legalization" (amnesty) for illegal aliens, reunification of families and an increase in the annual immigration quota are "very much to our liking," said Bishop Thomas Kelly, general secretary of the USCC, public policy arm of the U.S. bishops.

But other recommendations, such as sanctions against employers who hire illegal aliens, "are less than satisfactory," Bishop Kelly added.

THE SELECT commission, in a report presented to President Reagan and Congress on Feb. 27, proposed a sweeping reform of immigration and refugee policy in the United States. Established by Congress in 1978, the commission included representatives from Congress, the Cabinet and the general public, and was headed by Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame.

In a statement issued March 9, Bishop Kelly praised the "monumental achievement" of the commission in issuing its report.

"Everyone can agree that America

owes Father Hesburgh and the commission a debt of gratitude for the dedication, skill and vision with which they have carried out their work," said Bishop Kelly.

He said USCC refugee and immigration experts were studying the report thoroughly and planned to issue a detailed analysis of its recommendations. The bishops' conference, he added, looked forward to testifying on Capitol Hill when the recommendations are brought before the appropriate committees of the House and Senate.

"**OUR INITIAL** impressions," said Bishop Kelly, "are that many of the recommendations and conclusions of the commission are very much to our liking.

"Recommendations concerning legalization of those undocumented aliens already in the country, on family reunification as the cornerstone of U.S. immigration policy, and for an increase, although modest, in the annual quota are in general harmony with positions taken by the United States Catholic Conference," he said.

"Other recommendations, such as employer sanctions, especially when such sanctions are not couple with an identification program that would protect those who might appear to be but in fact are not undocumented, are less than satisfactory," he remarked.



Fr. Hesburgh, chairman of Select Group, explains proposal.

"Since the recommended sanctions may rise the specter of discrimination this is a matter of serious concern to the Catholic Conference.

He concluded, "The church has a deep interest in this field and will continue to make its voice heard on all aspects of the question."

Bishop defends Catholic-Mason ties

By NC News Service

Relations between Catholics and Masons in Rhode Island and North Carolina have been friendly, according to Bishop Louis E. Gelineau of Providence, R.I., and Bishop Michael Begley of Charlotte, N.C.

Bishop Gelineau, who was recently honored by a Masonic lodge, said he hopes cordial relations between Catholics and Masons will continue.

Bishop Begley also indicated that anti-Catholicism among Masons is not a problem in this country.

THE BISHOPS made their comments after a Vatican statement said that Catholic membership in Masonic organizations continues to be prohibited by Catholic canon law. The Vatican's Congregation for the Doctrine of the Faith made public March 2 a declaration warning that the church law still stands excommunicating Catholics who join Masonic lodges and other organizations that are actively anti-Catholic. However, a U.S. Catholic Conference spokesman said

that there may be particular circumstances when all the conditions for excommunication are not met.

"We will follow anything the Vatican says on it," Bishop Gelineau said when he was asked about the ruling. The bishop, who last November received the Grand Master Award of the Masonic Grand Lodge of Rhode Island, told the Providence Journal that he would like to know what occasioned the Vatican statement.

Bishop Gelineau has permitted Catholics on occasions to join the Masons, considering each request individually, he said. He noted that the Vatican modified the ban in 1974 to allow bishops to make exceptions to the ruling but said there have been few request from Catholics to join the Masons.

BISHOP GELINEAU received a letter dated March 5 from Rhode Island Grand Master Charles M. Menge, who had presented the Grand Master award to the bishop for "best

exemplifying the principles of Freemasonry."

"The most recent statement by the Vatican has made me sad, but such are the trials and tribulations of life. Someday, however, because of men like yourself the misunderstanding that now exists between the Catholic Church and Masonry will be cleared away. I firmly believe that.

"Speaking as the grand master and for the Masonic fraternity in Rhode Island, I can assure you that no true Mason will allow this unfortunate misunderstanding to in anyway dampen the mutual warmth and affection that has spread between us these last few years; for we all do truly belong to the brotherhood of man, under the fatherhood of God."

MENGE TOLD the bishop he plans to visit Rome and "I am sorry I cannot have an audience with His Holiness and try to convince him that nothing could be more compatible than his Church and Freemasonry for Masonry

exists solely to serve mankind."

Bishop Begley said of Masons in the United States, "I see no conflict with Catholics who belong to a Masonic organization or convert retaining passive membership."

He said that a member of a Masonic order who had been insured through the organization would have to suffer a financial loss if he could not retain his membership.

Bishop Begley, who also has granted permission to Catholic men in the diocese to join the Masons, said he received no directive from Rome on the matter and planned to continue considering requests in his diocese.

Official

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

THE REVEREND WILLIAM JACOBS, C.S.S.R. - to Associate Pastor, Our Lady of Perpetual Help Parish, Opa Locka, effective March 3, 1981.

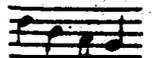
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Kill death penalty, magazine says

BY JERRY FILTEAU

ROME (NC) — The death penalty is unjust and unacceptable in today's world and "ought to be abolished," said the influential Jesuit review, *Civiltà Cattolica*, in an editorial in its March 7 issue.

It analyzed three major traditional arguments in favor of capital punishment and rejected them one by one.

The bottom line, it said, is that a person's "inalienable right to life" cannot be taken away, even if he has committed a serious crime. The unusually long, 12-page editorial was viewed by some Vatican observers as a major signal of a gradually changing church stance. Supporting that view was the fact that Vatican Radio gave considerable space to the editorial in its new broadcasts.

THE 132-YEAR-OLD magazine is not an official publication of the Holy See, but it is considered to reflect Vatican views in its major editorials.

From the social and civil standpoint the arguments to justify the death penalty, *Civiltà* said, "are essentially three: the protection of society, dissuasion and the expiation-compensation of the evil done."

Regarding the protection of society, it said: "Let us emphasize, in the first place, that society has the duty to protect its members against criminals, but it cannot do so by any means whatsoever, but rather by those means which are effective on the one hand and 'human' on the other. That is, society must protect itself from criminality by placing the criminal in the condition of not being able to do evil to others. But to reach this goal there is no need for recourse to the death penalty. It is enough to make the prisons more secure (which does not mean more cruel)."

It added that the state can protect the lives of its citizens "only by just means . . . Now, the death penalty — prescinding from its effectiveness — is not a just means, both because it violates the right that every man, even the criminal, has to life, and above all because with the death penalty the state goes beyond its own right."

The editorial argued that in addition, "the death penalty does not have the power of dissuasion which is commonly attributed to it and which constitutes the strongest argument brought out in favor of it."

Citing recent studies on the topic, it said, "it is impossible to establish a positive link between the abolition of the death penalty and an increase in crime."

Regarding the traditional argument that capital punishment is a means of re-establishing a violated social order, *Civiltà Cattolica* commented:

"Let us emphasize . . . that, by inflicting the death penalty on one who has killed an innocent person, justice is not done nor is the violated order re-established. Justice would be done if with the death of the murderer, life were given to the one who lost it; however, with the death penalty life is not given to the innocent, but is simply taken away from the murderer."

"Still less is the violated order re-established," it added. "this in fact is re-established when the criminal repents the evil done and returns to the path of good by doing good . . . In other words, evil is not compensated by evil but by good. Otherwise, order is not re-established but disorder increases."

Civiltà Cattolica said that its arguments on individual points, taken individually, might not appear "completely convincing" and that there is still a widespread debate whether it is possible to prove that the use of the death penalty is clearly immoral in every instance.

But, it added, "the convergence of so many arguments against the death penalty constitutes a proof which seems to us to be particularly solid and convincing."

Cursillo evangelizes non-Catholics

By Jeanine Jacob

ST. PETERSBURG, FL. (NC) — The national Cursillo Movement has begun a pilot program of evangelization of non-Catholics, called Arise.

The program, which takes its name from the Scripture-based song, "Arise, Come to Your God," is directed at the unchurched who are searching to know God better and to members of other churches who want to learn about the Catholic church, said Gerald P. Hughes, a national coordinator of the Cursillo Movement.

The aim of the Cursillo (from a Spanish word meaning "little course") Movement, said Hughes in an interview in St. Petersburg, "is to produce leaders for the church," Catholics who take their commitment to the faith seriously. "But occasionally you run across people who are not Catholic but are interested in learning" about the church, he said. "Arise is a vehicle to help people who are searching."

The first three-day Arise weekend, Feb. 5-8, for men, drew 20 participants.



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ORPHANS AND SISTERS

Seven delightful little girls in Pulincunoo, India, live with the Carmelite Sisters there. But the girls are growing up now and should have adequate housing. Besides, many more little girls need the Sisters' care. The nuns seek to build an orphanage, but need \$4,000. Can you build it yourself in memory of someone you love, or at least share what you can to help these poor little orphan girls and the Sisters who are dedicating their lives to them?



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The Sisters of Mother of Carmel, Porum bavor, south India, can build a school and dormitory to give children a chance for only \$6,000, since parishioners will help as much as they can. Name it for your favorite saint, with an entrance plaque in your loved ones' memory, if you build it all by yourself (\$6,000). The Sisters will be thankful too for smaller gifts (\$500, \$100, \$50, \$25, \$10, \$5).



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Shroud shows blood traces

TURIN, Italy (NC) - The Shroud of Turin, believed by many to be the burial shroud for Christ's body, shows traces of blood and ancient burial spices, according to a new scientific report.

The report, presented by shroud investigator Luigi Balam Bollone to Cardinal Anastasio Ballestrero of Turin, said that some shroud threads showed crystalline ferrous and ferric oxide

He said it was beyond the realm of scientific investigation to state with certainty that the shroud was used to wrap Jesus' body.

traces of biological origin.

These has a structure corresponding to that found in hemoglobin, a component of blood, and could be identified as coming from blood, the scientist said.

HIS REPORT said that the blood-related traces appeared only in those examined threads that were drawn from areas of the cloth which, before they were pulled out and examined, were considered portions that had blood spots. Examined threads from other areas of the shroud did not have these traces, the report added.

Bollone said that, in addition, the blood traces were mixed with deposits of aloes and myrrh, the spices mentioned in the Gospel accounts of Jesus' burial.

He said it was beyond the realm of scientific investigation to state with certainty that the shroud was used to wrap Jesus' body.

Science could only corroborate or disprove correlations between the Shroud of Turin and the Gospel accounts of Jesus' death and burial, not provide absolutely conclusive evidence, he said.

Bollone's report was based on in-

vestigations of 24 small threads from the shroud which a team of scientists was allowed to extract in 1978 and subject to various scientific tests, including spectographic analysis.

THE SHROUD of Turin, 14 feet, 3 inches long and 3 feet, 7 inches wide, shows a negative image of a man with indications of wound on the head, hands, feet and side that correspond to the crown of thorns and nail and spear wound which the Gospel accounts say Jesus suffered in his crucifixion.

It has been the object of considerable scientific investigation and debate, particularly since 1898 when scientist Secundo Pia photographed it for the first time. In using the newly-developed photographic process, Pia discovered that the photographic negatives of the shroud showed a positive human image.

For many, the negative reversal of the image on the shroud, the history of



which can be documented to the 14th century, long before photography existed, is the most convincing argument against the theory of an elaborate medieval devotional fraud.

Gays take Georgetown to Court

WASHINGTON (NC) - A District of Columbia Superior Court judge set a Sept. 21 trial date in a case in which two homosexuals rights groups allege that Georgetown University violated the city's Human Rights Act when it denied them funds for campus activities.

Judge Leonard Braman rejected March 9 the Jesuit-run university's request for a summary judgement in the case.

GEORGETOWN has contended that it did not discriminate against the homosexual student groups because of "sexual orientation," which is prohibited by D.C. law, but refused to fund the organizations because their "goals, philosophy and intended activities" conflict with the fundamental teachings of the Catholic Church.

The trial will determine which takes priority - the university's argument of

protection under the First Amendment right to freedom of religions or the students' contention that their human rights have been violated.

The dispute arose after Georgetown officials denied the two student groups - one representing about 50 undergraduates and the other about 20 law students - several thousand dollars in student activity funds.

Both groups have been on campus for a number of years, according to a Georgetown public relations spokesman, Dave Fulghum. Their existence "was never the issue," he said, only university funding.

The groups involved are the Gay People of Georgetown and the Gay Rights Coalition of Georgetown University Law Center. They filed a lawsuit that asserted that denying them,

formal recognition constituted a violation of the D.C. human rights laws.

UNIVERSITY officials contended in letters to the students that "official subsidy and support of a gay student organization would be interpreted by many as endorsement of the position taken by the gay movement on a full range of issues."

Attorneys Ronald E. Bogard and Leonard Graff, who represented the students, said that if Georgetown prevailed, a significant portion of the human rights law could be made inoperable.

"It would mean that a corporation - that's all Georgetown is, a business - could say, 'I'm religiously affiliated, thus I don't have to abide by your human rights act. I don't care if you're

black, Jewish or a woman," Bogard said.

Charles H. Wilson, an attorney for Georgetown, said the university had applied a "neutral policy."

"If the philosophy (of a student organization) collides with the teachings of the Catholic Church on issues of faith or morality," he said, "then any student organization, whether it was a homosexual or a violent organization, would be denied (funding)."

THE JUDGE, however, rejected Georgetown's position, saying the university was contending that discrimination was permissible because "the discrimination was applied uniformly."

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Nun heads holocaust center

By Mort Luxner

It must never happen again.

This is the theme of a newly created center, headed by Barry College President Sister Trinita Flood, that seeks to keep the Nazi Holocaust that swept Central Europe some 40 years ago annihilating millions of lives, before the minds of Americans.

The Southeastern Florida Holocaust Memorial Center, located on the Bay Vista Campus of Florida International University, was formerly organized in 1979 to memorialize the victims of the Nazi Holocaust through oral history, and collecting and recording the testimony of survivors and liberators.

"IT IS A truly unusual effort to prevent mankind from repeating the greatest crime ever perpetrated by a sovereign nation against millions of helpless people," says Sister Flood describing the center.

Recently, spurred by waning

concern for the world's most devastating incident of genocide, a select group of college presidents and community leaders representing all faiths convened at Florida International University.

The conference opened with a dramatic viewing of videotape interviews of three Holocaust survivors. This overpowering exposé of what actually took place in the concentration camps of World War II is unbelievably shocking. In speaking of her horrible experiences while imprisoned at both Auschwitz and Bergen-Belsen, Miami resident Luba Frederick summed it all up when she stated: "To die was easier!"

Then addressing the press directly, Sister Trinita had this to say:

"Let those who were involved in the Holocaust tell their story! Let the world, young and old, not only hear, but see how they describe what actually took place in those camps when the raging madness that

engulfed Germany fanned the fires of a Holocaust!

"Through the educational skills of college presidents, the theological and philosophical insights of clergymen, and the awareness of community leaders, this Center is teaching the public as to what the Holocaust meant, how it scarred the conscience of the world, and why such a catastrophe must never happen again!"

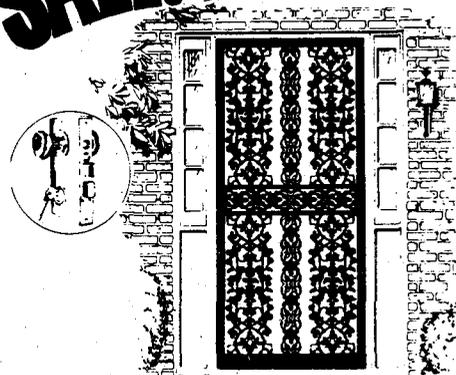
Executive Vice President Goldie R. Goldstein, Bay Harbor Island civic leader, in appealing for additional evidence and testimony to be used as a basis for educational curriculum in the study of the Nazi Holocaust at all scholastic levels, added:

"We are in constant search for anyone - Jewish or Gentile - who had anything to do with the Holocaust. Our main concern is to record their words on tape before it is too late. By the turn of the century they may all be gone, so time is of the essence!"

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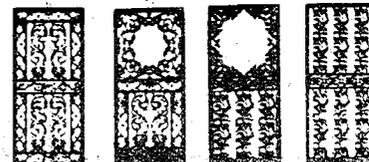
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Don't hide faith, educators told

By Pauvette M. Martin
Black History Month Chairperson

PEACE, LOVE, FAITH and JUSTICE were words that proclaimed the challenge of Evangelization to an audience at a panel discussion sponsored by the Catholic Educators Guild at Holy Redeemer School on Sunday, March 1.

As members of the guild, residents of the community, parishioners and interested friends listened, each panelist spoke on how the spirit of Evangelization has touched them and in turn led them to reach out to others in their daily interactions.

Panel members included school administrators, students, a parent, businessman and a former local politician.

Mrs. Gwendolyn Welters, moderator for the discussion, presented an overview of the five year project of the Archdiocese's plan for Evangelization. The theme for this discussion was the role of the individual in the community, and how each individual has the responsibility to 'evangelize' regardless of his role in the community.

MRS. MARIA Jerkins, principal of Allapattah Jr. High School shared her beliefs that as a public school administrator dealing with people as individuals is essential. She believes that winning others for Christ can be achieved in our day to day relationships as we live our lives to reflect the spirit of faith, prayer and love.

Mrs. Jerkins believes that educators should not hide the fact that they are Christians. This fact should be reflected in their actions and words as they relate to their students and peers.

A parochial school administrator, Sister Marina Kelly, A.S.P., principal of Holy Redeemer School, uses a "courtesy in action" approach to foster the values that many children today seem to lack.

Sister Marina encourages the students of Holy Redeemer to reach out and share the values of courtesy and cooperation taught in school with the entire community. In this manner the school 'evangelizes' as its students go forth and serve as products of a religious education whose learnings do not stop at the end of the school day.

THE TWO students on the panel, Jeanette Allen and Adria Watson both echoed this responsibility to serve as role models to their classmates and friends in the community. Both feel the combination of a sound religious training and basic education have given them the support necessary to

attain their goals as young adults in this community.

Dr. Joseph Poitier, a local pharmacist, spoke on the responsibility of Catholics in the business sector to promote morality as an aspect of good consumerism.

The Catholic businessman is in a unique position to help correct some of the misguided standards that steer consumers to choose products that are not always in their best interests.

HONESTY in business can be restored, Dr. Poitier feels, if faith and morals rather than profit and exploitations are the primary concerns of the businessman.

Perhaps the most challenging statements of the afternoon came from Mrs. M. Athalie Range, a former City of Miami commissioner and present member of the Board of Directors for Amtrack.

MRS. RANGE analyzed the Church's history of traditional avoidance of political issues. Ministers urged their congregations to avoid becoming involved with politics and "those dirty politicians." As Mrs. Range stated, since we good Christians have a 'clean' image, it is up to us to use our influence to "clean up" the political scene.

She cited former Florida Governor Reuben Askew and former President Jimmy Carter as two politicians, who were not ashamed to let their religious beliefs guide their political careers and espoused Evangelization wherever they went.

The challenge to the community is to select our political leaders for their faith, belief in prayer, love and most importantly, their sense of justice.

Mrs. Range admonished all of us to scrutinize our political leaders for this sense of justice. With faith, love, prayer and justice present throughout all aspects of our lives, many of the inmates in prisons could have chosen alternate paths for their destinies; our city officials would not have to arm themselves in self-defense and our criminal justice system would not be the object of controversy in its delivery of "justice."

THE RELIGIOUS community should invite politicians to church to question the role of Christ and the spirit of Evangelization in their hearts and intentions.

As Mrs. Marguerite Miller, President of the Catholic Educators Guild summarized the discussion and the role of the individual as an instrument of Evangelization, once again we were challenged to 'Light Up Our Lives' to make this community a better place in which to live and worship.



A LITTLE IRISH - Wearing a tall green hat that says "Erin Go Bragh" and a large button that says "God Bless the Irish," a spectator watching the famous New York St. Patrick's Day parade proves there's a bit of Irish in all of us on St. Patrick's Day.



