

The Voice

Catholic Archdiocese of Miami

Vol. XXX No. 23

June 18, 1982

Price 25c

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See Page 12



Catholic unit to resettle Haitians

The Migration and Refugee Services of the U.S. Catholic Conference has offered to resettle Haitians paroled by an experimental program which was announced June 14 by the U.S. Justice Department.

Attorney General William French Smith said the parole plan will affect Haitians held in 11 U.S. detention centers after entering the country illegally. It will permit those who have lawyers and sponsors to be released while authorities decide if they can remain in this country. It will permit only temporary release into the custody of sponsoring agencies or individuals, not indefinite resettlement.

JOHN McCARTHY, executive director of MRS, said, "We're rolling on it — we will have personnel in camps to provide orientation and job counseling to detainees. We'll resettle them, as we've done hundreds of thousands of others, through the church structure."

As of June 14, 1,910 undocumented Haitians were in detention, including 483 at Miami's Krome Avenue Center and 725 at Fort Allen, Puerto Rico.

McCarthy said only Haitians with immediate family members in the Miami area would be resettled there and that everything possible would be done to minimize the impact on Miami, which is suffering a housing and employment shortage.

According to Associate Attorney General Rudolph W. Giuliani and Immigration and Naturalization Service Commissioner Alan Nelson, Hai-



While thousands of teenage youth are graduating into the adult world from Catholic schools throughout South Florida, there are also many students graduating INTO the world of ABCs, such as Shannon Campbell and Michael David of St. Helen School in Fort Lauderdale. More on the back page. (Voice photo by Prentice Browning)

tians arriving in the future will be detained, as will paroled Haitians who appeal adverse rulings. Giuliani said the parole decision was made for "humanitarian reasons."

Because about 200 of the Krome Avenue Center Haitians now have lawyers provided by a Dade County Bar Association Program, Justice officials said that many of those to be released first will be from the Krome

Center.

Giuliani said the detention program has practically halted the flow of Haitians.

"This has given the government the freedom to consider alternatives to detention," he said.

PRESSURE ON the government from Archbishop Edward A. McCarthy of Miami and Auxiliary Bishop Anthony Bevilacqua of Brooklyn,

N.Y., chairman of the Bishops' Migration and Tourism Committee, helped bring about the parole opportunity, McCarthy said.

Also, although federal authorities have denied that the Krome Avenue Center provides a prison-like camp, the Justice Department announced June 10 that two U.S. Bureau of Prisons officers will assume charge of the center.

New ministers 'clown' around

Lay ministry ceremony includes some funny faces

By Sue Blum
Voice Correspondent

A pair of clowns were among the 26 laypeople sent forth for service by Archbishop Edward A. McCarthy as Ecclesial Lay Ministers for the Archdiocese of Miami.

John and Ginny Smaldino were commissioned to serve in the Archdiocese under the auspices of the Office of Worship and Spiritual Life.

Their "clown ministry," which has been recognized nationally, includes mime and puppetry as well as clowning within a liturgical context.

But lay ministry is no clowning matter. The 26 new Ecclesial Lay Ministers, who were formally commissioned as representatives of the Archdiocese during the Fourth Annual Commissioning Ceremony held at St. Vincent de Paul Regional Seminary, West Palm Beach, on June

6, have committed themselves to five years of service in their parishes, organizations and movements. In preparation for their commissioning, they spent two years in the lay ministry formation and training program.

Their course work included studies in theology and classes in human development, counseling and leadership skills. Each of the candidates also completed a year-long practicum in the area of his or her specific ministry under the supervision of an experienced minister. They also became familiar with the many services of the Archdiocese through a monthly lecture series by represen-

tatives of its various departments.

'You are disciples'

The lay ministry candidates studied and celebrated liturgy; they laughed,

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CAMPAIGN TRAIL — Mercy Sister Arlene Violet, center, talks with two women on the State House grounds in Providence, R.I., as she campaigns for the state's attorney general post. Despite a ruling from Bishop Louis E. Gelineau of Providence that her decision to run is a violation of church law, Sister Violet said she will continue in the race. (NC Photo by Jack Spratt)

News at a Glance

Peace celebration held in Rose Bowl

PASADENA, Calif. (NC) — "We will work and pray for peace," was the response by 100,000 people to the invocation that began a 10-hour Peace Sunday observance in the Pasadena Rose Bowl June 6. Prayers by Christian, Buddhist, Jewish, and Islamic clergymen began a day of speeches and music for peace and a condemnation of the nuclear arms race. United Farm Worker leader, Cesar Chavez, the Rev. Jesse Jackson and Patti Davis, President Reagan's daughter, were among those who addressed the crowd. Entertainers Stevie Wonder, Joan Baez, Bob Dylan, Linda Ronstadt and others sang songs of peace, deploring war.

Pope ordains 80 priests

VATICAN CITY (NC) — Pope John Paul II ordained 80 men, including a former U.S. Episcopalian priest. The 80 men, ordained in St. Peter's Basilica, came from 20 nations of all five continents. Among them were six men from the United States, including Father Stanley Klores, a former Episcopal priest from Chicago who was ordained for the New Orleans Archdiocese. Father Klores, who is not married, is not among the group of married former U.S. Episcopal priests for which the Vatican has established a special program allowing them to be ordained with a dispensation from the promise of celibacy.

CRS relief effort launched

NEW YORK (NC) — A \$300,000 emergency assistance program for flood victims in Central America was launched by Catholic Relief Services, according to CRS's executive director, Bishop Edwin B. Broderick. In Nicaragua and Honduras tens of thousands of people were left homeless following two weeks of torrential rain. CRS, the overseas aid agency of U.S. Catholics, has operated emergency relief and long-term development programs in Central America for 20 years.

Pope suggests "just war" isn't applicable

ROME (NC) — Pope John Paul II has suggested that the just war theory may no longer be applicable because of the destructive capability of today's conventional weapons. In an interview the pope said that although the right to self-defense cannot be denied, "it is necessary to look for other solutions." The just war theory, proposed by St. Thomas Aquinas in the 13th century, defended war as a last resort given the presence of certain conditions. These included that the means of destruction used be in proportion to the end desire and that the fighting not be aimed at the civilian population.

Sister charged with child abuse

LOS ANGELES (NC) — The Los Angeles district attorney's office has filed child abuse charges against School Sister of Notre Dame Louridine Sok, who teaches at a school which is already being sued for discriminating against Hispanic children. Parents and students from St. Hilary's Elementary School in Pico Rivera, Calif., have sued the school, Sister Sok, the school's principal, a lay teacher and 20 others.

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Catholic program hasn't eliminated boat people

WASHINGTON (NC) — Refugees continue to escape from Vietnam in small, leaky boats in spite of an Orderly Departure Program which was set up in 1979 to allow people to emigrate legally.

During May more than 700 boat people landed in Singapore, the highest number since the beginning of the year. United Nations officials said May and June are ideal months for refugees awaiting calm seas to flee Vietnam.

In May and June "even the grandmothers take to the seas," said John McCarthy, executive director of Migration and Refugee Services of the U.S. Catholic Conference.

"THE CHANCES of living are 50-50, but they still take to the seas in a death-defying journey," he said of the refugees, adding that boat people face not only storms at sea but repeated pirate attacks.

The Catholic Church has worked to help provide an alternative to the escape by boats, McCarthy said, and MRS helps resettle the refugees who arrive in the United States.

Thu Khac Vu, MRS administrative assistant, said the Orderly Departure Program "can reduce the flow of

boat people but it cannot stop it." Vietnam and the United Nations signed an agreement in May 1979 to allow people to leave Vietnam through a legal, orderly process.

"Many people know they cannot leave through legal means. The Vietnamese communist government will not allow people to leave by the front door so they escape through the back," Vu said.

VIETNAMESE WHO cooperated with the Americans during the war and anyone who was placed in the Vietnamese "re-education" camps find it difficult to leave. These people have second class citizenship, he said, and are closely watched.

Between 100 and 120 people now leave Vietnam every week through the Orderly Departure Program. So far about 10,000 people have left since the program started and about 3,500 of these people have come to the United States. The others have resettled in France, West Germany and Australia.

MRS, working through the U.S. dioceses, finds sponsors and jobs for refugees from around the world. In 1981 MRS resettled 58,000 Indochinese refugees.

Pope says churches not exempt from missionary duty

VATICAN CITY (NC) — "No isolation nor egoistical retreat" should keep local churches from their duty of participation in the universal missionary task, Pope John Paul II said in a message for the 1982 World Mission Day, scheduled for Oct. 17. He urged bishops to take a leading role in the missionary effort, and encouraged them to send diocesan priests to the missions, "even if their dioceses do not have a superabundance of clergy."

Honduras continues detention of church workers

TEGUCIGALPA, Honduras (NC) — The parish council of Catacamas, a rural parish in the Diocese of Olancho, said catechist Adrian A. Villalobos was released by Honduran secret agents after 12 days of harsh interrogation. He was the fourth church worker to be "arbitrarily detained since March . . . for working with the poor in evangelization efforts," the parish council said in a statement. A civilian government installed in March after a decade of military rule pledged to work for social justice and to observe human rights. About the same time the Catacamas council published its complaint, May 20, the Catholic relief organization, Caritas, said Honduran peasants who helped about 18,000 Salvadoran refugees are now being "persecuted, jailed and tortured" by civilian and military squads.

Supreme Court reviews abortion cases

WASHINGTON (NC) — The Supreme Court agreed May 24 to review five cases which challenge the constitutionality of state abortion laws in Virginia and Missouri and a local law in Akron, Ohio. "The cases all deal with peripheral or procedural issues regarding the circumstances under which abortions are to be performed; and many of these issues have already been touched upon in one way or another by previous Supreme Court rulings," said Richard Doerflinger, legislative assistant for the bishops' Pro-Life Committee. Doerflinger said that even if the state laws are upheld in each case, abortion would still be legal "for the entire nine months of pregnancy."

The Voice

*Average weekly paid circulation
51,000

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

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

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(USPS 622-620)
Archdiocese of Miami
Weekly Publication
6201 Biscayne Blvd., Miami
POSTMASTER
Send change of address notices
to THE VOICE
P.O. Box 38-1059, Miami, FL 33138

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

'Today, the scale and the horror of modern warfare — whether nuclear or not — makes it totally unacceptable . . . war should belong to the tragic past.'
 —Pope John Paul II

War ends, dispute goes on

Guns determine sovereignty

By Jerry Filteau
 NC News Service

When nearly 15,000 Argentine troops surrendered to British soldiers in the Falkland Islands June 15, their action ended the immediate crisis that had occupied world attention for 10 weeks. But it did not resolve the underlying dispute over sovereignty, and it left unanswered new questions about the morality of armed conflict to settle such disputes.

Pope John Paul II highlighted the moral and political issues when, visiting Great Britain in the midst of the conflict, he declared in a homily at Coventry: "Today, the scale and the horror of modern warfare — whether nuclear or not — makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history."

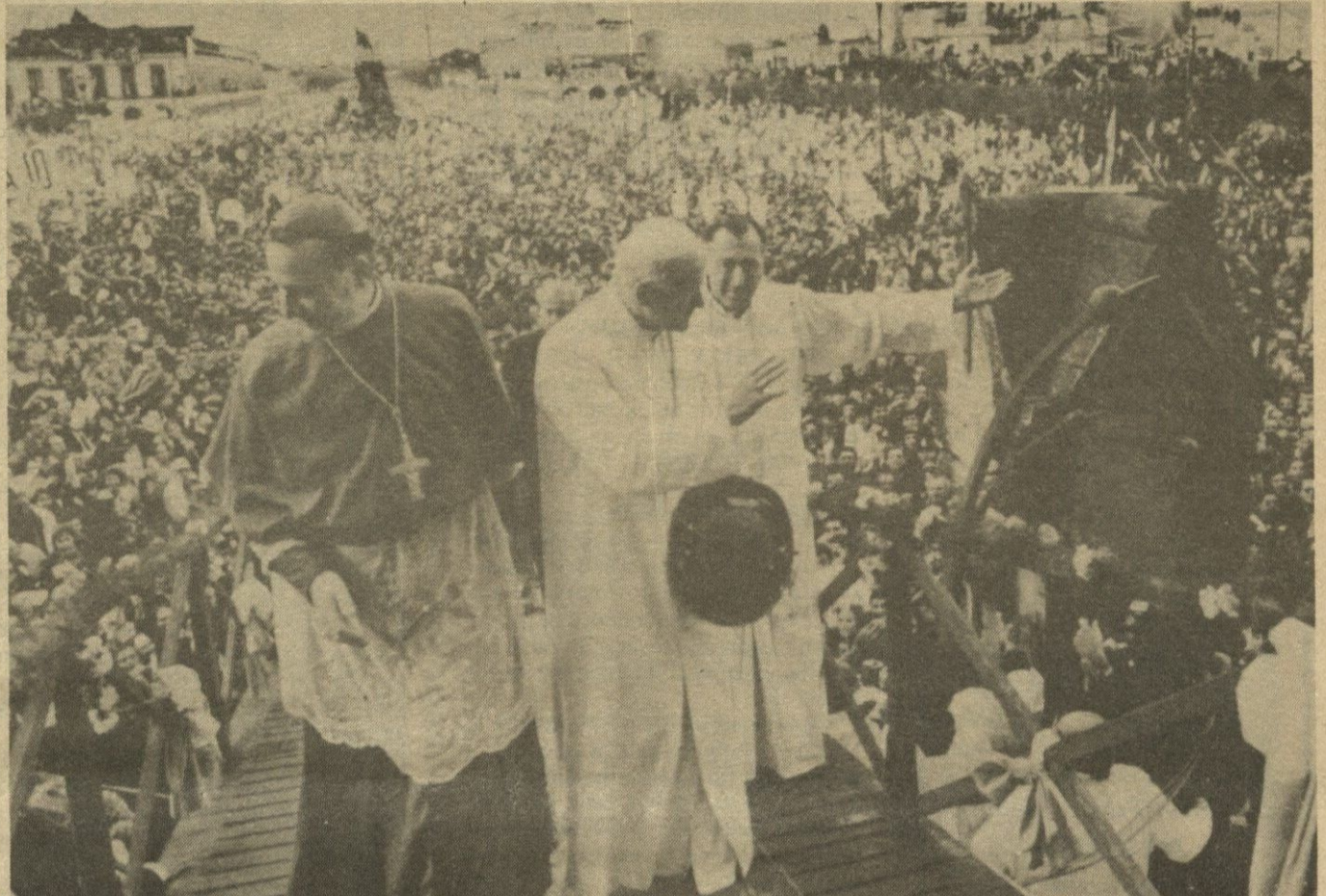
THE UNDECLARED war in the South Atlantic was a major focus of papal attention throughout the crisis.

In just the first month after Argentina's April 2 invasion and occupation of the Falklands, which Argentinians call the Malvinas, the pontiff publicly appealed for peace and a negotiated solution on seven separate occasions.

Daily on his six-day voyage through England, Scotland and Wales he appealed for peace based on trust, understanding and negotiations rather than force of arms — as Britain and Argentina continued to rely on force alone, repudiating political compromise.

In Rome after his British voyage and on his June 11-12 visit to Argentina Pope John Paul continued to appeal for peace.

"We are not witnessing such frightening spectacles as Hiroshima or Nagasaki," he said on his arrival in Buenos Aires, "but every time we risk the life of people, we start up the mechanisms which lead to these catastrophes, we walk down dangerous paths which are regressive and anti-human."



Pope climbs ramp to Argentina's most sacred shrine at Lujan where he celebrated Mass for estimated million. (NC photo)

"BECAUSE OF THIS, humanity in this moment should once again question itself about the absurd and always unjust phenomenon of war, in its panorama of death and pain, in which the only thing left standing is the negotiating table that could have and should have avoided it."

In overwhelmingly Catholic Argentina he struck a theme of the "integration of patriotism and universality" as the basis of lasting peace, reminding Argentinians that "true patriotism . . . has to take into account the patriotism of others."

Even as Pope John Paul was in Argentina on his peace mission, his secretary of state, Cardinal Agostino Casaroli, was at the United Nations delivering a papal message urging world disarmament and warning of a global "ethical crisis" that undercuts real peace.

"To the extent that the efforts at arms reduction and then of total disarmament are not matched by parallel ethical renewal, they are doomed in advance to failure," said the papal message to the U.N. Special Session on Disarmament.

In the Argentine surrender of ground forces in the Falklands, announced late June 14 and carried out the following day, there were no immediate indications that any factors had played a role other than clear military superiority of the British and the prospect of an imminent and bloody Argentine defeat.

Some preliminary estimates placed the economic cost of the 10-week war in the billions of dollars — a harsh domestic price for two governments already facing sharp economic difficulties.

According to British figures, more

than 200 British soldiers and at least three times as many Argentine soldiers lost their lives. Hundreds more were wounded on each side. The combined war casualties, dead and wounded, exceeded the disputed islands' total population of 1,800.

Although the cease-fire ended the immediate killing, there were no immediate indications that the terms of surrender of Argentina's ground forces laid a firm basis for a long-term solution to the dispute.

Argentina said that its cause was just because the Malvinas are an integral part of its national territory.

Britain said that its cause was just because of the right of the inhabitants of the Falklands to self-determination.

