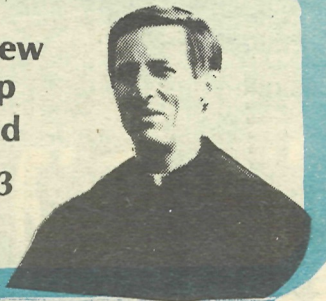


Biscayne's new leadership explored
... P12-13



O'Connor defends votes on abortion

WASHINGTON (NC) — Defending her record on abortion as an Arizona legislator, Sandra O'Connor said at her Senate confirmation hearing this week that she is opposed to abortion "as a matter of birth control or otherwise."

In the first day of questioning from members of the Senate Judiciary Committee Mrs. O'Connor acknowledged the controversy that has swirled around her nomination to the Supreme Court because of the abortion issue.

But she indicated that she felt she had justification for each of a series of four votes from 1970 to 1974 which touched on abortion. Pro-life groups have said that the votes show she favors abortion.

ON A 1970 VOTE to repeal Arizona's felony statutes on abortion Mrs. O'Connor said she felt her position was "appropriate" given the Arizona law which at the time did not allow treatment for victims of rape.

"At that time I believed that some change in Arizona statutes was appropriate . . . Had a bill been presented to me that was less sweeping . . . I would have supported that. It wasn't," Mrs. O'Connor said under questioning from the committee chairman, Sen. Strom Thurmond (R-S.C.)

She also said that her "knowledge and awareness" of the abortion issue has increased over the last 11 years and said that she would not have voted for a general repeal of abortion restrictions after the 1970 vote.

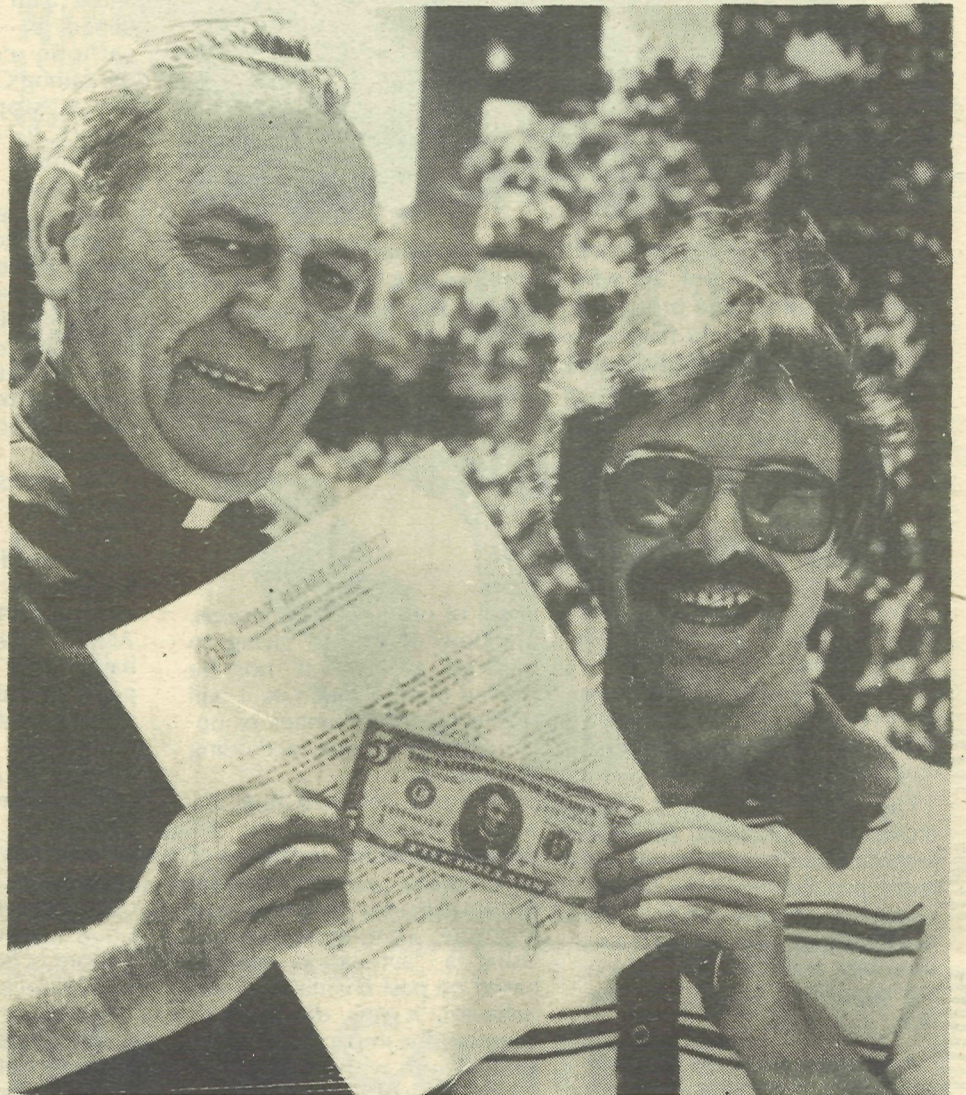
Mrs. O'Connor also defended three other votes, including a vote in 1974 against a resolution calling on Congress to enact a human life amendment.

She said she did not support the resolution because the wording for such an amendment had not been given the proper amount of study.

AND WHILE personally opposed to abortion, she also commented that the subject of abortion "is a valid one in my view for legislative action."

O'Connor was warmly received by committee members, with only one openly questioning her views on abortion and her choice by President Reagan.

Sen. Jeremian Denton (R-Ala.) said in an opening statement that Reagan "may have been misled" by Justice
continued on p. 3



LIVING PARABL — Msgr. Joseph P. Kealy, pastor of Assumption of the Blessed Virgin Mary Parish in Lebanon, Pa., hands a five-dollar bill to parishioner Joe Scanlin. The priest has passed out \$5 to 1,200 parish families asking them to use their "talents" to increase the money anyway they can by Dec. 8, the feast of the Immaculate Conception, to pay off the parish debt of \$150,000. (NC Photo).

• **Maurawood home renewed.** P5

• **12,000 Cubans celebrate feastday.** P6-7

• **Vatican denies any KGB statement.** P8

• **Terrorism spreading**P17

In a family way

Enrichment center helps families cope



'What marriage isn't dying? Every marriage is dying at some point. It depends what you do at that point that will break or keep the marriage going.'

**Mimi Reilly,
Co-director
Family Enrichment center**

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

It was born five years ago, with a staff of four and some very big dreams.

Today, many of those dreams have come true for the Family Enrichment Center:

- It can count more than 2500 volunteers who minister to families in 75 of 135 parishes of the Archdiocese of Miami.

- It can boast of serving the needs of engaged couples, married couples, parents, the separated and divorced and Hispanics.

- And it can count among its "big successes" the establishment last year of guidelines for marriage preparation in the Archdiocese of Miami.

To Terry and Mimi Reilly, directors of the Center, and their staff, the five-

year anniversary is a stepping-stone, not a stopping-point, a time to thank God for what has been accomplished and continue the work of meeting the needs of ALL the families in the Archdiocese.

THE PURPOSE of family ministry, says Mimi, is "to anticipate the natural crisis of life and prepare people before they get there so that they can cope with them."

"It's to help people see life as a mystery to be lived, not a problem to be solved. Because," she adds, "they're never going to solve all the problems."

The Reillys moved into the center, a former convent, located at N.W. 183 Street and 12 Avenue, Miami, in July of 1977, one month before it opened. Archbishop Edward McCarthy had
continued on p. 4



KILLED IN RAID — Members of the Jewish community carry the coffin of Ulrike Kohut, 26, who was killed in a terrorist raid at a Jewish synagogue in Vienna, Austria. She was killed while attempting to shield the two-year-old baby of a friend. The raid which took two lives and injured 20 more people was called a "bloody and absurd act" by Pope John Paul II.

Anti-Catholic comics

NORFOLK, Va. (NC) — Fundamentalists Christians who agree with the message contained in a series of anti-Catholic comic books are pressuring Christian bookstores which stopped selling the comics to resume their sale, according to a Norfolk newspaper.

The newspaper, The Virginian-Pilot, in a lengthy story on the comic book controversy, also reported that the publisher of the comic books, Jack T. Chick, in an apparent new marketing strategy, is attempting to sell the comics directly to fundamentalist churches.

The series of comic books, including "Alberto" and "Double Cross," first discovered in Christian bookstores about two years ago, purport to tell the story of Alberto Rivera, who claims to have been ordained a Jesuit priest in Spain and assigned to infiltrate and destroy Protestant churches. Investigation by Protestant and Catholic sources have proven his claims to be false.

Rivera says he eventually became a "Christian" and set out to prove that the Catholic Church is the Antichrist and the "whore of Babylon" of apocalyptic biblical lore.

According to the newspaper, a list of stores which have decided not to sell the comic books is being published by Rivera in the newsletter of the Anti-Christ Information Center which he runs in California.

"It would be much easier to sell them (the comic books) than to take the abuse from people who want them," said Shelly Sekeres, the owner of a religious supply store in nearby Virginia Beach who says she has no intention of returning the comics to her shelves.

In the meantime, the newspaper said Chick Publications has been mailing samples of the comic book directly to churches along with an order form for additional copies.

One minister, the Rev. Hugh Litchfield, pastor of Azalea Baptist Church, said he never had heard of the comics until a copy of "Double Cross" and an order form arrived in the mail at the church.



News At A Glance

Poland needs 30 days — prelate

CZESTOCHOWA, Poland (NC) — Poland needs "30 days of peace and work" to ease the nation's political and economic crises, said Archbishop Josef Glemp of Warsaw and Gniezno. In asking for the moratorium, the Polish primate criticized the communist government and Solidarity, the independent union movement, for failing to reach agreements ending the crisis. Each side has been "declaring its innocence and pointing out the mistakes . . . of the other," he said. The archbishop made the statements to a crowd of 300,000 people in Czestochowa at ceremonies honoring the 599th anniversary of the shrine of Our Lady of Czestochowa, patroness of Poland.

Fr. Kung offered professorship

ANN ARBOR, Mich. (NC) — Father Hans Kung, the Swiss-born priest whose right to teach as a Catholic theologian was suspended by the Vatican in 1979, has been offered a permanent professorship at the University of Michigan. Peter Steiner, dean of the College of Literature, Science and Arts at the university, confirmed that an offer had been made in July to Father Kung. The priest has not accepted the offer up to now, Steiner said, but will discuss it with university officials in the fall. "We and this is where they left me"

Haitians in NY aided by social groups

NEW YORK (NC) — Church, labor and civil rights organizations have joined forces to aid 68 Haitians held in detention in Brooklyn. The Haitians, who were among those reaching Florida by boat a few months ago, were transferred July 17 to the Brooklyn Service Processing Center of the U.S. Immigration and Naturalization Service. Representatives of groups seeking to aid the Haitians met with Charles Sava, INS district director in New York. At a press conference afterward they expressed cautious optimism about the possibilities for getting the Haitians freed pending hearings on their request for refugee status.

Dominican Republic deports nun

SANTIAGO, Dominican Republic (NC) — Dominican immigration authorities deported Canadian Sister Maureen Ann Larkin, saying they were giving her a short "vacation," and confiscated her residency papers. Sister Larkin said that a probable reason for her deportation was her participation in neighborhood demonstrations to press local authorities to restore water service to their homes, resume refuse collections and repair the streets. "Our home was without water for weeks," she said. Sister Larkin is a member of the Sisters of St. Martha in Charlottetown, Prince Edward Island.

Anti-Catholic comic books

NORFOLK, Va. (NC) — Fundamentalists Christians who agree with the message contained in a series of anti-Catholic comic books are pressuring Christian bookstores which stopped selling the comics to resume their sale, according to a Norfolk newspaper, the Virginian-Pilot. The series of comic books purport to tell the story of Alberto Rivera, who claims (falsely) to have been ordained a Jesuit priest in Spain and assigned to infiltrate and destroy Protestant churches. Rivera said he eventually became a "Christian" and set out to prove that the Catholic Church is the "whore of Babylon" referred to in the book of Revelation.

Churches hurt less by cuts

WASHINGTON (NC) — The new tax cut approved by Congress will slow the rate of charitable giving but will not hurt religious groups as much as other non-profit organizations, according to a new study.

The study contends that churches and other religious organizations are supported more proportionally by lower-income groups than are museums, universities, hospitals and the like, which are supported largely by the rich.

And since the new tax law will affect the charitable contributions of the rich more than

it will of other income groups, the flow of private giving to religious groups will not be altered quite as much as it will to the favorite charities of upper-income groups, according to the study.

The study, released Aug. 27, was commissioned by Independent Sector, a coalition of national non-profit organizations formed to promote charitable activity. Using a "simulation model" based on past charitable giving behavior, it was designed to compare the impact of the new tax law with what would have happened had no new tax law been enacted.

Priest barred from Philippines

U.S. Maryknoll Father Ralph Kroes has categorically denied the charges of subversion and politicking under which the Filipino government denied him re-entry into the country Aug. 31.

In a telephone interview with NC News Service after he returned to the United States, Father Kroes said his work as pastor and diocesan vicar general in the Tagum Diocese in the southern Philippines had "nothing to do with liberation theology or political activity."

The 51-year-old missionary from Racine, Wis., was the second American Maryknoll priest to be expelled from the Philippines this summer. He said that the government of Filipino President Ferdinand Marcos is "trying to strike against the church, to intimidate the church, so that others will be quiet" about human rights abuses by authorities.

He said he believed he was kept out of the Philippines because of his work as church co-chairman of the Church-

Military Liaison Committee (CMLC) in Tagum, which made him responsible for bringing to the attention of military authorities charges of military abuses in the region.

At his order's headquarters in Maryknoll, N.Y., the Maryknoll assistant superior general, Father James Weckesser, said "we categorically deny" the charges against Father Kroes.

He called the government action "an attack on the entire church" and said that "a foreign missionary is an easy target" in the church-state tensions in the Philippines.

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 25¢. Published every Friday except weeks including Christmas and Independence Day.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Robert L. O'Steen
Editor

George Kemon-Feature Editor Don Dugan-Sales Management Consultant
José P. Alonso-Spanish Editor George Lezcano-Promotional Director
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Edith Miller-Bookkeeper Piedad C. Fernández - Circulation Manager



(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

O'Connor calls marriage 'hope of the world'

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Department officials who studied Mrs. O'Connor's record on abortion before the president announced her nomination.

"I hope we can clear up that matter," said Denton.

Denton also acknowledged that Mrs. O'Connor's views on abortion could have changed.

"My vote (on the nomination) will be a reflection not of my respect for you or President Reagan but will reflect my best estimate of how your appointment would tend to affect the general welfare of this country," Denton said.

BUT OTHER committee members criticized what they said were single-issue groups opposed to the nomination.

Sen. Edward M. Kennedy (D-Mass.) told Mrs. O'Connor that she had seen "the worst and the best" of Washington since her nomination, referring both to the "single-issue constituencies" that opposed her and the "unyielding" support of the president and the Senate.

He added that "litmus tests" on single issues had "no place" in a democracy.

Mrs. O'Connor, in her opening remarks, apparently attempted to ease the concern of pro-family groups by calling the family "the hope of the world."

In a brief statement before questioning began, Mrs. O'Connor recalled that as a judge in Arizona she performed marriage ceremonies and counseled couples that "marriage is far more than an exchange of vows."

MARRIAGE "IS the foundation of the family, mankind's basic unit of society, the hope of the world, the strength of our country," she said.

"That statement represents not only the advice I give to the couples who have stood before me but my view of all families and the importance of families in our lives and in our country," she said.

Mrs. O'Connor also cautioned that she would not answer substantive questions on how she might rule on issues such as abortion, busing or school prayer.

"I do not believe that, as a nominee, I can tell how I might vote on a particular issue which may come before the court, or endorse or criticize specific Supreme Court decisions presenting issues which may well come before the court again," she said.

She made a similar disclaimer before answering Thurmond's question about her votes as an Arizona legislator, saying that personal views "should be set aside in resolving questions that come before the court."



DALLAS MARCH — The National Roundtable, a conservative political organization, meeting in Dallas, stages a march down Commerce Street. The group also was protesting the appointment of Sandra O'Connor to the supreme Court saying they expect her to take a pro-abortion stance at the Senate confirmation hearings. (NC Photo).

New Right group hits O'Connor

DALLAS (NC) — The New Right used a Rally for Life in Dallas to send a message to elected officials: that politicians differ with many constituents on such issues as abortion and that the New Right is distressed by the nomination of Sandra O'Connor to the U.S. Supreme Court.

"We want to remind you . . . that you are woefully out of step with the moral concerns of grassroots America, especially on the slaughter of innocent Americans . . . and to remind you that we are deeply grieved," said Ed McAteer, head of the Religious Roundtable. "We gather with supreme confidence that because our cause is right, we will prevail," McAteer added, opening the rally Sept. 3. The Religious Roundtable sponsored the event.

A CROWD of 4,000, many fewer than the anticipated 12,000, gathered for a 12-hour program to probe ways of bringing back pro-family values and guaranteeing the sanctity of life in the United States.

A central message that emerged from the rally was that the coalition of organizations who cooperated in staging it were unhappy with President Ronald Reagan's nomination of Arizona Judge O'Connor to the Supreme Court.

The coalition included the Moral Majority, Conservative Caucus, Eagle Forum, the March of Life and other national pro-life organizations.

Dr. Mildred Jefferson of the Crusade for Life said in her address that "there was no need for this (the O'Connor nomination) to develop."

"I call upon Sandra Day O'Connor to look into her own heart and conscience and, if she cannot accept the principles in the Constitution, then before God I ask her to remove her name from nomination," Ms. Jefferson said.

DR. CAROLYN Gerster, an Arizonan like Mrs. O'Connor and the international affairs vice president of the National Right to Life Committee, warned against accepting a person for

the Supreme Court simply on the basis of sex. "I am concerned by the nominee's failure to speak to substantive issues. I think much is being made of the fact that she is a woman," she said.

One of the few speakers who did not address the subject of Mrs. O'Connor's nomination during the rally was the Rev. Jerry Falwell, TV evangelist and head of the Moral Majority.

"I did not come here tonight to be crowned or to oppose Sandra Day O'Connor," Mr. Falwell told the crowd, which greeted him with cheers and a standing ovation.

"I came here to join with these champions behind me and in front of me who are committed to the sanctity of life," he said.

Calling abortion "America's national sin," Rev. Falwell said "that barring a divine miracle, we have very little hope of immediately stopping this sin." But he added that he wanted to "serve notice" to the abortionists that the American people "will stop it . . .

and will take any way, any avenue, to do it."

AT A PRESS conference the Rev. Spurgeon M. Dunnam III, editor of the United Methodist Reporter and the National Christian Reporter, said that he was "concerned in terms of the way in which they (the New Right) seek to merge their political beliefs and their religious beliefs into a single entity, the bottom line of which appears to be the conferring of Christian baptism on a particular political ideology."

Referring to abortion and passage of legislation which would ban abortions, the Rev. Walker R. Ralley, another Methodist minister, said, "Abortion is too complex to make one decision impact every situation."

The Protestant ministers all defended the right of the New Right, the Moral Majority and other pro-life groups to take their stand on an issue, but said they opposed these groups imposing their beliefs on Christians whose religious experiences have brought them to a different perspective.

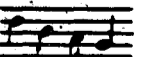
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Enrichment Center helps families cope

continued from p. 1

called on them to be the directors because for three and a half years they had headed the Family Life Center in Phoenix, where he had been auxiliary bishop.

When they arrived, they found that their main task was going to be one of coordination, because of the many different movements to help families that had sprung up in different parishes throughout the Archdiocese.

