

The Voice

Archdiocese of Miami

Volume XXIII N° 13

March 27, 1981

Price 25¢

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Debate on Salvador Continues

WASHINGTON (NC) — Three months after four American Catholic women missionaries were murdered in El Salvador, controversy continued to heat up over their deaths and the subsequent investigation.

Secretary of State Alexander Haig's remarks that the four women may have been thought to be running a roadblock before their murder was labeled as "nonsense" by a group of relatives and friends of the slain missionaries.

SOURCES IN EL SALVADOR also labeled Haig's hypothesis "a total red herring" since no such theory has ever been considered there, based on the actual evidence.

Meanwhile, a congressman returned from a two-day trip to El Salvador saying officials there "seem to be doing as good a job as possible" in investigating the murders. And a bill was introduced in the Senate which would cut off military aid to El Salvador until, among other things, there was "clear evidence" of a thorough and complete investigation into the murders.

The four women — Maryknoll Sisters Ita Ford and Maura Clark, Ursuline Sister Dorothy Kazel and a lay woman, Jean Donovan — were abducted and killed Dec. 2 as they returned in a van from the San Salvador airport. Their bodies were found Dec. 4 in a shallow roadside grave.

The controversy, which had been simmering amid charges that officials in both Washington and San Salvador had been involved in a cover-up of the

continued on p. 5



**Get off our
ba-a-a-acks!**

Maggie Kuhn, founder of the Grey Panthers, blasts General Motors and the city of Detroit who plan to tear down Immaculate Conception Church and part of the neighborhood to put up a Cadillac plant.

Anti-Catholic books hit

By NC News Service

The Catholic League for Religious and Civil Rights, rebuffed in its efforts to have the California attorney general's office investigate the publisher of a series of anti-Catholic comic books, is planning a new three-pronged attack on the publications.

The latest effort to undercut the credibility of the comic books produced in California by Jack Chick came amid reports that the publications are being found all over the country. In one case, a priest discovered the comic book "Sabotage" on the altar as he prepared to celebrate Mass.

MEANWHILE, a diocesan newspaper in Albany, N.Y., succeeded in gaining a telephone interview with Alberto Rivera, the main character in the comic books, who told the paper he has affidavits from 168 ex-priests and nuns testifying to "criminal and gravest immorality" in the U.S. Catholic Church.

Michael Schwartz, director of public affairs for the Milwaukee-based

Catholic League, said his organization planned first to file a criminal complaint with the U.S. postal inspector against Chick for mail fraud.

"It is a much more effective way to discredit Chick, to get him into court and prove that his claims are fraudulent," said Schwartz.

Other actions planned by the Catholic League, according to Schwartz, included a letter to the Christian Booksellers Association advising that the sale of Chick's publications should be considered contrary to the mission of a Christian bookstore and warning that anyone who knowingly distributes libelous material is subject to penalty.

Schwartz said the third action would be to encourage the National Conference of Christians and Jews to get more pastors to speak out against religious bigotry.

THE CATHOLIC LEAGUE in late January filed the complaint with the California attorney general's office. But Schwartz said the state declined to pursue the complaint because of its hesitance with cases having First

Amendment free press and free religious implications.

The series of comic books, first discovered in Christian bookstores more than a year ago, purport to tell the story of Alberto Rivera, who claims to have been ordained a Jesuit priest in Spain assigned to infiltrate and destroy Protestant churches. He eventually became a "Christian" and set out to show that the Catholic Church is the anti-Christ and the "whore of Babylon" of apocalyptic biblical lore.

Three comic books currently are circulating: "Alberto," "Double Cross," and "Sabotage."

The Catholic League announced late last year that it had proof from church officials in Spain that Rivera never functioned as a priest there. Chick charged in response that records of Rivera's ordination had been "systematically destroyed."

The evangelical Protestant magazine Christianity Today also has termed Chick's comic books "a fraud."

THE CATHOLIC COP



- Trooper cares about prison inmates
- Catholic police and firemen guild reforming

Stories begin on page 12



Politicians renew annual Irish Appeal

WASHINGTON (NC) — Four prominent Irish-American politicians, renewing their annual appeal for an end to violence in Northern Ireland, have announced plans to form an organization called Friends of Ireland to assist in attaining that goal. The four — House Speaker Thomas P. O'Neil (D-Mass.), Sen. Edward M. Kennedy (D-Mass.), Sen. Daniel Patrick Moynihan (D-N.Y.) and Gov. Hugh L. Carey of New York — said that since they made their first appeal four years ago "American support for the violence has declined."

Food stamp cuts "extremely disturbing"

WASHINGTON (NC) — Cutting the federal food stamp budget would mark a partial abdication of the government's moral responsibility to insure that all its citizens are adequately fed, Auxiliary Bishop Eugene Marino of Washington testified on Capitol Hill. In remarks prepared for the Senate Agriculture Committee Bishop Marino called the proposed \$4 billion cut in food stamps "extremely disturbing."

World Day of Peace packs St. Patrick's

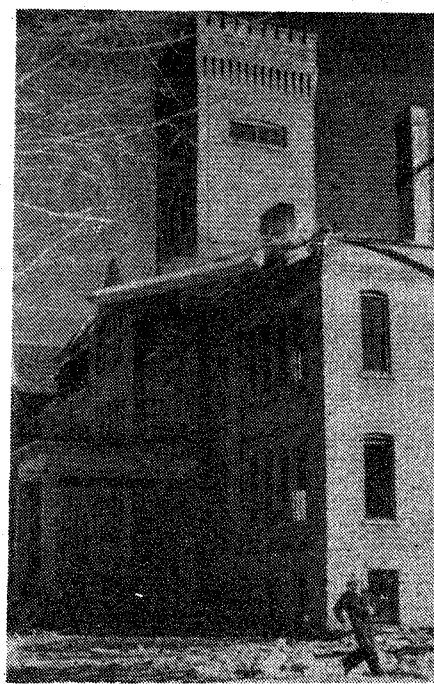
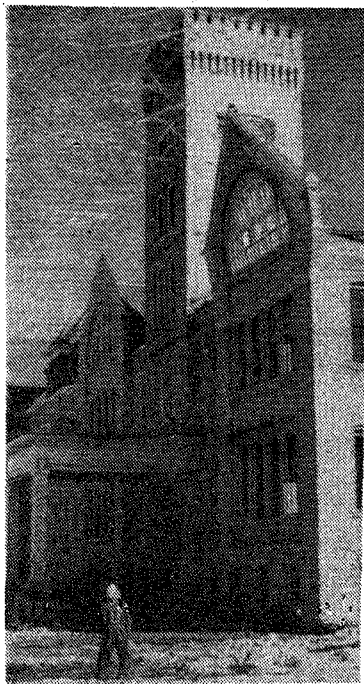
NEW YORK (NC) — The World Day of Peace commemoration at St. Patrick's cathedral in New York March 11 was marked by top-level diplomatic attendance and the artistry of Luciano Pavarotti, who ended the service with "Ave Maria." An estimated 8,000 people jammed the cathedral, with another several thousand left outside, some with valid tickets. The World Day of Peace, established by Pope Paul VI, is officially noted on Jan. 1 but dates of actual celebration vary around the world.

Libyan head wants Meeting with Pope

TRIPOLI (Libya (NC) — Col. Muammar El-Qaddafi, Libya's head of state, said recently that he would like to meet with Pope John Paul II during a future visit to Italy. During a March 14 press conference the Libyan leader also defended his country against charges that it supports terrorism. Qaddafi strongly criticized the Italian Red Brigades but said the Palestine Liberation Organization and the Irish Republican Army were valid in their use of violence for "revolutionary battles."

Polish bishops urge caution

WARSAW, Poland (NC) — Poland's bishops in a mid-March statement backed an independent farmer's union but urged caution in resolving the country's tense labor situation. The bishops also warned against Poland becoming a "land of political prisoners," an implied criticism of the government for actions against Social Self-Defense Committee leaders Jacek Kuron and Adam Michnik. Police have recently detained the two dissidents for short periods and have limited their movements.



GOING, GOING - A workman quickly moves out of the way just before a portion of the 90-year-old St. Joseph Orphanage in Green Bay, Wis., comes crashing down. The orphanage has been empty for many years because foster homes have replaced the need for the facility.

PLO Official meets at Vatican

By Jerry Filteau

VATICAN CITY (NC) — Farouk Kaddoumi, foreign affairs minister of the Palestine Liberation Organization (PLO), met for the first time March 18, with the papal secretary of state, Cardinal Agostino Casaroli, to discuss the Middle East.

Following the evening meeting in the Vatican, the Vatican Press Office issued a brief communique saying the main themes discussed were "how to reach a just and stable peace in the Middle East, the Palestinian problem, the question of Jerusalem and finally the Palestinian presence in Lebanon."

It said the cardinal wanted to "know directly the PLO viewpoints on the situation in the Middle East and the solution of the Arab-Israeli crisis in its various aspects."

KADDOUMI'S VISIT to the Vatican came 12 days after

Israeli Foreign Minister Yitzhak Shamir was scheduled to meet with Pope John Paul II. That meeting was cancelled because of a flight delay which brought Shamir into Rome too late in the afternoon for a meeting before the Friday sunset which marks the beginning of the Jewish sabbath.

The Middle East issue that most interests the Vatican concerns establishment of a special internationally guaranteed Statute for the city of Jerusalem.

Last year before the Israeli Knesset (Parliament) formally declared Jerusalem the united capital of Israel, the Vatican issued a white paper sharply condemning any unilateral action affecting the city's status.

The Vatican said that Jerusalem's status as a holy city for Judaism, Christianity and Islam makes it too international in scope for the issue to be resolved by action on a local or even regional level.

ALSO PRESENT at the Kad-doumi-Cardinal Casaroli meeting were Archbishop Achille Silvestrini, secretary of the Council for the Public Affairs of the Church, and Nemer Hammad, the PLO's representative in Rome.

It was the highest-level scheduled Vatican-PLO meeting. In a brief encounter last September, following a papal general audience, a PLO representative handed Pope John Paul a written message from Yassir Arafat, head of the PLO.

In the message Arafat invited the pope to visit Palestinian refugee camps in Lebanon.

IN DECEMBER 1979 an Arafat representative told a press conference in Rome that the pope and Arafat had exchanged several letters discussing the Palestinian situation. The Vatican neither confirmed nor denied the report.

Christians urged to mark new Jewish feasts

GARRISON, N.Y. (NC) — An official of the National Conference of Catholic Bishops (NCCB) has urged Christians to commemorate two new festivals in the Jewish liturgical calendar: Yom HaShoah (Holocaust Memorial Day, May 1, 1981) and Yom HaAtzmauth (Israel Independence Day, May 9, 1981).

The dates of the two new festivals "are tied to that of Pesach (Passover), and in a real sense they together form a dynamic commentary on the ancient message of the Passover," said the official, Eugene Fisher, executive secretary of the NCCB Secretariat for Catholic-Jewish relations.

Fisher discussed the two new Jewish festivals, the ancient festival of Passover, which commemorates the liberation of the Israelites from Egypt, and Easter in an article entitled "The Liturgy of Lent and Christian-Jewish Relations" in

the March issue of Ecumenical Trends, published by the Atonement Fathers' Graymoor Ecumenical Institute in Garrison.

"THE RELATIONSHIP between Easter and Pesach (Passover)," he said, "lies much deeper in the nature of our liturgical traditions than the mere fact (disputed by some scholars) that Jesus happened to institute the Eucharist while celebrating a Seder." The Seder is a Jewish home or community service

and ceremonial dinner held on the first evening of the seven-day festival of Passover to commemorate the exodus from Egypt.

"The adoption of the Exodus experience," Fisher said, "is central to Christian interpretation of the Christ event and thus of the Eucharist as the celebration in mystery of that event." Just as Passover celebrates freedom from bondage, he added, Easter, and every Mass, "celebrates the

Christian sense of freedom from slavery to sin and the happy gift of participation in Jesus Christ's death and resurrection."

Noting that some Christian congregations now hold Seders during Holy Week, Fisher cautioned against "the urge to 'baptize' the Seder by ending it with New Testament readings about the Last Supper or, worse by reducing it to a mere prologue to the Eucharist itself."

Discussing the two new Jewish festivals, Yom HaShoah (Holocaust Memorial Day), commemorating the Nazi campaign of genocide against the Jews, and Yom HaAtzmauth (Israel Independence Day), marking the re-establishment of the Jewish state after 2,000 years, Fisher said Christians should recognize "that the link between these events calls for the most profound reflection and spiritual dialogue with Jews at this time of year."

The Voice

Average weekly paid circulation 51,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 50 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25c. Published every Friday except weeks including Christmas and Independence Day.

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(USPS 622-620)
Archdiocese of Miami
Weekly Publication

MAILING ADDRESS
P.O. BOX 38-1059
Miami, Fla. 33138
TELEPHONES
News 758-0543
Advertising 754-2651
Classified 754-2652
Circulation 754-2652
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

Thousands march for life

LAKELAND — Cloud blanketed Central Florida and the driving rain lashed the City Auditorium, March 22, but several thousand Floridians from all parts of the state were warmed within the arena by prayer and song.

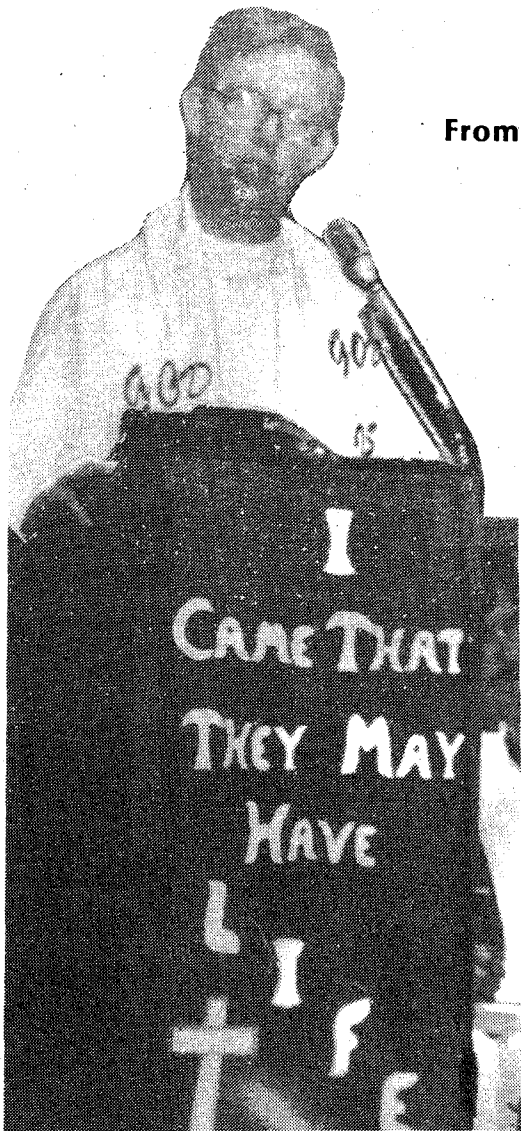
The occasion was the Third Annual Pilgrimage for Life, an event that brings together the pro-life organizations of the Dioceses of the state. The state's bishops, led by Archbishop Edward A. McCarthy of Miami, concelebrated the Mass for the third Sunday of Lent.

The main speaker for the gathering was Father Edward Bryce, executive director of the U.S. Bishops Office for Pro-Life activities. Father Bryce said in his homily that following the infamous 1973 Supreme Court decision allowing almost unbridled abortion, "The bishops could hardly believe that a whole industry came into being for the purpose of destroying life."

As result of that shock the bishops formed the Respect Life program that emphasizes not only the unborn but also the handicapped, the poor, the elderly.

Since no one is unwanted by God, he said, we want to touch the entire nation with the concept that life is a gift of God.

"We come on pilgrimage," Father Bryce continued, "to lay our deepest needs before the Lord. A pilgrimage awakens a spirit of penance and strengthens the spiritual life."



From Fr. Edward

Bryce's

Homily:

● **ON PRO-LIFE EDUCATION:** "We want to touch the conscience of this pluralistic nation that life is a gift from God."

● **ON LEGISLATION:** "We want to spread the blanket of constitutional protection so that it covers all human life."

● **ON SUPPORT OF THE UNWED MOTHER:** "We have our modern-day 'Rachels', weeping, alone, who turn to purchase the service of death. I feel bafflement tinged with anger that these emergency pregnancy centers have to fight so hard just to survive."

Warning about what the future may bring, he noted that if the destruction of what is in a woman's womb continues, "it will be difficult to spur concern about other forms of life."

The events of the day were begun by a welcome from Bishop John J. Snyder of the Diocese of St. Augustine who said that, "we should celebrate our own giftedness by reaching out to the various stages of life."

It is a tribute to the sanctity of human life," he said, "when we reach out to the unborn, to the elderly and dying, to the poor and alienated, to those who give their lives to tell of the sacredness of life, and to those 150 men on death row in our state prison.

"We must be all inclusive . . . we who have been re-created through the death and resurrection of Jesus Christ. "So, with Mary," he concluded, "let us proclaim a big 'yes' to life."

The musical program for the day was coordinated by Paul Skevington, director of music at St. Mary Magdelin Parish, Altamonte Springs. Individual musical groups from three dioceses performed for the crowd; Specially for Shepherds, from St. Mary Magdelin of the Diocese of Orlando, Gregorian Chant Choir from the Diocese of St. Petersburg, the Holy Family Choir from the Archdiocese of Miami, Reproductions and new Life, from the Diocese of Orlando.

Concelebrating the Mass with Archbishop McCarthy were; Bishop Thomas J. Grady of Orlando, Bishop Rene Gracida of Pensacola-Tallahassee; Bishop Snyder, Bishop W. Thomas Larkin of St. Petersburg, Bishop John J. Nevins Auxiliary of Miami, newly ordained Bishop J. Keith Symons, Auxiliary of St. Petersburg and Abbot Fidelis Dunlap OSB of St. Leo Abbey.

Pro-lifers urge amendment

Representing various right to life organizations from around the state, 35 people met in Orlando recently for a two-day session which dealt with legislative goals for the state's pro-life movement. A major topic of discussion was an analysis of the recent Human Life Statute introduced in Congress. The bill, which seeks to define personhood to include the unborn, would permit individual states to restrict abortions.

While the delegates agreed that the bill might offer some protection for the pre-born child, many voiced concern about the "state's rights" nature of the law, which could return the right to life matter to the whim of the state legislatures, a condition that existed immediately prior to the 1973 Supreme Court decision.

Others felt that lawmakers would reluctantly vote on the human Life Statute, and then feel they had done their duty, not anxious to vote again later on the more powerful Human Life Amendment to the U.S. Constitution.

Court upholds parental notification

WASHINGTON (NC) — A Utah law requiring physicians to notify the parents of an unmarried minor daughter seeking an abortion was upheld by the Supreme Court March 23 in a 6-3 decision.

The court, in a ruling which amounted to a victory for pro-life organizations, said that the state has an adequate health interest to require such notification even if it might inhibit some minors from exercising their right to obtain an abortion.

"ALTHOUGH WE have held that a state may not constitutionally legislate a blanket, unreviewable power of parents to veto their daughter's abortion, a statute setting out a 'mere requirement of parental notice' does not violate the constitutional rights of

an immature, dependent minor," wrote Chief Justice Warren E. Burger in the majority opinion.

The court has ruled in the past that states cannot require parental consent for abortions for dependent children. But until it accepted the Utah case (H.L. vs. Matheson) it had left unanswered the question of whether simple notification — regardless of whether parental consent was given — would also be an unconstitutional infringement on the right to an abortion.

The three dissenting justices, led by Justice Thurgood Marshall, argued that the state law was poorly constructed and that the threat or parental notification may cause minors to delay their abortions until the abortions

were more risky.

Attorneys for a 15-year-old girl identified only as "H.L." had argued that an abortion decision should be made only in the doctor-patient relationship without any outside interference.

IN RULING in favor of the law, Burger noted that the Utah Supreme Court had upheld the law on the grounds that parents ordinarily possess information essential to a physician's medical decisions. The Utah court also had ruled that encouraging an unmarried pregnant minor to seek the advice of her parents in deciding whether to carry a pregnancy to term promoted "a significant state interest in supporting the important role of parents in child-bearing."

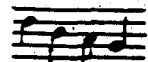
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Florida gets another Bishop

Ordination in St. Petersburg

By Jeanine Jacob
Florida Catholic

ST. PETERSBURG - "By the laying on of hands we pass on the gift of the Holy Spirit in unbroken succession from one generation to the next. By the powers handed down, the work of the Savior lives and grows in our own time."

In this homily at the ordination Mass of Auxiliary Bishop J. Keith Symons Mar. 19, Bishop W. Thomas Larkin succinctly portrayed the process and the purpose of the act of consecrating a new bishop.

ASSISTED BY principal co-consecrators Archbishop Edward McCarthy, Metropolitan Archbishop of the province of Miami, and Archbishop Thomas J. McDonough, Archbishop of Louisville, Bishop Larkin anointed the bishop-elect's head with Holy Chrism. Then he presented him with the Gospel book to represent his duty as teacher of the faith, and with the insignia of his office: a ring, miter and staff.

Bishop Symons is the first auxiliary bishop of the 12-year-old diocese of St. Petersburg, a sign of the area's rapid growth and expanded activity. The number of Catholics increased by 33,000 last year and with the increase in number of parishes come new organizations, new needs, and new demands on the episcopal leader of the diocese.

THE CEREMONY was witnessed by a crowd of nearly 1600. Over 400



New Auxiliary Bishop of St. Petersburg, Keith Symons, kneels before ordaining prelate, Bishop Thomas Larkin (seated).

priests from around Florida entered in a procession shortly before the ceremony began. Seated in pews closest to the altar, they concelebrated the ordination Mass with the 25 archbishops, bishops and abbots who sat in the sanctuary of the Cathedral.

Religious brothers and sisters com-

prised about half of the congregation; the rest was made up of representatives from every diocesan office and organization - Chancery staff, Spanish-speaking and Vietnamese Apostolates, Cursillo Movement, Marriage Encounter, Charismatic Renewal and others.

Representatives from various groups including seminarians, parents of seminarians, Diocesan Council of Catholic Women, and scouts took part in the offertory procession along with Bishop Symons's mother, Mrs. Ella Symons, and brother, Clayton Symons. The attempt to include as wide a representation as possible of diocesan activities and interests reflected Bishop Symons' wish that the ordination ceremony be "for the people."

The 2-1/2 hour long ceremony was a blend of ancient and modern in its music and its events. Roof-mounted television cameras caught the stately procession of mitered archbishops, bishops and abbots whose vestments date back to the Middle Ages. Automatic cameras clicked and whirred as the bishop-elect prostrated before the altar and the congregation sang the litany of the saints. It was a vivid example of Bishop Larkin's homily that the role of the Church today is to proclaim Jesus in a world which the media has convinced that man can live by bread alone, that the church must remain faithful in the midst of distractions, temptations and lack of faith.

BISHOP LARKIN called on Bishop Symons and all Catholics to give "visible and perceptible witness to the good news of Christ" and to "inspire others to commitment...Far from living in a bland and uneventful time, we live in an exciting and unique era, the greatest period of renaissance in the great history of the Church".

Sacred dance Concert at St. Jerome's

Communicating the word of God through movement and gesture is the purpose of a concert in sacred dance to be held this Saturday, March 28, at St. Jerome Church, 2533 SW 9 Ave., Ft. Lauderdale, after the 7:30 PM Mass.

Students from the sacred dance classes of St. Jerome School

will offer two movement meditations during the 7:30 PM liturgy: 'Our Father' and 'Lamb of God'.

Following the Mass, students from each of the 8 grade levels will be joined by the St. Maurice Liturgical Dancers in the concert entitled, "He Came in Love." Both groups will present selections

enhancing the understanding the true meaning of Lent, with appropriate historical background on the use of dance/movement within the church.

The St. Maurice Liturgical Dancers are a group of women dedicated to dance ministry. They assume many different roles at many different times; they are wives, mothers,

dancers, businesswomen, students, teachers, who meet weekly to continue their education in the word of God and the art of the dance.

Both groups work under the direction of Virginia B. Shuker, member of St. Maurice Parish, who holds an M.S. Ed. in Dance from the University of Miami.



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Debate on Salvador continues

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investigation, erupted again after Haig was quoted as telling the House Foreign Affairs Committee March 18 that the murdered women ran a roadblock and that there had been an exchange of gunfire before they died.

THE NEXT DAY Haig told the Senate Foreign Relations Committee that he had been misquoted. He suggested that according to at least one theory, the murdered women may have been shot by confused young arms-bearing forces who thought the missionaries were violating a roadblock and then tried to cover up the murders.

He said in times of "crisis and warfare" when young people are given arms, the women's van travelling down the road could have been perceived as an effort to run the roadblock. "And they could have fired into the vehicle, killed one or more of the passengers, panicked, killed the rest, and tried to dispose of the evidence," Haig said.

He added that he in no way meant to infer that the women actually were running the roadblock. "The dear nuns who raised me in my parochial school . . . would forever isolate me from their affections and respect" if he had implied such an act, said Haig, who is a Catholic.

RELATIVES AND friends of the slain women held a news conference in Washington the same day and charged that Haig and other members of the Reagan administration, including U.N. Ambassador Jeanne Kirkpatrick, were participating in "a subtle smear campaign . . . of innuendos that the women were more than missionaries, that they were guerilla



Violence continues in El Salvador as villagers stand over two men found shot last week. More than 3,000 have died there this year. (NC Photo)

supporters."

Several days later the Washington Post reported from El Salvador that sources close to the investigation said Haig's theory never has been considered.

"There has never been the slightest suggestion that that theory is plausible," the Post quoted one source as saying. "All four were found shot in the head at close range with Army-

type weapons," the source added.

But while there were reports that Haig's remarks might signal a reduction in U.S. pressure to pursue the investigation, Rep. Clarence Long (D-Md.), an opponent of U.S. military aid to El Salvador, said he was "quite reassured" about the investigation after visiting El Salvador earlier in the week.

But Long said he remained "distrust-

ful" of U.S. military aid to El Salvador and warned that U.S. involvement there could be much longer than anyone expects.

AT ABOUT THE same time Sen. Edward M. Kennedy (D-Mass.) and three others introduced a bill which would cut off U.S. military aid to El Salvador unless five conditions were met.



