Don't keep your faith a secret

Largest evangelization meet in America

HARTFORD, Conn. (NC) - While Catholics have kept the faith, "the problem is that we have kept it to ourselves," Archbishop John Whealon of Hartford told more than 5,000 Catholic evangelizers in Hartford Aug. 21-23 at the East Coast 1981 Lay Celebration of Evangelization.

The gathering, the third of three evangelization conferences held across the country in August, was described as "definitely the largest gathering of lay evangelizers in the history of the United States" by Paulist Father Alvin A. Illig, director of the National Conference of Catholic Bishops Committee on Evangelization.

In addition to the 5,000 who attended general sessions and more than 150 workshops on practical methods of evangelization, an additional 1,000 came to the closing Mass at the Hartford Coliseum.

Archbishop Whealon, in the conference's opening address, defined evangelizer as "one who proclaims enthusiastically, 'Jesus Christ means everything to me and this is too good to keep to myself.'"

"In the past," he continued, "we have sometimes been defensive and have seen ourselves as second class citizens. We have not worked hard enough evangelizing ourselves."

The archbishop said the immediate target of Catholic evangelizers should be the 15 million inactive Catholics in the United States, followed by 80 million unchurched Americans.

"Many Catholics have never even experienced a conversion to Jesus Christ," he said. "Various degrees of apathy have led to alienation and to the point of non-practice."

Giving the keynote address was Consolata Father Antony Bellagamba, director of the U.S. Mission Council, who called evangelization "a very precious word."

"Many countries in the world simply don't allow evangelization," said Father Bellagamba, noting that in those countries lay people "are the only missionaries and evangelizers we have."

He urged worldwide evangelization in signs and symbols relevant to the culture of individual nations, and he stressed the importance of lay ministries.

"Lay ecclesial base communities must be formed, each with a lay pastor to respond to the needs of the people," he said.

He also called for a worldwide redistribution of priests and continued on p. 15

Catholic defenders set for action

By Dick Conklin
Voice Correspondent

As a Catholic, have you ever felt discriminated against? Have you ever observed what you felt was anti-Catholic material in the media and wished there was something you could do about it? Well, the local chapter of the Catholic League for Religious and Civil Rights is now open for business to handle just such complaints.

Jay Bowman, Coral Springs, president of the League's South Florida chapter reviewed guidelines issued by the national organization and led a working session that put plans into place for Dade, Broward and Palm Beach counties. The Catholic League, which deals with problems such as media bias, religious discrimination, and parental rights in selecting private education for their children, depends on individual Catholics to alert it of suspected abuses.

Locally, this will be done both through parish representatives and several "hotline" telephone numbers.

THE LEAGUE'S Membership Director, Mrs. Kitt-D'Meo, is asking each parish to name a contact person who would bring news of the League to the parish and invite new members to join. Information on the organization is provided to those interested, and a slide presentation is available to explain the League's activities at continued on p. 15
U.S. Envoy fumes at Russian article

ROME (NC) — President Ronald Reagan's personal envoy to Pope John Paul II entered a formal protest against a Soviet magazine article which linked the United States and the presidential envoy to the assassination attempt May 13 on the pope's life.

The office of presidential envoy William W. Wilson asked the Italian government to "take appropriate action" regarding an article in the June 1981 issue of URSS Ogi (USSR Today), published by the Soviet embassy in Rome.

In a communique, Aug. 25 Wilson's office announced that the Italian foreign ministry had "raised this matter with the Soviet embassy." An aide to Wilson said the envoy's office would like to receive an apology for the allegations but it did not expect to receive one.

The controversial article was titled "Where Does the Track of the Assassination Attempt on the Pope Lead?" and was written by Vladimir Katin. It said that during a March meeting with Wilson, Pope John Paul expressed positions on disarmament, El Salvador and the Middle East which were "diametrically opposed to the political stand taken by the White House.

Katin described the assassination as "a plot continued by far right neofascist organizations" and said that Mehmet Ali Agca, the 23-year-old Turk convicted of the attempt, "is only a blind instrument, the executor of other people's will."

Another factor in the "unmistakable political background" needed to judge the attempt on the pope's life, Katin wrote, was the recent travels of Archbishop Hilarion Capucci, former Melkite-Rite vicar of Jerusalem, to the Middle East.

The Archbishop, convicted in Israel of gun running for the Palestinians, served three years in Israeli prisons before being released after a Vatican appeal. Israel asked in return that Archbishop Capucci not return to the Middle East or discuss the Arab-Israeli political situation.

"The pope's decision to have Capucci return to the Middle East gave rise to a hardly veiled anger in these circles of the state of Israel and of the United States which take no heed whatsoever of the Palestinians' legitimate right to obtain a country of their own," the Soviet author said.

Wilson's office called the article a "slanderous attack" on the presidential envoy and said that it "constitutes a serious breach of normal diplomatic practice."

No new plan in border dispute

BUENOS AIRES, Argentina (NC) — There will be no new proposals from Pope John Paul II after the one made in December regarding the settlement of a territorial dispute between Argentina and Chile, said papal mediator Cardinal Antonio Samore in an interview with Esquela, Argentine national Catholic weekly.

In the interview, Cardinal Samore, the pope's envoy in the negotiations started early in 1979, said "we are closer than ever to an outcome." But he did not predict when an agreement would be reached.

The papal proposal, Cardinal Samore added, is based on justice and equity and both countries should trust the pope.

_details of the proposal have been published. The Chilean government readily accepted it, but the Argentines asked for further clarifications and delayed an answer in hopes of effecting some changes. This lead to speculation that the proposal favored Chile.

The controversy involves sovereignty over three islands: in the Beagle Channel and the surrounding waters in the Antarctic Sea and Atlantic Ocean. Cardinal Samore said that the pope follows in detail the ongoing negotiations and "is very anxious to see an agreement reached soon."

Argentina and Chile were making preparations for a war at the end of 1978 when Catholic bishops in both nations agreed on papal mediation.

Jesuits ask to serve Eastern rite better

WASHINGTON (NC) — The Jesuits in the United States have submitted proposals to their superiors in Rome which would allow them to serve Eastern Rite Catholics and Eastern Orthodox Christians better. In a telephone interview, Jesuit Father John Long, director of the John XXIII Ecumenical Center at Fordham University in New York City, said U.S. Jesuit officials are awaiting a response to their proposals from the office of the Jesuit superior general. Father Ford said the new thrust is to focus on the 4 million to 5 million Eastern Christians in the United States and to consider how Jesuit institutions can serve them.

CRS buys food for Poland from Gov.

LOS ANGELES (NC) — The Reagan administration has agreed to sell 9,000 metric tons of dairy products to Catholic Relief Services (CRS) for shipment to Poland, the White House announced in Los Angeles Aug. 18. The announcement came three weeks after Cardinal John Krol of Philadelphia met with President Reagan at the White House in Washington to urge the sale of surplus U.S. food to CRS at a discount for shipment to Poland. Larry Speakes, White House deputy press secretary, said he'd "sold about 2,000 tons" of non-fat dry milk, processed cheese and butter — "would be sold to CRS at best price possible."

