

Judge O'Connor:
Too early to
evaluate, based
on voting record.
P14



SAYS PAPAL SEC'Y OF STATE

Eucharist seeks social justice

By Nancy Frazier

VATICAN CITY (NC) — The Eucharist calls Christians not only to "good sentiments" but to an "effective and vigorous engagement" in acts of social justice, said Cardinal Agostino Casaroli, Papal secretary of state.

He wrote on behalf of Pope John Paul II, to Cardinal Hyacinthe Thiandoum of Dakar, Senegal, president of the international symposium on "Responsibility, Sharing, Eucharist," held July 13-15 in Toulouse, France.

'It is not a question only of good words . . . Charity is written necessarily in actions'

The meeting was in preparation for the 42nd International Eucharistic Congress (July 16-23) in Lourdes, France.

The French-language letter was released by the Vatican along with a list of the seven members of the pontifical mission to the Lourdes congress. Approximately 60,000 participants are expected at the Congress.

THE AILING POPE John Paul II will be represented by Cardinal Bernardin Gantin, the 59-year-old president of the Pontifical Justice and Peace Commission and the Pontifical Council "Cor Unum."

The African cardinal is expected to bring to Lourdes a message written by the pope from his hospital bed in Rome's Gemelli Polyclinic. Pope John Paul had planned to attend the congress July 21-23 until he was wounded in an assassination attempt

May 13 in St. Peter's Square.

Cardinal Casaroli said in the letter that participants in the Toulouse symposium "will do well to look first, with clarity, at world realities and especially at the less favored regions or human groups, where hunger or various menaces burden the life of man or his inalienable rights."

The Eucharist "builds the church and unceasingly calls the church to be a fraternal community and a ferment of brotherhood in the world," the cardinal said.

"IT IS NOT a question only of good words or good sentiments," he added. "Charity is written necessarily in actions, in concrete attitudes, in the responsibility for service, for sharing, not only between Christians but among all our human brothers and sisters."

"It supposes an effective and vigorous engagement — the cry of those who are dying of hunger and violence await it," Cardinal Casaroli said. "It seeks above all justice."

He urged "every Christian nourished by the Eucharist . . . to give witness in his or her family, in his or her workplace or living environment, without neglecting to also participate in overt initiatives on behalf of the most universal needs."

The eight-day congress at Lourdes will feature processions, round-table discussions, concerts and language-group conferences. It will close with the ordination of priests.

The key events will be the various eucharistic celebrations in different languages, rites and locations, following the congress theme: "Jesus Christ, bread broken for a new world."



Cooling it

Laughter springs from the mouths of Jodi Spratt, 9, and Joli Boulet, 4, who have discovered a way to beat South Florida's heat wave during a recreation break at a Fort Lauderdale Bible school summer vacation.

Handicapped unite at special Mass

By George Kemon
Voice Feature Editor

More than 600 people — handicapped, their families, friends, clergy and well-wishers — packed St. Clement Church in Fort Lauderdale last Sunday afternoon as Archbishop Edward A. McCarthy, assisted by Auxiliary Bishop Agustin Roman, said a special Mass in honor of the International Year of Disabled Persons.

The handicapped people came; the hearing-impaired, the blind, the crippled, the mentally retarded, from all over Broward and Dade County to honor Our Lord and be with Him in observance of this special day set aside for them.

THEY CAME in wheel chairs pushed by family or friends. They came by car, driven by loved ones or people who volunteered. Some even came by taxi and in special vehicles constructed to handle wheel chairs.

The Church buzzed with happy and cheerful noises. The Mariañ Center Children added to the joyful noise with their angelic voices as they sang

God's praise and brought smiles to the faces of those assembled.

The Knights of Columbus, always impressive in their capes, tuxedos, and flashing swords were present in force as honorary protection for the Archbishop.

A highlight of the ecumenical service following Communion was the ren-
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- **SALVADOR — Where does Vatican stand? P15**





COUNTDOWN FOR ERA — In Baltimore, 80-year-old Sarah Baron voices her opinion as she and other members of the National Organization of Women hold an ERA Countdown Rally. Ms. Baron also rallied 60 years ago in Washington for women's right to vote. Rallies for the ERA were held throughout the country recently. One year remains for ratification of the Equal Rights Amendment.

Benedictines, peace activists arrested at White House

WASHINGTON (NC) — Ten people, including five nuns, were arrested recently while praying for peace on the White House grounds.

They participated in the usual White House tour given visitors and then afterwards, in two separate groups, as tourists filed out of the grounds, broke away, stepped over chains marking areas off limits to unauthorized personnel, and knelt and prayed. Such an offense is usually considered a misdemeanor.

Those arrested were Benedictine Sisters Mary Lou Kownacki, 39, national coordinator of the Benedictines for Peace and chairperson of the national executive council of Pax Christi U.S.A.; Carolyn Gorney-Kopkowski, 41; Pat Lupo, 37; and Marlene Bertke, 49, and their laywoman associate, Deni Howley, 27, all of Erie, Pa.; and School Sister of Notre Dame Mary Irving, 46, of St. Paul's College, Washington, who were in one group of prayer-demonstrators; also Ellen Grady, 18; Steve Hooper, 27; Gayle Fassett, 31; all of Baltimore, and Frank Carver, 59, of Trumansburg, N.Y.

According to their supporters who weren't arrested, the lay people, like the Religious, have been involved in the peace movement and supporters of such Catholic peace and anti-poverty groups as the Community for Creative Non-Violence (CCNV), Washington, and Jonah House, in Baltimore, which have been sponsoring

demonstrations and other activities at the White House for a month. The demonstrators arrested July 10 bring to 168 the total of prayer-demonstrators arrested at the White House since June 2, according to CCNV member Mitch Snyder.

The 10 arrested said they wanted to promote peace and to protest the Reagan administration's priorities in military and defense spending and cutbacks in social services.

"I believe in life and in peace and I see our own government going in just the opposite direction," said Sister Mary Irving. "It seems some kind of public prayer response is needed to demonstrate that Christians believe in peace and life."

"We think we have kind of a mandate from the gospel and from our church to both speak for the poor and to work against the arms race," Sister Kownacki said. She added she has been arrested three times in the last several years, including once before at the White House, for demonstrating for peace.

Church of England to allow divorced to remarry

LONDON (NC) — The Church of England (Anglican) has voted to allow the remarriage in church of divorced persons during the lifetime of a former spouse, something which had been forbidden.

On the final day of its meeting the church's General Synod voted by substantial majorities of all three houses of bishops, clergy and laity in favor of the principle "that there are circumstances in which a divorced person may be married in church during the lifetime of a former partner."

But any practical implementation of this decision is not expected before 1983 because the synod has called for a report on the question of the pastoral care of the divorced and remarried. This report would establish the range of procedures that could be followed in cases "where it is appropriate for a divorced person to marry in church in a former partner's lifetime."

Nicaraguans warned on Freedom of Press

MANAGUA, Nicaragua (NC) — A meeting on freedom of the press sponsored by the Nicaraguan Human Rights Commission provided a forum for criticism of the government by political groups and non-governmental media.

Among participants, in the event were delegates from the Social Christian Party, the Social Democratic Party, the Conservative Party and the Constitutional Liberal Party. There were no Sandinista media represented.

Fabio Gadea Mantilla, director of Radio Corporacion, said some of the actions by the Government resembled the tactics practiced by the overthrown regime of Anastasio Somoza when the press was intimidated through censorship, withholding of government advertising and threats.

However, another critic of the Sandinistas, Pedro Joaquin Chamorro, co-editor of the independent daily, La Prensa, said that "in the last few months there have been encouraging signs" for a free press.



News At A Glance

Archdiocese pays for altar

PHILADELPHIA (NC) — The Philadelphia Archdiocese has paid the city of Philadelphia \$204,569 for the platform and altar built by the city for the visit of Pope John Paul II in 1979. The U.S. Supreme Court let stand without comment lower court decisions that city payment for the platform and altar on Logan Circle in Philadelphia would be unconstitutional. The American Civil Liberties Union had brought the suit challenging the city's payment for them. The Philadelphia Archdiocese had originally offered to pay for the altar and platform and repeatedly stated its willingness to do so.

Vatican opposes Gov. control of news

VATICAN CITY (NC) - Bishop Agnellus Andrew, vice president of the Pontifical Commission for Social Communications, sharply warned against excessive government control of the news. In an interview on Vatican Radio the Vatican official rejected proposals for the New World Information Order which he said would give control of the media to governments. "Another great reality that has emerged recently is the project for a New World Information Order which has found concrete expression in the MacBride Report, with the denunciation of the excessive dependence of the Third World upon the West as regards information," Bishop Andrew said. "It is necessary to encourage the Third World to have its own sources of information. On the other hand, there is the danger that too much power will be given to the state in the field of information. It is claimed that the state should have absolute control of information, which is quite different from the church's teaching on the freedom of information," he added.

Pope Accepts resignation of Bishop Scanlon

WASHINGTON (NC) — Pope John Paul II has accepted the resignation of 75-year-old Bishop John J. Scanlan of Honolulu, Hawaii, a native of Ireland who has headed that diocese for 13 years. Msgr. Clemente Faccani, charge d'affaires at the apostolic delegation in Washington, announced the resignation.

Mother Teresa on Abortion in Japan

WASHINGTON (NC) — Mother Teresa exposed the abortion problem in Japan during her visit in April, according to Father Anthony Zimmerman, executive director of the Japan Family Life Association. In Japan, where abortion has been legalized since 1948, "The average family has one or more abortions," Father Zimmerman said in a June visit to Washington. He was looking for an American distributor to handle a film showing Mother Teresa's anti-abortion speech in Japan. A country with just more than 100 million people, less than half the population of the United States, Japan has a million more abortions a year, 2.5 million compared to 1.5 million. Abortions outnumber births by 1.2 to one. "Most mothers want small families because they have to work," said Father Zimmerman.

NAWR Meet in Boston

BOSTON (NC) — The four-day annual meeting of the National Assembly of Women Religious (NAWR) began with criticism of oppressive structures, discussed by the chairwoman of the NAWR board, and ended with the approval of resolutions opposing the Reagan administration's budget and the draft and backing the Equal Rights Amendment. More than 200 members of the NAWR attended the organization's 11th annual meeting at Emmanuel College in Boston. While many of those attending the meeting were members of congregations of sisters, others were laywomen, married or single. In an opening address, Dominican Sister Marjorie Tuite, chairwoman of the NAWR board, said: "There's a groaning in the universe to be free. The first task is to hear the groaning, and the despair of the people who utter it."

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Not one vocation but many, Serrans learn

LOUISVILLE, Ky. (NC) — "There is not one vocation but many." That theme was the common thread weaving together the activities of the 39th annual Serra International convention in Louisville, Ky.

"We have a trinity of vocations — priests, vowed Religious and baptized Christian," said Nicholas A. Spinella of Richmond, Va., new president of Serra. He addressed some 1,400 delegates from 14 countries. "Together we make up the church, Christ's mystical body on earth. Each responds individually to God's call to service," Spinella said.

In a keynote address, Father Richard McBrien, chairman of the theology department at the University of Notre Dame, said there are a variety of ministries in the church today. He described them as ordained and non-ordained and priests, Religious and lay people. The lay ministry is not a second class ministry but an integral part of the church's mission, he said.

With the decline in the number of priests, perhaps "the Lord is forcing us to fall back on essentials," he said. It may be that in the future one role of the priests will be to integrate all these different ministries, he said.

His criteria for ministers included good mental and physical health, theological and moral virtues, and "a sure sense of the church."

James Hitchcock, history professor at St. Louis University, said the central problem in the vocation crisis is "What do we mean by priesthood and religious life?"

One issue may be whether or not

the priesthood and religious life are perceived as necessary and important, he said. "We may be caught in a vicious circle, with fewer priests and more responsibilities given to lay people, Hitchcock said. The risk is that the priesthood may not be considered important, he said.

Other speakers discussed the priesthood, religious life and married state.

Bishop Walter Sullivan of Richmond listed major directions in the church which shape the type of priests and seminarians needed.

"In an age of increased lay involvement and emerging leadership roles, today's seminarian must certainly be a people's person. He himself must not only have ability and interest in ministry but a willingness to share that ministry with others."

In a homily at a Mass opening the convention, Archbishop Thomas J. McDonough of Louisville said that "God will always provide priests." Archbishop Edward McCarthy was co-celebrant of the Mass.

Sister Charlene Wedelich, superior general of the Sisters of the Divine Providence, said the church is calling all of its members to proclaim the gospel. The difference between the laity and Religious is a matter of available time, she said.

"Religious are called to be fulltime in the service of God and his people, called to be available and answer needs that no one else can meet, called to live radically Gospel values," Sister Wedelich said.

In a talk on marriage, Jesuit Father



LOCAL SERRANS entertained seminarians and potential seminarians at the Bath Club on Miami Beach this Saturday. Above, Serran program director John Cosgrove (far left) and Serra president Al Kolski chat with seminarians (from left) Mat Roebuck, Kevin McGee, and Kim Keegan. Archbishop Edward McCarthy and Bishop John Nevins also attended.

John Powell of Chicago, who has a weekly television program called "American Catholic," told the convention participants that it is "important to see love correctly to understand marriage."

"It is important that we don't see love as a feeling. If love were a feeling, we would be like a human yo-yo, going up and down. Feelings come

and go," he added. "We need to see love as a gift" and as a "life commitment," Father Powell said. "Love works for those who work at it. Marriage is a do-it-yourself kit. You have to work at it."

He told married couples to keep reminding each other: "I'm your man, I'm your woman, we're going to make it."

24 Lay ministers vow to serve

By Sue Blum
Voice Correspondent

Calling the ceremony a sign of "a new stirring of life in the Church," Archbishop Edward McCarthy recently commissioned twenty-four more lay ministers to serve in the Archdiocese of Miami.

The newly-commissioned ministers bring to 92 the total of Ecclesial Lay Ministers in the Archdiocese people who after two years of prayer and training have committed five years of their lives to working in specific ministries within their parishes.

THE CELEBRATION at St. Mary's Cathedral was also the occasion for accepting 19 new candidates to the program, all from St. Joan of Arc parish in Boca Raton.

"We sense a new commitment of the laity, a new recognition of their role, a new stirring of life in the Church during these troubled times," said the

Archbishop moments before the commissioning.

The Archbishop told the candidates, their families and friends, that "if the decline of spirit and morals is to be reversed, the members of the Church must awake from slumbers of indifference, break out of the shackles of conformity, and rediscover the

cedes Scopetta, director of the Office of Lay Ministry, presented the 24 candidates, accompanied by their pastors, for commissioning by the Archbishop.

THE NEW LAY ministers will serve in many different areas of ministry, including evangelization, home visitation, liturgy, adult Christian formation, marriage, family, youth, care of the sick and the deaf and ministry to

parish, West Palm Beach; Gladys and Luis Gonzalez, Rosmary Ortega, and Margarita and Fernando Senra of St. Benedict parish, Hialeah; Joan Farese and Margarita and Alfredo Romagosa of St. Coleman parish, Pompano; Mary Ahring of St. Jude parish, Tequesta;

Emily Dameron, Emilio Diamantis and Rose Marie Montenegro of St. Juliana parish, West Palm Beach;

Julie Mahlbacher and Helen Tenaglio of St. Luke Parish, Lake Worth;

Lynda and John DiPrima of St. Maurice parish, Ft. Lauderdale;

Patricia Lobasz of St. Paul of the Cross parish, North Palm Beach;

Dawne Fleri of St. Timothy parish, Miami; and

Angelina Franetovich and Rita Luther of Visitation parish, North Miami.

Teresita Pulido will work with the Office of Lay Ministry and the Archdiocesan Marriage Tribunal.

'We sense a new commitment of the laity, a new recognition of their role, a new stirring of life in the Church during these troubled times.'

dynamism of other ages as each Catholic . . . accepts personal responsibility for proclaiming by word and deed the Gospel of the Lord Jesus."

After a candlelight ceremony in which the 19 new candidates were accepted into the program, Dr. Mer-

the Hispanic community.

The newly-commissioned ministers are:

Francisco Mestre and Eleanor and Michael Robel of Holy Cross parish, Indiantown;

Mary Leahy of Holy Name of Jesus

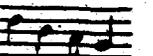
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A place to go for refugees with big problems

By Prent Browning
Voice Staff Writer

A Cuban refugee recently walked into the Hialeah Outreach Office, 1075 E. 4th Ave., asking for assistance. Her family was desperate for a place to live.

Like many recently arrived refugees, they faced a whole range of potentially overwhelming problems. But since October of last year, help has been available in the form of the Hialeah center, a social agency staffed by the Catholic Service Bureau and Health and Rehabilitative Services.

THE SERVICES of the agency are manifold. In the above example, the family, including a husband and wife, the wife's father and two children, were referred to a resettlement agency which found them an apartment and paid the first month's rent.

But the agency, with four full-time bilingual social workers, was able to help in other ways also.

Counselors discovered that the wife was upset because her father was drinking heavily. In time, the father was referred to a program for alcoholics, and the wife, also with the



The director (above) of the Hialeah office, Mercedes Campano, counsels Hialeah residents. Separate staff members are assigned to Cuban refugees.

agency's help, found a job in a hospital. The family now seems to be adjusting well and the two children are receiving good marks in school.

THE WORKERS are not always so successful, Director Mercedes Campano readily admits. But the greater the need, the greater the potential for assistance, and Hialeah is going through a difficult period right now, says Campano.

About half of the approximately 300 people case workers see every month are refugees, although the office is also there to serve members of the general community, who might not be able to seek other help because of transportation difficulties.

Campano, a former Cuban diplomat, says that housing and unemployment are two of the most pressing problems.

"THERE'S NOT the housing available for the poor and middle class. The rent is so high people spend three-fourths of their salary on housing."

For those living on social security,

making ends meet is even more of a problem.

"The only solution is cheaper housing. . . Sometimes we help them look at the situation and encourage them to get together with another person on rent."

MRS. CAMPANO says that some people are disillusioned by low paying jobs.

"I tell those that are coming here that it's a land of progress and anyone can make it. It's a matter of waiting just a bit. For those who want to work, they can do it."

Then there is the freedom that America offers.

"The difference is very notorious; coming from a Communist country to a land of freedom is like night and day. They adjust to freedom little by little. The real enjoyment of freedom comes slowly."

THE OFFICE also provides supportive services for the elderly and helps them obtain the aid they are entitled to.

Counseling is also a large part of the services provided.

Feelings of loss after a separation from one or more family members during the flight to the United States is probably the most common form of emotional distress that the office encounters, the director says. But there are groups where refugees can meet to discuss common difficulties in adjusting to this country.

THE PROBLEMS of the general Hialeah population, however, are only too familiar to society as a whole.

"I tell those that are coming here that it's a land of progress and anyone can make it. It's a matter of waiting just a bit. For those who want to work, they can do it."

ABOUT HALF of those who come to the office are unemployed, but in this respect, the office can offer more than advice.

"Some of the employers will call from time to time offering jobs that they have," says Campano.

they have," says Campano. If the Hialeah office is unable to find a job it will refer the person to another agency such as the Latin Chamber of Commerce.

"People are not listening enough. They don't listen to the feelings of others in a society that's demanding so much of them. We don't take the time to listen to the feelings of the person right next to us."

Listening is one thing the outreach center can always offer, no matter how difficult the problem. "We do the best we possibly can even if we don't always succeed."



Elsa Alfonso

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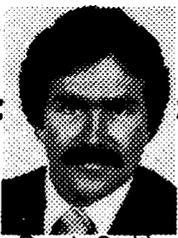
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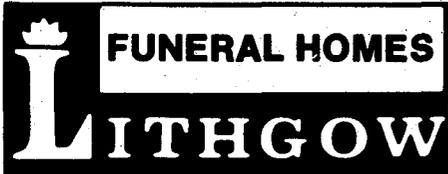
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Long lost last issue of 'Habanero' found

The last issue of El Habanero, first Spanish Catholic magazine published in the U.S. in the early part of the 19th century, has been located and marks a significant discovery for Cuban culture.

Announcement of the discovery of the publication edited by Fr. Felix Varela in 1824 in Philadelphia was made this week by Miami's Auxiliary Bishop Agustin Roman, first Cuban-born member of the hierarchy to serve in the U.S. in the past two centuries.

FOR 155 YEARS, scholars have searched for the last issue of El Habanero which was considered lost. Only the theme of its contents had been conveyed to Fr. Varela's biographer, Jose Ignacio Rodriguez, by the first Cuban nationalist's cousin, Prof. José Agustin Morales of New York City.

Discovery of the document was made by Lee Williams, curator of the Latin American Collection at Yale University Library. He pointed out that "It is a shame that El Habanero has never been translated into English," adding that he has urged a number of Cubans to undertake the project without success.

"There is no doubt," Williams said, "that El Habanero is a classic of the Western hemisphere, and as it was written and published in New York and Philadelphia, it should be put into

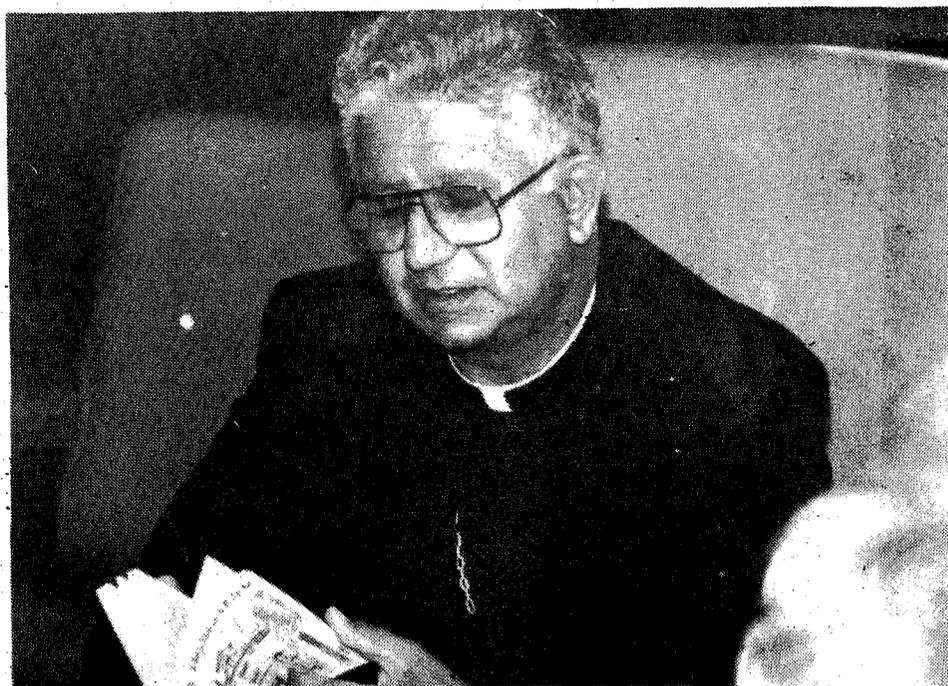
English by some scholar interested in Varela's works."