THEY FOUND the sense of family and family ministry specially embedded in the Hispanic community, where movements like Camino (marriage preparation), Encuentros Familiares, Impacto and the Movimiento Familiar Cristiano (Christian Family Movement) were already organized and hard at work.

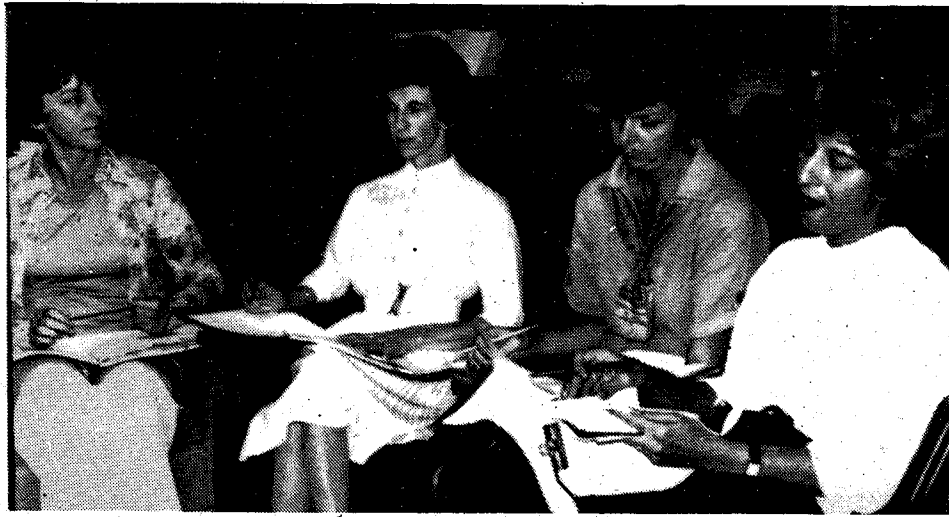
"They gave us much help because they were all so well organized and were meeting so many needs," says Mimi.

"I still don't think the whole community within the Archdiocese realizes the great contribution of the Hispanic movements," adds Terry.

As a result of this greater Hispanic emphasis on the family, most of the people the Center has trained as parish Family Life Coordinators have been Anglos, the Reillys said. These people are carrying out the Center's goal of "enabling the parishes to develop their own family ministry program," according to Terry.

THE CENTER also trains teams who conduct workshops on parenting skills at the parish-level.

- Offers courses in human sexuality for parents and is cooperating with the Archdiocesan Department of Education to train teachers in sex education;
- Establishes support groups in the parish for divorced and separated Catholics;
- Teaches the Natural Family Planning method of birth control through the Couple-to-Couple League
- Sponsors annual celebrations for couples who have been married 25 or 50 years?
- Coordinates Marriage Encounter weekends and family weekend ex-



A staff meeting at the Family Enrichment Center. From left: Carol Farrell, Sr. Agnes Gott, Diane Pastular and Elaine Syfert.

periences; and conducts a ministry for bereaved parents.

The Reillys stress that in all the ministries, the approach is like-to-like: married couples teaching the engaged; divorced people lending a hand to others whose marriages have broken up; and parents who've experienced the death of a child helping others cope with the situation.

But perhaps the aspect of their ministry that has touched the greatest number of people is marriage preparation.

"MARRIAGE PREPARATION, has always been a very big priority for the center," says Mimi. "An awful lot has been accomplished in that area," including the adoption by the Archdiocese of Marriage Preparation Guidelines, which Terry calls "one of our big successes."

"Marriage and family life is really hard work," says Mimi. "You need to prepare for it and you need support once you're in it."

The guidelines require a four-month waiting period for all those who wish to be married in the archdiocese during which the couples must attend an Engaged Encounter, Camino, Pre-

Caná or other marriage preparation program, as well as take a Pre-Marital Inventory (PMI) which determines their readiness for marriage.

Diane Pastular, assistant director for marriage preparation, says it is too early to tell what effect the PMI and the program will have on the divorce rate but plans are being made to monitor the statistics carefully.

ALL THE PROGRAMS offered by the Center are also offered in Spanish, except the Natural Family Planning course. Elaine Syfert, coordinator of Hispanic Family Ministry, says she has not been able to find a Hispanic couple willing and able to teach the course.

"It is typical of us," says Syfert. "Sex is always something you don't talk about, let alone teach."

In the seven and a half years that the Reillys have been involved in family ministry, they've seen many changes in youth and society. Mimi has noticed that the pressure of finances weighs more heavily upon young couples today than it did before, due mainly to high inflation and interest rates.

A welcome and surprising change, she says, is the increasing interest of young people in Natural Family Planning methods. At a recent NFP class at the center, the majority of the 25 people present were engaged couples.

MIMI DOESN'T know exactly what to attribute this to except that "there seems to be a consciousness of health, of respect for the body and not putting in chemicals, and in eating good foods."

In terms of family life ministry and

the Church's awareness of it, Terry sees the 70's as "a time of awareness-building." The Church was really reassuring families that she really cared for them and showing her commitment by developing family ministry programs. Now, we're beginning to see some of the fruit."

Despite what might seem a long list of accomplishments, the Reillys keep searching for ways to help families even more. For example, Mimi would like to see some kind of counseling program instituted for families in trouble or couples on the verge of break-ups, to catch them "before they go too far."

"WHAT MARRIAGE isn't dying?" she says. "Every marriage is dying at some point. It depends what you do at that point that will break or keep the marriage going."

Pastular would like to see a program just for newlyweds, to continue to reassure them that "the Church still cares and loves them."

In September or October of this year, Syfert says, a half-hour talk show about family life will begin to air once a week on a Hispanic station. She says as Hispanics have adapted more and more to the United States, the extended family "is beginning to dissipate a little bit," and they will need all the programs the Anglos now need to help them cope.

Sr. Agnes Gott, associate director for the divorced and separated, says an Archdiocesan-wide conference for people whose marriages have broken up is being planned for Sept. 19. For the first time, some workshops will be conducted in Spanish.

IN THE FUTURE, Sr. Agnes said, she also hopes to add retreats and evenings of recollection to the divorced and separated program because "it's not just another social or church organization. It is a ministry of compassion."

And on Nov. 21, the Center is sponsoring a Family Ministry Conference at Nativity parish in Hollywood which will deal with the topic, "The Family, Household of Faith."

All this the Reillys see as a part of evangelization. The idea behind the philosophy is simple. People have to realize that "they're not just individuals but they belong to a community. First their family, then their parish," says Mimi.

"The family is the base community. Then the parish is the community of families."

The phone number at the Family Enrichment Center is 651-0280.



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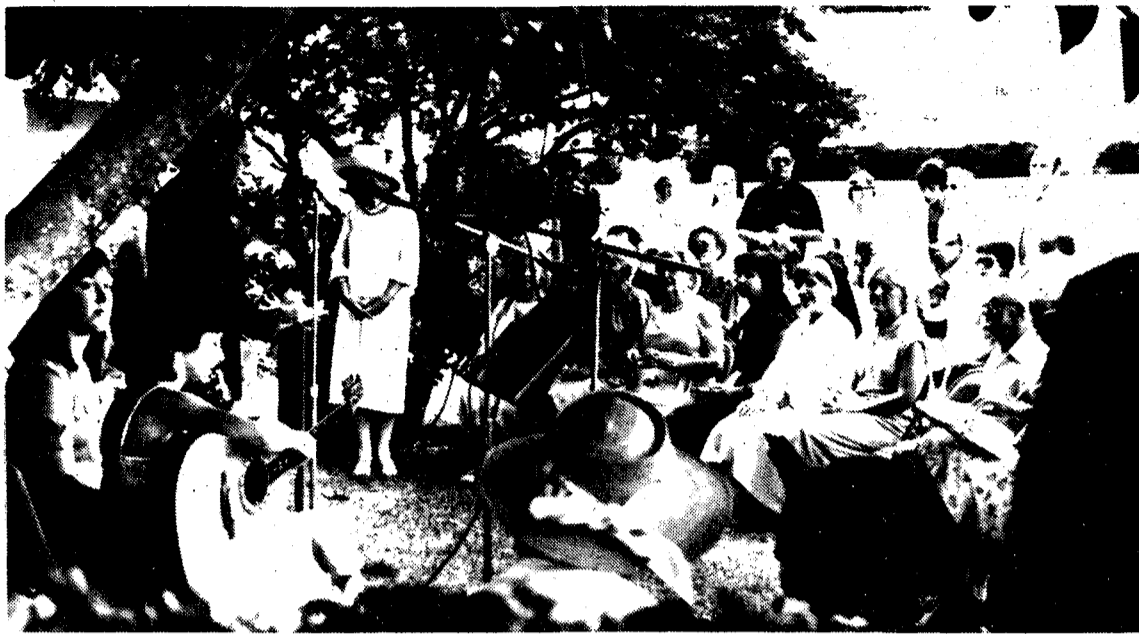
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Home for unwed mothers . . . and others



A moment of the re-dedication ceremony for Maurawood, a home for unwed mothers in Palm Beach County.



Fr. Kubala and Mrs. Maraist, executive director of the new Respect Life Office, exhibit a plaque symbolic of the pro-life movement.

By Dick Conklin
Voice Correspondent

It was billed as a Redication of Maurawood, the home for unwed mothers run by the Catholic Service Bureau. But the special ceremony on August 30 also served as an open house for the new facilities serving a variety of special needs.

Under a recent consolidation, the CSB administrative offices, including the Haitian Outreach program, the Maurawood offices and residence, and a new Respect Life office for Palm Beach County, all share renovated facilities on the Maurawood grounds.

The crowd on hand to greet Archbishop Edward McCarthy consisted of social workers and other full-time staff, as well as many volunteers from the surrounding communities who assist the Catholic Service Bureau with its many projects. Comparing the "horizontal," or broad-based aspect of our faith with the "vertical," or personal relationship we have with God, the archbishop cited the many people in need that are served by the CSB.

"Many of us learn to see faith vertically; sort of a relationship between God and myself. But it's different when you get brothers and sisters in the picture. How can you love the God that you don't see if you can't love the brother whom you do see . . . ? Let's pray that every client, each frightened, pregnant girl that enters these doors be accepted just as if it was Christ himself."

Calling for "all of God's people to let their voices be heard, to take a stand in the public arena," archdiocesan Respect Life Director Father Dan Kubala dedicated another new center for pro-life activities.

Dealing with every aspect of the drive to return the right to life of the unborn, the new office will focus attention on education, counselling, and voter awareness. A variety of films and materials are available to teach the pro-life story at all age levels, and Lifeline, an emergency pregnancy service, will staff telephone hotlines and offer women with problem pregnancies a variety of services, including housing at Maurawood when appropriate.

Card party

Sacred Heart Ladies Guild - Lake Worth, Card Party - Sat. Sept. 26, 1981, 12:30 to 4 P.M. at Madonna Hall - 430 North 'M' St. Door Prizes - Table Prizes - Refreshments. Donation \$2.00 - Please bring cards.

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AIR FLORIDA

Our Lady of Charity

For the 20th year, Cubans here pay tribute to their patroness

By Ana M. Rodriguez
Voice Staff Writer

Church bells chimed, boat horns blared, the faithful on shore clapped and waved white handkerchiefs and the day, which had been soggy and threatening, turned resplendent just for the occasion.

The statue of Our Lady of Charity of Cobre was leaving the shrine by the bay once more, and traveling to greet Our Lady's people, 12,000 strong, gathered just across the way.

For the 20th year, Cubans in the Archdiocese of Miami paid homage to their patroness on her feast

all the municipalities, 126 in all.

Bishop Roman stressed that no one except the statue representing Our Lady of Charity has ever received keys from all the municipalities. After the 7

p.m. Rosary, with the statue now present, the Mass began, and the strains of guitars punctuated by the beat of bongos and maraccas gave way to the words of Fr. Mario Viz-

caino, who recounted how the history of Cuba had been intertwined with the Virgin, as patriots fought battles and died with her name on their lips.

continued on p. 7

'It is of extreme importance that we apply the gifts of our heritage to living holy lives today, to sanctifying our new environment.'

Archbishop McCarthy

day, Sept. 8. They were joined by Archbishop Edward McCarthy and auxiliary bishops Agustín Roman and John Nevins, as well as more than 60 priests and deacons.

GATHERED IN the warm September night, the floating altar before them festooned in the red, white and blue colors of the Cuban flag, the people, descendants of the two Indians and one black youth to whom the Virgin first appeared 300 years ago, offered her the keys to all 126 different municipalities (counties) of Cuba, the album cover of the first Cuban folk Mass ever recorded, white and yellow flowers and a basket with the bread and wine that would become Body and Blood of Christ, her son, in the Eucharist.

Bishop Roman explained that the 126 keys represent the thousands of Cubans scattered throughout the United States and the world, and are a symbol of "the recognition of a people toward the Mother of God, Our Lady of Charity."

This year's special offering of the keys recalls the pilgrimage which the statue of Our Lady made 30 years ago, during which it visited all the counties and towns of Cuba and received a key to



Cubans strain to touch the statue of Our Lady as it is carried out of Marine Stadium, above. Right, singers from different parishes formed the choir that provided Cuban folk music at the Mass.



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Boat owner ferries statue for 15th year

By Ana Rodriguez
Voice Staff Writer

It was a small, ragtag flotilla, 13 boats with Cuban families on board, huddling close together, leaving in their wake the glistening waters of Biscayne Bay.

But this time, the boats weren't going very far: Just to Marine Stadium. And the cargo was kind of special. This was a mission of faith and love.

'We've had very difficult moments at sea but we always have faith that the Virgin will bring us to safe harbor.'

THE LEAD BOAT, a 42-footer dubbed "Ultreya III", was bearing the statue of Our Lady of Charity of Cobre from its shrine by Mercy Hospital to Marine Stadium, where two hours later, 12,000 people, white handkerchiefs waving wildly, would welcome it in an annual celebration that this year became 20 years old.

For Ultraya III's owner, Dr. Senén

Borges, bearing the statue has been, more than an honor, a responsibility which he has fulfilled for the past 15 years.

"At the same time, the Virgin takes the responsibility of protecting us on the high seas," said his wife Elena, who along with one son and a daughter, made the trip. Four other daughters, five grandsons and four dogs stayed at home.

"**WE'VE HAD** very difficult moments at sea," she continued, "but we always have faith that the Virgin will bring us to safe harbor."

The Borgés, married 34 years and members of St. Peter and Paul parish in Miami, were among the founders of Encuentros Familiares here. He is also past president of the Cursillo movement, as the name of the boat, Ultraya, attests.

The word means "Go, forward," a shout meant to encourage pilgrims on their journey.

On board with the Borgés were some friends and an American patient of his, Marion Keating, who for the last three years has come from Orlando to



Senén Borges at the helm of the boat which carried the statue from the shrine to the stadium.

celebrate the feast of Our Lady, even though she does not speak Spanish.

"**I HAVE GREAT** faith in Our Lady," said Keating. "She has done wonders for me."

Borges said this was the first time since last year's celebration that he had taken the boat out. A \$79,000 fine is hanging over it because, during last year's Mariel exodus, he lent it to some friends, who brought 84 people back.

Of those, fifteen were children, and Borges credits Our Lady for the fact that all those who went on the Ultraya were able to bring their families back.

HE SAYS SOME years as many as 50 or 60 boats, usually owned by lob-

ster fishermen and "humble" people have accompanied the statue to the stadium, but this year the feast fell on a weeknight, when people had to work, and the seas had been rough.

But by the time, late in the afternoon, that the statue had been put on the boat, the waters of Biscayne Bay were tranquil and the sun's brilliant rays peeked out from behind the Miami skyline. A slight breeze cooled the evening. It seemed to be the most beautiful spectacle in the world.

Borges said the best part was yet to come, when the statue arrived at the stadium.

"It's a super spectacular," he said. "Because it's God's show."

12,000 Gather to honor Our Lady

continued from p. 6

During his talk in Spanish, Archbishop McCarthy urged Cubans and all Hispanics, who now make up half of the Archdiocese, to put their rich culture and religious tradition to the service of evangelization.

"**IT IS IMPORTANT** that we never lose our consciousness of the past, our love and respect for the gift of the Catholic faith which we bring from our homelands," the Archbishop said.

"Yet, I know you will agree with me that we have our present day life to live. It is of extreme importance that

we apply the gifts of our heritage to living holy lives today, to sanctifying our new environment."

"What irony," he said, "if one who fled his beloved country in order to be free to worship, now that he is free, no longer came to Mass, no longer was faithful to the Catholic Church which is so much a part of his heritage."

"**WHAT IRONY** if one who fled his homeland as a protest against godlessness, did not commit himself to working with all of his brothers and sisters to create a community here

where God is revered and where His laws are obeyed," the Archbishop said.


The people clapped their agreement.

"There is no homeland without Mary," Fr. Vizcaino had said, adding that just as the Cubans were forced to leave their homeland, their Mother had borne exile with them.

Returning to the present, he urged the Cubans here to say, "Welcome, brothers," to the Mariel refugees because, "Here, we are all brothers."

HE ADDED, "We must search for those people who do not know the Father, who do not know Christ and who do not know His mother, the Virgin of Charity," and offer them the love and compassion of Christ.

When the Mass ended, the statue of Our Lady of Charity, a replica of the one that presides over the shrine in Cuba, was carried by six men, each representing one of the provinces of Cuba, into the crowd, which strained to touch the image and, visibly moved, reverently made way for it.



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The annual Good Samaritan Collection which benefits these dependent children will be held next week.

I encourage your continued generosity in helping these children who need our special concern.



Devotedly yours n Christ,
Edward A. McMarthy
Archbishop of Miami

Catholic aid agency OKd to aid Poland

WASHINGTON (NC) — An effort by Catholic Relief Services (CRS) to purchase surplus food from the U.S. government for shipment to Poland has received the endorsement of President Reagan.

Cardinal John Krol of Philadelphia met with Reagan at the White House and later told reporters that the president was "extremely interested" and "very eager" to do whatever he can to make the surplus food available to CRS.

"We will do it," Cardinal Krol quoted Reagan as telling Richard V. Allen, the president's national security adviser, who also attended the meeting in the Oval Office.

CRS WOULD purchase the food at "favorable" or "concessional" prices" using the receipts of special collections in U.S. dioceses for Polish food

relief, Cardinal Krol said.

The special collections were urged June 9 in a letter to all U.S. bishops by Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops.

Cardinal Krol said he was not sure how much money would be available to purchase the food, but estimated that CRS possibly could spend a half million dollars in the effort.

According to Cardinal Krol, the surplus food being held by the United States includes such items as flour, powdered milk, cheese and butter which U.S. farmers do not want dumped on the U.S. market.

THE FOOD CANNOT be shipped directly to Poland without a group like CRS intervening to purchase it because of laws prohibiting U.S. donations of food to communist countries, he said.

In addition to the food purchased by CRS, Cardinal Krol said the American Agriculture Movement has agreed to contribute "tons and tons" of additional food for the Polish relief effort. He said the Teamsters union also has agreed to provide free shipment of the food while it is in the United States.

While the Polish government will take part in distributing the food once it reaches Poland, the trade union Solidarity will also be aware of its arrival, "and thus the food will reach hungry people," he said.

Cardinal Krol, the son of Polish parents, also remarked that according to doctors the Polish food shortage is having "adverse and irreversible" effects on Poland's youth.

The Cardinal's meeting with the president came on the same day that the Agriculture Department announced that the United States would offer the Polish government \$60.5 million in low interest loans to finance an emergency purchase of U.S. corn.

FOOD SHORTAGES in Poland have led to strikes and protests over government rationing and price hikes.

The latest effort by CRS to send food to Poland is part of an ongoing Polish relief effort being spearheaded by Cardinal Krol and Edward J. Piszek, a Philadelphia businessman.

