

The Voice

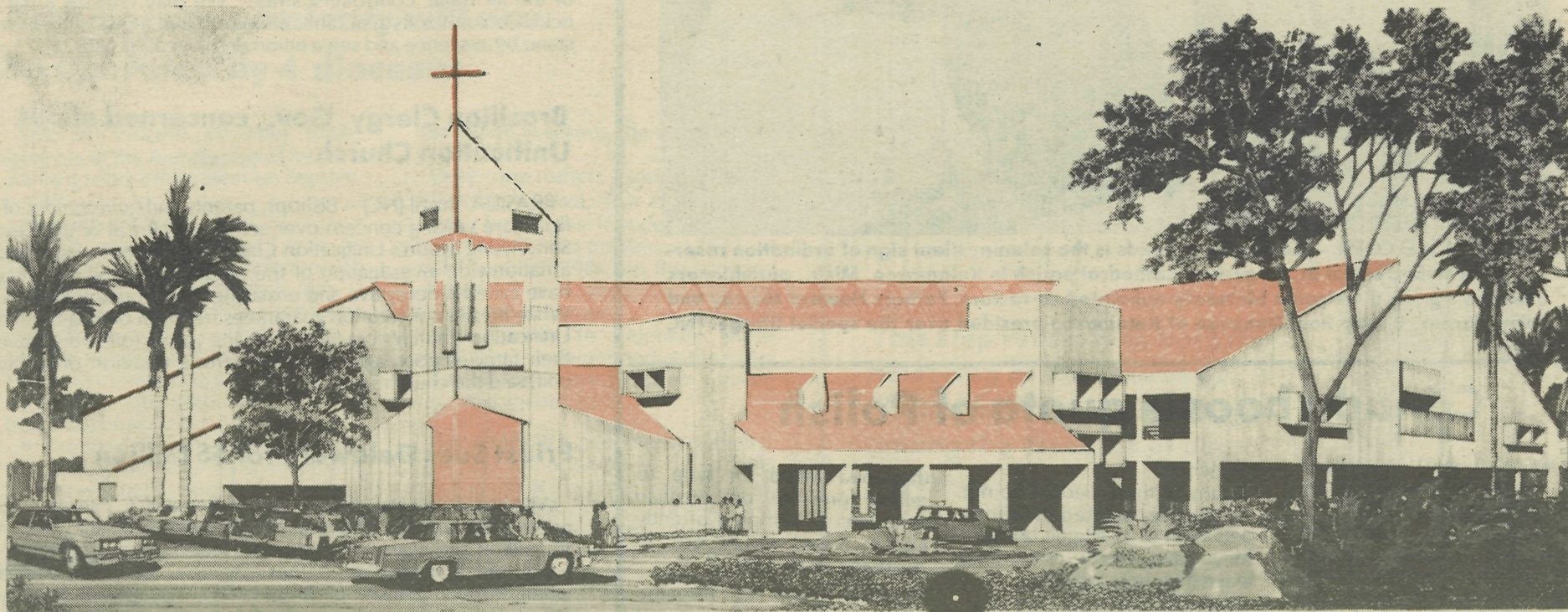
Archdiocese of Miami

Vol. XXIV No. 29

September 4, 1981

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New leader,
new style
at Barry
College
... P12-13



Modern garden-centered building will house all Archdiocese ministries as well as St. Martha Church

Church getting new home

The Archdiocese of Miami and St. Martha parish, hand in hand, are getting a new home.

The old ones were just a bit too creaky and spread out.

Ground was broken last Saturday for a new multi-million dollar Pastoral Center to house the various ministries and services as well as St. Martha's new church building.

This center, located between 93rd and 95th Streets on Biscayne Blvd., will consolidate under one roof various

Archdiocese services now spread out in several buildings and locations. The new St. Martha's will replace the present church located in a former motel.

ARCHBISHOP EDWARD A. McCarthy called the groundbreaking a historic and happy occasion for South Florida's Catholics whose Archdiocese will have a new heart in about 18 months.

Fifty years from now, he said, when historians look at the old faded pictures of this day, they may not know

everyone's names but they will say these were the people who made it happen.

"For the members of St. Martha's Parish this is a dream come true after long years of anticipation," said the Archbishop. "This is a happy day, for Miami Shores will soon have another house of God, another sacred space where the faithful will come to temporarily separate themselves from the cacophony of the world as they come

into the presence of God and peace and serenity, to be nourished and strengthened by His Word and His Sacraments, to celebrate the joys of their lives and to find comfort in their sorrows. This will indeed be a holy place."

"INEVITABLY, churches have a way of expanding to include other places where the sacredness of the Church finds expression in services, and so we find classrooms, we find counseling
continued on p. 5

Government of the rich?

Labor Day statement questions shift in priorities

"Do we want a government that is a protector and promoter of human dignity and human rights, a government that guarantees that people in the richest nation on earth do not go without adequate income, employment, food, housing, medical care and other basic necessities of life, a government that helps to achieve greater equality?"

"Or do we want a government that is a protector of the wealthy and a producer of greater inequality — a government of the rich, by the rich and for the rich?" the statement asked.

Those are some of the questions asked in an annual Labor Day statement issued by the U.S. Catholic Conference to mark this year's Sept. 7 holiday honoring workers.

Carrying on a tradition begun by labor advocate Msgr. George G. Higgins, the U.S. Catholic Conference Office of Domestic Social Development issued the statement. It said efforts to solve the present economic

crisis could provide the opportunity to build a more just society.

THERE IS A SENSE of crisis in the nation, along with willingness to try new approaches and to seek new solutions, the 1981 Labor Day statement said, touching on a broad range of labor-related issues. "We must decide, in effect, the very identity of our society."

Noting that this year is the 100th anniversary of the American labor movement and the major anniversaries of three papal encyclicals on social and economic issues, the statement asked:

"Is it not possible to build on positive values, to use the symbols and themes of our religious tradition as cornerstones for the construction of a better future?"

"Is it not possible to construct a social and economic system which is so rooted in respect for human dignity that all human rights are guaranteed, a society that is so committed to full human development that none of its

members go without basic necessities?"

The foundation of all Catholic social teaching is the dignity of the human person and the common good, the statement continued, referring to the three encyclicals: "Rerum Novarum" (1891), "Quadragesimo Anno" (1931) and "Mater et Magistra" (1961).

THE BUDGET CUTS and tax cuts constitute one of the largest redistributions of wealth and income in America's history, from low and moderate income families to the wealthy, according to the social development office statement, issued Aug. 12.

"These Congressional actions on budget cuts and tax cuts are important in themselves; but in a larger sense, they are extremely significant because of what they symbolize — a dramatic shift in our commitment as a nation to use government policies as a tool for building a more equitable and just society, a substantial retreat from our common goal of providing a minimally

adequate standard of living for all our citizens," it added.

Specifically, "it is appropriate in the context of this Labor Day statement to call attention to a theme that is found throughout the encyclical documents of the past 90 years — the dignity of work and the rights of workers," it added.

ADEQUATE EMPLOYMENT is considered to be a basic human right, the statement said, citing Pope John Paul II's comment, that "providing employment must not be taken lightly or considered a secondary aspect of the economic order and of development. It should be a central element in the aims of economic theory and practice."

To achieve these important social goals, the statement suggested building on "the positive symbols and institutions that are at the heart of our nation's everyday life — the family, the neighborhood, the parish, the workplace."



HANDS OF WELCOME — Laying on of hands is the solemn, silent sign of ordination reserved for a bishop but at St. Augustine Cathedral parish in Kalamazoo, Mich., parishioners used the sign as a welcome for newly appointed co-rectors, Fathers Howard Murray and John Warner. Bishop Paul Donovan of Kalamazoo presided over the special liturgy. (NC Photo)

Canada boosts quota of Polish

TORONTO (NC) — Canada has agreed to resettle 1,000 Polish immigrants in 1981. The decision was made after Austria had appealed to governments to help resettle the increasing number of poles who have entered Austria to flee from the economic and political crises of their homeland.

Iran has 'lunatic' view

GENEVA, Switzerland (NC) — Iran's fundamentalist clergy have a "lunatic interpretation" of Islam which is causing widespread human rights violations, said the Egyptian delegate to the United Nations Human Rights subcommission.

"It's not a case of just another dictatorship. It is more like a Kampuchea-style genocide which appalled the whole world," added Egyptian delegate Ahmad Khalifa.

Khalifa said other countries have shied away from criticizing Iran because they fear offending religious sensibilities, but they should denounce human rights abuses under the Islamic leadership because Iran does not represent Islam.

"What happens at the hands of these mullahs and ayatollahs is the bizarre and ugly caricature of a wild dream — not Islam," he told the 26-member subcommission "The human being has become raw material for the gigantic and infernal machine of repression and extermination — A 20th century witchhunt."

No Iranian government representative was present to hear the speech.

"It's the case of a segment of society exercising their devilish scheme on their own people," Khalifa said.

On the same day British delegate Ben Whitaker criticized the Soviet Union saying that 24 of the 71 people who formed groups inside the Soviet Union to monitor human rights have ended up in court.

residence.

Many of these people do not meet the United Nations definition of a refugee because they have freely chosen to leave their home country.

Austrian officials said the number of Poles emigrating to Austria had risen by 250 percent in the last year and that

they had asked for help to relieve pressure on Austrian resettlement camps. Currently about 3,500 Poles are in Austrian camps.

Edward Gale of the Immigration Department of Catholic Family Services in Toronto has handled an increase of approximately 25 percent in Polish immigrants in recent months.

"There's no generosity being extended here," he said. "Canada is getting young people who are highly educated and highly skilled."

Gale noted that among those he has helped process are tool-and-die makers, electricians and other skilled tradesmen who are currently needed in Canada. Language, however, is a problem. Gale feels it is important for the Polish immigrants to get adequate industrial language training, enabling them to function in specialized fields.

The Poles are classified as "East European self-exiles."

According to a Canadian Immigration Department spokesman, self-exiles can be from Albania, Bulgaria, Cuba, Czechoslovakia, East Germany,

Hungary, Poland, Romania or the Soviet Union. They are, he said, citizens and former residents of one of those countries who are outside their homeland and are unwilling or unable to return to their own country and are not settled in their present country of



News At A Glance

Federation of Priests Labor Day Statement

CHICAGO (NC) — The National Federation of Priests' Councils (NFPC), in a Labor Day statement, urged Catholics not to forget that the labor movement had helped move them "from the ethnic ghettos to the suburbs." The NFPC's statement also criticized the Reagan administration's handling of the air traffic controllers' strike. "We may criticize a particular union for its real faults but we make a grave error to stand by in silence and see a union destroyed," it said.

Brazilian Clergy, Gov., concerned about Unification Church

BRASILIA, Brazil (NC) — Bishops, parents and government officials are voicing concern over activities in Brazil of the Rev. Sun Myung Moon's Unification Church. Police have launched a nationwide investigation of the organization and its critics have called it deceptive and enslaving of its young followers. While Brazil's constitution guarantees freedom of religion, the Unification Church's practice of having young followers leave their families goes against Brazil's strong tradition of family unit, said the church's critics.

Priest Sues Delaware for \$5 Million

WILMINGTON, Del. (NC) — Father Bernard T. Pagano the priest once accused of being the "gentleman bandit," filed a \$5 million suit against the state of Delaware, four police officers and a magistrate. Father Pagano's 1979 trial ended when Robert Clouser of Brookhaven, Pa., pleaded guilty before Wilmington Superior Court Judge Andrew D. Christie. The action, filed Aug. 27 in U.S. District Court, claims the police officers conspired to frame Father Pagano and deprived him of his constitutional rights. Clouser was nicknamed the "gentleman bandit" because of his polite manner in robbing Wilmington area stores.

Women chain selves to White House fence

WASHINGTON (NC) — Claiming "the militant spirit of our suffragist foremothers," 21 women, including Mercy Sister Maureen Fiedler, chained themselves to the White House fence to call for the passage of the Equal Rights Amendment. The action took place Aug. 26, Women's Equality Day, the 61st anniversary of women's winning the right to vote. The women were drawing attention to the fact that three more states are needed to pass the ERA before the ratification deadline, June 30, 1982. Sister Fiedler is national coordinator of Catholics Act for ERA.

Charismatic numbers assessed

MILWAUKEE (NC) — A priest who recently surveyed the extent of the charismatic renewal movement in the U.S. dioceses estimated that there are 6,364 Catholic charismatic prayer groups in the country with a quarter of a million Catholics participating in them. The priest, Father Kenneth Metz, of the Milwaukee Archdiocese, sent a survey questionnaire to 145 dioceses and received 83 responses. A Gallup Poll published in February 1980 has placed the number of charismatic Catholics considerably higher at 18 percent, about 6 or 7 million Catholics. A spokesman for charismatics said that a new directory lists 4,300 prayer groups with 175,000 members. He said Father Metz's figures are probably correct but that the Gallup numbers reflected people who loosely identified themselves as charismatics but were not organized.

The Voice

Average weekly paid circulation
51,000

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

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

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(USPS 622-620)
Archdiocese of Miami
Weekly Publication



6201 Biscayne Blvd., Miami
POSTMASTER: Send change of address notices
to The Voice, P.O. Box 38-1059, Miami, Fl.

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

Seminary going statewide

Archdiocese seminary will now be operated by 4 dioceses

The St. Vincent de Paul Major Seminary of the Archdiocese of Miami is planning a big celebration on September 28.

And with good reasons:

- The seminary this year is becoming the first seminary in America to be converted into a regional, or interdiocesan, seminary, operated jointly by several dioceses.

- The seminary will have the highest enrollment in its history this year.

- One of its graduates has just become a bishop.

- The new "region" of the seminary which now includes most of Florida may eventually grow to include Georgia.

- The Sept. 28 Mass and celebration coincides with the 20th anniversary of the seminary's founding and the fest of St. Vincent de Paul.

ST. VINCENT'S is the only major seminary south of Washington, D.C., and east of New Orleans. It was built in 1961 by the Vincentian fathers and acquired in 1971 by the late Archbishop Coleman F. Carroll.

Until now the seminary was operated solely by the archdiocese of Miami, with other dioceses sending seminarians to the seminary on an individual basis.

Now the dioceses of St. Augustine, St. Petersburg and Pensacola-Tallahassee, along with Miami, will jointly own, operate and fund the seminary through a corporation and trustees, beginning this school year.

Should the corporation ever cease to function, ownership of the seminary buildings will return to the Archdiocese of Miami, according to the agreement.

Some details remain to be finalized, but the Vatican has already given its general approval and, in fact, has encouraged a trend toward regionalizing of seminaries for greater efficiency and equity.

ARCHBISHOP EDWARD A. McCarthy, in making the announcement, said, "I'm delighted that the intent of Archbishop Carroll and the Bishops of Florida and their consultants has reached this happy fruition after three years of effort.

"This step recognizes both the flowering of the Church of Florida and a sense of unity among the dioceses of

our region in serving the needs of the faithful."

Only one other regional seminary exists in America, that in Plymouth, Mich., but it was founded jointly to begin with by that province in 1947.

On Sept. 28, 1981, on the occasion of the feast of St. Vincent de Paul, the seminary community in Boynton Beach intends to celebrate these recent developments and at the same time will celebrate the 20th anniversary of its founding.

THE SEMINARY community will also celebrate the occasion of Father Hermin Negron of Caguas, Puerto Rico, as the first alumnus of the seminary (class of 1968) to become bishop. Bishop Negron, who will be consecrated Sept. 7, is the new auxiliary to Cardinal Aponte of San Juan, Puerto Rico.

In 1979, the visiting committee of the National Conference of Catholic Bishops, which evaluated the seminary, recommended "a plan to change the seminary's status from archdiocesan to provincial."

Archbishop McCarthy has worked with persistence to implement this recommendation.

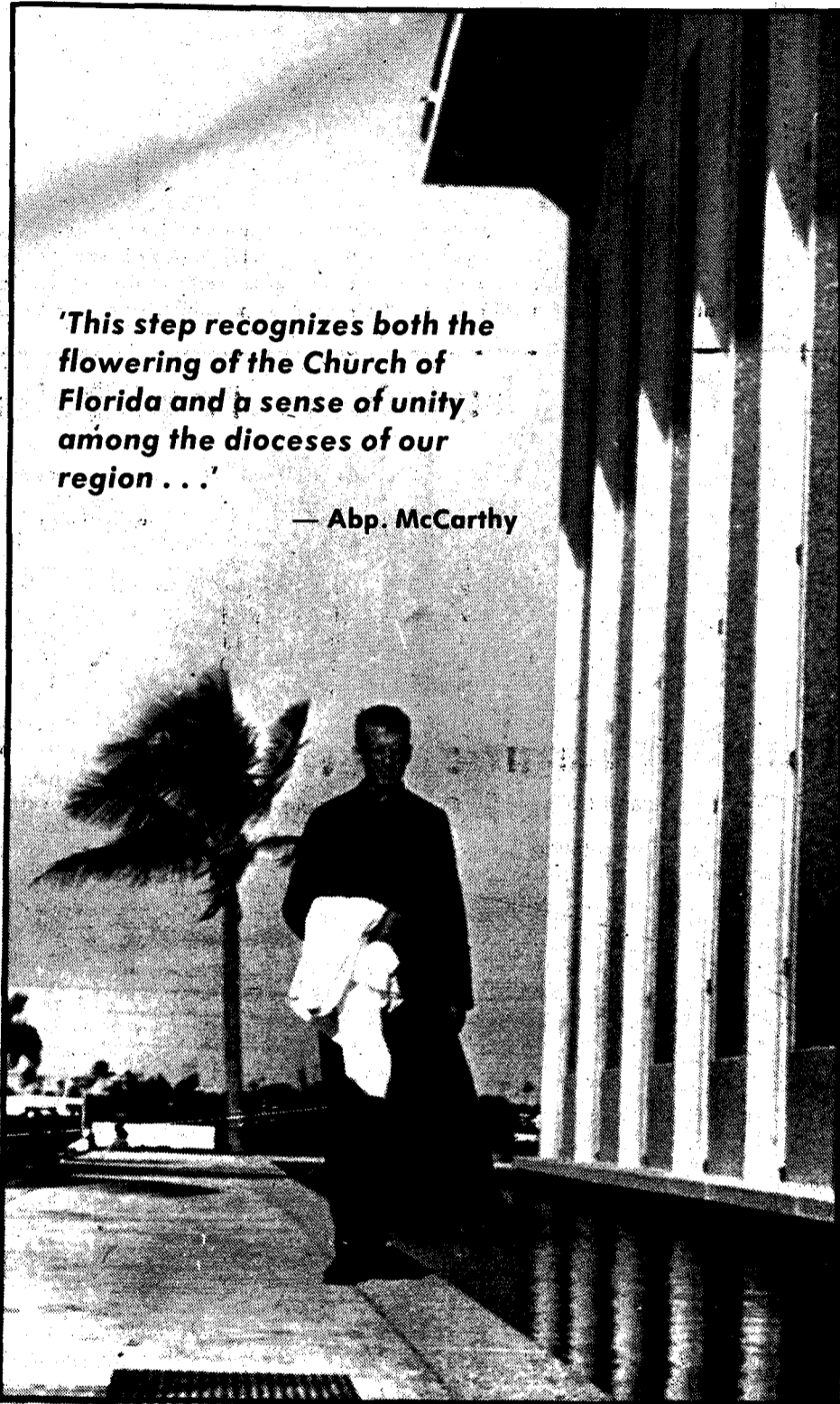
A major study conducted by Cara/Lilly on Planning for the Future of Catholic Theology Schools and Formation Houses (1975-1983), recommended in 1980, new approaches as regionalization or mergers to improve the quality of seminary education and financial support. St. Vincent's has become the first seminary in the nation to implement this recommendation.

FATHER FELIPE Estevez, the rector of the seminary, declared that both the entire faculty and all students are unanimously in support of the change. He said, "I feel that this step, which at first may seem an adventure, is in the long view a decisive step to assure a future to our seminary."

There are now 95 students from different dioceses in Florida, Georgia and Puerto Rico. It is blessed with a steady group of well-trained seminarians coming each year from St. John Vianney College Seminary, Miami.

The seminary also provides a program for the permanent education of the clergy and accepts lay students for its master of arts degree program in religious education.

The multicultural program of the



'This step recognizes both the flowering of the Church of Florida and a sense of unity among the dioceses of our region ...'

— **Abp. McCarthy**

St. Vincent de Paul Major Seminary now has highest attendance in its history and will draw candidates from all over state and the Southeast.

seminary has integrated the Hispanic language and culture in the seminary life for the past ten years. It is seen by

many as the most outstanding effort to deal with this issue in seminary education in the nation.

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'You present yourselves as 'Catholic,' yet all you have done during your talk is attack the Holy Father'

Bishop Madera

Bishop confronts schism priest

FRESNO, Calif. (NC) — Publicly confronting a priest of the schismatic Catholic sect called the Tridentine Latin Rite Church (TLRC), Bishop Joseph J. Madera of Fresno told him that what he was teaching was "contrary to the Catholic faith."

The confrontation occurred after the priest, Father Mary James, had spoken for more than an hour to an audience at the Hacienda Hotel in Fresno. During his talk Father James accused Pope John Paul II of teaching heresy.

Bishop Madera arose, identified himself and spoke out:

"I AM THE Roman Catholic Bishop of this diocese. You did not ask my permission to speak in this diocese. You do not have my approval. You present yourselves as 'Catholic,' yet all you

have done during your talk is attack the holy father and the Catholic Church. I think you should distinguish clearly between yourselves and Catholics."

After applause, Bishop Madera walked out of the room and most of the audience followed.

Ads for the lecture featured a picture of Our Lady of Fatima and said a Catholic priest would discuss the "secret messages" of Fatima, the town in Portugal near which the Blessed Virgin appeared to a group of children in 1917.

The TLRC teaches that the "secrets" are that the pope will fall away from the Catholic faith and that the Vatican will become the seat of anti-Christ.

The TLRC is a schismatic sect found

ded in 1968 in Coeur d'Alene, Idaho, by Bishop Francis K. Schuckardt, who obtained his episcopal consecration from a schismatic bishop in 1971. The headquarters of the TLRC are at Mount St. Michael, a former Jesuit seminary in Spokane, Wash.

THE SECT USES the Tridentine Mass in use from the time of the Council of Trent in the 16th century until the liturgical reforms effected by Pope Paul VI. The TLRC teaches that the Second Vatican Council was heretical, that there has been no "true pope" since Pope Pius XII and that Bishop Schuckardt is the only "true bishop" and the sole authority in church matters until the election of a "true pope."

Spokesmen for the TLRC have spoken in Fresno before. Last year, no

one voiced any opposition to the sect's attacks on the pope, the Second Vatican Council and the Catholic Church in general, but this year, at the July 31 meeting, laymen, seminaries and a priest joined Bishop Madera in expressing support for the church and Pope John Paul II.

Last year, in a statement in his diocesan newspaper, Bishop Lawrence Welsh of Spokane censured the TLRC for its erroneous teachings and Bishop Sylvester Treinen of Boise, Idaho, has issued public statements censuring the sect.

Bishop Schuckardt has claimed that the TLRC has 5,000 members in the United States. The sect has chapel in Los Angeles, San Diego, Phoenix, Ariz., Omaha, Neb., and Colorado Springs,

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\$325 Million in aid given by CRS

NEW YORK (NC) — Programs valued at \$325 million reaching 14 million people in 70 countries were provided by Catholic Relief Services (CRS), according to the agency's 1980 Annual Report and financial statement.

CRS, the overseas aid and development agency of American Catholics, released its report in early August.

In his preface to the report, CRS Executive Director Bishop Edwin B. Broderick noted that the 1980

"Catholic Relief Services touched a hungry world with diverse assistance ranging from emergency relief following flood, drought, and earthquake to socioeconomic development to improve the lives and futures of the most marginated populations of the impoverished peoples."