According to Bishop Roman, El Habanero has been qualified as a political newspaper of rare foresight for its analysis of the Cuban society of the time. Recently another interpretation has been introduced in Rome by a doctoral study prepared by Fr. Felipe Estévez, rector of St. John Vianney Seminary, which suggests that it was above all a deeply religious document in which Fr. Varela, at one time Vicar General of the Archdiocese of New York, promoted a peaceful political change in Cuba.

THAT WOULD have prevented unnecessary bloodshed, hate and waste of human energy for both the Spanish and Cuban people. By intelligently anticipating the political fact that was bound to happen, Varela believed that much evil could be avoided.

When the scholarly Fr. Varela was nominated to be Archbishop of New York, his appointment was vetoed by King Ferdinand VII of Spain, who had that power inasmuch as the priest was a Spanish citizen. He also condemned Fr. Varela to death because of his writings.

However, Father Varela did not return to Spain but instead traveled to St. Augustine in Florida where he died



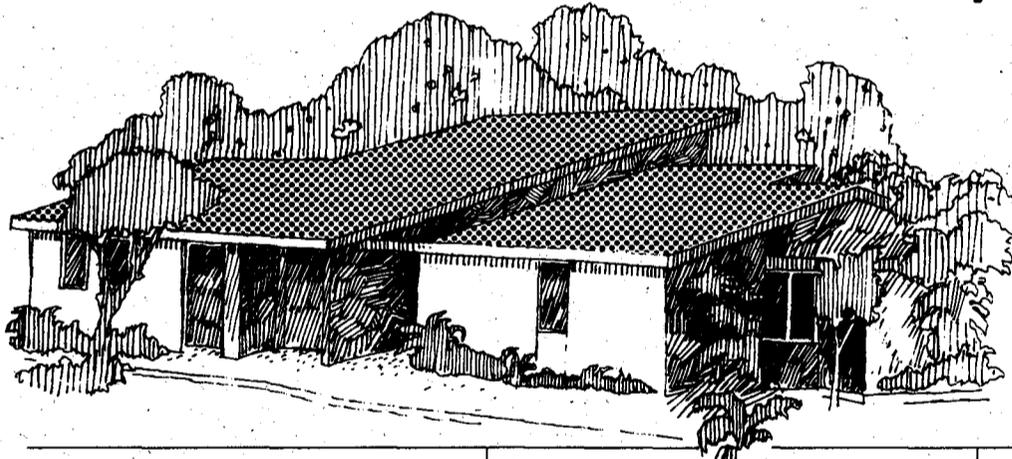
Bishop Roman flips through collection of first six issues of 'El Habanero.'

on Feb. 18, 1853 and was buried in Tolomato Cemetery. In 1911 his remains were transferred to the university of Havana.

"FATHER VARELA was one of those prophets described by Archbishop Edward A. McCarthy in his recent

pastoral letter, Your Light Must Shine," Bishop Roman explained. "He was a person who 'dared to become a sign of contradiction,' countercultural, denouncing social, injustice, discrimination, crime and violence," the Bishop said.

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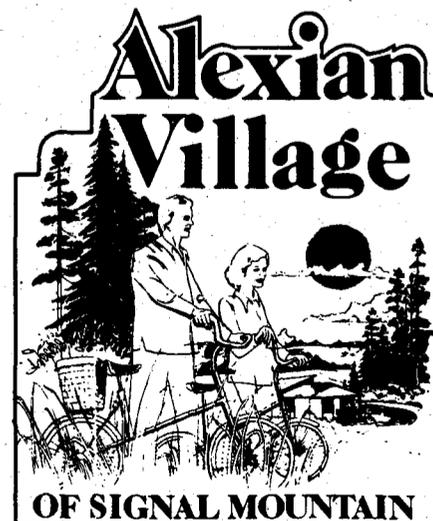
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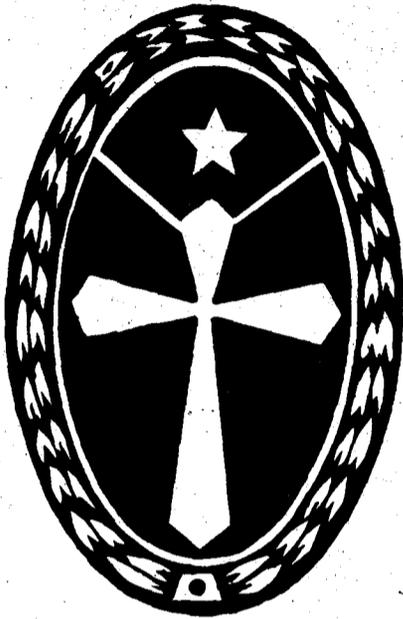
Age hasn't dimmed spirit

Former members of Federation of Cuban Catholic Youth meet

By Ana M. Rodriguez
Voice Staff Writer

*The trumpet sounds at dawn,
The trumpet calls us to a cause;
For God, we will conquer Cuba's
youth.*

The words rang loud and clear in the stillness of the night as the group of 200 people stood behind the Shrine of Our Lady of Charity in Miami and



faced their former homeland.

They were not young anymore, that was for sure. The bones creaked, now; the hair, where any was left, had turned gray. But the enthusiasm, the 'cause' and the spirit remained, after more than 50 years, and despite more than 20 of separation.

FOR THE FOURTH time since 1974, the former members of the Federation of Cuban Catholic Youth were meeting in Miami, recalling old times, revisiting old friends, and, yes, planning for the future.

Founded in 1928 in Cuba by Brother Victorino, of the Order of Brothers of La Salle, the Federation united the alumni of private Catholic schools into a Christian army which soon expanded to include branches for university students, workers, professionals, and members of parish, local and diocesan groups.

Under the theme "Piety, Study and Action," their banner a Cross and a Star symbolizing God and country, members, men and women 15-35, went to every corner of the island, teaching the poor in slums, visiting the sick and elderly and convening national marches for Christ, as well as working for social justice.

EVEN BEFORE laity attained post-Vatican II significance, the youths' mission was to make the average per-

son an active member of the Church and to establish the personal link with people that priests and religious sometimes could not.

Many members went on to become priests and sisters. Others chose marriage and raised their children under the same Christian principles.

'We still feel young enough to participate in other Christian movements such as Cursillo, Encounter and the Christian Family Movement.'

Brother Victorino is dead now, and the Federation officially disbanded with the solidifying of Fidel Castro's power in 1962. But in 1974, former member Antonio Fernandez Nuevo felt the need to call a reunion. The response was immediate and overwhelming, as former members flocked here, families in tow, from all over the United States and Puerto Rico and as far away as Spain, Venezuela, Colombia and Brazil. In 1978, they celebrated the Federation's golden anniversary — in exile.

AND THE URGE to continue the work begun so many years ago is still strong, as evidenced by resolutions adopted at this year's reunion held July 2-5, which call for members to establish Christian communities in their neighborhoods and actively participate in their local parishes and dioceses.

"We still feel young enough to participate in other Christian movements such as Cursillo, Encounter and the Christian Family Movement," said Raul Zayas-Bazan, vice-president of the coordinating committee.

HE SAYS the ties still felt by the former members have a lot to do with God, faith, Brother Victorino, "the lifelong friendships that were formed and the memory of having participated together in so many works."

The next reunion will be held in two years, this time in Puerto Rico because, Zayas-Bazan explained, "it's only fair to choose a place other than Miami."

Besides, Brother Victorino is buried there, and the old fighting song keeps calling:

*With the Star and the Cross as our emblem,
Our march triumphant will be.
Long live Cuba, faithful and gifted,
Long live Christ, our ideal King.*

Stand up for beliefs, Hispanic youth told

By Cristy Fernandez and
Blanqui Perera

With about 250 young people from different parishes participating, a

Hispanic Youth Weekend took place recently, beginning with a night of recollection at St. John Vianney Seminary.

Sponsored by the Youth Ministry Of-

fice, the main objective of "Weekend Juvenil" is to unite all of the Hispanic youth of the Archdiocese to meditate and share with one another and to grow and mature in the faith.

THE WEEKEND is planned by and for the youth, and this marks the fourth year it has taken place.

Frank Vega, a member of the Hispanic Youth Coordinating Committee, spoke on the first night's theme, "Search for an Alternative." The talk dealt with many of the problems young people face today and the subconscious ways the environment influences their lives.

Youth, Vega said, have to be aware that today's environment can distort

their values, make them selfish and force them to lose their identity.

THE ALTERNATIVE is being Christian and standing up for their beliefs, bolstered by a strong faith.

The next night, Saturday, a dance was held in Little Flower parish hall.

On Sunday, several workshops were offered at St. John Vianney, dealing with topics such as "Church for the Youth," and "Youth in Action."

To close the weekend, Bishop Agustin Roman and a group of priests concelebrated a Mass, where the bishop blessed the youth and encouraged them to continue to work for the growth of the Kingdom.



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Vatican facing big 1981 deficit

VATICAN CITY (NC) — The Vatican projects a \$25.4 million deficit for 1981, it said July 15.

The announcement came after a two-day meeting (July 13-14) of a special council of 15 cardinals recently formed by Pope John Paul II to help the Vatican come to grips with financial and organizational problems.

It was only the second time that the Vatican had issued a public figure on its financial status, although it is generally believed to have had an annual deficit every year since 1976 at least.

Father Romeo Panciroli, director of the Vatican Press Office, said the council was formed after Pope John Paul "learned of the suggestions expressed during the meeting of cardinals which took place Nov. 5-9, 1979."

AFTER THAT meeting, which brought together nearly all the 125 members of the College of Cardinals, Vatican officials revealed that the Holy See's operating deficit for 1979 was more

than \$20 million and was expected to increase in future years.

The 1979 announcement said contributions from Catholics around the world — including Peter's Pence, the annual collection for the pope — had been enough so far to make up the deficit.

"If the revenue remains at the present level, within a few years the Holy See will find itself hard pressed" to continue its central government and its work of evangelization and charity," the Vatican added.

There has been no further announcement about the Holy See's financial standing since the 1979 meeting.

Father Panciroli said the new cardinal's council will "represent the universal church" and work in collaboration with various Vatican offices, especially the prefecture for economic affairs, headed by Italian Cardinal Giuseppe Caprio.

The council's role is to "participate in a study of the problems of an organizational and economic nature of the Holy See," the spokesman added.

Spanish bishops: don't use divorce law

MADRID, Spain (NC) — Catholics, 99 percent of Spain's population, cannot in conscience use the country's new law permitting divorce, the nation's bishops said.

The first divorce law in Spain in 42 years was enacted by Parliament. It legalizes civil divorce by mutual consent or on grounds of adultery, cruelty, desertion, alcoholism, lengthy imprisonment of one partner or failure to fulfill conjugal duties. It also allows civil annulment of marriages by minors or by non-consenting adults.

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Handicapped celebrate

continued from p. 1

dition of "If You Look Beyond a Dream," beautifully sung by Florence Douray of Coral Gables.

Fr. James Vitucci and Sr. Conleth Brennan of the Ministry to the Deaf, office of the Archdiocese of Miami, were the organizers and sponsors of the event which included a sitdown dinner for more than 400 people following the Mass.

FR. VITUCCI repeated the prayers and the homilies in sign language, as did Sr. Conleth. A blind gentleman read a prayer from the lectern. The priests distributed Communion to the

Catholics present.

Archbishop McCarthy spoke a few words at the conclusion of the ceremony.

"My beloved — as we bring this ceremony to a close, may I greet you with affection. I am pleased to be with you. You who are so special to the Lord. Not only because He has asked you to share His cross — but even more because you have responded by developing rare compensating gifts of patience, sensitivity, and trust which we admire and envy," said the Archbishop.

"WE HAVE GATHERED today to

thank God for you. To ask His blessings upon you — that, if it is His will you might improve. But, whatever, that you might always be strengthened and encouraged by the awareness of His love and of His pride in you. And of our love and our pride in you," continued the spiritual leader.

The Archbishop alluded to the documentary released by the Vatican for the Year of Disabled Persons.

"From the very beginning the Holy See received favorably the United Nations initiative of proclaiming 1981, 'The International Year of Disabled Persons.' These persons deserve the practical concern of the world community, by reason of their numbers (it is calculated they exceed 4 million) and especially for their particular human and social condition. There, in this noble enterprise, the Church could not fail to show her caring and watchful solicitude, for by her very nature, vocation and mission, she has

particularly at heart the lives of the weakest and most sorely tried brothers and sisters," quoted the Archbishop.

Archbishop Mc Carthy then closed the ceremonies with particular thanks to the Ministry for the Deaf for their work and time in bringing such an important and meaningful program to the handicapped.

DINNER IN THE church hall followed. A special presentation was made by Archbishop Mc Carthy to Sr. Conleth Brennan in recognition of her work among the deaf and her work in organizing the program for the day. Doorprize gifts were also presented.

Last, but certainly not least, was the work done by the young people of the parish in assisting in helping people in and out of cars, and the parish women who served over 400 meals, poured coffee, cleaned up messes and, in general, made the whole program come out right. All praise.



Handicapped during Mass at St. Clement's.

Barry College 'Love Boat' Sails Aug. 9th

The Barry College Auxiliary will sponsor a cruise on the S.S. Norway, starting August 9. The ship will voyage to St. Thomas, and return by the out islands of the Bahamas.

There are special rates available and the trip is open to Barry college

students, past and present, family members and friends.

Questions concerning the cruise or travel arrangements may be directed to Travel, Etc., 600 NE 36 St., Miami, Fla. 573-6900.

Senate of Priests elects officers

The Senate of Priests has elected the following slate of officers for 1981-82: Vincent T. Kelly, President; James Reynolds, Vice President; Michael Hoyer, Recording Secretary; Jose Paz, Corr. Secretary and Michael Quilligan, Treasurer.

Widow(ers) Club Meets

Catholic Widow and Widowers Club will have a social gathering on July 20, 1981, at 7:30 p.m. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Lauderdale. Refreshments.

For information call 772-3079 or 561-4867.

Bishops, pastors key to helping handicapped

By Thomas Ewald

DETROIT (NC) — Bishops and pastors play a key role in ministry to the handicapped by leading "the people of God to stop ignoring the handicapped," said Sister Mary Mortz, director of the office for pastoral ministry to the handicapped in the Archdiocese of Santa Fe, N.M.

Although bishops and pastors cannot be expected to develop ministry programs themselves, "they can find and appoint the resource people to accept the work load with their sup-

port," Sister Mortz said in "Handicapped Persons and the Local Parish," a 64-page handbook published by the Detroit archdiocesan Office for Pastoral Ministry to the Handicapped.

"If the president of the United States or the state governor gets on TV and says to his people, 'I want you to do this,' or if he shows by his personal appearance at a meeting that he has authorized something, the people are more likely to support the project," Sister Mortz said. "The same holds true for the handicapped.

"IF THE PRIEST encourages the ministry from the pulpit, through the bulletins, and asks key persons in the parish to accept the responsibility to develop this new ministry, it will be more likely to flourish," she continued. "The same holds for bishops."

Eighteen percent of the U.S. population is handicapped in some way, the handbook said. Because each handicap has its own special characteristics and needs, the handbook has chapters on the blind and

visually handicapped, the mentally retarded, the deaf and hard of hearing, the learning disabled, the physically handicapped, the emotionally disturbed and those with behavioral disorders.

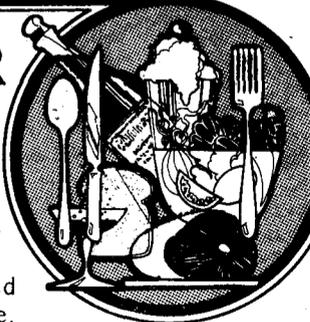
One section of the handbook deals with the effect of the handicap on the family of the handicapped person, the stress involved and the role the church must play in avoiding isolating these persons.

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'We want to hear the heartbeat of the spirituality of the laity in the church.'

Bishop Albert Ottenweller

Bishops listen; let laity speak

By Susan Blum
Voice Correspondent

ADRIAN, Mich. (NC) — As Bishop Albert Ottenweller of Steubenville, Ohio, said at the opening session, "we bishops have come to listen," at the National Consultation on American Spirituality.

"We want to hear the heartbeat of the spirituality of the laity in the church," said Bishop Ottenweller, who chairs the National Conference of Catholic Bishops' Committee on the Laity. "Like Solomon, we ask not for riches or for power, but for a heart to listen. Let us be open to each other in what the Spirit is saying."

THE THEME of the national consultation, called by the NCCB committee, was "The Church Is Gifted: American Spirituality — Many Expressions."

The 100 invited participants who gathered included a handful of priests and nuns. The majority were lay leaders of more than 60 major church organizations and movements.

There were also representatives from an experimental, non-territorial parish as well as from a non-denominational church. Founders and directors of lay retreat programs joined theologians, professors, liturgical dancers, artists and poets.

In a keynote address, "The Roots of Spirituality," Trappist Abbot Thomas Keating of St. Joseph's Abbey, Spencer, Mass., advised the participants, "You must take your ideas of the spiritual life and sacrifice them. Your world and you with it must be broken."

"**YOUR IDEA** of vocation, church, God and even Jesus himself must be shattered," the abbot said. "The spiritual journey transcends all divisions and states of life... You must translate the monastic style of spirituality which includes silence, solitude, simplicity of lifestyle and spiritual development into other styles."

"The greatest challenge of evangelization and Christian Education today is to develop this contemplative dimension of awareness and sensitivity in the center of the secular world," he said.

Tracing the roots of spirituality, Lawrence Cunningham, author and professor of religious studies at Florida State University, discussed "13 Ways to Look at Saints." Cunningham said that many saints were "contradictions to their era and were under suspicion by the church authorities."

LITURGICAL highlight of the consultation was the "Gospel Mass" celebrated with seven bishops and led by Precious Blood Father Clarence Williams, pastor of Detroit's St. Anthony's Church. The church's music group set the tone for the celebration of the "African Roots — American Fruits" liturgy by proceeding down the center aisle doing a "soul stroll," actually a two-step Ethiopian processional march, which the bishops joined, much to the delight of the

congregation.

The bishops were Bishop Ottenweller; Bishop Paul Anderson of Duluth, Minn.; Auxiliary Bishop George Evans of Denver; Bishop Thomas Grady of Orlando, Fla.; Bishop James Hoffman of Toledo, Ohio; Bishop Raymond Lucker of New Ulm, Minn.; and Auxiliary Bishop Peter Rosazza of Hartford, Conn.

"Our Father's house is big enough for all of us," said Father Williams during the homily as he expressed gratitude

to the bishops for recognizing the African-American expression on the national level.

The four-day dialogue included sessions on spiritual development, parish renewal, peace and justice, the arts and prayer. Father Neil McCaulley, president of the National Federation of Priests' Councils, stated that "one result of a conference like this is that the universal call to holiness that lay people feel becomes much stronger."

Christians, Moslems asked to unite

ROME (NC) — A common faith in one God should unite Christians and Moslems in the struggle for human promotion, according to Fides, news agency of the Vatican Congregation for the Evangelization of Peoples.

It said that despite tensions between Moslems and Christians in some parts of the world, a growing understanding between the two groups has taken place in recent years.

"The bell towers of the Christian churches and the minarets of the Moslem mosques rise heavenward with a common objective: faith in the one God, the author of man and of his destiny — together with man's free cooperation," said Fides in an article it labeled as a commentary for the church's mission intention of August.

The mission intention for August is: "That faith in the one true God may lead Christians and Moslems to mutual respect in Africa, Asia and Oceania."

Although it is difficult to get exact figures on the number of Moslems, reliable estimates say "there are 700 million Moslems in the world; that is, one out of every six inhabitants is a Moslem," said Fides. "There are 28 countries that are predominantly Moslem."

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The 'right stuff'

100 Black youngsters get leadership tips

By Sue Blum

One of the young boys who attended Youth Leadership Week at Biscayne College recently came back on Saturday morning to pick up the tennis shoes he had left behind, and told Fr. Jerry Shaw, Campus Minister, "I want you guys to know I really benefited from this . . . and my mother didn't even tell me to say this!"

One hundred black youth, aged 12-15, from all over Dade County were chosen to attend the Youth Leadership Week, co-sponsored by the Boys Club of Miami and Biscayne College. They came from Perrine, Carol City, Liberty City, and other Dade communities.

RIGHT FROM the beginning, they were forced to make new friends, as they were assigned dormitory rooms with boys from other neighborhoods.

"Basically, the purpose was to gather these boys who had already been recognized for their leadership potential in their various communities and show them different leadership areas and choices they could make," said Fr. Shaw.

The week was geared around basic leadership themes. Monday was devoted to a general discussion of "What is Leadership," Tuesday was "Leadership through Sports" day and Wednesday's theme was "Leadership through Community."



A counselor helps untangle some fishing wire for the kids.

ON THURSDAY, several convicts from the Dade Correctional Center talked about "What Happens when Leadership Breaks Down," and "Leadership through Ministry" was addressed by the Rev. Art Jackson, pastor of Liberty City's Shiloh Baptist Church and his team of five ministers from various denominations.

Friday was "Leadership through Career" day, with speakers coming from the police and fire departments and the Boy Scouts of America.

The list of notable speakers included Miami City Manager Howard Gary, reporters Mel Taylor and C.T. Taylor,

ex-Dolphin Wayne and Nat Moore, Mayor of Opa-Locka Willie Logan, Dr. Phillips, vice-president of Miami-Dade Community College, Juvenile Court Judge Person and Dr. Harold Williams, a local physician.

Auxiliary Bishop John J. Nevins joined the boys for lunch on Friday.