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U.S. bishops' call to laity

Laity's 'family view' to shape Church

This is the last 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.

Ministry in the Church

"As sharers in the role of Christ the priest, the prophet and the king, the laity have an active part to play in the life and activity of the church" (AA, 10).

Since the Second Vatican Council new opportunities have developed for lay men and women to serve in the church. We acknowledge gratefully the continuing and increasing contributions of volunteers and part-time workers who serve on parish and diocesan councils, boards of education, and financial, liturgical and ecumenical committees, as well as those who exercise roles such as special minister of the eucharist, catechist and pastoral assistant. We are grateful, too, for the large numbers of lay people who have volunteered and are serving in the missions.

Growing numbers of lay women and men are also preparing themselves professionally to work in the church. In this regard religious sisters and brothers have shown the way with their initiative and creativity.

ECCLÉSIAL ministers, i.e., lay persons who have prepared for professional ministry in the church, represent a new development. We welcome this

as a gift to the church. There are also persons who serve the church by the witness of their lives and their self-sacrificing service and empowerment of the poor in works such as administration, housing, job development and education. All these lay ministers are undertaking roles which are not yet clearly spelled out and

"We are convinced that the laity are making an indispensable contribution to the experience of the people of God and that the full import of their contribution is still in a beginning form in the post-Vatican II church."

which are already demanding sacrifices and risks of them and their families.

As lay persons increasingly engage in ecclesial ministry, we recognize and accept the responsibility of working out practical difficulties such as the availability of positions, the numbers of qualified applicants, procedures for hiring, just wages and benefits.

Special mention must be made of women, who in the past have not always been allowed to take their proper role in the church's ministry.

WE SEE the need for an increased role for women in the ministries of the church to the extent possible. We recognize the tensions and misunderstandings which arise on this question, but we wish to face these as part of a sincere attempt to become true communities of faith.

The combinations of all these responses to the challenges of our

time proclaims the interrelated oneness of ministry as a gift of the Spirit and we rejoice in this.

The call to community

"For from the wedlock of Christians there comes the family, in which new citizens of human society are born. By the grace of the Holy Spirit received in baptism these are made children of

ce and availability in family life, they seek the same in their Christian communities. This is leading to a review of parish size, organization, priorities and identity. It has already led to intentional communities, basic Christian communities and some revitalized parish communities.

It is likely that this family characteristic of the laity will continue to influence and shape the community life of Christians. If it does, this should enable the clergy to give the kind of overall leadership which their office requires. Such trends are welcome in the church.

Conclusion

The church is to be a sign of God's kingdom in the world. The authenticity of that sign depends on all the people: laity, religious, deacons, priests and bishops. Unless we truly live as the people of God, we will not be much of a sign to ourselves or the world.

We are convinced that the laity are making an indispensable contribution to the experience of the people of God and that the full import of their contribution is still in a beginning form in the post-Vatican II church.

We have spoken in order to listen. It is not our intention rigidly to define or control, to sketch misleading dreams or bestow false praise. We bishops wish simply to take our place and exercise our role among the people of God. We now await the next word.

Jersey bishops call for value-oriented sex education

NEWARK, N.J. (NC) — The Catholic bishops of New Jersey, speaking through "A Joint Pastoral Statement on Education in Human Sexuality," called on parents, school officials, Religious and church leaders and others to cooperate in developing programs of sex education for young people.

The statement was described in a press release issued by the state's bishops as the most comprehensive yet on the subject by any state conference of bishops.

The statement was issued following

a New Jersey State Board of Education mandate for public schools to institute programs in human sexuality education. The pastoral called for efforts in both parochial and public schools.

The bishop's statement emphasized the importance of cooperation in education on sexuality and of stressing moral values instead of merely providing information on the physical aspects of sexuality. It called on parents to continue their role in sex education but also urged educational

activity by educators, parishes and others involved in helping children develop.

"**EDUCATION** in human sexuality, by its very nature, is intended to foster the development of the total person. This means that education in human sexuality must address not only the physical and intellectual dimensions of the person, but also the emotional,

spiritual and ethical dimensions," the bishops stated.

They promised to make sex education programs a priority in their dioceses and called for improving and strengthening existing elementary-level programs. Catholic grade schools which have not yet implemented such programs are expected to do so, they said.

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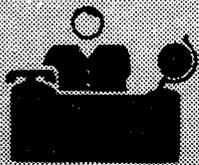
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Matter of Opinion

Are we ready for another Vietnam?

While there are big differences in El Salvador and Vietnam, there are enough similarities that we should not simply throw the lessons of Vietnam out the window as though they had no application at all - especially in the area of human rights. How "winnable" that conflict is remains to be seen. Meanwhile, we're concerned about that situation and this country's relationship there.

In that regard, we find the following guest editorial by Fr. T.R. Haney of the Catholic Witness, Harrisburg, Pa., very expressive:

It was a deeply moving liturgy - the Mass celebrated (Feb. 15) for El Salvadoran missionaries.

With the haunting melody and stirring words of the hymn, "Be Not Afraid," in the background and echoes of Sirach's plea, "before man are life and death..." still lingering from the first reading which we all heard that Sunday, it was difficult not to be caught up in the tragedy of so many deaths in one year in one small country.

When you stop and think about the patience, worry, anxiety and hope we all shared like a single, anguished prayer for our own 52 hostages, it's hard to believe that we can sit around in comfortable detachment and exchange political or philosophical pros and cons about 10,000 human beings who just a short while ago breathed the same air and dreamed the same dreams as we do and now are dead.

Gazing at the elevated host, the body which was laid down because there is no greater lover, it was easy to identify with the Jesus who wept over Jerusalem because its people would not be gathered into the caring love of the author of life.

It seemed like a holy meditation at this Mass to follow the questions that wandered around the Salvadoran crisis.

Why is it that we feel compelled to engineer the outcome of another country's dispute? Why did we resume lethal-weapons aid to this little country whose land is already drenched in human blood? Why wouldn't we heed the warning of the now-martyred Archbishop (Oscar) Romero to desist from our military intervention? He had pleaded with us because an earlier \$200,000 in "riot-control equipment" had already pushed government

associates the United States with acts of oppression which can only alienate the majority of the people of El Salvador."

I remember President Nixon in an interview saying that we were in Vietnam to preserve that country from communism but that if the Vietnamese chose to go communist, at least we had given them the opportunity to choose.

The Mass is ended and the questions give way to a prayer that our nation will learn from history lest we are forced to repeat it: a prayer that there will be no Vietnamization of El Salvador.

EDITORIAL

security forces to greater violence against the poor and dissidents.

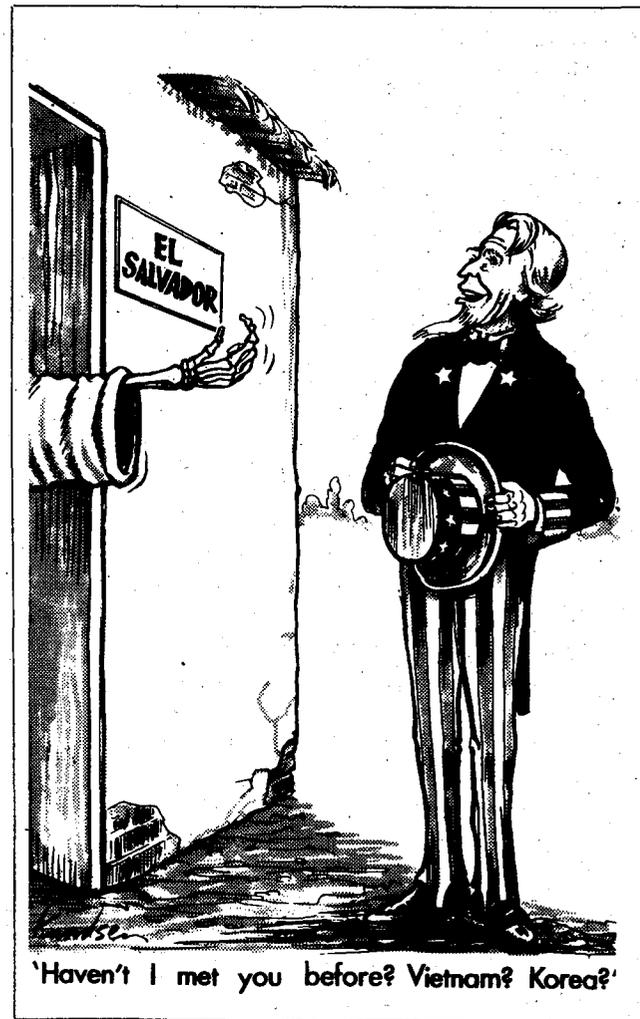
To stave off communism?

But church leaders and human-rights groups in El Salvador have testified that their government, through the National Army, paramilitary security forces and rightist death squads, has sanctioned a systematic extermination of both real and imagined opponents.

If we support such a government, isn't it conceivable that the oppressed Salvadoran masses, cornered in a fight or die position, might fight their way right into the arms of communism? Away from the ideology of the United States which has bolstered a repressive government and given it the means to commit mass murder?

Archbishop John Roach (of St. Paul-Minneapolis), president of the National Conference of Catholic Bishops, indicts that this is exactly what is conceivable:

"The flow of military aid to El Salvador enhances the possibility of more violence from the (Salvadoran) security forces and



By Fr. John Dietzen

Is gossip sinful?

Q. When does an injury to another person by true gossip become sinful? If the information is strictly true and has taken place, where is the injury or the sin? (Ill.)

A. In my experience as a priest, no crimes of speech (perhaps no crimes of any kind) are more destructive to our social relationships than the one you mention - and the feeling that simply because a thing is true about someone else we are free to say

whatever we like about it, whenever we like, and to whomever we like.

One who thinks and acts this way is grossly in error. When the topic of our loose gossip is true, we're dealing with the sin of detraction and contumely (insult), as distinct from the sins of calumny and slander, which involve lying about the faults of another.

One commits the sin of detraction when he makes known the faults of another without a very good reason

for doing so. It can be a serious moral offense if it does great harm to that other person's reputation by having his or her faults spread about when they otherwise would not be.

The same sin of insult is committed when the other person is refused ordinary decency and respect whether face to face in private, or in public, such as in newspapers or on television.

Even when the other person's faults

are public knowledge, it still can be sinful against charity to speak unnecessarily about those faults.

Already in his own time, St. Paul recognized the poisonous effect of this kind of conversation. He found himself forced to warn against it frequently. His advice to Titus is still valid: "Tell them not to speak evil of anyone." Which means in blunt language: "If you can't say something good about someone, keep quiet."



By
**Antoinette
Bosco**

How do you rate?

My son looked at me and laughed. I was at it again. Pencil in hand, magazine open, I was examining myself with yet another of those popular self-rating quizzes. This was a biggie: "Are you an individualist?"

Naturally that topic would attract my attention. Of course I want to be an individual. Doesn't everyone? What could be more conducive to low status in our culture than to be called a conformist, a follower lacking initiative and creativity?

I had quizzed myself on creativity and creative potential only a few weeks earlier. I can imagine a lot of people coming up with "A" for creative potential and "F" for actual performance.

One I really hesitated to tackle was, "Are you an interesting person?" I always use "interesting" when I am called upon to respond in a situation where I don't want to be specific. This might be useful when looking over flower arrangements or hats, tasting unrecognizable foods, and even evaluating meetings which have strayed from their original themes. "Interesting," I say, not wanting to use, "ugh, painful, boring..." In the end I skipped that quiz. If I turned out to be interesting, I'd be nervous.

Another one I skipped was "Are you lonely?" I didn't really want to know the answer. The one that made me sigh in relief was, "Is your marriage

heading into trouble?" Since I don't have a marriage, I didn't have to decide on that one!

Anyway, here I was, straining to find out if I am an individualist, and having my usual trouble trying to answer the questions. I got stuck early on this one: A person in authority quotes a personal view violently opposed to your own. Do you, a) bite your tongue and

"My attraction to quizzes probably is rooted also in my early devotion to a book that was used by young Catholics in examining consciences. The book consisted almost entirely of questions, which helped me understand early in life the complexities of trying to judge motivation and behavior, even one's own."

say nothing; b) speak up and explain; c) test the waters?

As always, I hesitated as further questions arose to bother me. Suppose the person is someone who doesn't matter to me? That would make a difference, even if he or she were an authority.

On the other hand, if I spoke my mind, would that be charitable? Would my motivation be to diminish

that person? Then again, for me it would be important to know if the person's view is on a matter of importance, or merely about something trivial.

I'm sure by now you get the picture. My problem is obvious. Trying to give simple answers to complicated questions about what makes us human and worthwhile, or about whether we are functioning well, doesn't work for me.

This may have something to do with my early training in examining my conscience. I found this a therapeutic exercise. We were taught to do an honest self-evaluation periodically to keep us on the journey to goodness and God.

My attraction to quizzes probably is rooted also in my early devotion to a book that was used by young Catholics in examining consciences. The book consisted almost entirely of questions, which helped me understand early in life the complexities of trying to judge motivation and behavior, even one's own.

I picked up another magazine and the bold print asked, "Do you have will power?" I went for the pencil and then stopped, put the pencil down, and threw out the magazine.

Who needs to take a quiz? And after all, didn't my action then and there prove that I certainly do have will power?



By
**Tom
Lennon**

Challenge the tube!

Q. My parents are bugging me about watching television too much. I don't think I do. What do you think? (Del.)

A. Unfortunately you don't say how many hours a week you watch television, so I can't express an opinion. But I'd like to make two suggestions:

1. When you do watch television, watch it actively, not passively. Don't just let the images and words roll over you like water on the back of a duck. Be mentally active.

Question what you see and hear. Challenge the ideas that are hurled at you, not only by the programs but by the commercials. Would a person with a generous, loving spirit ever be likely to say "You can't do enough for yourself?"

I'm tempted to say, "Fight back at the tube."

Here are a few questions to consider the next time you watch certain programs.

-Is "Three's Company" an adult program? That is, do any of the people in it behave like persons who have achieved maturity? Does this program lead you to think women are mindless and shallow, or do the women seem thoughtful and mature? What about the men? What image do you get of male adults in this situation comedy?

--A 19-year-old said to me recently, "I think most of the TV programs now are dumb. Just plain dumb." He mentioned, "Bosom Buddies," "Too Close for Comfort," "The Jeffersons," "One Day at a Time" and "Alice." Would you agree or disagree with this young man's assessment? Why?

-What are some of the values reflected in programs like "Flamingo Road," "Dallas" and "Dynasty?" If you have questions about TV shows like these, could you watch some of them with your parents and discuss them together afterward?

What programs would you characterize as honest, real, typical of some aspect of life that you are familiar with, and capable of helping you become in some way a better person?

-What are some other challenging questions you might ask at the tube?

Please Note: I am not recommending any of these programs. But I think that some young people watch them and ought to question them.

2. Recently I had the flu and watched television for hours. Slowly I began to feel that the tube is "the real world." It's not!

The real world is most likely to occur when you turn the tube off and do things with people. I suggest you visit the real world frequently. This makes for more exciting living and very often creates happy memories.



By
**Fr. John B.
Sheerin, CSP**

Imelda, Ferdinand and the Pope

Imelda Marcos, wife of Philippine president Ferdinand Marcos, made a number of unexpected appearances at various places in her country during Pope John Paul's recent tour of the Philippines.

She showed up unexpectedly at Cebu and Davao. In Bacolod, she greeted the crowd at the site of a rally and left before the pope arrived. According to newspaper reports, Mrs. Marcos was not invited "to any of the papal functions in the provinces. Church officials feared she would try to turn the papal visit into an endorsement of the Marcos government." In fact, her role during the papal tour was quite minor. I mention all this to indicate the kind of situation that confronted the pope on his trip to this country.

Pope John Paul needed almost infinite tact and diplomacy, especially in situations where he was dealing with the authoritarian regime of President Marcos.

At Bacolod, for instance, Pope John Paul faced thousands of impoverished sugar workers and delivered a blockbuster of a speech. He asserted: "Injustice reigns when within the same society some groups hold most of the wealth while large strata of the population cannot decently provide

for the livelihood of their families even though they spend long hours of backbreaking labor in factories or in the fields."

President Marcos must have winced when he heard these words! For they were an indictment of his regime: 500,000 sugar plantation workers in

"What intrigues me especially was the unhesitating way the Pope made clear to everyone in the Philippines that he would not approve of violations of human rights even though President and Mrs. Marcos stamp them with their approval."

destitute circumstances working like trojans for a few rich feudal lords.

Bishop Antonio Fortich of Bacolod has championed the cause of the sugar workers for many years. In an interview before the pope's visit, he expressed the hope that the Pope John Paul II would speak in very strong terms about the misery of the poor. And the pope did, emphatically protesting

conditions that "leave in poverty and destitution those who have only the work of their hands to offer."

In Davao, the pope's visit was preceded by an anti-government demonstration on the part of more than 3,000 students, priests and nuns protesting the injustice of the nation's oppressive feudal system.

The pope used vigorous and direct language, especially in his first stop on his three-day swing around the rural Philippine islands. He insisted on the sanctity of marriage, denounced divorce and birth control and all kinds of sexual permissiveness.

What intrigued me especially was the unhesitating way the pope made clear to everyone in the Philippines that he would not approve violations of human rights even though President and Mrs. Marcos stamp them with their approval. The pope delivered a lecture on human rights at a reception at the presidential palace within a few hours after his arrival in Manila.

In his address, he gave President Marcos credit for terminating martial law and for promising to hold new elections. But it was quite obvious that the pope would not permit one jot of his social justice program to give way before the enticements of the Philippine government.



By Msgr. James J. Walsh

The mystery of reconciliation

It seems from time to time in our recent religious history, a single word takes over the headlines and stimulates books, homilies, discussions and articles. At Vatican II, the Italian word 'aggiornamento' - updating - was the 'in' word. It was intended to provide a very general description of all that the Second Vatican Council was trying to do.

Later "relevancy" took a turn at top billing. Everyone and everything had to be relevant, or all kinds setbacks would occur to the church and to us. Thank goodness, the shadows have lengthened around its over worked application.

Community which has a very valid meaning and must be pursued took such a hammering. It was applied in all kinds of areas where it couldn't survive and was on everyone's lips. Community is important, too important a concept to become a cliché.

The "in" word the past few years is a very good one indeed - reconciliation. Let's hope this one lasts and influences our lives to a degree not experienced before.

There seems something providential about the spotlight staying on reconciliation. Pope Paul and his successors have put strong emphasis on the need to be reconciled with oneself, one's neighbor and above all with God. The revised Sacrament of Penance a few years ago illustrated that dramatically.

Let's glance at the background of this mystery of

reconciliation and try to tie together a few fundamental doctrines you already know well.

Scholars throughout Christianity have gone to great length to indicate how all the truths of Christianity form so firm a unity that no essential doctrine can be separated from others.

How impressively this is illustrated in the divine work of reconciliation. What happened at Bethlehem cannot be isolated from the horrors of Calvary when Jesus died nor from the garden of the resurrection nor separated from the altar where we gather daily as a family to celebrate the Eucharist.

So the first step in this sublime mystery of reconciliation may be identified when the angel Gabriel revealed to Mary that she was the divine choice to be the mother of the Redeemer. And it is no exaggeration to say that the fate of all humanity hung in the balance when Mary took the time to ask how this could be accomplished. And when she gave her decision - "be it done unto me" - the redemptive plan of reconciliation of fallen man with God was brought closer to fulfillment in that "fullness of time" about which St. Paul speaks so eloquently.

This mystery nine months later was manifested at Bethlehem. Here heaven and earth combined to do God's will - angels, shepherds, Caesar Augustus and his census, Rome's progress in governing the known world and a host of other events combined to fulfill ancient prophecies at the very time God had decided on.