Nuns group "outraged" at Campbell soup adv.

Chicago (NC) — A national organization of nuns says it is "outraged" at the appearance of a full-page Campbell Soup Company advertisement in the Official Catholic Directory. The National Council of Women Religious (NACR), citing a boycott of Campbell products, called on the publishers of the directory, P.I. Kenedy and Sons of New York, to disavow the advertisement and support the boycott publicly. The Farm Labor and Consumer Council, which organized the boycott in 1979, says that Campbell Soup's contract with independent tomato farmers is responsible to low wages paid to Hispanic migrant workers.

Vietnamese refugees hold convention

LOS ALTOS, Calif. (NC) — "When you have recovered, strengthen your brothers" was the rallying cry of Vietnamese refugees, when they met for the first anniversary convention of the Vietnamese Catholic Federation in Los Altos. The words of Jesus to St. Peter also were used at last year's convention at St. Patrick College in Los Altos, where the national office of the Federation is housed. Jesuit Father Raymond Dunn, an attorney and adviser to the federation, told the Vietnamese, "You have come to America to find a new home... We may not share the same culture, but we do share the same faith."

Italians pray for W. German bishop

FILLETTO DE CAMARDA, Italy (NC) — A pastor in the tiny town of Filetto di Camarda asked parishioners to pray for the recovery of an injured West German bishop who once said he had obeyed an order for the reprisal executions in 1944 of 17 residents of the Italian town. Father Demetrio Gianfranceschi called for prayers Aug. 16 after word reached Italy of an attack on Auxiliary Bishop Matthias Defregger of Munich, West Germany. A 23-year-old Munich worker identified only as Alfred G. threw acid into the bishop's face Aug. 14 in Munich. The bishop was treated and released from the hospital and was reported to be doing well.
Archbishop praises release of Cubans; Feds criticized

Archbishop Edward A. McCarthy has praised the release of 322 Cuban refugees from the Atlanta penitentiary and has criticized the federal government for not resolving the situation of the remainder of the "Atlanta 1800." The Archbishop, who was joined by Auxiliary Bishop Agustin Roman and Msgr. Bryan Walsh, Catholic Charities director, in issuing the statement, suggested that 800 of the remaining refugees have no need for incarceration.

Following is the statement:

We wish to commend U.S. District Judge Marvin Shoob for ordering the release of 322 Cuban refugees. They are part of a larger number, approximately 1800, who have been detained for over a year at the Federal Penitentiary in Atlanta.

Fifteen months after the arrival on our South Florida shores of some 125,000 men, women and children from Cuba, our government and the nation are faced with a cruel dilemma which is both moral and legal. What is the future for the Atlanta 1800? Most Americans seem to be unaware of the issue. Many know only that they accept the ongoing incarceration of these 1800 Cubans from the Mariel exodus as an unfortunate necessity to keep criminal types off our streets.

The facts of the case are simple enough. Very early in the exodus, which was promoted by the government of Cuba, the U.S. Government authorities were faced with the task of identifying and separating out those around them who posed a threat to the peace and security of the United States and those who were not. Those who were held in federal penitentiaries. At this time, 1800 remain detained in the federal penitentiary in Atlanta.

Unfortunately, the Attorney General of the United States in his congressional testimony on July 30, 1981 failed to differentiate among those being held in the Atlanta Federal Penitentiary when he described them all as criminals.

Church volunteers and voluntary agency resettlement professionals who work with those detained in Atlanta estimate that about 400 are mentally ill and/or mentally retarded and probably will remain wards of the U.S. Government for the rest of their lives unless the government of Cuba can be persuaded to accept their return.

These Church workers estimate that about 600 of the remainder would pose a threat to the community if they were released at this time.

Again faced with the refusal of the government of Cuba to accept their continued on p. 5

'Laity won't accept inept preaching'

By Susan W. Blum

HARTFORD, Conn. (NC) — "The Catholic laity will no longer accept inept preaching," Archbishop John F. Whealon of Hartford told participants in a seminar on "Effective Preaching in Evangelization." The keynote speaker, Jesuit Father John Gallen agreed, adding that what is going on in our parishes is dull and threadbare... and belongs in the shabby category of rationalism, especially when it comes to the homilies.

Fathers Walter J. Burghardt, resident theologian at Georgetown University in Washington, cited several major problems as preventing effective preaching: fear of Scripture, ignorance of contemporary theology, unawareness of liturgical prayer and lack of proper preparation. The most serious problem of all, he said, is the lack of imagination which was the topic of his keynote address.

"Preaching and Imagination." "Without imagination the preacher limps along on one leg... If your homily is only a masterpiece of Cartesian clarity," he told the assembly, "you are in deep trouble. The homily should not be a laundry list of dogmas to be believed, but a fascinating wedding of all those ways in which imagination comes to expression: vision and ritual, symbol and story, parable, all the arts.

Passionist Father Barnabas A. Ahern, theologian and scholar, said that "the whole purpose of our prayer and our preaching is to find Jesus. Effective preaching will be the product of pondering the word of God, pondering the incarnated God, and pondering our own sense of personal insufficiency." He suggested that the ordained ministers assume the basic qualities which surface when one ponders the ministry of Jesus and apply them to their homilies:

1. Preach straight from the heart.
2. Be a person-person.
3. Take the first step.
4. Side with the underdog.
5. Mend hearts and heal wounds of shame.
6. Use ordinary objects (such as spit and dust) and
7. Avoid fakery.

'2nd News Front'
The failure of Congress has opened the door to confusion and misunderstanding among the American people and to other abuses.

The following statement was issued by Msgr. Bryan O. Walsh, executive director of the Catholic Social Service Bureau, Miami, in response to President Reagan’s recent immigration policy proposals.

By Msgr. Bryan O. Walsh

On July 30th, President Reagan revealed details of the government’s new national policy on immigration. We have given careful study to these proposals, some of which will require legislation. At this time, we wish to make some preliminary observations on these proposals. The immigration problem is complex and there are no simple answers. It will take time to evaluate the full implications of what President proposes.

We agree with the Department of Justice’s analysis that current laws are inadequate especially with regard to mass requests for political asylum in this country as country of first asylum. For several years now, we have pleaded with the Department of Justice and the Congress to tackle this question.

We are concerned that both the press and the media in general constantly link illegal migration and political asylum as if they were the same phenomenon and require different solutions. As a result, we hear constant references to “illegal refugees,” a contradiction in terms.

If the newcomer is a refugee that is “one who has a well-founded fear of persecution,” then his entry is not illegal. The U.S. as a signatory of the U.N. Protocol on Refugees has already made this commitment. However, we recognize that Congress has failed to pass the necessary laws to implement this commitment.

As a result, the U.S. Immigration and Naturalization Service has been forced to improvise as in the case of the Haitians. This failure of Congress has opened the door to confusion and misunderstandings among the American people and to other abuses. In recent years, the position of the U.S. Government towards applicants for asylum has been determined more by its foreign policy than by the danger to the applicant.