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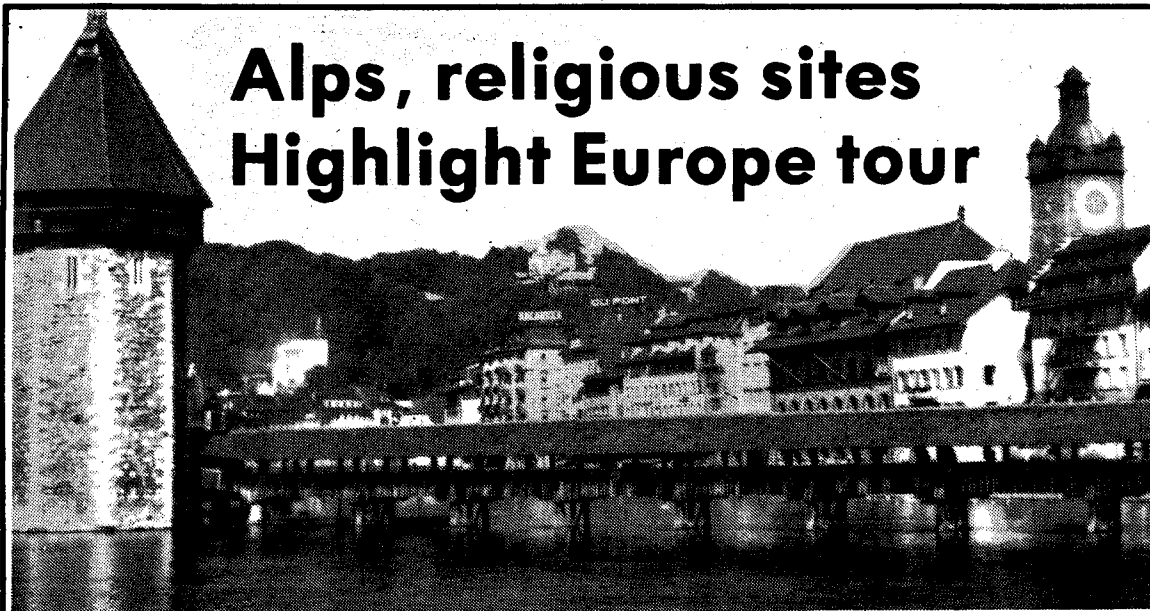
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Historic 700-year-old tower at Lucerne, once was prison.

When one mentions Europe many of us immediately think of the Alps. In fact, no visit to the 'Old Continent' is quite complete without that great and majestic range of mountains that extends from France through Switzerland, Italy and Austria, a distance of almost 700 miles, including many of Europe's most beautiful holy places.

This summer's 2 1/2 week tour 'Romantic Europe', a pilgrimage tour sponsored by The Voice, will take us through some of the most beautiful, dramatic scenery of deep valleys, lakes and rivers, overshadowed by mountain peaks, some of which are snow-covered all year. The Brenner Pass, at 4,500 feet altitude, marks the border between Italy and Austria. We will pass through Innsbruck, capital of the Tyrol, residence of Maximilian I 500 years ago, cross another border, into Germany's Bavaria, within sight of the Zugspitze, that country's highest mountain.

For two nights we will stay in the little town of Oberammergau, famous for the Passionplay that was last performed there in 1980.

An excursion will take us to nearby Munich, capital of Bavaria. It is interesting to note that a small village was established here in the 9th century near another Benedictine Abbey. The German for 'Monk' is Moench, leading to the city's name "Muenchen". You will

see its landmark, the twin-speeped 'Frauenkirche' (Church of Our Lady), the New Town Hall where, at 11 a.m., we will watch the 'Glockenspiel', the site of the 1972 Olympics as well as many other interesting places.

From Germany our journey continues, along the Alpine Road, to Switzerland. On the way we cross the Romantic Road which we will join again on our final tour date in the medieval fairy-tale town of Rothenburg-ob-der-Tauber. Today we travel to Lake Constance whose shores are shared by Germany, Austria and Switzerland. Across the Upper Rhine we are in Switzerland, not far from the little principality Liechtenstein. This evening we arrive in Einsiedeln, located at an altitude of 3,000 feet, yet another town whose origin is associated with the Benedictin Order. About 1,200 years ago the saintly hermit Meinreid lived here in the 'Dark Woods'.

Over the years a monastery was founded and after one of the many fires, probably around the year 1465, of unknown origin, a holy image of the Mother and Child, 'The Black Madonna of Einsiedeln' also known as 'Our Lady of the Hermits' was brought here. Here is the great baroque-style basilica and, inside this vast structure, the little Chapel of Grace which shelters the Black Madonna.

Alps, religious sites Highlight Europe tour

CRS collection figures

Parishes this Sunday will be taking up the annual collection for the Catholic Relief Services, the overseas aid arm of the Church. Printed below are results of last year's collection (with some parish figures unavailable or exempted).

Parishes are urged to exceed last year's gifts, as the needs abroad are so great due to poverty, war and natural disaster.

Annunciation, West Hollywood	403.63	St. Cecelia, Hialeah	197.19
Ascension, Boca Raton	1,104.00	St. Chas. Borromeo, Hallandale	465.00
Assumption, Pompano Beach	342.00	St. Christopher, Hobe Sound	915.00
Blessed Sacrament, Fort Laud.	615.50	St. Clare, No. Palm Beach	573.00
Blessed Trinity, Miami Springs	180.00	St. Clement, Ft. Laud.	210.00
Christ the King, Perrine	810.00	St. Coleman, Pompano Beach	540.00
Corpus Christi, Miami	202.75	St. David, Ft. Laud.	501.00
Epiphany, Miami	832.00	St. Dominic, Miami	788.00
Gesu, Miami	1,399.60	St. Edward, Palm Beach	-0-
Holy Cross, Indiantown	-0-	St. Elizabeth, Pompano Beach	1,667.42
Holy Family, North Miami	574.00	St. Francis of Assisi, Riv. Beach	375.00
Holy Name of Jesus, W. Palm Bch.	671.00	St. Francis de Sales, M. Beach	102.00
Holy Redeemer, Miami	-0-	St. Francis Xavier, Miami	74.00
Holy Spirit, Lantana	2,769.39	St. Gabriel, Pompano Beach	1,510.00
Immaculate Conception, Hialeah	521.00	St. George, Fort Laud.	200.00
Little Flower, Coral Gables	1,339.50	St. Gregory, Plantation	512.00
Little Flower, Hollywood	1,638.88	St. Helen, Fort Laud.	482.00
Mary Immac. Mission, W. Palm Bch.	422.00	St. Henry, Fort Laud.	314.00
Nativity, Hollywood	1,763.00	St. Hugh, Coconut Grove	972.58
Our Lady of Divine Provid. Miami	-0-	St. Ignatius Loyola, Palm BCH. Gard.	646.00
Our Lady of Guadalupe, Immokalee	307.00	St. James, Miami	300.00
Our Lady of Holy Rosary, Perrine	1,031.50	St. Jerome, Fort Laud.	377.00
Our Lady of the Lakes, M. Lakes	93.50	St. Joachim, Perrine	-0-
Our Lady of Mercy, Deerfield Bch.	100.00	St. Joan of Arc, Boca Raton	2,696.00
Our Lady of Perpetual Help O.L.	65.00	St. John the Apostle, Hialeah	200.00
O. L. Queen of Heaven, La. Belle	-0-	St. John the Baptist, Fort Laud.	551.21
O. L. Queen of Heaven, Margate	700.00	St. John Bosco, Miami	183.64
O. L. Queen of Martyrs, Ft. Laud.	-0-	St. John Fisher, West Palm Beach	791.28
O. L. Queen of Peace, Delray B.	714.50	St. Joseph, Miami Beach	411.00
Resurrection, Dania	492.00	St. Joseph, Stuart	933.00
Sacred Heart, Homestead	2,507.00	St. Jos. the Worker, Moore Haven	50.00
Sacred Heart, Lake Worth	-0-	St. Jude, Jupiter	644.00
San Isidro Mission, Pomp. Beach	1,853.63	St. Juliana, West Palm Beach	903.65
San Marco, Marco	250.00	St. Justin Martyr, Key Largo	581.00
San Pablo, Marathon	573.00	St. Kevin, Miami	147.00
San Pedro, Plantation Key	125.25	St. Kieran, Miami	200.00
St. Agatha, Miami	582.33	St. Lawrence, No. Miami Beach	570.50
St. Agnes, Key Biscayne	598.00	St. Louis, Miami	873.00
St. Ambrose, Deerfield Beach	400.00	St. Jude, Boca Raton	93.00
St. Andrew, Coral Springs	1,114.75	St. Lucy, Highland Beach	415.00
St. Ann, Naples	-0-	St. Luke, Lake Worth	1,000.00
St. Ann Mission, Naranja	1,526.48	St. Malachy, Tamarac	420.00
St. Ann, West Palm Beach	1,291.50	St. Margaret, Clewiston	151.00
St. Anthony, Ft. Laud.	900.00	St. Mark, Boynton Beach	1,167.00
St. Augustine, Coral Gables	1,399.76	St. Martha, North Miami	-0-
St. Bartholomew, Miramar	235.00	St. Martin, Jensen Beach	424.00
St. Bede, Key West	272.00	St. Mary Mission, Pahokee	-0-
St. Benedict, Hialeah	-0-	St. Marys Cathedral, Miami	409.00
St. Bernadette, Hollywood	764.00	St. Mary Magdalen, Miami Beach	915.76
St. Bernard, Sunrise	203.50	St. Mary Star of the Sea, Key W.	175.00
St. Boniface, W. Hollywood	450.00	St. Matthew, Hallandale	-0-
St. Brendan, Miami	707.00	St. Maurice, Fort Laud.	1,005.40
St. Catherine of Siena, Miami		St. Michael the Archangel, Miami	658.50
		St. Monica, Opa Locka	121.00
		St. Patrick, Miami Beach	446.00
		St. Paul the Apostle, Lighthouse Pt.	1,422.00
		St. Paul of the Cross, N.P.B.	2,500.00
		St. Peter, Big Pine Key	89.92
		St. Peter, Naples	402.00
		St. Peter O Paul, Miami	-0-
		St. Philip, Opa Locka	12.61
		St. Philip Benizi, Belle Glade	131.00
		St. Pius X, Fort Laud.	679.50
		St. Raymond, Miami	204.00
		St. Richard, Perrine	195.00
		St. Robert Bellarmine, Miami	76.98
		St. Rose of Lima, Miami Shores	1,337.64
		St. Sebastian, fort Laud.	720.00
		St. Stephen, West Hollywood	532.00
		St. Thomas de Apostle, Miami	610.80
		St. Thomas More, Boynton Beach	1,603.00
		St. Timothy, Miami	499.75
		St. Vincent, Margate	205.75
		St. Vincent de Paul, Miami	315.94
		St. Vincent Ferrer, Delray beach	2,169.00
		Visitation, Miami	172.00
		St. William, Naples	612.00
		Good Shepherd	209.25
		Our Lady of Lourdes	224.00
		St. Elizabeth Seton Mission	183.50

Irish prisoners not scapegoats

LIVERPOOL, England (NC) — At an ecumenical service in Liverpool's Catholic cathedral, a Presbyterian minister from Northern Ireland warned against treating prisoners there as scapegoats. "The prisoners in Northern Ireland are as much the result as they are the cause of our troubles," said the Rev. John Morrow, leader of the Corrymeela community, an ecumenical organization seeking to reconcile opposing groups in Northern Ireland.

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Ethel Green and Tarolyn Campbell watched a Model City Center for the Cultural Arts performance with starry eyes... and became TV stars.

Ethel Green, Tarolyn Campbell and the other children of Holmes Elementary School had no way to get to a special program, part of the Cultural Enrichment Series of the Model City Center for the Cultural Arts. So the Center came to them. Tarolyn and Ethel were enchanted as they watched and listened to poetry readings and to a flutist who was also a mime. Then all the children joined in and sang folk songs.

The Cultural Arts Center helps members of the black community get a sense of identity and heritage. They also encourage creativity, with classes in many fields of art. Their sincerity and dedication were apparent at the Holmes Elementary performance.

Vision Cable's cameras were there, also, videotaping the event. Because we are dedicated to a community project, too.

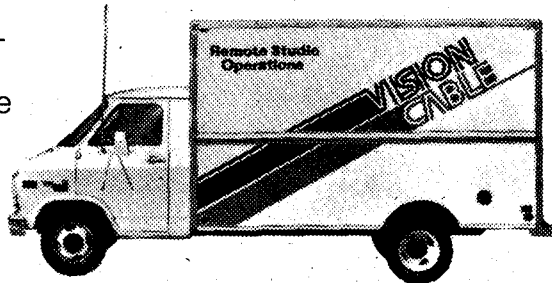
It's all part of Vision's Operation Scrapbook, a wide-range project to document and record the life of Miami today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television

companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami. Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That's why we're planning ahead now by videotaping all the things—big and little, serious and lighthearted—that make Miami special to you.

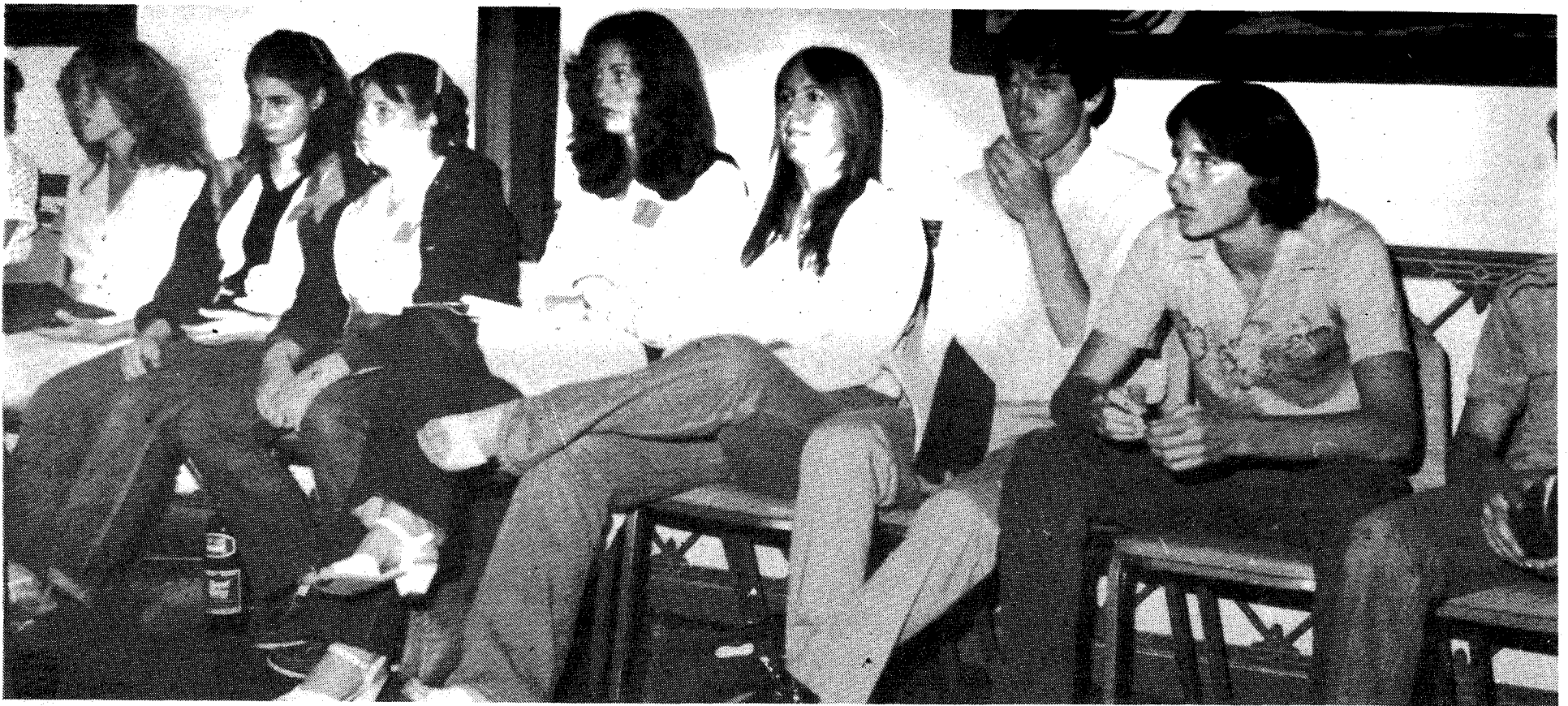
Like the Model City Center for the Cultural Arts.

Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in touch with, and participate in, the activities of the community. We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.



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PEOPLE



A group of teenagers during the Youth Praise held at the Colonades Hotel on Singer Island.

75 teens visit hotel (for 'Youth Praise')

by Karen Dorsey
Office of Youth Ministry

When most people visit the Colonades Hotel on Singer Island, it's usually for a vacation, a little bit of night life, or maybe a convention or prom.

On a recent Sunday, 75 teenagers visited the hotel — but for none of the above reasons.

Instead, they came for a "Youth Praise," sponsored by St. Francis of Assisi and St. Clare's youth groups. The teens represented the sponsoring parishes, St. John Fisher, St. Ignatius, and St. Paul of the Cross.

GINGER Johnson, from St. Francis, spoke on "Living Each Day to the Fullest," asking the group if anyone could honestly say he did so. She told

the true story of a little girl who came home tired from school, lay down to rest and never awoke — she died during her sleep.

Johnson stressed that we must live each day as if it were our last, expressing our love for family and friends today, for tomorrow might be too late.

Youth Praise began in North Palm Beach under the guidance of Sr. Frances Barfield, O.P., director of religious education at St. Francis. Once a month, it explores a different theme related to youth and Christianity.

IN OTHER ACTIVITIES:

• The Office of Youth Ministry held four leadership training programs during January and February, attended by more than a hundred people from 25 parishes. Understanding youth ministry, making effective plans, keeping youth groups alive and peer counseling were among the topics

discussed. The Archdiocese Right to Life Office also presented a session on abortion and the pregnant unmarried teenager.

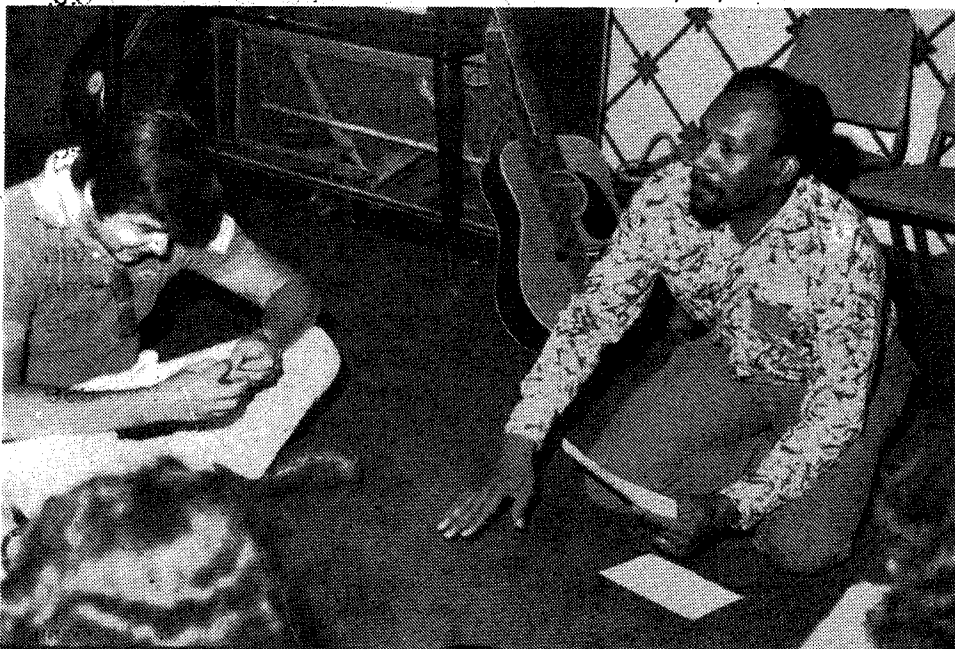
• A mini-retreat for all black youth in Dade County was preached during Black History Month by Fr. Thaddeus Boochée, a black priest from New Orleans.

• All South Dade youth groups began a service project to help St. Francis Xavier parish. The cut-off date for the drive will be Sunday, April 5, when a 10 a.m. Mass will be celebrated at St. Francis.

COMING UP:

• Christ the King Church in Perrine will host Jonh Polze, a well-known Christian vocalist and guitarist on April 26 from 8 to 9:30 p.m. Tickets are \$3 and all are invited. Call 238-2485 for more information.

• Search:
April 10-12, St. Edwards, N. Palm Beach



During Youth Praise youths explored the theme of "Living Each Day to the Fullest."

"(A feature) of effective parish leadership is the combination of confident vision and personal care of the people . . . Vision without personal care risks making the parish simply an organization and the people simply the means to fulfillment of the goals of the organization. Personal care without vision tends to leave many people and many concerns unattended and so to restrict the efforts of the parish to concerns about building its internal community that its sense of mission is underdeveloped." (From a January 1980 report of the U.S. Bishop's Committee on the Parish).

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Matter of Opinion

How long will we put up with it?

When are Catholics going to stop letting themselves be kicked around?

The news media are constantly taking cheap shots at the Church and its people, especially in the areas of abortion and tax credits, and Catholics go on suffering this defamation with a shrug and a sigh. Is it that we don't care? Or that we don't know enough about the Church to react?

Last week the Miami Herald ran a column by Judith Randal which accused the Church of having a "de facto coalition" with the Moral Majority and other groups favoring "unlimited military spending" and being "against spending for humanitarian concerns." And the Herald's headline accused us of "Anti-abortionist Double Standard."

Now, it is within their free speech rights to print such opinions. But it is also within our rights to raise hell about such distortions.

Has anyone?

Has anyone told the Herald and Ms. Randal that a recent Gallup poll showed that of those Catholics familiar with the Moral Majority, most disapproved of the group by 2-to-1? (See The Voice, March 20.)

As for military spending and humanitarian concerns, has anyone told the Herald to read its own columns? They would see that the Popes have decried and condemned war in the strongest of words, terming the continued arms race especially immoral in the face of world starvation. And the North American and Salvadoran bishops have led the criticism of continued arms flow to that beleaguer-

ed country.

Various Church spokesmen have criticized the projected cuts in food stamps, hot lunch funds, aid to the elderly, Medicare, Medicaid, as well as aid to dependent children and welfare mothers.

So, where does Ms. Randal get off accusing us of not caring about humanitarian concerns? Has anyone told her that?

Last year the Catholic Relief Services raised \$50 million from American Catholics, alone, to help the needy overseas and distributed another \$300 million

EDITORIAL

from various other sources. They were there in Nicaragua, Cambodia, Biafra, Thailand and hundreds of other places -- wherever the Four Horsemen ride, they go.

In the Archdiocese of Miami, the Archbishop's Charities Drive this month raised over \$4 million to help unwed mothers, families in distress, the elderly, disturbed children, the addict and others -- more than any other organization of any kind in South Florida except the government itself. Has anyone out there stuck this information in The Herald's face?

This country has been killing unborn children legally now for eight years. Has this eliminated or even reduced child abuse, welfare, violence, addiction or other social problems which Ms. Randal claims she is so concerned about? Isn't it possible the cheapening effect of killing incipient human life might only add to these problems? Has anyone spurred the



Nearly one-third of babies conceived in U.S. die by abortion (News item)

Herald to ask the Church to present its view in the interest of fairness and objectivity?

You can write letters to the media. You can form groups and go downtown and talk turkey with them. You can defend your views in ordinary conversation. The media can be swayed.

But first you have to stand up to these people and let them know you exist.

Letters to the Editor

Give Reagan chance

To The Editor:

It's truly dismaying to read Monsignor George Higgins's column, for he chooses not to differentiate between needy and truly needy, and can only envision help in the form of continued direct payments. (The Myths of Reaganomics, Feb. 27, 1981). Surely, there must be some enlightened "supply side" minds within the Catholic Church.

Monsignor Higgins chose to blast President Reagan's plan before giving it a chance to work - much less read the details. He joins the growing chorus of those who are weeping crocodile tears these days for they fear being cut off from the use of someone else's money. He said he's "not sure spending is out of control". Perhaps another year of double digit inflation would convince him? He offers no in-

sight for alternative solutions as he's not real sure a problem even exists. Well, I doubt if we can afford to philosophize any longer; we must seek new solutions now.

Of course, the government statistics show 90% of all food stamp recipients have "reported" incomes below the poverty level. They may or may not be "poor", but they sure aren't dumb. I doubt if my neighbor's children will go hungry if they're ever separated from their free lunch passes. No Monsignor, please don't take all those government stats too seriously.

Let's face it, the growth of our welfare rolls prove our social programs have not worked well. We need to restore a sense of responsibility in people for themselves, and slowly wean them off handouts. Reagan is trying to stimulate jobs for the poor by cutting government spending and thereby government taxes on the working man (ala FK in the 60's.) He'll then give all of us the added

bonus of relief from double digit inflation - the cruelest tax of all on the truly needy.

Dexter Groose
Miami

'Leftist Msgr. Higgins'

To the Editor:

Leftist-leaning priests such as Msgr. George Higgins irritate me.

After many years as a New Deal spokesman and the favorite front man for unconscionable union leaders he refuses to give President Reagan a chance to turn this country away from chaos.

If Msgr. Higgins will not admit that large government deficits are a cause of inflation the least he should do is stay in the area in which he is supposed to have some competence - RELIGION!

His rhetoric is no different than the mouthings of the other spokesmen for

the AFL, CIO, NEA, etc.

John J. Mc Gann
DELRAY BEACH

Dear 'Concerned Catholic':

Most publications in America, The Voice included, do not print anonymous letters. One should not criticize others behind a mask in a democracy. However, if one has a justifiable reason for requesting anonymity, - fear of reprisals, loss of job, etc. - then the letter writer may request his name be withheld for stated reasons and the editor will either comply or not use the letter. But the request must still be signed.

The Editor



By
**Antoinette
Bosco**

A parish recognizes its Black Catholics

Our Lady of Loretto Parish, in Hempstead, N.Y., held a special liturgy the last Sunday in February to celebrate black history month. The parish is in a neighborhood that is 80 percent black and Hispanic. Two hundred of this parish's 1,500 families are black.

Why Loretto? Why black history? Why a Mass?

Father Patrick Armshaw's response to all my questions was: "Why not? Black people are here and they're part of the parish family. We wanted to celebrate the contributions of blacks to the world and the church with a liturgy. This would emphasize that we recognize their integration and identity with the parish, that they're not separated out," the pastor said.

The parish committee for black Catholics also decided to invite the entire diocese to the celebrated Mass. According to Father Armshaw: "We usually have 250 people at that 11 o'clock Mass. On this Sunday, we had about 800, more than half of them black."

Bishop John McGann sent his personal letter of encouragement, stressing how this liturgy was a witness to the unity we all share in Christ. His letter quoted from the U.S. bishops' statement on racism: "God's word proclaims the oneness of the human family."

Assistant pastor, Father Victor Emumwen, a black priest from Nigeria, led the choir in choruses of black spirituals. After Mass, the people mingled, sharing coffee and refresh-

ments and browsing through stacks of literature highlighting black contributions to history and to Christianity.

This unique liturgy resulted from the commitment to blacks on the part of Father Armshaw and Ethel Davis. As a catholic writer concerned about social justice, I am no stranger to the work they have done out of their respect for

"The parish committee for black Catholics decided to invite the entire diocese to the celebrated Mass. According to Fr. Armshaw, 'we usually have 250 people at that 11 o'clock Mass, on this Sunday, we had about 800 — more than half of them black.'"

people. They look for character, not color.

Father Armshaw served in this parish for three years and then left to work as a jail chaplain for seven years, ministering to a primarily black population. Then he accepted the bishop's call to return to Loretto as pastor, charged, among other things, with building up the life and morale of the parish.