From Bethlehem to Calvary is a long journey, although relatively short as we measure time. The Child has been named Jesus, which means Saviour. He has to save man from his sins and reconcile him to God.

It's important to emphasize, perhaps especially in our times, that while Jesus is the Teacher, he is primarily the Saviour. It would have been useless to teach people to love each other, to forgive and to do good, unless they were liberated from the slavery of sin and given the power to love, a power that can come only after reconciliation with God.

So when Our Lord dies on the cross, Calvary became, in a real sense, the heart of the mystery of reconciliation. Death, therefore, was the necessary step to his supreme triumph of the resurrection. Much of what Christ said and did makes no sense unless the shadow of the cross fell over the crib.

There we come to the Holy Eucharist. Here is where Bethlehem and Calvary become present to us in the mystery of the reenactment of the sacrifice of Jesus.

All that Jesus gained for us is presented to those who believe in him in the Eucharist.

Lent gives us the setting to reflect on reconciliation. When we attend Mass daily, we are uniting with the universal church in imploring God to reconcile people everywhere with him. We are constantly attempting to deepen our own union with God through the mystery of the Eucharist and regular use of the Sacrament of reconciliation.



By Msgr. George Higgins

Resurgence of the Ku Klux Klan

If you're Jewish or black, a healthy dose of paranoia is necessary for survival. So it's with real concern that civil-rights agencies and allied groups have been watching the rise of racial tension in our society.

A startling increase in anti-Semitic activities and in membership in racist groups such as the Ku Klux Klan and the neo-Nazis has been reported by the Anti-Defamation League of B'nai B'rith. Many of the reported incidents involved youthful vandalism, but others involved fire bombings, arson, death threats and street shootings.

The efforts of groups such as the Klan to enlist Catholics in their ranks are worth noting.

"IT IS IRONIC that an organization which in times past persecuted and oppressed Catholics is now recruiting them," said Bishop Raymond Gallagher and the priests' senate of Lafayette, Ind., in a statement last May urging people of the diocese to "avoid all association with such groups as the Ku Klux Klan and any other explicitly racist organizations."

"Despite the repeated admonitions of the bishops of the United States, some people claiming to be Catholic are championing the cause of the Klan! What a tragedy," wrote Bishop Leo Maher of San Diego when a Klansman who said he was a Catholic ran for Congress last fall in California.

Groups such as the Klan "poison something deep in the wellspring of our national spirit. They insult Americans with their bigotry and make us less 'one nation indivisible, under God, with liberty and justice for all,'" said Archbishop Thomas Donnellan and Rabbi Alvin Sugeran of Atlanta in a joint 1980 Thanksgiving Day statement urging Catholics and Jews to "denounce the Klan and what it stands for in our hearts and in our lives."

THE ADL ESTIMATES current membership in the Klan at about 10,000. That's far short of the 3 million members the Klan had in its 1920s heyday, but it represents a fivefold increase since 1975.

We cannot be complacent about the rise in anti-Semitic and anti-Black violence. And it's going to take more than statements - however eloquent - to counter the efforts of the hate groups.

It's going to take education, particularly education about the relationship between racial and economic justice.

"OUR ECONOMIC structures are undergoing fundamental changes which threaten to intensify social inequalities in our nation. We are entering an era characterized by limited resources, restricted job markets and dwindling revenues... The economic pressures exacerbate racism, particularly where poor white people are competing with minorities for limited job opportunities," said the U.S. bishops in a 1979 pastoral letter on racism.

Because of current economic pressures, "we are

"We cannot be complacent about the rise in anti-semitic and anti-black violence. And it's going to take more than statements, however eloquent, to counter the efforts of the hate groups."

all susceptible to having our legitimate anxieties converted into oppressive behavior," the Lafayette priests' senate observed. "As economic pressures tighten... We must be cautious never to be exploited by those who would convert our anxiety to hatred."

It's also going to take the cooperative efforts of all who, with Pope John Paul II, reject the "perverse theories of alleged differences in the value of races or the division of mankind into 'worthy' and 'worthy of life,' as opposed to 'without value' and 'unworthy

of life."

"We should be joining together as a people to eliminate the breeding ground of hatred and violence and promote new aspiration and movements for equality and participation, for justice, development and peace, always having the proper reverence and respect for every person, especially the oppressed, the neglected, our suffering brothers and sisters," said Bishop Maher.



WHOS RESPONSIBLE FOR CALLING OUR SUNDAY COLLECTION 'THE ETERNAL REVENUE'?"

Tale of two cops - faith

Bay Harbor patrolman uses soft touch

When John Anderson traded his future priest's collar for a bulletproof vest, he felt it was what God had called him to do.

Now, he carries a gun instead of a cross and writes out citations instead of hearing confessions, but God is still on his side.

Anderson sees a parallel between the two years he spent at a seminary under the Capuchin Franciscans and the 21 years he's spent as a policeman. "In both cases you're helping people. This is the gratifying thing."

A NATIVE of New Jersey who moved to Miami in 1959 to begin his career, Anderson exudes a bubbling kind of optimism that many other policemen don't these days. Perhaps it is because he is still active in Marriage Encounter and Cursillo, and in his parish, Annunciation.

He concedes that "Society is changing. We're maybe living in a more aggressive period of time." But he insists that he loves police work, and especially enjoys working in the small, peaceful community of Bay Harbor.

"It's a real good, nice community to work in," Anderson says, praising his superiors, his fellow officers and the close-knit department they form.

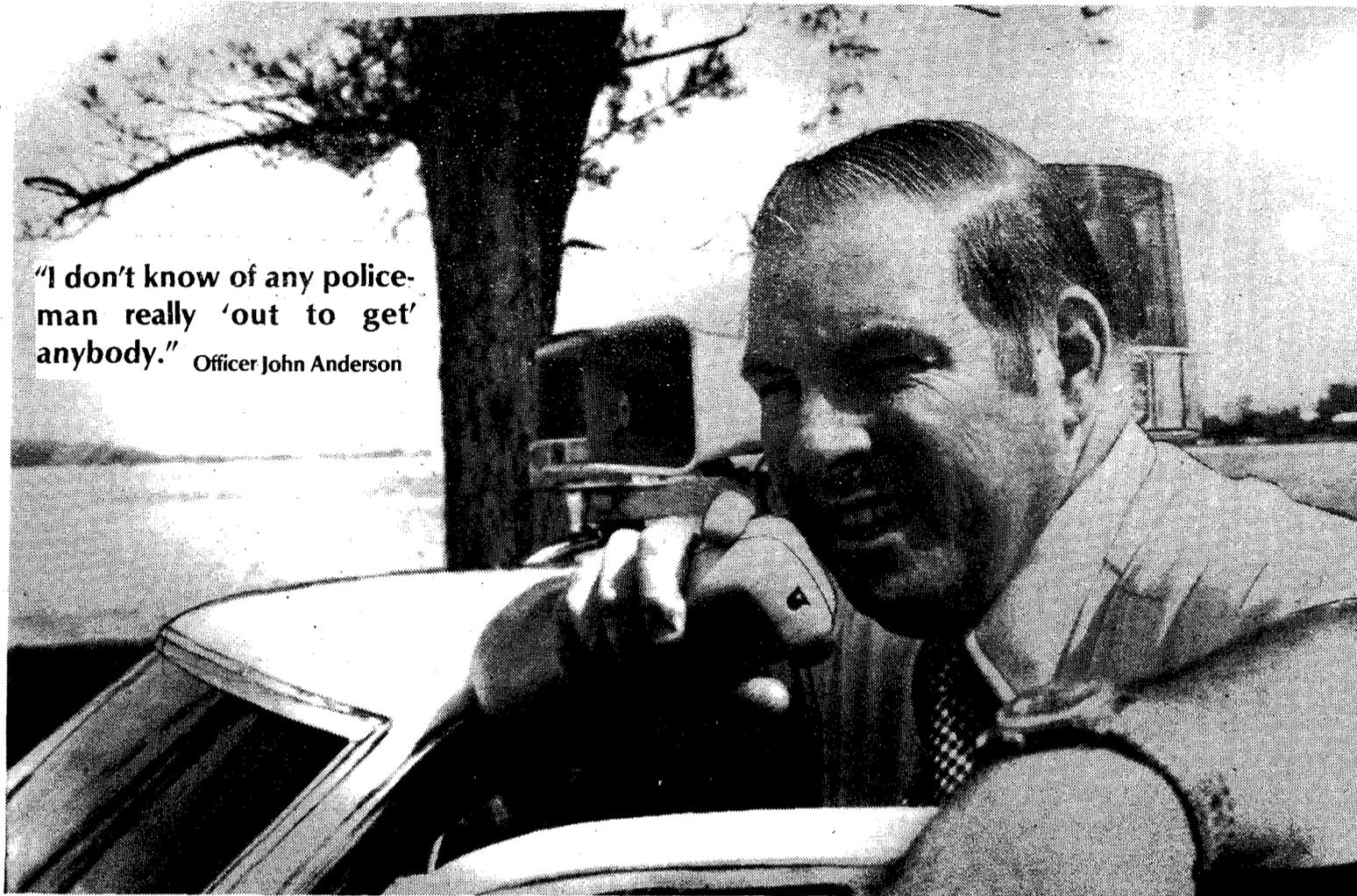
It is his second time around at this town of 4500 people - 4600 during the tourist season - which consists of two islands joined by the Broad Causeway.

Largely residential in nature, populated by retirees who finally decided to enjoy life, Bay Harbor is an anomaly in Dade County.

"WE'VE NEVER had any violent crime here that I can recall," says Chief of Police Eugene Griffiths, a Catholic who has spent 26 of his 39 years as a policeman there.

Anderson began his career as a reserve officer for Dade County, working whenever their North Miami Beach force needed another man. Eventually, he moved to the Oakland Park department in Broward, then served four years at Bay Harbor. He left there and spent some time at Miami Shores, later becoming an investigator for the Dade County School Board before returning to Bay Harbor, where he plans to stay.

City Manager Anthony Nales says



"I don't know of any policeman really 'out to get' anybody." Officer John Anderson

Officer John Anderson likes peaceful Bay Harbor

Anderson is the only policeman he has ever rehired.

The big incentive then was money, Anderson explained. For better pay, officers moved from department to department. That is no longer true because the Police Standards Council keeps wages fairly similar.

GRIFFITHS SAYS policemen's salaries have improved by leaps and bounds in recent years. Before, all they got was a uniform allowance, no overtime or court pay.

Still, "policemen's salaries are not the easiest to live on," says Clarita, Anderson's wife of almost 15 years. She works part-time at Madonna Academy to help support their two children, John 13, and Mary, 10.

Clarita doesn't love being a policeman's wife. She calls it "a special challenge." The hours are difficult to adjust to and she has spent many lonely nights at home with the children. She doesn't, however, want her husband to stop being a policeman.

"It's obviously his calling . . . what God wants him to be," she says.

Ironically, in the early days it was she who encouraged him to become a cop, "So I asked for it."

Anderson says his wife worries about him when he goes on-duty, but then again, "she worries about everything."

"I PRAY a lot," his wife says. "When I was younger, I worried a lot. I've learned to pray more and worry less."

She worries a lot less since he's been working at Bay Harbor, because she says in rougher areas policemen are not respected as human beings, and that makes their job all the more difficult.

"It's hard for a good man to stay a good policeman in rougher areas," because "you're not reinforced. The things you stand for are not reinforced," either by the community or by more hardened colleagues, she says.

Among policemen, Anderson's long-lasting marriage is rare. There are too many pressures on cops, the hours are very long and very hard and the problems, including financial ones, keep piling up.

"HOW MANY women are really going to put up with a police officer?"

It's hard to be a cop these days. Rising crime and diminishing respect a media eager to find fault and a com point have forced many frustrated offi the one losing out.

Is there no good news in South Flori Following are the tales of two cop: quiet community, the other a Major i violent districts.

Both are Catholic, both have familie remain policemen. Despite the b received they, like countless others, their duty, wisely and well.

Stories and photos by A

asks Michael Donsky, of Bay Harbor's newly-formed two-man motorcycle patrol.

Griffiths calls police work "an around the clock, seven day a week job. It seems like when your family would like to have you home the most, that's when you work." For that reason alone, he says, he would not become a policeman had he to do it all over again.

Officers' paths never crossed until tragedy struck

Joan and Bob Senk didn't know Carl and Linda Mertes in 1976, when the latter's infant son drowned. But the news stirred painful memories of the death of their own three-day-old son a few years before.

He had been born with the umbilical cord wrapped around his neck and never quite had a chance. At the time, 10 years ago, they didn't know why it happened, but the experience brought Metro policeman Bob closer to God, to his wife and to the two little daughters they were raising.

Now, Bob figured he should share his experience with the Mertes, so he

wrote a letter urging them to "keep the faith." Carl Mertes, a North Miami officer, wrote back thanking him.

THE TWO DIDN'T meet until one night in 1978, when Mertes stopped Senk's daughter for a routine traffic violation. When he realized who she was, he went home with her, to personally thank the man whose letter had meant so much to him and his wife.

The last time Bob Senk saw Carl Mertes was in early November, 1980. A Catholic priest was giving him last rites. He had been shot by a fleeing

... family, commitment

Liberty City officer often frustrated

Twenty-three years ago, when Major Robert Senk joined Dade County's Public Safety Department, he figured he was getting job security, a good salary and a nice pension to retire on.

"I didn't think or even know what police work was all about, just like everybody else, only what you see on the TV screen." Still it beat working at a warehouse, his previous job, so he decided to give it a try.

He liked it "immensely, right from the beginning," and he's never regretted his decision.

BUT AS HE and the area grew up, the first-generation Polish-American from the South Bronx learned that while police work is sometimes a rewarding, worthwhile occupation, most often today it's a "thankless, frustrating job which doesn't provide too much reward and very little satisfaction."

Seldom are cops seen as human beings with families, feelings and tough jobs. Instead, policemen are attacked by criminals and the media, departments are understaffed and overworked and the criminal justice system is a "revolving door" shambles.

"We had crime in those days but not on a large scale as it is today," says the



Major Bob Senk in front of holding cell at Central Region station.

tall blue-eyed man who tells a force of 230 men and women in the Central Region what to do. His job is to make sure that law and order prevail from N.W. 103St. on the north to S.W. 24 St. on the south, and from Biscayne Bay in the east to Collier County in the west.

UNINCORPORATED areas in that stretch of land include some of the most violent turf anywhere in South Florida. The La Fleur and McDuffie in-

cidents (police violence) happened there. So did the May and July riots.

Before the Mariel boatlift, McDuffie court rulings limiting police actions, and what Senk sees as a steady decline in morality, police only had to worry about making ends meet on poor pay and keeping the family together through midnight shifts and overtime. Now, Senk says, they have to worry **continued on p.16**

"The criminal justice system is inept. It ... has not worked for some time."

Major Bob Senk

Anderson calls policework a vocation

things to many people says Anderson: doctor, lawyer, savior, mediator, pig. The situation has become especially rough in recent years.

"YOU'RE A moving target," says Donsky.

"If a policeman does wrong or says one bad word, it's bound to be magnified. Isn't a policeman entitled to make one mistake?" asks Chief Griffiths.

"I don't know of any policeman really 'out to get' anybody," says Anderson, wondering why so many people seem to take that attitude nowadays.

Policemen, like the rest of us, "want to be nice, they want to be liked and become part of a community," says Griffiths.

They are only the front lines in the battle against crime, Griffiths adds. The problem lies beyond their sphere of

influence, in the workings of the criminal justice system, with too few jails, too many criminals, too little money, nonexistent rehabilitation programs and too much concern for the rights of the accused, often at the expense of the victims.

" WE'VE GOT the best system in the world," says Anderson. "However, it needs changes. It needs a lot of work."

Adding to policemen's troubles today is a populace armed to the teeth, sadly too willing to fire guns they can barely handle.

Routine traffic stops and domestic disputes too often end policemen's lives.

"Who wants to go out there where everybody has a gun?" asks Donsky.

"I really don't think it's the answer to the crime situation at all," agrees Griffiths, "a bunch of inexperienced

people who are emotionally concerned."

Anderson says he has never shot anybody and hopes he never has to. "If you present yourself in a professional manner, in a Christian manner, you can avoid confrontation."

HIS MOTTO is, "A Christian in crowd will always stand out."

With all the problems, though, why not just quit and go sell life insurance? Why the insistence on remaining policemen?

"It's about the only job you'd ever be happy with," says Chief Griffiths. "It sort of gets in their blood."

"There are rewards that you get that no other job can give you," says Donsky. "In a lot of instances you do help people."

It's a vocation, adds former seminarian Anderson.

'If only one attitude changed, maybe it was worth his death'

ct for the law, riots and refugees, community pushed to the breaking edge, officers to quit, saying the public is

ida? ps, one a patrolman in a small, r in one of Dade County's most

es. Both intend to stay here and battering their profession has, are committed to performing

Ana M. Rodriguez

Donsky, a "Jewish boy" who combines a sense of humor with a sense of the hardships inherent in police work, says an additional stress today on a policeman's life is the feeling that, whatever he does, he is not appreciated.

"You bust your butt out there for these people and they never say 'thank you.' Nothing."

Yet a policeman is expected to be all

suspect who had hidden in the thickened underbrush near Biscayne Boulevard and 135th Street in North Miami.

Senk had felt too many times the pain of losing a fellow officer to the bullet of a desperate criminal's gun. He could name the men he knew and worked with who had died that way: Hodges, Curlette, Dazevedo, Crenshaw.

But Mertes was more special. He left a wife, two infant daughters and a rather unique relationship with Senk. "I felt a very deep personal loss."

Again, it was one of those negative times when he wondered if policework was worth it.

DURING THE funeral Mass, Senk reflected on the kind of life Carl Mertes had lived, the good he had done for people. He began to think more positively.

"In my mind I felt that he was somebody that could be looked upon. If only one attitude of the hundreds of police officers in that church was changed to live like he had, maybe it was worth his death."

If only one.

Family Life

Young children: sexuality and masturbation

By Dr. James and
Mary Kenny



Dear Dr. Kenny: My 5-year-old daughter masturbates. This has been an off-and-on occurrence since she was about 3. All the secular child-rearing books say this is perfectly normal and merely to instruct the child to do this in private since some people will find the practice embarrassing. Isn't there something more Christian and caring to say and do? (Ohio)

A. Thank you for asking so directly about a matter which is very common but which nobody wants to mention. Children do touch their genitals with some frequency, and adults find this behavior embarrassing. What to do?

You ask for "something more Christian and caring to say and do." Remember that values toward sexuality can be communicated in many non-genital ways. Hugging and touching your child is a positive way to say bodies can express affection, a valuable message both dad and mom can communicate to boys as well as girls. Through such behavior you can begin to express your own values about physical love even with young children.

LET ME SUGGEST two extremes which are best avoided.

As a child I was told that any unnecessary attention to a private part of the body was seriously sinful. Such a negative introduction to sexuality is unfortunate.



By
Dolores
Curran

"Don't bring the Gospel into this" Lent I. Gospel values and today's families

The scene is classic Americana. Family at table. Potentially controversial subject on horizon: war vs. peace, economy vs. ecology, or maybe getting ahead vs. hitchhiking.

Discussion heats up. Digestion decreases as voice levels increase. Eventually, youth accuses and parent reacts - or the reverse, and the clincher comes spilling out, "don't bring the Bible into this!"

How many times at how many tables is this scene replayed? Thousands, I guess. In our own way, parents and, yes, children and grandparents too, teach the separation of gospel and family. We don't exactly teach it maybe, but we presume it and accept it as part of good manners.

IT ISN'T FAIR to bring the gospel into real life situations. As interesting as those stories may be, they were written about another people in a far-off land thousands of years ago and have little relevance to Iran, inflation, or homework. Besides, they make us uncomfortable at a time when we're striving for family harmony.