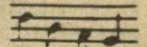
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Priests need intimacy for maturity — priest

MOUNT ANGEL, Ore. (NC) — Without intimacy, without deep, meaningful, interpersonal closeness, human beings, including priests, cannot grow into full maturity, said Jesuit Father James J. Gill, a psychiatrist who works closely with priests.

Yet few priests, fewer than seven in 100, according to one study, are able to develop intimate relationships with other priests, with laymen or with women, Father Gill said. And that, he warned, is one of the biggest problems in the U.S. church in the 1980s.

Father Gill, director of the Jesuit Educational Center for Human Development in Cambridge, Mass., spoke to about 100 priests and seminarians in Mount Angel.

Since the Second Vatican Council, he said, more than 25,000 priests and 100,000 nuns around the world have left the ministry. Many did so because they felt unable to share intimacy with others, he said.

INTIMACY "IS loving someone

'in close,' letting some of your deepest fears, anxieties, concerns and doubts come out," Father Gill said. "It is sharing your vulnerability with another person." That kind of intimacy is very hard for priests and Religious, he said.

Priests are afraid to share intimacy with other priests, he continued, because they are consciously or unconsciously in competition with each other and often fear that sharing weakness will place them at a disadvantage.

They fear sharing intimacy with other men, Religious or lay, he said, because they fear the reaction of outsiders, who might confuse such intimacy with homosexuality.

AND THEY FEAR sharing intimacy with women because they fear "falling into the quicksand of romantic intimacy, or of being accused of harboring such feelings," Father Gill said.

Yet intimacy — the deep and meaningful, painful and rewarding closeness one person can feel for another — is a prerequisite to emotional and spiritual maturity, he said. "A person doesn't grow up to adulthood without the experience of intimacy in his or her life.

"At the same time," he went on, "there's nothing that is seen as a greater risk for a priest than intimacy, whether with other men or with women. And as far as the laity is concerned, there's nothing more misunderstood than the clergy's need for intimacy, friendship and love."

Fortunately, he said, some dioceses are beginning to develop programs for priests and Religious that encourage personal sharing. When that happens, problems of priests leaving the ministry and alcohol abuse fall

'Rootedness' helps produce priests

EMMITSBURG, Md. (NC) — A survey of seminarians at Mt. St. Mary's Seminary in Emmitsburg has found that 99 percent of them are from families that have lived in the same place for more than 10 years.

The survey found also that 78 percent of the seminarians came from parishes where the parish priest had been there for 10 years or more.

Msgr. Richard M. McGuinness, rector of Mt. St. Mary's, said the survey was prompted by an article last November in *The Advocate*, newspaper of the Newark, N.J., Archdiocese, which attributed the consistent number of priestly vocations from St. Cloud, Minn., and Helena, Mont., to the "rootedness" of families in those areas. Families there lived in the same place for a long period of time, the article said.

Mt. St. Mary's is a theologate, the last seminary stage before ordination to the priesthood. Independent of any diocese, it has an enrollment of 145 students from 37 dioceses.

THE SURVEY found that the average time a parish priest had been part of the seminarian's parish was 16.8 years.

"Only two students," Msgr. McGuinness said, "did not know the amount of time the parish priest had

been there. The fact that such a high number of seminarians were able to give the number of years priests had served in their parishes indicates how closely they followed his life and how big a part he played in their lives."

Seventy-two percent of the seminarians said they had been altar boys. "One might wonder," Msgr. McGuinness commented, "whether the present trend to do away with altar boys in parishes might not be related to the diminishing number of vocations. Perhaps the use of altar boys with the frequent contact with priests that being an altar boy provides might cause some young men to consider this vocation to the priesthood or it might offer the priest the opportunity to ask about the priesthood in a natural setting."

Another factor found to be of some significance was attendance at a Catholic high school. Of the 145 seminarians, 80, or 55 percent, had attended a Catholic high school.

Finally 58 percent of the seminarians had attended college vocational programs, which included college seminaries' live-in vocational formation programs, monthly meetings with vocation directors or summer vocational get-togethers and vocational retreats.

quickly, he said.

THE ARCHDIOCESE of Miami has already developed such a program, run by Fr. Charles Mallen, C.S.S.R.

Father Gill said he had interviewed hundreds of priests who have left the ministry. "I haven't found these guys boiling over with sexual cravings or impulses," he said. "They marry, most of them, but at the same time they aren't saying they want to raise their own families or to have children.

"What they are saying is that they want someone they can share their lives with in an intimate and deeply

meaningful way."

Fears of intimacy not only block development of a priest's personal maturity, Father Gill said, they also interfere with the way he deals with people in his ministry. "People who feel unloved or who are unable to experience intimacy wind up feeling not just frustrated and angry. They often turn hostile and lash out at those they are close to."

Wise priests, Father Gill said, understand their need for intimate relations with others — both men and women — and are not afraid to explain that need openly and honestly to parishioners.

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'Discipline' anti-Hatch nuns, lifers ask

CHICAGO (NC) — The Pro-Life Action League wants Pope John Paul II to discipline members of the National Coalition of American Nuns

because they oppose legislation to outlaw abortion.

On April 14, NCAN announced it opposes the Hatch Amendment, a

proposed constitutional amendment which states that nothing in the Constitution guarantees the right to abortion and would allow Congress and the states to enact laws against abortion.

In a decision backed by its 24-member board of directors, NCAN, an 1,800-member organization, said that "while we continue to oppose abortion, in principle and in practice, we are likewise convinced that the responsibility for decisions in this regard resides primarily with those who are directly and personally involved."

The pro-life group, which also opposes the Hatch Amendment on the grounds it doesn't go far enough, took the nuns to task for "opposing any bill or law that would outlaw abortion."

IN A LETTER to the pope, the organization said it "urges Your Holiness to take strong disciplinary

action against this group of women Religious. The damage they have caused by their recent pro-abortion statement is incalculable," said the letter, signed by Joseph M. Scheidler, director of the Pro-Life Action League, which claims 2,000 members.

NCAN says the nuns "remain firmly opposed to abortion as such" but oppose the Hatch Amendment because states are uneven in their application of laws and because the principal responsibility in abortion decisions lies "with those directly and personally involved."

The U.S. Bishops have supported the Hatch proposal as the most realistic approach to abortion at this time.

In a statement responding to questions about the Pro-Life Action League letter, Dominican Sister Donna Quinn, NCAN president, said NCAN "would welcome dialogue" with the Vatican on the issue.

World Catholics increase by 3%

VATICAN CITY (NC) — The number of Catholics in the world increased by nearly three percent during 1980, but the totals for priests and Religious registered slight drops, according to the latest Vatican Statistical Yearbook.

The 345-page yearbook, published in early June, includes statistics through the end of 1980.

On Dec. 31, 1980, there were 784,660,000 Catholics in the world, an increase of more than 21 million since Dec. 31, 1979.

The total number of Catholics engaged in apostolic activity increased because of rises in the totals of permanent deacons, catechists and lay missionaries.

ACCORDING TO the yearbook, Catholics make up 62.4 percent of the population of the Americas; 39.9 percent of the European population; 25.5 percent of the population of Oceania; 12.5 percent of Africa and 2.4 percent of Asia.

The total world population at the end of 1980 was 4,371,266,000, making Catholics 17.9 percent of the world population. The figure was

17.7 percent at the end of 1979.

The yearbook showed an increase of 3,700 in the number of people engaged in apostolic activity at the end of 1980. The total was 1,679,663.

The number of bishops rose by 24 to 3,799. There was an increase of 19,788 catechists, bringing the total to 218,215. The number of lay missionaries rose by eight percent to 2,314.

Most of the increase in the permanent diaconate program was registered in North America. The total rose by 978 to 7,654 worldwide. In North America at the end of 1980 there were 5,023 permanent deacons, an increase of 704.

The number of priests worldwide dropped by .06 percent to 413,600 at the end of 1980, and the number of Religious brothers went down slightly less than one percent to 73,900.

There were 960,991 nuns in the world at the close of 1980, a decrease of 13,691.

THE YEARBOOK said that the number of candidates for the priesthood increased by 1.6 percent for a total of 66,042.



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Local News

'FAIRY TALE' WEDDING

Many years, many miles involved in this one at St. James

By Prentice Browning
Voice Staff Writer

Sonny and Lilly stood at the altar about to be married. Mary, maid of honor, looked on proudly.

A typical nuptial scene except for one thing — the combined ages of these three participants totaled to more than 235 years.

It might also have seemed odd that Lilly O'Neil and Sonny O'Connor were married last week in North Miami, as they were both from Ireland, thousands of miles from most of their relatives and friends.

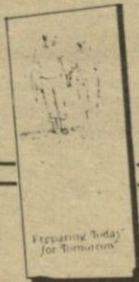
But then again there is little about this couple that fits into the typical mold.

In fact, the romantic at heart were charmed by the story of the years of separation and eventual reunion of this couple who were married last Thursday by Lilly's brother, Fr. Ber-



While his mother-in-law, Mary O'Neil looks on, Sonny O'Connor gives the ring to his bride, Lilly. (Voice photo by Prentice Browning.)

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nard O'Neil, S.J., assisted by Fr. Daniel Kubala, Archdiocese Respect Life Director, at St. James Church, before a small audience of Respect Life workers and local parishioners.

THEIR STORY began in an aircraft factory in Belfast where they met during World War II. She was an aircraft inspector, he was a maintenance engineer and they developed a good friendship.

Fate intervened in 1945 when Mr. O'Connor's resident permit expired and he had to return to his home in the Republic of Ireland. For several years they kept up a correspondence until Lilly "called it quits."

Eventually he married, but his wife died after four years. She never married and traveled extensively throughout the world.

NEARLY THIRTY-FIVE years later Miss O'Neil was leafing through an old book when a postwar tax credit in Mr. O'Connor's name fell out. She mailed the credit to some friends of Mr. O'Connor hoping that they could forward it to him if he was still alive.

Lilly O'Neil was surprised to receive a letter back from her old friend who she had half expected to be dead. Now, both in their early seventies, they resumed the correspondence that had ended so many years before.

Soon a meeting in Belfast was arranged. They spent two weeks together with Mrs. O'Connor's mother, Mary O'Neil, 94, as chaperone.

The rest by Thursday afternoon was history. Instead of chaperone, Mrs. O'Neil was the maid of honor and Fr. O'Neil had the privilege of uniting the couple, this time for good.

MIAMI was chosen because Fr. O'Neil, a director of field education at Mount St. Mary in Maryland, spends his summers here helping out at Immaculate Conception in Hialeah. Also Mrs. O'Connor likes this country, her grandmother was born in Norfolk, Va., and she wanted a quiet wedding.

It was indeed a small but happy assembly that met after the wedding at St. James parish hall. Fr. O'Neil danced the Irish jig with his mother to the amazement of many.

And Mrs. O'Connor, a self-confessed romantic, was heard to say, "It's just like a fairy tale."

Help in Lebanon

Monsignor John Meaney in Lebanon is directing Catholic Near East Welfare Association relief activities for mothers, families, orphans and other war victims regardless of creed. Help is urgently needed. For more information telephone Monsignor John Nolan 212/826-1489.

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'We ought to be fighting'

Bishop challenges local Charities workers at day of reflection

By Ana Rodriguez-Soto
Voice Staff Writer

Local social work professionals were challenged last Friday to fight the Reagan administration's budget priorities and return to American society a concern for and commitment to the poor.

"We ought to be protesting, we ought to be fighting it in the legislatures," Bishop Joseph Sullivan, auxiliary of the Diocese of Brooklyn, told about 300 Catholic Community Services workers and their directors. They were gathered at the Marian Center in Opa-Locka for a day of reflection.

Bishop Sullivan serves as liaison between the National Conference of Catholic Charities and the Catholic bishops of the U.S. He was among several speakers invited to discuss the role of Catholic charities at the national, state and local level during the day, the first ever held by the Archdiocese of Miami's CCS (formerly Catholic Service Bureau).

"It is the role of the Church to advocate for the poor," Bishop Sullivan said, so Catholic charities workers should concentrate not only on providing services for them, but also on

working to establish a more just society.

"Services and social action are two sides of the same coin," the bishop said. "Catholic Charities cannot be accused of being a buffer for the status quo."

Bishop Sullivan added that while the Reagan budget cuts "have had a deeper impact on people than on social organizations," they will have a "devastating" impact on all social service agencies beginning in late summer.

Catholic charities professionals today should concentrate on holding up a mirror to an American society which has made the poor a "scapegoat" for the national economy and on educating the public to the reality that private agencies cannot make up cutbacks in government aid to the poor.

Citing a report compiled during the Eisenhower administration, Bishop Sullivan said "the greatest threat to this country's peace is internal violence, not external violence. I believe that. We are creating the conditions that are ripe for internal violence."

While it is true that the government made some big mistakes when it entered the charity business as a result of the Economic Opportunity Act of 1964, Bishop Sullivan said there is no justification for President Reagan's current drastic cutbacks in government aid to the poor.

"Decentralizing federal programs makes more sense," the bishop said, "but you can't do it and then take the money away. That leaves localities in impossible positions."

Catholics in the social work field, especially, have a duty to hold up to American society the Christian view that "the resources of this world ought to be shared by all of God's people."

He and Archbishop Edward McCarthy, who concelebrated Mass for the workers, both stressed that Catholic charities "is not just another social work agency doing service in the community."

In fact, it is an integral part of the Church's three-pronged mission in the world, to *proclaim* the Good News of Christ, *witness* it through loving communities and be always at the *service* of others, Bishop Sullivan

said.

He added that the role of Catholic charities in a specific community cannot be dictated or even suggested by a group of overseeing pastors, but must be arrived at through dialogue among all members of the community, including the clergy, laity, religious and professional charities workers.

In his homily, Archbishop McCarthy called the workers "priests of love" because "the Church of Jesus Christ is in the business of love . . . Works of love must be performed by the Church."

Archbishop McCarthy and Bishop Sullivan both said that Catholic charities workers should not be sidetracked from their most important mission of bringing Christ's love to others by a preoccupation with efficiency and putting out a good service or product.

While competency is certainly important, Archbishop McCarthy stressed, social workers should "see Jesus himself in their clients. 'When you did it to the least of my brothers, you did it to me.' Those are the words that must be the underlying principle of a Catholic social worker."

When the Equal Rights Amendment was drafted the supporters did not accept the following clarifications.....Why not??



AMENDMENT 1065 "This article shall not impair, however, the validity of any laws of the U.S., or of any State which exempt women from compulsory military service." DEFEATED.

AMENDMENT 1066 "This article shall not impair the validity however of any laws of the U.S., which exempt women from service in combat units of the armed forces." DEFEATED.

AMENDMENT 1067 "This article shall not impair the validity however, of any laws of the U.S., or any State which extend protections or exemptions to women." DEFEATED.

AMENDMENT 1068 "This article shall not impair the validity of any laws of the U.S., or any State, which extend protections or exemptions to wives, mothers, or widows." DEFEATED.

AMENDMENT 1069 "This article shall not impair the validity however, of any laws of the U.S., or any State which impose upon fathers responsibility for support of their children." DEFEATED.

AMENDMENT 1070 "This article shall not impair the validity however, of any laws of the U.S., or any State which secure privacy to men or women, boys or girls." DEFEATED.

AMENDMENT 1071 "This article shall not impair the validity however, of any laws of the U.S., or any State which make punishable as crimes, sexual offenses." DEFEATED.

Source Congressional Record
March 21, 1972 pp S9317 S9631
March 22, 1972 pp S9531 S9540

ERA supporters demanded and got a rigid absolute Amendment with no exceptions. When they defeated the above sensible clauses, they proved what ERA will really do!!!

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Stop ERA Chairman, Miami Archdiocesan Council of Catholic Women

Local News

2 'Clowns' among new lay ministers

(Continued from page 1)

cried, and prayed together; and they became a community of disciples, which is exactly how Archbishop McCarthy described them during the homily at the Commissioning Ceremony.

"As lay ministers, you are disciples, and discipleship implies first of all that you are followers of Jesus," the Archbishop told the candidates. He compared the sending forth of the 72, as described in the tenth chapter of *Luke*, as a New Testament model of contemporary lay ministry.

"In these verses, you can hear Jesus speak today to lay ministers as people preparing the way of the Lord, introducing Him, and announcing the Kingdom of God."

Continuing the comparison, Archbishop McCarthy said, "You also are being 'sent forth as lambs in the midst of the wolves.' You may be overwhelmed by the richness of the opportunities and challenges to be overcome."

He continued, "Jesus instructed His disciples 'not to stop to talk to anyone along the way,' which may sound contradictory to our current emphasis in the Archdiocese on reaching out to everyone through the evangelization program. However, I think that what the Lord means here is, 'Do not be deterred or distracted from your mission. Don't waste time. The urgency of evangelization is too great!'"

He reminded them that not everyone will accept their message or their ministry but said they should apply Jesus' instructions, "If the people of any town do not welcome you, shake the dust from your feet . . . He who rejects you, rejects me. And he who rejects me, rejects him who sent me."

"When the disciples finally returned from their mission, they were all surprised at their effectiveness, and they returned in jubilation," the Archbishop continued. "And you, like the 72, should rejoice in the fact that your names are inscribed in heaven."

Sign of the Spirit

The Archbishop concluded the homily by listing the qualities of discipleship. "A disciple follows Jesus' example by total renunciation of self-interest and takes up his cross. Discipleship expects total commitment, and, as lay ministers, you give witness to that commitment. Lay ministry is another indication of the Holy Spirit stirring among us."

