

Sandinistas: "No hay nada contra la iglesia" "Atacan a la Iglesia", dicen los obispos

Por Jeff Endrst

U.N. (NC) — La Misión del Gobierno Sandinista de Nicaragua dió a la publicidad un comunicado de su gobierno en el cual reafirma, con fecha Agosto 24, su declaración de que la revolución de la nación (el gobierno) "no tiene nada contra la religión."

En el comunicado, sobre el tema "Revolución y Religión", el Frente de Liberación Nacional Sandinista pidió a los "militantes, miembros y simpatizadores del FLNS unir esfuerzos para que las pautas sobre Religión establecidas en Octubre de 1980, se vuelvan una realidad práctica en todas y cada situación que surja del proceso de nuestra revolución."

El texto del comunicado es el resultado de lo que el gobierno dice fue un análisis del "reciente incidente que conmovió a la opinión pública". Y que elementos contrarrevolucionarios no especificados han tratado de sacar provecho de esos incidentes, en los cuales, por versión del gobierno, dos personas murieron y siete fueron heridos. Dice el comunicado que esto "aumenta el dolor de las familias nicaragüenses". (Refiérese a los incidentes de Agosto 17 durante las demostraciones en favor del Padre Carballo.)

A consecuencia de estos hechos los

Obispos de Nicaragua, en Agosto 26 censuraron al gobierno por los ataques a la Iglesia. Por su parte el comunicado del gobierno sandinista dice: "No consideramos que estos incidentes, en los cuales han estado envueltos o tomado parte personas ligadas a la Iglesia, sean una confrontación entre la revolución y la Iglesia". Dice además que "actividades religiosas han tenido un carácter — personal o político — privado" y añade "Otras actividades han sido una lucha contra aquellos

que estimulan violaciones de las leyes revolucionarias, apoyan irreflexivamente a símbolos patrios o a las responsabilidades cívicas y atentan contra la salud del pueblo boicoteando las campañas de salubridad."

Pide a los nicaragüenses "ser cuidadosos y no ver esto a la luz de una lucha o confrontación religiosa". Llama a los incidentes "una manipulación de los contrarrevolucionarios que están detrás de estos incidentes y los llevan a cabo".

"Los derechos de la Iglesia han sido ignorados al tomar las escuelas", dicen los obispos.

(NC desde Nicaragua)

Managua — La Conferencia de Obispos de Nicaragua declaró que "la toma de la escuela Salesiana por el Gobierno Sandinista muestra como la autoridad de la Iglesia sobre sus instituciones ha sido ignorada". "No podemos imaginar como pueda construirse en Nicaragua una 'nueva sociedad' sin el papel de la Iglesia en la educación Católica, que responde a los problemas, aspiraciones y tradiciones culturales de nuestro pueblo. Si las escuelas Católicas desaparecieran sería una gran pérdida para la civilización, la persona humana, el destino natural y

sobrenatural del hombre", dicen los obispos.

La declaración, publicada por el diario independiente "La Prensa", protesta por la "complicidad, al menos pasiva", del gobierno en la ocupación de las escuelas por grupos sandinistas.

Realmente la escuela fue intervenida, no se sabe por cuanto tiempo, por una comisión nombrada por los sandinistas. Se trata de la Escuela Superior Salesiana de Masaya que fue centro de demostraciones contra el gobierno por el abuso en el tratamiento al Padre Bismarc Carballo.

En Agosto 26 arribaron a Managua



Mons. Miguel Obando Bravo
Arzobispo de Managua

delegaciones de indios del barrio pobre de Monimbo que es atendido por los salesianos cuya escuela también los beneficia, para pedir al gobierno devuelva la escuela a la Orden. Monimbo en Masaya, fue un punto fuerte de la oposición armada contra la dictadura de Somoza.

La declaración también protesta contra la cadena de ataques tanto personales como verbales contra los obispos y sacerdotes.

Pastoral conjunta de los obispos hispanos

Washington, (NC) — Los catorce obispos hispanos de EE.UU. exhortan a los 12 millones de Católicos hispanos, casi el 25% de los 50.5 millones de Católicos en la nación, en una pastoral conjunta a contribuir con su cultura y su fe a construir una sociedad más humana.

"Como Juan Diego aceptó su desafío, nosotros aceptamos el nuestro: de ser artesanos de un nuevo pueblo," dicen en una pastoral conjunta publicada a fines de Julio después de varios meses de elaboración.

Juan Diego fue el catecúmeno indígena a quien se apareció la Virgen de Guadalupe hace 450 años para pedirle que fuera mensajero del evangelio. Dejó su imagen impresa en la túnica del indio, que hoy se venera en la basílica del Tepeyac.

La pastoral, primera en su género, se titula "los obispos hablan con la Virgen" y está dedicada a la Virgen Morena.

"Tu has compartido nuestros sufrimientos y alegrías, luchas y fiestas, y todos nuestros esfuerzos para realizar el reino de Dios," le dicen. "Tu nos inspiras, nos animas y caminas siem-

pre con nosotros. Eres la fuente de nuestra identidad y de la unidad de nuestro pueblo en las Américas."

"Nuestro pueblo ya empieza a contar en la sociedad. Cada día se hace más responsable de las estructuras sociales y religiosas que determinan su vida."

"Conscientes de lo que Dios ha logrado a través de nosotros, llamamos a nuestro pueblo a tomar un actitud de liderazgo para crear una sociedad más humana. La Iglesia somos todos y juntos podemos triunfar."

"La fuerza más grande de nuestro pueblo viene del re-descubrimiento del Evangelio que es verdad, camino y vida. Es el poder de Dios en nosotros."

La pastoral cita como tesoros del pueblo hispano su fe cristiana, su riqueza cultural, la vida de familia, y el amor a la comunidad y al país. También advierte sobre factores negativos como el discrimin racial, la pobreza, la violencia y las tentaciones del consumismo.

Firman la pastoral los arzobispos Mons. Patricio Flores de San Antonio y Mons. Roberto Sánchez, de

Santa Fe; y los obispos Mons. René Gracida de Pensacola-Tallahassee, Mons. José Madera, de Fresno, Mons. Manuel Moreno, de Tucson, Mons. Raymundo Peña, de El Paso, Mons. Arturo Tafuya, de Pueblo, Mons. Juan Arzube, auxiliar de Los Angeles, Mons. Gilberto Chávez, Auxiliar de San Diego, Mons. Alphonse Gallegos, auxiliar de Sacramento, Mons. Francisco Garmendia, auxiliar de San Antonio, Mons. Agustín Román, auxiliar de Miami, y Mons. René Valero, auxiliar de Brooklyn.

Ellos no solo señalan que catorce hispanos han sido llamados a ser obispos, sino también destacan los logros y contribuciones hispanas en otros campos: reuniones de apostolado, el trabajo de los campesinos, las vocaciones religiosas, los centros de reflexión teológica; y en lo secular artistas, escritores, cantantes y poetas, educadores, sabios y técnicos, hombres de negocios y profesionales, dirigentes obreros y campesinos, políticos y "soldados que han luchado para defender la libertad" de Estados Unidos.

Al hablar con satisfacción del

aumento de vocaciones al sacerdocio y la vida religiosa, los obispos advierten que "el número es mínimo en relación a la necesidad."

De los 1,400 sacerdotes hispanos en Estados Unidos, solamente 185 son nativos y ordenados en el país, el resto vinieron de España o América Latina. Hay 450 diáconos permanentes, y un número indeterminado de religiosas y religiosos. Los 961 seminaristas hispanos indican un 10 por ciento de aumento respecto al año anterior, apenas el 8 por ciento de todos los seminaristas.

La pastoral dice que la raíz de la religiosidad de los hispanos está en los fuertes y extensos vínculos familiares.

"Nuestra fe personal tiene expresiones muy bellas: 'Mi Padre Dios,' 'Nuestra Madrecita María,' 'Nuestro Hermano Jesucristo,' 'Mis Santitos.' En nuestros hogares se forma un verdadero ambiente espiritual y muchas casas llegan a ser iglesia doméstica: el altar con el crucifijo, la virgen María y los santos ocupan un lugar especial."

Para los hispanos, dicen, el sentido
(Sigue en la pág. 4A)

Los "niños de Padre Bonnie" rinden tributo a su memoria

Los alumnos de la Escuela Parroquial de St. Clare, en North Palm Beach, ofrecerán una Misa por el eterno descanso de quien fue su Principal Asistente y director espiritual por muchos años, el bien querido Padre Buenaventura Gonnella, C.P., del Monasterio Our Lady of Florida de la Congregación Pasionista.

El Padre Bonnie, cariñoso diminutivo por el cual le llamaban sus amigos, falleció después de larga y penosa enfermedad en el Mercy Hospital de Springfield, Mass. el pasado 12 de Agosto, tres días antes de la celebración de sus Bodas de Oro con la Congregación Pasionista.

La Misa será celebrada a la 1:30 p.m. justo al salir esta edición, por el Rev. P. Neil Flemming, quien fue párroco de St. Clare por diez años antes de su reciente traslado a Naples como párroco de St. Williams, desde donde vino especialmente para rendir cariñoso tributo a su amigo y hermano en el sacerdocio. Celebrarán el Rev. P. Ronald Brohamer párroco de St. Clare y otros sacerdotes del área. Los niños de St. Clare tendrán a su cargo las lecturas, las ofrendas y los cánticos de la Liturgia.

La vida de Padre Buenaventura fue una fiel réplica de lo que San Juan de la Cruz quiso fueran sus hijos. Aún en medio de sus penas y dolores Padre Bonnie cumplió con su ministerio llevando la Palabra de Cristo a cuantos tocaban su vida, en las calles, hospitales, escuelas y hasta en la línea de moteles de Juno Beach en North Palm Beach, adonde concurría para anunciar la Buena Nueva a los veraneantes, empleados y trabajadores de la construcción de las

Triduo a Ntra. Sra. de la Caridad

Los días 6 y 7 de Septiembre a las 8 de la noche se celebrará un triduo en honor de la Patrona de Cuba Nuestra Señora de la Caridad en la Iglesia de St. Brendan, 87 Avenida y calle 32 del SW dirigido por el párroco Rev. P. José P. Nickse.

El triduo culminará en la gran peregrinación al Marine Stadium en Key Biscayne a la cual se invita a todos los fieles para rendir merecido homenaje a nuestra Excelsa Patrona. La celebración litúrgica será presidida por el Arzobispo McCarthy.



R.P. Buenaventura Gonnella, CP

muchas edificaciones en marcha. A pesar de una delicada cirugía casi al final del curso, Padre Bonnie asistió a la graduación en Mayo 31, 1982.

La Revista Extensión Católica citó la obra de Padre Bonnie en su edición de Marzo 1982 y *The Voice/La Voz* también tuvieron un artículo sobre su especial apostolado en Junio 19-Julio 3, 1981.

Tanto amó el Padre Buenaventura a "sus niños" que la familia Gonnella ha creado en su memoria un Fondo de Becas para la Escuela St. Clare para costear los estudios de niños de familias de escasos recursos. Los amigos de Padre Buenaventura que deseen perpetuar la memoria del digno discípulo de San Juan de la Cruz pueden enviar sus contribuciones para el Fondo de Becas a la Parroquia St. Clare, 821 Prosperity Farms Road, North Palm Beach, Fla. 33408.

Festival de Otoño en San Juan Bosco

El Festival de Otoño de la Parroquia San Juan Bosco se llevará a cabo durante los días 10, 11 y 12 de Diciembre de 1982.

Además de los habituales entretenimientos para todas las edades que ofrece la feria, este año hay mayores atracciones, por ejemplo, habrá ocho (8) grandes premios; los cinco primeros en efectivo desde \$5,000 el primero hasta \$500 el quinto. Los otros tres son un televisor de colores, un componente estereo y un lindo cuadro de la Última Cena.

Adquiera los talonarios en la Tienda de efectos Religiosos.

Por Rev. P. Arnaldo Bazán

Entre todas las advocaciones de la Madre de Jesús no creo que haya ninguna que sea más significativa que aquella con la que fue regalado el pueblo cubano.

Decir Caridad es hablar de Dios (la. Juan, 4,8). Decir Caridad es hablar del amor más sublime que puede existir, ese del que Pablo afirma que es "paciente, servicial y sin envidia. No quiere aparentar ni se hace el importante. No actúa con baja, ni busca su propio interés" (la. Corintios 13, 4-5).

"Yo soy la Virgen de la Caridad", podía leerse en la tablilla que llevaba la imagen flotante que encontraron los tres Juanes de Barajagua en la bahía de Nipe.

Desde entonces, se alzó un trono de amor entre las montañas orientales, a donde el pueblo cubano podría ir a honrar a la que era y es su Madre y Patrona.

¿Por qué el título de "la Caridad"? Entiendo que si Dios es Caridad y María es la Madre del Hijo de Dios hecho hombre, no hay dudas que lo merece con toda justicia.

Además, toda la vida de María, ¿no fue un canto al sublime Amor que la palabra Caridad encierra?

El lugar elegido por María para reinar en Cuba no fue una ciudad populosa ni un paraje lleno de riquezas. Por el contrario, escoge una villa humilde, pobre, con unas minas de poca importancia condenadas a la esterilidad.

Para llegar a El Cobre se requería de mucho amor, pues quedaba lejos de donde vivían la mayoría de los cubanos. Sólo en 1922 se hizo el lugar accesible con la construcción de una carretera que lo unía a Santiago. Antes únicamente a pie, o en carretones, o en un tren de vía estrecha



Hablar María d

es que se podía llegar hasta allá.

Sin embargo, nunca faltaban peregrinos, testigo de lo cual es el hecho de que a principios de este siglo ya existía una hospedería que albergaba a buen número de ellos.

Santuario y hospedería se fueron derrumbando a causa de las excavaciones en las minas, de modo que en 1914 hubo que trasladar la imagen original al templo parroquial.

Esto no impidió que siguieran muchos cubanos venerando a su Patrona después de hacer un viaje que, a veces, tomaba varios días llenos de incomodidades. Sólo el amor es capaz de impulsar acciones de este género.

Allá, en su humilde trono, aguardaba la Madre a sus hijos, sin exigir costosos regalos ni relumbrantes oropeles, sino la virtud por excelencia: Amar, que es entregarse en el sacrificio.

El amor llevó al pueblo cubano a contribuir, en colecta nacional, para la construcción de un nuevo santuario, inaugurado en 1927, y el amor llevó a los mambises de la Independencia, con el general Jesús Rabi a la cabeza, a pedir al Papa la declaración oficial de la Virgen de la Caridad como Patrona de Cuba.

El amor también ha llevado a los cubanos en el destierro a no olvidarse de María, por lo que aquí en Miami se construyó una ermita donde se mantuviera viva la devoción y el cariño a la Madre de Jesús.

En San Isidro el Señor

Por José P. Alonso

Al salir del Turnpike y tomar Hammondville Road tenemos a nuestra vista un paisaje bastante árido, al menos eso me pareció a mí; área de talleres, almacenes o naves que lucen industriales, esparcidas en el extenso llano donde crece la hierba sin cuidados, que la dan aún más apariencia de abandono, de pobreza. La calle, en cambio, está bien pavimentada, como si nos llevara a una opulenta barriada de Pompano Beach.

Una milla más abajo, hacia el este, hallamos nuestro destino: La Iglesia Misión de San Isidro. Misión en otra época en que abundaban aquí los braceros mexicanos. Ya hoy no es una misión, no hay praceros, pero dice el padre Castellanos: "sin embargo aquí hay que hacer más trabajo misionero de lo que se ve a primera vista."

Y tiene razón. San Isidro está enclavada en una zona donde la indigencia está presente sin tener que "escarbar" mucho. Sólo es necesario salir del aire acondicionado del auto y ya comienza uno a verla. Por ello es que el "Padre Juan," como llaman los pobladores de la Misión al Rev. P. John O'Leary a quien recuerdan con amor y admiración, durante sus cua-

tro años de ministerio misionero en San Isidro fue para ellos un padre que les cuidaba y compartía sus miserias y sus penas.

Padre Juan fue trasladado para Key West a principios de este año y el Arzobispo envió a la Misión al Rev. P. Ricardo Castellanos, que en poco tiempo se ha ganado el respeto y el cariño de los fieles y de los pobres de la zona, muchos de los cuales ni siquiera católicos pero que en San Isidro son recibidos y atendidos como lo que son: Hijos de Dios por quienes murió y resucitó también Nuestro Señor Jesucristo, los pobres que nos permitirán la entrada en el cielo si hemos cubierto su desnudez, apagado su sed y satisfecho su hambre. Y todo esto están haciendo en San Isidro.

"Venid, benditos de mi Padre, a disfrutar del reino que se os ha preparado," les dirá el Señor a todo ese ejército de generosos cristianos que son la mano que da de comer y el abrigo que entibia el frío, con la ayuda y cooperación que brindan, antes al Padre Juan, ahora al Padre Castellanos.

Aunque hay mucha pobreza en San Isidro, hay también en los alrededores una clase media, alta y baja, bastante numerosa que "ve y oye" el sufrimiento y los lamentos de sus hermanos en desgracia y se



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Mundo de... de la Caridad

Pero todo eso no basta. El título de la Caridad con el que María ha querido ser venerada por el pueblo cubano es altamente comprometedor.

Sabemos que la raíz de todos los males que hoy azotan al mundo es el odio, principio de contradicción y fuerza del enemigo principal de la humanidad, que es Satanás.

El pueblo cubano está siendo duramente probado porque su vocación al amor fue repetidamente traicionada. Como el antiguo pueblo de Israel no supimos ser fieles a la alta dignidad con la que se nos regaló.

Confundimos muy fácilmente la Caridad con una limosna dada sin generosidad, al igual que permitimos que la imagen de nuestra Madre sirviera de apoyo a una divinidad africana llamada Oschún.

El pueblo cubano se dividió hondamente por profundos rencores, y la Caridad dejó de ser la guía de nuestros actos, tanto que muchas injusticias y depravaciones florecieron entre nosotros.

A Cuba se le conocía más por la charada, el ron, la rumba o los casinos de juego, amén de la prostitución y el ansia de lucro de muchos de nuestros políticos, mientras espiritualmente languidecía condenada, desde principios de la República, a un laicismo que hacía de Dios un intruso en la vida de la nación.

Hablábamos de Caridad y muchos compatriotas eran pisoteados en su

dignidad, explotados por usureros o patronos injustos, y otros muchos vivían en la extrema miseria, en barrios donde se carecía de los servicios más elementales, junto a florecientes repartos donde se daban fiestas en que el gasto era incalculable. Mientras en La Habana muchos "manengues" vivían de la política, cientos de miles de campesinos tenían que luchar contra el fango o el polvo, viviendo en casitas de yagua con pisos de tierra y con hospitales a muchos kilómetros de distancia.

Gran parte de nuestro pueblo se había materializado, haciendo del dinero un dios y de los vicios un ideal. Hoy estamos cosechando lo que sembramos.

Pero nuestra vocación inicial sigue en pie. ¿Hemos, sin embargo, mejorado?

Muchos cubanos no han aprendido nada de la lección del destierro, y al ateísmo materialista del comunismo imperante en Cuba oponen otro ateísmo materialista en que el dinero, el placer, los lujos, o el ansia de hacerse ricos a como dé lugar son la base de la perversión que suplanta la ideología marxista-leninista.

Es triste reconocer que hoy en Cuba son pocos los que van a las iglesias, dominados por el temor a la represión gubernamental. Pero, ¿no es verdad que muchos cubanos sólo han aprovechado la libertad que aquí disfrutaban para vivir a sus anchas, sin importarles para nada ni Dios ni el prójimo?

¿Seremos capaces de dar un testimonio de fe cristiana ante el comunismo ateo cuando otro materialismo, también nefasto, nos corroe?

Que la fiesta de la Madre de la Caridad sirva para que reflexionemos y no nos sigamos engañando por ciertas apariencias.

“Hagamos discípulos de todas las naciones...”

Carta del Arzobispo McCarthy

Amados míos en Cristo:

A través de nuestro programa de cinco años de evangelización, sacerdotes, religiosos y fieles de la Arquidiócesis están más conscientes de Jesús como centro de sus vidas. Según se desarrolla esta relación también se desarrolla el deseo de intensificar nuestros esfuerzos "para hacer discípulos de todas las naciones".

Me siento muy complacido invitándolos a ustedes a asistir a la Tercera Conferencia Católica Carismática, Septiembre 24, 25 y 26 de 1982 en el Campus Norte del Colegio Comunitario de Broward, 1000 Coconut Creek Blvd., Pompano Beach, Florida.

Esta conferencia une y expande nuestros esfuerzos de evangelización, proveyendo una atmósfera de oración y alabanza donde obispos, sacerdotes, religiosos y fieles de la Arquidiócesis pueden venir juntos a oír la Palabra de Jesús proclamada, Sus alabanzas cantadas y Su amor vivido como ejemplo para todos. Confío ustedes, consideren devotamente asistir.

Le daremos la bienvenida a los oradores invitados, Ralph Martin de Ann Arbor, Michigan, último director de la Oficina Internacional de Renovación Carismática de la Arquidiócesis de New Orleans y Ursula Bleasdel de Trinidad, Indias Occidentales, fundadora del primer grupo de oración Católico Carismático en Trinidad.

Jesús nos mandó ir a "hacer discípulos de todas las naciones." Yo les animo a ustedes a responder a Su llamado para construir Su Reino. Jesús nos ha favorecido, a pesar de nuestra incapacidad, para continuar Su ministerio: ¡EL NECESITA QUE USTEDES HAGAN QUE VENGA SU REINO!

Para más información, por favor pónganse en contacto con la Oficina Católica de Servicios Carismáticos, 5659 Johnson Street, Hollywood, Florida 33021.

Devotamente suyos en el Señor,
Edward A. McCarthy
Arzobispo de Miami

SEPI ofrece "Pastoral Juvenil para Asesores Adultos"

El Instituto Pastoral del Sureste (SEPI) ofrece un Curso sobre "Pastoral Juvenil para Asesores Adultos" por el Padre Alejandro Londoño, S.J. El curso está acreditado por Barry University para dar 2 Créditos. También se ofrece sin créditos.

Fecha: Septiembre 7 al 12 de 1982.

Horario: Martes-Viernes 7:30 a 10:30 p.m. Sábado 18 de Sept. de 9 a.m. a 5 p.m.