Describing CRS efforts during the last year, the annual report included the response to the Cambodian crisis in Southeast Asia, the Horn of Africa drought, the southern Italy earthquake and the civil tensions in El Salvador.

Bishop Broderick added in the report that "our efficient and com-

passionate response during emergencies garnered much publicity during 1980, but the majority of our efforts throughout the year was directed toward longterm self-sufficiency projects and mother and child nutrition projects around the world."

CRS is supported by an annual collection taken in Catholic churches across the United States. Other resources last year came from Operation Rice Bowl, a lenten sacrificial program, and other donations.

OUR 40TH YEAR OF SERVICE



David Lithgow



Donn Lithgow



Dal Lithgow



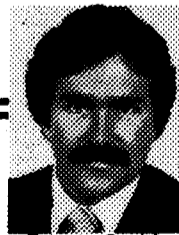
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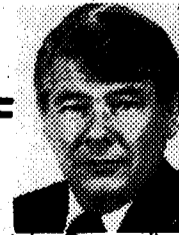
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Church getting new home

continued from p. 1

rooms, we find activity centers associated with churches. Just so, St. Martha's parish will have uniquely associated with it the services of faith and of prayer and of love that will be offered by the Pastoral Center, the Chancery, to be located here.

"It seems especially appropriate that these holy activities will be associated with St. Martha's parish for we recall in Sacred Scripture it was St. Martha who was busy serving the Lord. This facility will be busy about serving Him and His people."

"I am delighted that His Honor, the Mayor of Miami Shores, honors us by his presence today. We greet him warmly as well as all the people of Miami Shores who will be our new neighbors. Please God they will find this beautiful building a lovely and serene asset to the beautiful community that is Miami Shores. Please God they will find it an appropriate gateway on Biscayne Boulevard to their lovely community."

Fr. John P. McLaughlin, St. Martha's Pastor, reminded the joyful gathering, through an anecdote, that it was not just a building but a "house of the Lord" they were building.

Miami Shores Mayor Robert Lodge greeted the crowd of over 200 people who turned out to brave the 90-degree-plus noontime sun, and welcomed the new Pastoral Center to the north Miami community.

Altman Meyers construction, Inc., a Miami-based firm will build the \$5.2 million Center. Construction is expected to start immediately and will be completed in the spring of 1983, a Silver Jubilee event for the Archdiocese which was established in 1958.

The Archdiocese has never had a permanent center. Over the years it grew and expanded into five temporary buildings in five scattered locations. They are now overcrowded, inefficient and deteriorating. At present one of the buildings must be vacated because it is condemned by the Highway Department to provide a new right-of-way. Another building which had been occupying a school building must be vacated to provide for the growing needs of that school.

MANY OPTIONS were explored before the committee appointed by the Archbishop concluded that it would be most feasible and cost efficient to build a center on four acres owned by the Archdiocese on Biscayne Boulevard.

Fr. John McLaughlin, pastor of St. Martha Parish spoke to the Archbishop and suggested including St. Martha Church and the Pastoral Center on the 93rd Street site. Building on the same site would give the parish access to some of the Pastoral Center facilities such as the cafeteria, while saving the cost of constructing a chapel for the Pastoral Center. Also, Archbishop McCarthy will utilize the Church as his chapel.

The Pastoral Center will bring together all of the agencies now scattered throughout Miami. It will accommodate;

The Ministry of Christian Formation — parish schools and religious education.

The Ministry of Worship and Spiritual life — Liturgy and spiritual development.

The Ministry of Christian Service — the central administration of the Catholic Service Bureau.

Pastoral Services — including evangelization, Youth Ministry, research and development.

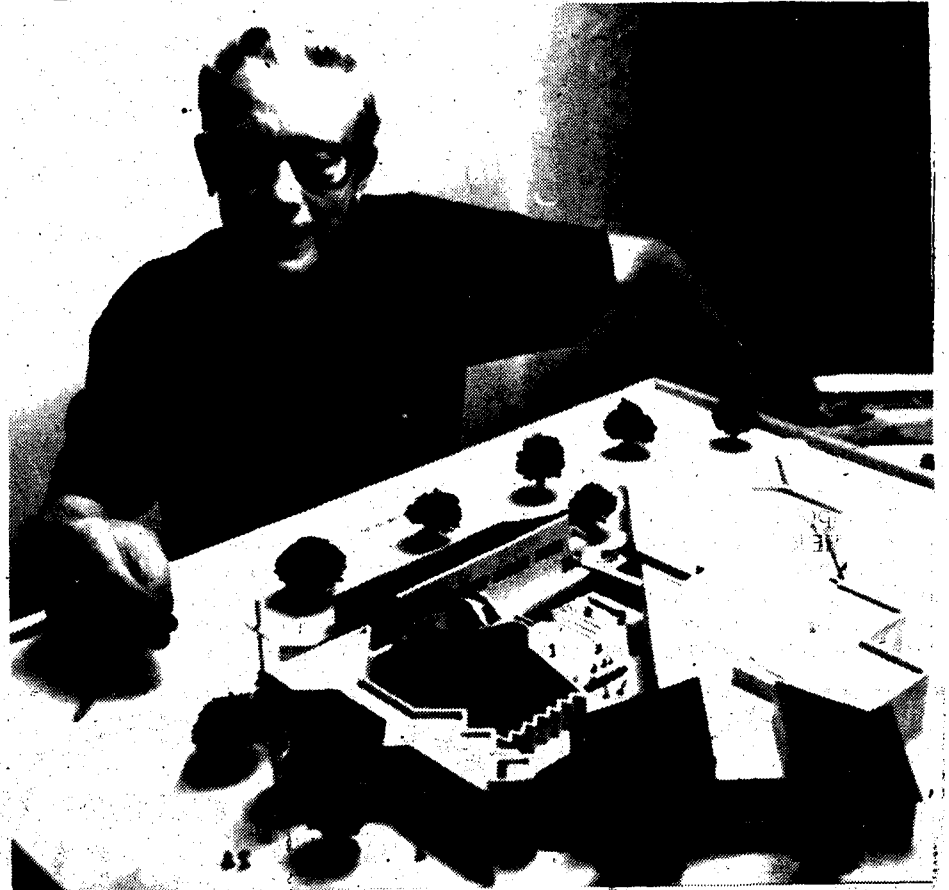
Temporalities — finance, properties, insurance, accounting and data processing, building.

The Ministry of General Services — The Archbishop, the Chancellor, the Tribunal, community relations, communications, The Voice, radio and television.

Architects were recruited and requested to visit the proposed site and prepare drawings that were attractive but not ornate, functional but not too costly. Eight firms submitted renderings. Brown, Lopez and Brown were selected.

According to Archbishop McCarthy, "All who have seen the plans agree we have an exceptional, attractive building that will give an image of the Church as warm and lovely. We will be proud of our Pastoral Center."

To assist in financing the Pastoral Center, Living Memorials are being offered by the Archdiocese. Individuals, fraternal orders, business and trade organizations will have an opportunity to designate a building, section, room or item of equipment as a living memorial. These memorials offer ex-



Abp. McCarthy proudly checks building model



Site is blessed at groundbreaking as participants hold up holy oil vials.

cellent opportunities for individuals, families and business firms to honor and perpetuate the name of a loved one, founder of a firm or the name of an organization.

Those interested in information about a Living Memorial may contact the Office of Community Relations, in the Chancery by calling 757-6241.

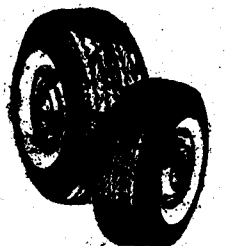
It was announced that Mr. Joseph Fogerty, prominent Catholic layman has offered \$1 million, pledged over an extended period of time, for dedication purposes. Many other memorials have also been offered, but more are needed. Pledges in any amount are welcome and may be spread over a five-year period.

ARCHBISHOP MCCARTHY stated that, "Memorial subscriptions are not fixed by actual cost, but are determined in consideration of the privilege of designation and to help absorb the cost of necessary construction which cannot be readily memorialized."

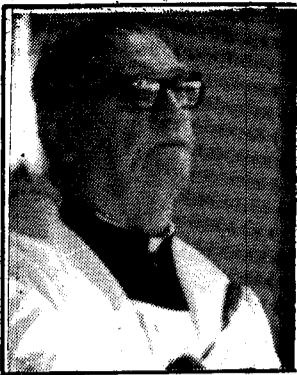
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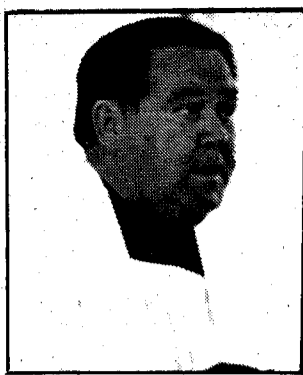
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Fr. McKeown



Fr. Cronin



Msgr. Garcia

The retirement was announced in August of three archdiocesan pastors each having the good fortune to look back over full careers in the priesthood.

The retirement of Fr. John McKeown follows 13 years of service as pastor of St. Pius parish in Fort Lauderdale, Lauderdale.

Fr. McKeown was born in Rockledge, Florida and his family members were pioneering Catholics in the Indian River District.

HE ATTENDED the Pontifical Roman Major Seminary at the Lateran University in Rome and was ordained in 1930. Serving as pastor at numerous

parishes in South Florida, Fr. McKeown designed and built the St. Julian Church in West Palm Beach in 1950 and oversaw the construction of the St. Helens convent and school in Vero Beach several years later. He also rebuilt several churches in North Florida.

Fr. McKeown remarked on the enormous growth of the church in Florida which was all one archdiocese when he was ordained, and cautioned young priests to "learn personal discipline and beware of the tradition of the priesthood."

Also retiring is Fr. Joseph P. Cronin, 70, the pastor of St. Patrick parish in Miami Beach for the past six years. Fr.

Well deserved rest — 3 priests retiring

Cronin has served as pastor of Blessed Trinity Church in Ocala, St. Patrick's in Gainesville, St. Paul's in Arcadia, and St. Clement's in Fort Lauderdale.

HE WAS ALSO pastor of St. Pius Church in Fort Lauderdale, where he started a fund raising drive for Blessed Sacrament Church in Fort Lauderdale and was honored to name the parish.

In addition to his pastorships, Fr. Cronin has had a varied and productive career. He served as Catholic Charities Director in Broward County from 1962 to 1972. He has also served as chaplain of the police and fireman's guild, the Serra Club and Port Everglades.

Discussing advice to younger priests, Fr. Cronin says, "I made it a principle when I was ordained that if anyone came to see me I would ask myself how Christ would treat them."

ONE OF THE things he enjoys most as a veteran priest is encountering couples he married years ago who say

they still remember his instructions.

Although much may be different in the church since the days he last saw them, the changes Fr. Cronin has seen don't daunt him.

"You always find good people," says.

Another retiring priest, Msgr. Calixto Garcia, has been pastor of San Pedro parish in Tavernier for seven years.

MSGR. GARCIA who was born in Havana, was ordained in 1945 in the Cathedral of Havana and served as Canon of the parish of the cathedral.

Msgr. Garcia served for several years as ecclesiastical adviser to the Cuban Embassy in Rome in the late 1950's and came to the archdiocese after the Castro Revolution in 1960.

He has served as assistant pastor at St. Hugh in Coconut Grove, St. Brendan in Miami, St. Juliana in West Palm Beach, St. Edward in Palm Beach, St. Agatha in Miami, and Epiphany parish in Miami.

Death penalty foes get Catholic funds

TALLAHASSEE — The Anti-Death Penalty Organizing Project, headquartered in Tallahassee, has been awarded a \$50,000 grant from the Campaign for Human Development, U.S. Catholic Conference. The project will operate under the auspices of the Southern Coalition on Jails and Prisons which organizes and builds grass-roots opposition to the death penalty in nine southern states where 600 men and women await execution.

The project grew out of the anti-death penalty work of the Coalition, directed by Fr. Joseph Ingle and begun in 1976. The coalition seeks to address imminent executions in the South. The \$50,000 is, in part, for additional staff people to concentrate on successfully resisting executions in Georgia, Florida and Louisiana.

ACTIVITIES involve training sessions,

regional conferences, "political fights against the death penalty," organizing the families and friends of those on death row, rallies and other public activities. The long-range goal is to eliminate the death penalty.

The coordinator for the Anti-Death Penalty Organizing Project is Scharlette Holdman, director of the Florida Clearinghouse for Criminal Justice, based in Tallahassee.

The Campaign for Human Development, established by the U.S. Catholic bishops in 1970, is the church's action-education program working to eliminate poverty and injustice in our country. The campaign is financed through an annual collection in Catholic churches throughout the country on the Sunday before Thanksgiving.

The national office has distributed

over \$60 million in its 11-year existence. A 40-member national committee recommends projects for funding, as it did the Anti-Death Penalty Organizing Project.

Funding from the Campaign to the Tallahassee-based project is a direct result of the backing and encouragement of Bishop Rene H. Gracida, a long-time advocate for the

elimination of capital punishment, not only here in Florida, but throughout the U.S.

He has personally met with death-row inmates in Florida and Texas and has issued pastoral statements to Catholics in his diocese urging them to oppose capital punishment as a matter of Christian conscience.

Florida is number 1 With 153 on death row

WASHINGTON (NC) — More than 700 convicts were awaiting execution on "death rows" around the country at the end of 1980, the most in at least 50 years, according to the Justice Department.

Florida had the largest number of death row inmates — 153 — at the end of 1980. Texas had 139 and Georgia 80.

The department's Bureau of Justice Statistics in a report issued in August said the death row population jumped to 714 in 1980, 136 more than one year earlier.

Those 714 convicts were being held by 30 states. Six other states also had capital punishment laws at the end of 1980 but had no one awaiting execution.

Actually, 187 defendants were sen-

tenced to death in 1980, according to the statistics. But 48 prisoners had their death sentences removed while two others on death row committed suicide and one was killed while escaping.

There were no executions in 1980.

Altogether, states in the South held 76 per cent of the national total, according to the bureau.

States outside the South with large numbers of death inmates included California with 44, Arizona with 34 and Illinois with 32.

While the number of death row inmates is the highest since record keeping began in 1930, the bureau's acting director, Benjamin H. Renshaw III, noted that there were about 200 executions annually during the 1930s, thus keeping death row totals relatively stable from year to year.



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Pope condemns synagogue attack

VATICAN CITY (NC) — Calling it a "bloody and absurd act" Pope John Paul II sharply condemned the Aug. 29 terrorist attack on a synagogue in Vienna, Austria.

In a telegram from papal secretary of state Cardinal Agostino Casaroli, to Cardinal Franz Konig of Vienna, released by the Vatican Aug. 31, the pope asked to have his concern conveyed to families of the attack victims.

Two persons were killed and about 20 injured by the bomb-throwing automatic pistol-toting terrorists. Those killed were a 68-year-old man and a 25-year old woman who died while shielding a friend's young son.

VIENNA POLICE arrested two alleged attackers at the scene. The next day they arrested six other persons who they said were found in an apartment rented by one of the attackers.

Police said literature and banners of the Palestine Liberation Organization were found in the apartment, but PLO officials in Beirut, Lebanon, deplored the attack and denied responsibility for it.

Cardinal Casaroli's telegram to Cardinal Konig said, "His Holiness is near in prayer with the pain and suffering of the victims and firmly condemns this new bloody and absurd act, which assails the Jewish community in Austria and the entire world."

TWO HUNDRED Jews were concluding a Sabbath bar mitzvah service in the synagogue when the terrorists struck.

On Aug. 30 Vatican Radio also scored the attack, saying that it could have been inspired either by the will "to impede a peaceful solution to the Middle Eastern problem" or by a "new wave of that same anti-Semitism that has provoked so much mourning through the centuries."

Focusing on what it called the futility of such actions, Vatican Radio said that "this tormented world of ours can save itself only if men, all men, learn to talk among themselves, to understand each other, and finally to love and help one another."



STATUE OF POPE — Bronislaw Chorny, sculptor from Cracow, studies the head of Pope John Paul II for a statue he is creating to be placed in front of the cathedral at Tarnow, Poland. The 13-foot statue will be erected later this month. (NC Photo).

Pope likes film on his life

CASTELGANDOLFO, Italy (NC) — A major international film which cost \$10 million to produce has been previewed with pleasure by the chief character it portrays, Pope John Paul II.

On Aug. 29, in a second-floor room of his summer residence, the pope and 40 invited guests were given a private showing of "From a Far Country: John Paul II."

When the 140-minute movie had ended the pontiff, reportedly visibly moved, stood motionless for a moment, then embraced the film's director, Krzysztof Zanussi.

THE POPE SAID to Zanussi, "May God repay you for your work. May God repay you for my Poland."

The film is a story of Poland's last 50 years and also a biography of Karol Wojtyla, who is woven inextricably into the history of Poland's Catholicism

and the nation's struggle for freedom.

Made with the approval both of the Vatican and of the Polish government, the movie traces the life of Pope John Paul from his infancy through his election as pope in 1978 and ends with scenes of the pontiff's visit to his native country in 1979.

The movie portrays the childhood of Karol Wojtyla, his amateur acting career, his wartime work in the mines during the Nazi occupation of Poland, and his relationship with a girl who fell in love with him before he entered the priesthood.

The pope is played in the film by the Polish actor Cezary Morawski.

THE VATICAN cooperated throughout as the movie was filmed. The pope read and approved the script, and he gave permission for the use of the Sistine Chapel and the papal

waiting rooms for the filming of certain scenes.

Several times as the film was being shot the pope met with Zanussi and Morawski, and once the entire cast of 120 actors and actresses (though not the 5,000 extras) was entertained at the Vatican.

Zanussi indicated that the filming required the collaboration of seven Vatican congregations.

After the Vatican preview on Aug. 29 Cardinal Agostino Casaroli, papal secretary of state, told reporters that the pope seemed most moved by the family scenes portraying his infancy and youth.

THE FILM SEEMS destined to fix in the

minds of millions of international viewers an image of the pope and of the papacy.

The movie was produced by Transworld Films in association with ITC of London. It was financed by grants from Britain's Lord Lew Grade and by the Italian national television network.

The theater and television rights to the film in the United States have already been purchased by the National Broadcasting Company.

The film was made in English to allow for greater worldwide distribution. The version which was shown to the pope was dubbed in Italian.

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Local evangelizers learned, worked at national meet

By Sue Blum
Voice Correspondent

"The Catholic Church most definitely is alive and well, thriving, dynamic and growing," said Sister Jean Rosarii, O.P., of St. Rose of Lima parish, Miami Shores, upon her return from the Third Annual Catholic Lay Celebration of Evangelization held in Hartford, Connecticut, Aug. 21-23.

Referring to three of the workshops which were presented by Archdiocese of Miami teams, Sister Jean said, "I was especially proud to see such good things coming out of Florida on the national level.

She was one of 20 local evangelizers who attended the Hartford event along with more than 5,000 Catholics and 3,000 more who came to the Coliseum for the closing Mass.

His Eminence Humberto Cardinal Medeiros, Archbishop of Boston, concelebrated the Eucharist with 19 bishops and more than 200 priests and deacons.

Marsha Whelan, assistant director of Evangelization for the Archdiocese of Miami said, "I came away with a wider view of what is being done nationally in the area of Catholic evangelization. The variety of approaches and techniques being used is incredible. Evangelization is very definitely a priority in the whole Church."

"I AGREE with Bishop Howard Hubbard, homilist at the Closing mass, that the time is right for the laity to take up their vocation and mission to go forth and spread the Good News," she continued.

"Another result of a conference like this is that you begin to see that evangelizers all over the country are experiencing similar opportunities as well as difficulties in their efforts. . . I think we have made excellent

progress in evangelization in the Archdiocese of Miami," Whelan said.

Sister Immaculata Murphy, R.S.M., who was recently appointed director of Evangelization at St. Joan of Arc parish, Boca Raton, said she found two signs of hope for the whole Church at the three-day conference.

"I was most impressed, first of all, with the large number of lay people I talked to who were so actively and eagerly involved in working in

specifically to attend the Youth Program.

"It was really exciting to see the youth there in numbers. Busloads and busloads of teenagers from all over

New England, especially, arrived. St. Basil's in Lawrence, Mass., alone sent 150 kids."

"I just hope that we will begin to see more and more of our own teenagers

been and always will be both the foundation and the means of evangelization. There simply can be no substitute!"

Father Chuck Gallagher, founder of U.S. Marriage Encounter, stressed, "Any evangelization effort that does not begin with repentance, conversion, and healing will not work. It will just be an intellectual extravaganza."

Three local groups gave workshops at the national conference.

Ann and Pete Skowronek of St. Ignatius parish, presented a workshop entitled, "Five Year Adventure in Evangelization," in which they described how their parish reaches out to its community to share Christ and encourage personal spiritual growth.

Eileen Kenney and Harriet Molinski of St. Joan of Arc teamed up with Pat Wilhelm of St. Juliana's to describe their A.I.M. Weekends. The movement, Affirm, Inspire, Motivate, begun in 1979, provides an annual weekend retreat for the handicapped.

"The retreats are carefully planned so that the crippled, the stroke victims, the blind and the deaf can keep pace and enjoy a spiritual weekend," Mrs. Kenney said. "These annual weekend retreats provide the handicapped participants time away to become reacquainted with Jesus and to share common problems.

Sister Immaculata and a team from St. Joan of Arc shared the broad-based, multi-faceted approach to evangelization used in their parish over the past 18 months in a workshop entitled, "Profile of an Evangelizing Catholic Church."

"IN A WAY, it was a shame," said St. Rose's Sister Jean, "that we had to go all the way to Hartford to hear about the wonderful things being done in evangelization in Florida.

Also attending this year's conference were: Msgr. Noel Fogarty, pastor of St. Rose of Lima; Fr. Frank Flynn, pastor of St. Ignatius Church in Palm Beach Gardens; Deacon David Smith of St. Juliana and 15 laypeople from as near as St. Bartholomew in Ft. Lauderdale and as far as San Marco on Florida's West coast.

Next year's Lay Celebration will be held right here at the Deauville Hotel on Miami Beach the weekend of Oct. 21-24, 1982.

"We are looking forward to hosting next year's celebration . . . it is a wonderful opportunity for the Archdiocese of Miami," said Whelan.



Pete and Ann Skowronek relax after presenting their workshop.

evangelization in their own parishes. Also, the presence of 500 teenagers who were so 'turned on to Jesus' (they had come to Hartford for the special Youth Evangelization Sessions) was a real sign of hope for the future of the whole Church."

Mike Garrity, a young layman who assists with Youth Ministry at St. Joan's was sent to the Hartford celebration

come into personal relationship with Jesus," Garrity said. "I learned a lot and, perhaps by applying some of the methods and techniques I learned there, we will see more of our youth 'turned on to Jesus'."

"That'S THE 'basic basic' for youth ministry," he added. "There has to be a personal conversion experience."

THIS PERSONAL conversion seemed to be the bottom line message from all of the major speakers and workshop presentors.

Albany's Bishop Howard Hubbard told the 8,000 Catholics gathered for the final Mass, "The basic foundation of evangelization must be our own personal faith life. A strong and unswerving commitment to the Lord Jesus Christ in relationship to the Father and the Holy spirit always has

Official

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

THE REV. MICHAEL SULLIVAN — to Campus Minister, Broward Community College, Fort Lauderdale, effective Sept. 9, 1981.

THE REV. JORGE SARDIÑAS — to pursue higher studies at the Catholic University of America, Washington, D.C., effective Aug. 31, 1981.

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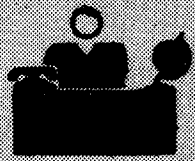
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Matter of Opinion

Is Uncle Sam getting hardnosed?

