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Put morals in energy issue

U.S. Bishops issue major statement

WASHINGTON (NC) - The U.S. Bishops have published a major new statement, "Reflections on the Energy Crisis," calling on policy-makers and Catholics to address energy issues "with moral insight and commitment."

The statement, more than a year in the making and some 10,000 words long, is a discussion of the entire range of energy issues, including the pluses and minuses of various energy sources, the just distribution of energy, and

'The Catholic Christian community should be a continuous presence in the energy debate as long as issues so closely touching the welfare of humanity go unresolved.'

the moral dimensions of energy policy.

An underlying theme is a call for a smooth transition from past reliance on oil and natural gas to the alternative sources of the future.

"THE THREAT of war, the danger that scarcity poses for the poor - such considerations are reason enough for the church to take part in the national discussion of energy," says the statement. "Further, energy is one of those touchstone issues like arms control or the limits of federal power whose resolution will profoundly affect society in the 21st century.

"Unless some new perspectives are brought to bear, decision-makers will

have little to rely on but the hard and rather narrow analytical tools that have guided energy development in the past."

The statement was developed by the bishops' Committee on Social Development and World Peace and was approved for distribution by the Administrative Board of the U.S. Catholic Conference. It was released April 2.

Noting that one purpose of the statement is to "arouse sensitivity to human considerations which are often ignored," the statement lists a series of six moral principles that ought to govern the development of energy policy.

- The right to life. While acknowledging that no energy strategy will be free from risk to human life, the statement urges energy planners to do all in their power to safeguard human life. "They must especially avoid exposing people to danger without giving them the opportunity to accept or reject that danger," the statement says.

- Responsible stewardship of the environment. "There is no question that, in our present state of knowledge, we cannot obtain adequate energy supplies without imposing some costs on the environment," the statement remarks. "But surely our response should not be to alienate ourselves from nature, to spurn the gifts God has given us."

- Accepting the necessary sacrifices. The statement urges that if sacrifice for the common good is necessary, it



Catholic students brave the cold to get message across.

should be accepted cheerfully and in a Christian spirit.

- Striving for a more just society. The statement notes that the energy debate is not about abstractions and statistics but about "war, famine and suffering." It also notes that public discussion of energy policy has been sharply polarized and wonders how a more just social order can result when

advocates for one position or another refuse to even consider the arguments of those they oppose.

- Special attention to the need of the poor. Steps must be taken to ensure that the poor or those subject to discrimination have an adequate supply of energy, the statement says.

- Participation in decision-making.

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Priest defends schools study

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WASHINGTON (NC) - Catholic schools benefit disadvantaged minority students more than public schools do, Father Andrew M. Greeley said and he accused the government agency which funded his study of trying to discredit his findings.

Father Greeley, director of the Center for Study of American Pluralism at the National Opinion Research Center said the National Center for Education Statistics (NCES) has attempted to discredit findings in "Minority Students in Catholic Secondary Schools" with a memo he said, "was designed to question my report and integrity."

FATHER GREELEY'S study shows Catholic schools are especially beneficial to economically and

educationally disadvantaged minority students. The NCES reanalysis of Father Greeley's report was not available at the time of his presentation.

"Is there something wrong with Catholic schools?" Father Greeley asked at the April 7 NCES seminar in Washington, "Or is there something wrong with Catholics?"

He said later that he sees a definite anti-Catholic bias. "If this were a study of some special kind of public schools, there would be no problem," Father Greeley said.

"The fact that something interesting and important is going on in Catholic schools must be buried at the bottom of the ocean like radioactive waste."

James S. Coleman, director of the National Opinion Research Center,

'The fact that something interesting and important is going on in Catholic schools must be buried at the bottom of the ocean like radio-active waste'

--Fr. Andrew Greeley

also presented his report, "Public and Private Schools." Coleman's findings show that private secondary schools "produce better cognitive outcomes than do public schools" and "provide a safer, more disciplined and ordered environment than public schools." In addition he found that "Catholic schools more nearly approximate the 'common school' ideal of American education" for all groups in society.

BOTH COLEMAN and Father Greeley defended their reports against critical public schools interest groups at the seminar. Gail Thomas, research scientist at Johns University, questioned the relevance and usefulness of the studies, saying, "our concern should be 'what can we do to promote public schools?'"

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Science alone is not enough

By Nancy Frazier

VATICAN CITY (NC) - Objectivity and rationalism, important as they are, do not satisfy the human needs to deeply understand one's destiny, Pope John Paul II told members of the Vatican's Secretariat for Non-believers.

THE POPE MET with 23 Cardinals and bishops recently during the secretariat plenary.

In a French-language talk, he praised the benefits of scientific research but criticized the viewpoint among certain

"positivist" scientists that gives no validity to the existential and supernatural.

"TO SEEK to understand the totality of reality is a legitimate ambition that honors man and which the believer shares," Pope John Paul said.

But, he added, "if it is true that science is a privileged form of understanding, it is not, on the other hand, true that scientific knowledge is the only legitimate form of knowledge."

CALLING FOR A "constructive dialogue" between scientists and believers, the pope war-

ned against certain scientific methods which "reduce man - who is the subject - to an object of study, research and experiments, excluding the truly spiritual reality."

HE URGED the secretariat to enlist the aid of Catholic universities, philosophers, theologians, thinkers and writers in the effort to resolve the differences between science and faith.

Among the participants in the plenary assembly was Bishop Mark J. Hurley of Santa Rosa, Calif.



News At A Glance

Welfare agencies join to oppose cutbacks

NEW YORK (NC) - Leaders of New York's religious welfare organizations have joined to oppose President Reagan's proposed cutbacks in social services. At a joint press conference March 27 they charged that the cuts would inflict severe damage on the poor and on low-income workers and reverse 50 years of national progress in establishing federal responsibility for meeting human needs. Participants at the press conference included Auxiliary Bishop Joseph M. Sullivan of Brooklyn, director of Catholic Charities for that diocese; Msgr. James Murray, director of Catholic Charities for the New York Archdiocese; Joyce Austin, executive vice president of the New York Federation of Protestant Welfare Agencies, and Sanford Solender, executive vice president of the New York Federation of Jewish Philanthropies.

Philadelphians aid earthquake victims

ROME (NC) - Six months ago most of the residents of the tiny Italian mountain village of Montella had probably never heard of Philadelphia. But that was before the Nov. 23, 1980, earthquake, which destroyed half of the town. Funds for assistance poured in from Philadelphia and other U.S. cities to aid the approximately 350,000 southern Italians left homeless by the quake. Through the Philadelphia Project, a program of Catholic Relief Services, overseas aid agency of the U.S. Catholics, 52 families will receive new homes and the entire town will get a new community center.

Still 5,000 Cubans in camps

NEW ORLEANS (NC) - In an effort to "wind up this terrible situation called the Cuban problem," John McCarthy, director of the Migration and Refugee Services of the U.S. Catholic Conference met with diocesan resettlement directors. "We have settled 70,000 Cuban refugees from the latest exodus, but there are still 5,000 left," McCarthy said. He said that those left in camps - after 10 months - will have difficulties. "We are trying to solve the problem and we really only have two options: either we keep them confined the rest of their lives or we carefully fit them into our society," McCarthy said at the Diocesan Cuban Special Placement Workshop in New Orleans.

Urge continued funding for legal services for poor

WASHINGTON (NC) - Arguing that it is essential that the poor continue to have access to justice, an official of the U.S. Catholic Conference has testified in favor of continued federal funding for the Legal Services Corp. At the same time, the official, Msgr. Francis J. Lally, USCC Secretary for Social Development and World Peace, urged that the program be prohibited from taking on cases involving abortion advocacy, services or referrals.

Pope to visit Bologna in September

BOLOGNA, Italy (NC) - Pope Paul II will visit Bologna, the site of post-war Italy's deadliest terrorist bombing, the bishops of the Emilia-Romagna region announced. The visit is slated for Sept. 27. Last August a bomb exploded at the Bologna train stations, killing nearly 100 people. The bishops said the pope will visit the city of 500,000 to meet the people, "to affirm our faith and to propose again for all a message of salvation and hope for the future of man."

Archbishop Arrieta leads 30,000 in demonstration

SAN JOSE, Costa Rica (NC) - Leading about 30,000 silent demonstrators against terrorism, Archbishop Roman Arrieta of San Jose prayed that Costa Rica might be spared from the hatred and violence prevalent in Central America. Several days earlier a bomb had injured three U.S. Embassy guards and a Costa Rican driver and another had damaged the Embassy of Honduras.



LENTEN CALL - This child is among millions affected by severe drought and famine in East Africa. Operation Rice Bowl, a lenten program of prayer and sharing, provides a means for individuals to respond to the needs of the poor throughout the world. Catholic Relief Services uses the funds to improve nutritional and health needs on a long-range basis as well as providing emergency relief.

Nicaragua's laity committed to Church

BOGOTA, Colombia (NC) - Nicaragua's laity have "a firm commitment to the church" in the face of temporal challenges, according to an official of the Latin American Bishops' Council (CELAM, after its Spanish initials).

THE EVALUATION was made by Father Hector Urrea, director of a CELAM-sponsored pastoral program in Nicaragua during 1980.

Father Urrea coordinated a series of seminars for Nicaraguan bishops, priests, Religious and lay leaders.

"There are in the country lay people of great courage and determination, capable of good organization, and showing great loyalty to the bishops and the church," he said.

THE PEOPLE are in search of God through prayer and Marian devotion, a CELAM report said of the 10,000 who attended the laity seminars.

Regarding the clergy, Father Urrea said there is some polarization but the seminars produced "positive results in understanding the Puebla directives as they apply to the concrete conditions of Nicaragua."

Since the overthrow in July 1979 of the regime of Anastasio Somoza, political power in Nicaragua has been held by the Sandinista National Liberation Front. There is much grassroots support for the Sandinistas among priests, Religious and lay people, but other Catholics have expressed concern because some members of the Sandinistas are Marxists. Several bishops have been critical of educational programs, saying some government guidelines contain Marxist influences.

EARLY LAST YEAR the bishops requested CELAM pastoral and financial help.

A continent-wide collection

was organized in July with a letter of support from Pope John Paul II. Pastoral teams from other countries gave seminars on the Puebla document on church renewal.

The document was issued by the third assembly of Latin American bishops held in Puebla, Mexico, in February 1979.

FATHER URREA reported to CELAM, headquartered in Bogota, that about 10,000 copies of the New Testament, 18,000 copies of a summary of the Puebla document and several religious text books were distributed in the seven dioceses of the country.

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Pope rips into abortion issue

VATICAN CITY (NC) — Abortion is not a matter of private conscience or personal decision, Pope John Paul II declared April 5.

At times shouting into the microphone during his Sunday Angelus talk, the pope sharply condemned legalized abortion.

"In our age there is a growing threat to the value of life . . . If the citizenry is granted a right to kill a human being when it is still in its mother's womb, then by that very fact it is cast down a path with incalculable consequences of a moral nature," he said to the 100,000 people gathered in St. Peter's Square.

"If one is allowed to take away the life of a human being when it is at its weakest, totally dependent on the mother, on the parents, on the ambit of human consciences, then one murders not only an innocent person but conscience itself," he said.

"THOSE WHO THINK and assert that this is a private problem and that it is necessary in that case to defend the strictly personal right of decision, do not think or speak the whole truth," the pontiff commented. "The problem of responsibility for life conceived in the womb of every mother is an eminently social problem.

"At the same time it is the problem of each and every person," he continued. "It is at the basis of the moral

culture of every society. The Future of mankind and society depend on it."

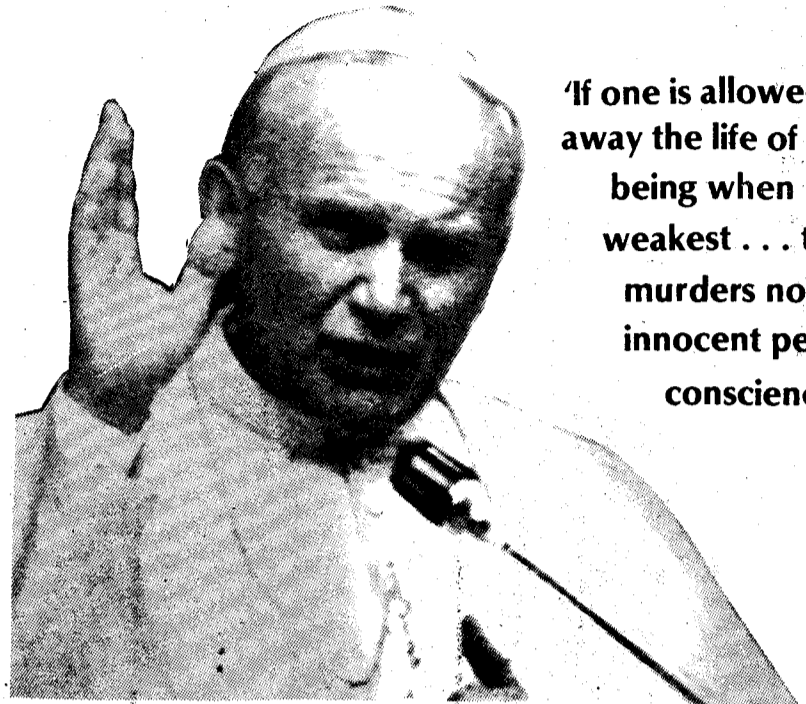
"If we were to accept the right to take away the gift of life from a human being not yet born, would we be able then to defend the right of a human being to life in any other situation? Would we be able to halt the process of destruction of human consciences?" he said.

POPE JOHN PAUL made no direct mention of Italy, but he was alluding to the two abortion proposals facing Italian voters in May 17 referendums.

One proposal would remove most restrictions still existing in Italy's current abortion law, which allows state-paid abortions virtually on demand to adult women during the first three months of pregnancy.

The other proposal, publicly backed by the Italian bishops and the pope, would halt all legal abortions except those performed to save a mother's life or prevent serious damage to her physical health. The campaign to have a referendum on this proposal was organized by Italy's pro-life movement.

Twentyeight bishops of the region issued a joint appeal, published in the April 2 issue of the Vatican newspaper, L'Osservatore Romano, which told Catholics that they were bound in conscience to vote "Yes" on the pro-



'If one is allowed to take away the life of a human being when it is at its weakest . . . then one murders not only an innocent person but conscience itself.'

life proposal.

"EVEN ABSENTEEISM or abstention constitutes a deplorable omission," the statement said. It told Catholics to ignore the directives of their political parties on the issue, because their duty to God and conscience was higher than political affiliation.

The Radical Party filed a formal complaint charging the Latium bishops

with interference in civil affairs and violating the church-street concordat.

Cardinal Ugo Poletti, papal vicar for the Diocese of Rome and president of the Latium Bishop's Conference, responded with a public statement calling it "curious that the exercise of freedom of thought and speech in Italy is considered a crime."

Archbishop's Holy Week

Pontifical Mass will be celebrated by Archbishop Edward A. McCarthy at 11 a.m. Sunday, April 12 in St. Mary Cathedral in observance of Palm Sunday which marks the beginning of Holy Week for Christians throughout the world.

Palm will be blessed and distributed to the congregation before the Mass symbolizing the triumphal entry of Christ into Jerusalem. An outdoor procession will follow with the congregation participating.

On Monday, April 13, at 5:30 p.m. the Archbishop of Miami will be the principal celebrant of the Mass of Christ during which holy oils used throughout the year in S. Florida's Catholic Churches will be blessed. All clergy in the Archdiocese will renew their priestly commitments at the same Mass where 22 priests and a retired bishop will be honored on the occasion of their silver or golden jubilees.

On Holy or Maundy Thursday, April 16, Archbishop Edward McCarthy will be the principal celebrant of 7:30 Mass commemorating the institutions of the

Holy Eucharist and other events of the Last Supper. Ceremonies include the washing of feet of laymen by the Archbishop in imitation of the act of Christ who washed the feet of the Apostles at the Last Supper.

At 1 p.m. on Good Friday, April 17, the Archbishop will officiate at the Solemn Liturgical Action which will include veneration of the Cross by the congregation, and commemorates the Passion and Death of Christ.

On the day before Easter, Saturday, April 18, Archbishop McCarthy will officiate at the Easter Vigil beginning at 7:30 p.m. Ceremonies will include the blessing of the new fire and Paschal Candle, the blessing of water and baptismal font, baptism of converts and renewal of baptismal vows by the congregation. He will be the principal celebrant of the first Easter Mass which will follow.

Solemn Mass at 11 a.m. Sunday, April 19, will be celebrated by the Archbishop to mark the Resurrection. All of the above ceremonies are scheduled in St. Mary Cathedral, 7501 N.W. Second Avenue.

Schools study?

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Father Greeley, who said he is neither for nor against tuition tax credits for parents of students in non-public schools, said if he were a Catholic school administrator he would summon together members of the National Education Association, the education bureaucracy, the Black Caucus and say:

"To hell with you - we've done it by ourselves so far. If we have to close it won't hurt us...the only ones to suffer will be the inner city minorities. Don't blame us if the minorities suffer when we close down."

Father Greeley had similarly strong words for private foundation, which he said have not supported parochial schools and "have been content with your own pat answers and simple explanations."

THOSE SIMPLE explanations, according to Father Greeley, are based on the assumption that minority students at Catholic secondary schools do better because they come from wealthy, educated families. The researcher said his findings show that "twice disadvantaged" minority students - those

from economically and educationally deprived backgrounds - make more gains in Catholic schools than in public schools.

"If there are common schools in the United States, they may well be Catholic," Father Greeley said. "Why are Catholic schools so good at educating the black and Hispanic poor?" Because they came into existence to educate poor Irish, Polish and Italian immigrants, a job they did well, he said.

Father Greeley found that the presence of religious orders make a difference in the schools.

David M. Breneman, senior fellow in Economic Studies at the Brookings Institute, urged NCES to bring together quickly a broad representation of people to reanalyze, criticize and sort out the report.

"There are possibilities for endless confusing people," he said. "They (the NCES) have to recognize that they are not dealing with just another social science report," Breneman said, scanning a crowded ballroom. "This is a media event."

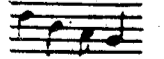
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'I knew Ita Ford and I have no indication that she had become a political radical' — Bp. Rivera.

Missioners not leftists, Salvador bishop says

WASHINGTON (NC) — Salvadoran Bishop Arturo Rivera Damas praised the pastoral work of U.S. missionaries in El Salvador and pleaded with U.S. immigration authorities to help Salvadorans seeking political asylum.

The bishop, apostolic administrator of San Salvador, El Salvador, spoke at the National Press Club April 6 during a visit to Washington.

"The work of Maryknoll priests and nuns, and other American missionaries, is a praiseworthy example of devoted sacrifice for the people," he said.

THE BISHOP said he disagreed with public criticisms in the U.S. that Maryknoll Sister Ita Ford, killed in December along with three other women missionaries, favored the left.

There are 34 U.S. missionaries in El Salvador. They include diocesan priests, Maryknollers, Franciscans, Vincentians and Ursulines.

"U.S. missionaries take care of parishes and discharge regular pastoral duties, but of course they place strong emphasis on social aid to the poor since there is so much need now," Bishop Rivera said.

For almost five years, El Salvador, a nation of 5 million, has undergone an undeclared civil war. Close to 100,000 people have been displaced, and 16,000 killed.

"I knew Ita Ford and I have no indication that she had become a political radical. From the point of view of the Gospel, she could have

voiced criticism of the behavior of government authorities. But again, a church person has a prophetic mission to fulfill at the place where he or she works. Now, among the needy there are relatives of leftists. This could have been one reason she was targeted and killed," the bishop said.

"I WANT TO REPEAT my plea that U.S. authorities lend understanding and human treatment to the undocumented refugees fleeing from violence in El Salvador," he said.

Human rights groups in the United States estimate the number at 30,000.

The bishop said about 4,000 refugees from El Salvador have recently been deported from the United States and they face a certain death if they return to El Salvador under the current circumstances.

The U.S. Immigration and Naturalization Service announced in early April that if a Salvadoran illegally in the United States applies for political asylum, the INS will not enforce departure procedures.

Bishop Rivera became apostolic administrator of El Salvador after the murder of Archbishop Oscar Romero on March 24, 1980. He said his main purpose in coming to Washington was "to renew the call made by Archbishop Romero and ask President Ronald Reagan to stop sending military aid to El Salvador."

Latin bishops back poor

SANTIAGO, Chile (NC) — Latin America's bishops have restated their support for the poor and for human rights and pledged to promote dialogue on the controversial theology of liberation.

The Latin American Bishop's Council (CELAM after its Spanish initials) said in a statement at the end of its plenary assembly: "We reaffirm the validity of our commitment at Puebla of siding with the underprivileged in our countries and of sharing their joys and sorrows."

Puebla, Mexico, was the site two years ago of the third general assembly of the Latin American bishops. Among its directives for pastoral work were "the preferential option for the poor" and "total liberation of body and soul from sin and want," meaning a balance between church effort

to promote spiritual and material welfare.

"PREFERENCE FOR the poor does not exclude the rich . . . to whom the church speaks in order that they may accept the rightful concept of private property in the service of the common good, as having the duty imposed by a social obligation," it added.

They also strongly condemned "every form of extremist violence, from right or left, for the church rejects violence regardless of origin."

Liberation theology, an effort by Latin American theologians to develop a theology based on the social conditions of people in the Third World, has been a controversial topic.

POPE JOHN PAUL has praised liberation theology and its concern for social conditions as long as this springs from the spiritual liberation.