He has done this. His motivation? When people are poor, that's all the

more reason why they shouldn't have to worship in a slum, he says. This is their parish, their church, their school. They have a right to have their parish be beautiful, they have a right to pride.

I met Ms. Davis about a dozen years ago, when she was working with the Catholic Interracial Council. As she said, then and now, "The church has to deal with the social concerns of blacks."

Black history was her soap box even then: "As a Catholic black mother, I have had to raise my children in a world of white heroes to read about and white dolls to play with, where all the illustrations in textbooks are of white people."

She continued: "If the person in the picture is black, he's African, with a bone in his nose, no clothes on and an ugly face. This distorts, and so a black child often grows up ashamed of himself, his heritage and all that is black."

Ms. Davis prepared a special handout for the Mass — a sheet listing seven blacks who made a significant contribution to Christianity and the church, beginning with Simon of Cyrene.

Because this event was so unusual, Long Island's daily newspaper, Newsday, sent a reporter, Charles Moses to find out what was happening on that Sunday. The next day's headline was a proud statement: "A Mass Celebrates the Contribution of Blacks."



By
**Tom
Lennon**

What's it like to become Priest?

Q. At Mass about three months ago I suddenly thought, "Why don't I become a priest?" I had never considered this before. The question keeps bugging me and I am puzzled. What should I do? What's it like to become a priest? (Mo.)

A. Your situation is much like Terry's. That question stayed with him until finally he talked with a young priest at the high school he attended. He's now in his fifth year of preparation for the priesthood.

YOU CAN TALK to your pastor or his associate. Or to a sister or a teacher you know. Or you can check out the telephone directory under Catholic Church and find out whether your diocese has a vocations office that you can call for information.

Queries about the question that is haunting you will not oblige you to do anything. It isn't likely anyone will pressure you. And you'll surely get some information and guidance.

At this time you do not have to make a once-for-all decision. Should you decide to enter the seminary, there will be six to eight years to consider your final decisions.

THE YEARS OF preparing to be a priest can be rewarding, happy ones. You'll make many friends and they are likely to be deep and abiding friendships.

What you study will open your mind to exciting new ideas and nourish your heart so that you can love God and people ever more.

Your field education will likely lead you to all sorts of adventures. You may find yourself taking a group of mentally disturbed youngsters on a Saturday afternoon outing to a shopping center.

Or, like my friend Ron, you may ride in a police cruiser once a week. One recent Friday night the police asked this seminarian to talk a man out of driving his truck into the front window of a fast-food eatery. Ron succeeded, but he said "I was very nervous while talking to the guy."

YOU MAY DO FIELD work in a hospital or a senior citizens' home or in a parish in the inner city.

Your life will not be dull. And if one day you are ordained a priest, your life is likely to be satisfying and sometimes exciting.

Through counseling and preaching and, especially by celebrating the Eucharist and the other sacraments, you will be able to touch people in a wonderful way and help them to lead richer, happier lives in Christ.

(Readers may write to Tom Lennon in care of NC News Service, 1312 Mass. Ave. N.W., Washington, D.C. 20005)



By **Dale Francis**

Science and religion

The news media had a good time with that court case in California where California schools were challenged on the exclusive teaching of evolution to the exclusion of the belief in creation by God. Back to Dayton, Tennessee, and the Scopes trial, William Jennings Bryan and Clarence Darrow, they said, wagging their collective heads a little sadly that ignorant superstitions of 1925 should appear vestigally in this enlightened age.

But it does seem to me a danger of our times may very well be a modern superstition that science has all the answers, that, if we can no longer look for answers in Scripture, we are not abandoned for all knowledge is to be found in science.

The truth is, I suspect, and I would think true scientists would agree, the more we know the more we do not know. Our scientific knowledge today compared to the knowledge at the time Charles Darwin published "Origin of the Species" in the mid-nineteenth century is so much greater that that period was almost literally primitive. Darwin did his work, which was preceded by the work of others of a similar nature, without knowledge of even the beginnings of genetic research. What is called Darwinism today would hardly be recognizable to Darwin himself.

The modern superstition is that Darwin introduced something called evolution, that this was a theory that man descended from monkeys. The truth is that "evolution" was a theory that preceded him — Charles Lyell, who Darwin looked on as a mentor, had used the word two decades before "Origin of the Species" and Darwin himself rarely applied it to his own theories. The idea that Darwin taught that man descended from apes is a parody of a careful theory of natural selection in nature.

It was the philosopher Herbert Spencer who applied the term "evolution" to Darwinian theories in a way that made Darwinism and evolution synonymous, as it was Spencer who supplied "survival of the fittest" as an explanation of natural selection in a way that probably most believe it was Darwin who spoke of the "survival of the fittest."

There is, I believe, a kind of modern superstition, almost certainly prevalent among media commentators, that in the mid-nineteenth century Charles Darwin delivered a scientific explanation of the creation of man and that this is now to be taught as truth in all our schools.

This viewpoint is superstitious in that it believes in a magic from science but most of all it is not scientific. The contribution of Charles Darwin was a

tremendous scientific breakthrough, more in the clarity of its explanation than in discovery, for the general area had pioneers before him. But what is called Darwinism today differs from the original Darwinism.

And for all of the biological theories, if you believe in the existence of the soul, nothing in those theories has any relevance to this. So, while the Genesis story was never intended as a scientific treatise, it speaks to something science could never explain because it is outside the competence of science.

Therefore, it is not unreasonable to ask that what is called evolution should be taught as a continuing scientific discovery of biological truths but with recognition there are questions concerning humankind that fall outside the ken of science.

That not only is justice to religion but to science, too, for science properly understood is the finding of answers that raise more questions. A couple of weeks ago new galaxies were discovered, further away than any ever known before, and the reports said this was seen as verification of the big bang theory of an explosion that hurtles galaxies into space. But from where the explosion? Where the material exploded? The thrill of science is answers bring questions. Religion postulates the Infinite.



By
Fr. John B.
Sheerin, CSP

War's treacherous trap

The United States is well on the way to earning the reputation of being the "country of the big bang."

When we exploded the ghastly bombs at Nagasaki and Hiroshima, we killed 100,000 innocent victims. But it begins to appear we may succeed in outdoing even that destructiveness. The arms being shipped to El Salvador are only a portent of the horror to come under the label of military assistance.

Now the Reagan administration's plan to increase military assistance to many countries in the Middle East has been reported. Apparently, the administration proposes to aid countries in that part of the world, on terms that are economically favorable to them, with destructive weapons. The excuse for all this generosity is that there is a "deteriorating security situation" in the Middle East and a growing threat from the Soviet Union.

ISNT THIS wonderful! The land of the free and the home of the brave is now well on the way to becoming the most militaristic country on God's green Earth. Will we even find time to drop a few deadly weapons in the interstellar spaces beyond the Earth?

The new Reagan program is said to total nearly \$7 billion dollars. A senior official was quoted by the New York Times as saying: "This program, taken together with the stepped-up spending by the defense department to enhance the rapid deployment force and the navy in the Persian gulf and the buildup of military facilities in the region, will show the administration's determination to improve its strategic position in the region."

Won't it be ghastly when we dispatch our military all over the world armed to the teeth with instruments of death!

THE CHURCH TODAY, a council document, has a magnificent treatment of the whole horror of war. In "Curbing the Savagery of War," the bishops say that the fierce character of war, produced by modern scientific weapons, threatens to lead combatants "to a savagery far surpassing that of the past."

The bishops focused especially on "actions designed for the methodical extermination of an entire people, nation or ethnic minority." In discussing total war, the bishops said: "Indeed, if

"The land of the free and the home of the brave is now well on the way to becoming the most militaristic country on God's green Earth. Will we even find time to drop a few deadly weapons in the interstellar spaces beyond the Earth?"

the kind of instruments which can now be found in the armories of great nations were to be employed to their fullest, an almost total and reciprocal slaughter of each side by the other would follow."

They went on to say, "The arms race is an utterly

treacherous trap for humanity and one which injures the poor to an intolerable degree." And again, "Divine providence urgently demands of us that we free ourselves of the age-old slavery of war."

WE ARE IN A bind today. We looked forward hopefully, at one time, to the creation of the United Nations, thinking it would successfully establish some universal public authority endowed with effective powers to safeguard security and rights.

Now, in spite of the United Nations, the scientific weapons produced by modern science cause the combatants in war to engage in a savagery unknown in the past.

It seems to me that the main burden of guilt lies on the shoulders of those officials who are rushing military assistance hither and yon all over the world when they should be actively "beating their swords into plowshares and their spears into pruning hooks."

GRANDFATHERS

By Hilda Young

A grandfather is a person who lets you reel in a fish all by yourself. And he shows you how to clean it, even if you're a girl.

A grandfather is someone who always notices how much you've grown since the last time he's seen you, even if it was this morning.

A grandfather is someone who knows how to find quarters in your ears and candy in your pocket.

A grandfather is someone who always lets you sit in the front seat.

A grandfather is someone who teaches you how to use a pocketknife, and lets you pound the nails when he fixes the porch.

A grandfather is someone who tells stories that are better than cartoons.

A grandfather is someone who hardly ever says "because I told you so."

A grandfather is someone who will play computer baseball with you almost as long as your friend Bobby does.

A grandfather is someone with long eyebrows and hair in his ears.

A grandfather is someone who always knows when it's going to snow and can make sleds out of cardboard boxes and inner tubes.

A grandfather is someone who likes old Shirley Temple movies as much as you do, even if they are in black and white.

A grandfather is someone who makes you feel warm inside when he tells you that's just how mom or dad acted when they were your age.

A grandfather is someone who looks at you sometimes with a funny smile and faraway look.

A grandfather is someone who is really someone.



By Msgr.
George
Higgins

Closing the door on illegal immigration

Holy Cross Father Theodore Hesburgh, president of Notre Dame University, has served as chairman of more government commissions than almost anyone else I can think of. His assignments have been as diverse as they have been numerous: civil rights, atomic energy, science and technology, and immigration.

Never one to play it safe or to duck even the most controversial issues, he says his most difficult assignment was the most recent: chairman of the Select Commission on Immigration and Refugee Policy, which submitted its 453-page report to the White House and the Congress March 1.

Despite growing support for immigration reform, public opinion remains sharply divided on this issue. It's little wonder, then, that the commission was unable to agree on some of the more controversial items on its agenda.

Illegal immigration was the most difficult problem the committee faced.

No one really knows how many illegal immigrants there are in the United States today; the commission's best estimate was 3 million to 6 million.

Whatever the number, the public's

"Despite growing support for immigration reform, public opinion remains sharply divided on this issue. It's little wonder then, that the Commission was unable to agree on some of the more controversial items on its agenda."

response came through loud and clear at public hearings held by the commission. "Most U.S. citizens believe that the half-open door of undocumented-illegal migration should be closed," the commission reported.

How best to close that door is another question, however. The commission agreed there is a need to improve border control and that it should be a crime — with civil and perhaps criminal penalties — for an employer to hire an illegal immigrant.

The commission said that for employer sanctions to work, there will have to be a tamper-proof way to identify eligible employees. The commissioners were unable to reach a consensus as to what specific kind of identification should be required, but they did agree it should be reliable, economical and protect workers' civil rights and civil liberties.

The commission also recommended granting "amnesty" — legalizing the status — to those persons who illegally entered the United States prior to Jan. 1, 1980. Some form of amnesty has long been favored by the U.S. Catholic Conference and some Hispanic and ethnic groups. However, sensing that most people would balk at "rewar-

ding" people who knowingly broke the law, Congress has not been eager to force the issue.

That attitude may now be changing. Amnesty supporters ought to keep in mind, however, that Congress will never vote to implement the commission's recommendation unless amnesty is linked to improved border control and some form of employer sanctions.

They must be realistic and learn to compromise. They cannot and will not get amnesty if they refuse even to consider linking the three concepts or recklessly campaign against it.

Unfortunately, some amnesty proponents, in angry reaction to the commission's report, have already threatened to launch such a campaign. Perhaps when tempers cool they will understand the need to meet congress halfway.

After all, politics is the art of the possible.

Trooper takes Christ to inmates

By Ana M. Rodriguez
Voice Staff Writer

When most people think about police officers, they picture a stereotype: the 'macho' cop itching for a chance to toss thugs in jail and forget them.

Corporal Joe Chancy, of the Florida Highway Patrol, says the stereotype is not true. What's more, he's living proof.

For this 13-year veteran of Florida's distinguished department, putting criminals in jail is a job. But telling them they haven't been forgotten once they're in there, and holding no grudges once they're out, is just as important a commitment.

His philosophy is, "There, but for the grace of God, go I."

"I GREW UP on the street, just like they did. It's just that God directed my life in a different way than He directed theirs."

Chancy is among the very few officers who have gone into a prison and told the inmates he cared.

His commitment to this ministry began two years ago, after he made a Cursillo and his team's leader suggested that the group become involved in Kairos, an interdenominational effort to take Christ into the prisons.

In that group, were a judge from Palm Beach County, a former prosecuting attorney now in private practice, and Chancy, a highway patrolman. All readily agreed, and Chancy, for one, says he's

THE CATHOLIC COP Last in a series

better for the experience.

BUT THE REAL commitment began in 1971, when Chancy and his wife converted to Catholicism. He says it was more than a conversion. It was a decision to truly live out a faith neither had ever practiced.

Growing up in South Georgia, Chancy had stopped going to his Baptist church at about the age of 10. His wife, raised a Unitarian, had also stopped practicing early.

"We wanted to do something together and make a decision and a commitment," says Chancy. "Our decision and our commitment was to the Catholic faith."

Both products of broken homes, Chancy and his wife had gotten to know closely other officers and their families. They were Catholic and seemed to have a unity and family life rare these days. They were "different."

The desire to have that same kind of life prompted the Chancys to convert, get re-married in the Church and raise their two young sons in the Catholic tradition.

Chancy's commitment to Catholicism sometimes takes him away from what little family life he has left as a cop. Like the time he spends helping out in Cursillos or going to meetings. And like the four days he spent with 40 inmates at the Federal Correctional Institute in South Dade.

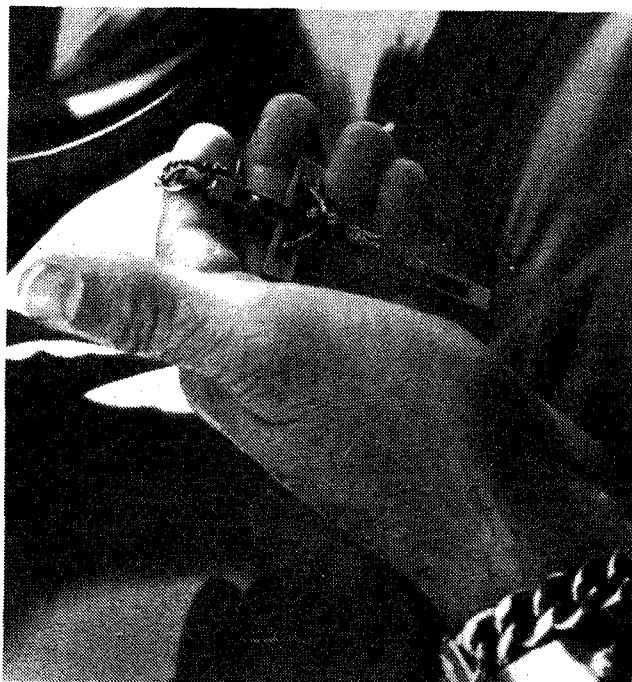
HE WASN'T AFRAID of going into the prison, he says, but he was apprehensive of the inmates reaction once they found out he was a cop.

Instead "They opened up and were very honest," says Chancy. But that's only because team members proved that "we were honestly and sincerely there because we cared about them."

Inmates, he says, can "see right through you. If you go there thinking you're a great person for doing it, they'll know it," and they'll react in kind.

Chancy doesn't see his off-duty commitment as in any way opposed to his on-duty responsibility.

"It's not my job to ridicule or to harass anyone. It's my job to enforce the law," he says. "I can't hold a grudge. And these guys go to prison for crimes that



Corporal Joe Chancy (below) always carries the cross he was given at Cursillo in his patrol car (inset).



they commit. (But) you can't hold that against them the rest of their lives 'cause that's not what the system is set up for."

"I grew up on the street, just like they did. It's just that God directed my life in a different way than He directed theirs."

HIS PHILOSOPHY about treating former inmates comes, perhaps in part, from personal experience.

His wife's stepfather served time in San Quentin, and Chancy says unless you looked at his record, you couldn't tell that he was different from anyone else.

In a very profound way, Chancy believes in the system, which says that going to prison is paying your dues to society, and once you're out, you have a right to the same things other people have.

"It needs to be known that they've got a record," says Chancy, "but it doesn't need to be thrown in their faces."

The Kairos prison experience is one he intends to repeat. "It's an obligation that I undertook and I

continued on p. 17

Nun risks surgery, beats stroke

BALTIMORE (NC) — Saying she would rather take the chance of dying under surgery "than becoming a vegetable and being dependent on other people," Notre Dame Sister Regina Marie Albert agreed to become a medical first.

More than a year after a dangerous 10-and-one-half hour operation to prevent a stroke, the 60-year-old Baltimore nun said she feels "back to normal."

Sister Albert underwent the operation pioneered by Dr. George S. Allen, a Johns Hopkins neurosurgeon. The operation, involving a tiny artery that winds in and around vital tissues in the brain, had never been done on a human.

Now Sister Albert is rising at 5:30 a.m. and putting in a full day's work at the Institute of Notre Dame, a Baltimore School for girls. She walks for an hour, uses her exercise bike, teaches, works in the school library and carries her share of religious duties.

DETAILS of the delicate and "technically very difficult" operation were made public in February to coincide with the publication of the work in the journal, *Neurosurgery*.

In the November 1979 operation Allen removed "cholesterol-laden" atherosclerotic plaque, commonly known as hardening of the arteries, from a vertebral artery in the back of Sister Albert's brain.

Two such vessels supply blood to the back of the brain. Blockage of these

vessel is a cause of stroke, which kills or disables 500,000 people a year.

The plaque had narrowed the artery, restricting the flow of blood into her brain. As a rule, once plaque is removed, it does not form again, according to Allen.

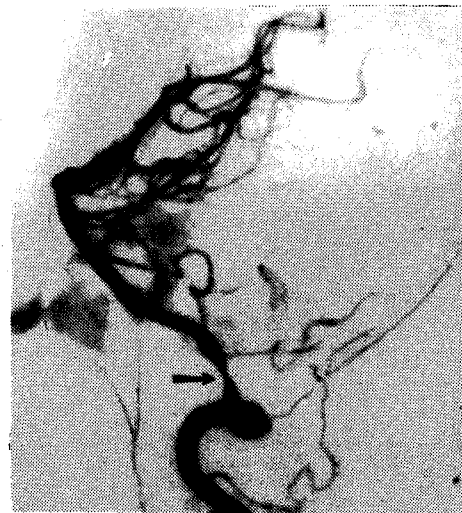
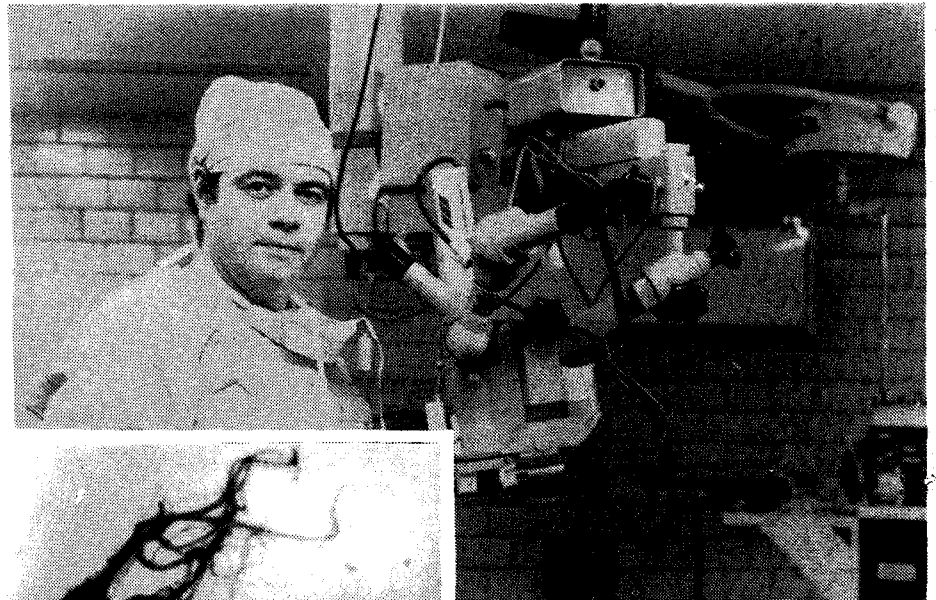
"No one has performed this operation inside the head before because of the location and the fact that the vertebral artery is so small — only about one-eighth of one-fourth inches in diameter and about the size of a narrow straw," Allen said.

THE DOCTOR added that although he has shown that in one case the operation can be successful, "this is nothing sensational like we have cured strokes or shown that it is successful for a group of patients." The surgery will have to be tried on hundreds of patients, he said.

Sister Albert had a history of high blood pressure and in 1977 had had triple heart bypass surgery. She suffered from transient ischemic attacks (TIAs), which include dizziness, double vision, blindness, numbness or slurring of speech and are signs of an impending stroke.

Tests before surgery showed that a partial blockage of blood vessels existed. Anti-coagulants to thin the blood were of no help, so the operation was undertaken.

Three months after the operation, tests showed Sister Albert's blood flow was normal and she continues to be free of TIAs.



PIONEER SURGERY - Dr. George S. Allen, associate professor of neurosurgery at Johns Hopkins Medical Institutions in Baltimore, used these microsurgical instruments and operating microscope in pioneering new surgery to prevent strokes. Partial blockage of the left vertebral artery supplying blood to the back of the brain was evident on the arteriogram taken

before surgery on Sister Regina Marie Albert. Blood flows freely through the artery in an arteriogram taken three months later.

Immigration reform faces stiff opposition

By Jim Lackey

WASHINGTON (NC) — A plan for sweeping reform of the nation's immigration laws was presented to Congress recently, but immediately ran into objections from some civil rights and religious groups.

The plan, contained in a 450-page report by the Select Commission on Immigration and Refugee Policy, calls for sanctions against employers who hire illegal aliens, beefed-up border patrols and a new national identification system, possibly through "counterfeit-proof" cards possessed by all American workers to certify their eligibility for employment.

The plan also calls for amnesty for illegal aliens living in the United States prior to Jan. 1, 1980, and an increase in the immigration limit from the current 270,000 to 350,000 annually.

Holy Cross Father Theodore Hesburgh, Notre Dame University president who headed the commission, characterized its recommendations as "closing the back door to illegal immigration and opening the front door a little bit more to accommodate legal migration."

The report of the commission, which was established by Congress in 1978, contains 85 separate recommendations on such broad issues as U.S. response to future waves of refugees like those from Southeast

Asia and Cuba, admission of temporary workers and activities of the Federal Immigration and Naturalization Service.

But practically before the ink on the report was dry, groups were criticizing its recommendations.

Proposals to strengthen border patrols "resemble a militarized program," said the Mexican American

Proposals to strengthen border patrols "resemble a militarized program," said the Mexican American Legal Defense and Education Fund.

Legal defense and Education Fund. The organization added that it was concerned about the earmarking of 94 percent of the enforcement budget to the Mexican border while less than 50 percent of the nation's illegal population comes from Mexico.

The Mexican-American group also charged that sanctions against employers and requirements for a national identification card would "spawn discrimination against all Hispanics whatever their status." It said many employers might choose not to hire Hispanics rather than be suspected of hiring illegal aliens.

Expressing similar reservations was the League of United Latin American Citizens (LULAC), which charged that the commission had sought politically expedient solutions rather than

coming up with a comprehensive, humane policy.

LULAC said the commission failed to understand that the country's immigration problem stems from international issues which must be dealt with if the pressure to come to the United States is ever relieved.

The American Friends Service Committee (Quaker) joined others in

criticizing the commission's recommendation to allow contracted labor from other countries to enter the United States temporarily for work. Such practices exploit both foreign and domestic workers, the religious group said.

As for the enforcement recommendations, "history shows that enforcement efforts cannot be made strong enough to stem (the movement of peoples) without provoking violence and a breakdown in international relations," said the Quaker committee.

"Concerned, long-time attention must be given to the economic and political structures which make migration necessary," it added.

Father Hesburgh, at a news con-

ference in the Capitol, denied that the commission had not recognized the relationship of foreign policy to migration.

"Without more justice in the world, people are going to continue to migrate," he said. "Without any hope, they're going to want to get out (of their countries)."

Sen. Alan Simpson (R-Wyo.), a commission member and chairman of the Senate subcommittee on immigration and refugee policy, said the employer sanctions, the worker identifications and the enforcement provision of the commission's recommendations were like three legs on a stool. "If we lose one of them, the game is over," he said.

Simpson and others have stressed that employer sanctions will not work without a system for employers to ascertain whether workers are legal or not, that employer sanctions are necessary to make U.S. employment less attractive to illegal aliens and that border enforcement is necessary to prevent continued exploitation of illegal immigrants in the United States.

Along with Rep. Romano L. Mazzoli (D-Ky.), who chairs a similar House subcommittee, Simpson promised quick action on the commission's recommendations.

Family Life

By Carol A. Farrell
of the
Family Enrichment Center



Love will make them stronger

There was a quiet little space before dinner the other night and I was resting. Kevin, our eight year old, joined me in the bedroom as soon as he came in from his cub scout meeting and we shared the events of our day. He told me about his meeting and all that had happened at school. Then I told him that I was going to be out that evening speaking to a group of parents and, responding to an impulse, I asked him if he had anything special he thought I should tell parents. I will always hold precious the memory of the next ten minutes that he shared with me.

He didn't even take time to think, it seemed, but began right in with how parents should "love their children a lot". Without pausing for a breath he went on with "but they shouldn't spoil them by, for instance, buying them a toy every time they go shopping and ask for a toy". I can just picture how he must have questioned what he had just said because he hurriedly added that it was alright to buy something small once in a while! He warned to the topic and continued with the observation that once a child is spoiled he stays spoiled and then could not be a very good parent.

Next Kevin said that parents must teach their children to sacrifice and to serve each other in the

family. I knew that thought came right out of his classroom discussion on Lent. When he had earlier been telling me about his day, he had proudly presented me with a coupon from his Lenten Service Coupon Book for thirty minutes of his time and another for setting the dinner table three times. The coupons and the concept of not merely giving things up for Lent but of performing helpful actions had been strongly encouraged by his teacher, Mrs. Baggot.

Then Kevin portrayed rather graphically how-not-to-get our children to do their chores. His voice deepened and took on an impatient, angry tone as he yelled, "Joey, empty the wastebaskets!" He suggested that it would be much better to speak softly and ask kindly and again he gave me a demonstration.

In my own mind I labelled his examples as a request for respect, that old Golden Rule.

His final word for parents was to remember that any child might tell one lie, or take one unpaid for roll of candy and that he should be forgiven and spoken to lovingly "because everyone has to make one mistake in their lifetime."