The 26 newly commissioned Ministers bring the total number of Ecclesial Lay Ministers to 108 in the Archdiocese. In addition, there are 96 candidates for lay ministry who are currently being trained in the two-year formation program.

Lay ministry is seen as a possible practical solution to the current shortage of priests. However, more significantly, from a theological point of view, it is based on the documents of Vatican II in which ministry has



Ginny and John Smaldino, ministers of Liturgical Symbolic Expression, welcome guests to the lay ministry commissioning ceremony at St. Vincent de Paul Regional Seminary.

been redefined as a right and responsibility of the laity as well as the clergy.

"The Church is not truly established and does not fully live, nor is she a perfect sign of Christ among people, unless there exists a laity worthy of the name, working alongside the hierarchy. For the Gospel cannot be deeply imprinted on the mentality, life and work of any people without the active presence of lay people." (Ad Gentes #21)

Applications for lay ministry training and formation beginning in the fall are available now from Dr. Mercedes A. Scopetta, director, Of-

ice of Lay Ministries, 6180 N.E. 4th Court, Miami, Florida 33137 (662-1924).

The following are the newly-commissioned lay ministers: George Blair, Terese Blair, Albert T. Boley, Almosa Carignan, Nancy Couch, Ann Dalessio, Ann D'Angelo, Dominick Dell'Osso, Marie Dell'Osso, Teresa Eberling, Vincent Eberling, Eleanor Fox, Arlene Gray, Suzanne Hasselmann, Elaine Hill, Paul Kohler, Margaret Kohler, Fran LaTorre, Celina Mestre, Mildred Nutter, Donald Reith, Nancy Skarda, John Smaldino, Virginia Smaldino, Joseph Valentino, Patricia Wilhelm.

Day care center seeks air conditioner

The Good Shepherd Day Care Center, a pre-schooler and after school day care program, is seeking three air condition units for its classrooms. Good Shepherd, a program of Catholic Community Ser-

vices, the social service agency of the Archdiocese of Miami, serves 150 children of the South Dade area. The facility is located at 18601 SW 97th Avenue, Miami. Any interested party is asked to call 235-1756.

Fr. Sosa named Hispanic Liturgy President

The Institute of Hispanic Liturgy has held its fourth annual meeting in Los Angeles, California and elected Fr. Juan J. Sosa of the Archdiocese of Miami as its new president. Fr. Sosa is an associate pastor stationed at St. Mary's Cathedral.

The convocation also voted on a resolution "to inspire the Hispanic Communities to examine their proper role in the fulfillment of the Council's mandate for the cultural development of the church's tradition of worship."

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Hialeah teacher wins top NCEA award



Mary Moore, a teacher for 15 years at Immaculate Conception School in Hialeah, has received the National Catholic Education Association's top award in recognition of her service to Catholic education.

The Miriam Joseph Farrell Award was presented recently to Moore by Sr. Francis Elizabeth of the NCEA. Moore was selected to receive it from among hundreds of teachers nominated by Catholic schools from Delaware to Puerto Rico.

A graduate of Barry University in Miami Shores who is currently completing her Masters in Education there, Moore has taught at Im-

maculate since 1967. Prior to that she taught at Visitation School in North Miami and St. Mary Star of the Sea in Key West.

"On behalf of the 2000 teachers

and 39,000 students in the Archdiocese of Miami, I would like to congratulate you," said Fr. Vincent T. Kelly, superintendent of schools for the Archdiocese of Miami, when

notified of the award. "We in Miami are proud of you and are grateful for your many years of service to the Church," he added. "We pray that you will have many more years."

Little Flower Church honors former pastor

CORAL GABLES — Msgr. Peter Reilly, J.C.D., pastor emeritus of Little Flower Church since 1978 was honored by parishioners and friends on the occasion of his 50th anniversary on Sunday, June 13, in the parish church.

The golden jubilarian was the principal celebrant of a Mass of Thanksgiving, followed by a recep-

tion in the social hall of the parish where he was pastor from 1960 to 1978, when he retired from active ministry.



One of the first priests in Florida to earn a degree in Canon Law, Msgr. Reilly was ordained

June 12, 1932 in his native Ireland and served his first parochial assignment at St. Patrick Church, Miami Beach. After assignments at various parishes in the state he became pastor of St. John the Apostle Church, Hialeah, in 1952, where he supervised additions to the school and convent. In 1962 he was elevated to the ecclesiastical rank of Monsignor.

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Church can't ignore politics

ST. PAUL, Minn. (NC) — The church's involvement in political issues is beginning "to make a lot of people nervous," said Archbishop John R. Roach of St. Paul-Minneapolis.

But the church should "become deeply involved in that process by which the priorities of a country are established," Archbishop Roach, president of the National Conference of Catholic Bishops, said at a conference on ministry and justice.

THIS DOES NOT mean, he said, that the church must speak out on

every political issue. "We need to be very clear about those issues and when it does not," the archbishop said.

Four issues in which the church should be involved, he said, are nuclear arms, abortion, defense spending vs. programs for the poor, and Central America.

Although he favors separation of church and state, Archbishop Roach said, an "absence of dialogue" between the church and government on these issues can only harm both sides.

The most frequent question he is asked about nuclear arms, the arch-

bishop said, is: If the use of nuclear arms is considered immoral, why is the question of deterrence even debated. "That's a simple, clean question without a simple, clean answer," he said.

One issue that must be debated, he said, is how to bring an end to abortion.

THE NATIONAL Conference of Catholic Bishops ended up "doing what we said we'd never do" by backing the Hatch amendment, which states that the Constitution does not guarantee a right to abortion and

gives Congress and the states power to restrict it, because the bishops decided it was time to say "enough," Archbishop Roach said.

The bishops' conference "may have made a political error, but I will go to my death believing we made the right moral judgment," he said. "I have some optimism that the Hatch amendment itself will carry the day."

Discussing the poor, Archbishop Roach noted that Pope John Paul II has called defense spending a "misallocation of funds" that could be used for the poor.

LETTER FROM ROME

S. Florida seminarians study in Rome

Msgr. Bryan O. Walsh
Archdiocese Director of Catholic
Community Services
On Sabbatical in Rome

Students from all over the Catholic world come to Rome to study philosophy and theology at one of the great Catholic Universities, such as the Gregorian, run by the Jesuits and the Angelicum run by their old rivals in theological disputes, the Dominicans.

These students include young seminarians such as Chris Repp from Our Lady of the Lakes Parish, who is in his first year of theology. Others are ordained priests such as Father Andrew Anderson, Father Ken Whitaker and Father Bernie Kirlin of the Archdiocese of Miami who were sent by Archbishop McCarthy for graduate studies in Canon Law and Theology.

These students live in special

residences called colleges, but attend lectures in the Universities. One of the oldest of these is the Irish College, founded in the 17th Century when it was impossible to prepare young men for the priesthood in Ireland because of religious persecution. Others include the English College, the Scots, the Belgian, the Mexican and the Latin American.

The North American College was founded by Pope Pius IX 153 years ago and has made great contributions to the American Church. Today, it has two divisions, the Seminary, located near the Vatican on the Janiculum Hill and the Graduate Residence in the old college on Via dell'Umilta, where I am currently in residence.

From time to time the Miamians get together for a meal out, always a welcome change from even the best of institutional food. Included are two

other Miamians who work in Rome. Monsignor Ambrose DiPauli, whose home is in Visitation Parish, has worked for the Holy See since ordination. Father Urban Voll, O.P. is a professor at the Angelicum University. Until 1980 he was Rector of St. Vincent de Paul Seminary in Boynton Beach.

In pre-Vatican II days, the seminarians from the different national colleges added much color to the streets of Rome as they went back and forth to their classes or visited the sights of the city on recreational walks. Each college had its own distinctive cassock. The Germans were conspicuous in their red cassocks. The North Americans wore black cassocks with blue trim and

buttons. Today, these have gone the way of many old customs, with one exception.

On Holy Thursday, in the Sacristy of St. Peter's, I met seminarians wearing purple cassocks, with red trim and sashes. They were from the Scots college and this is their in-house dress. Just recently, they gave up wearing them on the street and to lectures. But the young men were proud of their distinctive garb and I think that it will be a long time before they give up the tradition. Meanwhile, the streets of Rome are not as colorful and the National Geographic has lost one of its traditional pictures.

All the Miamians in Rome are in good health and send their best wishes to the *Voice* readers.

OFFICIAL

Archdiocese of Miami

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

THE REV. MSGR. FRANCIS P. DIXON — to retirement, effective June 15, 1982.

THE REV. JOHN E. REISER — on sick leave, effective June 15, 1982.

THE REV. LEO ARMBRUST — in residence at Archbishop Curley-Notre Dame High School, Miami, ef-

fective June 9, 1982.

THE REV. EDWARD BROWN — to associate Pastor, St. Bernadette Church, Hollywood, effective July 1, 1982.

THE REV. ANDREW ANDERSON — to Officialis, Metropolitan Tribunal, Miami, effective June 7, 1982.

THE REV. DON REDDEN — to Associate Pastor, Holy Name of Jesus Church, West Palm Beach, effective July 1, 1982.

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Daughters of St. Paul celebrate 50 years in U.S.

Along with more than 150 fellow sisters throughout the United States, Daughters of St. Paul here will rejoice and recall next Sunday the 50th anniversary of the coming of their order to this country.

Humberto Cardinal Medeiros will be the main concelebrant of a special jubilee Mass on Sunday, June 27 at 10:30 a.m. at the Daughters' Provincial House in Jamaica Plain, Boston.

The first profession of 13 novices and the Perpetual Profession of seven Junior Professed Sisters will also take place.

Sister Maria Cevolani, superior general of the order, will come from Rome for the occasion, and she will be joined by Mother Paula Cordero, the first sister to arrive in the United States, and Sister Mary Domenica, provincial superior. Members of the hierarchy from dioceses throughout the United States are also expected to attend.

THE DAUGHTERS of St. Paul, a Papal Congregation which blends contemplation and apostolic activity, serve the Church with the press, 16mm films, radio and the latest audio-visual presentations, including cassettes, slide-sound programs, video-cassettes and records.

The sisters actually carry out the editorial, technical and diffusion stages of their mission. Wherever they are established, they operate St. Paul Catholic Book and Film Centers to serve the religious needs of all God's people. The Daughters' bookstore in Miami is located at 2700 Biscayne Boulevard.

The high point of this contemporary mission is direct evangelization by visits of the Sisters to homes, schools, offices, factories — bringing the Word of God to people of every color, race and creed.

In the United States, the Daughters now perform their unique communications apostolate in 15 states and 22 locations. In the past 50 years they have published 40 million books and pamphlets; three monthly magazines — *The Family*, *My Friend*

(for children) and *Strain Forward* — with a total circulation of 16,780,000; 301,720 audio-visuals; hundreds of inspiring 16mm films, and weekly radio programs aired on 25 stations.

The Daughters of St. Paul have personally experienced some of the good done by witnessing the spiritual results of countless people being brought back to the practice of their faith, Baptisms of children, conversions, marriages rectified, and the faith having been strengthened in young and old alike.

FOUNDED IN ITALY in 1915 by Fr. James Alberione, SSP, STD, with the collaboration of the Servant of God, Mother Thecla Merlo, the Daughters of St. Paul number more than 2,500, serving the Church in 33 nations.

In 1931, the Congregation began its expansion throughout the world. A short time later, 24 year old Sister Paula Cordero and her younger companion were sent to the United States. They arrived in New York Harbor the morning of June 28, 1932.

In the great city of New York, they lived at first in a poor apartment — which they found to be infested with cockroaches — without permission to remain, without prospect of help from any quarter, and very often without enough to eat. But faith provided the enthusiasm, the energy, the optimism to overcome many and prolonged difficulties, and the Daughters of St. Paul stayed.

Through those hard beginnings, the faith and dedication of Mother Paula never wavered. At her present age of 74, lively and generous as ever, she is in their midst rejoicing.

THE SISTERS have now opened 22 convent-book centers in Boston, Staten Island, Manhattan, Bronx and Buffalo, New York; Jersey City, New Jersey; Philadelphia; Bridgeport, Connecticut; Miami; New Orleans, Baton Rouge; St. Louis, Missouri; Cincinnati; Cleveland; Chicago, San Antonio; San Diego; San Francisco; Honolulu; Anchorage, Alaska — and

the newest convent-book center in Alexandria, Virginia, near the nation's capital.

The United States Community now numbers 164 professed Sisters. In various formation stages are 25 novices and 40 postulants and pre-postulants.

REFLECTING on the past 50 years, Mother Paula affirms:

"I can say in all truth that I am fully satisfied and happy in my Pauline vocation. And if it were possible for me to be reborn 100 times. I would become a religious, and I would choose 1,000 times to become a Daughter of St. Paul. Why? Because I love this Pauline vocation, the spirituality and great mission of our Congregation.

"America is my home. I love this great land and its wonderful people. I thank God for calling me to carry out our Pauline mission in this nation. And I pray daily that He will send many vocations to continue our apostolate through the years.

"Often I am asked: What if I had to begin again? Yes, I would do it all over again. Only one thing would I wish to be different. I would demand of myself a greater faith, a greater love of God."



Mother Paula Cordero, first Daughter of St. Paul in the United States, will be on hand to celebrate the 50th anniversary of the order's arrival.

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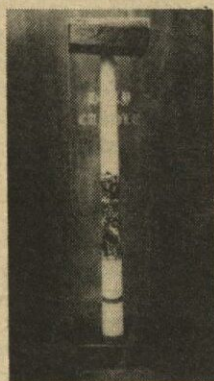
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Voice Feature

'Superstar' success pleases Palm Beach 'amateurs'



A crowd reaches out for Jesus' (Danny Finch) healing touch during the Palm Beach group's performance of 'Jesus Christ Superstar'. (Voice photo by Dick Conklin.)

By Dick Conklin
Voice Correspondent

PALM BEACH — Mary Magdalene is a cashier at Publix. Caiaphas works at Pratt Whitney Aircraft. Ananias is a vice president at Gulfstream Banks. Jesus and Judas are waiters.

Most of the players are parishioners at St. Paul of the Cross parish in North Palm Beach, with a few recruits from Palm Beach Junior College. But to the audience attending the final performance of the rock opera "Jesus Christ Superstar" recently, the cast and crew were first-rate professionals.

Many people came back to see the play a second or third time, and several urged the company to extend their successful 11 performance run so that more could enjoy it.

The mixed group of performers — which ranges in age down to that of cute nine-year-old Michelle Gentile — began working together back in February, led by the talented director of music and liturgy at St. Paul of the Cross, Mary Anne Kigar. She has received much of the credit for assembling and molding the diverse group into a cast and crew capable of a spellbinding performance.

Kigar and the cast relaxed after the final show, basking in the accolades they continued to receive.

"One man said he had seen this

show probably 30 times in the past, but that this time was the first time he had cried. I wanted this show to be on fire with the message it's giving, and the kids in the cast have really pulled together and given it that. Most of these kids have never acted before, but we still wanted it to be professional, we wanted it to be powerful, and we wanted it to be special," Kigar said.

"There's a movement toward the arts today in the Catholic Church,

'One man said he had seen this show probably 30 times in the past, but that this time was the first time he had cried.'

—Mary Anne Kigar
St. Paul of the Cross

and maybe this was our part in that. The Church used to use the arts as a tool, especially during medieval times. It's sort of promoting the idea that if pageantry was good enough for kings and all the royalty, then it's good enough for God. I really think we've been blessed with this show, and the message is coming out. The way God is using this show isn't to be believed."

Became 'holier'

She recalled how different things were at the initial auditions and rehearsals. Most of the cast had no previous acting training, and their diverse personalities had to be matched to the powerful characters — Jesus, Mary Magdalene, Judas, Pontius Pilate, King Herod, the apostles and others.

"At first, there was nothing special. Then, as we worked together, people actually became holier. Our prayer life improved. We began to generate a special energy. Our first performances were at Eastertime, and for all of us it was the most meaningful season ever."

Their first four performances were held at the parish. As word got around, the crowds grew beyond the church's 900 seating capacity up to 1,300, with 200 outside. There were standing ovations every night. Requests came in for more shows, and more people saw Superstar at the Cardinal Newman High School gym and at Rosarian Academy's theatre.

The musical, based on the final days of Christ, combines Biblical history with contemporary music and dance in a manner that captivates the young and brings home the message of Jesus. The original play had received some criticism, however, since it ended with Christ's death on the

cross, ignoring the Resurrection.

Kigar fixed that. "I rewrote the ending because the original version doesn't finish the story. It ends with Jesus on the cross, but the Resurrection and Christ entering both worlds was the most important part so we included it. Also, Jesus was a contemporary man who made us think, and I wanted the show to make people think. What we ended up with is a profound show with a profound message.

"It's sure worked out that way because places around the state have asked us to perform, and it's a wonderful feeling for both me and the kids. This show has been a gift from God, and to me that's precious," Kigar continued.

'A certain energy'

Kigar came to her parish job well-qualified, with a music degree, past performances on Broadway, in a TV soap opera, and in some commercials. Since moving to Florida she has done "Oklahoma!" at the Burt Reynolds Dinner Theatre.

Pilate (Louis Vassalotti) talked about the party the cast had the night before their final performance. "We walked out on a nearby golf course and prayed together. It was a beautiful experience. We talked

(Continued on page 13)

¿Sería influencia del Papa la Paz en el Atlántico?

