



Military complex 'aggressor'

Col. Krol says debts, dangers threaten generations

PHILADELPHIA (NC) — The military-industrial complex in the United States "is becoming an internal aggressor" which "threatens our national security through mounting national debts and the threat of insolvency," said Cardinal John Krol of Philadelphia.

The military-industrial complex has "mortgaged the natural assets of future generations," the cardinal told students at St. Joseph's Preparatory School.

Speaking to the 867-member student body of the Jesuit high school, which numbers Secretary of State Alexander Haig among its alumni, Cardinal Krol said the "dominating influence" of the military-industrial complex is the reason "every effort must be made to shape public opinion and to create a climate in which theology and not technology would give direction to the course of human events."

"THREE DECADES into the nuclear age," Cardinal Krol said, "our minimum necessary goal must still be to prevent the ultimate weapon from ever being used again."

Admitting that "no nation can be expected to abandon its own defense" and that "no reasonable person can insist on unilateral disarmament," Cardinal Krol emphasized

that it is "precisely because nuclear war exceeds the limits of the right of legitimate self-defense" that "the church teaches that it is a primary moral imperative to prevent any use of nuclear weapons under any condition."

"The possession of nuclear weapons in our policy of deterrence cannot be justified in principle," the cardinal said, "but at best can be tolerated if the deterrent framework is used to make progress on arms limitation, reduction and eventual elimination."

"Deterrence has value only if there is a determination to use nuclear weaponry," the cardinal continued. "But since the use is immoral, deterrence which contains an intention to use nuclear weaponry is also immoral."

Cardinal Krol called the arms race an injustice to:

- "Citizens who must carry the heavy burden of taxation. The MX program announced is estimated to place a \$30,000 burden on every United States family during the next five years."

- "The nation and future generations," through a constantly increasing national debt.

- "The poor" because the military budget is being increased while the

(Continued on page 7)



WHILE CONFLICT and tension mar daily living in so many parts of the world, some areas of tranquility help remind us of the beauty of peace, as at the Abbey of Our Lady of the Holy Trinity in Huntsville, Utah, where an elderly monk walks amid nature's calm. (NC photo)

Women in prison

By Ana M. Rodriguez
Voice Staff Writer

Kathy's almost 57, a tough, chain-smoking little woman with a raspy voice who spent most of her life drinking, fighting and loving other women.

Twice in her life, she has been in prison. The last time she served three-and-a-half years for sinking a knife in a man's back.

But Kathy has changed. She hasn't touched a drop of beer since her release from prison last June. She has stopped sleeping with women. Her body, once wracked by arthritis, emphysema, cancer of the liver, a hernia, swollen stomach and intestines and four heart attacks now shows no signs of illness, although she still coughs a little.

Her days are spent "witnessing for the Lord and visiting" with family members she formerly hated.

Kathy found God in prison. He healed her and saved her and changed

From the depths, some come back to Christian witness

her. "He let me die and I was born again right there."

Salvation came about partly through Kathy's own reading, but the final push came from Kairos.

'God loves you!'

Kairos is an inter-denominational offshoot of the Cursillo movement, a three-day experience designed specifically for people in jail. It intends to show inmates that God's love for them has not diminished and to instill in them a sense of dignity which prison's bare cells and combative atmosphere have often all but destroyed.

After the three-day experience, Kairos team members make weekly visits to the prison for Bible study sessions, keep in touch with inmates and

continue to encourage them to change the compound by sharing the love they've found.

The movement began in South Florida with a Catholic lawyer and self-described liberal named Tom Johnson, who still heads it. It has traveled to other states and now numbers among its leaders and participants police officers, judges, lawyers and wardens who've gone through Kairos with the inmates themselves.

For Johnson, bringing Christ into the compound, with its four times daily body counts, rampant homosexuality, dehumanizing gates and guards, where the loss of individual freedom is palpable, is the single most important thing Kairos can do.

(Continued on page 12)



MAY IS THE MONTH of Mary, the month of Fatima and the month of Pope John Paul II was shot. Next week the Pope will travel to Portugal to honor Our Lady of Fatima and thank her for his life. See page 9.

Honduran lay leaders arrested, say church sources

JUTICALPA, Honduras (NC) — Church sources say the Honduran military has been systematically arresting Catholic lay leaders.

The parish council of Catamas, a rural community in Olancho province, said it has asked authorities to find out what happened to a lay leader, Adrian Villalobos, missing since April 26.

Another area lay leader, Tulio Zelaya Cruz, was tortured by the secret police after his arrest March 18 at the parish rectory in Juticalpa, the sources said. He was released a week later after mediation with authorities by Archbishop Hector E. Santos of Tegucigalpa, the Honduran capital.

WITNESSES SAID Villalobos was arrested by four men in civilian

clothes armed with army-type machineguns while he led a prayer group at El Limon, a Juticalpa community. He and Zelaya are two of hundreds of catechists in Olancho province.

Villalobos, a leader of the Peasants National Association, "is not a common delinquent, has no record of having committed any crime," said the parish council.

Other church personnel, including volunteers and social workers with Caritas, the Catholic relief agency caring for refugees from El Salvador, Honduras and Nicaragua, said they have been harassed or arrested by Honduran security forces.

Two were killed in the last months of 1981.

THE PARISH COUNCIL said it had "presented a vigorous protest to local and national authorities" and had asked Archbishop Santos and the majority speaker in Congress to intervene on behalf of Villalobos. It added that others had been detained April 27 in the area and it was trying to obtain their identity.

"It looks so far as if some were catechists," said a council member. "These arrests loom as another church persecution."

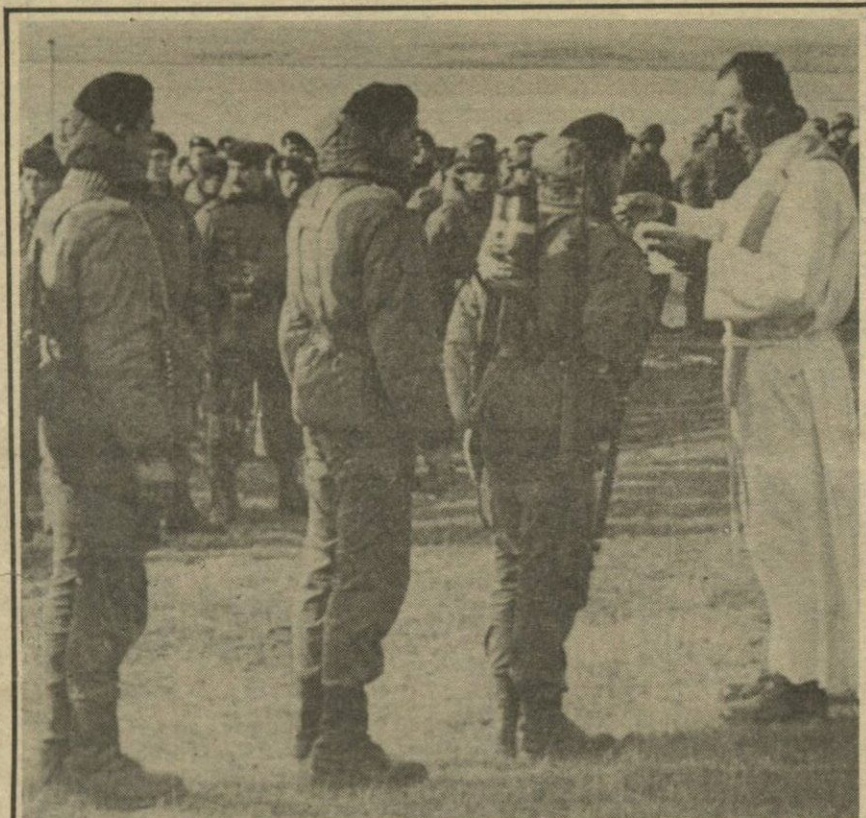
The protest issued in Catamas preceded by few hours the arrest at the National University campus in Tegucigalpa of six members of the Revolutionary University Front, which also sponsors relief work among refugees.

Involved in the arrests and disap-

pearances, church sources said, are members of the National Intelligence Directorate and of G-2, the secret services of the police and the armed forces.

ANOTHER CHURCH agency, the Suyapa Radio Schools, has ended its programs in some areas of Comayagua province in western Honduras because of what leaders call "continued harassment by troops." At El Paraiso on the border with Guatemala six Catholic relief workers tending to Indian refugees from the neighboring country were arrested early in April and released after pressure from the local clergy. Similar incidents took place at Marcala on the border with El Salvador, according to church sources.

News at a Glance



FIELD COMMUNION — Argentine troops line up to receive Communion during an outdoor Sunday Mass on the Falkland Islands. (NC photo from UPI).

Archbishop negotiates with hijackers

TEGUCIGALPA, Honduras (NC) — The release of hostages held by four gunmen who had hijacked a Honduran airliner was the result of "very difficult negotiations," said Archbishop Andrea Cordero Lanza, apostolic nuncio to Honduras. The archbishop was a key mediator between the hijackers and the government. According to a radio interview, Archbishop Cordero Lanza had five negotiating sessions aboard the turboprop airplane with the hijackers, who said they were members of the Revolutionary Popular Forces. After the negotiations, they left for Cuba in a plane provided by the Honduran government and were arrested by Cuban authorities as they landed in Havana.

Fr. Harvey new NCCC director

WASHINGTON (NC) — Father Thomas J. Harvey, 43, has been named the new executive director of the National Conference of Catholic Charities, replacing Msgr. Lawrence J. Corcoran. His appointment is effective Aug. 1. Father Harvey is assistant director of the Department of Social and Community Development (Catholic Charities) in the Diocese of Pittsburgh and is pastor of St. Kilian Parish, Mars, Pa.

Pope gives warning on Falkland crisis

VATICAN CITY (NC) — Pope John Paul II warned against the "almost irreversible" developments in the Falkland Islands crisis May 2 and urged the international community to "overcome the temptation to cut with the sword the knots" that threaten peace. In his seventh public appeal since Argentina April 2 invaded the British-ruled Falklands, called the Malvinas by Argentina, the pope mourned "the precious lives already sacrificed" and said the conflict could have "repercussions on a vaster scale." Vatican sources said the pope's May 2 appeal was a call for stronger United Nations mediation efforts.

SCLC pres. urges Catholic support of voting rights act

ORLANDO, Fla. (NC) — The president of the Southern Christian Leadership Conference urged a Catholic group in Orlando April 24 "to descend from the mountain of complacency and move to the mountain of courage" in the effort to get Congress to extend the Voting Rights Act. The Rev. Joseph Lowery, SCLC president since 1977, called the 1965 Voting Rights Act "the most effective act of our time since it has moved people into the political mainstream." Mr. Lowery's comments came in the keynote address at a regional conference sponsored by the U.S. Catholic Conference to build support for the Voting Rights Act, key provisions of which will expire if Congress does not act by August.

Pope praises bishops for African peace work

VATICAN CITY (NC) — Pope John Paul II praised the efforts of the South African bishops for "a just and peaceful solution to the problems of Namibia." The bishops were in Rome after sending a delegation to Namibia (South West Africa) and are planning to issue a document on the South African-ruled territory. Namibia has been the scene of fighting between South African forces and black guerrillas of the South West African People's Organization for many years. The territory has been administered by white-ruled South Africa since 1920.

Bishop, lay minister, clash on taxes

DUBUQUE, Iowa (NC) — Archbishop James J. Byrne of Dubuque and tax protester Tom Cordaro, a lay minister at St. Thomas Aquinas Parish in Ames, Iowa, have clashed over whether the parish should pay the Internal Revenue Service Cordaro's unpaid back income taxes. After a meeting between the two founded, Cordaro held a five-day prayer vigil next to the archbishop's house and other protesters picketed the archbishop. The archbishop said the parish owes Cordaro a month's salary for his services as a lay minister during April and that under the Internal Revenue Service code, these unpaid funds are subject to taxation and the parish is obliged to honor the levy.

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Visit to a naval base



My beloved:

I was surprised when the plane began circling over Norfolk, Virginia, for a landing to see how large and modern a city it has become and how huge is the Naval installation there and in the Virginia City area.

Father Pablo Navarro and I were responding to a request of Father Gerry Grogan, one of our Miami priests who is a Navy Chaplain, that I administer the Sacrament of Confirmation at the Naval Amphibious Base in Norfolk, Virginia.

It was a pleasant experience. Father Grogan lives in a home off the base that is located in a lovely, wooded residential area of attractive contemporary homes. Unlike those in South Florida, many houses are wooden and of various pastel colors. Few of the bricks masonry homes are white.

The parish is said to be the largest in the Navy. It serves active and retired Navy personnel and their families. It meets in a large and beautiful church that is used also for Protestant services. There is a lovely robed choir. The children were of high school age and there were ten adults as well. Several parishioners referred to Father Grogan as their "Super Priest," and I explained that all priests of our Archdiocese are that

way.

After the ceremony, we had dinner with nine Catholic Chaplains who are stationed at the base or on ships that were in port. I admire them — they are clearly concerned about their men and about providing the presence of the Church under what are, at times, difficult circumstances.

At times their mission, especially at sea, is a lonely one providing little companionship with other priests. Their accommodations are spartan. Father Connor, Chaplain on the aircraft carrier Nimitz, has an office just under the steel flight deck. Whenever a plane lands, it sounds like a sledge hammer has just hit an empty barrel next to his ears. He has sad memories of the night the hook on the plane in landing missed the arresting cable and crashed into other planes, killing their pilots and a number of other sailors and injuring many. He spent a bad night in the ship's sick bay that night.

One of his duties is to deliver all messages that come in to the sailors at sea by Red Cross wire. There were 1,400 in just a few months. Some are tragic news of deaths in a family. Others are embarrassing, like the one that read, "I miss your warm hot body. Come home soon."

I discovered that Navy Chaplains

like to tease those who serve the Marines. We heard the story that "one Marine is a self-contained totally alert unit, two Marines are a disaster." We were told that California has earthquakes and Parris Island, Marines because California was given first choice. We also learned that 40% of the Officers in today's Navy are Catholics.

Before leaving, we were invited to have breakfast as guests of Captain Frank Donovan, on the USS Nashville. The Captain lost his father at an early age and was more or less raised by two uncles who were priests. He entered the Navy as an ordinary young seaman. Later he qualified for Annapolis and now he is a Captain. I was impressed by his concern for his men. At times he sounded more like a Seminary Rector than a sea Captain. He has come to know that young men from broken homes are likely to have trouble and need special attention. He has provided high school teachers on his staff. He assures high school drop-outs that when they complete a tour at sea they will have earned a high school equivalency certificate.

He says many of his young men have never had a sense of achievement and they need that. He is tough on sailors who are into drugs "to get

their attention," but then he offers to help them break the habit. He seems to know each of his sailors by name and to be acquainted with what each is doing. He is a devout man who knelt to ask a blessing as I left his ship. Captain Donovan gave me a new appreciation of our Navy and its capacity to make men of its young recruits.

We also visited the aircraft carrier Nimitz. It has a deck that is a landing field. Planes are catapulted into the air and caught by cables as they are landing. It has elevators to bring the airplanes up to the deck. It is nuclear powered and carries a crew of 6,000 men. It is a floating city, with its own hospital, television station, library, etc. The interior is a labyrinth of passageways so complex that maps are posted to help the sailor identify where he is.

Our servicemen, their families and their Chaplains are accepting many hardships in their earnest efforts to protect their nation. They deserve our prayers.

**Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami**

7 Ordained permanent deacons

"When we ordain a deacon we don't just ordain *him* but the whole family," Archbishop Edward A. McCarthy said last Saturday at the ordination of seven permanent deacons at St. Mary Cathedral.

Indeed the families of those ordained formed an integral part of the ceremony walking side by side with the future deacons on their procession into the cathedral and investing the stole and dalmatic following con-

secration and prayer by Archbishop McCarthy.

Ordained were: Harold J. Boersma, Jr., Richard H. Carroll, Edward D. Flynn, Joseph A. Polcari, Jack A. Raisch, Joseph Michael Ranieri and Roger Tredway.

The archbishop instructed them to forgo the temptations of sin.

"NO MAN can serve two masters," he said during the solemn ceremony. "You should be above every suspicion and blame and hold the mystery of faith with a clean conscience."

After Fr. Felipe Estevez, rector of St. Vincent de Paul Seminary, presented their names to the archbishop and they were formally accepted to the diaconate, Archbishop McCarthy welcomed their profession of faith.

"It's a happy moment for them



As the Archbishop and congregation pray for the intercession of the Church in heaven during the Litany of the Saints, candidates for the permanent diaconate prostrate themselves before the altar. (Voice photo by Prentice Browning)

and their families. It's a happy moment for the Archdiocese. In a special

way I thank you for being so committed to the ministry of Jesus Christ."

Archbishop a guest on 'Phil Donahue'

The plight of Haitian refugees will be discussed by Archbishop Edward A. McCarthy on the Phil Donahue Show, 9-10 a.m., Thursday, May 13 on WPLG-Ch. 10.

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Biscayne Law School?

Catholic college goes against the trend--for a reason

By Ana M. Rodriguez
Voice Staff Writer

"Nobody ought to open a law school today," admits Fr. Patrick O'Neill, president of Biscayne College. A recession rages, government cutbacks in education grants threaten and college enrollment has seen a steady decline.

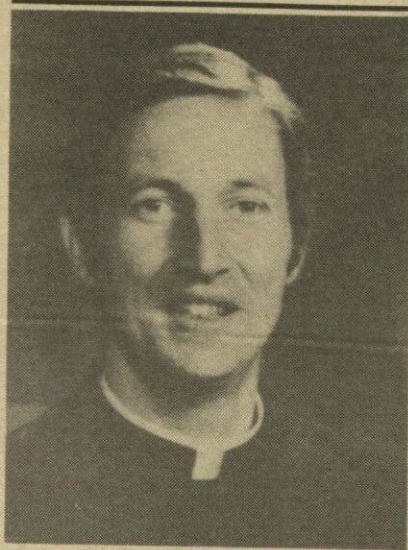
So why is Biscayne, the small, Augustinian-run institution founded a mere 20 years ago treading where larger, older schools dare not?

"THE FUTURE belongs to those with faith and vision," responds the energetic Fr. O'Neill, quoting his mentor, Cardinal John Newman, who said, "If one would wait so long to do something as to have it perfect, it would never be done."

After all, the feasibility studies embarked on a year ago were completed, the Board of Trustees had approved them, why *not* announce now the establishment of a school of International Law to open September 1983, and then find a dean, teachers, students and the money to make it happen?

On a unanimous vote, the Board did just that April 23, finally giving the go-ahead to an idea Fr. O'Neill says had been on Biscayne's mind for almost four years.

The decision will make Biscayne's the "only Catholic law school east of the Mississippi and south of Washington, D.C.," according to Tom Murphy, director of public information at the college. "This is the law school of the South for Catholics."



'We're taking high quality people committed to doing something with their lives'

— Fr. Patrick O'Neill

THAT PRECISELY, according to Fr. O'Neill, is the reason why Biscayne has taken on the "challenge" of starting a law school. He pledges it will not be "just any other law school," but one that with a Catholic outlook, serves the whole state of Florida and especially the multi-ethnic and multi-cultural South Florida area which an increasing number of people from South and Central America want to make their home, even for six months of the year.

Although there are already six law schools in Florida, two of them in Biscayne's backyard (Nova University in Fort Lauderdale and the University of Miami in Coral Gables), Fr. O'Neill says the "hot topics" of justice for refugees, muddled im-

migration law and disaffected minorities "deserve a first class Catholic legal center" to "shed light" on them.

"We're looking for a unique dimension," he says. "We're taking high quality people and people who are committed to doing something with their lives." The law school will prepare them for dealing with the different cultural, economic and judicial systems of Central and South American countries as well as to be, in the priest's words, "change agents" in the community.

HE HOPES the law school and its library will also serve as the legal resource center for issues of social justice in Florida, a center which can be used by the Florida Catholic Con-

ference in its legislative activities.

Fr. O'Neill is already looking for a dean, someone "very prominent and very visible" who "understands the whole dimension of international law and of Catholic college."

He hopes to hire one by mid-September, establish an office of admissions for the school by mid-October and, on September 1, 1983, begin classes with 100 students and about five fulltime professors. Which of Biscayne's three campuses will house the law school has not been decided yet.

The Board of Trustees has committed \$2 million to the law school, but according to the president that is not nearly enough. Much more money will have to come in and "It's up to us to do the homework to get the law school visible to possible givers."

So far, the community's response has been "immense" and encouraging, Fr. O'Neill adds. He has already received several resumes from lawyers applying for teaching positions and hundreds of calls from prospective students.

"IT'S COSTLY," he says, but it's also "a lifetime commitment" which Biscayne intends to keep. He also pledges to keep tuition as low as possible, "never to price ourselves out of the marketplace of the people we want to serve."

It might not be easy at first and it's certainly not the best of times for such a project, the priest admits, but "Catholic higher education has never been easy . . . We're still here."



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Vatican to send art works to U.S.

VATICAN CITY (NC) — The Vatican will send 200 of its art works, including the painting "St. Jerome," by Leonardo Da Vinci, to the United States next year for a 12-month tour in three cities. The exhibition, "The Vatican Collections — The Papacy and Art," includes works ranging from Egyptian and Greek antiquity to the 20th century and will mark the first time the Vatican has allowed a large collection of its works to be loaned to museums abroad. The exhibition is scheduled to be displayed at the Metropolitan Museum of Art in New York, the Art Institute of Chicago, and the Fine Arts Museums of San Francisco.

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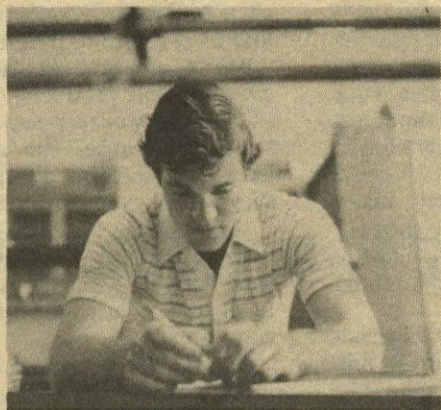
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EQUAL PICKINGS

Farmworker tells group at Cathedral what it's like

By Prentice Browning
Voice Staff Writer

Equality is all that Martha De La Cruz wants.

Being a woman and a farmworker from Ventura, California, though, equality is something that doesn't come easy.

Representing the United Farmworkers Union, De La Cruz spoke of her struggle at a meeting celebrating United Farmworker Ministry Week at St. Mary Cathedral parish center, last week.

De La Cruz addressed a crowd of farmworker supporters about a strike against Dole products and the union's backing of the ERA.

SHE IS one of hundreds of striking workers who have been asking for a boycott against Dole products, the canners of pineapple, bananas and tuna, until a "just contract" is negotiated.

According to De La Cruz the strike which began in November concerns deplorable working conditions both at the canneries and in the fields.

"They've taken disciplinary action from out of the stone ages," she says. "Women that work inside the cannery are not allowed to go to the restroom. Because of that pregnant women have had serious problems."

Women who do go to the restroom risk receiving a ticket, she says.

"After two or three tickets you get suspended. If you return and get a ticket you lose your job. People who



'People who have been there 20 years are afraid of going to the restroom because they'll lose their job'

have been there 20 years are afraid of going to the restroom because they'll lose their job."

REGULATIONS concerning vacation leave are equally strict, she said.

"People working there, if they miss one day out of the year they are denied a vacation."

Pesticides are another serious problem. De La Cruz says that in her group of 16 workers everyone became sick and four people, including herself, had to be hospitalized for headaches and nausea.

But medical attention is not something that can be counted on.