Earlier this year the Archdiocese of Philadelphia sent 40 million frozen fishcakes to Poland donated to the archdiocese by Piszek's company, Mrs. Paul's Kitchens. On JULY 10 250 tons of flour, partly donated by industry, was shipped to Poland by CRS from the port of Baltimore.

Vatican denies any KGB-assassin

VATICAN CITY (NC) — The Vatican announced that it had "never made statements or expressed theories" as to whether any group or government might have been behind Mehmet Ali Agca's attempt to assassinate Pope John Paul II May 13.

The Vatican announcement, made Sept. 5, came in response to newsmen's questions concerning recent reports on British television and in the British press.

THOSE REPORTS said that the Vatican was convinced that the KGB, the Soviet secret police, or Eastern European countries had engineered the attack.

Father Pierfranco Pastore, deputy director of the Vatican Press Office, said: "The Holy See has never made statements or expressed theories regarding any organization or country as a possible instigator for the attack on John Paul II."

A news program called "TV Eye," shown on Sept. 3 in Britain, had speculated that the KGB may have been behind the papal assassination attempt because the Soviet Union was worried about the impact of the pope's strong defense of Solidarity, the Polish labor union.

Also, said the program, at the time of the shooting the pope was about to announce another trip to his native

Poland to anoint the dying Polish primate, Cardinal Stefan Wyszynski. This visit, the program suggested, would have created problems for the country's communist government during times that were already politically tense.

A report in the British newspaper, The Guardian, based on the television program, claimed that the Vatican had communicated its suspicions of communist involvement to the U.S. State Department.

ON SEPT. 6 The times of London said that although there is at this point no conclusive evidence of a conspiracy, Western intelligence experts, particularly those in West Germany, believe that there are "reasonable grounds" for believing the theory (also attributed by The Times to Vatican intelligence agents and Italian security forces) that Agca "was not a fanatical lone wolf but part of a carefully conceived plot probably originating in Eastern Europe."

But West German security authorities expressed doubts Sept. 8 that the KGB was involved. The West German Office for the Protection of the Constitution, the country's counterintelligence and anti-terrorist agency, said it viewed the allegations in the British media about a Soviet role in the May 13 shooting as speculative.

"This cannot be confirmed by any information available to us," a

spokesman at the agency's headquarters in Cologne said. "We have no such knowledge."

On Sept. 8 unnamed Soviet authorities told the Italian news service, ANSA, that the hypothesis of a communist conspiracy was a convenient Western response to a recent article in the magazine, URSS Oggi (USSR Today), published by the Soviet embassy in Rome. That article, which was formally objected to by William Wilson, President Reagan's personal envoy to the pope, hinted that the attack on the pope was tied to Wilson and the United States, which objects to the pope's views on disarmament, El Salvador and the Middle East.

THE UNIDENTIFIED Soviet officials were quoted as saying that the Soviet Union would have no interest in killing the man who is "the first pope who speaks Russian and who is playing a positive role as mediator in Poland."

Since the assassination attempt many theories have been advanced about the possible terrorist connection of Agca, who is now serving a life sentence in a Roman prison. However, no hard evidence has been made public before, during or after the Agca trial which would back a conspiracy thesis.

On Sept. 2 the Italian state prosecutor's office in Rome announced that the hypothesis of a conspiracy was still being investigated but it had no evidence to make public.

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Matter of Opinion

Attorney General and gun ignorance

It's no wonder so little is being done about handgun control.

Florida's Attorney General Jim Smith testified before the state House Criminal Justice Committee last week:

"Everybody wants to know why everybody in Dade County goes out and buys a gun. They damn well better. They've got to protect themselves."

Now, if the Attorney General of the state shows this kind of ignorance not only of human nature but of inescapable facts of statistical analysis, then how can we ever expect to turn around the continuing slaughter of Americans by Americans?

It is a statistical fact that "Law abiding" citizens in this country possess more guns than in any country in the world. If such guns are a genuine protection and deterrent to crime, then we would ask the Attorney General, why America also has the highest crime rate of any country? Why are not all the criminals fearfully fleeing to the hills?

Obviously, this tremendous arming of the populace does not deter anything.

On the contrary, it promotes crime. It provides many of the guns for criminals who steal them from the regular citizen; and it leads to shootings during domestic disputes that would otherwise have been a mere scuffle.

These are statistical facts and facts of human nature.

A gun in every hand is not the answer to crime, in spite of Smith's virtual endorsement of it. If you have a gun in, say, your car glove compartment and you get into a tight situation, instead of backing off, you are more likely to go for the gun. And your blood is as likely to go down as the other's.

There is simply no reason to continue to allow short-nosed pistols — the worst offenders — to be made and sold to the general public in this country, pumping even more instruments of death into society than are already there. The Attorney General should know this and stop the frontier rhetoric.

A few final statistics.

Handgun Control, Inc., reports that last year handguns killed the following number of people:

Japan — 48



- England — 8
- Switzerland — 34
- Canada — 5
- Israel — 58
- United States — 10,728

We need more guns in our country about like we need more atomic bombs.

On the failure to weep

By George R. Kemon
Voice Feature Editor

In a world that is increasingly in conflict, modern day pressures make us withdraw into ourselves. The purpose of life is made even more mysterious through war, hatred and greed, and the poor become victims of injustice. There are many who philosophise, who try to forget when they see posters of starving, disease-ridden children of the Third World, for instance. We try to forget that there are millions who are dying of starvation, T.B., leprosy and all the diseases that result from malnutrition. When we realize the truth, we are afraid, and we cringe because the problem is so big and we hope that by ignoring it, or letting someone else do something, that it will go away and we can lift our heads from the sand.

Daniel C. Maguire writes, "The old

Roman Catholic missal contained a prayer which begged for tears. That must strike us as strange, especially if we are males who are told as children that "big boys don't cry." And here is the Church praying for the gift of tears! Why?

"What the ancient prayer did was ask God to strike at the hardness of our unfeeling hearts and bring forth a flood of saving tears. The tearless are the hard of heart who will not see God.

"One of the most striking and moving comments about Jesus in the Gospel was; "He wept" (Luke 19:41) He felt the pain of other human beings as he felt his own, and he cried. A grown man, a courageous and strong-willed man, and he wept. This weeping Jesus bears witness against us. The point here, of course, is not the literal volume of tears shed but the degrees of caring in one's heart.*

Our sin at times is the ability to stand

amid evil with dry eyes. Through no fault of theirs, black women in the United States are three times more likely to die in childbirth and twice as likely to see their babies die during the first year of life and the eyes of many Americans are dry.

"Eight hundred million people go to bed hungry every night — most of them children — and we slumber peacefully with no tears on our pillows. More than a billion dollars a day are spent on weapons on this planet while children starve, and we are not moved to tears.

"Our Lord said, "Depart from me, you uncaring disciple. I saw my children starving and you stand by with tearless eyes. I do not know you. Prostitutes and thieves who wept for me and my poor will go into heaven before you."

The purpose of my grim comments is not to overwhelm anyone with a terrible sense of guilt for not "saving"

the world or to saddle any individual with exclusive responsibility for all its massive problems. Even Jesus did not succeed in wiping out all the social evils of his day. But he cared and did whatever he could — helping and speaking out for the needy whenever possible in a sense of love and joy. The reason for sharpening our sense of social guilt is not to paralyze ourselves with self-condemnation but to prompt us to care — and to do what we can in view of our station in life and other responsibilities.

Because most of us are not government leaders but ordinary citizens caught up in the needs of our families and jobs, our actions on behalf of some social causes may often have to be modest — but we can all care.

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**Antoinette
Bosco**

A sour legacy

His mother-in-law died last month and the young man sounded mournful as he talked about her death.

Without consulting her children, she had willed her body to a medical school, requesting the school to cremate her remains when it had finished with them. The children, grown and in their 30s' were crushed.

The mother had been a sour woman, difficult to get along with, and prone to use guilt to manipulate her children. The son-in-law said, sadly, that he believed the woman had managed to inflict pain on her children even in death.

She did this by denying them any knowledge of her plans and also by denying them a time to grieve their mother's death at a dignified burial.

Then he added the saddest epitaph, in a tone that held no vengeance, only distress: "That woman made me a worse person by coming into my life."

I shuddered. I had an actual physical reaction to his comment and all it said about someone who should have made him a better person because she had borne the wife he loved.

We all know that people have existed since life began who were cruel and who exploited others. History books are loaded with such

characters. So are books of fiction.

Scrooge, of Charles Dickens' "A Christmas Carol," was one of the most infamous characters of fiction. I assume his creator must have known a few real Scrooges upon whom he based his character. Scrooge, of course, was lucky. He was given a revelation, allowing him to see himself as others saw him. His heart was softened.

"Scrooge, of Charles Dickens' "A Christmas Carol," was one of the most infamous characters of fiction. I assume his creator must have known a few real scrooges upon whom he based his character. Scrooge, of course, was lucky. He was given a revelation allowing him to see himself as others saw him. His heart was softened."

I too have known people who are selfish, sour, miserable. You find them all around — in peer groups, in work situations, in civic associations, in politics and in health-care systems.

I reacted with revulsion at the son-in-law's comment because he had described a relationship between

family members that was terrible and now it was too late to change it. The mother-in-law would have no second chance to mellow. She had lived her life and left her mark.

The incident still makes me shudder. It would terrify me if I thought the son-in-law's words would be my epitaph.

There's an often quoted thought that my mother used to repeat when she would talk to me about the meaning of being a good person in this world. It says:

"I shall pass through this world but once. Any good therefore that I can do, or any kindness that I can show another human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

After my talk with that young man, I found myself remembering and quoting all the great people, philosophers and holy leaders who had impressed me throughout my life. I examined my conscience, hoping to discover how I stacked up against their wisdom.

I was jolted into putting new effort into my relationships with others to guarantee that no one could ever say their lives were made worse by coming into contact with me.

And I started adding to my daily prayers the petition to St. Francis of Assisi, "Lord make me an instrument of your peace; where there is hatred, let me sow love . . ."



**By
Tom
Lennon**

Workday world

Q: Last summer I turned 16 and got a job at McDonald's. I like the money I earn, but there's one thing wrong with having a job. It takes up so much time. I think it would be awful to work 50 or 60 hours a week like my dad does. Do you have any thoughts on this?

A. Not any practical ones. The best way to get out of work is to inherit a lot of money. That doesn't happen to many teen-agers or adults.

Some people, of course, steal but that would involve not only sin but the likelihood of dismal years in prison. If you saw Robert Redford in "Brubaker," you know that's far from fun.

So — if you want to eat, have some nice clothes to wear, have a roof over your head, enjoy some fun, and take nice vacations now and then, you'll have to work hard in the years ahead.

Most adults would thoroughly agree with you that work takes up an awful lot of time. And I know of no adults who have found a solution to that problem.

A few other items can make work unpleasant. On occasion it is monotonous. The boss may be unfair or mean. A co-worker may be unpleasant or downright nasty.

Still, work is not all a bad scene — far from it. In a job you not only get a paycheck but also the opportunity to develop some of your abilities.

You'll likely make new friends and meet interesting people.

You can find satisfaction in working with others in a common venture.

And sometimes you'll get a real thrill as you meet a challenge successfully. Perhaps one day in the future you may experience a deep joy in knowing you were courageous enough to keep on going to work even when it was most difficult.

When work is boring or hard, some people give themselves a lift and find greater meaning in their jobs with these words of the Psalmist: "Serve the Lord with joy." They view their task, whatever it may be, as a service to God.

Some others find a unique meaning in their job through the words from the letter to the Ephesians in the New Testament that urge us to work in order "to earn an honest living . . . and to be able to help the poor."

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



**By Dale
Francis**

A response to critics

I HAD KNOWN, of course, that when I criticized some of the political actions of pro-life groups that I would be criticized in return. I had not only expected it but I have no objection to it either — any one who writes to express his own opinions must willingly accept the right of others to disagree with the opinions he expresses.

But the positions I have taken I have taken with serious thought and hold still. I will not accept, of course, the accusation I am betraying the pro-life cause. But I will re-state my position in the hope it will be understood. If you understand what I am saying and reject it, so be it, but from letters I've received I think some people simply didn't understand my point.

There were those who were most incensed that in my discussion of the nomination of Judge Sandra O'Connor to the Supreme Court that I said "were not dependent on having pro-life judges in the Supreme Court." I believe this, not only because a constitutional amendment is necessary to provide absolute protection for human life from conception but because having pro-life judges is not relevant to the proper function of the Court.

THE PROBLEM with the Supreme Court has been that justices have all too often not acted according to their proper function but have used the Court to bring decisions that are in fact and effect legislative and represent their own personal viewpoints.

We have the unfortunate Roe vs

Wade decision in 1973, we know through "The Brethren," because Justice William O. Douglas was firmly committed to the cause of legalized abortion, found others in the Court agreeing with him and was able to persuade a majority. The decision did not come because justices carefully considered the Constitution but because ideologically motivated justices brought about a change they wanted.

"The problem with the Supreme Court has been that justices have all too often not acted according to their proper function but have used the Court to bring decisions that are in fact and effect legislative and represent their own personal views."

The problem, therefore, is in how the Supreme Court is understood. What is necessary is to bring about a Court that acts according to its proper function, rendering judiciary decisions based upon the fundamental concepts of the Constitution.

SO WE NOT ONLY do not need pro-life judges in the Court, to make this a priority is really contrary to a proper understanding of the function of the Court. We need justices who adhere

to an understanding that members of the Court must rise above their personal viewpoints and make their decisions in accordance to an understanding of the precedence of Constitutional law. It is a surrender to the perversion of the function of the Court to campaign for candidates who hold personal viewpoints in harmony with our own on the theory that they will vote their personal ideological positions rather than act in conformity with their proper role.

I believe that a Supreme Court that reaches its decisions based on constitutional principles will respect human life. Justice Byron White, so far as I know, is neither considered or considers himself pro-life, but his dissenting opinion in 1973 and his opinions since have defended principles that defend life. I hope only for a Supreme Court made up of members who are motivated by consideration of constitutional principles.

THOSE WHO HAVE opposed Mrs. O'Connor have done so on the basis of legislative votes dating back six to 11 years ago. It happens that no present Supreme Court members have legislative records but men who served in legislative positions have become members of the Supreme Court. It has been understood in the past that the two branches of government are so distinctive that it has not been a major factor in deciding competency for the Court. It would seem to me it should not be now.



By Msgr.
James
J. Walsh

God needs Greeley's help?

Too bad God didn't have some professional help, like Fr. Andrew Greeley, in creating and ordering the universe and dealing with human beings. Some think he needed this kind of coaching from the very beginning. If he had only given us more knowledge and less mystery, there would be no excuse for unbelief. If Jesus had only exercised his miraculous powers more often in many places, far more people would have been convinced of his greatness and would have become models of fidelity.

But God is just not with it. He lets his Church lose so many people by not tailoring his laws to their wants and apparently is not that all aware of public opinion. He remains so remote that in great part his teachings do not grab people.

Well, the good God, and indeed his Church, have been thus blamed for so many years through the ages. Sometimes the complaints are wrung from the hearts of people who have indeed been severely wounded. Theirs is not so much an attack on God and his Church as a cry of painful bewilderment at what he has allowed.

There are others, many, many others, who have spent years in twisting normal attitudes towards god and his morality in order to justify their own shortcomings.

Jesus went to great lengths to convince us that God not only has the fullness of wisdom but also the boundless goodness to do the best by us at all times. His spirit which controls the Church invisibly works for the good of all, even when, or perhaps especially when, the warts are visible on her face. And we, sinful, proud, conceited human beings are the warts. And even Andrew the Great, the supreme iconoclast of the Church and Popes, is a first class wart with a common octave. He is, alas, one of us bungling mortals, his omniscient posture to the contrary.

At any rate, Jesus patiently gave a preview of the different types of Christians and their attitudes towards them even before he founded his Church. He put his thoughts in a parable about a farmer who was seeding his farm. He said some of the

seed fell in various places, along the wayside, on rocky ground, among thorns and on the prepared soil. But only the seed in the cultivated soil took root and brought forth fruit. The rest dried up at once or grew for a time and then withered. In each case it was the same seed. Each was capable of taking root and developing. Nothing was wrong with the seed. The failure was due to the resting place of the seed.

Jesus explained that the sower is God, the seed is the Word of God, the ground is the human heart. The Word, of course, means the truths revealed in the Bible and what his Church teaches by the mission and authority given it by Christ. There is no end to the power of this seed when it is allowed to take root and is properly cultivated.

But then come the problems. Some receive the seed, the Word, as if munching grapes. Nice, but so

"Even Andrew (Greeley) the Great, the supreme iconoclast of the Church and popes, is a first class wart with a common octave. He is, alas, one of us bungling mortals, his omniscient posture to the contrary"

what? They become as barren as the foot path of the wayside in the Gospels. In time, "the devil comes and takes the Word out of their heart..."

Others suddenly get a religious glow which would light up the Rickenbacker causeway and talk religion to all their friends at cocktail time, and describe what a darling Jesus is. But fickle and flighty as sea gulls, they lose their way to the Church and fill their Sundays with fishing, mowing the grass and a titillating movie. Why? Their hearts, like rocks, can receive only shallow impressions.

Move down the line a bit and you find those who play it big and want it all. They want both heaven and earth and they want it now. But they love the

things of this world so much — money, sex, booze, power, position — that the divine seed is choked off and they "yield no fruit."

We ought to give God credit for revealing all that he thinks we ought to know. We should be willing to admit he is smart enough to furnish the Church he founded with the kind of credentials needed to convince us he speaks through it. We must learn to understand he is more generous than our Scrooge-like attitudes, and, unlike us, he really desires the salvation of every man, woman and child.

Many do exactly this. They are the ones Jesus described as those "who in a good and very good heart, hearing the Word of God, keep it."

Notice the key to it all! The dispositions! With humility and docility towards God they remain "in a good and very good heart." What a brilliant light this sheds at once on our ultra-brainy, conceited Catholic pundits who always know better than the Church or the Pope and who, secretly, probably do not think God is all that sharp either.

Ah, the right dispositions! Can that be exaggerated? If a priest or nun or lay minister brings a cynical, carping, haughty, conceited attitude to his/her discussion of Christian truth or papal teaching, why should we listen? "By what authority", the Jews asked Jesus, "do you teach us?" And he showed them clearly.

Why should I, for goodness sakes, bow down to the negative thoughts of, say, Father Andrew Greeley rather than the positive teaching of Pope John Paul II? One in a very short time — guess who? — will be completely forgotten except by the Lord, and the other will go down in history as a saintly, brilliant pope whose courage and outgoing love have captivated the world.

If I sound harsh on Father Greeley, it's no accident. I just read his latest book which should rank high on the garbage list. If an atheist had written about the pope and bishops as his anger and conceit lead him to join the rank of the muck merchants, no one would be surprised. Even Greeley can't need money that much.



By Msgr.
George
Higgins

A potentially Bitter Harvest

Will the labor movement ultimately gain or lose from the air-traffic controllers' strike? I think the strike will help rather than hurt the movement and that the president's "victory" will prove to be short-lived.

If I'm right, the president and his advisers will have only themselves to blame. In the early days of the strike they had everything going for them. Since the strike was illegal, the controllers were on the defensive. The president had the union where he wanted it and public opinion backed him.

Thus the president was perfectly positioned to settle the strike. He could have penalized the workers for calling an illegal strike and, at the same time, found a way to get them back to work on terms reasonably satisfactory to both sides.

BUT THE PRESIDENT overplayed his hand. From the outset he dealt with the strike, not as a labor-management dispute, but as an act of war against the government. He took the position that no government could possibly legalize public-sector strikes and that to rehire the controllers would endanger our system of government — even though Canada and other democracies which have legalized public sector-strikes and learned to live with them remain stable and prosperous.