But he wasn't finished: "At the end, you have to say 'I love you.'"

I wasn't sure what he meant so I asked him if he meant that I should tell the parents I was speaking to that he loved them. He was very clear and definite. "No, you have to tell them that **you** love them, Mom, because you know how it is, its love that will make them stronger."

Kevin's earlier insights had stunned me, but this closing thought awed me. I felt so proud to be his mother. I felt so humble in hearing how wisely he spoke. I remembered thinking at other times that the best that we parents can do is to pray that we will not throw up road blocks to the workings of nature and grace in our children. Thoughts of "out of the mouths of babes" and "a little child shall lead them" all crowded into my mind and heart at once.

In a few minutes Kevin had summarized our Christian commitment and duty to each other; service, respect and forgiveness — with all of it finding its source and purpose and support in Love.

I wonder how much else he has to share, and how much I've missed with the older children because of my busy-ness.

Lord, don't let us do anything that will get in the way of the plans You have for him or any of your other children. Thank you for their innocence and wisdom.



By
Dolores
Curran

Lent IV: Gospel values and today's families

Forgiveness and Reconciliation

This week I want to talk about three families: ours, the parish's and the Prodigal Son's. We have a few things in common. We fight, we have rivalries, and sometimes we can't stand each other. Oh, we love each other, but that doesn't mean we like being around each other very much at times.

To parents, the most familiar ring of the Prodigal family is the older son's peevishness when the father welcomed the errant son back. "You never loved me like that," he pouts. How typical. But what was he really saying? He wasn't asking his dad to beat his little brother or turn him out or even make him slop the pigs. He was asking his dad for approval, for a sign that he was loved, too, for praise that he hadn't been so foolish.

Family jealousy, fighting, and rivalry began with Cain and Abel and still plagues us today. In many families, it is ignored so it simmers and grows, occasionally erupting into full-scale sessions of hatred. In others, it is a polite cold war with no beginning or end. Nobody quite knows when the fight is over because there's never any open reconciliation or forgiveness.

This pair — **forgiveness and reconciliation** — pop up all over the scriptures but the most touching is in the parable of the Prodigal Son. It shouldn't surprise

us that it's the most popular of parables because it touches so close to home — our homes, our parish home, our heavenly home.

How many of our youth today have taken their legacy and roamed away to find happiness in drugs, music and groups? And when they come back home, how do we welcome them? As the Prodigal Dad did, with a party and rejoicing? Or with anger, hurt, and subtle revenge?

How many Catholics have squandered their religious inheritance, roaming from therapy to human potential groups? And when they come back home to church, how do we welcome them? As the Prodigal Family did, with rejoicing and celebration? Or with smugness and disapproval because, like the Prodigal Big Brother, we never wandered? (A friend of mine who directs the RCIA in her parish, a new type of initiation for converts, discovers that in each class there are returning Catholics who do not divulge their Catholic past until they are sure they will receive the same kind of welcome as newly converting Catholics.)

In her excellent book called **Peacemaking** (Paulist), Jacqueline Haessly offers us a simple family reconciliation rite which I recommend as this week's exercise. She writes, "We have found the rite to be most helpful in healing some of the pain

and brokenness that comes with family living, while enriching and affirming each of us. We use a modified version at other times during the year — at the end of the summer, the end of a month, or during some particularly conflict-laden period in our home. On occasion we have included other families. We always end with a festive meal."

I like the idea of the festive meal. It complements the Prodigal story and tells the family, "Hey, we can celebrate again. We're whole."

She suggests beginning with this reflection: "We are gathered here today as a family to remember again that as a family we have caused hurt and pain to each other, as well as joy and happiness. Help us speak and listen in a spirit of openness and caring, that we may continue to grow and reflect your love in our family and world."

Then each person responds to the following statements about each other in the family: 1. One thing that bugs me about . . . (include self); 2. I am sorry for the time I hurt (giving name and occasion, if desired); 3. One thing I really like about . . . (include self); 4. One of my hopes for . . . (each person in the family).

Finally, join hands for Lord's Prayer and share a sign of peace. Sing a happy song. Celebrate and rejoice.

Family Night

OPENING PRAYER

Oh Jesus, how much we love you and how grateful we are for your presence with us. Jesus, thank you for loving us so much and help us to be more and more loving to one another. Amen.

SOMETHING TO THINK ABOUT

Christ's great love for us is captured in the simplicity of bread and wine and hammer and nails: symbols of his total giving of self. In 1 Corinthians 13:13 we read, "There are in the end, three things that last: Faith, hope, and Love." Jesus reminds us in his own words (Jn. 15:9,12): "As the Father has loved me, so I have loved you. Live on in my love . . ."

This is my commandment: love one another as I have loved you."

ACTIVITY IDEAS

Young and middle Years Families

SYMBOLS OF LOVE Materials: pencils and paper, hammer and nails, bread and wine or grape juice. Have everyone draw a picture of the hammer and nails and the bread and wine. Both these symbols may be used as centerpieces during Lent. Share thoughts with each other on the reasons these symbols are such great signs of God's love.

ADULT FAMILIES

Read Luke 2:14-20 and Mark 14:22-25 for the bread and wine, and then Mark 15:21-41, the crucifixion. Share thoughts about bread and wine and a hammer and nails being symbols of God's love.

SNACK TIME

Try to keep the snack simple during Lent, perhaps a piece of fruit.

ENTERTAINMENT

Each write a crazy poem and then share it with the whole family.

SHARING

— Someone share a high point from last week.
— Someone share a time when he or she felt especially close to the Lord.
— Mom or Dad share what they remember about Lent when they were children.

CLOSING PRAYER

Father, as Lent continues, help us to persevere in our special observances and Lenten promises. Father, thank you for your son, Jesus, and thank you especially for his gift of himself to us. Amen.

Lent and Scripture '81

LIGHT IN LIFE

Readings: 1 Samuel 16:1, 6-7, 10-13; Ephesians 5:8-14; John 9:1, 6-9, 13-17, 34-38

By Fr. Richard Murphy, O.P.

Light and darkness are important facts of life. Some have maintained that there is a god of light and another of darkness, and that the seasonal fluctuations of light are due to the never-ceasing conflict between these gods. The bible will have none of that. Did not God say: "Let there be light, and light was made?" Light was the first of His creations.

TO SPEND A NIGHT in the open, far from the lights of a city, is to realize how black night can be and how deep the darkness. Man has spent much of his time and energy in the conquest of darkness, and fire, lamps, candles and electricity mark the steps of his success.

But there are other and better kinds of light. We do not live in an exclusively physical world; our human world has a moral dimension dominated by right and wrong, good and evil, and these must be daily discerned and acted upon.

There is even another kind of light, and it is proper to the world of grace. We learn of it from revelation.

The Bible is a motherlode of light. We read how Samuel the prophet was sent to Bethlehem to select a king. He interviewed Jesse's sons one by one, and suddenly enlightened anew, he poured the oil of anointment upon the head of David.

ST. PAUL OFTEN USED the metaphor of light. "We were once darkness," he wrote, "but now we are light in the Lord." The effects of light are goodness, justice, and truth. The children of the light are not afraid to have their deeds tested by the light of day, but wickedness instinctively

seeks the darkness. This fact is behind our custom of keeping lights on in our buildings all through the night. Light discourages evil-doing.

Jesus never claimed to be a "buddha" or "Enlightened One," for that title falls short of His true being. He said simply, "I am the light." Not only is He the light, but He can impart it to whomsoever He wills. John says all this, and more, in today's gospel. It is the story of a miracle which is, for John, a sign of some profound truth.

Jesus one day applied clay to the eyes of a man blind from birth, and told him to go wash it off in Jerusalem's pool of Siloam. As the man does so, he gains his sight, and the fun began. Questions flew, doubts were voiced, facts were asserted and denied. Throughout the crisp lively dialogue, a deadly tension is felt, for as the light grew, it was paralleled by a growing and menacing darkness.

AMID THE ENCIRCLING gloom, the "blind" man says, clear as a bell, "I only know that I was blind, and now I see . . . If this man were not from God, He couldn't do a thing."

What this marvelous story tells us is that light can be rejected (we can even shut our eyes to the sun). But it is still, though rejected, a life-giving light, and one can walk safely in it. To live as a child of light may involve certain frictions, but in the end the victories outweigh them and light, so subtle, mysterious, and life-giving, will prevail. John said that too: "The light shines in the darkness, and the darkness cannot extinguish it."

In Lent, we must draw closer to Christ, who is the Light, so that we can bring His light to others.

FOURTH SUNDAY OF LENT

The theme for this week's parish discussion group is **Light**. With his Word of truth, Jesus the Divine Teacher heals the blindness of the human heart.

In this series of Lenten reflections on the role of the parish in your spiritual life, we come today to consider the parish as being the primary way through which the Light of Jesus, His Word of Truth, reaches your hearts.

I hope that in your discussions during the week you will reflect on this thought and if it occurs that there is a way in which the parish might be more effective in helping you learn more about the teachings of Jesus or commit yourselves more fully to living those teachings, we ask you to communicate your suggestions to us.

MY BELOVED, let us reflect for a moment on the normal way the Light of Christ reaches us through the parish. We listen to and celebrate the Word of God at the Eucharist every Sunday. Our children are educated in the teachings of the Faith, they receive the Light of Christ through our parochial schools and religious education programs.


Adults receive more clearly the Light of Christ through adult education programs and other opportunities provided by the parish, as well as through the good example that their fellow parishioners give them living out the Light of Christ.

THERE IS DANGER that we take our parish for granted. Yet, it is the lifeline between Christ Jesus and ourselves. When we think of this we become more acutely aware of the importance of our parish in our spiritual lives and the importance of each one of us committing ourselves to help make the parish a very live center of spiritual growth and of reaching out to minister to the spiritual and temporal needs of our brothers and sisters.

As we approach the Easter Season, may you resolve to live more fully the life of Christ by participating more actively in your parish life.

Edward A. M. Curley
Archbishop of Miami

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Horrors!!

What 'Scanners' shows that 'Oedipus' didn't

By Michael Gallagher

NEW YORK (NC) — Last week, enduring brutal and repeated assaults upon my intellect and my emotions,

not to mention my digestive tract, and displaying throughout that utter disregard for personal sensibilities that

is in the highest traditions of the critical service, I sat through three execrable horror movies.

In the first "My Bloody Valentine," a madman with a penchant for cutting out the hearts of his victims and gift wrapping them in appropriately shaped boxes, stalked a group of overweight young Canadian actors in a coal mine.

"FUNHOUSE," the next, was even better. That is to say, worse. The ritual victims were four young people so dim that if it would be a chilly summer day indeed that was no warmer than their combined IQs.

Trapped in a carnival funhouse, they had to contend with a horribly deformed creature bent on slaughter. Earlier, we met the creature's younger brother, a misshapen baby preserved in formaldehyde as the main attraction of a freak show.

The third, "Scanners," like "My Bloody Valentine" of Canadian origin — apparently Australian filmmakers have not shared their secret with the rest of the Commonwealth — celebrated the exploits of scanners, people who have a unique power that enables them to make other people's heads explode if they feel in the mood.

There are good scanners and bad scanners, and this dreadful and nauseating movie ended with a representative pair locked in a scan-out with results that, though better left to the imagination, were not.

Now I happen to think that all three of these movies were unendurable, but since we live in a pluralistic society, let me direct you to a second opinion in the form of an article in the March 9 issue of Newsweek, "The Beauty of Horror". There you'll find "Scanners" compared, not unfavorably, to the *Iliad*, and its creator, David Cronenberg, to Homer.

Cronenberg, as quoted by Kroll, criticizes the unreal sweetness that prevailed throughout "Kramer Vs. Kramer." He argues that the horror movie puts the viewer into contact with reality and even that "a good case can be made for the Aristotelean catharsis produced by a good horror film."

Oh Popular culture, what hyperbole is committed in your name!

I yield to no one in the strength of

my conviction that the extravagantly praised "Kramer Vs. Kramer" was a shrewdly packaged bit of unreality meant to please everybody, but I don't think that blowing apart a man's head on screen brings us any closer to ultimate truth.

Graham Greene, in his days as a film critic, once dismissed an inconsequential movie with the observation that it was the kind of picture usually described as wholesome entertainment for young people. But if the object was to prepare children for life, Greene went on, then it would be better to confront them with Oedipus with his eyes torn out.

NOTE THAT Greene says Oedipus with his eyes torn out, not just anybody with his eyes torn out — or his head exploding.

When we finally see Oedipus reduced to this terrible state, we have got to know him very well. It's the king of Thebes this happens to. Oedipus is a man with a definite history, definite characteristics, definite strengths and weaknesses, a man capable of fierce love, fierce pride, fierce anger, qualities conveyed to us with immense force by Sophocles, perhaps the greatest dramatist who ever drew breath.

Nor did we see Oedipus tear out his eyes any more than we saw him commit incest with his mother. The act was described to us, just as were the terrible events in the *Iliad*. Blood and violence are incidental to tragedy. It remained for the Romans in their decadence to give them center stage.

The problem of the horror film is the problem of all genre films — the Western, the mystery, the adventure story, the romance. Thanks to the movie camera, the potential for sensation in each can be exploited very easily, thus overwhelming the characterizations.

All the good genre films — "The Maltese Falcon," "The Third Man," "Frankenstein," "The Gunfighter," "Twelve O'Clock High" — were made by directors and writers wise and gifted enough to give their characters that essential humanity needed to engage our sympathy.

Gallagher is a member of the staff of the U.S. Catholic Conference. Department of Communication.



TV FARE - One of America's greatest and most controversial playwrights presents an oral history of her time on "Profile: Lillian Hellman," a series of five half-hour conversations with journalist Marilyn Berger beginning April 4 on PBS.

Religious news aired on local radio station

Radio Station WKAT, Miami Beach, began airing a fifteen-minute religious news program produced and edited by the Radio and Television Center of the Archdiocese of Miami.

The program, **The World Of Religion Today**, airs every Sunday morning at 7:45 a.m. and is presented as a public service by Anthony Abraham Chevrolet, Inc.

The World Of Religion Today is anchored by Frank Donohue, production director of the Radio and TV Center of

the Archdiocese. In addition to local interviews and news items, the program features stories, book and movie reviews supplied by Ecumedia News of New York, as well as 30 and 60 second radio spots promoting family life, the Campaign for Human Development, and Catholic relief services in the United States and around the world.

The World Of Religion Today is also broadcast by WAFC radio in Clewiston, Florida as a public service of the station at 8:45 a.m. on Sundays.



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Guild, Day of Thanks for cops, firemen set

By Ana M. Rodriguez
Voice Staff Writer

In March 1963, a group of Dade County police and firemen, encouraged by the late Archbishop Coleman Carroll, united and formed the Catholic Police and Firemen's Guild, an organization designed to provide those dedicated to enforcing laws and saving lives, with spiritual guidance and community support.

FOR MANY years, the guild, under the leadership of Msgr. John Nevins, now Bishop Nevins, organized annual breakfasts, picnics, spiritual retreats and social activities for its members and their families. At one point, as many as 200 active and retired police and firemen from departments all over Dade County were members of the guild.

At its annual breakfasts, the men and their families heard such noted speakers as Cardinal Francis Spellman of New York, the late Bishop Fulton J. Sheen, Miami Dolphins Coach Don Shula and owner Joe Robbie, comedian Danny Thomas and former astronaut, now President of Eastern Air Lines, Frank Borman.

DURING THE turbulent years of the late '60's and early '70's, the members, especially police officers, found needed support among their peers in

the guild and received spiritual guidance from Bishop Nevins, Archbishop Carroll and other priests who became involved.

But a few years ago, the guild became inactive.

No one really knows why. Some say the men who kept it together moved to other cities, and the heart just fell out of it.

"Nothing has happened with that in a while," says Fr. Thomas Engbers, pastor of St. Thomas Apostle Church in Miami, who has been chaplain of the City of Miami Fire Department for 10 years.

MANY POLICE and firemen today, however, say they miss the guild and would like to see it back in circulation.

Hearing this, Archbishop Edward A. McCarthy has scheduled a Day of Appreciation for police and firemen from all Dade County departments for Sunday, April 27. The day will begin with a Mass at 9:30 a.m. at St. Mary Cathedral.

According to Fr. Gus Miyares, Archdiocesan director of vocations, who is organizing the event, it is hoped that the Mass will provide the foundation for a revitalized, re-organized guild that will once again be "a source of spiritual strength and support."

The Archdiocese, said Fr. Miyares,

also wants to let police and firemen know, in this way, that "the Church is interested in the work they do and in them as persons, and realizes the importance of the service that they provide for the community."

FR. MIYARES says the new guild will be open to all police and firemen from Dade County, active and retired, and

will try to organize days of recollection for its members as well as provide them with spiritual counseling. No officers or spiritual director have been named at this time.

Anyone interested in joining this effort to revitalize the guild can contact Fr. Miyares at 223-4561.

TROOPER...

continued from p. 12

need to go back."

"I LEARNED," he says, "that even though I had previous experience (with his wife's stepfather), those people in there are just as warm and can be just as rewarding as anybody out there walking the street."

In a way, Chancy compares people's view of policemen with their view of inmates or former inmates.

Eucharistic minister training

The following two Training day dates will probably be the last ones until September for Eucharistic minister candidates:

Saturday, April 4 - 10:00 A.M. - 3:00 P.M., St. John Fisher Church, 4001 North Shore Drive, West Palm Beach.

Saturday, April 11 - 10:30 A.M. - 3:30 P.M., 5400 NW 132 Street, North Miami, FL.

Archdiocese of Miami Guidelines specify that in order to be commissioned, a candidate for Special Minister of the Eucharist must have been recommended by his/her pastor (in writing) and must have attended a full day of training.

Pastors take note: Please send letters of recommendation (including registration . . . specifying which

"A policeman is liked by some people. He's hated by others, and he's tolerated by most." Few think of cops as human beings who kiss their wives every morning before going to work and wish they had more time to be home with their kids.

It's the same with an inmate. "He's still a living, breathing human being. He's served his time. It's over and done with."

training day your people will attend. . . and \$4 per person registration fee) to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138. Registration fee includes lunch.

For information call the above Office at the Chancery, 757-6241, Ext. 241/242.

Annual Chrism Mass at St. Mary's.

The tradition of celebrating the Annual Chrism Mass on Monday of Holy Week will continue this year. The Mass will take place on April 13th at 5:30 p.m. in St. Mary's Cathedral, Miami. During the Liturgy Jubilarians will be honored as well as those seeking candidacy to the Priesthood will be accepted.



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They evangelized all along

By Jose P. Alonso
Voice Spanish Editor

We are fully immersed now in the Archdiocese of Miami's five-year evangelization program, Archbishop Edward A. McCarthy's top priority for every day of the year.

In a February special section of **The Voice**, the Archbishop said, "Evangelization has basically been the mission of the Church for 2,000 years. . . It's the definition of everything we do as Church."

Msgr. Jude O'Doherty, pastor of Immaculate Conception parish, also said then that he couldn't imagine doing anything without the participation of the laity.

It is true that there are hundreds of thousands of lay people for whom the mission to evangelize has always been part of their Christian vocation. In our own Archdiocese, there are hundreds, perhaps thousands, who were involved in evangelization long before the Archbishop's calling.

We cannot mention them all. But the next few examples serve as a tribute to the others who have faithfully responded to God's call.

PAT BIRCH — Although in 1954, lay religion teachers existed in many parishes, relatively few churches had established CCD programs. The current Archbishop of Louisville, Kentucky, Thomas J. McDonough, then auxiliary bishop of Saint Augustine which at that time included Miami, wanted lay people involved in CCD to accompany him to a CCD convention in South Carolina.

He and Father R.E. Philbin, founding pastor of St. Michael's in Miami, selected a few people to go along, among them Pat Birch.

When they returned, these people set to work organizing the first Archdiocesan CCD program in St. Michael's. For ten years, this program was the pilot for others that were established.

In those days, classes were held in the homes of the teachers, who volunteered their time as they do today. The classes were composed of children of all ages, up to teenagers and adults, and included Bible study sessions for the more advanced.

Later, Pat married, and he and his wife Gloria formed their home in the then-newly established parish of St. Brendan. They've been involved in CCD ever since, a total of more than 36 years, and certainly qualify as "pioneers." They have also raised 6



Pat Birch

children and a grandson, a regular CCD in the home!

LIGIA IRIGOYEN — She began teaching CCD at the early age of 12, at a private Catholic school in Guan-

- **Delphene Denmark began evangelizing 16 years ago, when St. Kevin first became a parish.**
- **Ligia Irigoyen was teaching CCD in Cuba at age 12.**
- **Pat Birch has been involved in CCD more than 36 years.**

tanamo, where her parents had moved from their native city, Santiago, Cuba. The Sisters at the school trained her and she continued teaching until Fidel Castro's rise to power, when she fled to the United States and settled in St. Ita's parish in Chicago. Almost immediately, she resumed her work as CCD teacher.

While still at St. Ita's, the urgent need for Hispanic teachers took her to St. Thomas Canterbury parish, where she was commissioned director of religious education.

It is true there are hundreds of thousands of lay people for whom the mission to evangelize has always been part of their Christian vocation. In our own Archdiocese, there are hundreds, perhaps thousands, who were involved in evangelization long before the Archbishop's calling.

She also founded St. Ita's Association of Our Lady Of Charity of Cobre, whose aim was to help, physically and spiritually, unaccompanied Cuban children who arrived in this country from Spain.

A few years ago, Ligia moved to Miami, and, true to form, is now teaching religion to adults, college students and recently arrived Hispanics.

Although she is part of St. Brendan's CCD program, she holds the classes in her home.

St. Brendan's, it may be said, has perhaps the greatest number of CCD teachers of any parish in the Archdiocese, more than 100, with more than 1200 students, among them many who recently arrived via the Mariel flotilla.

Delphene Denmark — When St. Kevin's first became a parish and celebrated its liturgies in the Concord Shopping Center (where the Concord Theaters stand today), Delphene Denmark began her mission of evangelization.

Hilda White, a veteran CCD teacher, convinced her at first of the need for CCD teaching. Still, Delphene doubted that she could teach religion.

But Hilda answered, "Delphene, you can do it. If you truly desire to help, the Holy Spirit will do the rest."

That did it. She began by teaching the Parish's First Communion class, and meetings to organize that year's ceremonies were held in her house. At that time, there were only eight or ten teachers and about 100 registered students.

Since then, Delphene Denmark has taught all grades except first. During these 16 years, she has been a member of the *Catholic Woman's Guild*, a lector, and raised three children, 18, 16 and 13 years old.

Ernesto and Isabel Machado — In Santa Clara, Cuba where they owned a

petroleum distributor, Isabel and Ernesto were very much involved in their parish, St. Clara of Asis, where they organized religious education classes for children preparing for First Communion and Confirmation. Soon, the Church could not hold all the students, so Ernesto donated a part of his shop. While Isabel taught, he brought the children, many of whom lived far away, to the classes.

Isabel and Ernesto, at the same time, evangelized the children's families some of whom had to be prepared for Church weddings. Ernesto was also a member of the Knights of Columbus, and during holidays such as Mother's Day and Christmas, he and Isabel helped distribute toys and food.

They arrived in Miami in 1971, settling in St. Francis de Sales parish, Miami Beach. Through the encouragement of Fr. Pedro Luis Perez, then of that parish, and then pastor Father Francis J. Dunleavy, Ernesto began a "capillas" program, where groups went from home to home to pray.

Because their English is not too good, the Machados have not joined the parish CCD program as teachers, but Ernesto has collected money for it, and the minibus that currently takes the children to classes is the result of his efforts.

When current pastor Fr. Orlando Fernandez came and formed the Guild of Our Lady of Charity in the parish, Ernesto became its director, a position he still holds.

He is also in charge of transporting members of the parish to the yearly celebration of the feast of Our Lady of Charity at Marine Stadium and helps with the needs of the CCD program, while being an *Extraordinary Minister* of the Eucharist and taking care of many other parish tasks.

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"My work is a natural
out the Gospel. Jesus

implementation of living
came to bring good news
to the poor."
— Sister Pat Drydyk

'Migrant Sister' has only just begun

By Prentice Browning
Voice Staff Writer

Many people in Miami were a little surprised the first time they met Sister Pat Drydyk.

That's because they've met her in front of supermarkets leading a picket line or along a highway raising a billboard in protest. She is more likely to be seen breaking into a feisty farmworker raised fist salute than doing many of things nuns are usually expected to do. Some people had to adjust to Sister's style.

As a staff worker for the National Farmworkers Ministry working in support of the United Farmworkers Union, Sister Drydyk's mission in Florida involved the unexpected as routine.

SOME HAVE called her the migrant Sister, and now that her mission is completed, Sister Drydyk, like the migrant laborers she has helped, will be moving on to other work up North.

For two-and-a-half years she has served in Florida organizing boycotts of lettuce farmed by the California Company, Bruce Church, which has refused to negotiate a union contract with its migrant workers.

The boycott climaxed this summer when her ministry joined the consumer campaign against unfair advertising allegedly practiced by Publix supermarket. One of the last chains to hold out against the boycott, Publix soon began to take the Red Coach brand off its shelves.

Because of her efforts and the awareness of consumers on the issue, Sister Drydyk reports that the boycott of Church's Red Coach brand lettuce has been 100 per cent effective in Dade, Broward and West Palm counties. The lettuce makes up less than 1 per cent of the lettuce sold throughout the remainder of Florida, she says.

AT THE Riviera Presbyterian Church, last Saturday, Sister Drydyk was given a warm send-off by the church's minister, Howard Gordon and those who had worked with her for the past several years.

They were an ecumenical group. Sister Drydyk has worked with various denominations, civic organizations and unions throughout the area to accomplish her goals.

A graduate of St. Mary of the Woods in Indiana in 1959, her life as an activist began in 1972 when she had her first contact with the United Farmworkers Union in California. She was asked by a Franciscan Communication Center to interview union workers for a film strip at that time.

"For the first time I saw what the farmworkers' conditions were like and what people went through."

OTHER PEOPLE MAY have had "stereotypes, both good and bad," but Sister Drydyk never doubted her growing commitment to the union cause.

"It's a natural implementation of



Sister Pat Drydyk enjoys the surprise party held in her honor Saturday in the company of minister Howard Gordon.

living out the Gospel. Jesus came to bring good news to the poor."

Now Sister Drydyk will be working with the midwest farmworkers who have been on strike against Campbells and Libbys.

"**I LOVE IT,**" she says about her moves around the country. "You meet so many people. I've worked with every church."

One long term goal she has is to see more women involved with farmworkers and in leadership positions in the union.

But there is much work still to be done in Florida, where only a few of the migrant workers are under union contract.

Will she return to take up the cause? "Oh yes, I suspect so. I look forward to it. I feel like I've just begun."

Parables still best way to teach — priest

By Prentice Browning
Voice Staff Writer

Everybody loves a story. And for Christians the stories of the Bible are particularly important in learning the message of God, says Father John Shea, an expert on storytelling and the scriptures.