Al fin se hizo la paz en el Atlántico Sur. Confiamos que sea duradera y que ahora se debata en la mesa de negociaciones el caso de las Islas Malvinas que Argentina ha venido reclamando desde hace siglo y medio. Que cada parte, sentados en sillas que sean símbolos de justicia hablen de sus reclamos con cordura y paz, con cristianas intenciones de resolver el asunto de una vez y para siempre.

¿Qué beneficios puedan reportar ese montón de islas a Argentina o a Inglaterra? Lo desconocemos como desconocemos la composición geológica del pequeño archipiélago. Esperamos, confiando en Dios, que cualquiera sea su valor natural o estratégico, lleguen a un acuerdo justo y perdurable.

Ninguna guerra es justa, ha declarado Juan Pablo II, pero una guerra entre dos naciones cuyos pueblos proclaman su fe cristiana, aunque sus iglesias estén separadas, no sólo es una guerra injusta sino una guerra insensible, incomprensible porque al Cristiano se le ha dado la Palabra de Dios para que con ella hable y defienda su derecho, si es el caso.

Juan Pablo II, vino a la Argentina como antes visitó Inglaterra. Echo sobre sus hombros la difícil tarea de predicar en favor de la paz a dos países en guerra, y aún más grave, ciegos por el "orgullo de pasadas glorias" y de famas tradicionales.

El viaje del Papa a la Argentina fue un poco precipitado, urgía la seriedad del conflicto bélico anglo-argentino. Y Juan Pablo II, fiel a su ideal, salió por decimatercera vez de Italia en seguimiento de la huidiza paz.

El viaje, anunciado como pastoral, fue convertido por la necesidad en una plataforma donde su peregrinación por la paz adquirió dramáticos tonos; porque una vez más denunció el recurso de la guerra como solución a conflictos en lugar de emplear esa energía y todo el saber humano para lograr conciliatorios diálogos en una atmosfera donde presidiera el bien común, el sentido de justicia y de respeto mutuo en reunión de espíritus guiados por la mas civilizada conducta.

Pero el Sumo Pontífice no dejó de cumplir su misión pastoral. Entre sus enérgicas denuncias contra las guerras (ninguna tiene justificación en un mundo donde todas las naciones hacen alardosa profesión de doctrinas de paz y justicia), dió grandes lecciones de conducta cristiana. Enseñó como debe reaccionar una comunidad cristiana ante los sufrimientos de la guerra; enseñó a los dirigentes cristianos como deben actuar y predicar la reconciliación, prevenir el desarrollo de futuras acciones bélicas y enfatizar que los cristianos tienen una ciudadanía universal junto a una



Argentina: otra peregrinación del Papa predicando la paz.

nacional; significando que ellos deben estar abiertos a otras nacionalidades y culturas en vez de aislarse de ellas.

Su Santidad expresó en lenguaje bien claro que en el trágico panorama de muerte y sufrimientos tejido por la guerra, lo unico que no se ha tocado, lo unico que queda sin daño, es la mesa de negociaciones porque nunca se usó mas que simbólicamente y que pudo y debió evitar la catástrofe.

Como es su costumbre, El Vicario de Cristo besó suelo argentino a las doce segun la hora del meridiano de Greenwich en el aeropuerto de Ezeiza, en Buenos Aires. Allí estaba una representación oficial del gobierno presidida por el General Leopoldo Galtieri, Presidente de la Argentina, quien hizo una reverencia al Papa y la alta jerarquía Católica del país encabezada por el Primado de la Argentina, Cardenal Juan Carlos Aramburu y el Nuncio Apostólico Ar-

zobispo Ubaldo Calabresi. Varias decenas de miles de personas llenaron el aeropuerto para recibir al "Papa con gritos jubilosos": "¡Bienvenido, Juan Pablo, Mensajero de la Paz!"

Después de saludar al Presidente y dignatarios que le dieron la bienvenida, Juan Pablo II se dirigió a todos los que se reunieron en el aeropuerto exhortándoles a trabajar por la paz entre los pueblos y hacer todo lo cristianamente posible para evitar "el absurdo y siempre injusto fenómeno de la guerra, para bien de la humanidad." Pidió a Dios ayuda para que los hombres relegen al pasado la tendencia a las guerras, al terrorismo y a los métodos de la violencia como vehículos para dirimir sus diferencias.

Su mensaje antibélico fue conciso y enérgico. Una ligera llovizna caía mientras hablaba. Al referirse a las victimas de la lucha en las Islas Malvinas o Falklands el Papa

manifesto con afectuosa condolencia que se sentía "junto a todas las familias que lloran la pérdida de un ser querido."

Aunque el viaje fué anunciado como "extrictamente pastoral", la sola presencia del Papa en la Argentina, como lo fue su visita a Inglaterra, servirá para dar más énfasis al apoyo moral que reafirme ante la comunidad de las naciones los deseos de la Iglesia Católica, en la persona de su Sumo Pontífice, para la pacificación de un mundo convulsionado por las guerras y la violencia.

El viaje del Papa a Inglaterra tuvo una diferencia respecto de este a la Argentina. Allí, el Papa tambien tuvo la misión de acercar más a Roma a una iglesia separada de ella desde hace cuatro siglos. En Argentina no tenía esta preocupación por cuanto se trata de un país fiel a la Iglesia Católica y fuertemente unido al Vaticano. El 90% de los 28 millones de ciudadanos de la Argentina profesan una viva fe católica, que es la religion oficial del país donde la ley requiere que el presidente sea católico.

El mismo día de su llegada Juan Pablo II celebró Misa en el Santuario Nacional de Ntra. Sra. de Luján, Patrona de la Argentina, distante 65 Kms. de Buenos Aires, y otra el sábado en los jardines de la Plaza del céntrico barrio de Palermo rogando en ambas por el pronto cese de las hostilidades en el Atlántico Sur. Se calcula que más de medio millón de personas concurren a la Misa en Luján, mas de un millón a la Misa en Palermo y que más de millón y medio cubrió el recorrido de 35 kms. desde el aeropuerto hasta el centro de Buenos Aires para darle una calurosa bienvenida a su Pastor gritando: "Bienvenido, Juan Pablo, mensajero de la Paz".

El Papa tiene fe en que su viaje a las dos naciones contendientes preparará la atmósfera necesaria para una pacífica solución. Así lo expreso en el aeropuerto de Roma, antes de salir hacia la Argentina, diciendo que no tenía dudas de que buscar soluciones que protejan el honor de ambas partes es el medio de restablecer la paz. Sin embargo, la lucha se ha recrudecido desde que el Papa pisó tierra bonaerense.

Juan Pablo II no ha dejado nunca de expresar sus sentimientos contra las guerras, convencionales o nucleares, pero en sus recientes discursos ha aumentado el énfasis de su desacuerdo con ellas y esto se evidencia en sus muchas referencias al tema desde su visita a Inglaterra. Con parecidas palabras ha manifestado que la guerra, que siempre ha sido una calamidad, es moralmente inaceptable, aunque, sean las llamadas

(Sigue en la pág. 3A)



Hablando de... imágenes trocadadas

Por Rev. P. Arnaldo Bazán

Muchos de nosotros tuvimos la oportunidad de leer la magnífica obra de Alex Haley, "Roots," o quizás vimos su adaptación para la televisión. Un documento impresionante que contiene muchas e interesantes enseñanzas.

Era cosa sabida, ciertamente, que los negros vinieron a América obligados, en condiciones de esclavitud, sin ningún derecho como seres humanos.

Su único refugio eran la lengua materna y el mantenimiento de las tradiciones ancestrales que habían recibido desde la niñez, incluyendo, desde luego, la religión.

Pero hasta esto último se vio en peligro, ya que sus amos practicaban otras costumbres y otra religión y, sobre todo en los territorios de habla española, se les presionó para que, dejando atrás el culto a dioses falsos, se convirtieran al único Dios verdadero adorado por los cristianos.

No quiero criticar ni menos condenar el interés que mostraron los misioneros y, a veces, hasta las propias autoridades, para que los negros conocieran el mensaje salvador de Jesús. Lo lamentable fue el método empleado, pues se puso el énfasis en la adopción externa de la religión, dejando de lado el proceso normal seguido desde los tiempos apostólicos para lograr la conversión de los paganos.

Muchos creyeron que consiguiendo de los esclavos el consentimiento para ser bautizados ya se lograba de ellos la abjuración de sus antiguas creencias.

Pero la conversión es, ante todo, un cambio que se opera en la mente y el corazón y no se consigue por un rito o ceremonia más o menos solemne.

En general, los negros aceptaron las proposiciones que se les hicieron, pues seguramente pensaron que ello les traería algunas ventajas materiales y hasta un eventual mejoramiento en su condición de vasallaje.

La mayoría de ellos, sin embargo, no dió su consentimiento interior, por lo que recibieron un bautismo que

para ellos no significó una auténtica conversión aceptada con corazón sincero.

Todo lo contrario, como se ha podido comprobar posteriormente, su forma de creer y de practicar la religión iba a representar, en el futuro, un tremendo reto a la obra evangelizadora de la Iglesia.

Todavía hoy estamos recogiendo los efectos de la ingenuidad de los eclesiásticos de siglos pasados que se contentaron con una superficial instrucción de los catecúmenos negros, creyendo que habían conseguido un magnífico triunfo al verlos bautizarse en masa.

No nos puede extrañar que esto ocurriera, pues hasta no hace mucho tiempo se bautizaba, se daba la primera comunión y se administraba el matrimonio sin apenas ofrecer ninguna instrucción ni exigir gran cosa de los que pedían a la Iglesia estos sacramentos.

Tal proceder, vamos a admitirlo, fue el producto del deseo que muchos tenían de ver crecer el número de los que aceptaban a Jesús, quizás sin darse total cuenta de que nada vale el número si falta la autenticidad.

Los negros se bautizaron pero de entre ellos sólo se convirtió un pequeño número. Los demás, más por falta de una adecuada evangelización que por maldad, siguieron en sus antiguas creencias y cultos.

Con todo, algo sí cambió, y fue el aspecto externo de sus ritos, ya que integraron a sus prácticas las imágenes de santos católicos que más concordaban con la figura de sus falsos dioses.

Tenemos, por ejemplo, a Santa Bárbara, joven princesa que, después de verse encerrada en la torre de un castillo con el fin de que abjurara de su fe cristiana, fue mandada a degollar por su propio padre. A Santa Bárbara se le representa con una torre y una espada, para recordar el lugar de su encierro y el modo en que encontró el martirio.

Los negros creyentes en un dios africano llamado Changó vieron en la imagen de la santa cristiana una buena representación de su ídolo y la utilizaron en su lugar, logrando, con ello, dar la impresión de que veneraban a una heroína del cristianismo y no que rendían culto idolátrico a Changó.

Sin embargo, este falso dios, según las leyendas paganas, era cualquier cosa menos lo que los cristianos entendemos debe ser un santo: pendenciero, mujeriego, amigo de la violencia y falto de todo concepto moral.

Veamos este relato, que además explica el por qué Changó se ve representado en figura de mujer.

Resulta que, como ya dije, Changó no tenía respeto por nada y gustaba de andar tras mujeres ajenas. Un día fue sorprendido en una de estas andanzas, siendo perseguido por los amigos del marido ultrajado.

He aquí que Changó, para evitar ser capturado, se fue a refugiarse a casa

de su amante Ochún (quien es representada nada menos que por la imagen de nuestra Madre y Patrona, Nuestra Señora de la Caridad del Cobre), y ésta, quitándose uno de los siete vestidos que usaba, lo disfracó de mujer.

Esta es la triste realidad de la santería y de los cultos africanos o afro-cubanos conocidos vulgarmente como ñañiguismo. Detrás de varias de nuestras imágenes de santos, hombres y mujeres que entregaron su vida a la causa del Reino de Dios y la salvación de sus hermanos, sin que se escape la misma Madre de Jesús bajo algunas de sus advocaciones, se esconden horribles leyendas de abominación, inmoralidad y aberración religiosa.

Debemos tener cuidado, pues, ya que muchas de las imágenes aparentemente católicas se usan en ritos que están muy lejos de ser cristianos.

A continuación pondré algunas de las figuras usadas por los santeros, robando a los auténticos amigos de Dios su efigie para, con ellas, representar a falsos dioses paganos, muy venerados, lamentablemente, y a veces hasta por pura ignorancia, por un gran número de personas:

Yemayá — N. Sra. de Regla
Ochún — N. Sra. de la Caridad

Yewá (diosa de los cementerios) — N. Sra. de los Desamparados o de Montserrat

Obatalá — N. Sra. de la Merced

Changó — Sta. Bárbara
Babalú Ayé — San Lázaro (el mendigo de la parábola)

Eleguá — San Antonio
Osain — San José

Los Ibeyi (Jimaguas del Cielo) — Stos. Cosme y Damián
Inle — San Rafael

Donación para ayudar a refugiados

Chicago. — La "Sociedad Extensión de la Iglesia Católica," ha aprobado una donación de \$50,000 para asistir a la Arquidiócesis de Miami en sus gastos para la asimilación de recientes refugiados cubanos y de otros países dentro de parroquias locales, según el Rev. P. Edward Slatery, Presidente de la sociedad papal fundada hace 77 años.

Esta donación se hizo para ayudar a las necesitadas parroquias hispanas que ejercieron su ministerio entre los refugiados, incluyendo unos 100,000 cubanos entre ellos.

Inaugurado nuevo edificio en San Juan Bosco

La culminación del esfuerzo de todos los fieles, de su generosidad, de su trabajo a través de los muchos eventos realizados para recaudar fondos, tuvo lugar el pasado 12 de Junio, sábado a las 10:30 a.m.

El programa comenzó con la Misa Solemne a la hora señalada presidida por el Arzobispo McCarthy con celebrando los sacerdotes de la parroquia e invitados. A continuación el Exmo. Sr. Arzobispo bendijo el nuevo edificio, orgullo de la parroquia, que fué puesto bajo el patrocinio del glorioso Patriarca San José.

Esta es una obra de toda la gran familia parroquial y amigos de San Juan Bosco.

Santa Juliana

JUNIO 19

Nació Juliana el año 1280, hija de la familia Falconieri de la nobleza de Florencia, Italia.

Desde sus primeros años, Juliana



dió señales de extraordinaria santidad y modestia. Por sus virtudes era admirada de todos. Tenía, profunda devoción por Nuestra Señora de los Dolores, estado espiritual que la llevó a tomar los hábitos de las "Manteletas," algo así como una orden tercera de las Siervas (Sirvientas) de María. Recibió los hábitos en ceremonia que presidió quien más tarde fuera San Felipe Benizi.

Su exquisita santidad fué modelo que atrajo a muchas jóvenes a profesar en las Siervas de María. Guió a sus hermanas servitas con gran sabiduría y cariño.

Una seria enfermedad del estómago, que la hizo sufrir mucho, le impidió, debido al rígido tratamiento, médico, recibir la comunión. Sintiendo morir suplicó le permitieran tener en su cuarto el Santísimo Sacramento para al menos contemplarlo. Obtuvo más que eso pues el Sagrado Cuerpo le fué depositado sobre su pecho y murió en paz una vez alcanzado su deseo.

Almorir, la Hostia desapareció y cuando la preparaban para poner su cuerpo en el ataúd, las hermanas ocupadas con tal servicio vieron marcada en su pecho la Santa Hostia, justo en el lugar sobre el cual le había sido depositada. En ella aparecía la imagen de Cristo Crucificado. Tenía 70 años.

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El Cuerpo de Cristo en Corpus Christi

Por José P. Alonso

Toda la historia del mundo, pasado y presente, se desenvuelve alrededor de la figura excelsa del Salvador, Nuestro Señor Jesucristo. En el mundo del Antiguo Testamento, la venida del Mesías fué el motor que movió al Pueblo de Dios, Israel. En el mundo del Nuevo Testamento fué la llegada del Ungido, sus enseñanzas y su vida como ejemplo a seguir, lo que movió a los apóstoles y a sus discípulos a lanzarse a la conquista de un mundo al cual no pertenecían. Jesucristo los mandaba como el Padre lo envió a El y . . . "El mundo los aborreció porque no son del mundo como yo no soy del mundo . . ." (Jn. 17:14, 16).

El mundo moderno, aunque no lo reconozca, gira alrededor del "Sol que nace de lo alto para alumbrar a los que viven en tinieblas y sombras de muerte" (Lc. 1:78, 79). Porque ese mundo disfruta hoy muchos beneficios que le han sido dados gracias al reconocimiento de la dignidad del hombre proclamada por Jesucristo Nuestro Señor, desde el mismo día que hizo su entrada en la vida pública realizando su primer milagro a petición de su Santísima Madre.

Pues bien, acabamos de celebrar la festividad de Corpus Christi, el Cuerpo de Cristo en la Sagrada Hostia que se hizo redonda para que, expuesta en los altares, nos recuerde que ese Cuerpo Santo es el "Sol que nace de lo alto," que habiendo bajado del cielo "subió" a una cruz, y voluntariamente tomó el lugar del cordero que



El Santísimo Sacramento, Cuerpo de Cristo, pasea seguido de su pueblo fiel por los alrededores de la Parroquia Corpus Christi. El Padre Paniagua sostiene la custodia.

se ofrecía en los altares de los judíos para reparación de las faltas del oferente y Jesús, juntando los pecados de todos los hombres cargó con ellos, en la cruz los puso ante el trono del Padre Eterno para que nos perdonara y para alcanzar ese perdón, le ofreció Su preciosa Sangre y Su propio cuerpo. De ahora en adelante la única víctima propiciatoria sería el Cuerpo de Cristo.