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"By 1990 over half of all families will have two equal wage earners. Those who take their careers seriously will never have time to talk to each other."

Church must help families cope, experts say

Small 'faith communities' are best way

By Dick Conklin
Voice Correspondent

People from all over South Florida — teachers, family counselors, priests and parents — recently attended a two-day seminar dealing with family problems, held at the St. Vincent de Paul Seminary in Boynton Beach.

They came to learn more about the Pope's recent teachings on sexuality and marital intimacy, some recent studies of Catholic families in America, and most of all to get practical ideas for dealing with problems of the family.

Throughout the seminar the audience became participants, as a lively give-and-take with the four featured speakers took place. Focusing on various aspects of family life were Fr. Donald Conroy, a theologian and former Family Life director at the U.S. Catholic Conference, Mrs. Mary Durkin, a housewife-turned-theologian from Chicago, Bishop Hector Rivera of Puerto Rico, and Dr. William McCready, a professor in sociology and study director at the National Opinion Research Center.

WHILE EACH EXPERT dealt with a different specialty, one common belief seemed to unite everyone: The Church needs to concentrate more on family problems, and one of the best ways to do this is by forming small parish groups, "communities of faith."

There needs to be more sharing of ideas, and the love and concern the Church has for families needs to be effectively communicated, from the Pope through the bishops and priests, down to the parents and children who need it.

Mrs. Durkin, who spoke on the topic "Sexuality and Marital Intimacy," urged

the Church to foster local, community-level "support systems" — parish-sponsored programs to assist married couples, young and old. She saw this as a good way for the Church to regain some of the credibility it has lost with many of its people.

Fr. Conroy also spoke of team ministries in the parish that would not "dump on families just another theology" but encourage people to get together as "small Christian communities, people knowing people," to bring the Church's teachings and help where they are needed.

He said that a new Canon Law is expected next October, but without the means to explain it and apply it in the home, "who will even hear about it?"

While it has become fashionable to blame the Church's teachings on birth control for the gap in Church — people communication, Bishop Rivera felt that often it was fear that prompted some Catholics to turn to contraception. He said that by dealing with this fear today, we'll be better prepared to cope with new threats on the horizon, such as genetic manipulation.

Dr. McCready, whose work on surveys of Catholic opinion has turned up some interesting information, compared the family of today with its counterpart of the past. "100 years ago a couple had no time alone after the last kid left home. Some never left. Today they have upwards of 25 - 40 years alone together. The human race has never had to cope with that before."

He predicted other changes in family life caused by a changing society, and urged the Church to prepare for them.

"By 1990 over half of all families will



Panel members for the family seminar (left to right) Fr. Donald Conroy, Mrs. Mary Durkin, Fr. Gerald Grace, Symposium chairman, Bishop Hector Rivera, and Dr. William McCready.

have two equal wage earners. Those who take their careers seriously may never have time to talk to each other. There will be competition within the family — who is doing the better job? When a man feels he is failing and his wife is doing well, he feels vulnerable. This puts marriage in a precarious position."

"With the aging of the American population," McCready predicted, "by 1985 two-thirds of people who start drawing social security will have at least one parent also drawing social security. Society has never had to deal with a four-generation spread."

HE URGED the Church hierarchy to communicate new information about families — good and bad — to the people, and not to fear of "killing the messenger for bringing the bad news". He said that we have to pay attention

to data about people in their real lives and cited four major studies that his organization has been commissioned to do. "The Knights of Columbus wanted their survey to be done right — regardless of the findings. The other three were checked over carefully by their sponsors to make sure the findings were "OK" before releasing them."

In his final talk at the symposium, Fr. Conroy came back to the idea of forming small Christian groups. The early Church, according to the apostle Paul, spread via the establishment of "households of faith" — 35 to 50 people gathering in a home. The Book of Acts tells of the first Gentile — Christian conversions, where the Holy Spirit came upon Cornelius and his household during one of these domestic gatherings.

Chancery employee killed

The Funeral Liturgy was celebrated last Saturday in St. Mary Cathedral for Anne Cecilia Coady, Religious Education Consultant of the Archdiocese who died on April 1 of multiple injuries received the same day in an auto accident.

Archbishop Edward A. McCarthy, Auxiliary Bishop John J. Nevins, and 30 priests of the archdiocese were the celebrants of the Mass for the former Sister of Mercy who was 44 and resided in Fort Lauderdale.

Miss Coady was traveling east on NE 87th Street when she was struck by an auto going west and driven by John W. Taylor in front of the El Portal Village Hall, 500 NE 8th St. He has been charged by Metro Police with careless driving, driving under the influence of alcohol, and failure to have a driver's license.

During his homily, Fr. Gerard LaCerra, Cathedral rector, and former Archdiocesan Religious Education Director, explained

the many ways in which God had called Anne to follow and serve Him.

"**SHE FREELY** gave of her life to the service of the Gospel of Good News, of love, of peace, of joy. And she joined a community in Ireland and went through the novitiate process, and was commissioned in service of the Church. And she served in her homeland. And again the Lord reached out to her in a special way. He said, 'My love for you is so great. I wish you to serve me in a foreign land. Leave your home. Leave what you're familiar with and I will lead you to further service.' And again, Anne freely gave of herself," Father LaCerra said. "And the blessings that God had brought us are immeasurable. Which of us in the Archdiocese of Miami are not richer because of Anne's presence?" he asked the hundreds of priests, Religious, and laity in the congregation.

"Not too long ago," Father LaCerra continued, "God called

Anne one more time when He said, 'Your family at home needs you. And I want you, again to give of yourself. I want you to leave what you're comfortable with. I want you to show your love for me through love for your family.' Again, Anne gave of herself and she returned home. She took care of her sister, took care of her children, served her family; did this well and brought God's consolation and His peace. And again the Lord reached out to Anne and said, 'Anne, it's time once again. I love you in a special way. There is another family that needs you. A personal family, and Archdiocese.' And Ann left her family again following the call of the Lord."

On April 1, Father LaCerra emphasized, God gave his most difficult call to Anne, and she said, "Yes Lord." Again in her love, love met love. And Anne is at peace. She has served the Lord and now the Lord is serving her," Father LaCerra said.

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Put morals in energy issue

continued from p. 1

The statement says fairness requires that groups and individuals from a broad spectrum of opinion be given the opportunity to take part in formulating energy policy.

ANOTHER MAJOR section of the statement discusses the pros and cons of various energy sources.

On conventional oil and natural gas, the statement acknowledges that the country cannot "wean itself overnight" from reliance on petroleum. Thus, efforts to find new oil and to force more crude from old wells, "have clear value."

Nonetheless, the certainty that the supply of oil is finite means production of petroleum should not be overemphasized. "Why pursue a policy that guarantees the early exhaustion of domestic supplies, especially when oil has certain uses (in the production of pharmaceuticals, for instance) that would be very difficult to replace?" the

statement asks.

Coal, the statement says, "could become the key transitional fuel, bridging the gap between petroleum and renewable energy resources." But coal also has environmental implications, both for those who live near and work in the mines and for potential atmospheric changes which could affect climate worldwide.

Nuclear fission also is a complex and uncertain technology, "and both pro- and anti-nuclear advocates seem prone to exaggerated claims, creating an atmosphere in which rational public discussion is difficult," remarks the statement.

While noting the argument that failure to develop nuclear power could put the United States at a disadvantage in supplying energy to its people, the statement also warns about the "great evil" that can be done by nuclear energy and says the defenders of nuclear power must "demonstrate its safety beyond a reasonable doubt."

Later, the statement turns to solar power and remarks that contrary to the apprehension which greets most energy sources, "the general reaction to solar power is hope."

But it also remarks that since most solar technologies are in an early stage of development, it is extremely difficult to predict their potential or the unforeseen problems they may present.

ENERGY DISTRIBUTION and control also are important issues, the statement says.

"Certainly, the control and distribution of energy in America today occasions as much structural sin as any major feature of our national life," according to the statement. "Some corporations neglect or deny their social responsibilities, government sometimes acts without regard for the common good, and pressure

groups relentlessly pursue their narrow goals in defiance of others' legitimate concerns."

The statement also argues that "people have the right to intervene when energy policy is designed and implemented," and that energy should be provided for the poor much the same way as food is provided.

"Just as food stamps are an attempt to deal with inequitable food distribution, (low-income energy assistance) is an attempt to deal with inequitable energy distribution."

The statement concludes by urging Catholic parishes, schools and other organizations to continue to participate in the energy issue.

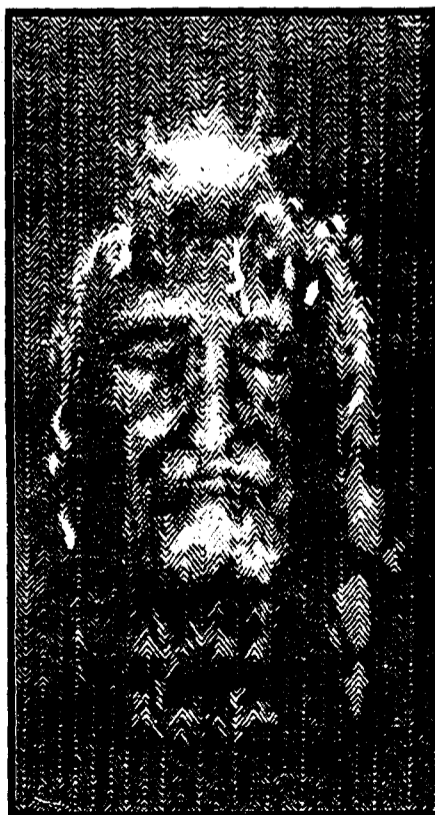
"The Catholic Christian community should be a continuous presence in the energy debate as long as issues so closely touching the welfare of humanity go unresolved," the statement says.

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Kay Hoecherl became Teacher of the Year... And became a TV star with a lot of class.

Thursday, March 26th, the PTA Teacher of the Year Award was presented to Kay Hoecherl. Kay teaches psychology at the American Senior High School. She was selected by the faculty of her school, then by the district school system. From there, she went on to win the Dade County Teacher of the Year Award.

Kay's high standards show up in the classroom. She always puts her best efforts into helping her students.

Vision Cable's cameras were at the award presentation, videotaping the event. Because we believe there's a lot to be learned from a person like Kay Hoecherl.

It's all part of Vision's Operation Scrapbook, a wide-range project to document and record the life of the Miami area 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.

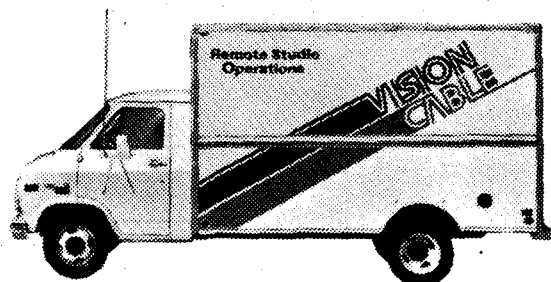
Like the Teacher of the Year Award.

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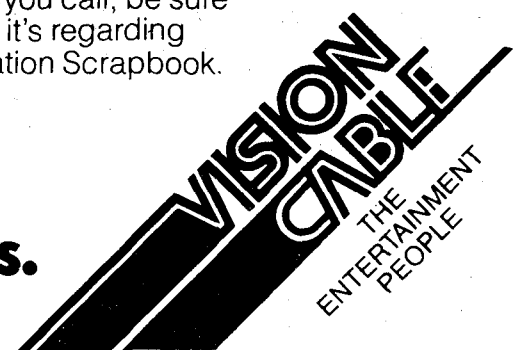
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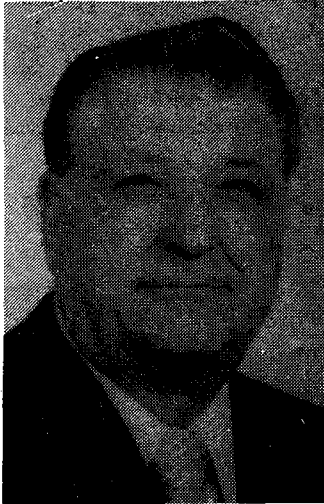
When you call, be sure to say it's regarding Operation Scrapbook.



Putting the city of Miami in focus.



Founders Award presented to James Sipielli



James Sipielli

Florida engineering contractor and land developer, James L. Sipielli received Chaminade High School's Founders Award at the school's seventh annual Founders Dinner, held April 4, at Hillcrest Country Club. The dinner culminated a week-long series of events celebrating Founders Week and the school's 21st Anniversary.

Mr. Sipielli, a resident of Hollywood, Fl. since 1946, is being honored for his leadership and guidance in the acquisition and development of the land now housing the school on Chaminade Drive, and for his continued assistance and direction during its first twenty years of growth and expansion.

Women's lenten Day of Recollection

Sister Gertrude Anne Otis, C.S.C., of the Religious Studies Department, Barry College, and Vice President of the Sister's Council of the Archdiocese of Miami, will lead women of St. Mary's Cathedral parish in a Lenten Day of Recollection on April 11th, from 9:30 a.m. to 3:30 p.m. in the "old parish hall (Directly across the street from the rectory - 7525 N.W. 2 Avenue).

This is a special opportunity for interested women of the archdiocese to share with each other the blessings of this lenten season as they come together to ask God for grace and spiritual growth.

The morning will begin at 9:30 A.M. with coffee and danish. The program will start at 10 A.M. Ladies are asked to bring Bibles and a sandwich.

Beverages and desserts will be provided. The day will conclude with Mass at 3:00 P.M. The program is being sponsored by the Cathedral Women's Guild.

Seder for Christians

A **Haggadah** for Christians published last year by the Anti-Defamation League of B'nai B'rith and the Catholic Archdiocese of Chicago was so well received that it has been reissued for the coming Passover, April 19-26.

According to Theodore Freedman, director of ADL's national Program Division, more than 25,000 copies of the 58-page "The Passover Celebration - A Haggadah for the Seder" have been sold since its issuance. "By repeating what Jesus, as a Jew, experienced in observing the Passover with his disciples, his modern followers hope to gain greater understanding of the roots of Christianity," Freedman said.

"The Passover Celebration" is available at \$1.90 each from ADL's national Program Division, 823 United Nations Plaza, New York, NY 10017, or any of the agency's 27 regional offices. Quantity discounts are offered for purchases of 10 or more.

In addition, 30-minute cassette recordings of music for the seder and a guide to the pronunciation of Hebrew words in the ritual are available from the Liturgy Training Program, 155 E. Superior Street, Chicago, IL 60611.

OFFICIAL

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

THE REV. JAMES E. QUINN - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. EUGENE QUINLAN - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. MICHAEL KISH - to Chaplain of the Miami Police Department, effective March 27, 1981.

THE REV. GERALD MORRIS - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. ARTHUR VENEZIA - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. ARTHUR DENNISON - to Archdiocesan Coordinator for the International Year of Disabled Persons, effective April 3, 1981.

THE REV. JAMES KREITNER - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. CHARLES NOTABARTOLO - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. PABLO NAVARRO - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. STEPHEN HILLEY - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. MICHAEL HOYER - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. TERENCE HOGAN - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

Archbishop honored by NCCJ

Archbishop Edward A. McCarthy was cited by the National Conference of Christians and Jews for his contribution and direction in ecumenism and interfaith relations at Temple Judea in Coral Gables, Wednesday, March 25th.

NCCJ and the priests, ministers and rabbis said thanks to the Archbishop for his two years in leading and serving as Chairman of the NCCJ Clergy Dialogue.

The Clergy Dialogue, which meets monthly to deal with current interfaith and community issues, is made up of many of Dade County's prominent clergy.

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Matter of Opinion

What do other countries do for schools?

A sociological study by the National Opinion Research Center of Chicago reported findings this week that Catholic high schools educate minorities better than public schools do.

This made headlines around the nation and is one more reason why the government should provide tax relief for the parents paying for these schools to exist. The non-public schools are doing a great service for America in educating people of all walks of life, the study proves, and are not havens for the privileged. Catholic and other schools are doing the same thing the public schools are supposed to be doing, but, at present, are doing it a little better and solely by parental economic sacrifice.

So--what is the big problem with this country?

It is only in the totalitarian countries that private education is so oppressed. In Western democracies, from which this nation takes most of its traditions, private schools receive aid routinely.

EDITORIAL

Those countries are overjoyed to have private and church-related institutions do the job of educating the nation's children and are quite willing to provide tax money to help. After all, it (the money) comes from the people.

Here are some examples, from Sister R. McLaughlin's book, "The Liberty of Choice: Freedom and Justice in Education:"

● **ENGLAND:** "All current day-by-day costs of the voluntary-aided (i.e., private) schools are paid by the LEA (Local Educational Authorities) and ministry grants. Both Religious and lay teachers are paid the same salaries." Since 1975, 85 percent of capital costs are paid by the government.

● **SCOTLAND:** "The entire cost of building, staffing and maintaining the Catholic and other denominational schools is borne by the State, while the schools have continued to keep their denominational character intact... Teachers' salaries are standardized, members of religious congregations receive the standard salary."

● **WEST GERMANY:** In most of the 10 states of West Germany, church-related schools receive from 75 to 100 percent of operating costs from the state and local community.

● **FRANCE:** Under a "simple contract," "teachers in private schools are paid salaries identical to those paid teachers in public education." Under a "contract of association" the entire costs of secular classes "are paid by the State: teachers' salaries, running expenses, equipment, etc."

● **BELGIUM:** "Teachers in elementary schools receive the basic salary (about 60 percent of the standard) from the State. Lay teachers of both lower and higher secondary levels receive 100 percent of the standard salary."

● **HOLLAND:** "All private schools, not only denominational, are completely supported by the State," ... teachers' salaries, capital and maintenance costs... "are paid for by tax funds."

Salvador reporting biased

To the Editor:

It is frightening to witness the manner in which the Catholic press in America is reporting events in El Salvador.

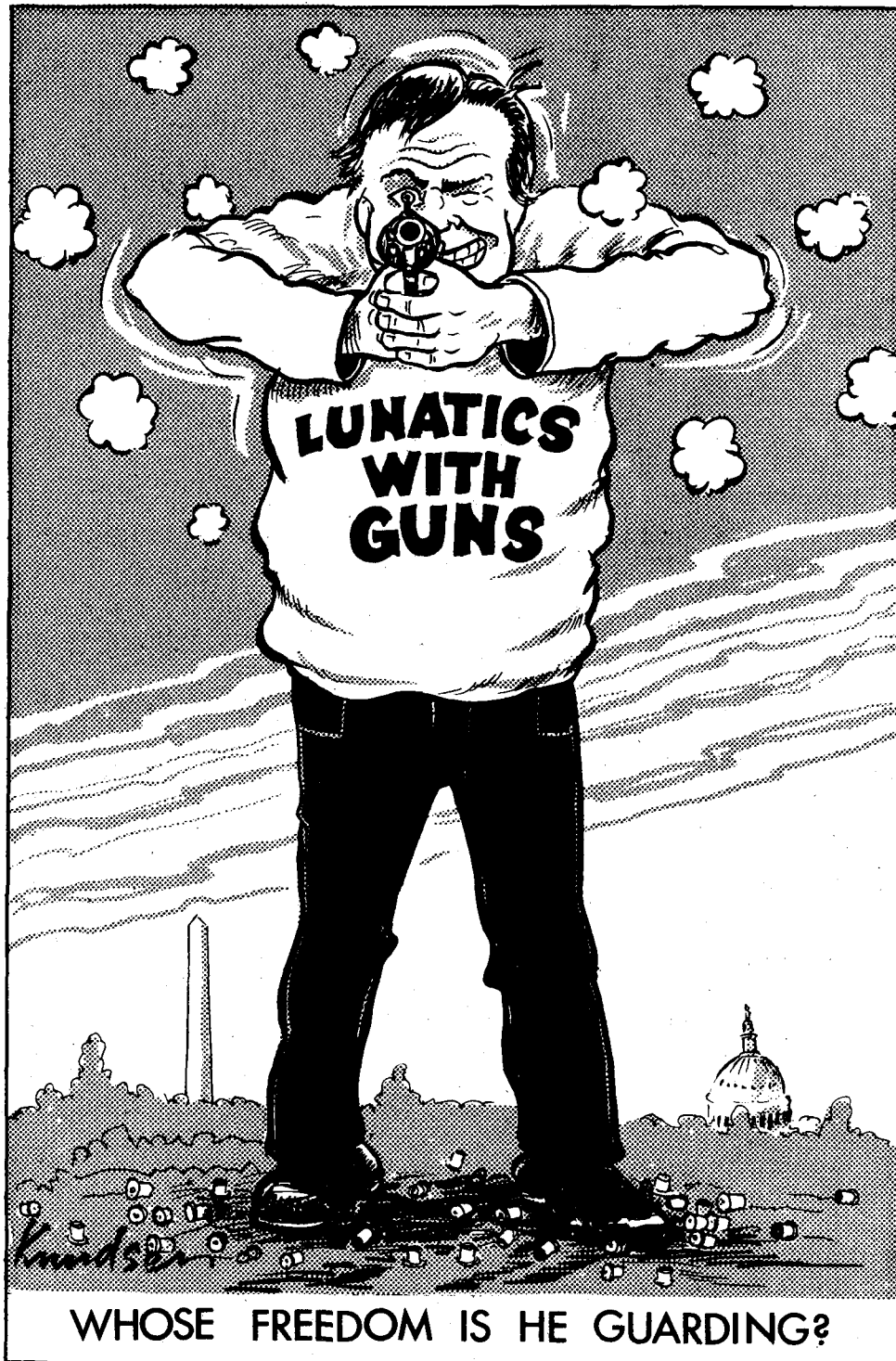
Archbishop Arturo y Damas and the Salvadoran Bishops Conference have condemned the Communist-led guerillas because of the execution of alleged government collaborators and the killings of innocent victims.