"When a worker has an accident on the job they are refused medical care," she says. "Accidents are caused by poor working conditions."

In general, "the stubbornness, the wishes, and preferences of bosses are more important than the dignity and the time the farmworkers have been doing their jobs," she says.

THIS APPEARS to be particularly

true for women. The UFW is supporting the Equal Rights Amendment, they say, to help women obtain the same salaries as men.

"Women feel that they can do the same job as men both socially and politically."

But because women aren't considered physically equal in the fields the justification exists for paying them smaller salaries. De La Cruz says this isn't fair since women work as long and hard as men, though a man's job might occasionally consist of lifting heavy equipment.

Because of their poverty many women will work even while they are pregnant, sometimes causing damage to the baby because of the stooping nature of the work.

BUT A WOMAN'S work, especially if she has a family, does not stop in the fields.

"A woman does double work because when she goes home she has to feed and clothe the children. A

man can go home and watch TV. His day is over. Men never take that into account. My husband does, that's why I'm here, but the majority of men don't take this into account."

"To make less money on top of this is adding salt to the wound."

Going on strike has meant a tremendous sacrifice on the part of her and her family of four children who have had to make ends meet on a mere \$25 a week union allowance only recently raised to \$50 a week.

NONE OF THE strikers are eligible for unemployment or welfare.

"People who are working help them (striking families) with food and money. Some saved money because they knew what was coming up."

De La Cruz believes that the billion dollar Dole company currently named in 70 Labor Commission suits has been hurt by the boycott both in a loss of profits and a loss of prestige.

Many supermarkets are not even carrying Dole products, she says.

The farmworkers put up with the sacrifice because, she adds, "they know that behind all the suffering they will be compensated."

AS FOR De La Cruz herself, who is representing the union in her free time without payment, all she wants to do is go back to work under fair conditions.

Though farm work is tough union work is something she wants to pursue only part-time.

"Inside of me I'll always be a farmworker," she says.

Archdiocese wins media award

INDIANAPOLIS (NC) The Miami Archdiocese won a Wilbur Award and individual Catholic media professionals got 10 other awards from the Religious Public Relations Council during its annual convention in Indianapolis.

Of nine Wilbur Awards, the council's highest honor for outstanding

reporting, the radio and television department of the Miami Archdiocese received one for its program, "Creole Understood."

Individual Catholic Journalists, producers or advertising personnel won 10 DeRose Hinkhouse awards, which are restricted to the council's 900 members.

Of these, three went to Debbie Landregan, editorial director of the *Texas Catholic*, Dallas Diocesan newspaper. Robert E. Burns, executive editor of *U.S. Catholic*, a Chicago-based national magazine, and Francis Frost, head of Frost Media Associates, received two awards each.

LANDREGAN was given awards of excellence for general excellence in the newspaper classification and for an editorial on the church and homosexual Catholics, and a certificate of merit for a feature story on blacks and the church.

Burns was given the grand award in the print category for overall excellence in that medium and the award of excellence in the national magazine classification within that category.

Frost received two awards of ex-

cellence, one for a videotape called "Eight-Minute Pyramid" and one for a series of radio spots, "If you want peace, work for justice."

Mary Lou Schropp of Arlington, Va., won the award of excellence for religious advertising for an advertising campaign for the Campaign for Human Development, the U.S. bishops' annual collection for domestic social needs.

Michael McGraw of the Archdiocese of Newark, N.J., received the award of excellence for local public relations work for the press packet prepared for a visit of Mother Teresa of Calcutta to Newark.

Members of the United Church of Christ led in receiving individual awards with 12, Catholics were second with 10, and Southern Baptists were third with eight, the council said.

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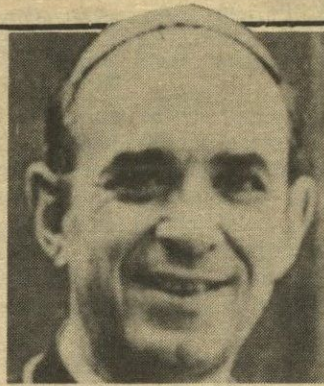
Volunteerism can't do it -- Abp.

NEW YORK (NC) — Efforts by President Reagan to shift responsibility for the poor from government to churches and other private dispensers of charity were challenged by Archbishop Joseph Bernardin of Cincinnati.

"I am the first to admit that the church ought to do more, but government also has a responsibility from which it cannot escape," he said in New York. "Voluntarism alone cannot resolve the problem of poverty." Speaking on "Poverty in America: the Social Sin of Our Time," Archbishop Bernardin appeared in the Shepherds Speak series of Sunday vespers addresses at the Cathedral of St. James in Brooklyn, N.Y.

HE SPOKE ON THE Sunday after May day and though he made no direct reference to the May Day emphasis on workers in many parts of the world, his address fit into that theme. He emphasized the papal teaching on social justice in the encyclicals going back to Pope Leo XIII's "Rerum Novarum" of 1891, and quoted numerous statements on the same topic by Pope John Paul II.

Archbishop Bernardin said the church does not claim any special expertise in the political, economic and social order. But he said church teaching provides an "indispensable



'I am the first to admit that the Church ought to do more, but government has a responsibility from which it cannot escape'

—Abp. Joseph Bernardin

framework" for dealing with issues in that sphere and needs "more exposure at this time."

"Our voice must be heard," he said, adding that the church's voice should not be only for charity but also for justice. "The church has a rich tradition of social teaching rooted in the dignity of the human person," he said. "Unfortunately, this teaching is not so well known or does not seem to make as much of an impact as some other teachings."

HE ALSO EXPRESSED frustration about getting more affluent parishes of his own archdiocese to make aid to poorer inner-city parishes a priority. Wealthier churches often say they cannot afford requested donations to help keep inner-city parishes and schools operating but

then raise much larger amounts to spend on their own plants and to add new facilities such as gymnasiums, he said. He said he has told his archdiocesan social action commission that "they are constantly speaking to themselves" and constitute only a "small network."

Their constituency needs to be enlarged in the parishes, he said, though he acknowledged being uncertain as to how to accomplish that and said he sensed no urgency about social justice among the main body of church members. "I'm talking about good people, not bad people," Archbishop Bernardin said. "These are good people, but people with a different vision of the church and its mission. How do we help them see a vision more in line with the Gospel? That's our challenge."

Archbishop Bernardin cited Pope John Paul's 1979 speech at Yankee

stadium in New York and his call there for Americans to "seek out the structural reasons for poverty" so the proper remedy could be applied. He also cited the "preferential option for the poor" made by the Latin American bishops at their 1979 meeting in Pueblo, Mexico, and suggested ways the church in the United States could proceed in making the same option.

ARCHBISHOP BERNADIN alluded to the relation of "the cost of the arms race" to "the plight of the poor." He is currently chairing a bishops' committee set up to prepare a pastoral letter on the arms topic, and he expressed confidence that the letter would be ready when the bishops meet in November and would be issued.

Archbishop Bernardin said the "most difficult but most useful" task for the U.S. church today is to "undertake and encourage others to undertake" a fresh appraisal of the causes of poverty. Many people have found America a land of opportunity but some have not, he said, and the reasons for this should be explored.

"Are our schools breaking down class barriers or creating a new elite class?" he asked as an example of questions to be examined.

Archbishop Bernardin said the church's own "sizable amount" of current service to the poor should be increased. "The growing crisis requires a special effort," he said.

'Aggressors'

(Continued from page 1)

budget for welfare and education is being reduced.

"The arms race is a treacherous trap," Cardinal Krol concluded, "an all-out effort must be expended to achieve arms limitation and reduction — not unilaterally, but collectively, proceeding at an equal pace according to agreement, and backed up by authentic and workable safeguards. It is a moral imperative to prevent the use of nuclear weaponry and to work for a total elimination of nuclear armaments."

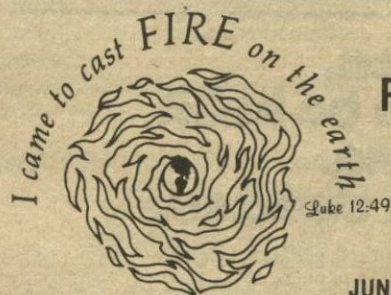
IN AN ADDRESS earlier the same day to members of the junior class

participating in a symposium on the arms race, retired Rear Adm. Gene R. LaRocque said, "War is a stupid way to settle international differences and nuclear war is utterly insane."

"We can cause 12,000 nuclear explosions in the U.S.S.R.," LaRocque said, "and they can cause 8,000 in the U.S., and we've announced plans to build 17,000 more nuclear weapons."

"We're planning, training, and arming for nuclear war," the admiral said.

Emphasizing that there "is no defense against nuclear weapons," he said survival depends on improved relations between the United States and the Soviet Union.



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Retarded infant's death prompts Reagan memo

WASHINGTON (NC) — President Reagan, acting in the case of a Down's syndrome baby who recently was starved to death, has issued a memorandum which could result in the cutoff of millions of federal dollars to hospitals which decline to treat such handicapped individuals.

Prompted by the outcries of a number of groups and individuals, Reagan said that he considers denial of such treatment a violation of federal anti-discrimination regulations.

The Catholic League for Religious and Civil Rights, in a telegram to Reagan, urged enforcement of section 504 of the Rehabilitation Act of 1973, which forbids discrimination against the handicapped by any agency receiving federal funds.

THE LEAGUE told Reagan enforcement of the law could prevent further instances of "infanticide," such as the death April 15 of the Down's syndrome (mongolism) baby in a Bloomington, Ind., hospital.

The parents of the baby, born April 9, directed that the baby not be given intravenous feeding or surgery to correct an abnormal esophagus, which prevented food from reaching the unidentified baby's stomach.

State courts in Indiana ruled against interfering with the parents' decision.

In its telegram to Reagan the Catholic League had threatened to sue the government to require enforcement of the anti-discrimination section of the act. But according to Patrick Monaghan, Catholic League general counsel, the league decided to drop its planned litigation after being informed by the White House of the president's memorandum.

REAGAN, in his memo to Health and Human Services Secretary Richard S. Schweiker and Attorney General William French Smith, said, "Regulations under this law specifically prohibit hospitals and other providers of health services receiving federal assistance from

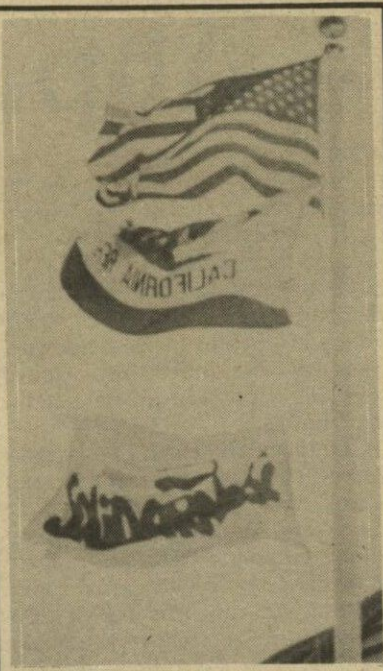
discriminating against the handicapped."

Most if not all health service agencies receive federal funds through their participation in Medicare and Medicaid and other federal health programs.

THE DEATH of the six-day-old baby boy, whose abnormal esophagus was considered correctable by surgery, prompted a wave of protests from right-to-life and handicapped rights groups.

Several people reportedly offered to adopt the child, who was baptized a Catholic. Before the baby died Indiana attorneys seeking to save his life had planned to ask U.S. Supreme Court Justice John Paul Stevens for an emergency order to save the baby.

Church officials said that while the church teaches that extraordinary means do not need to be employed to continue life, the surgery and intravenous feeding which would have saved the baby's life should not have been considered extraordinary.



SYMBOL OF SUPPORT — As a symbolic gesture of support, the California Legislature authorized flying of the banner of the independent Polish labor union, Solidarity, over the state capitol in Sacramento. The legislature also voted to urge Congress and President Reagan to push for the release of all political prisoners and an end to martial law in Poland. (NC Photo from UPI)

President ready to back school prayer?

WASHINGTON (NC) — President Reagan will endorse an amendment to the Constitution allowing voluntary prayer in public schools, the Associated Press reported May 4.

Quoting an administration official who asked to remain anonymous, the

AP said Reagan would endorse the amendment on the annual National Day of Prayer, which is May 6.

But another Reagan administration official, Morton Blackwell, a liaison with religious groups, said that a final decision had not been made on

whether Reagan would endorse the amendment.

Officially the White House had no comment on the report.

In a pair of decisions in 1962 and 1963 the U.S. Supreme Court invalidated the use of government-composed and government-mandated prayers in the public schools.

Critics of the rulings and of subsequent lower court decisions have proposed a number of strategies which they say would restore voluntary prayer to public schools, including proposals to limit federal court jurisdiction in future school prayer cases.

Several amendments to the Constitution on school prayer have been introduced in the current Congress, as they have been in previous Congresses, but it was unclear which

specific proposal Reagan would endorse.

The U.S. Catholic bishops in the past have termed a constitutional amendment on school prayer "vitaly important" but have said such an amendment also should reverse a 1948 Supreme Court decision which struck down voluntary religious instructions during school hours on public school property.

The National Day of Prayer has been an annual event since at least 1952. In that year Congress called upon the president to "set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups and as individuals."

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FATIMA: 20th Century's Marian shrine

NC News Service

The shrine of Our Lady of Fatima, which Pope John Paul II is scheduled to visit during his trip to Portugal in May, is located in a spot in central Portugal that was internationally unknown before the miraculous events that occurred in 1917, the year which also witnessed the Russian Revolution.

Pope John Paul's 24-hour visit to Fatima May 12-13 will mark the 65th anniversary of the first apparition of Mary to three shepherd children and the first anniversary of the attempt on the pope's life in St. Peter's Square. He has thanked Our Lady of Fatima several times for saving his life.

His visit will be the second by a pope to the shrine. Pope Paul VI made a one-day trip 15 years ago, on May 13, 1967, for the 50th anniversary of the apparitions.

AS APPARITIONS of Mary made Lourdes, France, the Marian shrine of the 19th century, they have made Fatima the Marian shrine of the 20th century.

The apparitions occurred six times between May 13 and Oct. 13, 1917, at Cova da Iria. The three young shepherds, Lucia dos Santos, and her cousins, Francisco, who died in 1919, and Jacinta, who died in 1920, said they saw the figure of a lady brighter than the sun who stood on a cloud in an evergreen tree. She asked them to return to the place on the 13th of each month until October, when she would disclose her identity and reveal what she desired.



Three children who saw Our Lady are Jacinta Marto, 7, her brother Francisco, 9, and cousin Lucia dos Santos, 11, shortly after apparition. Shrine (right) was built on the spot. (NC photos)

Crowds grew from 50 in June to 50,000 in October, when, in wet and dismal weather, the lady announced to the children that she was Our Lady of the Rosary and called on men and women to amend their lives. The sun appeared, seemed to tremble, rotate violently and then fall, dancing over the heads of the crowd before it returned to its normal position. Many of the crowd reported seeing this "miracle of the sun," which was repeated twice more.

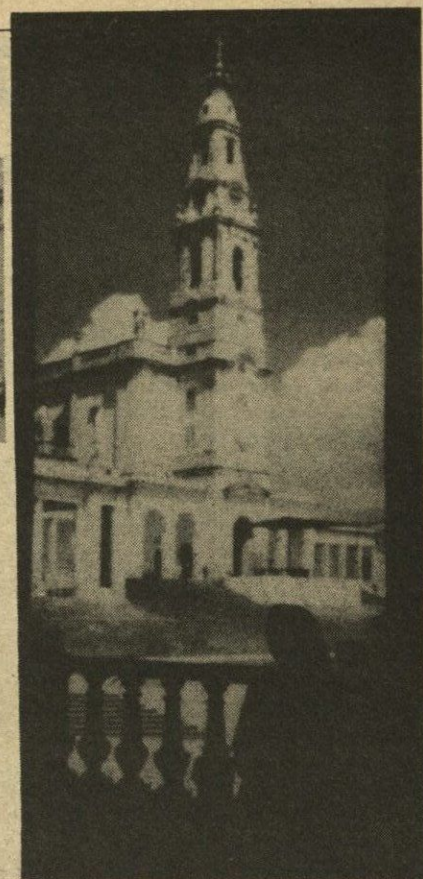
A seven-year-long investigation by the church, begun in 1922, led to a statement by the bishop of Leiria, Portugal, on Oct. 13, 1930, that the visions at the Cova da Iria in 1917 were worthy of belief. The bishop authorized the cult of Our Lady of Fatima.

AT THE COMMAND of the bishop, Lucia dos Santos, who had become a Dorothean lay sister at Tuy, Spain, wrote her remembrances in documents dated 1936, 1937, 1941

and 1942, giving further details about the apparitions. These revelations and popular devotions based on them for devotion to herself under the title of her Immaculate Heart, asked that the people of Russia be consecrated to her under this title and that Catholics make a Communion of reparation of the first Saturday of each month.

The Russian Revolution took place in 1917. In March Czar Nicholas II abdicated under pressure from members of the national legislature and a provisional government was overthrown and a communist government headed by Vladimir Ilyich Lenin took power, forming the modern state of the Soviet Union.

IN OCTOBER 1942, Pope Pius XII, who had been ordained a bishop on May 13, 1917, consecrated the world to the Immaculate Heart of Mary. Ten years later, in the first apostolic letter addressed directly to



the peoples of Russia, he consecrated them in a special manner to Mary.

In 1948, Lucia dos Santos joined the Carmelite Sisters at Coimbra in Portugal. Pope Paul met her when he visited Fatima in 1967.

have not been given the same kind of investigation by the church as the original apparitions.

In the apparitions, Mary recommended frequent recitation of the rosary, urged works of mortification for the conversion of sinners, called

Pope saying thanks for assassination failure

NC News Service

When Pope John Paul II visits Portugal next week, the emotion expected to permeate the trip is gratitude that the 61-year-old pope is alive to travel at all.

"Next May 31 I intend to be in Fatima in order to thank the Most Blessed Virgin who maternally protected me during the (May 13, 1981) assassination attempt and also to ask the help of the madonna for humanity," Pope John Paul said March 7 in announcing the trip.

The pope also is expected to emphasize many of the messages that he has taken to other Western European countries.

ACCORDING TO sources familiar with the Portuguese church and the

Vatican, the pope is likely to condemn materialism and communism as philosophies harmful to human dignity, to reiterate the church's opposition to abortion and to ask the nation's overwhelmingly Catholic majority to improve their practice of the faith.

In Fatima, where Mary appeared to three shepherd children six times in 1917, the pope is scheduled to pray and to meet with the nation's bishops, priests, construction workers, Religious, seminarians and shrine employees. The schedule also calls for him to inaugurate a new Paul VI Center.

Sources expect him to talk about the May 13 attempt on his life, which kept him hospitalized for 77 days.

More than a million people are expected to come to Fatima for the pope's 24-hour visit, marking the 65th anniversary May 13 of the first apparition.

"On apparition anniversaries, even when the pope isn't here, you cannot move in this town," said Francisco De Oliveira, general secretary of the sanctuary's administration. "All the streets are blocked and people sleep in the fields for miles around."

Pope John Paul is also expected to meet Carmelite Sister Lucia Dos Santos, 75, the only survivor among the three children who saw the Blessed Virgin. Her cousins, Francisco and Jacinta Marto, died in 1919 and 1920.

TRIP PLANNERS expect the pope to receive his most enthusiastic

welcome at Fatima, described as the heart of Catholic Portugal, and another Marian shrine in Sameiro.

At the other stops during the trip, Pope John Paul is expected to confront some of the complex issues facing Portugal and other European nations.

"As in any country, especially in the past 30 years, faith has been left behind in favor of other values," said a Portuguese living in Rome, who asked not to be named. "This has happened in Portugal too."

"Especially during an economic crisis, there is a more materialistic point of view than a religious one," he added. "Eight years ago, the revolution changed a lot of things, including the mentality of the people."

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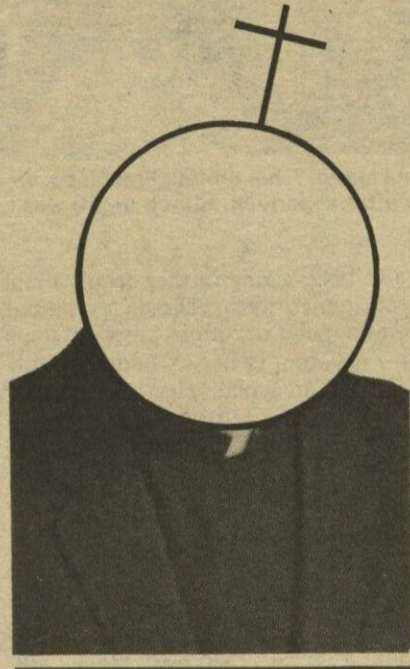
Bishops' panel also urges review of women priests

WASHINGTON (NC) — A committee of the U.S. Bishops has recommended that more church ministries, "perhaps including the diaconate," be opened to women. It called for "review" of the Vatican's 1976 declaration stating that women cannot be ordained priests.

The committee said that "a sexist attitude . . . is perhaps among members of the church and its leadership" and asked, "Does the hierarchical nature of the church necessarily have to be patriarchal?"

THE OBSERVATIONS came in a 13-page report, released by the National Conference of Catholic Bishops April 27, on the last three sessions of a dialogue between the Women's Ordination Conference and the Bishops' Committee on Women in Society and the Church of the NCCB.

Following six meetings with the Women's Ordination Conference, the bishops' committee said it was exploring ways to expand its dialogue to include more bishops and other women's groups besides the WOC. It also recommended that "Christians at all levels engage in an on-going



'Does the hierarchical nature of the Church necessarily have to be patriarchal?'

dialogue a reflection on the issue of justice and equality for women."

"Let the focus be women as persons and the gifts which they can

bring to the ministry and pastoral needs of the church," the committee said. "We believe such dialogue will reveal the existence of sexist attitudes.

Granted the traditional teaching excluding women from priestly ordination, there are significant levels of the church's ministry which could be opened up to women, perhaps including the diaconate."

On the 1976 document from the Vatican's doctrinal congregation, made public in January 1977, which reaffirmed the traditional church exclusion of women from the priesthood, the committee urged a review "in the light of the insights of modern anthropology, sacramental theology, and the practice and experience of women ministering in our American culture."

"**WE BELIEVE,**" it added, "that the study would result in illuminating and developing the church's teaching from revelation and tradition relative to the ordination of women."

Bishop Michael F. McAuliffe of Jefferson City, Mo., chairman of the bishops committee, noted that the NCCB leadership had asked his committee to undertake dialogue with the WOC at the end of 1978, with its goal being "to discover, understand and promote the full potential of women as persons in the life of the church."

Bishop: dialogue on women's ordination

ROCHESTER, N.Y. (NC) — Bishop Matthew H. Clark of Rochester has called for prayerful dialogue on the ordination of women to the priesthood.

In a pastoral letter on women in the church, Bishop Clark also set as a priority for his diocese "to encourage and to invite women to participate in full measure in volunteer and paid positions within the diocese and its organizations."

In the 12-page pastoral letter, titled "The Fire in the Thornbush," issued April 29, Bishop Clark also:

- Called on educational institutions in the diocese "to improve their curricula on the roles and experience of women, the enormous contributions of women to the history of our church, and the present rich gifts now being offered by women to our com-

mon life."

- Urged efforts to use "inclusive language" in communications at every level and "to avoid using expressions which are offensive to women."

- Recommended that those in charge of educating and forming candidates for the priesthood and the permanent diaconate and of the continuing development of priests "make every effort to include study of the rightful roles and dignity of women in the church."