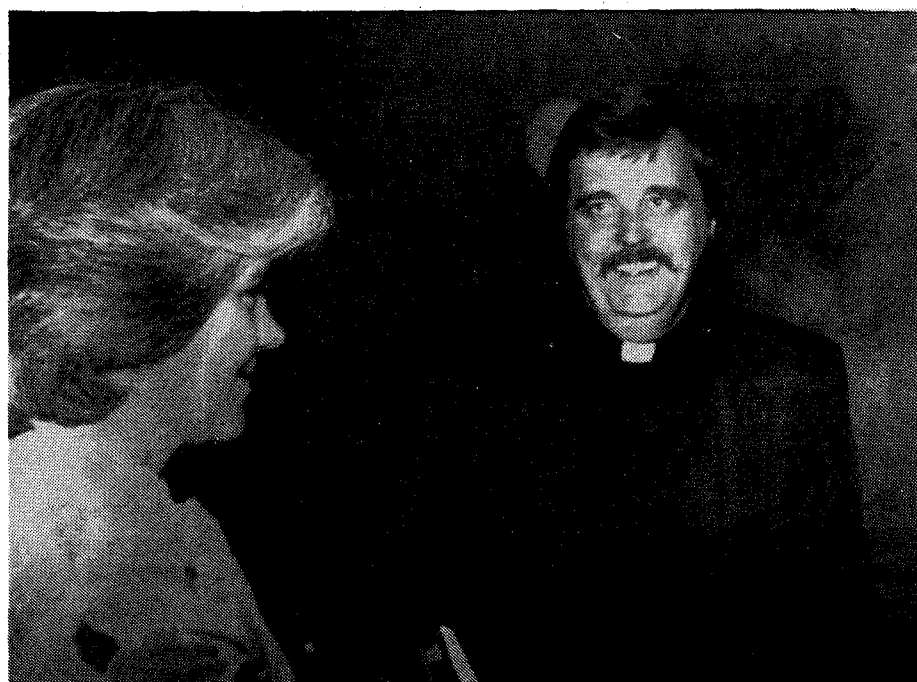
Father Shea, a teacher at St. Mary of the Lake Seminary in Mundelien, Illinois, reviewed Christ's parables at a textbook workshop for religion teachers at St. Mary's Cathedral Saturday.

"**WHAT IS THE** experience of life that the parables try to portray?" he asked.

"Some stories say that life is a gift given by God. Some say life is a transformation. Some stories say life is a mission to accomplish things."

Father Shea retold the story of the man who built a second set of barns in order to store more wheat. Because "The wheat was freely given," and should not be hoarded, the story illustrates the "gift from God" theme that runs throughout the Bible, Fr. Shea said.

To illustrate the transformation theme, Fr. Shea retold the parable



Father John Shea

where a man sells everything he owns to buy land where he knows a treasure is hidden. The parable which draws a parallel to those who renounce the world in search of God, is also an example of the changing nature of life.

THEN THERE ARE the parables of the "unjust judge" and the "friend at mid-

night." the former story tells of a widow who had a just cause but was ruled against by a judge. "She kept nagging him (the judge), and nagging him and she finally got what she wanted," Fr. Shea said.

Similarly in the second parable a friend at midnight knocks at a friend's

door, asking for bread. At first the friend says he can't come down but when the hungry man persists he is given what he wants.

"**BOTH PARABLES TELL** about God soliciting the human freedom to act," and therefore accomplish things, says Fr. Shea.

Another aspect of the New Testament is the reversal of expectations seen in parables like the story of the talents, where the man who prudently stores his talents in the ground instead of multiplying them is dealt with harshly.

"**THE REVERSAL** of expectations allows for the possibility of change," says Fr. Shea. "You see a new way of looking at life and therefore a new way of responding to it."

"Stories affect the whole person, not just one part of the person. They address not just the head and the heart but the whole complex person."

Perhaps the all time favorite parable, the story of the Prodigal Son illustrates just this point, Fr. Shea concludes.

"**IT'S A FAVORITE** because it deals with so many complex emotions and the perennial situation of families."

It's a Date

ST. MATTHEW CATHOLIC CHURCH, 542 Blue Heron Dr. in Hallandale, Adoration of the Blessed Sacrament after 10 a.m. Mass on Thursday, April 2, until 8 a.m. on Friday April 3. Mass by Fr. Ronald Brohamer.

SACRED HEART LADIES GUILD of Lake Worth will hold a card party April 28th between 12:30 and 4p.m. at Madonna Hall, 430 North "M" Street. There will be door prizes, table prizes and refreshments but bring your own cards. Donation \$2.

ST. JOSEPH'S CATHOLIC WOMEN'S CLUB Spring Sale Saturday and Sunday at St. Joseph's Parish Hall at 8525 Byron Ave. in Miami Beach. The sale will take place on Saturday between 10 a.m. and 5 p.m. and on Sunday between 9 a.m. and 2 p.m.

Centro Mater's Fiesta coming

Centro Mater's traditional "Fiesta Guajira" (Country Fair) will take place April 4 and 5, Saturday and Sunday, from 1 p.m. to midnight, at the center's former location, 350 S.W. 4 Street, Miami.

In addition to free and ample parking, there will be booths representing each of Cuba's six provinces, with typical foods, rides, games, an art gallery and entertainment.

The \$2 admission fee (children under 12 free) includes entrance to the show and a chance to win one of five door prizes, including a trip for two to Asuncion, Paraguay and Buenos Aires, Argentina, worth approximately \$2,700. The other prizes are cash amounts of \$1,000, \$500, \$200 and \$100.

THE THIRD ORDER OF ST. DOMINIC'S Dominican Laity, will meet on Sunday, March 29, at Barry College. Father Joseph P. Allen will be the guest of honor for this meeting. Instructions for Novices will begin at 10 a.m. in Thompson Hall and Rosary will be recited at 11 a.m. in Cor Jesu Chapel followed by the Mass.

HOLY FAMILY CHURCH, 14500 NE 11th Ave., is having a Las Vegas Nite in its parish hall at 8 p.m. on March 28th.

Christopher Columbus High School will hold its annual Auction and Barbeque at 3000 S.W. 87 Ave., Miami. Auction starts at 10 a.m. Barbeque from Noon, to 6 p.m. Sailboat, motorcycle, bicycle for two, antiques, plants, books — something for every one. Games and booths.

St. Matthew Parish Club will hold a Dessert Card Party April 2, at 12 Noon. Bring your own cards. Hallandale Recreation Center 501 S.W. 1st Ave., Hallandale, Donation \$1.50.

St. Clare's Women's Guild is sponsoring a Flea Market, Saturday, April 4th, 1981 — 9:00 A.M. to 2:00 P.M. in the Church Parking Lot, 821 Prosperity Farms road, North Palm Beach. 10' x 40' Seller spaces — \$5.00 donation. Call Janet McDonough, 622-0286 or the Parish office, 622-7477.



The Visiting Nurse Association Thrift Store, located at the Central office, 5880 N.E. 4th Avenue, will be open on Friday, March 27 and Saturday, March 28, 1981, from 10:00 a.m. to 3:00 P.M.

Greater Hollywood Catholic Widowers Club Meeting at 7:30 p.m., April 3 at Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood. Speaker, "You're Alone — Now What?" Bring a friend. Refreshments. Call 987-4493 or 987-5252 after 6 p.m. for information.

Palm Beach Deanery annual luncheon — election and installation of officers. March 30. Day will begin with mass at 9:15 a.m. at St. Vincent Ferrer, Delray Beach. Luncheon will be held at Boca Raton country club. Price for luncheon, \$8. Deadline for reservations March 23rd.

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LEGAL-FICTITIOUS NAME LAW

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 **I.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)
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 **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 N° 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 81-2168 DIVISION 02

IN RE: ESTATE OF H.J. CHRISTIE a/k/a HERMON JOHN CHRISTIE 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 H.J. CHRISTIE, a/k/a HERMON JOHN CHRISTIE deceased, late of Dade County, Florida, File Number 81-2168 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is **GERALDINE MIKELS**, whose address is 460 NW 136 Street, North Miami, Florida. The name and address of the attorney for the personal representative 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 the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of 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.

DATE at Miami, Florida on this 13th day of March, 1981.

GERALDINE MIKELS
As Personal Representative of the Estate of H.J. CHRISTIE a/k/a HERMON JOHN CHRISTIE Deceased

First Publication of this notice of administration on the 20th day March, 1981.
ATTORNEY FOR PERSONAL REPRESENTATIVE:
Philip J. Coniglio
12595 NE 7th Avenue
N. Miami, Florida 33161
Telephone: 891-7490
3/20 3/27/81

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION

File Number 81-1084 DIVISION 02

IN RE: ESTATE OF IRENE V. OHNESORGE 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 IRENE V. OHNESORGE, deceased, File Number 81-1084, 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 representative of the estate is **ROBERT WALTER OHNESORGE**, whose address is 6500 SW 98 St.

LEGALS - NOTICE OF ADMINISTRATION

Miami, Florida. The name and address of the personal representative's attorney are set forth below.

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

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

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.

Date of the first publication of this Notice of Administration: March 20, 1981.

ROBERT WALTER OHNESORGE
As Personal Representative of the estate of IRENE V. OHNESORGE Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
Don R. Livingstone, Esquire
7600 Red Road, Suite 217
South Miami, Florida 33143
665-5485
3/20 3/27/81

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION

File Number 81-2339 DIVISION 03

IN RE: ESTATE OF TOVE G. KUNTZ 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 TOVE G. KUNTZ, deceased, File Number 81-2339, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is **DEBRA A. KUNTZ**, whose address is 9373 Fontainebleau Blvd., Apt. K-204, Miami, Fla. 33172. 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 the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of 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.

Date of the first publication of this Notice of Administration: March 27, 1981.

DEBRA A. KUNTZ
As Personal Representative of the Estate of TOVE G. KUNTZ Deceased

Attorney For Personal Representative:
Don R. Livingstone
7600 Red Road, Suite 217
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(It says it all)

By Richard Conklin



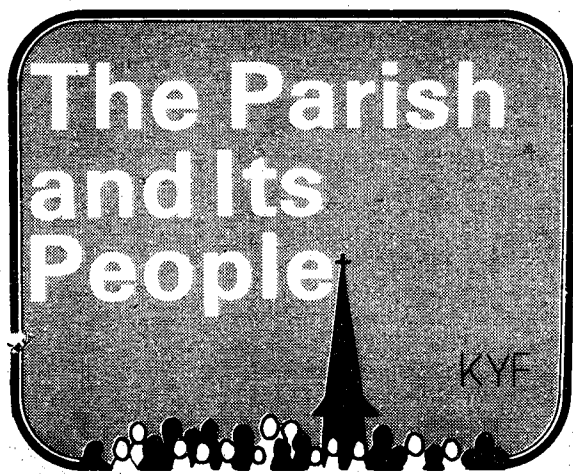
The Quigley's with mementos of their Christian involvement.

'Branching' out to youth

By Steve Gorecki

For the last six years young people and adults in a small northwest suburb of Chicago have been working toward the realization of a dream. They want their parish to be a Christian home filled with love, care and faith, for all the youth of their community.

Called "Branches," the youth ministry program at St. Raymond's Parish in Mount Prospect, Ill., developed from a classroom program into a parish-wide organization involving more than 300 students from area public and Catholic high schools, as well as some 40 active adults.



THE YOUTH minister for Branches, Barry O'Donnell, sees his mission as one of creating a supportive and caring community in which to challenge young people and be challenged by them as they journey toward maturity. He also helps youth to reflect together and act on this experience in terms of the Gospel.

"The church needs to touch youth on all levels — social, religious and liturgical," said O'Donnell. "Our primary goal is to bring our youth a sense of faith and to have them experience the person of Jesus in a loving, caring group setting," he explained.

O'Donnell added, "My main emphasis is on quality. If we're meeting the needs of the youth, the numbers will take care of themselves."

Branches is structured, yet flexible. The larger organization consists of 19 smaller groups of 10-25

students of the same high school year. An adult couple acts as group leaders, staying with the same group from freshman through senior year.

THE ADULTS' four-year commitment to the community in the name of the church strengthens the program, O'Donnell said. It builds up a trust which enables students to talk about issues they may not feel free to discuss with their parents.

The adults meet with the young people twice a month at home to plan year-round activities through which the students build group identity and respect for each other. The meetings, of a rather open type, are also times when the young people can talk over problems together or raise questions.

Branches meets social needs through activities such as ski trips, dances, open gyms and ball games. Each month, Branches has a special celebration of Mass, and there is a penitential service each month, too. The young people get together with the larger parish community for parish plays, pancake breakfasts and through charitable activities. At times, dressed as clowns, the students entertain patients in nursing homes and hospitals.

Then there are retreats for the smaller groups as well as for Branches as a whole.

The activities build sharing among the youth, O'Donnell said. And, he indicated, with gospel values, each person grows in self-identity, begins to dialogue with adults, develops stronger family ties and learns to express values in work and in the making of decisions.

THE NAME BRANCHES has a special history. On a winter retreat one year, students gathered branches for a special bouquet to place on their altar. After the retreat, the group decided the program needed a name. One student remembered the symbol at the altar and said emphatically, "We should call ourselves Branches." The name was accepted but never really caught on.

Later that winter, the young man who suggested the name died in a tragic accident. The name Branches came to life again.

The program has something to do with death, with life and with growing. Branches grows because young people and adults share a dream that St. Raymond's Parish can be the place where their young people can be at home and grow through Christian love, care and faith.

Arthur J. Quigley drove home one day in January and, before pulling into his garage, drove up and down the driveway of a neighbor who was away. "No tire tracks invites burglars," he explained, "We try to take care of one another around here."

This small gracious act was typical of the 66-year-old University of Notre Dame engineering professor, whose helping spirit for 42 years at St. Joseph Parish in South Bend, Ind., was a subject of vestibule conversation even before the term "lay ministry" was bandied about.

"Wherever two or more of us were gathered together," recalled one veteran parish activist, "there also was Art Quigley. And if he wasn't there, Arlene was."

QUIGLEY, AND his wife, Arlene, came to social action by a route familiar to many other Catholics of their generation, a route that begins with liturgy. After the young married couple moved to South Bend in 1942, they were influenced by a young Holy Cross priest, Father Michael Mathis. Founder of Notre Dame's liturgical studies program, the priest's efforts presaged much in Catholic worship that would come out of Vatican II two decades later.

"Father Mathis would gather a small group together on Saturdays to explore in depth the significance to everyday Christian life of the next day's epistle and gospel readings," Quigley remembers. It was a telling exposure to the notion that what Christians should celebrate on Sunday is what they ought to have done in Jesus' name on the other six days of the week.

At that time, the Quigleys also were active in the Christian Family Movement, during its formative years. Their four natural children, (they also have been foster parents to six infants and an adolescent) grew up in a house steeped in the kind of activities that flow from a profound interest in the church's liturgy. The first Advent wreath at St. Joseph's Parish was handmade by a Quigley.

THE QUIGLEYS' preparatory years were the days of Catholic Action, then described as the laity's "participation in the apostolate of the hierarchy." Later, they were more than ready when the Second Vatican Council wrote: "The lay apostolate is a participation in the saving mission of the church itself."

In the wake of the council it was not surprising, then, to find the couple acting as diocesan resource people for those local churches interested in the new concept of a parish council. Their own involvement in parish activity began in the enlarged role for lay persons in the liturgy but soon edged toward social ministry. To both it became even more clear that, in Quigley's words, "Love of neighbor has to go into the neighborhood, not stay in the parish meeting hall."

The rest is a history of service written in St. Joseph Parish and in South Bend's northeast neighborhood. Most of the work was done without formal titles, but a brief list of their major responsibilities underlines the scope. They have served as leaders on the parish social justice commission, the Northeast Neighborhood Council, the United Religious Community task forces on neighborhood association, juvenile justice and prison reform.

THE QUIGLEYS also served as members on several committees of community organizations serving the elderly, the poor and the powerless. The couple played founding roles in parish Boys Scouts and PTA and were recipients of Notre Dame's Niebuhr award for concern for human values.

The distinction some people make between the secular and the religious is one the Quigleys have spent much of their life purposely blurring. "To restore all things in Christ has been our motivation," explained Quigley. To this end, he said, they have worked in ecumenical ways "with many who shared our religious conviction" and have also worked with "non-believers who share our goals."

For a 1978 Lenten program, the Quigleys flooded the parish with buttons reading, "LYNAY '78." The promotional acronym said it all: "Love Your Neighbor As Yourself."

The Parish and Its People

Christians...

By Father Philip Murnion

Business, labor, politics, science, human services, law: what can lay Catholics contribute to such fields of everyday endeavor?

Four years ago, a group of Catholics in Chicago issued a public declaration of concern. They said they feared that with so many new opportunities for lay people to fulfill roles in the internal life of parishes, one of the Church's vital roles might slip from view: its role in motivating lay people to live as Christians in the worlds of everyday life and work — the world outside parish buildings.

MOST PEOPLE recognize a need to discover the connections of faith and everyday life. The question is not whether, but how, to discover the connections.

Probably our greatest source of anxiety and inner conflict comes from the fact that we are trying to balance the many conflicting demands of the many worlds we live in. It is a challenge.

Work is one of those worlds. Whether in an office or in a field or a mine, it takes up a major part of most people's time.

But the key to making it and any of our non-parish activities meaningful is to not build up walls between the different aspects of our lives.

Many parishes are trying to establish means of support for people who want their Christianity to bear in clearer ways on everyday life. The secret, it seems, is to recognize the ways people can support each other in this.

The genius of the Christian Family Movement (CFM) is that it provides such support. CFM enables family members to consider together what faith means to them. It helps them think together about the spiritual dimensions and the social conditions of life.

As Christians think about the relationship of the parish and everyday life, they often ask each other questions like these:

- Have you ever had to make a decision that was a problem of conscience? What did you do?
- In your work, do you ever find yourself thinking about your faith as an aid in deciding what to do? If not, why not?



...and the outside

• Do you expect your parish or the church to be of any help to you in your job or your daily life? (I once asked this question in a group and got "No" as the answer. Then I asked, "Well, what do you think about that?")

THE PARISH is not a mere retreat from the pressures of life. It can serve as a place where people find energy and hope for confronting everyday life.

Everything a parish does may be a source of encouragement and support for lay life. But some parishes try to give explicit attention to the challenges people face at work, in their com-

munities, in their lives as citizens.

There has always been a realization among parish priests that all of human life is a concern of the church. This conviction has meant involvement of the church in support for family life, services connected with health and education concern for workers and other activities.

Parishioners are discovering they can help each other remove walls that divide up their lives.

They can look to each other, the parish and the Gospel to find support for being a personal sort of leaven in the world — a constructive Christian presence.

By Father John Castelot

If the author of the Gospel of Matthew used Mark as a resource, he obviously was writing after Mark, whose Gospel appeared close to the year 70.

We also should allow some time for Mark's work to have circulated and become known and accepted in Matthew's community, which well may have used the Gospel of Mark in its liturgy.

This would lead to sometime around the year 80 for Matthew, a date confirmed by some passages in the Gospel. For instance, take the parable Jesus tells about the supper the king gave for his son. When the guests turn down his invitation, the king sends his armies and burns their cities. (Matthew, Chapter 22:7). This may well be a thinly disguised reference to the sack of Jerusalem by the Romans in the Year 70, and the author gives the impression that it happened some time ago.

ALL INDICATIONS are that Matthew's community was composed originally of Jewish Christians, staunchly devoted to the law. But if that had been its original makeup, it no longer was at the time his Gospel was written. Gentiles had become members in increasing numbers, with resultant tensions and problems of all sorts — tensions and problems clearly reflected in the Gospel.

By the time we reach the final verses of the Gospel, with the command to "make disciples of all the nations," the tension seems to have been resolved in favor of a universal mission beyond Israel — a community that reaches out to gentiles, that is. Furthermore, the mission involves baptism, not the circumcision of the Jew. Such a revolutionary turnabout did not take place overnight; it had to be a gradual, and painful, process.

These are just some of the considerations which incline

scholars today to date the gospel of Matthew sometime in the '80's, perhaps close to the year 90.

As for the place of composition, a locality somewhere outside of Palestine seems most likely. The language of Jewish Christians living in first century Palestine was Aramaic, and our author wrote in Greek, very good Greek. Since the Gospel was directed to the whole community, that community must have been speaking Greek, not Aramaic, at the time of its composition.

THERE IS NO denying the clear Jewish characteristics of this Gospel, but these flow from its subject matter, such as the relation of the law to Christ, and the underlying mentality of many of its readers. This blend of Greek and semitic traits would reflect a rather divided community, now largely gentile, but with a considerable number of Jewish Christians.

Where would such a group have been located? Probably not far from Palestine. After the fall of Jerusalem, many people fled the ravaged and subjugated land, but they would not have had to go too far. Syria was just to the north, and Christian communities had been in existence there for some time.

In fact, an urban center like Antioch would be a most likely spot. Jewish Christians who settled in rural areas would have been likely to preserve their identity and to retain their mother tongue, just as immigrants to our own farming areas have done. But in a place like Antioch they would have had to become Greek-speaking to survive, and here, too, gentiles would have found their way into the community.

All of these clues suggest strongly that the Gospel of Matthew was written between 80 and 90 in Syria, and very probably in a center like the city of Antioch.

Matthew's readers

St. Gregory's

New church furnishes 'living room' atmosphere

By Ana M. Rodriguez
Voice Staff Writer

It was a family affair in Plantation last Saturday, when the people of St. Gregory's dedicated "a warm living room" as their new parish church.

The pastor's cousin flew in from Ireland to preach the homily. More than 50 brother priests from every part of the Archdiocese came to co-celebrate. And all three of Miami's bishops were present as well.

MOST IMPORTANT, St. Gregory's parish family turned out, more than 1,000 strong, with trumpets, organ, children and adult choirs, to sing, to pray, to laugh, to celebrate what Archbishop Edward McCarthy called their new life in a new church.

"Out of the ashes you have this beautiful new building," said the Archbishop, referring to the event that made the new church necessary — a fire that burned down the original structure.

He compared the parish's plight to that of the legendary Phoenix bird, which rises from its ashes to new life, and called the celebration "a rededication of yourselves."

TRUE TO THE warm living room concept, which is what Fr. Martin Cassidy, pastor, called the new church in a let-



Top: Partial view of St. Gregory's new church. Right: Brian Heatherman and Sean Goven contemplate Baptismal font. Below: Archbishop McCarthy and concelebrating priests during ceremony.



ter to parishioners, St. Gregory's is fully carpeted, with cushioned pews that encircle the simple altar where a modernistic sculpture of Christ presides. It has a balcony on the second-floor to help seat the 1,000 people it can hold, and a main entrance where a fountain-like Baptismal font reminds parishioners every time they take holy water, of how they entered Christ's family as children.

Bishop Joe Cassidy, Fr. Cassidy's cousin, compared in his homily this new church with one built in Ireland around 1845. The Irish church cost only \$8,000, not much by today's standards, but a fortune then, especially for the poor people it served. It was also different in style, smaller, and took longer to build, but the extent of the sacrifice of both sets of parishioners was the same.

"History and geography may divide us, generosity does not," said Bishop Cassidy. He stressed however, that "it's easier to build a church, really, than to build a parish."

"IN THE FINAL analysis, it is not dead stones which glorify God but living people," said the bishop. "We are expected by the great architect to edify (to build) one another. Like elements of this church, supporting, sustaining and reinforcing one another."

"The Catholic Church" he said, "is above all a worshipping family . . . She stands straight and walks tall only when she bows her head in adoration."

The bishop also told the congregation that it is their responsibility to ensure that in the future their church does not become just an empty building. "I'd hate it to be said that an Irish bishop came over to preach the opening homily and from that point on everyone stayed away."

Finally he left them with an old Irish blessing, which said it all:

"May the roof of your house never fall in, and may those under it never fall out."

Homenaje a Pioneros Evangelizadores

Por José P. Alonso

Estamos plenamente envueltos en el programa de Evangelización de la Arquidiócesis de Miami. El Arzobispo Edward A. McCarthy tiene su pensamiento en el programa cada hora del día y cada día del año. Es la misma prioridad. Haciéndonos eco de sus palabras, repetimos lo que dijera al respecto a principios de Febrero en entrevista para nuestro periódico:

"Evangelización ha sido básicamente la misión de la Iglesia durante 2,000 años...Es la definición de cuanto hacemos como Iglesia".

Y Monseñor Jude O'Doherty,

bautismo. Si creemos en Jesús, debemos escuchar su Palabra y si somos sus seguidores debemos mostrarlo viviendo según Sus Enseñanzas.

Sin embargo, es justo reconocer que hay millones de laicos en todo el mundo que no han perdido de vista su vocación cristiana. Aquí mismo en nuestra Arquidiócesis tenemos ¿cuántos? ¿centenares de ellos?, miles quizá, que se han dedicado a la evangelización antes que se instituyera el programa para renovación del pueblo-iglesia de Dios. No es posible publicar la interminable lista de estos dedicados apóstoles del Señor y con la presentación de estos pocos

toda la convención.

A su regreso se dieron a la tarea de organizar el primer programa de la Arquidiócesis en la parroquia de St. Michael, el cual fué por diez años el piloto para los subsiguientes que se establecerían. Originalmente las clases se daban en los hogares de los maestros, voluntarios todos entonces como lo son también hoy. Las clases comprendían grupos de diversas edades: niños, jóvenes y adultos, además de estudios bíblicos para los más avanzados.

Pat y Gloria se casaron y asentaron su hogar en la recién creada parroquia de St. Brendan. Tienen 6 hijos. Fué uno de los pioneros del CCD en esta parroquia y tiene en su haber más de 36 años en dicho apostolado, excepto los años que sirvió en las fuerzas armadas.



Pat y Gloria Birch

LIGIA IRIGOYEN.— A los doce años comenzó a enseñar catecismo en el Colegio Teresiano de Guantánamo, a donde se mudaron sus padres desde Santiago de Cuba, donde vió la luz. Las monjitas del Colegio le dieron el entrenamiento necesario para llenar su aspiración de catequista, que sirvió hasta que con la subida de Castro emigraron a los Estados Unidos

radicándose en la Parroquia de St. Ita, en Chicago, incorporándose casi de inmediato al grupo de maestros de religión del CCD.

Sin dejar de pertenecer a St. Ita, Ligia fue comisionada por el Director de Educación Religiosa para asistir en el programa de la Parroquia St. Thomas de Canterbury debido a la urgente necesidad de maestros de

sigue en la p. 4A



Los esposos Machado a la derecha del párroco rodeados por los niños de la escuela de religión de St. a Clara de Asís.

párroco de la Inmaculada Concepción dijo, respecto a los laicos envueltos en la Evangelización, que **"no puede imaginar hacer algo sin la participación de los laicos"**.

Y en la pasada Celebración de los Ministerios Laicos, organizado por la oficina de Ministerios Laicos de la Arquidiócesis bajo la tutela de la Dra. Mercedes Scopetta, el orador principal Rev. P. Donald Heinstchel, una autoridad en la materia recaló el énfasis de que la Iglesia post Vaticano II ha puesto en el renacer de lo que fuera parte de la Iglesia desde sus orígenes.