Costo: \$15 sin créditos. \$40 con créditos.

Lugar: St. John Vianney College Seminary, 2900 S.W. 87 Ave., Miami, FL 33165.

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Señor multiplica panes...



Padre Castellanos comparte con los comensales que a diario llegan a San Isidro. A la izq., de pie, Esteban Soto, el "tío" y chef.

preocupa por ellos. El comedor gratuito de San Isidro es una prueba palpable desde hace varios años.

Luego de conversar un rato, el Padre Ricardo me invitó a seguirle para mostrarme la Misión. Fuimos primero a la Iglesia. ¡Qué paz y que recogimiento se experimenta en ella! Es bastante grande aunque por medio de una pared corrediza se convierte en

una pequeña y hermosa capilla, permitiendo así usar el salón para reuniones pastorales, podríamos decir "Parroquiales" aunque San Isidro no es parroquia.

Al salir vi algunas personas cargando un "van," obsequio de la Asociación San Vicente de Paul a la Misión. El Padre Castellanos me informó que (Sigue en la pág. 4A)



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

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

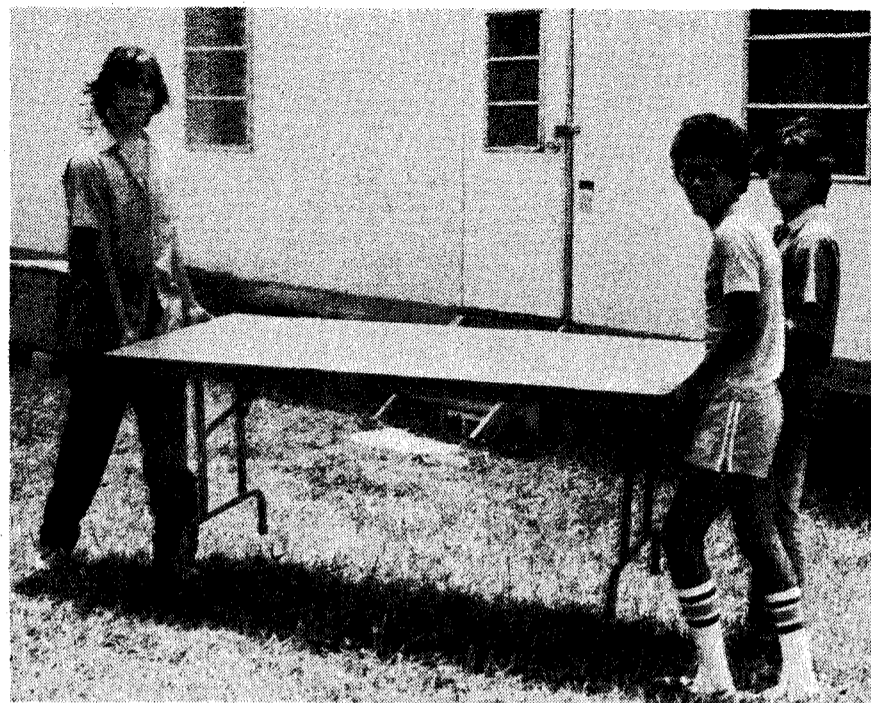
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Dirección _____



Hna. Margarita Miranda y la Sra. Mónica Mavec (Diana Raffle estaba ausente) comparten la misma oficina.



Pablo (izq.) y Andrés Muñoz (der.) y Benjamín Milán preparan las mesas para el almuerzo.

En San Isidro... (Viene de la pág. 3A)

estaban cargando ropa donada para llevarla a otros que la necesitan. Es tanta la que reciben que tienen que compartirla con otras áreas pobres. Y me apunta en tono algo confidencial:

"Lo que más necesitamos aquí no es ropa, sino dinero; y comida también. Figúrese que San Isidro ayuda a gran número de familias a pagar sus alquileres, la electricidad, les compramos espejuelos y recetas médicas, pagamos cuentas del agua, en fin les ayudamos en toda sus necesidades... y para esto necesitamos dinero. Gracias al Señor, hasta ahora no hemos dejado de resolver ni un solo caso y el comedor siempre tiene que ofrecer aunque algunas veces no podamos servir carne."

Estábamos parados entre la Iglesia y la vivienda — oficina. Vi llegar a un grupo de hombres, casi todos de edad avanzada, que no tenían necesidad de declarar su situación. Se veía la pobreza en sus rostros, en sus miradas, más que en la indumentaria raída. La mayoría de la raza negra, americanos bautistas o quien sabe de que credo si tenían alguna fe.

A las once y media comenzó el

"Tío Esteban" a servirles con la ayuda de un jovencito de unos 13 años. El olor era tan rico que pregunté a Tío Esteban que les servía. Era un "asopao" portorriqueño con "todos los hierros." Ganas tenía de sentarme a la mesa junto a aquellos "dichosos pobres" que tenían por la providencia de Dios, a través de sus hijos más afortunados de San Isidro, tan buena comida. Allí almuerzan todos los días hasta 40 personas.

Esteban Soto, el cocinero, fue "chef" de buenos hoteles hasta su retiro. Hoy dedica sus ocios a servir a los necesitados. Antes cocinaba por un salario, ahora lo hace por amor. Y como "tío Esteban" podemos nombrar a otros voluntarios que, según el Padre Ricardo, "son los brazos y el alma de la Misión."

¿Sus nombres?

Frank Collazo, Diácono permanente de San Juan, P.R. con permiso para servir en la Arquidiócesis de Miami. Es Ingeniero Electrónico y dedica sus ratos libres a reparar cuánto necesite arreglo en la Misión. Mucho de lo que se ha hecho allí se debe a Frank. Además sirve su

ministerio diaconal en las Liturgias Eucarísticas y ayuda a la Hermana Margarita en la Educación Religiosa y tiene a su cargo a los monaguillos.

Sor Margarita Ramírez, Hermana Claretiana, reside en Miami y viene todos los días a San Isidro. Es Directora de Educación Religiosa y del Grupo de Oración (Carismático), organiza la Liturgia, el coro y la música, Estudios Bíblicos de Adultos, la preparación de los lectores, etc.

La infinidad de papeles que hay que atender están a cargo de un joven llamado Pablo Muñoz. Pablo es estudiante y el tiempo que no le ocupan los libros lo dedica a labores secretariales en San Isidro. Su hermano Andrés también es voluntario a cargo de mantenimiento; tiene gran capacidad como "handyman".

Y Benjamin Milán, chofer, "resolvidor" de problemas, el "hace-de-todo" de la misión. Sin olvidar a su hijo que le ayuda en todo. Y a muchos más que dan sus horas y trabajo a la misión.

De ellos dice el Padre Castellanos: "No se que sería de mí sin estas maravillosas gentes."

El Padre Ricardo ha comenzado a ver los frutos de la evangelización en San Isidro. Ha formado un grupo del Movimiento Familiar Cristiano, un grupo de la Juventud de San Isidro, Liga de Damas, están organizando el Consejo, no podríamos decir parroquial pero su equivalente, el Comité de Evangelización, etc.

Muchos de los fieles de San Isidro son de otras áreas cercanas, vinieron primerament porque aquí tienen Misas en español, ahora se sienten en comunidad y participan en todas las actividades apostólicas.

La comunidad de San Isidro es la más cosmopolita de la Arquidiócesis, en ella hay representantes de todas las naciones del continente y todos se sienten "como en su casa" en la Iglesia Misional.

En San Isidro se presta también un importante servicio, traído aquí por invitación del Padre Ricardo quien facilita el local para ello. Se trata de una Oficina Hispana del Instituto Henderson de Salud Mental de Ft. Lauderdale. Al frente de ella hay dos encantadoras muchachas, la Sra. Mónica Mavec y la Srta. Diane Raffle, terapistas y trabajadoras sociales.

Mónica y Diane brindan sus servicios de terapia a individuos,



Frank Collazo, Diácono Permanente, también hace los trabajos fuertes de la Misión.

familias y matrimonios que no hablan inglés.

Ambas trabajan para el director de la Unidad Hispana del Instituto Henderson Sr. Eugenio Torres, quien es también miembro muy activo de San Isidro.

San Isidro tiene además una Misión Haitiana atendida por el Padre Thomas Wenski. Padre Tom viene desde Miami y los domingos celebra Misa en Creole, lengua de los haitianos, a las 9 a.m.

Los domingos son un gran día para la "familia de San Isidro." Después de las Misas comparten fraternalmente mientras toman café o refrescos.

A pesar de su pobreza, San Isidro es una "comunidad muy rica" en bienes espirituales.

Si después de leer cuanto sucede en la Misión Católica de San Isidro se despierta el deseo de enviar alguna donación para aliviar las necesidades de sus hermanos más pobres, hágalo a: San Isidro Church, 2310 Hammondville Road, Pompano Beach, FL 33069.

Pastoral de obispos hispanos...

(Viene de la pág. 1A)

de familia se ensancha y abarca a padres, hijos, abuelos tíos, hasta el último pariente. La familia es la primera escuela de amor, ternura, aceptación, disciplina y respeto... apoyo mutuo, solicitud unos por otros y presencia de Dios."

"Nuestras madres y abuelitas enseñaron a los hijos y nietos a orar mientras que los padres luchaban para ganar el pan de cada día. Su voz ha resonado con insistencia: 'no dejes tu Misa,' 'cásate por la iglesia,' 'que Dios te acompañe.'"

Entre los problemas que abruman a los hispanos, los obispos citaron: "... la opresión y explotación de nuestro pueblo. Hemos visto los cuerpos desfigurados por el hambre y entristecidos por el miedo a la ley; hemos oído el llanto de los niños abandonados, algunos maltratados por sus propios padres. Sentimos la soledad de los ancianos ignorados por sus parientes, la depresión de los prisioneros, cuyo mayor crimen es no tener para pagar quien los defienda.

"Hemos compartido el dolor y el ardor bajo el sol de los campesinos, esclavos de la sociedad moderna.

"En cárceles y campos de detención hay quienes vinieron a nuestro país en busca de trabajo y libertad. Hemos visto a nuestros jóvenes con ojos vacíos porque no tienen ilusión en la vida. Hemos estado con múltiples víctimas de la violencia que aumenta cada día en nuestros barrios y en nuestras familias."

"Hemos experimentado con nuestro pueblo el miedo que proviene del racismo y la discriminación.

"No descansaremos hasta que la injusticia se elimine de nuestra vida."

Los obispos hispanos lamentan además el aumento de divorcios, los niños abandonados y la juventud desorientada, impacto del "proselitismo activo y anti-ecuménico" que divide a la familia hispana. La respuesta, dicen, es "vivir más auténticamente y con sentido apóstolico la vida del Evangelio," a través de la parroquia, la comunidad de base y la familia.



After Labor Day:

Tax credits live or die

WASHINGTON (NC) — A bill providing for tuition tax credits, already delayed in the Senate Finance Committee until after Labor Day, could be further delayed or even killed, supporters claim, because of disagreement over provisions to ensure that tax credits not be claimed for tuition paid to schools that discriminate racially.

Supporters of the bill asked that it not be voted on until after Labor Day when they learned that Sen. Bill Bradley (D.-N.J.) planned to introduce amendments to strengthen the anti-discrimination provisions in the Reagan administration's bill. Bradley's proposals would give enforcement authority to the Internal Revenue Service along with the Justice Department.

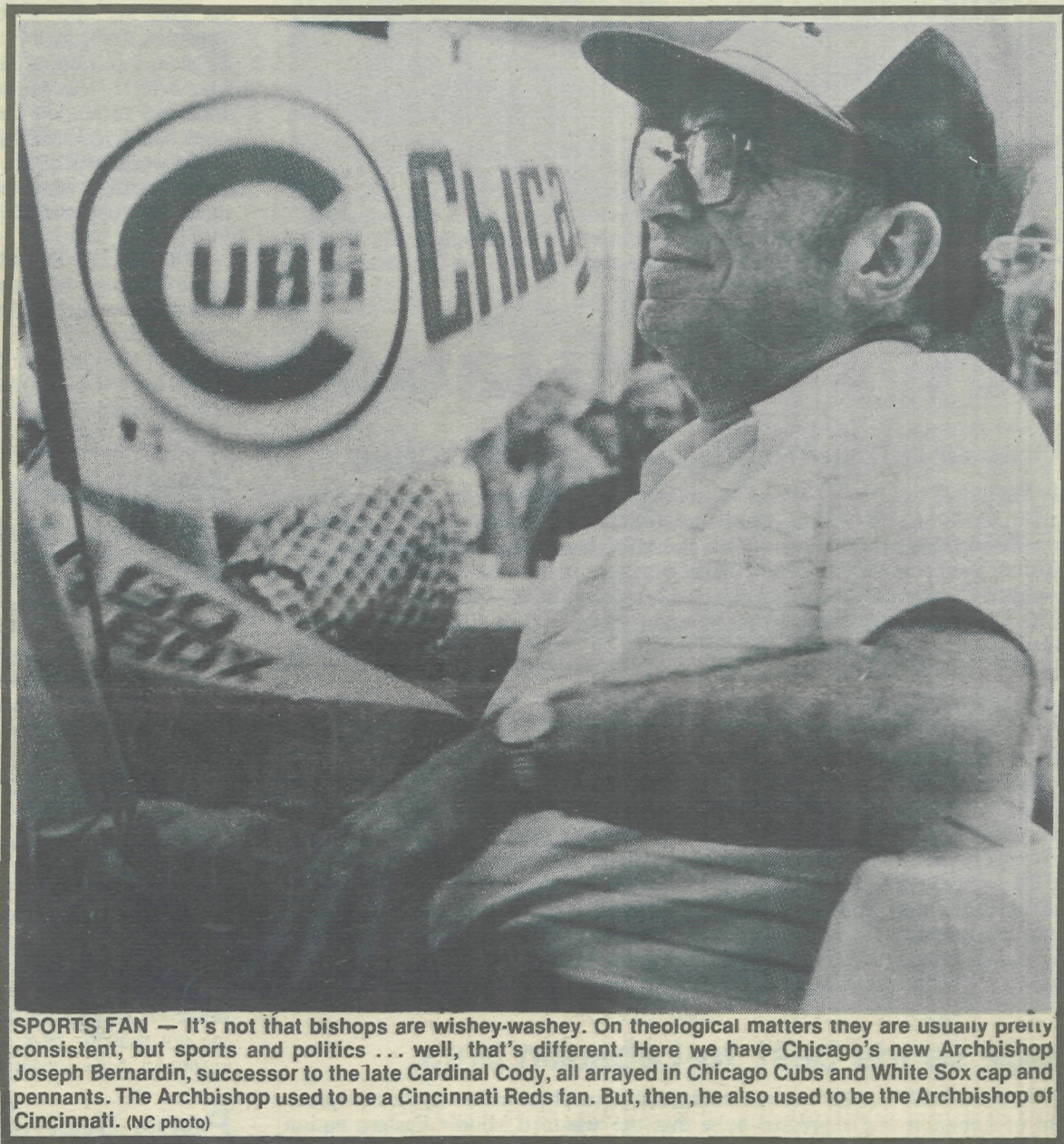
Bob Baldwin, executive director of Citizens for Educational Freedom, called Bradley's proposals "killer amendments" that would split the coalition backing the measure. But Bradley said, "I think my amendments will be adopted and I think they will strengthen the bill."

Bradley acknowledged that "there is a reluctance on the part of a segment (of conservative Christian schools) to have IRS oversight and to me that is essential to the legislation."

Ursuline Sister Renee Oliver, CEF associate director, said she believes that if Bradley insists on the IRS amendments, the tuition tax credit bill "is going to be dead. The coalition would not accept it."

Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, said the coalition supporting tax credits could collapse if the amend-

(Continued on Page 3)



SPORTS FAN — It's not that bishops are wishey-washey. On theological matters they are usually pretty consistent, but sports and politics ... well, that's different. Here we have Chicago's new Archbishop Joseph Bernardin, successor to the late Cardinal Cody, all arrayed in Chicago Cubs and White Sox cap and pennants. The Archbishop used to be a Cincinnati Reds fan. But, then, he also used to be the Archbishop of Cincinnati. (NC photo)

Abortion measures' fate hangs

WASHINGTON (NC) — Mired in a filibuster, the Senate set the stage for at least one and perhaps two key votes on abortion shortly after it returns Sept. 8 from a Labor Day recess.

At the same time Senate Majority leader Howard H. Baker Jr. (R-Tenn.) told the Senate he still intends, on the Senate's first day back, to open debate on the Hatch constitutional amendment on abortion. Baker said he hopes the Senate will agree to an eight-hour debate on the Hatch proposal with a vote also to take place Sept. 9.

THE SENATE filibuster was aimed at a proposal by Sen. Jesse Helms (R-N.C.) linking together the abortion and school prayer issues.

Helms' proposal, the precise wording of which was not unveiled until the third day of the debate, would permanently restrict federal funding of abortion and would prohibit the federal courts from ruling on cases involving school prayer.

It differs substantially from earlier proposals by Helms for a "human life bill." Dropped from the new proposal was a section extending to the

unborn the protection of "personhood" in the 14th Amendment to the Constitution.

But the new proposal, which argues that the U.S. Supreme Court "erred" in its 1973 abortion rulings, also would give states the right to appeal directly to the high court whenever a lower court invalidates state laws which restrict or prohibit abortion.

Filibuster speakers Sens. Bob Packwood (R-Ore.) and Lowell P. Weicker Jr. (R-Conn.), both charged Helms with attempting to strip power from the federal judiciary on the abortion and school prayer issues.

"THERE IS NO greater mischief that can be created than to combine the power of religion with the power of government," said Weicker, "and history has shown us that time and time again."

But Sen. Jeremiah Denton (R-Ala.) maintained that the Founding Fathers would be "spinning in their graves" if they knew prayer services were not permitted in public schools.

"I simply believe that it is better not to prohibit prayer in school than to prohibit it," Denton said.

Technically, the Sept. 9 vote to shut off the filibuster will be only on Helms' abortion proposal, leaving a separate filibuster on the school prayer portion of his amendment a distinct possibility.

NEXT WEEK: Archbishop McCarthy issues pastoral letter on the Archdiocese Year of '83



S.O.S. in Stoughton, Mass., hundreds of residents opposed to the establishment of an adult book store in the town square, stage a candlelight vigil in the square. The peaceful demonstration was organized by the Save Our Stoughton committee. (NC photo from UPI). Story on Page 3

News at a Glance

Pope establishes Las Cruces Diocese

WASHINGTON (NC) — Pope John Paul II has established a new diocese — Las Cruces, N.M., in the church province of Santa Fe, N.M. — and named Auxiliary Bishop Ricardo Ramirez of San Antonio, Texas, its first bishop.

Bishop Ramirez, 45, one of 14 Hispanic bishops in the United States, becomes the eighth Hispanic Ordinary, or head of a diocese, in the country.

The Church of the Immaculate Heart of Mary in Las Cruces is to be the cathedral of the new diocese, which includes 10 counties and territory taken from the Archdiocese of Santa Fe and the Diocese of El Paso, Texas.

Polish primate calls for Walesa's release

CZESTOCHOWA, Poland (NC) — "Release Lech Walesa or make it possible for him to speak as a free man," said the Polish primate, Archbishop Jozef Glomp, before some 200,000 Polish pilgrims gathered at Czestochowa to celebrate their national patronal feast. The religious feast had marked political overtones as the largest crowd to gather in Poland since martial law was imposed last December heard their primate appeal for the release of Walesa, leader of the banned labor union, Solidarity; freedom for another 600 people, mostly Solidarity leaders; amnesty for several thousands people convicted of violating martial law; and calm in the streets during upcoming demonstrations marking the second anniversary of the formation of Solidarity.

Pope sends best to Lebanon pres.

VATICAN CITY (NC) — Pope John Paul II sent best wishes to the new president of Lebanon and expressed hope that the war-torn Middle Eastern nation would achieve "peace in independence" and "national unity in respect for the rights of all." The papal telegram went to Lebanese President Bashir Gemayel, a 34-year-old Christian militia commander, who was elected to the presidency without opposition Aug. 22.

Villagers petition for beatification

BELLUNO, Italy (NC) — Residents of the village of Canale d'Agordo in the Belluno region of northern Italy are petitioning the Vatican for the beatification of their favorite native son, Pope John Paul I.

In his 34-day pontificate in 1978, Albino Luciani became known as "the smiling pope." Visitors to the tiny church in his hometown are now invited to sign a register asking that the former patriarch of Venice be beatified.

Beatification, a process which normally takes many years, is a preliminary step toward canonization, involving an investigation into the candidate's life and writings and

the certification of at least two miracles worked through the candidate's intercession.

Six convicted for disturbing mass

ANTIGONISH, Nova Scotia — Convictions of six people for disturbing religious services by refusing to stand for Communion followed more than two years of such behavior in church, according to Bishop William Power of Antigonish.

"It's unfortunate that the media thought just kneeling at Communion was the problem. We would never raise a fuss about that. They were charged with what amounts to disturbing the peace," Bishop Powers said. The group of five women and one man are said to be followers of Veronica Lueken, a housewife from Bayside, a section of New York City, who believes the Blessed Virgin has appeared to her on numerous occasions and given teachings on the state of the world and of the church, particularly with regard to the changes since Vatican Council II.

OFFICIALS IN Mrs. Leuken's home Diocese of Brooklyn, N.Y., have said the alleged apparitions have "no credibility."

Bishop Power said the group had stood for the sacrament until about four years ago when they became in-

terested in the Bayside phenomenon.

Roseanne Skoke-Graham, Kathryn Skoke, Christopher MacFarlane, Veronica MacFarlane, Rosalie Hafey and Margaret Martin were charged with the offense June 27 after kneeling for Communion at Our Lady of Lourdes Church in Stellarton, Nova Scotia. They were convicted and given six-month suspended sentences Aug. 20.

"One of the things coming out of Bayside is that to receive Communion standing is an abomination," said Bishop Power. "At first we just went along with the kneeling, but then they seemed to think this was giving tacit approval to the apparitions."

PAMPHLETS PROMOTING Bayside began to appear in mailboxes, Bishop Powers said, and the "protest" extended to other parts of the Mass when the six refused the sign of peace and began standing, sitting or kneeling at times not in accordance with the order of the Mass.

"People stood it in charity as long as they could, but finally decided the civil court route was the only way to go," the bishop said.