But the week was not all lectures and listening for the energetic youths. Other activities included swimming, bowling, fishing, softball, basketball and football. (Free bowling three times during the week for each boy was provided by the Cloverleaf Bowling Lanes, who also bussed the boys back

and forth to the bowling alley each day.)

EVENINGS WERE spent watching movies representing the best of black historical tradition and films on Martin Luther King and Joe Louis. Dolphins Coach Don Shula provided 'highlights' of the Dolphin games, and Sun Bank provided University of Miami football films.

"The community support is what really made this Leadership Week possible," Fr. Shaw said.

THE WEEK came to a close on Friday evening at the "Soul Food Banquet" (each previous evening meal also had an ethnic theme - Chinese, Irish, Italian) where Barbara Carey, Vice Mayor of Dade County, urged the boys to go out and make a difference in their communities. "Go out and be leaders! Don't allow your talent and time to be wasted. It's up to you to help your community grow!"

One immediate result of the week-long session was that eight of the boys were hired on a part-time basis by the fire department to help in preventing arson.

On the final day, a group of three young boys was asked, "Well, you've been here all week . . . what have you learned?" Their immediate reply was, "We learned we gotta be leaders . . . good leaders . . . not bad leaders . . . there's a difference, you know!"

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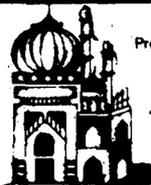
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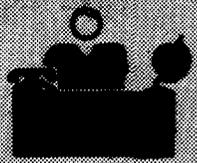
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Matter of Opinion

We have an I.O.U. on education

News in recent weeks tell about an urgent concern of Catholic parents. The time is hopefully ripe for us Catholic parents of students in nonpublic schools — along with all parents of all private school children — to collect a long-overdue I.O.U.

Broken pledges — such as those of Presidents Nixon and Carter — must not be tolerated in still another Administration. We are tired of the sweet nothings that have lulled us to sleep. Holy generalities no longer impress us. Unkept promises irritate us.

The basis for our aggressive stance is understandable. For today's student, a God-centered education is the finest blessing he/she will ever receive. For parents, the private school is a tremendous support

Editorial

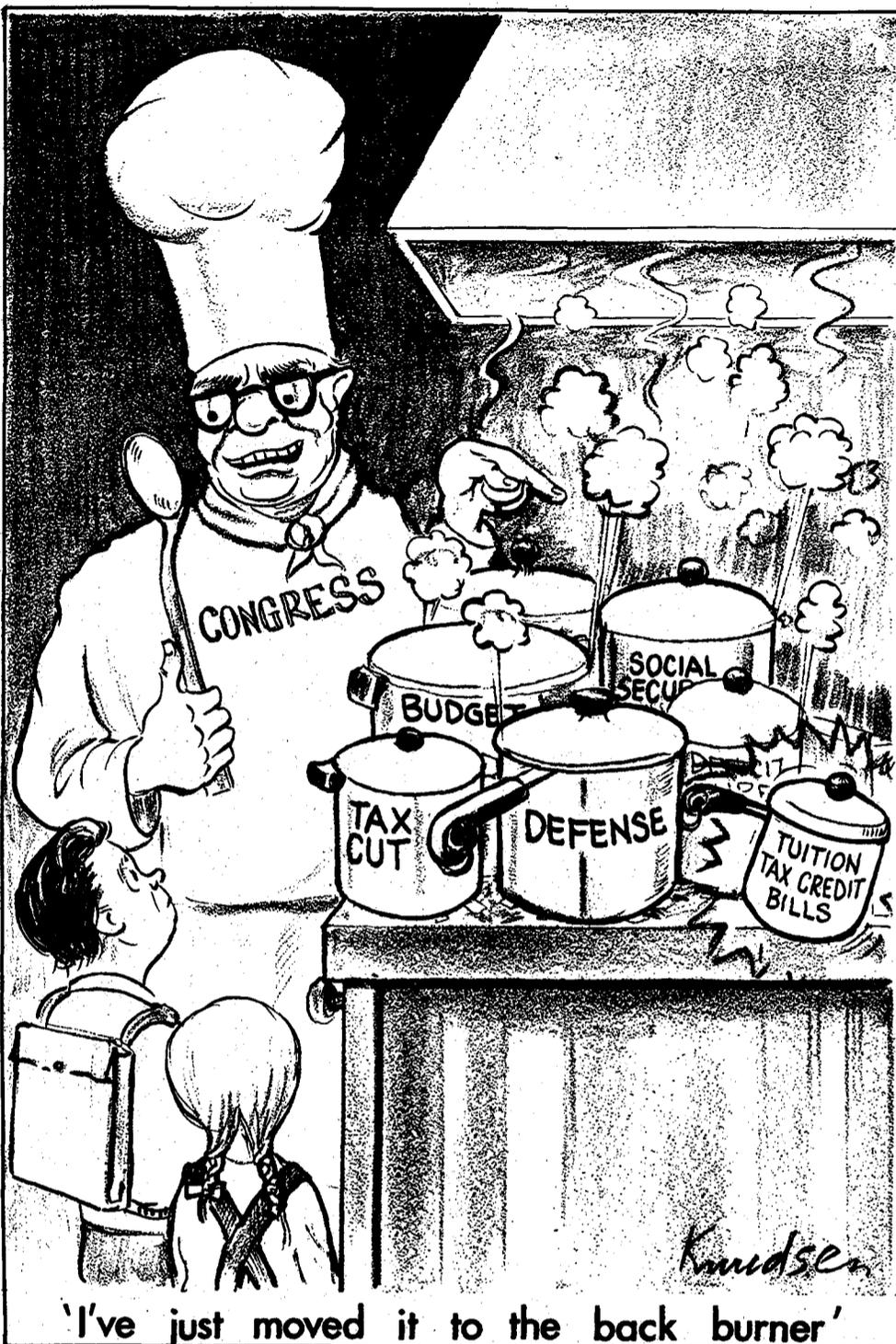
mechanism in rearing their offspring. For John Q. Taxpayer, the nonpublic system is a gift that all too often is not appreciated.

This battle is an ecumenical endeavor—not a Catholic issue — even though many foes of nonpublic schools like to make it appear thus. The Western Association of Christian Schools and the National Society for Hebrew Day Schools and numerous other private education systems have endorsed the concept of tuition tax credits.

Private schools can use more of the things that money can buy. But they are already rich in many of the things money cannot buy. These schools are a monument to the sacrifices of generations of immigrants who not only kept the Faith in their new land, but invigorated it mightily. They stand as an example to contemporary America — with its strong materialistic tendencies—of religious faith and dedication to non-monetary ideals.

On the practical level, they provide a real public service by educating millions of children in academic subjects . . . at practically no cost to the taxpayer!

With all their unmet needs and various shortcomings, private schools of the various religious denominations remain what is practically the only educational soil in which the seeds of Christian truth and morality are carefully planted and cultivated. A person who is con-



vinced of their value will not hesitate to help them grow, and grow better! Today this help requires intelligent study, frank but unemotional discussion, and sometimes even confrontation with lawmakers . . . all seasoned with patience and good will. Write to your Congresspersons today and let them know how you feel.

The Catholic Voice
Omaha, Neb.

Letters to the Editor

Confused about El Salvador

To the editor:

I am a very confused Catholic as far as the El Salvador situation is concerned: why?

First, because of the article, "Priests: Halt aid to Salvador" published in the May 22nd issue of *The Voice* which read in part:

"Delegates to the annual meeting of the National Federation of Priest's Councils (NFPC) approved resolutions supporting the U.S. Catholic bishops'

call for termination of military aid to El Salvador and asking the Reagan administration not to restore military aid to Guatemala."

Second, because of the following excerpt taken from Pastor Ben Haden's "Changed Lives" radio talk of June 14th:

"Then I think of a very unusual report from the CBS correspondent at the State Department, on the day of the attempted assassination of Pope John Paul II.

Seven days ago Alexander Haig, as Secretary of State, had a private audience with the Pope, the correspondent said. Mr. Haig start-

ed to explain the intervention of the United States in El Salvador. The Pope interrupted him and said, 'that isn't necessary; except for the intervention of the United States in El Salvador, I know El Salvador would have fallen as another nation to the Communists.

"No statement catering to everybody and making everybody feel good — no hedging.

A man who has lived under the Communists, and knows them for the devils they are, expresses gratitude to God that there is a nation who has prevented another nation from becoming prisoners like his native

nation of Poland."

Assuming that Pastor Ben Haden's statement is true (I don't see why a man of his reputation would tell a deliberate lie to millions of Americans who listen to his talks) why do the U.S. Catholic Bishops condemn military aid to El Salvador and Pope John Paul II approves of our intervention to help the country from falling to the Communists?

* Donald A. Pruessman
Miami

(Editor's note: An article dealing with this apparently contradictory situation appears on page 15 of this week's *Voice*.)



By
**Antoinette
Bosco**

A 'hero' priest

"I want a priest," was 33-year-old Hector's demand.

The young man had traveled to New York to visit his recently remarried mother. Evidently something happened which resulted in one of those scary, ugly family incidents. Hector went berserk, threatening to kill his mother and his stepfather.

Knowing Hector's prison record and that he was on familiar terms with guns, the couple ran from their house. When a commotion began in the neighborhood, Hector barricaded himself in an upstairs bedroom.

THE POLICE came and surrounded the house cautiously, not knowing whether the screaming young man was armed. The police tried to talk Hector into leaving the room peacefully.

But Hector wasn't confident he would get out alive and told the police so. "I want a priest," he said.

The police went to the nearest parish and explained the situation to the pastor who answered the door.

The police warned the pastor that they thought the man was armed, irrational at that point and dangerous. They said this was one situation where the priest would have to be fully aware of what he was risking.

I know this priest. He had been a jail chaplain for seven years and under-

stands the language of desperate people, their angers and fears. More important, he knows himself. He is neither a hero nor a coward but is strongly committed.

WITH TYPICAL good humor, this generous priest said, "I'll be right with you. But first, let me dress for the occasion." Two minutes later he returned, with Roman collar.

By then the neighborhood literally was hopping with excitement. This made Hector more nervous as he crouched in the dark, half hiding

'Framed by light from the hallway, the priest made a perfect target — from both sides.'

behind a desk he had pushed to the door. His hands were on the desk because the police had told him he wouldn't get a priest unless they could see Hector's empty hands.

The priest stood in the doorway to talk to Hector - a position about four feet in front of the distraught man, almost within touching distance. Framed by light from the hallway, the priest made a perfect target - from both sides.

A policeman was poised, gun aimed, behind the priest, ready to shoot if Hector made any sudden move for a

gun. As the priest said later, it wasn't the greatest place to be standing!

Gradually the priest persuaded Hector to start talking and he launched into complaints about the "system" and everything in his life that had gone wrong. Hector relayed his fears that the police would kill him or put him in jail. The priest reassured him he would be taken to the hospital for treatment.

While they talked, Hector suddenly took his hands off the desk. The policeman behind the priest screamed, "Put your hands on the desk!"

THE PRIEST HELD out his hand to Hector, who then got up. The police pounced on Hector and handcuffed him. The priest stayed with this unfortunate man until he was admitted to the psychiatric unit of the nearby hospital.

The next day, the police came by the rectory to commend the priest for his role in the drama. They were impressed with how well the priest had kept his cool. If he had not been there, the police speculated, the outcome might have been far different.

We tend to imagine priests safe and secure in their rectories, out of touch with the hard reality of the problem-laden lives of people. Once in a while, we need to be reminded of the heroic side of priests' lives.



Mental illness is not shameful

Q. My mother went to a psychiatrist for more than two years, and now he has put her in the hospital, probably for six weeks at least. I'm so ashamed of having a mother like that and I wonder what awful things my friends will say. What's even worse, I'm afraid that someday I'll have a mental breakdown too. Help me please. (Wis.)

A. If your mother had some form of crippling arthritis and put up a courageous struggle to keep going day after day, you'd no doubt - and rightly - be proud of her.

Probably your mother, now in the grip of mental illness, is putting up a much greater, though perhaps hidden and subtle, struggle to hang in there.

Be proud of her.

MENTAL ILLNESS is nothing to be ashamed of - ever. Just as our bodies can get sick, so can our mind. Just as a disorder can take place in our stomachs, so can a disorder take place in our emotions.

More and more persons have become aware that mental illness is in no way a disgrace. But some other people, sad to say, still retain old and dark attitudes.

These are usually the people who say cruel things, who use phrases like the "nut house" and "the funny farm" and who speak of going to "the shrink."

A few years back a young woman who had endured a siege of mental illness told me how much it hurt her to hear her psychiatrist called a "shrink." Words like that are a put-down, and I've tried to erase all such words from my vocabulary.

Some of your acquaintances may use cruel phrases and even make jokes. Pity these persons and question whether they are really your friends. Instead of bursting out in anger, you might try saying simply and calmly; "That language comes from ignorance," or "your remarks are offensive."

WHATEVER THEY say, don't let them cause you to doubt yourself or your mother in any way.

You ask if someday you, inevitably, will become mentally ill and be hospitalized. Absolutely not. No psychiatrist would say that because a person's mother or father has had a mental breakdown, the children also will have one eventually.

And mental illness, like physical illness, need not mean the end of the world. Many persons have emerged from a bout of mental illness as stronger, better individuals who have a much greater understanding of their own personalities and of people in general.

(Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave., N.W., Washington, D.C. 20005.)



By
**Dick
Conklin**

Life statute, amendment differ

This column is one of a series dealing with the Human Life Amendment.

Q. What is the Human Life Statute? Is it the same as a Human Life Amendment?

A. The Human Life Statute or Bill is a recent development that many people feel would return some protection to the unborn child. It is not a constitutional amendment, like the HLA, but more of an interim approach. The purpose of it is to take advantage of a big gap left in the original 1973 Supreme Court ruling which legalized abortion.

In that decision the justices, much to the frustration of pro-life attorneys defending the unborn, said that it was not their duty to determine when life begins. Then, after refusing to give prenatal life so much as the benefit of a doubt, they proceeded to allow abortions - with some allowance for limited state control - right up until the moment of birth.

THE HUMAN LIFE Statute now before Congress defines human life as beginning at conception, giving the legislative branch of government the opportunity to do something which the judicial branch elected to ignore.

Already, Senate committee hearings have begun, with an impressive array of doctors and scientists testifying on what medical science has known for some time: that a human life really does begin at the moment of conception.

Of course the pro-abortion side has presented "experts" of their own -

doctors who, unable to offer evidence to the contrary, simply claim that life is a "great mystery" and that "no one knows" when life begins.

If the statute passes both houses of Congress, it will become law immediately and not require ratification by the states, as with an amendment. However, it is not clear how much effect it would have right away.

Many people feel that abortion would continue until individual states enact legislation taking advantage of

'The Human Life Bill is not a constitutional amendment, like the HLA, but more of an interim approach. The purpose of it is to take advantage of a big gap left in the original 1973 Supreme Court ruling which legalized abortion.'

the new definition. Some feel that the statute would be challenged all the way to the Supreme Court, where its survival would be uncertain, although the Court has shown a reluctance to overturn a congressional decision.

On the other hand, a constitutional amendment, once ratified by 38 states, cannot be stopped by the high court or voted out by a new session of Congress.

IN THE MEANTIME, supporters feel, the bill would offer an opportunity to save the lives of some babies while the drive for a Human Life Amendment

moves slowly forward. Also, it provides an opportunity for reluctant politicians to face up to the right to life issue before the 1982 elections and have their positions publicly recorded.

While on the pro-life side most people feel that the statute has some merit, some are concerned that it might take some of the force away from the HLA drive, especially among congressmen who could say, "OK, you've got your pro-life bill, now go away." It also would require a lot of careful explanation to the voters to avoid confusion between the statute and the amendment to follow.

Right to Life chapter representatives from around Florida met in March to discuss the two approaches, and, while the Human Life Statute was hailed as a positive step, a resolution was passed calling for the constitutional amendment as "the first order of business".

CERTAINLY SOME legislators will push for the statute as the ultimate solution for the abortion problem, just as they previously preferred a "state's rights" form of amendment. Both leave the specific laws protecting life up to the individual states.

The problem here is the creation of a patchwork of states, some protecting life, some not, much as existed in this country just prior to the 1973 ruling. Even more reason to press forward for a national constitutional amendment, guaranteeing all Americans the same right to live.



By Msgr.
James
J. Walsh

Why we can lose the faith

At a recent meeting of lay people on the question of religion in one's life, many spoke of the current "loss" of faith among our people. They were alluding not only to the younger men and women, many of whom nowadays seem to go through a phase of doubt and unbelief and later come out of it, but also to many adults who used to be known as "faithful" Catholics in the performance of duties.

They have grown lukewarm, indifferent and sometimes rebellious against the teachings of the church. Some, perhaps many, have indeed "lost" the faith. I put that word in quotes because only God can really judge if that precious gift of believing has been destroyed.

I RECALL Pope Paul VI repeatedly speaking about this matter of faith and its disappearance in one's life. At an audience one day not too long before he died, he said there were three things that can cause faith to weaken gradually and then die — ignorance, human respect and conformity.

That ignorance should lead to a flabby faith and ultimately to its loss is rather obvious. I'm not talking so much about the handicapped Christians who have been denied a fair chance to learn about their religion and are inching along through life without a clear understanding even of the fundamentals. They can be comforted by Jesus' assurance that to whom little is given, little is expected. For instance, the one who has always had my sympathetic prayers, the Chinese coolie who is born, lives and dies by the same rice paddy. He never had a chance.

Rather we have in mind here the many who could grow in knowledge if they made a little effort. Recently a man admitted at a Cursillo meeting that if he had put one tenth of the time on religious reading and reflection that he gives to studying the Dolphins and pro football, he'd be a well informed

Christian.

Well, no one is expected to give up an interest in sports and substitute religious education, but what that man said is true. Just a little regular effort to learn more could lessen confusion of mind, difficulties in believing and resentment against some church teachings, a resentment which often stems from ignorance.

THE CAUTION HERE, however, is to learn from the right sources. If I am trying to live an adult Christian life on the meager knowledge picked up in grade school catechism and then turn to Time magazine's religious page for supplementary information, I am just begging for more confusion. Or if I

'For a follower of Christ, this is spiritual cowardice. If a person wants to call himself a Catholic, the non-Catholics most certainly expect him to be loyal to his Church.'

read in the daily papers a radical, somewhat sensational treatment of a religious topic and buy it without question, I'm not being taught by the church and deserve my troubled state of mind.

Never, never forget, if you are a Catholic, Christ has given us the Church and the pope as his Vicar on earth — and the bishops, as the successors of the apostles, as our official teachers. We learn from them in a spirit of docility, and then faith grows.

Secondly, human respect, that is, bowing to it, as a habit, can weaken faith. It's not uncommon today to hear Catholics apologize to non-Catholic friends when Pope John Paul II reaffirms a traditional teaching of the Church on an unpopular matter.

They are embarrassed by his insistence on the teaching about abortion and birth control and divorce. Now and then you hear, "Well, you know

the church is great really, but she is very old, and it takes her a long while to catch up with what is going on in the world. . ."

FOR A FOLLOWER of Christ, this is spiritual cowardice. If a person wants to call himself a Catholic, the non-Catholics most certainly expect him to be loyal to his Church. They have a certain unspoken contempt for the Catholic who shows uneasiness when his Church is strongly proclaiming the sacredness of human life, both in the womb and among the aged and the handicapped, as if such a stand is senile or backward.

This form of human respect when allowed to harden and become a way of life surely causes the light of faith to flicker and perhaps go out.

Finally, conformity. The way Jesus described his followers, they were meant to be different, to be recognized in a crowd. . . "Let him deny himself . . . take up his cross daily . . ."

Conformity usually results from ignorance and human respect. Sad to say, we find some members of the church apprehensive about showing up as an odd bird because of their identity with the "old morality."

So the temptation to get in line and march to the beat of the drum which has drawn the crowd is very strong. It is so easy to buy the popular view and thus avoid criticism. And if I do this, I begin to think the way the non-believer thinks. I adopt his viewpoint. I use his philosophy of life in vital matters. Then one day I realize that I have come a long way from the teaching of Christ and his church.

THAT IS TRAGIC. But you know what is worse? It is worse to take one more step and justify it by saying, "Well, everybody thinks this way. It doesn't really matter that much in our times, does it?"

At that point, surely that precious light is about to be snuffed out. Ignorance of our truths, bowing to human respect, running with the crowd. — These are the danger signs for faith.



By Msgr.
George
Higgins

The clergy and partisan politics

Edward R. Fiske, who at one time covered religious affairs for the New York Times, suggested in that paper some 15 years ago that "the first argument whether Christians should become involved in social issues probably began the evening after Jesus threw the money changers out of the temple . . . and they were probably divided down the middle."

The argument is still going on, of course, but now it centers around the involvement of clergymen of the churches and church-related organizations they represent. The American people are still divided on the issues, but not exactly down the middle.

'The majority of the American people expect the clergy to relate social principles to specific problems; but they do not want their ministers, priests or rabbis to get involved in partisan politics.'

A RECENT NBC-Associated Press public opinion survey was very revealing. First it asked: "Do you think the churches and members of the clergy should be involved in politics, like backing a candidate for public office, or don't you think so?" Thirty-one percent answered yes, and 69 percent answered no.

The same people were then asked: "Should the churches and members of the clergy express their views on day-to-day social questions, or should they keep out of social matters?" This time the per-

centages reversed. Sixty-three percent answered yes, and 37 percent answered no.

The third question was perhaps the most significant from a practical point of view: "If you were asked by a member of the clergy, such as a minister or a priest, to vote for a specific candidate in an election, would that make you more likely to vote for that candidate, less likely to vote for that candidate, or wouldn't it make a difference?" The answers: more likely, 3 percent; less likely, 8 percent; no difference, 88 percent.

Clergymen on the left and the right would be well-advised to take these combined statistics seriously. The message they convey is clear. The majority of the American people expect the clergy to relate social principles to specific problems; but they do not want their ministers, priests or rabbis to get involved in partisan politics. The clergymen have been put on notice that if they do so, they will be wasting their energy.

IN GENERAL, I think, the so-called liberal clergymen learned this lesson long ago. At present, they rarely if ever back a specific candidate for public office. The so-called Christian right, however, has yet to realize that while the American people say yes to clerical expression of views on social matters, they overwhelmingly say no to clerical involvement in partisan politics and are in no way influenced by clerical support of, or opposition to, a specific candidate for public office.