Víctima perfecta sin mancha, agradable al Padre porque del Padre vino, y nosotros pecadores "vimos su gloria, gloria como de Unigénito del

Padre" (Jn. 1:14), porque lleno de amor se "quedó entre nosotros y muchos no le recibieron pero a los que le recibieron les dió poder de ser Hijos de Dios" (Jn. 1:11, 12).

Los que le recibimos y nos llamamos Hijos de Dios por el poder de Su sacrificio, le reconocemos presente en la hostia consagrada, en la Eucaristía que contiene Su Cuerpo, Su Sangre, Sus enseñanzas, Su pasión, muerte y resurrección. Cuerpo de Cristo de donde fluye todo el amor divino de Dios y nos llama a la unión fraterna en la "comunión"

con Su Glorioso Cuerpo, recibéndolo todos tan unidos que seamos un solo ser al comer el Pan del Cielo. Porque eso es la Eucaristía, sacramento de "singular unidad" con el Hijo; como El está unido al Padre y al Espíritu Santo, unidos a El estamos también unidos a Dios Padre y al Espíritu Santo.

Pues bien, este pasado domingo, festividad del Corpus Christi, la parroquia que le dedicara la Iglesia de Miami para honrarle vistió sus mejores galas para celebrar la magna conmemoración: Cristo presente entre nosotros, verdaderamente presente en el Santísimo Sacramento, eje sobre el cual gira el mundo material y espiritual.

Concelebraron la Solemne Misa el párroco Padre José L. Paniagua, Padre Juan O'Farrill, Padre Víctor Babín, Padre Jesús Crespo y sirviéndoles, el diácono permanente Rev. Sr. Gregorio Vélez.

Fuó una hermosa celebración, ya tradicional en la Parroquia Corpus Christi. Terminada la Misa, el Padre Paniagua salió llevando, bajo el palio, al Santísimo Sacramento en procesión por los alrededores de la Iglesia, seguido por la enorme multitud de fieles que así honraron al Señor de la Vida.

Una vez finalizada la ceremonia todos fueron al jardín, donde como es habitual, tuvieron el almuerzo comunitario disfrutando delicias cubanas, portorriqueñas y españolas. Y los niños gozaron con las mini-olimpiadas.

Paz en el Atlántico... (Viene de la pág. 1A)

guerras de armas convencionales, porque la tecnología moderna ha dado tan tremendo poder destructivo a esas armas que las hace una amenaza aún más terrible. Hoy, el horror de la guerra moderna, nuclear o no, hace de ella algo totalmente inaceptable como medio de solucionar diferencias entre las naciones. Tal amenaza y tales consecuencias hacen imposible hablar de "guerra justa".

Aunque reconoce el derecho a la defensa propia manifiesta claramente la necesidad de buscar otras soluciones y que es indispensable que los países excluyan las guerras como solución.

Dijo que los cristianos deben trabajar por la paz enseñando el "verdadero patriotismo", que el amor por la madre patria, de la cual han recibido tantos bienes, puede llevar a sacrificios pero al mismo tiempo debe tenerse cuenta el patriotismo de otros; de modo que en paz y tranquilidad haya intercomunidad y enriquecimiento dentro de las perspectivas de la catolicidad y el humanismo.

En su reunión con los obispos manifestó las mismas ideas, habían representantes de la jerarquía Católica de las naciones de América Latina, y les expuso que una paz verdadera y duradera debe ser el fruto maduro de una realizada integración de patriotismo y universalidad. Que ser un obispo quiere decir ser siempre un fabricante de armonía, de paz y de reconciliación.

Como ejemplo de testimonio cris-

tiano recordó la Misa especial celebrada en el Vaticano el día 22 de Mayo con los cardenales y obispos de Argentina e Inglaterra. Misa que fue una emocionante muestra de comunión en medio de la lucha entre sus patrias de origen.

También el Papa habló del papel singular de la juventud, a la cual llamó el "futuro de la Iglesia," que les llama a ser constructores de una mejor sociedad y a ser forjadores de lazos de paz futura con las juventudes de otras naciones.

"Unan sus manos a las de la juventud de Gran Bretaña y unan las manos con las de la juventud de Latino América para formar una cadena de unidad más fuerte que la cadena de la guerra".

"Y mientras demandan reconciliación, los cristianos deben auxiliar en los sufrimientos de los afectados por la guerra", ideas que tuvieron gran énfasis del Papa en las dos Misas que celebró pidiendo a los argentinos que miraran a Cristo Crucificado como ejemplo del sufrimiento que se puede convertir en una gran gloria.

"He venido aquí como peregrino de momentos difíciles (durante su visita a la basílica de Ntra. Sra. de Luján) y les pido a todos se vuelvan a María en busca de consuelo y para que interceda por la paz.

"Aprendan también como ser hijos e hijas de esta madre que Dios, en su gran amor, dió como madre de Su Hijo . . . particularmente en tiempos difíciles y de gran responsabilidad."


Durante la Misa al aire libre celebrada en Buenos Aires, en los jardines de Palermo, el Papa dió su bendición a tres miembros de las fuerzas armadas, uno de la marina, del ejército y de la aviación, simbolizando a todos sus miembros y como señal de su interés por los hombres que llevan el peso de la lucha.

Al momento de tomar el avión que le llevaría de regreso a Roma, Su Santidad Juan Pablo II dió al pueblo y clero argentinos:

"Vuestras oraciones, aplausos y sonrisas fueron un constante pedido de paz, una continua prueba de amor por la paz."

"LA PILDORA", AGENTE MORTAL

CHICAGO (NC) — La Revista de la Asociación Médica afirma en un estudio de 25 años que el número de muertes causadas por la anti-concepción, la esterilización y el aborto superan ya a las atribuidas al embarazo. La píldora antinatal produjo el 45% de las muertes, agrega. El Centro de Control de Enfermedades estima que cada año de 32 a 35 millones de mujeres usan la píldora, y que hay 5 millones de embarazos en todo el país durante ese período.



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Un refugio para madres solteras

Por Prentice Browning

Sally tiene solo 14 años. Es la edad en que las jovencitas, tímidamente, hacen sus primeras tentativas de acercarse al sexo opuesto. Es edad de disfrutar sanamente diversiones con buenos amigos: de ratos informales y de mirar hacia el futuro, con anticipación, hacia los años de la escuela superior.

Pero para Sally, una residente en St. Vincent Hall (hogar para muchachas que son o van ser madres fuera de matrimonio, patrocinado por Servicios Comunitarios Católicos) ha sido una época de preocupación, confusión y soledad. Ella es una entre muchas adolescentes en estado de gestación que viven en esta facilidad sostenida por los Fondos provenientes de la Campaña de las Caridades del Arzobispo en nuestra arquidiócesis y por el United Way. En esta facilidad se les ofrece consejo profesional, cuidado médico de doctores y enfermeras y un lugar donde estar mientras toman la difícil decisión sobre qué harán una vez nacido el bebé.

La mayoría de estas muchachas vienen de un hogar bajo el cuidado de un solo progenitor. La madre puede haber muerto y su relación con el padre, quizá alcohólico, que tiende a ser rudo o poco comprensivo, es muy áspera. Otras son huérfanas de padre y la madre trabaja duramente para sostener la familia y le queda poco tiempo para dirigir los años peligrosos de la hija adolescente que finalmente pase por el duro trance en que Sally se encuentra. Como ella es abandonada por el "novio" y tratará de vivir con algún familiar cuando el baby nazca.

Según el Sr. Fintan Muldoon, administrador de St. Vincent Hall, el caso de Sally es típico entre las noventa jóvenes que cada año residen en el

centro.

Pero Sally ha hecho su decisión.

"Mi padre y yo hemos hablado sobre el asunto y hemos decidido que la mejor solución es dar el bebé en adopción, así tendrá un hogar mejor," dice ella.

Llorosa y deprimida habla sobre como sus amistades y su familia reaccionaron sobre su condición.

"No creo que ya piensen mucho (sus condiscípulos) sobre ello porque de estos casos se oye a menudo. Ellos no se sorprendieron, solo algún que otro 'Oh, bueno, está en estado'."

"No me molestó que lo supieran porque yo no pensaba volver a la escuela. A mi padre si le preocupa porque él está allí (en la escuela) y comprende que todo el mundo sabe que su hija de 14 años va a tener un niño."

La actitud de la jovencita ha cambiado durante su estancia en St. Vincent Hall. Cuenta que ella estaba usando drogas y tomando pero que eso ya terminó.

"Aquí he comprendido cuan malo ha sido el pasado y voy a tratar de hacer el futuro mejor, mucho mejor," dice ella.

¿Como Sally llegó a esta situación?

Primero, la niña, bajo la sola guía de su padre, se hallaba y sentía sola. El trabajaba mucho y nunca estaba en la casa. Sus hermanos tampoco estaban con ella. Cuando necesitaba cariño y consejo, allí estaba su "boyfriend." Tenía amigas que pasaron por el mismo estado pero "no se le ocurría que esto pudiera sucederle a ella"; esta frase ha llegado a ser muy familiar a los oídos del administrador Muldoon, experimentado trabajador social.

En el centro, los que se ocupan y preocupan por estas muchachas, oyen muy a menudo que la falta de amor y de calor familiar, puede llevarlas a

situaciones infortunadas porque la mayoría no piensa en las consecuencias.

Como en el caso de Sally, señala el administrador, "es precisamente en esta necesidad de calor y amor de las jovencitas en la que el centro enfoca su atención, mas que en estimularlas al uso de métodos de control."

"La disponibilidad de métodos o de contraceptivos no es la respuesta al problema. La solución está en ayudar a las jovencitas y sus familias para que la necesidad de cariño y de estimación propia sean tenidas en cuenta y satisfechas," afirma Muldoon.

Para el centro la función de los consejeros es una parte integral del programa. Ellos se reunirán con las familias de las residentes en St. Vincent y con las jovencitas. La agencia pone mucho énfasis en resolver los problemas entre los miembros de la familia y, cuando es posible, reforzar los valores positivos de la relación familiar en todos y cada uno de ellos.

"Usualmente la juventud, en estas situaciones, se vuelve a sus compañeros y amigos y entre estos amigos y compañeros esos valores no son tan saludables. Para ellos el sistema de valores se basa en haz lo que quieras. Ten sexo si lo deseas."

En St. Vincent la formula es tratar de inculcarles un sistema de valores de decencia y respeto propios y un conocimiento de lo que es realmente el amor. Cuáles son las consecuencias y despertar en ellas estimación y confianza en si mismas.

St. Vincent Hall también ofrece un programa de largo alcance a más de 450 mujeres embarazadas. Muchas de ellas casadas que no pueden costear el cuidado pre-natal. Otras tienen problemas en la planificación de una familia o no saben como aliviar la tensión que crea una familia. El cen-



tro ofrece este programa de asistencia y consejos médicos y de trabajadores sociales, planificación económica y otros servicios a base de una escala proporcional de cuotas. Este programa del centro ha crecido en más de un 50% en los últimos meses.

El problema de la presión económica que sufren, según estiman, es causa de las presiones en las relaciones familiares. El desempleo ha aumentado y tener un bebé es extremadamente costoso. Con estos problemas trata el centro.

Pero el "corazón" tradicional de St. Vincent Hall es el programa de residentes que aloja a un promedio de 15 adolescentes al mismo tiempo y cuyo programa ha servido a Miami durante más de 20 años.

St. Vincent Hall trata de darles a las muchachas que vienen aquí una meta en la vida y ayudarlas a planear un futuro que sea el principio de una vida de adultos realmente positiva.

'Un Dia Unidos en Oración' en St. Brendan

Por José P. Alonso

"Común unión . . . Común unidad. Estas palabras unidas forman 'comunidad y comunión' . . . es decir que cuando recibimos la comunión lo que hacemos en realidad es recibir el Cuerpo de Cristo en 'común unión de fe,'" dijeron el Padre Arnaldo Bazán, en español, y el Padre José P. Nickse en inglés, al comenzar la primera de las tres conferencias principales de "Un Día Unidos en Oración," una combinación de retiro espiritual, estudio y reflexión, al cual asistieron más de cincuenta dirigentes laicos de los grupos parroquiales de St. Brendan, quienes formarán el Consejo Parroquial, el pasado sábado 5 de Junio.

La jornada comenzó a las nueve de la mañana ¡en punto! Ya al comenzar sucedió algo grandioso: St. Brendan rompió este sábado el record de la tradicional "hora cubana." Todos los hispanos, todos, oiganlo bien, llegaron antes de la hora señalada. El Padre Nickse estaba felicísimo.

"Un Día Unidos en Oración" fue un esfuerzo bilingüe muy hermoso. Unidos por la fe, y por la fraternidad que de ella nace, americanos e hispanos oyeron simultáneamente en ambos idiomas las tres conferencias

principales del día, el cual comenzó con la invocación al Espíritu Santo y presentación del programa por el párroco Padre Nickse.

El tema de la primera charla fue "La Parroquia Como Comunidad de Fe," desarrollada por el Padre Nickse en inglés mientras el Padre Bazán lo hacía en español. Los dos grupos se reunieron en salas separadas para la conferencias y se unían al final de cada una para discutir las y sacar conclusiones. Estos momentos en que se hallaban todos juntos se exponían las ideas y conclusiones en inglés y español. Abundaron los chistes que dieron alegría al evento.

La segunda conferencia, "La Palabra de Dios Forma Nuestra Comunidad," fue ofrecida por el Padre Nickse en español mientras el Padre Bill Mylchreest la decía en inglés. Dicho sea de paso, creo que el Padre Bill es miembro de la "Orden de Trabajadores de la Carga." Cada vez que llego por allí, encuentro al Padre Bill cargando algun paquete o bulto ¿casualidad? Hoy por la tarde sucedió lo mismo; lo primero que vi al llegar a St. Brendan fué al Padre Bill cargando las cajas de unas preciosas Biblias que el Padre Nickse, a nombre de la Comunidad Parroquial de St. Brendan, obsequia a las

parejas que contraen matrimonio en la parroquia.

Cuando terminó la segunda exposición, St. Brendan se anotó otro *Número Uno*. No tenemos noticias de nada parecido en otro lugar. Laicos, sacerdotes y religiosas de la Sagrada Familia de Nazaret que dirigen la escuela parroquial, recitaron juntos la Oración de la Iglesia, haciendo una realidad el fin de la Liturgia de las Horas: la oración común de toda la Iglesia.

El Padre Nickse contempla la idea de comenzar en Septiembre esta práctica de unir a los fieles, aquellos que puedan hacerlo según sus ocupaciones, con los sacerdotes y las monjas, para ofrecer en comunidad la Oración Universal de la Iglesia.

Después de almuerzo participamos de la tercera y última conferencia, cuyo tema era "La Parroquia Como Comunidad Sacramental," a cargo del Padre Clemente Seoane en español y del Padre Steve Hilley en inglés. (Padre Hilley también habla español.)

Sentimos la ausencia del Padre Eduardo Oliva quien por atender otras obligaciones parroquiales no pudo dar una de las charlas.

Las conferencias fueron como tres piezas que unidas hacían un todo,

magistralmente planeadas para dar una visión total de lo que es la comunidad de fe de una parroquia en particular y de toda la iglesia en general. Ricas en enseñanzas espirituales, fueron una extraordinaria catequesis para adultos que agradó a todos los asistentes, hasta el punto que rogaron al P. Nickse, en el transcurso de la siguiente sesión dedicada al "Resumen del Día y Eventos de la Parroquia," a que en Septiembre, antes de comenzar la campaña de evangelización, haya otra jornada similar de oración comunitaria.

Sentimos profundamente, por falta de espacio, no poder publicar el texto completo de dichas conferencias.

Finalizó el día con la Misa que concelebraron los sacerdotes de la Parroquia. Después de la homilía el Padre Nickse presentó Certificados de Apreciación, por servicios voluntarios sobresalientes a la parroquia, a Richard Boyle y a Jake Golden, miembros fundadores de la parroquia St. Brendan y activos miembros de la Asociación de San Vicente de Paul.

Confieso que fué una experiencia de "común-unión" extraordinaria. Y junto a todos los que disfrutaron de ella felicitamos al Padre Nickse y a sus colaboradores. ¡Que se repita!

Biscayne college offers new graduate programs

The Biscayne College Graduate School now offers five graduate programs, an increase of four over the single graduate program offered last year, according to Dr. John Weldon, Dean of the Biscayne's graduate school.

The five accredited Masters degree programs will be operating in September, 1982; they are: Masters of Science in Human Resources; Sports Administration, and Special Education; Masters of Business Administration in Business, and

a Masters of Arts in Pastoral Ministry.

Planning has commenced for additional Masters programs in Psychology and Computer Science for September, 1983.

For more information, contact John Sample, Director of Graduate Admissions at 625 6000, ext 167 or 168.

Biscayne College is a four year fully-accredited college run by the Augustinian Fathers at 16400 NW 32nd Avenue, Miami, Florida 33054.