It is important to note that this problem is unique to South Florida. We clearly recognize that the U.S. Government must do all it can to prevent a repetition of the Mariel exodus, in which the Cuban Government cynically abused the traditional hospitality of the U.S. and the close family ties of the Cuban people. It would be ironic and indeed tragic if the end result of Mariel were to close the doors of this country to those fleeing persecution.

The plight of the Haitian boat people is an ongoing problem for this area and for the government. However, it is necessary to place this in the proper perspective.

During the past twelve months, some 100,000 Haitians have entered South Florida. This is a very small number in the total immigration of some 1 million during the same period of time. It is important to note that the vast majority of the Haitians are truly illegal aliens entered through Miami International Airport. This must be very clear to the Department of Justice. Why, are the Haitians singled out once again for special treatment? It is because they are poor, often illiterate, black and very visible?

Nicaraguan Bishop meets with U.S. Dep. Enders

MANAGUA, Nicaragua (NO) — After a long talk with Thomas Enders, U.S. Deputy secretary of state for Latin American affairs, Archbishop Miguel Obando of Managua said he was pleased with the meeting. Enders visited Archbishop Obando in his office during a fact-finding tour of several countries. “It seems to me that he wanted to listen, to get first hand information, perhaps because distance usually tends itself to distortions,” Archbishop Obando said.

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P. O. Box 29293, Miami, FL 33152
Release of Cubans right—Archbishop

continued from p. 3

return, our government must accept the challenge of developing rehabilitation programs to prepare many of them for a productive life in this country some time in the future. Each case must be evaluated on an individual basis. Each one has a basic human right to expect that his period of detention will not extend any longer than it would be if he had been convicted and sentenced in a U.S. Court of Justice.

The remaining 800 or so of the Atlanta 1800 is made up of young men who are not guilty of anything that would merit long term imprisonment in the United States. Each day these men spend behind bars is detrimental to their eventual integration into normal life in this country.

AS RELIGIOUS leaders, we must express our concern for the slowness with which our government has sought solutions to this problem. We recognize and accept the reasons for the original detention. We regret the inadequacy of the original screening process. But, fifteen months have passed and given the resources of this country and its commitment to human rights, we are concerned at the failure of two administrations to deal decisively with the human rights issue involved.

Thanks to the efforts of concerned citizens, especially the Atlanta Committee on Behalf of Cuban Prisoners, 322 detainees have been released by federal court order. We are impressed by the declaration of U.S. District Judge Marion H. Shoob, who accused the federal government of dragging its feet and declared that "continued detention (of Genero Sorba Gonzalez) violates every principle of our democracy." We are encouraged that Judge Shoob showed more understanding.

Now that the U.S. courts have clearly ruled in favor of basic human rights, our government should concentrate its efforts and resources at carefully evaluating as quickly as possible each detainee with the goal of releasing to the voluntary resettlement agencies as quickly as possible those who would not be in prison under U.S. law. The time for bureaucratic delaying tactics is long passed; delaying tactics which seem to be more motivated by an unwillingness to make positive decisions than any commitment to law and order.

WE ASK the Attorney General of the U.S. under whose jurisdiction come the Immigration and Naturalization Service and the Atlantic Federal Penitentiary to take such executive action as is needed to secure the release as quickly as possible of all those detainees for whom there is not sufficient evidence to hold.

We ask the Secretary of Health and Human Services (HHS) to develop appropriate humane care for the mentally ill and the mentally retarded. And we urge that a process of appropriate review be established so that those who are guilty of serious crimes may be given at least the same hope of eventual release that such criminals would normally be accorded in this country.

Once again, we recognize the cruel dilemma; but, we cannot be indifferent to a serious violation of basic human rights which, though it has its origin in the actions of the government of Cuba, has too long been perpetuated by our own government.

Edward A. McCarthy
Archbishop of Miami
Agustin Roman
Auxiliary Bishop of Miami
Msgr. Bryan O. Walsh
Director of Catholic Charities

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Miami, Florida / THE VOICE, Friday, August 28, 1981 / Page 5
The Chancery announces that Archbishop McCarthy has made the following appointments:

- THE REV. JOHN MCKEOWN - retiring.
- THE REV. JOSEPH CRONIN - retiring.
- THE REV. MONSIGNOR CALIXTO GARCIA - retiring.
- THE REV. MICHAEL A. REILLY - to Associate Pastor, Assumption Church, Naples, effective Sept. 2, 1981.
- THE REV. JOSEPH CRONIN - retiring.
- THE REV. JAMES KEOGH - retired.
- THE REV. LEO ARMBRUST - to the faculty of Archbishop Curley High School, Miami, effective Aug. 24, 1981.
- THE REV. JAMES SHEEHAN - to Associate Pastor, St. Charles Borromeo Church, Hallandale, effective Sept. 2, 1981.
- THE REV. HECTOR GONZALEZ - to Associate Pastor, St. Peter Church, Naples, effective Sept. 2, 1981.
- THE REV. JAMES H. SULLIVAN, S.M.A. - to Director, Respect Life Office, North Palm Beach, effective Aug. 11, 1981.
- THE REV. JAMES H. SULLIVAN, S.M.A. - to Associate Pastor, St. Peter Church, Naples, effective Sept. 2, 1981.
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- THE REV. JAMES KEOGH - retired.

A procession by sea, a consecrated Mass and, for the first time, the hymns and responses of the Mass set to traditional Cuban rhythms, will mark the 20th anniversary this year of the arrival of the statue of Our Lady of Charity of Cuba to the shores of South Florida.

On Sept. 8, the feast day of Our Lady, Cubans will gather at Miami's Marine Stadium, as they have done since 1961, to pay homage to their patroness and ask for her blessing and continued protection.

ARCHBISHOP Edward McCarthy and Auxiliary Bishop Agustin Roman will concelebrate the Mass along with priests and deacons from every corner of the Archdiocese.

Prior to the Mass, the statue of Our Lady will be brought by boat from the Shrine of Our Lady of Charity across the bay, the same way it has come for all the celebrations since 1961.

But this time, the responses and hymns at the Mass will reverberate with traditional Cuban beats and rhythms. Performed by a choir and musicians from various parishes of the Archdiocese, under the direction of Brother Alfredo Morales, F.S.C., the occasion will mark the first time that a fully Cuban folk Mass is celebrated.

The recording, accompanied by the lyrics of the various liturgical hymns and pastoral notes which give direction as to their use in the liturgy, will be on sale at the stadium on that day.

Something different in Annual Cuban celebration

A first-ever recording of songs and music for a Cuban folk Mass will be released Sept. 8 to mark the 20th anniversary of the arrival of the statue of Our Lady of Charity of Cuba to South Florida.

Titled simply "Misa Cubana," (Cuban Mass), the album contains responses to all of the prayers of the Mass set to traditional Cuban rhythms. It also includes Cuban hymns, both traditional and more recent compositions, appropriate for the different parts of the Mass.

Musicians and singers from different parishes of the Archdiocese of Miami teamed up for the recording, which was sponsored by the Shrine of Our Lady of Charity and the Southeast Pastoral Institute.