Having taken this position, the president was stuck with it. No room was left for further negotiations, arbitration or compromise of any kind.

It didn't have to happen this way. While bound to enforce the law, the president could have done so with greater flexibility, discretion and compassion.

THE PRESIDENT MAY THINK the matter is ended, but is it? Public opinion is with him now, but that could change.

"Most Americans still think, of course, that the President had to penalize the controllers for breaking the law. Yet many also are beginning to think he went too far and now that he's made his point, he ought to cool his rhetoric, swallow his pride and look for a way to settle the strike."

In fact, based on recent polls and independent media surveys, I think it is already changing. U.S. News and World Report, for example, said recently that "nagging safety concerns, divided public sympathies and mounting airline financial losses (have) steadily built up pressure on Washington to settle

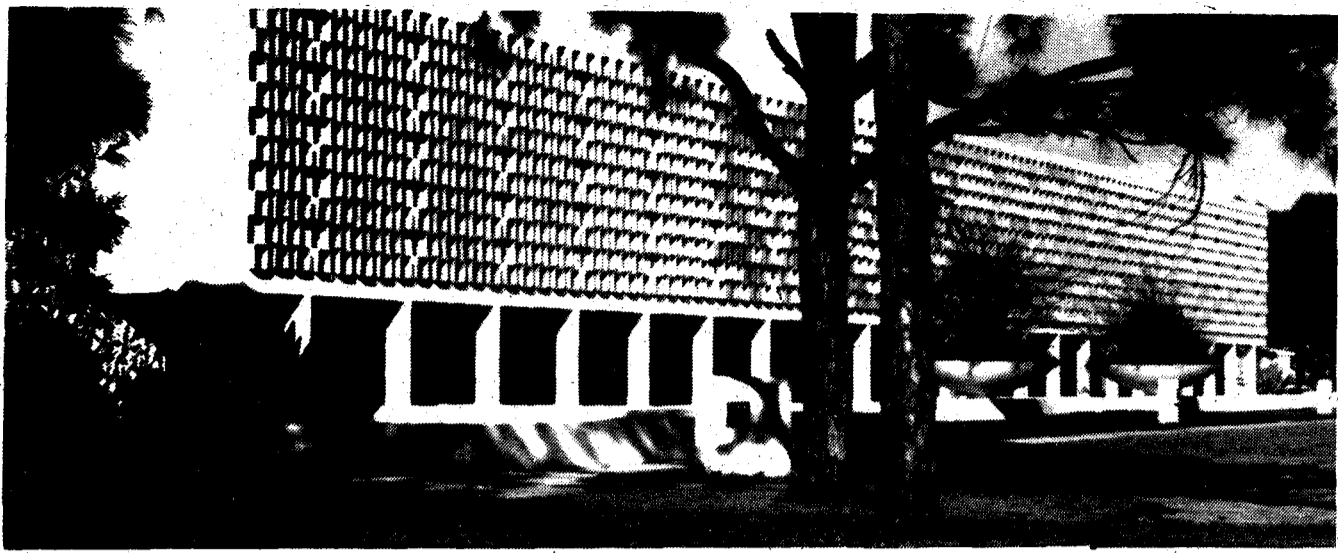
the dispute . . . Behind continued tough talk by the antagonists there emerged faint glimmers of hope that an accommodation might yet be reached and the impasse ended."

Most Americans still think of course, that the president had to penalize the controllers for breaking the law. Yet many also are beginning to think he went too far and, now that he's made his point, he ought to cool his rhetoric, swallow his pride and look for a way to settle the strike.

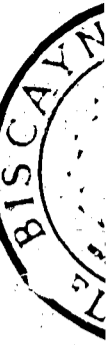
THE WHITE HOUSE insisted that the president would not negotiate a settlement. But at some point I think he will come to realize that he is dealing not with an act of treason, but a labor-management dispute that has been simmering for years. He will also realize that the way to settle it is to get the parties back to the bargaining table or submit it to arbitration.

However, if the president decides to tough it out, he will reap a bitter harvest. His massive show of force against the controllers will neither intimidate nor tame other public-sector unions. Rather, it will make them and the rest of the labor movement more militant, more distrustful of the administration, more willing to strike at any cost.

Is that what he wants? I don't really think so.



Founded in 1962, Biscayne will serve 3,000 students this year.



Social justice a priority for B

By George Kemon
Voice Feature Editor



Fr. O'Neill greets two Biscayne College students during an early-morning walk through the campus.

If you attend Biscayne College and Fr. Patrick O'Neill hasn't asked you about your mission on campus — then you are not on Biscayne College campus.

Fr. O'Neill, president of the college for over a year now, is setting out to revolutionize college education in Miami — especially Catholic college education — by making social justice part of the core curriculum.

According to Fr. O'Neill, a vibrantly alive Augustinian, social justice is the "most important thing going on in the Church and, ergo, in people's lives in the Church these days."

BISCAYNE COLLEGE is oriented toward liberal arts, and mandatory to graduation is a course in social justice, a "Must" for any student who wants his sheepskin.

"It is not possible for a person to truly become a mature Christian until, as an adult, they have been educated, committed to, and embraced by, the social justice questions of the Bible," says Fr. O'Neill.

"I don't mean the abstract," philosophical approach, which has its place, but the social justice existing in each of our lives right here in Miami, and on this campus," he said.

Asked what he felt his mission was at Biscayne, Father was quick to reply, "I am about the work of the Gospel with young adults doing ministry."

HE HAS MANY PLANS in mind for Biscayne, most of them far reaching and in the future. But, a beginning has been made with the ground breaking last week of a \$5 million library.

A facility badly needed, the complex will also provide conference and seminar rooms, study centers, library work rooms, an auditorium seating nearly 1000 people, a visual aids center and a computer programming section.

THE LIBRARY, hailed as a major undertaking in this day in Miami, will cover 50,000 square feet and be the largest building on campus. Fr. O'Neill envisions the library as a learning center where space utilization will be of crucial importance.

The building will face a man-made lake and the new classroom building. The interior design will make the best of the Florida climate by including a two-story atrium in the center of the structure.

According to Fr. O'Neill, Biscayne College and its two satellite centers will provide learning to more than 3,000 students this year, an increase of 50% over last year.

The satellite centers, located in

'It is not possible for a person to truly become a mature Christian until, as an adult, they have been educated, committed to, and embraced by, the social justice questions of the bible.'

**Fr. Patrick O'Neill
President, Biscayne College**



Biscayne president

...ah and at Ville Neuve in south ni, will offer basic courses for an and Hispanic students. The ses will focus on their needs as ts having to earn a living and cope e United States today.

THE FACULTY at Biscayne is com- d of 16 Augustinians in residence, faculty members at all three ions and an adjunct faculty of 200. e Haitians are taught by Creole hers, and the programs are under direction of Dr. Lorenzo Battles, of Special Programs, and

"Our Augustinians are all living in dorms, just as I am, and we are accelerating counseling and assistance wherever we can. We consider this of prime importance to the well-being of our students," he said.

The college is located just beyond the Opa-Locka boundary to the north, in un-incorporated Dade County. This has presented some problems, none of which have been insurmountable, according to Fr. O'Neill.

The neighborhood is "improving," he says, and the college has started a

gratifying to some of those living around us. Also, our security patrols travel the residential streets hereabouts, too, so that our entire neighborhood benefits from our security force," added the priest.

"The Dolphins? They've been friends of the college for many years. They participate in college affairs, the coaches and players have assisted many of our students. We are very pleased to have them associated here. Of course, we are Dolphin fans," he said proudly.

FR. O'NEILL is a native of Philadelphia. He took "several" Master degrees and his doctorate at Georgetown.

He sums up the philosophy of Biscayne College in a few words:

"Biscayne College walks in the traditions of the great universities of the Augustinians — not just classroom content exchanged, but a whole dialogue in which the person in the Augustinian tradition of education

becomes the focal point of wisdom, knowledge, and grace."

Our Augustinians are all living in dorms, just as I am, and are accelerating counseling and assistance wherever we can. We consider this of prime importance to the well-being of our students.'

ida Ellis, director of Title Three grams.

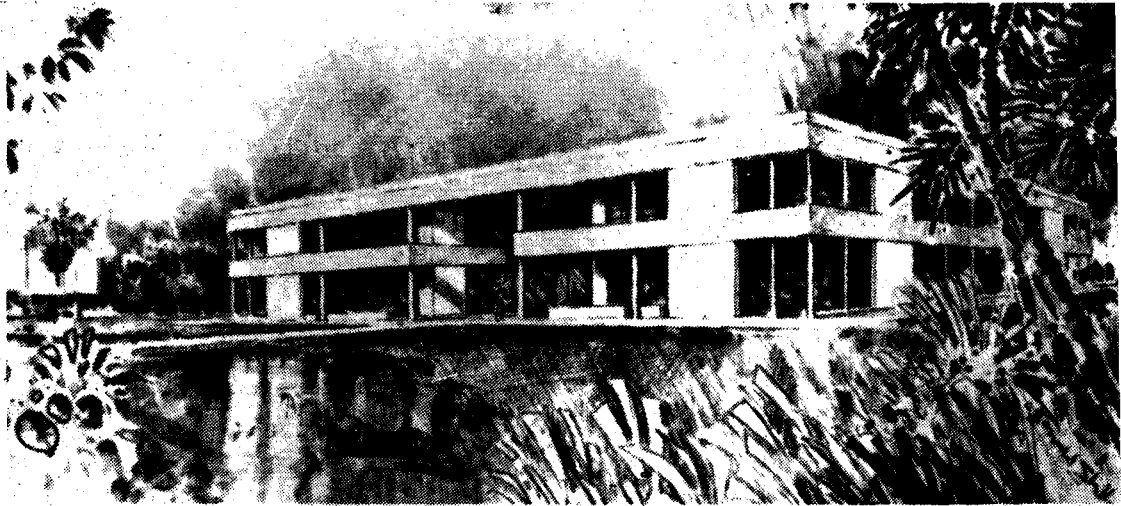
O'Neill is one of the most on- pus presidents around. In fact, he in one of the dormitories, not for plinary reasons, but more for ac- bility and perhaps "big brother" ons — to be nearer the students, studies, their problems.

SEVENTY-TWO PER CENT of our énts come from broken, rated or divorced homes. That is that we are locked into doing : On a social and personal level," ather O'Neill.

neighborhood improvement group which meets once a month. Attend- ance by neighbors has been good and progress has been made in controlling litter and cleaning up properties.

"**SOME OF OUR PROFESSORS** have bought homes right here," says Fr. O'Neill. "And that speaks to confid- ence in the neighborhood. After all, we are part of the neighborhood, a very large part and we have to do our share, too."

"We are offering non-credit courses in many subjects to our neighbors and this has proven quite acceptable and



Sketch of the new library, which, when finished, will cover 50,000 square feet

Singles workshop set at Biscayne

Consider the many ways singles are excluded from American culture — and the Church.

Restaurants are arranged to accommodate diners in even numbers. Celery stalks come bunched so that the last stalks are usually brown before the single user can get to them. Tickets to functions — if one will be honest — always seem to come priced per couple.

Even the Catholic Church, which never intended to exclude single young adults — defined as anyone single between the ages 18 and 40 — has often neglected to include them.

Until now.

FR. PATRICK O'NEILL, president of Biscayne College, in North Miami, will conduct a three-day weekend workshop in single young adult ministry at the college October 15-18.

Veritably, Fr. O'Neill wrote the book. Before his pioneering work in the field — which culminated this spring in publication of a book containing the national statement by American bishops on the subject — single young adults qualified as the "forgotten population" in the Church's efforts to

recruit and rally members to the fold.

"Our culture trades on the singleness of our young people in America," Fr. O'Neill said. "Singles bars offer nearly the only opportunities for them to meet new people. The Church must take ministry back out where it belongs: among the people.

"Our October workshop at Biscayne will bring together the half dozen or so people from across America who worked to help write the national Bishops' document on how best to include singles in the Church."

One of those people, Scott Hope from San Francisco, has set up a "ministry" in a high-rise apartment complex where he lives, according to Fr. O'Neill. "The purpose of that ministry is to offer pot-luck dinners and a multitude of other activities that serve as alternative ways for young people to get together. At the workshop, the techniques used to set up such ministries will be taught.

"**THE NEED** for single young adult ministries can be seen in church every Sunday," said Cynthia Hicks Halloran, director of programming for the center for Pastoral Ministries at Biscayne.

"Many times the priest will address a homily to married people, but how often do we hear the needs of single people highlighted? We see kids in church until they're 18, then often we don't see them again until after they get married and they return to the Church with their own kids.

"We have to offer single young adults something if we wish to keep them. They're out there. We have to prove that we're working in their interest."

In addition to Fr. O'Neill, Halloran and Hope, directors at the workshop will include Fr. Mike Foley, from Worcester, Mass., Jim Kolar and Grace Lamm, from Minneapolis, and John Engles, from Oakland, California.

Admission is \$40. Meals and accommodations at the campus motel cost \$60. For those who wish to commute, a meal plan is available for \$20. To register, call the School for Continuing Education at 625-6000, ext. 142.

"We expect to enroll 60 people," said Halloran. "But I advise people to register early so that no one will be excluded."



A Mother's heartbreak

Dear Dr. Kenny: We have a large family, sent all to Catholic grade and high schools, helped them save their money for college, and helped with clothes, transportation, food packages and loans when needed. We have a good marriage, are involved members in our parish and have set a good example for our children. But, one by one, our children are leaving the church. I'm heartbroken.

ONE IS DIVORCED, one is living with a boyfriend; one married outside the church. One has joined another church and plans to marry a girl from that church. Another goes with a Lutheran girl and does not attend Mass, so theirs will be a marriage outside the church.

I don't know how much more I can take. I'm not perfect, and I've made mistakes, but I would never put my parents through the kind of heartache and pain that my children have put me through.

All seems fine with our relationships with our children until they leave the church. One college-age son has told us what great parents we are and how much he loves us. What will happen to that good relationship when he marries outside the church? I know there are many more parents like us, suffering too. (Illinois)

YOU THINK YOU'RE UPSET about the way your children are turning out? Imagine how God must feel about the way his world is going, despite his parenting and his Son's mission. God apparently values the independence that he gave us even more than he insists on obedience.

Parents experience great pain when they see their children choose different paths. Like God, parents need to take a tolerant attitude toward their adult children. Treat them not as children, but as new friends.

This does not mean that you should give up on your children. Remember that Jesus reached out in love to Peter who denied him, Judas who betrayed him, the rich young man, Matthew the publican, and others. His love was not always successful or sufficient. Judas and the rich young man continued to go to their own way.

HOW TO PARENTS reach out to errant grown children? They do so with lots of support and very little advice. Jesus loved Magdalen, not for her prostitution, but for her honest affection. He loved Peter, not for his denial, but for his impulsiveness and courage. Parents need to respond to the good

in their adult children and, where possible, ignore the bad.

I can understand your worry. Nevertheless, you must not let yourself become heartbroken and sick. This has implications of the ploy, "See what you are doing to your mother."

You seem to be asking, "Where did I go wrong?" You might just as well ask where God went wrong in creating and ensouling us.

YOU MUST VIEW your children's actions with some detachment. They are responsible for their adult behavior, not you. Allow them the same freedom to wander that God allows all of us.

So back off. Neither your Christian counseling nor your guilt have so far been effective in causing them to mend their ways. Allow your children room to grow and make mistakes. At the same time, love them for all they say and do that you appreciate.

(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**

Well Worth the listening

Of all the materials I've studied on family in the past two years, and that's considerable because of my impending book, the best, most revealing, most profound and most for the money is the tape series from Harvard on **the American Family: Current Perspectives**. (Audiovisual Division, Harvard University Press, 79 Garden Street, Cambridge, Mass. 02138). These tapes boast eleven top authorities on family in our country and cover crucial but neglected areas like what's going on in the dual career family, the executive family, the single parent family, etc.

It's a glimpse into the diversity and reality of family life in America today — not as we may fantasize it to be but as it is, warts, beauty marks and all. Each of the professionals is highly qualified to speak within his or her own area. I believe it's a sign of how seriously, albeit belatedly, that we're taking this primary unit of society and church, that we recognize and demand specialization.

Nobody can speak on the family today as in the past. Just five years ago, I was invited to do so. Now I am invited to speak on specialized subjects like the changing Catholic family and even that is hard to work into an hour's talk. Some of my other talks focus on family stress, family spirituality, traits of the healthy family (the topic of my book), youth and the Catholic family, today's Catholic women, family television, the family as social change agent, and the ages and stages of the family.

All of these are specific areas requiring research. One talk on family can't begin to cover the broad range of needs and riches in today's families.

That's why I think this series is worth calling to reader's attention, particularly those in family ministry and on pastoral staffs who are looking for good materials both for staff and parent education. The set is expensive, around \$50 for six one-hour audiocassettes, but well worth it. For the money, listeners get what they

would at a \$400 conference and don't have to plunk down air fare to do it. Besides, they can be shared with a wider parish or class audience and used as effective parent education material.

Here's a brief rundown on the speakers and topics. Urie Bronfenbrenner, Professor of Human Development and Family studies at Cornell University speaks of the impact on the family of social change during the Depression and since World War II, contrasts the conservatism of the adult world and the anti-socializing influences on the youth peer group, and details the effects of the corporate world on the American family today. Robert Coles, Professor of Psychiatry at Harvard, states clearly the need for morals and ethics in today's contemporary society. Psychiatrist George W. Goethals, also of Harvard, talks of the importance of reconciling continuity and "roots" with a desire for change.

Harvard's Robert S. Weiss gives us a

clear picture of life in the single parent family, one that will strike such parents in parishes everywhere. Beatrice B. Whiting, educator and anthropologist, discusses the problem of creating dependency in American children as opposed to children elsewhere. In a compelling delivery, Barrie S. Greiff, psychiatrist in the Harvard Business School, analyzes changing personal, familial, and corporate priorities and the support which a stable and loving family can give.

Mary Jo Bane, also of Harvard, shares observations and statistics on marriage and divorce in contemporary America while well-respected pediatrician, T. Berry Brazelton discusses effects of parental behavior upon the infant and suggests ways for establishing a closer bond between mother and new-born child. Excellent for young mother/father groups. Finally, John P. Demos, researcher, talks of the effect of social circumstances in each period of family life upon the relationships among the various family members.

Family Night

OPENING PRAYER

Gentle Lord, school once again is in session and our family has begun a different rhythm. What a gift it is, Lord, to continue to learn and grow. Thank you for this time together to learn and grow as a family. Amen.

SOMETHING TO THINK ABOUT

Now that school has begun most of us think it's time again to start learning. What wild nonsense, because really everything we say and do involves learning. This Family Night let's take a look at some of the ways we all learn and grow, especially at home.

ACTIVITY IDEAS.

Young Families

On a large piece of paper, draw a diagram of the house or apartment. Together go from room to room and write down on the diagram all the things the family learns in each room. Be sure to cover physical, social, and spiritual matters. Tape the diagram on the kitchen cupboards for all to be reminded of the richness of learning in the home.

Middle Years Families

Share some thoughts about how family members help each other grow and learn. Let each family member

write a short love note to each of the other family members, specifically expressing thanks for a way he or she was helped to learn and grow. Place the letters in a large bowl and open a letter and read it aloud at each meal.

ENTERTAINMENT

MIND CHALLENGE Place ten objects on a tray. Place it in the center of a table for 30 seconds, then remove. Take away two things and return the tray to the table for 15 seconds. Have each family member list what objects are missing. Repeat until all the objects are gone. Then bring back the tray with all 10 objects. See who listed the

most correctly. Award him or her a paper button entitled "Super Mind."

SHARING

— Share a funny experience from the past week.

— Each share a moment he or she felt hassled.

— Share a time someone felt close to God.