"We must decide, in effect, the very identity of our society."

Those words from the U.S. Catholic Conference's annual Labor Day statement, go to the heart of the matter.

Starting primarily with Roosevelt's New Deal in the 1930s, and continuing in varying degrees ever since, it has been more or less a common assumption, in spite of grumbling in some quarters, that the government of the people was expected to play an active role in dealing not only with this nation's civil problems, but also its social ills such as poverty and discrimination.

Now the country has taken a turn which may be as basic as the one taken in the 30s.

While not totally abdicating responsibility for the general welfare of its citizens, at least not in theory, the Reagan administration has brought a major shift in national priorities.

The tax cuts sought by Reagan and granted by Congress are the largest in history, costing the federal Treasury over \$700 billion over the next five years. These cuts are heavily weighted in favor of the wealthy. One-half the cuts will go to business and to the richest six per cent of the population — those earning over \$50,000 a year. The biggest breaks of all go to big investors and big business such as oil firms, which, alone, will get \$10 billion in tax breaks.

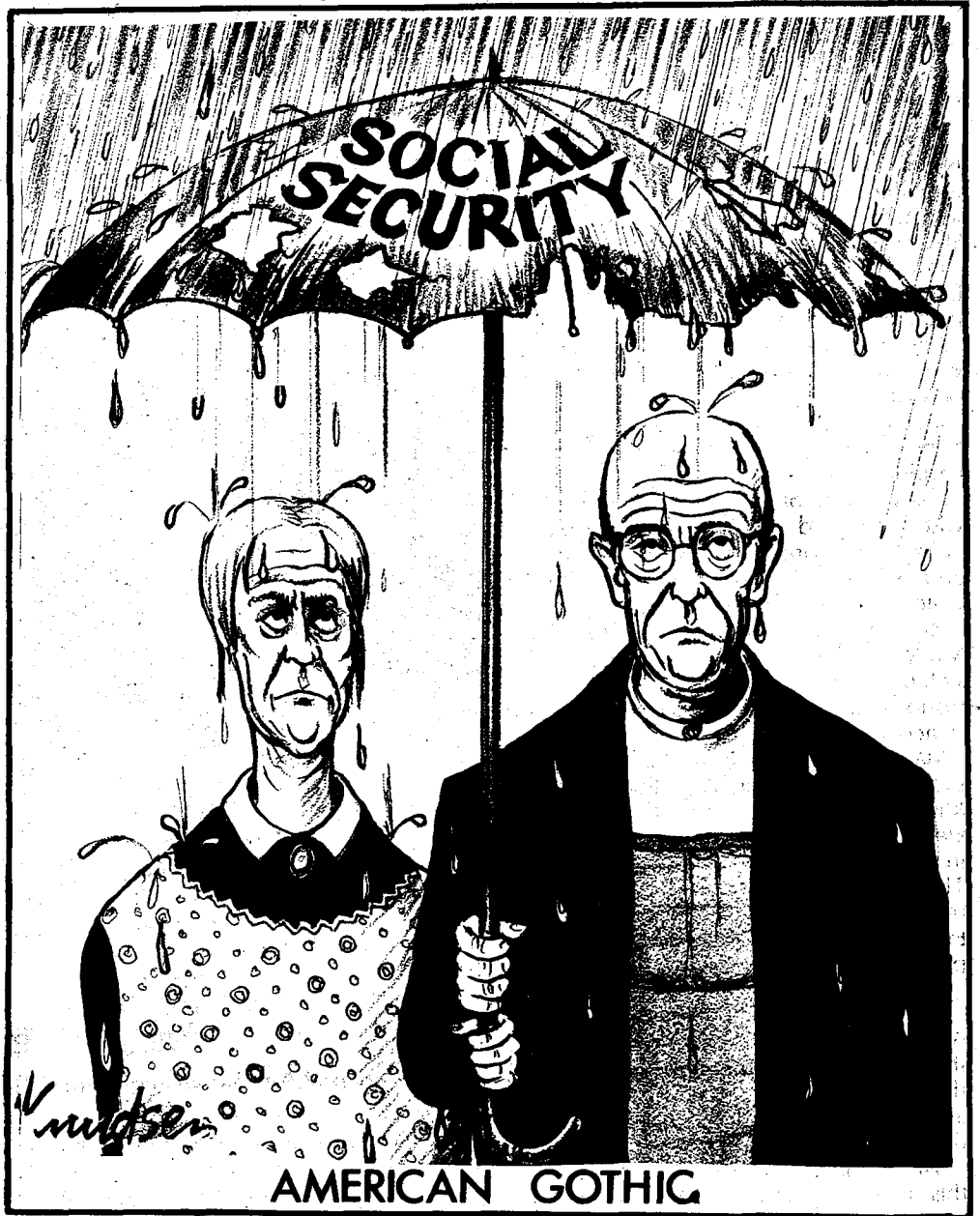
Obviously, the Reagan people will say that all this is necessary to get the economy going, and stimulating the upper levels is the way to do that, and that this, in turn, is good for everybody.

That, of course, is the practical question. Will Reaganomics help the economy, create jobs, beat inflation and will jobs and money trickle down to the lower classes?

Unfortunately many fear it will not work that way. 'Pacem in Terris' points out that "unless government intervenes on behalf of the common good, inequalities in social and economic life tend to increase . . . especially in the modern world."

Problem is that in the modern world upper class money tends to go into upper class investments, stocks, bonds, technological industries and such, while people locked into poverty and poor education are unable to benefit. That is why the government must step in and divert a reasonable amount of the money circulating around in the upper reaches.

There is no evidence to show that big business in a competitive society can or will do the least thing about social ills.



Reagan, no doubt, would say that people are supposed to take care of themselves and government should only provide a "safety net," a concept that strikes us little more than an afterthought — a simplistic one at that — rather than proudly proclaim a commitment to actively fight poverty and its causes, racism and its causes, poor health care and inadequate education, violence in society and its causes, as well as a general degeneration in morals and loss of respect for life.

Telling everyone to fend for himself may be good for the strong, but what about the aged, the weak, the poor, the minorities?

The lion and the lamb must somehow share, and only government can guarantee that.

Letters to the Editor

Controllers, Higgins wrong

To The Editor:

I was flabbergasted when I finished reading Msgr. George Higgins article on "The Air Traffic Controller Strike" in the August 28, 1981 edition of "The Voice".

Never once in his article did he mention the crux of the entire situation. These employees had taken an oath, a signed document that they would not strike.

Clear and simple that is the issue. All

other statements about effects of their walkout; concerning loss of money by airlines, safety of flight are simply "Red Herrings".

How can Msgr. Higgins condone the actions of a group, that violate an oath made to God and Country.

Its no wonder we have deteriorating moral standards when even religious see nothing immoral in violating not only their word but an oath.

What kind of a society would we have if we cannot accept a person on his word, let alone his oath.

Further, to say as Msgr. Higgins does that any law which prohibits public employees from striking is not only unfair but unworkable is out in left field.

The U.S. Government has been doing very well with this law on the books, since authorizing federal employees to unionize.

There are still many happy and satisfied government employees who feel no need to violate this law.

Paraphrasing Calvin Coolidge when he was governor of Massachusetts "There can be no strike of public employees that would endanger the safety of our people."

Also, if public service is grossly unfair and unworkable as Msgr. Higgins states "How come we have such long waiting lists for all available positions, including "air controllers."

I do agree with one statement Msgr. Higgins made that is "Public Employees ultimately have no alternative in collective bargaining, but to accept the governments final offering, or resign.

Another President, Harry Truman, said, "If you can't stand the heat, get out of the kitchen."

Jim Hayes
Miami



By
**Antoinette
Bosco**

What a house should be

Month after month there is bad news about out-of-sight interest rates. A devastating scenario for housing is part of the picture.

Purchasing a home becomes ever more prohibitive because the price tags on houses in many areas of the nation are unbelievably inflated. In addition, interest rates pump the monthly cost of a large mortgage far beyond what most people can afford.

Lucky people, like myself, already have a house. People who want to buy a house for the first time — newlyweds, single adults, young families — may find they can't handle the payments. For many, becoming a homeowner is a fading dream.

I FIND THIS SAD. I believe people willing to work for a home of their own should have the chance.

My feelings about owning a home probably go back to my adolescent days and to my father. He arrived in this country in his early teens with

nothing more than the poor clothes he was wearing.

Determined to make a life for himself, my father became an apprentice to a butcher. At 23 he married and eventually his family included eight children.

I was the second child. In my elementary school years, we rented a series of flats located in older sections of the city. Always, my father would talk about the day we'd have our own house.

THAT DAY CAME when I was 13. I'll always remember my father after the movers had gone and we were deposited amid furniture and boxes in a house that we'd call today a handyman's special. My father was excited and happy, almost childlike in his joy. For him, owning a home was a way of defining us as a family.

When I had children of my own, I finally understood why my father had been so determined to have his own

house. Living in a place owned by another always made me feel like an intruder. Being a tenant sapped my freedom.

The desire to own a house was my father's dream repeated in me. Fortunately, I was able to raise my children in the security of their own home almost from the beginning.

I don't see a house as just a place. It is a center where the major activities of living should take place, where we are nourished physically and spiritually.

Jesus is my reference in placing such value on our dwellings. I always thought it fascinating that he referred to heaven as "my Father's house," and promised this was a place of "refreshment, light and peace." It is, of course, also a model of what our own houses should be.

I ONLY HOPE the economic situation relaxes enough so that our children in their adult years will have the joy of buying their own homes.



By **Dale
Francis**

The Labor Day Statement

As it does every year, the U.S. Catholic Conference has issued a Labor Day Statement. When I read it, I was disturbed by it. It seemed to me out of touch. Then I got a letter from Ronald T. Krietemeyer, director of the Department of Social Development and World Peace, that gave me a new insight. Mr. Krietemeyer, the man responsible for preparation of the 1981 Labor Day Statement, said that he hoped the statement "will stimulate debate." That changed everything for me. Had this been a statement that Catholics were expected to accept as is, I would have had problems. As a statement to stimulate debate and thought, it seems to me excellent.

"It reminds us, too, that the Church does not claim to be neutral in its treatment of various economic classes in society. It has a clearly articulated bias on behalf of the poor." In these and in much of the rest of the statement, the presentation is excellent and a necessary reminder of the social concern we must have as Catholics.

It states the fact of the basic principles of concern we must have. It reviews Catholic social teaching, restates the fact that the foundation for all Catholic social teaching is the dignity of the human person, it recalls that our commitment to the common good "stands as a call to responsibility whereby we are all required to work for the general welfare of the entire human family."

It reminds us, too, that "the Church does not claim to be neutral in its treatment of various economic classes in society. It has a clearly articulated bias on behalf of the poor." In these and in much of the rest of the statement, the presentation is excellent and a necessary reminder of

the social concern we must have as Catholics.

Where I felt the statement was out of touch, where I thought it made unjustified judgments was on its treatment of what is happening in the nation today. The statement makes the assumption that all concern for people has been discarded. In one place it says: "Do we want a government that is a protector and promoter of human dignity and human rights, a government that guarantees that people in the richest nation on earth do not go without adequate income, employment, food, housing, medical care and other basic necessities of life, a government that

helps to achieve greater equality? Or do we want a government that is a protector of the wealthy and a producer of greater inequality — a government of the rich, by the rich, for the rich?"

That is a kind of emotional rhetoric that is not only unfair to the Reagan Administration, the majority of the Congress that voted for the budget and tax cuts but also to the majority of the people, for surveys show these were supported by the majority of the people.

These are not people unconcerned about human dignity and human rights. Nor, despite the assumptions of the statement, were the changes voted as a kind of an attack on those

in greatest need but rather in the belief that the ultimate result would be a better situation for all. It may be argued that it will not work but it does not seem to me just to impute to those who hold differing views from your own motives that are unworthy.

But, you may argue, the budget reductions do cut people from food stamps, from Aid for Dependent Families with Children. That is true, although the cuts are at upper levels. And you must remember how in the last decade these have accelerated. In 1970 there were a little more than four million people receiving food stamps. Ten years later there were 18 million. What the people know, not think but know through frequent newspaper revelations, is there is tremendous corruption and waste in many programs. What the people have said is not that the poor should be made to suffer but that programs for the poor must be brought under control.

There is an assumption in the Labor Day Statement that when the government is spoken of that the government unit responsible is the federal government. Millions of people do not believe this. They want a reduction in federal bureaucracy. I had a feeling rereading the statement that no one would really disagree with the principle of concern for human rights and human dignity, nor with the special concern for the poor, but that the statement had lost touch with the people, caught in the crush of inflation and rising taxes, who have just had enough, who want a change in direction because they saw hopelessness ahead in the direction they were going.

I'll discuss next week what I think Catholics must do.



By
**Tom
Lennon**

To tell or not to tell

Q. Is it good to tell a new boyfriend or girlfriend about previous loves or experiences? (New York)

A. So much depends on what you tell and why you tell it. Certainly no harm is done if you mention that Englebert Hammerstein, whom you dated for seven months, had wonderful taste in clothes.

But suppose a young man tells his date about a previous love in this way. "Sherry was a strange one. I liked her in a way, and she was interesting to talk to most of the time. But there's something cold about her. I think she hates sex, because she sees her parents fighting all the time. Her parents ruined our friendship. Really, I think her parents are ruining her life."

What's to be gained by such revelations?

And if you were Sherry, would you want something like this said by your former boyfriend to the young woman who succeeds you?

More important, what would you think and feel if your next date begins telling you the intimate details of his last romance? Would you wonder if someday he'll be talking about you to another woman — and maybe even laughing?

Would you feel like revealing much of your heart and mind to him or would you clam up and perhaps tell him to shove off forever at the end of the evening?

What is said and what happens between a man and woman who care deeply for each other involves much that is intimate, highly private, and, in a sense, almost sacred.

The intimate words and deeds of people are not meant to be broadcast later — unless there is a powerful and compelling reason for doing so. Such revelations, without a sound reason, are a violation of the spirit of love.

Perhaps some words from long ago are useful here. In the Bible's Book of Tobit an old man says to his son, "Do to no one what you yourself dislike."

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



By Msgr.
James
J. Walsh

Too old to sin?

The priest had given the elderly ladies holy communion in the nursing hall lounge and a little talk to help them in their prayers of thanksgiving. They were all smiles. When he was leaving, he said, "Be good girls now." It didn't hit him until he was well on the way back to the rectory. They had all laughed and answered in the same words, "Oh, Father, we are too old to commit sin now."

It suddenly struck him as it had not before that what they said was far from true. No one is too old to sin. This will surprise only those who think of sin in the very narrow sense of abuses of sex. Sins of the flesh. And because with age sex seems to diminish in importance and power, they think of sin as a matter of the past.

Don't believe it! I don't want to sound like Elmer Gantry and rant about our sin-ridden society, but we cannot bear genuine witness to Christ throughout our life unless we recognize that the small red weapon we have enclosed in our mouths can be as lethal at the age of 100 as it may be in the prime of life.

The tongue. As John the Apostle preached over and over again the theme on love, so the Apostle James came on very strongly on the evil of the tongue. Listen to him as he says, "If a person is without fault in speech, he is a man into the fullest sense, because he can control his entire body. When we put bits into the mouths of horses to make them obey us, we guide the rest of their bodies. It is the same with ships; however large they are, and despite the fact that they are driven by fierce winds, they are directed by very small rudders. . . . The tongue is something like that. It is a small member, it makes great pretensions."

James is just working up to his clincher. "See how tiny the spark is that sets a huge forest ablaze. The tongue is such a flame. It exists among our members as a whole universe of malice. The tongue defiles the entire body.

"Its flames encircle our course from birth, and its

fire is kindled by hell. Every form of life can be tamed. . . . The tongue no man can tame. It is a restless evil." James went on to say we use it to bless God, but also to curse people. "Blessings and curses come out of the same mouth."

Let's have a brief catechism lesson and separate some of the evils of speech and see how easily they become a part of daily life.

Backbiting. This is the sin whereby a person spreads knowledge of the actual faults of another which are already known to some. Not a question here of making up lies nor of giving a justified criticism. What is wrong here is the malicious desire to make sure no one overlooks the evil deeds of

"The tongue is one of God's gifts. It can be used to honor him, to make others happy, to give them respect, spread truth and deepen peace. But, it can also be made into a nuclear weapon of evil, the effects of which no one can completely check."

the poor victim. . . . The intention is solely to put him down, or to lower him in the eyes of others.

Detraction. the theology books used to describe this as "the unjust violation of the good esteem of another by making known faults of a person, detraction reveals secret faults. Hence, it is much more wrong. Notice that in both cases the tongue wagger is telling the truth. (And often uses that fact to justify the evil.) But he is telling this hidden truth without just cause and behind the back of the victim. He is taking facts, not fancies, and is using them in a way calculated to injure reputation and cause harm.

Keep in mind there are some situations where a person has a duty to make known the secret faults

of another. A child on drugs, for instance, should be reported to his parents. Or if one has to seek counsel from a priest and is speaking in confidence. Or if it is a case where harm may come to others if he does not speak out. Sometimes — but one must be careful here — justified self-defense permits a disclosure. These exceptional cases are outside the area of gossip or vindictiveness and are intended to promote the common good.

Detraction is a sin against justice, and if it causes grave harm to another, it can be a serious sin. Theologians have said it is more serious than theft since a good name is better than wealth. And like theft, if one violates the right to a good name, one is bound to make restitution, even though one has opened a can of worms. . . .

Calumny. This is even more serious. Calumny pins on another a sin or fault or scandal of which he is not guilty. The slanderer deliberately invents a lie and circulates it in order to smear the name of another.

While people may unsuccessfully seek to justify detraction by saying, "I was only telling the truth," the slanderer can find no way to justify his lie against another. There is no lower level to stoop to. Again the liar who seeks to injure another with his tongue has an obligation to repair the damage. That's true, but how? Once calumny is loosed among people, it is like a foul odor. How do you get it back under control?

Keep in mind, too, that it is wrong willingly to listen to detraction or calumny. The one who gets a sick delight out of hearing another smear his neighbor is also guilty before God. One has an obligation to rebuke or correct or just plain run away.

The tongue is one of God's greatest gifts. It can be used to honor him, to make others happy, to give them respect, to spread truth and deepen peace. But it can also be made into a nuclear weapon of evil, the effects of which no one can completely check.



By Msgr.
George
Higgins

A cheerless Labor Day

The American labor movement has little to cheer about this Labor Day. Even if the political and economic climate unexpectedly improves and the administration's handling of the air controller's strike paradoxically redounds to labor's advantage, the movement would still have serious problems, at least in the short run.

Like all our major institutions, the labor movement is beset by a crisis of identity and credibility which only the painful process of self-criticism and internal renewal can resolve.

I'm confident labor can undertake this process on its own. However, some academic critics believe internal renewal is impossible and eventually labor will have to come to them for a solution. They apparently would have unions forsake democratic procedures and consult outsiders rather than their own members.

An extreme example of this approach was a recent article by Douglas McCabe, assistant professor of industrial and labor relations at Georgetown University's School of Business Administration. McCabe argues that "it is useless for the rank and file to hope that its present leadership will become statesmen of unionism."

He urged the labor movement to begin all over again, and he recommended two immediate steps. The first is "the drafting of a declaration of American labor philosophy, just as the Declaration of Independence codified the American political philosophy."

The second step is "to draft proper union constitutions adequate for implementing the principles in the declaration of American labor philosophy,

just as the Constitution implements the political philosophy of the Declaration of Independence."

Who will draft these documents? The dues-paying membership, acting democratically through their duly elected leaders? No way.

"Unlike colonial America," McCabe said, "unionism today has no founding fathers in its ranks —

"Academicians who want to help the labor movement must, above all, understand that representative democracy is the very essence of a free labor movement. Despite its limitations, the American labor movement still fits this category. Its democratic procedures are admittedly imperfect and even sometimes violated. But it is still the most democratic of all our major institutions, including our educational institutions. This is something for academicians to think about on Labor's national holiday."

willing and able to do the job; the rank and file can't do it in a bootstrap operation." The job requires creation of "an institute of labor philosophy staffed by three types of individuals: union officials, appointees of the U.S. Secretary of Labor and academic experts."

Academia has produced dozens of similar articles in the past 40 years. Typically they are elitist and condescending, but Professor McCabe's piece takes the prize. The article's contempt for labor leaders and the intelligence of the rank and file are apparent, while its lack of confidence in the democratic process almost defies belief.

McCabe's confidence in the superior wisdom of "academic experts" as opposed to "power-hungry" union leaders is too self-serving to be taken seriously. There must be men and women in academia who know better than to believe that academicians are as smart and labor leaders as stupid as he has made them out to be.

I don't want to start a fight with McCabe. My purpose in citing his article is merely to suggest that this kind of criticism is counterproductive.

Both the rank and file and their leaders will scornfully reject criticism of this sort. They know perfectly well that the labor movement has problems and that they need the help of objective outside experts.

Academicians who want to help the labor movement must, above all, understand that representative democracy is the very essence of a free labor movement.

Despite its limitations, the American Labor movement still fits this category. Its democratic procedures are admittedly imperfect and even sometimes violated, but it is still the most democratic of all our major institutions, including our educational institutions. This is something for academicians to think about on Labor's national holiday.

'I've never been more convinced in my life that we need Catholic colleges and universities. But that means getting out in the world, rolling up your sleeves. You can't be Catholic and not be immersed in the world. And maybe what I'm doing now is symbolic of that.'

**Sr. Jeanne O'Laughlin
President
Barry College**

'Dynamic' nun takes over at

Questions have been raised these days about the value of a Catholic college or university. What purpose does it serve? What difference does it make? South Florida's two Catholic colleges, Barry and Biscayne, have acquired aggressive new leaders within the last year. The Voice decided to ask them for their views. This week, we profile Sr. Jeanne O'Laughlin, president of Barry. Next week, we'll talk to Fr. Patrick O'Neill, president of Biscayne.

**By Ana M. Rodriguez
Voice Staff Writer**

*"All will be well and all will be well
And all manner of things will be well."*

The quote, from St. Juliana of Norwich, hangs in the office of Sr. Jeanne O'Laughlin, newly-appointed president of Barry College. Many people would say she needs a lot more than a positive attitude to guide a small, private, Catholic college through the hard times of decreasing enrollments

and increasing costs.

But Sr. Jeanne refutes the pessimists. Barry is like "a great burst of energy having drawn in and about to burst out," she says.

"WE'VE LEARNED to cope with hard times . . . (we) will survive."

The optimism is contagious, and in many circles, including among the staff and students of the college, people are saying that the appointment of this soft-spoken, energetic 50-year old nun to head the 40-year old school is the best thing that could have happened.

"There's a sense that Barry has been a good place to be, but it's going to be even better now," says Dr. Patrick Lee, whom Sr. Jeanne appointed vice-president for Academic Affairs in July.

DR. LEE PLANNED to enter the state system of universities when he left his vice-president's position at a small private college in North Carolina. Now he says, "it was really the force of Sr. Jeanne's personality, her vitality, her dynamism, her enthusiasm, her vision

that brought me here."

It's hard to find anyone who disagrees with that description.

Raised in Detroit by her widowed father along with three brothers and sisters, Sr. Jeanne entered the Adrian Dominican congregation 35 years ago and has spent most of her religious life in Catholic education and school administration.

Since 1973, she has been a member of the Barry College Board of Trustees, and for the last three years, she worked as executive assistant to the president of St. Louis University.

To say her administrative style is fast-paced is an understatement.

Having taken charge July 1, she has already:

- Opened an outreach campus at Rosarian Academy in West Palm Beach;
- Acquired the Biscayne Paramedical institute, which will enable Barry to offer degrees in paramedical technology beginning next week;
- Switched to another food service after listening to repeated complaints

from the students:

- Set up a commuter's lounge for students who don't live on campus, and
- Speeded repairs on the residence halls.