- Encouraged "more inclusion of women in liturgical functions, in those roles now open to them or in new roles that may legitimately be created."

(In Washington, results of a series of meetings between U.S. bishops and members of the Women's Ordination Conference were released April 27. The committee recommended that more church ministries, "perhaps including the diaconate," be opened to women.)

CONCERNING the ordination of women, Bishop Clark restated the current position of the church that women are excluded from ordination

because Jesus in choosing the 12 apostles did not choose women "and the church in choosing their descendants must remain faithful to that original pattern."

He also noted the argument that the priest, as another Christ, "must naturally resemble the earthly word made flesh in order to make that symbol understandable; a woman cannot properly symbolize Christ as is fitting in a Christian priest."

Bishop Clark then summarized the position of those "whose fidelity to the church cannot be questioned" who believe women should not be excluded from ordination. "They argue," he said, "that the 12 probably were neither overseers nor elders of a local church in any real sense (Acts 15:22) and, therefore, not truly ancestors of the Christian priest in any historical way. Rather, it was the Christian community, through the action of the Holy Spirit who dwelt in their midst, that chose leaders and set them apart for ordination. Celebrating the Eucharist flowed from the task of leading the community.

"**FOR THOSE WHO** hold this view," Bishop Clark continued, "the question is not whether Jesus chose any woman to be a priest (since, strictly speaking, he chose none to be priests), but rather whether the historical fact that women were not chosen to preside at the Eucharist is a matter of divine tradition based on

revelation or a human tradition rooted in cultural and sociological factors extraneous to the Gospel."

Reviewing the history of women in the church, Bishop Clark recalled that Mary, the mother of Jesus "is both the traditional symbol of the church and the best model of true discipleship."

"Her role," he said, "at the beginning and end of Jesus' life is one of acceptance and obedience to the will of God in perplexing and painful circumstances."

The bishop pointed out also that "Jesus treated women as human beings in an age which forbade the religious education of women, prohibited their reciting of certain prayers, and severely restricted their public and private behavior. Jesus transcended these limits by teaching women openly, including them among his traveling companions and encouraging them to study the Scripture."

Turning to the current experience of women in the church, Bishop Clark said: "Women in significant numbers speak of a growing disappointment with the church's inability or apparent willingness to accept their full identity as Christian women. They speak of a quietly persistent disappointment with the church's frequent failure to seek their contributions and participation in ways that respect their full personhood in the church."

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'Faced with aggression it is not morally wrong to resist or to reassert rights with a measured degree of force' —Cardinal Hume

'We are not persuaded that the British government has exhausted all other possibilities for resolving the dispute' —Catholic Institute

British clerics split on war

By Robert Nowell

LONDON (NC) — A marked divergence has become apparent in the reaction of British church leaders to the prospect and later the actual outbreak of hostilities in the South Atlantic between Argentina and Great Britain.

On the one hand are those who, like Cardinal George Basil Hume of Westminster and Anglican Archbishop Robert Runcie of Canterbury, think the use of force to resist aggression can be justified under certain circumstances.

On the other hand are those, like officials of the British Council of Churches and leaders of the United Reformed and Methodist Churches, who think the British government should put more effort into seeking a diplomatic solution through the United Nations and should desist from recourse to armed force until all such remedies have been thoroughly explored.

The divisions, however, are not along denominational lines as differing views exist within the churches.

ANGLICAN BISHOP John A.T. Robinson, author of "Honest to God," has drawn attention to the reaffirmation by successive Lambeth Conferences, the meetings of all the bishops of the Anglican Communion held every 10 years, that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

He opposed any heavy fighting because "there is absolutely no knowing where it may end."

Bishop Robinson said his hope was that when Pope John Paul II visits Britain "he will say loud and strong to the two warring states exactly what he said, with our warm approval, to the divided Irish."

The pope is scheduled to visit Britain May 28-June 2. During a visit to Ireland in 1979, the pope asked the warring factions in Northern Ireland to cease violence as a means to further their causes.

THE CATHOLIC Institute for International Relations, in a statement issued on April 28, was strongly critical of any use of force by the British government.

For Christians such an action could be accepted only as a last resort for the avoidance of a greater evil, but "we are not persuaded that this is the case in this instance, or that the (British) government has exhausted all other possibilities for resolving this dispute," the statement added.

While deploring Argentina's use of force to seize the Falkland Islands, the Catholic institute did not accept "that the best response to this act of violence by one middle-sized South American power is another, more drastic act of violence by a richer and more powerful European state."

The institute rejected the argument that Argentina should not be allowed to "get away with it" and set a precedent.

Similar actions had already taken place, as for example Indonesia's takeover of East Timor and Morocco's takeover of the Western Sahara, said the institute. In neither case did the British government offer assistance to the victims or in any way encourage them to resist, it added.

"If Britain is taking action on behalf of international law and peace rather than to save her own injured national pride," the statement continued, "she should secure a specific mandate for military action from the United Nations."



British Commandos work out on carrier Hermes. (NC photo)

"**IN THE ABSENCE** of such a mandate, we believe the best solution is to continue working with the international community and to apply non-violent pressures to achieve a negotiated settlement safeguarding the human, civil and cultural rights of the Falkland Islanders. In exchange for such safeguards, Britain should be prepared to concede ultimate sovereignty over the Falkland Islands to Argentina," the institute said.

Cardinal Hume said April 30 that "faced with aggression it is not morally wrong to resist or to reassert rights with a measured degree of force."

But his statement also acknowledged the danger of wider warfare and said that seeking peace should be a prime Christian aim. The cardinal said the "truly terrifying" ever-present danger of escalation has driven many Christians to urge the total abolition of war and he emphasized to Catholics that the horrors of modern warfare, the danger of escalation, and the rough justice that inevitably resulted should constantly urge them to work for a world order in which war would be outlawed.

A strong reminder of the human cost of the conflict over the Falklands came from Catholic Archbishop Derek Worlock of Liverpool May 3. The "real horror of war" is that it is "mothers' sons who lose their lives, often leaving widows and fatherless children."

"We are conscious of the evils of aggression and breaches of international law," he said, "but in the end it is human flesh and blood, made to the image and likeness of God, which is sacrificed."

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Christ behind bars

Inmates, warden find religion necessary for rehabilitation

(Continued from page 1)

"We're trying to reach them by saying to them, 'Hey, God loves you and we love you.' We're trying to reach them by love. We tell them, 'You have to bring Christ to the compound. You have to change this compound.' And it works."

Kathy says she's living proof. "I know that I was in the presence of God those three days that I was in there. You could feel Him in there. I

CRIME '82

found out how big His love was. It was a cushion so big there was no bottom to it. I wouldn't trade (those three days) for anything that's been good in my life."

Recently, Kathy cooked for her former prisonmates at Broward Correctional Institute in South Broward, the maximum security prison for women in Florida. About 50 inmates were participating in a Kairos there, and 40 more who had made it before were simultaneously taking part in a retreat.

'I found out how big His love was. It was a cushion so big there was no bottom to it. I wouldn't trade (those three days) for anything that's been good in my life.'

Kathy, former inmate

One woman's story

Ondina was one of them, a former practicing Catholic whose divorce triggered an emotional crisis that eventually resulted in her being sentenced to 25 years of mandatory imprisonment at BCI, found guilty along with an accomplice and sometime lover of killing the assistant manager of an A&P during a robbery.

Dark-skinned, with an Afro hair cut, Ondina came from Honduras and settled with her six brothers and sisters in New York. Her two children, a 17-year old boy and a 12-year old daughter, live there with her sister. She's been at BCI since 1975.

Her return to God came in 1981, after her father, the one who pampered and spoiled her as a child, died. Lonely, almost desperate, she signed up for Kairos.



Former inmate Kathy and Victor Urban, associate warden of a men's prison, take a break while cooking for a recent Kairos. (Voice photo by Ana M. Rodriguez)

Until then a rebellious prisoner often placed in solitary confinement, she turned almost overnight into a model prisoner who has not been in trouble since.

"I realized they were turning me into what they had accused me of being. I began to realize the kind of place I was in, with the kind of people I was in. It was then that I really said, 'Lord, I'm one of your children. I'm not the person the system says I am.'"

Ondina still claims she's innocent and berates society for imposing such a stiff sentence on a first-offender. But she has hired a lawyer to file appeals on her behalf and plans to write her autobiography so that other people will benefit from her experiences.

"What happened had to happen," Ondina says today, "because now is when I've become the person I should have been always."

Spiritual aspect needed

Ondina seems typical of the women at BCI, who in their late 20s found themselves confused, alone, lacking the support of close family members. Many began drinking heavily, others turned to drugs. Usually, they got involved with a man, the wrong man.

Often they were both caught and sentenced. Sometimes the women turned on their lovers, killing them. Months or years later, in prison, they still wonder what happened, how it could have happened.

Prison alone cannot help them. Theoretically, it should, by offering counseling, vocational training, Bible study classes and programs such as Alcoholics Anonymous and Narcotics Anonymous.

But in practice, the rehabilitation for the future is overshadowed by the preoccupation to survive today. Hostilities among inmates and between inmates and guards are rampant. So are homosexuality and drug abuse. Those with experience in the

'Who created the individual? We . . . get the refuse of society before they go through any cleaning process. We're supposed to be the refinery of society's failures.'

Victor Urban, associate warden

prison system say it's almost as if the worst of the outside world is the only reality in prison.

Recidivism is high. In the federal system, one of every three inmates released will return. In general, the rate is two out of three.

It's society's fault

Victor Urban doesn't believe it's as much the prison's fault as people would like to make it seem. He lays the fault squarely on society's doorstep. An associate warden at the Federal Correctional Institute in South Dade, a men's prison, Urban served as chief cook for the BCI Kairos in which former inmate Kathy also cooked.

He sees prisons as symbols of society's own imperfection.

"Who created the individual?" he asks. "We get them after society has said, 'We don't want them.' Very unfortunately, we get the refuse of society before they go through any cleaning process. We're supposed to be the refinery of society's failures."

An active Protestant, Urban says families in recent years have been

unable to transmit the Christian value of "total respect of man for man" on which depends the welfare of society and the discouragement of crime.

The trend toward a lack of respect for authority has lessened the influence of the churches, where the morality should also be taught, and the public schools cannot teach it because "you can't legislate morality," he says.

Yet, "if we can put a halt to man's basic sinful nature (crime will be eliminated). Then it becomes a spiritual problem."

Conversion is only answer

For Urban, this makes a movement like Kairos all the more important. He calls the conversions he has seen as a result of his three-year involvement "miracles of love and grace."

While some inmates sign up for the weekends simply to get good food, others to relieve the drudgery of prison life or to gain "brownie points" for parole, Urban says many times "they get more than they ask for."

"It's a miracle when it changes the life direction of individuals," he says. At the very least, "it puts the inmates in a more positive frame of reference."

Kairos also reminds Urban that conversion is not only for convicted criminals, but for those of us out in the society who spawned the crime and the criminals in the first place, for all of us who play at "rationalization."

"There's all these inconsistencies in society and it's very easy to pick them up," Urban says. A majority of people don't even think twice about driving faster than the speed, which is breaking the law. Others steal millions and go unpunished while some steal \$125 and go to jail. If we know that the one buying our house is a drug dealer, do we say, "I don't make those kind of judgment calls" and sell, Urban asks.

People "don't have the guts and the morality to say I don't want to sell to those kinds of individuals" he says. "We have the double standard."

If Christians really want to make a difference and a dent in the crime problem, he adds, we should turn our "beliefs into behavior, creeds into conduct and doctrine into deeds."

"If this is what we say we are, then we'd better let people know through our actions."

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Recibe la Arquidiócesis siete nuevos Diáconos Permanentes

Siete hombres "de buena fama" entre sus hermanos, llenos de fe y movidos por el Espíritu Santo, recibieron de manos del Arzobispo de Miami, S.E. Mons. Edward A. McCarthy el orden sagrado del Diaconado Permanente.

La Catedral de Santa María de Miami se vió colmada de esposas, hijos, madres y padres, hermanos, familiares y amigos de los candidatos mientras la música llenaba el ambiente festivo en la Liturgia de Ordenación, el pasado sábado May 1 de 1982.

Junto Arzobispo, concelebrando la Misa, estaban los directores del Programa del Diaconado Permanente Rvdos. PP. Edward Brown y Juan Sosa y el director asociado Diácono George Mikwee asistiéndolos. Un número de sacerdotes concelebró la Eucaristía.

Después del Evangelio el Rev. Sr. Mikwee llamó a los candidatos que fueron presentados al señor Arzobispo por el Rev. P. Felipe Estévez, rector del Seminario Mayor St. Vincent de Paul.

Los candidatos recibieron la aprobación de su Arzobispo e hicieron la promesa de obediencia y respeto a la Iglesia y a su Pastor en la diócesis poniendo sus manos entre las del Arzobispo.

Con estos nuevos diáconos ordenados el pasado sábado suman unos cuarenta los que actualmente sirven en las parroquias de la Ar-



Los candidatos al diaconado se postran mientras se entona la Letanía a los Santos.

quidiócesis entre ellos cinco transferidos de otras diócesis.

Los nuevos ministros son: Harold J. Boersma, jr., Richard Carroll, Edward D. Flynn, Joseph Polcari, Jack Raisch, Joseph M. Ranieri y Roger Tredway.

Las esposas y familiares ayudaron en la investidura de los candidatos

después que el Arzobispo impuso sus manos sobre ellos y la estola, símbolo de su unión con la Iglesia y de su ministerio le fué impuesta sobre la cual vestirá la dalmática, atuendo litúrgico del diácono.

Por último recibieron del Arzobispo el Libro de los Evangelios, recordándoles que "crean, enseñen y

practiquen la Buena Nueva."

Los nuevos diáconos subieron altar para asistir al Arzobispo en la Liturgia Eucarística y después distribuir la Sagrada Comunión a los presentes.

Llenos del Espíritu Santo se incorporarán a sus respectivas parroquias para realizar su ministerio.

La planificación natural familiar es efectiva

dice un estudioso del metodo

reproductivo humano en el cual el buen Dios ha puesto los medios de control de la fertilidad que hacen innecesario, más aún estúpido, recurrir a contraceptivos, píldoras y dispositivos, al sistema de esterilización o al aborto quirúrgico que se convierte en el mas importante me dio de controlar la natalidad una vez que se legaliza.

"La mujer, por naturaleza, es estéril la mayor parte del tiempo; una pareja que aprende a reconocer los signos del ciclo de la fecundidad de ella tiene el mejor medio para controlar la natalidad."

El Padre Marx agrega que el no habla sobre el ritmo, que algunos bromistas llaman "ruleta Vaticana" porque son ignorantes del hecho de que la Iglesia, con sabiduría, jamás ha endosado, ningún método en particular.

Entre las razones para la ignoran-

cia sobre el método natural de planificación y el bajo nivel de incidencia en su uso por los católicos de Estados Unidos, el sacerdote cita el hecho de que los sacerdotes americanos son "casi totalmente ignorantes" de la dinámica del proceso.

"A millones de parejas en los EE.UU. se les ha negado la disponibilidad de información e instrucción debido a la indecisión de algunos sacerdotes y burócratas diocesanos que han sido inclinados a considerar el PNF como un pasatiempo de menor importancia que jugar a la cartas a beneficio del altar de la parroquia o de la sociedad del rosario."

"El Papa Juan Pablo II promovió insistentemente el PNF en Polonia por más de 20 años", expone el Padre Marx y como Arzobispo de Cracow dirigió a sus sacerdotes a "no celebrar el matrimonio de ninguna pareja que

no hubiera conocido de antemano los medios que Dios proveyó para controlar la fertilidad."

Como medio de promover la eficacia del método de planificación natural de la familia, el Padre Marx sugiere que:

© Cada diócesis debiera incluir el PNF en su programa de preparación conyugal y que los novios no debieran contraer matrimonio sin una segura comprensión de este humano y sano medio de regular la natalidad.

© Establezcan un centro de planificación natural de la familia en todos los hospitales católicos de la nación, no sólo para entrenamiento de médicos y enfermeras sino para servir a los miembros de la comunidad.

© En las escuelas superiores y universidades se debiera enseñar el PNF en los cursos sobre matrimonio y sexualidad, según está contenido en la encíclica de Pablo VI "Humanae (Sigue en la pag. 4A)

New York (NC) — El Padre Benedictino Paul Marx, quien ha pasado 30 años de su vida estudiando el método de planificación natural de familia, declaró que "dicho método ahora se compara en su efectividad con la "píldora" o el dispositivo intrauterino (ambos pueden causar aborto) para una pareja con la motivación y el entrenamiento adecuado"

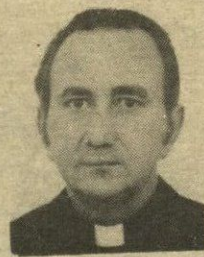
En un artículo publicado en la edición de Abril 1982 de la Revista de Pastoral y Homilética, especial para sacerdotes, el Padre Marx, ex-profesor de Sociología de la Universidad de St. John, Minn., expresa que durante los años que ha dedicado al estudio de la planificación natural lo ha impresionado "la sorprendente ignorancia de la vasta mayoría de personas, casados o no, acerca de la procreación".

"Cualquier cosa que se enseñe en los cursos de biología, obviamente, no son los detalles del sistema

Hablando de...

La Madre

Por Rev. P. Arnaldo Bazán



Al hablar de la mujer que nos dió la vida casi todos nosotros, como algo natural, sentimos aflorar lo mejor de nuestros sentimientos.

La madre es, ordinariamente, "el ser más hermoso y amado" que existe.

Por lo mismo, dedicar un día a su memoria, sea que esté viva o haya fallecido, parece algo obligado y propio de hijos bien nacidos.

Sin embargo, yo creo que, a veces, nos dejamos llevar fácilmente de los sentimentalismos y nos olvidamos de ciertos principios importantes que no deberíamos dejar de lado.

Pienso que si bien es cierto que una madre se merece todos los monumentos y homenajes que podamos hacerle, nunca deberíamos separarla del que, a su lado, tuvo que tener una parte importante en la procreación y educación de la prole.

La maternidad es inconcebible sin la paternidad. Y aunque en la práctica sabemos que la mujer claudica mucho menos que el hombre en su responsabilidad frente a los hijos, se trata, en definitiva, de una misión para realizar entre dos.

Quizás sea en esto que radique la causa fundamental de los graves problemas familiares que se confrontan, pues no se puede separar, impunemente, la función maternal de la vida matrimonial.

Me atrevo a afirmar que cuando una madre no es, primero, una esposa responsable y feliz, difícilmente puede llevar a cabo su tarea con los

hijos, por más buena voluntad y espíritu de sacrificio que tenga.

Esto último es, en realidad, lo que más nosotros admiramos y resaltamos en muchas de ellas, independientemente de su calidad como educadoras.

El "Día de las Madres" evoca, frecuentemente, un aspecto importante, pero no siempre tan positivo, de la maternidad: el de la capacidad de sufrimiento y aguante que una mujer pueda tener por sus hijos.

Por eso, no dudo que haya hijos que celebren este día con más lástima que amor por sus progenitoras, ya que la figura sufriente de la madre resalta a sus ojos por encima de todo.

Todas las madres, en este sentido, tienen que ser benditas y alabadas. Muy pocas son las que, en realidad, dejan de entregar su cuota de sacrificio.

Con todo, si vamos al fondo de las cosas hemos de reconocer que madre sin padre no puede ni debe ser lo normal. Todo lo contrario, cuando no existe una debida conjunción de esfuerzos entre los miembros de la pareja, la función educadora sufre un golpe estremecedor cuando no mortal.

El fracaso de muchos padres con sus hijos comienza cuando se quieren separar funciones que tienen que estar íntimamente relacionadas.

¿Podrán ser buenos padres los que no han sabido o no han podido ser buenos esposos?

Ahí es donde, a mi modo de ver, se encuentra el meollo de la cuestión. Por eso resiento el que rindamos un homenaje a madre y padre por separado. También para esto son valederas aquellas palabras de Jesús: "Lo que Dios ha unido, el hombre no debe separarlo" (Mateo 19,6).

Estamos tan acostumbrados a ver fracasar a las parejas en su intento por compartir la vida, que no captamos totalmente que la ruptura lleva consigo un casi seguro fracaso en su misión como educadores de los hijos.

Las mujeres que, después de abandonadas por sus maridos, han sabido, pese a todo, entregarse al esfuerzo de echar hacia adelante a los hijos, sin importarles ningún sacrificio, son dignas de nuestra admiración y nuestro elogio.

El problema estriba en saber si, en tales condiciones, es posible a una mujer realizar una correcta labor educadora. No descarto las excep-

ciones, pero entiendo que, en general, lo único que podemos esperar es el fracaso.

Frecuentemente se subestima la importancia del padre en la educación, pues son muchos los hombres que desertan de esta responsabilidad, dejando a la mujer un papel que, a ella sola, queda demasiado grande.

¿No explicará esto muchos de los desastres que contemplamos en la sociedad?

Pagar las cuentas y dar órdenes puede ser propio de cualquier administrador ejecutivo, pero, ¿a eso debe quedar reducido el papel del padre?

Sociólogos y pedagogos dicen que no. Hoy se insiste mucho en una verdadera coordinación entre los progenitores a fin de que los hijos reciban una saludable y equilibrada dosis de cariño basado en el que existe en la relación entre sus padres.

El divorcio es un fracaso en todo sentido. Y celebrando un "Día de las Madres" por separado, estamos fomentando una de las causas de los males de nuestra sociedad.

Sé que estoy arando en el desierto, pero ¿qué feliz sería si corrigiésemos un error tan arraigado y algún día pudiéramos celebrar, bien juntos, el "Día de Papá y Mamá"!

Sólo entonces estaríamos reconociendo los valores de la auténtica educación, que es misión de toda pareja que, por amor, comparte la vida, prolongando en los hijos las consecuencias felices de su unión.

AVISO IMPORTANTE

No quedan audífonos para traducción instantánea en la Conferencia Carismática del Padre Edward McDonough que tendrá lugar el 15 y 16 de mayo en la iglesia vieja de St. Brendan. El grupo de Renovación Carismática Católica Hispana pide que nadie envíe más dinero, pues se han agotado todos. También anuncia que el viernes, 14 de Mayo, a las 8 p.m., habrá una reunión para todos los dirigentes de grupos de oración carismática de la Arquidiócesis de Miami. Esta reunión es para líderes nada más. St. Brendan esta situada en el 8725 SW 32 Calle, Miami.

Santa Maria Mazzarello

MAYO 14

En Mornese, cerca de Génova, el año 1837 nació una niña cuyos padres bautizaron con el nombre de María. La pequeña trabajaba en el campo con sus padres para ayudar a subvenir las necesidades de la familia que era muy pobre.

Instruida cristianamente, mostró gran devoción desde temprana edad y a los 17 años entró en la confraternidad de las Hijas de María Inmaculada. Contrajo la fiebre tifoidea en 1860 y estando incapacitada para trabajar en el exterior se vió obligada a dejar la hermandad y finalmente abrió un

negocio de costura con una amiga llamada Petronila y las dos se interesaron en dedicar su trabajo a las jóvenes.

El año 1872 San Juan Bosco recibió permiso de la Santa Sede era entonces Papa Pio IX, para establecer una orden de monjas que se llamaron Hijas de Nuestra Señora Auxiliadora de los Cristianos, mas conocidas como Hermanas Salesianas. Don Bosco nombro a Maria Mazzarello superiora de la orden, que se extendió rápidamente y expandió sus actividades a las obras de caridad y la enseñanza.

María murió en Niza el año 1881. Fué canonizada por el Papa Pio XII en 1951.