Expert calls canon law revision "solid"

PORTLAND, Ore. (NC) — "It's a solid, well-written and well-considered revision, and it's good church law," said Father Bertram Griffin, a canon law expert, of the new Code of Canon Law which Pope John Paul II is expected to release later this year or early next year. Father Griffin, a pastor in Portland, said the new code will tend to decentralize power in the church and allow laymen to do more things now generally reserved to priests. He said that most of the people who work regularly with the law and church administration — "about 80 percent of the clergy?" — will be very pleased with the revised code, which is the first full revision of the general laws governing the Latin-Rite or Western Church since 1917.

Irish bishop calls for British withdrawal

SANTA ROSA, Calif. (NC) — Bishop Edward Daly of Derry, Northern Ireland, has called on Britain to withdraw from Northern Ireland. "I do not advocate an immediate, instant withdrawal from Britain," said Bishop Daly in an interview with the Redwood Crozier, diocesan newspaper of Santa Rosa. But "the Westminster (British) government, sooner or later, must understand that the best interest" of Ireland and all of Britain "can be best served by the coming together of the Irish people as a whole in one independent state." The bishop, however, asked Irish Americans not to support the Irish Republican Army, pointing out that the IRA, an outlawed guerrilla organization, is hostile to church authority in its continued use of violence to end British rule.

Pope promises to revisit Poland

CASTELGANDOFI, Italy (NC) — In a Mass celebrated Aug. 26 at the papal summer residence and broadcast to Poland by Vatican Radio, Pope John Paul II promised to visit his homeland during the festival year beginning that day. The pope said that "the good name of Poland before the nations of Europe and of the world demands" that he be allowed to visit the country during the jubilee year marking the 600th anniversary of the arrival in Poland of the revered image of Our Lady of Czestochowa, Poland's patroness. The pontiff also told the worshippers at the Mass that the way to reconstruct the common good in his homeland's current crisis is not through violence but through dialogue and mutual respect.

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2nd Front

'To put it in the language of the street, we are mad as hell. We want no smut in our town.'

—Father Romeo D. Levasseur
Stoughton, Mass.

'Stamp out smut!'

STOUGHTON, Mass. (NC) — About 3,000 residents of the Stoughton area, led by Catholic, Jewish and Protestant clergymen, gathered in Town Square to pray for the reversal of a federal court order allowing an adult bookstore to open in the square.

"We have come here to pray for the reversal of a federal judge's decision allowing an adult bookstore in our town," Father Romeo D. Levasseur, assistant pastor of St. James Church, told the crowd.

The previous week, U.S. District Judge W. Arthur Garrity Jr. had ruled that a refusal by the town of 27,000 to allow the store to open would violate the store owners' freedom of speech.

"We, the citizens of Stoughton, are up in arms," Father Levasseur said to the people in the square, some of whom were wearing T-shirts reading "SOS" (Save Our Stoughton) or holding signs reading "Stamp Out Smut."

"TO PUT IT in the language of the street," Father Levasseur said, "we are mad as hell. We want no smut in our town. The harm done to our beloved community is irreparable.

We want it stopped yesterday."

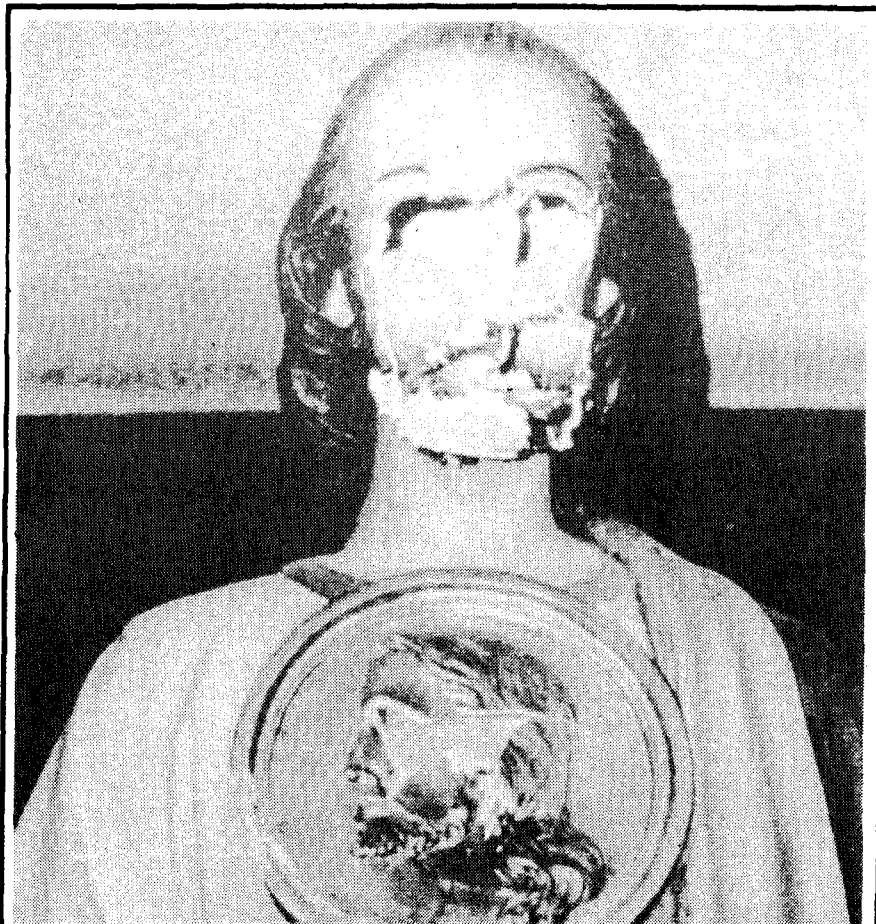
The center of Stoughton is the crossroad to residents' homes, the priest said. "What guarantee do we have that filthy material will not be made available to (the children)?"

Opponents of the store argue that the town's high school, junior high school and elementary school are located within a half mile of the store. They also contend that property values in the town will be lowered and the town's image will be damaged.

The store's owners, Wayne Lightower of Providence, R.I., and Donald Tortalani of New Bedford, Mass., could not be reached for comment.

"Our goal is to get the store out," said Paul Tiberian, chairman of the Save Our Stoughton group, which pickets the store daily and has had downtown merchants place anti-bookstore posters in their windows. "We don't want it, but a federal judge says the bookstore has First Amendment rights. We will fight it."

STOUGHTON selectmen voted to spend \$10,000 in legal fees to appeal the judge's order. "We will go to the Supreme Court if necessary," said Selectman Charles Yaitanes.



HEARTS OF DARKNESS — Vandals broke in and smashed this statue of St. Jude at St. Augustine Church in Honolulu, just one of nine houses of worship marauded in a two-night rampage that caused more than \$100,000 in damages. (NC photo)

Town counsel Leonard Kopelman, who argued the case before Garrity, said he was not surprised by the decision. "I had advised the selectmen," he said, "that the judge would uphold the bookstore, that we would not be able to stop them. I knew, just as the judge knew, what the Supreme Court has said on such issues. The judge had no choice but to do what he did."

But the town manager, Patrick J. Hyland, disagreed. "A lot of citizens," he said, "feel the protection of the rights of the bookstore owner are infringing on what they consider to be their rights to live in a community which does not have this type of establishment, which they feel is detrimental to the community and to the welfare of their family and children."

Tax credits live or die

(Continued from Page 1)

ments are passed with "the open-ended involvement of the IRS in the policy of individual schools."

Msgr. Hoye said Bradley's intent was understandable — "he wants to make sure tax credits is not a step backwards in civil rights" — and he said he was optimistic that a compromise in the anti-discrimination language could be worked out.

SISTER OLIVER called it "a complete shock that our friends would be the ones to obstruct our efforts" to pass tax credits. Bradley and Sen. Daniel Patrick Moynihan (D-N.Y.), both tax credit supporters, held up the Finance Committee vote before Labor Day because of the anti-

discrimination provisions, she said.

"The civil rights issue is not going to be solved with the tuition tax credit bill but the right of parents to choose the education of their children could be moved many steps along the road to justice," Sister Oliver said.

A tuition tax credit bill would give parents an annual tax credit for part of the tuition they pay to send their children to private and parochial schools.

Reagan's tax credit proposal was introduced in June. Earlier Moynihan and Sen. Robert Packwood (R-Ore.) had introduced tuition tax credit legislation which said that tax credits could be claimed only for tuition paid to schools that "do not exclude students based on their race, color,

national or ethnic origin."

The administration bill spells out that a tax credit cannot be claimed unless the school is tax exempt and files a statement of non-discrimination. The school is also open to suits filed by the Justice Department upon a finding that there is a valid complaint of discrimination. The IRS would have no enforcement role.

THE REAGAN administration came under fire in January when it reversed a long-held government policy and said that the IRS has no authority to deny tax-exempt status to schools that discriminate. The decision came in a Supreme Court case involving two fundamentalist schools, Bob Jones University in South Carolina and Goldsboro Christian Schools in North Carolina.

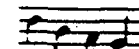
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Local News

Learning Spanish the SEPI way

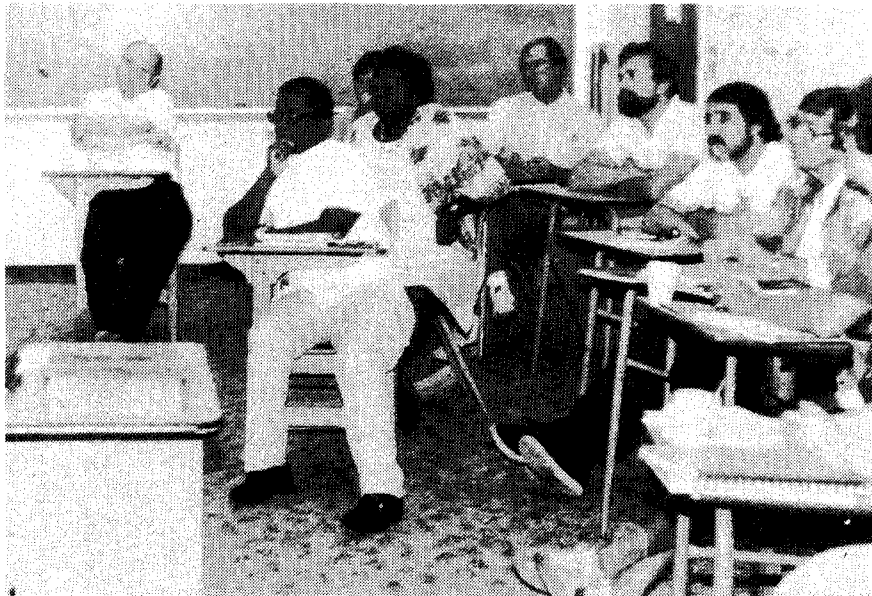
By Jose P. Alonso
Voice Spanish Editor

"I think I will be able to speak . . . Spanish . . . very well . . . soon," said a smiling Bishop Gerald J. Ryan, auxiliary of Rockville Centre, N.Y., and one of 16 people who had come from as far as this Archdiocese and as far as Haiti and Ireland to take part in the Southeast Pastoral Institute's (SEPI) intensive Spanish course, offered every summer at St. John Vianney College Seminary in Miami.

During three weeks of 9 to 4:30 classes, Monday through Saturday, the ecumenical group of pastors, religious and lay people learned the fundamentals of the Spanish language as well as the history and culture of Hispanics.

THE WORD about SEPI's immersion course in Spanish language and history has spread rapidly since its beginnings four summers ago due to the marvelled endorsements of its former pupils, among them Bishop Frank J. Rodimer of Patterson, N.J., who took part in the 1981 course.

"I consider the Hispanic Language and Culture course a marvelous experience, one that has given me the impetus and courage to face my responsibilities as pastor. Learning a new language is not easy for me, but I can honestly say that I enjoyed it



Students of the intensive Spanish language and culture course offered by the Southeast Pastoral Institute included Father Frank Haig (rear left), president of Le Moyne College in New York and brother of former Secretary of State Alexander Haig; Father Boniface Fils-Aime, of the Diocese of Port-au-Prince, Haiti (front); and Audrey Russell (center) assistant director of Special Services for the Lutheran Church of America. (Voice photo by Jose P. Alonso)

tremendously."

Such enthusiasm was also present among those who took the current course. On only the tenth day of classes, Professor Samuel Nodarse's students were already able to express themselves in Spanish and be understood although only four of the participants had had some previous

knowledge of the language.

One was familiar with some expressions because of his contact with Hispanics but admitted he could not carry on a conversation. Another spoke it only a little, someone else had studied it 16 years before but forgotten most of it and one Lutheran woman said she only knew five words in Spanish.

YET THEY and all the others were able to answer simple questions without hesitation.

Sean J. Hyland, one of two Irish seminarians who plan to work in the Archdiocese of Miami, said, in Spanish, that he found the verbs hardest to learn. "Other things are

easy."

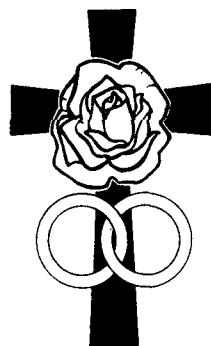
Audrey T. Russell, assistant director of Special Services for the Lutheran Church of America in New York, and the woman who had previously only known five words, said, "I like (Spanish) . . . I need it. We have many Hispanics to serve. I already wrote a letter to my grandchildren in Spanish."

Among the participants in this summer's course were Bishop Ryan, who said he had many Hispanics in his diocese and wished to be able to communicate with them effectively and Father Frank R. Haig, president of Le Moyne College in Syracuse, N.Y. and brother of former Secretary of State Alexander Haig. Father Haig took the course to be able to better serve the Hispanics he deals with.

Others taking the course were pastors, sisters and lay people from all over Florida and this Archdiocese as well as the Rev. David Lippitt, pastor of Bethany Lutheran Church in Miami. Father Boniface Fils-Aime, of Haiti, said he took the course because Haitians are close to the Hispanics and he wants to take care of the spiritual needs of both.

Nodarse, a professor of psycho-linguistics at the University of Northern Iowa who also holds a degree in law from the Universities of Havana and Florida, teaches the course every summer. The method he uses, called Psycho-Generative, grew out of his own experiences while trying to learn English in this country.

He said his method is based on students' psychological ability to memorize something, then relate it to something else which in turn generates new ideas and concepts. That way they learn in three weeks what would otherwise have taken two years.



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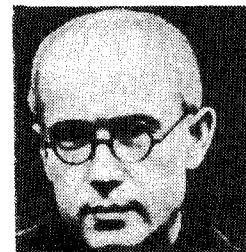
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Keep 'em home next summer

Some parishes now offer summer camps for kids

By Jose P. Alonso
Voice Spanish Editor

Every year, near the close of the school term, Catholic parents begin searching for "the right" summer camp for their children. If the summer which just ended is any indication, many families will soon need to look no further than their own parish.

Five Dade churches this year contributed to Catholic parents' peace of mind by offering low-cost, at-home summer camps for children ages 4-14. The veteran among them was St. Francis Xavier, in Overtown, which enrolled almost 90 children in its fourth consecutive summer camp.

Further south, near Kendall, St. Catherine of Siena parish held its second annual camp, under the expert direction of Sister Margarita Miranda, who in 1968 began Centro Mater Recreation Center in downtown Miami. Centro Mater, under the auspices of Catholic Community Services, enrolled 233 children this year. When Sister Margarita first began the camp at St. Catherine, 60 children enrolled. This year, the number increased to 100.

Saints Peter and Paul and St. Brendan parishes in southwest Miami held their first summer camps this year, with an attendance of 95 and 83 children respectively. Finally, St. Francis de Sales in Miami Beach conducted its first camp the last two weeks in August.

ORGANIZERS SAY the high enrollment surprised them, especially since they had done little in terms of advertising to promote the camps. All the camps follow basically the same format, beginning at eight in the morning and continuing until parents come to pick up their children at five.

During the day, the children play all kinds of outdoor and indoor sports, as well as set time aside for exercising, watching Walt Disney movies, going swimming and discovering Dade County's museums, beaches and zoos.

The camps also brought in experts to instruct the children, among them a local detective who taught personal safety and an expert in human behavior who told youngsters how they should behave at home, in school



The children of Centro Mater's summer camp await their snack. (Voice photo by Jose P. Alonso)

and in public.

Although summer camps are usually run by a limited paid staff, most of the teachers are volunteers from all strains of parish life, including school and CCD teachers, parish youth group members and parents themselves. Their aid with religious education, music, liturgy planning, arts and crafts classes and in taking care of the littlest of the students enable the parishes to keep costs down.

But perhaps the most outstanding characteristic of parish camps is that they provide a community where youngsters can interact socially in a sound Christian environment.

CAMPS, of course, are not limited to Dade County. Holy Cross parish in Indiantown, for example, has held a summer camp for children from the community for the past few years, its two week cycle being followed and preceded by similar camps in the other local churches.

One note for parents, though. Next year, remember to look in your parish bulletin for notices about local summer camps — and enroll your children early.



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Charismatic meet sellout expected

Good News — God Needs You is the theme for the 3rd annual conference sponsored by Catholic Charismatic Services, Archdiocese of Miami. The conference will be held at Omni Hall, Broward Community College, Pompano Beach, on September 24, 25 & 26.

Speakers from out of town will be: Ralph Martin from Ann Arbor, Michigan. Mr. Martin is one of the most prominent laymen in the Catholic Charismatic Renewal today, both nationally and internationally. He is the founding editor of New Covenant magazine and the author of several books including *Unless The Lord Build The House, Husbands, Wives, Parents and Children, Hungry For God and A Crisis Of Truth*. He was the director of the International Catholic Charismatic Renewal Office in Belgium and is recognized by the Vatican as an international leader among the laity.

Ursula "Babsie" Bleasdel from Trinidad, West Indies. A member of the Caribbean Catholic Charismatic Renewal Service Team, Mrs. Bleasdel left a lucrative and influen-

tial position at the University of the West Indies Department of Medicine, (which she helped to establish) in order to answer the call of God to form the first Catholic Charismatic prayer group in Trinidad and to lead many of her people from the darkness of Voo-doo type religions into the glorious light of Jesus Christ.

Fr. Harold Cohen, S.J., from New Orleans, Louisiana. Fr. Cohen is Archbishop Hannan's representative to the Charismatic Renewal in the Archdiocese of New Orleans.

Local speakers will be Archbishop Edward A. McCarthy, who will be the main Celebrant and Homilist at the Sunday morning Liturgy; Fr. Dan Doyle, S.M., a Scripture teacher from Chaminade high school in Hollywood, Florida. Fr. Dan is one of the founders of the first Catholic Charismatic prayer group in the State of Florida, the Chaminade Community of Faith, which was established in 1968. His talk will be "The Power Of Jesus In The Sacraments." Fr. John Fink, Assistant Pastor of St. Bartholomew Church in Miramar

and Joseph Richter from St. Joan of Arc Parish and Prayer Group in Boca Raton, will lead the Word Gift Ministry.

Paul Lambert, the music minister from St. Louis Church in Miami, will be the Master of Ceremonies for the weekend. The music for the weekend will be provided by the St. Louis Church Music Ministry and will be led by Roger Grenier.

The registration fee for the entire weekend is \$10.00 for adults and \$5.00 for teens ages 12 through 18. Anyone planning to attend is encouraged to register as soon as possible as a sell out is expected once again this year. For more information please contact Catholic Charismatic Services at 5659 Johnson St. (P.O. Box 6128) in Hollywood or call 987-8554 or 987-4230 evenings.

Record M.E. weekend helps renew parish

Recently a record 33 couples from St. Andrew's parish in Coral Springs made a Parish Marriage Encounter Weekend at Our Lady of Florida Retreat House in North Palm Beach.

These couples have since gotten involved in Marriage Encounter of South Florida's brand new follow-up program which is called **A Progenie**, a Latin word which means "from generation to generation." Many couples report that the **A Progenie** program is as rewarding as the weekend itself.

Following the completion of **A Progenie** a large number of couples have expressed a serious interest in becoming active in parish work. Several couples have already gotten involved in helping with Engaged Encounter and Evangelization Outreach at their parish.

According to Father Art Venezia, who was the team priest on the St. Andrew's Parish Marriage Encounter Weekend, parish renewal is a very important result of the Weekend and the

follow-up program in addition to the personal benefits each couple receives.

In order to have a thriving and successful parish, hard working and dedicated lay people are needed to help parish priests in their endeavors. Marriage Encounter couples are an excellent source to fulfill these needs. Although no pressure is applied to the couples to become open to apostolic work, the Weekend and the **A Progenie** program do inspire many couples to "let their light shine."

Father Venezia also said that the fact that St. Andrew's has the distinction of having the largest number of couples from one church to ever make a Marriage Encounter Weekend together is a direct result of the active participation and endorsement of the pastor, Father Brendan Grogan.

To pastors who wish to revitalize their parishioners, both Father Grogan and Father Venezia highly recommend Parish Marriage Encounter Weekends and **A Progenie** follow-up programs.

Everyone invited to charismatic meet

My beloved in Christ:

Through our five year program of evangelization, Clergy, Religious, and Faithful of the Archdiocese are becoming more aware of Jesus as the center of their lives. As this relationship develops, so too does the desire to intensify our efforts "to make disciples of all nations."

I am pleased to invite you to attend the third Catholic Charismatic Conference, September 24, 25 and 26, 1982 at the North Campus of Broward Community College, 1000 Coconut Creek Blvd., Pompano Beach, Florida.

This Conference unites and expands our evangelization efforts by providing an atmosphere of prayer and praise where Bishops, Priests, Religious and the Faithful of this Archdiocese can come together to hear Jesus' Word proclaimed. His praises sung and His love lived out as an example for all. I hope you will prayerfully consider attending.

We will welcome guest speakers, Ralph Martin from Ann Arbor, Michigan, the past director of the International Catholic Charismatic Renewal office; Fr. Harold Cohen, S.J., from New Orleans, Louisiana, Archbishop Hannan's representative to the Charismatic Renewal in the Archdiocese of New Orleans; and Ursula Bleasdel from Trinidad, West Indies, the founder of the first Catholic Charismatic prayer group in Trinidad.