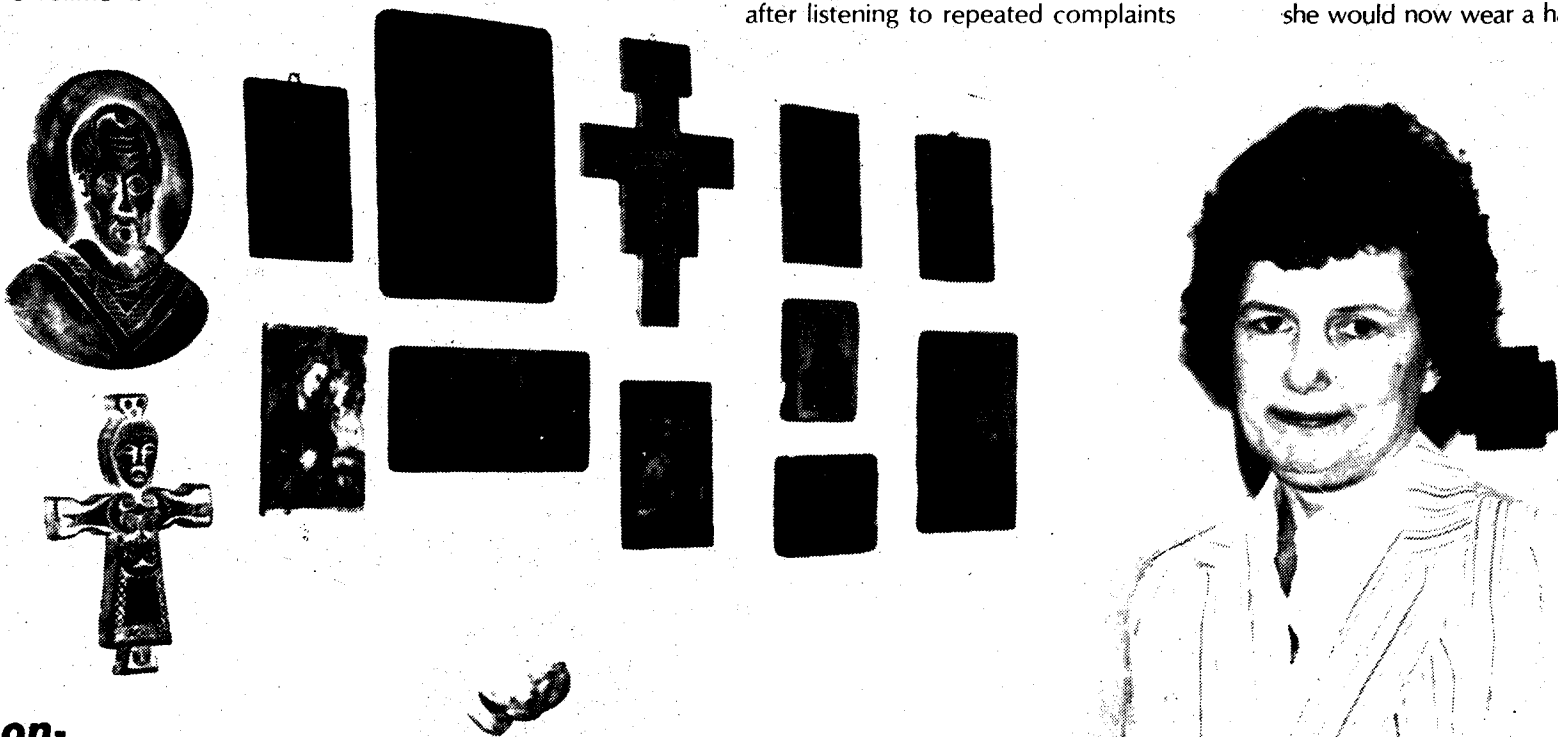
"I WANT everything done yesterday," she admits.

But despite a hectic schedule that includes meetings with trustees and students, Sr. Jeanne always finds time for a personal greeting, a warm handshake, a smile, a wink of the eye. She tries especially hard to remember everyone's name.

"I think that's very Biblical, to be known by name. I try to make it a point to know people's names. It's a kind of the flavor that Barry can give."

Her style also includes living on campus and not wearing a hat, decisions which have already stirred controversy among those more mindful of tradition.

WHEN THE BOARD of Trustees chose her for the job, she recalled some worried members asked her she would now wear a habit. "No," she



'I've been controversial most of my life. For someone who wants to move an institution, there will always be controversy.'

In her newly-refurbished house just across the street from Barry College, Sr. Jeanne poses with some of the icons she has collected over the years.

Barry

replied. "Because basically I believe that I was hired to be president. We should talk about education first. Then we can talk about my clothes."

She is surprised to find that the habit issue is still "such a big deal; I thought that was all over," and pledges to continue to "build new traditions" at the college.

Her house is just across the street from the school, a comfortable place she decorated herself, full of the icons and Indian art objects she collects. Periodically, she plans to treat groups of students, staff, faculty and administrators to home-cooked meals there.

Her views on the lifestyle of religious women match perfectly her philosophy of what Catholic colleges should be.

"I'VE NEVER been more convinced in my life that we need Catholic colleges and universities. But that means getting out in the world, rolling up your sleeves. You can't be Catholic and not be immersed in the world. And maybe what I'm doing now is symbolic of that."

She sees Barry as a school that has been struggling not only financially, but in terms of its own identity as well.

"It's been struggling with what it should be," she says, adding that "we haven't done enough to make ourselves known to the church of Florida."

Outreach campuses like the one at Rosarian Academy are one way to be better known, but she has bigger plans. These include expansion of the schools of business and social work, an increase in the number of medical technology degrees that Barry can offer and a significant enlargement of the theology department.

"MY DREAM is that Barry would become a center for Dominican theology, a presence that the United States needs," she says.

"A Catholic college should provide as one of its goals the practice of service. We have not been seen as making a strong contribution to the theology of the state. We would want to be very much recognized for our theological studies."

The toughest part of her job, she says, in addition to the practical one of raising money for the school, will be to "convince everyone in the college that every individual in this school has a responsibility to the mission of the school.

That means they must be committed to the academic, religious and community service aspects of the school, not just to any one of them.

THE EASIEST part of her job, on the other hand, is "to like people. People around here are very likeable." But she



Sr. Jeanne makes it a point to know and call everybody by name. Here, she greets incoming students during a

Freshman Orientation conference held last week at the college.

foresees a problem even there, when she must make the hard decisions that affect people personally.

"I will try to always look at collective good. At times, that is not seen as personal good by certain people."

Those decisions will probably deal with the financial aspect of the school, which has been running with an accumulated deficit for the past 10 to 12 years. The school may finally come out of it this year, she says, adding that in terms of financial soundness, "Barry has never been better."

But, "for every buck a student pays, the college has to raise two or three bucks. How do you say to students: 120 of you simply pay the electric bill?"

YET, "THERE has been a tendency for colleges to forget that they are in business for students. The student-oriented environment has not been addressed properly," she says.

She sees the Barry student as "an ex-

ceptionally perceptive person who by even being here says that he is searching for something different. They are not falsely sophisticated. There is a certain simplicity that seems to characterize the students, a kind of small-townness even though some of them come from New York or Miami, a certain simplicity that's very real.

"I think the Barry student is an observer and a liver. They observe, make some choices and then live."

One of her priorities is to raise the quality of student life at the school. She describes her idea of a college environment in terms of one's own family and home.

"GOING HOME for me always is a mystery. Why is this different than all the other good people I've been with and places I've been in?"

She views Barry as "a home where people want to be while they explore

their chosen fields of study. You need the discipline a lot of times that comes with being at home."

"That's not all bad," she adds, "that people can come aside for a while and study, but they have to do it with consciousness that the reality is out there."

In the future, she sees "a lot of changes" at Barry, many of these controversial. But that won't make her shy away from them.

"I'VE BEEN controversial most of my life. For someone who wants to move an institution, there will always be controversy."

Above all, she remains optimistic.

"For anyone to enter private Catholic education today, it's taking a step in faith. I think I know that. And I take that step willingly because I'm a faith-filled woman and I think Barry is faith-filled. And I don't think you can lose with that combination."



Adolescence: A survival plan

Dear Mary: I seem to be having two problems with my daughter. She is 12, a very good student, active in Girl Guides, but becoming very much a procrastinator. I have to ask her time and again to do a chore or finish an assignment. I feel that this will only become worse unless I find a solution soon.

The second problem has to do with dress. About a year ago I yielded to her persistent pleading for jeans, and she wears them almost every day. I insist that she wear a skirt or dress on Sundays and on one school day each week. She now makes a big fuss about the dress on a school day.

Am I being unreasonable? (Alberta, Canada).

Welcome to the world of adolescence! You have described a very normal girl of 12.

Adolescents have a necessary developmental task. They must "grow away" from parents in order to break the parent-dependent child relationship. Sometimes their attempts to grow up can become stormy.

With the onset of adolescence, parents become less important and age mates assume a more vital role. In a sense adolescents reject their parents.

While such rejection is normal and a sign of growing up, it is not easy for parents.

While parents must understand adolescent growth, they should not relax discipline. What do you do with a procrastinator? Nagging has not worked. She's getting worse. You need another approach.

Exactly what do you want her to do? Set the table? Clean the bathroom? Run an errand? Whatever the task, specify what you want done and give her a deadline.

If she misses the deadline, specify what penalty you will impose. An effective penalty for adolescents is to deny certain privileges until the job is done. Examples include not going out with friends, no friend coming over or not talking on the telephone. Then stick to the conditions.

Don't nag. Just mean what you say.

Clothes are very important to the adolescent. To feel accepted the adolescent must dress according to the dictates of the peer group. This is normal and it will pass. Early adolescents think they must wear what their peers wear and approve. The corollary is that they must not like what their mothers like.

Given this attitude, how can parents survive a

growing daughter? Compromise. If daughter agrees to wear a dress on Sundays, mother might agree that she can choose her own clothes for school.

A clothing allowance can be a godsend. Instead of arguing over every purchase, you might give your daughter a certain amount of money and within that limit let her select her own clothes.

Her choices will not always please you. However, clothing choices are very important to your daughter. Choosing clothes permits her to begin decision-making, an important skill for adulthood. A poor clothing choice is a fairly harmless mistake.

You and your daughter will disagree about many things in the next few years. At each stage you can try to win her over and pressure her to think the way you do.

The other possibility is to allow her to take as much responsibility and make as many decisions as she can handle, even at the risk of making mistakes. If you want to help your daughter become an effective independent adult, the choice is obvious.

(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**

On Grandparent's Day

I invite you to join me in a small cause. Compared to the bigger cause, it may even seem insignificant, but I think it's worth calling to your attention before it grows into the monsters that we've given rise to in the past. I refer to Grandparent's Day, which has been set up by the greeting card and gift companies to take place the third weeks of September each year. It's not without planning that it occurs in September, a dry month for gift-buying in our culture, a slim month for profit in the greeting card and flower business, filling that empty space on the shelves between the Fourth of July and Halloween.

When I wrote a column on simplicity in the family during Lent last, I heard from many of you who spoke of a desire to pare down this kind of buying and giving. I feel as you do. As a mother, I hate it when my children feel they have to buy me a gift

because it's Mother's Day. They know I much more appreciate a gift that comes from their hands, heart or minds. I have received gifts as diverse as an insect collection (dead, thank God) to a sheaf of original poetry and I can't bear to toss most of these gifts away (with the possible exception of the bugs.)

The bar of \$3.50 perfumed soap which one of mine once bought with his total savings because of the display pointing out that it was every mother's dream to have, on the other hand, filled me with guilt every time I used it. How do we tell our children that we don't want these things, in spite of what the industry says?

Now we're facing the infancy of a new Day - Grandparent's Day - and we're beginning to hear, in Madison Avenue's not-so-subtle way, that grandparents need gifts, too, once a year. I submit that most grandparents are also parents and therefore are

"remembered" on Mother's Day and Father's Day. I further submit that most grandparents don't need or want more china figurines to put on the windowsill. Finally, I submit that most grandparents would like most a letter, a child-cooked meal, art work, a homemade project, a chatty tape, or a visit from their grandchildren instead of a hard cash gift.

We in the churches could give families the courage and support to fight this new Day in a commercial way by making it special in a non-commercial way. Let's try. Let's make it a hallmark of grandparent's day that we pour out our love without ever having to buy a gift or send flowers. Let's turn the tables on the industry and take over a holiday invented by them instead of the familiar reverse. Let's prove that we don't have to spend money to show love.

I suggest that parishes, schools, CCD classes, pastoral teams, and family life

offices consider some of the following: homilies and bulletin inserts asking children to write a letter to their grandparents telling them what they like best about them and why they're lucky to have them as their very own roots; holdin a special Mass and kid-served dinner or picnic for grandparents and grandchildren only (matching up families who don't have grandparents in town with others whose grandchildren are gone); devoting a class or homily to the value of grandparents, these important links of ours with the past; hanging a special bulletin board in an obvious parish spot and inviting grandparents to post pictures of their grandchildren, and so on.

I'm sure you can think of more, but you get the idea. Grandparent's Day will be here in just a few weeks, so this is a good time to start preparing for it. Let's make this Day truly special by recognizing that grandparents are for loving, not exploiting.

Family Night

OPENING PRAYER

Lord, there's so much we want to tell you, there's so much we want to share. We want to praise you, but find it hard. Lord, we want to thank you, but we don't know how. Lord, we want to ask you, but feel embarrassed to have to say "help." Lord, we don't like to say, "I'm sorry, forgive me," because we don't like to have to admit we might be wrong. Lord, we do want to pray; teach us. O Lord, teach our family to pray. Amen.

SOMETHING TO THINK ABOUT

The prayer of praise rings music to heaven from our hearts and it opens a floodgate of joy to our hearts. When

we say prayers of praise, we end up in laughter and smiles, feeling all good inside. What we give God in praise is poured back upon us like many ripples that come from but a single pebble dropped in a pond. That's what the prayer of praise does to each of us. Yet the prayer of praise is difficult for most of us. When we say the prayer of praise our focus is on God, not ourselves.

ACTIVE IDEAS.

Young and middle years families.

PRAYER BOX. Find a large shoe box and cut out and glue on it pictures from magazines that in some way praise God. Together compose three

prayers of praise from the family. Begin: "Lord, we praise you..." Place these prayers in the box. Decorate the lid of the box and write the name of each family member on it.

Adult Families

Read together Psalm 1:1,2 and Psalm 148, parts or all of it. Then each write a prayer of praise; share these at prayer time or plan to use one each night as part of the mealtime prayer.

Snack time

Try creating some unusual ice cream sodas. Bright colored sherbets mixed with Sprite or 7-UP are terrific. It's fun to have a different family member in charge of serving and preparing the

snack each time. Record the names on the family calendar so everyone knows when his or her turn is coming.

ENTERTAINMENT

1. Take a walk outside and have each family member point out at least five signs of spring.

2. Sing songs indoors or play a game of body tag outdoors. Whoever is "it," while trying to tag someone else, has to hold one hand on the part of the body where he or she was tagged.

CLOSING PRAYER

Lord god, we sing your praise. Your presence in our family is sure and everlasting. We give you all glory and honor, now and forever. Amen.

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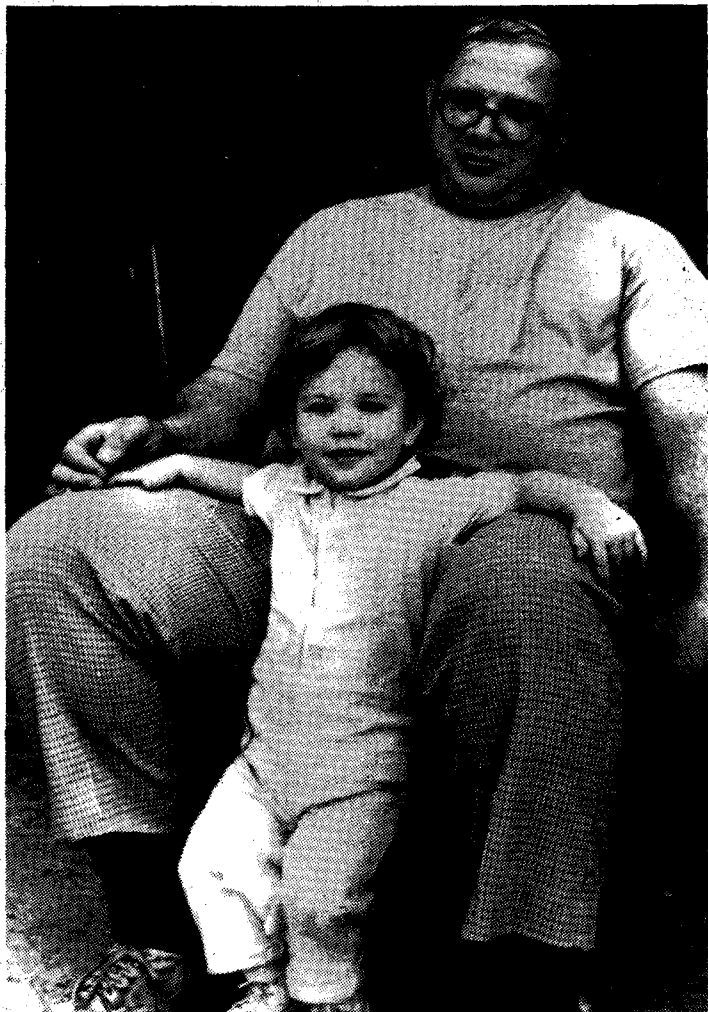


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Scriptural Insights



Parents are like sentinels: they watch over their children's growth.

LISTENING TO OUR SENTINELS

Readings: Ezekiel 33:7-9; Romans 13:8-10; Matthew 18:15-20

By Fr. Richard Murphy, O.P.

There is an old song that goes: "Don't do this, don't do that! All I hear is don't." It reflected a child's point of view, of course. But one soon comes to appreciate the value of "don't," especially when it is an expression of love.

Sentinels are soldiers who stay awake while others sleep, ready to sound the warning of danger. Parents are like sentinels. They watch over their child's growth, fully aware that he must grow in many ways: physically, morally, socially, and religiously. There is never a time when children cannot grow, even grown-up ones. However, one does not grow alone; outside help is necessary, and that's where the often-repeated "don't" comes in.

THE PROPHET Ezekiel observed the military sentinels posted about the city of Jerusalem, but his thoughts did not run along military lines. The prophets were the "conscience of Israel," and Ezekiel found it necessary to warn the people over and over again of the dreadful consequences of their sins.

Goodness is a value that has to be learned, and it is learned both by seeing goodness-in-action, and by hearing. We are not by nature the "noble animals" Rousseau once talked about. He thought that we would grow up healthy and happy if not interfered with; experience teaches the exact opposite. We need direction and training along with plenty of "don'ts" thrown in. As an ancient Egyptian proverb put it, "A child's brains are in the seat of its pants."

Sentinels were the margin of safety for people of war. Parents and teachers and preachers are all people who realize the value of discipline and

training, for there is a never-ending war in progress, the struggle between good and evil.

ATHLETES listen to and learn from their coaches. Medical students become doctors by listening looking, and imitating those who are approved a guides in the field. Athletes and professional people do not consider this "input" from outside to be demeaning; it is rather the price of self-improvement, a way of handing-on approved values.

We must always be on guard against moral danger (= sin). Jesus Himself recommended a prudent intervention into the lives of others — a ticklish business indeed, as everyone resents 'interference' by others. Still, it is love and concern that prompt us to risk it, and we speak out against many things "that everybody does." We don't settle moral problems by counting noses, otherwise we might condone things like stealing, or cheating, or drug-taking, or recreational-sex, or drinking to excess.

As many a parent knows, there comes a time when, having made our point (that is, our disapproval of certain kinds of behavior, or lifestyle), we simply have to leave the rest in the hands of the Lord. In most cases, experience will bear out the positive values of leading a life according to the teachings of the gospel and the church.

Yes, it is true — nobody's perfect. I'm not OK, and you're not OK, but that's OK. Where two or three meet in Jesus' name, He is there with His saving power. We must listen to the sentinels God sends us — our families, our church, and our teachers. Help from others helps us be better people, and brings us closer to God. That's what we really want.

Receiving Communion more than once a day

Q. Can a person receive Holy Communion more than once a day without special permission? It has been done during special seasons of the church, I have heard. I don't think it is right, but I see folks who go at two Masses and feel it is all right. (Minnesota.)

A. The church's regulations did once provide that Communion be received only once a day. Several years ago, however, those rules were considerably relaxed, allowing Communion more than once on a number of specified occasions.

As a practical guide there are two categories of such occasions. The first would be special ritual Masses — weddings, funerals, Masses for baptism or anointing of the sick, etc. One might, for example, attend a wedding on Saturday morning and then attend an anticipated Sunday Mass the same evening. Holy Communion may be received both times.

Also, if someone serves a ministerial role such as lector at a second Mass, he or she may receive Communion again.



By Fr. John Dietzen

Another possibility, though not very common, would be when one fulfills two Mass obligations in one day. For example, if a holy day falls on Saturday, one could attend Mass for the holy day Saturday morning and an anticipated Mass for Sunday on Saturday evening, and receive Communion at both liturgies.

IT WILL HELP to understand these policies if one is aware of two concerns the church considers in such matters. First, and most basic, is that the normal practice should be that (unless there is a serious sin) one receives the Eucharist whenever one participates in the Mass. This is I believe fairly well

understood by most Catholics today. Reception of Communion is an integral part, not an optional extra, in the celebration of the Eucharist. While this is true for everyone, it is particularly applicable to those with official ministerial roles for that liturgy.

On the other hand, the church knows from experience that some Catholics are tempted to treat sacred things, even the Mass, in a superstitious manner. I once knew a lady who proudly and piously claimed she attended 11 Masses — at least the "essential parts" — every Sunday.

To prevent people from collecting Communion in a similar fashion was one reason for the church's stricter once-a-day rule in the past, as well as for the clear, if broader policy today. It trusts that people's deeper and fuller awareness of the meaning of the Eucharist will discourage any abuse, and at the same time prompt them to receive Communion whenever it is appropriate — even more than once a day.

Q. I irk my relatives and friends

because I won't seek medical help for any illness. They claim it's due to stubbornness. My argument is: 'I'll go next week if my time is up whether I go to a doctor or not. Am I right or wrong?'

A. Sorry, but you don't give anywhere near enough information for an answer to be very helpful. How serious is your illness? How much help will medical assistance be? How old are you? And what responsibilities to others have you in your present situation?

A father at age 45 with six growing children obviously has a more serious obligation to seek medical advice for a serious illness than does an old man of 80 whose children are all adults.

But however right or wrong your conclusion may be, I can't say much for your argument. By the same logic, you could drive your car recklessly or stop eating, arguing that when your time is up you'll die anyway. Our responsibility is to take reasonable care of our health and protect it as well as we can, whether the dangers to it come from inside or outside.

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Priest takes to airways

Divine Word Missionary Fr. Michael Manning thought Catholics were lagging behind in using television for evangelization. So, a few years ago, he decided to do something about it.

The result is "30 Minutes with Fr. Manning," a TV program for Catholics who wish to know more about how their church deals with the issues and dilemmas of the modern world.

THE SHOW, which airs locally twice a week through WHFT, UHF Channel 45, presents Biblical answers to problems facing the Catholic Church and society today. Some of the topics addressed include the family, marriage, sex, divorce, crime and social justice, minorities, women, the aged, the handicapped and television itself.

To help him confront these issues, Fr. Manning interviews guests such as Cardinal Timothy Manning (no relation) of Los Angeles, actors Dale Evans Rogers and Pat O'Brien, sports stars Roger Staubach and Joe Rudi,

singer Dion and leaders of the World-wide Marriage Encounter movement.