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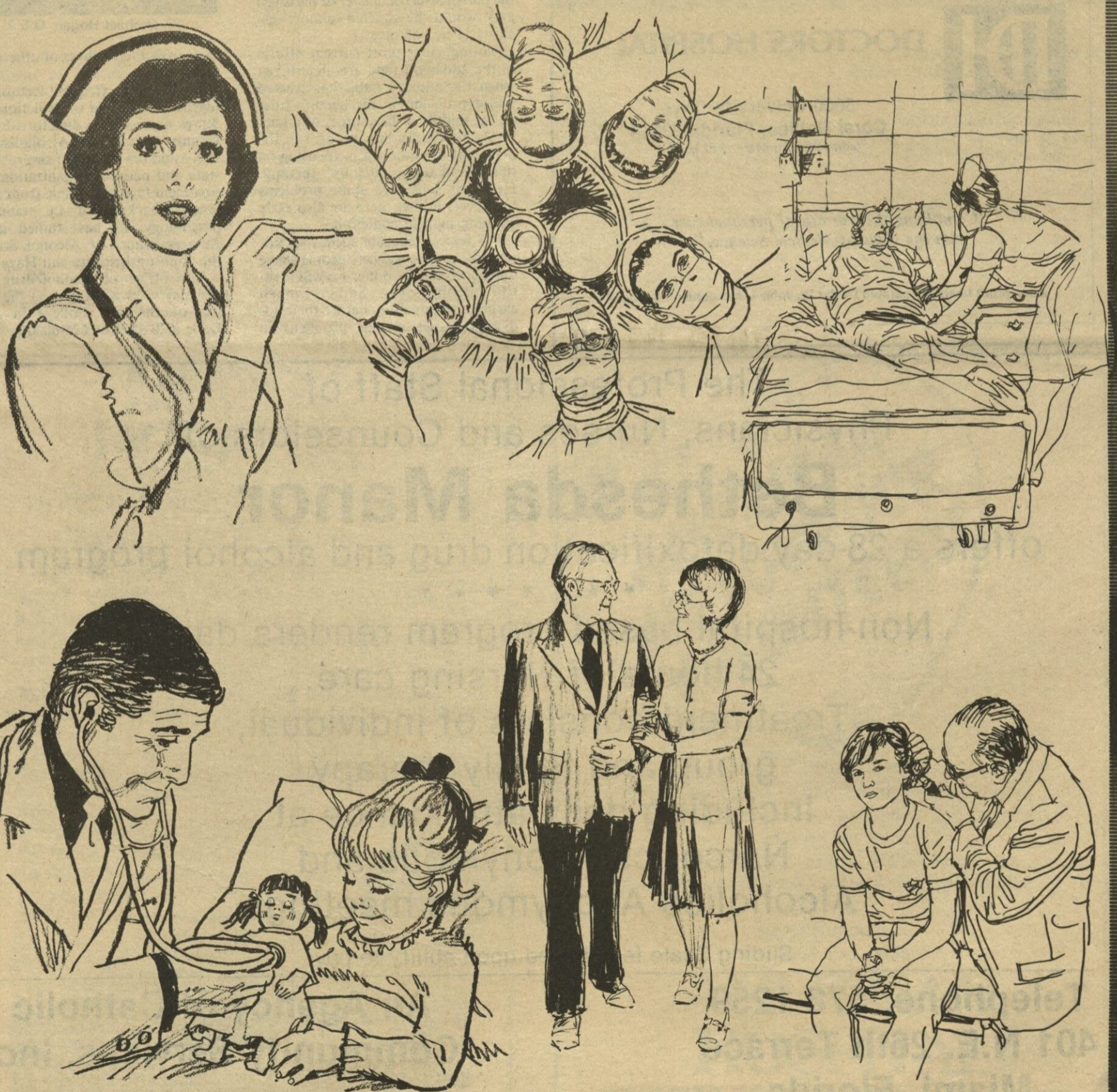
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Alcohol, Drug Problems Exceed National Average

"The problem of alcohol and other drug abuse among residents of south Florida exceeds the national average," says Father Michael Hogan, O.S.A., director of alcohol/drug outreach for the Catholic Community Services of the archdiocese.

"There are two obvious reasons for this: drug traffic and tourism; the availability of illegal drugs in our community is increased by the fact that south Florida is the nation's major port of entry of these drugs. Add to this the partying atmosphere associated with vacations and leisure, and the availability and more frequent use of alcohol results."

Recognizing the need to better address the problem and its potential in-

crease. Msgr. Bryan Walsh, executive director of the Catholic Community Services, established an outreach office in the archdiocese four years ago.

Five components of service are available in the alcohol/drug abuse field: information, education and prevention, diagnosis and evaluation, counseling, and referral. The office is in contact with the various counseling and treatment facilities around the archdiocese, and an answering service receives telephone calls around the clock.

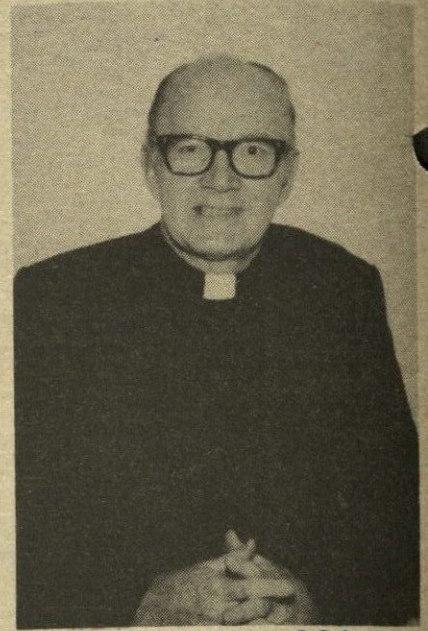
"Our greatest need at present time, if we are to expand our services and truly meet the needs of the archdiocese, is twofold: increased funding and volunteer help," Fr. Hogan said. Although partially funded by the

Archbishop's ABCD drive, other sources of revenue are contemplated: grants, fund raising activities and contributions.

Regarding volunteers, Father Hogan said, "There are recovering alcoholics and addicts in most parishes of the Archdiocese and we need their help as sources for referral in their parish or immediate community. We also need the assistance of professionals and para-professionals to volunteer a few hours of their time weekly." He envisions a network of volunteers throughout the Archdiocese, composed of trainers, counselors and office personnel. Several dioceses across the country have established an office of substance abuse ministry and Father Hogan is working in that direction. Such a program would function on the parish level (or cluster of parishes) and would be staffed almost exclusively by volunteers.

Noting that most current efforts in the addiction field are undertaken when the addict's habit has created major problems in his/her life (that is, the middle or late stages of addiction), Fr. Hogan sees no dent in the degree of the problem in focusing on this "band aid or patch up" therapy. He likens substance abuse problems to cancer, in that there are also early warning signs in addiction.

"If we can educate society in this regard, as the cancer people have quite successfully done, we will identify alcohol/drug addicts much earlier and hopefully before their addiction causes serious problems in



Fr. Michael Hogan, O.S.A.

their lives and the lives of others," he adds.

Fr. Hogan, a frequent lecturer and teacher in the field of addiction, also serves as executive director of Dade County Council on Alcoholism, as well as on the boards of several local, state and national organizations and treatment facilities. Aside from an extensive background in counseling psychology, he has studied at the Rutgers School of Alcohol Studies, the Johnson Institute and Hazelden.

The office of alcohol/drug outreach services is located on the campus of Biscayne College in north Dade (620-4501 or 625-6000).



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Mercy Hospital has a \$36 Million Plan

Mercy Hospital is a not-for-profit institution sponsored by the Sisters of Saint Joseph providing high quality medical care to patients of all denominations, backgrounds and nationalities.

As a major medical center, Mercy Hospital provides a broad range of services, including medical/surgical care, intensive care, psychiatry, ultrasound, physical and respiratory therapy, ophthalmology and obstetrics. To meet every patient need, there are a number of other facilities within Mercy's complex, such as a blood bank, pharmacy, chapel, social service department, nursery facilities for newborns, medical library, cardiac rehabilitation center and a 90-suite professional building accommodating physicians representing every facet of health care.

Because Mercy serves the growing populations of Florida, the Caribbean and Latin America, it was necessary to begin a major expansion and renovation plan to continue to accommodate patients with the high level of care for which Mercy is known.

Beginning this summer, Mercy will start the \$36 million plan with a new addition to the Dietary Department.

The 10,000-square-foot addition to the Dietary Department will house a new kitchen facility and new food service equipment. The modern

improvements and renovations will bring a major change in Mercy's food service system, providing more efficient operation.

The major thrust of the expansion program will be the construction of the new North Tower addition. This seven-story structure will house 200 beds and will be a replacement for the inpatient facilities currently occupying other wings of the hospital.

The new wing will house four 48-bed Medical-Surgical Units, including an eight-bed Neurological Intensive Care Unit, one or more isolation rooms per floor and at least one "VIP" Suite per floor.

The addition will be connected to the existing facilities by a new multi-story bridge linking it to the Carroll Building and the East Wing.

A new energy center is also part of the renovation plans. All of the major mechanical and electrical equipment will be consolidated in one above-ground facility. This will be the first phase of an energy center development expansion to house all of the emergency generators, water chillers and boilers.

Mercy Hospital's School of Practical Nursing will graduate 36 students in its first class July 10. The LPN's will be awarded their diplomas upon completion of a one-year course.

Mercy is the only hospital in the



area to have a licensed practical nursing school on its premises.

The school faculty received commendation for administration of the program following a recent evaluation and survey by the Florida State Board of Nursing Education Consultants.

Among the Specialized Facilities and Services are:

- Diagnosis and treatment of cardiac disease, including open heart surgery.

- A 24-hour Emergency Room accessible by land, water and air.

- Complete Obstetric services, including Family Centered Maternity Care and Birthday Room.

- Kidney dialysis unit.

- The latest technology in Nuclear Medicine.

- Full body C.A.T. Scanner.

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A High Quality Medical Center
Overlooking Biscayne Bay.

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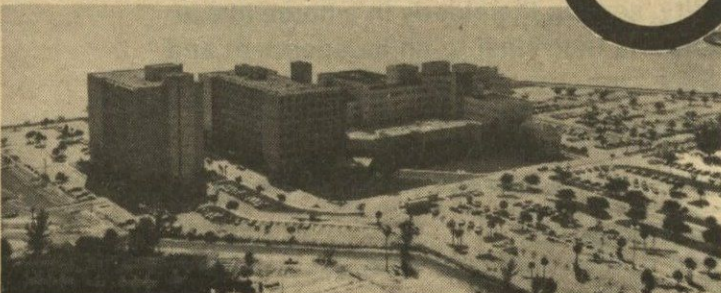
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- Kidney dialysis unit.
- The latest technology in Nuclear Medicine.
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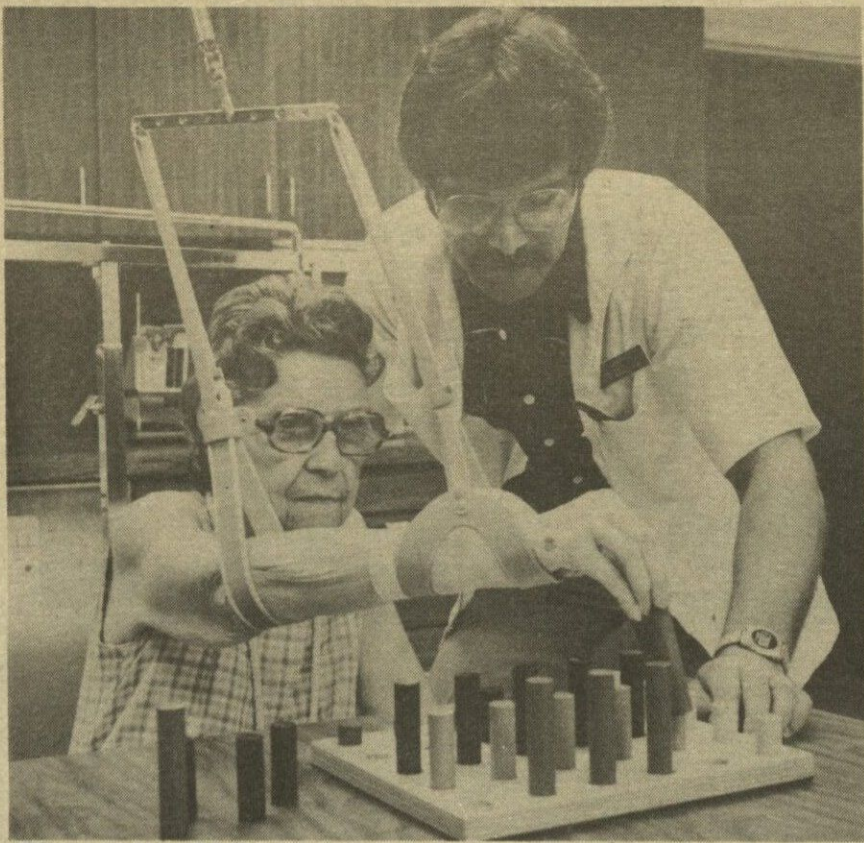
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St. John's Total Care Concept



Therapist Aids

St. John's Nursing and Rehabilitation Center of the Archdiocese of Miami is the embodiment of Total Care — a concept allowing the elderly to retain their basic dignity and independence through a continuum of care, emphasizing rehabilitation.

The 180 bed facility has been designed to provide a comfortable, protective environment. The fur-

nishings and equipment enhance the building design, providing a home-like atmosphere rather than a sterile institutional setting. Careful consideration is given to the psychological and physical needs of patients in selection of furnishings and decor.

The grounds are landscaped to provide shady, quiet areas where patients



Modern Nurses



Daily Conferences

may share the companionship of other Catholic Life Center residents, entertain their families and visitors, or simply enjoy the solitude.

The nursing and rehabilitation facility offers the finest in medical and nursing care, but its most significant function is rehabilitation. The rehabilitation is one of the main focal points, offering physical, occupational, speech and educational therapy, and social services.

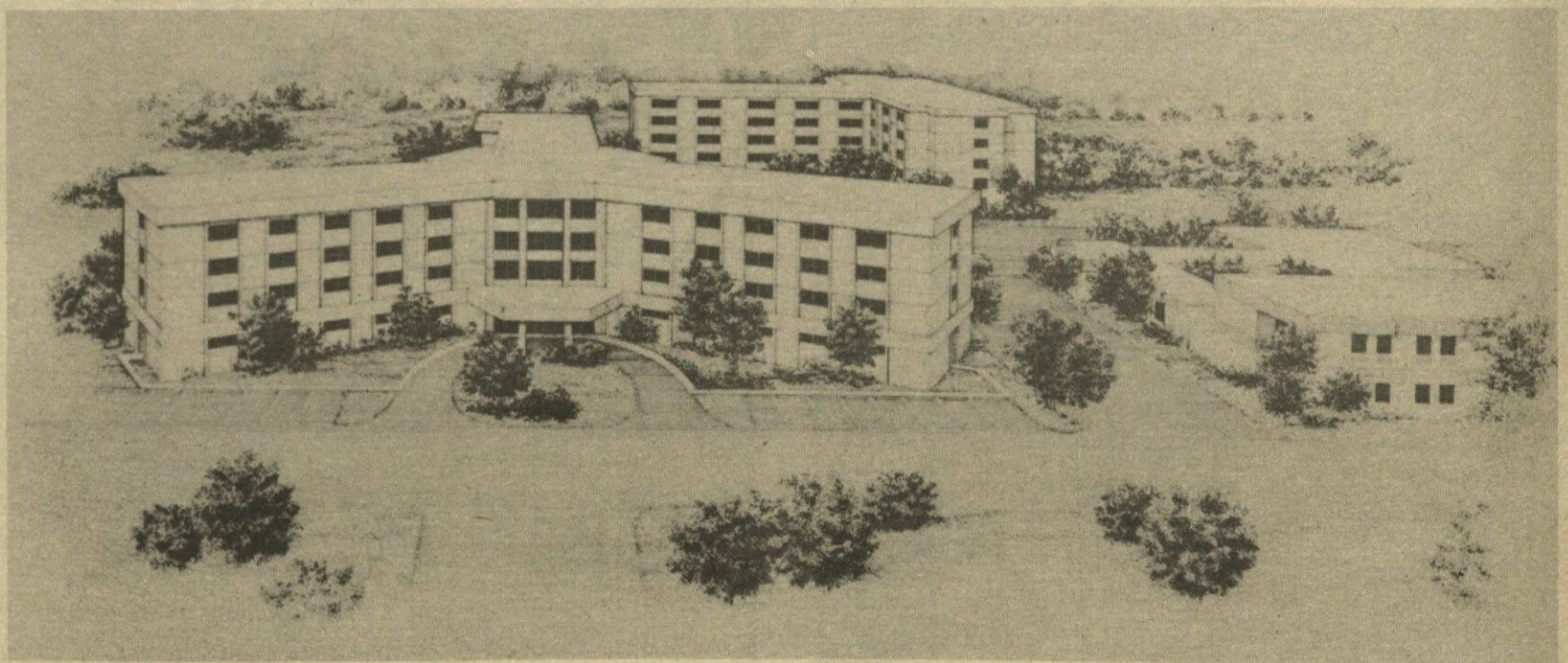
With the help of highly skilled therapists and the most modern equipment, patients receive the kind of optimum care that restores dependent functioning. The nursing and rehabilitation facility makes every ef-

fort to encourage and assist its patients to regain as much independent living as possible. It is envisioned that as a result of this philosophy of care, many of the nursing center patients will move to St. Joseph's Towers Apartment Complex adjacent to the community.

This movement toward independent living is, of course, at the core of the Total Care Concept. The cost of the facility, including planning, architectural fees, construction, equipment and starting up costs, was \$5.9 million. This was financed through the sale of tax-free bonds issued by its Board of Directors.

St. John's Nursing & Rehabilitation Center

is a major facility located within the Archbishop Carroll Catholic Life Center



St. John's Nursing and Rehabilitation Center is a 180-bed facility, serving the elderly in a home-like atmosphere with special emphasis on therapeutic care to restore the individual to an independent and secure life . . .

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(Directions: Take Oakland Park Blvd. West Exit from I-95, drive west about one and one-half miles. Facility adjacent to St. Helen's Catholic Church.)

ST. JOHN'S NURSING & REHABILITATION CENTER

3075 N.W. 35th Ave., Lauderdale Lakes

St. Francis Modernization Underway

St. Francis Hospital is a 253 bed, acute care hospital located on Miami Beach. Founded in 1926 as Allison Hospital, the management of the facility was taken over in 1927 by a small group of Franciscan Sisters. They renamed the hospital for their patron saint and invested it with the guiding philosophy that for decades has set the tone for community care and caring.

"Our mission is to cure the sick and injured with compassion, charity and understanding, regardless of race, sex, creed or financial condition."

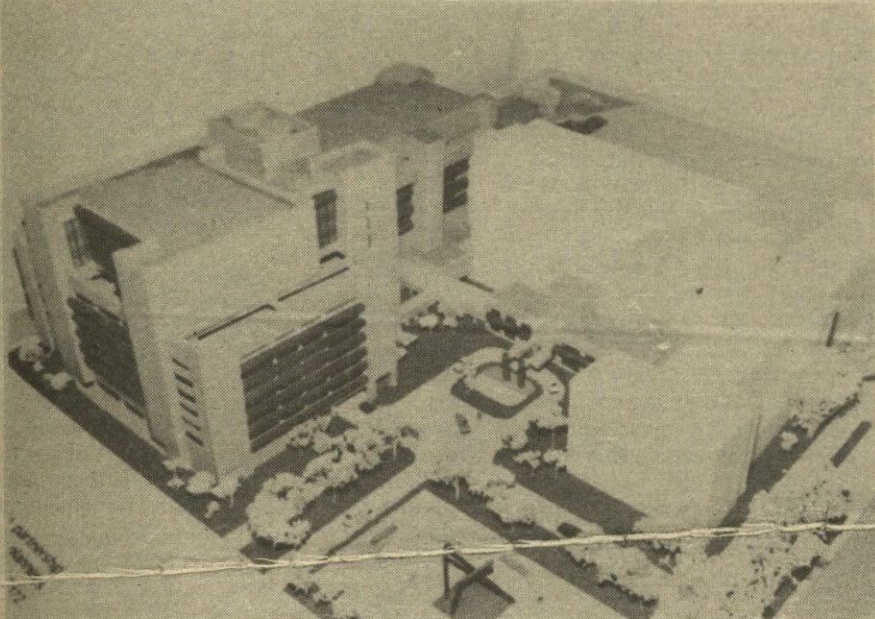
Today, St. Francis Hospital looks ahead to future expansion. A six-year modernization program is already underway to improve all facilities. Currently under construction is a six floor parking garage which will also house the laundry, maintenance shops, mechanical space and office space.

Subsequently, construction will begin on a new East Wing which will replace some patient rooms, the Chapel, operating rooms, business offices, kitchen and Employee Cafeteria.

A major highlight of 1982 was the installation of a C.T. (computerized axial tomography) Scanner and Polytone MultiDirectional Tomographic Unit to our already outstand-

ing Radiology Department.

Finally, a two-story addition to the main building will provide a new main lobby, admitting/discharge area, financial offices and gift shop.



Six floor parking garage presently under construction with new East Wing construction and new two-story addition to follow.

Violence continues, says Salvadoran bishop

SAN SALVADOR, El Salvador (NC) — The March elections did not end injustice and violence in El Salvador, said Bishop Arturo Rivera Damas, apostolic administrator of the San Salvador Archdiocese. "The same goes on, particularly in rural

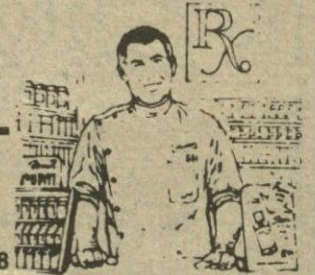
areas," he said in a homily April 25. The bishop also expressed concern that the Constituent Assembly elected in March is dominated by a coalition of parties opposed to the economic and land reform measures launched in 1979 by the civilian-military government.

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St. Francis — The Caring Hospital

We care about our employees and our community

This year, in participation with National Hospital Week, St. Francis will offer the following free public lectures and health screenings:

Monday, May 10
11 a.m. and 2 p.m.
Tuesday, May 11
7:30 a.m.

Personal Safety Lecture
Weigand Auditorium

Wednesday, May 12
Friday, May 14
9 a.m.-2 p.m.

Wednesday, May 12 through
Friday, May 14
2 p.m.

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New Critical Care Center at Baptist Hospital

The first patients have moved into Baptist Hospital of Miami's new Critical Care Center. With the opening of the 40-bed facility, South Dade residents now have in their neighborhood access to the highest level of treatment available today for life-threatening injuries or illnesses.

The center is located in the brand new \$9-million addition to Baptist's main building, and incorporates in one efficient design the formerly separate 24 beds of the special care, coronary care and intensive care units.

All 40 patient rooms in the new Critical Care Center are identical, and can be used for virtually any type of critically ill or injured patient, such as victims of heart attacks, gunshots, or automobile accidents. Such flexibility in room assignments will help alleviate bed shortages and eliminate the need for moving patients around to accommodate newer, and more seriously ill, arrivals.