"El desarrollo del ministerio laico es la verdadera indicación de una nueva vida para la Iglesia".

"La Voz se siente parte de este renacer en la actividad apostólica de los fieles porque está consciente de que esta misión es obligación que nos viene con las aguas del

queremos rendir homenaje a todos los que antes que ellos y a los que con ellos, han respondido con tanta fidelidad a la llamada de Dios.

PAT BIRCH. Aunque en 1954 había maestros de religión laicos en muchas parroquias, eran relativamente pocas las que tenían organizado su programa de CCD. (Confraternidad de Doctrina Cristiana). El Obispo McDonough, quien fuera obispo auxiliar de la extensa diócesis de San Agustín de la cual Miami era parte, deseó que algunos laicos envueltos en la enseñanza fueran a South Carolina como representativos de la Diócesis a una convención sobre CCD.

El Obispo McDonough comisionó al P. Philbin, párroco entonces de St. Michael para tal misión y éste seleccionó a cinco personas para el viaje, entre ellos Pat Birch. El señor obispo les acompañó durante

Un Capellán Ayuda a Policías en sus Tensiones

Por Ana M. Rodríguez

Por el día el Padre Thomas Barry aconseja a jóvenes que desean entrar en el Seminario St. John Vianney de Miami; por la noche, por lo menos una vez a la semana, patrulla con los hombres de fila del Departamento de Seguridad Pública.

Es parte de su trabajo como uno de los tres capellanes del cuerpo, uno católico, otro episcopal y un rabino. Todos con experiencia de consejeros sicólogos. Su deber es estar en contacto con los hombres de posta y ayudarles en las presiones de su trabajo.

"Es un tiempo difícil para los policías", dice Padre Barry, "la imagen de la autoridad ha venido perdiendo terreno. Pero más ahora que el policía es visto como un intruso en el vecindario. Aún en los llamados barrios buenos se le ve como una amenaza para el pueblo. La mayoría de los policías hoy en día sienten la falta de aceptación y de reconocimiento por lo que ellos tiene que pasar cuando se ponen el uniforme. Son los que están en la línea de fuego, en las calles, y conocen la situación; a ellos les gusta que su opinión y sus consejos se tomen seriamente".



Rev. P. Thomas Barry

El Padre Barry piensa que la adversa publicidad dada al cuerpo a consecuencia del caso McDuffie, ha dañado la moral de estos hombres, ya que no refleja con exactitud al oficial que trata de hacer su labor honestamente.

"No se puede derrumbar toda la estructura por las faltas de unos cuantos. La mayoría de los policías ansían hacer bien su función. Ellos no van por ahí lastimando a los ciudadanos,

sino que quieren ayudarles. Ninguna profesión conlleva las presiones de ésta...es como estar siempre en el frente de batalla".

Además de ayudarles en las presiones diarias del trabajo, el Padre Barry trata de ayudarles a "curar" sus lastimados matrimonios o encarar las tensiones que padecen después de un tiroteo. Sugiere que las esposas de los policías pasen un programa mediante el cual puedan comprender lo que pasan sus maridos.

Otro tiempo de prueba para los policías es después que han sido heridos o cuando han herido a alguien, su salud queda más herida que su físico. En casos de violencia, con tiros o cuchillos, el oficial sólo tiene segundos para tomar una decisión; la única posible solución que ve en ese momento: él o el otro. Aún cuando justificada, es siempre mala porque deja residuos en el policía.

El P. Barry ve un futuro con policías mejor equipados psicológicamente, mejor entrenados mentalmente y con técnicas que le ayuden a lidiar con las tensiones. Y una comunidad que comprenderá mejor los problemas del guardián de su tranquilidad.

San Juan de Egipto

MARZO 27

Juan trabajó como carpintero junto a su padre hasta que cum-



plió 23 años. Entonces, sintiendo que Dios le llamaba a una vida más espiritual se comprometió consigo mismo a vivir solitario en el desierto. Trabajó duro moviendo rocas y limpiando el lugar de árboles muertos con la simplicidad y la humildad de un niño.

Después de 16 años de destierro marchó a lo alto de un acantilado para pensar sólo en Dios y en su alma.

Durante los últimos 50 años de su vida apenas vió a nadie, hablando sólo a través de una ventana dos veces por semana con los que venían a verle; bendiciendo aceite para los enfermos y profetizando. Se cuentan muchas curaciones por su intermedio. El mismo San Agustín cuenta que una ciega vió una visión de San Juan que vino a ella curándole la ceguera.

Murió arrodillado en oración, así lo hallaron, el año 394.

OFICIAL

ARQUIDIOCESIS DE MIAMI

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

El Rev. P. Charles Carey, como Párroco Asociado en la Parroquia St. Patrick, Miami Beach, efectivo desde Marzo 25, 1981.

El Rev. P. Edward T. Olszewski, como Párroco Asociado en la Parroquia St. Joseph, Miami Beach, efectivo desde Marzo 25, 1981.

El Rev. P. Francisco Carreras, como Párroco Asociado en la Parroquia St. Joseph, Miami Beach, efectivo desde Marzo 25, 1981.

El Rev. P. Francisco Martín, como Párroco Asociado en la Parroquia St. Brendan, Miami, efectivo desde Marzo 25, 1981.

El Rev. P. Hernando Villegas, C.M.F., Párroco Asociado en la Parroquia St. Michael the Archangel, Miami, efectivo desde Marzo 25, 1981.

Misión Cuaresmal en St. Raymond

El Rev. Padre Ruskin Piedra, C.S.S.R., dirigirá una misión de Cuaresma en la parroquia St. Raymond, los días entre Marzo 29 y Abril 3, a las 7:30 p.m.

St. Raymond está situada en 3465 SW Calle 17. El Párroco, Rev. P. Francis Fenech, invita a todos los fieles a esta semana de misiones parroquiales.

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

Para una información envíenos esta cupón.

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Dedicación de la Nueva Iglesia St. Gregory

Por Ana M. Rodríguez

Fue una celebración familiar en Plantation, el Sábado pasado, cuando la comunidad de St. Gregory dedicó un "tibio living room" como su nueva iglesia parroquial.

Un obispo de Irlanda, primo del párroco, voló a Miami para decir el sermón. El Arzobispo McCarthy y los Obispos Auxiliares Román y Nevins, concelebraron junto a más de 50 sacerdotes de todas partes de la diócesis: y más de mil miembros de la familia parroquial asistieron con trompetas, órgano, coro de niños y adultos, cantando y riendo para celebrar lo que el Arzobispo McCarthy llamó "su nueva vida en una nueva iglesia".

"De las cenizas ustedes han levantado esta nueva Iglesia", dijo el Arzobispo refiriéndose al incendio que hizo necesario el nuevo templo, comparando la situación de la parroquia con el legendario ave Fénix, que de las cenizas surgió a nueva vida.

Fiel al concepto de "living room" que para el Padre Martin Cassidy es la nueva iglesia, St. Gregory está toda alfombrada, con asientos acojinados que circundan el sencillo altar

Misa Anual del Crisma en la Catedral

El Arzobispo McCarthy celebrará la solemne y tradicional Misa del Crisma; este año será el 13 de Abril a las 5:30 p.m. en la Iglesia Catedral de St. Mary.

Durante la Liturgia serán honrados los sacerdotes que cumplen su aniversario de plata este año. También se efectuará la ceremonia de aceptación de los candidatos al sacerdocio.

Fiesta Guajira, 1981 de Centro Mater

La Fiesta Guajira, 1981 de Centro Mater, tendrá este año más alicientes que nunca y se celebrará en los terrenos del 350 SW 4 Calle, Miami, los días 4 y 5 de Abril (Sábado y



presidido por una moderna escultura de Cristo. Tiene un balcón, que ayuda a sentar a los 1,000 adoradores que caben en el templo. A la entrada principal hay una fuente inspirada en las pilas bautismales para recordar a los fieles como entraron ellos, siendo niños, a la familia de Cristo.

El Obispo Cassidy en su sermón comparó esta nueva iglesia a una construída en Irlanda en 1845, que costó en-

tonces sólo \$8,000, casi nada de acuerdo a los precios de hoy y una enormidad en aquellos tiempos, especialmente para los pobres feligreses que servía, "pero el sacrificio de ambas parroquias fué el primero. La geografía puede dividirnos pero la generosidad nos hace iguales."

El Obispo Cassidy terminó con una vieja bendición irlandesa: "Quiera Dios que el techo de tu casa no caiga adentro y aquellos bajo él no caigan hacia afuera."

Super Picnic de IMPACTO, Marzo 29

El Domingo 29 de Marzo, desde las 11 a.m. hasta las 6 p.m., se reunirán las familias del Movimiento Impacto para disfrutar del Super Picnic y de algunas diversiones como son los ponies y el moon walk. Estas diversiones comenzarán a la una de la tarde.

El evento tendrá lugar en el Tropical Park, Bird Road y Avenida 79 del S.W., pabellón 4. Haga planes para estar presente con todos sus niños.

Estudiante de Colombia desea amigos por cartas

Para nosotros ha sido gran sorpresa recibir una carta desde la ciudad de Buga, Colombia, en la cual su autor, el joven estudiante de pintura y universitario, Carlos Alberto Bonilla, dice textualmente:

"...les felicito por su gran labor humana, cristiana y periodística a través de "The Voice" en español...les suplico publicar mi sincero deseo de intercambiar amistad con residentes en su país interesados en arte, deportes, discos, postales, etc. Me he valido de su periódico porque considero que sus lectores son personas de calidad humana, esperando disculpe mi exceso de confianza. Atentamente... Carlos A. Bonilla."

La dirección para aquellos interesados en una amistad por correspondencia es: Apartado Aéreo 192, Buga - Valle, Colombia.

EL PAPA HABLA A LA JUVENTUD CATOLICA

Vaticano (NV) - En su alocución a 400 estudiantes de la Acción Católica Italiana, el Papa Juan Pablo II encomió la inquietud de la juventud por criticar y objetar las condiciones prevalentes en la sociedad, y por defender ideales y buscar la verdad, invitándoles a continuar "con claridad y confianza" hasta dar con Cristo, fuente de esa verdad y de vida eterna.

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Nuevo Llamado de Paz de Monseñor Rivera

El Salvador (NC) - Mons. Arturo Rivera Damas, administrador apostólico de San Salvador (obispo interino) alentó indicios de que la junta civil-militar desea dialogar con la oposición en rebeldía y preparar una elecciones; pero advirtió a los militares y a los extremistas que no burlen los anhelos de paz del pueblo por acabar cuatro años de violencia. En su homilía dominical del 8 de marzo declaró: "Alentamos los signos de una voluntad política de comprometerse en el camino hacia la solución pacífica y democrática al conflicto armado".

Esa misma semana el presidente cristiano demócrata Napoleón Duarte había anunciado una amnistía para los rebeldes que depusieran sus armas, el deseo de conversar con los líderes de la oposición "en un diálogo por la paz y la democracia".

"Esperamos que los grupos imperantes de la extrema derecha comprendan que la dictadura militar ha sido arrancada y no puede ser sembrada de nuevo en nuestro suelo patrio", declaró Mons. Rivera, y continuó:

"Es verdad que los grupos de la extrema izquierda han utilizado la violencia y magnificado su adhesión al Marxismo, y por eso la mayor parte del pueblo les da la espalda. Pero no se puede negar que en ello hay mucho de respuesta a la situación de

opresión que por muchos años ha venido padeciendo el pueblo. Si los gobernantes de los Estados Unidos y sus representantes políticos en este país se dan cuenta de esta situación, entonces están comprendiendo algo de la verdadera historia de nuestro país, y de ellos nos alegramos".

"La extrema derecha es la cuasante de los males políticos que ahora hacen crisis; es la que nada o muy poco ha hecho para solventar la crisis. Estamos seguros que el pueblo, con la misma firmeza que dijo no al marxismo, dirá no a cualquier intento de la extrema derecha que haría nulo el sacrificio de tantas vidas.

"La Iglesia más de una vez ha levantado su voz ecuánime para decirle que purifique las filas del personal administrativo y de las milicias que obstaculizan la democratización y siguen prácticas contrarias al respeto de los derechos humanos.

"Pero la Iglesia también eleva su voz ahora con más insistencia para decir a la extrema izquierda que no insista en una solución armada, de la que ya manifiestamente no pueden sacar ninguna ventaja. Es lamentable que hayan tomado el camino de la destrucción devastadora de los bienes y servicios públicos, aumentado el sufrimiento de la población. El terrorismo no es liberación, sino una forma pseudo-política de desestabilización que paraliza la iniciativa creadora, provoca el cansancio y la frustración de

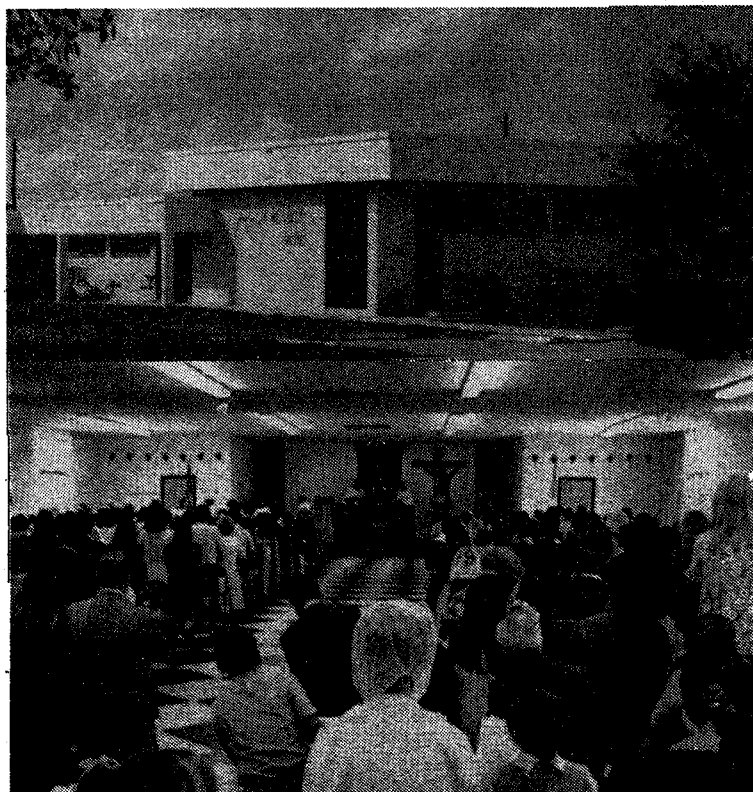
Los Primeros Diez Años de St. Kevin

El pasado día 13 de Marzo cumplió la Parroquia de St. Kevin los primeros diez años desde la dedicación de su Iglesia Parroquial. Un día como éste, en 1971 a las 11:00 a.m., el fallecido Arzobispo de Miami, Monseñor Coleman Carroll dedicó la nueva casa de oración.

La parroquia comenzó su vida como Misión de St. Kevin en Septiembre de 1964, siendo su administrador oficial el Rev. P. Michael Licari. Las Misas se celebraban en el Centro Comercial Concord, más o menos donde están hoy los Teatros concord y los días de precepto en la bolera Crown, que existía donde se encuentra el American Hospital.

En 1972, Padre Licari fue nombrado párroco de San Pablo en Marathon y el Rev. P. Ignacio Morrás lo sustituyó como párroco de St. Kevin.

La parroquia de St. Kevin tuvo un principio muy difícil pero en los diez años subsiguientes ha tenido logros grandiosos. Crearon el kindergarten parroquial en Sept. 1971. Construyeron la rectoría, oficinas y salón parroquial en 1977, y la escuela fue bendecida por el Arzobispo



Iglesia Parroquial St. Kevin (arriba).

Marzo 13, 1971, dedicación de St. Kevin

McCarthy en Agosto de 1980. La Escuela aún está en vías de terminar las aulas que quedaron pendientes pero ya

aloja una gran parte de los niños del área, quienes en su mayoría asistían a escuelas protestantes de la zona.

los que nada tiene que ver, y propician la anarquía, el desorden, el robo y el asesinato".

Mons. Rivera, obispo de Santiago de María, alentó la anunciada amnistía para quienes depongan las armas pues "da oportunidad a hombre y mujeres de redimirse y reintegrarse a la nación...asimismo, yo estoy convencido de que dentro de las filas del Frente

Revolucionario Democrático hay elementos sumamente valiosos que no pueden ser descartados así como así, sino que debe dárseles la oportunidad por el diálogo de participar en la responsabilidad de la cosa pública y en la reconstrucción moral y material de la nación".

Después de advertir que no se puede dar paso atrás en las reformas decretadas, ni fomen-

tar de nuevo los extremismos en lo ideológico y práctico, Mons. Rivera apoya la idea de llamar a elecciones que realmente "den la oportunidad libre de manifestar la voluntad del pueblo". Al efecto pide "a los militares no caer en la tentación del triunfalismo y vuelvan a las andadas de dominación y obstrucción castrense en el haber político del país".

Cuarto Domingo de Cuaresma: Jesús, Luz del Mundo

Con su Palabra de verdad Jesús el Maestro Divino cura la ceguera del corazón humano

En esta serie de reflexiones cuaresmales sobre el papel de la parroquia en tu vida espiritual, llegamos hoy a la consideración de la parroquia como la vía primaria a través de la cual la Luz de Jesús, Su Palabra de Verdad, llega a tu corazón.

Espero que en tus discusiones la semana reflexionarás sobre este pensamiento y si sucede que hay un modo en que la parroquia puede ser más efectiva para ayudarte a saber más acerca de las enseñanzas, te pedimos que nos comuniqués tus sugerencias.

Amados míos, reflexionemos un momento sobre el modo normal en que la luz de Cristo nos llega a través de la parroquia. Escuchamos la Palabra de Dios y la celebramos en la Eucaristía todos los domingos. Nuestros hijos son educados en las enseñanzas de la fe, reciben la Luz de Cristo a través de nuestras escuelas parroquiales y de nuestros programas de educación religiosa. Los adultos reciben más claramente la Luz de Cristo mediante los programas de educación de adultos y otras oportunidades que brinda la parroquia, así como mediante el buen ejemplo que sus hermanos de la parroquia les dan de vivir la Luz de Cristo.

Existe el peligro de que demos por descontada nuestra parroquia. Sin embargo, es el cordón umbilical entre Cristo Jesús y nosotros. Cuando pensamos en esto nos hacemos más agudamente conscientes de la importancia de nuestra parroquia en nuestra vida espiritual y de la importancia de que cada uno de nosotros nos comprometamos a hacer de la parroquia un centro vivo de desarrollo espiritual y de acercarnos a nuestros hermanos y hermanas para atender a sus necesidades espirituales y temporales.

Al acercarnos a la Pascua de Resurrección, hagamos el propósito de vivir más plenamente la vida de Cristo participando más activamente en nuestra vida parroquial.

LECTURAS: 1 SAMUEL 16: 1, 6-7, 10-13; EFESIOS 5: 8-14; JUAN 9:1, 6-9, 13-17, 34-38.

La Luz en la Vida

Por Richard Murphy, O.P.

La luz y la oscuridad son factores importantes de la vida. Hay quien dice que hay un dios de la luz y otro de la oscuridad, y que fluctuaciones de la luz son debidas al perenne conflicto entre ambos dioses. La Biblia no dice nada de eso. ¿No dijo Dios: "Hágase la luz y la luz se hizo"? La luz fue la primera

de sus creaciones.

En una noche al aire libre, lejos de la ciudad, nos damos cuenta cuán negro y profunda puede ser la oscuridad. El hombre ha empleado mucho de su tiempo y energías en conquistar la oscuridad; las lámparas, el fuego, las velas y la bombilla eléctrica son prueba de sus logros.

Pero hay otras mejores clases de luz. No vivimos en un mundo exclusivamente físico. Nuestro mundo humano tiene una dimensión moral dominada por lo bueno y lo malo; y estos tienen que ser discernidos cada día y actuar de acuerdo.

Hay todavía otra clase de luz, que es propia del mundo de la gracia. Sabemos de ella por la revelación.

La Biblia es un manantial de Luz. En ella leemos como Samuel el profeta fue enviado a Belén a escoger un rey. El entrevistó a los hijos de Jesé y de nuevo "iluminado" ungió a David.

San Pablo usó a menudo la metáfora de la luz. "Nosotros eramos tinieblas", escribió, "pero ahora somos luz en el Señor". Los efectos de la Luz son bondad, justicia y verdad. Los hijos de la luz no temen que sus acciones sean vistas a la luz del día; los malvados buscan insistentemente la oscuridad. Este es el hecho que creó la costumbre de mantener nuestros edificios iluminados durante la noche. La luz desalienta a los malechores.

Jesús nunca reclamó ser un "Buddha" o "iluminado" porque este título le queda pequeño a Su verdadero ser. El dijo simplemente "Yo SOY La Luz". Y no sólo El es la Luz sino que la da a quien El desea. Esto y más aún dice San Juan en el Evangelio de hoy. Es el relato de un milagro, el cual es para Juan, señal de una verdad profunda.

Jesús una vez dió vista a un ciego de nacimiento. Cuando el hombre vió, comenzó el problema. Le hicieron preguntas, contestó la verdad, surgieron dudas, los hechos fueron confirmados y negados. En todo el vívido diálogo se sintió una mortal tensión, porque según crecía la luz, paralelamente crecía la amenazante oscuridad.

En medio del envolvente resplandor, el Ex-ciego seguía diciendo tan claro como campana; Yo sólo sé que yo era ciego y ahora veo...y que si este hombre no fuera de Dios, El no podría hacer cosa alguna".

Esta historia nos quiere decir que la luz puede ser rechazada (nosotros podemos cerrar los ojos para no ver el sol). Pero es todavía, aún rechazada, una luz que da vida y que uno puede caminar seguro en ella para siempre. Juan también lo dijo: "La Luz alumbró en la oscuridad y la oscuridad no podrá extinguirla". En Cuaresma debemos acercarnos a Cristo-Luz de modo que podamos llevar Su Luz a los demás".

acusaban de espías. Bitterman, secuestrado en Enero, fue sepultado en presencia de su esposa y dos hijitos en Loma Linda, sede del Instituto. El contrato de este grupo de misioneros lingüistas vence en 1995. Más de 50 personas han sido arrestadas por la policía militar.

Suiza (NC) - Más de medio millón de personas murieron en la década de los 70 víctimas de crímenes políticos, sin proceso alguno, afirma Amnesty International (AI) en su informe a la comisión de derechos humanos de la Naciones Unidas. Los gobiernos son responsables por no garantizar la protección de sus habitantes, agrega el informe, por lo cual "la Naciones Unidas deben sancionar con más dureza esta práctica sistemática del crimen organizado contra los ciudadanos". En sólo 1980 llegaron a 30 los países donde sus fuerzas de seguridad asesinaron o ejecutaron por razones políticas, y sin proceso legal, a miembros de la oposición o a simples ciudadanos. La comisión se reunió para estudiar denuncias contra los gobiernos de Afganistán, Argentina, Bolivia, la República Central Africana,

Chile, El Salvador, Etiopía, Alemania Oriental, Guatemala, Haití, Indonesia, Japón, Mozambique, Paraguay, Sur Corea, Uganda y Uruguay. Aministía Internacional, sin embargo, sigue olvidando la tristemente trágica situación de los presos políticos en Cuba.

LOS CATOLICOS ESCONDIDOS DE CHINA

Canadá (NC) - El P. Brian Swords, de la Sociedad de Scarboro, quien vivió hasta el año pasado en China comunista, declaró que en los intentos por normalizar las relaciones entre el gobierno chino y el Vaticano, debe considerarse a los católicos que viven en la clandestinidad, frente a la Asociación de Católicos Patriotas montada por el gobierno en 1957. "No tenemos experimentado lo que esa gente ha

sufrido en la clandestinidad", observó. También hay que reconocer las relaciones con Taiwán, donde rige un gobierno nacionalista chino enemigo de los comunistas. El sacerdote agregó que persiste en China cierto respeto por el cristianismo porque la mayoría de los científicos y lingüistas fueron educados en escuelas cristianas. En su reciente viaje al Oriente, el Papa Juan Pablo II indicó el deseo de renovar relaciones con China y encargó a su secretario de estado, cardenal Agostino Casaroli, estudiar el asunto.

ABSUELTO "RECONOCIENDO SUS ERRORES"

Nicaragua (NC) - El director de la Comisión de Derechos Humanos José Esteban González fue absuelto por el juez Félix Trejos de cargos de desa-

creditar al gobierno, después que Amnesty International y funcionarios de las Naciones Unidas intercedieron. Además González firmó un documento en que "reconocía sus errores" cuando aseveró en Europa que en Nicaragua había cementerios clandestinos, desaparecía la gente, había todavía ejecuciones sumarisimas y torturas como en tiempos de Somoza, y que seguían en las cárceles 8,000 prisioneros políticos.

TERRORISTAS ASESINARON Al Rev. Bitterman

Colombia (NC) - El lingüista norteamericano Allen Bitterman fue "ejecutado" por guerrilleros de una rama del M-19 cuando se venció el plazo para que abandonara el país los miembros del Instituto Lingüístico de Verano, a los que

PIDEN LIBERTAD PARA AYUDAR A REFUGIADOS

Honduras (NC) - La policía secreta allanó las oficinas del Comité de Solidaridad de los Pueblos de Centro América (COSPUCA) y confiscó su equipo de reproducción y material impreso, al mismo tiempo que invadía la casa rural de Corquín cerca de la frontera con El Salvador. Tanto el cura, P. Fausto Millá, como el comité prestan auxilios de emergencia a los 30,000 refugiados salvadoreños que llegaron a este país huyendo de la violencia armada. Hay también unos 10,000 ex-somocistas de Nicaragua.

Homenaje a pioneros... viene de la p. 1A



Grupo de colaboradores de St. Kevin en una foto de 1972. La señora Delphene Denmark aparece en la esquina inferior derecha.

habla hispana.

Fundó en St. Ita la Asociación de Nuestra Señora de la Caridad del Cobre cuya misión era ayudar a los niños cubanos que llegaban a España, asistiéndoles hasta que venían a EE.UU. y donde continuaban asistiéndoles tanto material como espiritualmente. Hace unos pocos años se mudaron a Miami y ahora está a cargo de la educación religiosa de un grupo muy especial de personas, la mayoría adultos profesionales, o estudiantes universitarios, y otros cubanos recién llegados ansiosos de recibir la Luz de la Fe. Es parte del Programa del CCD de St. Brendan aunque dada la naturaleza de sus alumnos enseña en su casa.

St. Brendan, tenemos entendido, es la parroquia que cuenta con mayor número de dedicados apóstoles de la Palabra. Pasa de 100 el total de maestros de CCD y su programa con unos 1,200 alumnos, entre ellos un gran número de recién llegados desde Mariel. Por ello necesitan más voluntarios.

DELPHENE DENMARK.— Cuando St. Kevin se constituyó parroquia y tenía sus Liturgias en el Centro Comercial Con-

cord, Bird Road y 112 Avenida del S.W. donde están ahora los teatros Concord, se inició la misión evangélica de la señora Delphene Denmark. Ella viene de una familia de católicos activos. El matrimonio Denmark tiene tres hijos, de 18 años, de 16 y de 13.