George Gallup Jr. warned them not to count their chickens before they hatch. Writing in the April-May issue of Public Opinion, published by the American Enterprise Institute, a conservative think tank, Gallup concurs with the findings of the NBC-

AP survey referred to above. The majority of Americans of all faiths, he says, "tend to draw the line at being told by their (religious) leaders how to vote; considerable resistance is found to being mobilized into a Christian voting bloc."

I rather doubt that the Christian right will read the handwriting on the wall. Unfortunately many of its leaders seem to think that they have a direct pipeline to God even on matters of partisan politics. It's the same old story. Whom the lower-case gods would destroy they first make mad.



"I WON'T ASK WHERE YOU WERE FOR YOUR LAST THREE CHECKUPS IF YOU DON'T ASK WHERE I WAS LAST SUNDAY."

Too early to judge high court nominee

By Liz Schevchuk

WASHINGTON (NC) — It is too early to tell how Arizona Appeals Court Judge Sandra O'Connor would rule on controversial cases if her appointment to the U.S. Supreme Court were confirmed. Her record as a legislator and judge seems mixed.

—In newspaper analyses and comments from her acquaintances, colleagues and supporters O'Connor, 51, is described as politically conservative but not far-right; careful and precise in her judicial rulings; fair and open-minded; inclined to support state courts' authority and minimal interference by federal courts; and likely to be a so-called conservative on some issues and a moderate or liberal on others.

She is said to be intelligent and hard-working as well as politically astute. Attorneys in Arizona gave her a 90 percent approval rating.

HER NOMINATION to the Supreme

Court, announced July 7 by President Reagan, has been blasted by pro-life groups who criticize what they say is a pro-abortion record as a Republican state senator in Arizona, where she was Senate majority leader.

But, the Democrat who succeeded her as majority leader has denied that claim.

According to the National Right to Life Committee, which is opposing the nomination, O'Connor voted in 1970 for a bill to legalize abortion in Arizona, in 1973 for a family planning bill which would have provided birth control information to minors without parental consent, in 1974 against a resolution calling on Congress to enact a human life amendment, and in 1974 against a bill forbidding abortions at the University of Arizona.

After two days of research, an Arizona state official said she was unable to verify O'Connor's state

Senate voting record. In several cases there apparently is no record of the record.

TALLIES of how senators voted in committee were not kept until 1975, after O'Connor had left the legislature. In addition, some of the votes at issue were on bills which died subsequently and never reached the senate floor for action.

The records do show that O'Connor sponsored a family planning bill in 1973. It does not mention abortion, although it does refer to making "medically acceptable family planning methods" available and says parents need not be notified when minors are provided services. The bill went nowhere.

Another bill, which O'Connor is said to have supported, allowed doctors and nurses to refuse to perform abortions. It passed the Senate on a unanimous vote.

President Reagan said he was satisfied with her abortion views, and a White House spokesman said Mrs. O'Connor is personally opposed to abortion. O'Connor herself, in a press conference after her nomination was announced, declined to discuss abortion.

Alfredo Gutierrez, a Democrat who followed O'Connor as Arizona Senate majority leader, denied that her record is "pro-abortion."

"That's absolutely not in the record," he said. "it just isn't there." He said she was "conservative in a conventional way, but she's no ideologue."

AS A JUDGE O'Connor apparently did not deal with abortion cases or with others that would have revealed her opinions on issues of school prayer, busing to achieve racial integration, capital punishment, or various other controversial issues the Supreme Court has had or is likely to address.

In a recent law review article she indicated her preferences for dealing with matters at the state, not federal, court level. To limit the scope of the 1871 Civil Rights Act (to reduce federal court caseloads and limit spending) she also suggested that successful plaintiffs in federal civil rights cases no longer be allowed reimbursement for the attorney's fees.

However, in a case before her as a judge, she knocked down a law requiring people suing their landlords in appeals court (after a justice of the peace allowed eviction) to post a bond of double a year's rent. She said the law was not "non-discriminatory applied."

Once, according to attorneys, she sentenced a man to death for a contract killing, but when additional information on the case was reported to the court she cancelled the verdict and called for a new trial. That appears to be the only time she handed down a death sentence.

ORIGINALLY a supporter of the Equal Rights Amendment, O'Connor later backed away from the ERA and as a state senator supported an alternative measure considered less sweeping. Yet, she was known as a woman's rights advocate in her own way and helped repeal an Arizona law that limited women to eight hours of work a day.



Judge Sandra O'Connor

USCC 'disturbed' by reports on O'Connor

WASHINGTON (NC) — Reacting to the nomination of Judge Sandra D. O'Connor to the Supreme Court, the U.S. Catholic Conference has said it is "disturbed" by reports on her position on three issues: abortion, aid to non-public schools, and capital punishment.

But the USCC, in a brief statement issued July 9, two days after President Reagan announced the appointment, also said it would not "pre-judge" the nominee until her confirmation hearings are held.

"WE HAVE no wish to pre-judge the nominee," said the statement by Bishop Thomas Kelly, USCC general secretary.

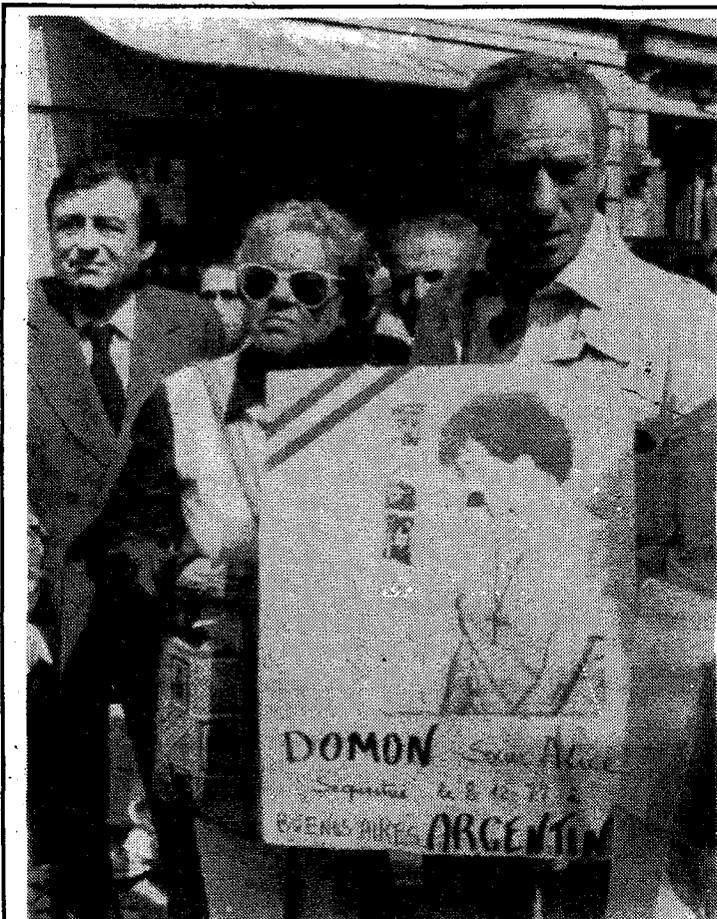
"We are confident, however, that these matters will be closely examined and fully clarified during the Senate confirmation process," he said. "The country is fully entitled to expect as much."

The USCC, public policy arm of the U.S. bishops, opposes abortion and capital punishment and supports

proposals for tuition tax credits.

Mrs. O'Connor's nomination is being opposed by a number of pro-life groups for allegedly favoring abortion while an Arizona legislator. She also reportedly favors capital punishment in certain circumstances, and is quoted as saying in 1970 that government aid to non-public schools is "clearly unconstitutional."

In nominating Mrs. O'Connor, Reagan said he was "completely satisfied" that Mrs. O'Connor opposes abortion.



PARIS PROTESTS — French actors Francois Perier, left, and Yves Montand and actress Simone Signoret join demonstrators outside the Argentine Embassy in Paris in support of the people missing in Argentina. It was the 150th weekly demonstration in Paris protesting



the Argentine regime. At the British Embassy in Paris (right photo) demonstrators place flowers beneath portraits of two hunger strikers who have died in the Maze Prison in Northern Ireland. They were protesting British policies in Northern Ireland.

Pray for peace in Lebanon

Sunday, August 2, 1981, has been designated by the National Conference of Catholic Bishops as a Day of Prayer for peace in Lebanon and for an alleviation of the sufferings being endured by our brothers and sisters in this war-torn land.

Please pray in a special way on that date. The following are suggested petitions:

- that the people of Lebanon experience the presence of peace and the end of conflict in their land;
- that the leaders of nations be moved to restore permanent peace in Lebanon;
- that the suffering of our brothers and sisters in wartorn Lebanon be alleviated by the establishment of peace in that part of the world.

Thank you.

Msgr. Orlando Fernandez
Vice Chancellor



BIBLES DESPITE WAR — A Lebanese civilian hears the Good News about Jesus Christ from Bible distributors on a Beirut street. Despite

violence and turmoil, more than 17,000 Bibles and New Testaments have been distributed recently in this troubled city.

Vatican supports U.S. on Salvador?

By Liz Schevtchuk
NC News Service

When William A. Wilson, President Reagan's personal envoy to the Vatican, said recently that the Vatican supports U.S. Government policy on El Salvador despite the opposition of the U.S. bishops to military aid, he raised questions on both sides of the Atlantic.

The Vatican has expressed interest in Wilson's remarks, but has made no public comment on the issue.

In Washington Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference, said the Vatican has never indicated disagreement with the U.S. bishops on El Salvador or agreement with the U.S. position on military aid.

THE ISSUE was raised when Wilson said in Rome that the Vatican supports the U.S. government's position on El Salvador. His comments were made in an interview with NC News Service.

The Vatican Press Office, which is supervised by the papal Secretariat of State, indicated interest about Wilson's statement and asked to see the NC News article.

The press office declined to comment immediately and indicated that the decision about whether there would be a public response to Wilson's remarks would be made at higher levels.

Wilson, 66, a Los Angeles businessman who has held the unpaid envoy position since February, said he had recently reported to Vatican officials on the current United States role in El Salvador. "They appeared to receive the report well and to approve of the actions taken by the U.S. government," said Wilson. He declined to reveal details of the report or the names of the Vatican official with whom he had spoken.

Wilson said he was aware of the U.S. bishops' public opposition to arms shipments to El Salvador's civilian-military government and that his reports had been requested by the

Vatican in light of the U.S. bishops' stand.

AFTER WILSON made his comments Bishop Kelly of the NCCB said: "It is difficult to know what significance to attach to reactions attributed to unnamed officials responding to a report

'Bishop Thomas C. Kelly, general secretary of the NCCB, said the Vatican has never indicated disagreement with the U.S. bishops on El Salvador or agreement with the U.S. position on military aid.'

which has not been made public."

"In any case, the U.S. bishops' conference has heard nothing from the Holy See to indicate that it supports U.S. government policy in El Salvador or disagrees with the conference's position on U.S. Military aid," the American bishop said. "It should be noted that the conference has been in frequent and continuing contact with the Holy See on this matter for many months."

The U.S. Bishops' opposition to military aid to El Salvador predates the assassination of Archbishop Oscar Romero of San Salvador, El Salvador, in March 1980.

Opposition to U.S. military aid to El Salvador is not confined to Catholic leaders nor to the United States. The

National Council of Churches, representing Protestant and Orthodox denominations, launched a campaign against military aid to El Salvador shortly after Archbishop Romero's death. The Canadian Catholic bishops also have protested U.S. military ties with El Salvador. This prompted disagreement in Canada regarding whether the Vatican agrees with the Canadian churchmen on El Salvador policy.

Earlier this year, Canada's External Affairs Minister Mark MacGuigan said in the Canadian House of Commons that "The Canadian churches tell us one thing. The Vatican specifically repudiates what the Canadian Catholic Church tells us" about El Salvador. The minister's claim was denied by the Canadian bishops.

Don't deport Cubans

By Stephen Overman

WASHINGTON (NC) — Reports that the U.S. government may send nearly 3,000 "undesirable" Cuban refugees back to Cuba drew protests from members of the U.S. Catholic Conference's Migration and Refugee Services (MRS).

Gerry Wynne, director of the MRS office of program development, and Gerald Doyle, staff assistant for the Cuban program, not only opposed returning the Cubans to their homeland but said labeling them undesirable would make resettlement in the United States more difficult.

"TO SEND the Cubans back to Cuba is something that shouldn't even be speculated on," Doyle said. The Atlanta Journal had reported that a presidential task force's draft report recommended the refugees be deported. The newspaper said the report recognized that the Cuban government may not be willing to take back the detainees who arrived with more than 120,000 other Cubans last year in a boatlift.

Instead of deporting the Cubans, Doyle recommended that the govern-

ment determine the special needs of the remaining refugees at Fort Chafee, Ark., and at the Atlanta Federal penitentiary to determine who can be resettled and what kinds of programs they should be in.

THE FEDERAL government has taken over the entire caseload at Fort Chafee, both the "anti-socials" and the physically and mentally handicapped refugees who cannot be resettled by diocesan offices where long-term programs for their special needs are not available.

"We're interested in what the government does with those folks. If the government throws them into the slammer, it's obscene," Wynne said.

Also, "We know Chafee well — and I don't buy that they're animals," he said.

The MRS officials said there are refugees in the Atlanta penitentiary and at Immigration and Naturalization Service centers in Texas and California that MRS could resettle.

"Three months ago there was a list of 175 releasable men," Wynne said. "over 100 of them are still in the Atlan-

ta penitentiary and now the government is calling them 'undesirable.'"

Those in the penitentiary have admitted to criminal records in Cuba, but Wynne said that although a number of the refugees "lived by their wits" and ended up in Cuban jails, calling them all hardened criminals "is just not true of the population of Atlanta (penitentiary)."

Doyle added, "We have the mechanism in place in Atlanta" to resettle many of the detainees. He said that it is unjust that refugees have been held for more than a year waiting for a policy decision. He and Wynne expressed concern that if the voluntary agencies shut down programs while waiting for the government's resettlement decisions they will not be able to gear up again.

THE RESETTLEMENT directors are also concerned about the fate of Haitian refugees. Some Haitians have already been deported.

"The voluntary agencies are willing to go into Krome North (the camp in Miami) and do sponsorship verification," Wynne said.



A disappointed parent

Dear Mary: I am very disappointed in my children. My oldest boy left college and went into the Air Force. He is painting houses and going for courses at night.

The 18-year-old is only interested in girls. I once came home from a trip with my husband and older son and found the house littered with bottles and evidence that the guests had lived in. We do not approve of premarital sex. We do not want to pay for his college because we feel he will not make it. He feels he has done nothing wrong.

I wanted a wholesome family. That's why I never worked. Where did we go wrong? Too permissive? (Delaware)

A. You have certainly described well the generation gap. You are ready to give up on your children. They wonder what all the fuss is about.

THE TONE of your letter implies that everything is wrong with your children's behavior. I imagine all parents raising adolescents today have moments when they feel exactly as you do. However, you, your children and your family can develop and grow only when you focus on strengths rather than disappointments.

Your older son seems admirable. He dropped out

of college, probably because he didn't know why he was there or where he was going. He joined the service, probably matured a great deal and developed a sense of direction. Now he is working and going to school. You can certainly be proud of him.

Your 18-year-old is your problem. He likes girls and he threw a wild party while you were away. While I do not condone his behavior, I can assure you it is quite common. Many nice kids from nice families have thrown wild parties when their parents left for a week or weekend. It has happened to us and to our friends. The availability of an empty house seems almost irresistible to kids between the ages of 17 and 20.

THE SOLUTION is not to give up on your son but to recognize the realities of life with older teens. When you go away, either insist he board with a friend or relative or ask your friends or relatives to live in your house. Your son does not need a baby sitter, but he apparently needs the supervision of someone in the house.

You conclude that because your son likes girls and threw a wild party, he won't make it in college. To me that seems unfair. Instead ask: Does his high

school work indicate that he is capable of college work? If you cannot judge, ask a high school teacher or counselor who knows your son to advise you. Is your son motivated toward college? Does he have at least general goals in mind?

Willingness to pay is an excellent indicator of positive motivation. Does he know how he'll finance his college education? Is he willing to work for at least part of his expenses?

If you decide to help your son with his college expenses, you have every right to insist he pay part of his expenses and that he get acceptable grades. These requirements alone will limit his opportunities to party.

If he fails to live up to your requirements, then you can insist he get his own apartment and job. Don't feel you must hand your son an education (it can't be done), but don't condemn him before he tries.

Your older son is doing well. Give your younger son a chance to mature.

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



By
Dolores
Curran

Women don't ask for it

Last spring Phyllis Schlafly made the startling comment before a congressional hearing that sexual harassment of women was brought about by their own behavior. Apparently she's never had to walk the gauntlet of working men on a lunch break and hear the crude comments that women are supposed to accept as part of their gender. Apparently, she's never crossed the street rather than walk in front of a bunch of leering teens making verbal assessments of women on a scale of one to ten. Apparently she considers sexual harassment flattering, something that good women deserve and bad women seek.

I wouldn't bother to deal with such outrageous assertions if I hadn't just had some correspondence from a parish family life commission who had experienced somewhat the same reaction from their pastor. This struggling new group of couples along with the leadership of their DRE had begun a listening process in their parish to discover the

heartfelt needs of their families, many of whom consisted of older couples and singles.

ONE RECURRING THEME was that of personal safety. In the middle-class parish which was definitely not located in the high crime area of their city, there had been a number of assaults and rapes upon women. One modus operandi favored by a repeater rapist was that of following high school girls home from school and slipping in the unlocked door behind them, raping them in their own home. I don't know how Mrs. Schlafly would explain that, possibly that their mothers should have been home in a gingham apron to protect them.

However, their mothers weren't safe either. Several had been approached in supermarket parking lots and other areas of high density. Clearly personal safety was a high priority need in their parish. The fledgling family life commission decided that they would sponsor a rape prevention session in the parish, inviting women and men of all ages. They contacted their local police department which offered a workshop to any sponsoring organization free of charge.

Then they approached the pastor about putting the notice in the bulletin. To their astonishment, he refused to do so. Nor would he allow such a

session in "his" parish. He explained patiently, at first and then angrily, that rape was not a fit topic for a Catholic meeting. The commission explained patiently, at first, that it was a high need, expressed by many families who would be willing to come to the church for such help but wouldn't go to a woman's resource center or the police station.

THAT'S WHEN THE PASTOR became angry and gave his Schlaflyesque retort, "Well, if women dressed and behaved properly, they wouldn't be raped."

The couples were aghast. What should we do, they wrote me. Sponsor it yourself, I wrote back. Borrow a backyard of the community room at the library or even space in a nearby Protestant Church. Make flyers, phone calls, and waves. Maybe Father isn't concerned about his safety, but your families are and they deserve something more than a moral retort.

We know that all kinds of women are assaulted — verbally and physically. Nuns, grandmothers, and 8 year old girls are the victims of sex-demented men in our society. They don't ask for it, in spite of what Phyllis Schlafly and the Eagle Forum ladies spout. In fact, **that** is the ultimate sexual harassment — the statement that women ask for it.

Family Night

OPENING PRAYER

Father, you have gifted us with life and the beauties of your summertime creation. Help us to use the opportunities of summer to grow in our caring and appreciation. Help us to be healthy families. Heal our wounds and hurts so that we may be fully alive to your Spirit. Amen.

SOMETHING TO THINK ABOUT

Summer can be the time to do a lot of the things we wanted to do during the school year but were just too busy. It can be a very special season for your family to do things together more often, growing in love and appreciation for each other. This will not happen,

however, unless you plan ahead.

ACTIVITY IDEAS

Young and Middle Years Families

FAMILY SUMMER CALENDAR
Materials: large sheet of paper, marking pens. Begin the evening with a backyard picnic — or if the weather does not permit, try a picnic on the family room floor. Brainstorm about the things you would like to do as a family this summer — inexpensive things like breakfast in the park after church, a weekly trip to the library, a talent show, some type of arts and crafts. On a large sheet of paper, draw the months of July and August. Now schedule weekly family activities,

possible vacations, special events. Also schedule household chores. Talk about how important it is for the whole family to reserve these special times. Decorate your calendar with illustrations and magazine pictures.

Adult Families

Discuss what you like most about summertime. Read together the Psalm of thanksgiving, Psalm 100.

SNACK TIME

Popcorn; crushed ice in paper cups with your favorite juice.