The program also includes interaction with the studio audience and a short, inspirational message by Fr. Manning.

Trinity Broadcasting Network, which owns Channel 45 here, has been producing the shows in Santa Ana, Calif., since the fall of 1978.

According to the *Los Angeles Times*, "Manning frankly admires the achievements the Protestant-dominated electronic church."

"I'm a fool if I don't see that the Protestants are affecting a lot of people," he said.

Ft. Manning has pointed out that the sum total of all Catholic television efforts does not equal what even one of the eight leading Protestant evangelists is doing.

"**WHO IS** speaking to the disenchanting and uncommitted Catholic?" he asks. "A Catholic television ministry should. What is needed is a strong call from the Catholic Church for an en-



Fr. Manning

thusiastic commitment to and love for Jesus."

"There are 61 million Catholics in this country, of which 48 million are practicing," he asserts, with a note of urgency in his words, "and they're hungry,

they're desperate for food — spiritual nourishment. We need to share the unity, spirituality and sacramentality that we Catholics can convey."

Fr. Manning's vision of using the mass media for Catholic evangelism is a reflection of the National Council of Catholic Bishops' growing interest in the use of radio and television as a means of sharing the joy of Christ's Good News.

In 1979 Fr. Manning was appointed the Provincial Superior of the Divine Word Missionaries in the Western Province of the United States. He has also written two books, "Pardon My Lenten Smile" and "A Life Full of Surprises."

A warm, personable man, Father Manning displays the joy he has found in Jesus through his motto: "May Jesus' love for you always make you smile!"

Locally, the show airs every Sunday at 10 a.m. and Mondays at 2:30 p.m.

Hispanic Involvement in U.S. History

(The Browning of America, published by Fides Claretian Books, Chicago, Ill., 146 pp., \$5.95).

By Jose P. Alonso
Voice Spanish Editor

Isidro Lucas, the author of **The Browning of America**, is an exhaustive investigator of the history of Hispanics in the United States. In his condensed-style book, which is pleasant and easy

to read, Lucas traces the first steps of Hispanics in this country in a brilliant synthesis, from the landing of Panfilo Narvaez in Florida and the explorations of Franciscan Father Marcos de Niza in New Mexico to our present time.

THE BOOK looks into each religious, political and social aspect of the many groups of Hispanics which have aired their aspiration and longing; the brotherly acceptance and recognition

by the Anglo-American people of the presence and merits of the Hispanics in this country's history.

The United States has the fifth largest Spanish-speaking population in the world and deep Spanish roots in its history, long before any other culture made its mark on America. But such a story is ignored by most Americans, for the origins of the country are not concretely taught in our schools.

"For all those who want to understand and appreciate the hidden history of the Hispanics in the United States, this book is an excellent contribution," says Fr. Virgilio Elizondo, director of the Mexican-American Cultural Center of San Antonio, Texas.

The Browning of America addresses itself primarily to the Catholic Church of the United States, which is called by Hispanics "our church."

FILM RATINGS

Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meaning: A-1 — morally unobjectionable for general patronage; A-II — morally unobjectionable for adults and adolescents; A-III — morally unobjectionable for adults, with reservations; B — morally objectionable in part for all; C — condemned.

All Night Long, B (R)

Alligator, A-III
Altered States, B (R)
American Pop, A-II (R)
An American Werewolf in London, C (R)
Amy, A-II (G)
Any Which Way You Can, B (R)
Arthur, A-III (R)
Blow Out, C (R)
The Blues Brothers, A-III (PG)
Brubaker, A-III (R)
Bustin Loose, A-II (R)
Cannonball Run, A-III (PG)
Cafe Express, A-III
Cattle Annie and Little Britches, A-III (PG)
Caveman, A-III (PG)
A Change of Seasons, C (R)
Charlie Chan and the Curse of the Dragon Queen, A-III

Clash of the Titans, A-III (PG)
Dragonslayer, A-III (PG)

The Earthling, A-II (PG)
Endless Love, B (R)
The Elephant Man, A-III (PG)
Escape from New York, A-III (R)
Eye of the Needle, B (R)
Eyes of a Stranger, C (R)
Eyewitness, A-III (R)
Excalibur, B (R)
The Fan, C (R)
The Final Conflict, B (R)
First Monday in October, A-III (R)
Fish Hawk, A-I (G)
For Your Eyes Only, B (PG)
Fort Apache: The Bronx, A-IV (R)
The Four Seasons, A-III (PG)

Fox and Hound, A-I (G)
Friday the 13th Part II, C (R)
Funhouse, C (R)
Galaxina, A-III (R)
Gallipoli, A-III (PG)
Going Ape, A-III (PG)
The Great Muppet Caper, A-I (G)
The Hand, B (R)
Happy Birthday to Me, B (R)
Hardly Working, A-II (PG)
The Haunting of Julia, A-III (R)
He Knows You're Alone, C (R)
Heavy Metal, B (R)
Honky Tonk Freeway, B (PG)
It's My Turn, A-III (R)
Knightriders, B
The Legend of the Lone Ranger, A-III (PG)
The Lion of the Desert, A-III (PG)

Mel Brook's History of the World, Part I, C (R)
Modern Romance, A-III (R)
Oblomov, A-II
On the Right Track, A-III (PG)
Ordinary People, A-III (R)
Outland, A-III (R)
Polyester, B (R)
Popeye, A-II (PG)
The Postman Always Rings Twice, B (R)
Prince of the City, B (R)
Private Eyes, A-II (PG)
Raiders of the Lost Ark, A-III (PG)
Raging Bull, A-III (R)
Resurrection, A-III (PG)
Sea Wolves, A-III (PG)
Second Hand Hearts, A-III (PG)
Scanners, B (R)

Seems Like Old Times, A-III (PG)
S.O.B., B (R)
Squeeze Play, C (R)
Stir Crazy, B (R)
Stripes, B (R)
Superman II, A-III (PG)
Tarzan, the Ape Man, C (R)
Tess, A-II (PG)
Thief, A-III (R)
This is Elvis, A-III (PG)
Tribute, A-III (PG)

Victory, A-I (PG)

Windwalker, A-II (PG)
Wollen, A-III (R)

Zorro, the Gay Blade, A-II (PG)



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With the flames of a burning Belfast truck behind him, a masked child calls for victory over the British in what has become a familiar scene in Northern Ireland. Meanwhile, across the Atlantic . . .



. . . Ritchie Powers, a retired New York policeman, takes three Irish kids on a fishing trip. Jonathan and Sean are Catholics from Londonderry and Mark is a Protestant from Belfast. Powers and his wife have been participating in Project Children, a program bringing kids from Northern Ireland to the U.S. for the summer. (NC Photo).

Missouri sets common marriage policy

ST. LOUIS (NC) — The four Catholic dioceses in Missouri have approved a common marriage policy, to become effective next Jan. 1.

By adopting of the policy, the Missouri diocese joined more than 60 percent of U.S. dioceses which have established diocesan marriage policies in recent years.

Vatican encourages liturgical initiative

VATICAN CITY (NC) — A letter written by the papal secretary of state, Cardinal Agostino Casaroli, on behalf of Pope John Paul II encourages liturgical development and initiative.

At the same time the letter warns against abuses which can desecrate the liturgy and alter its substance.

The letter was addressed to Italian Bishop Carlo Manziana to mark the 32nd celebration of Italy's National Liturgical Week.

Cardinal Casaroli said that the pope was "confronted" by the convention (Aug. 24-28) in Genoa, Italy, and that liturgical reform had already begun to

show the fruits of the "reflowering of the spiritual life of the Christian community" which the Second Vatican Council had seen as the goal of liturgical renewal.

Cardinal Casaroli said that in some cases there is underestimated "the danger of a progressive and fatal flawing of the sacredness of the liturgy, by indulging in forms which alter its significance and its substance."

The letter lauded the "positive contributions" which local church communities have made to liturgical reform "under the illuminating guidance of their pastors and with the sound and zealous help of their members."

Dogs protect Pope

CASTELGANDOLFO, Italy (NC) — While Pope John Paul II sleeps at his summer residence in Castelgandolfo, his privacy is guarded by Furia, Emin, Ulaf, Kimbo, Gabor and Franz.

The protectors are not members of the Swiss Guards, but the canine corps of German shepherds trained by the Italian police force to patrol

the 12 acres of grounds at the papal residence from dusk to dawn.

"A German shepherd can hear the ticking of a watch from 15 meters (about 50 feet) away," said one of the dog's trainers.

The trainer said that the dogs leave the villa grounds at about 6:30 A.M., around the time that Pope John Paul wakes up.

Nuns get U.S. funds aid 20,000 migrants

WASHINGTON (NC) — The 1968 response by nuns to a government invitation to aid migrant workers led to the establishment of two agencies that have coordinated assistance to more than 20,000 migrants since 1973.

The two agencies, the East Coast Migrant Health Project and the East Coast Migrant Head Start Project, make academic education, health services, child development and supportive social education available throughout the year to people migrating up and down the Eastern seaboard.

The East Coast Migrant Health Project, which has headquarters in Washington, does not operate health clinic facilities. It employs physicians, community health nurses, health teachers, social workers and family health workers both to care for the health of the migrants and to assist the migrants in taking advantage of health facilities in the area where they work.

Project staff members associate with existing health care facilities, like coun-

ty health departments and community health clinics, and go out to the shacks or other substandard housing barracks where the migrants live to bring the migrants into contact with the local health care facilities.

The National Migrant Worker Council, which consists of 12 nuns from different religious congregations, is the board of directors for the health project and the head start project. The federal government entrusts money to the council for the operation of the projects.

Sixty communities of nuns send members to work with the projects for varying periods of time, said Sister Margaret Ebbing, assistant director of the East Coast Migrant Health Project. Sister Ebbing, a member of the Sisters of Charity of Cincinnati who spent 30 years working in health care institutions; said the nuns do not work with the migrants because they believe they can provide for their health needs better than anyone else. "There's just no one else there," she said.

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A partial view of the deacons and their families during the indoor 'picnic' lunch at St. Vincent de Paul Seminary.

Deacons, families gather at seminary

By Jose P. Alonso
Voice Staff Writer

Imagine St. Vincent de Paul Seminary in Boynton Beach full of tiny toddlers running around, playing ball under the watchful eye of their mothers. Picture the dining room turned into a kind of nursery. Envision the older children swimming in the large pool.

That's how the seminary looked Aug. 22 when the permanent deacons and candidates to the permanent diaconate held one of their regular meetings. Only this time the families,

wives and children, came along.

THIS PROGRAM was especially designed so that the wives of deacons and deacons-to-be could see and experience the fullness of the mission their spouses had embarked on.

Although the wives are encouraged to take part in the regular training, only rarely can they share in their husbands' weekend sessions at the seminary, since the facility cannot accommodate them overnight.

The gathering began with a Mass concelebrated by Auxiliary Bishop John Nevins, Fr. Felipe Estevez, rector

of the seminary, Father Juan J. Sosa and Father Edward Brown, directors of the Permanent Diaconate Program.

Deacons George Mickwee and James Hampton also assisted at the Mass, during which Deacon Mickwee, associate director of the permanent diaconate program, presented the new candidates.

The meetings are usually timed to coincide with the feast day of a saint who was a deacon, and this meeting had St. Lawrence as its inspiration. St. Lawrence gave his life for the Lord alongside his pope when he was Ar-

chdeacon of Rome.

SOME OF THE topics discussed included, "St. Lawrence, at the service of the Church;" "St. Lawrence model of service;" and "Service in Process," during which Fr. Estevez dealt with the relationship between bishops, priests, deacons, lay ministers and the rest of the Christian community.

After a picnic lunch that had to be held indoors because of threatening weather, plans for the coming year were explained and Frs. Sosa and Brown spoke about what a "Deacon, Ordained Minister," is.

What is health? priest's book asks

Did you know that slaves who fled their masters were once considered to have an illness called drapetomania?

It just goes to show you that it's all in how you look at it, and that, loosely, is the message of a book co-edited by Fr. James McCartney, dean of Biscayne College, titled "Concepts of Health and Disease: Interdisciplinary Perspectives."

What is considered good health can sometimes depend on which side of the stethoscope you are on.

FOR INSTANCE, McCartney says, skin pigmentation in certain cultures can be considered a genetic defect, whereas in societies where the pigmentation is common it is considered normal.

Then there are the people who were

color blind whose "handicap" became an asset in World War II where many were used to pick out camouflage.

MENTAL ILLNESS is even more vulnerable to different interpretations.

"We label a lot of people as deviant. We used to label them as sinful whereas now we call them sick. Some would say they are neither.

"Is their such a thing a "health" or is it only an approximation," he adds. "Can we stand back and say that there is clearly a disease without taking into account the social denominator and a number of other values."

CONCEPTS OF health have changed historically also, he says.

"In the 17th and 18th century disease entities were considered as things in themselves," almost a type of physical



Dean McCartney pauses in his office library.

possession, he explains.

"Illness cannot be reduced to a physical attack on a person," he says. "When elderly people give up their will to live they quickly die. In any given time there are a dozen pathogens (any disease producing organism) that are manifesting themselves. The body has to be willing to

be diseased."

THE MEDICAL profession, he says, is coming to accept this, although in the past it has "focused too much on the medical model and overlooked the humanistic factor."

"Medicine is an art that integrates our scientific knowledge with a knowledge of how to deal with people."

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Nativity to dedicate Parish Center this Sunday

Archbishop Edward A. McCarthy will dedicate the new Fr. Hugh J. Flynn Parish Family Center on Sunday, September 6, at Nativity Church, Hollywood.

The dedication ceremony will begin at 5 p.m., with a concelebrated Mass

offered by Archbishop McCarthy as celebrant.

Immediately following the Mass parishioners and visitors will join the Archbishop for the blessing of the new multi-purpose center. A reception will follow.

West Coast Deanery President elected

Blanche Hintz has been elected President of the West Coast Deanery of the Miami Archdiocesan Council of Catholic Women. She is a former President of St. Ann's Council of Catholic Women and an active member of the Naples Womens Club.

Mrs. Hintz announced that plans are being formulated for the Annual

Deanery Meeting Nov. 7 at St. Williams Church.

The Miami Archdiocesan Council of Catholic Women is a federation of Catholic organizations of women "united in purpose, direction and action in religious, educational, social, economic fields and matters of public interest."

Separated/Divorced Meet

Father Andrew Anderson of the Archdiocesan Metropolitan Tribunal will speak on "Marriage Annulments" at the monthly meeting of the Separated/Divorced Support Group at Saint Juliana School cafeteria, 4500 S. Dixie, W. Palm Beach, on Tuesday, September 15 at 8 p.m.

All separated or divorced Catholics of the area are invited. For further information call 655-4635 or 659-7178.

Central American Independence Day

On Sunday September 13, Our Lady of the Divine Providence, 10205 West Flagler Street, Miami, Florida, will celebrate the independence of the Central American Countries with a mass at 8:15 p.m. and we will pray for peace in Central America. We invite all Central Americans to join us on that day.

Legion of Mary Fall Schedule

Legion of Mary, Miami Regia, Schedule for Fall is as follows:

Sept. 8, 1981 - 7:00 P.M. - Celebrate Our Blessed Mother's Birthday and 60th Anniversary of the Legion of Mary at the Legion House. Covered Dish Supper. Spiritual Directors are cordially invited. 8700 Northeast 2nd Avenue.

Sept. 18 - 20 - Annual Retreat - Cenacle Retreat House, Lantana. Rev. Ambrose Sheehy, Spiritual Director of Toronto Curia will be Retreat Master. Reservations limited.

Oct. 3 - 4 - Annual Outing - Our Lady of Fatima Shrine, Inverness. Deadline for paid-up reservations - Sept. 13th Regia Meeting. Ph. 949-7331.

Oct. 12 - 26 - Peregrinatio Pro Christo - Jamaica. Return your signed application and bring your Faith to Jamaica, W.I.

Catholic Daughters

Court Infant of Prague No. 2082 of the Catholic Daughters of the Americas will have their first meeting of the Fall season on Wednesday, Sept. 9th at 8:00 P.M. in Nativity Parish Hall, Chaminade Drive.

"St. Paul was an eminently pastoral theologian, which means he grappled with the concrete aspects of people's relationships with God and with each other in Christ. He had no ready-made answers to problems... He had only his own experience and that of the Christian communities of his day." (Father John Castelot, KYF, 1980.)

Daughters of Isabella

On Monday, September 14, 1981 at 8:00 P.M., the Daughters of Isabella - Circle No. 884 - will host an Open Meeting and Prospective Member Night at the Knights of Columbus Hall, 270 Catalonia Avenue, Coral Gables. The meeting will be followed by a Wine and Cheese Reception. All Catholic Women over the age of eighteen are invited to attend.

Give your parish cost of living raise

Let's say you do a good job where you work. For years you have been a hardworking, reliable employee. You have been there whenever you were needed particularly when times were tough.

Now suppose in all those years you have worked, you have never received a raise. And to make matters worse, any time the economy slowed down or money got tight, you would get a cut in pay. No doubt, you would think that this was unfair treatment.

Yet, aren't many of us guilty of the same behavior toward our parish? When was the last time you gave your parish a raise? As the cost of living has skyrocketed, have you added a bit more to help your church meet the same inflationary costs you face? Or, when money gets tight, is the parish on the top of the list when it comes to budgetcutting?


This year, why not give your parish a cost of living raise?

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Letters to someone named 'A'

Flannery O'Connor received a letter in 1955 from a woman now known to the public simply, and anonymously, as A. She opened the letter and was pleased. The young woman basically her short stories were weird. So, in her response to A, she wrote:

"I am very pleased to have your letter. Perhaps it is even more startling to me to find someone who recognizes grasped what Ms. O'Connor was trying to accomplish as a writer.

Like many fiction writers, Ms. O'Connor often felt her work was

misunderstood. Some people thought my work for what I try to make it than it is for you to find a God-conscious writer near at hand. The distance is 87 miles, but I feel the spiritual distance is shorter."

Then the Georgia writer explained: "I

write the way I do because (not though) I am a Catholic. This is a fact and nothing covers it like the bald statement."

TWO WEEKS later, A and Ms. O'Connor exchanged letters again. This time the writer told her new friend: "One of the awful things about writing when you are a Christian is that for you the ultimate reality is the Incarnation, the present reality is the Incarnation and nobody believes in the Incarnation; that is, nobody in your audience. My audience are the people who think God is dead. At least these are the people I am conscious of writing for."

In her letters to A, Ms. O'Connor tells of the important role played in her work by belief and by the church. Some fellow believers might not share all her religious views. But when Ms. O'Connor's letters were published in 1979, quite a few must have been surprised at how large a role she attributed to belief.

Ms. O'Connor suffered from lupus erythematosus, a disease long controlled for her by medication. Many people recall her as a talented Southern writer whose gifts were still developing when she died at an early age. Perhaps, others remember one of her stories from television.

She raised peacocks on the farm where she and her mother lived — an avocation, she said, that "requires everything of the peacock and nothing of me."

And she possessed a riotous sense of humor, often revealed in letters to her literary friends, the Robert Fitzgeralds. Sally Fitzgerald edited Ms. O'Connor's letters for publication.

Often Ms. O'Connor regaled Mrs. Fitzgerald with silly child-rearing advice, not meant to be taken seriously. And once, after being photographed for her publisher, Ms. O'Connor wrote the Fitzgeralds:

"**THEY WERE ALL** bad. (The pictures.) The one I sent looked as if I had just bitten my grandmother and this was one of my few pleasures, but all the rest were worse."

Ms. O'Connor was concerned at times about money. But her loyalties were strong and she was known to sell stories to the lowest bidder.

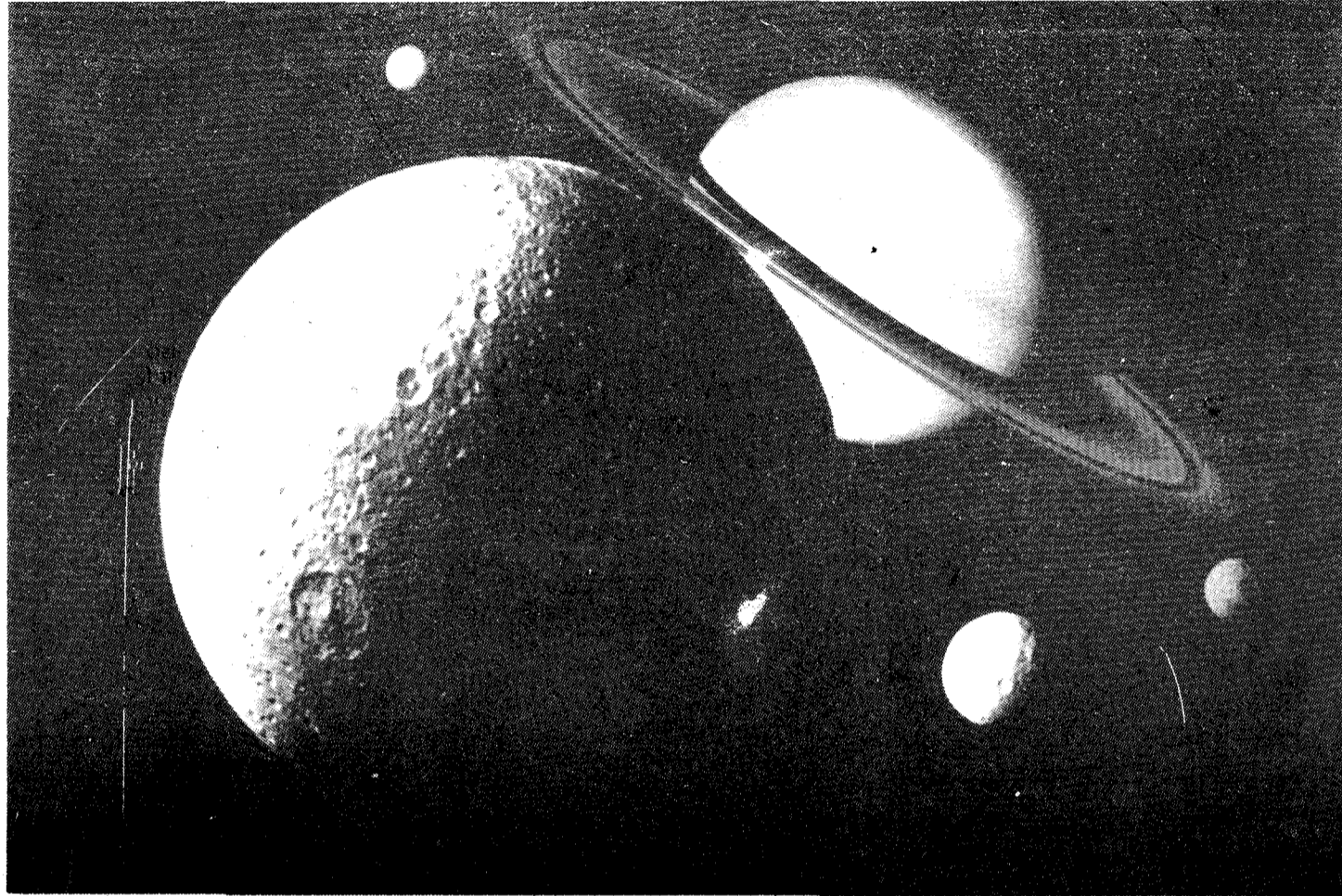
In an early letter to A, Ms. O'Connor said she had lots of time on her hands. She apologized for writing again so promptly, not wanting to force A into "a correspondence that you don't have time for or that will become a burden."

When she first wrote to Ms. O'Connor, A was not a Catholic. But when she joined the church, Ms. O'Connor wrote: "All voluntary baptisms are a miracle to me and stop my mouth as much as if I had just seen Lazarus walk out of the tomb."