Alcoholism symposium to be held at Seton Hall

For the first time since 1973, the National Clergy Council on Alcoholism and Related Drug Problems returns to the northeast to hold its 34th Annual Symposium at Seton Hall University, South Orange, New Jersey, June 21 to 25. This year's theme, "Bringing It All Together" expresses the purpose of encouraging greater unity and cooperation among members of various church and civic groups which share an interest in alcohol

and drug problems. Sessions and workshops are geared to both professional and non-professional. Featured speaker is Dr. Russell Smith, M.D., of Detroit, Medical Director at both Guest House, a rehabilitation facility for clergy, and Maxi Boys' School, an adolescent treatment center. Information is available at NCCA Central Office, 3112 Seventh St. N.E., Washington, D.C. 20017. (Phone: 202-832-3811.)

Roger and Paul to perform at St. Louis



Roger Grenier and Paul Lambert.

Recording artists Roger Grenier and Paul Lambert will perform selections from their new album and other songs with back-up musicians at a concert at St. Louis parish June 24th and 25th at 8 p.m. Admission is free.

The musicians specialize in contemporary Christian music. Their album, titled "Why Not?", contains lyrics drawn directly from scriptures and prayers. The album is available at Christopher Book Shop, St. Louis Gift Shop and the Charismatic Book Store in North Miami.

Bishop Roman ordains friar

Fr. Manuel Viera, Franciscan friar of St. John the Baptist Province was ordained to the priesthood on June 4th in Cincinnati, Ohio by Miami auxiliary bishop

Agustin Roman.

Fr. Viera was born in Ciego de Avila in Cuba and came to Florida in 1968 at age fourteen. He graduated from Miami Carol High School in Opalocka, Florida

where the parish renewal will also be held.

The **Renascence Group** (Ministry for separated and divorced men and women) celebrates its 3rd anniversary on Sunday, June 20 with a Mass at 5:00 p.m. followed by Italian Pot Luck Supper in the parish house, Church of St. Hugh, 3455 Royal Rd., Coconut Grove. For reservations call 448-3845 or 271-5917.

St. Jude's Church in Tequesta will be



HAPPY BIRTHDAY, FATHER! — Fr. Lawrence J. Conway, moderator of the Miami Archdiocesan Council of Catholic Women, receives a surprise birthday present during a recent MACCW picnic. The singing telegram, delivered by "Arlene the Wonder Women," was a gift from the members of the MACCW's North Dade Deanery. (Voice photo by Dick Conklin.)

Fr. Reich celebrates silver anniversary

Rev. Paul Reich, S.M. who served the Archdiocese of Miami at Chaminade High School, Hollywood for 14 years celebrates his twenty-fifth anniversary of Priesthood this year. Fr. Reich, a Marianist, taught at Chaminade during its early years. And returned there as Chaplain and teacher from 1968 to 1980.

A native of Pittsburgh, PA, Fr. Reich entered the Society of Mary in 1945 and was ordained in Fribourg, Switzerland in July 1957.

He holds a Bachelors degree in

Theology from the University of Fribourg, a BS in Education from the University of Dayton and an MA from Villanova University. Fr. Reich taught in Marianist schools in Mineola, NY, Cleveland, O and Chester, PA. At present he is Acting Director of the Marianist Center in Chester, Pa., a center dedicated to the religious and cultural development of adults of the Delaware County area, near Philadelphia. Father also serves on the Philadelphia Archdiocesan Committee for Adult Religious Education.

It's a Date

The **Dade Catholic Singles Club** will meet for bowling at the Don Carter Kendale Lanes, 13600 N. Kendall Dr. on 8:30 p.m. on June 19. On June 20th they will play softball at 2 p.m. at Ponce Jr. High 5801 Augusto Ave. and S. Dixie Hwy.

Christ the King will be holding a parish renewal weekend June 18-20. Registration forms are available at Christ the King Catholic Church 16000 S.W. 112th Ave.

holding a Western Nite Festival on June 19th from 6:30 p.m. to 11 p.m. The chicken dinner will be from 6:30 p.m. to 7:30 p.m. and square dancing will be from 8 p.m. until 11 p.m.

The **Christian Mothers and Women of St. Jude** will be showcasing their annual spring rummage sale on June 26th starting at 9 a.m. until 5 p.m. at the St. Jude

Parish Center. Clothing, toys, plants, furniture, and many other items will be available. Refreshments. For further information call 746-0073 or 746-7493.

The **Dade Catholic Singles Club** will meet on June 13th at 7 p.m. at St. Thomas the Apostle Church, 7310 SW 62nd St. All Catholic singles ages 20 to 39 are welcome. For more information call Frank at 553-4919.

'Superstar' cast: This one was special

(Continued from page 12)

about the play, and several of us had shared a common feeling — that for a moment we had been really there, with Jesus."

"One person said that he had seen the original musical on Broadway and in London, and had been impressed by the spectacular sets and music. But in ours he felt something that wasn't in the others — a certain energy."

Vassalotti emphasized the "family" atmosphere in the group,

and wanted every person to receive a fair share of the credit.

"We had one entire family of six involved. In addition to the strong support of their parents, we had Mike Sabatella as the High Priest, and his brothers Marc on Keyboard, Matt on Bass Guitar, and their sister Lynn as a dancer."

"We built the set in two days. Patrick's Nursery in West Palm donated the plants, and the rocks

came from my yard. My costume was once a bedspread."

"The band was fantastic. Would you believe that the youngest member is only 14 and the oldest is 19?"

The future of the group was uncertain. Some talked about doing another musical, such as "Godspell," next year. They had also received several requests to go on the road with "Superstar," but were reluctant because of the impact on their younger members.

At the final performance a man from the Serra Club offered to share the expenses to keep the musical going. Also, a videotape was made at the last show — to keep the "magic" alive a little longer.

The cast had a special visitor at that final show, too — actor David Holliday, appearing in "Shenadoah" at the Burt Reynolds Dinner Theatre, stopped backstage to offer his congratulations.

Matter of Opinion

Killing won't bring peace to Galilee

(Following is an editorial by Gerald M. Costello, editor of Catholic New York, newspaper of the New York Archdiocese.)

The fragile peace to which the world desperately clings was shattered with Israel's full-scale invasion of southern Lebanon. Over the entreaties of most Western leaders, including President Reagan, and in direct defiance of a United Nations resolution, Israel has pushed ahead into Lebanese territory in an operation it terms "peace for Galilee."

Ostensibly, Israel wants to remove the threat of attacks on northern Israel by Palestine Liberation Organization weapons emplaced in southern Lebanon. Under the cease-fire which has been in effect since it was engineered by U.S. envoy Philip Habib last summer, however, no such attacks were taking place. The Palestinians refrained from major retaliatory action even when twice provoked by Israeli bombings within the last six weeks.

Last week Israel unleashed heavy air attacks on Lebanon after the Israeli ambassador to Great Britain, Shlomo Argov, was shot and critically wounded in a senseless and deplorable act of terrorism. On the theory that the shooting was the work of the PLO, although that organization denied it, Israeli bombers pounded targets in Lebanon. As has happened before, many among the 200 victims of the airstrikes were women and children. In the wake of those attacks, the PLO resumed its shelling of northern Israel, resulting in two deaths. That was the point at which Israel poured some 20,000 troops into the Lebanese territory, overrunning U.N. positions in the process.

This new tragedy was clearly on the mind of Pope John Paul when he met President Reagan Monday at the Vatican, as he spoke of the

EDITORIAL

"grave crisis provoked by the new events in Lebanon" which "merits the attention of the world because of the danger it contains of further provocation in the Middle East, with immense consequences for world peace."

To criticize this specific action of Israel is not to suggest that that nation should not have the right to exist in peace, nor should it be seen as condoning or ignoring acts of violence. The course Israel has chosen, however, is regrettable, not only because of the heavy loss of life it has caused but also because it so perilously threatens world peace.

Further, it totally ignores the territorial integrity of Lebanon, one of the few places in the world where Moslems and Christians have lived in harmony when outside forces have left them in peace. Some have casually and cruelly written off Lebanon entirely, although this newest war in the world is taking place directly within its boundaries. That is a serious error. It fails to take into account the indomitable will of the Lebanese and their long-standing ability not only to survive, but to prosper.

"If they can be set free from the pressure of non-Lebanese interests," Cardinal Terence Cooke wrote in 1980, "(Lebanon's) leaders will be free to find a way to the compromises necessary to remake their country on a new and durable basis." The observation is as valid now as it was two years ago.

Israel should abide by the U.N. Security Council resolution adopted

Letters to the Editor

How to help stop deadly arms race

To The Editor:

When a film series on the nuclear problem was shown at St. Louis Church this past month, I attended as an observer; however, when citizens watching the film were interviewed and asked to comment, the indifference or helpless attitude, compelled me to take a stand and express my feelings.

We have found a committee at St. Louis Church to actively search for sound ideas; in only several meetings I feel we are making headway.

It was suggested to submit my views on this most serious problem:

The world leaders are in an unenviable position of displeasing one group in whatever action they take. Therefore, we must look to ourselves individually, barring no one for a solution.

The structure of the Catholic Church has withstood opposition for 2000 years. In the last analysis, we must look to the teachings of the Church for the answers. Through God alone can we hope for survival.

The foundation of the Church first and foremost has been: 1st. To love God, Our Father. 2nd. To love one's neighbor.

Let us inform our brothers and sisters in all countries of our concern for their survival as well as our own.



LIVING FIRE EXTINGUISHERS

Sunday, calling for the withdrawal of Israeli forces from Lebanese territory. So too should Lebanon's Syrian occupiers and PLO forces abide by the cease-fire which the resolution seeks. The moment is indeed grave as "peace for Galilee" threatens to lead to war far beyond that ancient land.

(Note: Israel has made the point that territorial integrity of Lebanon is meaningless due to the presence of terrorists and various Syrian forces. Nevertheless, we feel that such massive destruction can only lead to more reaction from the Arab world and even greater problems for Israel in the future.)

bomb."

Fran York
St. Louis Church

Msgr. Walsh uplifts

To The Editor:

Once again I find I am spiritually uplifted after reading and meditating on Msgr. James Walsh's column. Each article ties together very clearly the word of God as contained in the Bible and how it applies to my life here and now in 1982. Thank you, Monsignor, for this weekly spiritual guidance.

Linda Fegan
North Miami Beach

Truth in advertising

A recent conference held at — but not sponsored by — the Catholic University of America was titled, "Jerusalem, City of Peace: Toward Biblical Foundations and Justice in the Holy Land."

The title was misleading, according to the accounts I have had.

Given the conference title and setting, one might have expected an academic seminar on the interreligious and historical issues involved in the Middle East today. Such expectations, however, were quickly dashed.

With rare exceptions, I was told, conference speakers eschewed analysis and thoughtful consideration for one-sided advocacy of the Palestinian cause. The Palestine Liberation Organization was not listed as a sponsor, but its presence was highly visible.

PLO propaganda was available in abundance on the literature tables. PLO-affiliated speakers



By Msgr.
George Higgins

dress the conference. As Viorst, a Washington journalist, pointed out in his opening remarks, the conference coincided with the Jewish feast of Shavuoth as well as the Sabbath, thus precluding the possibility of true dialogue.

Conference speakers had some novel viewpoints. One claimed Jerusalem "belonged" to the Arabs because its original inhabitants, the Jebusites, were, like Melchizedek, Arabs displaced

"Conference speakers had some novel viewpoints. One claimed Jerusalem 'belonged' to the Arabs because its original inhabitants, the Jebusites, were like Melchizedek, Arabs displaced by invading Israelites."

and PLO "information officers" participated in the program.

YET OF some 30 speakers, only one was a Jew, Milton Viorst, and he had only 15 minutes to ad-

by invading Israelites. Ignoring history, he also claimed that the Jewish state ended with Solomon, Abraham was not a Jew and that both Jews and Christians had hopelessly muddled the revelations given to them.

Another claimed Jerusalem for Orthodox Christianity, announcing that its "true owners" would tolerate Jews and Moslems, but hinting that Roman Catholics, Anglicans and Protestants would have no place there.

SOME OF the statements were less comical and more chilling. One shiek charged that Christians "violated the sanctity of Jerusalem" by building "structures incompatible" with its — presumably Moslem — sacredness.

Statements against the "Zionists" abounded. At times the thinly veiled anti-Semitism of several speakers slipped out.

One Christian called on Jews — but only Jews — to abandon their religious attachment to Jerusalem. Harking back to the classic polemics of the past, he accused Jews of having made Jerusalem "a den of thieves." The money-changers, he said, now rule Jerusalem.

Speakers condemned the Jews as "stubborn," "intransigent," "hardhearted" and "oppressors" of the poor. Although most Israeli Jews are refugees, compassion was expressed only for Palestinian Arab refugees.

IN A DEMOCRACY, such views have a First Amendment right to a forum. But is an academic institution like Catholic University the proper setting for this kind of rally?

Further, why was the conference's message hidden under the religious rhetoric of peace?

Truth in advertising should apply equally to the selling of ideas and the selling of toothpaste. Prospective participants deserve to know they will be subjected to one-sided propaganda when they sign up for these events. (NC News Service)

Pondering the parish profile

By Fr. Richard McBrien

Although the Jesuit weekly magazine *America* enjoys a wide circulation, many readers of this column will not have seen Fr. Philip Murnion's April 24 article on parish life.

Fr. Murnion directs the Parish Project of the National Conference of Catholic Bishop's Committee on the Parish. He and his associates have been engaged in a careful study of U.S. parishes for the past three and a half years and the *AMERICA* piece is a kind of interim report on their work.

What follows here is not a mere summary of the Murnion article but a recasting of it, in keeping with the limitations of space and the character of this column.

1. A good pastor is essential to the building and sustaining of a good parish. Conversely, where there are problems in a parish, the pastor is almost always a large part of them.

2. Although there is no single mold in which all "good pastors" fit, there are some common qualities they seem to possess: (a) a confident sense of direction; (b) a readiness to listen to people and to learn from their experience and talents; (c) an ability to make decisions in a collegial manner and to evoke the best out of people; and (d) an awareness of theological developments and an interest in the wider Church beyond their parish.

Magnet parishes draw

3. The quality of liturgy and preaching makes more difference to the mobile, educated Catholic than to the more traditional or less educated Catholic. The former is drawn to the so-called magnet parishes (a neighboring parish, a college chapel, a seminary, etc.) in order to find good liturgy and to hear good homily, but they'd rather be in their own parish, all other things being equal.

4. Parish Councils are now more modest about

their role. Most parishioners are indifferent to them. Nonetheless, these councils still serve a useful purpose where they help coordinate the various ministries of parish policies. The lack of clarity in the relationship between pastor and council could perhaps be resolved if the pastor served as president of the council.

5. Where individual parish groups meet separately, there is a tendency to scapegoat the absent persons or groups and to be less optimistic about improving things. Where there is frequent communication and collaboration across group lines within parishes, there is growing confidence and constructiveness in the discussion of parish life.

6. Lay people are now more familiar with innovations in Church life and are more confident in taking responsibility for parish activities. There is less and less need for changes to be introduced always from the top down.

7. Many parishes and groups of parishioners (including the clergy) are participating in spiritual renewal programs, e.g., the Renew program developed by the Archdiocese of Newark. However, many such programs do not normally touch on liturgy, social ministry, staff questions, or on the activities of the parish as an organized community. But they are a beginning, and they are generating enthusiasm because they tend to increase the participants' sense of belonging to a community of faith.

8. The same need for belonging and for a more personalized faith seems to be behind the proliferation of small groups within parishes, e.g., Scripture study groups.

9. The number of people entering various kinds of parish ministries continue to increase: youth ministers to the elderly, etc. To the extent that each minister has a reasonably clear job description and there are good procedures for working together, things tend to go very well.

10. On the other hand, there seems to be a discrepancy between parish and diocesan levels. Lay persons - women and men alike - are accepted as full-fledged ministers in various parishes, but they seem to have little or no status when dealing with the diocese. Indeed, dioceses will have to be much more helpful to the development of parish ministries than most have been heretofore.

11. In general, however, dioceses are becoming more service-oriented. They are acting less as controlling agencies and more as resources for parish life.

Social ministries growing

12. Social ministries are growing slowly, but surely. Parishes are involved in service programs, advocacy efforts, social justice education, and community organizing. Patterns of social ministry, however, differ from area to area (inner city, suburbs, lower middle income neighborhoods, etc.).

13. The most interesting finding of the Parish Project has to do with the emergence of a new kind of denominationalism within U.S. Catholicism. In the past it was relatively easy to become a member of a parish (through baptism) and to enter new statuses within the parish (confirmation, matrimony). Today there is a greater emphasis on preparation, participation (e.g., of parents in their children's confirmation), and personal faith.

Fr. Murnion asks if some of our parish communities are in danger of becoming too homogeneous. Are we shaping people to fit the character of the particular congregation, and risking that traditional Catholic latitude which embraced all kinds of people? He doesn't claim to have an answer, but thinks the question is worth pondering.

And so, too, are each of the other questions raised in his informative article.

All the lonely people

What is loneliness?

Loneliness doesn't always feel the same. It may be a vague feeling of unhappiness; again it may be a feeling that one is agonizingly alone.



By Antoinette Bosco

I see loneliness mainly in terms of being disconnected from other people. In this sense, it hits people who do not experience their own real value as they should because they have no way of seeing themselves reflected favorably through the eyes of others.

Who in our society is lonely today?