But does the Catholic press in the United States report this? No!

Instead, the Catholic press in the United States would rather report the propagandizing of a group of Marxist Maryknoll Missionaries (a small group in a great religious order) and the mouthings of a few leftist-leaning Jesuits.

Do we read in the Catholic press in the United States that Archbishop Damas, the man Archbishop Romero called "my best friend and advisor" has said he "has trust" in the junta? Of course not!

Do we read in the Catholic press in



The parent-supported schools in these countries are totally American and are helping millions of young people toward fulfillment of the American dream of equal opportunity.

It is time for the government of this nation to stop listening to the Know-Nothings of the land, to stop discriminating against citizens who choose alternate schools, and bring them in from the cold as partners in forging tomorrow's dreams.

the United States that the archbishop has suspended leftist leaning "popular church" groups and threatened to abolish the church's human rights office, charging it does not report leftist atrocities? Of course not!

Do we read in the Catholic press in the United States of how Pope John Paul II feels about the situation in El Salvador? Of course not!

The Holy Father will never condone the Christian marxism which these Maryknoll and Jesuit leftists espouse.

Instead of seeking out radical and leftist sources in these Central and South American situations as the Catholic

Press in the United States does, would it not be honest reporting to also seek out the local bishops and priests for better balance in the reporting? Of course it would. But will it happen? Of course not!

The Catholic press in the United States has committed itself to espousing the cause of the Communist-led guerillas in El Salvador therefore it has put the integrity of its reporting in question.

I stated it was frightening. It is also despicable!

John J. Mc Gann
Delray Beach



By
**Antoinette
Bosco**

Moments of beauty

I have been an opera fan since I first heard excerpts of "La Traviata" at the age of 14. So I looked forward to enjoying a recent television special about Luciano Pavarotti, the magnificent Italian opera tenor.

The program held a treat I had not expected — a duet, sung by Pavarotti and his father in an Italian church. They sang "Panis Angelicus" and I was entranced.

I knew I was experiencing a privileged moment of beauty. It was prayer — for I was intensely conscious at that moment of how God communicates something of himself to us in such moments.

Beauty is one of the mysteries of this earth that we all too often take for granted. Occasionally, however, we witness a beauty that jolts us out of our complacency and makes us conscious that we are, at least this moment, privileged. We are savoring a spectacular gift which has its origins somewhere beyond this earthly sphere.

I feel blessed that I have been witness to beauty — God's reflection on this earth — many times in my life.

I especially remember the summer of 1967 when I saw the Broadway production of "Fiddler on the Roof." This was the perfect story, set against the background of a people at a transition point between the life they knew and a most uncertain future, and perhaps facing the death of their culture.

It had marvelously witty dialogue and lyrics set to fine melodies. Absolutely beautiful was the Saturday evening scene when the family celebrated the Sabbath. The very poor family gathered around the candlelit table and, remembering the ways they were rich, praised God. The scene transported me and I felt a personal and complete moment of connection with God, caused by its beauty.

I have often wondered how the author and composer felt when they looked at what they had done and found it good. They must have had a moment when they too soared. I felt grateful to them for creating this beauty for us to hear and feel.

Viewing Michelangelo's Pieta in St. Peter's and some of his other works gives me the same curiosity, imagining

how the artist must have been transfixed when he saw the work of his own hands and knew it was a gift to the world.

I have a reason for talking about the creators of spectacular beauty. I want to make the point that beauty has a religious function since it always stems from an act of creation.

I believe, furthermore, that every life has moments in which one imitates the Creator. Some acts of our creation are relatively mundane, such as making bread; some are spectacular such as planting and cultivating seeds; others are visual bridges between God and humans, such as the birth of a baby.

I doubt that endowing us with the ability to create was an afterthought on the part of God. I think he knew that if we were to yearn to get back one day to him, this could happen only if we were given a sample of the exhilaration that comes from creating — a glimpse of his beauty and goodness.

Beauty in the universe and human life is the trademark of the Creator. In experiencing beauty, we've made another breakthrough to heaven.



By
**Tom
Lennon**

Getting poor

Q. I Haven't bought a new record album in three months, and I used to buy one every other week. Although I have a good job after school, I never seem to have enough money any more. What am I going to do? (Nev.)

A. A teen-ager in my neighborhood is feeling the money pinch just as you are. Lately he's been riding the bus and leaving the driving of cars to those who have enough money to buy high-priced cars. Other young people also are reporting more financial problems brought on by inflation.

What many persons of all ages are learning is to buy wisely. One young friend kept an account of all the money she spent for two weeks — and decided some of it had been foolishly spent on things she really didn't want all that much.

Think for a day or two or three about the purchases you may be planning. How much do you really want that new record album? Will you play it only a few times and then put it aside?

Another way to save money is to guard against impulse buying. Do you absolutely need that latest shade of eye shadow or that new sweater you've just seen on display?

In a bookstore I am often a victim of impulse buying. Every 20 seconds or so I see a book I want. Over a long period of time, I have learned to keep tight rein on my book-buying impulses. I'm still not always successful, but I keep trying.

A friend tells me that now we should all master the art of getting poor. She doesn't mean we'll be without heat, food and clothing, but we simply won't have as much as we used to and we'll have to revise our spending habits.

This doesn't mean cutting out all good times. One example: Many families, instead of taking a vacation at expensive motels, save money by camping — and have lots of fun doing so.

Some may be led to find out what their community has to offer in the way of free leisure activities. In some areas not even a penny is needed to take a book, tape or long-playing record out of the public library. Often museums are free as well as fascinating. What else does your community offer?

Perhaps getting poor will lead many of us to some new, unexpected pleasures.

Surprisingly, the Bible gives us a clue about how to view the problems of our inflationary times. Apparently that adventurous saint, Paul, discovered the secret of contentment. In Chapter 4 of the Letter to the Philippians, he wrote to some friends:

"I have learned to be satisfied with what I have. I know what it is to be in need, and what it is to have more than enough. I have learned this secret so that anywhere, at any time, I am content, whether I eat well or go hungry, whether I have too much or too little. I have the strength to face all conditions by the power that Christ gives."

Paul's secret is a secret for all seasons.



By **Dick Conklin**

But why a Constitutional Amendment?

This week's column is second of a series dealing with one of the major struggles of the 1970's and 80's: the cancellation of the right to life of unborn infants and the effort to regain it. Several aspects of the issue will be covered, including answers to questions about the proposed Human Life Amendment.

Why is a Constitutional Amendment Needed?

Before 1973, abortion was favored by only a small minority. A handful of states had legalized it to some degree, mostly for so-called "therapeutic" reasons. "Abortion on Demand," a prophecy of the budding pro-life movement, was considered by most people as unlikely, even impossible. Even the most vocal pro-abortionists denied it as a goal.

A Texas anti-abortion decision became the first lower court case to make it all the way to the U.S. Supreme Court. Both sides gave their testimony, the state on behalf of the unborn baby in the case, and attorney Sarah Weddington (later to become an aide to President Jimmy Carter) argued for the woman's right to privacy. During the hearings, the nine justices refused to consider the proof of a child's "personhood" before birth — the medical and scientific evidence available. "Out of our jurisdiction," they argued, yet their decision would sound a death sentence for future millions of America's children.

That January 22, 1973 ruling struck down the existing state laws protecting the child from abortion. It did this by interpreting the words of the constitution, "the inalienable right to life, liberty and the pursuit of happiness" as not pertaining to the child in the womb. As history again repeated it-

self, a whole class of humanity — just as with the Dred Scott decision on the slaves — was re-classified as "non-persons".

The Court didn't stop there. True, the decision revoked the right to life up until the moment of birth, but the justices also arbitrarily divided the pregnancy up into three "trimesters" for the purpose of defining the state's jurisdiction. For the first three months, abortion on demand was, for all pur-

"Up until 1973 if you had polled the public on the meaning of the Constitution regarding personhood, most people would have agreed that it included all of human life. But the court ruling changed all that, and the only remedy - short of change of heart on the part of the justices - would be to clarify, beyond the shadow of a doubt, the Constitution itself."

poses, a fact. During the middle three months and later, the state could, if it chose to, regulate the medical facility performing the procedure. Only in the last trimester could the state prohibit it, and even then the "health of the mother" could be used as a reason for a late-term abortion — right up until the moment of birth. (Just last week a baby was born alive during a third trimester abortion. The infant survived the strong saline solutions used for middle trimester abortions after her mother told doctors she was 19 weeks pregnant.)

Up until 1971 if you had polled the public on the meaning of the constitution regarding personhood, most people would have agreed that it included all of human life. But the court ruling changed all of that, and the only remedy — short of a change of heart on the part of the justices — would be to clarify, beyond a shadow of a doubt, the constitution itself. A new wording, however slight, means an amendment. And an amendment, once proposed, must be ratified by three-fourths of the states: 38 state legislatures, both houses. No small job.

But once the amendment is ratified, it becomes permanent, for all of the states, for everyone. And no further Supreme Court could ever misinterpret the constitution regarding its blanket of protection for human life — from beginning to its natural end.

Weren't there other Supreme Court abortion decisions?

There have been several over the years. Most significant were the rulings to (1) abolish state laws requiring parental approval of an under-18 daughter's abortion. (2) Agreement that the states and the Congress can refuse to use tax money for abortions, and just recently, (3) the upholding of a Utah law requiring parental notification before an abortion is committed on their minor daughter. Most states, including Florida, have already stopped abortion funding, and are now expected to adopt parental notification laws. That one is a good bet for the upcoming April - May state legislative session.

Questions about the human Life Amendment and other pro-life issues may be directed to Mr. Conklin in care of the Voice.



By Msgr.
James
J. Walsh

Thoughts on suffering and Good Friday

As Good Friday approaches, we face again more intensely in the person of Jesus the all embracing problem of suffering in our lives. No one need remind us that the year round the problem is there, now in this form, now in that. There is no escaping it. It won't go away. Some years, as we rejoice with relief, seem to be more free of pain and tension than others. The future, we realize hesitantly, has a variety of problems about which we dare not think.

If there is one law of life one never forgets, it is the law of suffering.

People have always questioned this. From the very beginning, it had to be asked, "Why is it like this? Why can't we be born and live and die without this constant threat of suffering? Why must the beginning of life and the need of life be in circumstances of pain? Why must all of life in between, from the cradle to the grave, be portioned out a moment at a time, never with the certainty that tomorrow is coming, never sure that this moment's relief will be replaced by the next moment's grief?"

WHY? THE BOOK of Genesis tells us how it all started, this problem of suffering. As our first parents were created, they enjoyed perfect natural happiness. They knew no pain. They did not expect to die, as we know death. Both body and soul were gifted beyond our experience or understanding.

Then came the cause of all suffering, the sin, the act of rebellion, the defiance of God's will.

"To the man he said, 'Because you listened to your wife and ate from the tree of which I had forbidden you to eat,

Cursed be the ground because of you.

In toil shall you eat its yield

All the days of your life.

Thorns and thistles shall it bring forth to you,

As you eat the plants of the field.

By the sweat of your face
shall you get bread to eat,

Until you return to the ground,
from which you were taken;
For you are dirt,
and to dirt you shall return.'"

SUFFERING, then, became a "state of disorder produced in life by sin." All that we know today as evil thoughts, evil deeds, evil words became part of Adam and Eve's existence and that of all their descendants.

For awhile in the Old Testament there was a tendency to explain all suffering, even that of the innocent, as punishment for the sins of the parents or

"We do, of course, suffer in mind and soul and body. We suffer the pain of temptations, the grief of sin, weariness and torment in the body. None of it makes any sense unless we lay it all against the background of Adam's fall and the Paschal Mystery of Christ's death, resurrection and Ascension."

ancestors.

Later the prophets in their preaching to the chosen people stressed the moral personal elements in the doctrine of atonement and helped Israel understand that the "catastrophies which befell it were God's judgement..."

THE PROPHET ISAIAH clarified the mystery somewhat by insisting that the innocent suffering of the Servant of Yahweh is the only way to make satisfaction for the guilt of the world.

The Gospels, of course, are full of the endless sufferings of the Lord. Sinless, without guilt of any kind, always perfectly united with the Father, Jesus

frequently predicted his own suffering as necessary for the redemption of the human race. "Thus it is written that the Messiah must suffer and rise from the dead on the third day."

"He began to teach them that the Son of Man had to suffer much, be rejected by the elders . . . be put to death and rise three days later."

AFTER HIS RESURRECTION, the Acts of the Apostles summed it all up in reporting Peter's discourse to the people. Men of Israel, listen to me. Jesus, the Nazorean, was a man whom God sent to you with miracles, wonders and signs as his credentials. These God worked through him in your midst as you know. He was delivered up by the set purpose and plan of God. You even made use of pagans to crucify and kill him. God freed him from death's bitter pangs, however, and raised him up again, for it was impossible that death should keep its hold on him."

Thereafter Paul is forever speaking of the sufferings of the followers of Jesus - you and I - being united with the sufferings of the Lord and thereby gaining great merit.

He insisted, "All that a Christian must suffer here on earth is nothing in comparison to this future glory."

We do, of course, suffer in mind and soul and body. We suffer the pain of temptation, the grief of sin, weariness and torment in the body. None of it makes any sense unless we lay it all against the background of Adam's fall and the Paschal Mystery of Christ's death, resurrection and ascension.

WHAT A CONTRADICTION to the world's wisdom is it to realize that Good Friday and Easter show peace and consolation and victory in pain, sorrow and tribulation.



By Msgr.
George
Higgins

What services must government provide?

David Stockman may unwittingly be doing the Reagan administration a disservice by talking so much about his philosophy of government. Some of his statements are so conservative they make even Calvin Coolidge look like a liberal.

People are not "entitled" to any federally funded social service, Stockman said during a recent appearance on "Issues and Answers." "I don't believe that there is any entitlement, any basic right to legal services, or any other kind of services...The idea...that almost every service that someone might need in life ought to be provided, financed by the government as a matter of basic right, is wrong. We challenge that. We reject that notion."

If Stockman's hard-nose ideological pronouncement accurately reflects the thinking of the new administration, it's going to be a long cold winter for the poor and the disadvantaged. Stockman has bluntly put them on notice that the administration is prepared to eliminate any federally funded social program in order to balance the budget.

WHILE IT IS TRUE Stockman is prepared for now to put a "safety net" under the "truly" needy, his statement indicates he does not believe even the truly needy are "entitled" to such protection.

Many church-related social agencies have already expressed their disagreement with Stockman's cold-blooded social philosophy, charging that the

administration's approach to budget cutting lacks compassion.

Their criticism shouldn't surprise Stockman. As a former Yale Divinity School student, he must know the majority of religious authorities in social ethics disagree with his philosophy, holding that citizens are entitled to certain essential services from their government in cases of necessity.

Pope John XXIII summarized Catholic tradition on

"Church social agencies do not oppose federal budget cuts in principle. They understand the need to trim the budget and curb inflation. They argue, however, that many of the proposed cuts will cause the poor and disadvantaged undue hardship."

this issue in the encyclical "Pacem in Terris."

"EXPERIENCE HAS TAUGHT us that unless these (government) authorities take suitable action with regard to economic, political and cultural matters, inequalities between the citizens tend to become more and more widespread, especially in the modern world, and as a result human rights are rendered totally ineffective and the fulfillment of

duties is compromised."

The encyclical points out that governments must "make efforts to see that insurance systems are made available to the citizens, so that in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent standard of living."

The majority of Protestant and Jewish social ethicists agree.

CHURCH SOCIAL AGENCIES do not oppose federal budget cuts in principle; they understand the need to trim the budget and curb inflation. They argue, however, that many of the proposed cuts will cause the poor and disadvantaged undue hardship.

Church groups are not about to get involved in a partisan controversy with the administration. But if Stockman's philosophy prevails in the administration, the church agencies will have no choice but to break with the administration and stand up for the rights of the poor and disadvantaged. They will not repudiate their own social philosophy for the sake of currying favor with this or any other administration.

Having already declared their political independence regarding the El Salvador crisis, I would fully expect them to do the same with the administration's budget-cutting proposals.

'You must not fall into the practice of confusing the herald of the bad news with the bad news itself . . . The facts the church needs to accept should not be suppressed.'

— William McCready
National Opinion
Research Center

Use research more wisely—expert

By Stephenie Overman

WASHINGTON (NC) - Applied research in the Catholic Church is undervalued, underused and underfunded, William C. McCready told participants at the symposium "Toward More Effective Research in the Church" held April 1-3 in Washington.

McCready, director of the National Research Center (NORC) in Chicago, said, "It's easier to see the relevance of money donated to build a shrine or restore a church" than to see the need for money to be donated for research. But, "the problem is not in bricks and mortar, and he called on the church not to underrate research's contributions.

THE SYMPOSIUM was sponsored by the Foundations and Donors Interested in Catholic Activities, Inc. (FADICA). McCready told the group that funds for research in Catholic areas come almost entirely from government and other secular areas.

McCready gave what he called a brief portrait of American Catholics, as studied by NORC over the last 20 years.

He cited recent studies which show that Catholic school graduates do better than other graduates and called the impact of Catholic schools an extraordinary finding.

In other studies, he said, "We are unable to detect a crisis in Catholic families," but added that support for vocations has diminished, especially among priests and mothers. He said that research shows that CCD instruction provides little more than no religious education at all, a study CCD leaders "tried to suppress."

Citing the controversial finding that the majority of Catholic laymen and priests have rejected church teaching on birth control and divorce and the finding that "drifters return to the church on their own terms," McCready said people misunderstand the purpose of research.

"WE DO NOT SAY it is right for them to do so (reject church teachings) - we're merely saying that is what they are doing...You must not fall into the practice of confusing the herald of the bad news with the bad news itself."

McCready urged foundations interested in research to provide

adequate money and to hire professionals. "You must not restrict scholars," he told the group, adding that "the facts the church needs to accept should not be suppressed."

"Almost every research project will turn up something acutely embarrassing and that is probably most important," he said. When a report is published, he said, researchers must prepare "to contend against misunderstanding and distortion."

Some research is found useful, some is ignored and most is not supported by the church, McCready said. Peter Robinson, president of FADICA, responded that Catholic foundations "are conservative creatures" and that "Catholics have arrived recently as far as wealth is concerned."

Robinson said foundations look to the church for support and they do not see much evidence of it from American bishops.

"It looks like you want to walk out on the plank," he said, addressing the bishops. "If you step with us we'd be more assured."

Father Joseph Komonchak, associate professor of religion and religious education at the Catholic University of America, gave a theologian's view.

"ONE SHOULD not have to choose between the theological and the sociological view of the church," he said. "The theologians have to recognize that the church is a quite human community."

He said this is not easily done. "It's difficult for what once called itself the 'queen of sciences' to accept that 'it is not the full science of man.'"

Merton Strommen, president of Search Institute, Minneapolis, addressed the question of how best to get the results of research into the mainstream of the church.

Strommen pointed out some research roadblocks. Reports are often hard to read and apply and they often fail to address real life issues, he said. Also, there is a general resistance to change.

"We need to demonstrate that the pay-off is worth the investment of time and effort required in adopting the research results," Strommen said.

Looking good!

Catholic educators laud study of private, public schools

By Stephenie Overman

WASHINGTON (NC) - Catholic educators said they were not surprised at the finding of a government study which said that Catholic and other private schools provide a better education than public schools.

The study was done by sociologist James S. Coleman. It was funded by the National Center for Educational Statistics, a government agency.

The study, "Public and Private Schools" met with criticism from public school groups, but Father

Hispanic white students are more nearly alike in Catholic schools than in public schools."

"That's true," according to Father John F. Meyers, president of the National Catholic Educational Association (NCEA). "Catholic schools have provided that function of upward mobility for the immigrants of the last century and they provide it for the poor of this century."

Coleman found that "private schools produce better cognitive outcomes than do public schools," and "private schools provide a safer, more disciplined and ordered environment than public schools."

He also found that private schools may do more to encourage interest in higher education. However, he found evidence does not indicate that private schools are more efficient than public schools, accomplishing their task at a lower cost.

CRITICS SAY Coleman has read more than was warranted into his data. One educational sociologist said the statistical techniques are out of date, overestimating the quality of private schools. Critics argued that students are in Catholic schools because they have high scores, they don't have high scores because they are in Catholic schools.

Catholic schools enroll about half as high a proportion of blacks as the public schools and other private schools only about a quarter as high a proportion, Coleman reported. Internally, however, the other private sector is least racially segregated and the public sector by far the most segregated.

The study indicates that Catholic schools do have

a good integration rate in places where there is not as much funding, Father Gallagher said.

Father Gallagher added that he is grateful for the wealth of information about Catholic schools that the study provides. "It's of great value to Catholic secondary school educators, it's an encouragement to them," he said.

SOME PEOPLE are saying the study is being released to back up the Reagan administration's

'It's of great value to Catholic secondary school educators, it's an encouragement to them.'

support for tuition tax credits, Father Meyers said, but "the study was commissioned under the Carter administration which was opposed to tax credits.

"Unfortunately, people are seeing political motivations when the real motivation is simply to improve the quality of the education of all of our youth. I hope that no one's preconceived notions or prejudices would interfere with the critical assessment of the research," he said.

"Instead of criticizing the study, people should look at the success of Catholic schools to see if they can learn from those success stories to improve the other schools of our nation," said Father Meyers.