During the traditional celebration of the feast day of Our Lady of Charity, which again this year will be held Sept. 8 at Miami Marine Stadium, the choir will assemble under the musical direction of Brother Alfredo Morales, F.S.C., to perform the music for the first time as part of the Mass.

The recording, accompanied by the lyrics of the various liturgical hymns and pastoral notes which give direction as to their use in the liturgy, will be on sale at the stadium on that day.

"Misa Cubana" is a response to the challenge presented by the documents of Vatican II, THE Third Assembly of the Latin American bishops at Puebla and the document on "Cultural Pluralism" of the National Conference of Catholic Bishops. The record captures past rhythms and melodies of the Cuban people as they worship. It is a manifestation of the Cuban faith which finds expression in and through the culture.

Recording of Cuban folk Mass available

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A quick trip into Spanish

I was here five days and I said Mass and preached in Spanish, which was a great thrill for me — Fr. Thomas Clifford, Barry College.

By Ana M. Rodriguez
Voice Staff Writer

Auxiliary Bishop Stan Schlarman wanted to pray with the migrants in Illinois. Msgr. Jerry Hardy wanted to minister to a growing Cuban community in Atlanta. And Sr. Mary Susan Sevier wanted to communicate with the migrants of Northern Alabama.

They were part of a group of 23 people, most from different parts of the United States, all English-speaking, who spent the last three weeks at Miami’s St. John Vianney Seminary studying Spanish, literally day and night.

THE INTENSIVE acculturation and immersion course was offered by the Southeast Pastoral Institute as part of its fully accredited program in Pastoral Ministry. This is the third year that SEPI has offered the course, and always to rave reviews.

“I was here five days and I said Mass and preached in Spanish, which was a great thrill for me,” said Fr. Thomas Clifford, Campus Minister at Miami’s Barry College. He signed up because more and more of the college’s students are coming from Central and South America.

“I felt that I can serve the Spanish-speaking segment of our community there better if I can speak to them in their language,” Fr. Clifford said.

Bishop Schlarman of Belleville, Ill., said at least two parishes in his diocese are composed primarily of Mexicans, some permanently settled there, others who just pass through.

He took the course. “First of all to be able to talk with them, second of all to be able to pray with them,”

But the need for more Spanish-speaking priests in his diocese was brought home to him by the recent influx of Mariel refugees. Belleville helped resettle four Cubans, he said, but “we could have taken many more” had it not been that other priests in the diocese are fluent in Spanish.

Msgr. Hardy, chancellor of the Atlanta archdiocese, says they have a strong Cuban resettlement program up there as well as a large and growing Latin population.

“I could go to any one of a half dozen parishes and find Spanish people there.” He estimates there are between 100,000 and 200,000 Hispanics in the area, not including the 1800 Mariel refugees jailed at the Federal Penitentiary.

“FROM AN evangelization point of view we have a responsibility to do a whole lot more than we’ve been doing,” says Msgr. Hardy, adding that all of Atlanta’s seminarians are now being taught Spanish.

John and Margie Shoemaker also came from Atlanta, where he is a permanent deacon assigned to the Federal Penitentiary — and now to the 1800 Mariel prisoners.

“If you can begin to communicate with them directly you can begin to help them with their needs. You can keep them from killing each other,” Fr. Pater Dora, who works in the Illini Church, says “marriage annulments are very dependent on the cultural understanding of the couple.” He took the course to be able to communicate with the growing number of Latinos who come to him.

An important aspect of learning Spanish language and culture is also the potential for evangelization, according to Sr. Sevier, who along with another nun from her order works with the migrants in northern Alabama during the summer.

“MOST OF THEM are lost to the Church,” she says, adding that “I think for the future everybody will need to have some familiarity with Spanish.”

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For more information on courses and registration procedures, those interested can write to:

Southeast Pastoral Institute
2000 S.W. 87 Avenue
Miami, FL 33165

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A quick trip into Spanish

I was here five days and I said Mass and preached in Spanish, which was a great thrill for me — Fr. Thomas Clifford, Barry College.

By Ana M. Rodriguez
Voice Staff Writer

Auxiliary Bishop Stan Schlarman wanted to pray with the migrants in Illinois. Msgr. Jerry Hardy wanted to minister to a growing Cuban community in Atlanta. And Sr. Mary Susan Sevier wanted to communicate with the migrants of Northern Alabama.

They were part of a group of 23 people, most from different parts of the United States, all English-speaking, who spent the last three weeks at Miami’s St. John Vianney Seminary studying Spanish, literally day and night.

THE INTENSIVE acculturation and immersion course was offered by the Southeast Pastoral Institute as part of its fully accredited program in Pastoral Ministry. This is the third year that SEPI has offered the course, and always to rave reviews.

“I was here five days and I said Mass and preached in Spanish, which was a great thrill for me,” said Fr. Thomas Clifford, Campus Minister at Miami’s Barry College. He signed up because more and more of the college’s students are coming from Central and South America.

“I felt that I can serve the Spanish-speaking segment of our community there better if I can speak to them in their language,” Fr. Clifford said.

Bishop Schlarman of Belleville, Ill., said at least two parishes in his diocese are composed primarily of Mexicans, some permanently settled there, others who just pass through.

He took the course. “First of all to be able to talk with them, second of all to be able to pray with them.”

But the need for more Spanish-speaking priests in his diocese was brought home to him by the recent influx of Mariel refugees. Belleville helped resettle four Cubans, he said, but “we could have taken many more” had it not been that other priests in the diocese are fluent in Spanish.

Msgr. Hardy, chancellor of the Atlanta archdiocese, says they have a strong Cuban resettlement program up there as well as a large and growing Latin population.

“I could go to any one of a half dozen parishes and find Spanish people there.” He estimates there are between 100,000 and 200,000 Hispanics in the area, not including the 1800 Mariel refugees jailed at the Federal Penitentiary.

“FROM AN evangelization point of view we have a responsibility to do a whole lot more than we’ve been doing,” says Msgr. Hardy, adding that all of Atlanta’s seminarians are now being taught Spanish.

John and Margie Shoemaker also came from Atlanta, where he is a permanent deacon assigned to the Federal Penitentiary — and now to the 1800 Mariel prisoners.

“If you can begin to communicate with them directly you can begin to help them with their needs. You can keep them from killing each other,” Fr. Pater Dora, who works in the Illini Church, says “marriage annulments are very dependent on the cultural understanding of the couple.” He took the course to be able to communicate with the growing number of Latinos who come to him.

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Neutron bomb
the real issue?

Nuclear holocaust.
Once again the spectre has surged to the forefront of America’s consciousness through the current debate over the neutron bomb. It has been over 35 years since a nuclear bomb was used on human beings, and many of us have become so accustomed to the fact of the existence of nuclear weapons that we can easily be lulled into complacency about the whole thing.

Now the neutron bomb comes along and wakes us up once again and the debate rages.