Finally, who are we to interpret the Bible? Best leave that to Father on Sunday morning. Now, let's all change the subject and pass the squash, dear.

DON'T BRING THE GOSPEL INTO THIS. What does it mean, really? A surface cultural acceptance

The other extreme is to tell the child that masturbation is a normal and healthy part of growing up. Most parents take a position between these two extremes.

Most parents want to say that sexuality is a beautiful aspect of life, but don't do it now. As a result most try to stop the masturbation while saying nothing. The message to the child may well be that sex is a matter that cannot be discussed.

In other words, parents try to give a double message: "Your body is nice, but don't play with it at this time." Say that. The clear and spoken double message will be less confusing to the child than a half-silence.

PERSONALLY, I oppose hypocrisy. What is unacceptable in public is also unacceptable in private. I would simply tell my child that it is not acceptable to put her hand on her genitals even though her genitals feel pleasure and are a beautiful part of her.

You must distinguish between your values and your strategy. My parental value is that I do not wish my 5-year-old to masturbate in public or in private.

My strategy would involve two parts. First, I would give the "nice-but-not-now" message about sexuality directly in order to cause as little confusion as possible. Second, in order to be effective and to avoid unique undue emphasis on the entire

issue, I would for the most part ignore her behavior. Ignoring is not doing nothing. In fact, ignoring is the best way to stop a specific behavior permanently.

MASTURBATION in a 5-year-old is not all that heavy. I would treat it like sex words (shockers) in a 7-year-old. A rather firm admonition: "Don't do that." And then, let it alone.

Masturbation, like sex words, is not a sign of eventual corruption and dissolution. It is a fairly normal attempt to explore the body that, with reasonable parental help, a child will outgrow.

A heavy-handed parental attempt to wipe out this activity right now and forever may have unfortunate implications for the child's self-image. She needs to know her body and her genitals are God's creation. They are not dirty, and the pleasures are not sinful. On the other hand, the parent can tell the child rather directly to "stop it" without ruining the child's future sex life.

FINALLY, keep the whole issue in perspective: troublesome, yes; weighty, no.

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

of an historic faith rather than a living out of the basic principles of that faith. It's eating the cake without really having it. Yet, the hunger for spiritual meaning goes on and the search for communal idealism erupts at various times in the family, first in one member, then in another.

A teen comes home from a retreat turned on to Christ. Dad has a close brush with death. A child learns about space. Mom hears a lecture. What are we all about, we wonder, but are too embarrassed to ask. What's the purpose of our lives? Of ourselves as a family? Are we really Christ followers or merely church members?

LENT GIVES US an opportunity to bring these questions into the open as a family. We expect to focus a little on our faith at this time so the structure of examining our gospel values isn't as artificial as it might be at another time.

In these Lenten Columns, I intend to deal with real gospel values and real family life. I realize it may irritate some family sentimentalists and scripture purists. It isn't nice to admit that the proper Christian family occasionally hates one another or that the prodigal son might have anything to do with the cults. But they do, both.

Family Night

OPENING PRAYER

Dearest Jesus, continue to bless us this Lent as we prepare ourselves through good works and penance for your great feast of Easter. Be with us, Jesus, and help us to be instruments of your love to all we come in contact with this week. Amen.

SOMETHING TO THINK ABOUT

Two symbols of faith we wish to focus on this Lent, are the tombs of Christ and his crown of thorns. The tomb where Christ's dead body was placed after his Crucifixion is the focus for the cornerstone of our faith, Christ's Resurrection. Dark and silent, the tomb reminds us that each of us too will die, yet faith in Christ means eternal life (Jn. 3:16). Christ's crown of thorns is a worldly mockery of his being a king (Mt. 27:27-31). It reminds us boldly that Christ's kingdom is not of this world.

ACTIVITY IDEAS

Young and Middle Year Families

CHRIST TOMB AND CROWN OF THORNS: Materials for tomb: plaster of paris, empty oatmeal box, scissors, a stone about the size of Dad's fist. Mold the tomb out of the plaster of paris around the bottom four inches of the box. Cut off the box and place the stone at the door of the tomb. For the crown use some sticks, toothpicks, and thin wire. Make the crown by wiring the sticks into a circle and affixing the toothpicks as thorns. These items can be used as a centerpiece during Lent.

Adult Families

Read aloud John 3:16 and then Matthew 27:27-31 and have each family member share thoughts.

SNACK TIME

Why not keep the snacks low key during Lent? Try some carrot sticks cut in all sorts of sizes and shapes.

ENTERTAINMENT

Hold a "Spring Round-Up." Search the closets for toys and clothes that can be given to an

organization that will make them available to the poor.

SHARING

Try to give every family member a chance to talk during the sharing. Share a crazy story from last week.

Try to recall when your faith was tested. What was it like and how did things turn out in the end.

Someone share a time when he or she felt extremely sad. How could it be compared to Jesus' crown of thorns?

CLOSING PRAYER

Gentle Jesus, thank you for the symbol of your empty tomb, and, Jesus, thank you also for suffering for us the horrible "crown of thorns." How deeply we all love you, Jesus, and how much we want to be your disciples. Help us along our way this Lent, especially when we are angry at each other. Amen.

Lent and Scripture '81

**Readings: Genesis 12;1-4;
2 Timothy 1;8-10; Matthew 17;1-9**

By Fr. Richard Murphy, O.P.

In a matter of seconds, TV commercials inject a tremendous amount of information into our minds. We are eloquently and persuasively urged to "buy and be happy." Promises, promises, promises!

Our churches are another world wherein we encounter a much more realistic kind of promise. Jesus endorses the "cross" and invites us to walk with Him if we want to know true happiness.

IN THE STRENGTH of a promise, Abraham (ca 1850 B.C.) left his home to find the Promised Land. He had to keep looking ahead, for the journey was not to be a short one.

St. Paul urged Timothy to share hardships with him for the sake of the gospel. He assured his disciple that life and immortality were the results of the Good News.

The gospel today tells of Jesus' transfiguration on Mt. Tabor, near the Sea of Galilee. A strange incident. Jesus' face shone and his clothes became shining white. Moses and Elijah, the Old Testament figures representing the Law and the Prophets, conversed with Him about His death. The bright cloud symbolized God's presence, and a heavenly voice said clearly: "Listen to my Son, the Beloved."

WHAT DOES this strange happening say to us? What Jesus was saying, in an unforgettable way, was that the cross was part of His mission, and He was inviting His special friends, Peter, James, and John, to share in it. Notice that word "inviting"? It is flattering to be invited into another's life (even for dinner); here Jesus was inviting them to share his sufferings. The message (you might also call it the "come on") was important: Sufferings do not mean that God is angry with us.

Now here is a novel idea indeed, and one that opens doors to many exciting vistas. There is suffering that is penal (deserved); others that are medicinal (designed to correct); and still others which are expiatory, i.e., their cleansing effects touch upon others. Such were the suffering of the Lamb of God, the well-beloved Son, and those who suffer in union with Him.

Jesus was assured - and so are we - that he was the Beloved Son even though He suffered. The voice on Mt. Tabor must have sounded sweet in His ears; it certainly does in ours.

LIKE IT OR NOT, we shall all have our share of suffering, for life's purpose is not to gratify but to purify us. Existence for us is not a cozy fireplace, but a refining furnace.

The child that is protected from harsh reality will not mature properly, or develop the resourcefulness and courage which is the human response to trials and troubles.

Some sufferings come unasked; others we deliberately assume, for penance. It is only the second week of Lent, and already we know how difficult it is for us to keep our resolutions (daily Mass, no snacks, Scripture reading, etc.). The Church reminds us of the importance of suffering, and of penance.

The transfiguration tells us that we have to look ahead, and not to be afraid, Jesus always keeps His promises, and never disappoints us.

Fr. Richard Murphy is the author of **Background To The Bible, and Days Of Glory**. He has also written **Sunday Gospels and Sunday Epistles**. He has a **Doctorate in Theology** from the Angelicum in Rome, as well as a **Doctorate in Scripture** from the Pontifical Biblical Commission in Rome.

THE TRANSFIGURATION



SECOND SUNDAY OF LENT

The theme for this week's parish discussion groups is the **Transfiguration - our vision of who Christ is and who we are as a saving community living in the Lord: our vision of the purpose of life.**

Today, we want to reflect on the Church and the parish as being a community. Our Lord Jesus did not expect us to become holy alone. We are expected to support each other in our growth in holiness. That is one of the reasons for the parish - to be a community of people all working together for the same purpose.

So, my beloved, your parish is a large family of brothers and sisters helping each other live out their religious lives.

We do this as we rally to pray together each Sunday. We express our unity and try to encourage each other by sharing together in the prayers of Mass, by willingly taking part in the choir, or acting as Lectors, or Servers, or Ushers, or Ministers of the Eucharist.

We work together in the many societies that support the activities of the parish, visiting the sick, taking care of the poor, joining together in parish projects.

I hope that your thoughts and prayers this week will be on how you can become even more active in helping your parish become even more effective as a family of people helping each other gain eternal life.

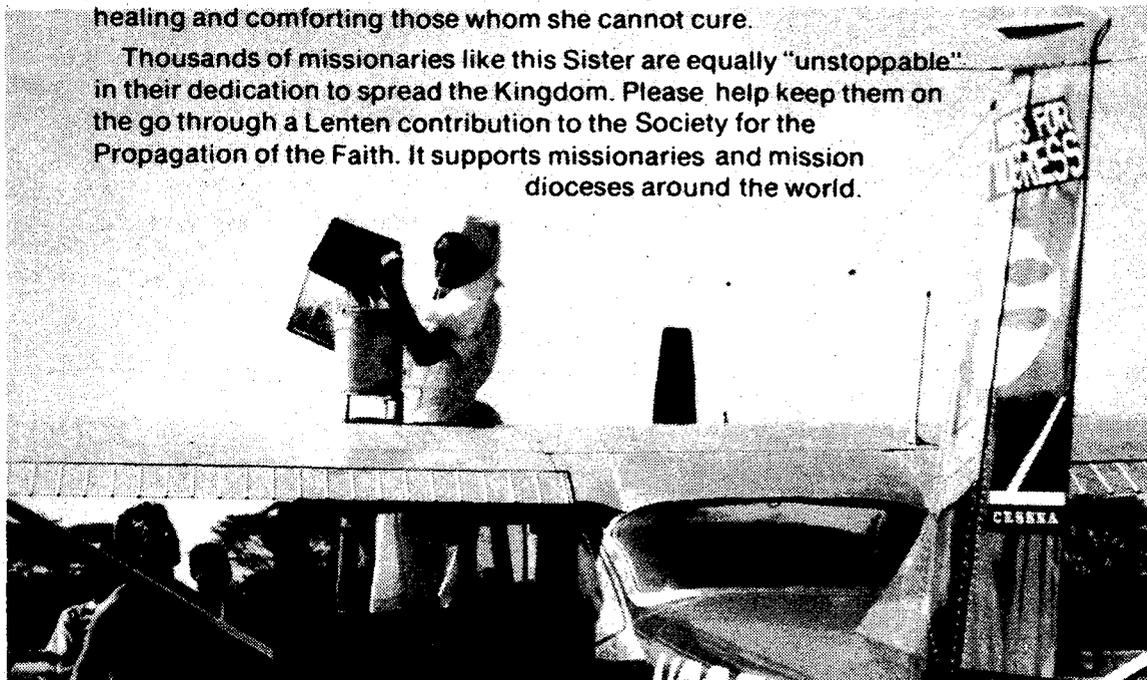
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Edward A. M. Cusack
Archbishop of Miami

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Thousands of missionaries like this Sister are equally "unstoppable" in their dedication to spread the Kingdom. Please help keep them on the go through a Lenten contribution to the Society for the Propagation of the Faith. It supports missionaries and mission dioceses around the world.



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Miami, Florida 33138

Cop finds job is tougher today

"The greater majority of police officers are hardworking. They're attempting to provide a service to the community...they take a risk every time they put a uniform on and go out on the road."

Major Bob Senk

continued from p. 13

about criminals who routinely resist arrest, riots, and suspects who shoot back.

"When morality lessens, the respect for the law lessens, and I firmly believe that morality has really gone downhill in the last 20 years," says Senk.

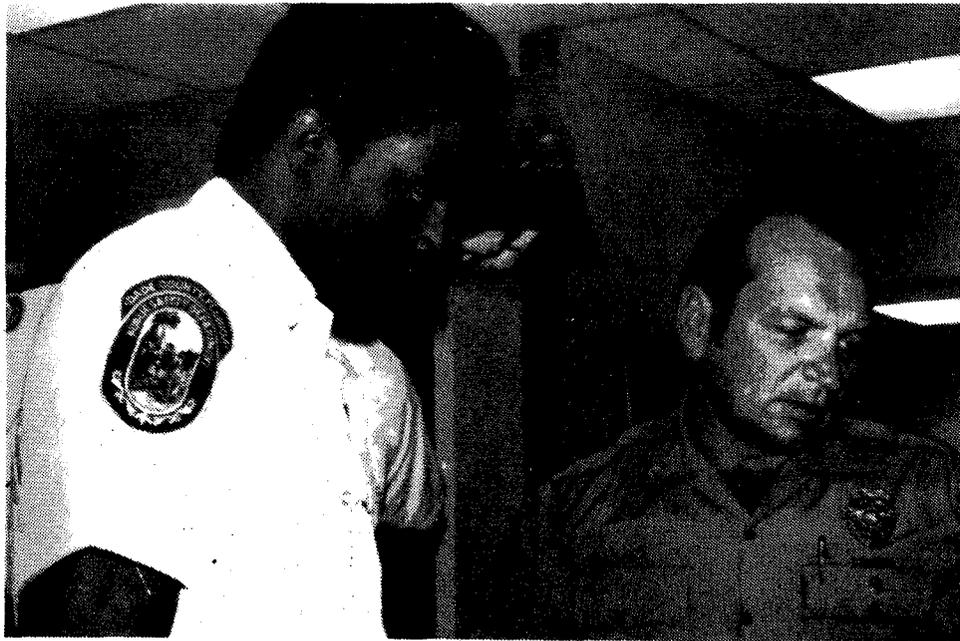
He has two daughters, 20 and 22, and a wife who sleeps better now knowing that he is not on patrol but behind a desk most of the time.

A member of St. James Parish, active in The Men's Club, he rediscovered religion a few years ago, after the death of his three-day-old son.

THEN, WHEN HE started with Cur-sillo, "I was floating on cloud nine. I was very optimistic. I would say, 'Boy, I'm going to go out there and be a friend, make a friend and make that friend a friend of Christ.' And I endeavored to do so, but I've slowed down quite a bit since that time. I need a shot in the arm."

He describes a policeman's experience with religion in terms of the pendulum on a grandfather clock.

"One day your involvement in police work is directed by your faith, your faith in God and faith in the goodness of the people. When it swings to the left, you're weak and you're meeting obstacles you can't overcome. You question your faith. You question whether there is a hereafter. You wonder why people do things to other people."



Major Senk briefs a police aid at station

Policemen, he explains, "see the worst possible inhuman things that people do to other humans."

"CRIME APPARENTLY is an opportunity where people feel . . . society owes them something so they go ahead and take what they can without considering the victim or the loss of life and property," Senk says.

He blames the increase in unemployment for the crime rate. "When you're hungry you look for food." But he says more welfare is not the answer. Instead, the government should encourage individuals to earn their keep.

He blames the local news media, specifically *The Miami Herald*, for exploiting "the terrible things that are going on in the community," and coming down extremely hard on police officers.

"Very rarely do you see in a *Herald* the good actions of the honorable actions on the part of police officers. The frustration that we experience as a result of this is unbelievable. The officers are afraid to get involved in situations where they can be criticized," says Senk.

He wishes the media would be a bit more realistic.

"AN OFFICER has seconds to make a decision on a situation which could mean the difference between his life or the life of somebody else, whether it be the subject or the victim that he's confronted with. And that particular situation is subject to review not over days, not over weeks, but over months and years by the courts, by juries, by judges, by the media. You can appreciate the pressure that is on that officer."

Senk doesn't deny that there are bad apples in police departments, cops who need to prove their manhood, can't stand namecalling or have difficulty controlling their temper. But, he says, the top brass is aware of who they are, and is only waiting for the physical evidence to convict them.

Like the criminal justice system, "we are handicapped. We have to have evidence."

"The greater majority of police officers," he maintains, "are hardworking. They're attempting to provide a service to the community . . . they take a

risk every time they put a uniform on and go out on the road."

Their job is made doubly difficult by a badly crippled criminal justice system.

"The criminal justice system is inept. It is not working, has not worked for some time. The juvenile criminal justice system is about five times worse than the adult system. We put juveniles in youth hall for robbery and very likely they are released within four or five hours to their parents."

Senk finds it "ludicrous" that cases should be thrown out of court on technicalities. "If the evidence is there, why not use it?"

In England, he says, evidence is valid no matter how it is obtained, the only difference is that the policeman is subject to civil liability if he obtains it illegally. He would like to see such a system instituted here.

"The courts have gone too far in protecting the rights of the defendant. It's gotten to the point where our hands are almost tied."

Senk says if something is not done soon, crime will reach a point where it will be beyond anyone's control. But he doesn't know what can be done.

"A lot of praying. Maybe that's not enough. We need something that will make people look up to the Lord, make them realize why they're here. I don't know what it's going to take to do that. I don't know what any one individual or any group of individuals can do to make that happen."

"THERE HAS to be an acceptance of people who are willing to be good for the sake of being good," says Senk. "I'd like to see that developed somehow," including among police officers, who often show a reluctance to get involved with the community or God.

"There aren't too many who are religious, whatever faith they are. It's a sign of weakness to be religious or to show empathy for the community. The cop's gotta be macho. He's gotta be tough, gotta be able to handle himself, gotta be able to swear and cuss."

Senk is not embarrassed about religion. "I'm thankful that I'm a Christian. There have been many days where I probably would have overreacted to a situation. However, I was able to reflect on what is right and what is wrong and act accordingly."

He is a little frustrated with police work right now. He misses being able to help people, instead of just answering calls and putting crooks behind bars. He says his men need the community's support, its wholehearted determination to end crime and restore law and order.

In two years, he could retire and put all the frustrations behind him. "I know it would be nice to realize that I could leave if I had to," he says. And yet, "I don't know if I would."

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Resurrection church, Dania, will sponsor a trip to the Passion Play in Lake Wales, the weekend of April 4-5. Ticket price is \$50 which included bus fare, play, motel accommodations (two persons to room). Meals not included. Reservations are required and full payment on a "first come, first serve" basis. Departure is from the church at 12 Noon on April 4, returning to Church on April 5, about 4 p.m. Call Marie Dell'Osso at 920-2610 (between 8:30 a.m., to 10:00 a.m. or 5-6 p.m.) Peggy Kaffel, 921-6999, Jack Harinaro, 923-

7616, or Helen Clark, 923-4198. Sponsors: Parishioners Guild of Resurrection Church, 617 N.E. 2nd St., Dania, 33004.

St. Bartholomew's Ministry to the Separated and Divorced will have an Evening of Reflection under the direction of Fr. Mario Vizcaino on March 21, at 7:30 p.m. in the Parish Hall at Miramar Parkway and University Drive. Information: Tony 983-1134 or Ed 625-0369.

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Double-barreled open house - Barry College

MIAMI — Invitations have been sent to hundreds of prospective graduate and undergraduate students, counselors, principals, and others to join in a double-barreled Open House on the Barry College campus Wednesday, March 18.

High school students considering college, and community college students thinking about transfers, as well as other potential undergraduates will be welcomed at 9 a.m. in the Barry auditorium. There will be information on admission and financial aid and a slide presentation. Afterward the young people will have an opportunity to visit classes, see exhibits, enjoy some good entertainment and tour the library.