Jesus commanded us to "go and make disciples of all nations." I encourage you to respond to His call to build up the kingdom. Jesus has graced us, inadequate as we are, to further His ministry. **HE NEEDS YOU TO MAKE HIS KINGDOM COME!**

For further information, please contact the Catholic Charismatic Services office, 5659 Johnson Street, Hollywood, Florida 33021.

Devotedly yours in the Lord,
Edward A. McCarthy
Archbishop of Miami

OFFICIAL

ARCHDIOCESE OF MIAMI

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

THE REV. JOSEPH FER-RAIOLI, O.M.I. — to Associate Pastor, St. Stephen Church, Miramar, effective September 1, 1982, upon nomination by his Superior.

THE REV. STEPHEN P. TRZECIESKI, C.M. — to the faculty of St. John Vianney College Seminary, Miami, effective August 25, 1982.

The following are the boundaries

of All Saints Parish in west Broward County:

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SHOPPERS DRUG MART

Disaster... poverty...

Catholic Relief Services man sees a different world

By Betsy Kennedy
Voice Staff Writer

While Americans sip Perrier water and take long, leisurely showers at the end of each day, there are others in the world who must travel miles for a drink.

Families in Ecuador and other South American countries, for example, often spend five hours a day in search of clean drinking water.

Providing potable water to the unfortunate in underdeveloped countries is one of the key programs of Catholic Relief Services, said Vernon Ficklin, program director of CRS in Ecuador. The agency services 70 countries and reaches more than 14 million persons worldwide.

"This is currently the United Nations International Drinking Water and Sanitation Decade and it is an appropriate time for Catholics to realize the importance of these water projects," he said.

CRS has three approved water projects underway and two pending in Ecuador. The cost to construct one gravity-fed system, which uses spring or river water as a source, may run as high as \$25,000.

Teaches self-help

Bringing fresh water into impoverished villages does more than quench thirst, according to Ficklin, who was in Miami last week. It teaches the Indians to be self-sufficient.

"We try to teach people self-help, community organization and learning by doing," he said.

CRS is supported in part by government money which is channeled for food shipments and other material aids. Grants and contracts with the U.S. government totaled \$90.5 million in 1980, according to the CRS annual report of the same year. U.S. Catholics provide private

support through Operation Rice Bowl (awareness and sacrifice for private donations during Lent.) This program is run under the auspices of the American Bishops.

In times of major disaster, such as the Kumpuchean refugee crisis in 1980, or the earthquake of November 1980 which left 250,000 homeless in Italy, CRS responds with food, clothing and medical supplies. They also assist those stricken to re-build their villages. These causes are funded by the Special Emergency Appeals.

Projects underway

There are currently three 'thrusts' to the CRS program, explained Ficklin. First is nutrition: utilizing Title II foodstuffs for maternal and child health and nutrition; school funding: a number of schools are run by brothers and nuns, including a "casa cunas," or day care facility for working mothers, and a rural medical program: medicines are donated by the Catholic Medical Mission Board. A rural health clinic run by CRS deals with such health problems as poor nutrition, and the numerous gastrointestinal disorders, which are prevalent in South American countries.

To help raise the standard of living and increase farmers' incomes CRS is also instituting animal husbandry projects. Thus the people learn how to manage their own money, gain a sense of ownership and even more important, develop collective bargaining techniques which will be useful in the marketplaces.

"We have to use the agency to stimulate food production and discourage gun production in these Latin American countries. Theirs is an eschewed capitalistic system; the poor have no economic leverage. The wealthy have everything."



Peasants in Ecuador work diligently on a CRS construction project.

Daily Poverty

To illustrate the extreme plight of the average Ecuadorian, Ficklin discussed the small farmer. The plot size of land for 67 per cent of all farmers in Ecuador is approximately 10 acres. They own one per cent of all the land holdings. Subsistence farmers find it difficult to obtain products like oil or salt. The average peasant is so impoverished his per capita annual income is only \$50.

As for general living conditions in Ecuador, Ficklin's statistics were alarming. Ninety per cent of the people don't have safe drinking water. More than 55 per cent are undernourished. Ninety-eight per cent lack

basic sanitation. The infant mortality rate is 8.98 per 1000. Approximately 900,000 children suffer from malnutrition.

"I have learned one thing from being overseas . . . the Americans are ignorant of much of what goes on here. I don't mean this as an insulting comment . . . they just have a lot of myths about South America. Many believe because of OPEC that people in Ecuador are well off financially. This is a misconception, just like the misconception a coup occurs nearly every minute. The people are really quite peaceful and patient. Violence is possible anywhere when people have urgent needs that aren't being

(Continued on Page 8)

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COPS, KLAN, KIDS — A Danbury, Conn., policeman tries to answer a youth's question about the Ku Klux Klan, the ones with the dunce-like hoods. After a discussion with the policeman the boy and his friends left the area. Later a couple renewed their wedding vows beneath a burning cross at the Klan rally. (NC photo)

Archdiocese sells church; will use money for poor

CINCINNATI (NC) — The Archdiocese of Cincinnati has sold a chapel to the Procter and Gamble Co. and is using the \$2 million from the sale to set up funds for the poor and various archdiocesan ministries.

Holy Spirit Chapel, located in downtown Cincinnati in an area served as well by another church, St. Francis Xavier, was sold to Procter and Gamble after Archbishop Joseph L. Bernardin of Cincinnati had seriously studied the idea of selling the church property. Archbishop Bernardin has since been named archbishop of Chicago.

"We feel compelled, for reasons of good stewardship, to convert this asset to serve more directly the pastoral mission of the church," Archbishop Bernardin said.

WITH THE MONEY raised by the sale the archdiocese set up and allocated \$500,000 each to an Emergency Assistance Fund to aid the poor; a foundation to assist urban

schools and parishes; a foundation for the Cathedral of St. Peter in Chains, and a foundation for the Athenaeum of Ohio, which includes Mt. St. Mary Seminary and a lay pastoral ministry program.

The archbishop said that the three foundations have been established to provide financial assistance to the cathedral, the Athenaeum and urban schools and parishes, all of which have been seriously affected by economic hardship.

The fourth fund, the Emergency Assistance Fund, is not just a "give away" fund but a "give into" fund to be supported by financially better-off parishes which have met the needs of the poor in their own areas and can do more.

Intended to be used on a temporary basis, the fund symbolizes "the church's special love for the poor," Archbishop Bernardin said. "We realistically cannot do very much but we can do something and, I am confident, we can do more than we have done."

THE FUND will be administered by Father James Garland, director of archdiocesan social services, who said parishes are being asked to assess their ability to contribute to the fund or review their special programs of aid which could be assisted through the fund. Funds will be distributed on the basis of need, which will reflect the unemployment and public assistance levels of people in the parish area, and an advisory committee will review the requests for help.

In a letter explaining the fund to Catholic agency directors and pastors, Archbishop Bernardin cited a "significant increase in the requests for material assistance" and the need to alleviate the "emotional suffering caused by the current economic crisis."

Sister Teresa Bishop

ST. AUGUSTINE — Sister Teresa Carmel Bishop, 83, a Sister of St. Joseph of St. Augustine for 63 years, died in a Jacksonville hospital on Aug. 19. A veteran Florida educator, she is survived by sisters in North Florida, Mrs. Louise Danese of Jacksonville and Mrs. Catherine Sparkman of Loretto-Mandarin.

Disaster, poverty aid

(Continued from Page 7)

Prior to joining CRS in 1972 Ficklin worked with the U.S. Peace Corps in a cooperative development in Peru. He was born in Boise, Idaho, and is a graduate of California State University, where he earned a BS degree in Business Administration.

He has found his niche in life, he contends, through his endeavors with CRS in the past 10 years.

"I enjoy being overseas. I like the lifestyle. I can see tangible progress in the work that I do . . . and not everyone has that advantage. There are

met. In despair they will turn to violence or communism or anything."

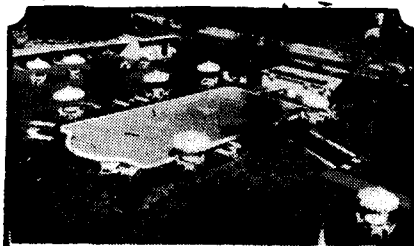
Ficklin also addressed critics of CRS who made allegations several years ago that the agency was not fulfilling its obligations to distribute food in several Asian countries.

"Certain allegations had been made, but in my ten years here I have never heard of any problems of that sort. I know any such rumors were disproven. One of our main functions is to make certain that funds and goods are used properly. I am certain

that this is done," he said. benefits to living and working in two cultures . . . you can understand the world a little better."

One of his most inspirational tasks came to completion after five years of frustration and setbacks. It was a major water project.

"I watched the people change after water came to them. They've really become self-sufficient. They go out and seek solutions to their community problems, not just self-gratification."



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A peace academy?

Hawks and doves line up behind idea whose time may have come

By Jim Lackey

WASHINGTON (NC) — As the 97th Congress winds into its final weeks one legislative item which many hope is not left by the wayside is the proposed establishment of a National Academy of Peace.

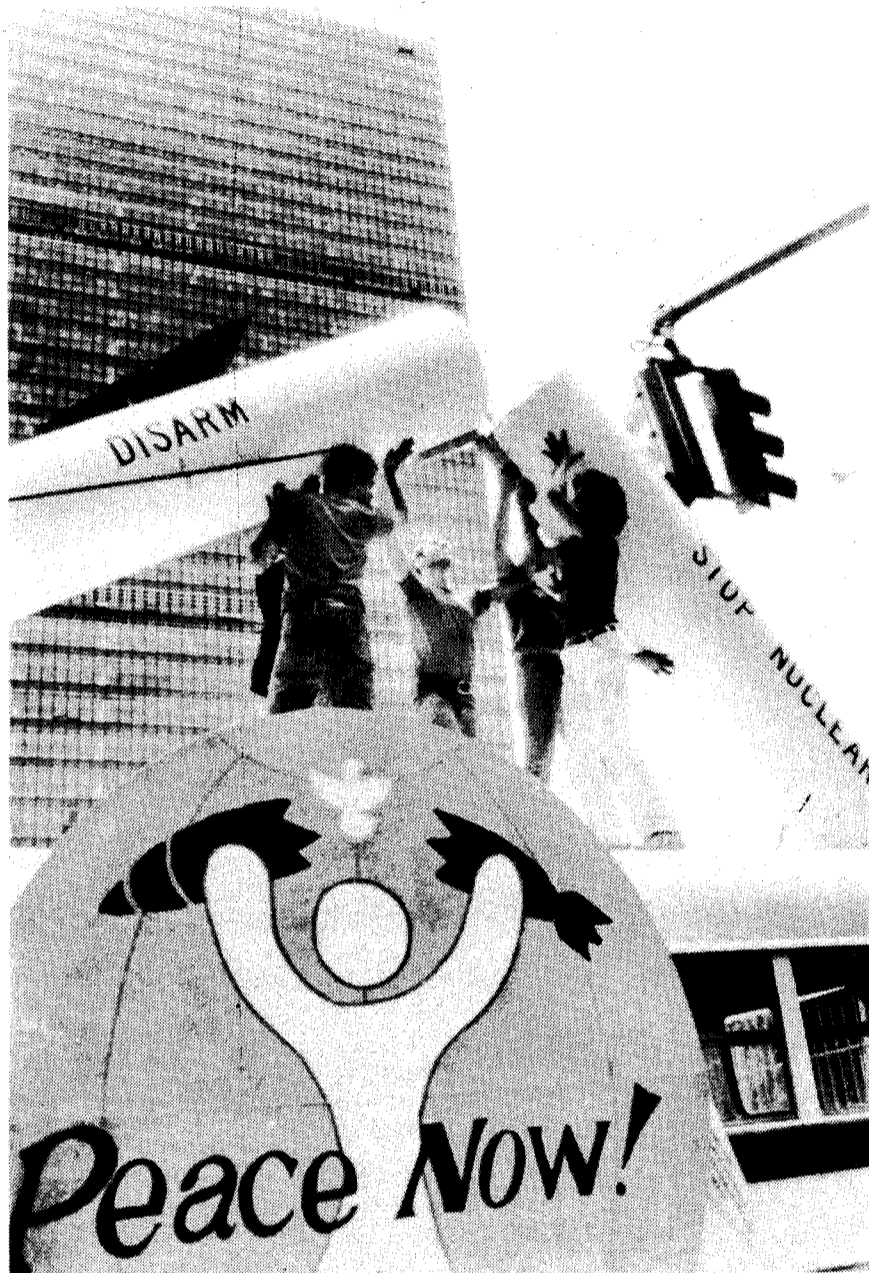
The idea of establishing such an academy for the study of peace and conflict resolution has been around Washington for a long time. But this year advocates of the academy may be closer than ever to seeing their dream become a reality.

THE ACADEMY, according to its supporters, would be a non-profit national center using both federal and non-federal funds for research and training in what one advocate termed "the ancient art of peacemaking and the newly emerging social science of conflict resolution." Postgraduate educational opportunities would be available, with an emphasis on research in the resolution of international crises.

Given the current budget-cutting climate in Washington and the Reagan administration's opposition to the peace academy, it might seem unlikely that the proposal could pass this Congress. But more than half the Senate — hawks as well as doves — plus a substantial portion of the House is co-sponsoring the proposal, giving it a better than average chance of final passage.

One reason for the broad support is the submission last year of a report by a special federal commission urging establishment of the peace academy. The commission, appointed in 1979 to study the various proposals for a peace academy or a cabinet-level Department of Peace, concluded almost unanimously that an academy could serve to stimulate and focus attention on a broad range of endeavors for international peacemaking.

THE COMMISSION said peacemaking knowledge and skills exist but have not been adequately recognized



In one of an increasing number of protests the nuclear arms race, a group breaks open against a replica of an ICBM missile outside the United Nations building in New York. The demonstrators released doves. (NC photo)

or utilized by the federal government.

Though the peace academy has broad support, opponents of the con-

cept, led by Sen. Jeremiah Denton (R-Ala.), say there are several reasons to oppose the idea.

One is the cost. According to Denton the \$21 million needed to launch the academy in its first year, while not much when compared to the total federal budget, is equal to the amount spent on some entire federal educational programs. Rather than pour the money into a completely new program, says Denton, the money should be used to support existing peace efforts within the educational system.

"What business does the federal government have in creating a new graduate school, lavishly funded by taxpayers' dollars, to teach students from the general public the same things that are already taught in our educational system . . .?" asked Denton.

Denton, in recent testimony at a House hearing, also belittled the claim that a group of conciliators from the peace academy could have stopped the Falkland Islands crisis from escalating into a full scale war. Other countries would view the academy as "nothing more than an instrumentality of the American government" to be no more trusted than the State Department itself.

Supporters of the peace academy contest the claim that it would duplicate current efforts. They envision it as something similar to the Smithsonian Institution, channeling funds to established institutions while at the same time providing practical peace training.

THE SUPPORTERS also contend that while much of the academic community currently limits its peace curricula to the study of international relations, the peace academy could emphasize practical training in negotiating as well as examine ways of limiting violence not only between nations but by terrorists and revolutionary organizations as well.

The academy, according to its supporters, also could maintain a computerized data bank of existing treaties and could conduct seminars for Congress and the administration on current crises.

And while U.S. support for Britain probably doomed any chance that it could have been a successful negotiator in the Falklands crisis, peace academy supporters say it still could have provided invaluable information both to the United States and to the international community on the best means of avoiding violence.

Supporters of the peace academy, in their effort to show its widespread support, like to point to Sen. Roger Jepsen (R-Iowa) as an example of a legislator who sees no contradiction between support for both the current military build-up and the establishment of a peace academy. Though peace academy graduates will not be able to stop all wars, notes Jepsen, if they manage to prevent just one small conflict from breaking out the investment will have been worth it.

Freezing nukes 'senseless' -- General

LOS ANGELES (NC) — A nuclear freeze now makes no sense, Lt. Gen. Vernon Walters, U.S. ambassador at large, said while participating in the recent Veterans of Foreign Wars national convention.

Asked how he viewed increasing anti-nuclear arms sentiment, particularly that of 140 U.S. Catholic bishops, the retired three-star general said, "Well, you know, if you have a nuclear freeze now, what you've got is a football game with one side leading 21-0, and you say let's not allow any more touchdowns. That doesn't make sense.

"I also remember, and I'm a practicing Catholic myself, that there was only one person in the Bible who asked Christ for a miracle. It was not for

himself or a member of his family. That was the centurion.

"I somehow don't remember Christ saying to him, you've got to give up the killing profession before I do anything for you. As I recall, what he said was such great faith I have not found in Israel.

"You know, if we lose, the whole of religion will be underground," Gen. Walters said.

THE GENERAL was an aide to Gen. Dwight Eisenhower both during the war and during his presidency. He was in Paris for two years negotiating with the North Vietnamese, was deputy director of the CIA from 1971 to 1976, speaks seven languages and lived 10 years in Latin America.

In an interview prior to his talk, the

general was asked to comment on Pope John Paul's recent letter to the Salvadoran bishops in which he said violence from either side was morally unjustifiable.

"I agree with that," Walters said, "but the pope is a Pole and look what's going on in his own country."

Walters referred to Poland in his dinner address.

"The trouble with these regimes, these communist regimes, is that when they get into power there's no way of getting them out. All you have to do is look at Poland. The Polish people obviously reject overwhelmingly this government. Once it's in there's no way short of violence to get it out. It's the irreversible character that makes it so repugnant."

MIDDLE EAST MIDDLE EAST MIDDLE EAST MIDDLE EAST...

Lebanon's religious factions.....

By Agostino Bono
NC News Service

The 65-mile coastal road from the Israeli border north to Beirut, Lebanon, is pocked-marked by violence. The Israeli army was the latest force to travel the route, and the wounds it added have quickly melded into the scars of the immediate and distant past.

Damage from the 1975-76 civil war still had not been repaired when the Israeli invasion began June 6, and about 10 weeks later in the cities of Tyre and Sidon only local residents who had lived through both eras could with some certainty tell the difference.

Lebanon has a history of being pock-marked by violence. The coastal route is dotted with remembrances stretching to Alexander the Great. Ruins of medieval Crusader castles and fortresses, built as Christian defenses against Moslems and Arabs, are visible along the natural harbors formed by the Mediterranean Sea.

In Lebanon, about the size of Connecticut, politics has often been determined by military strength. It has been a country which for centuries has provided refuge for Middle Eastern minorities, including a variety of Christian sects and Moslem Shiites and Druzes. Yet the coming



Mother Teresa of Calcutta rescued homeless and sick children from the besieged Western part of Beirut just before the ceasefire agreement which called for the evacuation of the PLO from Lebanon. She and Pope John Paul II have both expressed deep sorrow and concern for the suffering of the civilian population during the conflict. (NC photo from UPI)

together of people used to fighting to maintain their identity and existence in hostile environments has made Lebanon a boiling pot rather than a melting pot.

Its small size and lack of cohesiveness among religious and ethnic groups has also made it easy prey for foreign invaders.

To many Lebanese, the situation in the aftermath of the Israeli invasion and the agreement for the withdrawal of Palestine Liberation Organization troops is symbolic of Lebanon's pock-marked history. Israel still occupies southern Lebanon and says it won't leave until 30,000 Syrian troops in northern and eastern Lebanon withdraw. Within this framework, Lebanon's political factions are trying to sort out their own domestic antagonisms.

Religious factions

Because Lebanese tend to identify themselves primarily by their religious community, political parties parallel church lines and an extra-constitutional agreement among the factions splits the key national government posts along denominational lines. The president must be a Maronite Catholic, the prime minister a Sunni Moslem and the speaker of Parliament a Shiite

The next crisis?

Jordan welcomes back PLO, anxiously awaits resolution of Palestinian problem

By Jeff Endrst

AMMAN, Jordan (NC) — Events in Lebanon have placed Jordan in a peculiar and potentially dangerous situation.

The forced withdrawal of the Palestine Liberation Organization's guerrillas from Beirut, Lebanon, is seen as an indirect vindication of King Hussein's own war against PLO militants, who threatened in 1970 to turn Jordan into a civil war battlefield such as eventually developed in Lebanon.

But now that the PLO has lost Lebanon as an operational base against Israel, Jordan looks with growing apprehension at un-

mistakable signs that it is likely to become the focal point of the next crises in the Middle East.

There is a pervasive feeling in Jordan that the country is headed for hard times. It stems from high-level Israeli pronouncements on what steps the government of Prime Minister Menachem Begin hopes to take once the situation in Lebanon is stabilized.

OFFICIALS in Jordan fear that Israel will eventually sign a peace treaty with the newly formed Christian-dominated government in Beirut. That, they feel, would inevitably lead to renewed Israeli pressure on Jordan to follow suit and accept a settlement of the Palestinian question far short of the PLO demands for a Palestinian state.

Jordan therefore hopes that the United States will now use its influence with Israel and force it to attend to the basic national needs of the Palestinians. But most Jordanians appear skeptical that Washington is willing, or capable, of forging what the Arabs would regard as an even-handed U.S. policy in the Middle East.

There is a widely shared view among Jordanian officials and commentators that Israel may change tactics in trying to settle the Palestinian issue. Instead of seeking an autonomous agreement under the

1978 Camp David accords for Palestinians living in the occupied West Bank and Gaza, Israel may officially embrace the notion that the West

Jordan hopes that the U.S. will force Israel to attend to the basic national needs of the Palestinians. But most Jordanians appear skeptical that Washington is willing, or capable, of forging what the Arabs would regard as an even-handed policy in the Middle East.

Bank is a mere demographic extension of Jordan.

Since most of the 800,000 West Bank Palestinians still carry Jordanian passports, officials in Amman fear that Israel may simply argue that these "Jordanians" should move to the East Bank of the Jordan, and thus facilitate the Begin government's assertion of its claim to most of the occupied territories in the name of

"secure borders."

JORDAN is economically unable to absorb a new influx of Palestinians, who already constitute more than 65 percent of the 2.3 million inhabitants on the East Bank. King Hussein has personally welcomed and kissed each of the 600 Palestinian guerrillas who returned to Amman from Beirut recently. But they hold Jordanian passports and had until early this year been incorporated into the Jordanian army. Officials in Amman presume that the returnees will rejoin the army, which is firmly in the hands of the conservative, tribal-oriented East Bank Jordanian royal establishment.

When King Hussein addressed the nation earlier in August on the unfolding events in Beirut, he carefully stipulated that only Palestinians with valid Jordanian passports would be allowed back into the country and stressed that the returnees would be expected to abide strictly by Jordanian laws.