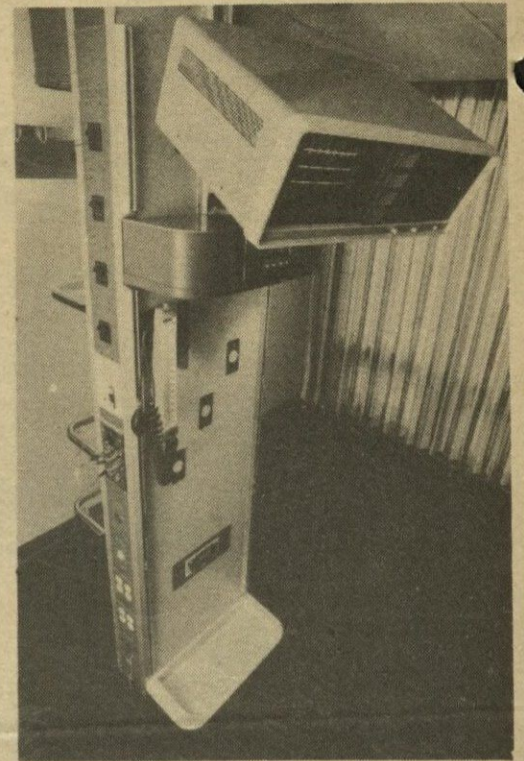
The unique patient rooms are the outcome of months of experimentation by the critical care staff, along with architects, planners and health care specialists, who studied design variations in a prototype of the rooms that had been constructed in the hospital's warehouse.

Measuring 15 feet by 15 feet, the patient rooms are 54 percent larger than the old ones, and among the largest critical care patient rooms in the country. Now, as many as a dozen medical specialists working side-by-side during an emergency can have easy access to the patient.

Another key feature of the patient rooms is that the bed is positioned in the middle of the room. This arrangement, providing 360-degree access to a patient, is found in very few hospitals in the United States, according to Andrew Piergeorge, M.D., coordinator of critical care medicine at Baptist. "The center was set up to be the most ideal for the patient; only then did we design rooms to be convenient for the hospital staff," Dr. Piergeorge says. "We really believe the new center is one of the best in the country."

The tangle of wires and cords usually cluttering patient rooms in critical care areas is noticeably absent in Baptist's new center. Instead, a compact floor-to-ceiling "power column" in every room provides 24 electrical outlets for life-support apparatus, as well as housing oxygen, compressed air, vacuum suction machines and all monitoring devices. It also eliminates many of the lines from pulmonary — artery catheters, ventilators and heart monitors.

The 40 rooms are arranged in five pods of

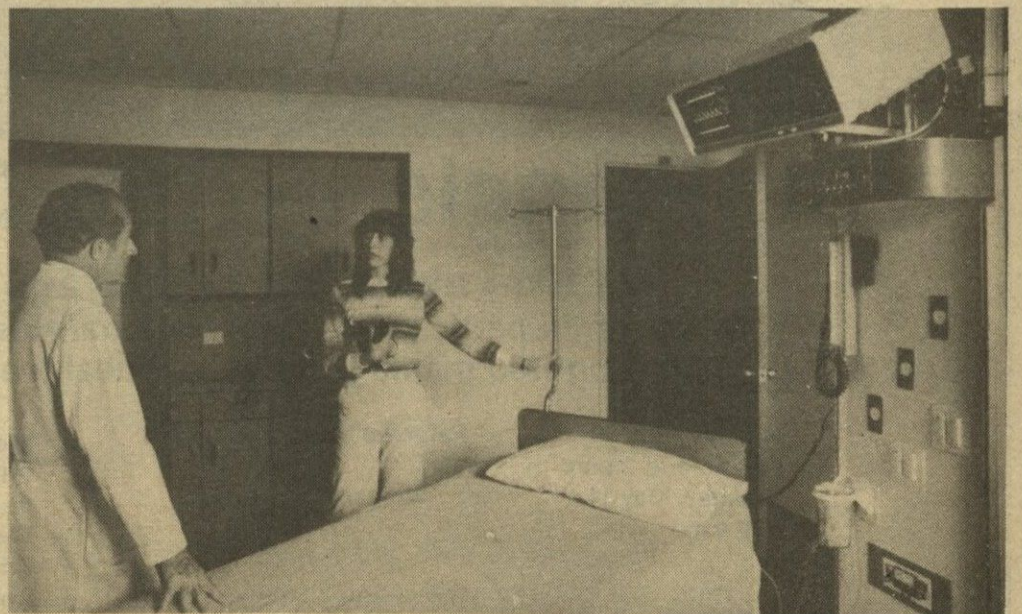


Baptist Hospital's new 40-bed Critical Care Center offers the finest technological advances in treating the seriously ill and injured. One of the unique concepts is a "power column" in the center of each patient room that monitors moment-by-moment changes in condition.

eight beds, all positioned around a central nursing station from which nurses can observe their patients through the glass partitions and on video screens displaying electrocardiograms.

The 15-foot "walls" of glass separating patient rooms from the nursing station are in three sections that can be opened in several ways. The panels not only slide sideways, but can also swing open both into and out of the room, permitting speedy access to the patient in an emergency. Large picture windows on another wall overlook small gardens and allow for natural daylight. This is an important consideration for very sick patients, Dr. Piergeorge says, since it helps keep them oriented to day and night.

While the center boasts trend-setting design and the finest technological advances, it is the dedication and skill of the doctors, nurses and technicians that saves lives.



Dr. Andrew Piergeorge, left, coordinator of critical care medicine at Baptist Hospital, explains some of the features of the new Critical Care Center to a visitor. "There are few, if any hospitals in the United States that have rooms with 360-degree access to the patient," Dr. Piergeorge said.

Villa Maria: The Tradition Continues

Villa Maria Nursing and Rehabilitation Center, realizing the growing need for its quality long-term care, has expanded its facilities to better serve the community.

With the recent completion of the Mildred and Claude Pepper Rehabilitation Pavilion, Villa Maria and the Sisters of Bon Secours have extended their "spirit of kindly care" to include 272 beds and an ultramodern rehabilitation center.

The project included the renovation of the Dietary and other support departments, a new clinical area for physical therapy, occupational therapy, speech therapy and a center for community and professional education.

The Sisters of Bon Secours and Villa Maria are also jointly operating a Senior Center to provide supervised adult day care services for the elderly residents of the City of North Miami. The center offers specialized daily programs, hot meals and snacks and transportation.

The Joint Commission on Accreditation of



Patients and residents gather to communicate, socialize and continue their interests in current affairs.

Hospitals recently awarded Villa Maria a two-year Certificate of Accreditation.

Evaluated by an on-site team of JCAH surveyors, the Center is one of only three long-term care facilities in Dade, Broward and Monroe Counties to be so accredited.

Operating since 1959, Villa Maria has become a "regional center" for post hospital services, drawing patients from throughout South Florida and in some cases throughout and beyond the State.

The team approach to rehabilitative care is used at Villa's Rehabilitation Center. It involves the physician, nursing services, therapies, as well as other services as needed. The patient-centered approach assists each patient in reaching maximum potential.

Three major admission programs are maintained at Villa Maria:

— Short term rehabilitation, which meets the needs of those patients who can be rehabilitated

through physical, occupational and speech therapies, recreation, social and spiritual care.

— Long-term admission, which is designed to meet the needs of individuals who, because of age or infirmity, may not be able to live independently and who require professional services on an extended basis.

— A program which provides professional and spiritual comfort to the terminally ill patient.

The expansion program coincides with the Sisters of Bon Secours 100th anniversary of service in the United States. Their mission today, as it was in 1881, is to provide superior patient care within an atmosphere of compassion and understanding.

The patients and residents of Villa Maria experience the fulfillment of the meaning of Bon Secours, which, translated from French, means "good help" or "kindly care."

Through the excellence and dedication in all disciples, Villa Maria is recognized as a leader in providing health care services to the aged of our community.



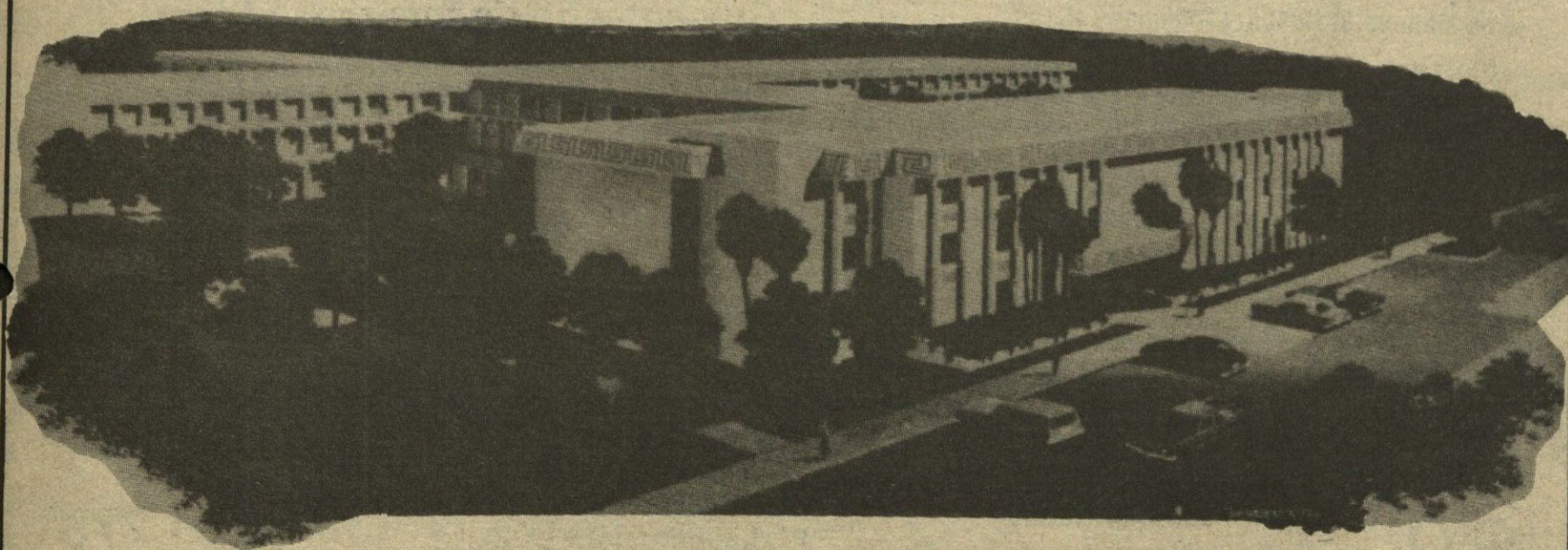
Volunteers add to Villa Maria's special feelings of caring.



Residents are encouraged to continue or develop their talents through therapeutic recreational activities.

GROWING TO MEET THE NEEDS OF THE COMMUNITY

- Short-term Rehabilitation
- Long-term Care
- Care of the Terminally ill



VILLA MARIA NURSING AND REHABILITATION CENTER

1050 Northeast 125 Street
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(305) 891-8850

A Rehabilitation and Skilled Nursing Center Sponsored by the SISTERS OF BON SECOURS

Patient Education Begins When Admitted

Patient education begins when the patient is admitted to the hospital. The purpose is to provide a coordinated program of education for all patients to ensure continuity of care upon discharge. The family or any significant other person is also included to assist the patient to achieve and maintain as high a level of wellness as possible.

The patient educator is a part of the Nursing Education Department

and they also involve themselves in educating the staff and in keeping the staff up to date on new methods of care and teaching. This department also develops new teaching tools for both patients and staff alike in both English and Spanish as a hospital population is in need of both. The patient educator works in cooperation with other persons and departments such as the physicians, dietary, and social services to ensure certain objectives are met.

Some of these objectives are: 1. An early identification of needs of the patient or family. 2. An assurance of continuity of care by communicating understanding of patient's, family, or other persons' knowledge of care to be done. 3. An early identification of the staff's teaching needs. 4. An understanding of community resources.

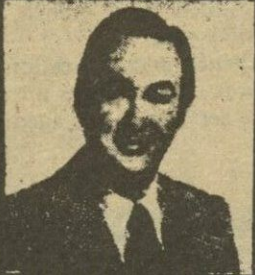
When this educational process

starts on admission, discharge planning is simpler and the separation from the hospital less traumatic for the patients and their families.

Supplies such as dressings, medications, special equipment, and other arrangements can be taken care of before the patient goes home.

Everyone involved knows what to expect, what to do, how to do it, and when to call for help or assistance.

A more aware and better educated public is a healthier population.



Joseph J. Konrad, President
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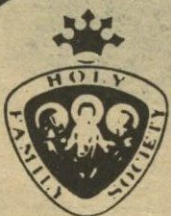
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¿Podrás rezar bien el rosario si no conoces a María?

Por José P. Alonso

*El Santo Rosario se reza
Con gran gusto y alegría
Si has conocido a María,
Madre del Cuerpo y Cabeza.*

(Por el autor)

La Virgen María, Madre de todos... pero no conocida de todos

María es, sin lugar a dudas, figura especialísima en la devoción de millones de personas en todo el mundo. Una gran parte la venera y sabe que ella ocupa sitio de honor en la Iglesia Católica. Para muchos otros, hijos de Dios alejados de la Iglesia, María es centro de veneración que le tributan por medio de devociones populares muy variadas.

No dudamos de la sinceridad de tales demostraciones de fe y amor a la Virgen, sólo deseamos animarlos a un mejor conocimiento de Aquella a quien Dios escogió para Madre de Su Hijo Unigénito. Porque así como a Jesucristo, "fruto bendito de Su vientre", son todavía muchos los que *no le conocen*, también son muchos los que sabiendo quien es María, *no la conocen*. Saber el nombre de una persona no implica que se la conozca.

Este desconocimiento es causa de que el Rosario, devoción grata por excelencia a la Virgen, resulte aburrido y cansón para muchos y de que cambien su atención hacia otras formas de veneración y sacrificios que quizá ella acepte benignamente, pero que como Madre de "la Luz que viene de lo alto", verá en ellos un poco (o mucho) de paganismo, de superstición.

Confesión de ignorancia

Hablo por experiencia propia. Cuando aún no conocía al Padre ni al Hijo ni al Espíritu Santo, ya sentía por María una atracción especial. Era una devoción infantil y muy personal que no podría explicar. Fui bautizado en la Iglesia Católica, asistí a las clases del catecismo de la época para Primera Comunión y Confirmación, pero a aquella edad no podía comprender el gran misterio de la Iglesia.

A pesar de esto existía entre María y yo un lazo: desde muy pequeño en mi hogar nos acostumbraron a rezar un Padre Nuestro y tres Avemarias seguidos del Gloria al levantarnos y antes de ir a la cama. Creo que para mi Madre Celestial estas sencillas oraciones fueron, más que un lazo, un compromiso con el Padre y con su Hijo de velar por mí. Comencé a trabajar al entrar en la adolescencia, lejos de la familia. Esto me separó de la Iglesia pero no de María y mantuve toda mi vida "aquel lazo" que me unía a Ella, las oraciones de la mañana y la noche; y que sin saberlo, por medio de Ella, me mantenían unido a la Iglesia Universal.

Le tomó a mi Madre Celestial tiempo y paciencia que "descubriera" la verdad. Pero Ella no tenía prisa y dejaba, rogando al Espíritu Santo que me iluminara, que "yo lo descubriera por mi mismo". Confieso que tenía 27 años cuando vi "el primer rayo de luz": Supe que Cristo es el Señor y Salvador, que con Su nacimiento,

Pasión, Muerte y Resurrección me hizo hermano suyo (edad egoísta, todos somos hermanos de El) e hijo de Su Padre Eterno y que perdonó mis pecados y me abrió las puertas del cielo. Entonces ya formaba parte de la Iglesia otra vez.

Algún tiempo después me propuse ofrecerle a María, el "enorme sacrificio" de rezar el rosario que hice alguna vez siendo niño y que me aburría y cansaba. Abandoné la práctica una y otra vez que lo intentaba. Pero...

Al fin se hizo la "Luz"

Cuando Dios lo tenía marcado, y dándole vueltas al rosario, no rezando sino meditando, comprendí que el Rosario no era otra cosa que el "ofrecimiento" a nuestra Madre del Cielo del sacrificio en la cruz de su propio Hijo. A pesar de haber reconocido a Jesús como Señor y Salvador todavía no había incorporado a María al sacrificio del Hijo. La llamaba "madre" y a Jesús "hermano" pero no comprendía el vínculo. Me sabía hijo de Dios por el mismo Cristo su Hijo y no lo relacionaba a María. Y volví a estudiar en la Biblia todo cuanto se relacionaba con la "bendita entre todas las mujeres". Comencé en el primer libro del Antiguo Testamento, Génesis y la descubri allí, en el principio de todo, cuando Dios le dice a la serpiente que "la mujer le aplastará la cabeza" (Gen. 3, 15). La vi de nuevo en los profetas y en algunos salmos proféticos; en los anuncios de que el Mesías nacería de una virgen; que daría a luz en Belén, pequeño pueblo de Juda de David, "que sería grande entre los pueblos" por tal motivo y la reconocí en la adolorida virgen madre a quien "una espada atravesaría el corazón."

Y por medio de la Biblia María me habló de su hijo, de mi "hermano:" que El era la cabeza de la Iglesia y yo era una célula de Su cuerpo iglesia formado por todos "los bautizados en agua y en el Espíritu Santo" y que Ella era también Madre de la Iglesia, puesto que lo era de la Cabeza. Ella y la Iglesia, ambas son Madres. María es símbolo de la Iglesia y la Iglesia es símbolo de María. Por ellas dos nos hermanamos a Cristo, primero por su naturaleza humana, después porque nos dió a María como madre al pie de la cruz cuando señalando a Juan dijo a María: "mujer, ahí tienes a tu hijo" y al apostol amado le dijo: "He ahí a tu madre". A ella la hizo madre de todo el género humano y con Juan significó a toda la humanidad.

Jesús a su vez me habló en silencio de Su madre, usando a los padres de la Iglesia y a sus santos doctores, y me contó "que por una mujer cayó el género humano en el pecado y que por otra mujer," (su madre) sería levantado."

Ella, María misma, regalo ex-

quisito de Dios para mí y para todo el que anhela hallar la Verdad, me llevó a la Verdad misma, su Hijo. Y me hizo saber que Ella no es la salvación, que la Salvación es Su hijo. Que cooperó en la salvación ofreciéndose a hacer la voluntad del Padre. Que somos, todos los hombres, hermanos de Su Hijo porque El es Hijo de Dios, y siendo el Hijo Dios mismo, además de nuestro hermano, es nuestro Padre. Y así como El es uno con el Padre y el Espíritu Santo, María nos une a El y El nos hace uno en Si mismo.

Y para que siempre podamos contar con su ayuda y protección, llevado por su amor, Jesús decidió quedarse entre nosotros en el Pan del Cielo, en la Eucaristía. Allí, junto al Sagrario, también está María, la Virgen Madre, esperándonos para ofrecernos una y otra vez al Hijo de sus entrañas.

El rosario cobra nueva luz

María pagó un alto precio por nuestra salvación. Al fin comprendí que Ella había tomado parte junto a su Hijo en el gran misterio y ¡cuán dolorosa su participación! Nos aceptó como hijos a costa del propio y por amor al mayor de sus hijos, Jesús, perdonó las culpas de los menores que tanto la hicimos sufrir.

Ya en posesión del secreto, del conocimiento de María y de la unión irreversibles que la ata a nosotros por su Hijo, "vi" el rosario a través de una nueva luz:

El rosario es una corona de rosas que ofrecemos a quien Dios mismo coronó "Reina del Cielo y la Tierra", como prueba de amor. Es también un pequeño sacrificio dedicado a Nuestra Madre Celestial, ofreciéndole el gran sacrificio de Su Hijo que "vivimos" nuevamente mientras meditamos los misterios que componen el Rosario.

En los Misterios de Gozo, compartimos su gozo con el anuncio del ángel; en los Misterios Dolorosos, nos unimos a su dolor al ver al hijo desgarrado por los latigazos, por el peso de la cruz y la corona de espinas y la muerte y finalmente, participamos de su alegría en los



Misterios Gloriosos al verle resucitado y realizada la promesa: "El que cree en mí, tendrá vida eterna".

¡Con cuánto gusto y devoción podemos ofrecer ahora esta "corona de Rosas" a nuestra madre celestial! ¡Que distinto parece ahora el rosario! Ya no cansa ni aburre sino que se hace fácil mientras repasamos el misterio de la redención. Y unidos a su excelsa madre nos ofrecemos al Padre en el Rosario, para que las gracias de la fuente inagotable que es la Virgen María, que brotan de su Inmaculado Corazón, alcancen la salvación de todo el género humano y

(Sigue en la pag. 4A)



Artículos Religiosos y de Regalos

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NOTICIAS DE LA SEMANA

INCLUYEN A RUSIA EN "FREEZE" NUCLEAR

Washington (NC) — Crece entre los obispos la convicción de que las grandes potencias deben congelar la producción de armamentos atómicos, dijo Mons. Joseph Francis, obispo auxiliar de Newark, NJ, al anunciar en nombre de Pax Christi, el movimiento internacional católico pro paz, que de los 280 obispos 135 apoyan la congelación. Para la asamblea episcopal de noviembre, agregó, es posible que haya el consenso necesario para una declaración conjunta. Otros sectores de la sociedad norteamericana también se mueven para que Rusia y Estados Unidos, que tienen fuerza atómica capaz de destruirse varias veces, abandonen la carrera nuclear que bien puede desatar un holocausto final.

PIDEN ORDENACION DE MUJERES

Washington (NC) — Un diálogo entre los obispos y la Conferencia Pro Ordenes Femeninas produjo la recomendación de que la mujer entre en el ministerio eclesial, "quizás el diaconado también" y que el Vaticano revise una declaración de 1976 que excluyó rotundamente a la mujer del sacerdocio. El comité de diálogo dijo en su informe que "la actitud contra la mujer permea a la iglesia y sus dirigentes, como si el carácter de la jerarquía tenga que ser patriarcal exclusivamente." La mujer como persona puede llevar al ministerio sus propios dones y visión, agregó.

CONDENA EL PAPA TERRORISMO EN ESPAÑA

Vaticano (NC) — El Papa Juan Pablo II condenó "el doloroso fenómeno de la violencia" en España, aparentemente en relación con una amenaza de los separatistas vascos de incrementar su lucha contra Madrid si el gobierno no retira las fuerzas de seguridad destacadas en las

¿PODRA IR EL PAPA A POLONIA?

Ciudad del Vaticano (NC) — Aunque el gobierno comunista de Polonia anunció en vísperas del 1 de mayo, Día del Trabajo, que pondría en libertad a 800 prisioneros y en libertad condicional a otros 200 además de levantar el toque de queda y otras restricciones a la ciudadanía, el Papa Juan Pablo II ha pospuesto indefinidamente la visita a su patria. Al salir de una audiencia con el pontífice, el primado Mons. Josef Glemp, arzobispo de Gniezno y Varsovia, dijo que dudaba que el papa pueda ir en 1983 "a no ser que la situación se calme." Sigue bajo arresto domiciliario el dirigente principal Lech Walesa, pero el del sector rural Jan Kulaj goza recientemente de libertad.

OTRA VEZ TRASLADAN REFUGIADOS EN HONDURAS

Washington (NC) — Los refugiados en Honduras, hostilizados por dos ejércitos en la frontera, serán trasladados otra vez después de su destierro en Mesa Grande, dice el sacerdote franciscano P. Joseph Nangle en su informe a la Conferencia de Superiores Religiosos. "Son gente trabajadora, que plantan sus cosechas, comenzaron talleres de artesanía y mejoraron sus viviendas, y ahora, tienen que comenzar de nuevo. Afortunadamente son gente de gran fuerza interior, sostenidos por su fe cristiana."

vascongadas. En audiencia a siete obispos españoles el 17 de abril dijo que "llena de preocupación a muchas almas buenas esas noticias de muertes, secuestros, ataques contra instalaciones públicas y casos de extorsión. Me da dolor esa serie de golpes a vuestra tierra,"

Colección de poesías para alivio de los enfermos y sus familiares.