In a letter to A, the writer said she thought it was probably no more difficult in her day to see Christ as God and man "than it has always been, even if today there seem to be more reasons to doubt."

Nor did Ms. O'Connor think scientific discoveries could explain her faith away. On the contrary, she told A: "I think that when I know what the laws of the flesh and the physical really are, then I will know what God is . . ."

"For me," she wrote, "it is the virgin birth, the Incarnation, the Resurrection which are the true laws of the flesh and the physical. Death, decay, destruction are the suspension of these laws."



Friends' gift of faith

By Father James A. Black

The young man had just been assured that his hospital room would be a private one. He breathed a sigh of relief. He just did not want to talk to another stranger about his illness.

After all, it was to be the eighth time that he had to surrender to the surgeon's knife.

The test results had all been bad. There was a large mass that had to be removed the next day. Following that, there would be weeks and months of convalescence, radiation sickness, anxiety and the slow process of healing.

THE YOUNG MAN'S name was Jim. He followed the nurse upstairs to the fifth floor and got settled in his room. He wanted to be alone — to get everything over with. He felt quite anxious about the upcoming surgery, for it would be the most serious he had ever had.

As afternoon became evening, Jim tried to pray, but the thoughts wouldn't come. "Here we go again, Lord," he said.

He felt alone and depressed. Well, that was life, wasn't it?

Isn't that what everybody always said — that life is made up of good and bad and you had to take both? Sometimes it just didn't make any sense. What was the use of trying to figure it out?

There was a knock at the door, and Father Ron came in. "Just wanted to see how you were doing. Everybody at school is worried about you and praying for you," he said. Jim wanted to be alone, but said nothing.

A few moments later, others came into the room: Fathers Kevin, Frank and Bob, Sister McAuley and Sister Mary Rose. "We're all here now, Jim," Father Kevin said, "and we want to celebrate the sacrament of anointing with you."

THE FAMILIAR words of the Rite of Anointing were begun as the small group joined in prayer. Father Kevin pointed out that now the prayer of the entire church was present, that they were all united in faith.

He anointed Jim's head and hands with oil. Then the people in the room placed a hand on Jim's head, each in turn.

He could feel the care and concern of his friends, but even more important, he was beginning to feel the presence of the Lord for the first time in this illness. The presence was powerful and calm.

Jim understood that, somehow, the Lord had truly touched him through the healing ministry of his friends. All the difficulties of the surgery, the radiation and the convalescence still lay ahead. But now it all seemed to have some sort of sense, some sort of meaning.

HIS ANXIETIES were still present, but now the healing power of the Lord was present too.

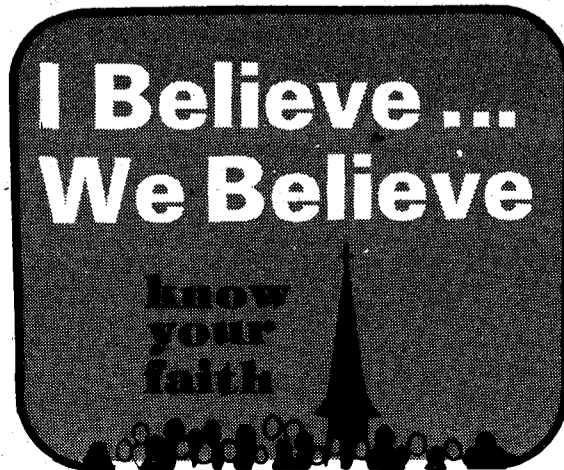
Jim realized afterward that his friends had given him a tremendous gift — they had shared their faith with him, and through that faith had helped him find meaning during a difficult period in his life. After they left, he no longer felt alone. He knew that the Lord would be with him in all that might come.

And, for the first time since he learned he was to be hospitalized, he began to feel at peace.

Perhaps you, the reader, wonder what makes me so sure about how Jim felt, or what happened to him through the faith of his friends.

It's easy to explain.

I was the man in that hospital bed.



I Believe ... We Believe

Does faith fit into world?

By Neil Parent

Several years ago, a journalist wrote a moving account of his daughter's last days at a hospice in Oxford, England.

The daughter was a young professional, in her 20s and, according to the father's description, approached death from cancer with great tranquility. Although she accepted death in a manner one might expect to see in persons of deep religious faith, she was an atheist.

I can recall my feelings being in turmoil as I read her story. I felt sorrow for those close to her. I also felt some loss of my own that the world was now without someone as talented and sensitive as she.

But another side of me struggled to understand how this young woman could confront death devoid of fear or anger. To her, death implied total annihilation. She wasn't thinking about a future union with God or loved ones.

HOW DOES ONE cope with death without religious faith, I wondered. As it turned out, the young woman's story became valuable for me, provoking reflection about my own faith — its role in my life, what I was doing to develop it, and its great value to me.

Then, it occurred to me that motivation to think about faith can stem from many sources. It sometimes happens, as in the case just mentioned, that we are led to such reflection by an encounter with people who place their faith in something quite different.

There are people who place their faith in the basic goodness of human life rather than in Christianity or another religious expression. Often these people live by high moral principles. They may seem enigmatic to Christians.



Many of the world's citizens place their faith in Marxist or Leninist doctrines for renewing society. They are convinced, and they strive to win others to their beliefs.

Some people place their faith in the powers of science and technology. Startling advances in these fields have given humankind greater control over its own fate. More and more, human beings assume the power to create life and to take it.

SPACE EXPLORATION has shown what a tiny speck this earth of ours is in the vastness of the universe. Some people ask how Christianity will fit into things centuries from now if it is

humankind's fate to move beyond the earth and colonize the galaxies.

Of course, as the universe expands before the eyes of our modern explorers, this world seems to grow smaller; its inhabitants come into more frequent contact with each other. One result is that Christians are brought face to face with members of world religions like Buddhism or Hinduism.

The discovery that other world religions are now close at hand actually can be a source of anxiety for some people. Our society has seen many young people turn to Eastern religions — a puzzle to many parents and others.

At the same time, the awareness of other world religions can lead people to worthwhile reflection on their own faith and to greater understanding of its meaning. Perhaps, witnessing the Buddhist reverence for all of life, including nature, people begin to think again about this aspect of their own faith.

WORLD EVENTS also can make people think about their faith. The rise of terrorism, international conflicts, political assassinations, revolutions, the arms race — all these lead people to reflect on the meaning of life and of God's presence. Can Christianity really help to bring about a better world, people may wonder.

What happens when faith is challenged? Do people turn totally away from religious faith? More likely, what happens is their faith in something else — in technology or politics — comes to exist side by side with religious faith.

That is a reason why reflection on faith seems important. Faith needs attention. Without it, faith may begin to erode, replaced by a consuming devotion to other values.

Reflection on faith: That is what the new series that begins on these pages this week is really all about. Our hope is that reflection on faith will be a means of our growing to full stature in Christ, the final destination of our faith journey.

Journey?

Yes, I think the life of faith is a journey. Sometimes it is peaceful and smooth. Other times it is less so.

The events along the journey's route can drive us to reflection on our faith: what faith is, what it has to do with us, how it can come to life for us and how we can invest ourselves in it.

By Father John J. Castelot

The Jesus of Mark's Gospel is a tragic figure, misunderstood, rejected, attacked and executed. But paradoxically, this was the path Jesus took to victory.

Mark wanted to get that message across to his readers: The way to glory is the way of the cross. To be a Christian is to follow Jesus — all the way.

So, who is this Jesus Mark sets forth as the center of our faith and our life? It is not easy to answer that question in one column since the Jesus of Mark is as complex as the Gospel of Mark. But it is possible to draw a preliminary sketch.

The Gospel of Mark opens with the words: "Here begins the Gospel of Jesus Christ, the Son of God." The word, "gospel," means good news, so another way of saying this is, "Here begins the good news which is Jesus Christ, the Son of God."

FOR MARK, the Gospel is not merely a matter of the good news about Jesus. For Mark, Jesus is the good news.

Since the Gospel of Mark will have a great deal to say about belief, this introduction is supremely important. It points up the fact that Christian faith has as its object a person, not just a set of truths or an ethical code. To be a Christian is to accept Jesus and to live in an intimate interpersonal relationship with him.

When we refer to the Jesus of Mark, we indicate that the writer is presenting his own carefully worked out view of Jesus. He paints a portrait intended to answer the needs of his readers in their actual living of the Christian life.

For Mark, quite clearly Jesus is the Son of God. He uses the

title sparingly but in strategic places. Right at the beginning, for instance, and in the climactic scene on Calvary. Here Mark has the Roman centurion make the astounding act of faith that no one in the Gospel has been able to make up to that point, even those who witnessed his miracles: "Clearly this man was the Son of God!"

And what did the centurion see? A battered corpse, hardly calculated to inspire belief in divinity. But there is deep irony here and profound theological truth.

IT IS NOT the divinity of Jesus, however, but his humanity which dominates Mark's portrait. Though Mark refers to Jesus as the Son of God and Messiah, a favorite title for Mark is the Son of Man. This title colors the entire second half of the

Right after Peter acknowledges, "You are the Messiah!" Jesus enjoins silence on him. Immediately we read: Jesus "began to teach them that the Son of Man had to suffer much."

This is the first of three predictions of the passion in this Gospel. The shadow of the cross falls across the Gospel of Mark to such an extent that it has even been called a passion story with an introduction.

It is not only the second half of the Gospel that strikes this somber note. As early as Chapter 3 we find Mark talking about some who plotted against Jesus, wondering "how they might destroy him."

The cross is in view from the beginning, and Mark never lets us lose sight of it. For him Jesus is the suffering Son of Man who "has come not to be served but to serve — to give his life in ransom for the many."

Mark's Jesus

Scripture as medicine

By Prentice Browning
Voice Staff Writer

"Warning: not reading the Gospel can be hazardous to your health."

If someday everyone shares one local priest's passion for the fundamental healing value of the scriptures, this variation on the surgeon general's message would be affixed to every Bible.

FR. DONALD WALK, an associate pastor at St. James parish, has seen his spiritual prescriptions, a combination of meditation and scripture reading, work on thousands of students in his capacity as Director of Campus Ministry at Miami Dade college's North Campus.

'I find in them (students) almost wholesale the idea that God is far off. And the problem with healing is that a God far off cannot heal.'

Fr. Donald Walk

Impressed with his down-to-earth, open manner, students suffering from anxiety, stress, or any variety of personal troubles drop by the ministry offices or call in to receive a dose of scriptural advice.

Just what is Fr. Walk's "scriptural therapy" technique?

"**WE START** with anxiety reduction. Without the scriptures we lead them into a half an hour of quiet time," says Fr. Walk, explaining how he conducts a well attended class held in his campus offices.

Once their minds are cleared he will read them passages from the Bible emphasizing God's compassion and forgiveness.

A simple enough technique, perhaps summed up in one psalm Fr. Walk often quotes: "Be still and know that I am God."

"But the modern day person is not still, they are frenetically busy," he contends.

MANY PEOPLE approach him with the wrong preconceptions.

"I have a battle getting people to believe in counseling that the main problem is letting God work."

"I won't say Catholics don't believe in healing but they have a hard time letting God do the healing."

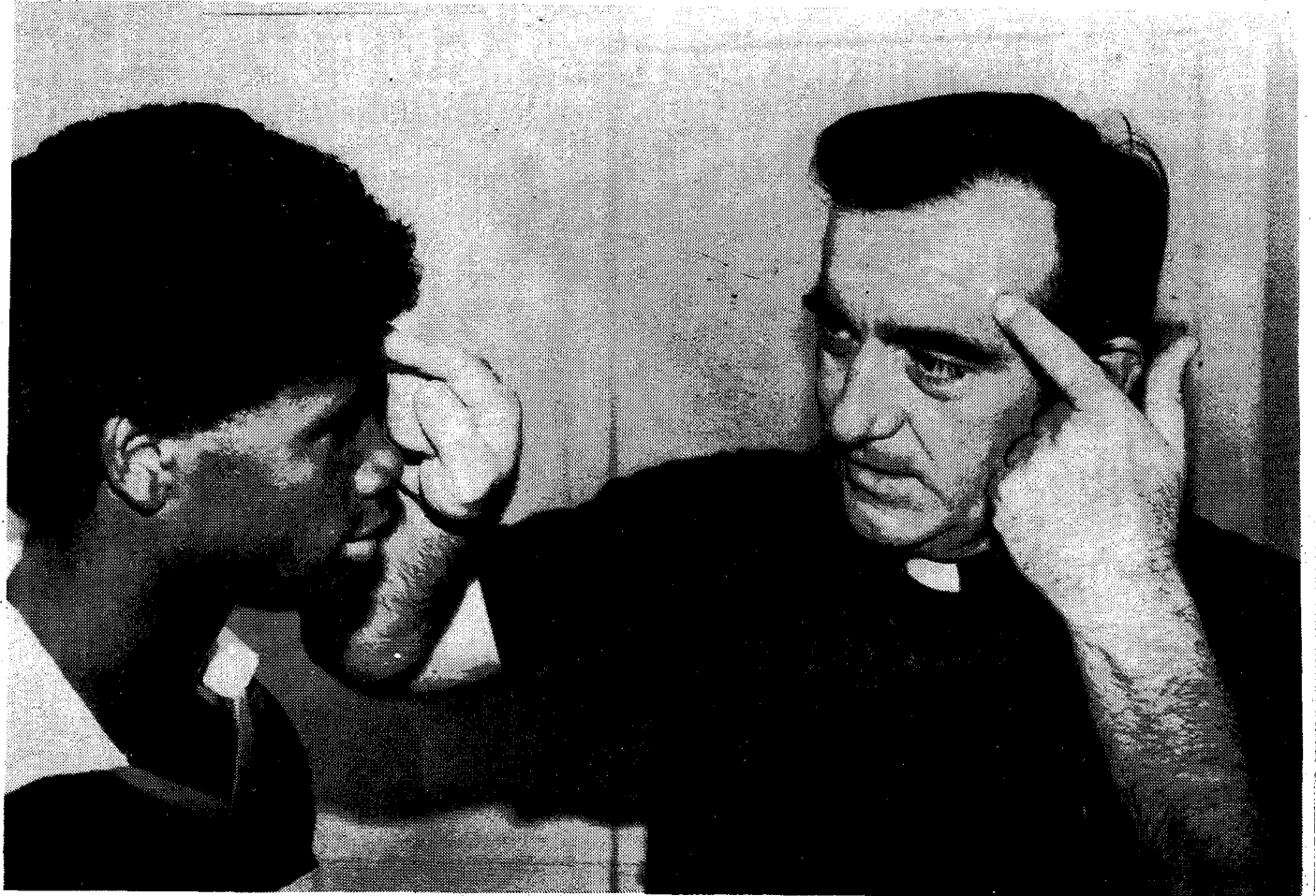
Among his students, he says, "I find in them almost wholesale the idea that God is far off. And the problem with healing is that a God far off cannot heal."

When Fr. Walk speaks of "healing" he uses the word literally. Not only can it be proved scientifically, he says, through bio feedback and other methods that scriptural therapy relieves anxiety, but ultimately Fr. Walk believes a whole host of illnesses, such as arthritis and bursitis can be attributed to "ignorance of the work of God."

"**NEGATIVE THINKING** kills the body. Fear and anxiety destroy good health. Anger and resentment keep us away from persons and keep us shallow."

"If someone comes crawling in on his hands and knees with a wart on his

Campus minister eases student anxiety with Scripture therapy



"God is within you," Fr. Walk tells a Miami-Dade student.

nose and hardly breathing and he looks up with one good eye, I know that God would help them if they ask in truth.

"We are dealing here with the presence of God," he continues, "and there is the problem with many people who for many years have been involved in 'churchianity' versus Christianity. They are not necessarily

psychiatrists.

INDEED, FR. WALK is in demand these days not only from college students but as a speaker nationwide on the subject of scriptural therapy. He also speaks regularly to classes at Miami Dade and to his own parish, St. James.

Hundreds of pictures of people are pinned to the walls of the campus

'I was on the verge of leaving the Catholic church because of my ignorance. Listening to him and reading the scriptures has changed me. I feel physically better.'

A businessman 'healed' by Fr. Walk

against each other but they can be. 'Churchianity' is the idea that God is not aware so I must tell him, or if he is aware he's not concerned, or if he is aware and concerned he is powerless to help."

IT IS THIS emphasis on the immediacy of God that distinguishes his therapy from other psychological methods that utilize similar mediation techniques.

Although the campus director has a healthy interest and respect for psychology, he is convinced that spiritual problems are at the heart of symptoms of distress.

"He cites people who have come to him from transcendental meditation programs or E.S.T. who have come to him with essentially spiritual blocks. He has also done some counseling in cooperation with psychologists and

ministry building underlined by a typed comment on how they thought the therapy helped them.

Years of practice have taught him a confidence in his approach.

"I **USED** to be scared to death to work with people addicted to marijuana. I would refer them elsewhere and they would bounce back here saying that they got more help here in half an hour than in an hour in counseling. I lost my fear."

Now people of all ages and occupations seek his counsel.

Said one prominent local businessman who did not wish to be identified:

"I was on the verge of leaving the Catholic Church because of my ignorance. Listening to him (Fr. Walk) and reading the scriptures has changed me. I feel physically better. I

had some pretty traumatic experiences since reading the scriptures. Without a build up to the scriptures I couldn't handle it."

THE MAN described his former self as a conservative Catholic who "could not abide by Vatican II.

"I had firmly believed in divine retribution."

"I learned we are forgiven for our sins. All our trials and tribulations are not afflicted because of our past sins."

Eddie Carvin, a senior at Monsignor Pace High School, heard Fr. Walk for the first time in 8th grade when he came to speak to a class.

"I felt a presence within me (during meditation). I could feel deep inside God. I know that it was the love of God."

"(Scriptural therapy) seems to be teaching me to be more loving and less defensive."

DURING THIS interview a Miami Dade student stopped by to visit Fr. Walk.

Although at first reluctant to speak to the priest about his experience, he later said that Fr. Walk helped him to overcome his anger towards his father, who he recently invited to visit, through a knowledge of God.

When he told his friends about this revelation at home he was ridiculed, he said.

FR. WALK has an answer to those who think finding God too simple or too "corny" a solution.

"That's not my problem. My problem is helping those who believe. If they want to laugh at God, there have always been scoffers."

Virgen María de la Caridad

Al acercarse la fiesta de Nuestra Señora de la Caridad queremos dirigir a todo nuestro pueblo unas palabras de reflexión y estímulo que nos ayuden a pensar en nuestra patria y a vivir en forma positiva y fecunda nuestro exilio.

Hace ahora 30 años (en el año 1951) tuvo lugar en Cuba aquella magna Peregrinación de la imagen de nuestra Madre y Patrona, la Virgen de la Caridad, que partiendo el 20 de Mayo del Santuario de El Cobre, fue recorriendo todos los pueblos y hasta los últimos rincones de nuestra suelo, para terminar el 20 de Mayo de 1952, día del Cincuentenario de nuestra independencia. Acompañada por el incansable misionero franciscano Padre Manuel Oroquieta, la Virgen visitó todos nuestros municipios con sus pueblos, hospitales, cárceles, bateyes, desde Oriente hasta Pinar del Río, llevando por todas partes su mensaje de fe y de caridad para que fuéramos un pueblo cristiano, fuerte y libre.

Hoy nos hace mucha falta también, en las dolorosas circunstancias que estamos viviendo, no ya en el suelo patrio sino en los dispersos caminos del exilio, reunirnos todos ante la Virgen y poner el oído atento para escuchar su mensaje que nos hace creer y crecer en la fuerza del amor y obrar siempre en sentido constructivo. Por eso les presentamos estas breves líneas de reflexión.

1. Cuba vive una hora trágica y difícil. El enorme éxodo que tuvo lugar por el Mariel demostró al mundo que allá hay un pueblo que no asimila ni acepta el marxismo en lo político ni en lo económico, sino que quiere vivir con la Fe, que ha sido guardada por la gran mayoría dentro de los marcos de la religiosidad popular. A la vez demostró también que los cubanos del exilio no se han olvidado de Cuba, que todos formamos un solo pueblo unido por fuertes ideales de fe, de libertad y de justicia social, y que queremos seguir fieles a nuestras raíces y a nuestra verdadera revolución libertadora que después de un siglo de lucha culminó en aquel 20 de Mayo de 1902 y que había que perfeccionar y completar. Este año debe servirnos de preparación espiritual para conmemorar el próximo año el octogésimo aniversario de la República.

2. En un mundo tan agitado por la agresividad y la violencia, que ha llegado hasta la persona misma del Santo Padre Juan Pablo II, los obispos latino-americanos en la Conferencia de Puebla nos invitan, recordando una frase del Papa Paul VI, "a construir la civilización del amor", y éste es el mensaje que nos trae a todos la Virgen de la Caridad, que por algo quiso venir a nosotros con ese título.

¿Cómo se construye la civilización del amor? Sólo partiendo de Dios que es Amor y que por eso mismo es a la vez Justicia y Libertad. Por eso, así como nuestros hermanos que están dentro de Cuba tienen que vencer el materialismo doctrinal y militante que se les quiere imponer, nosotros tenemos que vencer el materialismo práctico que sin darnos cuenta se nos cuela por todos los poros en este mundo democrático y libre, y quiere imponernos una triple idolatría.

¿Qué es para nosotros lo primero, lo más importante? ¿Dios o el dinero? ¿Dios o el placer? ¿Dios o nosotros mismos?

a) Si aunque no lo digamos con las palabras nuestra conducta muestra que para nosotros lo más importante es el dinero, caemos en la vorágine de la sociedad de consumo en la que lo que importa es tener más y se crean necesidades artificiales que ponen la felicidad en los bienes materiales. Frente a esto los exhortamos a la **austeridad** y a buscar no tanto tener más sino **ser mejores**. Con el verdadero ser se sabe qué hacer con el tener; pero con el solo tener se puede perder el ser. Es justo y lícito aspirar a tener un nivel humano de vida, pero no nos dejemos deslumbrar por las cosas materiales olvidando los más altos valores espirituales que son los que hacen grande al hombre.

Hoy más que nunca, cuando hermanos nuestros pasan necesidad en Cuba y en otros países del mundo, el cristiano tiene que saber vivir con austeridad y sencillez. No hemos



El Hno. Victorino y la Virgen de la Caridad



El Hno. Victorino, F.S.C. fundador de los colegios De La Salle de Cuba, de las Juventudes de Acción Católica Cubana y del Hogar Universitario, fue un gran devoto y promotor de la Devoción a Ntra. Sra. de la Caridad del Cobre. Poco antes de morir en Puerto

Rico el 16 de Abril de 1966, redactó la siguiente oración que se encontró escrita de su puño y letra en la parte posterior de una estampita de la Virgen de la Caridad que él había traído de Cuba.

Oración a la Virgen de la Caridad

"Amada Virgen de la Caridad, Madre de los cubanos, yo te veo llorar por cuánto sufren y han sufrido tus hijos. Madre querida, la prueba es dura y larga . . . basta ya de penas, de lágrimas, de separaciones. Ten compasión de tu Pueblo que tanto te quiere. Oye nuestras súplicas . . . aplasta pronto la cabeza de la serpiente roja que atormenta a la patria y te prometemos hacerla mejor y más cristiana."