Yet there is the inevitable irony in debating such absurdities as “acceptable mega-deaths,” “mutually acceptable destruction (MAD)” and now the bomb that only harms people and not buildings.

Fact is, in spite of all the current reaction, the neutron bomb is, of itself, relatively minor in the whole nuclear picture. From the purely tactical point of view, the purpose of the neutron bomb is not to save buildings, but to combat the huge tank force Russia has deployed in Eastern Europe.

In the event of war, NATO nations would be overrun by the superior tank and troop numbers the Eastern Bloc nations have amassed in that area. The small, easily deployable neutron bombs would counteract the conventional superiority of the Communist countries and even make less likely the need for using “small” tactical atomic bombs that destroy buildings as well as people and spread more permanent radiation.

In purely military terms, this makes sense. The generals say this has a deterrent effect. Yet, critics say it is this very “desirability” of neutron bombs that make them more likely to be used thus escalating a conventional war into a nuclear one.

That is what we mean by the absurdity of it all, arguing relative degrees of horror, focusing on this latest development while the real issue, that of disarmament, is being largely ignored.

Perhaps, as Mr. Reagan would say, building up our military strength — the neutron bomb included — will result in the Soviets eventually talking disarmament seriously.

But don’t count on it.
History shows that when weapons are invented and then widely produced, they are ALWAYS used, sooner or later. And the more weapons there are the more they are likely to be used.

To the Editor:
I Are you vitally concerned over the shocking rise in the crime rate? We are told by those who have made a study of this problem, that next to broken homes, pornography is the greatest cause of crime in the United States today.

Psychiatrists point out that this cancer in our society is undermining the mental health of thousands of teenagers, as at least 75 percent of it falls into the hands of young boys and girls in their early teens. Much of it is financed by organized crime.

That is why we should give every support to State Attorney David Bludworth who is appealing to each and every one of us to help him stop this blight, which has such a demoralizing effect on our family life.

Now that the Supreme Court has urged that we express our community standards, we have collected about 10,000 signed petitions for Bludworth and assure him of our wholehearted support of his campaign for decency in the mass media.

If we have any pride in the community in which we live, we will do everything in our power to get rid of this corruption which threatens to destroy us.

Violet Doummar, M. Cunningham and S.H. Murphy (officers) Morality in Media of Palm Beach County.

Isn't it murder?
To the Editor:
An embryo is a growing baby, a baby is a growing child, a child is a growing adolescent, and an adolescent is a growing adult. Therefore it is murder to abort (take) the life of an adult; and to abort (take) the life of an adolescent; and murder to abort (take) the life of a child, and murder to abort (take) the life of a baby, then by the same logic — and law, isn’t it also murder to abort (take) the life of an embryo?

Robert Tome
Pompano Beach
Miami, Florida / THE VOICE, Friday, August 28, 1981 / Page 9
Undervaluing human life

By Antoinette Bosco

An incident on Long Island in late July made me shake my head in disbelief at the decisions people make. A police officer and his partner were given an award for "conduct exemplary of meritorious service." I can hardly remember when I thought an award so blatantly offensive in its undervaluing of human life. But I'd like to emphasize that I'm all for awards for exemplary service.

"Meritious service should refer to an action which stirs the pride of every one hearing of it. It should be a deed that reminds us, as Camus puts it, "That there is more in man to be admired than despoiled."

Many police officers risk their lives daily to protect, save and rescue others. Police deal with the desperadoes, the cruel and the evil — not the kind of community most people would choose to keep.

MY ADOPTED SON, Sterling Bosco, has been a state police officer in Illinois for the past two decades. He has been awarded several times for bravery and courage. A couple of years ago, he was badly burned in a rescue attempt, paying a price in his own body and mind for his commitment to his profession.

Why, then, am I so concerned about this particular award? I'll let the facts speak.

In February this year, the officer and his partner were called to Adelphi University to help subdue an unruly student. According to eyewitness reports, another student, in support of his rowdy peer, grabbed the officer's blackjack and started coming toward him in a menacing fashion. The officer ordered him to halt, but in an act of defiance, the young man kept coming toward him. The officer shot and killed the student.

I would not attempt to make a judgment on the officer or his action. If I were a police officer in a similar situation, perhaps I would have reacted the same way.

I HAVE NO DOUBT the officer has suffered a great deal. He had been on the police force 25 years and it was reported he had never shot anyone before this incident. He retired shortly after the shooting - a possible indication that he paid a deep, emotional price for his deed.

Eventually, a grand jury found he had acted legally. Nonetheless, the officer still has to live with the fact that his career ended with a tragedy, for himself and the family of the slain student.

I assumed the affair was closed — that the two families involved could sit down with their healing, Not so. The Nassau County District Attorney brought the sad incident up again with its award ceremony during a late July dinner dance.

A TRAGIC INCIDENT coming out of panic and confusion — and a police organization glorifies this with praise! How can this be explained?

Meritious service should refer to an action which stirs the pride of everyone hearing of it. It should be a deed that reminds us, as Camus put it, "That there is more in man to be admired than despoiled."

Meritious service should never mean killing another human person, especially one who wasn't armed, who was acting impetuously — as college youngsters often do.

At the Nassau POLICE conference blundered. In my opinion, the officer deserved our compassion and forgiveness, not our praise.

The remarkable Mother Angelica

By Fr. Dagle

The first time I heard from her she asked me if I'd help her sell fishing lures. That was nearly a century ago. Now she has the first Catholic television satellite network, calls it The Eternal Word Television Network, and has predictably chose the Feast of the Assumption to open it. Mother Angelica, the Poor Clare from mine mother, Mary, a widow, joined the community as the outside sister and called her daughter Mother while her daughter called her Sister. That was the summer of 1961.

She wouldn't believe all that has happened in the 20 years since unless you believe in miracles, which Mother Angelica does — "We have a miracle a day.

There are 11 Poor Clare Nuns of Perpetual Adoration at Our Lady of Angels Monastery in Birmingham. They have regularly produced 25,000 books a day on their presses, three million a year of colorful and attractive 16 page books, double that some years. Which they give away free. How can they do that? They can't, of course, without a miracle here or there. Some, the money comes when it is needed.

Not content with the print media, Mother Angelica started making cassettes on spiritual subjects, a few hundred titles, thousands sent all over the country. She decided then to go into children's programs — called the Daughter of Mary, Queen of the Holy Rosary. She sold the company that was printing her books out of business, she decided to buy equipment of her own. She went to a showroom at a printing equipment center, bought $15,000 worth of equipment when she had $200 in the bank. She got her money.

When the company that was printing her books went out of business, she decided to buy equipment of her own. She went to a showroom at a printing equipment center, bought $15,000 worth of equipment when she had $200 in the bank. She got her money.

She decided that there was a lot of talk about starting a Catholic television network but no one was doing anything. She called me early this year to tell me what she was up to now, said the FCC was considering her application for a license to operate an independent television station — "Don't write about it now," she warned, "I don't want get any one stirred up to oppose it."