During the day they will be meeting some faculty, and have opportunities to talk to Barry students about the college and college life.

Those planning to seek graduate degrees will be welcomed at 7 p.m. in the Thompson Hall lobby, a time convenient to many working full time during the day. Invitations have been sent to many individuals, and to schools, churches, social agencies, and businesses in Dade and Broward counties. Barry's five schools on campus offer graduate degrees such as MBA, MSW, MS in Education, and MA in English and in Religion. Deans of the schools and departments offering graduate programs will be on hand to respond to questions.

Respect Life pilgrimage

The 3rd annual Respect Life Pilgrimage will take place at Lakeland Civic Center, Lakeland, Florida, on March 22, 1981, P.M. Program is at 2 p.m., Mass is at 3 p.m.

A chartered bus will make stops in Miami, Broward, and Palm Beach the morning of March 22. Cost is \$18 round trip. Bring box lunch. bus should return to South Florida around 8 p.m.

for bus reservations please call: Dade: 653-2921, Broward: 753-2979, Palm Beach: 655-4050.

There will be a Pilgrimage Holy Hour held at St. James Church, 7th Ave. and N.W. 131ST Street, on Saturday evening, March 21, AT 7:00 p.m. Prayers and benediction for the success of the Pilgrimage to Lakeland will be offered.



The mortgage goes up in flames as from left: Kaye Frazier, Fr. Eugene Quinn, Ray Bentely, Fr. Beene, Murphy Chapman and Bill Lawson look on with great satisfaction.

Mortgage burned at St. Peter's

Joy reigned supreme on Big Pine Key when a mortgage-burning ceremony was held on February 22, at St. Peter's Church.

The ceremony began with the reading of a telegram from Archbishop Edward A. McCarthy, congratulating the parish on disposing of all back debts and the mortgage.

A sing-along followed the burning and a complete turkey dinner was served to each parishioner. There were games for the kids and prizes given to the winners. Many of the parishioners wore their T-shirts with the parish emblem emblazoned upon it.

The food was a joint effort of the St. Peter's Men's club and the St. Peter's Ladies Guild.

Catholic Daughters

NEW YORK (NC) — The Catholic Daughters of the Americas (CDA) will offer a \$1,000 cash prize during the latter part of 1981 for an essay dealing with unknown or only little known aspects of local Catholic church history.

"Each essay must present some little-known or previously unknown aspect of your local Catholic church history," said Miss Mary E. Murray, national regent of CDA. "Scholarly thinking, good writing and presentation of

material which is new and informative in the field of local Catholic history will be favored, as well as material which has not been presented elsewhere."

The contest is open to clergy, Religious and lay persons, and members and non-members of CDA. Contest rules may be obtained from Mrs. Lila Dilis, 2309 Huntleigh Drive, Oklahoma City, Okla. 73120. Manuscripts must be submitted to Mrs. Dilis by July 1, 1981.

Mrs. Mildred Geary

A Mass of Christian Burial was celebrated in Visitation Church for Mrs. Mildred Geary, first Mercy Hospital employee, who died last Saturday at age of 81.

Fr. James Vitucci was the celebrant of the funeral Mass for Mrs. Geary who retired 16 years ago after 20 years of service to the hospital as manager of the development office which opened in the downtown Alfred I. duPont building when plans for the building of the general hospital were announced in the early 1940's.

In addition to her daughter, Mrs. Barbara Sailors, of Ellijay, Ga., she is survived by three grandchildren. Burial was in Flagler Memorial Park.

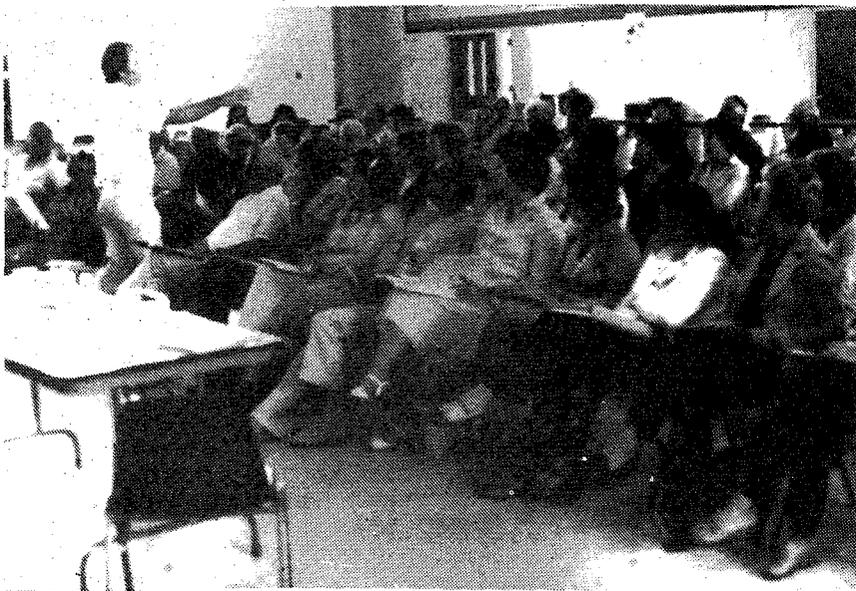
Walter J. Tyson, Sr.

Walter J. Tyson, Sr., 87, father of Fr. Joseph V. Tyson, S.S.J., died on March 6, at St. John's Nursing Home in Ft. Lauderdale. Mr. Tyson and his wife, Matilda, retired to Coral Gables from Philadelphia, in 1953. They resided in Coral Gables and were members of Little Flower Church. In 1960 they moved to Pompano Beach and became pioneer members of St. Elizabeth's parish.

A Funeral Mass was held in Philadelphia, at St. Raymond's parish last Wednesday.

Mr. Tyson is survived by his wife, four sons and two daughters, 26 grandchildren, and eight great-grandchildren.

There will be a special Mass at St. Peter and Paul Church in Miami on Saturday, March 14, at 11:00 a.m. Fr. Tyson and his mother will greet friends following the Mass.



Some representatives from 11 parishes listen as Dr. Norman Carroll lead workshop for Lectors.

Lectors participate in Workshop

Fr. Micahel J. Devaney, O.M.I., pastor of Mary Immaculate Church in West Palm Beach recently hosted a lector's Workshop held in two sessions, in Cardinal Newman cafeteria.

The workshop was open to all parishes in the area. Eleven parishes participated and 60 lectors were

present.

The instructor was Dr. Norman Carroll, Deacon at St. Anthony's Church and co-author of the booklet, "We shall Proclaim the Word of God."

The organizer of the group was Edward Flynn, of Mary Immaculate, who is presently in the Deacon program.

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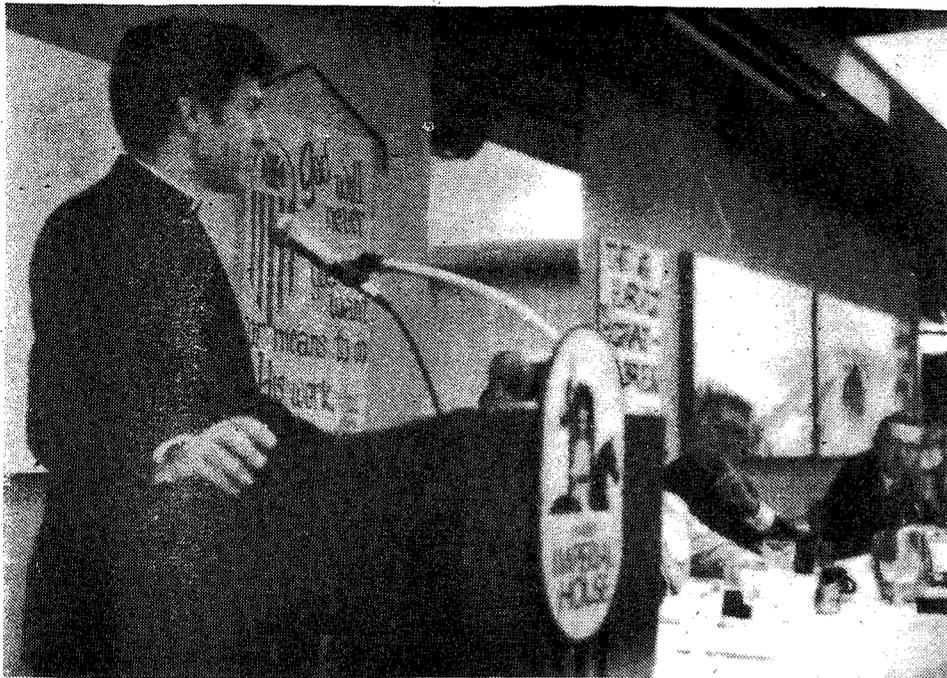
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(Photo by George Kemon)

Fr. Gustavo Miyares, Archdiocesan Vocations Director, addresses Serra Club banquet in Pompano Beach. Looking on are Bishop Roman and Serran Richard Lill.

Serrans celebrate clergy and club

By George Kemon

"We have to evangelize our families!" said Auxiliary Bishop Agustin Roman to the Broward Serra Club banquet honoring priests and their club.

The Serra Club celebrated two major events at one banquet: its annual Clergy Appreciation Dinner, and the 20th anniversary of its founding.

More than 100 people were present to honor the clergy of Broward County.

Featured speakers were Bishop Agustin Roman and Fr. Gustavo Miyares.

BISHOP ROMAN referred to remarks made by Archbishop McCarthy on Evangelization as he said, "In this united apostolate, we will also reach out to share His teachings, His blessings, His hope and His peace and His joy with those who do not know him; of those inactive Catholics who walk with Him no longer."

The Auxiliary bishop continued, "We have to evangelize our families. The Bishops of the United States have made this decade from 1980 to 1990, the decade of the family. The Church must project the Gospel of Jesus to all families so that they may grow in faith, prayer and love."

"But what can we possibly do without vocations in light of this great challenge to evangelize all stratas of humanity? Nothing. The priest is the main instrument of this program," said Bishop Roman.

"Let us continue to work on behalf of priestly vocations. Let us continue to pray for our work, for without prayer we can do nothing. We need holy priests that may live God's word and may preach it as John Newmann did in the last century. South Florida needs living witnesses of evangelization:

These 'signs or times' should find us vigilant."

FR. MIYARES, Director of the Vocations Office for the Archdiocese of Miami spoke about the role of schools, CCD programs and the role of the religious in securing and fostering vocations. He touched the areas necessary to the promotion of vocations: Prayer, Promotion and Recruitment, all related, according to the Vocations director. And each of us has to use these tools to promote vocations if they are to be fruitful.

Serran Dick Lill spoke on accomplishments of Serra in Broward County and on the need for younger members and the difficulty in attracting them.

During a meeting of the Palm Beach Serra Club in 1961, Archbishop Coleman Carroll asked O.J. Trott to start formation of a Serra Club for Broward County.

TROTT CALLED together thirteen dedicated Catholic laymen on St. Patrick's Day, and the following year, on March 5, 1962, Serra Club of Broward County was chartered at a meeting held at the Venetian Isle Yacht Club.

Archbishop Carroll and Msgr. James Walsh, Chaplain of the Miami Serra Club, attended the Charter Night meeting. Adrian Brennan presented the Statue of Padre Junipero Serra to the Club. Jim McCaughan, President of the Miami Serra Club presented the Bell, Richard McCord, President of Palm Beach Serra Club presented the gavel and George Smith, president of Serra International presented the Charter.

There have been 19 past presidents. Dr. Maurice Draye, who served in 1979-1980, is again serving as President for a second though not consecutive, term.



Fr. Carl Fisher, S.S.J.

Mission set for Holy Redeemer

A Parish Lenten Mission will be preached at Holy Redeemer Church, 1301 N.W. 71st Street, Miami from March 15th to 19th by the Rev. Carl Fisher, S.S.J. Father Fisher, a native of Pascagoula, Mississippi was ordained a priest in the Josephite Society in 1974. He is at present stationed at Baltimore, Md., where he is in charge of the Vocation Program of the Josephite Society. Father Fisher is an associate editor of the Josephite Harvest Magazine and contributes to a variety of national and regional publications. He is widely involved in preaching missions and retreats throughout the country.

Father Fisher will preach at the 7:00 A.M. and the 10:00 A.M. Masses on Sunday morning, March 15th and will present mission services Monday through Thursday evenings, March 16th through 19th at 7:30 P.M.

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'Zone' Masses in Naples

Ed Daugherty, Chairman of Zone 9, hosted the first in a series of annual "Neighborhood Mass" programs followed by a reception which was held in St. Ann's Parish recently.

The Parish is divided into nine zones each with its own chairman and Eucharistic Minister. These zones comprise the Evangelization Commission of the Parish Council of which Sister Kathleen Mary Winkleman O.S.F. is chairman.

The Mass was celebrated by Fr. Thomas J. Coggin, Pastor, aided by Virginia M. Van Loon, Eucharistic Minister and Server; Josie Kolbiaz, Lector; Sister Kathleen, Leader of Song a capella.

Father Coggin said "In dividing our parish into zones we hope to create for each member of St. Ann's a greater sense of duty, a basis for better communication, and perhaps a start toward our Christianity in greater depth."

The Zone Chairmen and assistants provide a nucleus from which and to the activities and life of the area flow. Each zone is committed to welcoming new parishioners and visitors, visiting the sick and housebound, assisting the needy and as liaison with parish priests

"Physical fitness buffs jog and diet with zest. Lent should be a similarly exhilarating time as we exercise little-used virtues, overcome the flabbiness of indifference and put a new tone in our spiritual life." (Archbishop Edward McCarthy of Miami, Fla. 1979)

In the Byzantine-rite Archdiocese of Pittsburgh, Archbishop Stephen Kocisko gave people three basic guidelines for practicing Lent in 1978: "Ask forgiveness of your neighbor and treat him charitably. Ask forgiveness of God for your sins. Store up heavenly treasure."

"Lent is a time that makes us think about our relationship with 'our Father'; it re-establishes the order that should reign between brothers and sisters. Lent is a time that makes us jointly responsible for one another; it detaches us from our selfishness, small-mindedness, meanness and pride." (Pope John Paul II, 1981)

Foxy, Hunk and TV morality

BY Michael Gallagher

NEW YORK (NC) - In a recent speech before the Durham, N.C. Chamber of Commerce, James H. Rosenfield, president of the CBS, decried the readiness of certain groups concerned about the state of public and private morality to place the blame on television.

While acknowledging that we live in an age in which "children may have been deprived of their innocence," Rosenfield contended that those who wish to make television the scapegoat are merely attacking the symptoms of a "fundamental social change," which he blamed on a "rapidly increasing divorce rate and the increasing number of women who have entered the work force."

Rosenfield, quite rightly, deplores simplistic answers, but I wonder what feminists will think of his own explanation of our social problems. In arguing that shows such as "Dallas" - his own example - do no harm, Rosenfield was using the familiar argument that you don't blame the messenger who brings you bad news. If immorality flourishes on "Dallas," well that's what goes down these days, like it or not. Don't blame television.

NOW IT'S quite true that it would be foolish to blame the messenger, especially if he conveys the bad news with such skill and insight that he prepares you to meet the challenge it represents.

But suppose that the bad news is sexual immorality and your messenger comes in and breaks it to you by doing an obscene dance. And suppose he carries on in this way night after night. Not only has he failed to tell you anything you didn't already know, but he has made things appreciably worse.

Television is certainly not the root cause of all our problems, but when television celebrates immorality in shows such as "Dallas," it is not just reflecting the ills of our society, it is making those ills worse. Its message is that everybody is doing it, a corrosively cynical declaration that puts all of us who believe otherwise on the defensive.

All of which brings me to a letter I received from Mrs. Diana Almeida, who described herself as a Catholic and parent. Mrs. Almeida brought to my attention two ads that appeared in the Dec. 15 edition of Broadcasting, a respected trade journal of the industry.

THESE ADS, which as Mrs. Almeida observed, were "probably not intended for the eyes of the general reader," were placed by Post-Newsweek Production to tout a new daytime serial called "Young Lives," which, we are promised, is to have a "young, provocative slant."

In one ad, a sweet young thing stares sultrily into the camera. Above her picture, write large, is "Foxy." To the right we read: "Beautiful Rachel. Spoiled, sexy, rich and rotten. She's 15 going on 29."

Two pages earlier, the reader of Broadcasting, perhaps a station owner or program director interested in a new "product," has already met Foxy's counterpart, Hunk. Hunk is Brad: "Brad's got what it takes to get what he wants...and he wants it all, now!"

The pitch is that if you buy "Young Lives," Foxy and Hunk and all their friends, who, we can safely conclude, are just as rotten as they are, will cavort for you in such a fashion as to grab the youth market, not to mention, of course, a sizeable number of middle-aged lechers.

But let's listen to what Mrs. Almeida has to say: "Brazenly Post-Newsweek Production boasts in the advertisement:

'We're producing results.' It is indifferent to the effects its programs may have on the values of young viewers who will see glorified in 'Brad' and 'Rachel' qualities that a moral upbringing teaches are contemptible, qualities that undermine the noble virtues of restraint, selflessness, loyalty, compassion and that concern for our fellow beings which society demands for its very existence."

IF NOTHING else, said Mrs. Almeida in conclusion, "perhaps the general public could be made aware of the tawdry manner in which this program is being merchandized, with an appeal to the opportunistic interests of station owners, rather than to their sense of public service, and with total indifference to the program's effects on the moral values of young people."

There is nothing worth saying after so effective a summation except to ask you to keep your eye out to see whether or not one of your local stations succumbs to Post-Newsweek's sexy hard sell.

Michael Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

"In one ad, a sweet young thing stares sultrily into the camera. Above her picture, writ large, is 'Foxy.' To the right we read: 'Beautiful Rachel. Spoiled, sexy, rich and rotten. She's 15 going on 29.'"

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It's a Date

East Coast Deanery, MACCW, Annual Spring Meeting will be held at St. Jude's Parish Hall, U.S. 1, Tequesta, on March 17, Business at 9:30 a.m., 11:00 A.M., Mass, 12:30 p.m., lunch, \$5.00 per person. Guest speaker, Mrs. Hilda Montalvo, Ass't. Director for Lay Ministry, Palm Beach County.

Cenacle Retreat House in Lantana will hold a Creative Living Seminar for men and women of all denominations during the weekend of March 20-22. The Seminar will be conducted by Muriel Brennan a Cenacle sister from Chicago who now specializes in this work. The program will include lectures with psychological and spiritual input, discussion, reflection and small group sharing in a supportive atmosphere. Participants register for the entire weekend and reside at the Cenacle. For information please call 582-2534.

Our Lady of the Lakes Seventh Annual Spring Festival, from March 12 through 15, at 15801 N.W. 67 Ave., Miami Lakes. Times: 6-10 p.m., 12, and 13 March, Noon to 11 p.m. on the 14th, and 1 to 10 p.m. on the 15th. Ethnic food booths, game booths, blue grass music, cloggers, country and western music groups and choral groups from local junior and senior high schools.

St. Juliana's Church, 4500 S. Dixie, W. Palm Beach, will hold its 2nd Annual Family Festival on the Church grounds, March 18 through 22nd. Games, food, prizes, rides. Advance sale tickets for rides may be purchased at considerable savings at the school office or church rectory until March 17. Dinner tickets may be purchased at door. Adults \$4.25, children \$3.25. For information: 588-5255.

Blessed Sacrament Women's Club will hold their Annual Springs Rummage Sale, March 20-21 9-5 p.m., in the Parish Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale. Articles accepted March 17, 18, and 19, from 9:30 a.m. to 11:30 a.m. Please place clean clothes folded in boxes. Information: 565-8635.

The Holy Family Senior Club will meet on March 20, in the Parish Hall, 14500 N.E. 11th Ave., No. Miami, at 1:30 p.m. A guest speaker will be presented. Refreshments. Games. Persons 50 years or over are invited.