El Rev. Padre Fernando López, S.J., asociado a la Iglesia Gesu, ha publicado un libro de poesías, fruto de sus diez años de compartir el dolor y las penas de los enfermos y sus familiares en su misión de capellán del Jackson Memorial Hospital y del Cedars of Lebanon.

"Lira Bíblica del Enfermo" agrupa noventa poemas sobre el Amor y Providencia de Dios, Sufrimiento y Cruz, Oración, Maternidad, Sacramentos,

y Salud y Muerte. Su propósito es el fortalecimiento espiritual del que sufre; es una lectura consoladora, llena de esperanza, que seguramente hade impartir alivio al atribulada con sus tiernas y humanas experiencias poéticamente expresadas.

El libro sería un excelente regalo para los enfermos y sus familiares. Está de venta en la rectoría de la Iglesia Gesu, 118 NE 2da. Calle, tel. 379-1424. El precio: \$5.00.

Planificación . . .

(Viene de la pag. 1A)

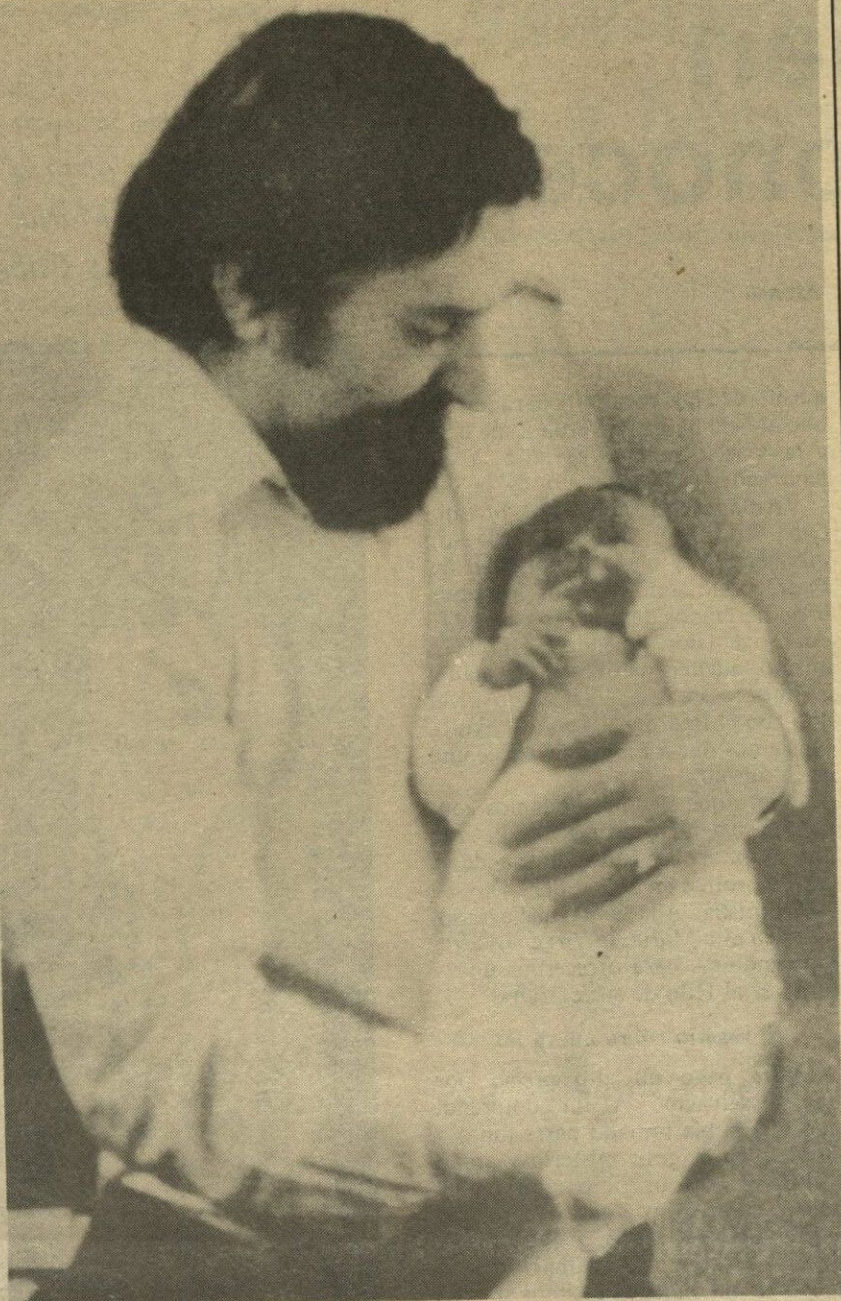
Vitae", reafirmando la oposición de la Iglesia a la contra-concepción artificial. Los cursos incluirían enseñanza sobre la "provisión de Dios de un método natural de control natal.

Nota importante: La Arquidiócesis de Miami ha incluido la instrucción sobre medios de planificación natural de la familia en la preparación de las parejas desde que fueron puestas en práctica las nuevas "Normas o

Pautas para el Matrimonio."

Aparte de la preparación matrimonial, el Family Enrichment Center, (Centro de Enriquecimiento Familiar) de la Arquidiócesis de Miami tiene Cursos sobre este método que puede ser tomado por cualquier pareja, casada o a punto de contraer matrimonio.

Para cualquier información al respecto pueden llamar al Family Enrichment Center, Sra. Elaine Syfert Marrero, teléfono 651-0280.



WALESA CARGA A SU HAJA. El líder polaco sostiene a su pequeña hija en el encuentro con su familia cuando las autoridades polacas le llevaron a un suburbio de Varsovia para una corta visita. Walesa sigue aun detenido. Durante su encierro se ha recortado el bigote y dejado crecer la barba. (Foto NCUPI)

Si no conoces a María ...

(Viene de la pag. 3A)

la paz en el mundo. Por el rosario nos hermanaremos más los hombres.

Gracias al Padre Eterno

"Gracias te damos, Padre Santo, proque no sólo concebiste el modo de satisfacer Tu mismo por nuestros pecados haciendote igual a nosotros, sino que en Tu sabiduría y misericordia incluíste en Tus planes una Madre llena de abnegado amor y ternura infinitos, para los que no conociendo a Tu Hijo por la Iglesia, pudieramos llegar a El por María, a quien hiciste Madre de la Iglesia y Tabernáculo al depositar en su seno a Tu Hijo Jesucristo, Tu primero y más grande Sacramento, real presencia Tuya entre nosotros. ¡Gloria y alabanza a Ti por los siglos de los siglos!"

AVISO IMPORTANTE

Los interesados en rezar el rosario meditándolo pueden aprender a hacerlo muy fácilmente por medio de los "tapes" con el rosario meditado que se hayan disponible a módico precio en la Ermita de Ntra. Sra. de la Caridad, 3609 South Miami Ave., Miami, Fla. 33133. Teléfono (305) 854-2404.

El mundo ha probado todos los "Ismos" ...



démosle ahora un chance al Cristianismo

A good parish is no accident

They are made by prayer, people and pastors

CINCINNATI (NC) — Good parishes don't just happen. They're made. And not in heaven, either, according to speakers at the Diocese in Service to Parish Renewal Conference in Cincinnati.

"Cream of the crop" parishes are made by people who have carefully and prayerfully reflected on just what a parish should be, Bishop Albert H. Ottenweller of Steubenville, Ohio told representatives from 17 eastern and central dioceses.

The conference was sponsored by the U.S. bishops' Committee on the Parish and was one of seven held throughout the country to encourage local dioceses and their staffs to take specific steps to help renew parishes.

BISHOP OTTENWELLER and Father Raymond Kemp, secretary of parish life and worship for the Washington Archdiocese, said vibrant parishes are fashioned by people who share a commitment to good liturgy and preaching; who see the need to address the practical needs of members through diversified ministries; who can inspire others to become involved in the many things happening there; who know how to create a welcoming, hospitable community and who devote attention to training for parish ministry.

Father James H. Provost, executive coordinator of the Canon Law Society of America, said "the future of the parish, of the Catholic Church in this country is in our hands."

He urged them to "care about" what's happening in parishes and cautioned his audience of diocesan office representatives against inundating parishes with so many programs and projects they begin to feel "like a Safeway (supermarket) store" trying to cope with "this week's special."

'Dioceses cautioned against inundating them with so many programs they feel 'like a Safeway Supermarket trying to cope with this week's special'

Father Provost said, "The survival and vitality of the Catholic presence is at stake, nothing less than that."

Turning to the Revised Code of Canon Law, which had not yet been promulgated, Father Provost urged his listeners to be open to the creative possibilities the code offers in bringing a renewed sense of church "into the guts of our parish life."

"**WE WON'T KNOW** what the Spirit is doing in the church now for another 50 or 60 years," he said, but Catholics already know it is not being done "in isolation, in some vague way. The spirit is doing it with human hands."

Father Philip Murnion, director of the Parish Project for the U.S. bishops' and coordinator of the conference, said he hoped the participants would find renewed energy and clear possibilities about what they might do in their dioceses to make renewal happen.

He said in his travels he has seen "lots of problem parishes," but there are also parishes where "fantastic things" are happening.

"If there is one thing that makes a difference," he said, "it is the pastor." Noting that the pastor needs to know his strengths and weaknesses, Father Murnion emphasized that the pastor is not alone.

"Other people (in the parish or on the pastoral team itself) can make up for



HELPING HANDS — Pope John Paul II bends to help an unidentified bishop who slipped during the pope's weekly general audience in St. Peter's Square. The bishop was not hurt. (NC photo)

the weaknesses," he said, by serving as resources.

Dioceses represented at the meeting were: Indianapolis, Steubenville, Toledo, Youngstown, Columbus, Cincinnati, Peoria, Cleveland, Louisville, Detroit, Covington, Saginaw, Pittsburgh, Chicago and Houma-Thibodaux.

Catholic students banned from band

By Thomas M. Kavanagh
NC News Service

CUMBERLAND, Md. (NC) — A Maryland Court of Special Appeals has decided that students at a Catholic high school can be excluded from county band competitions.

The appeals court ruled that Allegany County Circuit Court Judge James Getty was correct last May in upholding the county school board's exclusion of students at Bishop Walsh High School in Cumberland from participating in public school programs.

Lowell Thomas, father of one of four students in whose name the suit was filed last year, said he was unsure about prolonging the litigation any further.

"Maybe I'm losing my faith in attorneys," Thomas said. "They've said from the very start we would win this for sure."

Thomas, the only parent who still

has a child at Bishop Walsh, added, "This has taken the wind out of my sails."

HE SAID HE HOPED concerned parents, instead of prolonging the suit, would unite in an effort to elect school board members sympathetic to the plight of Bishop Walsh students.

The controversy dates back to 1980 when Walsh students, after auditioning for and winning seats on the all-county band for several years, were denied auditions by county school superintendent Wayne Hill. A subsequent school board vote backed that decision and prompted a lawsuit by the Walsh students' parents who claimed that their children were being denied constitutional rights to religious freedom.

The parents contended specifically that their children did not have to give up the right to participate in public school programs paid for by

their parents' taxes merely because they attend a non-public school.

The county circuit court judge ruled that, although the school board could, and should, have allowed the Walsh students to participate in the all-county band, it was not bound to do so.

In its decision on April 8, the court of special appeals in Annapolis said reversing the lower court would open a "Pandora's box," requiring that non-public school students be allowed to participate in public school programs virtually whenever they wanted to do so.

Judge Charles Awdry Thompson, who wrote the appellate panel's opinion, said the court's ruling does not infringe upon the Walsh students' freedom of religion but "merely prevents a child from reaping the benefits of a public school activity once the constitutional right to private education is exercised."

THE JUDGE SUGGESTED that, if the lower court's decision were reversed, a private school without a good chemistry teacher, for example, could "transport the entire student body to a nearby public school for their chemistry education. The potential for administrative disruption is obvious."

Dominican Father Kieran Fergus, a campus minister at Frostburg State College, a musician and a close observer of the school band controversy, called the court's reasoning "asinine."

The priest called the court comment on chemistry classes "ridiculous" because the band issue and others like it, such as sports programs or art festivals, are not programs required for graduation, or matriculating programs. In other states, he said, non-matriculating programs are often open to non-public school students.

Matter of Opinion

And now, the dogs of war

"Can anything be more ridiculous than that a man has a right to kill me because he dwells on the other side of the water...?"

—Pascal, 17th century

And, once again the dogs of war have been loosed among us, folly and tragedy tumbling one upon the other.

It seems like only yesterday it was the United States enmeshed in killing

EDITORIAL

and dying in a faraway place, body counts and the tears of mothers a standard of the day.

Though the geography and causes are different, the mother's cry of anguish is always the same.

We were seemingly unable — or unwilling — to extricate ourselves from Vietnam until the price in lives and dollars had mounted so high we simply refused to pay it anymore, and Vietnam became, inevitably, what it is today, perhaps all the more oppressive due to the long-term enmities of war.

And now, from a more objective view we can observe the British-Argentine war, the human folly leading up to it and the seeming impossibility of either side to do what might have been done to stop it.

Given, an ancient colonial tension in



South America. Given, a typical military junta in an increasingly unstable country. Years of negotiations getting nowhere. British unable to see the writing on the wall. The junta needing a diversion from internal problems, and having a geographical legitimacy to their claims but the British having a de facto legitimacy based on the Falklanders' desires.

At this point the junta might have threatened invasion, sent ships near the Malvinas/Falklands to show their seriousness at getting the talks off

center.

But they didn't. They went too far. Neither side would do what was necessary. Pride. The 'Iron Lady.' Latin machismo.

Now it is no longer the islands themselves, but national pride, leaders without enough vision or strength to be, as Pope John Paul suggested, "generous." No one was willing to risk anything as did Israel and Egypt in the Camp David agreements.

Hundreds have been killed in this totally unnecessary war. It was unnecessary for Argentina to actually invade the islands. It was unnecessary for Britain to sink an Argentine ship outside the war zone. It was unnecessary for negotiations to be so self-centered and unyielding.

As for prayers, which side is God to answer? The one that did the most killing yesterday, or the one that did the most killing today? And why should He divinely impose peace on the factions when they have it within their own powers to do it humanly if they only prized human life above national power and the imagery of national leaders?

It will all end and no one, neither Argentina nor Britain nor the islands will be better off than before, and certainly not a few hundred bereaved wives and mothers and fathers.

Is it any wonder, the urgency to reduce nuclear arms around the world?

Letters to the Editor

Column on homilies missed the point

To The Editor:

In your April 2 issue, a syndicated columnist (Hilda Young) sounded off on "What is a good sermon?" It was the type of shallow article grasped and underlined by anonymous critics.

First of all, in the Church of Vat. II we do not preach sermons, or shouldn't. The liturgy calls for a HOMILY. Sermons can elaborate on pet themes or peevs and accordingly turn you on or off depending on your preferences. Homilies explicate sacred scripture and when well prepared can only turn off someone Christ Himself might turn off.

Like the scriptures a homily is a "two-edged sword," it cuts, it challenges, it makes demands. Often as not it will make you squirm rather than sit mesmerized. You may even examine your watch *because* it hurts. The author blandly infers that "a good sermon lasts ten minutes; a tremendous one seven minutes." That is an attitude, sometimes spawned by well-intentioned priests with a get-'em-in-get-'em-out mentality. At any event two minutes can be entirely too long when someone is not

prepared. While someone really hungering for God's word may just find fifteen minutes short, coming from a man who has obviously been on his knees listening to what God wants said, and who can repeat the message well. Perhaps the writer should have checked her own measuring stick.

Fr. Charles Mallen, C.S.S.R.
Director of Continued Education
for Clergy, Miami

Why Haitians die

To the Editor:

We wanted to know why the Haitians risked their lives to leave their homeland — and we found out. The following is an excerpt from one of Mother Teresa's nuns in Haiti.

"My poor people need aspirin, vitamins, kapectate, bandages, streptomycin and penicillin."

We hope that some of you will send any of the above to us for shipment. Clean, worn sheets tear into fine bandages. We welcome them. If you can work with us, please phone 964-0825. Please send or bring supplies to: Mrs. Mary S. McRostie, RN, 506 Davis Road, Bldg. #2, Apt. #57, Palm Springs, 33461, Florida.

Thank you.

Mary McRostie
Palm Springs

Ship company answers gripe

To the Editor,

In reference to Mrs. Helen Eshbach's recently published letter regarding Carnival Cruise Lines alleged refusal to allow Father Clune to say Mass aboard the CARNIVALE on Ash Wednesday, may I offer a different side to the story.

Father Clune boarded the CARNIVALE On Wednesday morning and asked the cruise director if he could say Mass. The cruise director, following company policy, requested that Father Clune call our corporate office in Miami collect to obtain permission. Father Clune chose not to do this but rather conducted the Mass at

the pier.

Ironically, Father Clune did call our office in Miami collect, on the following day, to complain! Had he bothered to call on Wednesday, he would have received permission. (Incidentally, the reason Carnival has this policy is because clergymen in the past have boarded our vessels in San Juan and solicited our passengers for "worthy causes." Naturally, our vacationing passengers objected to this.

Robert H. Dickinson
Sr. Vice President,
Sales & Mktg.

Catholics ignore blind old lady?

To The Editor:

Wow! What does it take to make a Catholic a Christian? I have an old, blind, live-alone Catholic woman who desperately needs to go shopping twice a month. Although very low income she will pay. Needs to go to the Publix on Miramar Parkway.

We have called three parishes in the Miramar areas and got nowhere. One parish told us to go to HRS (Health and Rehabilitative Services) but with

the Reagan cutbacks they can't handle it all. When I call a Baptist or Lutheran or such, I don't have any problem getting someone to take a blind person shopping.

Anyone interested please call 463-4217, Ft. Lauderdale.

Sheila B. Johns
Executive Director, Broward Center
for the Blind
(Mrs. Johns is an active
Catholic. — Ed)

The new right: a lesson for liberals

A recent conversation I had with several media experts who produce television programs for a network of Protestant evangelical broadcasting stations proved very enlightening.

Contrary to stereotype, they were sophisticated, open-minded, well informed and generally progressive on current political and socio-economic problems. They also criticized the excesses of the so-called New Christian Right and some "electronic" preachers.

The conversation reminded me that evangelicals — like other religious groups — are not a monolith; they too come in different shapes and sizes, and disagree with one another on theological issues and the role of religion in the social and political order.

SOME ARE conservative, even reactionary; others are liberal or progressive. Some are extremely simplistic, others very sophisticated, in their application of evangelical values to contemporary problems.

They have, however, one thing in common. They think much of the criticism directed at them by liberals in the media and the mainline churches is unfair and inconsistent.

They resent the fact that they are criticized for doing what liberals have been doing for a long time: trying to influence public opinion and enact legislation which reflects their moral and ethical convictions.

I can readily understand why they feel this way. And I think it's time liberals tried to understand why so many evangelicals — not just the Moral Majority — have decided to get involved in the political process.

Liberals need to make it clear that they recognize the right of these groups to become politically involved. They also ought to find out



By Msgr. George Higgins

what makes the New Christian Right tick and why it has such broad appeal, not only in small-town America, but in urban areas as well.

ABOVE ALL, the liberal community itself must begin to take religious values seriously — a point made by Kathleen Kennedy Townsend in a recent article.

The inability of the liberal left to grasp the importance of religious values in American life, Ms. Townsend says, leads her to believe "there is an

element of simple prejudice in current attitudes toward evangelical southern Protestants. In some ways, the prejudice echoes that harbored in earlier years toward the Catholic Church. The caricature of the crude, ignorant, blindly obedient Catholic immigrant reappears in contemporary caricatures of Moral Majority members."

Although Ms. Townsend criticizes the Moral Majority in several areas, she thinks the movement may be on to something. But, she adds, "it's on to it too narrowly; it has applied its definition of virtue specifically to particular political positions that are insensitive to the discriminations suffered by blacks and that are militaristic and anti-female.

"This has given the idea of moral virtue a bad name. But the basic feeling that a spiritual renewal and a repairing of American moral fabric have something to do with each other is not far off the mark. These New Right groups may have a simplistic, reactionary, even dangerous view of moral values, but at least they understand the importance of the subject. Most liberal Democrats nowadays do not appreciate its importance. Discussion of moral values makes them uneasy."

LIBERAL DEMOCRATS would be well advised to take her friendly criticism to heart. If they don't, they will steadily alienate their working-class constituents and eventually lose them to the New Right. (NC News Service)

John Cheever's religious enlightenment

John Cheever is one of our best American writers. In his fiction Cheever has striven to bring order out of chaos and to exalt the decent and the beautiful.

It is a pleasant surprise to find an American novelist speaking out publicly about religion in his writings. Many writers seem to think there must be something infantile about a novelist who admits he is religious.

Cheever is absolutely honest. When he was asked what role religion plays in his life, he did not hesitate to speak his mind: "I go to church because prayer seems to contain levels of gratitude and aspiration that I know no other way of expressing."

Joshua Gilder, associate editor of "Saturday Review," has said of Cheever: "He is in many ways our most religious writer today. The light in his fiction is the light cast by a halo: there is no source but faith."

CHEEVER CONCEDES there is evil in the world. He associates evil with darkness, and has said, "I always associated goodness quite openly with light." He is never overbearing but is always polite and cordial.

Cheever admits quite openly that he has cancer. It brings, of course, a whole new world for him but he seems to take it in stride. He does not hesitate to say, "You see before you a very sick man." Yet he also declares he is still ready and willing to write.

Along with thousands of others, Cheever finds himself seeking a cure for cancer. Nonetheless, he never displays any histrionics. "It's not depressing really, or exhilarating. It's quite plainly a critical part of living, or the aspiration to live," he says.

Cheever gives no indication that his literary powers have declined with age and sometimes is compared with John Updike for the elegance of his prose.

IN SPITE OF HIS age and cancer, however, Cheever welcomes interviews and delights in the highly intelligent and thoughtful letters he receives from his readers. "Literature is the highest form



By Fr. John B. Sheerin, CSP

of communication between intelligent adults," he says.

Some readers may think Cheever assumes a certain air of righteousness in his conversations but it seems to me it is more likely that he is searching his mind for the exact word most suitable to his style.

Most important, Cheever is Christian in the best sense of the word: He is compassionate, patient and grateful. He has succeeded magnificently in

exalting the decent and the beautiful in his work.

At times he may appear to be wrestling with despair, but, in the long run, his religious faith subdues his doubts. Cheever shares a Christian identity with some of the characters in his novels.

The theme of light, as Pope John XXIII pointed out, was the key theme of the Second Vatican Council. The opening words of the council looked to the light we find in compassionate dialogue with modern human beings — a dialogue urging peace, social justice and whatever concerns the dignity and unity of people.

CHEEVER IS a reflection of that light. An observer has noted that Cheever's enlightenment is religious. His despair occasionally is obvious but it is a passing experience that gives way before the abiding faith that answers despair.

Throughout his life, Cheever has striven to bring order and beauty to his literary work. He has succeeded beyond our expectations.

We can hope his new novel, "Oh What a Paradise It Seems," will achieve the success of his earlier works. (NC News Service)



A retreat is peace

A few years ago, a university dean, who was having some problems with his faculty, suggested that the entire contingent of faculty, staff and administrators go away for a weekend so they could discuss problems, objectives and goals.

He referred to this as going on retreat. I remember being surprised that he would use that word. Then, I felt amused that the academic establishment had discovered something we in the church grew up with.