ENTERTAINMENT

Plan a Summer Fair in your yard for Family Night fun. Some possible games are: Patio Pitch (pitch pennies to a line drawn on your patio or

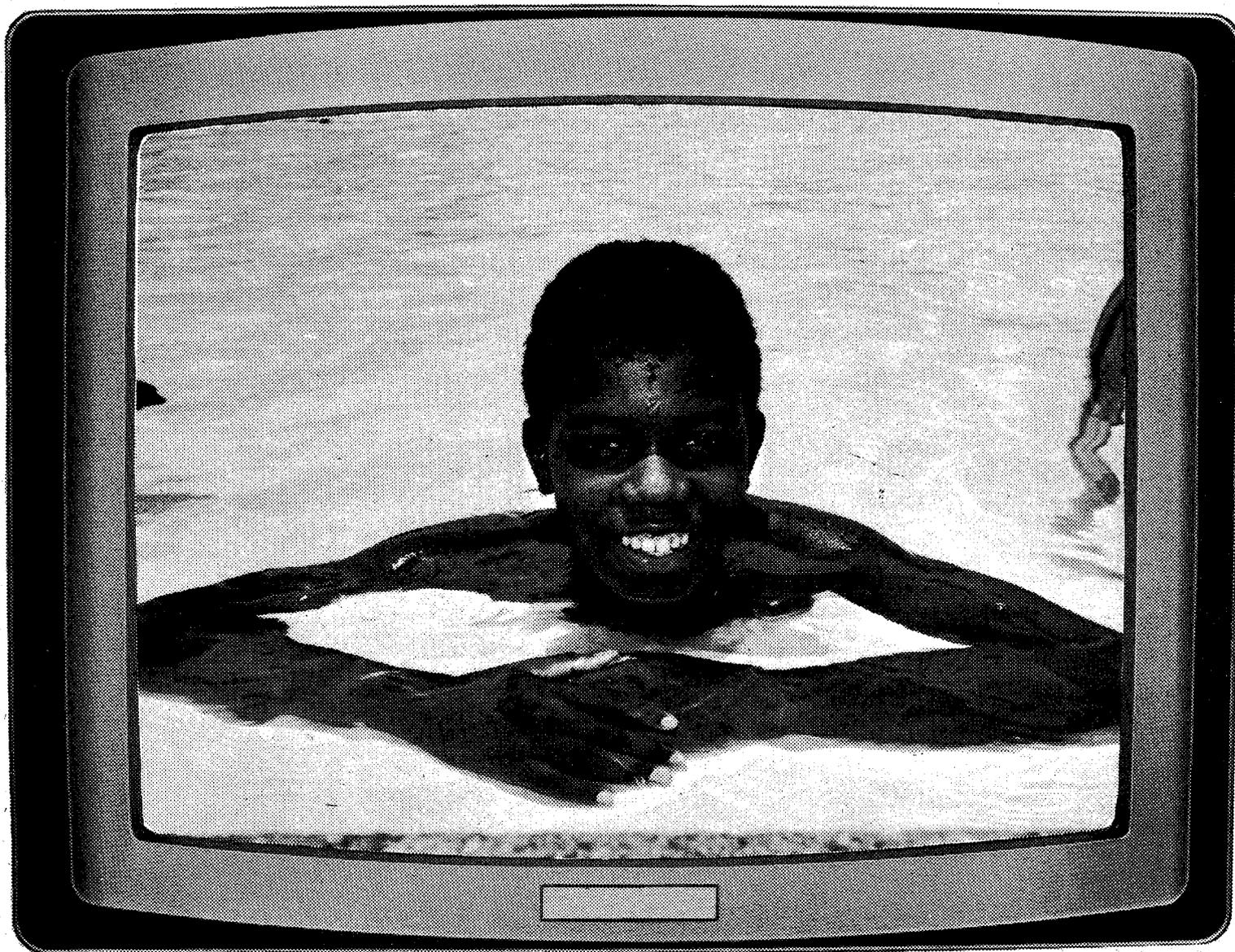
sidewalk), Peanut Race (relay race, with runners holding unshelled peanuts between their knees), Family Frisbee Contest (the highest, the farthest).

SHARING

- Share your happiest memory of a past summer.
- Tell of a time when you felt very lonely.
- Share a time when you and your family did something fun together.

CLOSING PRAYER

Thank you, Jesus, for being with us as we planned for the summer. Help us to be especially thoughtful and considerate of others in the week ahead. Amen.



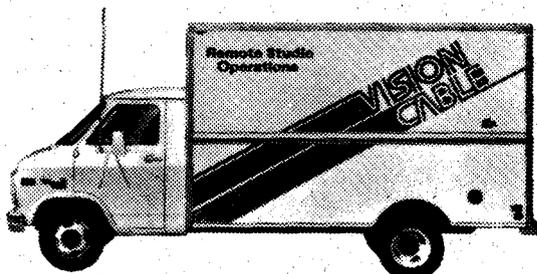
The Boys' Club is molding Bernie Henry into a leader of tomorrow... we made him a TV star today!

"Leadership through Sports" was Tuesday's theme, and as you can see, Bernie Henry totally immersed himself in the day's activities! So did the other hundred or so boys participating in "Youth Leadership Week," June 29-July 3, sponsored by the Boys' Clubs of Miami and Biscayne College.

The purpose of this pilot program was to demonstrate to young boys, ages 12-15, how they can play a leadership role in their tomorrow through participation in sports, community affairs, government and the ministry.

Vision Cable's camera crew tagged along from swimming pool to City Hall to the rap session at day's end, catching it all as the boys' interest and involvement grew. Because we're interested and involved in Miami's future, too.

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's 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 Boys' Clubs of Miami's "Youth Leadership Week."

Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in touch with, and participate in, the activities of the community.

We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.

Putting the city of Miami in focus.



Teilhard's writings still not O.K.

VATICAN CITY (NC) — The Vatican Press Office said that official church reservations about the teachings of the noted French paleontologist, Jesuit Father Pierre Teilhard de Chardin, remain in effect.

The press office said it was responding to queries resulting from the publication of a letter by Cardinal Agostino Casaroli, papal secretary of state, which praised Fr. Teilhard's "vast vision" and "the richness of his thought."

'The Congregation for the Doctrine of the Faith warned that the Jesuit scientist's writings contained ambiguities and errors and should not be accepted uncritically.'

The cardinal's letter, written in the name of the pope, had been sent to Archbishop Paul Poupard, rector of the Catholic Institute in Paris and president of the Vatican's Secretariat for Non-Believers, on the occasion of an international symposium at the institute marking the centenary of Father Teilhard's birth.

"**FAR FROM** constituting a revision of the position taken before by the Holy See, Cardinal Casaroli's letter in several passages expresses reservations — reservations that some newspapers let pass in silence — which refer precisely to the judgment given by the 'monitum' of June 1962, even if

this document is not explicitly mentioned," the press office said.

The 1962 "monitum" (Latin for "warning") from the Vatican's Holy Office, as the Congregation for the Doctrine of the Faith was then called, warned that the Jesuit scientist's writings contained ambiguities and errors and should not be accepted uncritically.

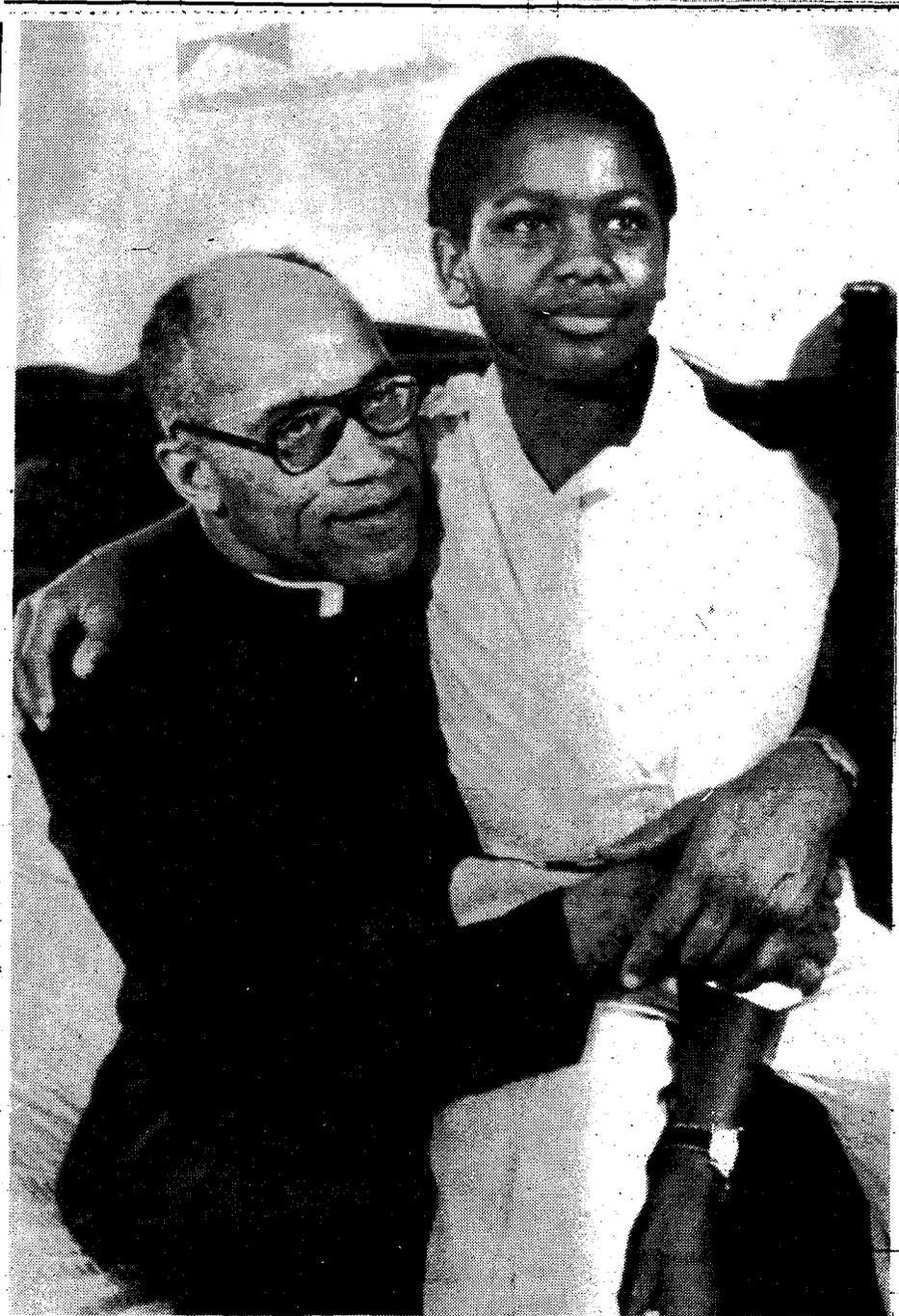
The warning did not condemn Fr. Teilhard's writings.

FR. TEILHARD is best known for his efforts to link evolutionary science, philosophy and theology in an integrated vision of man and the universe with Christ at the center as the dynamic force and also the goal of human evolution.

He sees the evolution of man in terms of increasing socialization. Christianity is seen as playing essentially the same kind of role in transforming and directing human evolution as the formation of consciousness played in the direction of cosmic evolution before man. Christ is the omega (end) point transforming and consolidating human energies.

The Jesuit, who died in 1954, achieved world renown as an anthropologist and had been part of the team that discovered the fossil remains of Peking man in China in the 1920s and 1930s.

Scholars have praised the cosmic sweep and spiritual depth of his vision but raised questions about his methodology and the scientific rigor of many of his conclusions.



FATHER IS FATHER — Father George Clements, pastor of Holy Angels parish in Chicago, hugs his newly adopted son, Joey, 13. Father Clements said he wanted to adopt a child to call attention to the plight of black orphans.

Vatican backs humanitarian aid to palestinians

UNITED NATIONS (NC) — The Vatican through its observer delegation to the United Nations, recently expressed support for aid channeled through the United Nations for the Palestinians when the aid is for humanitarian purposes.

Specifically, Fr. Lorenzo Zorza, a member of the Holy See mission said the United Nations Development Program and the Catholic Near East Welfare Association in New York are discussing cooperating with Bethlehem University, a Catholic institution, in assisting with the implementation of UNDP projects for the Palestinians.

Fr. Zorza said he hoped the cooperation would be "strengthened, continued and possibly expanded" but

he did not indicate the nature of the cooperation. He spoke in early July at a meeting of the UNDP governing council.

LAST YEAR the UNDP earmarked \$3.5 million and asked its administrator, Bradford Morse, to initiate aid projects for the Palestinians.

Zehedi Terzi, the permanent observer of the Palestine Liberation Organization (PLO), said that 18

projects are currently being implemented and that he hoped for more soon. The projects cover Palestinians in the Israeli-occupied Arab territories and in neighboring Arab countries which house Palestinian refugees. They concern mostly health, education and family planning.

Bethlehem University has about 850 students.

The United States does not recognize the PLO and the U.S. delegation did not participate in the debate on the UNDP projects for the Palestinians.

Sources close to the Holy See delegation said that Fr. Zorza's supportive statement was designed to offset any possible U.S. criticism of U.N. projects for the Palestinians.



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PRAYER

Readings: Wisdom 12:13, 16-19; Romans 8:26-27; Matthew 13:24-43

By Fr. Richard Murphy, O.P.

We don't come to church to talk about the weather. We come rather to talk to God and to listen to Him. We do this in union with our brothers and sisters. The church is a house of prayer.

Prayer is a good sign of our spiritual health.

We live surrounded by signs: road signs, business signs, alert signs (bump ahead!), directional signs. A smile, a cheery greeting, a kiss or a handshake, are also signs. It goes without saying that if signs are to be of any value, they must be accurate and true.

HEALTH IS A MATTER of national concern, for a healthy nation is a strong one. Health means that the various parts of the body function properly and in harmony. To insure this happy state, we have in almost

every city stores that feature health foods, athletic clubs, and spas. It is big business.

Our spiritual health is even more important. A sound spiritual outlook and orientation, a preoccupation with quality of life rather than quantity of things in our possession, is the sign of a well-balanced person. Surely there has to be more to human living than the making of friends and the building of houses.

A spiritually healthy person prays. He does not consider this to be demeaning. Prayer is in fact an honest act, a recognition of our place in the universe — a little less than the angels, and vastly superior to everything else in our world. We are not lords of the universe; God is, and our prayer is a sign that we accept that fact.

I once saw an amusing cartoon of two boys, one of whom had his face

all twisted up in a fearful grimace - the picture of intense concentration - and the other with lips pursed and his eyes crossed! Obviously, something important was going on — they were praying, or so they thought!

TO PRAY IS TO experience God, the God of the living. It is a way of communicating with God. It is to imitate Jesus, the way, the truth, and the life.

Petition is a valid form of prayer, but it is more than that; every prayer is a form of praise. We are not so naive as to suppose we can coerce God into changing His mind to match ours. Nor is it a bargain we make with Him, a sort of spiritual *quid pro quo*. Above all, prayer is not a substitute for effort; we should pray as if everything depended on our prayer, and work as if everything depended on us. Clearly, it is a precious act of faith, of loving trust in God, and it is stamped with pa-

tiency.

Jesus assured us that we do not pray alone. Our weakness is strengthened by the Holy Spirit, who prays with us, expressing far better than we ever could all that we really want to say to God.

Good people pray a lot. Maxim Gorky's grandmother impressed her grandson by the way she prayed. For this simple woman, God was very real; she talked to Him all day, and was aware of His presence in all that she did, cooking, feeding the chickens and the cows, cleaning the house, and helping her neighbors.

Lord, teach us to pray, and to pray better.

Quakers object to 'guest worker' plan

WASHINGTON (NC) — The Reagan administration's "guest worker" program for Mexicans may be a good gesture but it is open to moral objections, according to Aurora Camacho, coordinator of the Mexico-U.S. Border Program of the American Friends Service Committee (Quakers).

"Our main moral objection is to the attitude which in fact says: 'I want your labor, but don't care about your person,'" Mrs. Camacho said.

The "guest worker" program would allow Mexicans to work temporarily in the United States as farm workers and is an effort by the Reagan administration to stem the flow of undocumented (illegal) immigrants into the United States.

The Quaker organization, however, sees problems in the "guest worker" concept.

"The United States is taking advantage of the intense economic and social pressures Mexico undergoes. It also increases Mexico's dependency of the United States, while little solid progress is made to really solve poverty. Mexican authorities have said that the migrant flow relieves the pressures, but it is just a temporary approach," said Mrs. Camacho.

The guest worker program was one of the key items in the June discussions between Mexican President Jose Luis Portillo and President Ronald Reagan. It proposes that temporary work permits be issued for 50,000 Mexicans during a two-year test period. Authorities estimate at

500,000 or more a year the flow of undocumented

immigrants to the United States from Mexico and

other Latin American countries.

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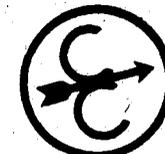
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'WORLD ALIVE!' — The hands of the creator provide an appropriate backdrop for Father Donald Skerry, creator of the new 'World Alive' exhibit at the Divine Word Seminary in Techny, Ill. At a cost of \$1.2 million the

multi-media exhibit explores the development of mankind, people's intercultural relationships and their relationships with God.

Cardinal praises plan for hearings on HLA

WASHINGTON (NC) — Plans for Senate hearings later this year on a human life amendment have been praised by Cardinal Terence Cooke of New York, chairman of the U.S. bishops' Committee for Pro-Life Activities.

"This development offers hope for ending a national scandal which now involves the destruction of more than a million lives each year by abortion," said Cardinal Cooke in a statement released July 14.

Sen. Orrin G. Hatch (R-Utah), chairman of the Senate subcommittee on the Constitution, announced plans for the hearing July 9.

HATCH, a member of the separation of powers subcommittee which has been considering a proposed "human life bill" which is short of an amendment, said his subcommittee would hold hearings on the amendment so the full Judiciary Committee could consider both the bill and the amendment at the same time.

Cardinal Cooke called the development encouraging and noted that the Catholic bishops with other pro-lifers have long been committed to a constitutional amendment to restore "the protection of law for the unborn child."

He added, "The announcement of these upcoming hearings is a great support to us as we continue our efforts on behalf of the most basic of human rights - the right to life."

No dates for the hearings have been set, although they are expected to begin sometime after Congress returns from a month-long recess in August.

Commission defines death

WASHINGTON (NC) — Death should be defined in law as the "irreversible cessation of all functions of the entire brain, including the brain stem," a presidential commission on bioethics has recommended.

The commission, meeting near Washington July 9, urged all 50 states to approve such a law so that the country may have a uniform definition of death.

In approving the new Uniform Definition of Death Act the commission rejected arguments that death should be defined simply as the irreversible loss of higher brain functions.

Rather, the commission adopted a "whole brain" definition of death, in which activity of the "lower brain" — the brain stem which controls circulation, respiration and swallowing — also would have to cease before the patient could be declared dead.

IN adopting the "whole brain" con-

cept the commission said, in effect, that someone in a chronic vegetative state such as Karen Ann Quinlan is still legally alive since her brain stem still controls her breathing.

Under a definition recognizing brain death as the loss of only higher brain function, Ms. Quinlan, who has been in a coma for several years, could be declared legally dead.

"We have concluded that, in light of the very increasing powers of biomedical science and practice, a statute is needed to provide a clear and socially accepted basis for making determination of death," the commission said in a letter to President Reagan and Congress.

Many pro-life groups have opposed all "definition of death" laws as potentially dangerous and unneeded pieces of legislation which could make possible declarations of death in cases where the person is not yet dead in fact.

But some have argued that such definitions are inevitable and would be better set by legislatures than by the courts, and others have noted that definitions of death might be acceptable when based on the "whole brain" concept.

BRAIN DEATH laws of one kind or another have been enacted in 27 states. The other 23 maintain the traditional definition of death, which defined death only as the loss of breathing and heartbeat.

Growing numbers in medical and legal circles have maintained that new brain death laws are needed for several reasons, including the fact that respirators have been able to keep patients breathing who have long been "brain dead."

Without such definitions, doctors and hospitals say they fear legal action if they remove life supports from a brain-dead person.

◆◆◆◆◆
"Recruitment is as important for ecclesial ministers as it is for religious vocations. I have frequently met both young people and older people looking for a second career who would, in a general sense, like to do what I do. They rarely have words for what they want to do and even more rarely know where to go with their beginning interest."
 (Suzanne Elsassor, staff member with the U.S. bishops' Parish Project, 1980)

◆◆◆◆◆
"Deacons, with their spouses, can be leaders in the development of family life ministry within the church . . . a ministry which foremost and essentially should be a ministry by families, a ministry of the laity."
 (Bishop Howard Hubbard of Albany, N.y., 1981).

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duty — to aim high." (Pope John Paul in addressing university students in the Phillipines, 1981.)

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Priests who left want to return

By Jerry Filteau

Vatican City (NC) —An increasing number of priests who left the active ministry are seeking to return, according to data in the 1,300-page L'Attività della Santa Sede 1980 (Activities of the Holy See 1980).

Other facts and statistics show:

- The Holy See was represented at a record 214 international meetings last year.

- Church officials in three countries — Paraguay, Ecuador and Portugal — added their names to the list of those who had permanent diaconate programs in 1980.

The book, which went on sale in early July, is an unofficial but authorized annual summary of papal speeches, documents and meetings, and annual reports by Vatican offices and agencies.

AMONG PAPAL events it includes reports on four trips abroad (six African countries, France, Brazil and West Germany), 11 in Italy and the other speeches given and meetings attended by Pope John Paul II in 1980. That section takes up 800 pages of tightly spaced print.

In the book's last 450 pages one can discover new trends or particular Vatican concerns, as they are expressed in the reports of the various departments of the Vatican.

The Vatican's Congregation for the Doctrine of the Faith reported that its disciplinary office "has cared especially for the rehabilitation to active pastoral service of numerous subjects who, af-

ter some period of defection, have brought to maturity signs of repentance."

The congregation's office for priests reported that requests for dispensations from priestly obligations were being processed again in the final months of 1980 after new norms for the process were published. Shortly after Pope John Paul II took office in 1978 he suspended the laicization process for all but a few exceptional cases until the matter could be restudied and new norms issued.

THE RECORD 214 international meetings with Vatican representation marks a continued steady growth in the Holy See's involvement with international organizations and issues. Less than two decades ago similar lists were only a third as long.

A report from the Congregation for Sacraments and Divine Worship, which mentioned the three countries with new permanent diaconate programs, also reflected a concern over requests by widowed permanent deacons for permission to remarry.

"Instead of a dispensation to remarry, ordinarily one is advised to ask for reduction to the lay state with a dispensation from duties," the report said.

The same congregation expressed concern over "authorization abusively given to deacons and even to women Religious" to confer the sacrament of the anointing of the sick.

"The minister of this sacrament is only the priest," the report said.

THE REPORT by the Congregation for the Clergy emphasized its concern over a redistribution of the world's clergy, saying that this is not just possible or commendable but, "necessary for the growth of the church."

It also expressed concern over the substitution of lay persons in tasks ordinarily assigned to priests. It judged that in mission territories and priest-

poor Latin America the use of lay collaborators "seems to be the fruit of a search for a better evangelization of the people of God."

But, it added, "in European countries such a solution is rather suggested by a tendency that is not completely clear... a tendency to present to young people a real alternative to the ordained clergy."



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VISIT TO A MONASTERY — Father Robert sheers Igny, a prize-winning ram whose wool monks eventually will make into vestments for their use and for sale to others. "Monastery," the ABC News "Closeup" which airs July 24 takes viewers on a tour of St. Joseph's Abbey in Spencer, Mass.

Awards to 'WKRP,' 'Shadow Box,' 'Hill Street Blues'

Los Angeles (NC) — Major winner of the seventh annual Humanitas awards was the television version of Michael Cristofer's Pulitzer Prize-winning "The Shadow Box." The \$25,000 prize for the two-hour program was announced July 7.

In the one hour category, NBC-TV's "Hill Street Blues" was awarded the \$15,000 Humanitas prize. The script was written by Michael Kozoll and Steven Bochco.