Now the Eternal Word Television Network, 7 to 11 every night, will beam its programming over Warner 3, Transponder 12, reaching cable networks west to coast to coast. Hawaiian television stations are being fed free to any cable network that wants to pick it up. Costs will be a million and a half a year. She says she doesn't want to go into "The Lord will provide," she says. She never asks for money on her programming.

She's completed negotiations with the Vatican to broadcast live from Rome to the cable audience with the Pope. She's negotiating with Ireland's national TV for the day she is to begin her programming. She has a technical staff of 17, pays them higher than scale.

The truly loving young man or woman does not want to hurt his or her date — in any way. The idea of seeing how close they can come to sin is far from their thoughts. Nor do they want to hurt or demean the person they love.

(Addresed questions on social issues to Tom Lennon, 1312 Mass Ave., N.W., Washington, D.C. 20005.)

By Tom Lennon

Premarital Sex

Q. How far can you go before it is considered premarital sex? How far can you go before it is immoral? (New York)

A. The phrase, "premarital sex," now refers to sexual intercourse between an unmarried man and woman, whether married or not. The teaching of our church about this is clear: Genital sexual activity is morally wrong only when a marriage of a man and woman and only when it honors the love-giving and life-giving meanings of human sexuality.

The reader's second question, "How far can you go?" has been around a long, long time. Even way back to 1930's, young people were asking it.

ANOTHER WAY to phrase the question is: "How close can you come to sin?" And that may say something about what is in the heart and mind of the questioner.

Really, no specific answer can be given to this question. Each person is unique, has varying moods, his or her ideas and beliefs, and moral judgments. A single specific rule for millions of young people is impossible.

On a certain night a young man and woman may be very easily aroused sexually and will need to watch their step carefully. The same couple, on another night, may be having marriages. It was more difficult to say no the next time, and the next and then one day I was pregnant."

"I DOU QOD only with the marriage — Beautiful and Free" by Pat Driscoll in the July 1981 issue of Liguori Magazine.

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This person had been a so-so Christian for many years. He felt vaguely uneasy about his lethicargic efforts to follow Christ, but never uneasy enough to rouse himself to do something about it. After years of being adrift spiritually, he was gently but persistently prodded by a close friend to make a Cur- sillo. When he exhausted his store of excuses for not doing so, he finally gave in. The Cursillo washed his faith clean, refreshed his soul, helped to make him more real in his life and gave him a clear purpose for living.

But then new problems came. At least new to him. The old temptations and spiritual tugs of war stayed with him, of course, and he realized only death would rid him of such trials. But now he was buged by something that never had really bothered him.

**‘He saw that those who were ignoring God and compromising with Christ and living for themselves primarily ‘seemed’ to be doing just fine. They were cruising along through life even more smoothly, it seemed, than many of their friends and neighbors who were taking religion seriously.**

So with us at times. Today so many born into the faith have given it up: So many have turned from the Church’s laws on birth control and divorce. So many, who used to be very faithful to the Mass as a necessary means of offering thanksgiving to God and being fed by the Eucharist, now find Saturday night vigils mass time interfering with the cocktail hour, and Sunday a time for catching up on sleep or sharpening their golf game.

**AND THEY SEEM to be doing quite’ well, mind you. One looks for the penalty of their sins, for the hand of God snapping down to shake them up, not in a vindictive sense, but by the dictates of simple justice. But neither the atheist nor the agnostic is struck dead, nor are the exploiters of the poor nor the avunculus, evil drug peddlers knocked to their knees in overwhelming guilt. The see-deen and the drugs are written sympathetically and are honored by many as the beautiful people of our times, exciting models of unhindered living.**

**It’s very curious indeed at a time when a philosopher at the beginning of the Christian era asked these same questions and answered them. “Why are good men buffeted by misfortune, while the baster goes free,” he asked, “hath God in his great love for good men exercises towards them a paternal discipline in permitting them to be assailed and cast down?’”**

The Christian answer accept all this but goes further. Our basic belief certainly considerable light on the thorny problem, namely, that this life is a preparation for the next.

Christ certainly made it clear that the faithful person must not expect his reward before death. In fact, all he promised the apostles was a cross, suffering, persecution and martyrdom. And to us, that is, to all who would follow him, he insisted we “deny ourselves, take up our cross daily.”

**WITH THIS in mind, the active Christian looks at life and people with a long-range view. If he has to make a judgment, he takes into account both this life and the life which begins when the door of death is opened. He is willing to accept the pain of self-denial in avoiding sin, discipline himself lest he live like an animal, and trust that Jesus will keep his promise of a place in his kingdom.**

To go back to the “wicked” for the moment. Their peace may well be the peace of despair. It is skin deep and, as fickle as the winds of Densie. Rather than envy them, we should have Christion pity for them as for anyone maimed or afflicted. And above all we should remember that what they are, which we so intensely dislike, we may well become ourselves, but for the grace of God.

By Msgr. James J. Walsh

**Why do the wicked prosper?**

The air traffic controllers’ strike

The Reagan administration claimed the air traffic controller’s strike was over, and it vowed never to rehire any of the strikers or to negotiate with their union the Professional Air Traffic Controllers Organization. I’m not so sure.

Improbable as it may seem, the administration eventually may find it necessary to negotiate a settlement with PATCO. If the airlines and the business community conclude the current, rehiring any of the strikers or to negotiate with their union. If the airlines and the business community believe the strike was over, and it vowed never to negotiate a settlement with PATCO.

But the strike would last only a few days.

How did they get into this trap? Much of the blame probably lies with the failure of both sides to consult widely enough with labor-management relations experts. Incredibly, the union failed to consult in advance with either its sister unions or AFLCIO leaders, who might have advised them on how to get a fair settlement without striking.

**‘Those who say public employees should never have the right to strike have an obligation to come up with an alternative method of resolving government labor disputes, such as voluntary arbitration.”**

**UP TO NOW, both PATCO and the administration have seriously mis calculated. Presumably the controllers thinking they could shut down the airlines. The administration mistakenly thought the president’s threat to “terminate” strikers, coupled with the firing and jailing of a few union officers, would scare the controllers into going back to work. Both sides apparently thought the strike would last only a few days.**

Yet the administration has done little but repeat compulsively that public employees, unlike other workers, do not and should not have the right to strike. To strike public employees unilaterally have no alternative “collective bargaining, short of resigning, but to accept the government’s final offer. There’s got to be a better way, and we believe there is.”

Those who say public employees should never have the right to strike have an obligation to come up with an alternative method of resolving government labor disputes, such as voluntary arbitration. Any law which prohibits public employees from striking while denying them recourse to arbitration is an improper antilaborable. The administration ought to be专辑 of the facts.

There is one glimmer of hope in this otherwise depressing story. Despite the president’s tough talk, U.S. News and World Report quotes his aides as saying privately that from the start “he was ready to recommend revoking firings, jail terms and fines if it would get strikers off the picket lines and back to work en masse.”

**WHITE HOUSE SPOKESMEN will probably deny this ever happened or the sake of all concerned, I hope it’s true.**

Miami, Florida / THE VOICE, Friday, August 28, 1981 / Page 11
Chastity?
Program for pregnant teens to stress 'self-discipline' instead of contraception

WASHINGTON (NC) - While the massive budget bill approved by Congress in November went primarily to cars for designating cuts in federal spending, it also quietly but significantly altered the thrust of several federal programs.