St. Gregory Catholic Church, 200 N. University Drive, Plantation, will present an organ recital by Diane Bish, March 22, at 4 p.m., in the church. Diane Bish is organist of the Coral Ridge Presbyterian Church. A reception will follow in the St. Gregory Parish Center. The program is sponsored by St. Gregory's Women's guild.

Catholic Widow and Widowers club will have a social gathering on March 16, 7:30 p.m., at 2380 W. Oakland Park Blvd., rear of PWP Hall. Refreshments, setups. For information: 772-3079 - 733-4274.

Third Order Carmelites will meet at 1:30 p.m. in the Parish Library of St. John of Arc Church, Boca Raton. All invited. Information: Rita Ryan, 395-8122, or Joan Hoffman, 392-1950.

St. Malachy's Women's Club, 6200 University Drive, Tamarac, will hold a short business meeting at the Parish Hall, March 17, at 7:00 p.m. A St. Patrick's Day party will follow at 8:00 p.m., with music. Tickets \$2.50. All invited.

Religious Ed session

Fr. John Shea will be the principal speaker at the Religious Education Mini-Convention to be held at St. Mary's Cathedral, on Saturday March 21.

Several publishers will also present workshops on their materials and programs.

The mini-convention should profit clergy, religious, catechists in CCD, and Catholic schools, family life ministers, or any one interested in the work of religious education.

A contribution of \$5.00 per person is asked for the full day's program including lunch.

Further information may be obtained from the Department of Religious Education, 6180 NE 4th Court, phone: (305) 757-6241.

Lecture on church architecture

Patrick Quinn, author of the article on church architecture in the New Catholic Encyclopedia and architect of St. Jude Church in Boca Raton, will give a free lecture on church architecture and Theology, Sunday, March 15, at 12:15 a.m. at the College of Boca Raton. All interested in the subject are invited.

Handicapped Day of Renewal

The 5th Annual Handicapped Day of Renewal will be held at Villa Marie Nursing and Rehabilitation Center - 1050 N.E. 125th St., North Miami - Saturday, March 21st - 10:00 A.M. to 3:00 P.M. Spiritual director is Father George Goodbout. There is a \$5.00 registration fee which includes lunch. Reservations - John Winters of Goal, Inc. 895-6377. This is open to all elderly and physically handicapped. Set this day aside for you and God.

Eucharistic Minister training days

The following two Training Day dates will probably be the last ones until fall;

1) Saturday, April 4, 10 A.M. - 3 P.M., St. John Fisher Church, 4001 North Shore Dr., West Palm Beach.

2) Saturday, April 11, 10:30 A.M. to 3:30 P.M., St. James Church, 540 N.W. 132 St., North Miami.

A Gentle Reminder: In order to be commissioned one must have been recommended by his/her pastor and must have attended a full day's training.

A Note to the Pastors: Please send letter of recommendation and registration (specifying which training day your people will be attending) to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, Fl. 33138. Please include payment for the training day, which is \$4 per person and includes lunch.

If we can be of any further assistance, please call the Office of Worship and Spiritual Life at the Chancery, 757-6241, Ext. 241/242.

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NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **UNITED BEEF PACKERS** at number 1630 NW 70th Avenue, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.
Dated at Miami, Florida, this 4th day of March, 1981.
UNITED BEEF PACKERS, INC. (Owner)
George M. Santamarina
Attorney for Applicant
7175 SW 8th St., Suite 204
Miami, Florida, 33144
3/13 3/20 3/27 4/3/81

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **L.C.I. MARKETING ASSOCIATES** at number 16831 NE 8th Place in the City of North Miami Beach, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.
Dated at North Miami Beach, Florida, this 4th day of March, 1981.
ALEX KAMMER (Owner)
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NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **A & S DENTAL LAB**, at number 560 West 29 Street, in the City of Hialeah, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.
Dated at Miami, Florida, this 2nd day of March, 1981.
A & S DENTAL LAB, INC. (owner)
George Santamarina
Attorney for Applicant
7175 SW 8 Street, Suite No 204
Miami, Florida, 33144
3/6 3/13 3/20 3/27/81

LEGALS-NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION FILE NUMBER 81-1456 DIVISION 03

IN RE: ESTATE OF ISABELLE B. SLAVIT a/k/a ISABELLE SLAVIT Deceased
NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:
YOU ARE HEREBY NOTIFIED that the administration of the estate of ISABELLE B. SLAVIT a/k/a ISABELLE SLAVIT, deceased, File Number 81-1456, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler St., Miami, Florida. The personal representatives of the estate are **MALVIN ENGLANDER** and **MARTIN BURNETT**, whose address is No. One Lincoln Road Bldg., Miami Beach, Florida 33139. The name and address of the personal representative's attorney are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, **WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE**, to file any objections they may have that 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.**

LEGALS - NOTICE OF ADMINISTRATION
Date of first publication of this Notice of Administration: March 13, 1981.
MARTIN BURNETT MALVIN ENGLANDER
As Personal Representatives of the estate of **ISABELLE B. SLAVIT a/k/a ISABELLE SLAVIT, Deceased**
Attorney for Personal Representatives: **ENGLANDER & BURNETT**
N° One Lincoln Road Building, N° 208
Miami Beach, Florida 33139
By: Malvin Englander
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The Parish and Its People

More is better

By Father Philip J. Murnion

True or false: a parish should always look to its own members for the ideas, the talents, the volunteers, the funds or the sense of commitment needed to meet the important needs?

The answer: true and false. Parishes look to their own people. But parishes are also looking to each other.

PARISHES, it seems, can serve as resources to one another.

- In Kansas City, Kan., parishes, grouped by region, are working together to serve families.

- Parishes in the Flatlands, an area of Oakland, Calif., have been working together for some years. One cooperative activity has been the development of housing for the elderly.

- On the Lower East Side of Manhattan, 21 parishes are in the third year of a joint program that trains parishioners to take a greater part in the work of their parishes.

There's a sort of efficiency mechanism at work in some of this cooperation. People recognize that time can be of the essence in the work of the church. They try to avoid unnecessary duplication of effort.

But efficiency and the desire to save time do not tell the whole story. When parishes work together, it is often because they want to do so and need to do so. They believe their combined efforts will have more impact than is likely if they simply go it alone.

The potential of parishes is very great, many people believe. So they take action together to show how great this potential is.

INTERPARISH cooperation may be necessary if many concerns of the church are to be acted on in an adequate way.

Often this cooperation has a modest objective: the simple sharing of information. Here "cooperation" and "communication" are seen to be close relatives. Cooperation takes the form of communication as people learn from each other's insights, past experience, and expectations.

In this case, parishes cooperate on the level of planning. They learn what has and has not worked for others, how others envision the future. Parish representatives talk over ways to prepare people for marriage or for baptism, how to work with teenagers, how to plan for worthwhile parish council meetings, what to do to get groups of families, neighbors or friends together in homes for discussions of the faith.

But other interparish efforts mount joint programs. In this case, people do more than share information. Action is a goal.

PERHAPS TWO or three parishes work together to develop joint training programs for religion teachers.

Perhaps social action committees from two parishes work out a plan of action to defend the rights of people in a local neighborhood in which

Parishes have worked together to promote unity among racial and ethnic groups. They have worked out joint plans for reaching people who are alienated from the church. They have developed lecture series for adults.

the parishes share an interest. Perhaps the parishes provide counseling services or promote awareness of available public health services.

Parishes have worked together to promote harmony and unity among racial and ethnic groups. They have worked out joint plans for reaching people who are alienated from the church. They have developed lecture series for adults. They have shared the services of full-time personnel. In some diocese there are even interparish councils that represent the parishes on a diocesan pastoral council.

The emergence of these interparish efforts is an example of the church's ability to be flexible in responding to new needs or needs that call for new approaches. Of course, it is all a far cry from the days when many parishes jealously maintained their independence.

THE BOUNDARIES of our lives are frequently in flux. Sometimes people feel that there is little beyond their own neighborhood that is of much concern to them. At other times, events make us realize that we are almost rubbing shoulders with people on the other side of the world. The hostage situation in Iran was such an event.

Interparish efforts give recognition to the relationship we have with others beyond the limits of a given parish.



Couples participate in a Pre-Cana program in Chicago. This is one of many activities where people from many parishes can work together.

LESAC stands for unity

By Leonore Kelly

"In unity is strength" could well be the motto of the 21 parishes and three Catholic social service institutions forming the Lower East Side Area Conference (LESAC) in Manhattan.

Because representatives come from so many individual Catholic parishes, LESAC can take an area-level approach to church life. LESAC helps parishes with planning and programming and, over the years has become a united Catholic force in the neighborhood which is 60 percent Hispanic.

According to the head of LESAC's pastoral center, Sister Marion Agnes Daniel, local government agencies look to the conference for support and help. For example, she said, the local immigration office might ask LESAC if it would help arrange a "non-threatening meeting" with illegal aliens (both Chinese and Hispanic) to "explain changing possibilities for citizenship."

TO PREPARE laity and clergy to be effective leaders in their parishes, LESAC sponsors an institute for ministry. Since 1977, the institute has offered up to 10 courses twice each year for English- and Spanish-speaking people.

Staffed by people who come almost exclusively from the Lower East Side of New York City, the ministry courses cover scripture, spirituality, family life and skills such as those needed by home visitors or lectors who read scripture at Mass.

Sometimes, the people who complete these courses go on to work in the larger community. Sister Daniel pointed to a Hispanic youth, now in his mid-20s, who participated in numerous LESAC programs. Today he works as a counselor with former prisoners and drug and alcohol addicts in the community.

A relatively new LESAC effort in leadership development is the Christian empowerment program. About 60 people, two-thirds of them laity, have committed themselves to spend a weekend each month over a period of five months learning the theology behind church social-justice efforts, and the skills for leadership and community organization.

THE SECRETARY of the Pastoral Center, Lily Muñoz, explained: "A lot of our people are good Christians and willing to work for the church but they don't know how to go about it. They also need to learn that social issues are part of a Christian's concern."

Victor Papa, LESAC's co-chairman, feels the program, with 29 Hispanics enrolled, is especially pertinent for the Spanish-speaking people since they are often the victims of crime, poor health and inadequate education.

"For years," he says, "the American clergy has taken up their fight. Now Hispanics will be able to take up the fight themselves."

LESAC originated in the mid-1960s when priests from neighboring parishes began meeting informally each month to pray and to discuss common pastoral problems. Then some religious sisters joined. Before long, LESAC was recognized officially by the Archdiocese of New York. In 1971, lay delegates became members.

Reflecting on his experience, Papa says: "When I was asked to represent my parish four years ago, I sat there feeling rather nervous among parish staff members who had always made the decisions. But with the constant encouragement of the priests and sisters, I have to come to feel the conference belongs to the laity as well."

MANY CONFERENCE activities are the outgrowth of a two-year planning project completed by members in 1975. Committees constantly assess needs and existing services in such areas as liturgy, spiritual life, family, youth, Chinese and Hispanic ministries and social action.

A two-hour area meeting is held each month in a different parish, attended by as many as six representatives from each member parish. "When you bring together people with similar interests from numerous parishes, all kinds of possibilities open up," reported Sister Daniel.

Once programs are adopted by LESAC, she explained, the pastoral center is responsible for carrying out LESAC's day-to-day operations.

The Parish and Its People

It's Alive!

By Neil Parent

Jean Young had a lot to think about that May night in 1969. She and her husband, Bob, had just returned from a meeting where approximately 40 people from churches and synagogues throughout Alexandria, Va., had decided to launch a new cooperative venture in serving the poor.

A Methodist minister - the Rev. Jesse Unruh - had urged the people to meet. They talked over ways to pool resources, hoping that what they had done separately could be done more effectively together.

The Youngs' parish, Blessed Sacrament, already had a loose network of people active in the social justice field. Many, like the Youngs, were members of the Catholic Family Movement. They had arrived at a realization that being a Christian calls for ac-

They had arrived at a realization that being a Christian calls for action.

tions, especially on behalf of the poor and disadvantaged.

So they had begun to collect and distribute food, clothing and furniture to families who needed these items. Continuing this kind of work with other parishes and non-Catholic congregations was an idea that held great appeal for the Youngs. So they enthusiastically attended the first meeting.

MRS. YOUNG lay awake that night, reflecting on the evening's results. She particularly wanted to find an appropriate name for the fledgling organization - a name to suggest action and involvement. She wanted people who might be apathetic to come on board and help with the struggle. Finally, she hit on the name, "Alive!"

Satisfied, she began to drift off to sleep. It was only later that Mrs. Young realized how good an acronym the word "Alive!" was for the organization: Alexandrians Involved Ecumenically.

The seeds for Alive actually were planted with the 1968 Poor People Campaign when civil rights leaders and needy people camped out in Washington, D.C., near the Washington



Workers at Our Lady of Mt. Carmel Parish in New York sort through goods donated by parishioners and other neighboring parishes for victims of the recent Italian earthquakes.

Monument, hoping to draw attention to poverty problems. Many parishes and congregations in the Virginia suburbs near the U.S. capital assisted those people.

In the campaign's aftermath, parishioners at St. Michael's Catholic Church in Annandale, Va., organized and launched the Annandale Christian Community for Action (ACCA). One of its primary purposes was to establish a desperately needed day-care facility for disadvantaged working mothers.

Seeing the success of ACCA, the Rev. Unruh and others in Alexandria felt that a similar action group could be founded in their own community. Today Alive has 27 member congregations, including the four Catholic parishes of Alexandria, the city's two Jewish synagogues and the Bana'i Faith Congregation. Bob Young served as its first president.

ALIVE is firmly established in the fabric of the community. Over the years, its resources and services have expanded. Through its seven continuing programs, it provides: food and housewares; emergency shelter - in a townhouse refurbished and staffed by volunteers; furniture; family

emergency funds; hospital equipment for shut-ins; a community retired senior volunteer program called RSVP; and jail services in conjunction with the Alexandria Community YMCA.

Like ACCA, Alive founded and staffs its own day-care facility.

On occasion, city social workers call on Alive when eligibility requirements for public assistance pose a problem or when emergency service elsewhere cannot be obtained quickly. Mrs. Young points out that in such case, Alive invariably steps in to help.

Over the years, Alive has developed its own rules for best carrying out its mission. "But we never let rules get in the way when we see a genuine need," says Mrs. Young. It is this attitude, she explains, that helps prevent the organization from becoming inflexible and ineffective in serving the poor.

Still active in the organization today, the Youngs have been instrumental in keeping their parish's commitment at a high level.

Alive! serves as an outstanding example of what committed believers can do when they help link their parish with others in the community for a common purpose.

A Corinthian quandary

By Father John J. Castlot

St. Paul warned the people of Corinth about the danger in overconfidence. He pointed to the sad example of some ancient Israelites. They, too, enjoyed God's special favors, especially during the Exodus. But they grew careless and fell, even turning to the worship of false gods, with disastrous results.

Paul picks up on this theme in Chapter 10 of First Corinthians, and what he has to say, as well as its context, is interesting.

He begins, "I am telling you, whom I love, to shun the worship of idols, and I address you as one addresses sensible people."

He is back to the subject of eating meat which has been sacrificed to idols. Paul agreed with the Corinthians in principle: Idols are nonentities and food offered to them is changed in no way. But in practice people should be careful not to offend the sensibilities of those who cannot rise above their emotional reaction to eating this meat.

ONCE AGAIN PAUL appeals to the intelligence of the people, but this time in the hope that they will recognize the complexity of the matter. True, idols are nonentities, and food used in their worship is quite neutral.

But that is just one aspect of the problem. When it comes to actual participation in pagan temple feasts, another factor must be considered: the bond of fellowship created among the participants.

To demonstrate this, he alludes to familiar rituals. When the Corinthian Christians share in the Eucharist, they worship God, but they also forge a bond of unity among themselves.

In fact, through the cup and bread, he says the people share in Christ's body and blood - and he emphasizes the sharing. The result? "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the

one loaf." It is the same with the sacrifices of Israel. Those who partake of them enter into a communion with each other.

Consequently, Paul tells the Corinthians, "The Gentiles (pagans) sacrifice to demons and not to God, and I do not want you to become sharers with demons." Whether they like or not, when they partake in pagan feasts, objectively they enter into fellowship with a godless community which is hostile to their own Christian community. They involve themselves then in a vicious contradiction.

PAUL AGREES that, thanks to our Christian freedom from pagan pressures, "all things are lawful." But there are circumstances which make some things destructive. Other people's interests need to be taken into account - including the interests of those who are bothered by these matters.

Paul tells the Corinthians not to borrow trouble. If they go to buy meat, they need not ask whether it was once used in a temple sacrifice. Similarly, if a pagan invites them to dinner, they should not ask the hostess where she buys her meat. What they don't know won't hurt them in such a case.

On the other hand, if someone makes a point of the fact that the roast was once standing on a pagan altar, then they are on the spot. Even if they eat it in good conscience, they may scandalize another guest.

Parenthetically, Paul interjects a possible objection: "Why should my liberty be restricted by another man's conscience?"

His answer is, in effect, that there is no such thing as completely unrestricted freedom. Others have rights, too, and we cannot abuse our freedom by infringing on those rights:

"Give no offense to Jew or Greek or the church of God, just as I try to please all in any way I can by seeking not my own advantage, but that of the many, that they may be saved."

'Involuntary poverty is a prison. Voluntary poverty is a type of liberation. It's freedom.'

Fr. Malvin Mottet

Poverty director lives like poor he helps

WASHINGTON (NC) — It all sounded simple the way he explained it: "Involuntary poverty is a prison. Voluntary poverty is a type of liberation. It's a freedom."

So, by his own definition, Father Malvin Mottet is free.

The 50-year-old priest is executive director of the Campaign for Human Development (CHD), the U.S. church's domestic anti-poverty program. He's also a resident, by choice, of one of Washington's sleaziest neighborhoods, a prostitute- and drug-ridden region where murders aren't unusual and the houses are crumbling relics from the turn of the century. It's a place where broken booze bottles and prophylactics in parking lots give witness to the night's activities and where the sex-show red-light district a few blocks down the street is considered an improvement.

'That's where that guy got stabbed, right down there, outside my window right before Christmas.'

IT'S ALSO an area where Father Mottet and eight other people active in urban ministries live in cramped quarters loaned by a Lutheran church to the Catholic Worker movement. The house, and those surrounding it containing a street medical clinic, refugee

assistance program, and other social service projects, is part of an ecumenical effort to assist the poor and derelict of Washington.