For a time following the Second Vatican Council, the popularity of making retreats was shoved onto the back



By Antoinette Bosco

burner. Yet, as Catholics put retreats on hold, others picked up on the idea — recognized as a method for making improvements in the world of business or university. Obviously, they recognized something good when they saw it.

WELL, NOW I think we're getting back on the track, for retreats are undergoing a new wave of recognition by people concerned about God. Retreat houses of former days may be called centers of spirituality now, but they still offer what they did in the past — a gift not so easily found in our ordinary world.

A place of retreat is an oasis, where, at least temporarily, people can relax and remove themselves from the many daily struggles of having to earn their keep. Retreats are a time for relating to the God who made us. A retreat is peace.

Most retreats I have gone on have been in settings that were part of the "getaway" — in physical surroundings that have

been radically different from the streets of my daily environment.

For years, I went to a Cenacle Retreat House, later called a Cenacle Center for Spiritual Renewal, located in a suburban area. Because the house is surrounded by acres of lush, hilly greenery, it retains a rural, secluded flavor. Going there, particularly in May, the time when buds open, was always a blessing for me.

RECENTLY, I discovered another retreat house in a beautiful setting. It is called Wisdom House and is on a hill in Litchfield, Conn. It is a center of spirituality, open to people of all beliefs.

Wisdom House offers weekend retreats and five-day retreats as well as a series of courses on Scripture, life stages, morality, parenting and adolescence. It also sponsors programs for engaged couples and parish groups.

Wisdom House is also home for 21 retired religious women from New England who belong to the Daughters of Wisdom.

"They are elderly people who do not feel elderly," commented one of the younger nuns, Sister Alice Benedict.

JUST BEFORE Easter, she conducted a program called "Hope," part of a series on people 60 or more. She encouraged the 25 people who attended to share their stories and feelings.

One man, an enthusiastic gardener, said: "Gardening gives me spirit. The soil is renewed each year just as hope renews us. In my garden, I feel very close to God."

A woman, with humor, said, "You allow yourself to be old and decrepit only if you want to. Why, Oliver Wendell Holmes studied Greek when he was 92."

I did not find it surprising, in those surroundings, that a woman would tell why she comes to Wisdom House often. "I feel a sense of peace here."

A spiritual retreat is different from some of the other retreats of our day. It is communication, not to come up with better goals and objectives for universities or businesses, but with God, to rediscover where our lifeline really lies.

It's let's get even time

When I was in the fifth grade, Miss May Weiland made me stay in at recess one sun-shiny day. I forget what it was for but I don't doubt it was for a good reason.

Miss Weiland was strict. Everyone said she was the strictest teacher at Forest School. Parents all said you may not appreciate her now but when you grow a little older you will. The truth was I appreciated her then for she did teach you but the day she made me stay in at recess I wasn't appreciating her. I was figuring out how I'd get even.

What I'd do, I decided, was soon as I got bigger I'd go out west and I'd become a very successful cowboy. Then one day I'd come back and I'd ride my coal-black horse to Forest School and show up at recess. I'd be wearing a coal-black cowboy suit and a coal-black cowboy hat — back in those



By Dale Francis

days it had not been determined that bad guys wore black hats. All the kids would come up to marvel at me and I'd sit easy in my coal-black saddle inlaid with silver and laugh and talk with the kids and then Miss Weiland, seeing the excitement, would come over and say, "All right now, all right now, what's all the excitement." And then she would see me and in surprise she would say, "Oh, my goodness, it is Dale Francis, grown up and back from the west, a successful cowboy." I would smile, and ask, with just a little wryness, "Hello, Miss Weiland, have you kept any one in at recess this sun-shiny day?" Then quickly, to show all was forgiven, I would say to all the children, "Miss Weiland was my teacher when I was at Forest School and she was the very best teacher I ever had."

I GOT TO thinking about this the other day when a publisher sent me another one of those books written to poke fun at how it was under the Sisters at parochial schools a couple of decades or so ago. It is one of a spate of similar works, some of them plays, some of them books, designed to put the blame on Sister. I was irritated enough by it that I'm not even going to mention the title. It is supposed to be humor but there is bite and even malice in what purports to be humor.

Why is it that now there are so many of these books and plays, casting a kind of malicious fun at the Church and especially at Sisters? Well, for one thing, it has been discovered it pays. There's a market for it.

But why are there those ready to write these things and those ready to receive them? I think it is because there are a lot of people who when they were fifth graders ran into situations in which they thought they'd like to get even.

Why now does it still hold on? What is certain is that what they are trying to convey doesn't have a universality. Millions of children attended parochial schools, were taught by Sisters and they learned, learned not only because the Sisters were good teachers but because they were caring persons. There are far more who came out of parochial schools who today are grateful for what they received there than there are those who today want to blame the Sisters for what they now say was psychologically and even spiritually harmful.

THERE'S NO way that I can look into the mind of others and determine what motivates them to do what they do but I can wonder. I wonder if maybe in this day in which so many people are psychologically and emotionally confused, this day when so many find themselves in positions contrary to what they were taught, if there isn't a great need to rationalize their situation by finding someone else to blame. So if they can shift the blame to Sisters who were too strict, or who were too rigorous in teaching about sexuality, or priests who were too stern, or Lenten fasts too spare, then they can come out of it free, their hangups not their own but placed on them.

It is natural, I think — for fifth graders. But we aren't fifth graders any more.

When to get married

Q. What do you think is the best age to get married?

A. My best friend got married when she was 42 years old. Her husband was 34. Some other friends married when they were in their third year of college.

Both couples have happy marriages. This points up the fact that it's foolish to try to state a definitive age as the best for marching down the aisle.



By Tom Lennon

But a few ideas and guidelines can be given about deciding when to get married.

BEAR IN mind that you can be very much in love even in your early teens. But it's wise to wait until much later to get married.

The divorce rate among those who marry when they are quite young is high, tragically so. These young people are still developing, and they change during the first years of their marriage. These changes may cause them to grow apart.

Too, these young people aren't likely to have enough money to maintain the kind of home they want. This can bring on so much anger and frustration that the marriage breaks down.

In general it is smart to:

1. Complete your education before you get married.
2. Get your working career well under way before you get married. Try to be settled in a reasonably stable job.
3. Save up some money before you get married. Furniture, plates, bedspreads, skillet, coffee percolator — such mundane things as these have a place in a happy marriage. Normally you need to have some money to acquire them.
4. Make sure you are really grown-up and have a reasonably certain idea of what you want your life to be before you get married. It helps no end to observe other marriages.
5. Begin praying when you are about 13 or 14 years old that you will be able to know God's will. Ask him to help you understand what love means and what marriage is all about.

And, yes, if you hope to marry sometime, ask him to lead you to the partner who will be your faithful companion 'til death do you part.

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)

(NC News Service)

Dry spells in a marriage

Dear Mary: I have been married 18 years. I have family, and I don't believe in divorce, but sometimes I understand how it comes about.

My problem is lack of support, sympathy or understanding from my husband. He regards me as the person who puts meat and potatoes on the table. He is totally oblivious to the stresses in my life.



By Dr. James
and Mary
Kenny

He doesn't like to go out. We hardly share anything. I don't expect life to be a constant honeymoon, but I wonder if we even love each other.

Don't tell me to find a support group. I have friends, but they have problems too — mostly similar to mine. — Iowa

Today there is an abundance of information on communication and how to develop an intense relationship with your spouse. But such an approach does not tell you what to do when the relationship falters.

Perhaps the "good communication" school has even warped our sense of reality. We begin to expect marriages to be a continual source of interpersonal fulfillment. When that fulfillment wanes, even briefly, we assume the marriage is in trouble.

Long-term marriages go through periods of poor communication and lack of understanding, times when the spouses wonder what they even saw in each other. Perhaps marriages are made or broken not on how well the spouses communicate, but on how well they handle hard times.

Since you want to improve your marriage, not end it, here are some suggestions.

1) **WHEN YOU** cannot support your spouse and your spouse is not supporting you, for heaven's sake support yourself.

First, stay healthy by eating right and getting enough rest. You'll be better able to cope. Take out your frustrations by exercise. Try brisk walking, jogging or bike rides, and do it several times a week.

Recognize that what you do is important. Caring for children, assisting an elderly parent, taking responsibility in community projects won't get you headlines. But is anyone doing anything more important? Reflect on the vital importance of ordinary tasks done well — and keep doing them.

2) Communication. We all like to share beautiful thoughts and loving feelings. That's easy. How do you communicate when thoughts

and feelings are negative? Carefully.

DON'T FOLLOW the "let it all hang out" school, which advises you to tell everything. Rather tell your spouse what is bothering you, but do not tell him what is wrong with him. That destroys communication.

Above all, avoid totally devastating remarks, the statement so hurtful that the spouse never forgets it. "I never loved you." "There is nothing good about our relationship." The harm in such statements can be irreparable. Be careful.

Sexual relations are an important way marriage partners communicate. Beware frequent refusals or rejections on either side.

3) Even though your feelings are not loving, go through the motions of being loving.

Fix your spouse a cup of coffee when you know he would like one. Buy him a small gift when there is no special occasion. Instead of waiting until you feel loving, do loving things to become more loving. You can't control your feelings, but you are in control of your behavior.

There are no magic cures for marital dry spells. They need not, however, mean the end of the marriage. The way they are handled can spell the difference between the marriage that lasts and the one that doesn't. Good Luck.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College; Rensselaer, Ind. 47978.) (NC News Service)

Nurturing of children in sexuality

This is a third in a series of commentaries by Terry and Mimi Reilly, directors of the Archdiocese Family Enrichment Center, on Pope John Paul II's exhortation on the family.

By Mimi and Terry Reilly

We have already written about the tension that often arises when the subject of sexuality comes forth. We recall that Pope John Paul II teaches us that we must not separate our sexuality from the rest of our personhood. Our sexuality is one of our gifts from God.

Many of us might be able to accept and grow into that kind of attitude, but our feelings of tension begin all over again when we bring up the subject of education of our children in human sexuality. Because many of us are still uncomfortable with our own sexuality, we become even more uncomfortable communicating with our children on the subject.

That reminds us of the story of two parents who were especially anxious about informing their eight-year-old son about the facts of human reproduction. In spite of their tension, they tried to prepare themselves for the day when the "big" question would be asked. Finally, their son came to them and asked, "Where do I come from?" The parents proceeded to inform their son, in a very beautiful and delicate way, of how he was conceived and born. After they were finished, they asked him if he had any questions. He did, and said, "Thanks for the nice explanation, but you still didn't tell me where I came from; my friend Jimmy comes from Chicago!"

IN HIS APOSTOLIC EXHORTATION on the

family, "Familiaris Consortio," the Pope exhorts the need for children to receive sex education. He asserts this, and the duty of parents when he writes, "Sex education, which is a basic right and duty of the parents, must always be carried out under their attentive guidance whether at home or in education centers chosen and controlled by them."

We see this twofold dimension, of duty and right, is one of real importance. We, as parents have no choice but to see that our children receive accurate and value-based sex education; we also have the obligation to control it. What does this mean?

We cannot excuse ourselves by avoiding sex education entirely. Once we do accept the need, we must be actively involved. We must be the primary sex educators of our children. Are we to put fear or shame into the minds of our children? That may have been our experience in our homes or in our parishes when we were growing up but it certainly is not what John Paul is advocating. He gives us some very specific guidance regarding the sex education of our children when he states that "education for chastity is absolutely essential, for it is a virtue that develops a person's authentic maturity and makes him or her capable of respecting and fashioning the 'nuptial meaning' of the body." He states earlier in this Exhortation that married couples can only achieve mutual self-giving with the virtue of conjugal chastity. This means that total sexual self-giving only has its place in marriage. When he refers to the "nuptial meaning" of the body, he again places the value and goodness of married love within the context of marriage.

HE SUMMARIZES the dimension of the nuptial meaning of the body and conjugal chastity with the responsibility of parents when he strongly states, "For this reason, the Church is firmly opposed to an often widespread form of imparting sex information dissociated from moral principles."

We parents have to fully educate ourselves so that we can become more effective as the primary sex educators of our children. We have the obligation of presenting sex information with moral values. That certainly is the case in our homes, when we communicate this "nuptial meaning" of the body, thereby teaching our children of both the unitive and procreative dimensions of this meaning. We must also become involved in the sex education programs in our school systems. If moral principles are not being conveyed, we must insure that they are. The positive goal is that we as parents work in partnership with our schools regarding providing sex information for our children. The school is not responsible for the nurture of our children, we are; but that does not mean we have to accept all that goes on in the school. One of the goals of our Catholic schools is to provide morally based sex education to its students. They advocate this education in partnership with parents. We have met too many parents who object to the relaying of any kind of information regarding human reproduction to children. This is a very naive approach. Our children need us as parents to communicate with them about the beauty and value of sexuality. They need us as parents to also be involved in the sex education they receive in school.

Family Night

OPENING PRAYER

Oh Lord, the dream of spring that winter in its clutch of cold had promised has blossomed forth in radiant beauty. What was sleeping has now awakened. What was thought as dead is now refreshingly alive.

May in all her loveliness bids us welcome. We thank you, Lord, for May. Amen.

SOMETHING TO THINK ABOUT

All over the country, north, south, east, and west, this is a time filled with new life and vigor. In

many areas of the country, this is garden-planting time. Why not this year plan a family garden with each family member having a special little plot? Springtime radiates beautiful life, and for us Christian

families springtime can be symbolic of the new life we all will share eternally with Jesus Christ.

(Contributed by Terri and Mimi Reilly)

Scriptural Insights

BEARING FRUIT

Readings: Acts 9:26-31; 1 John 3:18-24; John 15:1-8

By Fr. Richard Murphy, O.P.

The influence exercised by one single person like Moses, or George Washington, upon the world, is simply enormous. Some are remembered for a single sentence: "Don't fire til you see the whites of their eyes" (Prescott); "England expects every man to do his duty" (Lord Nelson). But Jesus Christ is remembered for many extraordinary statements, and one of the most striking of these was: "I am the vine."

These few words are among the most memorable words of history. They have set the hearts of men in every age ringing wildly. Who could ever have imagined so close and intimate a union with Christ as this? How remarkable the assurance that this union is not achieved at the cost of losing our own identity, of being absorbed by the divinity. Instead, it tells us of a joining of lives, of expect-

tations and efforts. In these few words we find the exciting answer to the loneliness of human existence.

Once, in the garden of our Roman University of St. Thomas (called The Angelicum), I watched a wrinkled old gardener tending the vines. He had a ladder, a knife, and narrow bands of cloth looped through his belt. He went slowly from one vine to the next. The branches that already had tiny clusters of grapes on them were carefully pruned, then gently tied to the trellis with a band of cloth.

BRANCHES that bore no promise of grapes were cut off; the life-giving sap of the vine would not be wasted on them. When the gardener had finished, the ground under the vine was littered with branches from which no fruit could be expected.

It was a scene which Jesus had often witnessed in His lifetime, but

what a marvelous twist He gave to it. He saw in it an illustration of a wonderful spiritual truth. With God's help, we can produce much fruit.

The life of the spirit is always a dynamic process in which God is involved. We cannot lift ourselves by our own bootstraps, neither spiritually nor physically, although some (the Pelagians) thought this was possible. Jesus the vine said: "Without me you can do nothing."

Others (we call them Quietists) exaggerated God's influence and argued that we should not "jump the gun," but should calmly wait for God to do everything for us. A curious view and a poor excuse for laziness. Jesus did say, "Abide in me," but He instantly added, "And you will bear much fruit."

All examples limp. Our union with the Lord is not exactly like that of a branch to the vine. We are not wood,

and we can choose to be with Christ or not. If we make that choice, we shall bear much fruit, that is, we shall do much good.

FRUIT IS beautiful to behold, delicious to eat, and good for us. How nourishing to the world, to see men and women freely choosing to live close to the Lord and to do good. These branches promise much fruit.

Jesus' words brought new meaning to life in an otherwise drab and dreary world. They awaken in the hearts of men and women a spark of hope, an unquenchable joy, and confidence in God's infinite power.

God is firmly rooted in this world, and we in Him. We share His life, but He does not destroy our's, and in our ears are those stirring words: "I am the vine, you are the branches. Abide in me, and you will bear much fruit!"

Alt Publishing Co.

Can couples recite own marriage vows?

Q. Our family attended a wedding last Saturday in which the wedding vows were ones I have never heard before. The couple said something rather long about their love and how they wanted to live together for life, but none of us remember hearing any other vows.

My daughter will be married in October. Is it possible now for the couple to use their own words and make up their marriage vows? (California)

A. The ritual for marriage in the Latin Rite of the church contains one form of consent at a wedding: "I, Joseph, take you, Jane, to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

Instead of a statement by the couple, the priest may put this vow in the form of a question: "Do you, Joseph, take Jane . . .?"

In November 1969, the American bishops approved a second form with which we in the United States are more familiar: "I, Joseph, take you, Jane, for my lawful wife, to have and to hold, from this day forward, for better or worse, for richer, for poorer, in sickness and in health until death do us part."

If the couple prefer, this form also may be put as a question asked by the priest.

One of these forms must be used at



FR.
JOHN
DIETZEN

all marriages of Catholics in the United States; a couple therefore are not free to compose their own vows, nor does any priest have a right to compose his own.

The reasons for this should be obvious when we realize that marriage vows (anytime, but in a special way between two Christians) are not a private affair between the couple; they have importance and implications for the whole community.

The U.S. Bishops' Committee on the Liturgy explains it this way:

"While the couple may well find language of their own to express very profoundly the consent and covenant which they undertake, this is a central ritual and ecclesial act and they have a responsibility to the community of believers assembled, that is, the church before which they manifest their consent, to use language clearly and certainly conformable to the church's faith and understanding of the sacrament."

In practice, this requirement

works no hardship whatsoever on the couple, since there are numerous chances for them to express their faith and understanding of their vows during the wedding ceremony.

One of the most obvious and frequently used is the opportunity for the couple to compose their own prayer, to be recited together or separately either shortly after they declare their vows or during the meditation period after Communion.

This may be, incidentally, what you heard the couple say.

If a couple unexpectedly employs other language of consent or commit-

ment than that provided in the rite, no matter how appropriate that language may be, the presiding priest should see that one of the approved forms is used also.

He might do this very simply by using one of the two question forms I mentioned above. (Bishops' Committee on the Liturgy Newsletter, August-September 1981.)

(Because of the volume of mail, it is generally impossible for Father Dietzen to respond to all correspondence personally. Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)

U.S. attorney Marcus to speak at Crime Watch luncheon

MIAMI, FL — Stanley Marcus, U.S. Attorney for the Southern District of Florida, will be the featured speaker at the Sixth Annual Citizens' Crime Watch Awards Luncheon, Monday, May 10 at the Miami Springs Villas.

Marcus will discuss crime in South Florida.

The 37-year-old Harvard Law School graduate was court appointed to his recent position March 29 and confirmed by the Senate April 21.

He came to Miami from his post as leader of Detroit's Organized Crime Strike Force formed under the Department of Justice.

The luncheon kicks off the 1982 Police

Appreciation Week and will also feature WTVJ anchorman Ralph Renick as master of ceremonies and a presentation of awards for Citizen Involvement and the Citizens' Crime Watch Police Officer of the Year.

The awards luncheon will be in Playhouse Room of the Miami Springs Villas, 500 Deer Run Parkway, one block north of N.W. 36th Street. Hospitality Hour is 11 a.m. to noon with lunch served from 12-2 p.m. Tax-deductible tickets are \$12.50.

For reservations call the Citizens' Crime Watch of Dade County, Inc. office at 758-5089 on or before May 5.

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'Rare' look at Irish-Americans

ANNE'S HEAD, by Carol O'Brien Blum. The Dial Press (New York, 1982). 275 pp., \$14.95.

Reviewed by Gina Jung
NC News Service

While St. Louis was preparing for the Great World's Fair in the sweltering summer of 1902, an illicit love affair between Irish Catholic Anne O'Brien and her suitor, Christ Schneider, began its course toward disaster.

The love affair and Anne's macabre death were actual events in Carol O'Brien Blum's family. Her novel, "Anne's Head," recounts the story.

But the book is not only a tale of Mrs. Blum's family history. The author also paints a perceptive, sympathetic portrait of Irishmen struggling to become Americans.

Anne's parents, James and Catherine O'Brien, come to America in their youth. They are both poor when they meet in St. Louis but decide to marry despite their poverty. Their only wealth is in the six sons and four daughters they rear.

IN AMERICA the O'Briens find their Irish heritage burdensome. Catherine was forced to leave Ireland because of family problems which she would rather forget. When neighbors ask where she is from, she only tells the name of her parish.

Other members of the O'Brien clan also do not find being Irish a blessing. Margaret, the O'Brien's 21-year-old daughter, brashly confronts a question about her ancestry from a dance partner at a party with a barrage of her own questions.



WORLD WOMAN — Jean Stapleton stars as Eleanor Roosevelt who following the death of her husband becomes an influential figure in her own right. The two-hour drama, "Eleanor, First Lady of the World," airs May 12 on CBS, Channel 4. (NC photo)

At this party, Margaret's older sister Anne meets Chris. The two plunge into an illicit affair, ignoring objections from Anne's parents and fellow parishioners.

But Anne will not endure life at home with six brothers and three sisters. She runs off to Chicago with Chris, believing he will be faithful to his promises.

Weeks later her family learns of her death. Anne's mother, doubting that she is dead, sends her oldest son, Will, a St. Louis policeman, to bring her body home. Will finds the body in Chicago, but also uncovers the bizarre truth about her death.

THE EVENTS in the story are captivating and the characters strengthen the novel. Catherine O'Brien is the strong-willed, stubborn mother, determined to break up her daughter's affair.

James, a religious artist, seems hardly suited for his role as head of his large family. Lacking the courage even to meet the man who would be his son-in-law, he does nothing to end Anne's affair with Chris.

Because his father will not act, Will feels that he must protect his sister and save the family's reputation. He thinks about ending the matter by putting a bullet in Schneider's back, but it would hardly be honorable for a policeman to become a murderer.

"Anne's Head" gives a rare view of the struggles of an Irish American Family at the turn of the century. Though the book moves slowly in the first chapters, the string of unusual events moves quickly to its bitter conclusions.

Probing TV news: Image vs. substance

NEW YORK (NC) — Television news programs have become our major source of information about what's going on in the world. Inviting us to consider how the news is shaped to fit the small screen is the third program in the eight-part "Media Probes" series, airing Thursday, May 6, 8-8:30 p.m. on PBS, (WPBT, Channel 2).

Our very knowledgeable guide through the subject is TV's first national anchorman, John Cameron Swayze, who started in the early 1950s when network news coverage consisted of nightly 15-minute newsreels. For Swayze, the biggest changes have been that TV now is the public's main source of information and that news is broadcast all day long with periodic updates between major news shows.

USING LOCAL TV news as its focus, the program concentrates on the competitive nature of the TV news beat. The only difference between news programs, Swayze points out, is in "the package and not the content." Or, in the uncomplicated jargon of the news consultants who are paid lucrative fees to design eye-catching news formats, the difference is not in "the Guts" but in the "window-dressing."

When these consultants talk about news shows they use interior decorating terms like color, personality, texture, flow. Their concern has to do with shaping and styling the

look of the show, not with improving the coverage of local news which viewers might conceivably think as being more important than the production values of the studio.

Like the other programs in the series, this one makes no judgments or draws no conclusions. The aim of these programs is to provide an experience of how various parts of the mass media actually function and help the public become more aware of their influence. This one does a splendid job in showing how TV handles the news and suggests that all "the window-dressing" may be obscuring "the guts."

REAL TO REEL

Real to Reel this week features an encore presentation of the award-winning story about "Clowns for Christ," a group of local laypersons who celebrate Gospel values through mime.