CLOSING PRAYER

Dearest Lord, thank you for this Family Night and for our beautiful family. Bless our teachers at home, at work, at school, and at play. Help us to do one special thing this week for someone else. Amen.

GOD IS ALWAYS MERCIFUL

Readings; Sirach 27:30-28-7; Romans 14:7-9; Matthew 18:21-35

By Fr. Richard Murphy, O.P.

Thanks to TV and our own inertia, we are in danger of becoming a nation of spectators or simple lookers. The tireless TV bedazzles us with never-ending news, talk-shows, ads, and reruns. We used to howl when we got soap in our eyes; now we fill them with perfectly incredible soap-operas, more than enough to bring tears to any eye!

There are however, alternatives. The Bible presents us with an ever-thrilling picture of God. We learn some surprising things about God: He has a plan, and it includes us. From that one fact alone,

God is sometimes reproached for not doing something about the evils of our time, as if somehow He were to blame for them all. But it is never God's way to impose virtue or order upon us. The ills of our time are none of God's doing, but very much our fault. They follow with inexorable logic upon our sins. Pride, greed, lust, gluttony, anger, envy and sloth, the seven capital sins, spawn a rank growth of ugly offspring. Sirach mentions some of them, and they are ugly: resentment, we know that God must be a very merciful God.

MERCY in fact is one of God's most appealing attributes. The word mercy means "to have a compassionate heart," that is, to be aware of another's anguish, and be willing to do something to help. St. Thomas Aquinas observed that God's justice and mercy are discernible in every one of His works. Such a combination is difficult for us to understand, but in God there is no such difficulty. He holds His children in the loving arms of His justice and mercy.

The world, of course, has other ideas. The macho-image is everywhere. The Stoic ideal always finds admirers. Macho-types are given to violence; people get "wasted" with a callousness that makes the blood run cold. Does anybody care? God does.

Mercy is a special kind of strength, and it is always accompanied by a lovely companion — hope. Hope rests on the conviction that goodness can be achieved in spite of terrifying troubles; the hopeful man has courage to fight against evil.

anger, hatred and revenge. St. Paul reminds the Romans (and us) that we belong to the Lord and are responsible to Him for our behavior.

THE SACRAMENT of Reconciliation (or Penance) is God's answer to our sinfulness. It is a "second plank after shipwreck" (Baptism in the first). We Catholics take our sins seriously because we realize that they are the cause of our greatest misery. Sin is more than the mere breaking of an external law; it is a failure to respond to God's love. That puts a different light on sin; it is a self-imposed alienation from God, and, because it is a selfish act, from our fellow human beings.

In the land of Lilliput, Gulliver discovered that while he was asleep he was securely bound by any little ropes. Our little sins can make a prisoner of us all, and our big sins make us slaves. Yet everywhere we encounter the surpassing mercy of God. Liberty and renewed friendship with God are possible for the repentant sinner.

St. Peter thought that to forgive an enemy seven times was a tremendous gesture of mercy. Jesus' answer flung wide the doors of hope to sinners by revealing the loving greatness of divine forgiveness. God is always just, always merciful. We depend on that, and are most grateful to Him for it.



Divorced are still Catholics

Q. I married a Catholic in the Catholic Church. Five years later I completed instructions and was baptized (but not confirmed). Seven years after that we were divorced.

My question is: In the eyes of the church was I a Catholic at the time of my divorce? Because I am divorced am I now a Catholic? I have not remarried. Is it proper for me to go to Mass and receive Communion? (Illinois)



By
Fr. John Dietzen

A. I am continually surprised at the number of divorced (and other) Catholics who feel they are out of the church, or are otherwise somehow second-class Catholics now.

In a word, the answer to all your question is yes.

There's probably not a parish in the country which can claim to have the kind of assistance and support for divorced men and women that it should have, and would like to have. So perhaps some basis exists for the feeling of being "left out" to some degree. But the fact is a divorce in itself does not remove anyone from full membership in the church.

WE CATHOLICS make no secret of our convictions about the permanence and indissolubility of marriage. But it's also obvious that personal tragedies can develop in a marriage which make it emotionally, spiritually and perhaps even physically dangerous if the husband and wife remain living together. One or both of the spouses has no alternative except to legally separate for his or her own health and the health of any children.

When such separations involve good and sensitive people, they are never an "easy way out." They carry terrible burdens of hurt, fear and frustration which may never be completely healed or forgotten. There's just no way the church could say to such suffering people "You're out."

Yes, you were a member of the church after you were baptized, and you are still a member of the church after your divorce. There is nothing to prevent your receiving the sacraments of penance and the Eucharist.

After the breakup of a marriage, unless outright gross infidelity of one kind or another is part of the history, a realistic and helpful assigning of guilt is probably impossible and unnecessary.

For whatever faults there were on our part, ask God's forgiveness, including through the sacrament of reconciliation, and receive the Eucharist regularly. You will need it, and all the other help you can get, to fulfill your new responsibilities to yourself and others.



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Electronic church

Is it all right for Catholics to tune in?

By Archbishop John Whealon

Representatives of the Charismatic Renewal have asked me to write about the electronic evangelists. These are the Christian preachers who appear regularly on national television and who make up the "electronic church." A number of Catholics, I am told, listen to these evangelists and send in contributions to support their ministry.

What does a Catholic archbishop have to say to his Catholic people about these evangelical preachers? Because I am writing about a number of preachers, what I write applies in a general sense to all of them, but in a specific sense to none of them.

There is much to be praised in these ministers of the Lord's Gospel. They are effective in their preaching techniques. They are sincere, dedicated people. They know the Bible and expect their followers to know, study and live by the Bible. They preach a code of moral conduct refreshingly different from that of secularized, unconverted Americans.

They are enthusiastic in their presentation. They are not bigoted; they demonstrate no hostility towards the Catholic Church or other Christians or non-Christian religious groups. They believe in the practice and power of prayer.

WILL A CATHOLIC be harmed spiritually by listening to such a presentation of Christianity? I think not — provided, however, that the Catholic knows what is missing in this preaching. And there is much that is missing.

I find three important Catholic beliefs not adequately expressed in the electronic Church. Each of these beliefs is essential to the faith of the thinking Catholic.

The first is belief concerning membership in the Church established by Jesus Christ. The television preacher never raises the question as to whether Jesus started a church with certain characteristics or marks that can be identified today. On television, all Christian churches are equal; one is as unimportant as another.

For the Catholic, however, the Lord Jesus founded his Church on Peter, and the other apostles, so that the Lord's Church today must have the successors of Peter and the Apostles shepherding the flock. Union in faith with Peter and the apostles remains as the Lord's permanent design for Christianity. The Catholic will never hear this from the electronic evangelist.

A SECOND AREA of limitation is the way in which the Bible is presented from the electronic pulpit. This is the traditional Protestant view of "Scriptura sola": the idea that the Bible contains all revealed truth, and that something must be in the Bible to be believed.

For the Catholic, however, God's Revelation is known through the Church's Spirit-guided Tradition as much as in the Tradition-filled New Testament. So the Catholic accepts doctrine and guidance from the Church's official teaching, which covers questions not referred to in the Sacred Scriptures.

A further problem for Catholics is the fundamentalist Bible interpretation of some electronic evangelists. The fundamentalist holds that the Bible is literally true: because the bible says God created the universe in six days, God created the universe in six days.



The Rev. Jerry Falwell is perhaps one of the most successful preachers of the electronic church.

The Catholic is directed by the teaching Church to hold that the Bible expresses God's truth, but that God has taught us truth through various stories and types of writing — so that we can read the first creation story as something presented in six acts or days.

'Will a Catholic be harmed spiritually by listening to such a presentation of Christianity? I think not — provided, however, that the Catholic knows what is missing in this preaching.'

A THIRD weakness in some electronic preachers is their over-simplified preaching on salvation. All of them present salvation as a free gift because "Christ died for your sins." The clear implication is that all the listener has to do to be saved is to believe in Jesus as Savior... or to believe and live by the bible... or to believe and have a personal contact with Jesus through Baptism.

The Catholic believes that the same Paul who wrote "Christ died for all (1 Cor.15,3) also wrote "with fear and trembling, work out your salvation" (Phil. 2,12). Christ's Redemption did not at once blot out every sin — it provided freely the means whereby the remission of sin was made possible.

To share in his Redemption, to be incorporated into Christ's Mystical Body, the Church, we must believe with a faith that expresses itself in works of love, and we must receive the sacraments divinely established by Christ for the forgiveness of sins and nourishment of a life of grace.

The second Vatican Council, with exquisite charity, presented the Catholic Church as the fullness of Christianity. The Council referred to other Christians who are honored with the name Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter (cf. Constitution on the Church, No. 14-15).

When a Catholic hears or sees an electronic preacher, the absence of the faith in its entirety is the real problem.

Reprinted from The Catholic Transcript, Hartford

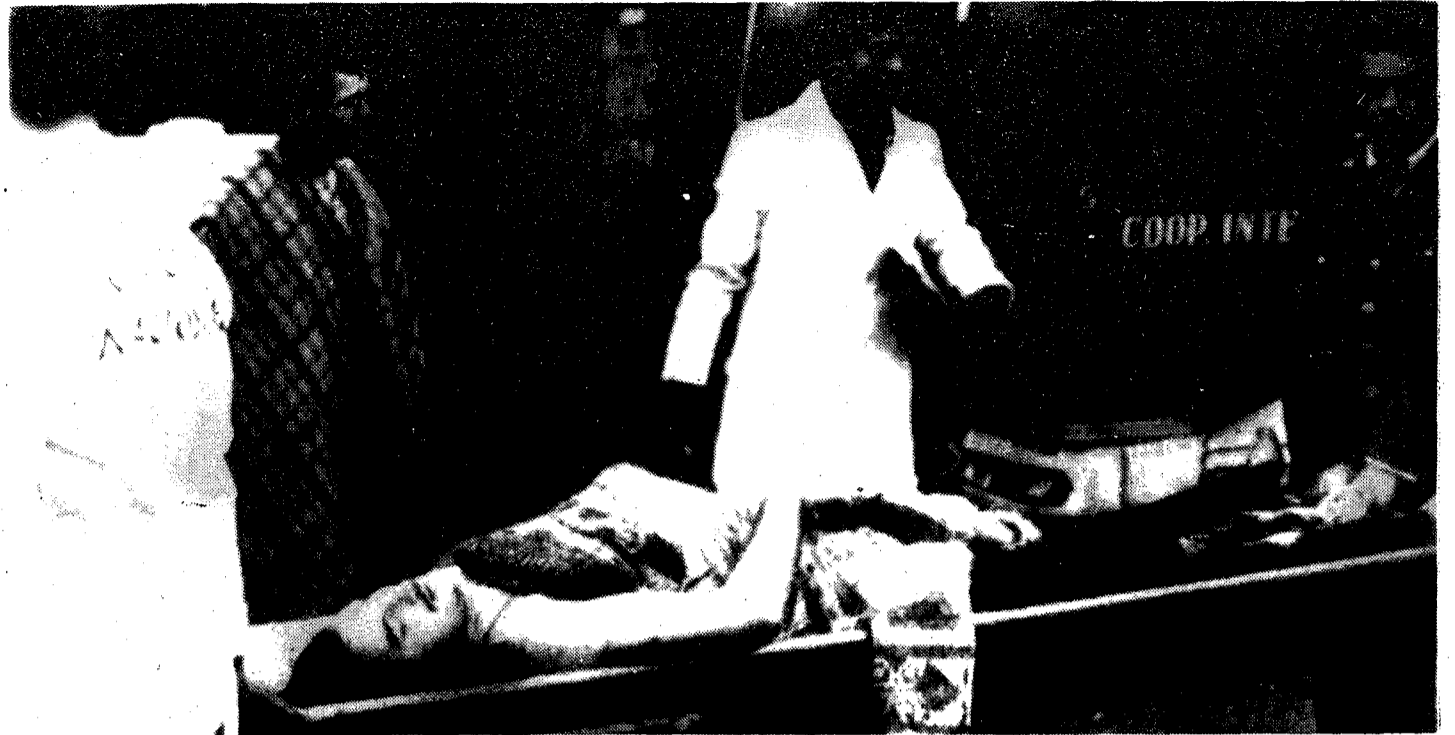
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conviction of
my faith in Christ . . .
that violence
is evil,
that violence is
unacceptable as
a solution
to problems . . .**

— Pope John Paul II, in Ireland



Satellite photo of Chester Bitterman slain by M-19 guerrillas earlier this year in Bogota, Colombia.

'Bloody and absurd'

Wave of recent bombings highlight international terrorism

By NC News Service

A sudden rash of apparently unrelated terrorist bombings at the end of August and beginning of September reminded people of the extent and power of international terrorism in the world today.

The incidents stood in sharp contrast to papal teachings against violence and two of them provoked papal expressions of concern. Through his secretary of state, Cardinal Agostino Casaroli, Pope John Paul II condemned the bombing of a synagogue in Vienna, Austria, as a "bloody and absurd act" and, in reaction to the bombing death of two top Iranian officials, prayed that "every escalation of violence might cease."

IN AT LEAST SOME of the attacks religious ideology was mixed with the sociopolitical and economic ideology of the probable terrorists.

Within a week's time the following bomb incidents made headlines:

- Aug. 29, Vienna: Two Arabs armed with hand grenades and automatic pistols attacked a synagogue in which about 200 Jews were celebrating a bar mitzvah. Two persons outside the synagogue were killed.

- Aug. 29, Paris: A bomb exploded in the main corridor of the luxurious Hotel, Intercontinental. Fourteen people were injured.

- Aug. 30, Teheran, Iran: A firebomb in the presidential palace killed Iranian President Mohammed Ali Rajai, Prime Minister Mohammed Javad Bahonar and two others. Nine more were injured.

- Aug. 31, Ramstein, West Germany: A bomb outside the headquarters of U.S. and NATO European Air Force operations injured 20 people, including two senior U.S. officers.

- Aug. 31, Lima, Peru: A series of pre-dawn bombings hit the U.S. embassy and offices of four U.S.-related companies. No one was killed or injured.

- Sept. 3, Damascus, Syria: A booby-trapped car exploded near the command headquarters of Syria's Air Force. At least 20 were killed and 50 injured according to initial reports.

- Sept. 4, Beirut, Lebanon: Unidentified gunmen ambushed and killed France's ambassador to Lebanon,

Louis Delamare.

- Sept. 4, New York city: A car with diplomatic tags was firebombed near the Soviet mission to the United Nations. No one was injured.

The toll from the eight incidents was at least 27 dead and 93 injured, plus extensive property damage.

THE GROUPS probably responsible for the violence and their ideologised, in some cases religious, were as varied as the geographical locations where the terrorism occurred.

Palestine Liberation Organization literature and posters were found in the Vienna apartment of one of the two alleged attackers of the synagogue, who were captured by police as they fled the scene. But PLO leaders, who usually do not hesitate to publicize their actions, denied any connection with or responsibility for the attack.

Vatican Radio, in an editorial condemnation of the bombing, theorized that the terrorism against Jewish worshippers might have been inspired by a desire "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."

Paris police were searching for a man seen in the Intercontinental Hotel lobby with a package shortly before the explosion there, but they had no hard evidence linking the bombing with a specific group. Paris, something of a haven for political exiles of every stripe, has seen acts of terrorism from both the left and the right, of both foreign and domestic origin, including a new wave of neo-Nazi anti-Semitic violence in the past year or so.

THE IRANIAN government, which has sent hundreds of opponents to the

firing squad in the past two months and has seen dozens of its own leaders assassinated in what might easily be described as reciprocal campaigns of terror, arrested several government employees Sept. 3 in connection with the killing of the president and prime minister. The government ascribed the attack to the leading opposition group, the leftist Islamic Mujahedding-e-Khalq. Elsewhere in Iran the same day it was reported that two more religious leaders in the Moslem state were killed.

In West German, authorities declared that the bombing of the U.S.-NATO facility was the work of the ultraleftist, anarchist Red Army Faction. The group, which claimed responsibility for the incident, was also believed to be behind two attacks on other U.S. facilities in West Germany last March.

The multiple bombings directed against the United States in Lima the same day were tentatively attributed by police to the Peruvian leftist group Sendero Luminoso (Lighted Path).

THE EXPLOSION in Damascus Sept. 3 was considered the possible work of the fundamentalist Moslem Brotherhood, an outlawed Sunni Moslem faction which has been waging a campaign of bombings and assassinations against the ruling pro-Moscow Baath Socialist Party. Underlying the strife are charges by Sunni Moslems that Syrian President Hafez Assad has packed the upper levels of his government and armed forces with fellow members of the country's minority Moslem sect, the Alawites.

No one was immediately blamed for the assassination of the French Ambassador to Lebanon, although it was almost certainly the work of one of the factions engaged in that country's civil

war. The opposing Lebanese factions are usually described as Christian and Moslem, although geographical, ethnic, socio-economic and political factors underlie the clash between Lebanese Christians and Moslems more than strictly religious issues.


In the New York firebombing, which followed a similar failed attempt the previous day, an anonymous telephone caller told Associated Press that it was the work of "Thunder of Zion," a faction of the militant Jewish Defense League. The caller said that "Soviet blood will flow on New York streets" if "all Soviet Jews oppressed in the Soviet Union" are not released immediately.

THE DIVERSITY of the terrorist incidents served as a reminder of the worldwide turmoil today and the many efforts by factional groups to reach their goal by the path of violence.

Such violence was strongly condemned by Pope John Paul II during his 1979 visit to Ireland, when he declared that Christianity forbids seeking solutions to injustices "by the ways of hatred, by the murdering of defenseless people, by the methods of terrorism."

"I proclaim with the conviction of my faith in Christ . . . that violence is evil, that violence is unacceptable as a solution to problems, that violence is unworthy of man," he said on a hillside in Drogheda, near the border of strife-torn Northern Ireland.

"On my knees I beg you to turn away from the paths of violence and to return to the ways of peace . . . You may claim to seek justice. I too believe in justice and seek justice," he said. "But violence only delays the day of justice. Violence destroys the work of justice."