'So what's new? I knew it all along. I've always been confident of Catholic schools.'

Thomas Gallagher, secretary of the U.S. Catholic Conference Department of Education, said, "So what's new? I knew it all along. I've always been confident of Catholic Schools."

Father Gallagher said the study "augurs well for the whole issue of tuition tax credits" for parents who send their children to private schools.

IN HIS STUDY, which was to be presented April 7 in Washington, Coleman stated that, "Catholic schools more nearly approximate the 'common school' ideal of American education than do public schools, in that the achievement levels of students from different parental educational backgrounds, of black and white students, and of Hispanic and non-

Church has taken aim ...

By Jim Lackey

WASHINGTON (NC) — As expected, the attempted assassination of President Reagan in Washington March 30 has intensified debate over gun control. Within hours of the shooting pro- and anti-handgun lobbies were firing alvos at each other, often using the well-worn organs of the past.

The shooting prompted at least two Catholic bishops, as well as some Catholic editorial writers, to renew calls for effective handgun control laws as a means of stemming the tide of violence that seems to continue to sweep the country.

"THIS GREAT tragedy reminds us that violence and the easy availability of firearms make every citizen of high or low station vulnerable to a murderous gun," said Cardinal Humberto Medeiros of Boston. "An appropriate solution must be sought now to guard against more of these tragedies."

Church involvement in the gun control debate has gone on for several years, including one episode when a pro-gun lobby urged Catholics to withhold their contributions to the church until the U.S. Catholic Conference, the national public policy agency of the U.S. bishops, ceased its anti-gun "propaganda."

Once, a pro-gun lobby urged Catholics to withhold contributions to the church until the U.S. Catholic Conference ceased its anti-gun 'propaganda.'

One of the church's initial involvements in the debate came in 1974, when the bishops included gun control in their overall "Respect Life" program.

Early that year Cardinal John Cody of Chicago in a letter to his pastors linked gun control with abortion. Referring to recent shooting deaths of two Chicago policemen, the cardinal, who at the time was chairman of the bishops pro-life committee, said he was concerned "not only for defenseless unborn" but also for "human life whenever it is under attack or threatened."

THEN WHEN the annual respect life observance rolled around in October, stringent gun control legislation was listed as one of the program's aims.

"The continued manufacture and sale of firearms is a serious threat to law and order, and it makes it easy for the criminal or the emotionally unstable person to seriously harm others," said that year's respect life study guide.

The next year the bishops through their social development and world peace committee published a major statement favoring a national firearms policy, including a ban on Saturday Night Specials, a several day cooling off period between purchase and actual possession of a handgun, registration of handguns and licensing of handgun owners, and more effective and better enforcement of existing handgun regulations.

"We realize this is a controversial issue and that some people of good faith will find themselves opposed to these measures," the bishops acknowledged, but handgun control, they added, while not eliminating gun violence, would be "an indispensable element" in any resolution of the problem.

In 1978 the committee reiterated its position in a broader statement, "Community and Crime." It expressed shock at the level of crime in the nation and listed handguns as one of several areas where crime control initiatives should be taken.

It also was in 1978 — when emotions surrounding the handgun debate were particularly high because of proposed new Treasury Department gun regulations — when the Citizen's Committee to Keep and Bear Arms urged members to boycott Catholic schools and church collections because of the bishops' involvement in the issue.

"GUN-OWNING Catholic parents with children in Catholic parochial schools could tell their pastor in polite but no uncertain terms that they're going to yank their kids out of those schools unless they're guaranteed that this anti-gun USCC propaganda is kept out of the school curriculum," the organization suggested.

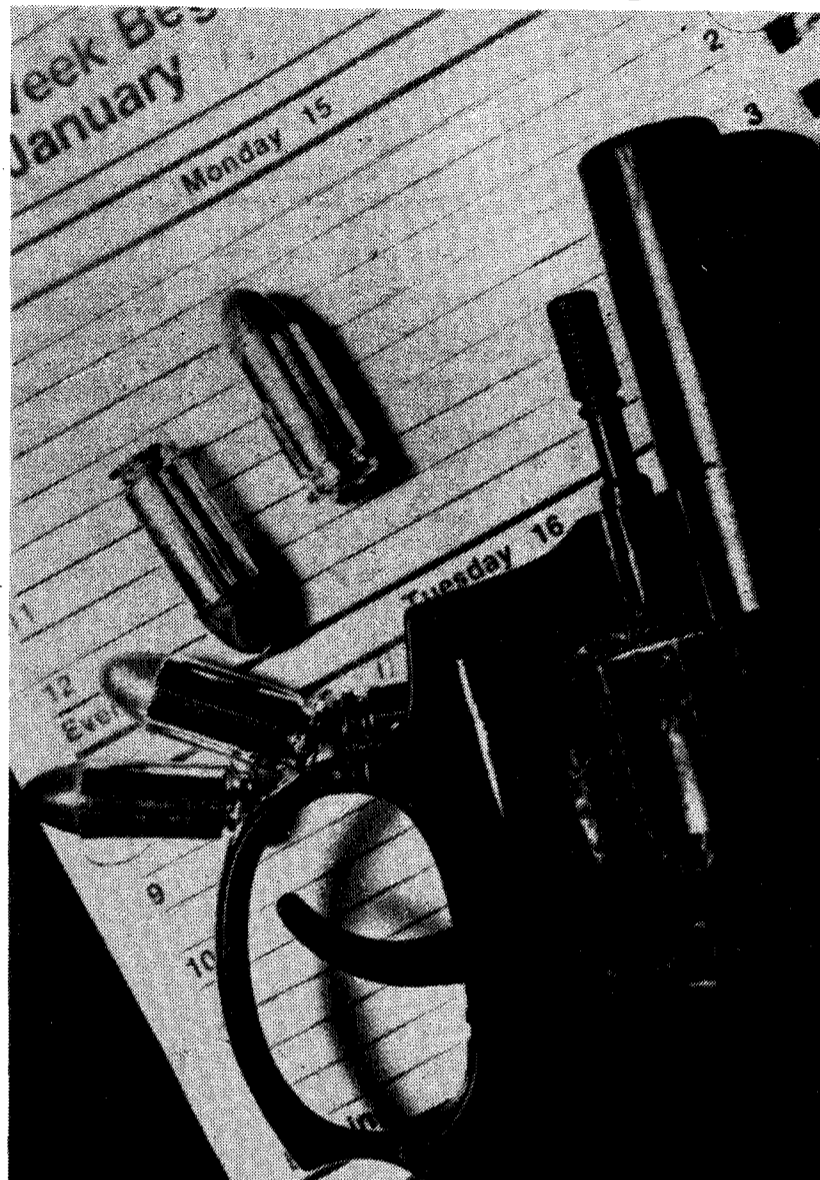
It argued that anti-handgun legislation would leave the poor defenseless because the poor would no longer be able to purchase inexpensive handguns for their protection.

One of the more dramatic handgun protests took place in 1975 when a Columbus, Ohio, pastor sponsored a 20th century equivalent of the beating of swords into plowshares by urging parishioners to turn in their handguns "as a protest against America's frontier mentality."

Eighteen handguns were turned in and melted down into metal crosses for delivery to area members of Congress.

Individual bishops and dioceses, meanwhile have issued their own statements favoring gun restrictions.

Whether the near miss on Reagan's life starts a further debate on Capitol Hill over the control of guns remains to be seen. The shooting of ex-Beatle John Lennon nearly four months earlier also brought a flurry of new gun control proposals, but also resulted in little concrete action.



... at
guns

Fantasies, reality and assassinations

By Michael Gallagher
NC News Service

In the first days after the shooting of President Reagan, investigators had no hard evidence that John W. Hinckley Jr., despite his infatuation with actress Jodie Foster, actually saw the film "Taxi Driver."

In it Miss Foster plays a 12-year-old prostitute who attracts the attention of a mentally disturbed young man named Travis Bickle (played by Robert De Niro), whose character and behavior bear a strong resemblance to that of Hinckley himself.

Bickle, having been spurned by the pretty campaign worker of a senator

up for re-election, shaves his head Mohawk-style and arms himself with three handguns and a knife with the intention of assassinating the senator. Balked in this by an alert security man, who recognizes him from a previous encounter, Bickle flees and then vents his rage on the young prostitute's pimp and his cronies in a protracted orgy of violence that very nearly earned the film an X rating.

EVEN IF IT TURNS out that Hinckley did in fact see "Taxi Driver," I think that it would be dubious reasoning to contend that the movie provoked his attempted assassination of President Reagan.

By the time Travis Bickle made his appearance on the screen, he had already become a cliché in the American consciousness — the lonely, unloved drifter, acutely insecure, filled with ill-suppressed rage, aching to do something that will make people pay attention to him. Lee Harvey Oswald and Arthur Bremer had no need of a "Taxi Driver" to provoke their murderous acts; nor did Hinckley or Mark David Chapman, that muddled young man who shot down John Lennon a few months ago.

On the other hand, if Hinckley did see "Taxi Driver," it could hardly have been a boon to his mental health. The

film takes a grave problem and, instead of treating it in a serious and intelligent manner, sensationalizes it, shamelessly exploiting its potential for violent display.

"TAXI DRIVER," has no intellectual depth, no human resonance. We never learn what makes Bickle tick or how he got the way he is. We can't empathize with him any more than we can empathize with Popeye or Spiderman. Though based upon real assassins, Bickle has no validity as a character. His only function is to serve as the vehicle for a fantasy of

continued on p. 20

Family Life

By Dr. James and
Mary Kenny



Natural Family Planning

Dear Mary: My husband and I, abiding by the teaching of the Catholic Church, have practiced "rhythm" throughout our marriage. We have read of the Billings method, but wonder if it offers any help to us now that I am of menopause age. We are both 51. (Minn.)

A. Natural family planning is a method of planning or avoiding the conception of children based on the fact that a woman has fertile and infertile times in the course of her monthly cycle. Natural family planning involves much more than calendar rhythm and the taking of a temperature.

In recent years medical researchers have identified several physiological signs associated with the process of ovulation. The Billings method refers to the detection of ovulation through certain signs discovered by Drs. John and Lynn Billings.

A HUSBAND AND WIFE can learn to recognize these signs themselves and thus recognize when ovulation is about to occur. Since NFP is not based solely on a calendar, couples can learn to recognize ovulation even when a calendar is inadequate, for example, after childbirth or, as in your case, in premenopause.

NFP is best taught on a couple-to-couple basis for several reasons. While there are manuals available, a reader might misunderstand or misinterpret some explanation. A book cannot answer the reader's questions.

Second, NFP requires the cooperation and commitment of husband and wife. NFP teachers present not only techniques, but the philosophy and theology which they recognize as an integral part of the method.

Much of the information on NFP in the United States comes through the Human Life Center, St. John's University, Collegeville, Minn. 56321. The center runs seminars and offers extensive materials on NFP. Mail Kit No. 3, available for \$12.95, offers the materials necessary to learn and practice NFP, and most important, includes the name and phone number of the certified NFP teaching couple nearest you. So important is this personal contact that the NFP director at the center, Carmen Sallace, says, "I can't recommend any book, even our own, without a personal teaching."

JOHN AND SHEILA KIPPLEY are the authors of "The Art of Natural Family Planning" and the founders of the Couple-to-Couple League. The League

trains couples to teach NFP to other couples. The address of this organization is Box 11084, Cincinnati, Ohio 45221.

The Canadian organization offering information and instruction in NFP is Serena Canada.

To find out where you can learn NFP on the local level, call your diocesan family life office. Your local Catholic hospital is another possible source of information on NFP classes.

To summarize, NFP involves far more than the old-style calendar rhythm. As more is learned about the human reproductive cycle, more signs of ovulation are being recognized. NFP does, of course, always involve some period of abstinence. When the rules are fully understood and faithfully followed, NFP is an effective way to prevent pregnancy.

NFP IS BEST LEARNED from a certified instructor. Information can be obtained through the national organizations listed above or on a local level at the offices mentioned.

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



By
Terry Reilly

Thoughts on Holy Week

It seems that in the cycle of **Voice** columns that Mimi, Carol Farrell, and I offer, I have the privilege of writing about Holy Week every year. I guess one of the mysteries of this time of year is that it is always different yet never changes. The reality of Holy Week and especially of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday is the same always and ever.

The reality of the Passion, Crucifixion, and Resurrection as it meets us makes our experience different every year. Hopefully, it is how we meet Jesus in these events that helps us to grow in His grace. It would be unfortunate if we were so programmed that we experienced Holy Week only by our routine presence in Church: go to Church for Holy Thursday Mass, go to Good Friday services,

attend Easter Sunday Mass. These alone are okay, and essential to our devotional life. Yet what we and our family experience individually is even more critical. We need to dispose ourselves not only to the schedule of services of Holy Week. We may fall into the trap of "obligation" in the legal sense, rather than in opening ourselves to grow in a greater love of the Lord.

In years past we have suggested that families not only attend all the services and programs that their parishes offer, but also plan on home ceremonies. We have suggested parents washing the feet of their children, a reconciliation evening when family members may seek the forgiveness of one another or even of someone outside the family, or a passover (seder) meal.

We encourage you and your family to continue to participate in all these opportunities as well as any particular cultural observances or other ideas you might develop. But my suggestion this year is to leave some SPACE. We might get so involved in all of our observances that we might forget to pray a'one. We might forget to "stop and rest awhile" as Jesus tells us.

It is hard for me to **stop**. Somehow I seem to be a glutton for activity, and if there is one week of the year that should be low on activity, it is Holy Week. I believe the single most important way to observe Holy Week is to "stop and rest awhile!" Maybe then the other observances and celebrations will have a deeper meaning. Maybe our children will also catch on and we can truly experience the week IN PEACE.

Family Night

OPENING PRAYER

Dear Lord, most weeks have seven days but Holy Week seems to have more. You were a king on Sunday, Thursday you shared your body and blood and are betrayed. Friday you suffered and died and Saturday you slept in Joseph of Arimathea's tomb. Oh Lord, what a week this is for us your people. Teach us Lord this week, touch us. We love you. Amen.

SOMETHING TO THINK ABOUT

All of Lent has been building to this sacred, holy week. For us Christians it is the most beautiful and meaningful week of the entire year. Holy Week invites us as individuals and as a family to walk with Jesus in joy, in sorrow, in agony and in pain and ultimately in triumph and glory. Join Him in his

unique journey this week, Holy Week 1981!

ACTIVITY IDEAS

Young Families

The Last Supper and Cross. Play dough recipe, 1 cup flour, 1 cup salt, slightly under 1 cup of water as it's needed. Food coloring may be added if it's desired. Share about the Last Supper Jesus had with his friends. Have the family make little cups and loaves of bread using the play dough. Then, make a cross. Allow to dry and use them as reminders of Jesus during Holy Week.

Middle Year Families

Gather from the house signs that represent portions of Holy Week to different family members, examples, dice, hammer, nails, wood, wine,

bread, thorns, towel for Veronica's veil. Place them on a table and reflect on the entire week. Each person share what sign they most relate to and why? Read aloud Mark:1-15. Do you think Jesus was the innocent victim of circumstances or was He really in control of the entire situation? What would you have said if you had been Jesus before Pilate.

Adult Families

Read aloud Christ Passion, Mark 15:1-39

SNACKS

A little bread and grape juice or wine, in memory of Jesus.

ENTERTAINMENT

Use this time to plan what services the family will want to be a part of at church or among friends during Holy

Week. Don't forget Holy Saturday to color the Easter eggs or maybe now is O.K. too. Decide together.

SHARING

1. Each share a time he or she felt especially jealous of someone. Compare that to Jesus and the religious leaders of this day.

2. Share a moment someone felt betrayed by someone else.

3. Share: This Holy week I wish to—

CLOSING PRAYER

Dearest Lord, how much our family loves you and we truly want to make this walk with you during Holy Week. Help us always to say Yes to you and your will in our lives. Teach us what the true wealth of life is, yes, it is yourself. Thank you Lord. AMEN.

GRAND UNION

The Original 24-Hour Store

Rheingold Light Beer
\$1.59

LIMIT 1 PER CUSTOMER. MUST BE 21 OR MORE YEARS OF AGE TO PURCHASE. EXCLUDING TOBACCO PRODUCTS.

Hellmann's Mayonnaise 32-oz. Jar **1.59**

Whole Kernel or Cream Style

Libby's Corn 2 16-oz. Cans **79¢**

Grand Union - Dinner

Mac. & Cheese 4 7 1/2-oz. Pkgs. **1.00**

Laundry Stain Remover

Shout 19-oz. Can **1.99**

Liquid Cleaner

Lestoil 28-oz. Btl. **1.69**

HEAVY DUTY DETERGENT

Wisk Liquid 64-oz. BTL. **2.99**

NET

Velda Ice Cream All Flavors 1/2 Gal. Ctn. **1.99**

Plus Dep. - Mountain Dew or Reg. & Diet

Pepsi Cola 8 16-oz. Btls. **1.69**

Keelbar - Regular or Unsalted Tops

Zesta Saltines 16-oz. Pkg. **79¢**

Grey Poupon

Mustard 8-oz. Jar **79¢**

Natural Sparkling

Perrier Water 23-oz. Btl. **69¢**

Sweet

Libby's Peas 2 16-oz. Cans **89¢**

Poly Bag Sugar, Lt. Brown, 10X Powder

Dixie Crystals 2-lb. Bag **1.59**

Thrive

Cat Food 18-oz. Pkg. **85¢**

Wishbone Lite 1000 Island, Russian, French or Italian Salad Dressings 8-oz. Btl. **59¢**

BLUE RIBBON

Pabst Beer 6 12-oz. CANS **1.99**

Cake Mixes - All Flavors

Pillsbury Plus 18 1/2-oz. Pkg. **83¢**

Aluminum Foil

Reynold's Wrap 25-ft. Pkg. **49¢**

Grand Union - White, Ass'd. - 2-Ply

Bath Tissue 4 Roll Pkg. **89¢**

The Big Freezer

Klondike

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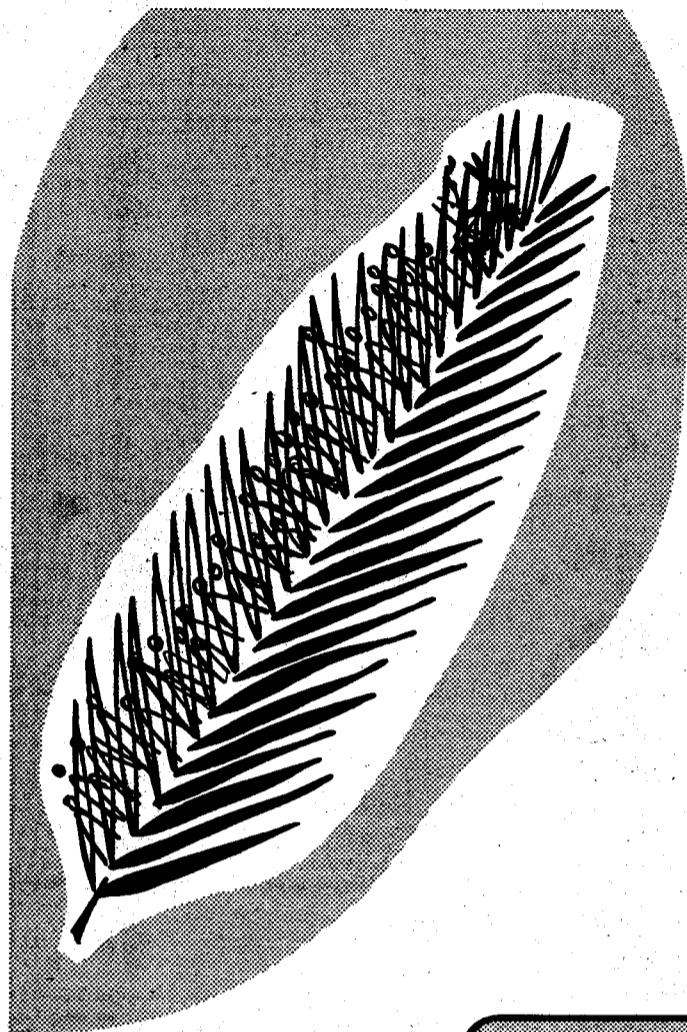
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VICTORY OVER DEATH

Readings: Isaiah 50:4-7; Philippians 2:6-11; Matthew 26:14-27:66



By Fr. Richard Murphy, O.P.

Holy Week, the most solemn week of the year, has arrived. It is time to pause in thought, to gaze into the past, and the future. Time well-spent. The philosopher Santayana once said, "One who is ignorant of history is condemned to repeat its errors." We look, to learn.

Five weeks of Lent have passed, during which time Jesus has occupied center stage. We have seen Him tested by temptation, and learned from that the kind of Messiah He was. On Mt. Tabor, where He was transfigured, we heard Him speak of His coming death. Next, we saw Him conversing with a Samaritan woman at Jacob's well, and heard Him telling her of the living water that would slake thirst forever, meaning by that the truth He had come to reveal. A bit later He openly claimed to be the "light of the world" (Jn 8:12), and demonstrated His power by giving sight to the man born blind. More astonishing even than that, he who would say "I am the Life" (14:6), was also a life-giver; Lazarus came forth from the tomb at His bidding.

WE HAVE MEDITATED, then, on Jesus the Messiah, stronger than the devil, and upon the Beloved Son of God, preacher of truth, giver of light and Master of death. Jesus is truly the tremendous, fascinating mystery.