The \$10,000 prize for a half-hour program went to Hugh Wilson for a segment of CBS-TV's "WKRP in Cincinnati."

THE AWARDS, given by the Human Family Institute, are for scripts, that "communicate fully the values which enrich the human person."

"The Shadow Box" is the story about three dying patients and their families coming to terms with life and death. The episode of "Hill Street Blues" which won involves a psychologist dealing with a suicide in the precinct and violence in the streets. The "WKRP" winning script was the story of a black disk jockey who keeps a black teen-ager from dropping out of school.

More than 275 scripts were submitted this year.

Better TV coalition leader opposes deregulation

WASHINGTON, (NC) — The leader of the Coalition for Better Television which has threatened a boycott of advertisers in an effort to "clean up" television, has decided to urge coalition members to oppose congressional deregulation of broadcasting.

The Rev. Donald Wildmon, chairman of the coalition and head of the national Federation for Decency, said he would

send out a special bulletin to urge the 350 groups belonging to the coalition to become involved in the debate over bills in Congress to deregulate radio and television broadcasting.

"I'm basically for free enterprise, but some of the points in these bills do concern me," Mr. Wildmon said, expressing particular concern about granting permanent licenses to stations.

Mr. Wildmon acknowledged that his efforts may be too late, because the Senate has already approved radio and TV deregulation bills and attached them to the budget. The bills are the Radio Deregulation Act of 1981 (S.270) and the Television Licensing and Renewal Act of 1981 (S.601).

The House has not yet voted on any similar measures, but a number of

public interest groups have expressed fears that the House-Senate conference committee dealing with the budget will be too preoccupied to block the Senate bills.

The U.S. Catholic Conference (USCC) expressed its opposition to the bills when they were being considered in June by the communications subcommittee of the Senate Commerce, Science and Technology Committee.

U.N.: world to hit 10 billion population

UNITED NATIONS (NC) — The world population will stop increasing in 130 years and the number of people on earth at that time will probably be over 10 billion, two-and-a-half times the present number, according to the 1981 population report of the U.N. Fund for Population Activities (UNFPA).

"If we are able to sustain the tempo of present population programs then stabilization appears feasible at the medium variant of 10.5 billion in the year 2110," said UNFPA Executive Director Rafael Salas.

THE UNFPA estimates that in 130 years the world population could be as high as 14.2 billion or as low as 8

billion depending on the effectiveness of present population programs.

The report gives this breakdown:

- The first continent to reach zero population growth will be Europe, adding only 50 million to its present population before leveling out in about 50 years. The next to stabilize will be North America with an eventual population of 320 million. Soon afterward the Soviet Union's population will stabilize at 380.

- Southern Asia will almost treble its present population of 1.4 billion before stabilizing at around 4.1 billion at the end of the 21st century. In East Asia, the dramatic slowdown in

China's birth rate will mean that another 500 million will be added before population growth comes to a halt in the year 2090.

- Latin America will also treble its present 400 million people before stabilization, with Mexico having a population approaching that of the United States.

- Africa, the only region to show no signs of a population slowdown, will be the last continent to stabilize. By the time Africa's population comes to a halt there will be more than four times as many people as there are today.

The net outcome of these projections is that 9.1 billion of the forecast of 10.5 billion will be living in today's developing countries. Meanwhile, the industrialized world's share of the

world population will fall from today's 24 percent to just about 13 percent.

"WHILE IMBALANCES created by poverty, malnutrition or ill-health persist, the social tensions arising out of population pressures will permeate every aspect of life on earth," said Salas.

On family planning the report said there is a large gap between the desire to have smaller families and the means of achieving it. Citing data gathered in a world fertility study, the report said in Pakistan 75 percent of women in childbearing age groups were found to have knowledge of family planning but only 32 percent had access to the means.

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Lord's Ranch founder to speak at Conference

Fr. Richard Thomas, S.J. and Sr. Mary Virginia Clark of the Lord's Ranch in El Paso, Texas, will be guest speakers at the Charismatic Conference to be held Oct. 2-4 at Broward Community College's Omni Hall in Pompano Beach.

They will speak at the Priests' Workshop on Friday, Oct. 2 at 3:30 p.m. at St. Vincent's Church in Margate and minister to the general conference participants at B.C.C. on Saturday evening.

THE LORD'S RANCH was founded by Fr. Rick in 1974. With nothing but desert land and faith in the Lord, he and volunteers built a road, planted fruit trees and dug a well. The Ranch today includes thousands of fruit trees, vegetable gardens, goats, cows, horses, chickens, three lakes and seven acres of water stocked with fish.

Young people from Mexico and the United States come to the Ranch to conquer drug abuse and other problems through hard work, prayer

and clean living.

The produce from the Ranch is channeled into the Lord's Food Bank, which feeds, both physically and spiritually, the poor of Juarez, Mexico. The Ranch is supported by donations and operated by volunteers.

A video tape of the work done there was given to Pope John Paul II at the International Charismatic Leaders Conference in Rome last May.

Community Theatre Group formed

Immaculate Conception Catholic Church announces the formation of a community theatre group to provide "wholesome, quality entertainment for the Parish and the community at large." The group was formed as a result of the Church's successful production of a recent play. Plans for a new production will soon be announced. For further information call Don Decker, 822-2419 or George Stocking, 557-0024.



HAPPY BIRTHDAY — Sr. Helen Mary, of Villa Maria Nursing and Rehabilitation Center, puts a centenary pin on staff member Sandra Hermangomez as controller Raul Lujan looks on, during the first of a series of activities commemorating the 100th anniversary of the Sisters of Bon Secours Order which staffs the center. The observance theme is "Remembering and Going Forward in Faith."



SUPPORT VOCATIONS — State Deputy Donald E. Raymond presented checks for \$1500 each for promoting vocations to representatives of Florida's five dioceses during the recent 77th annual Florida State Convention of the Knights of Columbus. From l. to r., Raymond; Msgr. Harold F. Jordan, St. Augustine; Archbishop Edward McCarthy, Miami; Bishop Thomas J. Grady, Orlando; Bishop W. Thomas Larkin, St. Petersburg and Supreme Director William J. Van Tassell.



A GOLDEN wedding anniversary was observed last Saturday by Mr. and Mrs. Jack DePaoli, pioneer Dade Countians. Their son, Msgr. Ambrose DePaoli, secretary of the Vatican Secretary of State, celebrated the Mass of Thanksgiving at Villa Maria where his father is a resident. Also attending were their daughter, Sylvia Herschberger and husband, David, and their two children, Justine Marie and Ryan.

Knights install officers

Recently elected state officers of the Florida State Council Knights of Columbus will be installed on Saturday, July 11, 1981. The installation ceremony will be conducted during the 3:30 P.M. Mass at St. James Church, North Miami. The 1981-'82 team includes:

State Deputy John C. Brady, North Miami, State Secretary Andrew F. Izzo, Hialeah; State Treasurer Leon P. Kocol, Cocoa; State Advocate Frank X. Scandone, Ft. Walton Beach; State Warden

James C. Cupp, Pompano.

Donald E. Raymond, Hialeah, is immediate Past State Deputy and Rt. Rev. Abbot Fidelis J. Dunlap, OSB, is State Chaplain.

The installation ceremony will be followed by a reception and dinner at the Marian Council No. 3757 in North Miami. Incoming State Secretary Andrew F. Izzo, (305) 821-6217, is in charge of arrangements and reservations.

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ST. JOHN BOSCO Church in Miami recently conducted groundbreaking ceremonies for a new annex that will serve as social hall, kindergarten classroom and rectory. Above, l. to r., Fr. Emilio Vallina, pastor, contractor Julio de Quesada, Fr. Miguel Arriaga, Msgr. Arcadio Marinas and Auxiliary Bishop John Nevins during the ceremony.

Mary Prendergast, priest's mother

Funeral services were held June 28 for Mary Prendergast, of County Tipperary, Ireland, mother of Fr. Edmond Prendergast, associate pastor at Immaculate Conception Church in Hialeah.

She is survived by three sons, two daughters and several grandchildren, all of Ireland.

Funeral services for her husband Denis were held earlier this year in Ireland.

Youth Group presents show

The youth group of St. Raymond parish, Miami, will present a variety show entitled "Carousel of Gifts" (Carrusel de Regalos) at Florida International University's Tamiami Campus on Saturday, August 1 at 8 p.m.

Admission is \$5 per person and funds will be used for evangelization purposes in La Vega, Dominican Republic. The congregation there is in need of educational materials which they cannot afford to supply for themselves. For more information, call Eloisa Delgado at 262-0939.

Secular Franciscans Meet

St. Joseph Fraternity of the Secular Franciscan Order will meet July 26, at 1 P.M. at St. Anthony's Hall, 901 N.E. Second Street, Ft. Lauderdale. Mass, social hour, classes, and business meeting will follow. Visitors are welcome. ****

St. Bernard Fraternity of the Secular Franciscan Order will meet August 9th at 1 P.M., at St. Bernard's parish center, 8279 Sunset Strip, Sunrise. Welcome back our spiritual assistants Rev. Mother Pillar and Sister Assumption. Visitor's welcome.

Dessert/Card party

Catholic Daughters of America, Ct. Holy Spirit No. 1912, Pompano Beach, will hold a dessert/card party July 25 at St. Elizabeth's gardens at noon. Donation is \$1.50. Refreshments will be served. Anyone may attend. For information call Rosalie Lidestri at 781-5008. ****

The Lourdes Auxiliary will give a summer Dessert Card Party in the Ballroom of the Pennsylvania Hotel, West Palm Beach, on Saturday, August 1st, from 2:00 to 4:30 p.m. Special door prizes will be offered. For information and reservations, call Mrs. Ethel Bowles, chairman, 964-6184, or Mrs. Marie Girard, 848-0510.

Separated/divorced

The monthly meeting of the Catholic Separated/Divorced Support Group of Saint Juliana will be held in the school cafeteria, located at 4500 South Dixie (U.S. 1), West Palm Beach, on Tuesday, July 21 at 8 p.m. All separated or divorced Catholics are invited. Sister Agnes Gott of the Family Enrichment Center in Miami will be the speaker. For information call 655-4653 or 659-7178. ****

The Renaissance Group of St. Hugh parish (a ministry for the separated and divorced) celebrates its second anniversary this Saturday, July 18, with a Mass at 4 p.m. in the chapel followed by a 'pot luck' supper. St. Hugh is located at 3455 Royal Road in Coconut Grove. For information call 271-5917 or 448-3845. ****

The monthly meeting of the Catholic Separated/Divorced support Group of Saint Juliana will be held in the school cafeteria, located at 4500 South Dixie (U.S. 1), West Palm Beach, on Tuesday, July 21 at 8 p.m. All separated or divorced Catholics are invited. Sister Agnes Gott of the Family Enrichment Center in Miami will be the speaker. For information call 655-4653 or 659-7178.

Third Order Carmelites

St. Joan of Arc parish invites you to celebrate the Feast of Our Lady of Mt. Carmel on July 16. The Holy Rosary starts at 7:00 P.M. and the Holy Mass at 7:30 P.M. This will be followed by a social hour at Manning Hall.

It is bilingual and is sponsored by the Hispanic Group, the Third Order Carmelites, the Prayer Community and the Youth Music Group. We hope to see all of you at St. Joan of Arc Church in Boca Raton.

Secular Franciscans Meet

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, July 19, 1981, at St. Francis de Sales church, 621 Alton Road, Miami Beach, Fl., for the Rosary of the Seven Joys of Our Lady. Formation instruction will be given at 1 p.m. and the regular meeting will be at 2 p.m. in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

Concert at St. Matthew

St. Matthews parish, 542 Blue Heron Drive, Hallandale, will present "The 6 Centuries Chamber Music Ensemble from Paris, France, in concert on July 19, at 8:00 p.m. Sister Marie Kiss and students from the Conservatory of Music will present music from the Renaissance and Baroque periods as well. Admission is free.

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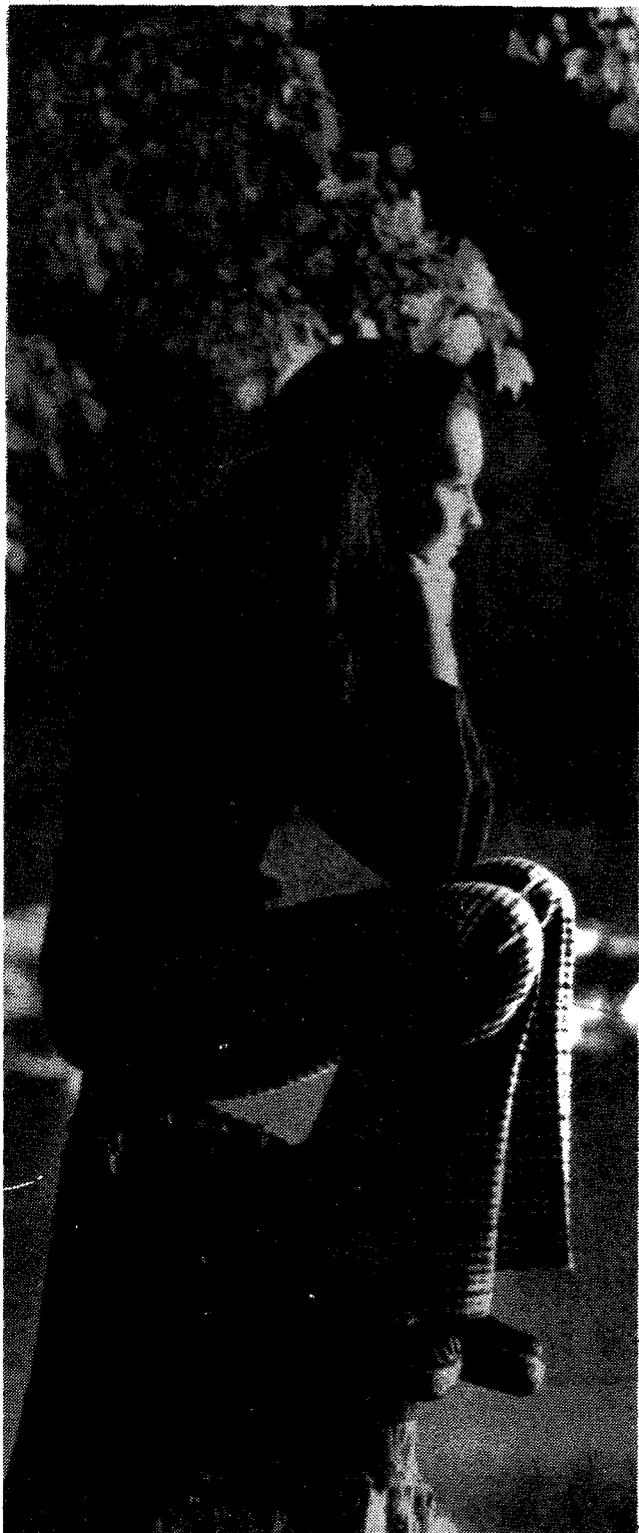
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Privacy

Life's shock absorber

By Theodore Hengesbach

(A thought for the day: Like fragile gifts, without careful packaging we're likely to get broken.)

How good it feels to sink into that easy chair at the end of the day!

Daily life often is so tiring, even painful, that it can leave us feeling cracked and broken. Just as a car needs shock absorbers and a fragile purchase needs careful packaging, so each of us need a cushion or two to act as a buffer during the day.

An easy chair helps. But more effective are times for personal privacy — space for oneself.

WE NEED TIMES for ourselves. I became aware of this rather obvious truth while participating recently in a workshop of the management of conflict. As the workshop progressed, I discovered that what gets me into conflict, what makes me angry and uptight, and what gives me a feeling of being put upon, is not so much another person or the task at hand as it is the lack of space between one person or event and another in my life.

Without this space, people and events bump harshly into each other. There is no resiliency. People's responsibilities and expectations start crashing into each other.

I found myself caught in such buffeting. It was this that made life painful and made me tired and irritable.

So, I resolved to engineer my daily life more carefully by consciously building in a shock absorber: a measure of privacy.

Times of privacy, I thought, should give people a chance to catch up with themselves, to pull themselves together, to stay on top of their lives. Private space provides that moment when people can get reacquainted with themselves; when they can review what is important to them and evaluate where they have been and where they are going. It allows an opportunity to gaze into one's future and set goals for the realization of personal dreams.

PRIVATE SPACE gives us a chance to regain control of ourselves and to meet the next person or task with greater self-assurance and openness.

This private moment may be brief, as short as a deep breath. Or it may last minutes or hours. It can even be a half-day retreat. Usually, however, private moments are shorter rather than longer — acting like the almost imperceptible action of a good shock absorber.

But what is most important is not how long a private moment is. What matters is that there be private moments at all, and that we take advantage of them regularly. Privacy is time well-spent because it helps renew us and energize us for more effective, efficient and pleasant personal and community life.

I try to engineer my own life so as to include moments of privacy that will buffer the events of everyday life in special ways.

I like to take brisk walks. This gives me time alone, greater physical energy and a chance for my mind to wash out conflicting thoughts. I build these walks into my day by parking my car a mile from work. The space this creates in my life helps me handle events at home with family and events at work as well.

MORNINGS ARE BUSY times in most households. I prefer the luxury of getting up a half hour earlier than necessary so that there is enough time to handle potentially conflicting demands that may arise. This way, I find individual members of the family adjust better to circumstances.

Private space provides that moment when people can get reacquainted with themselves; when they can review what is important to them and evaluate where they have been and where they are going.

I actually write down my personal reflections during the brief periods of time between meetings or between the tasks in my day.

As often as I can, I take business trips on public transportation rather than driving myself. This is a kind of enforced "retreat" which gives me time to work but also time to simply relax and think.

Life is filled with many activities and responsibilities. Moments of privacy help renew our ability to respond to the conflicting demands of life.

Private space, then, is not opposed to community life, but rather supports it.

Variety adds spice to parish life

By Lenore Kelly

A lot of parishes have an annual carnival or family day. But All Saints Parish in Denver sponsors a whole week of family fun each August.

The highly successful August week of evening activities — wiener roast, square dancing, disco, sports, talent show, games, and a concluding Mass and potluck supper — entices parishioners of all ages.

Held for the "sheer fun of it," staff member Sister Mary Carascia thinks family fun week makes an important contribution to parish unity. The warmth and cheerfulness, the mixing together of the young and old, of Hispanics and others in the parish "supports the feeling of community already built up among members over the years," she explains.

A HOST OF ACTIVITIES have sprung up at All Saints Parish over the past few years — activities which tell a lot about the parish.

Several hundred people have participated in parish adult education groups over the past three years. One parishioner, Irene Steinmeyer, thinks such people want to take a look at their own lives and their relationship to Jesus.

Patti Linton is convinced that "people are hungry for adult education." She is a part-time member of the parish staff. Mrs. Linton thinks adult education efforts benefit the whole parish. As people in small groups "get to know others and feel secure in their group, they become a permanent part of the parish community," she explains. Many then go on to participate in other activities, perhaps serving as readers at Mass and eucharistic ministers.

All Saints Parish began 30 years ago in a developing suburb of Denver, with young middle-class families. By the late 1970s, though, the parish had become more urban, elderly and ethnically diverse. Now half the parishioners are Hispanic-American; a third are elderly, according to a 1978 census.

To meet the needs of the sick, the dying and the homebound, the parish in 1978 issued a call for pastoral care ministers. According to Sister Carascia, a parishioner facing a difficult illness or an operation is assigned a pastoral care minister who stays with the person throughout the ordeal.

THE PASTORAL CARE minister visits and prays with the sick person, provides counseling and

sometimes carries out other helpful tasks. The ministers also meet regularly, sharing their experiences, offering each other support, and talking their efforts over with parish staff members. About 60 people, trained by parish staff members, have served as pastoral care ministers.

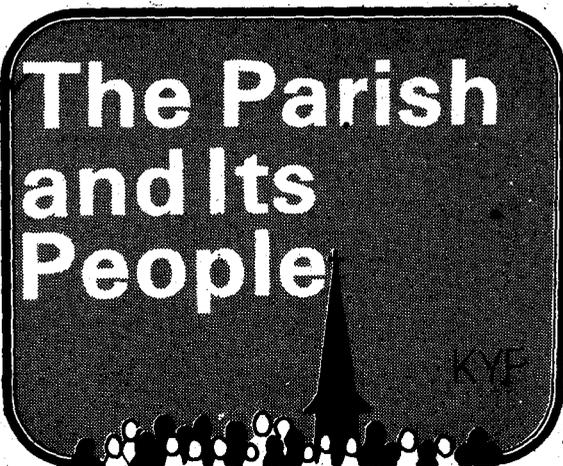
Mary Lou Hogan, a nurse and a pastoral care minister, describes her role as "spiritual nursing" for the persons she visits. Says Mrs. Hogan of her involvement, "many times I'm aware that I receive far more than I give."

The new pastor, Father Dorino DeLazzer, says he "wants to reinforce and affirm" the roles of pastoral care ministers, lectors, eucharistic ministers, youth ministers and others. To help maintain the enthusiasm people bring to such roles in the beginning, he and other staff members are planning workshops on the theology and psychology of ministry.

Sister Carascia thinks parishes should provide a variety of activities because people come to the parish with different needs. Activities such as family fun night and sacrament preparation classes, in her experience, attract many people who are just beginning to be involved in the parish.

On the other hand, she says, those with more time often choose to attend adult education classes. Yet others become involved more deeply in parish life by serving as parish ministers.

Sister Carascia cautions that "lay people move in and out of parish activities." She says, "We need to recognize it is not a failure" when people drop out of a particular activity for "they carry the richness of their experiences with them."



The Parish and Its People

Action, reflection go together

By Father Philip Murnion

"We don't need more activities," said a parish council leader at St. Patrick's Church in Yorktown Heights, N.Y. "We have most of the activities we need for people. Our problem is we have to go deeper, not wider."