Officials interpret that speech to mean that the Palestinians would not be permitted to establish bases in Jordan under their own control and that they would not be permitted to carry weapons. In addition, officials said Palestinians wanted for terrorist acts against the Jordanian government prior to the 1970 civil war could land in Jordanian prisons, if convicted.



King Hussein of Jordan. He threw out the PLO once before.

...MIDDLE EAST MIDDLE EAST MIDDLE EAST MIDDLE EAST

.....struggle for post-PLO peace

Moslem.

But this system, which has worked tenuously since independence in 1943 with the end of the post-World War I French mandate, is being questioned now. Part of the reason is that the divisions were based on religious population percentages in a 1932 cen-

'I'm pessimistic about what will happen now. The only way we can survive is to have cantons as in Switzerland.'

—Dr. Ramzi Shabb
Member of the United
Presbyterian Church

sus which has never been revised. Many Moslems feel that their population figures have gone up while the Christian population has decreased.

"It's illogical that each post goes to a sect. This is stupid," said Karim El Kalim, a Shiite political leader in Tyre.

"My dream should coincide with that of other Lebanese," he added, referring to the fact that under the current arrangement he could never become president.

El Kalim's family has a tradition of providing Shiite political leaders and his father is a member of Parliament. The family sided with Christian groups in southern Lebanon who opposed the PLO.

"Christians need security and they see this by having the presidency. I understand this," said El Kalim. "But Christian security is not guaranteed if others are unhappy."

El Kalim suggests that the president be replaced with a six-member presidential council with each member representing a sect and each heading the council for one year.

"The prime minister and speaker of the Parliament should be elected by popular vote," he said.

A Mid-East Switzerland?

"I'm pessimistic about what will happen now," said Dr. Ramzi Shabb, a physician in Sidon.

"The only way we can survive is to have cantons as in Switzerland," added Shabb, a member of the United Presbyterian Church.

Under this plan each canton would maintain its religious and cultural identity through its local laws but be united to a central government.

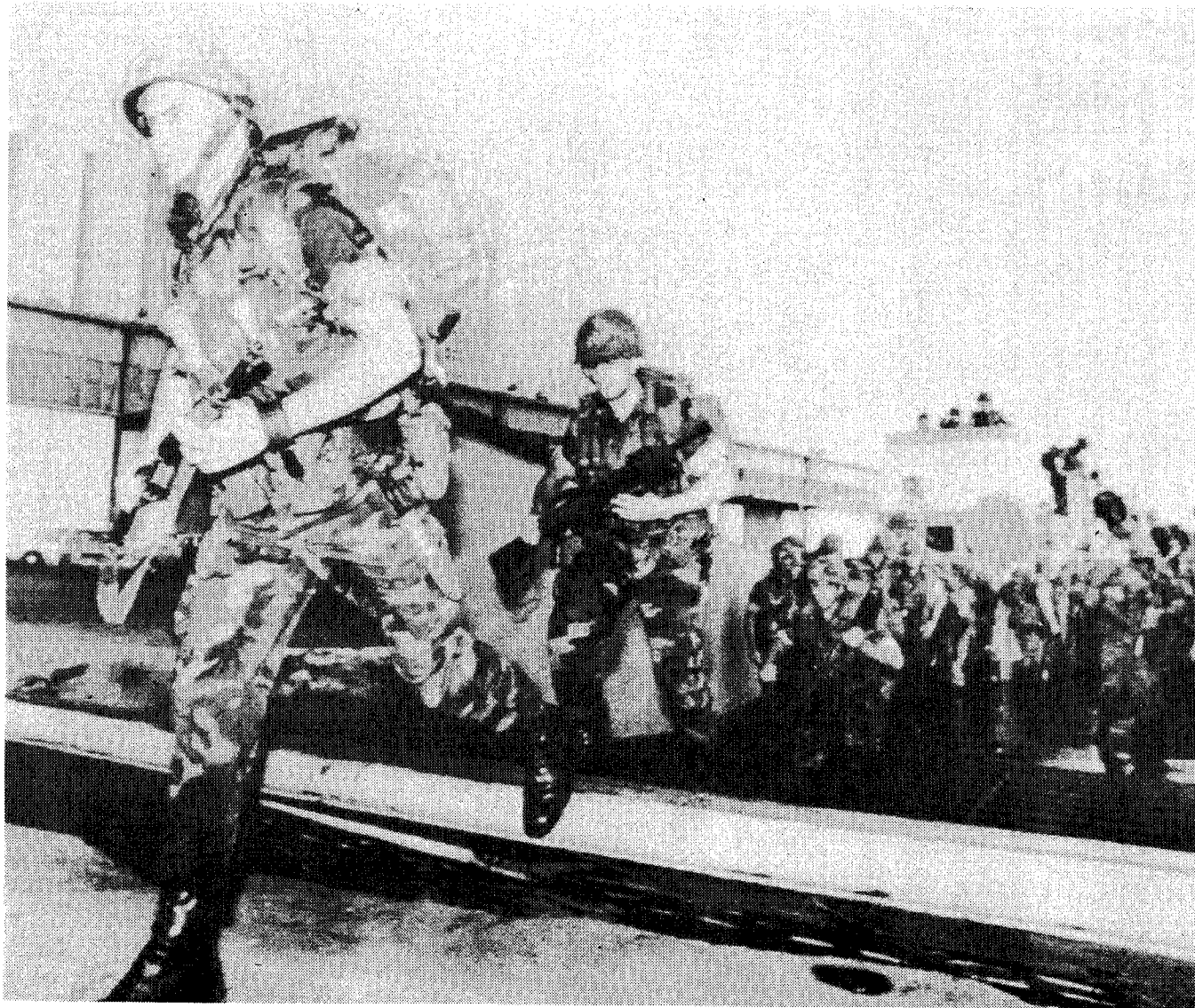
Shabb said that social integration among Lebanese has not been a major problem.

"The problem has been political integration and this can be solved by cantons," he said.

A key concern of many Christians such as Shabb is that Lebanon is the only Arab country ruled by Christians and that it could lose all of its Christian flavor under Moslem rule.

"We are a Christian touch in a Moslem ocean," he said.

The Lebanese group that should



U.S. Marines jump off a landing craft in Beirut port during their arrival in Lebanon as part of the multi-national team supervising the Palestinian evacuation of the war-torn city. Now that the PLO members have left, including their leader Yasser Arafat, Lebanon must still deal with the bitterness among armed religious and political factions left over from the civil war of 1975. (NC photo from UPI)

have the most to say about domestic politics in the immediate future, however, is the Phalangist Party, headed by Maronite Catholics, and it may not want to tinker too much with a system that automatically keeps them

tion, but party sources say privately that they are aware of the calls for a new political formula.

"Israeli military action was a catalyst and indirectly acted as an element of communication. People

parts of Lebanon and Sunnis. They complain, however, that the Phalangists are themselves entangled in a foreign alliance because of their ties with Israel against the common PLO enemy.

The election of Gemayel was strongly praised by Israeli officials who hope he will lead a Lebanese government willing to sign a peace treaty, thus securing Israel's northern border.

Such praise only raises the potential for further domestic fighting between rival groups. Supporters of the PLO also worry that a Gemayel-led government could mean danger for relatives and sympathizers of the PLO who remain in Lebanon.

Opponents of the Phalangists are not defenseless and are organized into three main and experienced militia forces.

Finding an end to the layers of violence in Lebanese history continues to be a difficult task.

(The Author, NC News foreign editor, visited Israel and southern Lebanon at the end of August on a trip organized and sponsored by the Anti-Defamation League of B'nai B'rith, a Jewish organization headquartered in New York.)

'Lebanon has 16 basic communities and each knows they need the other 15. Moslems are beginning to understand that alliances with outside forces only benefit outsiders.'

—Member of the Christian
Phalangist Party whose
leader was elected
President of Lebanon

at the top.

Phalangist leader Bashir Gemayel, 34, ran unopposed for the presidency and was formally elected by the Parliament Aug. 23. Phalangists also led the militia which fought the Moslem-led militias in the 1975-76 civil war, and much of antagonism between the groups has not been forgotten.

Phalangist spokesmen have been reluctant to speak publicly about their plans for a future government because of the delicate political situa-

started talking with each other," said one Phalangist member.

"Lebanon has 16 basic communities and each knows that they need the other 15," he said.

"Moslems are beginning to understand that alliances with outside forces only benefit outsiders," he said, referring to the Lebanese supporters of the PLO and Syria.

Foreign alliances

Many of these supporters are Shiites living in Syrian controlled

CAPITAL PUNISHMENT CAPITAL PUNISHMENT

U.S. throws switch o

...despite trends in W

By Jerry Filteau
NC News Service

When convicted murderer Frank Coppola was electrocuted in Richmond, Va., Aug. 10, he was only the fifth man to be executed in the United States since 1967, but there are indications that the use of the death penalty will become much more common nationwide.

This return in the United States to capital punishment for crimes of murder goes against the general trend in other Western countries and against new thrusts in Catholic teaching.

WITHIN THE international community, nearly all Asian, African and East European nations still have the death penalty for a variety of crimes. But about half the countries in the

Americas and most countries in Western Europe have abolished it completely or restricted it to major crimes against the state or to a penalty that can be invoked in wartime.

In the United States, there was a decade-long hiatus, 1967-77, in which no executions were carried out while courts and legislatures to sort out new issues about the constitutionality of the death penalty. The period of legal questioning can be attributed in large part to a 1963 memorandum by Justice Arthur Goldberg to the other members of the Supreme Court urging them to study the relationship between capital punishment and the Constitution.

IN THE 1970s two key Supreme Court decisions set the framework for new capital punishment laws in the country.

In the first case, *Furman v. Georgia* in 1972, the court ruled that the death penalty, as it was then in effect in the states, was "cruel and unusual punishment" because it was meted out "in an arbitrary or capricious manner."

Four years later, with 34 states having written new laws to conform to the court's new criteria, the court ruled on the most basic theoretical issue, declaring in *Gregg v. Georgia* that the death penalty in and of itself was not "cruel and unusual punishment" in

violation of the Eighth Amendment.

SINCE THEN, five convicted murderers have been executed:

- Gary Gilmore, by firing squad in Utah, Jan. 17, 1977;
- John Spenkelink, by electrocution in Florida, May 25, 1979;
- Jesse Bishop, by gas chamber in Nevada, Oct. 22, 1979;
- Steven Judy, by electrocution in Indiana, March 9, 1981;
- Frank Coppola, by electrocution in Virginia, Aug. 10, 1982.

Of the five, Spenkelink was the only one who was executed against his will. The other four had refused further appeals and asked that the sentence be carried out.

Currently 35 states have death penalty laws on the books. The newest statute, in New Jersey, was signed into law Aug. 6.

A 36th state, New York, has a law that applies only to prisoners under life sentence who kill prison guards, but legal experts believe new laws would have to be passed before the death penalty could be invoked in the state, and Gov. Hugh Carey has consistently vetoed any new legislation.

The number of people on death row has grown rapidly in recent years, from 398 when Gilmore was executed in 1977, to 739 when Judy met death last year, to 1,019 when Coppola was executed this August.

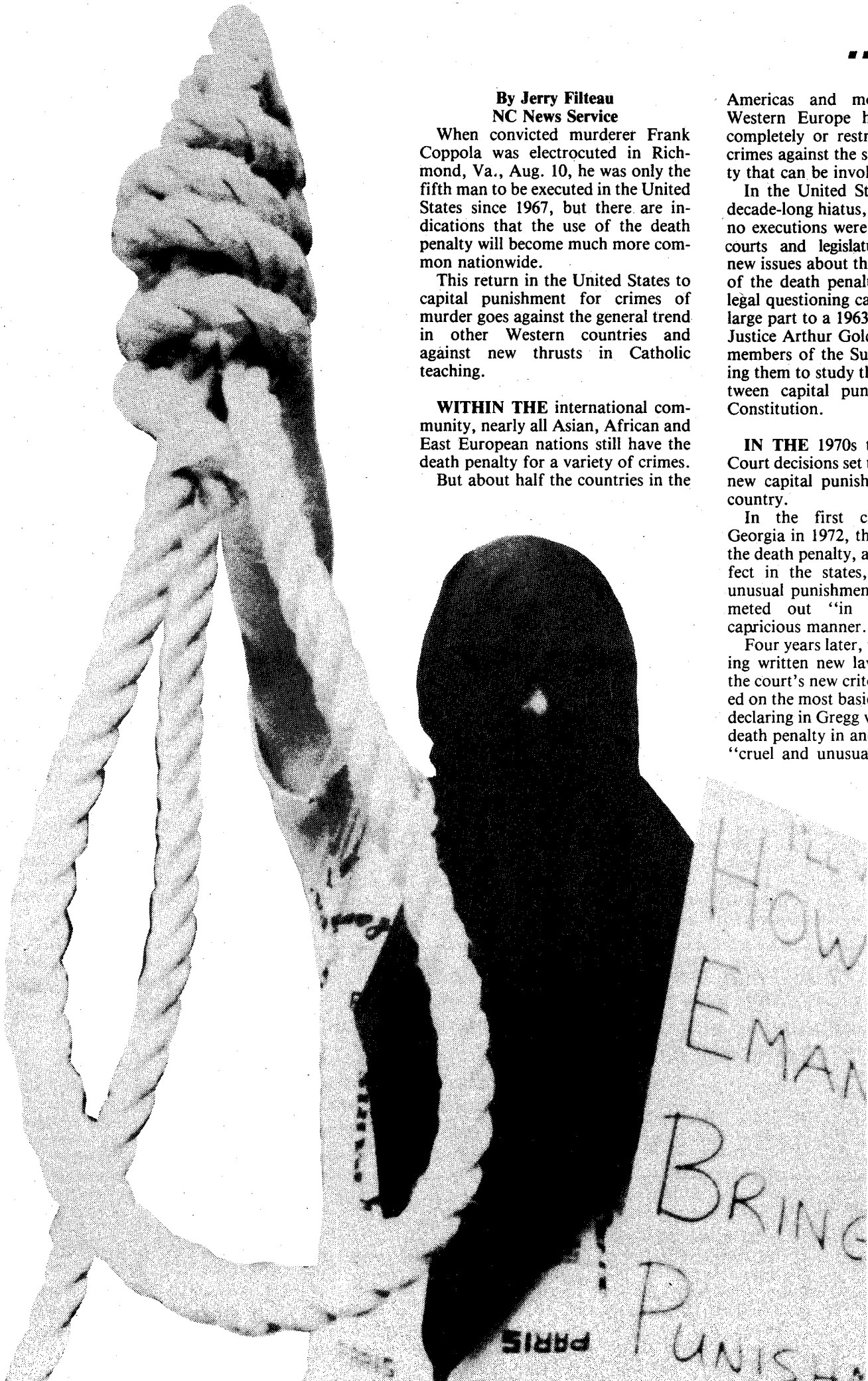
The larger numbers themselves, along with the fact that a number of those now on death row have been there for years, gradually exhausting their recourses of appeal, suggest that actual executions are likely to become more frequent in the next few years.

West favors abolition

While U.S. capital punishment laws focus on crimes of homicide with aggravating circumstances, the trend in the Western world has been toward abolition of the death penalty for such crimes.

A 1981 world survey, done in Italy, when that country was debating the restoration of the death penalty for terrorists, concluded that:

- Twenty-three nations, mostly in Western Europe, the Americas and Australia have abolished the death penalty totally or (in the case of some federal nations) in some states.
- Another eight have abolished it



Many Americans and more and more politicians are beginning to look to capital punishment as a way to stem the rising tide of crime. After changes in state laws to comply with the U.S. Supreme Court's 1972 decision, five convicted murderers have been executed, beginning with Gary Gilmore in 1977. (NC photo)

BISHOPS' STATEMENT

In November of 1980, during the annual meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference, the bishops of the United States approved the following statement on capital punishment by a vote of 145 to 31 with 41 abstentions:

"Allowing for the fact that

Catholic teaching holds that the principle that takes the life of an extremely serious state may take to protect itself from grave harm, no of judgment whether cap

MENT CAPITAL PUNISHMENT CAPITAL PUNIS h on death penalty

in West, Church

but reserved the right to reinstate it for certain crimes in time of war.

- Eight more have abolished it except for crimes of treason or assassination attempts on heads of state.

- The rest of the world's nations — including most in Asia, Africa and Eastern Europe and about half in the Americas — retain the death penalty for other crimes besides wartime crimes, treason, or attempts to kill a head of state.

IN WESTERN Europe according to the survey, only France and Ireland retained the death penalty for crimes against persons. Great Britain reserved it for treason or an attempt on the head of state. Italy, Malta, the Netherlands, Spain and Switzerland had abolished its use completely in peacetime, reserving the right to invoke the penalty only for certain crimes when the nation is at war. Denmark, Finland, West Germany, Iceland, Luxembourg, Norway, Portugal, San Marino, Sweden, and Vatican City State and totally abolished the death penalty.

Eight Latin American countries and Fiji had also abolished the death penalty completely, the survey said, while Canada, Panama and Peru had abolished except in time of war.

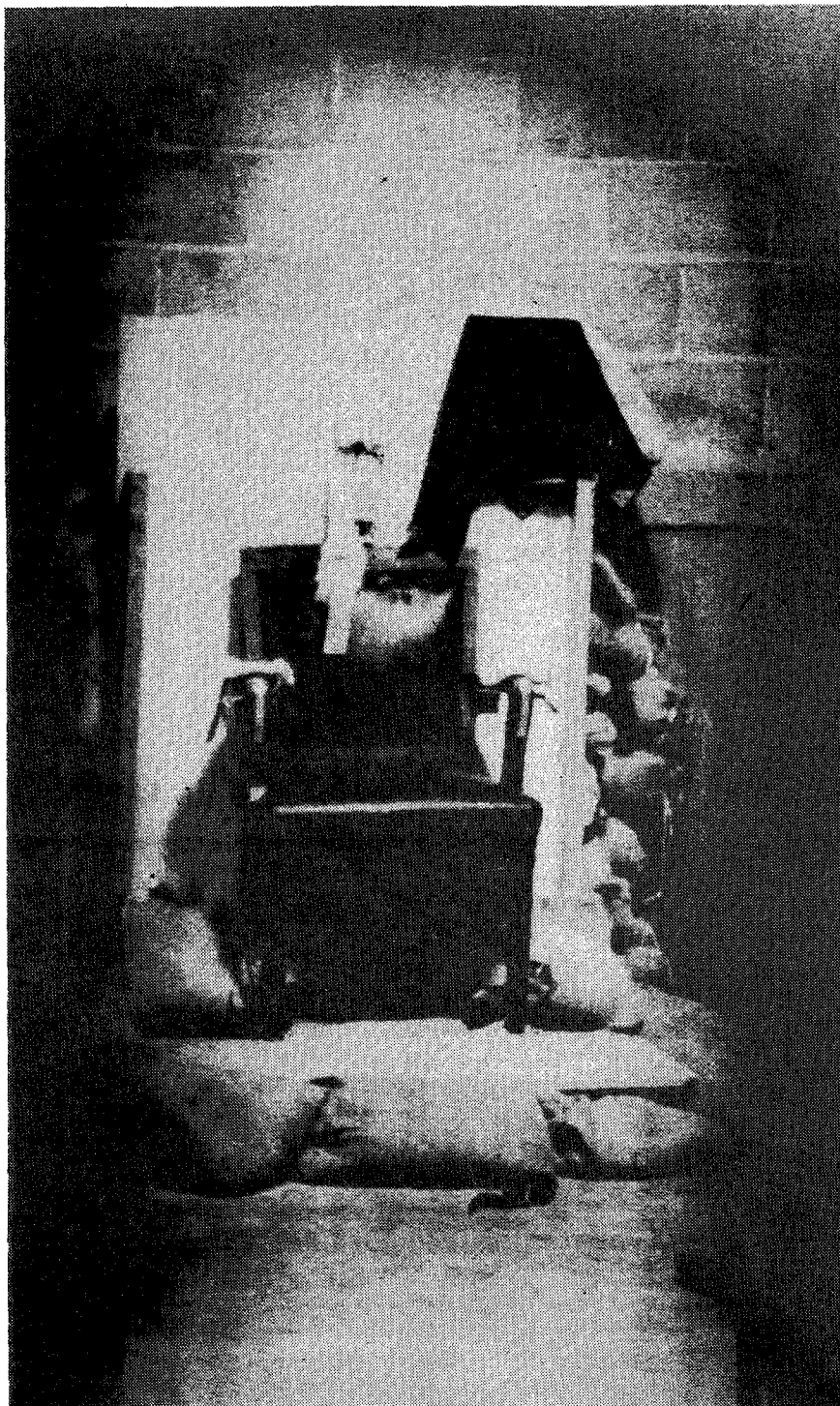
The United States stood along with Mexico and Australia as federal nations in which some states have abolished the death penalty while others maintain it.

For Catholics the moral right of a state to impose the death penalty has traditionally been upheld as a common doctrine, based on the right of the state to use the necessary means to protect its citizenry and uphold the common good.

But in recent years there has been, if not a denial of this right, a marked shift in emphasis by the church.

This has been expressed in decisions by a number of national hierarchies to oppose the death penalty within their own countries.

One of the most official expressions of this shift came in a 1980 speech by the papal nuncio to the European Community, Archbishop Iginio Cardinal, urging the ministers of justice of the member nations to work toward abolition of the death penalty.



This was the view the five executioners had for the Gary Gilmore execution at Utah State Prison in 1977. The chair where Gilmore was seated is seen through a rifle slot in a curtain at the firing line. In Utah, convicted murderers are shot. Nevada used a gas chamber to kill Jesse Bishop in 1979. Florida, Virginia and Indiana, the three other states which have executed prisoners since 1977, have used the electric chair. (NC photo)

“THE CHURCH considers it necessary that politicians feel sup-

ported by it in their efforts to make penal justice more humane, and in

particular to create those social, psychological and juridical conditions that will make the death penalty useless,” the archbishop said.

There have been at least two other major indications of a shift in views at the Vatican in recent years:

- In 1981 a lengthy editorial in *Civiltà Cattolica* declared that the death penalty is unjust and “ought to be abolished.” The influential Rome-based Jesuit magazine, which is considered to reflect Vatican views in its major editorials, argued in detail that none of the three major traditional arguments for punishment of crimes — the protection of society, dissuasion, and expiation-compensation for the crime — can be used to justify punishment of the criminal by death.