In today's first reading, Isaiah speaks about the Suffering Servant of the Lord, a willing victim for others' sins. We are first puzzled at this, then impressed as we begin to understand something of what love is all about. In the second reading, Paul sends the Philippians (and us) a highly compressed expression of true

Christianity. Jesus who was pre-existent with God from all eternity, "emptied himself" of glory in becoming man. But in the end he was richly repaid for his obedience, for He is now known to be, and is universally saluted as, Lord.

Small wonder that the faithful, in every age, listen with rapt attention to the story of his passion and death. Jesus with great personal courage advanced resolutely towards His death, and by deliberately accepting it, gave a new dimension to unselfish love, and humility.

ON THIS ONE OCCASION, Jesus not only permitted, but took a hand in arranging a public manifestation in His honor. Palm branches, classical symbols of victory were waved about him as He rode in modest triumph from Bethany to Jerusalem. The air resounded to cheers ("hosannas") for the Son of David who came in the name of the Lord (Psalm 118:25). These joyous shouts are heard even today at Mass at the **Sanctus**.

The crowd that shouted Hosannas soon lost its enthusiasm, and in a short time clamored for Jesus' death. This comes as no surprise. All through the gospel, parallel to the growing light, a stubborn darkness also grew. As the passion unfolds, we view with awe the gigantic struggle between Good and Evil. It was a struggle to the death, and Jesus was the victor. Not even death could hold Him.

What makes Jesus' victory so stupendous, is that he shares it with us. Men may still die, but death - whether physical or moral - no longer has power to hold them captive. Blessed, thrice blessed is He who came in the name of the Lord.

It's a Date

St. Kieran's Parish will celebrate Easter with a Mass at Sunrise (6:30 a.m.) by Biscayne Bay. Location is 3605 S. Miami Ave., (adjacent to Mercy Hospital.) The parishioners issue an invitation to all to join them in the celebration.

St. Juliana's Church, 4500 S. Dixie, W. Palm Beach, will present "The Lord's Supper" a musical celebration of Liturgy by the "A Joyful Noise Ensemble" - the group that brought you "The Witness", on April 12, at 8:30 p.m. The public is invited. There is no admission charge.

Blessed Trinity Parish, 4020 Curtiss Parkway, Miami Springs, will hold a Seder Supper on April 14, at 7:00 p.m., in the Upper Room, (second floor of the school). A Jewish family will come as guests and preside at the Seder Meal. The parish priests will offer the Eucharist at the conclusion of the meal. Since it is a symbolic meal, guests should eat dinner before coming to the Seder. Donation, \$1.00 per person. For information: Sr. Jovanna Stein, O.P., 871-5780.

The Visiting Nurse Association of Dade County desperately needs volunteers who can devote a half day or whole day, weekly to open the Thrift Store Monday through Thursday and sell items to the public. Volunteers presently open the store on Friday and Saturday. The Thrift Store is located in their central office at 5880 N.E. 4th Ave. The Agency also accepts usable articles for sale. (No furniture, please). Call for pickup: 758-3322.

Father Solanus Guild will meet Sunday, April 12, at 2 p.m., at Blessed Sacrament Hall, 1701 East Oakland Park Blvd., Ft. Lauderdale. Election of officers.

The Visiting Nurse Association is holding an Open House at its Central office, 5880 N.E. 4th Ave., in Miami, on April 23, from 4 p.m. to 6 p.m. All persons interested in the work of the Agency are invited to attend. For information call 785-3322.

Concert for teenagers

Jon Polce, well-known Christian recording artist, will appear in concert at Christ the King Church, April 26, at 8 p.m. The concert is for teenagers, those who work with youth, and those who enjoy Christian music.

Jon ministers to the youth of New Jersey through a unique combination of coffee house and radio ministry. Last year he performed at the Pastoral Musician's Convention on Miami Beach, impressing young and old with contemporary biblical music and a lively faith.

All youth groups are welcome. Cost \$2.50 per person. Christ the King is at 1600 S.W. 112 Ave., Perrine Telephone 238-2485 for information.

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'Think One!'

Miami Rally for Jesus brings many Christians together

By Prentice Browning,
Voice Staff Writer

"Think one," read the banner over the Orange Bowl Saturday as thousands of Christians from all denominations and cultures and even people of different faiths gathered for a day of prayer and celebration at the first "Miami for Jesus" rally.

The Miami event, organized by the ecumenical leaders who put together the "Washington for Jesus" rally last spring, is just the beginning of what is hoped to be a 20-city sweep of the country with similar events over forthcoming years.

But no one would argue that Miami, facing its own serious problems, was an appropriate place for the rallies to begin.

"WE SINCERELY believe Jesus can do something for Miami and bring together different sects," said National Chairman John Gimenez before the event.

Catholics who attended the event seemed to agree that the main purpose of the gathering which featured speakers and music was unification.

"The main concern is the community, in order to pull together to transcend the language differences. The only bridge we can have is Jesus Christ," said Jim Lamb of St. Louis parish in South Miami.

About two dozen members of the parish car-pooled to attend the event and listen to their pastor Father David Russell who was one of the afternoon's

speakers. There would have been more, they said, but some of the younger members of the parish were attending a retreat.

"WE PRAY THAT the Lord sheds light on Miami so we can all be together," said parishioner Angie Fredella.

"These are people who know love and can share it," another parishioner added.

"I think this is great, we should have more of these things (ecumenical events)."

Father Russell, waiting on field before one of the rally marches around the stadium, expanded:

"THE COMMUNITY is desperately in need of healing within its religious bodies. If the body is fractured how can we even expect to have a powerful impact on the community? I think we should make time for ecclesiastical and personal renewal."

"It's rare that Catholics have a chance to join together with other Christians straight across denominational lines in acts of repentance, praise of God and love of each other."

"To the degree that it is that kind of experience, it's something the Lord uses for our Christian maturity."

Saturday was not a time for complex political posturing or serious discussion about local issues. It was a day of faith, and sharing of spiritual feelings.

As one enthusiastic young member of St. Cecilia parish put it simply: "I'm here for the Holy Spirit."



St. Louis church members enjoying the beginning of an afternoon rally at "Miami for Jesus".

Mrs. Doe honored for drug work

A member of St. Vincent de Paul parish was one of six women in the South Florida area honored Saturday as Community Headliners by the Greater Miami Chapter of Women in Communications during their annual brunch at Omni International Hotel.

At age 74, Mrs. Rebecca Doe is known in Dade County as the "dynamic backbone" of the federally funded Spectrum Program and Project Need, a preventative program dealing with mismanagement and misuse of drugs among the aged.

During the first year of the grant, Mrs. Doe has directed 84 seminars and spoken to 4,000 senior citizens in churches, retirement centers, hotels, condominiums, etc.

A Miami resident since 1967 she was formerly a staff member of the Expanded Nutrition Program of Florida Cooperative Extension Service. In addition she is committed to volunteer work of the Church, is a member of the Legion of Mary, Third Order of St. Francis and is a past president of the Marianettes Auxiliary of the Marian Council K. of C.

Service award to Conklin

The "Christian Love and Service Award" of the Palm Beach Deanery Council of Catholic Women was presented to Mrs. Arlene Conklin of Delray Beach last week. Given annually to an individual who has been "a living witness to Christ in our everyday world," the award was presented to Mrs. Conklin for service "above and beyond the call of duty."

The 1981 recipient is the Chairman of the Legislation Commission of the MACCW, the Palm Beach Deanery CCW, and her own local club, St. Mark's Women's Council, and has been responsible for thousands of let-

ters, phone calls and telegrams sent to legislators by the Catholic women. She has lobbied in the State Legislature on issues such as pro-life, sex education in the schools, and tuition tax credits. Active with Birthright and Birthline, Mrs. Conklin is Coordinator of the Respect Life Committee of Palm Beach County and a Vice President of the Palm Beach County Chapter of Women for Responsible Legislation.

Besides her responsibilities at home to a husband and four children, Mrs. Conklin has opened her home to numerous unwed mothers during the past few years.

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Twenty-three priests celebrate ...

The following priests are celebrating their golden and silver jubilees this year. They will be honored during a Chrism Mass to be celebrated by Archbishop Edward McCarthy on Monday, April 13 at 5:30 p.m. in St. Mary's Cathedral.

Golden jubilarians

Bishop Paul F. Tanner, D.D.

The seventh Bishop of St. Augustine, mother diocese of the Province of Miami, is now a resident of the Archdiocese of Miami following his retirement in 1979.

A native of Peoria, Ill., who was ordained a priest on May 30, 1931 for the Archdiocese of Milwaukee, Bishop Tanner was a high school teacher, assistant pastor and archdiocesan youth director in his home diocese, before being appointed director of the USCC Youth Dept. in 1942.

In 1945, the prelate, who is the co-author of a textbook, "Methods of Teaching Religion in Elementary Schools," was named assistant general secretary of the USCC. Nine years later the Holy Father honored him by elevating him to the rank of monsignor. For the next 10 years he served as general secretary of the USCC and during that time became the first priest holding that office to be appointed to the episcopacy.

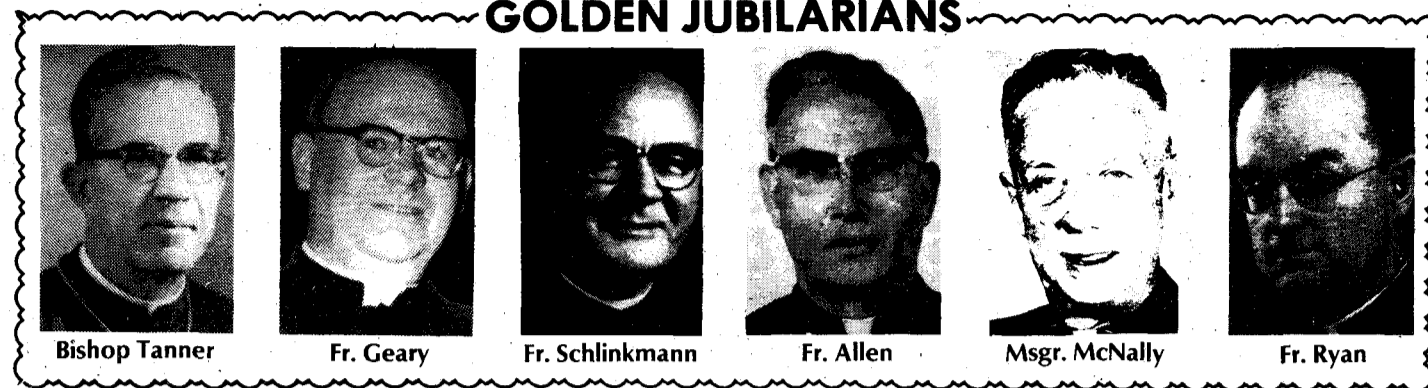
Following the death of Archbishop Joseph P. Hurley in 1967 Bishop Tanner was named Bishop of St. Augustine early in 1968. During the next 11 years, as the spiritual head of the nation's oldest Catholic community, Bishop Tanner ordained 20 new priests, dedicated nine new churches and numerous parish centers.

In addition he inaugurated a self-support system for financing the diocese which has been a model for other Sees throughout the nation and developed an in-house fund to finance parishes and other construction to avoid skyrocketing interest rates of banks and mortgage companies.

Fr. Timothy Geary

Now residing in St. William parish, Naples, Father Geary, who retired from active duty in 1973, is a native of Charleville, Ireland, who was educated in his native county and ordained on June 14, 1931 in Waterfront.

His first parochial assignment in the Diocese of St. Augustine was as an assistant for three years in Little Flower



Bishop Tanner

Fr. Geary

Fr. Schlinkmann

Fr. Allen

Msgr. McNally

Fr. Ryan

church, Coral Gables. From 1934 to 1939 he was an assistant pastor in St. Paul church, St. Petersburg.

He was named pastor of Sacred Heart Church, Homestead in 1939 and from 1941 to 1954 served as pastor of St. Margaret Church, Clewiston, St. Joseph Church, Stuart; and Immaculate Conception Church, Jacksonville. Late in 1954 he was assigned by the late Archbishop Joseph P. Hurley to organize a new parish in Naples.

From 1959 to 1960 he was pastor of St. Stephen Church, W. Hollywood and from 1960 to 1964 guided the parish of Blessed Trinity, Miami Springs. In 1970, after a pastorate of six years at St. Luke Church, Lake Worth, Father Geary was appointed chaplain at St. Joseph Residence, Fort Lauderdale.

At the Archdiocesan level he was director of the Apostleship of Prayer from 1958 until his retirement and while serving on S. Florida's west coast was Vicar Forane and spiritual moderator of the Southeast Coast Deanery of the Miami ACCW.

Fr. John W. Schlinkmann

A native of Germany, Father Schlinkmann studied for the priesthood in his home country and at Catholic University of America, which awarded him a Bachelorate in Sacred Theology prior to his ordination on June 9, 1931 at the National Shrine of the Immaculate Conception.

As a priest of the Society of the Divine Savior he served in St. George parish, Baltimore, following ordination, and came to South Florida as a chaplain at Holy Cross Hospital, Fort Lauderdale in 1956. He served in the same capacity at Miami's Mercy Hospital from 1957 to 1959 when he was named an assistant pastor at Little Flower church, North Palm Beach.

In 1972 he was reassigned as pastor of St. Gregory parish, Plantation, and chaplain there for K. of C. Council No. 5971. Two years later he was appointed pastor of St. Paul the Apostle parish, Lighthouse Point. In 1976 the late Archbishop Coleman F. Carroll appointed him to the Archdiocesan

Board of Consultors and chaplain at Lourdes residence, West Palm Beach. He retired June 1, 1977.

Fr. William F. Allen

Ordained for the Diocese of Alexandria, La. on July 5, 1931, Father Allen was educated in schools in Montreal, Paris, and Rome where he was awarded a Doctorate in Canon Law at the Lateran University.

A native of Chicopee, Mass. he also has a Bachelorate in Sacred Theology earned at the Parish Institute.

Father Allen, who now serves as an advocate in the Matrimonial Tribunal of the Archdiocese of Miami, was, from 1956 to 1966, director of the Boys' Home in Cottonport, La. In 1966 he was named pastor of St. Joseph Church, Monroe, La. where he served until 1968 when he became pastor of St. Joseph parish, Shreveport.

From 1956 to 1969 Father Allen was Procurator-Advocate in the Matrimonial Tribunal of the diocese of Alexandria.

Since he came to the Archdiocese of Miami in 1970 he has been an assistant at St. Joseph church, Surfside.

Msgr. Maurice W. Foley

A native of Chicago, Msgr. Foley studied for the priesthood at St. Mary of the Lake, Mundelein, Ill. prior to his ordination for the Archdiocese of Chicago on April 11, 1931.

A former chaplain in the U.S. Navy, he retired from active duty in 1972 and established residence in Broward County assisting in St. Elizabeth Church.

Fr. Edward W. Liebrich

Another golden jubilarian whose native city is Chicago is Father Liebrich who was also ordained on April 11, 1931 following studies at Quigley Seminary and St. Mary Seminary, Mundelein, Ill.

Since retiring from active duty in his home diocese he has assisted in St. Lucy parish, Highland Beach.

Msgr. James J. McNally

Born in Mechanicville, N.Y., Msgr. McNally was ordained on Dec. 19, 1931 for the Archdiocese of New York after studies for the priesthood at St. Joseph Seminary, Dunwoodie, N.Y. and Mt. St. Alphonsus Seminary, Esopus, N.Y.

The author of four books on thoughts for homilies in the 1950's, Msgr. McNally was the radio broadcaster for the annual Holy Name Rally at New York City's Polo grounds for six years. During the Korean War he recorded taped messages for the crews of American ships at sea which were without chaplains.

Since his retirement from active duty he has been assisting in St. Luke parish, Lake Worth.

Fr. Christian A. Retera, O.S.A.

A member of the faculty at Biscayne College, Augustinian Father Retera is a native of Antwerp, Belgium, who was ordained May 31, 1931 in Holland.

His studies for the priesthood were taken in Holland and at the University of Amsterdam which awarded him a Doctorate in Letters. He was assigned to the faculty at Biscayne College in August, 1971.

Fr. Philip Ryan, C.P.

A member of the Congregation of the Passion, Father Ryan was born in Lynn, Mass. and ordained on Feb. 8, 1931 as a Passionist priest.

He studied for the priesthood at Holy Cross Passionist Monastery and is presently stationed at Our Lady of Florida Retreat House, North Palm Beach. From 1960 to 1968 he assisted in St. Anthony parish, Fort Lauderdale.

Silver jubilarians

Fr. Thomas E. Barry

A native of Boston, Father Barry studied in schools of his home city before beginning his studies for the priesthood at the Franciscan Seminary in Hollidaysburg, Pa.

He completed philosophy and theology studies at Catholic University of America and was ordained to the priesthood on June 9, 1956 at the Shrine of the Immaculate Conception, Washington, D.C.

He came to South Florida in 1965, was assigned as assistant pastor in St. Hugh church, Coconut Grove, and subsequently served in the same position in the parishes of Holy Family, St. John the Apostle and St. Thomas the Apostle. Coincident with his first parochial assignment in the Archdiocese of Miami he also served as a

continued on p. 19

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...golden, silver jubilees

continued from p. 18

counselor at the Catholic Service Bureau and a student counselor at Immaculata-LaSalle High School.

In 1967 he was named chaplain of K. of C. Council 4772 in Hialeah as well as director of the English Cursillo Movement. From 1969 to 1973 he was administrator of SS. Peter and Paul Church and was then appointed pastor of the newly established St. Benedict parish, West Hialeah.

Since 1978 Father Barry has been a member of the faculty at St. John Vianney College Seminary and since last year has served as a chaplain for the Metro Dade Police Department.

Fr. Rocco D'Angelo

Ordained on May 31, 1956, Father Rocco D'Angelo is a native of New York City who attended schools there before studying for the priesthood at Holy Trinity Seminary, Ala.

He was ordained in Martinsburg, W. Va. after graduation from Catholic University of America, and was stationed at various parishes in Ohio, Puerto Rico, and California before coming to the Archdiocese of Miami in 1962. From 1962 to 1964 he was an assistant pastor in Holy Rosary Church, Perrine. From 1966 to 1968 he was an assistant at St. Berdanette Church, Hollywood.

A veteran of four years overseas duty with the Navy in World War II, Father D'Angelo also served as a student counselor at Our Lady of Lourdes Academy and was moderator of the CYO East Coast and Southwest Deaneries.

He is presently engaged in priestly ministry in the Diocese of St. Petersburg where he is administrator of Good Shepherd parish, Tampa.

From 1968 to 1970 he was an assistant pastor in St. Charles Borromeo parish, Port Charlotte and from 1970 to 1973 served in the same position at Espiritu Santo Church, Safety Harbor.

In 1973 he was named priest in charge of St. Peter Claver Church, Tampa and was for a time chaplain at Cor Jesu Retirement Center, Tampa. Since 1974 Father D'Angelo has also served as Tampa Port Chaplain.

Fr. Seamus Doyle

Now associate pastor of St. Rose of Lima parish, Miami Shores, Father Doyle was ordained June 3, 1956 in Wexford, Ireland after studying for the priesthood in St. Peter College.

For 18 years he was stationed in Auckland, New Zealand and Colorado. He came to South Florida on Jan. 20, 1975 when he was assigned as an associate pastor in St. Lawrence parish, North Miami Beach.

Since June 5, 1979, he has been serving in St. Rose parish.

Fr. Vincent T. Kelly

Born in Co. Clare, Ireland, the Archdiocesan Superintendent of Education attended Irish schools and was graduated from St. Patrick Seminary, Thurles, before his ordination on June 10, 1956.

For 12 years he served in the Diocese of Lincoln, Neb. where he earned a Master of Science in Education degree at Kearney State University.

He came to the Archdiocese of Miami in 1969 and was appointed associate pastor of St. Pius X Church as well as a member of the faculty at



Fr. Barry



Fr. Doyle



Fr. Kelly



Fr. Molano



Fr. O'Dea



Fr. Rynne



Fr. Backherms

Cardinal Gibbons High School, Fort Lauderdale. In 1970 he was named supervising principal of St. Thomas Aquinas High School, Fort Lauderdale, a position which he still holds.

Since 1975 Father Kelly has been Superintendent of Education in the Archdiocese of Miami. He is a representative of the Priests Personnel Board and also serves as president of the Senate of Priests and the Florida Association of Academic Non-Public Schools.

Fr. Ernesto Molano

A native of Manizales-Colombia, South America, he was ordained Nov. 18, 1956 in Columbia after completing studies for the priesthood at seminaries in Manizales.

He served in Colombian parishes and taught in the seminary of his home city until 1964 when he went to Rome to complete studies for a Licentiate in Canon law granted to him in 1966. From 1966 to 1971 he taught Canon law at the Manizales Seminary where he also served as rector of the minor seminary.

Since 1971, when he came to the Archdiocese of Miami has been a judge in the Matrimonial Tribunal and an associate pastor of St. Rose of Lima Church, Miami Shores.

Fr. William L. O'Dea

Ordained Feb. 4, 1956, Father O'Dea is a native of Braddock, Pa. who prepared for the priesthood at St. Fidelis Seminary, Herman, Pa. and St. Francis Seminary, Loretto, Pa.

Following graduate studies at Villanova University, Father O'Dea came to South Florida in 1963 and served as an assistant pastor in Little Flower parish. Coincident with this position he was also Scout Chaplain for the Broward County Deanery.