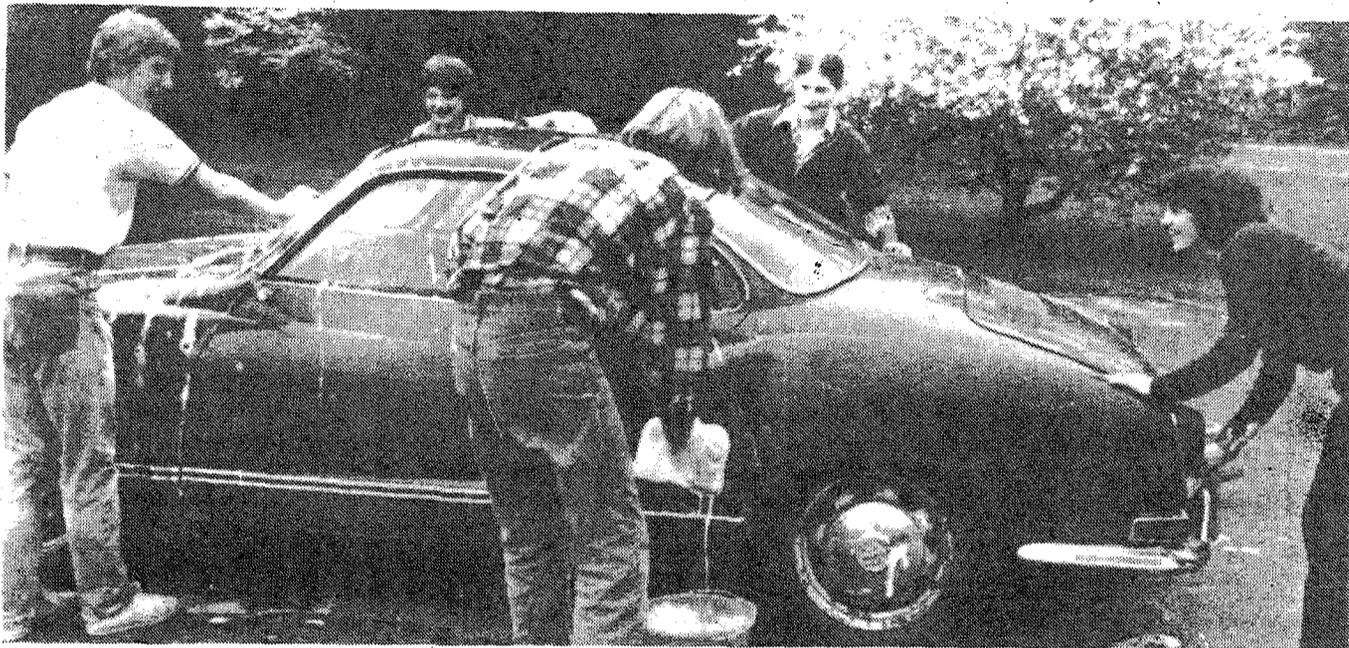
This kind of comment is heard often. While it is realized that a variety of parish activities are needed for parishioners with differing needs and wants, it is also known that more than activity is required for parish vitality.

A PARISH IS a center of activity. But it is also a center of reflection. Perhaps we could say that a parish needs to be a center of reflective activity.

This emphasis on reflection is seen often in today's church. For example, it is seen in the efforts to prepare parents for the baptism of their children and to make every baptism a true celebration. There is a realization that the sheer number of baptisms, taken alone, does not indicate how well a parish initiates new members.

Similarly with the other sacraments, for example the Mass. The Mass will be celebrated many times if a parish is of any size at all. But official church instructions on the liturgy urge strong efforts to ensure that each celebration of the Mass will be reflective, that the people will participate in it — that the Mass be more a celebration of the entire parish and less a private matter.

Probably the new Rite of Christian Initiation of Adults is the best example of this emphasis on reflection in the church. The new rite proposes that new adult members be initiated into the church each year at the time of Easter, during the Easter Vigil service.



When the Rite of Christian Initiation of Adults is used, parishes and their people become very thoughtful about what membership in the church means. And the parishioners share the responsibility of introducing aspiring new members to the life of the church.

The entire process of preparation takes many months during which all parishioners are encouraged to consider how they might extend a welcome to the prospective new members.

SO PARISHES and their people are reflective. We see this when teenagers preparing for confirmation are encouraged to think carefully about the commitment they as Christians

express by receiving this sacrament. The emphasis on reflection is seen too when individuals and groups receiving penance ponder ways this sacrament can help them grow in the Christian life.

Parishes are reflective when liturgy planning commissions dwell on the biblical readings for each Sunday in order to find how the word of God speaks to the experiences of the people of this particular parish.

Parish social-action programs are becoming more reflective, too. In San Antonio, Texas, parishioners involved in community organizing efforts have met to pray and to examine the relationship of their social-action programs with the gospel message —

in other words, to be very thoughtful about the kinds of community life they try to promote through their social-action efforts.

ONE POSITIVE result of this kind of reflection is that parishes often conceive their programs in a different way. Instead of "running programs" with the hope of attracting some interest, they search out the needs of people and then reach out to the people.

Activity and reflection are not opposed to each other; they are complementary. In fact, it is usually true that when the people of a given community reflect together on how to express the faith, they become more ready to put that faith into action.

By Father John J. Castelot

What could St. Paul have in mind when he urges the people of Corinth to seek the gift of prophecy? Does he expect Christians, in general, to be prophets?

The point comes up in Chapter 14 of Paul's First Letter to the Corinthians. But first Paul asks the people to "seek eagerly after love." This follows from all he has just written in Chapter 13 about the primacy of love in the Christian life.

LOVE IS BY FAR the greatest of the spiritual gifts. Without it a Christian does not really exist, no matter what other gifts he or she may enjoy.

However, Paul points out, love itself is a gift. People are selfish, and selfishness is diametrically opposed to love. What is more, selfishness is bolstered by the pressures of an egocentric society.

One must be free to love and society's propaganda, pandering to greed, subtly but surely robs people of their freedom.

Only God can counter the enslaving pressure by giving this precious gift; the power to love, the power to be truly free, to give, to create and, in the process, to grow and to exist.

Since love is a gift, it cannot be "earned." It must be given. But if Paul tells us to "seek eagerly after love," there must be something we can do. And there is: We can desire it and express that desire in earnest prayer. We can open our hearts to receive it, open our hands to share it with others.

LOVE IS THE KIND of gift which, paradoxically, increases to the extent that we give it away. Perhaps this isn't so paradoxical after all, since the purpose of love is to enable us to give.

True, we cannot "buy" love. But in a very practical way, we can "seek eagerly after" it.

In Chapter 12, Paul already has acknowledged the existence of a variety of gifts — charisms. Now, immediately after his urgent plea that the Corinthians seek after love, we read: "Set your hearts on spiritual gifts — above all, the gift of prophecy."

The word "prophecy" suggests to modern readers the prediction of future events. However, in neither the Old or New Testaments is this the word's basic meaning.

In the Old Testament, prophecy involves the interpretation of current events from God's point of view. Prophecy also hopes to change the conduct of the people by communicating with them about God's will. So prophecy is directed to the present time, the here and now.

In the New Testament, prophecy seems to refer to the gift of inspired preaching, an extraordinary ability to move people, to edify and exhort them. It was, accordingly, a gift carrying great benefits for the community.

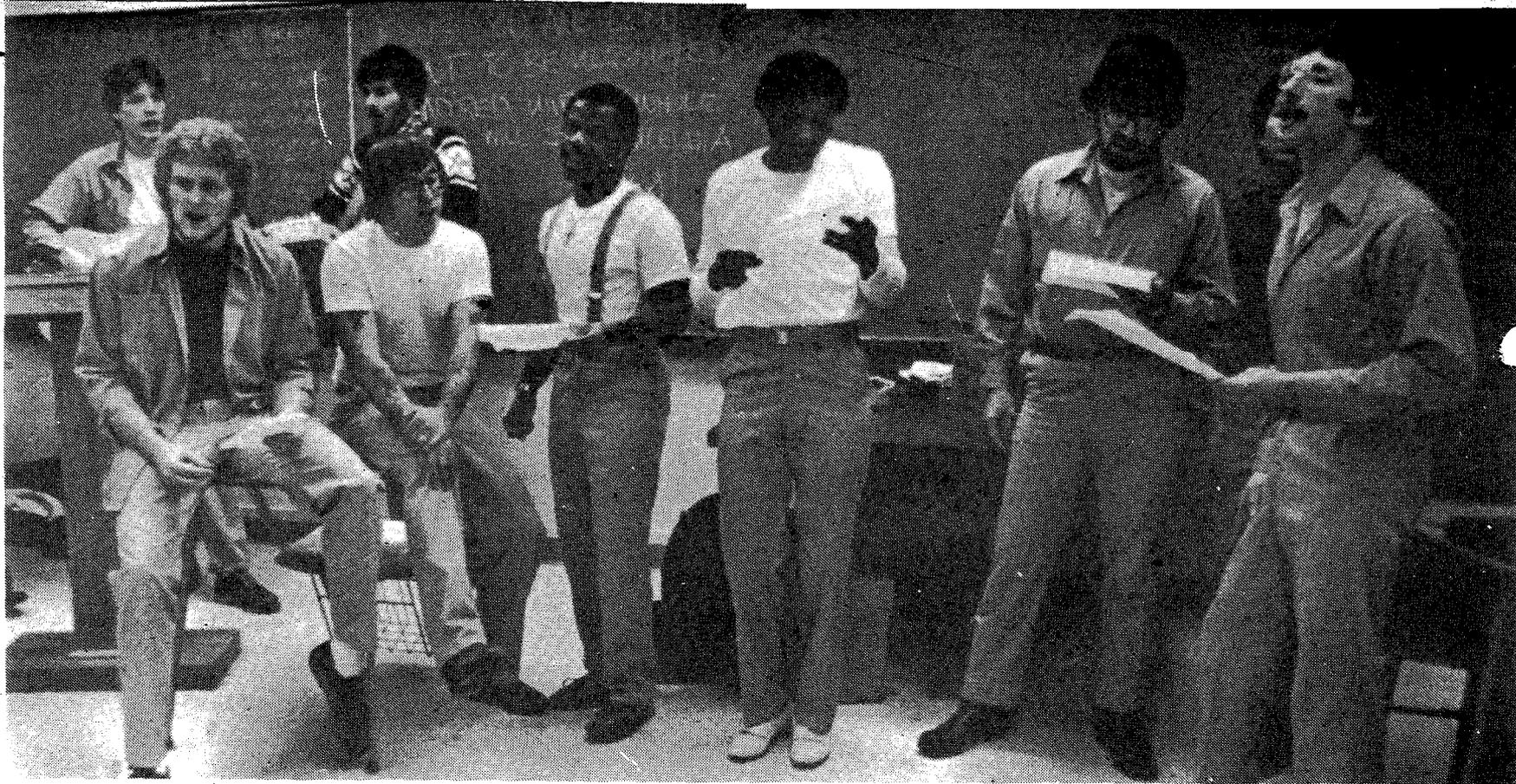
THIS SEEMS TO BE Paul's criterion in gauging the relative value of the spiritual gifts: their value for the community. He already has stated the general principle: "To each person the manifestation of the Spirit is given for the common good."

Paul seems uneasy about a marked interest in the gift of tongues — the ability to speak in languages foreign to the listeners. His uneasiness stems from a strong, well-grounded suspicion that in Corinth this gift owes its popularity to the awed attention it attracts.

A good many Corinthians are egocentric enough without this boost to their vanity. But Paul has other reasons, too, all connected in one way or another with the basic role of gifts—"for the common good."

He now proceeds to develop those reasons. The comparison of the gift of tongues with the more positively fruitful — and unselfish — gift of prophecy has merely set the stage.

**Are
Christians
to be
prophets?**



INMATES AT the Green Bay, Wis., Correctional Institute begin a prayer service with a song they learned on their three-day Residents Encounter Christ weekend. The encounter weekend at the prison seeks to build the self-confidence of the men during an Easter-like experience and to send them into the prison community to be ministers in whatever way they can. (NC Photo).

Christ behind bars

GREEN BAY, Wis. (NC) A prison seems like the last place on earth where a man would discover spiritual freedom but some inmates at the Green Bay Correctional Institute said that it was the first place they had found it. They gave credit to the decade-old Christian Fellowship and a new program called Residents Encounter Christ (REC).

A prison guard, Donald Bartolazzi, and Christian Fellowship leader, Ralph Reeves, led a group of outside volunteers into the prison in late January for a REC weekend. Based on the popular Teens Encounter Christ weekend, REC has been successful in New York prisons. This was its first appearance in Wisconsin.

INMATES SAID that when a man is

locked up he feels that he is in the pit of the world. Rather than leaving his problems outside, an inmate's problems are magnified in a maximum security institution said another inmate and leader of the prison Christian fellowship, Tony Ramsey.

The encounter weekend seeks to build the men's self-confidence and to send them into the prison community to minister to others. Bartolazzi called the weekend "a personal encounter with Christ through the love of God."

Ramsey said that REC was able to break down the walls of hate and fear that the men had built to defend themselves. "For the first time I saw the true selves of many men," said Ramsey. "They had broken down their walls and were free. There were tears of joy because there weren't

words enough to praise God."

The REC is centered on people rather than things, said Bartolazzi. This idea was communicated to inmates like Richard Tennyson.

"When I was doing the REC, it occurred to me that these people had come in here (the prison) in order to spend their free time with me," he said. "They showed that what we are is what is important to them, not what we've done, not what we've got. They love us for what we are."

ONCE HE WAS freed from worry about material things, Tennyson said, he experienced a freedom in prison that he had never known on the outside. "The biggest thing (about accepting Christ) is the freedom that it gives you in here."

Another inmate, 21-year-old Donald Gass, who is serving two consecutive life sentences, agrees. "I don't worry about time. No matter where I am, with Christ at my side, I'm free."

An important feature of REC is that it provides a support group to go to after the men's release. Rather than going back to the bad influence of old friends, they will be able to go to friends they made during the REC and the follow up visits. Tennyson hopes to work with TEC's and REC's when he is released in five months.

"I'm so steamed up about sharing that I think I'm on the streets already," he said. "I have told Don (Bartolazzi) that I personally want to be able to go through many more REC's (after release) to share what I've gone through with other men."

the Saints *by Luke*

THE EARLY YEARS OF CAMILLUS GAVE NO SIGN OF SANCTITY. AT THE AGE OF 19 HE JOINED A PROFESSIONAL ARMY WITH HIS FATHER, AN ITALIAN NOBLE, AGAINST THE TURKS. FOUR YEARS LATER BECAUSE OF HIS VIOLENT TEMPER AND A PASSION FOR GAMBLING HE WAS DISCHARGED. HE WAS HIRED AS A LABORER, BUILDING A CAPUCHIN CONVENT. A FEW TALKS WITH A FRIAR BROUGHT ABOUT HIS CONVERSION, AND HE THEN WANTED TO BECOME A RELIGIOUS. THREE TIMES HE ENTERED THE CAPUCHIN NOVITIATE, BUT EACH TIME A WOUND IN HIS LEG FORCED HIM TO LEAVE. UPON RECEIVING MEDICAL CARE IN ROME HE NOTICED THE CARELESSNESS OF THE PAID NURSES TOWARD THE SICK. IN TIME HE BECAME SUPERINTENDENT OF THE HOSPITAL OF ST. GIACOMO. LATER HE FOUNDED A CONGREGATION CALLED THE SERVANTS OF THE SICK. HE WAS ORDAINED A PRIEST, AND HIS COMMUNITY WAS CONFIRMED BY THE POPE. ST. CAMILLUS VENERATED THE SICK AS LIVING IMAGES OF CHRIST, AND FROM A VIOLENT SOLDIER BECAME A GENTLE SAINT. HE WAS GRANTED THE SAME CONSOLATIONS IN HIS LAST HOUR WHICH HE HAD SO OFTEN PROCURED FOR OTHERS. IN THE YEAR 1614 HE DIED, AS A PRIEST WAS SAYING: "MAY JESUS CHRIST APPEAR TO THEE WITH A MILD AND JOYFUL COUNTEenance!"

ST. CAMILLUS of LELLIS



THE FEAST OF ST. CAMILLUS IS JULY 14.

What good are kids, anyway?

By Hilda Young

Have you been following the Senate hearings on when life begins? The senator who was chairing the whole proceedings made the remark that if "being wanted" all the time was the criterion for justifying the life of a child, most of them (and us) wouldn't have made it past the teen years.

"Teen years?" my husband whistled, after reading the remark. "They would have been lucky to make it to age 5."

It does bring up a good point, however. Just what good are children anyway? Even just a couple of generations ago, you could at least use them around the yard to feed the chickens (don't confuse with feed for chickens), carry water, pull weeds and keep crows out of the corn.

You could push them out of the door and your only worry was that they should not stray too close to the pool hall. The little critters had never heard of Little League, regular dentist appointments, Superman II, camp summerbucks, or the car keys.

Well, I want to be among the first to say there are many uses for children these days.

- Without them we would have more moldy leftovers, less regular exercise, more TV dinners and fewer tax deductions.

- Not only that, what would I use for an excuse to see Walt Disney movies?

- Who would shut the car door when both my arms are full of grocery bags?

- They are very good for running ahead and saving a campsite while you turn the car around and pay the ranger.

Without children, I never would have known the answer to how many marshmallows a normal 7-year-old can hold in his or her mouth before gagging. I never would have been confronted with the question: "If you start eating potato chips when you first wake up, how long can you keep eating them until you pass out?" I know for sure I wouldn't have Frisbees around to use under house plants.

"So what good are you anyway?" my husband asked little Marie as he scooped her off the floor and plunked her on his lap.

"Oh, daddy, you're silly," she said, hugging him around the neck.

"You've got the job," he said. "We'll keep you."

Vivienda y Empleo, Apremiantes Necesidades

Por Prentice Browning

Una familia cubana, refugiada, entró en el Hialeah Outreach Office, en el 1075 E. 4ta Avenida, pidiendo asistencia; la familia estaba desesperada por hallar un lugar donde vivir.

Como muchas otras recientemente llegadas, encaraban toda clase de abrumadores problemas. Afortunadamente, desde Octubre del año pasado es posible lograr esa ayuda en este centro de Hialeah; es una agencia con personal del Buro Católico de Servicios y del Servicio de Salud y Rehabilitación federal.

Los servicios de la agencia son múltiples. Por ejemplo, la familia mencionada, un matrimonio con dos hijos y el padre de la señora, fue enviada a una agencia de reasentamiento que les consiguió un apartamento con alquiler del primer mes pagado. Pero la agencia, con sus cuatro empleados bilingües pudo también ayudarlos de otras maneras.

Los consejeros descubrieron que la madre de familia estaba disgustada porque su padre bebía en exceso. Investigado el asunto, el padre a su vez fue referido a un programa para alcohólicos y la señora obtuvo empleo en un programa para empleo en un hospital a través de la agencia. La familia parece estarse ajustando muy bien y los niños sacaron buenas notas en el colegio.

"No siempre tenemos tan buen éxito", dice la directora Sra. Mercedes Campano. "Pero cuanto mayor la necesidad, mayor es la posibilidad de asistencia. Y Hialeah esta pasando por una etapa crítica en estos momentos."

Casi la mitad de los 300 casos (aplicaciones) que los empleados revisan cada mes son refugiados aunque la oficina también sirve a otros sectores de la comunidad que a causa de las dificultades en la transportación son incapaces de buscar ayuda en otras partes.

La señora Campano, otro miembro del cuerpo diplomático cubano, dice que vivienda y empleos son de los más apremiantes problemas que enfrentan.

"No hay viviendas disponibles para los pobres ni para la clase media. Los alquileres son tan altos que las familias gastan el 75% de sus ingresos en alquiler."

"La única solución es viviendas más baratas... algunas veces los ayudamos examinando la situación y los alentamos a unirse a otra persona para compartir el costo."

Casi la mitad de los que

dice la Directora de Hialeah Outreach



La Sra. Mercedes Campano entrevistando a uno de los muchos jóvenes que acuden a ella buscando una respuesta a sus problemas.

llegan a la oficina son desempleados y en este respecto a veces pueden dar algo, más que consejos.

"Algunos empleadores llaman de vez en cuando

ofreciendo algunas posiciones," dice la Sra. Campano. "Si la oficina de Hialeah no puede darles un empleo los remite a otras agencias, como la Cámara de Comercio Latina."

Añade la Sra. Campano que algunas gentes se sienten desilusionadas por los trabajos de poca remuneración.

"Les damos ánimo diciéndoles que esta es tierra de progreso y oportunidades donde cualquiera puede lograr el triunfo. Es solo cuestión de tiempo y el que trabaja puede alcanzarlo. Además aquí disfrutan de libertad. La diferencia es notable: venir de un país comunista a uno de libertad es como de la noche al día. Ellos se adaptan a la libertad poco a poco; el real gozo de la libertad viene despacio."

Hialeah Outreach Office provee también servicios a los ancianos y los ayuda a obtener la asistencia a que tienen derecho.

Los Consejeros son una gran parte del servicio que provee la oficina.

"El sentimiento de soledad de los que han sufrido la separación de uno o más miembros de la familia por la

huida a los Estados Unidos, probablemente es el más común de los problemas emocionales que la oficina trata de resolver," dice la directora. "Tenemos grupos en los cuales el refugiado puede discutir las dificultades de su adaptación al país."

Los problemas de la generalidad de la población de Hialeah son también muy familiares al resto de la sociedad.

"La gente no oye, no escuchan lo que sienten los demás en una sociedad que demanda tanto de todos. No tomamos tiempo para apreciar los sentimientos de la persona que está junto a nosotros. Escucharlos es algo que la oficina siempre puede ofrecer, sin tener en cuenta lo difícil del problema."

"Siempre hacemos todo lo mejor que podemos... aun cuando no siempre acertamos."

200 miembros de la J.A.C. Se Reunieron en Miami

Por Ana M. Rodríguez

Palabras emocionadas rompían el silencio de una noche tibia mientras 200 personas volvían su mirada hacia la patria lejana desde la Ermita de la Caridad en Miami.

Ya no eran tan jóvenes, es verdad. Los huesos se quejaban; y el pelo, el que quedaba, se había vuelto gris. Pero el entusiasmo del ideal permanecía, después de más de 50 años y más de 20 de separación.

Por cuarta vez, los antiguos miembros de las Juventudes de Acción Católica Cubana se reunían en Miami para recordar los viejos tiempos, encontrar a viejos amigos y, también, mirar hacia el futuro.

Fundada en Cuba en 1928 por el Hermano Victorino, de la Salle, la Federación hizo de los antiguos alumnos de las escuelas católicas privadas un verdadero ejército al que pronto se unieron estudiantes universitarios, obreros, profesionales y miembros de los grupos parroquiales, locales y diocesanos.