(Sigue en la Pagina 2A)

Virgen de la Caridad (Viene de la pág. 1A)

venido al exilio simplemente para tener más cosas sino para ser realmente libres y trabajar por una patria y un mundo mejor.

b) Si lo más importante es el placer, caemos en el permisivismo moral, en el libertinaje en el que todo está permitido, los mandamientos de la Ley de Dios caen como cosa pasada de moda, y nos sumergimos en la corrupción consecuencia de la droga, del sexo desordenado, del alcohol, etc., que es la manera más eficaz de destruir un pueblo. Frente a esto los exhortamos al esfuerzo, a la superación personal, a la fidelidad al deber y a la conciencia, que exige sacrificio y lucha y que nos hace libres no sólo por fuera sino también por dentro. Así mantendremos limpio ante el mundo el buen nombre de nuestro pueblo, conservaremos la estabilidad de las familias, y los jóvenes no malgastarán sus energías en el vicio sino las pondrán al servicio de ideales grandes. Seremos un pueblo fuerte, capaz de cambiar el curso de la historia.

c) Si lo más importante somos nosotros mismos, caemos en el egoísmo y el individualismo que nos encierra en nuestro propio "yo", dando la espalda a nuestras responsabilidades con la patria, con la Iglesia y con los demás. Frente a esto los exhortamos a fortalecer el sentido de solidaridad y de comunidad y el espíritu de servicio. Así no haremos sensibles a los problemas sociales, no sólo de nuestro pueblo, sino de los otros pueblos que sufren bajo otros sistemas políticos y económicos. Nosotros tenemos que demostrar al mundo que es posible juntar la libertad con la solidaridad que lleva a la justicia.

Queremos recomendarles algunos casos especiales que en este momento deben despertar más nuestra inquietud y nuestra ayuda fraterna: los presos que aún quedan en Cuba, ayudándolos al menos con nuestro apoyo y nuestra oración; los llegados por el Mariel que necesitan nuestro apoyo, sin dejarnos llevar por las campañas negativas de prensa que se fijan más en uno malo que en mil buenos; los que al cabo de más de un año de su llegada aún permanecen en la cárceles, en muchos casos injustamente, por lo que su situación debe ser rápidamente estudiada y resuelta; los esposos y los padres e hijos que han quedado separados, unos en Cuba y otros fuera, que sufren enormemente y para los cuales hemos de urgir una solución; los ancianos que necesitan que se les atienda y visite y se les rodee de respeto y de cariño.

Para superar el egoísmo hemos de salir de un sistema de competición despiadada que ve en el otro un adversario, y sustituirlo por otro que ve en los demás un amigo y un hermano.

3. Para construir la civilización del amor tenemos también que aprender a convivir, a respetarnos mutuamente, a salir del enguerrillamiento y del aislamiento, a suprimir las actitudes agresivas y difamatorias. Vivir en democracia significa aceptar el derecho a discrepar, propiciar el intercambio de ideas en un diálogo auténtico y sereno, reconociendo que buscando la misma verdad pueden haber posiciones diversas de la nuestra, y llevar la discusión al plano noble y elevado de las ideas y no a los insultos, y mucho menos al terrorismo físico o verbal.

Nuestra labor en este momento tiene que ser eminentemente constructiva. No puede ser dividir, criticar, sembrar odios, sino unir, orientar, encender ideales. A todos nos toca prepararnos con la reflexión y el estudio serio para seguir programas y no caudillos, y saber qué queremos para la Cuba del futuro. Toda acción para que sea eficaz y fecunda tiene que ir siempre precedida y acompañada de una profunda siembra de ideas que le den base y consistencia doctrinal a la acción. Así todos juntos hemos de buscar los puntos de contacto para un programa mínimo que pueda servir a todos de común denominador.

4. Construir la civilización del amor es construir la paz, pero la paz cristiana, que no es pacifismo a toda costa ni aceptación resignada y pasiva del mal, sino la paz que se basa en los cuatro pilares que señalaba el Papa Juan XXIII en la Encíclica "Pacem in terris": la Verdad, la Justicia, la Libertad y el Amor. Esta es la única paz digna de tal nombre y a ella hemos de aspirar.

Que el mensaje de la Virgen de la Caridad recorra hoy, como en aquella Peregrinación de hace 30 años, todos los pueblos y ciudades en que nos encontramos, para que a través de una sincera reconciliación con Dios, con nosotros mismos y con los demás, nos hagamos capaces de realizar todo lo que Dios y la patria esperan de nosotros. Con estos deseos les enviamos a todos nuestra bendición.



La Virgen de la Caridad Apuntes Históricos

Por P. Juan J. Sosa



La veneración a la Madre de Dios, la Virgen María, en el pueblo cubano se remonta a los tiempos de los aborígenes. La primera imagen fue traída a Cuba por el navegante español Ojeda quien la dió al jefe de la tribu Cueiba. Los indios construyeron una pequeña capilla en la cual le ofrecían cánticos compuestos por ellos mismos, acompañados por instrumentos rústicos, y la cuidaban. En esta capilla ofició Misas el Padre Bartolomé de la Casas, el famoso defensor de los indios.

Al comienzo del Siglo XVII, en el poblado de Barajagua, donde criaban ganado y procesaban tasajo, dos indios y un joven negro salieron en un pequeño bote a buscar sal en la bahía de Nipe; fueron sorprendidos por una tormenta y durante tres días se guarecieron en un bohío en el cayo Francés. Al fin salieron al mar cuando apuntaba la mañana, y a eso de las 5:30 a.m. vieron algo que les pareció un ave flotando en el agua. Cuando se acercaron comprendieron que era una imagen de la Virgen María que llevaba esta inscripción en su base: Soy la Virgen de la Caridad.

La estatua, para sorpresa de ellos, estaba seca a pesar de haber estado flotando en el agua quien sabe por cuánto tiempo.

La imagen fue llevada a Barajagua donde permaneció corto tiempo. Los habitantes del lugar, preocupados por las desapariciones y reapariciones de la imagen, decidieron llevarla a la parroquia de El Cobre donde estuvo tres años. Aquí desapareció y apareció nuevamente hasta que finalmente una niña llamada

Apolonia la halló en el tope de la loma de El Cobre en cuyo lugar hicieron una capilla para colocar la imagen. Allí ha permanecido hasta hoy, a través de los años de la colonia, la guerra de independencia, la república y la trágica tiranía comunista.

En Septiembre 24 de 1915 los veteranos de la Guerra de Independencia se dirigieron al Santo Padre Benito XV rogándole proclamara a Ntra. Sra. de la Caridad como Patrona de Cuba. El Papa condeció la proclamación y señaló su festividad para el 8 de Septiembre, día en que se celebra también el nacimiento de la Virgen María, cuya fecha fue celebrada en toda la isla con gran solemnidad.

En Agosto de 1961, algunos traído desde la playa de Guanabo, en la costa norte de La Habana. En los primeros días de Septiembre la imagen fue transferida a la Embajada de Panamá por la propia em-

bajadora con el propósito de cubanos obtuvieron asilo en la embajada de Italia para una imagen de la Señora de la Caridad, que ellos habían tratar, dentro de las circunstancias prevalencientes, de mandarla a Miami para la cercana celebración de la fiesta. Ella obtuvo al fin dos salvoconductos para sacar la imagen de Cuba el 8 de Septiembre, en cuya fecha, de todos los vuelos señalados para ese día sólo el de la línea de Panamá pudo levantar vuelo.

El resto de la historia es bien conocida. La imagen de Ntra. Sra. de la Caridad fué recibida en Miami con gran entusiasmo y devoción y cada año se celebra su festividad con una Misa Solemne, oficiada por el Arzobispo de Miami y docenas de sacerdotes, en el Marine Stadium de Miami, el cual resulta ya pequeño para recibir la enorme multitud que acude a rendirle tributo en su día.

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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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Misa Cubana

La Ermita de Nuestra Señora de la Caridad y el Instituto de Pastoral del Sureste (SEPI) ofrecen a la comunidad cristiana, en un disco de larga duración, esta Misa Cubana donde nuestros ritmos vibran en las voces e instrumentos de músicos litúrgicos que alaban al Señor e invitan al pueblo cubano a expresar su Fe con el calor, sentimiento y vitalidad que lo caracterizan. Reunidos como Iglesia a los pies de Ntra. Sra. de la Caridad, estos músicos de la Arquidiócesis de Miami convierten su interpretación en una oración de esperanza y de paz.

La Misa Cubana, compuesta por Perla Moré, representa de por sí un eco constante de alegría y de esperanza. En la melodía del "Senor, ten piedad," el gozo del "Gloria" y los ritmos típicos del "Santo" y el "Cordero de Dios," la compositora nos revela el rostro de un pueblo en oración. Los cantos litúrgicos son expresiones de la riqueza y variedad de nuestra música puesta al servicio de la liturgia.

Esta Misa Cubana, acorde con los Documentos del Concilio Vaticano II, la III Conferencia del Episcopado Latinoamericano en Puebla, así como con el documento "pluralismo Cultural" del Episcopado de Estados Unidos, es una manifestación de nuestra Fe, expresada a través de nuestra cultura. Del mismo modo que la Iglesia reúne en la celebración litúrgica a todos los que creen en el Señor Jesús, así se han reunido estos músicos para proclamar la Fe de nuestro pueblo a través de nuestro propio lenguaje musical, manifestar la libertad plena que nace de los hijos de Dios y promover la unidad en el amor.

Los patrocinadores de este disco agradecen a los diversos autores y compositores el haber puesto su ins-

piración y su arte al servicio de la Fe del pueblo cubano.

DIRECTOR MUSICAL: Alfredo A. Morales, F.S.C.

ASISTENTE DEL DIRECTOR: Marta Fernández Morrell

GRUPO CORAL: Cantantes de la Arquidiócesis de Miami:

Sopranos: Alicia Donate, Josefina Hidalgo, Teresita Morales, Mercy Sánchez, Gilda Triana.

Altos: Hna. Carmen Alvarez, María Antonia Fernández, María Perez, Diana Pineda.

Tenores: Pedro Corces, Erick Martínez, Paulino Nuñez, Domingo Rogés, Robert Tywoniak.

Bajos: Arturo Acuña, Frank Gómez, Francisco Morera, Robert Spann.

INSTRUMENTALISTAS:

Guitarras: Marcos Gutierrez, Angel Rentas.

Organo: Francisco J. Muller

Percusion: Carlos Cueto, Adriano García, Regino González.

GRABACION: Music Market Productions, Inc., Coral Gables.

INGENIERO DE GRABACION: Tony Snetro, Jr.

ASISTENTE DE GRABACION: René Barge

DISEÑO DE LA CARATULA: Amando Roblán

PATROCINADORES: Ermita de la Caridad e Instituto Pastoral del Sureste (SEPI)

PRODUCCION: P. Juan J. Sosa y Mario Vizcaíno, Sch. P.

El texto de todas las canciones acompaña este disco.

Cantando Mi Fe, Himno Eucarístico y Cantemos Todos, Cantemos de

Alfredo Morales, F.S.C. Pueblo



Cubierta del disco de la Misa Cubana, diseño de Armando Roblan.

Publishing Company, Inc., se han grabado con permiso.

LADO I

Cantándote con Alegría
Letra y música: Roger Hernández.

Misa Cubana
Letra: Texto Litúrgico, Música: Perla Moré, Arreglos corales: Alfredo A. Morales, F.S.C.

Señor, Ten Piedad
Gloria Aleluya
Santo
Cordero de Dios
Décimas para Celebrar una Fiesta
Letra y Música: Jorge Catasús
Solista: Pedro Corces

LADO II

Cantando Mi Fe
Letra: P. Vinicio Disla
Música: Alfredo A. Morales, F.S.C.

Dikos te Salve, Maria
Letra: Texto de la Iglesia
Música: P. Juan J. Sosa
Solista: Teresita Morales

Himno Eucarístico
Letra y musica: Alfredo A. Morales

De la Justicia Brota la Paz
Letra y música: P. Juan J. Sosa
Solistas: María Perez y Pedro Corces
Cantemos Todos, Cantemos
Letra: Benjamin Nuñez
Música: Alfredo A. Morales, F.S.C.
Ave María del Cobre
Letra: Dra. Mercedes García Tuduri
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A Jesús Por María

Una hermosa imagen de la Madre de Cristo apareció flotando sobre las aguas de la bahía de Nipe en los primeros años del siglo XVII. Se dejó ver en un amanecer después de tres días de tormenta. La recogieron tres campesinos que habían ido en busca de sal y que se les ha conocido siempre por los tres Juanes. La imagen venía sobre una tablita que decía: YO SOY LA VIRGEN DE LA CARIDAD. La llevaron al caserío de Barajaguas. Años más tarde la trasladaron a la Parroquia del COBRE. De ambos lugares desaparecía y volvía a ocupar en la loma del Cobre. El pueblo, después de haber orado, con gran preocupación contempló una noche en ese mismo lugar un gran resplandor. Allí le hicieron una pequeña ermita donde la trasladaron y donde se encuentra actualmente en el Santuario Nacional El Santo Padre la proclamó Patrona de Cuba a petición de los Veteranos de la Independencia el 10 de Mayo de 1916. Desde los primeros tiempos se le honró bajo el título de Nuestra Señora de la Caridad, a cuyo amparo los fieles acuden permanentemente con súplicas en los peligros y necesidades.

RUEGA POR NOSOTROS, SANTA MADRE DE DIOS, PARA QUE SEAMOS DIGNOS DE ALCANZAR LAS PROMESAS DE NUESTRO SEÑOR JESUCRISTO.

Ceremonia de Apertura de la tierra para Centro Pastoral y Parroquia St. Martha

El pasado Sábado 29 de Agosto tuvo lugar la ceremonia de Apertura de la Tierra para el moderno edificio que alojará al Centro Pastoral de la Arquidiócesis de Miami y a la parroquia St. Martha, ubicado en Biscayne Boulevard entre las calles 93 y 95, donde se consolidarán varios servicios diocesanos ahora dispersos en varias direcciones. El Arzobispo Edward A. McCarthy dijo que "esta ceremonia es una histórica y feliz ocasión para los católicos del sur de la Florida que tendrán un nuevo corazón en 18 meses. Para los fieles de St. Martha es un sueño hecho realidad, un día feliz para Miami Shores", y agradeció al Alcalde de Miami Shores, Sr. Robert Lodge, su presencia. También asistieron los Obispos Auxiliares Mons. John Nevins y Mons. Agustín Román, el párroco de St. Martha, Rev. P. John O'Laughlin y varios sacerdotes de la Arquidiócesis. Insertada la foto de la "apertura de la tierra" por el Arzobispo McCarthy y el P. O'Laughlin.



Católicos de Florida recuerdan sus raíces cubanas

St. Augustine — El Obispo John J. Snyder, de la Diócesis Católica de St. Augustine, será el principal celebrante de la Misa especial en español para honrar a Nuestra Señora de la Caridad del Cobre, Santa Patrona de los cubanos, que será celebrada el domingo 6 de Septiembre, anticipándose dos días a la fecha de la festividad que es el 8 de Septiembre.

Puesto que la Diócesis de St.

Augustine tuvo sus raíces bajo jurisdicción católica de Cuba siglos antes que fuese. Sede por sí misma, el Obispo Snyder ha invitado al Obispo Auxiliar de Miami, Monseñor Agustín Román, cubano de nacimiento para celebrar y decir la homilía en la Misa.

La imagen de Ntra. Sra. de la Caridad será llevada en procesión desde la Iglesia Católica Principe de Paz pasando por un pequeño puente hasta los

terrenos de la mision Nombre de Dios, donde se celebrará la Misa especial al aire libre. Inmediatamente después de la Misa concluirá la celebración diocesana con una recepción en los mismos campos.

Los católicos de origen hispano de Jacksonville tienen a su cargo todo lo relacionado con las comunicaciones para esta ocasión, los de Gainesville serán responsables de la música para

la Misa y los de St. Augustine ofrecerán la recepción.

Todos los católicos están invitados, particularmente los de origen hispano.

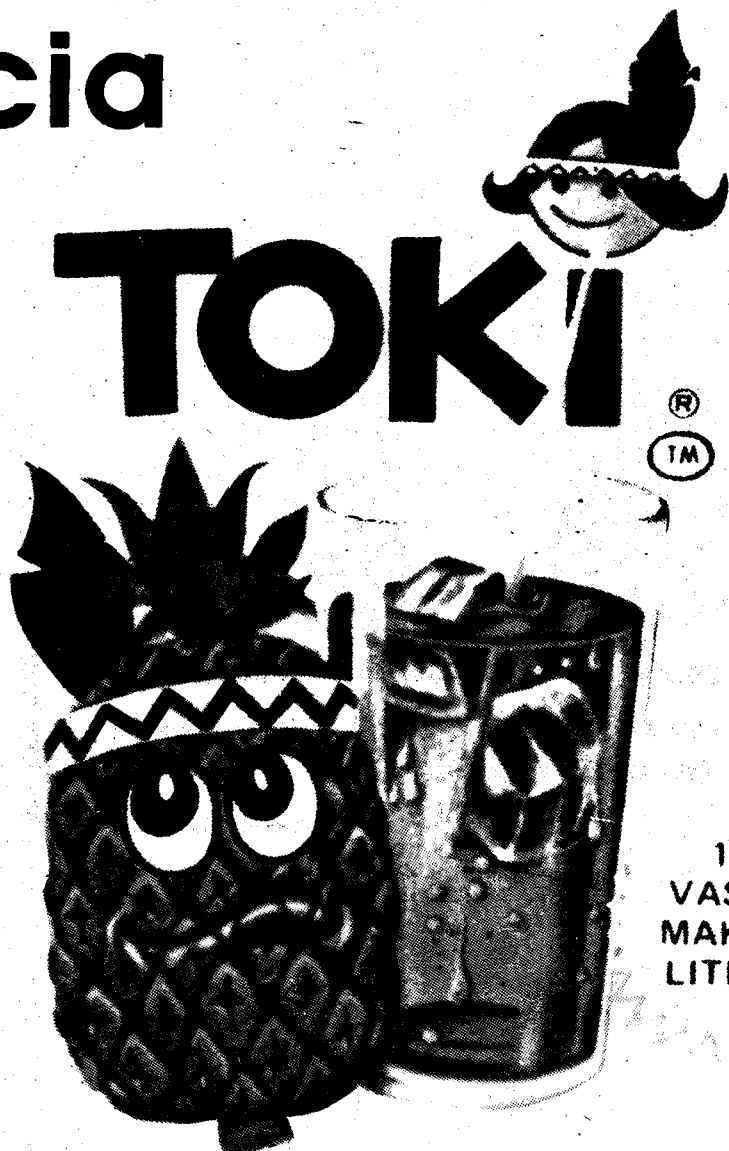
El Rev. Padre Antonio León, párroco de Inmaculada Concepcion, de Jacksonville, es el coordinador, por la Diócesis, de esta celebración especial.

Para La Delicia De Los Niños

- Fresa
- Mandarina
- Uva
- Naranja
- Piña

MUY PRONTO EN MIAMI...

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10
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Virgen de la Caridad 20º An



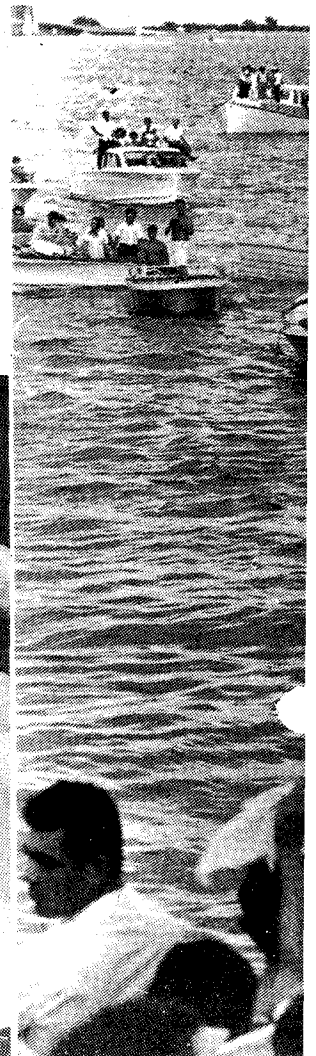
Sept. 1961. Llegó a Miami haciendo escala en Panamá



Desde el comienzo del exilio los municipios cubanos desterrados celebran sus fiestas patronales rindiendo tributo a la Virgencita del Cobre, teniendo sus romerías primero en los terrenos de la capilla provisional y después donde hoy se levanta la hermosa Ermita.

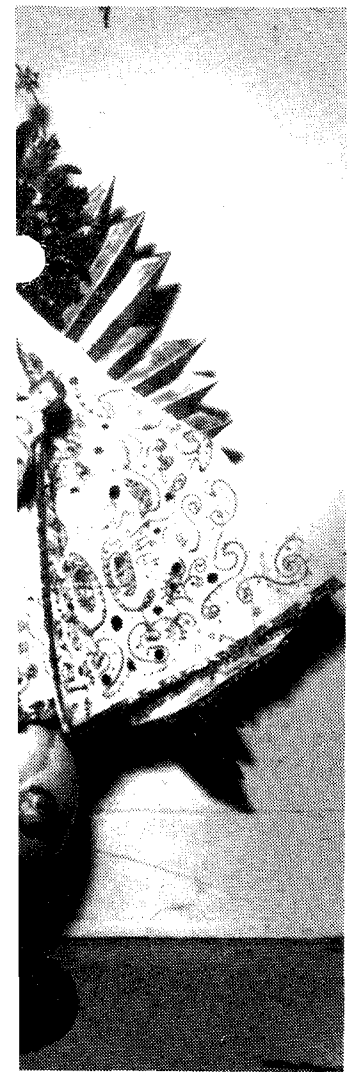
Sept. 1961. Miles de cubanos abarrotaron el Miami Stadium para darle la bienvenida a su Santa Patrona y tributarle un devoto homenaje de amor y confianza.

Sept. 1962. Veteranos de Bahía de Cochinos, recientemente liberados, se arrodillan para recibir la bendición del Arzobispo de Miami, Mons. Coleman Carroll (q.e.p.d.) durante la Misa en el Miami Stadium.

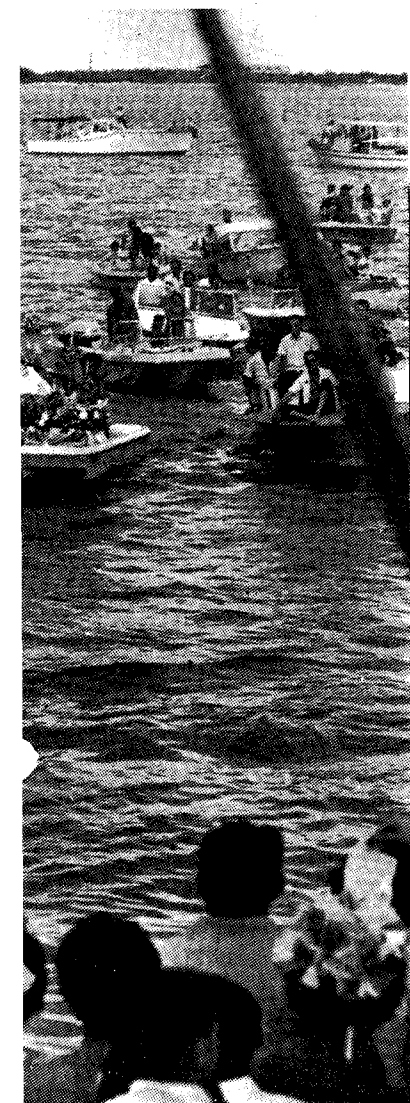


Esta foto no n...
marítima es ya...
fieles de la Virg...
tiempo muy sim

...sario de su llegada a Miami



por dos embajadas y encita Exilada.



la puesto que la procesión on muy querida de todos los iridad en Miami, y al mismo



Abril 1967. El Arzobispo Coleman Carroll en conferencia de prensa anuncia que se construirá una capilla a la Virgen de la Caridad en Biscayne Bay, al lado del Mercy Hospital. Junto a él, Mons. Bryan Walsh y detrás los Padres José Paz y Jorge Bez Chabebe.