Late in 1965 he was assigned as assistant in St. Mark parish, Boynton Beach, where he served until the following year when he was named an assistant in St. Anthony Church, Fort Lauderdale. In 1969 he became an assistant pastor at St. Luke parish, Lake Worth where he was stationed until 1971 when he was named administrator of the newly established parish of St. Agatha in Sweetwater.

Since 1979 Father O'Dea has been pastor of Holy Spirit parish, Lantana.

Fr. John E. Reiser

A native of Clarksburg, W. Va., Father Reiser was ordained on June 9, 1956 following studies for the priesthood at the Abbey of Gethsemani, Trappist, Ky. and Xavier University, Cincinnati.

Formerly Novice Master and Retreat Master at Our Lady of Gethsemani Monastery, he came to the Archdiocese of Miami in 1965 and was for two years an assistant pastor at St. Lawrence Church, North Miami Beach. From 1969 to 1970 he was an assistant in Blessed Trinity Parish, Miami Springs.

In 1970 he was appointed ad-

ministrator and subsequently pastor of Our Lady Queen of Martyrs Church, Fort Lauderdale. Since 1971 he has been chaplain for Court Maria Regina of Catholic Daughters of America.

Fr. Thomas J. Rynne

Born in Ennis, Co. Clare, Ireland, Father Rynne was educated at Inagh National School, St. Joseph College, Mt. Melleray Seminary and All Hallows' College, where he was ordained June 17, 1956.

From late 1956 to early 1960 he served in parishes of the Archdiocese of Wellington in New Zealand. From 1960 to 1963 he served as an assistant in St. Francis of Assisi parish, Riviera Beach. In 1963 he was assigned as an assistant in St. Patrick parish, Miami Beach. From 1964 to 1968 he was administrator of Holy Spirit parish, Lantana.

During his assignment at Miami Beach, Father Rynne was chaplain to K. of C. Council No. 3270 and from 1965 to 1966 held the same chaplaincy in the Boynton Beach Council. For one year he was also spiritual director of the Palm Beach District of the Miami Council of Catholic nurses.

Since 1968 he has been pastor of St. John the Apostle parish, Hialeah.

Fr. Robert E. Backherms, S.M.

A priest of the society of Mary, Father Backherms was born in Akron, O. and attended schools there as well as the University of Dayton and the University of Fribourg before his ordination on July 22, 1956 in Fribourg.

A member of the New York Province of Marianists, Father Backherms has a Doctorate in Sacred Theology awarded him by the University of Fribourg and prior to coming to South Florida was a member of the faculty in various schools administered by his community.

He is presently a member of the faculty at Chaminade High School, Hollywood. In the early 1970's Father Backherms conducted retreats at both the Cenacle and Dominican Retreat House.

Fr. Nelson Fernandez

One of four priest-brothers, Father Fernandez is a native of Havana who studied at El Buen Pastor Seminary prior to his ordination on Sept. 16, 1956 in the Cuban capital's cathedral.

During the summer of 1961 he came to the Archdiocese of Miami and joined the staff of the Unaccompanied Cuban Children's Program as chaplain

in the Cuban Boys Home located at that time in Miami's northeast section.

Early in 1962 he was appointed an assistant pastor at St. Mary Cathedral where he served until 1965 when he was named an assistant in Immaculate Conception Church, Hialeah. Two years later he was reassigned to Fort Myers on S. Florida's west coast as an assistant in St. Francis Xavier parish and administrator of San Jose Mission. In 1970 he was appointed assistant pastor of St. Monica parish and one year later became an assistant in St. Francis de Sales parish.

Since 1973, Father Fernandez, whose sister, Lilia, is a Sister of St. Joseph and a member of the faculty of St. Mary Cathedral School, has been pastor of St. Robert Bellarmine Church. In addition he is chaplain of Our Lady of Charity Council of the K. of C.

Fr. Michael P. Hogan, O.S.A.

A native of Chicago, he attended the Augustinian College and Villanova University before being ordained a priest of the Augustinian Fathers on June 9, 1956.

After teaching in schools administered by his community in Detroit and Chicago, Father Hogan became public relations director for the order's midwest province with headquarters in Chicago. While stationed there he took graduate studies at DePaul University, which awarded him a Master of Education degree in Counseling in 1967. From 1970 to 1974 he was assistant principal and guidance director at Mendel Catholic Prep School, Chicago.

He came to the Archdiocese of Miami in 1974 and in 1978 was assigned to the staff of the Catholic Service Bureau as director of Alcohol Outreach services as well as an assistant pastor at St. Augustine Church.

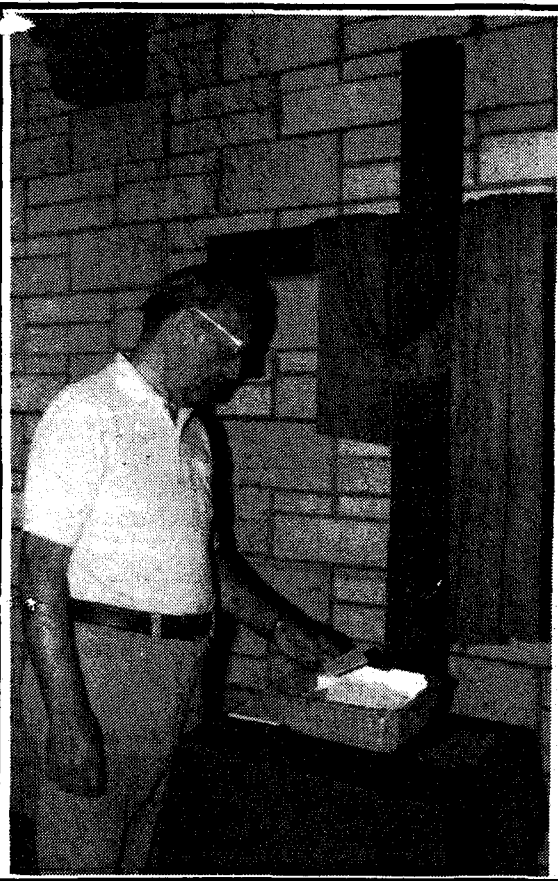
Father Hogan serves as president of the Dade County Council on Alcoholism. He is also a member of the faculties at Biscayne College and St. Vincent de Paul Seminary, Boynton Beach.

Fr. Edward D. Lowney, O.M.I.

Born in Lowell, Mass., Father Lowney studied for the priesthood at Oblate Seminary and Catholic University of America, Washington, D.C. as well as Boston College.

Prior to his ordination on June 9, 1956, he was awarded a Licentiate in

continued on p. 20



NAME DROPPER — John Cuccaro of St. Juliana drops a name in the basket at the foot of the Cross. Parishioners were asked to bring to church the names and addresses of Catholics away from Church and the sacraments, and place them in the basket. More than 193 names have been put in during the last four weeks.

Archdiocese Directories

Copies of the Archdiocese of Miami Directory for 1981-82, are now available.

Recently published directories contain addresses for all churches, institutions, schools, and social service agencies in the Archdiocese. Copies may be obtained by sending a check for \$3.50 each, payable to the Archdiocese of Miami, to:

Community Relations Office
6301 Biscayne Blvd.,
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Blame films for 'mystique' of violence

continued from p. 13

machismo violence that is "Taxi Driver's" reason to be and which tells us nothing about Bremer and Oswald but a great deal about director Marin Scorcese and writer Paul Schrader.

Since I don't belong to the trash-chic, movies-as-pure-fun school of film criticism presided over by Pauline Kael, I happen to think that movies have an effect on people and on society, including even those who don't go to movies. And I believe, furthermore, that a filmmaker, like every other kind of maker, is responsible for what he makes.

Scorcese and Schrader can't be held responsible for what happened that Monday afternoon in Washington but they, along with the likes of Brian de Palma ("Dressed to Kill") and Michael Cimino ("The Deer Hunter") and critics such as Ms. Kael who gleefully hail their worst excesses, are certainly responsible not only for the exploitation and the celebration of violence that occurs in films such as this but also for obscuring with their sensationalism issues of tragic significance in contemporary American society.

No, we can't blame filmmakers for assassinations and for the brutal murder of women. But we can blame many of them for making it more difficult to confront the ills of our society.

WE CAN BLAME them for distorting reality with fantasies — fantasies conjured up by the most advanced and persuasive cinematographic techniques at a cost of millions. We can blame them for a climate in which violence, especially machismo violence, has been elevated to a mystique. We can blame them for dulling our moral senses and making it more difficult to deal with the ills that plague us.

No, a pernicious movie may not have the same direct effect upon us that a badly positioned gas tank in our car might, but I think that we are deceiving ourselves if we believe that it has no effect. We can never link a particular case of lung cancer to a particular unfiltered smoke stack, but every unfiltered smoke stack that exists makes the atmosphere more dangerous to our lungs.

(Gallagher is on the staff of the U.S. Catholic Conference Department of Communication in New York and reviews films.)

Jubilarians celebrate

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Sacred Theology at Catholic U. and for the next 20 years served with his community of the Oblate Fathers of Mary Immaculate in Japan.

He came to South Florida late in 1976 and serves in St. George parish, Fort Lauderdale.

Fr. Martin J. McMahon, O.M.I.

Another Oblate Father observing his silver jubilee this year is Father McMahon, a native of Buffalo, N.Y. who was ordained on Sept. 15, 1956 following studies at the Oblate Seminary in Washington, D.C. and Catholic University of America, where he earned a Licentiate in Sacred Theology.

Father McMahon served as a chaplain at the Ohio State Hospital in Columbus from 1956 to 1961 when he became a member of the faculty at his community's High School, Brattleboro, Vt. For 10 years he served in parishes in the Carolinas.

Since 1976, when his order assumed the administration of St. George Church, Fort Lauderdale, he has served that

parish as pastor. In addition, he is the Faithful Friar of the Fr. Michael J. Mullaly Assembly of the Fourth Degree K. of C. in Broward County.

Fr. Joseph L. Nolan, C.S. Sp.

A member of the Holy Ghost Fathers, Father Nolan is a native of Co. Carlow, Ireland, who prepared for the priesthood at the college of his order before his ordination on July 15, 1956 in Dublin.

After serving as a missionary in Africa for more than 10 years, Father Nolan came to South Florida and in 1973 was assigned as an assistant pastor in St. Jerome parish, Fort Lauderdale, until later that year when he became associate chaplain at Holy Cross Hospital. In 1978 he was appointed assistant pastor of St. John the Baptist Church, Fort Lauderdale.

Father Nolan has two brothers who are also priests now in Ireland, but who formerly served in the Archdiocese.

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LEGALS - NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
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PROBATE DIVISION
File Number 81-1869
Division 01

IN RE: ESTATE OF:
ROSE JOAN CANALE,
Deceased

NOTICE OF ADMINISTRATION
The administration of the estate of Rose Joan Canale, deceased, File Number 81-1869, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is Dade County Courthouse, 73 W. Flagler Street, Miami, Florida, 33130. The names and addresses of the personal representatives and the personal representative's attorney are set forth below.
All interested persons are required to file with this court, WITHIN THREE MONTHS OF THE FIRST PUBLICATION OF THIS NOTICE: (1) all claims against the estate and (2) any objection by an interested person to whom notice was mailed that challenges the validity of the will, the qualification of the personal representatives, venue, or jurisdiction of the court.
ALL CLAIMS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Publication of the Notice has begun on April 10, 1981.

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JANICE MARIE CANALE
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Reaching those who left

By Father Philip J. Murnion

According to a Gallup Poll, as many as 49 percent of adults born into Catholic families do not participate in Mass on Sunday; nearly 20 percent of adults born into Catholic families consider themselves totally alienated from the church.

These statistics have been recognized by many parishes as a challenge. Well-planned efforts have been undertaken to invite non-practicing Catholics back to parish communities. There are even cases where it has been discovered that some people were just waiting for such an invitation.

Of course, it isn't easy to capture anyone's attention in today's society. The media and the mails are flooded with attempts to capture people's attention - to buy, to join, to support, to oppose. So the impact a parish will make in its attempt to reach out is going to depend on how intent it is to embody the Gospel in its worship, to be a community in which people care for each other, and to further the kingdom of God in the world.

WHAT CAN parishes and their people do about this challenge? Many parishes, spurred on by the 1974 Synod of Bishops in Rome, when church leaders from all over the world met to discuss "evangelization," and by the late Pope Paul VI's apostolic exhortation on evangelization, recognize that definite action is needed to reach Catholics who are alienated from the church. These parishes and their people want to share the meaning of faith in their lives.

The word "evangelization" simply means spreading the good news of Jesus - doing what the early evangelists of the church did.

As a matter of fact, there are several ways parishes and their people do this.

1. Parishes do the work of evangelization when they encourage people to reflect on the Gospel and to examine the meaning of their faith.



2. Parishes do the work of evangelization when their love and commitment can be seen in their celebration of the liturgy, in their preaching, in their care for youth and families, in their appreciation of people's struggles in life and in their hospitality. Then alienated Catholics, recognizing the Spirit within the parish, may want to look in on the church again.

3. Parishes do the work of evangelization when they undertake specific efforts to reach out to

people most in need.

THESE FOUR approaches are all dimensions of evangelization. They are ways to fulfill Jesus' mandate to make disciples of all people.

In fact, these four aspects of evangelization must be carried out together. Reaching out to others has little meaning if there are no efforts at the same time to deepen our own faith and to make the parish community an authentic expression of that faith. For one thing, the credibility of efforts to reach alienated Catholics increases when those efforts reflect our own love and interest in the faith.

We may even suggest that the primary means of Catholic evangelization is through the vitality of the parish and its people. For the parish is a people who are trying to be Christ in the world today. It is a community in which people come together to grow in faith and to support one another in living the life of Christ.

There can be many efforts to reach alienated Catholics. In fact, many efforts are needed, including all the well-planned efforts to capture people's attention, to train leaders for this work, to prepare to encounter the people who are, it must be remembered, not always alienated for the same reasons.

But nothing takes the place of the Christian community and its visible faith - the community that will be met when and if an alienated Catholic comes to the parish.

The word 'evangelization' simply means spreading the good news of Jesus - doing what the early evangelists of the church did.

people. Door-to-door visits, letters of welcome to all residing within the parish's boundaries. Articles and advertisements in local newspapers, and special events such as lectures or discussions devoted to questions and problems people have concerning the church, are among the ways parishes and their people do this.

4. Parishes do the work of evangelization when they promote activity that will influence society with the values of the Gospel, values such as freedom and justice and the value of caring for

**The Parish
and Its
People**

By Father John Castelot

It is generally agreed that the author of the Gospel of Matthew - who, for convenience sake, we still call Matthew - used the Gospel of Mark as one of his resources. But if Mark's Gospel was accepted and used with veneration in Matthew's community, why would another Gospel have been needed?

The answer does not lie in the author's desire to add material that Mark did not use.

MATTHEW'S GOSPEL is longer than Mark's (28 chapters against 16 in Mark's Gospel). Matthew also wrote a quite different Gospel. Even when he uses Mark, he frequently edits him, providing a fresh application of the traditional material.

So why was the Gospel of Matthew written? To come up with an answer, it needs to be realized that the Gospel do more than supply information about Jesus. They interpret the information about Jesus for specific Christian communities, each with its own preoccupations and problems.

Mark had applied the available material to the needs of his community, but Matthew's community was not the same as Mark's. Its basic makeup was different, and so was its situation, which brought fresh questions and fresh problems.

Matthew's community needed a new Gospel, therefore, one that spoke more directly to its concerns.

THE CAREFUL way the Gospel of Matthew is structured has led to descriptions of it as a "catechetical instruction." Apparently there was a need in Matthew's community for catechesis, for religious instruction. This catechesis was necessary for converts of different types, but it was necessary

also for established Christians, even those in positions of leadership. All of Chapter 18, for example, is directed to leaders.

Other concerns had to be dealt with, too. For example, there were those at the time Matthew's Gospel was written who questioned and challenged the Christians. The desire of the Christians to defend their position seems to be one the reasons why the Gospel of Matthew was written.

These kinds of needs had to be met and this called for a new Gospel, one that would keep the memory and the message of Jesus alive and relevant. Matthew's efforts to respond to these particular needs of his community give his Gospel a quite distinctive air.

But there were other, even more fundamental factors which influenced his recasting of the traditional material. These, too, we must take into consideration if we are really to understand this fascinating Gospel.

FOR READERS interested in acquiring a deeper knowledge of the Gospel of Matthew, I recommend the following books, all in paperback:

1. John Meier's commentary "on Matthew in the New Testament Message series, Michael Glazier, Inc., Wilmington, Del., 1980.

2. John Meier's, "The Vision of Matthew," Paulist Press, New York, 1979.

I found both books by Meier especially helpful.

3. On a more modest scale, but still excellent, is Donald Senior's "Matthew, A Gospel for the Church," Franciscan Herald Press, Chicago, 1973.

**Why
another
Gospel?**

The Parish and Its People

Tips for evangelizers

By Katharine Bird

George Clements, communications manager for IBM in Atlanta, Ga., was a force behind "Operation Homecoming," an evangelization effort of St. Thomas Aquinas Parish in Alpharetta, Ga. In the following interview, Clements talks about what the parish did to invite former Catholics back to the church.

Q. MR. CLEMENTS, WHY DO PEOPLE FIND IT DIFFICULT TO TAKE PART IN EVANGELIZATION EFFORTS?

A. I think most Catholics feel religion is a private matter. We don't feel comfortable talking about our belief in Christ. The typical person finds it hard to say, "The Mass charges my batteries." And lay Catholics have no tradition of going out to others on a personal basis to discuss religion.

Q. WHAT DOES THE WORD "EVANGELIZATION" MEAN TO YOU?

A. As I see it, evangelization means that every Christian is obligated to share the good news of Christ's resurrection and our salvation with other people. We can't keep it to ourselves. And this means every Christian, lay people and Religious, of all ages and backgrounds.

For me, the bottom line in evangelization is first, to look inward, to ourselves, to make sure our own faith is strong - to figure out why we are Catholics. Then, to reach out in a friendly way, first to our own folk, the alienated Catholics.

I got involved with Operation Homecoming after making a Cursillo (weekend retreat) because the pastor, a good friend, asked me to help in the summer of 1977.

Q. COULD YOU EXPLAIN HOW YOU RECRUIT PEOPLE TO EVANGELIZE OTHERS?

A. First, in our parish, we pound away at people on what it means to be a Christian in homilies and in the bulletin, through parish leaders and committee members. We remind people constantly of the obligation to share the faith.

Second, when we have five or 10 people ready to help, we show them how to evangelize. In Homecoming II, we turned to those who worked during Homecoming I to explain what they did.

I always tell people the best kind of evangelization is through simple conversation, one on one. Begin with someone you know - talking to one neighbor or relative about your faith. I also remind people you don't have to be experts on church history. You have to be able to say, "I like being a Catholic." Or, "My life is better" because of my parish and my religion.

Let me add, it is probably easier to do this here in the South. Being a Christian is a more open thing down here. Southern Baptists talk frankly about their religion. Many Protestant businessmen have Bible study groups over the noon hour. Some of this fervor rubs off on Catholics.

Q. COULD YOU GIVE EXAMPLES OF APPROACHES YOU HAVE USED?

A. Well, I've been working with a friend who drifted away from the church many years ago. I might say to him: "Hey, Harry, I'll bet you've never seen a Mass in English. Aren't you curious? Won't you come with me to Mass next Sunday?"

Or, again, if someone is having trouble with his kids, and has no spiritual anchoring in his life, I will try to introduce him to someone at the parish who is good with strangers.

Or a person can say something like, "I'd like to talk to you for a while about my church." This



'Evangelization means that every Christian is obligated to share the good news of Christ's resurrection and our salvation with other people. We can't keep it to ourselves. And this means every Christian, lay people and religious, of all ages and backgrounds.'

works best if you invite the person to some special parish event, like a social hour or a seminar.

Q. DO YOU FIND IT EASY TO APPROACH PEOPLE?

A. It's never easy. I never feel totally comfortable. I always think, "Am I going to say the right thing?" I worry people will walk away from me. I usually pray and have a knot in my stomach the whole time.

But the success stories keep me going. For instance, the man who was away from the church for 25 years and now comes to church at least sometimes.

And then, I have to believe that I am planting seeds. That my encouragement will bring someone back later on if not now.

St. Francis: Superhero

By Chris Sheridan

NEW YORK (NC) — Of all superheroes popularized by Marvel Comics — Spiderman, the Hulk, the Submariner — the one who made his debut in a comic book last October is one of the most unusual: St. Francis of Assisi.

The 50-page comic book, "Francis, Brother of the Universe," Marvel Comic's first religious publication, based on the life of the 13th-century founder of the Franciscan order, has been so well received that both Marvel executives and church officials are considering cooperating on more religious books.

"IT'S IN ITS SECOND printing," said Franciscan Father Roy Gasnick, director of the Franciscan Communications Office in New York and author of the comic book's scenario. "The original printing was 250,000 copies. The Paulist Press has already sold its 100,000 copies and has ordered 50,000 more. And Marvel has sent out 150,000 in normal distribution and 30,000 to their Collectors' Club."

The priest said in an interview that a Japanese edition is due out in the spring and that Marvel is negotiation for distribution of the comic in 10 countries.

"James Galton, the company president," he said, "is so pleased with the result that he approached us on doing the history of the church. But my initial reaction was that it would be too big a chunk. So I suggested as a starter four issues on the history of the church in this country. It sounds like a great project if we can get it off the ground."

Father Gasnick, a comic book reader and trader as a youngster, has also worked

The Marvel company president is 'so pleased with the result that he approached us on doing the history of the church.'