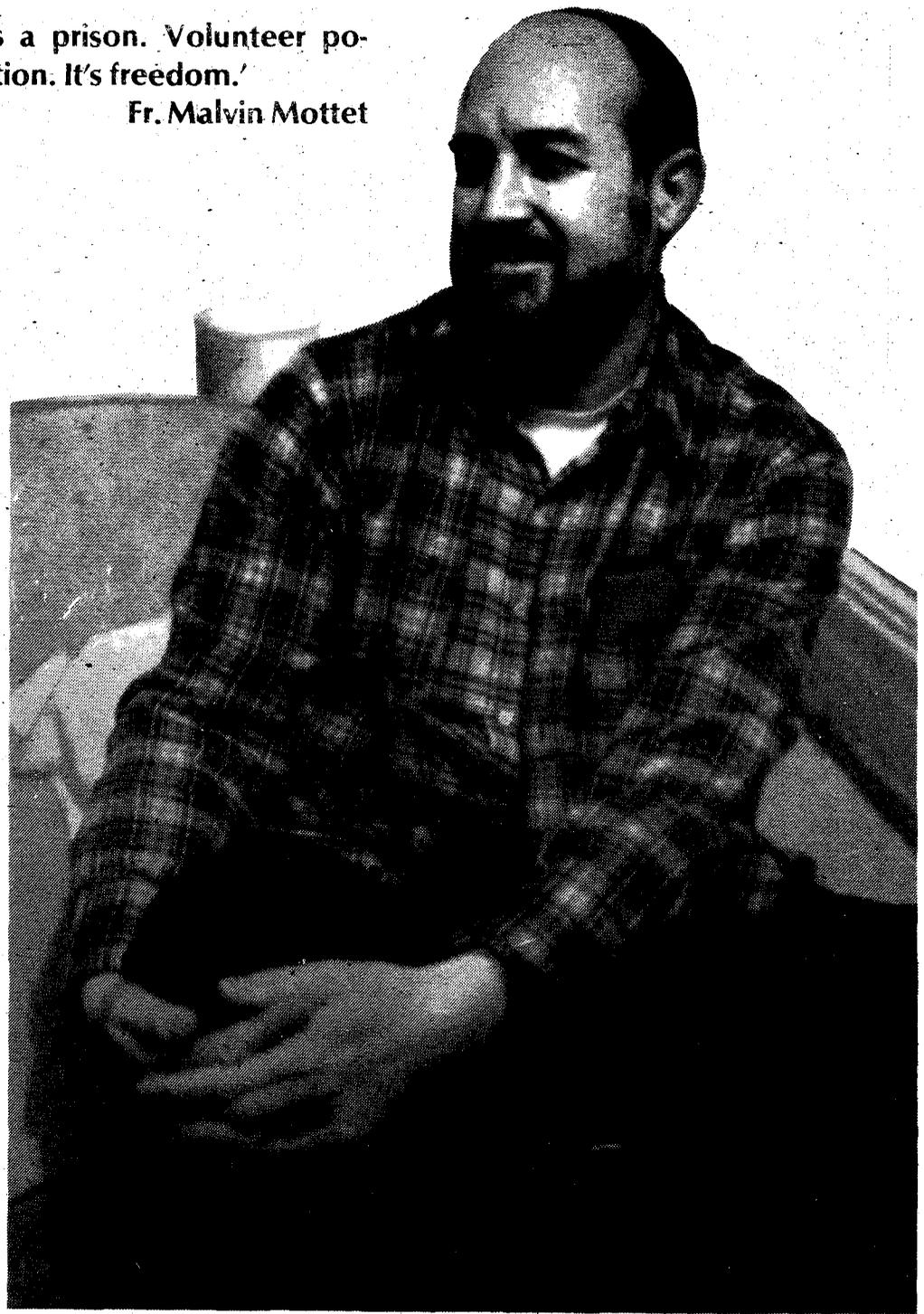
As Father Mottet and his friends said, the needs are great but so are the blessings. And Father Mottet thinks that for the head of an anti-poverty program, there's no other way to live.

"This way working for justice doesn't become an intellectual exercise. This way you're more associated with poverty every day," he said. "You've a greater sense of urgency." Besides, he commented, he can't ask people to contribute to an effort to end poverty without setting an example himself, or work for changing social conditions and institutions that oppress people without being involved in some form of direct service, too.

Other residents of the house work in the peace movement, for homeless men and women, in a non-profit alternative broadcasting project, after hours in the clinic or other neighborhood programs or in other ways to assist the area's poor.

Their philosophies, like Father Mottet's are rooted in the Catholic Worker movement, anti-war and racial equality theories and -above all - in Christ's Gospel.

"THE REALLY spiritual reason (for adopting such a lifestyle) is that it is the way Christ lived," Father Mottet said, before a handful of others joined him for an early evening Mass celebrated in his narrow third-floor room. "Christ made a decision to associate with the poor and the outcasts and the alienated," he said. Church social teaching indicates Catholics must love the poor as well, Father Mottet said. "If we truly believe we're one family, that we have one Father and that we're all brothers and sisters of Jesus Christ, it's pretty hard to see how we



Fr. Mottet, Campaign for Human Development director, on his mattress-bed.

can live otherwise."

Father Mottet's top-story room looks out through gray, plastic-covered windows onto dingy city blocks. Noise seeps up from the parking lot and street below.

"That's where that guy got stabbed, right down there," he said, referring to a murder which occurred "outside my window right before Christmas." He attributed the killing to a fight over drugs or prostitutes and said the victim's blood flowed out onto ground. "It was like someone had painted footsteps with red ink," said Father Mottet. "You could see where he dropped."

There have been encounters with prostitutes, too, he said. Until they get used to a new male in the neighborhood, he is likely to be propositioned, Father Mottet said, speaking from experience. A woman once approached him and asked if he wanted a "date."

"I told her, 'I'll "date" you to a cup of coffee,'" he said. He and the woman, who said she had attended a Catholic school for four years, had coffee together at the Catholic Worker house. Then "she asked me if I would pray with her." He did. "We have interesting conversation with the prostitutes," he added. "Having all the prostitutes around actually makes it safer than a few blocks away" where the streets are even tougher, he said.

If the walls to his room don't shut out the noise, they don't shut out other things, either.

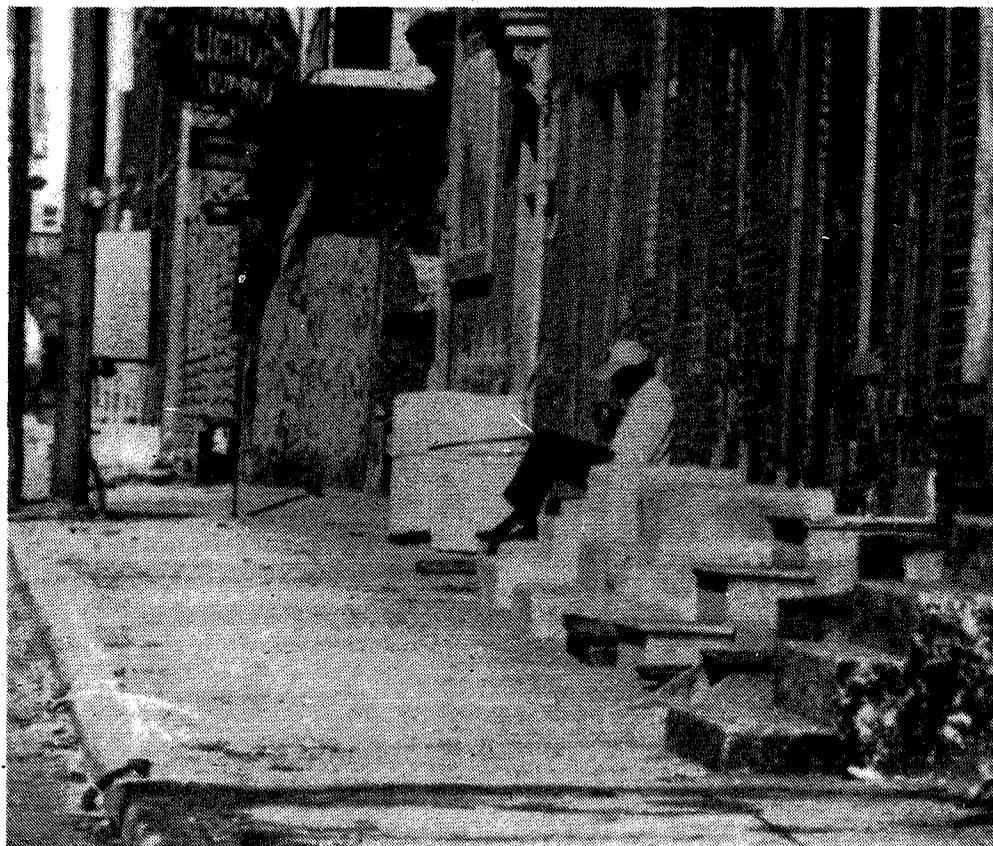
"I KICKED a rat out of here last night," he said calmly. The rat was after candles kept for the evening liturgies. Father Mottet and his fellow house residents seem concerned but unfrightened by the rats' nocturnal forays and traded "rat" survival stories at the dinner table.

Before dinner, some gathered in Father Mottet's room for Mass. The priest's mattress lay on the floor near the altar, a small table. A shelf with books and plants hung on the wall above the altar. Father Mottet works at a make-shift desk, surrounded by piles of books on poverty and social justice. Because his room has one of two bathrooms in the house, the other male residents traipse through it at night to use the facilities.

Jesuit Father Richard McSorley of the Georgetown University peace studies center celebrated Mass.

"People think you have to have all kinds of rich surroundings to have a beautiful liturgy," Father Mottet said. But "it's the devotion, it's the spiritual feeling rather than the rich surroundings" that count, he said.

Father Mottet disclaimed any compliments. "The desire to live with and work with the poor is a movement of grace. You can't take credit for it, it's a gift," he said. "That's the cure for self-righteousness right there."



Es Duro Ser Policía En Estos Días

Por Ana M. Rodríguez

Cuando John Anderson cambió su futuro cuello sacerdotal por un chaleco a prueba de balas, sintió que éso era lo que Dios le pedía que hiciera. Ahora el lleva un revólver en lugar de una cruz y escribe citaciones en vez de oír confesiones; pero Dios está a su lado todavía.

Para él hay semejanza entre los dos años de seminario franciscano y los 21 años que lleva en la policía.

"En ambos casos uno sirve a los demás. Esto es algo gratificante", comenta Anderson, un nativo de New Jersey que se mudó a Miami en 1959 para comenzar su carrera policial. Anderson luce un burbujeante optimismo que no tienen la mayoría de los policías hoy día. Quizá sea porque es todavía miembro activo en su Parroquia, La Anunciación y en Carrillos y Encuentros Conyugales.

El concede que la sociedad ha cambiado, que estamos viviendo un período más agresivo y sin embargo, a él le gusta el trabajo policial, especialmente disfruta el trabajar en la pequeña, apacible, realmente buena comunidad de Bay Harbor. Elogia a sus superiores y a sus compañeros y al bien unido departamento que ellos forman.

Bay Harbor es en realidad una anomalía en medio de Dade County. Su población es de 4,500 personas en su mayoría retirados, que finalmente desean gozar algo de la vida; algunos centenares más durante la estación turística. Ubicada en dos islas unidas por el Broad Causeway, residencial en la mayor parte de su extensión, Bay Harbor nunca ha tenido ningún crimen violento, según recuerda su jefe de Policía, Eugene Griffiths, un católico que ha pasado aquí 26 de sus 29 años como policía.

Anderson, por su parte, comenzó en Dade County y fué movido a varios departamentos, entre ellos sirvió cuatro años en Bay Harbor, desde donde fué a servir en Miami Shores; más tarde fué investigador de la Junta Escolar de Dade y por segunda vez a Bay Harbor donde planea quedarse.

Anderson confiesa que el mayor incentivo entonces era el dinero. Por mejor sueldo los policías cambiaban de un departamento a otro, pero ésto ya no es posible porque el Consejo de Normas de la Policía mantiene salarios casi iguales.



El comandante Senk y 230 oficiales cuidan de la ley en la región Central de Dade.

Al oficial Anderson le gusta la apacible comunidad de Bay Harbor.

El oficial Michael Donsky forma parte del cuerpo de motociclistas de Bay Harbor.

"En aquellos tiempos", dice Griffiths, "lo único que recibían fuera del salario era una concesión para uniformes; no había horas extras ni pago por tiempo en la corte.

Clarita Anderson, esposa del oficial, expresa que aún el salario de un policía no hace fácil la vida. Los Anderson llevan quince años de matrimonio y tienen un hijo de 13 años, John y una hija de 10, Mary. Clara trabaja parte del tiempo en la Academia Madona para ayudar con su salario.

A Clarita no le gusta ser la esposa de un policía porque "es un desafío muy especial". Las largas horas de soledad en las noches y los cambios de horario son difíciles de sobrellevar. Pero no desea que él deje de ser policía.

"Es su vocación...lo que Dios quiere que él sea". Antes Clarita se preocupaba mucho. Además, John ya no trabaja en áreas peligrosas donde los policías no son vistos como seres humanos, lo que hace el trabajo más difícil.

Entre policías es raro que un matrimonio dure tanto como el de los Anderson, debido a las presiones del trabajo y sus irregulares horarios y los muchos problemas contando los financieros que se van amontonando.

"¿Cuántas mujeres están dispuestas a soportar la vida de un oficial de policía?" se pregunta Michael Donsky, de la recién formada patrulla de motocicletas.

Donsky, un "muchacho judío", quien combina el sentido del buen humor con el duro trabajo policíaco, destaca que hoy el policía tiene el sentido

sigue en la p.4 A

Mensaje del Arzobispo Cuaresma es Primavera Espiritual

Muy amados en Cristo:

La estación de Cuaresma es este año especialmente importante debido a nuestro programa diocesano de renovación parroquial y reconciliación. Juntos nos hemos prometido un renacer espiritual, echando abajo las paredes que separan a un hermano de otro dentro y fuera de la Iglesia de Dios.

Cuaresma es nuestro tiempo para expiar el pasado, enmendar el presente y prepararnos para el futuro.

Es, lo primero de todo, una llamada para una segunda conversión, para "metanoia", que es un cambio total de mente y corazón y de las actitudes que permiten que el amor a Dios y a nuestro prójimo se apodere de nosotros y domine nuestras vidas. El cristiano vive por este amor.

Hay un solo obstáculo: somos pecadores. Para expiar, para prepararnos al crecimiento, el arrepentimiento es una constante necesidad.

El arrepentimiento es básicamente interior. "Rinde tu corazón y no tus vestidos", clama el profeta Joel (2:13). Pero también expresamos y cultivamos este cambio de actitud exteriormente y aun públicamente. El Sacramento de la Reconciliación es un acto litúrgico público. Las cenizas, el Miércoles de Ceniza, son una admisión pública, dramática, de nuestros pecados.

Actos penitenciales como el ayuno, derriban la casa de bloques construida con nuestras mezquinas y vanas seguridades y nos convierten en el pueblo de Dios que sólo busca el reino de Dios.

Ayuno y abstinencia son actos profundamente religiosos. Las personas que están dominadas por la realización

del amor de Dios comen y toman de lo que Dios da. En cuaresma el proceso es lo contrario. Nos privamos de alimento y bebida para experimentar nuestra pobreza, nuestro vacío, nuestra frágil condición. Suprimimos apoyos tales como la comodidad de un cuerpo bien alimentado para ponernos en buenos términos con nuestro mas profundo "yo" y con el Señor, quien nos habla allí mismo.

La Iglesia ha modificado las leyes de abstinencia y ayuno sólo para que sean prácticas más personales y espontáneas. ¡Qué triste es que tantos hayan fallado a esta confianza de la Iglesia al no responder a este llamado de penitencia voluntaria!

Cada uno de nosotros debe buscar los obstáculos reales que se oponen al amor de Dios en su vida. La indulgencia en el comer y en el beber pueden ser uno de ellos. Pero otras formas de egoísmo pueden ser aún más serias. Nuestro Señor sumarió la ley básica de la negación propia diciendo: "Si alguno desea seguirme, debe decir "no" a sí mismo, tomar su cruz y comenzar a seguir mis huellas" (Mt. 16:24).

Algunas formas de egoísmo son fácilmente reconocibles: fallar en darse a Dios en la oración, especialmente no asistiendo a Misa; hostilidades personales en las relaciones familiares; falta de interés por los parientes ancianos; prejuicio racial, injusticia en negocios o en tratos con los demás, divorcio, aborto, etc. Otras faltas son menos obvias: indiferencia, que a veces más que el odio, es la verdadera contradicción del amor, la falta de preocupación por los hermanos.

sigue en la p. 3A

San Patricio

MARZO 17



San Patricio, Santo Patrón de Irlanda, nació en la Gran Bretaña, alrededor del año 385.

Siendo muy joven aun fué capturado por una horda de traficantes en esclavos y llevado a Irlanda, donde fué vendido para trabajar como pastor. Logró escapar de la esclavitud y regresó a su patria donde decidió entrar al sacerdocio, dedicando su ministerio a proclamar el Evangelio y al cuidado de los desvalidos.

Nombrado Obispo llevó la luz de la fe a la tierra que le vió como esclavo convirtiéndolo a miles de irlandeses para establecer firmemente la Iglesia en Irlanda, que vino a ser rápidamente Isla de Santos. Murió San Patricio en Down el año 461.

San Cirilo de Jerusalén

MARZO 18

San Cirilo nació de padres cristianos alrededor del año 315. Estudió el sacerdocio y se destacó como estudioso de las Escrituras y las tradiciones cristianas.

Fuó ordenado Obispo de Jerusalén, como sucesor del Obispo Máximo, el año 348 durando su episcopado hasta su muerte en 386. Durante estos años, combatió la herejía de los arrianos que negaban la

divinidad de Cristo. Su tratado "Catequesis", de 24 instrucciones obra excelsa en la cual exponía al pueblo las verdaderas enseñanzas de la Fe y de las Escrituras, revelan su gran celo pastoral. Su ortodoxia inmovible le costó 16 años de destierro.

Murió San Cirilo el año 386 poco después del Concilio de Constantinopla donde se condenó al arrianismo. La Iglesia le honró con el título de Doctor.

San José

MARZO 19



de San José. Sólo puede establecerse su descendencia del rey David, y más lejos aún, directamente desde Abraham según San Mateo al comenzar su Evangelio con la genealogía de Jesús.

Pero lo que se sabe de San José es más que suficiente para merecer los títulos que la Iglesia le ha concedido, y aún más, ser digno de la confianza que el Creador depositó en él al seleccionarlo como padre nutricio del Salvador, custodio de su integridad física, seriamente amenazada y de la Virgen María.

San José mostró al mundo un acopio de virtudes, tales como un estricto sentido de discreción y justicia, una humildad sobrehumanas y una fé en los designios de Dios sólo comparable a la de su padre Abraham, que han sido modelo para todos los cristianos.

Aunque su culto se oficializó un poco tarde, en el Siglo XV, se le rendía gran devoción en diversas regiones y en épocas diferentes. En 1621 se extendió su fiesta a toda la Iglesia como fiesta de precepto.

Entre los honores y títulos con que la Iglesia honra a San José, sobresale el que le fué otorgado durante el pontificado de Pío IX en 1847, como patrón de la Iglesia Universal.

Pocos datos hay para escribir, aunque sea breve la biografía

Ventas Para Respeto a la Vida

Joy Troendle, una de nuestras voluntarias, tendrá periódicamente ventas de jardín a beneficio de la Oficina de Respeto a la Vida, donde tienen gran necesidad de ropa, muebles y toda clase de artículos. Si usted los tiene y quiere donarlos puede llamar a la Oficina de Respeto a la Vida: 653-2921.

Programa de Cuaresma en Good Shepherd

La Parroquia Good Shepherd está ofreciendo una serie de conferencias y meditaciones los Viernes de Cuaresma en la Capilla de Boy's Town de 8 a 9 p.m.

El profesor Francisco Ferrán es el conferencista y el Rvdo. P. Héctor González el Asesor Espiritual.

La Capilla de Boy's Town está situada en 11400 SW 137 Avenida. Serán bienvenidos a estas conferencias todos los feligreses de Good Shepherd y a cuantos amigos deseen asistir.

Falleció el P. Pulicano, Fundador del Hogar Para Cancerosos



El Padre Pulicano, aún en medio de su gravedad no faltó un solo día en el cumplimiento de su ministerio pastoral.

Nueva York (NC) - El Padre Vincent Pulicano, Director de Cuidados Pastorales en el Cabrini Medical Center en esta ciudad, falleció a los 43 años de edad. Padre Pulicano fué el propulsor de los hogares para los enfermos desahuciados por cancer; él mismo víctima del mal por más de dos años.

A mediados del año 1980 abrió sus puertas el Hogar Mother Cabrini, proyecto del P. Pulicano y obra de su tesón, anexo al Hospital. Aunque muy grave ya, el sacerdote no faltó un solo día al cuidado pastoral de los enfermos, tanto en el Hogar como en el Hospital.