Recién llegada a la parroquia fue "tocada" por Hilda White, veterana maestra de religión quien la convenció de la necesidad de ayuda para el CCD en St. Kevin. Ella dudaba de su capacidad para enseñar religión e Hilda le contestó:

"Delphene, tu puedes hacerlo; si tienes el deseo de ayudar, el Espíritu Santo hará el resto".

Comenzó a enseñar cuando se inició la segunda clase para Primera Comunión, es decir dos años después de inaugurada la parroquia. La reunión para planear este segundo año se realizó en el hogar de los Denmark a la cual asistió Monseñor Rowan Rastatter, quien era párroco de St. Brendan en esa época.

Eran 8 o diez maestros y tenían unos 100 alumnos registrados.

Delphene Denmark ha enseñado todos los grados excepto el primero. Además, por más

de 16 años ha sido miembro del grupo de Mujeres Católicas (Catholic Women's Guild) y Ministro de la Palabra, leyendo las Lecturas de la Liturgia. En fin, ha tomado parte en toda actividad parroquial en la cual haya podido ayudar.

ERNESTO MACHADO.

— Nació en la provincia de Las Villas, Cuba. En la Ciudad de Santa Clara tenía un negocio de distribución de petróleo. Su esposa Isabel y él eran muy activos en la Parroquia Sta. Clara de Asís donde ella organizó las clases de religión para niños de Primera Comunión y Confirmación. La Iglesia no tenía suficiente espacio para tantos niños como fueron registrándose con el cursar del tiempo y Ernesto arregló parte de su local para dar allí las clases. Isabel enseñaba la mayor parte del tiempo, Ernesto se preocupaba más de la transportación de los niños, algunos de los cuales vivían lejos en la extensa parroquia. En total eran unos 160 alumnos y la gran mayoría tenían que ser transportados.

Además Ernesto e Isabel evangelizaban a las familias de estos niños dedicando algunas noches a esta misión. Preparaban también distribución de alimentos, ropas y juguetes patrocinados por los Caballeros de Colón, de cuya asociación era Gran Caballero,



Adalberto Jordán

durante las festividades del Día de las Madres, Navidades, Reyes y otras fiestas importantes en la Diócesis.

Llegaron a Miami en 1971 y se sienten muy agradecidos al Padre Pedro Luis Pérez, entonces asociado a la parroquia St. Francis de Sales, Miami Beach, por las atenciones que les brindara. Con él comenzó Ernesto a ayudar en la parroquia, organizando un grupo de lectores con la autorización del Rvdo. P. Francis Dunlevey, su párroco. Creó las "capillas" (6) que se llevaban de visita a los hogares para orar. Aunque debido al idioma no han tomado parte como maestros del CCD, ha actuado como recaudador de fondos para el programa. El minibus que tienen actualmente para facilitar transporte a los niños que carecen de tal facilidad es producto del esfuerzo de Er-

nesto.

Al venir el P. Orlando Fernandez como párroco y crear en la parroquia la Cofradía de Ntra. Sra. de la Caridad, Ernesto fué su director. La Santa Patrona de Cuba es una de las devociones de las "capillas".

Para la gran celebración del 8 de Septiembre, la Misa Solemne en el Marine Stadium en honor de la Santísima Virgen de la Caridad, Ernesto se preocupa de la organización del transporte para los fieles de la parroquia, unos doscientos que asisten a la Misa y que carecen de transporte.

Sigue cooperando en el CCD como ayudante en las innumerables necesidades que tienen estos programas además de los maestros. Es ministro Extraordinario de la Eucaristía y Lector y se ocupa de un sinnúmero de funciones dentro de la iglesia parroquial.

UN HOMENAJE POSTUMO A ADALBERTO JORDAN

El año 1980 voló a la morada que Dios tiene preparada para los hijos que bien le han servido, uno de los que nunca dijo "no" a su llamado: Adalberto Jordán.

Jordán fue alumno del Colegio San Agustín en La Habana y allí comenzó a servir a la Iglesia como miembro de la Juventud Católica, apostolado laico que tantos frutos diera en nuestra patria.

No hubo obra apostólica en la cual Adalberto no tuviera alguna participación. Desde su llegada al exilio, radicó en la Parroquia de Corpus Christi y allí fungió desde ujier hasta maestro de religión en el programa del CCD, pasando por el Ministerio de la Palabra como Lector y también Ministro Extraordinario de la Eucaristía.

A su llegada a Miami formó parte del grupo de pioneros que trabajaron para la construcción del centro de unidad de los cubanos en el exilio: la hermosa Ermita de la Caridad del Cobre. Después continuó su actividad cooperando a la organización de la Cofradía de Ntra. Sra. de la Caridad.

Tanto él como su esposa Elena y sus dos hijos continúan su apostolado, y Adalberto fué presidente por varios años del famoso festival de dicha parroquia que ahora es internacional.

Fundador del grupo N° 1 del Movimiento Familiar Cristiano en la parroquia y coordinador de la comunidad de Cursillos también en la parroquia; uno de los fundadores del Consejo de Caballeros de Colón N° 5110, Ntra. Sra. de la Caridad y como tal Representativo Laico en la Arquidiócesis y ante el Apostolado Seglar hispano; Síndico del Consejo, etc., etc.

Hoy que rendimos tributo a los que han dedicado su vida al servicio del Evangelio estimamos que Adalberto Jordán merece una mención especial. Una oración de gratitud de cada uno de los que lean estas líneas.

Novios y Novias

Suplemento Especial de
Marzo 27, 1981

La VOZ

"La mujer casada esté unida a su marido como al Señor: porque el marido es cabeza de la mujer como Cristo es cabeza de la Iglesia y salvador de su cuerpo.

"Como la Iglesia está unida a Cristo, así las mujeres casadas a sus maridos en todo.

"Vosotros, maridos, amad a vuestras mujeres como Cristo amó a la Iglesia y se entregó por ella (lo dió todo por ella) para santificarla, purificándola mediante el agua y la palabra, a fin de presentársela a Sí mismo gloriosa, sin mancha o arruga, sino santa e intachable. La amaréis como a vuestro propio cuerpo. El que ama a su mujer, a sí se ama, y nadie aborrece jamás su propia carne sino que la alimenta y protege como Cristo a la Iglesia. (Ef. 5:24-29)

"El amor es paciente, generoso, obra con justicia y se alegra con la verdad; no es jactancioso ni busca el propio placer, es comprensivo y confiado.

"El amor no pasa jamás, más cuando pase todo lo imperfecto tres cosas quedarán: la fe, la esperanza y el amor; pero la más excelsa de todas es el amor. (1 Cor. 13:4-9, 13)

Carta Pastoral sobre las Pautas Matrimoniales

Mis queridos fieles en Cristo,

En esta carta pastoral a ustedes las personas de la Arquidiócesis de Miami, quisiera concentrarme especialmente en la Preparación para el Sacramento del matrimonio que es un tema de gran importancia.

Tanto la Iglesia, como yo personalmente, nos alegramos de los planes y las esperanzas que las parejas tienen para el resto de sus vidas. Aunque hemos sabido que las personas que se preparan para casarse están llenas de optimismo y que gozan la gran experiencia del amor, nosotros sabemos que ese optimismo y amor no son suficientes para cubrir todos los aspectos que hay que considerar para el matrimonio en la Iglesia.

Como la Iglesia es una comunidad que se interesa y se preocupa por la felicidad y bienestar de las parejas, queremos hacer todo lo posible para que ellos no experimenten fracasos en sus matrimonios o el sufrimiento que viene acompañado con el divorcio.

Se ha demostrado en estudios hechos ultimamente que un matrimonio lleno de felicidad siempre está acompañado de una vida con religión.

Todos sabemos de las distintas instrucciones necesarias para los otros Sacramentos, y ahora estamos pidiéndoles una preparación completa y seria para el Sacramento del Matrimonio. Esta preparación incluye determinar si la pareja está realmente preparada para la boda. En algunas circunstancias el sacerdote considera que es preferible retardar la boda. Una razón puede ser que uno de los dos o ambos no sean católicos prácticos, así como también falta de madurez, influencia del medio ambiente en que viven, el que uno o ambos sean menores de 19 años, o porque exista el

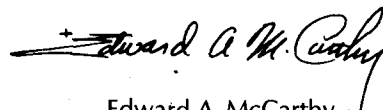
embarazo. El sacerdote necesita cierto tiempo para poder ayudar a la pareja a allanar estas situaciones.

Una vez que el sacerdote determine que la pareja está lista para el matrimonio, él comenzará inmediatamente el programa de preparación. Estamos pidiéndole a las parejas cuatro meses de anticipación para poder tener el tiempo necesario para completar la preparación.

Por medio de estas Pautas Matrimoniales les queremos hacer ver la alta estimación que la Iglesia tiene por el Sacramento del Matrimonio. Vivimos en una era donde carecemos de promesas, pero al mismo tiempo en una era donde tenemos necesidad de estar calificados en ciertas formas para aspirar a carreras y profesiones de responsabilidad. Por tanto es mucho más importante que estemos bien preparados para la carrera del matrimonio y de padres de familia. Yo les ruego muy especialmente a todos los feligreses de nuestra Arquidiócesis que nos ayuden en estos esfuerzos. Recuerden que la boda es un día, el matrimonio es toda una vida. Nuestro interés es por este resto de vida que sean felices y se conviertan en el medio hacia la vida eterna.

Yo les ruego que le pidan a nuestro Señor que bendiga a todas las parejas y además por este programa que inauguramos oportunamente durante el Año de la Familia y la Evangelización.

Devotamente en Cristo,



Edward A. McCarthy
Arzobispo de Miami



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Carta a Unos Novios que Van a Casarse

Mis queridos Andrés y Mónica:

Ayer recibí la invitación de su boda, que será el 20 del mes próximo. No podré estar presente, pero tengan la seguridad de que les recordaré en la Eucaristía.

Con la invitación me llegó una hermosa carta de ambos con sus firmas en forma de cruz. Les felicito por el símbolo. La cruz es la expresión del amor de Dios: "Nadie ama más a otro que aquel que da su vida por él". Y también porque escriben sus nombres en forma legible. Para mí esto significa que son personas a las que se les puede reconocer. A veces recibo cartas que no puedo saber de quién son, y esto me hace pensar que hay personas que a veces no se pueden reconocer.

Me piden perdón porque cuando vinieron a verme dos años atrás se mostraron enojados al yo recomendarles que esperaran a tener la edad que pedía la Iglesia. Soy yo quien debe pedirles perdón por presentarles una ley sin explicarles el por qué de la ley. Gracias a Dios que ahora comprenden muy bien la razón de esa ley. "Estos dos años", me dicen, "han sido los más ricos de nuestras vidas". Añaden que entonces creían estar preparados, pero al hacer "Camino" y el "Inventario Pre-Matrimonial" han descubierto con gran claridad lo maravilloso del Sacramento del Matrimonio "que los unirá para siempre", como ustedes están deseando, y les enseña cómo ser felices. "Desde entonces se abrió la comunicación entre nosotros de manera insospechable".

Me hablan de la Iglesia con amor, expresándome que, aunque ambos recibieron instrucción religiosa desde niños, sólo ahora han descubierto que "con Cristo forman parte de esa bendita familia que se llama Iglesia". Y me subrayan que ahora agradecen que la Iglesia, que tiene la experiencia de dos mil años, dedique en los Estados Unidos diez años a la familia como prioridad. Que se sientan orgullosos de casarse en la Década de la Familia, y que prometen trabajar por

otros novios, los cuales son futuras familias, como han hechos los matrimonios que les han ayudado a ustedes con tanto cariño y comprensión. ¡Magnífico! Amor con amor se paga.

Me admiro de sus palabras cuando dicen: "Habiendo asistido a Misa desde siempre, nunca antes habíamos descubierto la parroquia como esa gran Familia de familias por donde Jesús pasa su luz, su vida y sus orientaciones a toda una zona".

Veo en su carta hasta un poco de poesía, y no me extraña cuando se trata de novios. Me dicen que ahora ven la parroquia "como un oasis en un desierto donde la gente viene a apagar la sed". Tampoco me sorprende que se me presenten como los dos sedientos del pozo de Jacob: Jesús y la Samaritana. Cuando se lee el Evangelio como lo hacen ustedes diariamente, a tal extremo que cuando el trabajo de Andrés no le permite visitarte en la noche lo leen por teléfono, la Palabra de Dios se vuelve parte de nuestro ser. Ojalá que no pierdan esta costumbre y puedan pasarlo a los hijitos que Dios les regalará en el futuro.

Me han hecho reír cuando me dicen que tienen hasta las cazuelas compradas y que me invitan a comer. Los acompañaré seguramente, aunque ya los años van dejándome algunas libras que casi sería mejor hacer dieta. Esto sí, no olviden la mesa. La mesa será la primera ocasión de reunión donde repararán las fuerzas físicas y, más aún, las fuerzas espirituales. En la mesa ambos se comunicarán la vivencia del Evangelio cada día.

"Hemos ahorrado", me dicen, "y hemos dedicado lo ahorrado a ayudar a los pobres". Los pobres serán su bendición. No los olviden nunca, porque en los pobres encontrarán al Señor.

Para los dos mis mejores deseos y mi bendición.

Agustín A. Román,

Agustín A. Román
Obispo Auxiliar de Miami



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El Matrimonio Puede Durar Toda la Vida

Por José P. Alonso

No hay un libro, entre los miles escritos sobre preparación para el matrimonio, que dé una respuesta concreta a cada una de las interrogantes que presenta la vida matrimonial. Lo mismo se puede afirmar de los consejeros matrimoniales. Unos y otros, bien seleccionados, sólo hacen bien cuando el interesado, en uso de plena madurez, analiza, elige, reconoce y acepta las direcciones recomendadas.

Un rato de oración pidiendo al Señor le conceda la luz necesaria para sacar buen provecho de sus reflexiones es básico.

El noviazgo es, y todos lo reconocen así, época de ilusiones y de preparación. Las ilusiones son hermosas pero pueden ser peligrosas. Porque la ilusión exagerada deslumbra y no dejaría ver las aptitudes y defectos del otro.

Por la atracción personal, tan natural como inevitable, comienza el trato que lleva al noviazgo; antesala de la más permanente relación humana: el matrimonio. Teniendo en cuenta este último paso los enamorados deben tratar que la ilusión no les impida tener en cuenta las siguientes condiciones básicas que los pueden ayudar a alcanzar la felicidad que sueñan.

● El matrimonio es permanente. Deben tener con-

ciencia de que es una unión para toda la vida. Preparación pre-matrimonial a través de algunos de los grupos religiosos especializados en este asunto es recomendable.

● Cuando la atracción comienza deben hacerse momentos de estar a solas para analizar las cualidades del "otro": su carácter, moral y religiosidad, sus sentimientos hacia todo lo que le rodea especialmente los niños, cultura, buenas maneras, en fin todo.

Aunque parezca anormal y absurda tan fría investigación es lo único que puede acercarse a la seguridad que se persigue.

● Ambos deben poseer madurez. La persona madura es comprensiva, tolerante, alegre, confiada, paciente y tierna. No se aburre cuando está sola y más bien busca ocasión de estar a solas para reflexionar y mejorar. Sabe respetar la personalidad ajena.

● Debe existir cierta igualdad en la formación, tanto espiritual como intelectual, como en gustos y preferencias para que sean capaces de mantener el crecimiento natural de su interrelación.

Un desnivel muy pronunciado en la formación es pronóstico de futuras tormentas. Relaciones felices bajo estas circunstancias son raras excepciones y el producto de un AMOR que está dispuesto a todo sin esperar nada: El

AMOR que puso Dios en su pueblo infiel, perdonándolo siempre. El AMOR de Jesús que lo llevó a dar su vida por nosotros.

● Justicia en las relaciones. Va de la mano con el amor sincero dando más de lo que es justo. La justicia en el matrimonio hará que se comparta todo: trabajo, penas y alegrías, obligaciones en la casa, etc. La mujer no será para el hombre su esclava o su "pertenencia" sino alguien como él mismo, que lo da todo por amor. Ella considerará a su compañero como parte de su ser y no escatimará sus cuidados. La justicia y el amor unidos harán de los dos "una sola carne y una sola alma".

Por la justicia serán fieles uno al otro; por amor serán el uno para el otro. El machismo y el feminismo fanáticos son muestra de absoluto egoísmo y quedan abolidos por la justicia y el amor.

● Relaciones Intimas. Dios creó al hombre y a la mujer para que se acompañen y apoyen uno en el otro. De esta unión nacerán los hijos, que forman la familia. El sexo, importante como es, no es lo único en el matrimonio y además tiene aparejadas ciertas responsabilidades paternas y maternas. Asegúrense las partes de que son afines en el deseo de crear familia cuando todavía hay tiempo.

● Presencia de Dios. "Cuando

Dios no construye, en vano trabaja el constructor". Si Dios no es el primer invitado a la boda y huésped de honor en el hogar del matrimonio, vanos son los esfuerzos. Cuando el amor de los cónyuges se ofrece a Dios primero, El hará que el amor humano se divinee haciéndolo eterno para que ni la muerte pueda separarlos.

El matrimonio, así como brinda grandes goces, también requiere sacrificios, entregas mutuas que lleva a la perfecta

unión; en esta unión hay siempre "uno" que da más que el "otro"; sin embargo, ese "otro" debe dar también de su parte y el "uno" aceptar esta condición como natural. Unos son más reservados, otros más espontáneos y efusivos. Antes de casarse deben decidir si se aceptan o no tales cualidades o defectos; después, solo resta luchar unidos para vencer las dificultades y aumentar su amor.

Estos Diez Mandamientos para casados ayudarán a la unión con su práctica diaria.

Diez Mandamientos para Casados

- 1ro. Amarás a tu cónyuge, después de Dios, sobre todas las cosas.
- 2do. No harán de su matrimonio una cosa vana, sino ejemplo de familia Cristiana.
- 3ro. Orar y asistir juntos a deberes religiosos los ayudará a santificar su vida familiar.
- 4to. Honrarás a los padres del otro como a los propios y serán pacientes con ellos en su vejez.
- 5to. Los hijos tienen derecho a la vida y por tanto los amarán y cuidarán como cosa sagrada de Dios.
- 6to. Se guardarán fidelidad absoluta uno al otro. "No hagas al otro lo que no quieres que te hagan a tí".
- 7mo. No quitarás a tu cónyuge ni una coma de aquello a que tiene derecho. Y recuerda que tiene los mismos derechos y deberes que tienes tú.
- 8vo. Las mentiras crean y aumentan los problemas. La franqueza amable y la confianza mutua los resuelve.
- 9no. Darás ejemplo a tu cónyuge y a tus vecinos y amigos. La justa medida de dignidad aumentará el aprecio de los demás y el del propio cónyuge. (Justa medida significa no confundir dignidad con el orgullo vano).
- 10mo. No envidiarán la dicha ajena, sino que se esforzarán por aumentar la propia.



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Experiencia Parroquial en la Preparación de Contrayentes

La comunidad de fe de la Parroquia de Nuestra Señora de la Divina Providencia viene hace un año haciendo un ensayo en lo que respecta a la preparación al Sacramento del Matrimonio.

Un grupo de matrimonios jóvenes, quienes han tomado hace ya tres años una comunidad de base, asumieron como servicio a la comunidad

matrimonios quienes desde ese momento se harán responsables de esos novios, PADRINOS.

Ese matrimonio les hará el P.M.I. (pre-marital inventory test) para el cual ellos han sido entrenados y discutirán con los novios el resultado de dicho exámen. Seguidamente después del exámen, acuerdan un día de la semana en el cual se reunirán con los novios. Dichas reuniones son casi siempre en las casas del matrimonio. En estas reuniones tratarán los temas siguientes:

a) Comunicación y Revelación: Tanto en el noviazgo como cosa esencial en el matrimonio.

b) En el segundo tema se trata de los diferentes aspectos del Amor; y el Amor como creador de comunidad.

c) El tercer tema trata de lo que es ser Iglesia, del matrimonio como una pequeña Iglesia.

d) Después de tratar el tema Iglesia como comunidad de Fé y de Amor, se llega al tema, Sacramento, y se trata el Sacramento del Matrimonio en todos sus aspectos, haciendo

referencia a los temas previamente tratados.

Después de estos temas tratados en un ambiente familiar, el párroco o uno de los laicos más comprometidos con la parroquia, les habla acerca de nuestra Iglesia local y el papel del laico en la Iglesia.

Se ve, a esta luz, la vocación del laico casado en la Iglesia y

drinar a los novios. Esto implica el ir acercándolos a la comunidad de Fé y el ver que se unan a la comunidad en el culto dominical. Después de dicha preparación el párroco

les explica la ceremonia del sacramento y, en esa ocasión se acuerda un domingo donde esos novios van a ser presentados a la comunidad en una de las Eucaristías dominicales.

Nuestra Experiencia con el P.M.I.

Por Fernando y Margarita Senra

La primera vez que oímos hablar del P.M.I. (Inventario Pre-matrimonial) y sus ciento cuarenta y tres preguntas, nuestra primera reacción fué un poco escéptica, la idea nos parecía excelente pero el inventario demasiado largo.

Nuestro párroco nos invitó a una reunión donde personas del Centro de Enriquecimiento Familiar nos explicarían el P.M.I. y nos darían una especie de entrenamiento para poder usarlo. Dos semanas después nos enviaron la primera pareja desde la parroquia. Creo que esa noche la sensación de temor a lo desconocido, mezclada con el embullo y la ilusión nos acompañó a los cuatro, por lo menos, durante la primera media hora. Después de haberles dado la bienvenida a nuestro hogar y conversar un poco con ellos, les invitamos a constestar el inventario, y podemos decir sin temor a exagerar, que cuando se fueron, tanto ellos como nosotros nos sentíamos unidos por una incipiente amistad.

La segunda reunión tuvo una marcada diferencia, puesto que desde que llegaron nos sentimos en contianza y la conver-

sación se hizo fácil y amena, pudimos cubrir todas las áreas que especifica el inventario y ellos se mantuvieron abiertos y receptivos.

Después de esta primera experiencia han pasado por nuestro hogar tres parejas más, algunas maduras, otras no tanto, pero podemos decir que cada una de ellas nos ha enseñado algo. Al tratar de compartir con ellos nuestras experiencias como matrimonio y al confiarnos ellos sus dudas, temores y dificultades, nos hemos dado cuenta de algo sumamente hermoso: los seres humanos, aunque hayamos nacido en diferente lugar, tenemos distinto nivel de cultura y distinta edad, todos tenemos y deseamos más o menos lo mismo. Tememos al fracaso, nos asusta la idea de equivocarnos y deseamos la felicidad, no importándonos luchar por conseguirla.

Esta idea nos hace sentir unidos no sólo a estas cuatro parejas que hemos conocido, sino a todas las que están por venir y al resto de la comunidad. Después de todo - como dice la famosa canción de Disney - ¡el mundo es tan pequeño...!



la responsabilidad de preparar a los jóvenes que desean contraer matrimonio. Dicha preparación consiste en los siguientes pasos, y hasta ahora estamos contentos con los resultados:

Después de la primera entrevista con el párroco, cuando los novios vienen a pedir el con el párroco, cuando los novios vienen a pedir el sacramento, dichos novios son referidos a una pareja de

las distintas posibilidades de apostolado en nuestra comunidad parroquial para el matrimonio joven.

La mayor labor o el papel más importante de los matrimonios jóvenes que ayudan en la preparación, no es el dedar o impartir las charlas y dirigir las discusiones suscitadas por dichas charlas.

La mayor responsabilidad de dicho matrimonio es el de apa-

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Planeamiento Natural de la Familia

Por Pat y Kathy Gent

"Queremos tomar esta oportunidad para expresarles lo que el Planeamiento Natural de la Familia significa para nosotros. ¡Nunca hemos sido tan felices! De recién casados experimentamos con distintos métodos de contracepción, y no estábamos satisfechos con ninguno de ellos.

"Todo el mundo pensó que éramos irresponsables usando este método, pero el Planeamiento Natural de la Familia ha sido lo mejor que nos ha podido pasar y nos sentimos como que El Señor nos guió para aprender este método. Tiene tantos beneficios y al mismo tiempo sabemos que estamos siguiendo las enseñanzas de la Iglesia. No creemos que haya ningún otro método que se pueda comparar!"

Mr. and Mrs. Q.
Phoenix, Arizona

Cada día que pasa oímos algunos comentarios de este tipo por matrimonios de nuestra Arquidiócesis con quienes estamos en contacto por medio de nuestro trabajo como ministros laicos en el programa de Planeamiento Natural de la Familia de la Arquidiócesis de Miami.

Cuando estudiábamos en una universidad en el centro del país, tuvimos la oportunidad de aprender el método natural

para planear nuestra familia, el cual hemos practicado durante los últimos 7 años.

Al regresar a la Florida, después de terminar nuestros estudios, nos sorprendimos al saber que en nuestra Arquidiócesis no había casi conocimiento alguno de este método y que lo único que se conocía era el método tradicional del ritmo.

Mientras nos preocupábamos en averiguar qué sería posible hacer al respecto en la Arquidiócesis, nos encontramos de pronto que nosotros éramos la única posibilidad, y así comenzó el programa de Planeamiento Natural para la Familia en nuestra Arquidiócesis. Por los últimos tres años hemos estado enseñando el plan y hace poco fuimos certificados como instructores por la Liga de Pareja-a-Pareja, la cual es la organización responsable para desarrollar este método.

Hay muchas personas, incluyendo católicos, que desconocen que este método es mucho más eficiente que el método del ritmo. En realidad, cuando este método se practica al pie de la letra, asegura un 98-99% de efectividad, lo cual es similar a la garantía que ofrece la "pastilla" o el IUD.

Además de ser tan efectivo, no produce problemas físicos o abortos.

Una de las grandes ventajas de este método es su versatili-

dad, pues da el mismo resultado con las mujeres que tienen ciclos regulares tanto como con las que los tienen irregulares.

Para practicar este método, la mujer observa su organismo en tres síntomas que le indicarán su fertilidad o infertilidad:

- la temperatura
- cambios en la Cervix
- cambios en la mucosa cervical

Estos síntomas se observan diariamente. Y es muy importante que el esposo tome parte, pues él puede participar en la interpretación del gráfico que hay que seguir y también en el área de reconocer los síntomas como la temperatura. Definitivamente la pareja debe tomar parte al unísono.

"Hay un tiempo para cada cosa, y un momento para hacerla bajo el cielo...un tiempo para abrazar, y otro para abstenerse de hacerlo" (Eclesiastes 3:1,5).

Todos los sistemas de planeamiento de vida familiar consisten de alguna abstinencia durante el época de fertilización si la pareja no desea concebir durante ese ciclo. Usualmente el período de abstinencia es alrededor de 7 a 10 días. Pero, con esto existen aspectos muy positivos. Por ejemplo cuando nos convertimos en una persona en nuestro abrazo físico, no tenemos ningún sentimiento de culpabilidad, no tenemos que



preocuparnos de las consecuencias físicas y además no tenemos que pensar en preparación de ningún tipo. Y al mismo tiempo tenemos la oportunidad de disfrutar una luna de miel todos los meses.