"The Place," a center established by four big-city nuns to aid the needy in rural Georgia, and popular Christian musician John Michael Talbot also featured, Sunday at 10 a.m. on WCKT-Channel 7.

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Dione Susek

Concert to benefit Birthright slated

A noted singer of contemporary Christian music, a local TV evangelist, and a Broward state legislator will all be featured at a May 28 concert in Fort Lauderdale. Sponsored by Birthright, an emergency pregnancy service founded to provide young women alternatives to abortion, the free event has been organized to help publicize the organization's community program.

Dione Susek, an award-winning singer formerly with the Billy Graham crusade, will be featured.

The master of ceremonies will be Dr. D. James Kennedy, Senior Minister of the Coral Ridge Presbyterian Church. Dr. Kennedy, in addition to his role as pastor of a large congregation, is seen around the country each week on Christian TV stations.

Another well known local personality is state Rep. Tom Bush, who will also make an appearance at the concert. Rep. Bush is a vocal supporter of pro-life legislation in the Florida House of Representatives.

The public is invited to the concert, which will be held at the Coral Ridge Presbyterian Church at 8:00 P.M. on Friday, May 28. The church is located at 5555 North Federal Highway, five blocks north of Commercial Blvd., Fort Lauderdale. For more information, call Birthright at 566-2116.

Marian Mass

Archbishop Edward A. McCarthy is going to celebrate a mass at St. Mary's Cathedral May 23rd in honor of Our Blessed Mother. Recitation of the rosary will begin at 1:30 p.m. and the liturgy will begin at 2 p.m. Parishes throughout the archdiocese are invited to send representatives.

It's a Date

Social clubs

St. Juliana's and St. Paul of the Cross Two parish groups of Separated and Divorced young people will have a picnic and games day Sunday, May 23rd, starting Noon at Dreher Park. Bring a main dish to share. For more information, please call us at 833-8255 or 655-4653.

The Broward County Catholic Separated and Divorced Club will hold their monthly meeting on May 12 at 7:30 p.m. at St. Anthony Parish hall in Ft. Lauderdale. The speaker is psychologist Joan Carroll. For more information call 761-8830.

The Separated and Divorced Support Group will have a Wine and Cheese Party and Dance, Saturday, May 15th in St. Juliana's cafeteria located at 4500 S. Dixie, W. Palm Beach. For more information, please call 833-8255 or 655-4653.

Card parties

The Catholic Daughters of the Americas, Court Maria Regina #2022 will

Immokalee pastor grateful for contributions

"In some ways our parishes are alike" said Fr. Richard Sanders pastor of Guadalupe parish in Immokalee about St. Ann Church in Naples. Both parishes consist largely of an unpredictable winter population, he said, but in Naples the congregation is made-up of affluent northerners with winter homes, in Immokalee the mobile congregation are mostly migrant workers.

Fr. Sanders was speaking at a meeting of the West Coast Deanery

Miami Archdiocesan Council of Catholic Women held recently at St. Ann Church. He thanked the group for their contributions of food, clothing and blankets to the Immokalee parish and also expressed gratitude for the St. Ann Lenten Candle Basket Collection of seven thousand dollars.

"My people are poor, educationally disadvantaged farmworkers who never really had benefits all other workers enjoy. We look to a future

where all working people will not be dependent on others for economic help except in emergency situations."

He asked his listeners to "think in terms of how you can promote justice for these workers. The Immokalee parish is beautiful. We are brothers in every sense of brotherhood, where the dignity of man is never lost sight of. We value your fellowship above all else." Father Sanders established the Spanish Speaking Office in St. Peter's Parish, East Naples before being transferred to Immokalee last year.

New travel club: all invited

A new travel club has formed in the Archdiocese of Miami.

The group is planning a luncheon get-together at St. Henry Church Saturday May 22 at 12:30 p.m.

A travel film about Hong Kong will be shown and members are invited to bring a covered dish with Oriental style food.

Various package tours are offered through the Catholic Pilgrim tour agency throughout the year enabling area Catholics to travel together, but there is no obligation for members to travel.

Some of the tours available this year are to Egypt, the Holy Land, Portugal, Spain, France, Italy, Ireland, all in various combinations. Also offered are South America, the Pacific Northwest, the Orient, and some short excursions to Canada and the World's fair.

Anyone interested in further information or in attending the May 22 social (guests needn't bring food) call 358-1276 in Miami. Help with transportation to the meeting may be provided for anyone needing it.

Catholic League fete to attract 100s

Hundreds of South Floridians will be guests of the South Florida Chapter of the Catholic League for Religious and Civil Rights at 8 p.m., Tuesday, May 11 at the Miami Springs Villas.

Archbishop Edward A. McCarthy, a member of the national board of directors of the League will be guest of honor and Joe Robbie, owner of

the Miami Dolphins will be master of ceremonies. Guest speaker will be Fr. Virgil Blum, S.J., founder-president of the League, founded in 1973 in Milwaukee, Wis., as an anti-defamation organization. In that area the league has, in nine years of operation, represented people in situations involving religious freedom and job discrimination.

Those interested in attending should contact Thomas Endter, vice-president, at 271-8496.

Natural Family Planning

A series of classes in a new method of Natural Family Planning will begin at 7:30 P.M. on Thursday, May 13. The classes will be held at the Family Enrichment Center, 18330 Northwest 12th Avenue, Miami, Florida. This method meets all of the teachings of the church, and yet, unlike rhythm, can be just as effective as the pill or any of the other contraception methods.

For further information, call Pat or Kathy Gent evenings in Davie at 473-1046.

Retirement party

Most Holy Redeemer School in Tampa is inviting students and friends of Mrs. Mary M. Rudy to an open house on May 16th from 3 to 6 p.m. where the school will express appreciation to Mrs. Rudy for 28 years of service.

Mrs. Rudy is a graduate of Fordham University and taught in the New York school system prior to coming to Most Holy Redeemer.

Father Solanus Guild on Sunday, May 16th at 2:00 P.M. at Blessed Sacrament Hall, 1701 East Oakland Park Boulevard, Fort Lauderdale, Florida 33305. Refreshments served. Please bring a friend.

Potpourri

The Ladies Auxillary of Holy Spirit Council 6032, Knights of Columbus, 2118 S.W. 60 Terr., Miramar (1 blk west of 441 just behind Sonny's Bar B Q) will sponsor their First Annual Maypole Dinner Dance on Saturday, May 22. A Baby Back Ribs Dinner will be served at 7:30 P.M. Dancing will be to the Georgie K Orchestra from 8:30 PM til 12:30 AM. Open to the public. Reservations strongly suggested. Call 961-3647.

The St. Richard Parish Women's Club will hold a luncheon fashion show May 14 at 11 a.m. at the King's Bay Yacht and Country Club in Miami. Tickets \$12.50.

All women are invited to make reservations by calling the parish office at 233-8711 before May 11.

St. Maurice is presenting The Sound of Music on May 14 at 8 p.m., May 15th at 8 p.m. and on May 16 at 2 p.m. St. Maurice is located at 2851 Stirling Rd. in Ft. Lauderdale. Tickets are \$5 for adults and \$3 for children under 12.

The Marianettes will hold their installation dinner and dance on May 22nd. Cocktails and dinner at 7 and 7:30 p.m. at the Knights of Columbus Hall. Dancing at 8:30. Music by Billy Vee. \$10 per person. Call Jenny March at 893-1980 or Nina Turi at 681-9441.

The Third Order Carmelites will hold a Reception of Novices and Profession of Vows Ceremony at St. Joan of Arc May 16, Boca Raton, at 1:30 P.M. A Social hour will be held later in the Church Library. Everyone is welcome. For further information call Joan Hoffman at 392-1950 or Mickey Esposito at 421-6388.

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TOUCH ME!

The Christian community can light up your life

By Katharine Bird
NC News Service

The woman lived happily with her husband for many years. After he retired, together they went about their daily lives, sharing meals and gardening, participating in parish functions and even traveling a bit.

Then one day the husband died. The widow was inconsolable. Despite the best efforts of her parish and neighbors, she remained inconsolable and incommunicative for many weeks. She attended Mass, but people noticed she never smiled or stopped to chat.

As the months passed, the sorrowing woman seemed to withdraw more and more into herself. People of the parish became more concerned about her.

Finally, a young deacon, newly assigned to the parish, decided to pay an unannounced visit to the widow at her home. Reluctantly she opened the front door and led him into her living room. Rather nervously, the deacon tried to explain that many people in the parish were concerned about her.

THE WIDOW immediately cut him short and, frowning, said that she didn't need the parish's concern, that her life was over now that her hus-

band was dead. The deacon continued to talk with her for a few more minutes.

Then, seeing that his efforts were not being received very well, the deacon stood up to leave. As part of his farewell, he reached out and put his arm around the woman's frail shoulders and said, "I just want you to know how much we love you and wish we could help you."

The woman burst into tears.

From that day on, parishioners said later, the woman began once more to take an interest in what was happening around her. She remains sad — and may never thoroughly throw off her loneliness — but she no longer cuts herself off from human contact.

This woman illustrates rather strikingly how important it is to experience the compassion of others in the Christian community. It is at such times, when one is touched by others, when the presence and care of others is seen and felt, that much is disclosed about the depths of Christian life.

MOST PEOPLE discover their own potential as Christians through the experience of community with others, sometimes within their family circle or with friends, other times within parish communities. In short, people learn to be Christians by seeing what others do and by directly experiencing the life forces in Christianity.

Often it is through personal experience that Christians discover what living faith really means. The widow mentioned earlier saw through new eyes after the deacon, in the name of other parishioners, offered love to her.

For others, the actions of a relative at home may trigger a new understanding of Christianity. Marilyn Allbrighton began to learn as a young girl what living unselfishly meant by observing her aunt give long-term care to several sick and elderly members of her family.

Initially, the aunt took care of her cantankerous parents-in-laws during their length illnesses because no one else was willing to do so.



Christianity is a way of life, learned slowly, through experience, and discovered more fully through interaction with others, with the Christian community. (NC photo)

Periodically over the years since their deaths, however, she made it her business to pay special attention to infirm family members and friends.

Allbrighton says her aunt has remained cheerful and uncomplaining and makes light of the hardships she has endured in pursuing what she regards as her own Christian vocation.

There are many ways Christianity finds its way into daily life. For most people, the entire process continues over the course of a lifetime.

I Believe ...
We Believe

know
your
faith

By Father John J. Castelot
NC News Service

One wonders why Mark's Gospel uses an exorcism story about a boy with a dumb spirit following the account of the transfiguration in Chapter 9.

It seems, at first, to have no particular connection with the rest of the chapter. Upon closer inspection, however, one sees that Mark edited the basic story, or stories, in such a way as to establish a real connection.

THE STORY ITSELF is dramatic and very moving. Coming down from the mount of transfiguration, Jesus, Peter, James and John see the disciples they left behind engaged in a lively exchange with some scribes. A large crowd is observing the proceedings.

When they catch sight of Jesus, the crowd is "overcome with awe." Why the mere sight of him should leave them awestruck is not explained. However, it is possible that this account is meant to be reminiscent of the Old Testament story of Moses' descent from the mountain.

We were told in the Old Testament account in Exodus, Chapter 34, that the face of Moses was so radiant the people were afraid.

When Jesus here asks the reason for the commotion, a man explains that he has a possessed son and that the disciples have been unable to help. This elicits from Jesus a cry of exasperation. The exasperation relates to the situation at hand. But it seems to have a broader application.

Jesus' exasperation seems also to be over the general lack of faith which he has found among his contemporaries, the disciples included.

JESUS THEN ASKS that the boy he brought to him: The boy immediately goes into a convulsive seizure. Strangely, Jesus does not attend to him immediately. He asks the father for more information.

Thereupon the man gives a second detailed description of the child's condition. The poor man is desperate and cries out: "If you can do anything to help us, please do!"

Jesus' response goes to the heart of the problem: "'If you can?' Everything is possible to a man who trusts." The reason for the disciples' lack of success with the boy is that none of those involved had faith deep down enough to trust God's power.

But the father persists, and his reaction is a very significant one: "I do believe! Help my lack of trust!" He professes at one and the same time his faith and also humbly acknowledges that his faith is inadequate.

This satisfied Jesus. He cures the boy.

At this point an odd note is interjected: "The boy became like a corpse, which caused many to say, 'He is dead.'" But Jesus took him by the hand and raised him to his feet. The scene is strongly reminiscent of the account of the raising of the daughter of Jairus.

It is, then, the answer to the disciples' bewilderment about what rising from the dead means. Jesus has power over life and death.

IN THE GOSPEL context, Mark's readers are assured that even though people in general may not think so, they are destined to share in Jesus' resurrection.

The theme of the disciples' lack of faith and understanding, highlighted in the transfiguration scene, is underscored once more, and in dramatic fashion, in this account. If they had had faith, if they had prayed, they could have cured the boy.

The final verses here are directed to Mark's community. In their ministry they must learn that nothing can be done without prayer.

But with prayer, everything is possible to one who trusts (9:23).

Account of an exorcism

I Believe ... We Believe

The stranger in our midst

A mother reflects before her son's confirmation

By Ginny Hutton
St. Rose of Lima parish
Miami Shores

At 6'1" and 165 lbs, he's tall, dark, handsome, indeed someone to contend with.

He's very intelligent, independent, dependable, unpredictable, sensitive, irritating, taciturn, loud, justified, arrogant, loving and loveable. You can't avoid him. He's your son, or grandson, your neighbor, your pupil, your parishioner, or your customer.

He reminds you of the cute kid who looked up at you through pleading eyes set in a face flushed with embarrassment and lisp, "I'm sorry," as his tongue looked for his two missing front teeth. Only now he's looking down at you and in full command, his eyes determined and his braces gleaming. He is asking you to explain your actions!

He's 13 years old and in junior high. You're so proud of him yet you sometimes would like to wring his neck. If you're his teacher you can refuse to ever teach junior high again and retreat to the primary grades. If you're his grandmother, you can enjoy him for 2 hours a week, carry his picture around and save for his college education.

If he's your customer you can either stock comic books and KISS records, or, require everyone who enters to wear shoes and shirts (thus eliminating him). If you're his priest, you can assign the new assistant to that age group. If you're his neighbor you could move, but chances are your next block will have another one you don't already know and that might be worse.

If you're his parent as I am, you are blessed. You can't run. You have to go through his struggles to find himself, the struggle to grow, to become; the process of being an eternal question looking for an Answer.

What is it about this age group that makes grown men cry?

If we are going to be honest, the answer is painful. We are people who like security and who like to be in control.

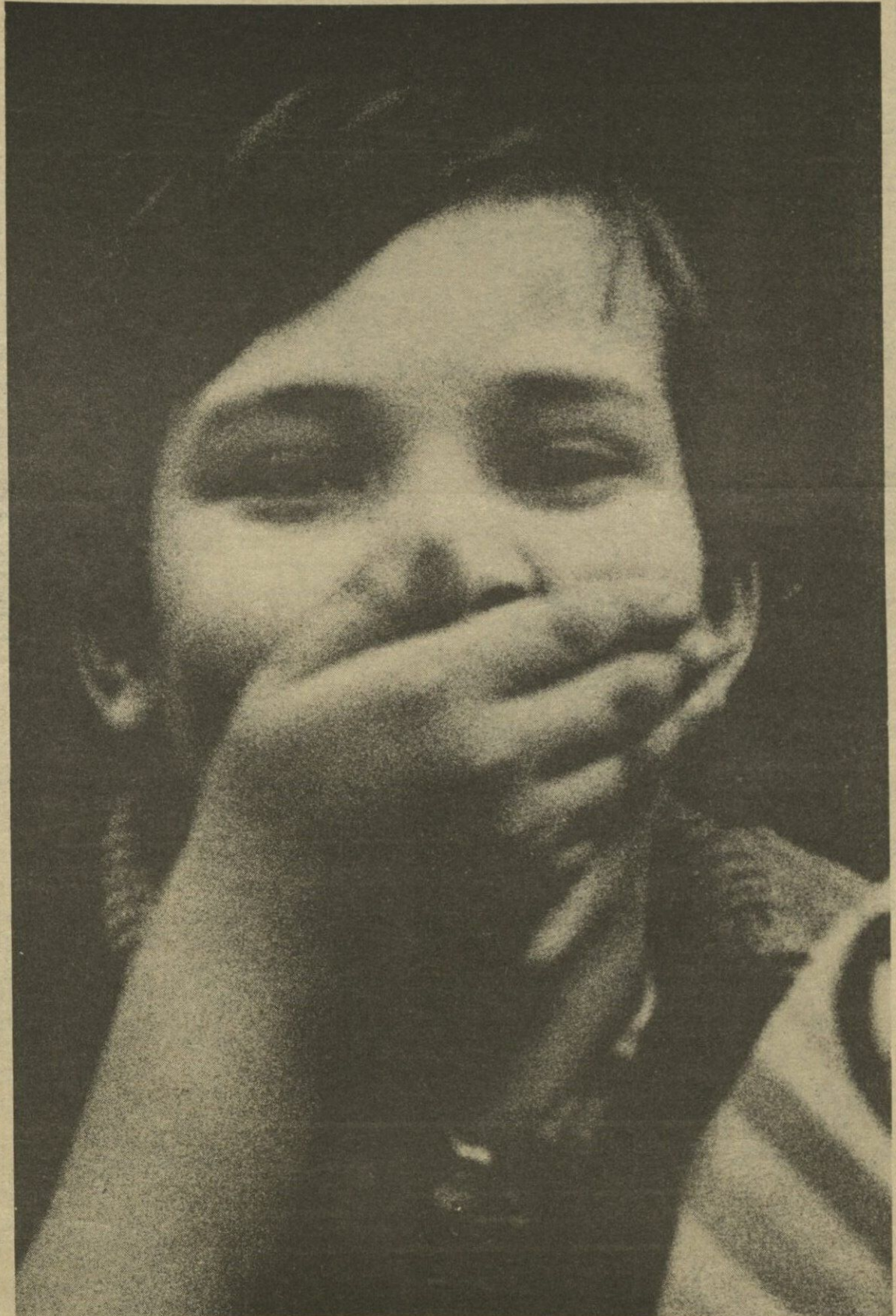
In the pubescent's rebellions we find a threat to our own security and our desire to control ourselves and others — even The Other.

And their search, their demands for justice and freedom — do they somehow tempt us with yearnings we've learned to subdue? Of course his sense of justice is tied up in what society owes him, animals, and much younger kids (but not siblings). Yet what is justice and freedom to us now at 30, 40, 50 years of age? How do we feel about our protests and marches of a decade ago? Were we completely on the wrong track? Did we give up too soon? Are "contentment" and apathy better?

Unsettling is this stranger in our midst. It's easier to beat him into subjection than to face ourselves and grow with him.

St. Paul tells us to bear with one another lovingly and to preserve the Unity. We cannot feed our teens with our wisdom unless we too are willing to continually change and develop. We cannot lead them unless we know Who is calling us.

Please Lord give us the courage to listen and to face ourselves in this our own reflection.

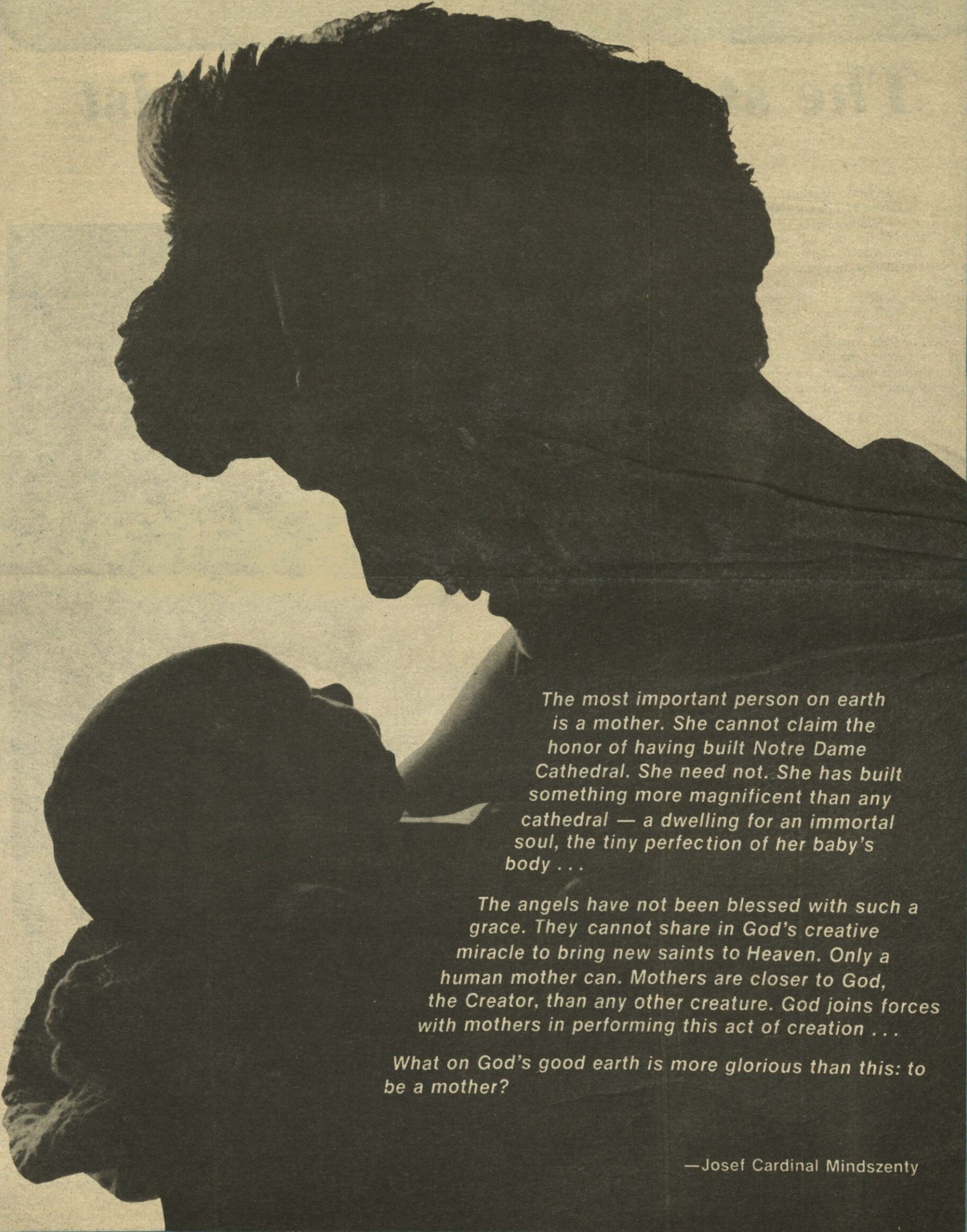


The child-man, stranger among us, can help us, almost force us, to continue to grow in the Spirit, Ginny Hutton writes. (NC photo)

* When our children look back on these years and say, "Boy my parents sure were dumb then. I

can't believe how smart they got in ten years," may it be because we all grew in Your Spirit.

TO MOTHERS



The most important person on earth is a mother. She cannot claim the honor of having built Notre Dame Cathedral. She need not. She has built something more magnificent than any cathedral — a dwelling for an immortal soul, the tiny perfection of her baby's body . . .

The angels have not been blessed with such a grace. They cannot share in God's creative miracle to bring new saints to Heaven. Only a human mother can. Mothers are closer to God, the Creator, than any other creature. God joins forces with mothers in performing this act of creation . . .

What on God's good earth is more glorious than this: to be a mother?

—Josef Cardinal Mindszenty