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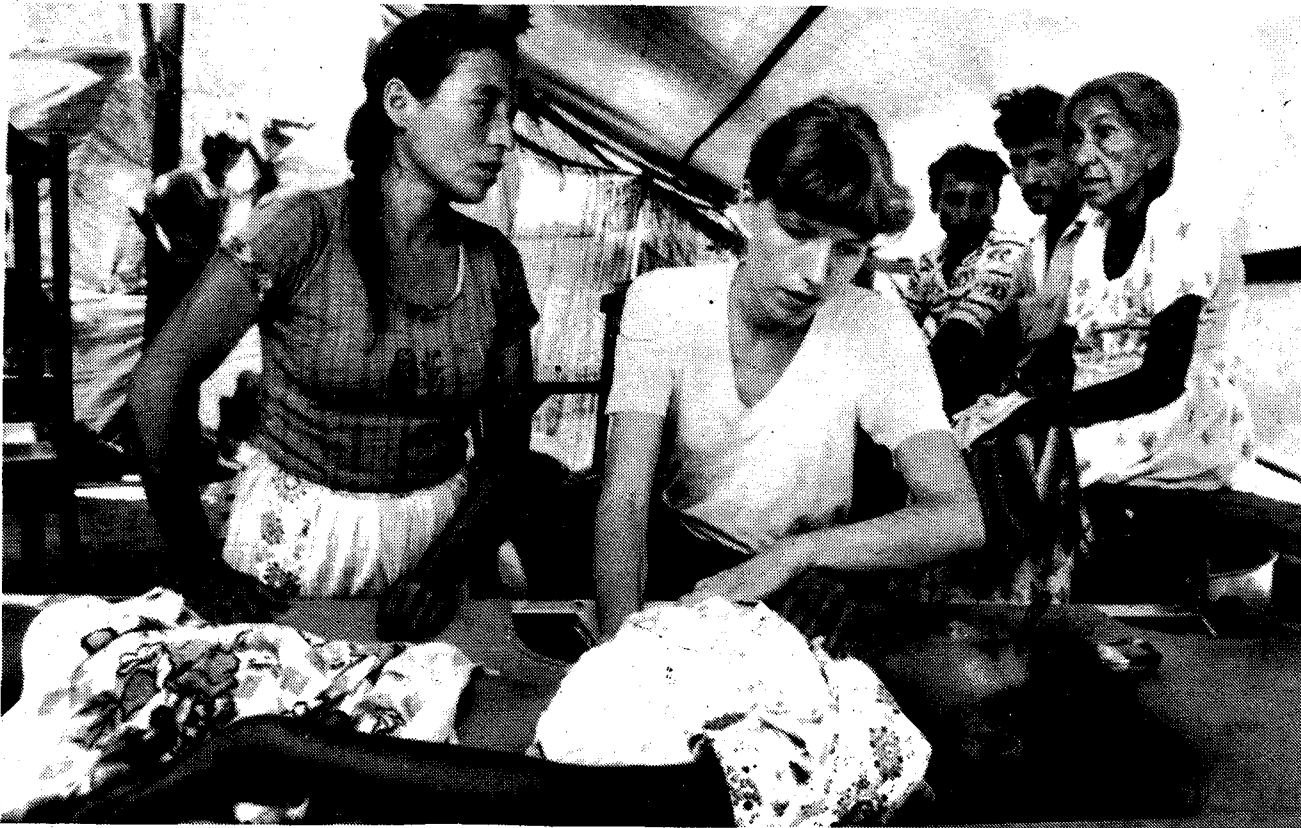
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A baby rests in a make-shift hammock outside one of the tents in the La Virtud refugee camp near the El Salvador-Honduras border. The camp, the largest of the Salvadoran refugee camps in Honduras and typical of other camps, has virtually no furniture, few cooking utensils or other basic needs. (NC Photo from KNA).



Dr. Annette Wenzel of West Germany checks a patient in the hospital tent at a camp for Salvadoran refugees in Honduras. Medicines, equipment and other supplies are short in the camps despite nearly

\$1.6 million in aid from Austria, West Germany and Switzerland. Catholic Relief Services this year has sent an additional \$90,000 in aid to Central America. (NC Photo from KNA).



A man prays for a member of his family who died in a tent camp for Salvadoran refugees just across the Honduran border. Life in the camps is hard and food and medicine are in short supply. The U.N. estimates 350,000 people have fled El Salvador with more than 70,000 of them in Honduras. (NC Photo from KNA).

France, Mexico add to controversy over El Salvador

By recognizing El Salvador's guerrilla-led opposition as "a representative political force" which must be involved in negotiations to determine the country's future, France and Mexico have added more controversy to the already complex situation in the Central American nation.

The recognition by major U.S. allies gives an important international boost to the Salvadoran guerrillas, and the call for negotiations goes counter to the Salvadoran government's plan for holding elections without prior negotiations as the first step in politically reconstructing the country.

EL SALVADOR'S civilian-military junta sent protest notes to Mexico and France. A spokesman for the U.S. government, which strongly backs the junta, immediately called the French-Mexican statement "unhelpful" for U.S. efforts to build support for the Salvadoran government and its efforts to press opposition forces to agree to elections under junta auspices.

France and Mexico said that they recognize "that the alliance of the Farabundo Marti National Liberation Front (FMLN) and the Democratic Revolutionary Front (FDR) constitutes a representative political force which is ready to assume its obligations and exercise its rights."

The FMLN (after its Spanish initials) represents five guerrilla groups. The FDR (after its Spanish initials) is a coalition of a dozen non-Marxist opposition parties.

THE FRENCH-MEXICAN statement mentions "the suffering of the people of El Salvador, and the threat to the stability and peace" of Central America caused by the fighting.

The country needs "a fundamental

change in the social, economic and political areas," added the statement.

More than 26,000 non-combatants have died in two years during the fighting. Human rights groups such as the legal aid office of the Archdiocese of San Salvador, El Salvador, list government forces and pro-government paramilitary squads as being responsible for most of the deaths. Guerrillas have also taken responsibility for mass execution of people they regard as informers of civilians working for the military.

The Reagan administration has contended that arms from communist-ruled countries, notably Cuba and the Soviet Union, are supplying the guerrillas in what the U.S. government has called a prime example of communist subversion of a foreign government.

On Sept. 2 nine Latin American countries sent a joint protest note to Mexico and France. The two countries were accused of deciding to "interfere in the internal affairs of El Salvador" by taking a position "tending to favor one of the subversive extremes" engaged in "armed struggle for the conquest of the government."

The nine protesting countries are Argentina, Bolivia, Colombia, Chile, Guatemala, Honduras, Dominican Republic, Paraguay and Venezuela.

The Salvadoran junta promised elections in 1982. Opposition leaders oppose elections saying the civil war and its climate of terror are not conducive to a free vote. Also, FMLN has vowed to overthrow the junta.

Prior to the French-Mexican statement, the junta had rejected several international efforts to mediate between it and the opposition, saying they favored the left.

Nativity dedicates new parish hall

It must have seemed a long time ago to Nativity parishioners since the parish worshipped in a "tent" church in Hollywood Hills.

BUT THEY never forgot their first pastor, Father Hugh J. Flynn, who saw the church through this pioneering period of spiritual growth, and this Sunday they dedicated a new parish family center in his name.

The Father Hugh J. Flynn Parish Family Center, dedicated nearly 21 years after Nativity's first pastor was

appointed, is a modern, two story structure containing junior high school and Kindergarten classrooms, offices for family counseling and evangelization, and a CCD audio-visual hall.

ARCHBISHOP EDWARD A. McCarthy congratulated the parish at a Mass before the blessing ceremony on their commitment to the family and their recognition of the work of their earliest pastor.



Archbishop McCarthy blesses Nativity's new parish hall.

The great food giveaway

What do you do with 285 cases of gourmet fish dinners, 700 cases of health fruit juice, and 700 cases of frozen potatoes?

If you're the Daily Bread Community Food bank, with no permanent storage facilities, the answer is simple: take the food to a central location and give it away as fast as you can before it thaws.

THAT'S EXACTLY what happened Thursday afternoon when representatives from 16 charitable organizations including a total of 65 individual day care centers came to collect the food unloaded from a Daily Bread truck at the Golden Glades interchange.

The newly formed food bank with interim headquarters at 2851 Stirling Rd.

in Fort Lauderdale (961-7777) has been unable to find a warehouse (a prospective donor of storage facilities recently changed his mind) and so has been forced to turn away trailer loads of food. Warehouse or storage space is still sorely needed.

THE NON-SECTARIAN, volunteer organization has been receiving food that was test marketed in our area but did not sell and storing it in the limited space that was donated to them.

Daily Bread, like all food banks, is benefiting from a law that allows donors to deduct not only the cost of the food but also one half of the potential profits from their tax returns.



Above and left, members of the Daily Bread Community Food Bank distribute cases of donated goods to representatives of volunteer agencies.

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NCCJ Forum set for Sept. 26

The role of the religious community in Broward County will be the topic at the second NCCJ Forum to be held Tuesday, September 22, 12:00 noon at Gibby's Restaurant, 2900 N.E. 17th Terrace, Fort Lauderdale.

The moderator will be Rev. Thomas Wisniewski, associate pastor of St. Anthony's Catholic Church and the speakers will be Rev. William V. Ring, president of the Greater Fort Lauderdale Ministerial Association; pastor of First Congregational Church, United Church of Christ; Chairman of the National Conference of Christians and Jews Clergy Dialogue and Rabbi Sheldon J. Harr, president of the North Broward Rabbinical Association and rabbi of Temple Kol Ami, Plantation.

Rev. Ring and Rabbi Harr's presentations will deal with intergroup relations in Broward County; social concerns of Broward County and the role of the religious community in addressing these concerns.

Following the presentations there will be an opportunity for those in attendance to ask questions and express viewpoints. George Sullivan, Vice

President of the Southeastern Division of Florida Power and Light and a member of the NCCJ ad hoc Board of Directors, will chair the FORUM Forum.

In an effort to gain a deeper understanding of current community issues and to develop a more informed public opinion, the Broward County Chapter of the National Conference of Christians and Jews initiated the NCCJ Forum, an ongoing series to which the community is invited to hear speakers address topics of concern and interest.

The National Conference of Christians and Jews is a human relations and civic organization engaged in a nationwide program of intergroup education to eliminate bigotry and prejudice and to build better relationships between all groups. It enlists people of all backgrounds who, without compromise of conscience or of their distinctive and important religious identities, work together to build better community relations.

The cost of the luncheon is \$7.00. Those wishing to make reservations may call the NCCJ (739-6225).

Lawyers to hear noted priest

Father Virgil C. Blum, S.J., founder and president of the Catholic League for Religious and Civil Rights, will speak at the First Annual Meeting and Dinner of the Guild of Catholic Lawyers of Palm Beach and Martin Counties, Friday, September 18, at the Ramada Inn, 1800 Palm Beach Lakes Blvd., West Palm Beach.

Father Blum, professor emeritus of political science at Marquette University with a doctoral degree from St. Louis University, will address the league's efforts throughout the country on behalf of Catholics who are discriminated against in their employment or through the media, and in seeking to bring about tuition tax

credit to families who send their children to parochial schools.

Special guest for the affair will be Archbishop Edward A. McCarthy, Archbishop of Miami.

Only a limited number of tickets are available. No tickets will be sold at the door. The public is invited. Make checks payable to the Guild of Catholic Lawyers of Palm Beach County, Inc., and send to James G. Pressly, Jr., Esq., membership chairman, P.O. Box 71, Palm Beach, Florida 33480, 655-1980. Reservations must be prepaid before September 14, 1981.

The purpose of the guild is to aid their members in understanding and applying the precepts of Catholicism in the daily practice of law.

Eucharistic Ministers training

The fall schedule of training days for prospective Special ministers of the Eucharist is as follows:

Saturday, Sept. 19 - 10:00 A.M. - 3:00 P.M. - Church of the Little Flower, 1270 Anastasia Ave., Coral Gables, Fl.

Saturday, Sept. 26, 10:00 A.M. - 3:00 P.M. Spanish Only) - St. Michael the Archangel, 2987 W. Flagler St., Miami, Fl.

Saturday, Oct. 3, 10:00 A.M. - 3:00 P.M. - St. Maurice, 2851 Stirling Rd., Ft. Lauderdale, Fl.

Saturday, Oct. 31 - 10:00 A.M. - 3:00 P.M. - St. Mark, 620 N.E. 7th Ave., Boynton Beach, Fl.

Fee for each training session is \$4.00, which includes lunch.

Pastors wishing to send people to these training days should write a letter or recommendation to the Office of Worship and Spiritual Life (Rev. James F. Fetscher, Director), Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138; besides the recommendation of his people the letter should include check for payment of fees (made out to the Archdiocese of Miami, please), and should specify which Training Day they will be attending. Letters should be received by the Office no later than the Wednesday before the date you have specified.

For further information call the Office of Worship and Spiritual Life, 757-6241, Ext. 241.

Skate-a-Thon

Miami Right to Life announces a pro-life Skate-a-thon to be held Sept. 20th from 5:30 to 7 p.m. at the Midway Skating Center, 190 N.W. 73 Ave., Miami. Tickets are \$3 and will be sold at the door. For tickets in advance call Bill Divine at 233-1622.

Third Order Carmelites

The Third Order of Carmelites will meet on Sept. 20, at 1:30 p.m., in the Library of St. John of Arc Church, Boca Raton. For information please call Rita Ryan, 395-8122 or Joan Hoffman, 392-1950.

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Secular Franciscans meet

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, September 20, 1981, at St. Francis de Sales Church, 600 Lenx Avenue, Miami Beach, Florida, for the Rosary of the Seven Joys of Our Lady. Formation instructions will be given at 1 p.m. and the regular meeting will be at 2 p.m. in the Church Hall.

Marion Tower Card Party

Marion Towers, 17505 Bay Rd., Miami Beach, is having a Card Party/Dessert on Thursday, Sept. 17, at 11:30 a.m. All are welcome, for reservations please call Mona Finn at 931-7434.

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Thanks to St. Jude for favors granted. Publication promised. L.B.

My thanks to Our Lady of Carmel for favor granted. Publication promised. Helen O'Keefe.

Thanks to St. Jude for prayers answered. Publication promised. L.C.

Thanks to St. Jude for prayers answered. Publication promised. F.R.

5A-NOVENAS

Thanks to Blessed Mother, St. Anthony, Padre Pio and Mother Theclamerlo for prayer answered. F.R.

Thanks to St. Jude for prayers answered. Publication promised. M.C.

Thanks to St. Jude for prayers answered. Publication Promised. R.P.F.

Thanksgiving Novena To St. Jude
Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Helen O'Keefe.

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Discoverers of the ordinary

By Dolores Leckey

A serious bout with rheumatic fever when I was a young mother forced me to look at life from a new perspective.

With two small babies, my husband and I recently had moved to Washington, D.C. We knew very few people.

Weakened by illness, I was forced to give up the illusion that I was in control of everything in my life. I learned the utter necessity of depending upon other people, especially my husband, Tom.

During that time, the absence of close friends heightened for me the power of my marriage. I was forced to believe Tom, to trust his word that we could come through all right.

BUT MY MOST VIVID awareness of that period had to do with ordinary life. The disease made it impossible for me to perform simple tasks like opening a refrigerator or lifting a baby without great effort.

Gradually I began to see the meaning of these small actions, an awareness that grew into wonder. Sometimes the same actions led to different reactions. Why? I came to understand that the difference lay in how I regarded my activities: In what the spiritual masters might have called my disposition.

This awareness of the ordinary was like being presented with a fact for the first time: that God is inexorably at the center of life, that God permeates every thought and activity. I found I wanted to discover how to be a person of prayer.

Two other discoveries followed. First, that needed to reflect, to look inward. Like others, I needed to take the time to allow the inner life of events and relationships, ambitions, disappointments and delights to become clear to me.

Second, I discovered how true it is that no one lives his or her life alone. In the words of the poet John Donne, "No man is an island."

IN THIS AGE of unbounded technical feats, when human life can grow in a laboratory, when the annihilation of all life as we know it is a real and ever present possibility, thoughtful women and men are choosing once again to follow the familiar two paths of religious discovery:

- the path inward to the soul's center;
- and the outward path in which, joined by others, some segment of human need is served and people hear from each other about the meaning of belief.

There is a line of Christians stretching through history. It is a line of people who ask: "Who am I? What meaning does my life in this time and this place possess? What influence does Jesus have on my decisions or my view of the world?"

To deal honestly and fearlessly with such questions is to embark on endless discovery, as history shows.

I have discovered that the Old and New Testaments are full of stories about men and women who made discoveries similar to mine during my illness. The stories of Abraham, Isaac, Moses and

their families are stories of intriguing relationships and conflicts. They were people caught up in the tension and excitement of probing dreams and fleshing out visions. They were people of discovery.

WE CHRISTIANS keep in our memory the apostles, the martyrs, the saints who lived before us. We are in communion with them, with their discoveries and their remembering of how and why they chose this way.

When we say our creed, what are we doing but telling the story of our Christian origins, a story that incorporates the faith and experience of the communities closest to the beginning of the Christian story? They tell us what they know: that the mystery at the heart of the world is a creative God; that a man lived among us, Jesus by name, whom they came to recognize as coming from this god.

The facts of Jesus' life are sparsely stated in the creed. He was born of a virgin. He suffered a cruel death. But death could not hold him. God raised him again to life. Now he is with the Creator, but he will return. The church continues his life and his ministry. His experience of life, death and new life released God's Holy Spirit over all the earth, renewing every age.

Moreover, the creed states, sins can be forgiven and life never ends.

The creed reads like a simple statement of fact, and so it is. But it changed the lives of countless men and women who in turn changed the course of civilization.

By Father John J. Castelot

Without faith, Jesus remains a mystery. Seeing Jesus is not enough. For the disciple, there is no Jesus without faith and faith dawned with the events surrounding the cross and resurrection.

Mark could have said that in his Gospel just as bluntly as I do here, but he chose a much more effective method. He dramatized it in the lives of Jesus' closest disciples.

Just as Mark painted a portrait of Jesus, he painted a portrait of the disciples.

MARK USED rather heavy brush strokes and the result was hardly flattering to the first followers of Jesus. But Mark was more of a theologian than a historian and he used this technique to make a powerful statement about Christian discipleship.

While the main characters in the portrait are the Twelve, others enter the picture too. Early in the Gospel, Mark tells how the family of Jesus acted when the report reached them that he was so busy with the crowds he hardly had time to grab a bite to eat.

The family "came to take charge of Jesus, saying, 'He is out of his mind.'" At the same time, Mark says, some adversaries of Jesus who had arrived from Jerusalem asserted, "He is possessed by Beelzebub."

The implication is that the attitude of Jesus' family is little different from that of his adversaries.

When the family members arrive at the house where Jesus is staying, they send in the message, "Your mother and your brothers and sisters are outside asking for you."

According to Mark, Jesus then looks around at those seated before him and says: "These are my mother and my brothers. Whoever does the will of God is brother and sister and mother to me."

THE MAIN LESSON in these verses is that not even the most intimate relationship with Jesus suffices to make a person a

disciple. A disciple is one who shares Jesus' vision and devotion to the Father.

Nonetheless, in Mark's Gospel the apostle, especially Peter, get most of the attention. In his portrait, they all too often come across a dense, obtuse and completely uncomprehending. Even the most stupendous miracles leave them simply confused.

After Jesus stills the storm at sea, "a great awe overcame them . . . They kept saying to one another, 'Who can this be that the wind and the sea obey him?'"

Again, after the stories where Jesus multiplies the loaves and fishes and then walks on the water, the Gospel says: The apostles "were taken back by these happenings, for they had not understood about the loaves. On the contrary, their minds were completely closed to the meaning of the events."

Following Mark's second account of feeding the crowds, Jesus hurls an exasperated series of questions at the apostles, including:

"Do you still not see or comprehend? Are your minds completely blinded? Have you eyes but no sight? Ears but no hearing? Jesus concludes with, "Do you still not understand?"

Subsequent events showed they did not. Each prediction of the passion is followed by an event which betrays astounding incomprehension on the part of the apostles.

INTERESTINGLY, Jesus corrects them in each instance, not by making his own identity clearer, but by giving them a lesson on the demands of discipleship.

Finally, in the garden, "all deserted him and fled." Peter stayed around only long enough to deny Jesus.

All this is not intended to be a comprehensive psychological study of the disciples. Rather, Mark was making a profound theological statement:

Before the event of the death and resurrection, it is simply impossible for people to understand Jesus.

Portraits of faith

I Believe

... We Believe

Marvels

Today's amazing discoveries might make us forget the wonders of our own lives

By David Gibson

Halley's Comet will streak across our skies in 1986. When it does, the world's scientists plan to photograph it and perhaps even to collect dust from its fiery tail.

This particular comet has passed by our Earth every 76 years for centuries. The fact that today — as we approach the year 2000 — scientists may study part of its tail in a laboratory is one more sign we live in an age of discovery.

The events of this age are reported regularly in newspapers and on television screens: Corrective surgery is successfully performed on an unborn infant; Voyager II measures the distance between the planet Saturn's rings.

With some regularity, old frontiers are pushed back and we begin to look at our world in new ways. Once a man has walked on the moon, we begin to think that the moon is not far off, but close at hand. Or, having witnessed many medical breakthroughs, we may tend to think diseases of all kinds one day will be ejected altogether from human territory.