En realidad el concepto de planeamiento de vida familiar refuerza nuestras actitudes en el matrimonio. Nos hemos dado cuenta que para practicar este método necesitamos que nuestro nivel de comunicación mutuo esté en alto grado, lo cual nos estimula a ambos a conversar sobre nuestras vidas, nos hace sentir a la vez que los dos tomamos parte en este método de planear nuestra familia.

Hemos notado en las parejas que asisten a las clases de entrenamiento, que el programa les sirve de vehículo para discutir las distintas áreas que conducen al matrimonio y muy especialmente a conocer los

valores e ideas que cada uno tiene referente a su sexualidad.

Tuvimos la oportunidad de tomar este tipo de entrenamiento antes de casarnos y los dos pudimos aprender la manera de llevar el control y registrar diariamente la manera de llevar el control y registrar diariamente en el cuadro los síntomas observados, interpretarlos y poder reconocer los distintos ciclos. En esta forma tuvimos la ventaja de que cuando nos casamos sabíamos exactamente cuando no podíamos correr riesgos.

Este entrenamiento lo ofrecemos en la Arquidiócesis varias veces al año, al mismo tiempo ofrecemos nuestra ayuda a todos aquellos que tengan dudas. Pueden ponerse en contacto con nosotros por medio del Family Enrichment Center, teléfono 651-0280.

Nuestras felicitaciones y que se quieran mucho.

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Reflexiones de un Experto en Preparación Matrimonial

Por Tim P. Lynch
Moderador Espiritual del
Programa de Preparación
Matrimonial

Voy a compartir con ustedes algunas de las cosas que he encontrado más interesante en mis años de trabajo con parejas comprometidas.

La mayoría de las parejas están extremadamente nerviosas, cuando toca la puerta de la rectoría para su primera entrevista. Siempre he tenido la sospecha de que ese nerviosismo es producto de no conocer al sacerdote personalmente. (Y me pregunto, por qué, puesto que el sacerdote usualmente lleva algún tiempo en la parroquia). Quizás sea su primera visita a la Rectoría. Imagino que se sienten como el día que fueron a conocer a los futuros suegros.

Bien, que podemos decirles sino "Bienvenidos, me alegra mucho el verlos", "gracias por permitirme ser parte de la celebración de vuestro amor".

Después de haber sobrevivido la primera entrevista, comienzan a comprender que realmente el sacerdote tiene un gran interés en la felicidad de ellos, pues todo el trabajo y las instrucciones que van acompañadas para la prepara-

ción del matrimonio, no son ni más ni menos que un acto de amor hacia la pareja. ¿En qué otro momento en sus vidas, ellos recibirán una atención tan íntima, tan profunda, uno con el otro, sin que les cueste algún dinero y de manos de un profesional?...

Nosotros los sacerdotes, por nuestra naturaleza, somos románticos en nuestras ideas sobre el matrimonio. Yo creo que es producto de recordar el amor en nuestras propias familias cuando crecíamos, y además de las dotes e ideales que vemos en nuestra vocación al sacerdocio.

El matrimonio no es solamente una realidad humana, también es un misterio. Es la señal del amor de Cristo en nuestro mundo. Es el camino, (la vocación) en que cada uno de nosotros es llamada para santificar nuestras vidas.

Este misterio refleja la alianza de Dios con su pueblo, y Cristo con su Iglesia. El amor de las parejas en su matrimonio es realmente muy humano, pero ese amor ha sido llamado a reflejar y a participar del amor de Jesús, convirtiéndose en amor divino, amor creador, amor redentor, amor que sana, alcanzando más allá de la vida de ustedes y sus hijos sino también de la comunidad.

Ustedes son testigos en el mundo de la presencia de Dios, de una manera muy especial, haciendo que la Iglesia sea reconocida y llevando su existencia a lugares donde antes no existía.

Ustedes quizás piensen que esto es un poco fuerte pero les daré un ejemplo. Usualmente

asisto a la recepción después de la boda, y me maravillo como la pareja continúa la tradición de tirar el ramo de flores, la liga, el primer baile, el brindis y el cortar el cake y darse un pedazo de ese cake uno al otro, etc.

A veces me molesto cuando veo que un pareja, bajo la insistencia de las amistades o del fotógrafo, se ponen un bocado del cake tan grande en la boca que les llega a la garganta. Me

entristece esta acción, pues refleja para mí lo que realmente está pasando hoy en día en muchos matrimonios-las parejas empujan sus ideas, sus maneras de pensar y sus opiniones el uno en el otro.

Con gentileza, aliméntense uno al otro, con amor, con reverencia, con dulzura "para que tengan vida y la compartan abundantemente". (Juan 10:10)



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"Camino del Matrimonio" es un Camino hacia Dios

Por Josie y Benny Lopez

"Camino del Matrimonio" es para nosotros uno de los programas de Evangelización más importante que tenemos

en nuestra Arquidiócesis en estos momentos. No decimos esto como personas que tienen ideas preconcebidas debido a su participación en el programa, sino como esposos

y padres con la responsabilidad de una familia y un hogar cristiano.

Día a día vemos como muchos matrimonios y las familias quedan lastimadas con heridas que son muy graves, pues ocurren en el lugar más profundo del ser humano, en su capacidad de amar y perdonar.

"Camino" no ofrece un resultado inmediato a una problemática, pero sí ofrece a los participantes, tanto como a los auxiliares del programa, una "revelación" de la propia capacidad para tomar una decisión libre ante nuestra situación como futuros matrimonios basada en la enseñanza de Cristo, Nuestro Señor. Las parejas que participan nacen de las parroquias que las mandan al programa como requisito para casarse. Muchas de estas parejas van con ideas preconcebidas del programa y de la Iglesia misma.

En los dos días que dura el programa, tenemos la gracia de observar como la mano divina acaricia sutilmente a estos enamorados y ver en ellos esa luz de esperanza que todos tenemos por herencia.

Básicamente el programa sigue el formato del Movimiento Cursillo, pero sería muy extenso el tratar de explicarlo. El punto básico de "Camino" podríamos decir que es el momento en que se da. Haciendo una analogía con el Génesis, el hombre no se realiza como tal hasta que tiene su mujer y lo mismo sucede a la inversa. Luego en "Camino" se trata sobre este punto principal: **"Somos dos pero formamos uno"**. Básicamente las parejas se enfrentan a esta situación y se les da la alternativa de ser como los Evangelios nos piden que seamos.

El programa es dado por matrimonios con la ayuda de

sacerdotes o diáconos. Se ofrecen 24 Caminos al año, o dos por mes, y el equipo está compuesto de 10 o 12 parejas. Todos aquellos que trabajan en el equipo tienen que ir por lo menos a un Camino al mes (que consiste de dos días).

Unos de nuestros objetivos es tratar de canalizar esas parejas después que reciben el programa, por medio del movimiento "Cursillo" u otros movimientos o tratamos de que se hagan partícipes activos de sus parroquias.

Como todo "Camino" es del Señor, la mayoría de las veces no vemos los resultados. Josie y yo, tanto como todos los auxiliares de Camino, tratamos de vivir el Evangelio con la gracia de Dios, y cada camino en que trabajamos nos ha ayudado más y más a reconocer nuestra capacidad de amar.

"Amense los unos a los otros, como yo os he amado".



Sexualidad y Espiritualidad en el Matrimonio

Por Luis y Gladys González

Cuando escuchamos la palabra "sexualidad" podemos inclinarnos a pensar solamente en la función sexual y esto sería quedarnos cortos en la apreciación de nuestra condición de personas humanas e hijos de Dios.

La sexualidad es una dimensión de la personalidad total del individuo; se refiere a

quienes somos hombres y mujeres en el mundo, como nos vemos y valoramos lo que somos, y también cómo expresamos esta conciencia del ser y la necesidad de comunicarnos con los demás. Este deseo de entrar en comunión con los demás abarca a la persona en su totalidad, física, emocional y espiritualmente.

En el matrimonio esta

comunicación alcanza su más alto nivel de intimidad. Y a este abrazo íntimo llevamos **todo** lo que somos, nuestras alegrías y tristezas, nuestros sueños y esperanzas, nuestro gozo y placer en unirnos a la persona que amamos; nuestra creatividad como seres únicos y sin igual, nuestra necesidad de amar y de ser amados.

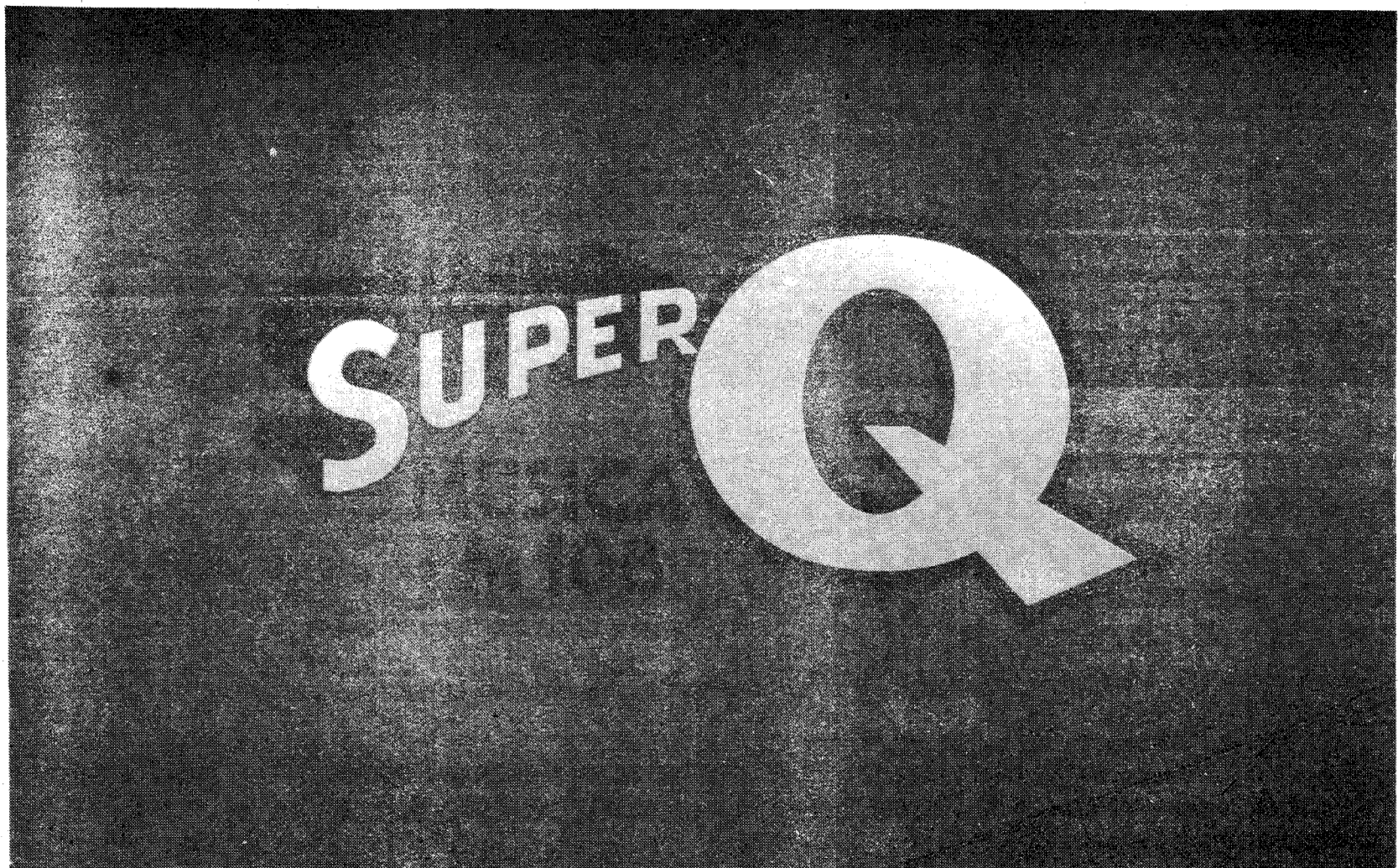
En el matrimonio esta relación adquiere dimensiones

más profundas. La grandeza y la belleza de esta comunión de dos personas que se aman y se dan enteramente el uno al otro, está enraizada en Cristo Jesús a través de una vida de fé y oración. Ambos viven atentos a la presencia del Espíritu en sí mismos, en su cónyuge y también en las circunstancias del diario vivir.

Y como todo lo que viene de Dios, esta relación de amor es

viva, sana, enriquecedora y capaz de realizarse y verse perpetuada en sus propias vidas y en la de sus hijos.

Por lo tanto no podemos separar la sexualidad de la espiritualidad en el matrimonio cristiano, ya que en Dios nos movemos y toda nuestra actividad, lo que somos, y la razón por la cual amamos viene de El y se realiza en El.



¿Qué es un Encuentro Conyugal?

Por Wilfredo y Helen Morales

Un Encuentro Conyugal es una experiencia maravillosa de un fin de semana, durante el cual se les enseña a los matrimonios asistentes un mundo nuevo de Amor, Ilusión y Felicidad.

Esto surge como una respuesta que Dios da a la crisis actual de tantos hogares rotos, que sólo dejan tras sí, seres infelices e inseguros por el resto de sus vidas.

Es impresionante ver como caras que llegan el viernes por la noche entristecidas y desorientadas, regresan a sus hogares radiantes de felicidad.

Son muchos los testimonios que hemos podido oír de parejas que pensaban, antes de ir a un Encuentro, que el caso de ellos no tenía remedio, que ya no había nada que hacer y que, sin embargo, hoy en día se ha habierto una nueva vida de felicidad para ellos.

Testimonios de buenos matrimonios que pensaban que no lo necesitaban y que dan gracias a Dios por haber tenido la oportunidad de asistir a un Encuentro.

Es terrible conocer las estadísticas de cómo la mayoría de la delincuencia juvenil viene de hogares rotos, y nos preguntamos a veces cómo es posible que aquellos que aseguran amar con delirio

a sus hijos, los hagan pasar por una experiencia tan triste y traumatizante como es el divorcio.

Nos parece estar viendo a un joven quien con lágrimas en los ojos después de haber salvado su matrimonio, se lamentaba de que sus padres se hubieran negado hace 10 años a asistir a un Encuentro Conyugal, con el cual hubieran podido evitar el divorcio y se hubieran ahorrado tantos sufrimientos, y no serían hoy en día dos personas amargadas y tristes.

Te invitamos de todo corazón a que asistas a un Encuentro Conyugal para que todos podamos vivir en un **mundo mejor a través de una familia feliz.**

Wilfredo y Helen Morales
3421 S.W. 13 Terr.
Miami, Fla. 33145
Tel. 448-0615

Encargados de Encuentros:
Felipe y Maribel de León
4422 Alton Road
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El Matrimonio, Regalo de Dios para Ustedes

Regalo que dura por el resto de sus vidas. Está lleno de aventuras, excitación, estímulo, misterio, madurez, dichas, penas, ocasional incompreensión... todos los ingredientes de un amor jurado.

Es sagrado, es santo, es único. Es privado y es público; pero sobre todo, ¡es de ustedes!

El matrimonio no es sólo un interludio romántico temporal; es una promesa vitalicia de compartirlo todo. Por ello demanda una seria preparación.

Ante todo, las personas que piensan casarse, ¿conocen **realmente** a aquellas que ellos creen querer en matrimonio? ¿Se conocen **realmente** a sí mismos?

Las respuestas a estas, y a muchos otros aspectos acerca de uno y del otro, pueden ser descubiertas haciendo el Inventario Pre-matrimonial de la Arquidiócesis de Miami.

Por lo menos cuatro meses antes del matrimonio, la pareja debe reunirse con el sacerdote, u otro guía entrenado bajo su dirección, para evaluar su preparación respecto a tomar el compromiso permanente de uno para el otro; se les muestra la realidad y se les da tiempo para responder a ello. Si son de diferentes credos religiosos, se harán más sensitivos a las actitudes de ambos lados, factores económicos y de per-

sonalidad, las virtudes que comparten y las señales de peligro de serios futuros desacuerdos. Aprenderán por qué otros matrimonios triunfan...o fracasan. Todo esto antes de que se casen, de modo que puedan hacerlo con seguridad.

Las parejitas interesadas pueden descubrir, después de estas consultas, que es preferible aguardar un poco antes de casarse. O pueden encontrar que todos los indicios son favorables para ellos en ese mismo momento. Por lo menos, por medio de esta total preparación sabrán que, la prisa de los padres, una vida hogareña triste, gestación, una romántica ilusión sobre el romance mismo, juvenil exhuberancia, impaciencia, no son ciertamente, por sí mismas, sólidas razones para apresurarse en un matrimonio. Toda persona madura está de acuerdo en esto.

Toda persona tiene derecho al matrimonio y a una familia pero también tiene derecho a estar debidamente informada sobre lo que significa el matrimonio. Todos tenemos el derecho a una vida matrimonial rica, feliz y duradera.

Si quisieras alguna información sobre todo esto, llama al Centro de Enriquecimiento Familiar al 651-0280. Nuestra misión es ayudarte a ser feliz.

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"La Iglesia Quiere Matrimonios Duraderos y Felices"

Por José P. Alonso

Con la promulgación de las Pautas Pastorales para la unión sacramental del matrimonio la Arquidiócesis Católica de Miami no hace sino mostrar la gran estima y la preocupación que siente porque esta unión sea una en la que los novios alcancen la realización de sus promesas y felicidad "para toda la vida".

Siendo la Iglesia Católica como es una comunidad familiar, se preocupa porque sus hijos no experimenten las tristezas y las decepciones de un matrimonio que debeira ser feliz y que por falta de preparación adecuada, inexperiencia comunicativa o simples malas interpretaciones, termina en divorcio que es un mal mayor.

Los sacerdotes de la Arquidiócesis de Miami preocupados por las alarmantes estadísticas de los matrimonios que buscan una solución en el divorcio, que la experiencia muestra no ser una solución dichosa, sugirieron algún tipo de preparación matrimonial que remediara esta situación.

Así el Senado de Sacerdotes adoptó en la primavera de 1977 algunas pautas que luego de dos años de exhaustivo estudio y análisis produjeron el primer esbozo para ser discutido.

Entre los que desarrollaron este borrador estaban el Rev. P. José Nickse, Mons. Francis Fazzalato, Mons. William Mc Keeever, Sra. Gladys García, del Asesoramiento Familiar de Catholic Service Bureau, Hna. Inmaculata Murphy y el Dr. Frank Hildner.

Este proyecto sufrió muchos cambios y revisiones antes que las pautas finales fueran aprobadas por el Arzobispo de Miami, Edward McCarthy, y que fueran promulgadas en Junio 1ro. de 1980.

El Arzobispo de Miami y todos los sacerdotes de la Arquidiócesis, como claramente expresa en la Carta Pastoral que publicamos anexa a este artículo, sólo tienen en mente la felicidad duradera de la pareja que llena de ilusiones, desea la unión sacramental; y anhelan que de ningún modo los futuros contrayentes vean en estas pautas obstáculos al matrimonio, que es un derecho de todo ser humano como lo declara el mismo Arzobispo en la carta a los fieles que acompaña al folleto "Preparación al Matrimonio, Peldaños al Altar," donde dice textualmente:

"La Iglesia se alegra con el deseo de ustedes de caminar



hacia el altar de Nuestro Señor, para celebrar vuestro amor en el Sacramento del Matrimonio.

"Desde el principio del ser humano ha existido el matrimonio. El Antiguo Testamento lo describe como una

alianza entre dos personas similar a la alianza entre Dios y el pueblo elegido de Israel. En el Nuevo Testamento se habla del matrimonio como el 'misterio de salvación' que cristaliza la unión de Cristo y su Iglesia.

Es por eso que con el profundo conocimiento de las bellezas y riquezas de esta realidad humana, Cristo elevó el matrimonio al rango de Sacramento".

sigue en la p.11 B

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Matrimonios Duraderos

viene de la p. 10 B

"...Queremos hacer todos los esfuerzos posibles para que nuestras parejas no tengan que pasar por las desdichas y fracasos tan comunes hoy en día. Por esta razón, vuestros sacerdotes y yo, hemos visto la necesidad de introducir Pautas Pastorales para la preparación al matrimonio. El propósito de estas pautas es manifestarles el gran aprecio que tenemos por ustedes y por su futura vida matrimonial y, al mismo tiempo, por la importancia que se merece y se requiere en el cumplimiento de esta alianza..."

Con este interesante tema en mente visitamos a Terry Reilly (Mimi estaba ausente). Los Reilly son los directores de Vida de Familia de la Arquidiócesis, con sede en el Centro de Enriquecimiento Familiar y Terry nos dice ante todo, que debe anunciarse que el Reverendo Padre Timothy Lynch es el Moderador Familiar del Centro y quien tiene una enorme experiencia como asesor familiar.

'Del Inventario Prematrimonial' nos dice Terry, "fue probado durante tres años en un programa piloto y tuvo una entusiasta aceptación por parte de los novios; sólo unos pocos tuvieron necesidad de alguna ayuda adicional, es decir instrucción."

"La preparación matrimonial puede ser obtenida en progra-

mas arquidiocesanos como Camino al Matrimonio, Encuentros Conyugales y Pre-Cana. Esta preparación les dará a los contrayentes, una más clara percepción de los valores morales, espirituales, de las enseñanzas de la Iglesia, de cómo comunicarse mejor, del aspecto financiero, de la sexualidad en el matrimonio y de las relaciones con los "familiares políticos", especialmente los padres de ambos".

Explica Terry que el alarmante porcentaje de divorcios registrado en los últimos años hizo patente la necesidad de estas pautas. Inquirimos de Terry qué causas arrojan las estadísticas para esta grave situación de la familia y por ende de la sociedad.

"Son muchas las causales para divorcios pero no es la más pequeña los cambios en la valorización de la moral. Como medida contraactuante no hemos contado, hasta ahora, con ningún tipo de programa general que minimizara los efectos de la liberalidad creciente de costumbres. Por los años 50 comenzó el movimiento Pre-Cana, que no era de carácter obligatorio, pero se carecía de una formal preparación matrimonial, de modo que era difícil para un sacerdote hacer juicio cierto sobre las parejas que solicitaban el matrimonio ante el altar de Dios."

"La preparación para el matrimonio no es nada distinto

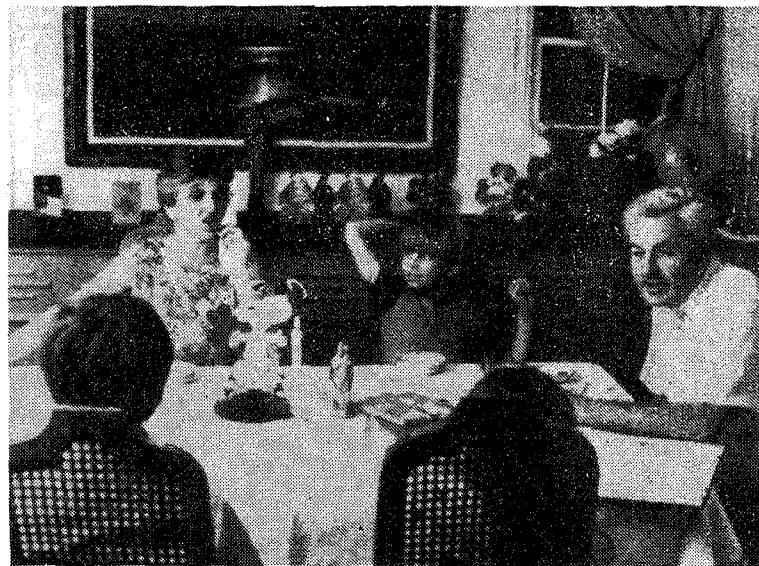
de las preparaciones requeridas para los otros sacramentos. Esta preparación también interesa a los padres de los novios como en otros sacramentos, sin embargo en esto sólo ponen su atención en lo externo de la ceremonia y la recepción. Esto no quiere decir que no les preocupe la felicidad de los hijos, sino que no le prestan la debida importancia al grado de preparación que tienen para la responsabilidad que piensan contraer".

La más certera comparación al respecto la oímos hace algún tiempo de labios del Señor Arzobispo MacCarthy. Hablando sobre este tema decía:

"Para conducir un automóvil usted tiene que pasar un período de entrenamiento, cosa lógica porque encierra peligro, antes de obtener la licencia; y así muchas otras profesiones. Sin embargo, para crear una familia, profesión de tan gran responsabilidad porque sobre ella descansa la formación de una sociedad saludable y fuerte, no se requiere un entrenamiento previo a la dispensación de la licencia".

Nos informa Terry que un 20% de los divorcios ocurren en los dos primeros años de matrimonio. De los matrimonios apresurados por razón de embarazo, el 95% acaban en divorcio.

Estas son una parte de las motivaciones para unas Pautas de preparación matrimonial adoptadas por las Diócesis de los EE.UU. Más del 50% de ellas tienen una política de cuatro meses de preparación, otras



seis meses y las de New Jersey requieren un año.

Es la base de toda esta campaña enfatizar que la Iglesia cuida y desea la felicidad de su pueblo en un matrimonio duradero, con una familia feliz.

"Queremos que la familia católica se interese no sólo por una boda bella y una recepción espléndida sino también en una unión sacramental que dure para siempre" termina diciendo Terry Reilly.

Libros que Deben leer los Novios

Indicamos varios libros recomendados por el Movimiento de CAMINO, y a la venta en Miami, en la biblioteca de la Casa de Cursillos, Emaús, en Ideal o en St. Paul Catholic Book and Film Center.

● **El Desafío del Amor**, por Jose Vink y John Catoir, Ediciones Paulinas, 1977.

● **El Acto Matrimonial**, por Dr. James Dobson, Libros Clie, 1976.

● **Todo sobre el Amor**, por Dr. James Dobson, Libros Clie, 1976.

● **Yo Quise a una Chica**, por

Walter Trobin, Ediciones Sígueme.

● **El Matrimonio es Indisoluble**, por William W. Bassett, Ediciones Sal Terrae.

● **Diálogos para Novios**, por Gabriel Calvo, Editorial Alameda.

● **Cuando el Amor no es romance**, por James Guitton.

● **El Camino hacia el Amor**, por Donald A. Dohr, Ediciones Paulinas, 1976.

● **El Libro de la Familia**, (Enciclopedia de los novios, esposos y padres cristianos), Distribuidora PPC, Madrid.

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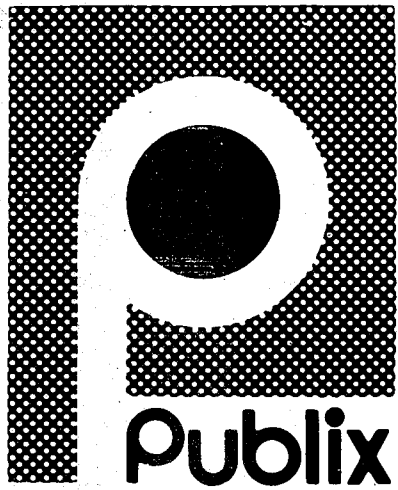
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