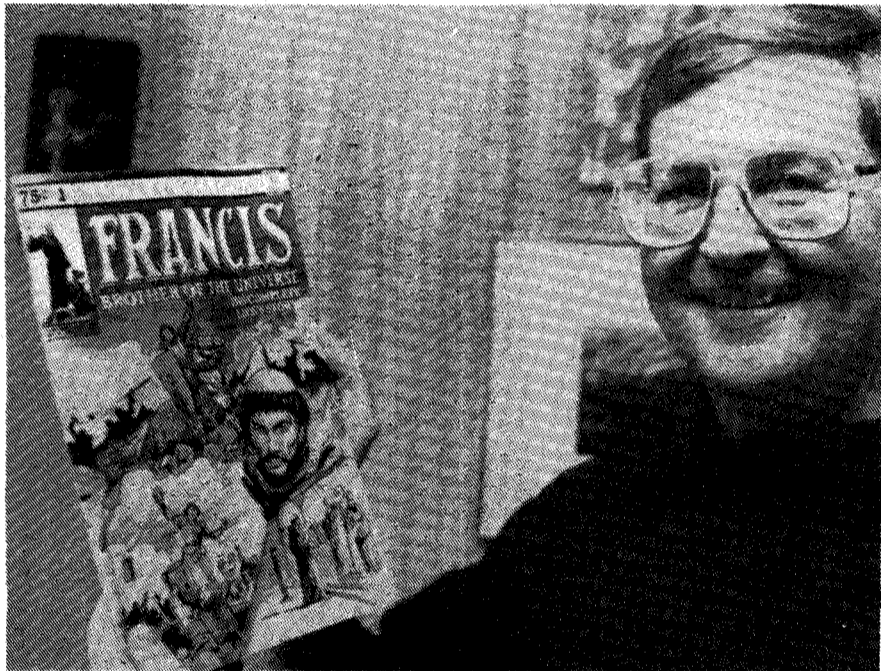
with Paramount Pictures in publicizing Franco Zeffirelli's film, "Brother Sun, Sister Moon," with NBC News on its hour-long documentary in 1977, "St. Francis of Assisi: A Search for the Man and His Meaning," and with the off-Broadway musical, "Francis," in 1978.

HE SAID HE used Omer Englebert's "Life of St. Francis," considered to be the definitive biography of the saint, as a guide for the scenario.

Father Gasnick said he wasn't too surprised at the comic's success. About 65 books a year are written on St. Francis, who remains a powerful force in the contemporary society because he "was so complex a person that he touched many fields of human endeavor," the Franciscan said.

"There was St. Francis the naturalist," he said, "the mystic, which attracts people of prayer; the personalist, who looked upon people as individuals rather than part of a crowd; the activist, who created an order-model of what the church should be like, based on small, caring communities; Francis the reformer; Francis the peacemaker, who tried to stop the killing of both sides during the Crusades; and the St. Francis who purposely identified himself with the poor and the oppressed."

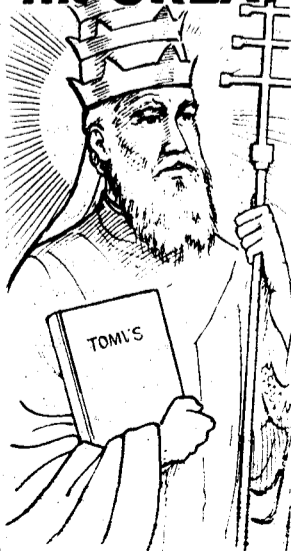
Meanwhile, Marvel is developing a full-length animated movie about St. Francis and another publisher has approached Marvel concerning the production of a St. Francis coloring book.



Franciscan Father Roy Gasnick, director of the Franciscan Communications office in New York, looks at the cover of the comic book on the Life of St. Francis of Assisi which is the first religious comic ever published by the Marvel Comics Group.

the Saints *by Luke*

ST. LEO the GREAT



LEO WAS BORN IN TUSCANY, ITALY. HE EMBRACED THE MINISTRY AND WAS MADE ARCHDEACON BY ST. CELESTINE. WHEN POPE SIXTUS DIED, LEO WAS CHOSEN POPE IN 440 ON ST. MICHAEL'S DAY.

DURING THIS TIME ATILIA THE HUN INVADED ITALY WITH HIS ARMY. HAVING CONQUERED THE CITY OF AQUILEIA AFTER A THREE-YEAR SIEGE, ATILIA MARCHED TOWARD ROME. MOVED WITH PITY FOR THE SUFFERING PEOPLE, LEO BOLDLY WENT OUT TO MEET ATILIA AND PREVAILED UPON HIM TO TURN BACK. ATILIA AND HIS HUNS TURNED BACK, LEAVING ROME UNTOUCHED.

PEOPLE ASKED HOW THE HUMBLE CONDUCT OF THE POPE COULD CHANGE ATILIA'S MIND. ATILIA DECLARED THAT, AS LEO ADDRESSED HIM, HE BECAME FRIGHTENED AT THE SIGHT OF A PERSON IN PRIESTLY ROBES WHO STOOD NEAR LEO WITH A BARED SWORD.

LATER, WHEN GENISERIC CAME, LEO'S SANCTITY AGAIN SAVED ROME. SEEING THE HERESIES WHICH WERE ATTACKING THE CHURCH, LEO BROUGHT ABOUT THEIR CONDEMNATION BY CALLING THE COUNCIL OF CHALCEDON; THE FATHERS EXCLAIMING, "PETER HAS SPOKEN BY THE MOUTH OF LEO."

THE POPE BUILT MANY CHURCHES. HE LEFT MANY LETTERS AND WRITINGS OF GREAT HISTORICAL VALUE. POPE ST. LEO, SURNAMED THE GREAT AND A DOCTOR OF THE CHURCH, DIED ON APRIL 11, 461, WHICH IS HIS FEAST.

Beat the 9-digit ZIP!

By Hilda Young

I was standing in line with 300 people the other day to buy 3-cent stamps to go with my 15-cent ones, when the rumor filtered down the line that the post office actually is serious about instituting a nine-digit ZIP code.

"Good heavens," the man behind me grumbled, "I've written letters shorter than that."

"Look at the positive side," his wife said. "It might force people to get to know each other again. They'd have major conversations just trading ZIP codes."

"THAT IS, if they could remember them," I smiled politely.

The 12-year-old standing on a skateboard in front of me did a 180. "No sweat," he said. "You just memorize it in three segments of three digits each."

"You are talking to someone who has been using the same recipe for spaghetti sauce since before Babe Ruth was a candy bar, young man," I said, "and I still look it up. How could I

memorize nine digits?"

The man who wrote short letters agreed. "If you're such a math wiz, kid," he said, "explain to me why we need 999 million potential numbers when there are only 230 million people in this country. Everyone of us could have three of our own private ZIP codes with that many numbers."

"HOW WOULD I ever get a number like that to fit into my address books?" I heard someone down the line yell.

"I'm not going to wear a dog tag just for a ZIP code," someone else said in a loud voice.

It was getting ugly. "Down with ZIP codes," screamed a little old lady. The crowd roared its approval.

"Zip lists, not letters," a group further up the line started to chant. The skateboard Einstein caught the spirit and painted a sign on his T-shirt: "Cancel codes, not stamps."

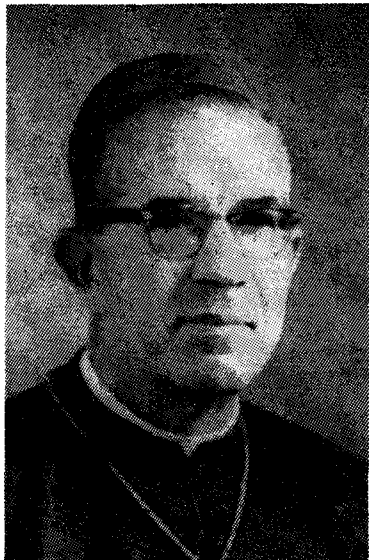
Frankly, I think it's a plot by the telephone company.

Aniversarios de Oro y Plata de 23 Sacerdotes

El día 13 de Abril la Arquidiócesis de Miami celebrará la Misa del Santo Crisma en la Catedral de St. Mary durante la cual se rendirá homenaje a 23 sacerdotes que este año celebrarán sus Jubileos de Oro y Plata, es decir 50 y 25 años de ministerio. A continuación la relación de estos dedicados servidores de Cristo.

En su Jubileo de oro:

● **Obispo Paul Tanner, D.D.** - Fué el séptimo obispo de la Diócesis de St. Augustine, de la cual surgió la Arquidiócesis de Miami, donde ahora reside desde su retiro en 1979. El Obispo Tanner nació en Peoria, Ill. y fué ordenado



Obispo Paul F. Tanner

sacerdote en Mayo 30, 1931, en Milwaukee. En 1942 fué asignado Director de Actividades de la Juventud de la USCC.

En 1954 el Santo Padre lo elevó al rango de Monseñor. Fué Secretario General de la USCC por 10 años y a la muerte del Obispo J. Hurley en 1968 fué designado Obispo de St. Augustine. Creó varias parroquias e inauguró el sistema de sostenimiento y financiamiento interno diocesano, que sirvió de modelo para otras sedes, ahorrando en los altos intereses hipotecarios.

● R. P. Timothy Geary.

Retirado del servicio activo reside en la Parroquia de St. William en Naples. Es natural de Irlanda, ordenado en Junio 14, 1931. Vino a la Florida y fué primero asignado párroco asistente en Little Flower, Coral

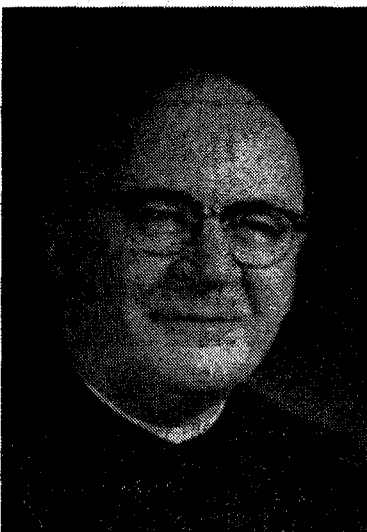
Cables y después en otras parroquias. Organizó la Parroquia de St. Ann en Naples



Rev. P. Timothy Geary

siendo su primer párroco. en 1970 ocupó la capellanía en la Residencia St. Joseph, Ft. Lauderdale. Fué Director Diocesano del Apostolado de la Oración desde 1958 hasta su retiro. También fué Director Espiritual y Vicario Foráneo del decanato del Sureste del AC-CW de Miami.

● **R. P. John Schlinkmann.** - Natural de Alemania donde estudió. Más tarde, en la Universidad Católica de América, se graduó de Bachiller en Sagrada Teología y fué ordenado en Junio 9, 1931 en Washington, D.C. Es miembro de la Sociedad del Divino Salvador y vino al sur de la

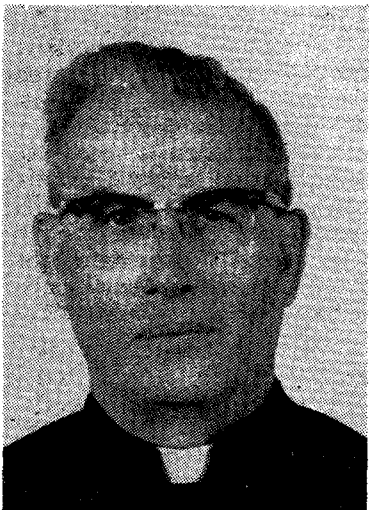


Rev. P. John Schlinkmann

Florida en 1956 como capellán del Hospital Holy Cross en Ft. Lauderdale, y después del Mercy Hospital en Miami. Sirvió en varias parroquias y fué capellán del Consejo N° 5971 de K. of C. hasta su nom-

bramiento como párroco de St. Paul the Apostle. En 1976 formó parte de la Junta Diocesana de Consultores. Se retiró en 1977.

● **R. P. William F. Allen.** - Ordenado en Julio 5, 1931 para la Diócesis de Alexandria, La. Estudió en Montreal, París y Roma donde obtuvo el Doctorado en Ley Canónica. Es nativo de Chicopee, Mass. Tiene título de Bachiller en Teología del Instituto de París. En 1956 fué asignado



Rev. P. William F. Allen

Procurador en el Tribunal Matrimonial de la diócesis de Alexandria; en 1970 vino a Miami donde es ahora letrado del Tribunal de la Arquidiócesis mientras sirve como asistente en la Parroquia St. Joseph, en surfside.

● **Mons. Maurice W. Foley.** - Nació en Chicago y ordenado sacerdote en Abril 11, 1931. Capellán de la marina de EE.UU. y retirado en 1972 estableció su residencia en Broward County donde asiste en la Iglesia St. Elizabeth.

● **R.P. Edward W. Liebrich.** - Natural de Chicago, fué ordenado en Abril 11, 1931 para su Diócesis de Chicago, donde sirvió hasta su retiro. Vino a residir a Highland Beach donde asiste en la Parroquia St. Lucy.

● **Mons. James McNally.** - Nació en Mechanicville, N.Y., ordenado en Diciembre 19, 1931. Autor de cuatro libros sobre homilias. Fué por seis años locutor oficial de las congregaciones anuales de Holy Name Society en el Polo Grounds de N.Y. Durante la guerra de Korea grabó mensajes para los barcos americanos que no tenían

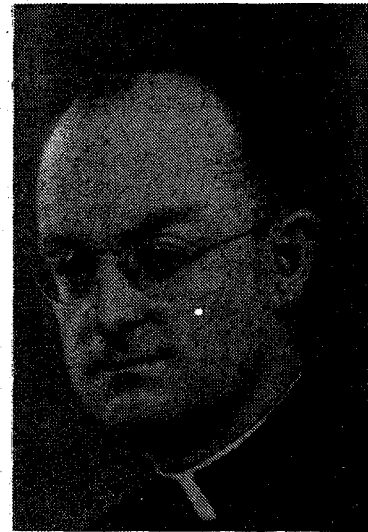


Mons. James J. McNally

capellán. Desde su retiro es asistente en la Parroquia St. Luke, Lake Worth.

● **R.P. Christian Retera, D.S.A.** - Natural de Bélgica fué ordenado en Holanda en Mayo 31, 1931, donde previamente recibió el Doctorado en Letras. En 1971 fué asignado a la facultad del Biscayne College. Pertenece a la Orden de St. Agustín.

● **R.P. Philip Ryan, C.P.** - Miembro de la congregación Pasionista, Padre Ryan nació en Lynn, Mass. y ordenado en Febrero 8, 1931. Estudió en un seminario de la Orden y ac-



Rev. P. Philip Ryan, C.P.

tualmente sirve en la Casa de Retiros de Ntra. Sra. de la Florida, North Palm Beach. Desde 1960 a 1968 sirvió como párroco asociado en St. Anthony, Ft. Lauderdale.

En su Jubileo de Plata:

● **R.P. Tomas E. Barry.** - Nativo de Boston. Ordenado en

Washington, D.C. en Junio 9, 1956; vino a Miami en 1965 sirviendo en varias parroquias y como consejero en el CSB y en Immaculata/La Salle. Capellán de K. of C. N° 4772 y director de Cursillo en inglés. Párroco de St. Benedict, Hlh. desde 1973 y profesor de St. John Vianney Seminary. Capellán del Departamento de Policía de Dade.

● **R.P. Rocco D'Angelo.** - Nació en N.Y.C. Ordenado sacerdote en Martinsburg en Mayo 31, 1956; sirvió en Ohio, Puerto Rico y California y cuatro años en la marina de EE.UU. durante la II Guerra Mundial. Vino a Miami en 1962 donde ha servido en varias parroquias. Actualmente sirve en la Diócesis de St. Petersburg.

● **R.P. Seamus Doyle.** - Ordenado en Irlanda, su patria, en Junio 3, 1956, vino a la Arquidiócesis de Miami en 1975; fué párroco asociado en St. Lawrence, No. Miami Beach hasta 1979 en que fué asignado a la parroquia St. Rose of Lima, Miami Shores.

● **R.P. Vincent T. Kelly.** - Desde 1975 es Superintendente Arquidiocesano de Educación. Fué ordenado sacerdote en Irlanda en Junio 10, 1956. Sirvió 12 años en la Diócesis de Lincoln, Neb., donde obtuvo su Diploma de Pedagogía. Vino a Miami en 1969 como asociado a la Parroquia St. Pius X y profesor de la Escuela Superior Cardenal Gibbons, en Ft. Lauderdale. En 1970 fué nombrado Supervisor Principal de St. Thomas Aquinas en la misma ciudad.

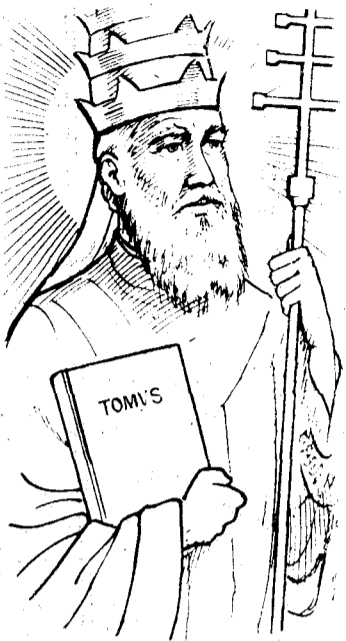
● **R.P. Ernesto Molano.** - Natural de Manizales, Colombia, donde fué ordenado sacerdote en Nov. 18, 1956. Obtuvo su Licenciatura en Ley Canónica en Roma y después enseñó esta materia en Manizales, donde fué rector del seminario menor. Vino a Miami en 1971 y sirve como juez en el Tribunal Matrimonial y como párroco en St. Rose of Lima, Miami Shores.

● **R.P. William O'Dea.** - Natural de Pensylvania; ordenado en Febrero 4, 1956. Vino a Miami en 1963 sirviendo en varias posiciones y parroquias. En 1971 fué nombrado administrador de la recién creada parroquia St. Agatha, en

sigue en la p. 4A

San León Magno

ABRIL 11



sobre Roma. A su paso dejaba miseria, muerte y desolación. El Papa León movido por la piedad hacia el sufrimiento del pueblo, salió al encuentro de Atila y valientemente le habló al bárbaro y su voluntad y decisión prevalecieron logrando que el Huno y sus tropas se retiraran dejando a Roma sin tocarla.

La gente no comprendía cómo el humilde guía de los cristianos pudo hacer retroceder a Atila, quien confesó que cuando el Papa le hablaba él sintió miedo ante la presencia de un personaje en ropas sacerdotales que estaba junto al Papa y blandía una espada desnuda. (A San Miguel Arcángel se le muestra con una espada.)

León nació en Toscana, Italia. Profesó el ministerio y fué nombrado Arquidiácono por San Celestino. Años más tarde, a la muerte de San Sixto, el Papa, León fue elegido para sucederle, precisamente el día de San Miguel Arcángel, en el año 440. Es significativo que fuera elevado a la silla de Pedro en tan señalado día porque San León fué un valiente e incansable defensor de la Iglesia.

Durante su tiempo Atila el Huno, "el azote de Dios", invadió a Italia con sus fuerzas. Una vez que el Huno tomó la ciudad de Aquilea marchó

En estos tiempos la Iglesia era desgarrada por la herejía y San León rigió sus destinos con una firmeza y amplitud de miras que le convirtieron en el salvador de la civilización occidental. En su lucha contra las herejías convocó el Concilio de Calcedonia en 451 e hizo definir las naturalezas divina y humana en la única persona de Cristo.

Compuso muchas oraciones del Misal y dejó muy hermosos sermones para las solemnidades, muchas cartas apostólicas y otros escritos sobre la fé por lo que la Iglesia le honró con el título de Doctor. Falleció el 11 de Abril del año 461.

San Justino

ABRIL 14

San Justino, filósofo y mártir, fué uno de los apologistas más importantes del siglo II. Por propia confesión se conoce que Justino llegó al cristianismo en su búsqueda de la Verdad, inquietud que le llevó a través de todas las escuelas del pensamiento de la época y cómo al conocer el pensamiento cristiano se consagró a Cristo y a la

defensa de sus doctrinas que consideró la única segura y verdadera filosofía.

Se hizo célebre por las dos apologías que tuvo el valor de dirigir a los emperadores Antonino y Marco Aurelio, crueles perseguidores de los cristianos. Murió decapitado en Roma el año 165.

Rededicación al Espíritu Santo, Pide el Papa

Vaticano (NC) - El Santo Padre pidió a todas las Conferencias Episcopales Católicas del mundo incluyendo los patriarcados del rito Católico Oriental, enviar uno o más obispos delegados a Roma para los servicios del Día de Pentecostés, Junio 7 de 1981 para "confiar al poder del Espíritu Santo la Iglesia y su misión entre las naciones de hoy y mañana."

La invitación estuvo contenida en una carta del Papa a los obispos que marca el 1600 aniversario del Primer Concilio de Constantinopla, en el cual se definió la Naturaleza Divina del Espíritu Santo y el 1550 del Concilio de Efeso, que proclamó la Divina Maternidad de la Virgen María.

La carta de 21 páginas fechada en Marzo 27 pasado y dada a la publicidad el 31 del propio mes, refuerza la importancia de estos antiguos concilios para temas contemporáneos tales como ecumenismo, renovación de la Iglesia y la crisis de vocaciones.

"Estos grandiosos aniversarios no pueden permanecer meramente como recuerdos del pasado para nosotros", dijo el Papa. "Deben refrescar la vida de fe de la Iglesia, deben revitalizar su espiritualidad, ciertamente deben encontrar una manifestación externa de su sempiterna relevancia para la comunidad de los creyentes".