- In 1976 a study paper by the Pontifical Justice and Peace Commission, delivered in response to a request by the U.S. bishops on the matter, noted that while the church has supported the right of the state to impose the death penalty, it has never dealt in its teaching with the penalty itself, either supporting or prohibiting it. It said that Old Testament references to the death penalty do not in themselves justify it for today. There is no convincing evidence supporting the deterrence argument, the commission paper said. It noted that recent popes have stressed the “medicinal” or corrective aspect of punishment, but the death penalty “negates the possibility” of this. It concluded by supporting “a pastoral attitude that says: for the ethical values involved and because of the lack of probative arguments to the contrary, the abolition of capital punishment is to be favored.”

IN 1974 and again in 1980 the U.S. bishops as a body stated their opposition to capital punishment. In both cases debate showed real divisions within the nation's hierarchy on the issue but a strong weight of views in favor of the abolition of capital punishment.

The more detailed 1980 statement, approved by more than two thirds of the bishops, acknowledged that the Catholic Church has upheld the principle that the state has the right to impose the death penalty, and it recognized that Christians in good conscience can disagree with abolition of capital punishment.

But it said none of the three traditional arguments of punishment of crime justifies the death penalty. It said there is no conclusive evidence for the claim that the deterrence of crime or protection of society is served by the death penalty. Neither reform of the criminal nor retribution for the crime, “even in cases of murder,” justifies the penalty of death, the bishops said.

STATEMENT ON CAPITAL PUNISHMENT

Catholic teaching has accepted the principle that the state has the right to take the life of a person guilty of an extremely serious crime, and that the state may take appropriate measures to protect itself and its citizens from grave harm, nevertheless the question of judgment and decision today is whether capital punishment is

justifiable under present circumstances.

“We believe that in the conditions of contemporary American society, the legitimate purposes of punishment (retribution, deterrence, reform) do not justify the imposition of the death penalty. Furthermore, we believe that there are serious con-

siderations which should prompt Christians and all Americans to support the abolition of capital punishment. Some of these reasons have to do with evils that are present in the practice of capital punishment itself, while others involve important values that would be promoted by abolition of this practice.”

Matter of Opinion

St. Mark's Gospel tell the truth?

A reader writes in from Naples complaining about a Scripture article that appeared in the Know Your Faith section of the *Voice*.

He states that the Aug. 13 article "The Passion in Mark" by Father John Castelot gives the impression that St. Mark did not give an accurate account of the Passion but slanted it to please Roman authorities at the expense of the Jews.

The letter writer quotes the article, referring to "a noticeable tendency to paint Romans (for example, Pilate) in more sympathetic colors, Jews less so," thus implying that Mark's account was inaccurate and dishonest.

The writer goes on to say that Church teaching, including Vatican II, is that Mark was inspired by the Holy Spirit and "told us the honest truth about Jesus. I cannot square the author's (Castelot's) view with the Council's teaching, can you? I think it would help your readers understand *The Voice* better if you would give us an editorial saying why you publish such material."

EDITORIAL

Very well, here it is:

First, Catholics in recent years have expressed increased interest in Bible studies and a desire to know what the Scriptures mean, who wrote them, where, when and how they apply today. Many parishes in this Archdiocese have added adult classes to their programs. *The Voice* each week includes a Scripture lesson based on the week's liturgy (see page 18) and a Bible article in the Know Your Faith pages, in response to this demand.

As for our correspondent's complaint about Fr. Castelot's interpretation of Mark, we would say this:

It is important in any discussion about inspired writings to bear in mind that just because the Biblical author, such as Mark, is inspired in his writing does not mean that readers centuries later will be inspired in their *understanding* of it. A great deal of human imperfection is involved.

We do not have any of the original manuscripts of the inspired writings. We only have copies, and copies of copies. And some of these copies do not agree with each other. These copies have to be translated from various languages such as Greek or Hebrew into, in this case, English, which also involves differing points of view and interpretation.

Further, the four Gospels themselves are not identical and do vary, not only in emphasis but in what the authors choose to tell or leave out. Matthew and Mark both have Jesus on the cross cry out, "My God, my God, why have you forsaken me?" This is a startling statement coming from a messiah. Yet Luke and John both omit it. Then at the moment of death, Matthew, Mark and Luke have Jesus utter a loud cry, commending his spirit into the Father's hands. Yet, John's depiction is rather calm: "When Jesus took the wine, he said, 'Now it is finished.' Then he bowed his head and delivered over his spirit." There are many such differences.

Therefore, how do we square *that* with the Council's teaching?

Letters to the Editor

Article helps divorcee-mother

To The Editor:

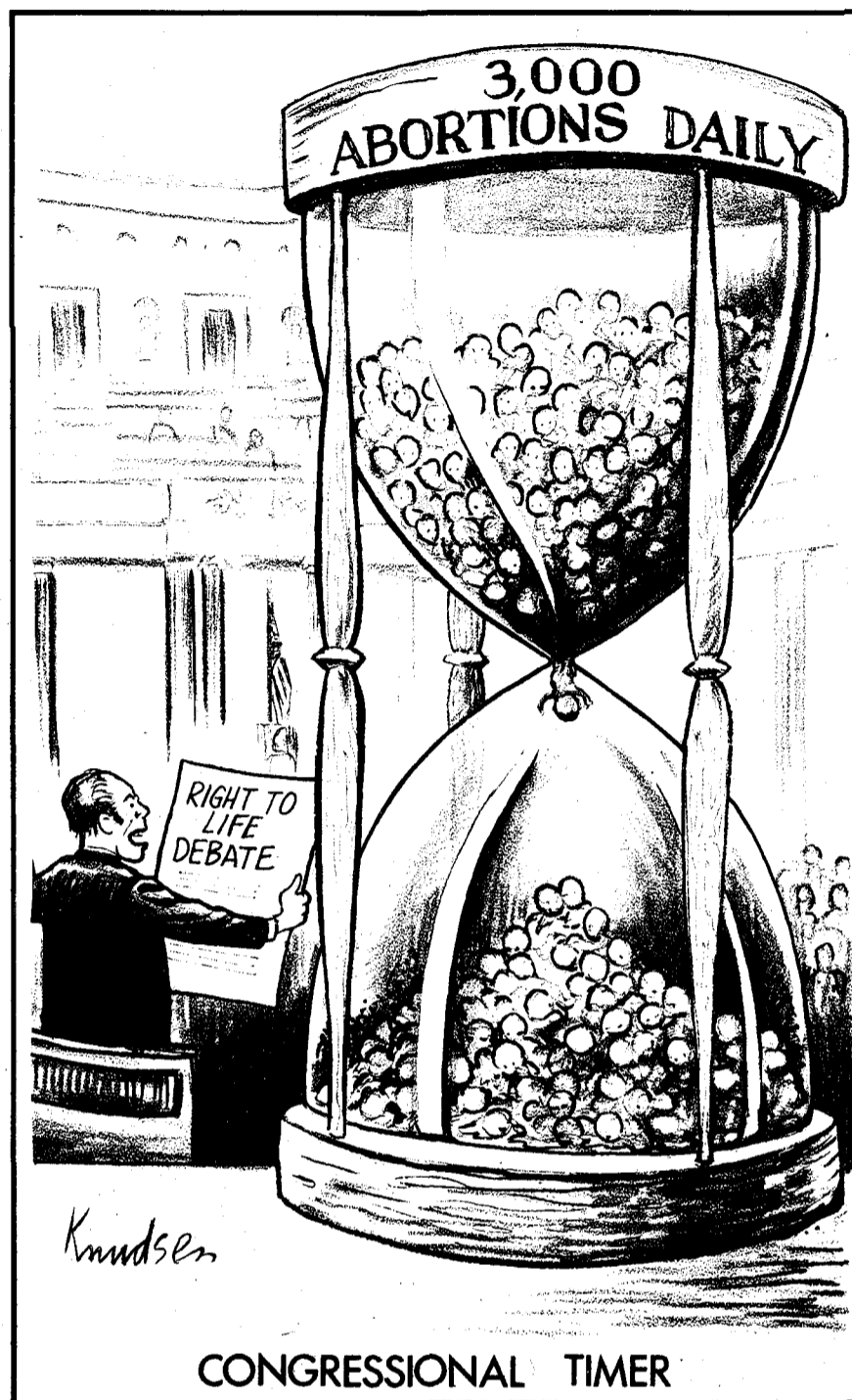
I just finished reading "Healing Divorced Catholics" which is in the September issue of *Catholic Digest*, reprinted from *The Voice*.

I am going through a divorce now and I am a Catholic and the article really helped me feel a little better about the "situation" that my children and I are going through right now. Last Sunday morning's sermon was on the high number of divorces within the Catholic Church and it

really made my boys and I feel very comfortable.

The divorce that I am going through was not my "idea" and I have done my very best to try and put the pieces of my marriage back together — the feeling of having failed God and another person in a commitment that was intended to be a lifetime in duration really causes a lot of feelings of guilt. It is nice to know that the Church is finally starting to recognize the pain and suffering of those who are going through a divorce, no matter what the situation.

I just had to write and let you know that the article really made me feel a



The answer is that truth has to be explained in the context within which it was written in order to understand how variations in the accounts can all be true and yet be stated somewhat differently, like four photographs of the same rose, taken from four different angles, each one emphasizing a different aspect of the same subject.

It should not be disturbing to realize that human and historical context must be examined and studied for us to correctly know the meaning of what was written 20 or 30 centuries ago in languages and within cultures much different than our own.

little better about the entire "mess" my life and the lives of my two boys is in right now.

Mrs. Judy F.
Lawrenceville, GA

To feed the poor

To The Editor:

Last Sunday the priest told us about the international organizations to provide food for the hungry all over the world, but I don't have the names and addresses.

I must confess to an almost overwhelming despair when reading her initial letter that you published in

The Voice. The "where-is-God?" question kept tormenting me as she wrote about children, not only leprosy but crying alone in storm-swept streets at night.

Rosa Valdes
Miami

(Editor's Note:) Catholic Relief Services distributes food and aid to the poor all over the world. The address is 1011 First Avenue, New York, N.Y. 10022. A local organization, Food For The Poor, does the same thing in the Caribbean area, address: 1301 W. Copans Road, Pompano Beach, Fla. 33064.

God looks beyond today

Did you ever give this any thought?

There is considerable difference between not understanding God and misunderstanding him. If you have some problems with your spiritual life or with religion itself, it behooves you to learn the difference.

Keep in mind that no one, not an Augustine or Thomas Aquinas or Teresa of Avila or Catherine of Siena understood God perfectly in this life. Far from it.



By Msgr. James J. Walsh

"God takes a long range view of our lives. That's the big clue. He sees us today with its problems, but he also sees our last hour. And already, the God who lives in the eternal NOW, views in the same glance our past, present and future."

As a matter of fact, even though now they see him "face to face" and enjoy depths of intellectual power never even imagined on this earth, they still do not grasp all that God is. The more they learn about him in the centuries since their death, the more they have yet to learn. This, incidentally, explains why heaven can never be boring.

ON THE other hand, God has given us enough information about himself, in the Old and New Testaments and in the teachings of the church, that no one has to misunderstand him. But a great number of people nevertheless do misunderstand.

This can come about either from lack of knowledge or lack of docility. The cure for the first is more information for the intellect; the cure for the second is a change of heart, a change of attitude from stubbornness or conceit to openness and humility. Ever notice how many people are tormented by some things which on the surface appear to contradict the providence of God. Almost always these are people who made a practice of ignoring God until a disaster came, and then they blamed him.

There is one sure way of misunderstanding God, and this can lead to a miserable frame of mind, namely, by ignoring the way he "looks" at things in life. Remember the Old Testament warning, "My ways are not your ways, my thoughts are not your thoughts."

God takes a long range view of our lives. That's the big clue. He sees us today with its problems, but he also sees our last hour. And already, the God who lives in the eternal NOW, views in the same glance our past, present and future.

Thus he cannot regard us without seeing the whole pattern of our lives, from conception and birth, through maturity and adulthood, to the moment of death, and beyond, in his home or separated, by our decision, from him for eternity.

NONE OF OUR "whole existence" can be fragmented into intelligible segments as we are inclined always to do. Now keeping all this in mind, does not take the mystery out of daily life, of course. But it does make some sense to our limited mental powers. Especially so when we recall something that seemed tragic in our past, which as life went on, took on the form and reality of a blessing in disguise, to use the most overworked cliché.

What we are working over in these thoughts is the "divine viewpoint." It is altogether different from the human viewpoint. Open the Gospels to almost any page and see the contradiction between the thinking of Jesus and others, both friends and enemies. They were forever being astonished.

What Jesus had to say about the poor, the persecuted, the sorrowful, the hungry, all had to do with his long range view of life. He wasn't promising the poor top jobs in a kingdom on earth.

The apostles for a long while thought they had their snout in the cream pitcher, that the top jobs were waiting for them once Jesus pushed the Roman soldiers back to Rome. Jesus was talking about the next world, not this one.

What's the most common objection about God? You know it. How can a good God allow all those poor little innocent French children to be killed in a terrible bus accident? Or as was quoted in a paper last week by a by-stander in the Middle East, "Where is God as Beirut is being destroyed?" Obviously he was watching the unbelievable cruelty of the Jews on a slaughter binge, as he did in the Old Testament, while all the time respecting their freedom of will, which was his risky gift to man.

THOSE QUESTIONS have always been asked. Fifteen hundred years ago, Augustine measured the dimensions of this faith obstacle and gave this answer:

"To the divine providence, it has seemed to God to prepare in the world to come for righteous good things, which the unrighteous shall not enjoy; and for the wicked evil things, by which the good shall not be tormented.

"But as for the good things of this life, and its ills, God has willed that these should be common to both; that we might not too eagerly covet the things which wicked men are seen equally to enjoy, nor shrink with an unseemly fear from the ills which even good men suffer."

HIS EXPLANATION, of course, does not take away the mystery, nor did he attempt to. The veil which faith demands in this life is too heavy to move. But what he says does not do violence to faith. On the contrary, it reassures it.

Why does God permit evil? An ancient catechism puts it, "The bee makes beautiful honey out of poisonous plants; the potter makes beautiful vessels out of dirty earth."

So whoever is inclined to blame God as harsh or unjust his thinking to the long range view — this life AND the next. Look beyond today. The portrait God has of all of us is finished in his sight, and it is filled with eternal lines and everlasting colors in which have blended smoothly and magnificently the scars and abrasions of the present time.

Is CCD Worthwhile?

The kind of religious education classes that take place outside schools — that is, in parishes or homes — popularly are called CCD. In recent times, CCD-type programs have come in for some stinging criticism.

But, let's face it: This type of religious education is here to stay. Are there existing foundations on which a more effective system can be built?

The church now has a solid corps of people who are well educated in religious instruction. The most recent national study of professional religious education directors found that most remain on the job an average of eight years and will definitely continue for the next two or three years. Eighty-one percent have a masters' degree or more, most in theology or religious education.

Those statistics alone reflect a promising degree of dedication on the part of religious educators.

ANOTHER STUDY, conducted at Stanford University, found that the Search retreats for teenagers often result in a willingness among youth to discuss personal problems with friends, parents and priests. The retreats also lead to an increase in private prayer on the part of teens.

Innovative programs, such as the Search or programs of sacramental preparation are surfacing continuously in religious education.

In fact, the church today has willing people and



By Fr. Eugene Hemrick

a great deal of creativity.

At the same time, there surely are areas where improvement is needed.

Church history is one such area. Of the hundreds of religion classes I have videotaped, never once did I find a course which taught our Catholic youth about their heritage. I wish we could develop a group of religion teachers who could inspire youth with stories of the roots of their faith.

YOUNG PEOPLE might find the church much more meaningful if their minds and imaginations could travel back to the struggles of the early church — with its persecutions, eminent church doctors and fathers, and even its black sheep.

Perhaps we need a series of religion programs on church history akin to the TV series, "Roots."

I would love to see religious educators direct

some of their energies in that direction. For an awareness of church history may just hold real possibilities for helping young people to cherish their faith better.

Knowing more about the church's contributions to culture and unique history just might produce a refreshing philosophy of life among the young.

There is a need today for constructive ideas about the future of CCD-type programs. For there are those who think it has virtually no value at all. One writer thought that CCD proponents and officials ought to be put out on the streets to look for other jobs.

THAT KIND of criticism stings. Furthermore, you can't quibble with some well-established facts. On the high school level, in particular, many religious educators are greatly concerned about the substantial number of young people who do attend religious education courses often receive anything but inspiration.

So there may be a place for some unnerving criticism. It might even stimulate some constructive changes.

But I would tread lightly in suggesting we put our religious educators out on the streets. We need to build on foundations that exist. And surely we don't want to contribute to the growing unemployment lines. (NC News Service)

Opinion

Is depression getting worse?

Have you heard someone say, "I'm depressed," this week? If not, it probably means you haven't been talking to anybody.

That expression has become a commonplace in U.S. society. Furthermore, the country does a gigantic business each year in tranquilizers. Add the two together and it's fair to assume that Americans are more depressed than ever.

On the other hand, following a conversation I had with a sociologist a short while ago, I'm not so sure that is the correct conclusion.



By Antoinette Bosco

DR. ROSE COSER, author of a number of research studies on women, said everybody has a different indicator for what depression really is. "Depression is many things in one grab bag," is the way she put it.

The sociologist referred to a study in England which concentrated on how social issues provide "factors of vulnerability" leading to depression.

"Probably the worst substance causing depression in our culture is alcohol," she commented. The study of women pointed out, however, that the major factor was "a low degree of intimacy."

One case concerned a woman with three children under the age of 14, who lost her own mother before age 11. She had been abandoned by her husband and was unemployed.

"SHE WAS understandably depressed," said Mrs. Coser. She added that when people feel out of touch and disconnected, they are prime candidates for depression. At such times, all they need is one serious additional event to provoke the onset of an attack.

The medical establishment still hasn't come to terms with how to deal with depression in women, she added, pointing out that medical experts usually just throw pills at depressed women. For instance, mood altering drug use in women is twice that of men. Two-thirds of the users of tranquilizers are unemployed women.

To give you some sense of the volume we're talking about, let me cite one statistic. In 1977, the state of New York dispensed 14 million prescriptions for 770 million tranquilizers, or 63 pills for every adult in the state.

Ms. Coser said, "One study by the National Institute of Mental Health showed that for the same diagnosis, women got twice as much medication as men, to last twice as long." In her opinion, such drug taking starts "a complicated process in our body," often aggravating the depression.

HOWEVER, MS. Coser did relate some good news coming from another study. The study seemed to indicate that the overall rates of mental impairment are down significantly, especially among women.

The research, done in 1974, duplicated a study done 20 years earlier. In 1954, 26 percent of those interviewed said they were depressed, compared to 15 percent in 1974. The change was even more drastic in those 40 to 55 years of age, with 50 percent being a depressed group 20 years ago, compared with 9 percent in this age group in 1974.

Still, estimates of the number of Americans suffering from depression indicate that between 6 and 8 million people are victims of this malady.

Depression is characterized by emotional turmoil including feelings of sadness and hopelessness, an inability to enjoy anything, loss of appetite, difficulty in concentration, in remembering and in making decisions. It also includes a feeling of worthlessness and a tendency to withdraw from human contact.

AN AUTHOR who wrote a first-person account of his depression may have captured it best. He called it, "A Season of Hell."

People who recognize themselves in that description should seek help from a priest, doctor or from relatives. (NC News Service)

Defining the magisterium

"A new assault is being launched against the U.S. Catholic bishops," a Catholic columnist warned in the opening sentence of his syndicated column a few weeks ago.

It turned out he was talking about Catholics who have raised questions about the extent of the intervention of bishops in political issues. The clinching point he wanted to make was that Catholics who raised such questions "should at least have the decency now to stop effecting a more Catholic-than-thou pose when instructing their benighted liberal brethren on the virtues of loyalty to the magisterium."



By Dale Francis

The writer knows, of course, that to raise such questions cannot be described as an assault on the bishops. He should know that the questions raised do not involve disloyalty to the magisterium but a call for clarification of the definition of the magisterium.

IT IS obvious we are not speaking of the solemn magisterium but the ordinary magisterium, that teaching authority continually exercised by the Church, especially in matters of faith and morals. Since many of the political problems of the nation have moral dimensions, it is obvious that in their exercise of the ordinary magisterium the bishops will necessarily discuss political issues. The question that must be examined is to what extent the bishops can speak on political issues and still be exercising the magisterium.

I have no problem with this at all. The bishops can and must speak to moral questions involved in political issues and when they do they offer the magisterium of the Church. But when they take positions on specific political action or legislation on which there can be legitimate differences of opinion by people of moral concern, their words no longer have the effect of being part of the magisterium.

Let me give an example: It is the responsibility of the bishops to speak in opposition to legalized abortion and in support of protection of human life from conception. Nor are they limited to the proclamation of general principles. It is within the exercise of the magisterium for the bishops to urge that Catholics do all they can to eliminate abortion and protect unborn life, to tell them they should organize politically to this end and to point out that a constitutional amendment provides what seems to be the best remedy.

LAST NOVEMBER the bishops, after serious study of the situation, came to the conclusion that the Hatch Amendment provided a pragmatic first solution to the problem and announced their support of the amendment. I was in agreement with the bishops and supported them in their decision.

But I never believed that this was a decision that carried the weight of the magisterium nor did I believe the bishops intended that it should. There were those as sincerely opposed to legalized abortion as the bishops who did not believe the Hatch Amendment provided an adequate solution. I am convinced their disagreement with the bishops in no way involved disloyalty to the magisterium of the Church.

When the bishops took a position on specific legislation that did not provide the only remedy to the moral problem, they were no longer acting within the realm of the authority of the magisterium. They could be heard as men with knowledge and experience in the area on which they spoke but not as bishops proclaiming the certain teaching of the Church.

The same principle, I believe, holds true whenever bishops

Those nighttime soaps

Q. I am in the seventh grade and I like to watch shows like "Dynasty," "Flamingo Road" and "Dallas." But my parents don't approve, and we argue a lot about it. Do you ever watch these shows? What do you think of them? (Minnesota)

A. These are modern shows. For help in evaluating them let's go back in time to another show presented on the night of Jan. 18, 1782 — two centuries ago.