Bajo el lema "Piedad, Estudio y Acción," con el emblema de la Cruz y la Estrella, símbolo de Dios y la Patria, los miembros, hombres y mujeres de 15 a 35 años, llegaron a todas partes de la isla, enseñando catecismo a los pobres, visitando a los enfermos y a los ancianos, organizando marchas

nacionales y hasta trabajando en favor de la justicia social.

Antes de que el apostolado seglar cobrara importancia en el Concilio Vaticano II, la misión de los jóvenes federados era formar miembros activos de la Iglesia y establecer con el pueblo los vínculos personales que a veces los sacerdotes y religiosos no podían establecer.

Muchos federados llegaron a ser sacerdotes y monjas. Otros escogieron el matrimonio y criaron a sus hijos siguiendo los

mismos principios católicos.

El Hermano Victorino ha muerto, y la Federación quedó disuelta oficialmente en 1962, cuando Fidel Castro consolidó su poder. Pero en 1974, un antiguo dirigente, Antonio Fernandez-Nuevo, tuvo la idea de celebrar una reunión. La respuesta fue inmediata e impresionante. Antiguos miembros se dieron cita en Miami, llegando con familias a costas de todas partes de los Estados Unidos, Puerto Rico, y desde España, Venezuela, Colombia, Brazil, etc. En 1978, la

Federación celebró sus bodas de oro — en el exilio.

Y la necesidad de seguir trabajando por la causa de hace años sigue en pie. Una de las resoluciones aprobadas en estas Vacaciones Federadas, que tuvieron lugar del 2 al 5 de julio, pide a todos los antiguos miembros que formen comunidades cristianas en sus respectivas localidades y participen activamente en sus parroquias y diócesis.

"Nos sentimos jóvenes todavía para participar en cualquier otro movimiento como Cursillo, Encuentro y el Movimiento Familiar Cristiano," dijo Raúl Zayas-Bazán, vicepresidente del comité coordinador.

Dice que los lazos que aún unen a los federados tienen mucho que ver con la memoria del Hermano Victorino, con Dios, con la fe, y con "las amistades que se formaron y el haber participado en tantas cosas juntos."

La próxima reunión se celebrará en dos años en Puerto Rico porque, según Zayas-Bazán, "es justo que se escoja otro lugar."

Además, la tumba del Hermano Victorino está allá, y el viejo himno sigue llamando: *Con la Estrella y la Cruz como emblema*

*Ha de ser nuestra marcha triunfal.
Viva Cuba creyente y dichosa!
Viva Cristo Monarca ideal!*



Mons. Agustín Román recibe al cheque por \$700 de manos de Emilio Roca a nombre de los Federados para ayudar a los refugiados de Mariel.

San Camilo de Lelis

Camilo, a quien llamaban el "ángel de la caridad", nació en Nápoles, Italia, el año 1550. Sus primeros años no tuvieron nada de "santidad" sino de aventuras y disipación como soldado en un ejército profesional en el cual ingreso a la edad de 19 años; peleó contra los turcos junto a su padre. En esos tiempos recibió una herida en una pierna que le causo una dolorosa úlcera que le duró casi toda su vida.

unos años mas tarde fue expulsado del ejército debido a su carácter violento y a su pasión por el juego. En plena miseria, pues su orgullo no le permitía pedir ayuda a su padre (orgullo que Dios usó como el camino para despertar en él más puras ambiciones), fue contratado como peón en la construcción de un convento capuchino. Unas pocas charlas con un humilde fraile le llevaron a su conversión y deseó entonces dedicar su vida a la Iglesia.

En tres ocasiones tuvo que dejar el noviciado capuchino a causa de la úlcera de su pierna y la última vez ingresó en un hospital por recomendación médica. Allí observo disgustado el abandono y la poca atención de las enfermeras pagadas hacia los enfermos en los hospitales de Roma y se dedicó a combatir tal negligencia y apatía. Con el tiempo fue Superintendente del Hospital San Giacomo.

Acarició la idea de fundar una orden religiosa cuya misión sería la de cuidar de los enfermos y en 1582 creó la Orden de Clérigos Regulares Ministros de los Enfermos (conocida popularmente como Clérigos de la Buena Muerte) quienes estaban obligados por un cuarto voto a asistir a los enfermos, aun cuando estuvieran afectados por la peste bubónica.



Fué ordenado sacerdote y su congregación fue aprobada por el Papa.

A pesar de los deseos de sus hermanos de que aceptara la superintendencia general de la orden, Camilo se nego a ello para dedicar todo su tiempo a la atención de los enfermos, especialmente los atacados por la peste. Veneraba a los enfermos en quienes veía la imagen viviente de Cristo sufriente y el violento soldado se convirtió en un manso santo.

A la hora de su muerte, ocurrida cuando tenía 64 años el día 14 de Julio de 1614, recibió los mismos cariñosos cuidados que brindo a otros. Elevó su alma a Dios mientras un sacerdote le decía estas consoladoras palabras: "Que Cristo Jesús te reciba con suave y gozoso semblante".

El Papa Leon XIII le proclamó Santo Patrón de Hospitales y Enfermos y Pío XI le nombró protector de los religiosos que atienden los hospitales y sus pacientes.

250 Jóvenes Asistieron al IV Fin de Semana Juvenil

Por Cristy Fernández y
Blanqui Perera

Con gran entusiasmo y vitalidad se desarrolló el IV "Weekend Juvenil" de nuestra arquidiócesis, los días 12, 13, y 14 de junio. El "Weekend Juvenil" es ya una tradición de la Pastoral Juvenil pues por 4 años consecutivos se ha brindado a los jóvenes hispanos la oportunidad de meditar, crecer en la fe y divertirse de una manera cristiana.

El Fin de Semana Juvenil tiene como objetivo principal el unir a todos los jóvenes hispanos de la arquidiócesis para que compartan y se puedan identificar como parte de esa gran familia que es la Iglesia.

La participación activa de los jóvenes es esencial en el planeamiento y desarrollo de este "Weekend", que es planeado por los jóvenes y para los jóvenes.

Este año el Fin de Semana Juvenil comenzó con una noche de reflexión en el Seminario St. John Vianney. Unos 250 jóvenes de distintas parroquias se reunieron para escuchar con gran interés a Frank Vega, un joven del Equipo Coordinador de Pastoral Juvenil. El tema de esa noche fue "Joven, Busca la Alternativa". Los participantes discutieron los problemas que enfrentan los jóvenes y como el ambiente en que se desenvuelven distorsiona y limita sus valores, y en el cual no pueden formarse una identidad propia.

Se concluyó que era necesario buscar una alternativa, la de seguir a Cristo, de no dejarse dominar por el am-



Frank Vega les habla a los jóvenes sobre la situación actual en que viven.

biente, recordando lo que El nos dijo, "No tengan miedo pues yo he vencido al mundo". Jn. 16, 33.

El sábado por la noche se celebró un baile en el salón parroquial de "Little Flower", teniendo los jóvenes la oportunidad de bailar y divertirse.

Para finalizar este Fin de Semana se ofrecieron varias charlas el domingo en el Seminario St. John Vianney. Los jóvenes y asesores adultos participaron de las siguientes charlas y discusiones. Jesús, Hombre Libre, por el Padre San Pedro, S.J.; Iglesia para Jóvenes, por Adolfo Castañeda; Jóvenes

en Acción, por Allan Frederick y El Joven y el Grupo Juvenil, por Anneris Silva.

Al terminar las charlas Monseñor Agustín Román y un grupo de sacerdotes celebraron la Misa de clausura. Monseñor Román expresó su alegría al ver a tantos jóvenes hispanos dispuestos a comprometerse con su prójimo, y en nombre propio y del Arzobispo McCarthy y el Obispo Nevins bendijo a los jóvenes alentándolos a seguir trabajando por la extensión del Reino. Después de la Misa los participantes compartieron en la Cafetería del Seminario.

Grupo Juvenil de St. Raymond Presentará Obra Benéfica en FIU.

El sábado 1ro. de Agosto del corriente año será presentada la obra "Carrousel de Regalos" en el auditorio de Florida International University, a las 8:00 p.m.

El grupo juvenil de la parroquia de St. Raymond presentará esta obra con fines benéficos. Los fondos que se recauden servirán para ayudar

a comunidades pobres de la República Dominicana y a la evangelización de las mismas. La admisión es de \$5 por persona.

Información adicional sobre las entradas puede obtenerse llamando a Eloisa Delgado al 269-0939.

MISA FAMILIAR COMUNITARIA

Los Encuentros Familiares y el Padre Florentino Azcoitia, SJ. invitan a la Comunidad Latina de Miami, a la Misa Familiar Comunitaria que tendrá lugar el Domingo 19 al las 6 de la tarde en el Colegio Immaculata-LaSalle, al lado de la Ermita de la Caridad. Vengan todos con sus familiares y amigos.

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LA PIETA

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

Para una información envíenos esta cupón.

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Día de Oración por la Paz en Líbano

Los Obispos de los Estados Unidos han designado el Domingo 2 de Agosto Día Nacional de Oración por la Paz en Líbano y por el alivio de los sufrimientos que sobrellevan nuestros hermanos y hermanas de esta tierra desgarrada por la guerra.

Nuestros obispos recomiendan que oremos al Señor en este día por la paz en Líbano. Las siguientes peticiones pueden servir de ejemplo:

"... que el pueblo de Líbano experimente la presencia de la paz y el fin del conflicto en su país."

"... que los dirigentes de las naciones sientan la urgencia de actuar para restaurar la paz permanente en Líbano."

"... que el sufrimiento de nuestros hermanos libaneses a causa de la guerra que azota a su patria sea aliviado por el renacimiento de una paz duradera."

**ARZOBISPO CHINO ESPERA
REGRESAR A SU PATRIA.**

Roma (NC) — Mons. Dominic Tang Yee-Ming, confirmado en junio como Arzobispo de Guanzhou (antes Cantón) por el Vaticano, espera regresar a China pese a las objeciones de la Asociación de Católicos Patriotas (oficial). El obispo jesuita de 73 años fue prisionero de los comunistas desde 1958 hasta 1980, sin acusación específica. El Papa Juan Pablo II le recibió dos veces en semanas recientes.

ESTUDIO SOBRE IGLESIAS

Texas (NC) — El Centro Cultural Mexicano-Americano anunció la publicación en inglés en la revista Concilium, del estudio "Tensiones entre las iglesias del mundo desarrollado y del tercer mundo," bajo la dirección del P. Virgilio Elizondo y del teólogo alemán Norbert Greinacher. El estudio muestra que la cristiandad del hemisferio norte es más industrializada y rica que la del sur, donde predominan los pobres.

**20 ORDENADOS EN
CHECOSLOVAQUIA**

Vaticano (NC) — Radio Vaticana informó que fueron ordenados 20 sacerdotes en cuatro ciudades de Checoslovaquia el 14 de Junio, lo que llama "evento de gran importancia para la iglesia" en un país comunista.

NOTICIAS DE LA SEMANA

**EL MINISTERIO PERSONAL
SIGUE ACTIVO**

New Haven (NC) — Los caballeros de Colón, organización católica, contribuyen con 9.2 millones de horas en servicios personales al prójimo, y con \$29 millones en donaciones de caridad y promoción social, dice el director Virgil C. Dechant, "lo cual demuestra que el ministerio de persona a persona sigue activo, y que no tenemos que depender de la burocracia gubernamental" para aliviar

necesidades humanas.

**EN EL 450 AÑO DE
GUADALUPE**

Texas (NC) — El Centro Cultural Mexicano-Americano, el Seminario de la Asunción y cuatro universidades patrocinan para Diciembre un simposio internacional sobre María y la iglesia en el mundo contemporáneo. Es parte de las celebraciones del 450 aniversario de las apariciones de la Virgen de Guadalupe en México.

**LA LUCHA CONTRA
EL HAMBRE**

New York (NC) — De 50,000 a 80,000 personas mueren diariamente, no por las guerras o los accidentes, sino de hambre y enfermedades, declara Bradford Morse, director de programas de desarrollo de las Naciones Unidas, al apoyar un manifiesto firmado por 53 ganadores del Premio Nobel de la Paz, con que piden a los hombres de buena voluntad "revivir a los millones de vic-

timas que por culpa de desórdenes económicos o políticos sufren hambre en el mundo."

**COMUNISTAS SE DISFRAZAN
DE CRISTIANOS UNA VEZ MAS**

Isla Grenada — Documento emitido por la Conferencia de Paz Cristiana de mayo, condena "la agresión de Estados Unidos," y "la actitud anti-pueblo y militarista de la administración Reagan." La conferencia fué patrocinada por grupos pro-comunistas que tratan de embaucar a los cristianos dándole el título "Cristiana."



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Marie Ordokowski, Pionera Promotora de The Voice



Marie Ordokowski y Clare Gregory, asistente de Educación Religiosa de la parroquia St. Brendan.

Por José P. Alonso

La Parroquia St. Stephen en Trenton, New Jersey, podía llamarse "la parroquia húngara". La gran mayoría de sus feligreses eran inmigrantes húngaros católicos y entre ellos se contaba la familia de John y Maria Barnocki con sus siete hijos. Los Barnocki fueron de los más diligentes fundadores de la parroquia y después de sus más activos miembros. Parte de la familia todavía está presente en la parroquia.

La tercera de los hijos de los Barnocki era una vivaz y sonriente jovencita llamada Marie. Todavía no tenía 16 años cuando el Padre Radowzsi, párroco de St. Stephen y también húngaro, le pidió a Marie ayudara en el programa catequístico parroquial. Marie sintió temor pues hasta ese momento sus servicios a la Iglesia se habían limitado a pequeñas funciones como cantar en el coro y al servicio del altar con otra amiga. Padre Radowzsi la convenció para que probara, al fin de cuentas nada perdía y comenzó Marie a enseñar a los pequeños de la comunidad; enseñanza que continuó hasta hace unos meses cuando enfermó seriamente y se vió forzada a dejar, ella dice que temporalmente, el programa de educación religiosa de St. Brendan, al cual brindó sus servicios los últimos diez y siete años.

Entre St. Stephen en Trenton y St. Brendan en Miami, Marie pasó por otras dos parroquias: una en Connecticut adonde fué a residir ya casada con Ben Ordokowski, también de ascendencia húngara. Aquí se incorporó de inmediato al programa de catequesis.

No les fué bien en Connecticut. Ben sufrió un grave accidente que obligó a Marie a dejar su vocación durante algún tiempo para ayudar a la familia con su trabajo. Cuando Ben se recuperaba enfermó ella y el médico le recomendó que se mudaran a un clima más

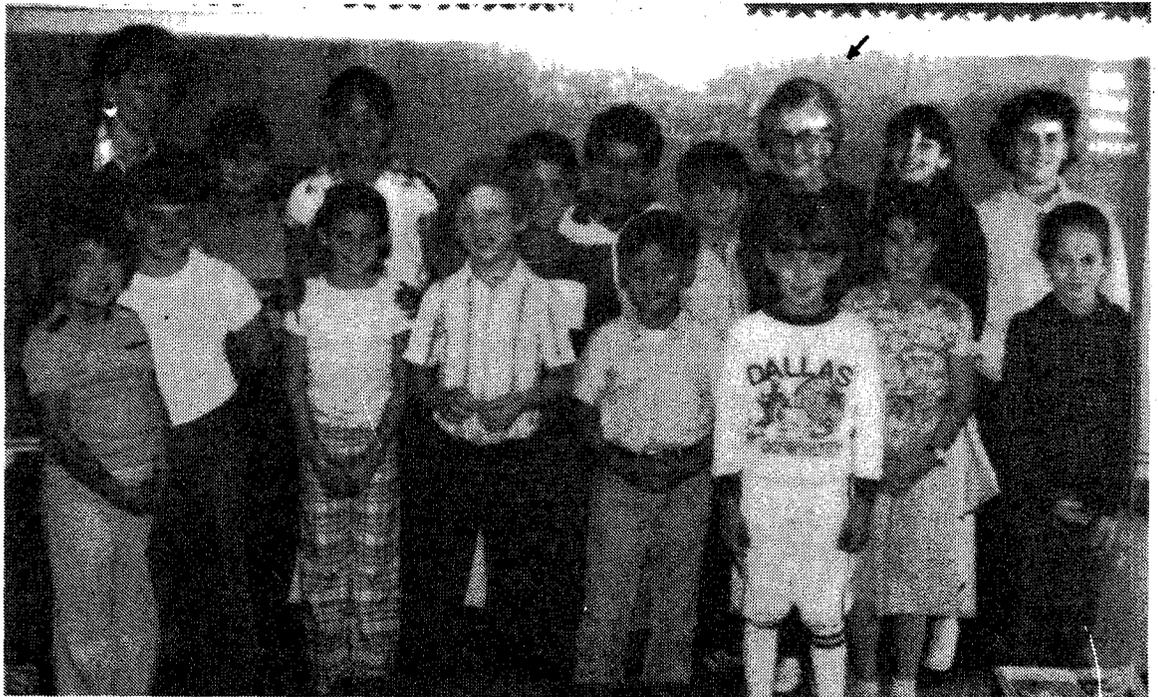
benigno. Marie tenía una amiga de la infancia que vivía en Coconut Grove y decidieron fijar su residencia en el sur de la Florida. Era el año 1950.

Coconut Grove entonces no era parroquia ni tenía iglesia y los Ordokowski, sin automóvil, tenían grandes inconvenientes para asistir a la celebraciones dominicales. Mr. Thompson, un maestro vecino de ellos, no católico, les llevaba a la Iglesia muchos domingos. En uno de estos viajes Thompson les pidió que enseñaran a conocer el catolicismo. Ben no se sentía capacitado para la enseñanza y pasó la tarea a Marie, quien, así comenzó de nuevo a propagar la doctrina de Cristo en Miami. Pero el sueño de Marie era enseñar en "una Iglesia de Coconut Grove."

Este anhelo de Marie llevó a los Ordokowski a emprender la tarea de hacer un censo de los católicos del área. En ello estaban cuando recibieron una invitación para asistir a una reunión convocada por Monseñor Coleman Carroll, Obispo de Miami (entonces sólo Diócesis), quien les informó que Coconut Grove sería una parroquia bajo patrocinio de St. Hugh pero que necesitaban el apoyo de todos los residentes para levantar una iglesia parroquial.

Todos aceptaron la invitación y Marie y Ben prometieron ayudar en cuanto pudieran. El Rev. Padre Charles Ward fue designado párroco de la recién creada parroquia y temporalmente celebraba las Misas en el C.G. Playhouse y más tarde en el auditorium de la escuela pública.

Por el tiempo en que trabajaban para reunir los fondos necesarios para la construcción de la Iglesia salió a la luz pública nuestro semanario diocesano "The Voice", era el año 1958, y Marie salió a la calle a venderlo y a solicitar suscripciones. Su gran dedicación trajo a "The Voice" centenares de lectores. Marie Ordokowski fué una devota



Marie, a quien todos, niños y adultos llaman Nana, con "sus niños" de la Escuela de Educación Religiosa.

pionera de "The Voice" en la que más tarde fuera la Arquidiócesis de Miami.

Marie estaba envuelta en ayudar a una familia de cubanos recién llegados cuando el Padre Ward enfermó y vino a substituirle el Rev. Padre Antonio Navarrete, quien le dió una mano en el asunto porque ella no hablaba español.

En 1963 los Ordokowski se mudaron a la parroquia St. Brendan pero siguieron asistiendo a St. Hugh porque no podían encontrar la Iglesia de su nueva parroquia. Al fin descubrieron que St. Brendan estaba "escondida" detrás de la escuela. Conoció Monseñor Rasttater y a la Hermana Josephine y comenzó a ayudar en la Iglesia en cuanto podía pero no en CCD porque aun no estaba organizado el programa.

En las funciones que realizaba conoció a Rosemary Morris quien estaba organizando un personal para el programa de educación religiosa y se

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También se ofrecen servicios gratis de orientación sobre empleos, servicios sociales, y problemas personales a todo el que los solicite; sin distinción, sea un refugiado, residente o parolee.

Para más información, llamar al 541-6395, de 8:30 a.m. a 6:30 p.m. de Lunes a Viernes, o acudir personalmente al Centro de Servicios Comunitarios en el 2260 S.W. 8th St. Oficina No. 203.

hicieron amigas. La petición de ayuda por parte de Rosemarie no se hizo esperar y Marie formó parte del personal educativo.

Pero Marie Ordokowski no limitó sus servicios al catecismo, su concurso llegó a cuanta organización o asociación había en las parroquias que sirvió; especialmente la Liga de Damas Católicas (Catholic Women's guild) con quienes cooperó siempre y en todo proyecto aunque nunca fué miembro de la Liga. Son innumerables los certificados y diplomas de reconocimiento que vimos en su casa y vimos también un hermoso medallón que le entregara la Hermana Honesta a nombre de todas las

hermanas de la Sagrada Familia que atienden la escuela St. Brendan, como agradecido reconocimiento por "alimentarlas" a ellas por tanto tiempo.

Por estos tiempos Monseñor Davis Bushey vino a St. Brendan como párroco y en corto tiempo se ganó el corazón de esta generosa y activa cristiana cuyo único orgullo es servir donde quiera haya una necesidad. Hoy, recuperándose de su enfermedad, la vivaracha Marie sólo lamenta no estar con "sus niños".

The Voice/La Voz siempre agradecerán a Marie Ordokowski su celo por la difusión de nuestro semanario que ella reconoció como un valioso medio de evangelización.

La Primera Piedra del Centro Social San Juan Bosco



El pasado domingo 21 de Junio tuvo lugar la colocación de la Primera Piedra para el edificio que servirá de centro social, kindergarten y terminación de la rectoría de la parroquia de San Juan Bosco. El Obispo Auxiliar de Miami, Mons. John Nevins, presidió la ceremonia. En la foto, de izq. a der. durante la apertura de la tierra, el Padre Emilio Vallina, párroco de San Juan Bosco, el contratista Sr. Julio de Quesada, Padre Miguel Arriaga, Mons. Arcadio Marinas, Mons. Nevins, detrás el diácono Rodolfo Padrón y el Padre Jorge Perales. No aparecen en la foto los Padres Homero Betancourt y Antonio Ma. Entralgo.