One such change was in the federal adolescent pregnancy program, where a novice at Capitol Hill politics, Sen. Jeremiah Denton (R-Ala.), succeeded Sen. Edward M. Kennedy (D-Mass.) - a major architect of the original program - eliminated that kind of wording and helped sail the bill through committee.

From there it was only a quick jump into the massive budget reconciliation bill, where it was enacted into law without fanfare.

While avoiding words such as chastity and promiscuity, the program was defined as an effort to "find effective means, within the context of the family, of reaching adolescents before they become sexually active and to promote self-discipline and other prudent approaches to the problems of premarital and premarital sexual relations, including adolescent pregnancy."

The program is aimed at establishing "innovative programs" to have as their goal the overall reduction in the high rate of premarital adolescent relations, according to a committee report accompanying the bill.

It also gives a higher priority to adoption as an option for pregnant teens. It prohibits recipients of grants under the program from performing abortions or counseling a pregnant teen-ager to obtain an abortion. And it allows grants to provide contraceptive services to teens only when there is no other agency in the community doing so and no other funds available to provide such services.

One in four teen-agers are sexually approached by an adult before they turn 18.
Most of the adults involved are family members or friends of the family.

Incest victims help each other cope

By Msgr. Noel C. Burenhaw

ATLANTA (NC) - Victims of incest have organized in Atlanta to help each other heal the isolation and pain of the experience and to avoid being victimized in other ways.

Kathy Flanagan, a training specialist with Clayton County Family and Children Services, is the coordinator of the Incest Survivors Outreach Network, although she is not a victim.

The group of 12 women began to meet after one woman placed an ad because she felt "she needed to contact others like herself," Flanagan told The Georgia Bulletin, newspaper of the Atlanta Archdiocese. Although men are also victims of incest, Flanagan said they more easily go along with father or step-father or uncle or grandfather, so they more easily go along with other exploiters too. Many incest victims become rape victims. A group like our network helps them to quit being a victim of any kind."

She said that most of the group have had professional therapy. Incest victims do marry and many reveal their ordeal to their spouses. With kindness and understanding a relationship can result, said Flanagan. However, victims, finding a trusting intimacy most difficult, often get advanced, she said.

"REMEMBER, they have been betrayed most cruelly by, perhaps, the one person they want to trust most. Women victims often have trouble trusting men. Men, they reason, are simply out to exploit them. The problems are many."

Flanagan said one in four teen-agers are sexually approached by an adult before they turn 18. Eight percent of the adults involved are family members or friends of the family.

"One of the great problems is their victimology," she continued. "They have been imposed upon so well that they are ready victims in many areas. They easily become addicted to drugs and alcohol. As children they went along with rumor or step-father or uncle or grandfather, so they more easily go along with other exploiters too. Many incest victims become rape victims. A group like our network helps them to quit being a victim of any kind."

The trauma is not as lasting when strangers are involved. The trust issue is not there. Children who are molested by strangers get support and understanding from their family. But if it happens with a family member, it is, Flanagan told, "it was your fault. The shame is too great, there is not support for the child. Protection is family name is first."

Flanagan also talks to children with a puppet she brings to schools and churches.

"Children accept the message very naturally. They are sensitive and even at an early age know when something is wrong," Flanagan said. "The puppets talk to them about comfortable and uncomfortable touch. And they talk about who to tell. They tell their best friends things and they tell their dog their secrets. But the puppets say it is better to tell an adult."

"And the feedback from the children through the parents has been good. A parent will say 'you helped answer questions my daughter had.' It is working. We need this and other programs to work,'" she said.

"In cases of incest, Flanagan finds that the 'molester usually comes from a home where incest has taken place, perhaps he was a victim himself. He holds the secret as a child, so no outside family help can be sought. He has affection needs and intimate needs but has nowhere to turn. The family is a gauded castle where fear is king. We call it a fortress family. The isolation is numbing."

"Often a spouse will suspect, but will remain silent and the destructive situation is carried to the next generation," she said. "There are steps we can take," said Flanagan. "We can speak to children and to spouses. And sometimes the right words bring help to those poor, sick, desperate people."

In its original version, the bill talked about promoting "self-discipline and chastity" as a response to the problems of "adolescent promiscuity" and pregnancy. But a compromise worked out by, among others, Denton and Sen. Edward M. Kennedy (D-Mass.) - a major architect of the original program - eliminated that kind of wording and helped sail the bill through committee.

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"Children accept the message very naturally. They are sensitive and even at an early age know when something is wrong," Flanagan said. "The puppets talk to them about comfortable and uncomfortable touch. And they talk about who to tell. They tell their best friends things and they tell their dog their secrets. But the puppets say it is better to tell an adult."

"And the feedback from the children through the parents has been good. A parent will say 'you helped answer questions my daughter had.' It is working. We need this and other programs to work,'" she said.

"In cases of incest, Flanagan finds that the 'molester usually comes from a home where incest has taken place, perhaps he was a victim himself. He holds the secret as a child, so no outside family help can be sought. He has affection needs and intimate needs but has nowhere to turn. The family is a gauded castle where fear is king. We call it a fortress family. The isolation is numbing."

"Often a spouse will suspect, but will remain silent and the destructive situation is carried to the next generation," she said. "There are steps we can take," said Flanagan. "We can speak to children and to spouses. And sometimes the right words bring help to those poor, sick, desperate people."

"One of the great problems is their victimology," she continued. "They have been imposed upon so well that they are ready victims in many areas. They easily become addicted to drugs and alcohol. As children they went along with rumor or step-father or uncle or grandfather, so they more easily go along with other exploiters too. Many incest victims become rape victims. A group like our network helps them to quit being a victim of any kind."

The trauma is not as lasting when strangers are involved. The trust issue is not there. Children who are molested by strangers get support and understanding from their family. But if it happens with a family member, it is, Flanagan told, "it was your fault. The shame is too great, there is not support for the child. Protection is family name is first."

Flanagan also talks to children with a puppet she brings to schools and churches.
You drive down a lumpy dirt road through the woods to an old aircraft hanger. Inside are large icons of Christ and St. Nicholas, bowls of fruit to be blessed, and a group of people singing beautiful hymns of praise.

In fact, nearly every word of the service is sung, while the priest liberally douses the altar and offerings with a sweet incense.

Father William Saulnier, pastor, tells how his “wandering flock” finally found a home in the unusual setting. They once met at the Cenacle retreat house, then at a funeral home for awhile, a cemetery chapel, and finally in their new home on property used until recently as a monastery.

Many of the 30 to 40 families that attend Holy Apostles Church have origins, like the branch of the church to which they belong, in the old Austro-Hungarian Empire. Today that includes Slovaks, Hungarians, Croatians and others.