1. The loneliest people are those who think they should not be lonely. Some married people fit this category and so do some parents and children. On the surface, a person who is married or living in a family situation should be in the kind of relationship where loneliness is not a problem.

UNFORTUNATELY, what happens sometimes in both cases is that there is only an appearance of being connected to another person, while in reality, individuals are feeling amazingly alone.

2. Old people can feel bitterly lonely. And their loneliness may arise because they have nothing to hope for, nothing to look forward to down the road. In this case, the older person may feel lonely even when involved in a fairly satisfying relationship with another person.

Some statistics I saw recently gave me added fuel for thought. The second highest rate of suicide today, the report said, is among aging men. The reason I find this figure for aging men interesting is because it apparently undermines a

common stereotype about men and women.

IT IS often said that women have a greater need for emotional relationships than do men. Yet, the suicide rate among men seems to indicate that loneliness takes a toll among them sooner than among women.

3. People who feel they no longer are in control. This sometimes happens when people become ill and face a long-term stretch with an uncertain outcome. In addition, people who are forced into the ranks of the unemployed often find their level of loneliness increasing.

4. People going through a major change in their lives. Major change occurs in marital status through death or divorce; it also may occur when children leave home for the first time; and there are other examples that could be listed.

Here, loneliness can become a problem when the person begins to feel vulnerable at having to adjust to a greatly altered life circumstance.

WHAT CAN people do about loneliness?

First, face the fact and recognize loneliness for what it is.

Next, a person can say, "OK, I see what the problem is and I'm not going to stay this way." It is a major mistake for lonely people to fall into the trap of feeling sorry for themselves. That can lead people to condemn themselves to a living death by burrowing into their loneliness for comfort.

Instead, lonely people should make an effort to recognize the problem and take steps to remedy the situation by reaching out to others.

Often, family or friends are more than willing to help. The parish is another place where people may be able to make some initial contacts with others through groups or organized parish activities.

ON OCCASION, a person may recognize he or she needs professional help, that loneliness is deepening into depression. In this case, people should seek out the professional help from a qualified doctor or counselor.

Finally, I am convinced that loneliness is God's way of encouraging us to look for our roots in him. (NC Service)

The bishops get together

There's going to be an assembly at St. John's University in Minnesota June 12 to June 23 that is unique in the history of the Church in the United States. The Catholic bishops are going to get together.



By Dale Francis

Since the Catholic bishops have been meeting regularly for the last 60 years, how does it happen that this meeting is unique? It is unique because it is different, it isn't a meeting for discussing problems, conducting business, preparing statements. It is a meeting at which the bishops will come to know each other, think about themselves as a national conference, join together in prayer and study.

It is true that the National Conference of Catholic Bishops meets each November — for awhile the conference met twice a year. But those four day meetings are packed with things to do, actions to be taken. The bishops meet at the same time, they don't exactly meet together. There is too little time for them to get to know each other. Even evenings aren't likely to be free, there are many meetings held while the bishops are in Washington, but the free time bishops have they are likely to want to spend with old friends. So some 350 bishops don't really know each other.

THEY ARE all members of the National Conference of Catholic Bishops. The Second Vatican Council emphasized the importance of episcopal conferences. It offers the opportunity for bishops within one area of the world, sharing common problems and common interests, to join together. But what does that really mean? The bishops have been so busy doing they have had almost no opportunity to think about

what they must be doing. The National Conference of Catholic Bishops has been acting but mostly through its staff. The bishops themselves have been so busy they've simply not had the opportunity to think about the conference and their relationship to it.

This — and more — is what the bishops will be about when they meet at Collegeville, Minnesota. They'll be getting to know each other, they'll be thinking about the episcopal conference and their relationship to it. They will be doing this in an atmosphere of prayer and study, somewhat like a retreat.

There are position papers to study, perhaps more than necessary, but this is not a meeting at which action will be taken, budgets considered, positions announced. Because it is essentially a meeting for the bishops to come to know each other and to think together about their mission, only the bishops will be there.

There was some opposition to that, even among the bishops. There were some who thought it would be important to have representatives of many segments of the Church present. But this was a misunderstanding of the purpose of the meeting.

THE PRESS objected because representatives of the news media will not be present. Again this came from a misunderstanding of this assembly. The bishops will not be taking action at this meeting, will not be making decisions concerning the work of the Church. It is not a secret meeting, it is a private meeting.

Great good can come from this meeting because its purpose is of such importance. When the National Catholic Welfare Conference was founded more than 60 years ago, there were not even a third as many bishops as there are today. But as the Church has grown in the United States, new dioceses formed, many new bishops have been named. It is important that bishops know each other, share insights and join in unity in the episcopal conference.

Pray for the bishops that this assembly at St. John's University will not only be a unique event in the history in the Church in the United States but one of the most significant and productive. (Dale Francis is a nationally syndicated columnist.)

Nudity in movies

Q. What do you think of nudity in the movies? I'm not talking about pornographic flicks but about movies that are shown in real theaters. My father objects to going to these, but I can't see anything wrong with showing a couple in bed having sex. After all, isn't that part of life? (Maine)



By Tom Lennon

A. One wonders if there is a bit of voyeur in people who go to movies to get a sexual kick out of peeping into a bedroom shown in living color on a big screen.

Let's go to Random House Dictionary and look up the word "voyeur." Here's the definition:

"A person who habitually obtains sexual gratification by looking at sexual objects or acts, especially in secret."

Voyeurs are sometimes called "Peeping Toms," a phrase I strenuously object to because my first name is Tom!

IN THE MOVIES I've seen that contained some nudity, the nudity added nothing to the story or to my knowledge of what made the characters tick. The skin seemed to be there for the peepers. And I've reached a point where I try to avoid such flicks.

Several years ago a young man, age 20, and I went to a play called "As You Like It" at a large theater in Stratford, Ontario, Canada.

In a stunning love scene, the hero and heroine were fully clothed. The sleeves of her dress came down to her wrists; the same was true of his shirt sleeves.

THE VIBRANT words they spoke to one another told of love in a magically beautiful way. The stage was alive with genuine sexuality, authentic romance and tender love between a man and a woman. You could sense the excitement of the audience in the beauty of the moment.

After we left the theater, the young man said to me something like this: "I don't think I ever realized before how wonderful the love between a man and a woman is. That was a tremendous experience."

The actors were highly skilled, and so was the author of the play, a man who had a way with words — William Shakespeare. He also wrote what may be the greatest love story of all time, "Romeo and Juliet."

IN IT, too, no nude scene is required to tell of a romance that has thrilled countless generations of lovers, young and old.

In a way, nudity is simply irrelevant to telling a good love story, for a love story is about persons, not skin.

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

Home video games: too competitive?

Dear Dr. Kenny: Our two children, ages 12 and 10, have been pestering us almost unmercifully to buy one of the video games for our television. My husband and I worry a little that this kind of game would be too competitive and might teach them to try always to outdo one another. What do you think? —New York.

I'm glad to hear from parents who reflect before they act, who did not crumble before the continuing onslaught of children who want something.

Video games are very popular right now. A February 1982 Merit Report survey of 1,200 randomly selected U.S. adults asked a more general question: "Do you think that the effect of video games on teen-agers is positive, negative, or has no effect one way or the other?"

Thirty-eight percent of adults answered, "no effect," 23 percent felt that the effect was positive, 25 percent negative, and 14 percent had no opinion.

CONSIDERABLY more than half the adults were not concerned about the effect of video games, while one-fourth worried about possible negative effects. Public opinion, of course, does not make a matter true or false. Your concern about competition is still worth examining.



By Dr. James and Mary Kenny

Our whole society is competitive. Not just video games, but most of the games we play have winners and losers. Sports, cards, table games and other activities are so designed that one person's success is another person's loss.

The value in learning to compete as children is that it prepares us for a very competitive adult society. Our economic system (let the buyer beware), political system (elections) and legal system (plaintiff vs. defendant) are all based on getting the best of your neighbor. Learning to win and lose with grace is an important childhood lesson.

SADLY, WE have learned to keep score on artistic activities like gymnastics, synchronized

swimming, arts and crafts. Sometimes I get tired of this constant push to be better than someone else.

Like it or not, competition is an important part of adult life. Nevertheless, parents need to make an effort to see that not all play is competitive. Both children and adults need some respite from the constant pressure to be one-up on our companions.

Your best defense against competition may be to take a more positive direction and to plan family activities that are not competitive. Taking a walk in the woods, camping, doing a jigsaw or crossword puzzle together, cooking, learning various skills, planting a window-box garden and redecorating are all examples of activities which can be enjoyed without beating someone.

Video games are with us. If your children don't play them in your home, they will play them somewhere else. They will probably not hurt your children. They may have some mildly beneficial aspects. Rather than forbidding video games if you are concerned about competition, find ways for you and your children to play together in non-competitive activities.

(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)

Is marriage a calling?

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

By Terry and Mimi Reilly

Pope John Paul II, in his Apostolic Exhortation, "Familiaris Consortio" encourages us who are married by writing, "In effect, the baptismal priesthood of the faithful exercised in the Sacrament of Marriage constitutes the basis of a priestly vocation and mission for the spouses and family by which their daily lives are transformed into 'spiritual sacrifices acceptable to God through Jesus Christ' (1 Peter 2:5)."

Are we really priests? What about those people in the parish with the Roman collar? Aren't they the priests? We are priests too, but we are not ordained to the priestly ministry in the Church. We are called to the baptismal priesthood in our family in a special way. Just as the ordained priest offers the sacrifice of the Mass for the larger community of God, so we as spouses and parents offer spiritual sacrifices for our own domestic Church, our little community of God.

Ordained priests are to be of service to their own communities, and we recognize this by naming the head of our parishes, "pastors." They are the shepherds of our parishes, just as Bishops are the shepherds of our dioceses.

WE ARE the shepherd of our families. We are to carry forth the apostolic call in our family much as the bishops and priests do for their larger communities.

We recently heard a homily given by our own Archbishop of Miami, Edward A. McCarthy, on the occasion of honoring Silver and Golden Wedding Jubilarians. In the same spirit as the Holy Father, Archbishop McCarthy exhorted the jubilant couples to continue to serve one another. He reminded them that one of the reasons Jesus instituted the Sacrament of Matrimony was so that Jesus could have a person to care for another person in a very intimate way. Every married person is to look after their spouse in the name of Jesus. As the shepherd of the Church of Miami, he reminded the couples present, and all of us in the Archdiocese that we were helping him and more especially Christ as we serve our spouses.

The Pope states this in a very direct way when he writes, "For this reason, Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state. By virtue of this sacrament, as spouses fulfill their conjugal and family obligations they are penetrated with the spirit of Christ, who fills their whole lives with faith, hope and charity. Thus they increasingly advance toward their own perfection as well as toward their

mutual sanctification, and hence contribute jointly to the glory of God."

AS WE see the difficulties that couples experience in their relationship, difficulties that sometimes end in civil divorce, we wonder how many could be avoided by heeding the advice of our Archbishop and the Holy Father. Maybe we need to learn to be "for" others rather than ourselves.



Family Night

OPENING PRAYER

Dearest Jesus, There is such beautiful order in the universe and in our world! Thank You, Jesus, for Your laws that govern all nature. Bless us now as we gather together in Your Presence. AMEN.

ACTIVITY IDEA

Is order necessary in families?

Why? Why not? Talk about what rules govern how the family operates. Then draw up two lists of rules — first, the set of rules that are spoken and then those rules that are unspoken but all the family members know them. How do rules help the family operate? What's the best way to change family rules? Who is responsible for the family rules?

Why? Why are rules important in families?

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SHARING IDEAS

1. This week I especially enjoyed . . .
2. If I had one wish, it would be . . .
3. God is important to me . . .

because . . .

CLOSING PRAYER

Dear Lord, Thank You so much for the gifts we are to one another. Thank You, too, Jesus for the many varied rules that bring order in our family. Bless us this coming week and assist us in reaching out in love to others outside our family. AMEN.

Entertainment

Nuke opera bombs at Miami festival

By Peter P. Fuchs, Jr.
Special to the Voice

It is quite rare these days that an opera has such a thoroughly contemporary theme which stirs questions in the mind of modern man. But such was the case with the world premiere opera "Minutes Till Midnight" (Robert Ward, composer, Daniel Lang, librettist) which opened Miami's New World Festival of the Arts.

The story of the opera deals with the moral dilemma of a nuclear physicist, Emil Roszak, who has discovered the key equation which unlocks a new form of energy — greater than nuclear — cosmic energy. The president summons Roszak because he wants to use his discovery of cosmic energy to create the ultimate weapons to combat an insidious dictator. Roszak had been involved in developing the bomb for WWII and has horrid memories of the past destruction. He is torn between his loyalty to his country and his growing concern for man's future existence. In the end he decides to

give the secret of cosmic energy to the whole world simultaneously through an international journal.

This opera production included an atomic explosion on stage, after which dancers portrayed bomb-scarred mutants in a frightening ballet. The sets by German designer Gunther Schneider-Siemssen were impressive: each scene was encircled by a sphere, and beyond the sphere was an incredible realization of the cosmos replete with stars and galaxies.

Daniel Lang who wrote the libretto (the words) for this opera was for many years a science writer for *New Yorker* magazine. He wrote several books on the nuclear crisis, and his acute perception shines through in the opera. But Lang was not a dramatist and his libretto for "Minutes" is poorly constructed; long on social statements and very short on expressive human relationships. Unfortunately, Daniel Lang died last November, and accordingly never could really polish his work on

the opera.

The music by Pulitzer prize-winning composer Robert Ward was rather uninspired, lacking the memorable music that Ward has produced before. With all the flash of the scenery the opera never got off the ground dramatically. But it did make a statement and raise the question: What would happen if a potentially more destructive form of energy than nuclear were to be discovered?

The Church has spoken out strongly against the dangerous arms race we are engaged in. Further, I believe that popular Catholic sentiment is well-expressed in a poster which I noticed recently: "In light of my faith I am prepared to live without nuclear weapons."

Meanwhile, also opening in the New World Festival was Geoffrey Holder's new musical entertainment dubbed "Ballets, Ballads, The Blues & The Bible." It was projected as an up-beat rendition of the Genesis creation account and the Book of Job. Besides some mildly interesting choreography this production was so

poorly conceived that it bordered on comic. The music was as dull and inane; the songs were little more than rehashings of gospel-type numbers. The sets were skimpy, which included a very laughable eye which I suppose was to represent the "eye of God."

This was a Geoffrey Holder con-job.

The second act dragged on so badly that it induced sleep, while the poor singers continued to wail away at the same old gospel stuff. This was not real gospel music with the wonderful rhythm inherent, it was cheap imitation.

The Bible deserves better treatment, and has often received it in the past. "Ballets, Ballads, The Blues & The Bible" is a tacky nightclub production.

(Peter P. Fuchs, Jr. is the Miami coordinator-liason for the Music Critics Association; a writer for *Opera Canada Magazine*, *Clavier Magazine*, and several arts publications in the United States and Canada and is a member of St. Rose of Lima parish.)

Fr. Mulligan, served at Christ the King, Holy Redeemer

A Funeral Liturgy was celebrated June 10 in Holy Redeemer Church for Father Robert J. Mulligan, S.S.J. who died June 6 following a coronary attack.



1978. He was 51.

A native of Brooklyn, N.Y. who was ordained to the priesthood on June 4, 1960, Fr. Mulligan served his first parochial assignment at Our Lady of Perpetual Help Church in Washington, D.C. From 1961 to 1966 he was stationed at St. David Church,

New Orleans; and from 1966 to 1968 he served at St. Pius V parish in Baltimore.

From 1968 to 1972 he was assigned to Holy Family parish, Mitchelville, Md. and then became associate pastor at St. Therese Church, Orange, Texas. Shortly before coming to South Florida he was stationed for two years at St. Joan of Arc Church, New Orleans.

Between 1978 and 1981 Fr. Mulligan suffered several coronary attacks and was ill with cancer, from which he recuperated. He returned to Miami in February 1981 and was in residence at Holy Redeemer Church.

He is survived by a brother, Frank in Atlanta and two sisters: Mrs. Mary Ellen Wolff, Greensboro, N.C.; and Kathleen Mulligan, Brooklyn.

Burial was in Brooklyn.

Archdiocese gets refugee grant

CHICAGO — The Catholic Church Extension Society has approved a grant of \$50,000 to assist the Miami Archdiocese with the costs of assimilating recent refugees from Cuba and other countries into local parishes, according to the Verv Rev.

Edward J. Slattery, president of the 77-year-old Papal society.

The grant was made to allow the diocese to assist the neediest and most deserving of Hispanic parishes which have been called to minister to the refugees.

St. Sebastian pastor retires



Msgr. Francis Dixon, pastor of St. Sebastian Church, Fort Lauderdale, for the past eight years, retired from active ministry June 15.

He is succeeded by Fr. Robert Hostler, who has been pastor of St. Jude parish, Tequesta, since 1966.

The Irish-born Msgr. Dixon was ordained in 1939 and served as pastor of St. Catherine Church, Sebring from 1950 to 1954. For the next 20 years, he was pastor of St. James Church, North Miami, where he

supervised the building of the present parish church.