El programa del Hogar da énfasis a hacer de los últimos días

de los enfermos los más felices posible mientras se les alienta a llevar una vida normal, como si estuvieran en familia, permitiéndoseles visitas sin límite de horario, con sus animales favoritos si lo desean; la rutina diaria que sea posible. La idea es que al morir se acerquen al final con dignidad y en paz.

Al fallecer el P. Pulicano le sobreviven su padre y dos hermanas. El Cardenal Cooke, de Nueva York, celebró la Misa Fúnebre.

N.R.- Recientemente "La Voz" publicó la historia del Padre Pulicano y de su proyecto del Hogar Cabrini. Lejos estamos de saber que tan pronto llegaría al final de su historia.

OFICIAL

ARQUIDIOCESIS DE MIAMI

LA Cancillería anuncia que el Arzobispo Edward McCarthy ha hecho el siguiente nombramiento.

El Rvdo. P. William Jacobs, C.S.S.T., Párroco Asociado en la Parroquia de Nuestra Señora del Socorro Perpetuo, en Opa Locka, efectivo desde Marzo 3, 1981.

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LA PIETA

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

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Mensaje del Arzobispo...

viene de la p.1A

Algunos de estos obstáculos muy a menudo se disfrazan de virtudes, como el debilitador rechazo a perdonarse a sí mismo que algunas veces se presenta como humildad. Otro ejemplo es el orgullo que reduce todo juicio al propio sentimiento, aún en total oposición a las enseñanzas de la Iglesia y a la experiencia de la sabiduría Cristiana de siglos.

Pero todas estas faltas son síntomas y no la raíz de nuestra enfermedad. Nos preguntamos: ¿Cuál es la enfermedad? ¿Qué podemos hacer para vigorizar nuestra fé, para aumentar el calor y el amor en nuestras familias? ¿Cómo hechar abajo las polaridades y divisiones en nuestras parroquias? ¿Cómo atraer a los alejados, a los desencantados, a aquellos que han perdido la esperanza en la Iglesia? La respuesta nos viene en la voz del mismo Jesús: "Sin Mí, ustedes no pueden hacer nada" (Jn. 15:5).

La verdadera causa de nuestros problemas es que no reconocemos a Jesús como Señor, quien vive en su Iglesia, para ser nuestra vida, nuestra verdad y nuestro camino (Jn. 14:6); El es nuestra sabiduría, nuestra justicia, nuestra santificación y nuestra redención (1 Cor. 1:30). Sólo El puede liberarnos de nosotros mismos y El hará ésto cuando nos volvamos a El con el corazón contrito.

Hablando practicamente, ésto quiere decir estudiar sus enseñanzas devotamente, como nos llegan a través de Su Iglesia educadora. Significa llegar a conocerlo por la lectura de las Escrituras, rogando juntos en familia o en pequeños grupos. Quiere decir compartir las Gracias de la

Sagrada Liturgia.

La Eucaristía en Sí Misma es la suma de este conocimiento del amor del Señor. La oración, entonces, nos guiará a la penitencia y ésta hará más profunda nuestra oración. Juntos, oración y penitencia, serán los dos brazos que lleguen al Padre Celestial para abrazarlo y llevar Su amor a nuestra amada Iglesia de Miami.

Como un medio de realizar el progreso en la santidad y unión con el Señor Jesús, la Arquidiócesis está poniendo especial énfasis, este año, en las parroquias. Deseamos que este sea un tiempo de renovación de las parroquias, un tiempo en el cual los fieles se den cuenta de cómo la activa participación en sus comunidades de Fe parroquiales los llevarán a la santidad y a la felicidad que el Señor promete.

Las parroquias se evaluarán a sí mismas como Comunidades de Fe efectivas. Habrá Homilias dominicales y grupos orantes de discusión reflexionando sobre cómo la parroquia conduce a Cristo. Las parroquias comenzarán las visitas a los hogares para saludar, oír y estimular a sus miembros.

Cuaresma ha sido tradicionalmente una primavera espiritual en la iglesia. Que esta Cuaresma sea especialmente señalada por la renovación entre nuestros sacerdotes, religiosos(sas) y los laicos para que proclamemos gozosamente con las palabras del hijo pródigo: Levantémonos y volvamos al Padre.

Devotamente suyos en Cristo

Edward A. McCarthy
Edward A. McCarthy
Arzobispo de Miami

compartiendo juntos las oraciones de la Misa, tomando parte gustosamente en el coro, o actuando como lectores, como acólitos, como acomodadores o como ministros de la Eucaristía. Trabajamos juntos en las muchas asociaciones que apoyan las actividades de la parroquia, sea la escuela o el programa de educación religiosa, visitando a los enfermos, cuidando de

los pobres, uniéndonos en proyectos parroquiales.

Espero que tus pensamientos y tus oraciones de esta semana estarán dirigidos hacia cómo puedes volverte más activo en la ayuda a nuestra parroquia para que a su vez ella se haga más efectiva como una familia de personas que se ayudan mutuamente para obtener la vida eterna. ¡Dios te bendiga!

LECTURAS: GENESIS 12:1-4: TIMOTEO 1:8-10: MATEO 17:1-9.

Por Richard Murphy, O.P.

En cosa de segundos los comerciales de TV nos inyectan una tremenda cantidad de información en el cerebro. Somos elocuentemente y persuasivamente "ordenados a comprar y a sentirnos felices". ¡Promesas y más promesas! Nuestras Iglesias son otro mundo donde encontramos también promesas, pero de una clase mucho más realista. Jesús recomienda la cruz y nos invita a caminar con El si queremos conocer la verdadera felicidad.

Ante el poder de una promesa Abraham dejó su hogar (Circa 1850 A.C.) para irse a buscar la Tierra Prometida.

San Pablo le pidió a Timoteo que compartiera su vida de privaciones en favor del Evangelio. Le aseguró al discípulo que la vida inmortal era el resultado de la Buena Nueva.

El Evangelio del segundo Domingo de Cuaresma habla de la Transfiguración de Jesús en el Mnte Tabor. Sucedió un extraño incidente: el rostro de Jesús brilló y sus ropas se pusieron también brillantes. Moisés y Elías, figuras del Antiguo Testamento representando la Ley y los Profetas, conversaron con El acerca de Su muerte. La brillante nube simbolizaba la presencia de Dios y una potentísima voz decía: "Escuchen a Mi Hijo Bien Amado".

¿Qué nos dice este raro suceso? Lo que Cristo decía, en forma inolvidable, fue que la cruz era parte de Su misión y que El estaba invitando a Sus amigos entrañables, Pedro, Santiago y Juan, a compartirla con El. ¿Se fijaron en la palabra "Invitando"? Es muy halagueño ser invitado a tomar parte de la vida de otros (mejor a una cena); pero aquí Jesús los invitaba a tomar parte en sus

sufrimientos. El mensaje es muy importante: los sufrimientos no significan que Dios esté furioso con nosotros.

Esto sí es una idea ciertamente novedosa, y que abre las puertas a muchas excitantes vistas. Hay un sufrimiento que es penal (merecido); otros son medicinales (para enmendar); y aún otros que son expiatorios, por ejemplo, su efecto limpiante alcanza a otros. Tales eran los sufrimientos del Cordero de Dios, del Bien Amado Hijo, y los de aquellos que sufren en unión con El.

Jesús estaba seguro - y también nosotros - de que El era el Bien Amado, aunque tuviera que sufrir. La voz en el Monte Tabor debió haber sonado muy dulce en sus oídos; y ciertamente en los nuestros.

Nos guste o no, todos tendremos nuestra porción de sufrimiento, porque el propósito de la vida no es de gratificarnos sino el de purificarnos. La existencia no es para nosotros lumbre agradable sino caldera refinadora. El niño que es protegido de la dura realidad no madura propiamente, ni desarrolla los recursos que son la respuesta humana a los problemas y a las pruebas.

Algunos sufrimientos nos llegan sin buscarlos. Otros vienen deliberadamente asumidos, para penitencia. Estamos sólo en la segunda semana de cuaresma y ya sabemos cuán difícil nos resulta cumplir nuestras resoluciones (Misa diaria, no merendar, lectura de las Escrituras, etc.)

La Iglesia nos recuerda la importancia del sufrimiento y de la penitencia.

La Transfiguración nos dice que tenemos que mirar hacia adelante y no tener miedo, Jesús siempre cumple sus promesas y nunca nos decepciona.

Segundo Domingo de Cuaresma La Transfiguración

MARZO 15, 1981

Tema: Transfiguración - nuestra visión de quién es Cristo y de quiénes somos nosotros como comunidad salvadora que vive en el Señor: nuestra visión del propósito de la vida.

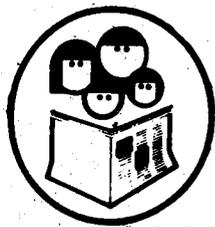
Durante este tiempo de Cuaresma, como parte del Programa de Evangelización de la Arquidiócesis, reflexionaremos sobre el importante papel que tiene tu parroquia para ayudarte a salvar tu alma y para vivir una vida buena y feliz sobre esta tierra.

Como sabes, nos gustaría formar grupos de oración y discusión para reflexionar sobre las homilias como ejercicio cuaresmal durante la semana y para hacernos las sugerencias que quieran cómo la parroquia puede ser

más útil para vivir una vida en Cristo Jesús. Jesús.

Hoy queremos reflexionar sobre la Iglesia y la parroquia en cuanto comunidad. Nuestro Señor Jesús no esperaba que nos santificáramos solos. Se espera que nos apoyemos mutuamente en nuestro crecimiento en santidad. Esa es una de las razones de ser de la parroquia: ser una comunidad de personas que trabajan juntas con el mismo propósito.

Así, querido mío, tu parroquia es una gran familia de hermanos y hermanas que se ayudan mutuamente a vivir su vida religiosa. Hacemos esto cuando realmente oramos juntos cada domingo. Expresamos nuestra unidad y tratamos de alentarnos mutuamente



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Es Duro Ser Policía...

viene de la p. 1A

timiento de que, no importa lo que haga, no es apreciado. Nunca reciben un "gracias" y sin embargo para el pueblo, el policía debe ser de todo, consejero, abogado, doctor, salvador, mediador y "puerco". La situación se ha hecho más áspera en años recientes. "Uno es un blanco movable", dice.

El jefe Griffiths declara que si un policía hace o dice algo erróneo de inmediato se exagera. "Ellos, como el resto de la gente, quieren ser queridos y ser amables, ser parte de la comunidad".

Los problemas, según ellos, están fuera de la esfera de su influencia, en el sistema de justicia criminal, con pocas cárceles, demasiado criminales, muy poco dinero y la falta de programas de rehabilitación y demasiada preocupación por los derechos de los acusados a expensas de las víctimas.

Por añadidura, la policía enfrenta hoy una población armada hasta los dientes y demasiado deseosa de disparar un arma apenas saben manejar. Paradas rutinarias de tráfico y querrelas familiares a menudo acaban con la vida de los policías.

"¿Quién quiere ir a donde todo el mundo tiene una arma?", pregunta Donsky.

Anderson dice que él nunca le ha tirado a nadie y espera no tener que hacerlo. Asegura que si uno se presenta de manera profesional, en forma cristiana, se puede evitar la confrontación. El tiene un lema: "Un Cristiano se destaca en una multitud".

Hace 23 años cuando el Comandante Robert Senk ingresó en el Departamento de Seguridad Pública de Dade pensó que había logrado un trabajo seguro, buen salario y una buena pensión para su retiro.

"Yo no sabía lo que era el trabajo policial, sino por lo que todo el mundo ve en la TV". Le gustó inmensamente desde el comienzo y nunca se ha arrepentido de su decisión.

Pero según él y el área crecieron, aprendió que si a veces el trabajo es remunerador más a menudo es ingrato y frustrante y que provee poca satisfacción. Raras veces el policía es visto como un ser humano, con familia, sentimientos y una labor muy dura delante de él. Por el contrario, la policía es atacada por los criminales, los medios de información, especialmente el Herald, los departamentos están carentes de personal, el policía sobrecargado de trabajo y el sistema criminal de justicia es una "puerta giratoria" que se desmorona.

"Antes teníamos crímenes pero no en tan gran escala como ahora", dice Senk, quien tiene a su mando una fuerza de 230 hombres y mujeres para patrullar el área central de Dade, desde N.W. 103 Calle en el norte hasta la Calle 24 en el sur y desde Biscayne Bay hasta Collier County en el oeste. En este territorio están las más violentas áreas del sur de la Florida. Los incidentes de La Fleur y McDuffie y la revuelta de Mayo sucedieron aquí, así como los 20,602 violentos crímenes de 1979.

Antes de estos sucesos y lo que Senk ve como una declinación en la moralidad, la policía sólo tenía que preocuparse de cubrir sus necesidades con poca paga y tratar de mantener la familia unida a través de las postas de medianoche y el tiempo extra. Ahora, dice, tiene que preocuparse además de los criminales que rutinariamente resisten el arresto, las revueltas y los sospechosos que les hacen fuego primero.

"Cuando la moralidad baja, el respeto por la ley también decrece y creo firmemente que la moral ha ido hacia abajo en los últimos 20 años", declara Senk.

Los Senk son católicos, tienen dos hijas, de 20 y 22 años, y una esposa que dice que ella duerme mejor desde que él no tiene que hacer patrullas sino estar detrás del buro la mayor parte del tiempo.

Se Reunen Por Segunda Vez Movimientos De Pastoral Hispana

Por Julio Alvarez
(Coordinador Equipo de Pastoral Hispana)

Segunda reunión de los secretariados de los movimientos Hispánicos y organizaciones apostólicas de la Arquidiócesis de Miami.

Con la asistencia de 40 miembros de los distintos Secretariados, se celebró el pasado 22 de Febrero en Immaculata-La Salle, organizada por la Pastoral Hispana, una segunda reunión para orar, reflexionar y planear unidos. Estuvieron representados, Cursillos, Impacto, Encuentros Familiares, Movimiento Familiar Cristiano, Encuentros Juveniles, Legión de María, Cofradía de la Virgen de la Caridad y Agrupación Católica Universitaria.

El Obispo Agustín Román, Vicario General de Pastoral Hispana, desglosó el tema de



Julio Alvarez, Coordinador de los Equipos de Pastoral Hispana y autor de esta reseña, se dirige a los asistentes.

Después de almuerzo, Araceli Luaces coordinó un taller sobre la inserción del Movimiento en la Parroquia; este taller fue concebido a base de experiencias y resultó muy movido y provechoso. Del

todos en Miami y ofrecieron algunas ideas como soluciones basadas en el mensaje de Cristo.

Javier Suárez nos habló sobre **Responsabilidad Política** y necesidad de la activa participación de los cristianos en la vida pública.

Concluimos el día con una hermosa celebración eucarística concelebrada por Monseñor Román, y por el P. Florentino Azcoitia, S.J.

Todos los Movimientos cooperaron activamente en el Festival de Cursillos. Los Movimientos Familiares celebraron juntos la Fiesta de la Sagrada Familia en eucaristía presidida por Mons. Román, concelebrado por todos los asesores y calentada con la prédica de Fr. Angel Villaronga, OFM. Los Encuentros Familiares celebraron una Convención Familiar con la asistencia y participación de otros Movimientos. Todo esto en los últimos cuatro meses.

Con la ayuda del Señor resma, Cursillos organiza su ya tradicional Via Crucis en Emaus. Este año todos los Movimientos participarán en este acto religioso.

Así unidos los Movimientos de Apostolado Seglar continuarán durante este Año 1981, creando conciencia de responsabilidad en nuestro pueblo cristiano. Para ello sólo recabamos la cooperación de Uds. lectores amigos, cristianos en general y la ayuda e inspiración del Espíritu de Verdad.



Araceli Luaces y René Basulto leen las Lecturas durante la Misa concelebrada por Mosn. Agustín Román y el Padre F. Azcoitia, S.J.

Evangelización en la Familia, en la Parroquia y en la Cultura, insistiendo en la importancia de la unidad en el pluralismo.

Se participó también en un taller sobre **Responsabilidad y Conciencia**. De este taller salieron recomendaciones específicas que los laicos piensan son importantes para incluirlas en el taller que la Pastoral Hispana está preparando para presentar a los seminaristas del Seminario Mayor St. Vicent de Paul.

mismo se sacaron conclusiones que la Pastoral estudiará y presentará al Arzobispo McCarthy como cooperación de los Movimientos a su esfuerzo de renovar la parroquia.

A la hora de almuerzo tuvimos como invitados a Bob Tomonto, Presidente Nacional de MFC y a Javier Suárez, abogado cubano, activo en la política local.

El Señor Tomonto y su esposa nos dieron una charla sobre las tensiones sociales que vivimos

NOTICIAS DE LA SEMANA

DENUNCIAN MUERTE DE PERIODISTA

Costa Rica (NC) - El sindicato de periodistas de Guatemala denunció aquí el asesinato de Jorge Marroquín Mejía en Febrero y reportó que en doce meses han muerto otros 21 periodistas y 30 exilados.

CONCESIONES A LA IGLESIA EN POLONIA

Varsovia (NC) - Una comisión mixta de gobierno y la iglesia preparó un programa que permite por primera vez desde la ascensión comunista al poder, que los sacerdotes celebren la Misa en instituciones del estado - hospitales, orfanatos y asilos - y volver como capellanes a las cárceles. Además se amplía el acceso de la iglesia a los medios de comunicación

social, y mayor libertad en difundir sus propias publicaciones. El plan irá despacio, dijo una fuente. Ya se transmite la Misa dominical por televisión.

"DEBEMOS ORAR POR LA IGLESIA DE ASIA"

Vaticano (NC) - Al comenzar su visita al Oriente, el Papa Juan Pablo dijo en la audiencia del Miércoles de Ceniza que corresponde a los católicos filipinos la tarea de evangelizar al Asia. "La iglesia en el Oriente ha dado testimonio de la cruz, ha crecido por la sangre de sus mártires", recordó. "Sobre Filipinas recae un deber especial en el campo de la evangelización, por lo cual debemos orar para que así lo comprenda y lo cumpla". A los cristianos del Japón les alentó a "emular la fé demostrada por

sus antecesores en tiempos de persecución".

NINGUNO QUIERE VOLVER A CUBA

Washington (NC) - Lo que más anhelan los refugiados cubanos es poder trabajar, informa al entrevistarlo en un refugio católicos Stephanie Overman, del NC News Service. "Duele no trabajar", le dijo uno de ellos antes de partir para un restaurant donde por fin obtuvo trabajo. "Es la mejor cura a sus males", observó Carlos Sierra, un asistente social que les ayuda. Pese a sus

problemas, y a que tienen familiares en su tierra, ninguno de los 20 hombres desea volver a Cuba. Uno de ellos dijo que allí se castiga a quien lea la Biblia, pues se le acusa de "corrupción mental".

OBISPOS PROTESTAN TRASLADO DE TRIBU

Paraguay (NC) - Los obispos del Paraguay protestaron contra la orden del gobierno de trasladar a 200 familias de la tribu Toba-Maskoy desde sus tierras ancestrales a un sitio árido donde además viven sus enemigos tradicionales, los

Ayoreos. La compañía ganadera "Carlos Casado" reclama esas tierras para su negocio. El gobierno concedió primero a los indios la zona de Casanillo, pues donde vivían se dificultaba el cultivo; pero dos días después ordenó a la Oficina Nacional de Asuntos Indígenas que trasladara en camiones del ejército a los 700 indios tobas a "Kilómetro 220". La Conferencia Episcopal dijo que el sitio es inhóspito, y ya se mueren sus animales domésticos. "Sacarlos a la fuerza de tierras mejores es violar uno de los derechos humanos fundamentales".