El Papa declaró que las celebraciones en Roma, con ceremonias en las Basílicas de San Pedro y Santa María Mayor, permitirán a toda la Iglesia renovar conjuntamente "la herencia que hemos recibido de la habitación alta en Pentecostés en el poder del Espíritu Santo".

"No hay duda que en la presente etapa de la historia de la Iglesia y de la humanidad, hay una necesidad especial de penetrar aún más y dar nueva vida a la verdad acerca del Espíritu Santo", dijo Juan Pablo II expresando su esperanza en que los Concilios de Constantinopla y Efeso que "eran expresiones de la fe enseñada y profesada por la Iglesia no divi-



Su Santidad Juan Pablo II

da, nos hará crecer en mutua comprensión con nuestros amados hermanos del este y del oeste, con los cuales no estamos todavía unidos por la total comunión eclesial".

Dijo que la Iglesia Católica junto con otras Iglesias busca "en oración, con humildad y confianza los caminos hacia la unidad". Pero señaló que la Iglesia Católica no abandonaría la especial veneración por la Virgen María, que en ocasiones ha sido un obstáculo para el progreso ecuménico...El Concilio Vaticano II "con bienaventuradas palabras sumariizó la inquebrantable relación de María con Cristo y con la Iglesia". Dijo sobre la renovación de la Igle-

sia "que era a la vez un modernizar y un consolidar lo que es eterno y constitutivo de la misión de la Iglesia". Tal renovación "puede llevarse a cabo sólo en el Espíritu Santo, lo que quiere decir con la ayuda de Su luz y Su poder".

Añadió el Papa que los efectos del Espíritu Santo en el esfuerzo de renovación son cruciales para la unidad interna de la Iglesia, para el florecer de las vocaciones para el sacerdocio y para la vida religiosa, para el crecimiento del apostolado laico y para el proceso ecuménico dentro de la cristiandad y para el andar de la Iglesia por el mundo moderno, que debe extenderse en dirección a la justicia y la paz".

St. Michael: Viene Orador Sagrado en Semana Santa

El Rev. Padre José Díaz Fernández, canónigo de la Catedral de Santiago de Compostela, España, y distinguido orador sagrado ha venido a la Parroquia St. Michael the Archangel, W. Flagler y la Avenida 29 en Miami, donde dirigirá un triduo de predicaciones.

El programa del triduo será como sigue:

El Lunes y Martes Santos 13-14 de Abril, comenzará el triduo a las 8 p.m. con la

Gran Baile por VIII Aniversario de Impacto

¡Mayo 9 de 1981, Día de las Madres!

La cita es en el Casablanca Banquet Hall, 855 SW 22 Avenida, para bailar celebrando el VIII Aniversario del Movimiento Impacto y a las mamás en su Día.

Para entrada e información llamar a Angel López al teléfono 595-6684.

celebración de la Eucaristía.

Miércoles Santo, día 15, continúa el triduo con servicio penitencial.

Jueves Santo, día 16, Misa de la Cena del Señor con la ceremonia del lavatorio de los pies a las 8 p.m. Seguirá la adoración del Santísimo Sacramento hasta la medianoche.

Viernes Santo, día 17, Via Crucis y Sermón de las Siete Palabras por el mismo predicador del triduo, Rev. P. Díaz Fernández, a las 3 p.m. Acción Litúrgica de la Pasión, Muerte del Señor y veneración de la Santa Cruz a las 8 p.m.

Sábado Santo, día 18, Vigilia Pascual, Bendición del fuego y del Agua. Misa de Gloria a las 9 p.m.

Domingo de Resurrección, Misas según el horario de los domingos con Misas Solemnes, en Inglés a las 10 a.m. y en Español a las 11 a.m.

La comunidad de Fe de St. Michael the Archangel invita a todos los fieles a conmemorar la pasión, muerte y resurrección del Salvador del Mundo.



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"Orad por el Fin de la Guerra en Líbano", Juan Pablo II

Por José P. Alonso

El Papa Juan Pablo II suplicó el domingo 5 de Abril, durante su charla del Angelus ante unas 100,000 personas reunidas en la Plaza de San Pedro, que se ponga fin a la guerra en el Líbano.

"Es una situación angustiosa, la agonía de toda una nación que no puede ser prolongada por más tiempo y ante la cual la conciencia y la opinión pública no pueden permanecer insensibles", dijo el Papa.

(Este mismo día el secretario de estado de EE.UU., Alexander Haig anunciaba en Jerusalén que su gobierno había lanzado una campaña diplomática tratando de poner final al actual recrudecimiento de la lucha en el Líbano.)

"Una monja católica y dos monjas musulmanas que traían ayuda a los lesionados en una ambulancia fueron muertas; la artillería ha atacado numerosos hospitales, escuelas e iglesias", continuó el Papa. "Hemos intervenido tratando de lograr la paz hasta donde las posibilidades lo han permitido, con incansable dedicación para poner fin al bombardeo. Los obispos de Líbano han apelado a la solidaridad de su hermanos obispos de todo el mundo".

Juan Pablo II rogó a la multitud que elevaran oraciones para que el Pueblo libanés reciba el don de la paz y la serenidad y que sus líderes

"tengan la visión y el valor de tomar las decisiones apropiadas que pongan fin a las luchas y la violencia".

Aunque la guerra anticristiana del ejército sirio y los terroristas del Frente de Liberación de Palestina contra los cristianos lleva ya mucho tiempo ensangrentando el Líbano (téngase en cuenta que ésta no es una guerra civil entre libaneses cristianos y musulmanes sino una guerra anticristiana promovida por el FLP y apoyados por las fuerzas sirias que envió allí Naciones Unidas) pocos son los católicos y cristianos de otros países, excepto los católicos del rito maronita, que se preocupen de la triste y sangrienta situación de sus hermanos de Líbano.

La lucha en el Líbano es anterior a la de El Salvador y sin embargo los mismos que claman tanto y publican tantas informaciones sobre El Salvador aparecen como ignorantes de los bombardeos y los crímenes que se cometen contra los oprimidos valientes cristianos de Líbano.

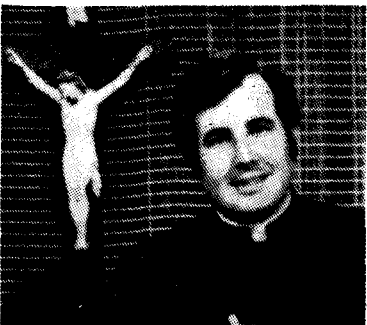
Un corresponsal de TV norteamericano de origen hispano, Gerardo Rivera, pasó varias semanas en el Medio Oriente investigando la guerra en el Líbano y recogió de labios de miembros del Frente de Liberación Palestino la confesión espontánea de su vinculación con el gobierno ateo de Rusia, el cual les costea viajes, armamentos, entrenamiento y cuan-

to necesitan para continuar su guerra anticristiana y de subversión en el mundo entero. El documental transmitido por televisión a toda la nación norteamericana y a muchas otras "vía satélite", no dejó la menor duda de quien revuelve y altera la paz en el mundo.

Sin embargo, de este lado del Atlántico estamos un poco ciegos y algo más que sordos al clamor y al sufrimiento de nuestros hermanos libaneses (maronitas). No tenemos ojos ni oídos más que para los reclamos de "los pobres del Salvador que luchan por su liberación" hasta el extremo de que ya nadie recuerda las atrocidades cometidas por esos "pobres terroristas" con sus ametralladoras y bombas y las casas que incendiaron con niños y mujeres adentro por el solo delito de ser la familia de algún funcionario del gobierno o no simpatizar con el terrorismo.

Católicos en general, laicos o sacerdotes, tienen la obligación moral de atender a los necesitados de cualquier bando, Cristo nos mandó amar al enemigo, pero Cristo mismo nos manda a ser justos, a no tener intereses partidistas o ¿qué significa aquello de "a Dios lo que es de Dios y al Cesar lo que es del Cesar"? Creo que nuestros hermanos de Líbano también necesitan nuestra ayuda y sobre todo nuestras oraciones, muchas oraciones y apoyo moral.

Sermón de las Siete Palabras por el Padre Nickse en la Catedral



P. José P. Nickse

El Sermón de las Siete Palabras, de antigua tradición entre los fieles hispanos, será ofrecido por el Rev. Padre José P. Nickse en la Catedral Santa María de 3 a 5 p.m. el Viernes Santo, Abril 17. Radio WQBA, 1140 Kc., transmitirá el Sermón en vivo desde la Catedral y Dynamic Cablevision de Hialeah presentará el sermón en su programa de TV en

español esa misma noche.

La Comunidad de la Catedral de Sta. María tiene el gusto de invitarles el próximo 17 de Abril a celebrar la Pasión y Muerte de nuestro Señor Jesucristo mediante los oficios de Viernes Santo a las 6 p.m., seguido por la procesión del Santo Entierro y de Nuestra Señora de los Dolores, de tan honda raíz Hispánica, que saldrá a continuación de los oficios de esta Catedral situada en el 7525 N.W. 2ª Avenida.

Misas de Resurrección y Panamericana en Epiphany

La Parroquia de Epiphany, situada en la 57 Avenida SW y Calle 83, celebrará en sus jardines la Misa de Resurrección el Domingo a las 6 de la mañana. La Misa será bilingüe y concelebrarán el párroco Monseñor John O'Dowd y el Padre Rogelio Esquivel.

A la una de la tarde, todos los domingos, se ofrecerá la Misa

Panamericana que será amenizada por las hermosas voces del coro panamericano de la Parroquia cantando música litúrgica de todos los países de América.

La organización de estas Misas es fruto del esfuerzo del Comité Litúrgico Hispano y Monseñor O'Dowd invita a todos los fieles.

Tradicional Fiesta Cubana de San Juan Bosco

Con gran entusiasmo se prepara en la Parroquia de San Juan Bosco la tradicional "Fiesta Cubana" con kioscos llenos de atracciones, mucha y variada

comida, música, bingo y diversiones diversas. Todo lo que se recaude engrasará la colecta anual de las Caridades del Arzobispado.

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"Judas, uno de los doce, fué a los príncipes de los sacerdotes y les dijo: ¿Qué me dais si os lo entrego? Ellos prometieron darle treinta monedas de plata. El traidor les dió una señal: Aquel a quien yo bese, ése es, prendedle".

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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.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

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NOTICIAS DE LA SEMANA

CATECISMO EN ESPAÑOL ¡BIENVENIDO!

Washington (NC) - Para abril se espera la publicación en castellano del manual catequista de 1979 "Sharing the Light of the Faith" (Compartir la Fe), anuncia sor Mariella Frye, de las Misioneras Auxiliares del Sagrado Corazón y coordinadora del proyecto. También se espera revisar la edición original en 1984 pues "el manual debe marchar con los tiempos". Una comisión consultó con miles de catequistas y sacerdotes antes de producir el texto final.

CAMPAÑA CONTRA LA IGLESIA

Chile (Nc) - En respuesta a una campaña de los medios de comunicación para que se imponga impuestos a todas las propiedades de la iglesia, "que se ha hecho rica con el privilegio de la exención" según afirman, el cardenal Raúl

Silva de Santiago hizo un repaso de los servicios a la comunidad prestados por las escuelas, hospitales, asilos y cooperativas constructoras de su arquidiócesis. Hogar de Cristo construyó 38,200 viviendas de bajo costo en diez años, INVICA (Instituto de la Vivienda) construyó en dos décadas 20,800 viviendas y levanta actualmente 1,500 para los pobres. Las 500 iglesias y capillas no pagan impuesto por ser lugar de culto "construido por el pueblo" y exento como otros templos no católicos. Los 10 hospitales, 78 asilos de ancianos, 16 orfanatos y 141 clínicas prestan servicios médicos y sociales a gran número de habitantes, y comparten la exención otorgada a centros similares privados. Unos 130,000 niños y jóvenes asisten a las 234 escuelas de la iglesia, desde la escuela rural hasta la Universidad Católica. De estas instituciones, 159 reciben subsidios para becas a los pobres, y no pagan im-

puestos como no los pagan las privadas. "La condición verdadera de estas propiedades es de servicio a la comunidad, los medios con que se sirve al culto divino y al desarrollo humano", comentó el cardenal. Al referirse a propiedades comerciales de la arquidiócesis y de las congregaciones religiosas, el cardenal declaró que todas pagan impuestos como las demás. De modo que la Iglesia no disfruta nada que no disfruten otros y en cambio da a la comunidad lo que otros no dan. Todos los medios de información gozan también de exenciones tributarias.

NUEVA YORK EN PIE CONTRA DROGAS

Nueva York (NC) - Los casi dos millones de católicos, sus 407 parroquias y 349 escuelas en Manhattan, Bronx y Staten Island, más siete condados se mobilizan en una campaña para combatir el difundido uso de los narcóticos entre jóvenes y niños, y robustecer a la familia cristiana, según anunció el cardenal Terence Cooke de Nueva York. Un estudio de expertos sobre tratamiento de droga-adictos y las causas sociales precedió al anuncio.

DECISIVA MEDIACION DEL PAPA

Vaticano (NC) - Declara Lech Walesa, jefe del movimiento obrero independiente Solidaridad, que el Papa Juan Pablo II y el cardenal Stefan Wyszynski de Varsovia han jugado un papel decisivo para aliviar los conflictos con el régimen comunista sobre la libertad sindical. Una huelga general anunciada para el 31 de Marzo, que bien pudo provocar una invasión soviética, fue suspendida por voto obrero aunque el gobierno no accedió a todas las condiciones. Se sabe que el cardenal se reunió con el primer ministro Gen. Wojciech Jaruzelski; por su parte el papa se opuso a cualquier interferencia extranjera, al paso que pidió a sus compatriotas polacos resolver la crisis con responsabilidad y espíritu de paz.

Mensaje Urgente

Estimado amigo:

Deseo ponerles al corriente de algo que está sucediendo aquí en el condado de Polk (Florida) que podría tener repercusiones estatales y nacionales si no actuamos ahora. En el colegio de enseñanza superior "Polk Community College" en Winter Haven, los homosexuales están tratando de formar una coalición de estudiantes. Una reciente decisión de la Corte federal del Distrito, prohibiéndole al centro de estudios votar en contra de que se organice formalmente dicho grupo, ha beneficiado a los homosexuales en sus esfuerzos y no hay mucho que podamos hacer para revocar la decisión.

Sin embargo, opino que el actuar de acuerdo con los deseos de mis electores al redactar las normas de este estado es mi deber constitucional. ¿Pueden Uds. imaginarse la presencia de "clubs" de homosexuales en su iglesia, su escuela, y el lugar donde Uds. trabajan? Para evitar esto introduje el proyecto de ley SB 108 en Enero, haciendo ilegal la formación de coaliciones o grupos organizados de homosexuales en cualquier colegio de enseñanza superior (state community college). Creo que en la forma en que he redactado el proyecto de ley SB 108, si su constitucionalidad es disputada en las cortes, pasará triunfante la prueba y podrá llegar a ser ley.

NUEVO ARZOBISPO DE DETROIT

Vaticano (NC) - El Papa Juan Pablo II nombró arzobispo de Detroit al obispo de Gaylord, Mich., Mons. Edmund Casimir Szoka, de origen polaco, y le llamó en gesto extraordinario a Roma para comunicárselo. Sucede al cardenal John Dearden, quien renunció a la edad de 73 años en julio. La arquidiócesis tiene 4.4 millones de población, la mayoría de trabajadores de la industria automotriz, agobiada por el desempleo.

Ciertamente, si hemos de prevalecer sobre las cortes liberales, debemos aferrarnos a las tradiciones que nos han enseñado, y permanecer firmes en ellas después de haber hecho todo lo que podamos hacer. Por lo tanto, le exhorto a que se una a mí y haga lo que enseña la palabra de Dios en Jeremías 33:3: "Llámame y yo te responderé y te mostraré cosas grandes y ocultas que tú no conoces". Les ruego a que recaben la ayuda de Dios en sus oraciones, basándose en este verso bíblico, y después actúen rápidamente. Nos quedan sólo unas pocas semanas antes de que comience la sesión de 1981 de la Legislatura Florida. Les aseguro que este proyecto de ley no será fácil de aprobar, como tampoco lo será lograr que el Comité de Educación del Senado (en el cual está ahora mi proyecto de ley) vote para dejarla pasar al senado en pleno para ser aprobada o rechazada. Por lo tanto, les pido a Uds. que se pongan en contacto (por carta, personalmente o ambos) no sólo con los senadores y representantes de su distrito, sino también con los que son miembros del Comité de Educación del Senado. Cuando SB 108 sea aprobada por el senado en pleno, pasará al comité de Educación de la Casa de Representantes; por este motivo encontrará la lista de todos esos legisladores al final de este artículo.

La palabra de Dios está clara y la labor que tenemos que hacer está ante nosotros, ¡con la ayuda de El no fracasaremos!

SENADOR ALAN TASK

Dirija su correspondencia a:

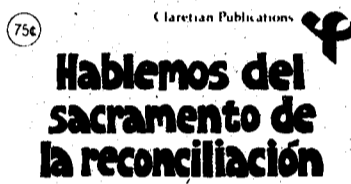
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Don Nuevos Libritos del P. Santana



Padre Francisco Santana
Ilustraciones de Ricardo Flores



Padre Francisco Santana
Ilustraciones de Ricardo Flores



Dos recientes libritos del Padre Francisco Santana, de nuestra Arquidiócesis, recién puestos a la disposición del público por Publicaciones Claretianas. Ambos son ilustrados y su texto sencillo y ameno puede ser leído tanto por adultos como por los niños. Utilísimos en las sesiones de estudio horageñas.

Aniversarios de Oro y Plata de 23 sacerdotes

viene de la p.1A

Sweetwater y en 1979 fue nombrado párroco de Holy Spirit en Lantana.

● **R.P. John E. Reiser.** - Nativo de West Virginia estudió en la Abadía Trapista de Gethsemani, Ky., y ordenado en Junio 9, 1956 sirviendo en varias parroquias hasta 1970 en que fue nombrado párroco de Our Lady Queen of Martirs, Ft. Lauderdale, y en 1971 Capellán de Court Maria Regina de Catholic Daughters of America.

● **R.P. Thomas J. Rynne.**

Nacido en Irlanda fue ordenado en Junio 17, 1956. Llegó a Miami en 1960 sirviendo en varias parroquias y como capellán de dos Consejos de K. of C. hasta 1968 en que fue nombrado párroco de St. John the Apostle en Hialeah.

● **R.P. Robert Backherms, S.M.** - Nativo de Akron, Ohio.

Ordenado en Fribourg en Julio 22, 1956, es sacerdote de la Sociedad de María. Tiene Doctorado en Sagrada Teología y sirvió en varias escuelas de su comunidad antes de venir a Miami. Al principio de la década de los 70 dirigió retiros en Cenacle House y Dominican Retreat House. Actualmente es profesor de la Escuela Superior Chaminade, Hollywood.

● **R.P. Nelson Fernández.**

Ordenado sacerdote en la Catedral de la Habana, su ciudad natal, en Septiembre 16, 1956. Arribó en Miami en 1961 y formó parte del programa Niños Cubanos Sin Compañía. Sirvió en la Catedral de Miami

y otras parroquias hasta su nombramiento como párroco de St. Robert Bellarmine. Tres de sus hermanos son también sacerdotes en esta arquidiócesis y una hermana, Lilia, es monja de las Hermanas de St. Mary. Padre Nelson es Capellán del consejo Ntra. Sra. de la Caridad de K of C.

● **R.P. Michael Hogan, OSA.**

Natural de Chicago, estudió en el Colegio de la Orden Agustina antes de su ordenación en Junio 9, 1956. Durante 22 años enseñó y dirigió colegios de la orden y en 1978 vino a Miami, siendo asignado asistente en la Parroquia St. Augustine al mismo tiempo que sirve como consultor del CSB en el programa para alcohólicos. Es además presidente del Consejo

sobre Alcoholismo de Dade County, director de Bethesda Manor, centro de rehabilitación para alcohólicos, y miembro de las facultades de Biscayne College y del Seminario St. Vincent de Paul.

● **R.P. Edward D. Lowney, OMI.**

Licenciado en Teología, tué ordenado en Junio 9, 1956. Natural de Lowell, Mass. Los siguientes 20 años sirvió en Japón con su comunidad de Oblatos de María Inmaculada. Vino a la Florida en 1976 y sirve en la Parroquia St. George, Ft. Lauderdale.

● **R.P. Martín J. McMahon, OMI.**

También Oblato de María Inmaculada; es natural de Buffalo, N.Y. Fue ordenado en Septiembre 15, 1956 y es Licenciado en Teología. Sirvió

con su orden en Ohio y en las Carolinas y también en la facultad de la Escuela Superior oblatra en Vermont. Cuando la arquidiócesis dió la administración de la parroquia St. George a los Oblatos, Padre McMahon fue su párroco. Es también Fiel Fraile de la Asamble Fr. Mullaly de 4to. Grado de K. of C.

● **R.P. Joseph L. Nolan, C.S.Sp.**

Nativo de Irlanda estudió en el seminario de la orden Padres del Espíritu Santo y ordenado en Julio 15, 1956 en Dublín. Sirvió en Africa más de 10 años. Vino a la Florida en 1973 y fue asignado párroco asociado en St. Jerome, y luego en St. John the Baptist, ambas en Ft. Lauderdale. Es hermano de dos sacerdotes en Irlanda quienes sirvieron antes en Miami.