THAT NIGHT young Friedrich Schiller saw the first performance of his play, "The Robbers."

It must have been quite a play, judging from the effect on the audience. Here's an eye witness account:



By Tom Lennon

"The theater resembles a madhouse; rolling eyes, clenched fists, hoarse outcries in the audience! Strangers fell sobbing into each other's arms, women were tottering toward the exit, about to faint. There was a general dissolution."

WOW! "THE Robbers" must have been wild. It's a stunning example of how a theatrical performance can effect an audience.

Today's audiences seem apathetic by comparison. But make no mistake, plays, movies and TV programs all have some effect on us.

In front of the tube, few, if any, of us ever clench our fists or roll our eyes. Usually TV dramas touch our personalities in quieter, more subtle ways. But touch us they do.

Let's consider what effect shows like "Dynasty," "Flamingo Road" and "Dallas" might have on viewers.

On the few occasions when I have watched these nighttime soaps, I was tempted sometimes to laugh at their goofy, hokey stews of jealousy, hatred, lust, greed and selfishness. Really, they are sometimes deliciously — but unintentionally — funny.

I am fascinated by how decadent and awful they are in so many respects.

BUT SUPPOSE an uncritical person takes these shows seriously and matches one or all of them week after week.

First of all, I'd question that person's good taste and judgment.

Then, I would wonder what effect a steady diet of shows like these will have on a person. Could they erode a viewer's Christian values?

The visual element of the programs adds to their power, the ability to influence the viewer, perhaps ever so subtly, and sometimes not so subtly.

Could you find an alternative to watching soaps at least some of the time? When these programs come on, on occasion turn off your TV set and find something to do which will get you in touch with real life and healthy fun.

Blending practicality and spirituality

Dear Dr. Kenny: Regarding the woman who was troubled because she could not quit smoking, you might suggest that Christ is the answer. It may sound trite, but the Lord does specifically say in John 14:14 that he will help us, and that means in anything. (British Columbia)



By Dr. James and Mary Kenny

Thank you for reminding us of the power of God. We have received several letters indicating the prayer and faith in Jesus enabled the writer to stop smoking.

I agree with you that trust in God is very important. I did recommend that the lady troubled with smoking follow the 12 steps of Alcoholics Anonymous in treating her addiction to cigarettes. They reflect this religious focus and are worth quoting here.

—The Twelve Steps—

"These steps can be a way of life for the families of alcoholics as well as for members of AA:

"1. We admitted we were powerless over alcohol — that our lives had become unmanageable.

"2. Came to believe that a Power greater than ourselves could restore us to sanity.

"3. Made a decision to turn our will and our lives over to the care of God as we understood him.

"4. Made a searching and fearless moral inventory of ourselves.

"5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

"6. Were entirely ready to have God remove all these defects of character.

"7. Humbly asked him to remove our shortcomings.

"8. Made a list of all persons we had harmed, and became willing to make amends to them all.

"9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

"10. Continued to take personal inventory and when we were wrong promptly admitted it.

"11. Sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of his will for us and the power to carry that out.

"12. Having had a spiritual awakening as the result of these steps, we tried to carry this message

to others, and to practice these principles in all our affairs."

The 12 steps are a good blend of the practical and the spiritual. I believe that Christ first expects us to use all ordinary means to solve our problems. Further, God's help reaches us, not through miracles, but through the people and situations that surround us.

These are proverbs that express this thought: God helps those who help themselves. Pray as if everything depended upon God, but work as if everything depended upon yourself.

It would be a mistake to neglect either the spiritual or the physical world.

We should use the support from friends and the therapy from counselors to resolve our problems. At the same time, we need to have faith and hope in God, trusting that everything will work out as he intended.

Finally, we should pray. As I get older, I find I am less inclined to ask God for things. I figure he knows his world.

I am more inclined simply to reach out my mind to him, to make contact, to let him know I am here and that I have faith. Or as one person once said to me, "It's time to wake God up."

(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, IN 47978.) (NC News Service)

From Barbie to blusher

In the event you missed The Event, last year the Barbie doll turned 25 years old. I agree with the columnist who, in noting the age, suggested that with each passing year, Barbie should now become a bit heavier and a little more wrinkled.

Because my daughter will turn 21 this year, she has never lived without Barbie around. I wish I could say the same but in the spirit of young motherhood 20 years ago, I cooperated in playing the commercial game of Barbie, going so far, even, as to making the tiny outfits for Barbie's dating life.

I'm happy to report that my daughter was wiser than I. She shelved Barbie within weeks of receiving her and proceeded to put her wardrobe on her little stuffed animals and a baby kitten we inherited along the way.

SHE NEVER got into collecting Barbie's date dolls, Ken and the others, although many of her friends did. (One of our friends — a dad — refused to allow these male dolls into his household because after seeing Barbie's stature, he was afraid to imagine Ken's).

The whole scenario is now depressing to me, the idea that little girls should be catapulted into the wardrobe, hairdo and dating scene via doll play at the tender age of six or seven. Following the Barbie success was a mannequin head on which little girls experimented with makeup and hair styles. I'm gratified it didn't last long on the market.



By Dolores Curran

Again, maybe the girls were wiser than parents on this one, telling them that they wanted a childhood, not an adolescence at seven.

However, there's something new and more appalling on the market today — makeup for little girls. This isn't play makeup, the kind little girls put on along with their mother's heel and jewelry when they're playing grownup. It is real makeup designed for daily wear on little girls.

AT THE AMERICAN Toy Fair in New York last year, at least six companies were showing makeup for children: blushers, lip glosses, mirrored makeup cases and a line of cosmetic crayons. And promoters are serious about big sales. An ad in a trade publication proclaimed, "She's your market. She's between the ages of four and nine."

What does this signal to little girls and their

parents? According to Peggy Charren of Action for Children's Television, "It's the TV advertising being targeted to children that makes it a problem. They've figured out another way to get children to spend money on something useless and unnecessary — something that pushes them into growing up. It's part of taking childhood away from children."

Dr. Frank Palumbo, a pediatrician at Georgetown University, agrees. "It's becoming awfully hard to be a kid anymore," he reflected. "It's fun when kids get into mommy's lipstick or clothes once in awhile, but to push this kind of thing on four year-olds makes me wonder where society is going, where our culture is going."

Industry spokesmen disagree, holding that little girls have always dressed up with mother's makeup and this makeup will be easier to remove. However, in a culture where increasingly younger Brooke Shields are being touted as models for girls, parents are playing the role of unsuspecting cooperators in a frankly commercial venture.

I'M NOT SAYING all this started with Barbie but it was parents like me who supported that whole image with little girls and I hope the parents of little girls today are wiser than I was. I hope they let their little girls be children and not push them into adolescent play at four or five by letting them believe, that they need cosmetics in order to be attractive and accepted. (Alt Publishing Co.)

Family Night

OPENING PRAYER:

Summer is over and now we look forward to another new season full of changes. Thank you, dearest Father, for all the joys we experienced these last few months of summer and inspire us to use this new season wisely. Thank you for this Family Night and bless this time we have to be together. Amen.

SOMETHING TO THINK ABOUT:

Summer has passed and the months ahead are waiting to be filled like the empty pages of a notebook. Change continues in all of us. During Labor

Day week we can reflect on how many changes have taken place in our lives because of the labors of others.

ACTIVITY IDEAS:

Young Families. Have a family style show. Each family member find three different types of outfits to wear. Mom and Dad make a special effort to wear some older fashions. As each person models his or her outfits, talk about how they effect change in the person. For example, how he or she feels or would act wearing these clothes. If different types of

clothing create changes in us, what other things in our lives make us change? The more ideas the better. What is good about change? What is bad about change?

SNACK TIME:

Baked apples with sugar and cinnamon and a dab of whipped cream or ice cream.

ENTERTAINMENT:

WHO AM I? Mom or Dad write on pieces of paper the names of individuals who changed history. Pin a name on the back of each family

member. Take turns having each person guess who he or she is. Questions asked by the person seeking to learn his or her identity can be answered only by a "Yes" or "No."

CLOSING PRAYER:

Dear Father, thank you for the fun of this Family Night. Thank you for the labors of people in our community that help to make our lives comfortable. Father, we pray for those people who have no work and ask you to help them through others who care. Amen. (Contributed by Terry and Mimi Reilly.)

Scriptural Insights

LEARN TO LISTEN

Readings: Isaiah 35:4-7; James 2:1-5; Mark 7:31-37

By Fr. Richard Murphy, O.P.

Everybody lives in the hope that things will eventually "get back to normal," although what that means is not easy to determine. Still, there is something quite normal to all of us — noise. Noise is definitely part of our lives, and all three of today's readings speak of it.

We are not just John and Mary Doe, but God's children, somewhat less than the angels but superior to the animals because of our reason and our ability to love. We are endowed with five external senses and through them we make contact with the external world. These marvelous gifts are sight, smell, taste, hearing, and feeling. Nothing comes into our heads but through these senses. Hearing, one of the most important of them, deals with noise.

The variety of noises is astounding. Alarm clocks, sirens and bells alert us to duty and to danger. During the day and all too often during the night, we hear the screeching of brakes, squeal

of tires, revving up of motorcycles. We are accustomed to loud PA systems, TVs, radios, rock music, and sounds from outer space, along with the sound of wind and rain and voices.

NOISE is unavoidable where there are people. People make the most important kind of noise — speech. We must learn how to listen to this if we are to be able to speak ourselves. Some people have the same physical equipment we have for speech, but they never talk because they are deaf, and have never heard any sound to imitate.

Today's gospel tells how Jesus cured a deaf-mute. It is interesting to note that He first touched the man's ears, and then his tongue. At that, "The man's ears were opened and he began to speak."

We must learn how to listen. Some seem never to listen to anybody or anything. We all know people like that, and how irritating it is to speak

to somebody who doesn't listen.

God makes noises too, but they are of course different from ours. He is always speaking to us, not with words or through audible sounds, but through the people He sends to meet us every day. He speaks to us through their good example, their thoughtfulness, considerateness, and concern.

We must listen for God's kind of noise. If we do not we will be much the poorer. Terrible and trying as it is to be blind, to be deaf is worse, for it isolates a person, exiling him/her to an unbroken silence in which communication is all but impossible.

IF WE NEGLECT to listen to God's noises, we will find our ears filled with man-made noises, cursing and swearing, foul language, lying, detraction, blasphemy — a horrid cacaphony. Once, in a big department store during the Christmas rush, I noticed a charming little ten-year-old girl. As she approached us, we

heard her speaking excitedly to her companion: "Isn't this the biggest G-- D--- crowd you ever saw?" I was shocked. But then, children are like radar; whatever we throw in their direction will be bounced back at us. We simply must think before we speak.

Many Catholics are ignorant about their religion; they have not been taught. Many do not know their prayers, for they do not pray often. Many know nothing about the saints, whose thrilling sagas they have not read. Many behave in church as if they were in a public hall; they have been given a bad example that speaks louder than words.

God's children must learn to listen, for God speaks to them through the Liturgy (Mass), parents, teachers, friends or neighbors. One thing is certain — if we do not listen to the right things, we will probably not do or say the right things. What then is the moral? "Listen!"

Alt Publishing Co.

When is marriage a sacrament?

Q. My question concerns an answer you gave in our archdiocesan paper some time ago concerning the marriage of a Catholic to a Protestant in a Protestant church and by the Protestant minister.

If the clergyman performing the marriage is not Catholic will the marriage be a legal and valid marriage only, or will it be the sacrament of matrimony?

My Catholic niece is marrying in the Methodist Church under a situation which is painful to our family since there was no dispensation obtained, as far as I know. (Missouri)

A. According to our traditional theology as well as the present canon law of the Catholic Church, any valid marriage between two baptized Christians is a sacramental marriage. The special relationship with Jesus Christ which comes through baptism makes the marriage union of those two people special also.

Scripture tells us that every marriage on earth reflects in some way the relationship of fidelity and love between God and his people. For Christians this symbolism goes a giant step further in its symbolizing



By Fr.
John Dietzen

of the redemptive love of our Lord for his church and through that church for the whole world. St. Paul points up that relationship in his discussion of Christian marriage in Chapter 5 of Ephesians.

From what you tell me in your letter, however, the marriage of your niece is a different case. All baptized Catholics are obliged by church law to be married before a priest unless a dispensation from this requirement is obtained from the bishop.

Any marriage of a Catholic before any other religious or civil official without such a dispensation would not be a valid, true marriage according to the laws of the church.

Q. Is it permissible to attend Saturday evening Mass in other than one's

parish? The schedule in a neighboring parish is much more convenient for me than the one in my own parish, but I have received conflicting opinions. (Minnesota)

A. Most Catholics might consider this a ridiculously rudimentary question. I can assure them, however, that numerous other members of our faith are more than a little confused by this and other duties our faith asks of us.

One certainly may participate in a Saturday evening Mass in another

parish, or for that matter in another diocese, and fulfill one's "Sunday obligation." The same goes for most other laws one should follow as members of our church.

Since each bishop has the right to establish many such regulations for his own diocese, one may well encounter different rules from one city or state to another. Even in such circumstances, the individual Catholic is free to follow either the rules in his home parish or the rules in effect where he is visiting.

(A free brochure outlining the basic Catholic laws concerning marriage, and explaining the promises made before a mixed marriage, may be obtained by sending a stamped self-addressed envelope to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)

(Questions for this column should be sent to Father Dietzen at the above address.)

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'Smarter than a felt tip pen'

That's how priests and nuns appear on TV

By James Breig

Blue Nun goes anywhere. Including the morgue.

This macabre thought occurred to me the other day when I read that the model who portrayed the Blue Nun in wine commercials on television had murdered her boy friend before committing suicide.

The boy friend (paramour? lover?) was a policeman and she used his revolver to kill him. Then she directed a slug into her mouth.

I read this news article with interest because, not long before, I had been wondering about the Blue Nun. You've seen the ads. They are gentle and quiet. Shot in Europe (or on a back lot made up to look like the Old Country), the commercials showed the Blue Nun biking about, shopping in the open-air markets, ice skating on a secluded pond and doing all sorts of supposedly nunnish things.

THE PURPOSE of the ad, of course, is to get you to associate the pleasant, human Blue Nun with the wine of the same name. I was wondering about the Blue Nun because a woman has repeatedly told me how offended she is by commercials which feature priests and nuns.

"They are always so dumb on TV," she complained. "That monk in the copier ads is such a ninny. But the nuns get worse treatment. They are always helpless, mindless nincompoops who rely on God's providence or Goodyear to get them out of scrapes. Without either of those aids, they could hardly make it through the day — according to TV."

So, with her words ringing in my ears, I watched the Blue Nun and wondered who she was. Did the actress care about what image she was creating? Did she think of it as more than a job? What would be her response to the woman's criticism?

We'll never know now.

TV Mass time changed

Due to a scheduling change, the Sunday morning TV Mass broadcast by WPLG-TV Channel 10, Miami, will be moved from 9 a.m. to 8 a.m. effective Sunday, Sept. 12. The weekly televised Mass is produced by the Radio and TV Center of the Archdiocese of Miami for shut-ins who cannot otherwise participate in the celebration of the Eucharist.

AS FOR ME, I think the woman is right. Priests and nuns get lousy treatment from television, particularly from ads. Since commercials are, by nature, materialistic, the religious figures in them are necessarily connected to materialism. So we see a young priest proudly displaying his new car to the older (and always Irish) priest.

And what about those dumbbell nuns? They are always pictured as being only slightly smarter than a felt-tip pen. Nuns are innocent, goes the Madison Avenue thinking, and innocent means naive and naive means stupid. Ergo, nuns are idiots.

Never look in these ads, by the way, for a priest or nun doing anything even remotely religious. The Blue Nun rode bikes and skated and bought loaves of French bread; she did not minister to the poor, teach children or pray.

The portly monk in the Xerox ads prays. What for? To thank God for giving the world copier technology and home computers. As simple-minded as he looks, he is the smart one in the abbey. The rest of the monks are still trying to figure out how to work a candle.

None of these ads is directly offensive. The Blue Nun was restful and tranquil, two aspects not usually found in TV time-outs. The Xerox monk has become a popular figure and his ads bring the same sort of warm feeling generated by the more secular shenanigans of James Garner and Mariette Hartley on the Polaroid commercials.

THE LACK of obvious offensiveness is what especially burned the woman who talked to me. She castigated the subtle damage done by the ads — both in their portrait of



NEW SEASON — Meredith Baxter Birney, who co-starred in the comedy series "Bridget Loves Bernie" 10 years ago, will have a new series this fall. She stars with Michael Gross as former 60s radicals whose trials and tribulations with their more conservative 80s children lead to comic situations in "Family Ties." The series premieres the week of Sept. 27 on NBC. (NC photo)

religious people and in their linking of religious people with material pursuits.

I say "religious people" and use it as a shorthand for priests and nuns. I can do this because you will never see a religious lay person on TV at all, much less in a commercial.

The only exception to this rule is the women who are lectured by God on how to clean their sinks or un-stop their drains. And that leads to a related topic — the use of God as a spokesman for various products. He is never identified as God, of course; that would be too directly offensive.

Instead, He is a voice from above which shakes the entire house.

I know that the Creator is concerned about everything, even the lilies of the field, but I refuse to believe that He spends a lot of time worrying about crystal drain cleaners.

Maybe priests, nuns and God should band together to form a pressure group which could picket advertisers until their image is restored. Otherwise, you'll have sad priests and blue nuns.

(Breig is a nationally syndicated columnist)

'Real to Reel' now on cable, too

"Real to Reel," the award-winning family-oriented television program produced by the Radio and Television Dept. of the Archdiocese of Miami with the cooperation of WCKT-Ch. 7, is now being aired on the public access channels of five South Florida cable systems.

The program, co-anchored by producer Carol Gallagher and Father Paul Vuturo, pastor, St. John the Apostle Church, Hialeah, highlights various ways in which local Christians live their faith as well as airing segments from around the nation.

The program is aired in Dade County on Sundays at 5:30 p.m. on Ch. 13 (Dynamic Cablevision) and at

6:30 p.m. on Ch. 0 (Storer Cable); and on Wednesdays at 9 p.m. on Ch. 13.

In Broward County, "Real to Reel" airs at 5:30 p.m. on Ch. 2 (Broward Cablevision) on Mondays and Thursdays; on the Public Access

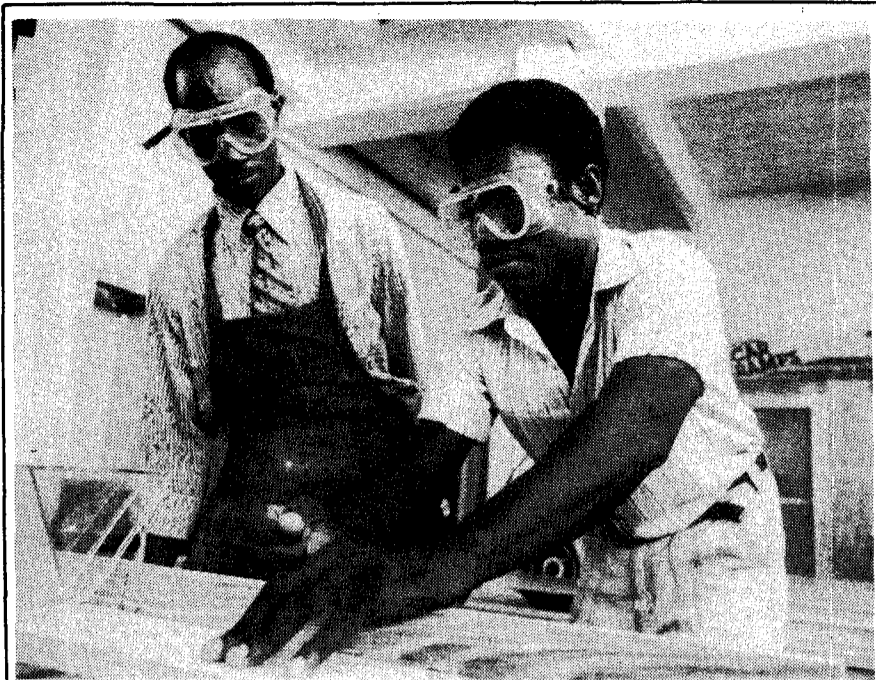
Channel of Hollywood Cablevision at 7:30 p.m. Sundays and 5:30 p.m. Wednesdays; and on Ch. P (American Video Corp) at 1 p.m. Fridays.

For additional information please contact Bryan Mong at 757-6241, Ext. 216.

Radio program gets better slot

"The World of Religion Today," the Archdiocesan weekly religious news program, will now be heard at 8:15 Sunday mornings in West Palm Beach, which will "provide the program with a much larger potential audience than the earlier time," said

Rome J. Hartman, general manager of radio stations WIRK-AM and WIRK-FM, which air the program. Hartman announced the change last week in a letter to the Archdiocesan Radio and TV Center.



VOCATIONAL TRAINING — Carpentry teacher Derone Louis Guerrier oversees student Michelet Estimable during a three week mini-workshop offered by the Haitian Catholic Center Vocational Training Program at 130 N.E. 62nd St. Approximately 180 Haitian students recently graduated from a sixteen week program at the Miami location and two satellite sites, one in Immokalee and one in Pompano Beach. The program, which offered courses in among other things landscaping, car and building maintenance and commercial cooking may be offered again this fall.