THE MARVELS of the age of discovery form a chain of big disclosures and little revelations. Humankind's path through the 20th century has been dotted with attention-capturing discoveries.

It is particularly fascinating when one of these marvels enters our own lives. This happened, in a small way, to my family recently.

My wife returned from a visit to her obstetrician's office. She was a bit less than three months pregnant. But she announced to me and our children that, with the aid of a new medical instrument, she had heard our unborn baby's heartbeat that day. I was surprised, having thought the heartbeat would be heard later with the aid of a simple stethoscope, as happened with her two earlier pregnancies.

A FRONTIER had been pushed back in the obstetrician's office. It was a pleasant surprise, for it is a wondrous moment when a baby's heartbeat is heard for the first time. But it was helpful too, enabling our daughters to realize how alive their awaited brother or sister already was.

Of course, the signposts in the age of discovery are not always clear. Nor are they always helpful. Some discoveries hardly appear to represent progress. Occasionally, a new development induces fear, as happened with the advent of nuclear armaments.

In the age of discovery, we are often a bit like our ancestors, learning for the first time the world is not flat. We're amazed.



But we are different from our ancestors too. We become accustomed to discoveries. Perhaps we take it all for granted.

THE RISK in an age of discovery is to think the world of wonders and marvels is a world produced by others, by the professional scientists and engineers and other sorts of modern-day explorers who work full time at it.

We take a risk if we define the word

"discovery" too narrowly. We risk not being able to recognize or identify the wonders and marvels that are part of our own lives - or that could be. We may even, in a subtle way, put ourselves down, minimizing the importance of our personal journeys in life, of our own discoveries.

It is marvelous to hear a baby's heartbeat in the womb. But what is really wondrous is what this baby's journey

in life is going to mean.

It will be amazing if dust is brought back to a laboratory from the tail of Halley's Comet. Apparently this could aid scientists in their study of the solar system.

But will that be any more amazing than the discovery of a path to happiness or the disclosure of the depths of your best friend's faith?

GANGS

Priest's documentary exposes gang violence in Los Angeles

By Al Antczak

LOS ANGELES (NC) — "Streets of Anger, Streets of Hope," a TV documentary, is the result of Jesuit Father Terrance Sweeney's pastoral experience with the tragedy of East Los Angeles' youth gangs.

The documentary is based on the book he wrote on the gang problem. It was aired in Los Angeles July 11 and may be distributed nationally, according to Father Sweeney.

Father Sweeney's experience with gangs started several years ago. After he was ordained in 1971 by Auxiliary Bishop Juan Arzube of Los Angeles, the bishop suggested he spend the summer in a rough part of town, his parish in East Los Angeles, the 36-year-old priest said in an interview.

SPENDING the summer of 1974 at St. Alphonsus Parish, "a few things related to gangs happened there, but they didn't affect me immediately," he recalled. The next year he wrote a script based on East Los Angeles for an episode of the TV program "Barnaby Jones."

"I was introduced to several gang members," said Father Sweeney. "I talked to one man 21 years old, who had been in jail for three years. He told me how 15 of his friends had been killed. They were killed because they had walked into another gang's neighborhood, said the priest.

Father Sweeney, who is from the Los Angeles area, realized that the gang situation was complex. "A screenplay doesn't give you enough hard data.

"I decided I'd step out of my normal medium and write a book," he said. "I wanted to convey in a book some of the emotional impact, the futility and anger I had felt.

"I interviewed kids and the parents of kids who had been killed. I interviewed sheriff's deputies and gang street workers.

FATHER SWEENEY said he also looked for social and economic data. During his two years of research he discovered Ron Bloomberg, who had helped to design Philadelphia's crisis intervention program. Father Sweeney said he was impressed by that city's practical plan "to keep kids from killing and stabbing each other."

By this time he was convinced that stopping the rapidly intensifying violence was the first priority, before dealing with social and economic matters.

Father Sweeney consulted Cardinal Timothy Manning of Los Angeles and Bishop Arzube, who urged him to write and produce a documentary on the gangs.

Filming began in June 1980 and continued until January 1981.



Fr. Sweeney pictured with some of the Los Angeles street gang members who appeared in his documentary, "Streets of Anger, Streets of Hope."

The documentary deals with youths whose lives have been affected by street gangs and the social and economic causes of gangs. The last part of the program deals with solutions.

"GANG MEMBERS, the church, business and government must all act responsibly to achieve a solution," Father Sweeney said.

There were obstacles in making the documentary. Individual subculture is very inward and secretive, he explained. Individual gang members were reluctant to appear, fearing for

their reputation and safety in the community.

Father Sweeney said most of the motivation for getting into gangs is positive — friendship and loyalty. Only six percent of young people in East Los Angeles are involved, but "every major ethnic group has had gangs," he said. "Gangs have been part of American society for 200 years. But gangs seem to be becoming more and more violent.

"A solution will take a long time," he said, "and it will require much work by the church."

the Saints *by Luke*

ST. ROBERT BELLARMINE



ROBERT WAS BORN IN ITALY IN 1542. HE BEGAN HIS NOVITIATE IN THE SOCIETY OF JESUS. ILL HEALTH WAS HIS CROSS ALL DURING HIS LIFE. AFTER HIS ORDINATION, ROBERT BECAME THE GREAT DEFENDER OF THE CHURCH AGAINST THE FOLLOWERS OF THE PROTESTANT REFORMATION. HE REVISED THE LATIN BIBLE AS WE HAVE IT TODAY AND WROTE THE PREFACE FOR IT. HE WAS MADE RECTOR OF THE JESUIT COLLEGE, PROVINCIAL OF HIS ORDER IN NAPLES AND THEOLOGIAN TO CLEMENT VIII. HE WROTE TWO FAMOUS CATECHISMS. THE POPE NOMINATED HIM A CARDINAL BECAUSE HE SAID, "HE HAD NOT HIS EQUAL FOR LEARNING."

APPOINTED ARCHBISHOP OF CAPUA, HE LAID ASIDE HIS BOOKS AND BEGAN PREACHING, TEACHING CATECHISM TO THE CHILDREN, VISITING THE SICK, AND HELPING THE POOR. BUT THREE YEARS LATER POPE PAUL V INSISTED ON HAVING CARDINAL BELLARMINE AT HIS SIDE. FROM THEN ON HE WAS HEAD OF THE VATICAN LIBRARY. AS A MEMBER OF ALMOST EVERY CONGREGATION, HE TOOK AN IMPORTANT PART IN THE AFFAIRS OF THE HOLY SEE.

HE DIED AT 79 IN 1621. IN 1931 PIUS XI DECLARED HIM A DOCTOR OF THE CHURCH. HIS FEAST IS SEPT. 17.

It's a big church

By Hilda Young

To many people, Catholics are a homogeneous group — a myth we Catholics know all too well to be just that, myth.

But to illustrate the religious differences among Catholics, let me share with you a short list I have compiled comparing two parishes — St. Naugahide's and St. All Saints.

THE KISS of peace at St. Naugahide's is that portion of the Mass lasting about 15 minutes during which everyone leaves their pews and hugs everyone else in the church at least once.

But when asked about the kiss of peace at St. All Saints, parishioners whistle a few bars from a World War I tune and ask, "Was That It?"

At St. Naugahide's they boycott Campbell Soup. At St. All Saints they own stock in it.

At St. All Saints, St. Francis is an animal lover. At St. Naugahide's he's an environmentalist.

At St. All Saints, tradition means first Fridays, holy hours, scapulars and pinning a napkin on your head if you forget your scarf.

At St. Naugahide's, tradition is having the parish picnic during the same month three years in a row.

AT ST. ALL SAINTS, tithing means giving a specific portion of your income to the church after you have figured in the itemized deductions, from form A, set aside non-taxable income, and deleted the money you're sending to your Keogh account.

At St. Naugahide's, tithing is the way a person from North Carolina explains the appearance of a baby's new teeth.

At St. All Saints they worship the Father, the Son and Holy Spirit. At St. Naugahide's they worship the creator of us all, Jesus our brother, and Paraclete.

It's a big church.



El pueblo fiel despidió al Santísima Virgen a salir de la Ermita, llevada en hombros por sus devotos, hacia el yate del Dr. Borges "Ultraya III" para cruzar la Bahía Biscayne hacia el Marine Stadium.



El Arzobispo McCarthy fué recibido con una gran ovación a su llegada al Marine Stadium. Cuando habló a los fieles, durante la Misa, les pidió poner su fé al servicio de la evangelización y ellos aceptaron con largos aplausos.



La imagen de la Virgen de la Caridad del Cobre, terminada la Santa Misa, es cargada por seis hombres representando las provincias de Cuba para llevarla nuevamente a la Ermita. Los fieles se apiñan alrededor tratando de alcanzarla con sus dedos.

"Qué ironía, huir del ateísmo y no profesar la Fe"

Mensaje del Arzobispo McCarthy en el Marine Stadium

Mis queridos hermanos:

Quiero saludarles con cariño al reunirnos esta noche nosotros, los hijos de Nuestra Señora de la Caridad, para honrarla gozosos en su día de fiesta y para ampararnos bajo su manto protector.

La música esta noche ha sido increíblemente bella y alentadora. Esta ocasión es especialmente feliz porque celebramos el vigésimo aniversario de la llegada de la imagen de la Virgen de la Caridad a nuestra comunidad. Y aún más importante, porque tenemos nuevamente la oportunidad de renovar nuestro compromiso como hijos de María, tanto los que llevamos tiempo aquí como los nuevos arribados a esta nación, que no perdieron la devoción a la Santa Virgen que sostuvo y enriqueció la fé de sus antepasados.

Al dar la bienvenida de nuevo a Nuestra Señora de la Caridad a nuestra comunidad, también con cariño damos la bienvenida a los fieles devotos de Nuestra Señora, los profetas de la Fé que han venido a Miami.

Esta es una oportunidad al mismo tiempo para que todos nuestros hispanos renueven su expresión de respeto y cariño a la comunidad que les ha dado la bienvenida. Esta es una oportunidad para todos nosotros, los hijos de María, para expresar nuestra caridad el uno por el otro y nuestro compromiso mutuo de convivir en la paz y el amor de Cristo.

"Como discípulos de Cristo todos estamos llamados a amar al Señor con todo nuestro corazón, con toda nuestra alma, con toda nuestra fuerza" (Mateo 22-37). Nuestra fé no se dirige solamente al intelecto, sino que también penetra el prisma de nuestras vidas; nuestra mente pero, tan importante, también nuestro corazón.

Nuestra Santa Madre es la mejor maestra de la caridad cristiana. Como una vez dijo monseñor Boza Masvidal, celebramos esta fiesta de Nuestra Señora de la Caridad comprendiendo la virtud de la caridad cristiana en su totalidad. María, la Madre de la Caridad, representa para nosotros valores humanos, valores cristianos y valores patrios... en la verdadera devoción a Nuestra Señora de la Caridad, encontramos un ejemplo de femineidad junto a la más exquisita ternura. Esta es la virtud de la que habla el Evangelio cuando se refiere al papel que desarrollan las mujeres ejemplares. En la Virgen también los hombres pueden encontrar la fuente de respeto por la mujer, en la que pueden ver el reflejo de la pureza y la belleza de María y encontrar el concepto puro del amor en su calidad más exaltada, en el que los instintos fundamentales no dominan sino se subliman, haciéndolo aún más humano.

Es importante que mantengamos siempre conciencia del pasado, nuestro amor y respeto por el dón de la fé católica que traemos de nuestras patrias. Sin embargo, sé que estarán de acuerdo conmigo en que tenemos que vivir en el presente. Es sumamente importante que inculquemos los dones de nuestras culturas para santificar nuestras vidas diarias y nuestro nuevo ambiente.

Que ironía sería si uno que huyó de su país para poder profesar su fé, ahora que es libre no fuera a Misa, no practicara su fé y no se matuviera fiel a la iglesia católica, que es parte tan integral de su cultura. Que ironía sería si uno que huyó de su país en protesta contra el ateísmo no se comprometiera a colaborar con sus hermanos para crear una comunidad donde Dios sea alabado y sus leyes

obedecidas.

En la Arquidiócesis en estos momentos estamos haciendo una llamada especial a todo hombre, mujer y niño, de todas las nacionalidades, a vivir la enseñanza de Jesucristo más fervientemente. Estamos tratando de fortalecer la vida familiar, de renovar la vida de la parroquia, de los movimientos y organizaciones católicas.

Estamos tratando de profundizar nuestra fé, nuestra vida de oración, y tratando de intensificar nuestra vida de caridad, de justicia y de paz. Queremos compartir nuestras vidas en Jesucristo y Nuestra Señora de la Caridad con esos que se han alejado de la fé o que no tienen fé. Este compartir de nuestra fé se llama evangelización.

Especialmente le quiero pedir esta noche a nuestra comunidad hispana, que comprende la mitad de la arquidiócesis de Miami, a que aporten las riquezas de su cultura, con la ayuda de nuestra Madre Celestial, a este programa para así servir a todos los fieles de la Arquidiócesis, pero especialmente a los de habla hispana. Les pido que demuestren su lealtad a Nuestra Señora de la Caridad del Cobre brindando sus servicios para intensificar la vida de fé en esta nueva comunidad. Les pido que tomen parte más activa en sus parroquias y organizaciones religiosas. Acudo a ustedes especialmente porque han sufrido tanto por permanecer fieles a la Fé. Les pido que aporten a este gran movimiento de evangelización lo que puedan, según sus propias culturas, para vivificar el compromiso a la fé, la oración y la caridad. Les hago una llamada especial para que se unan a este gran movimiento y compartan su preciosa fé con aquellos desafortunados que todavía no conocen a

Jesucristo y a Nuestra Santa Madre de la Caridad.

Les pido a todos de una manera muy especial que vivan día a día el Evangelio de Nuestro Señor pero, especialmente, la virtud de la reconciliación. En el primer año de nuestro programa de evangelización nos concentramos en la familia. Este año el énfasis está en esa familia más grande que es la familia parroquial. No puede haber verdadera comunicación ni desarrollo, ni en nuestras propias familias ni en la parroquia, sin el dón de la reconciliación. Durante nuestro peregrinaje de fé, muchas veces nos sentimos muy cerca de Dios. Sin embargo, otras veces no alcanzamos la meta a la que nos llama nuestra vocación — eso es, servir y amar a Dios haciendo su voluntad. Y por las veces cuando no somos lo que debemos ser necesitamos reconciliarnos con él quien provee todo bien y con nuestros hermanos, en la comunidad. Pidámosle a nuestro Padre Celestial, por la intercesión de Nuestra Señora de la Caridad del Cobre, que podamos en verdad convertirnos en una familia de muchas naciones e idiomas, pero antes que nada una familia unida en Su servicio.

¡Oh, Dios Todopoderoso! Nos regocijamos en la protección de María. Que sus oraciones nos amparen de todo mal aquí en la tierra y nos lleven al gozo eterno en el cielo. Nuestras almas proclaman la maravilla del Señor y nuestro espíritu se regocija en Dios nuestro Salvador porque él ha mirado la humildad de María, su sierva. Por eso todas las generaciones la llamarán bienaventurada, porque ha hecho en ella maravillas el Poderoso.

Amen.

¡Que el señor los bendiga!

Los Dolores de la Santísima Virgen

Septiembre 15

El santoral del mes de Septiembre está cargado de conmemoraciones de vidas heroicas: mártires, papas, obispos, doctores de la Iglesia, etc., todas dignas de conocerse por cuánto tienen de inspiradora enseñanza. Pero entre estas festividades se destacan tres de gran importancia y que sin embargo, fuera de los sacerdotes que celebran la Liturgia del día, muy contados son los fieles que las recuerden.

La primera es el Nacimiento de Nuestra Señora, cuya festividad se celebró el 8 del mes. Este día es de gran significación para los cubanos desde que el Papa Benito XV declaró a la Virgen de la Caridad patrona de Cuba en el año 1915, a petición de los veteranos de la guerra de independencia. Pero, cuántos cubanos se acuerdan de la Natividad, no lo sabemos.

La segunda fiesta es la de la Exaltación de la Santa Cruz el 14 de Septiembre; fiesta muy antigua en la Iglesia y que recuerda el rescate de la Cruz del Señor, llevada por los persas a su país a consecuencia de una vic-



toria bélica y que restituyeron en el año 614 al ser derrotados, en otra contienda, por el emperador Heraclio.

Stabat Mater Dolorosa

(De Jacopone de Todi)

La Madre Dolorosa estaba junto a la cruz y lloraba mientras el Hijo pendía. Cuya alma triste y llorosa, traspasada y dolorosa, fiero cuchillo tenía

¡Oh, cuán triste y afligida se vió la madre escogida! De tantos tormentos llena, cuando triste contemplaba y dolorosa miraba del Hijo amado la pena.

Y ¿que hombre no llorara si a la madre contemplara, de Cristo en tanto dolor? Y ¿quien no se entristeciera, piadosa madre, si os viera sujeta a tanto rigor?

Por los pecados del mundo en tormento tan profundo vió a Jesús la dulce madre; muriendo el Hijo amado que rindió, desamparado, el espíritu a su Padre.

¡Oh, Madre, fuente de amor, hazme sentir tu dolor para que llore contigo! Y que por mi Cristo amado mi corazón abrasado mas viva en El que conmigo.

Y para que a amarte me anime, en mi corazón imprime las llagas que tuvo en sí. Y de tu Hijo, Señora, divide conmigo ahora las que padeció por mí.

La tercera festividad está muy unida a la Cruz de Cristo pues conmemora los dolores que sufrió su Santa Madre durante la Pasión salvadora. Los Dolores de la Santísima Virgen.

Esta fiesta comenzó como devoción popular muy temprano en la historia de la iglesia, especialmente en el lejano oriente, recordando los fieles la participación de María en la Pasión de su Hijo. En el siglo XI ya era objeto de devoción privada y el año 1306 apareció el poema "Stabat Mater Dolorosa", que se atribuye a Jacopone de Todi, incorporado en la Misa del día; cuya belleza pueden disfrutar los lectores leyéndolo en esta página.

En el siglo XVI los servitas ya celebraban esta fiesta con gran solemnidad. Extendida la fiesta a la iglesia universal por el Papa Pío VII en 1814, su fecha fué fijada para el 15 de Septiembre por Su santidad Pío X el año 1912.

La celebración litúrgica resalta el amor que la llevó a tomar tan íntima parte en la Pasión Redentora de su Hijo, quien a Su vez nos regala a Su madre como Madre nuestra haciéndonos hijos suyos.

Virgen de vírgenes santas, llore yo con ansias tantas que el tanto dulce me sea; que por Su pasión y muerte tenga mi alma la suerte que siempre sus penas vea.

Haz que su cruz me enamore, y que en ella viva y more de mi fe y amor indicio. Para que me inflame y encienda y contigo me defienda en el día de mi juicio.

Haz que de Cristo la muerte, me dé, en trance tan fuerte, la palma de la victoria. Y ya mi cuerpo en calma lleva tu, Madre, mi alma a gozar Su eterna gloria.

Banquete Anual de Antiguos alumnos de La Salle

La directiva de la Asociación de Antiguos Alumnos de La Salle, se place en anunciar que el banquete Anual de la Confraternidad de los Antiguos Alumnos de La Salle de Cuba, tendrá lugar en el Hotel Four Ambassadors, el sábado 26 de Septiembre de 1981, comenzando a las 7:30 P.M.

El sábado por la mañana, a las 11:00 A.M., Mons. Agustín Román, celebrará una Misa de acción de gracias, en la Ermita de la Caridad. El acto por la noche será con el conjunto Universal.