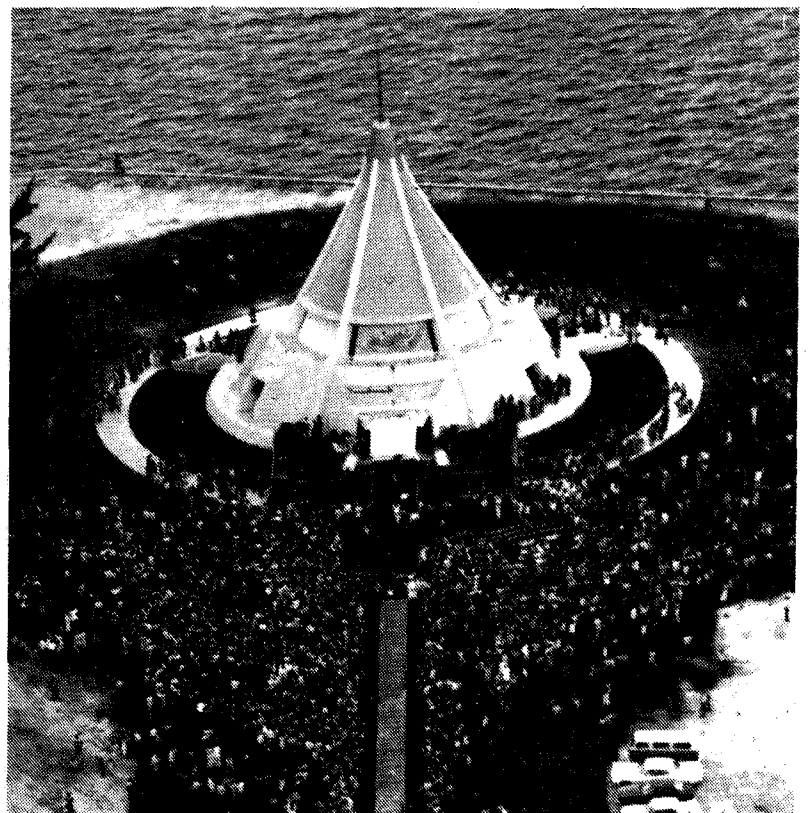
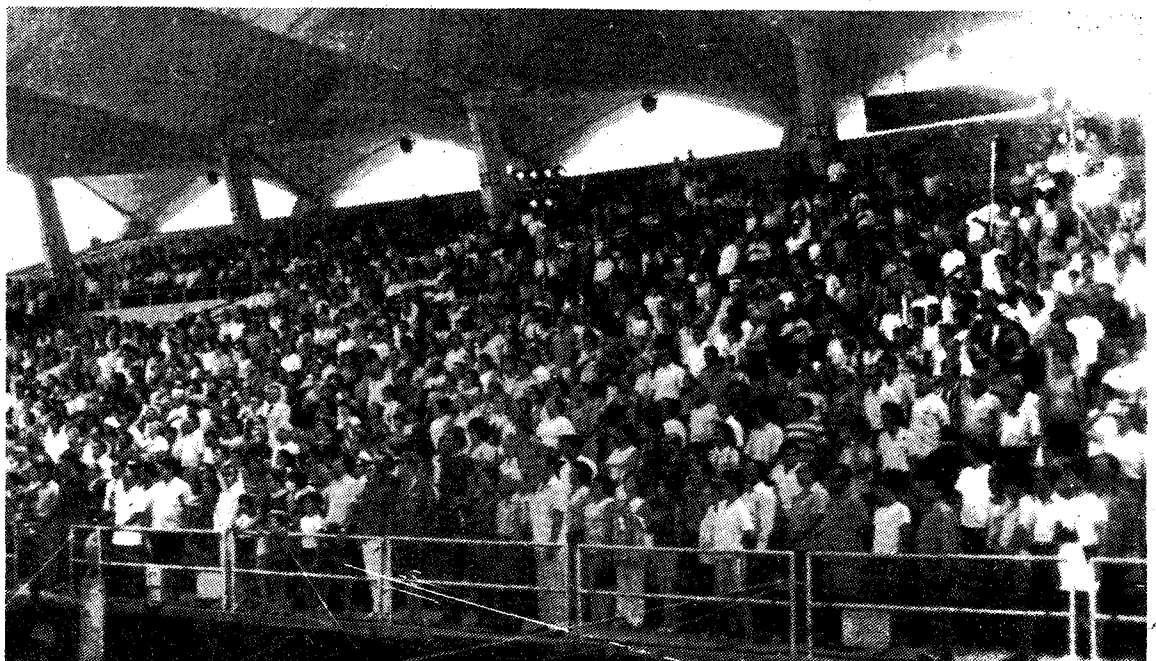


Dic. 1971. El Arzobispo Carroll, muy feliz, congratula al Padre Román (hoy Obispo) por el fervor religioso de los cubanos. La foto fue tomada durante la colocación de la primera piedra.

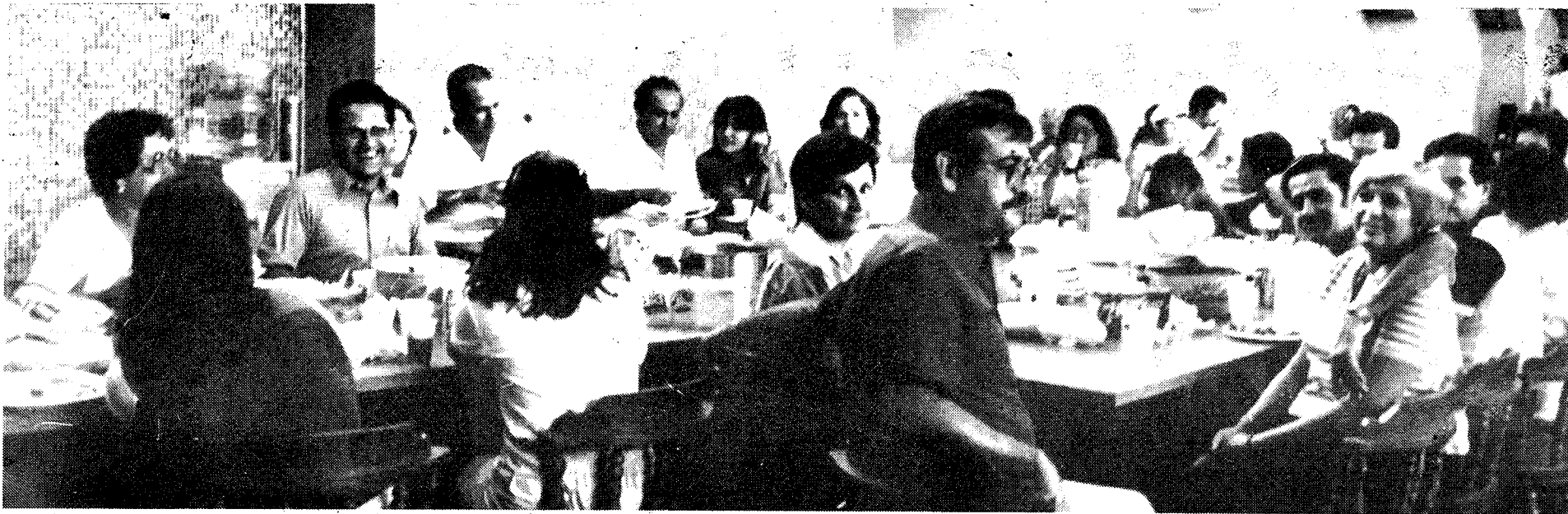


Agosto 1970. Punto primordial en el itinerario de los que llegaban a Miami era visitar a su amada Madre Celestial y fotos como ésta eran frecuentes. Un grupo de recién llegados a Miami llevados por los matanceros a su romería anual, posan rodeando al entonces Padre Román.

Sept. 1971 hasta hoy. Vista parcial de la enorme multitud que llenó el Marine Stadium para la Misa a la Santa Patrona de Cuba rogándole protección y la libertad de la patria amada. Fue el inicio de la celebración en la marina.



Dic. 1973. Miles de cubanos se aglomeran en los terrenos de la recién terminada Ermita de Nuestra Señora de la Caridad para la primera Misa al aire libre en la nueva casa de oración.



La gran familia de los diáconos permanentes ordenados y candidatos, que aumenta cada año notablemente, se reunió una vez más para conocer las orientaciones para el año próximo y para crecer aún más

espiritualmente. Esta última reunión en el Seminario St. Vincent de Paul estableció una marca ya que asistieron a ella no sólo las esposas sino todos los miembros de cada familia, incluyendo los bebés, para

hacer un grupo de unas doscientas personas. A la hora del almuerzo varias pequeñas mesas fueron unidas para dar cabida en ella a otras familias formando así una sola familia. Fue un día muy hermoso.

Diáconos permanentes: Algo nuevo en el Seminario St. Vincent

Por José P. Alonso

¿Qué efecto hubiese hecho en la mente de un tradicionalista estilo Lefevre si hubiese llegado el pasado 22 de Agosto al Seminario Mayor St. Vincent de Paul, en Boyton Beach, y sin previo anuncio se encuentra con una pandilla de vivaces niños corriendo o jugando a la pelota en los pasillos y el comedor convertido en un "nursery" donde los bebés dormían o jugaban en los "corralitos" y los jovencitos gozaban de la piscina? Esto sin contar la presencia de las mamás y de las "baby sitters".

Había una razón especial para la presencia de estos niños en el seminario. Fue una de las reuniones de los diáconos permanentes y de los aspirantes al diaconado, a las cuales asisten regularmente las esposas, sólo que ésta fué la primera reunión en que toda la familia tomó parte en ella; fué más alegre y más brillante que de costumbre y el entusiasmo era contagioso. Los rostros parecían soles llenando de luz el día, de otra manera bastante nublado y presagiando lluvia.

El programa del pasado 22 de Agosto fue especialmente diseñado para que las esposas de los diáconos y candidatos pudieran "ver" de cerca y comprender en su plenitud la misión que realizan sus reverendos esposos en la propagación del Reino de Dios y en el servicio a la Iglesia Viviente. Aunque las señoras son bienvenidas a las clases del programa sólo pueden asistir ocasionalmente ya que el seminario no cuenta con facilidades de alojamiento para estos casos y el entrenamiento requiere la estancia en el plantel durante un fin de semana cada mes desde el viernes en la tarde; sin embargo, en las clases nocturnas entre semana suelen verse frecuentemente algunas esposas.

Como es habitual el programa comenzó con la Liturgia Eucarística presidida por Monseñor John Nevins, Obispo Auxiliar de Miami, concelebrando los Reverendos Padres Felipe Estévez, Rector del Seminario;

Juán J. Sosa y Edward Brown, Directores del Diaconado permanente, asistidos por los diáconos George Mickwee y James Hampton. Al terminar la Misa, el Diácono Mickwee, director asociado del programa, presentó a los nuevos candidatos del programa al Obispo Nevins y a la asamblea.

Para estas reuniones suele escogerse una fecha en que se conmemore algún santo diácono de la iglesia y ésta tuvo como inspiración la vida de San Lorenzo, mártir, quien dió su vida junto al papa cuando era Archidiácono de Roma.

Durante las sesiones de estudios se trataron temas como "San Lorenzo al servicio de la Iglesia" por el Padre Juan Sosa, "San Lorenzo, modelo de servicio" por el Padre Edward Brown y "Servicio en Proceso" por el Padre Felipe Estévez, tratando la relación entre obispos, sacerdotes, diáconos y ministros laicos con la comunidad de

los fieles de hoy y por último "Eucaristía, fin y meta del diácono" testigo de la cruz, sacrificio de amor de Jesús.

El almuerzo programado como un picnic resultó "picnic bajo techo" por la amenaza de lluvia y para que se hagan una idea muy vaga del resultado, imaginen una familia de más de cincuenta hermanos con sus respectivas esposas e hijos almorzando juntos en un gran comedor (entre ellos había un par de "tios soleros quienes ya no podrán contraer matrimonio, pues los obliga el mismo voto de celibacia de los sacerdotes). Para hacer la fiesta mas familiar se hicieron una grandes mesas uniendo varias más pequeñas.

El comedor de St. Vincent jamás se vió tan concurrido!

Después del almuerzo continuó la sesión señalándose las direcciones para el próximo año y los padres Brown y Sosas hablaron de lo que es el "Diácono, Ministro Ordenado". Entre una y otra sesión abundaron los refrescos, las golosinas y el contento de los niños de dos a sesenta años.

En honor de Ntra. Sra. de la Caridad

Para festejar el 8 de Septiembre, Festividad de Ntra. Sra. de la Caridad y celebrar el XX Aniversario de su llegada a las playas del sur de Florida, la Iglesia Little Flower de Hollywood tendrá una procesión con rosario por los alrededores de la parroquia y a continuación la Santa Misa en español. La procesión partirá a la 7:00 p.m.

Misa Ntra. Sra. de la Caridad en Epiphany

El Comité Litúrgico de la Pastoral Hispana de la Parroquia Epiphany, 8235 S.W. 57 Ave., Miami, ha organizado una solemne Misa en honor de Ntra. Sra. de la Caridad del Cobre el próximo domingo 6 de septiembre a las 7:00 p.m. Esta es la segunda oportunidad que dicha celebración tiene lugar pues la Pastoral Hispana en esta parroquia es de reciente creación. El párroco, Monseñor John O'Dowd,

Aunque la parroquia estimula la asistencia a la magna celebración en Miami de cuantos puedan hacer el viaje se invita a todos los que por cualquier motivo no puedan asistir al Marine Stadium, a unirse a los actos de devoción a la Madre de Dios en la Parroquia Little Flower, cuya dirección es 1805 Pierce Street y la U.S. 1.

el Padre Rogelio Esquivel y los miembros del Comité Litúrgico en Español invitan a esta celebración Eucarística que comenzará con una Procesión de Entrada con la imagen de la Virgen del Cobre. El oficiante invitado será el Rvdo. Padre Juan J. Sosa, Director Asociado de la Comisión de Educación Religiosa (C.C.D.) y co-director del Programa para el Diaconado Permanente de la Arquidiócesis.

CULTOS EN LA ERMITA DE LA CARIDAD

12:00 P.M.

ANGELUS Y SANTO ROSARIO:

De Lunes a Sábado

8:00 P.M.

MISA: De Lunes a Sábado
PEREGRINACIONES: Lunes, Miércoles y Viernes
RETIRO ESPIRITUAL: Los primeros Sábados de mes

5:00 P.M.

SANTO ROSARIO

Primer Domingo de mes: Consagración a la Virgen de los Niños nacidos en el exilio.
Segundo Domingo de mes: Bendición de los compromisos de novios en el exilio.
Tercer Domingo de mes: Renovación del SI matrimonial de los esposos que estén de aniversario en el mes.
Cuarto Domingo de mes: Bendición de los enfermos.

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ERMITA DE LA CARIDAD
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María de la Caridad

símbolo primordial del pueblo cubano

Por P. Juan J. Sosa

En los últimos años se ha descubierto en los Archivos de las Indias en Sevilla un documento de suma importancia para los cubanos: la entrevista que el Obispo de Santiago de Cuba tuviera con Juan Moreno — ya un anciano — donde el humilde cristiano relatará su experiencia ante la aparición de la Virgen en la Bahía de Nipe, Oriente. El relato del único superviviente de este evento religioso colocó históricamente la aparición de la Virgen de la Caridad hacia el año 1612.

La historia de esta aparición es bien conocida. De por sí, vibra con elementos enriquecedores y duraderos: la pobreza de los tres Juanes, el peligro de la tormenta, el espíritu de oración que ya predominaba en ellos y en el pueblo, el reconocimiento de la estatua como la Virgen María, la Madre de Jesucristo, y el constante peregrinar del pueblo cubano desde aquel momento con María de la Caridad a través de toda su historia.

En síntesis, la aparición de la Virgen se puede visualizar como un regalo de Dios en los principios de la evangelización del pueblo cubano. La Iglesia se hace presente al pueblo en la Virgen de la Caridad y comienza a canalizar la justicia, la paz, la responsabilidad comunitaria, y la libertad a través de su historia.

Tal evento, sin embargo, va más allá de aquel momento histórico y se convierte en un símbolo permanente para la historia de Cuba. A diferencia de los signos, que simplemente señalan y ofrecen direcciones necesarias (el semáforo en el tráfico, el 'stop sign', los letreros que marcan las entradas y salidas de lugares públicos), los símbolos relacionan a los seres humanos con realidades profundísimas. El símbolo religioso, en especial, evoca en nosotros sentimientos muy impresionantes que nos relacionan persistentemente con Dios. En la historia de Cuba, Nuestra Señora de la Caridad aparece como un símbolo primordial y permanente que evoca en el pueblo cubano — y en todos aquellos pueblos que se relacionan con tal símbolo — sentimientos profundos, necesarios, e imborrables. Entre otros:

Religiosos: la estatua de la Virgen nos enseña a Jesucristo, el único camino hacia el Padre. Con la Virgen, el pueblo peregrina por el mundo alimentándose del Señor, hecho Palabra y Sacramento por la acción transformadora del Espíritu Santo que vibra en nuestra Iglesia.

Culturales: la Virgen de la Caridad evoca sentimientos de

la cultura cubana donde quiera que se reúnan los cubanos. Estos sentimientos se reflejan en las costumbres, la música y el arte, los recuerdos y la nostalgia, pero también en la proyección de una vida llena de la necesidad de mantener esta cultura viva en tierras extranjeras, fuera del ambiente donde nació y se desarrolló.

Patrióticos: necesariamente el símbolo de la Virgen evoca la libertad en medio de cualquier opresión. Así como para los mambises la Virgen fue punto de unión en busca de esta libertad, hoy en día Ella se convierte en una llamada a la esperanza liberadora en medio de la desesperación y del silencio.

En general, para todos los cristianos, la Virgen maría comunica un desafío de vivir el evangelio de Jesucristo en un mundo sordo y sin sentido. La Virgen es más que canción, estatua, historia o procesión. Ella es un llamado a la pobreza en medio de tanto materialismo, un grito de justicia donde surja la opresión,

una invitación al amor donde exista el odio, la discriminación o el resentimiento. En particular, para el pueblo cubano, María de la Caridad refleja el desafío a la unidad en medio de la división. Su presencia en la historia es un llamado a que todos los pueblos nos unamos en la caridad y la comprensión.



...la número 1

CADENA AZUL
LA EMISORA de las NOTICIAS

Informe a nuestros oyentes sobre el último survey ARBITRON

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WQBA-AM	7.6	WWWL	2.7
WNWS	6.8	WAXY	2.3
WINZ-FM	6.4	WGBS	2.3
WHYI	6.3	WAJA	1.8
WEDR	5.3	WOCN	1.8
WCMQ-FM	5.3	WTMI	1.7
WINZ	3.9	WKAT	1.4
WHTT	3.7	WWJF	1.2
WCMQ-AM	3.3	WCKO	1.1
WYOR	3.2	WKQS7
WVCG	3.1	WMBM3
WLYF	2.9		
WIOD	2.8		
WQAM	2.8		
WQBA-FM	2.8		

ARBITRON Mar/Jun. 81 **MIAMI METRO.** Promedio de proporción de audiencia por cuarto de hora. Información sujeta a limitaciones publicadas por dicho reporte.

Gracias a ustedes seguimos en PRIMER LUGAR sobre todas las emisoras latinas y norteamericanas del área.

Ustedes nos han convertido por tercera vez consecutiva en la **EMISORA NUMERO UNO.**

Ahora... a seguir trabajando con más fuerza y dedicación. Con una audiencia así es lógico que no podemos perder este honroso **PRIMER LUGAR.** Gracias a todos.

WRHC CADENA AZUL
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INFORMANDO PRIMERO... ORIENTANDO DESPUES...

Una vida sin 'Ideal' es una vida vacía . . .

Hace unos pocos días oímos al muy querido Padre Angel VillaRONGA hablando de la revista Ideal. Entre sus frases copiamos esta que usamos como título, que además de ser una frase preciosa tiene un doble sentido extraordinario: "una vida sin 'ideal' es una vida vacía . . ."

El ser humano que no se mueve a impulsos de un ideal es un ser vacío, sin propósitos elevados; un hombre que nunca llegará a la cumbre, aunque se crea triunfador si la posición adquirida no ha sido producto de un genuino ideal. Así mismo, "IDEAL" llena un vacío en la vida socio-política de los cristianos hispanos, muy especialmente de los cubanos, con sus páginas llenas de comentarios y noticias vistas a la luz cristiana, movidas por el ideal de combatir el materialismo, la desorientación y el letargo de los principios que invaden nuestros hogares a través de medios inescrupulosos de comunicación que medran con lo sensacionalista y lo morboso, y lo que es peor, aun con la hipocresía y el engaño.

'Ideal' es fruto maduro de la inquietud de un grupo de hombres cristianos, activos en el movimiento "Cursillos de Cristiandad", decididos a hacer "algo positivo" respecto a la influencia nefasta de los medios mencionados que amenazan la salud mental, moral y cívica del pueblo.

'Ideal' nació pobremente y sigue pobre porque no se edita para "engordar bolsillos" sino para enriquecer mentes y espíritus. Nació, como los prematuros bebés, bajo muy malos augurios; sin embargo, pese a

tales vaticánios, "Ideal" es un milagro del coraje y la fe en Dios de sus progenitores, faltos de experiencia, sin ayuda de profesionales y con recursos aún más limitados.

Hoy "Ideal" cumple 10 años de servicios a la sociedad de Miami y de más allá de nuestras fronteras. Y ha logrado situarse en lugar preferente entre los medios de orientación de nuestro exilio, llegando por medio de suscripciones a miles de cubanos y otros hispanos en todo el continente americano y a muchos a través de los mares.

Ideal sigue pobre pero lucha tenazmente por continuar su misión idealista de orientar a los pueblos. Cada uno de los cristianos hispanos de Miami debe constituirse en "padrino" de esta criatura formativa e informativa para que continúe su "ideal" de hacer mejores hombres y mujeres en nuestra sociedad.

El 19 de Septiembre, sábado, a las 8 de la noche se le rendirá homenaje a la Revista Ideal por su 10mo. Aniversario en una gran velada artístico-cultural, organizada por Pro Arte Grateli, en la cual tomarán parte gran número de artistas que pondrán sus talentos al servicio de Ideal.

Nuestro obispo auxiliar Monseñor Agustín Román y nuestro obispo exiliado Monseñor Eduardo Boza Masvidal, que siempre han apoyado a Ideal, han prometido su presencia.

Hay una consigna entre muchos grupos del exilio para respaldar este homenaje a Ideal promoviendo la venta de tickets de entrada, cuyo precio es de \$6.00 Un Ford Scort 1981 será



Histórica foto del momento en que el Rev. Padre Pedro Luis Pérez bendecía el entonces nuevo local de la Revista Ideal en la Calle 8, a la izquierda el Rev. Padre José Luis Hernando.

obsequio entre los que cooperaren al buen éxito de este festival.
Pa más detalles llamen al 642-8959

o al 642-8093.

El Dade County Auditorium está situado en 2901 West Flagler.

IMPORTANTE: Suspendido el Guateque de Cursillos

El Guateque "Back to School", de Cursillos de Cristiandad señalado para el 19 de Septiembre, ha sido suspendido para que todos los cursillistas y amigos de Cursillos puedan asistir a la

velada en conmemoración del X Aniversario de la Revista Ideal que tendrá lugar en el Dade County Auditorium en la misma fecha y consistirá en una velada artística y cultural.

Cuando rodeados de inmensidades miles de cubanos abandonaron su tierra y se entregaron al destino de morir en soledad o vivir con libertad, Nuestra Señora de la Caridad del Cobre llenaba de fe y de optimismo sus corazones y sus almas.

WLTN 23

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Por la simple brisa
de creer, y la humilde
semilla de decirlo.



NUESTRA SEÑORA DE LA CARIDAD DEL COBRE



Diario Las Américas

28 AÑOS DE PUBLICACION DIARIA ININTERRUMPIDA