Center aids Christian performers

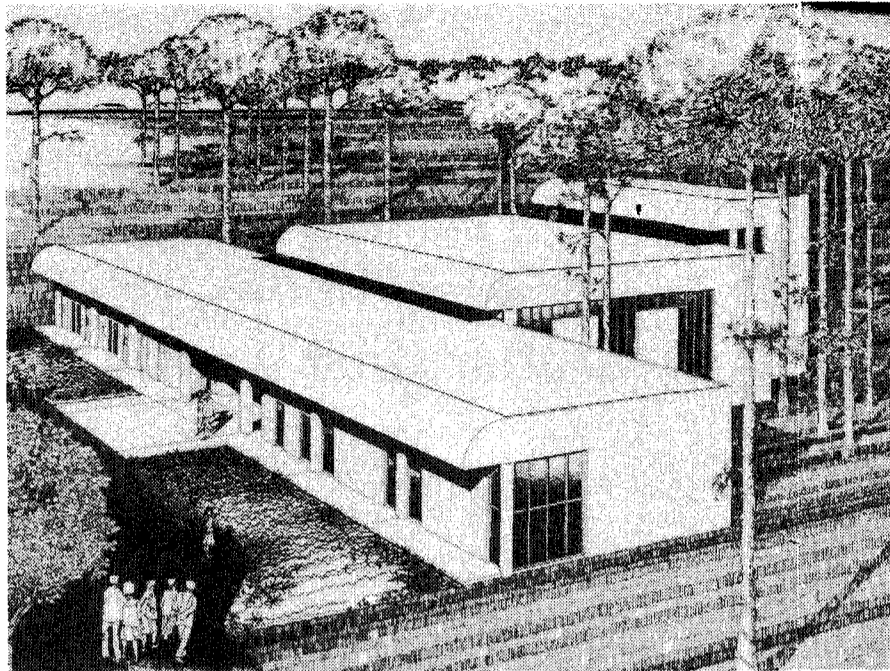
A new interdenominational ministry resource center, calling itself "The Ark," is now open to aid Christian performing artists and churches who seek performers for special events.

The resource center, located in a recording studio at 1331 N.E. 119th St., will benefit both amateur and aspiring professional artists. An experienced staff offers practical experience in recording, touring, and the business side of performing. They also offer knowledge of ministry techniques and can serve as a linkup between artists and churches who have platforms to share.

The center hopes to expand the role of

Christian musicians in the South Florida community. "Popular music is selling youth a bill of goods on a wholesale level," says director Robert Smith. "What we are doing is selling an alternative. We are using the culture not letting it use us."

"The Ark" holds seminars every month. Its next seminar on "effective communication from the ministry platform" will be held on September 18. Anyone interested in joining "The Ark" or any pastors seeking Christian performing artists are encouraged to contact the center at 895-0010. Membership is \$20 per year.



PARISH BLESSING — The blessing of the new St. John Neumann Parish Center and School, grades k-5, situated at 12125 S.W. 107th Ave., will be conducted on Sept. 11 at 10:30 a.m. by Archbishop Edward A. McCarthy. St. John Neumann parish was established in Kendall by Archbishop McCarthy in August of 1981. Pastor of the church will be Fr. Michael D. Hickey. The parish center above consists of classrooms, a church hall, and a chapel.

Ministry for the sick program offered

The Ministry to the Sick office of the Archdiocese, in collaboration with the Office of Lay Ministry will offer a training program at the Conference Center, Mercy Hospital beginning on Saturday September 18, and concluding December 11, 1982, excluding Thanksgiving weekend, November 27, from 9:30 a.m. until 1:00 p.m. At the conclusion of the thirteen weeks and upon satisfactory completion of assignments, participants will receive a Parish Coordinator Of The

Ministry To the Sick Certificate of readiness.

The program will be designed to help parish lay people gain a deeper understanding and a greater appreciation of their role in ministering to the needs of the sick.

Please contact Fr. Richard Scherer at Mercy Hospital 854-4400 or 285-2716 before September 8 for any further information and for the purpose of registering chosen participants in the program.

Quit smoking program

Mercy Hospital's six-night Quit Smoking Program begins Monday, Sept. 13, and continues Tues. and Wed., Sept. 14 and 15; Fri., Sept. 17; Mon. and Tues., Sept. 20 and 21. All sessions are in the

sixth floor Conference Center, 7:30 p.m. to 9 p.m. Total cost is \$15. To register call 285-2701. Mercy Hospital, 3663 South Miami Ave.

It's a Date

The South Broward Ministry to Divorced and Separated Catholics will present Francis McGarry, psychologist, who will speak on relationships and intimacy on Sept. 7 at 7:30 p.m. The meeting will be in the St. Stephen's trailer at 2000 State Rd. 7 in Miramar.

The Golden Age Club of St. Clements Church in Ft. Lauderdale will hold an installation luncheon on Sept. 23rd at Gibby's Restaurant from noon to 3:30 p.m.

St. Kieran's Church will sponsor a lun-

cheon and fashion show at the Omni Hotel in the International Ballroom on Oct. 2. Luncheon will be served and the fashion show will begin at noon. The event will be arranged and staged by Dominique Imagination of Coral Gables. All proceeds from the show will benefit St. Kieran's building fund. For information and tickets call St. Kieran's rectory at 854-1521.

The Third Order of Carmelites of St. Joan of Arc has cancelled it's monthly meeting in September.

St. Kieran's Church will sponsor a lun-

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Catholic Daughters of Americas, Ct. Holy Spirit #1912, will hold their first business meeting on Friday, September

10, 1982 at St. Elizabeth Gardens, Pompano Beach at 2:00 p.m. For information please call Rosalie Lidestri — Tel. 781-5008.

St. Anthony's Separated and Divorce Group will meet for Mass at 7:30 p.m. in St. Anthony's hall at 900 N.E. 3rd St. in Ft. Lauderdale. Coffee will follow. For further information call Dominic at 763-2072.

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THANKSGIVING NOVENA TO ST. JUDE

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

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

THANKSGIVING NOVENA TO ST. JUDE

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

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5A-NOVENAS

Thanks to St. Jude for prayers answered. Publication promised. J.E.M.

Thanksgiving to God, Our Blessed Mother & St. Jude for special favor granted. Publication promised. E.T.

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

THANKSGIVING NOVENA TO ST. JUDE

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

Say 3 Our Fathers, 3 Hail Marys, and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. (signed) H.L.

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Breath that means life

By Father David K. O'Rourke, O.P.
NC News Service

A family of no religion was attracted to the church. With their feet and their finances solidly in this world, they looked hard and hesitatingly at the teachings of Jesus about sharing with the poor.

The more the family looked, the more they drew back. But then, to their own surprise, they decided to become Catholics.

A man in his late 20s, a spiritual wanderer, spent his life on purposeless activities and forgettable liaisons. Then he startled his family and friends by deciding to spend his life helping the poor.

The young man joined a religious order known for its life of poverty. Now, in a barely furnished loft building off a rundown back alley, he brings both friendship and physical care to people whom even the poorest call derelict.

A 90-YEAR-OLD grandfather, told he was dying from cancer, was asked by his doctor if he wished to follow a course of medical treatment which involved a long, physically taxing and costly hospital stay with a very questionable outcome. The grandfather answered no. Given all the circumstances, he wanted to concentrate his energies on getting ready to meet God.

All of these individuals — the family members, the young wanderer, and the old man — said that their new strength and purpose was the work of the Holy Spirit.

The Spirit of God. The Spirit of the Lord. The Holy Spirit.

Today we hear these phrases over and over. What do they mean? Who is the Spirit?

In Hebrew, in Greek and in Latin, the words for spirit mean the same thing. They mean breath, the breath of life. Used religiously they mean the breath of God's life breathed in us so that we may live with the strength of God's own life.

PERHAPS we human beings cannot fully know how and when the Spirit of God works in us. But we believe that he does. Our theologians, paying careful attention to what is said in Scripture and in the tradition of the church, describe that action of the Spirit in us in two



In Hebrew, Greek and Latin, spirit means breath or the breath of life. In religious terms, the words mean the breath of God's life breathed into us so that we might live with God's own life in us. (NC photo)

different ways.

First, they speak of God strengthening and directing our normal, human abilities. God gives us

strengths to call on when we need them, strengths that remain in us in a regular and ongoing way; strengths which operate in a human

way. Theologians call this grace.

The old man I described above was a holy and religious man. His decision to prepare to meet God was no more than the logical conclusion to the good life he had lived to that he had lived to that point.

His story could be an example of how the Spirit strengthens our human abilities, bringing out the best in them.

But now and then, doing everything we can with what we have, the crises and decisions we face are too much for us. Then our theologians speak of a second manner of the Spirit's action in us. On these occasions God helps us not in our way but in his.

THE ASSISTANCE we receive on these occasions of crisis is not our resource to be used at our command. It is a gift given in God's way at God's time.

The young man I told of, who did such an about face, shows how the gifts of the Holy Spirit might work. The youth made a decision that went far beyond the indirection that had marked even his best efforts previously. This shows how God helps us beyond our own abilities.

What do we look for to see the working of the Spirit in our own lives?

When we find ourselves being kind and generous in a way that outdistances our best estimation of our goodness, that may well be the work of the Spirit.

When in moments of family crisis we find ourselves with a strength and courage that we ourselves even find surprising, that can be the work of the Spirit.

When we find ourselves holding firm to the faith when people around us act as though there were no such reality as faith, that is the gift of the Spirit.

When we find our hearts softening, forgiving injuries that we thought we could never forgive, that too is the work of the Spirit.

The Spirit of God is never far from us, because God is never far from us.

God breathes the breath of his life into us. Then we are able to live the new life that is a share of his own life.

Spirit: A matter...

By Father J. Castelot
NC News Service

The Spirit of God plays a prominent role in salvation history from the first page of the Bible to the last.

In the opening account of creation we read: "The Spirit of God was stirring over the waters" (Genesis, 1). Toward the end of the New Testament book of Revelation, in Chapter 22, we read: "The Spirit and the bride say, 'Come!'"

It is obvious that there is a world of difference between those two uses of the word "spirit." And there are many shades of meaning in between.

In the Bible, one has to pay close attention to how the word "spirit" is used in any given con-

text.

Basically, the difficulty stems from the many ways in which one Hebrew word — "ruah" — can be used. Its fundamental meaning refers to a movement of air, hence a breeze, a wind.

THAT EXPLAINS why the verse from Genesis quoted above is now translated in the New American Bible: "A mighty wind swept over the waters." The word's basic meaning, "wind," is recognized.

Later, when Luke wrote of Pentecost, suggesting that it was tantamount to a new creation, he made "a strong driving wind" part of the scenario (Acts 2).

Allied to this idea is the conception of "ruah" as the breath of God: "By the word of the Lord



SAINTS

The company we keep

By Patricia Davis
NC News Service

As a convert to Catholicism, I'm fascinated with the saints and the role they play in the lives of some cradle-Catholic friends.

One friend carries a well-thumbed Rule of St. Benedict in her purse, along with her New Testament. The Little Flower and St. Colum and St. Catherine are my friend's companions; a picture of Teresa of Avila hangs in her kitchen. Each year the feast of her patron saint is as intently celebrated as my friend's birthday.

The days of the saints give texture to her days.

I LIKE the company she keeps.

I see how I look for loopholes in the law of love and I wonder if the Spirit which animated Maria and her mother in such a dramatic way still acts with the same power in people like me.

Still, it's hard for me to sense the closeness my friend feels to people whose lives seem so different from mine. St. Maria Goretti is an example. Daughter of a poor Italian family, she was well known to her neighbors for her cheerful unselfishness. Her story is a fascinating one of forgiveness.

One day when Maria was 12, she was approached by a young man. Alexander had bothered her before but, reluctant to make trouble with his family, Maria had said nothing. This time he attempted to molest her, threatening to kill her if she resisted.

Maria did resist and he stabbed her. She died the next day.

But that is not the end of the story. Before she died, Maria forgave her assailant. Convicted and jailed, he repented eight years later. After 27 years, Alexander was released from prison a changed man; he visited Maria's mother to ask forgiveness.

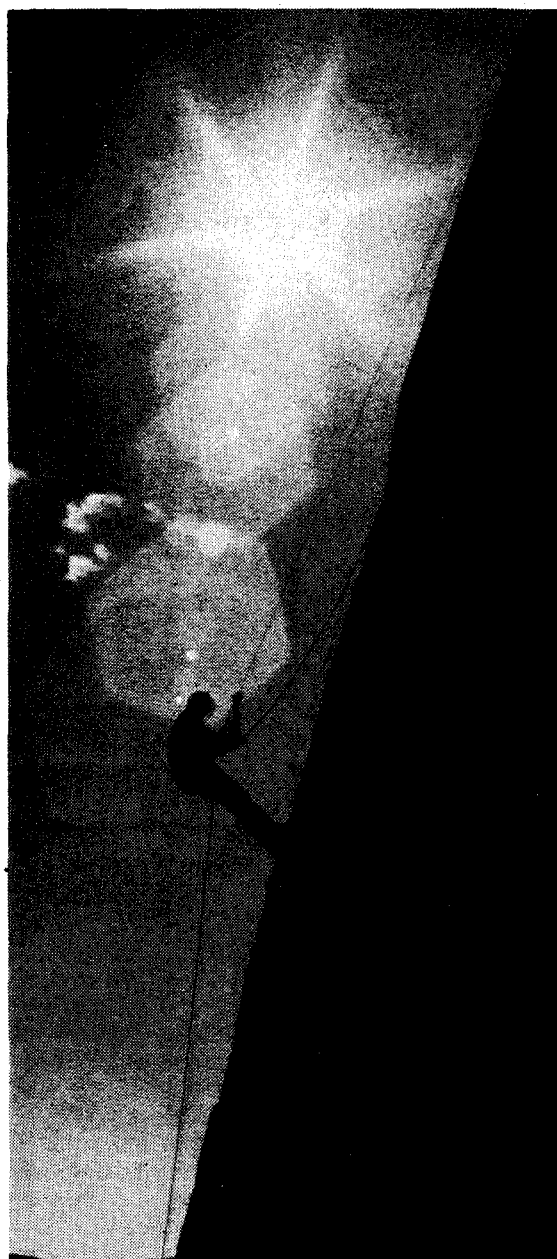
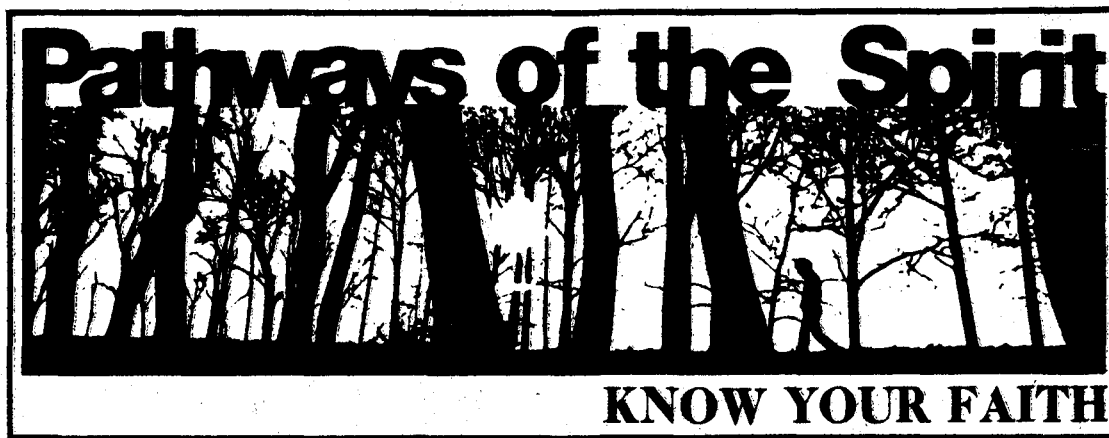
The story ends Christmas Day, 1937, when Maria's assailant received Communion side by side with her widowed mother.

...of life and breath

the heavens were made; by the breath of His mouth all their host" (Psalm 33).

Because it is creative, the breath of the Lord imparts life to men and animals. In fact, behind the catchy contemporary plea for clean air that one hears, "It's a matter of life and breath," lies a simple observation: As long as living beings are breathing, they can be presumed to be alive.

For the ancient, pre-scientific Semitic people, it was God who infused breath, and hence life, into all living beings: "If you take away their breath, they perish and return to the dust. When you send forth your spirit (breath), they are created, and you renew the face of the earth" (Psalm 104).



Like the mountain climber who tackles a seemingly impossible task, a Christian also may be faced with what appears to be an impossible task, burden or decision. The Spirit of God gives people of faith the ability to meet the challenge. (NC photo)

I HAVE SOME TROUBLE identifying with the story — not for what it says about all those people but for what it says about me. I marvel at their forgiveness, knowing my capacity for holding grudges and magnifying the smallest hurt.

I see how I look for loopholes in the law of love and I wonder if the Spirit which animated Maria and her mother in such a dramatic way still acts with the same power in people like me.

Furthermore I wonder all the more when I look about:

Two distant cousins have engaged in a lengthy feud which divides all family gatherings; neighbors on our block forbade their toddlers to play together after a fight between their dogs; a fellow parishioner is alienated from his own son who has joined a cult; former partners seek to destroy one another's businesses following a serious misunderstanding; certain resentments continue in me.

In each case, human efforts at forgiveness have failed. Can the Spirit which reconciled Alexander and Mrs. Goretti bring healing to my friends and me?

On the other hand, perhaps Maria and her mother were like us: slow to accept an apology and hesitant to make the first move toward reconciliation. Their initial reactions to pain and loss were probably the very normal ones of anger and grief.

BUT THEY had become the bearers of the Spirit of Jesus in baptism, shearers in the task of making God's love present to others.

As saints do, they allowed the Spirit to rule their hearts and guide their lives. Sanctity lies not so much in a special strength but rather in the acknowledgement of neediness.

I can identify with that kind of weakness. I want such folk as friends, for their example can help me see past my helplessness to the power and goodness of God.

I begin to understand why one theologian, Father Bernard Haring, translates the first Beatitude this way:

"Blessed are those who, by the Spirit, know that they are in need of God."

with him only as long as he breathes.

Thus the Lord is pictured as saying before the great biblical flood: "My spirit shall not remain in man forever, since he is but flesh. His days shall comprise 120 years" (Genesis 6).

What emerges from all this is the fact that the "Spirit of God" is active, dynamic, enlivening, empowering. As such it will be powerfully active on several levels throughout the course of salvation history.

In the weeks ahead, I plan to look inside Scripture to discover what this powerful and active force of God means there. I invite you, the reader, to join me in this exploration — an exploration that should allow us to see more of what the Spirit of God means in our lives.

The 'ham connection'

Amateur radio operators link foreign missionaries, bring hope and help to sick children

By Charles A. Wood
NC News Service

An eight-year old girl in a Fort Lauderdale hospital, suffering from severe burns on both legs and undergoing extensive skin grafting operations, is cheered up by talking with her father, more than 800 miles away in San Pedro Sula, Honduras.

The conversation cost as much as a local phone call, thanks to the efforts of the International Mission Radio Association, a world-wide service group whose South Florida medical unit is headed by a couple from St. Anthony's parish in Fort Lauderdale.

Bill Barry received notification from Ruth (Paz) about Alejandra on a Friday and by Monday afternoon she was here in Fort Lauderdale.

With about 500 members in 40 countries, IMRA is a network of amateur radio operators that primarily serves missionaries, many in remote areas, by providing them with a communication link with one another and family, friends and religious colleagues throughout the world. Most of the radio traffic is in-to and out of South and Central America and the Caribbean area.

"IT CAN BE lonely out there," said Vicentian Father Michael Mullen, professor of theology at St. John's University, New York, and newly elected president of IMRA, "and this is one way they can keep in touch."

Through a special project IMRA is able to help people such as the little eight-year-old girl, Alejandra Torres, who need skin grafts or other plastic surgery not available in their own countries. This project is a three-way effort among two members of the radio network and an organization of doctors, nurses and medical technicians known as Interplast, which provides free plastic and reconstructive surgery to children.



Father Michael Mullen, professor at St. John's University in Jamaica, N.Y., and newly-elected president of the International Mission Radio Association, sits at his ham radio.

Through the coordination of Ruth Paz in San Pedro Sula and Bill Barry in Fort Lauderdale, members of Interplast visit Honduras, Mexico and Colombia twice a year and treat as many as 300 patients a visit. The medical-aid group has units in Fort Lauderdale and at Stanford University in California. When members go to Latin America, Paz helps with travel arrangements and notifies the local people of the teams' arrivals.

But in emergency cases in which a child may not be able to wait for the next Interplast visit, such as the case of young Torres, the children are sent to Fort Lauderdale. It is Barry, a man who has been blind since 1966, who helps arrange these visits and sets up communications with phone patches over the network that connects the children in the hospital with their parents far away.

WANDA OTT of St. Anthony's Parish is president of Interplast South, the Fort Lauderdale unit, and wife of its director, Dr. Richard Ott. She told NC News that in the case of the Torres girl "Bill Barry received notification from Ruth (Paz) about Alejandra on a Friday, and by Monday afternoon she was here in Fort Lauderdale."

Ott said that after several months of operations and recuperation for burns received when kerosene spilled on her from a Coke bottle being used as a lamp, Torres was scheduled to return to Honduras in early September.

She also told NC News that this project of Interplast and the IMRA network has generated much enthusiasm since its inception 13 years ago, with area hospitals donating bed space and airlines providing free

transportation when children such as Torres have to come to Florida.

Father Mullen, elected president of IMRA during its 1982 convention at Loyola University in New Orleans, has been involved with the network for 14 years.

He expressed pride in the network's social service work that includes the Interplast project, relaying medical information to physicians or missionaries who might face emergency situations beyond their knowledge, and providing communication from the Latin American countries during natural disasters.

Amateur radio operators interested in IMRA can obtain more information from Father Michael Mullen, C.M., c/o Department of Theology, St. John's University, Jamaica, N.Y. 11439.

How to say grace

By Hilda Young
NC News Service

Always start grace with the Sign of the Cross. Do it backward and see if your mother notices.

Do it with both hands to see if you can crack up your brother. Sometimes do it really fast, like you're swishing a fly out of your face.

Do it correctly after your father stops two words into the grace and stares at you.

SEE IF you can get away with just moving your lips while everyone else recites the "Bless us, O Lord." Once in a while, instead of saying the real words, say "humma humma" all the way through and see if anyone catches on.

If you get away with it, brag in a whisper to your sister what you did and tell her that if she tells, you'll tell how she snuck her peas into her napkin last

night.

Say, "Oh, nothing," when your father asks what you were whispering about.

Look down while you're reciting grace. Plan what you're going to eat first.

CHECK OUT the location of the piece of chicken you want. Sneak your fork into your hand so you can snag it first. Out of the corner of your eye notice that your brother has done the same thing.

At least once a week ask what "bounty" means. Ask why you say "thy" instead of "your." Explain that at your friend David's house, they say "your" not "thy." Announce that you're going to say "your" from now on. Feel brave and independent.

At the end of grace make a round sign of the cross with your right hand and stab for the chicken with your left. Realize you've made a mistake when your mother makes you put it back and wait until everyone else is served first.