Para esta ocasión visitará Miami el Hermano Manuel Olive, F.S.C. Asesor Mundial de los Antiguos Alumnos de La Salle. El Hermano Olive de procedencia catalana, viene directamente desde Roma, para visitar a los Antiguos Alumnos de La Salle, localizados en Miami. Entre los invitados al acto, se encuentra el Hno. Bernardo Agustín, quien fuera Prefecto de La Salle del Vedado, en los 50.

Función de cine mensual en San Juan Bosco

La función mensual de cine que presenta el Grupo de Matrimonios de la parroquia de San Juan Bosco será el próximo sábado 12 de Septiembre a las 8 de la noche.

En esta ocasión se ofrecerá la película "Virgen de Guadalupe", la hermosa historia de las apariciones de la Madre de Dios al indio Juan Diego. Un gran mensaje religioso para todos los cristianos.

El grupo de Matrimonios de San Juan Bosco tiene el propósito de enseñar a apreciar el buen cine, por medio de películas artística y moralmente excelentes. La donación es solo \$1.00 por adulto y gratis para los niños que vayan con sus padres o familiares.

Una gran idea esta de la comunidad de San Juan Bosco.

En Miami Reunión anual de Asoc. de Sacerdotes Exilados

La Asociación de Sacerdotes Cubanos en la Diáspora ha escogido a Miami para su reunión anual que habrá de celebrarse los días 15, 16 y 17 de Septiembre próximos. (La Asociación tiene mucho interés en que se entienda que "sacerdotes cubanos" se refiere a todos los sacerdotes y religiosos por nacimiento o por afecto a Cuba).

Esta importantísima reunión tendrá lugar en la Ermita de Ntra. Sra. de la Caridad de 9 de la mañana a 5:30 de la tarde será presidida por Monseñor Agustín Román, obispo auxiliar de Miami y por Mons. Eduardo Boza Masvidal, Obispo Exilado en Venezuela.

Entre los asuntos a tratar está un informe de la actual situación de la Iglesia en Cuba y también un tema

sobre "Evangelización y Cultura Cubana." Un panel integrado por los obispos Román y Boza Masvidal y los doctores José I. Lazaga y Juan Clark tratará sobre la reciente inmigración cubana.

La Asociación invita a todos los sacerdotes, diáconos y religiosos cubanos (por nacimiento o por lazos afectivos) a asistir a la reunión, a la que vendrán sacerdotes residentes en Venezuela, Puerto Rico, Sto. Domingo y en todos los Estados Unidos.

Todo el pueblo cubano del area metropolitana de Miami está invitado a la Misa concelebrada que presidirá Mons. Boza Masvidal, predicando Mons. Román, y que está señalada para las 8 de la noche el día 16 de Septiembre en la Ermita de la Virgen de la Caridad.

Mensaje del Arzobispo sobre niños desvalidos

Queridos amigos en Cristo:

De todas las obras de caridad que realiza la Iglesia, el cuidado de los niños está entre las más importantes. La Iglesia debe continuar asumiendo esta responsabilidad porque a muchos niños no les queda otra esperanza que nuestra ayuda.

LA Arquidiócesis de Miami opera muchos programas para ayudar a niños desvalidos de seis a diecisiete años de edad.

Casi mil niños recibieron ayuda durante el año pasado. Muchos de ellos solo se mantuvieron unos días en estas instituciones antes de volver a sus familiares, pero más de cien niños se han mantenido bajo el cuidado de

nuestras casas. La única casa que muchos de estos muchachos conocen es la que ustedes mantienen con su generoso aporte a la Colecta del Buen Samaritano.

La Colecta Anual del Buen Samaritano tendrá lugar la próxima semana. Les urjo a que continúen su generoso apoyo para con estos niños que necesitan de nuestra atención especial.

Devotamente en cristo,

Edward A. McCarthy
Arzobispo de Miami

Un viaje rápido dentro del idioma español

Por Ana M. Rodriguez

El obispo auxiliar Monseñor Stan Schlarman deseaba orar con los obreros migratorios en Illinois. Mons. Jerry Hardy quería servir mejor a la creciente comunidad cubana de Atlanta. La hermana Mary Susan Sevier ansiaba poder comunicarse con los obreros migrantes del norte de Alabama. Ellos son parte del grupo de 23 personas de varias regiones de los Estados Unidos, que pasaron tres semanas (Julio 27 a Agosto 15) en el Seminario St. John Vianney de Miami, estudiando español, literalmente día y noche, en un curso intensivo de aculturación e inmersión ofrecido por el Instituto Pastoral del Sureste (SEPI). Este es el tercer curso que el SEPI ha ofrecido y con el mismo buen éxito.

"En los primeros cinco días que pasé aquí pude decir Misa y predicar en español, lo que fué una gran emoción para mí", dijo el Padre Thomas Clifford, Ministro del Campus en el Barry College de Miami. Decidió tomar el curso porque cada día llegan más estudiantes de Centro y Sur América. "Creo que puedo servirles mejor si puedo conversar con ellos en su propia lengua."

El obispo Schlarman, de la diócesis de Belleville, Ill., confiesa que por lo menos dos de sus parroquias son primordialmente mejicanas, algunos residentes allí, otros que pasan por ellas temporalmente. Tomó el curso "ante todo para poder hablar con ellos, después para rezar con ellos."

El reciente influjo de refugiados venidos vía Mariel, le hizo comprender que en la diócesis necesitaban más sacerdotes que hablaran español. En Belleville ayudaron a reasentar a cuatro cubanos, él dice que "podríamos haber ayudado a muchos más si hubieramos tenido más sacerdotes que hablen español."

Según Monseñor Hardy, Canciller de la Arquidiócesis de Atlanta, ellos tienen un programa de reasentamiento para cubanos y una grande y aun creciente población hispana. El estima que hay entre 100,000 y 200,000 hispanos en el área, sin contar los 1,800 refugiados del Mariel



Monseñor Stan Schlarman obispo de Belleville, Ill. repasa la lección.

recluidos en la Penitenciaría Federal.

"Desde el punto de vista de la evangelización, dice, tenemos la responsabilidad de hacer mucho más de lo que estamos haciendo." Y añade que ahora a todos los seminaristas de Atlanta se les enseña español.

El Rev. Sr. John Shoemaker, diácono permanente y su esposa Maggie, también vinieron de Atlanta donde él está asignado a la Penitenciaría Federal y ahora a los 1800 refugiados que hay en ella. El diácono Shoemaker dice que "si uno puede comunicarse con ellos directamente, puede empezar a ayudarles en sus necesidades."

Maggie Shoemaker confía que recién aprendido español la ayude en su ministerio facilitándole albergue y transporte a los familiares de los reclusos en su visitas a la cárcel.

"Hablado su lengua podrá saber cuáles son sus problemas y seré capaz de ayudarles mejor", dice Maggie.

El buen éxito de este curso se debe al dinamismo de su programa que es muy compacto. Las clases son diarias, de 9 a.m. a 5 p.m. pero el curso enseña algo más que el idioma, en el se familiariza a los alumnos con las diferentes tradiciones culturales de varios grupos hispanos como los cubanos, puertorriqueños y mexicanos. Por las noches toman parte activa en esas culturas visitando y disfrutando comidas típicas en los hogares hispanos de la localidad; observan películas documentales,

santos y que sus lazos familiares son mucho más fuertes.

Otro testimonio es el del Pade Peter Dora; del Tribunal de la Arquidiócesis de Atlanta, quien dice:

"La anulación de matrimonios depende en mucho de la comprensión cultural de la pareja".

Para la hermana Sevier, el curso tiene extraordinaria importancia en la evangelización de los hispanos. Ella trabaja, junto a otra hermana de su orden, con los obreros migratorios en el norte de Alabama.

El Instituto Pastoral del Sureste nació en Junio de 1979 y es la sección educativa de la Oficina del Sureste para Asuntos Hispanos de la Conferencia Nacional de Obispos Católicos, la cual aprobó su creación en Octubre de 1978. Su función es la de ayudar a aquellos que trabajan en el ministerio a los hispanos.

El Instituto está acreditado para extender grados de Bachiller y Doctorado en Ministerio Pastoral a través del

Barry College. El número de sus cursos ha crecido de tres en 1979 a 24 para el próximo 1982, todos en español.

Para más información sobre cursos y registración, los interesados deben llamar a: Instituto Pastoral del Sureste, 223-7711.

o escribir, 2900 SW 87 Ave Miami, Fla. 33165.

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Padre Alfonso Gallegos

El Reverendo Padre Alfonso Gallegos, de 50 años de edad, ha sido nombrado Obispo Auxiliar de la Diócesis de Sacramento, California: actualmente es Director de Asuntos Hispánicos de la Conferencia Católica de California.

Padre Gallegos es el primer obispo de origen hispano que ha tenido la diócesis y es miembro de la Orden de Recoletos Agustinos.

Este nombramiento del Papa hace del Padre Gallegos el decimotercer obispo hispano en los Estados Unidos.

GRAN ÉXITO EL CONGRESO EVANGELIZADOR

Hartford, Conn. (NC) — Al dirigirse a 5,000 participantes en la Celebración del Evangelio (agosto 21-23) Mons. John Whealon, arzobispo de Hartford, lamentó que si bien los católicos conservan la fe, "el problema es que no la comunican." Evangelizar es proclamar el mensaje de Cristo como valor supremo compartido con otros.

Pero un sentido de inferioridad, de autodefensa nos impidió esa comunicación ideal." Para comenzar hay 15 millones de católicos tibios, y 80 millones de norteamericanos que no van a la iglesia, señaló. A la clausura asistieron 8,000 seglares, 200 sacerdotes y 20 obispos. "El llamado a la evangelización se dirige a cada miembro bautizado de la comunidad cristiana, para que lo realice en su vida diaria en el hogar, el trabajo, el barrio," dijo Mons. Howard Hubbard, obispo de Albany. Dió tres sugerencias: una vida personal como creyente comprometido con Cristo, un profundo respeto a las personas, proponiendo, no imponiendo el mensaje, y valor para alcanzar a los apáticos, los indiferentes, los que son hostiles. Mons. Whealon dijo durante el seminario relacionado con la predicación, que los seglares no están dispuestos a aceptar sermones mediocres; participaban más de 600 obispos, sacerdotes y diáconos. El jesuita P. Walter Burghardt confeso: "A veces subimos al púlpito con la imaginación de un pez muerto," porque ni estudiamos bien las escrituras ni preparamos el sermón debidamente. El también jesuita P. John Gallen dijo que la mayor queja es que se ha quitado a la liturgia el sentido de misterio, para dar lugar al aburrimiento y la repetición.

La prueba suprema de una buena homilía es la reacción positiva en los oyentes, "que vean y sientan a Cristo," dijo el P. Burghardt. El P. Barnabas Ahern de los pasionistas dió esta guía: predicar con el corazón, de persona a persona, con cierto orden lógico, en favor del débil, orientando corazones y sanando heridas, con comparaciones de la vida corriente, y sin rebuscamiento.

Misa Comunitaria de Encuentros Familiares

Encuentros Familiares y su director, el Padre Florentino Azcoitia, invitan a todas las familias de la arquidiócesis a la primera Misa Comunitaria después de las Vacaciones, que será celebrada en el auditorio del colegio Inmaculada. La sala al lado de la Ermita de Ntra. Sra. de la Caridad, el Domingo 19 de Septiembre a las 6 de la tarde.

NOTICIAS DE LA SEMANA

MUY ACTIVO EL PAPA

Castelgandolfo (NC) — Al renovar en forma corta sus audiencias de los miércoles, interrumpidas por el intento de asesinato en mayo, el Papa Juan Pablo II ha hablado ya a 6,000 peregrinos, incluidos polacos, en la fiesta de Nuestra Señora de Czestochowa, patrona de Polonia; a 2,500 jóvenes irlandeses, a los que habló de penas y alegrías en su isla. En otra audiencia a la que asistieron 12,000 peregrinos, poco después de un combate aéreo sobre el Mediterráneo entre aviones de Estados Unidos y Libia, el papa se refirió a "la amenaza de otra guerra" mundial y recordó el comienzo de la segunda el 1 de septiembre de 1939 con la invasión de Polonia por tropas alemanas. Aquellos que logran entrar a la plazuela frente a la residencia pontificia son estrictamente registrados por los guardas, en busca de armas ocultas. Durante la noche seis perros pastores custodian los campos alrededor de la residencia. El papa efectúa breves paseos y se reúne con sus colaboradores inmediatos. Se espera que pronto pueda nadar lo que los médicos recomiendan para renovar sus energías.

Castelgandolfo (NC) En su audiencia ante 14,000 peregrinos el 30 de agosto, el Papa Juan Pablo II recordó los horrores atómicos de Hiroshima, a la que visitó en febrero, para implorar a las potencias que se desarmen. Evocó sus propias palabras en su visita al Japón: "Prometámonos que trabajaremos sin descanso por el desarme y la abolición de todas las armas nucleares." Observó además que hablaba en Vísperas del aniversario del estallido de la segunda guerra mundial y advirtió sobre los que podría pasar "con una nueva guerra que aplique la energía atómica." Después de pagar un tributo a las víctimas de Hiroshima, los muertos y los que sobrevivieron con el germen de la muerte en sus cuerpos sus mentes, el papa lamentó que desde "ese día fatal han aumentado las armas atómicas en número y fuerza destructora."

ENCUESTA CARISMÁTICA

Milwaukee (NC) — El P. Kenneth Metz, de Renovación Carismática, dijo que una encuesta revela que hay en todo el país 6,364 grupos carismáticos CON UN TOTAL DE 252,014 católicos, aunque faltó contar los que pertenecen a 300 grupos más, algunos con participación ecuménica de protestantes. La encuesta indicó que hay 555 grupos entre los hispanos de 56 diócesis.

PORNOGRAFÍA AL LADO DE UNA ESCUELA

Baltimore (NC) — La parroquia de St. Patrick en Fells Point y su comunidad lucha contra la pornografía con un boicoteo del Cinema X que recientemente se inauguró a tres puertas de la escuela, fundada en 1815. "Tenemos una vieja obligación con los niños, y no les podemos enseñar una cosa y dejar que vean otra a la salida," dijo el párroco P. Blair Raum. "Se habla de problemas urbanos como la falta de vivienda, la pobreza, las drogas, la pornografía. Si nos apegarámos al evangelio, no existirán."

SACERDOTE AMERICANO ORDENADO EN ESPAÑA

TorreCiudad, (NC) — Charles McCloskey, 27, de Washington y por un tiempo corredor de bolsa en Wall Street, el nervio financiero de la nación, fue ordenado como sacerdote del Opus Dei junto con otros 62 miembros de esta organización mundial de apostolado seglar. Todos fueron profesionales antes de abrazar el sacerdocio.

OBISPO OPUESTO A FABRICA DE ARMAS

Amarillo, Texas (NC) — Mons. L.T. Matthiesen, obispo de Amarillo donde funciona la Fábrica Pantex de armas atómicas criticó la decisión de la administración Reagan de producir la bomba neutrón, y pidió a los obreros cristianos que renuncien a sus puestos allí. La llamada bomba N lanza una radiación concentrada en frío, mata a las personas pero no causa mayor destrozo en propiedades o tierras. Ya en 1980 el obispo se opuso a que se abriera en Texas un camp de cohetes MX, pues arebataba 149,000 acres a tierras de cultivo y desalojaba a 1,400 familias.

"PANDILLAS JUVENILES" EN TV RELIGIOSA

Los Angeles (NC) — El sacerdote jesuita P. Terrance Seeney volcó su experiencia pastoral con las pandillas juveniles del este de Los Angeles, muchas de hispanos, en el guión para el documental televisado "Calles de Ira y Esperanza," y ahora escribe un libro con más detalles y cifras sobre el mismo tema y sus causas sociales, económicas y psicológicas. "Las pandillas, los responsables del gobierno y de la iglesia tienen que colaborar para resolver el problema," dice el sacerdote. Una de las dificultades a vencer en el documental para televisión fue el secreto y el temor de los cabecillas de exponerse a la venganza, pero logró vencerla hablándoles de los aspectos positivos del grupo: amistad, lealtad y ayuda mutua. Después de indicar que sólo un seis por ciento de la juventud se mete en pandillas, el P. Sweeney agrega: "Desde los comienzos del país hubo pandillas, el problema es la violencia que las envuelve (en un caso han muerto 17), y para eliminarla se requiere una motivación religiosa."

BRASIL CONTRA SECTA DE MOON

Brasilia (NC) — Las autoridades brasileñas investigan las ramificaciones posiblemente ilegales de la Iglesia de la Unificación, que patrocina el magnate coreano Rev. Sun Myung Moon, residente en Estados Unidos, donde se llama a sus seguidores "moonies." La dirección de policía en Sao Paulo, donde funciona la central de esta secta, inició una encuesta nacional para ver si los jóvenes adherentes son explotados para vender productos en las calles, y la ganancia enviada a Moon y no a obras de caridad como se alega. A varios obispos preocupa que los dirigentes "laven el cerebro" a personas jóvenes para que dejen totalmente la familia, o entreguen sus haberes a la secta. "La secta de Moon predica la separación de afectos familiares, la desintegración cultural y

la destrucción de la familia," protesta Mons. Luciano Mendes de Almeida, obispo auxiliar de Sao Paulo y secretario general de la Conferencia de Obispos Brasileños. Mons. Vicente Marchioni, obispo de Botucatu, dijo que es un deber resistir al proselitismo de los "moonies" porque "contiene errores doctrinales y emplea prácticas engañosas y fanáticas para atraer a jóvenes ingenuos." Durante una demostración en Belo Horizonte varios padres de familia llevaban signos que decían: "Monstruo Moon, destructor de la familia." Las autoridades investigan el status del delegado en Brasil, el coreano Hyngh Takind, a quien deportaron en 1976 aunque volvió como turista. Dos solicitudes de visa de Moon y su mujer han sido denegadas. Grupos de universitarios y otros en Brasilia, Sao Paulo, Rio y Recife apedrearon los templos de Moon. La secta dice contar con 60 centros y unos 5,000 seguidores.

CARDENAL APONTE Y OBISPO TORRES EN FAVOR DE HAITIANOS

Puerto Rico (NC) — El cardenal Luis Aponte pidió a los puertorriqueños "no poner más espinas en el camino de los haitianos," y ayudarles más bien a buscar refugio en tierra de Estados Unidos. Llegaba en esos días a Fort Allen, en el pueblo de Juana Díaz, la avanzada de unos 800 que las autoridades de inmigración decidieron trasladar desde Miami para tramitar individualmente sus casos. Mons. Juan Fremiot Torres, obispo de Ponce en cuya diócesis queda el antiguo fuerte de la marina de guerra, se dirigió a los refugiados para prometerles toda la ayuda que permitan las autoridades, sobre todo legal para que puedan lograr asilo. Hablaba en una Misa al aire libre en el mismo fuerte, a la que asistieron 200 refugiados, el gobernador de la isla Carlos Romero, y el ministro de justicia Héctor Reichard. Millares de haitianos abandonan su tierra forzados por las condiciones de pobreza y por la dictadura del presidente vitalicio Jean-Claude Duvalier.

CALENDARIO DE CURSILLOS

- Cursillo No. 110 de Hombres. Septiembre 10-13
- Cursillo No. 111 de Hombres. Septiembre 24-27
- Cursillo No. 84 de Mujeres. Noviembre 5-8
- Cursillo No. 85 de Mujeres. Noviembre 19-22

SALIDAS DE CURSILLOS

8 P.M. De la iglesia St. MICHAEL

CLAUSURAS DE CURSILLOS

Emaús, Domingos de Cursillo a las 5:30 P.M.

HORAS APOSTOLICAS

Sábado de cursillo en la Iglesia de St. MICHAEL

ESCUELA

Todos los Miércoles a las 8:30 P.M

ULTREYAS DIOCESANAS

Noviembre 24, Ultreya de Acción de Gracias y de Adviento.