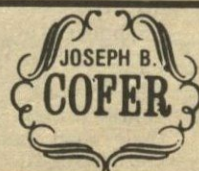
While serving in Dade County, Msgr. Dixon, who has a doctorate in Canon Law, was a pro-synodal judge in the matrimonial tribunal and dean of the ecclesiastical North Dade Deanery as well as moderator of the North Dade district of the Council of Catholic Women. He was member of the regional board of the Catholic Service Bureau and was chaplain of the Fourth Degree, Andrew Brown General Assembly of the Knights of Columbus.

From 1969 to 1972, Monsignor was also a member of the archdiocesan cemeteries board.

Star-studded salute to CRS

A salute to Catholic Relief Services, supported annually by a special collection in the Archdiocese of Miami and in other dioceses of the nation, will be aired from 8 to 10 p.m. this Sunday, June 20 on WCIX, Ch. 6.

Dolores Hope, wife of comedian Bob Hope, will be the hostess for the presentation which will feature well-known entertainers as well as Mother Teresa, whose nuns established a mission in Miami just a year ago.



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'The old and the toothless'

Let's take a closer look at TV's portrayal of elderly, all minorities

With this issue, *The Voice* begins publishing James Breig's nationally syndicated column on movies and the media, TUNED IN. Breig is editor of *The Evangelist*, newspaper of the Catholic diocese of Albany, New York, a frequent contributor to Catholic magazines and a self-described "incurable TV watcher" who writes "from the perspective of a Catholic observer and father."

By James Breig

The annual celebration of World Communications Day is probably not something you eagerly participate in. I know that I don't break out the barbecue and sing hearty songs around the dinner table.

Let's face it: World Communications Day — oh, let's be trendy and call it WCD — is not exactly Christmas. In fact, it's not exactly National Frisbee Day either.

YOU PROBABLY DON'T even know that WCD exists or that this year's theme is "Social Communications and the Problems of the Elderly." You probably also don't know that WCD is proclaimed by the pope, who selects the particular focus of each year's celebration.

Finally, I'll bet you can't guess when WCD is celebrated. It was June 5-6 this year in South Florida. Which is why I'm telling you all this and keeping you from turning the page.

Come on; turn back.

Now then, let's talk about "social communications, and the elderly." By "social communications," the

REAL TO REEL

This week's edition takes us to Jamaica for the second part of a visit with layman Ferdinand Mahfood and his organization, Food for the Poor, which is working to feed and clothe hundreds of poverty-stricken Jamaicans. Back in Miami, Rev. Cliff Holsema, minister to a unique community at Calder Race Course, shows us how he spends his day at the races. Next week, Jorge Alex, a local Haitian with a God-given talent for painting, shares his art and his native country's culture. Watch Sundays at 10 a.m. on WCKT, Channel 7.



FUTURISTIC FANTASY — Elliott, played by Henry Thomas, watches as men approach looking for his friend, "E.T.," a creature from outer space that Elliott inadvertently meets after the creature's spaceship takes off without him. Produced and directed by Steven Spielberg, "E.T. the Extra-Terrestrial" is called a good film for the entire family by the U.S. Catholic Conference and is classified A-1. (NC photo)

pope means the media. But you know the pope — this one or any one; never use a simple word when something more obscure will do.

So the purpose of the 1982 WCD is to call to our attention how the elderly are treated in the media. And since I'm writing about TV, let's talk for a minute about how old folks are portrayed on the tube.

LET ME THINK NOW: old folks on the tube. There's the crotchety old man, the crotchety old lady, the senile old man, the senile old woman, the so-cute-you-could-shoot-them old people, the old lady who uses ultra hip language or foul words, the old gal who needs dental glue and the ancient guy who worries about his hemorrhoids.

There. That covers it. Now we

know what old people are like. According to TV, anyway.

But, according to the pope, the elderly are something else. "The themes that resound in the final movement of life's symphony," he said, "are wisdom, goodness, patience, understanding and that special, precious crown of old age — love."

Go find those on television if you can.

Go find them in young people, middle-aged people or puppets, for that matter. TV doesn't know too much about wisdom, and goodness; it knows a whole lot about stupidity and cupidity, though.

THE OLD FOLKS on the screen are a pretty sorry lot. They dodder and totter. They look for remedies for sleeplessness, constipation and the blahs. They grin like idiots over products designed to separate you from your paychecks. If they aren't deaf and lame, then they are — to show the stark contrast and get a laugh — spunky. So spunky you want to sign a euthanasia petition.

There's Robert Young, walking through front doors uninvited to sell his coffee. There's old ladies in buns hawking cereals and sodas. There's toothy Martha Raye all but yanking her toothiness out to show us how to clean our dentures. But there's no one showing the dignity of old age.

Recently, but not in connection with WCD, Pope John Paul asked television viewers to be critical toward the medium.

"If television transmissions" (he could have said "programs") "do not constitute a favorable moment for the growth of the individual and especially of the family environment, they lose their validity and therefore their reason for being," he told an organization of viewers in Italy.

"It is truly necessary to form more critical users with the capacity to weigh, evaluate and judge what is offered according to the yardstick of one's own spiritual maturity."

FIRST OF ALL, did you get that? An organization of TV viewers? Imagine getting viewers in the good old U.S. to organize. That would be like getting Indiana Jones to shave.

Second, the pope's comments on criticism can be combined with WCD. Maybe we don't bake cakes, visit relatives or decorate our homes for WCD, but we could take a few minutes to talk as a family about television, its role in our homes, its influences, its management and its portrait not only of the elder but also of other minority groups.

Happy WCD!

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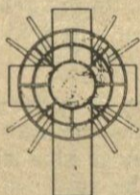
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THANKSGIVING NOVENA TO ST. JUDE

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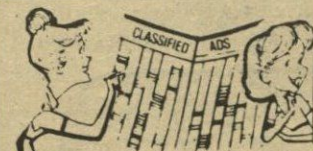
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A convert meets Mary — at last

By Adelaide Currea
Miami Springs

"To God — through Mary . . ." If only good Pope John's "separated brethren" — and ours — could hear these words with true meaning.

As a convert, I found it impossible at first to pray to Mary with feeling and conviction. I sincerely *wanted* to believe. The simple truths of her Immaculate Conception, the Virgin Birth, her power as Mediatrix and her right as holy Mother of God to our devotion had all been explained to me in a religious instruction course. I reasoned that these dogmas were perfectly logical and I accepted them without reservations.

Yet my prayers to her were mere lip service, nothing more. Dry and unfeeling. Somehow there was always this emotional block that bothered me; ingrained, I supposed, from 17 impressionable years of Protestant influence.

Looking back on it, I should not be surprised by my attitude. The Marian doctrine has long been one of the main bones of contention between Protestants and Catholics. The words, "rosary," "novena," "intercession" — any reference to filial devotion to Mary — still trigger an immediate negative, on-guard reaction in most non-Catholics. What is more, they are loaded words today for controversy in the Church itself.

And how did it all come about? Through misunderstanding? Misinterpretation? The misleading example of many elderly members of the Church who get "carried away" in their excessive attitudes of devotion to the Blessed Virgin and to other saints, to the point of excluding God Himself?

After 13 years of being a lukewarm convert, I was reintroduced to Mary by a Catholic aunt who enclosed in her letter a Memorare to Our Lady of the Sacred Heart. Her letter surprised me, for she seldom spoke about religion. A down-to-earth woman, she showed her faith in action rather than words. In a few brief sentences she wrote about the novenas she had made and the enormous help she had received through devotion to Mary.

Encouraged by her letter, I resolved to try a novena to Our Lady for a very special intention for which I had been praying. I was ready to give up. But, clutching at this "last straw" attempt, I half-heartedly began my first novena. I had become such a skeptic, however, that I stopped praying after the third time, only to discover the following day that my prayers had been granted. I was filled with a mixture of shame and wonder. Shame, because I had had so little faith; wonder, because Mary had obtained for me so quickly what seven years of praying on my own could not.

GRATITUDE

For those who live mainly on the material plane, as I did, only seeing is really believing. Now this was solid proof that I could see. I was overjoyed and floating on cloud nine. But how could I receive a gift without being grateful? As my awareness of Mary's love for us grew, second only to that of her beloved Son, I felt in return a tender feeling for her taking place in my own heart. I realized, as never before, that she does not overshadow Jesus. We thank Him first for the gift. Then we thank her, our advocate, who "wins the case" for us.

I gave a lot of thought to this happening which was so providential in my life. I soon found that this Mother of ours is even more concerned with our spiritual welfare. Again, I called on her for help.

I was tired — fed up — with mediocrity, doubt, the feeling of inadequacy and emptiness. As if my life depended on it, I prayed for a deeper, more meaningful life. Thanks again to her intercession, I



'Mary is 'the hope of the hopeless' — God's favored one who has been given the power to help even those at rock bottom — those who consider themselves hopeless failures, unable to cope with problems, unsuccessful in finding a giving happiness.'

any church, but have in common their devotion to Mary. They wear her scapular, pray to her and are stubbornly confident that she will intercede for them, despite their faults.

The willingness to witness is one of the big things the Baptists, in particular, have going for them. They are never ashamed nor reticent about giving testimony when the Holy Spirit comes into their lives and they are "reborn." Ashamed? They want to shout for joy! Why should we not spread the Good News and witness with pride for Mary?

A non-Catholic may ask, "But why pray to her when you can pray directly to Jesus?" God grants prayers through His Mother to show His pleasure in having us realize that she is *our* Mother also. Is it not reassuring to know we have a heavenly Mother, as well as a Father, watching over us?

Jesus gave her to us in that capacity when He was dying on the Cross. He wants us to confide in her just as we do in our earthly mothers. What child has not coaxed his mother to get a permission or a favor from his father? Mothers are easier to approach, for we share a special intimacy with them. They always understand and enjoy spoiling us a little. Through the Blessed Virgin, God gave to man the gift of the Word Incarnate to dwell among us. She will not rest until she leads the last repentant sinner back to Him.

Our non-Catholic friends should not be scandalized because we bow before Mary's statue. It is customary to bow before the queen of England out of respect for her majesty. Certainly we owe allegiance to our heavenly Queen and may show our reverence, respect and love for her in like manner.

There are innumerable shrines throughout the world in honor of Mary and many titles by which her aid is invoked. We may pray to Our Mother of Perpetual Help, to the Virgin of Chiquinquirá, the Black Madonna, Our Lady of Guadalupe, the Immaculate Conception, or to St. Mary of the Angels, to name a few — whichever inspires in us the most devotion. She is one and the same person, who hears her children of all races and nationalities.

It is really a matter of love, our response to Love's invitation. There are many unfathomable ways to find God. Mine was through Mary.

This article is reprinted from the May, 1974 issue of *Liguorian* magazine, with permission.

began to see, though dimly at first, through the eyes of faith, and to know what was required of me.

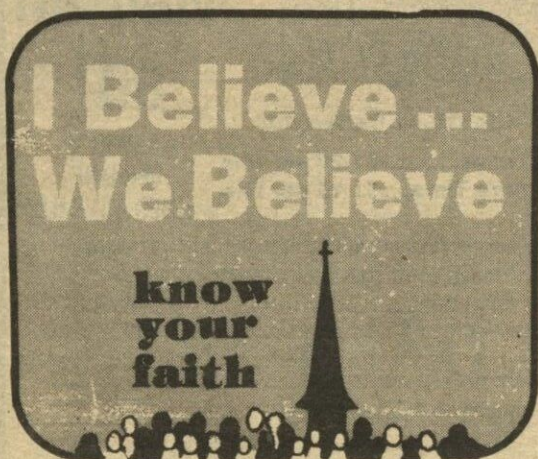
It is not an easy job to wrestle with the ego, but until we make the effort to do so, we can never see ourselves as we *really* are or know the true meaning of humility. Mary showed me the way, and I was given the grace to "know myself." I also began to perceive others in a new light — to really see them as if for the first time.

As I became more concerned for those around me — their needs and their feelings (family, friends, and strangers, anyone I happened to meet) — I thought less and less of myself. In other words, I turned my sensitivity outward and found the meaning of St. Theresa's philosophy: "Happiness is making yourself little."

As if all this were not enough, Mary obtained for me the greatest gift of all: the knowledge and love of God. The very reason for our being. There are simply no words to describe it, nor can we ever be worthy of His love. But we can be responsive to His open invitation — and His Blessed Mother is always there to help us realize it.

Mary is "the hope of the hopeless" — God's favored one who has been given the power to help even those at rock bottom — those who consider themselves hopeless failures, unable to cope with problems, unsuccessful in finding and giving happiness. No reason to live, no way out — so they think. It is up to us who know and love Mary, to make her known to these poor unfortunate souls: to the drug addict, the prisoner, confused and lonely people, the grief-stricken, to everyone who has lost his way and needs this Mother who can give him hope and encouragement.

I have known "fallen-away" Catholics and Protestants (married to Catholics) who do not go to



I Believe ... We Believe

Still in love,
after all these years

A wiser bride recalls
the clouds and sunshine
in a silver marriage

By Carol A. Farrell

Twenty-five years ago I thought we only needed each other. In that time that seems so far away, I was filled with a romantic idealism: our marriage would be perfect, our life together always "better," "richer" and "in health", I was sure. In a romantic haze I envisioned marriage as a kind of emotional Disney World where we would always be bright and cheerful and caring, where everything was always in its place, and no one seemed to have to labor to sustain this fantasy. It would just happen magically.

I know differently now. What we saw from our perspective as the pinnacle of love was only the launching pad. In retrospect I can see that on entering marriage our love seemed to us to be limitless and capable of conquering any and everything. The reality we discovered was almost precisely the opposite: our love was quite limited and mostly self-centered. ("He/She is going to make me happy.") And the only conquering that was required and appropriate was the conquest of Self.

We see now that each day of our life serves as an invitation (even a demand) to expand the horizons of our world and to know, accept and love more deeply the person whose life we share. And that one love acts as a bridge, a connection point, to all the other loves that enlarge our life and world.

'A successful marriage is not the result of magic or luck. It is above all things an achievement created by effort and love and tears and the grace of God. To describe marriage as bliss dismisses and demeans the effort that goes into it and is an injustice to both the couples who live it and all who hope to live it.'

NEITHER OF US would say it has been easy but it has been good. A successful marriage is not the result of magic or of luck. It is above all things in achievement created by effort and love and tears and the grace of God. To describe marriage as bliss dismisses and demeans the effort that goes into it and is an injustice to both the couples who live it and all who hope to live it.

When we spoke again our vows recently, surrounded by our children and others, members of the community, who have helped us along the way, it was with an awareness bought and paid for in the coin of daily living and loving, of compromise and sacrifice. The words were new to us but the concepts were very familiar. No longer

were we dewy-eyed and untested. This time we knew the meaning and full import in both joy and pain of the words we spoke:

By the grace of God given to us in the sacrament of marriage, I again take you to be my husband/wife. To be a strength in need, a counselor in perplexity, a comfort in sorrow and a companion in joy. May our wills be so knit together in God's will and our spirits in His Spirit, that we may grow in love and peace with God and with one another all the days of our life. May God's grace guide me when I hurt you, to recognize and acknowledge my fault and to seek your forgiveness and God's forgiveness. May our life together be a sign of Christ's love to this sinful and broken world. May our unity overcome estrangement, our forgiveness heal guilt, and our joy conquer despair. This is my prayer and my solemn vow.



Twenty-five years later, the romantic visions of a 'perfect' marriage are tempered by the reality of daily living, of compromise and sacrifice. But the love that first inspired the union is deeper and more perfect, because it is no longer as self-centered as before. (NC photo)

BY THE TIME we came to the last line I could hardly speak.

Stay by my side, Patrick, my love, and grow old along with me. I am confident that the best is yet to be, the last for which the first was made.

Farrell serves as associate director of Ministry to Parents in the Archdiocese's Family Enrichment Center and is a member Visitation parish in North Miami. She and her husband Patrick were one of 150 couples who recently celebrated 25 or more years of marriage and renewed their wedding vows during a ceremony at St. Mary Cathedral.

ABCs of graduation

Text and photos by
Prentice Browning.

From the ivy halls of academe to the playgrounds of St. Helen and St. Theresa school they gathered this June, kindergarteners who in the ceremonial garb of older grads bid a final adieu to a fateful year of sweating over their ABCs and becoming acquainted with the literary adventures of the likes of Spot and Jane.

No boring commencement addresses here. At St. Theresa in Coral Gables the students took turns at the podium reading the "History of the Class of '82." As befitting the occasion it was short and to the point, the only reference to destiny and the prospects of the future being a passing mention of first grade.

Like many grads before them the tiny scholars in cap and gown were beginning to find that diplomas were singularly adaptable as telescopes and megaphones when, the ceremony over, ranks of parents pressed forward to take that one last picture, the picture which, when you're five years old never seems to come.

At St. Helen school in Ft. Lauderdale students performed songs showing off their ability to read time, the alphabet and count to ten. Then Msgr. William Powers gave each student a diploma as they stood in a line before their parents.

Graduation over, many of the new alumnus seemed wearied by the ceremony. There may even have been a few who were happy that they had 12 years to go before the next one.



Little Rosie McCluney and her mom (above) look proudly at the diploma just awarded Rosie at kindergarten graduation ceremonies at St. Helen school where Msgr. William Powers (left) did the honors. Meanwhile, at St. Teresa's in Coral Gables (below) the boys' class of '82 in the small set squirm through ceremonies there, with one young man (bottom left) yawning at the conclusion. The boys just don't seem to handle the ceremonial waiting as well as the girls.