Father Saulnier, in comparing the Eastern and Roman churches, is careful to explain the common origins they share. In the early church, St. Peter established an apostolic see in Antioch, Syria before moving on to Rome, and St. Mark resided in Alexandria, Egypt. From these two sees many local churches developed, including Greek and Russian Orthodox, Melkite, Ruthenian (of which Holy Apostles is a part), Serbian, Ethiopian, and others.

While the Roman Catholic Church that most of us know spread throughout the West, several groups of local churches grew up in what was the Eastern Roman Empire.

These churches today preserve many of their original cultural and liturgical traditions, yet still share a common faith with the larger Roman church.

Father Saulnier is quick to point out that today, as in centuries past, it is the style, not the substance, that divides east from west. “There are many ways to be Catholic in our ‘community of churches’, he maintains. “In the west, Rome was the one center. In the east there have always been many centers, and each church developed differently. There was a relaxation about the differences and dissensions, while under Rome unity meant uniformity.”

In the 1600’s the Ruthenian church, of which Holy Apostles traces its roots, returned to communion with Rome. But a major confrontation occurred in the 1930’s over the celibacy issue, when the Roman church forced the Byzantine rites to stop ordaining married men to the priesthood. “That was a soul-rendering time”, Fr. Saulnier says.

Even today there is a fear of giving up local traditional liturgy in favor of uniformity or subordination to Rome. But the official position of the Roman Catholic Church seems to contradict that notion. As Robert F. Taft, S.J., points out in his booklet, “Eastern-Rite Catholicism – It’s Heritage and Vocation”, Catholics should learn to appreciate the churches of both East and West.

“THE POPE HAVE repeated time and time again that not only are the Eastern Rites of great beauty and value for their own members, but that, together with the Western Rites, they manifest the glory of God’s Church and provide Western Catholics with a deeper appreciation of their own traditions. In fact we can add that the Catholic whose idea of Catholicism is limited to his own particular tradition has a distorted notion of the true nature of his Church.”

Ted Krep, a seminarian residing at Holy Apostles Church for the summer, blesses fruits during a traditional ceremony of the Byzantine Catholic church.
Summer jobs and teenage freedom

We have just completed our first "summer job," a summer. Teenage son Sean worked in a grocery store and his daughter, Mimi, a daughter of the activities that, at least in part, make up the age of the teenager. And what does this seeking for independence produce? We can tell you, for sure, a pain in the neck! The teenagers are ready for this, saying, "How come you aren't strict enough?" They want the freedom of the house, but they don't have it. They want to go out on a weekday night. As most responsible parents of teenagers know, these responses are very usual. The teenage years are the beginning of breaking away. It's an opportunity to "test the waters" of adulthood.

SHOULD TODDLERS BE EXPECTED TO BEHAVE IN CHURCH?

Dear Dr. Kenny: We have two children, ages 4 and 6, who act up in church every Sunday. They crawl under the pews and make strange noises. They talk out whenever the urge strikes them. If they try to shush them, they start to cry, which only makes matters worse. Please give some suggestions on how to keep these children quiet and behave in church. (Ohio).

I don't think it is reasonable to expect small children to be quiet and sit still for hours. Children of 4 and 6 are wiggly and curious. They can participate nicely in any active endeavor. Although some children are naturally placid, many find it hard to sit like adults for long periods.

"I don't remember reading that a parent or child can do anything about it. When Jesus met a child, he put his arms around him and gave him a hug. It is possible through a system of carefully applied rewards and punishments to keep small, active children quiet for a while. But if you don't have this system in the home, there are more important areas at this age which need correction. Better to accept the happy energy of the 3- to 7-year-olds than to try to suppress it unnecessarily.

Do you want to introduce your children to church by boring them to death? Do you want them to view church as a place where the usual atmosphere for moving or talking is too negative? There are many ways to worship. In other cultures worship can and does include dance, shouting, trumpets, cymbals and tambourines.

Our celebration of the Mass is designed for adults. Adults gather to find a loving community, to worship, to repent, to thank, to petition, and through it all to experience some peace of soul. This is the way adults do in our culture seem to prefer to pray. But it is not the way children pray. Children are action people...they learn and express themselves by doing. Their understanding requires concrete images and experiences.

Some parishes offer a nursery service during Mass which is whiter more madly baby-sitting. They provide religious education for pre-schoolers in which the children can learn, celebrate and worship in simple and appropriate ways. Often a follow-up lesson or activity can be used by the family at home.

As in our parish older teenage girls run the program with great success. The young women enjoy the children and vice versa. Some young women have even planned careers working with young children after their experience with pre-school religious education. If your parish does not have such a program, perhaps you and others can start one.

Even more important than the parish program is your home atmosphere. Young children gain their initial impressions of faith and worship in the home. When you thank God for nature's gifts, when you celebrate the sacraments with your family and friends, when you ask pardon for offending others, you are teaching your children in the most fundamental and lasting way.

Ultimately we hope our children will learn to love God and to love their neighbor. We hope that eventually they will learn that Christians worship in a community of believers. All this can be accomplished by accepting children as they are and not forcing them prematurely into an adult mold.

(Reader questions on family living and child care to be answered in print are invited. Address: The Kennys: Box 67; Rensselaer, Ind. 47978.)

SOMETHING TO THINK ABOUT

By Dr. James and Mary Kenny

By Terry Rollly

We have just completed our first summer job" summer. Teenage son Sean worked in a grocery store and his daughter, Mimi, a daughter of the activities that, at least in part, make up the age of the teenager. And what does this seeking for independence produce? We can tell you, for sure, a pain in the neck! The teenagers are ready for this, saying, "How come you aren't strict enough?" They want the freedom of the house, but they don't have it. They want to go out on a weekday night. As most responsible parents of teenagers know, these responses are very usual. The teenage years are the beginning of breaking away. It's an opportunity to "test the waters" of adulthood.

THE FINE LINE between freedom and order is one that is difficult to define. If this seems to be a little more oriented to freedom, and I'm a little more oriented to discipline. Yet the opportunity to express that will come as they begin to have children of their own.

The one suggestion we can give to others who are where we are in this process, is that we must constantly remind ourselves that the period of children growing up and orienting themselves to leaving home as adults begins during the teenage years.

A LOT OF TIME should be spent with teenagers, mostly listening and sharing with them. I am convinced that we can give to others who are where we are in this process, is that we must constantly remind ourselves that the period of children growing up and orienting themselves to leaving home as adults begins during the teenage years.

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Don't keep faith a secret

continued from p. 1
enveloped the eventual ordination of married people as a possible way of meeting the needs of Catholics living outside Europe and North America.

Cardinal Humberto Medeiros of Boston called for more door-to-door evangelization in programs like Boston’s “Visitors for Christ.”

“There’s a big difference between evangelization and proselytization,” said Cardinal Medeiros. “You don’t push the message down people’s throat by coercion or force: you live Christ and you bring his message as you did gently, by invitation.”

During the closing liturgy con-celebrated by 20 bishops and 200 priests, Bishop Howard Hubbard of Albany, N.Y., stressed that all Catholics are called to evangelize.

“If there is one message shining through this weekend, I hope it is the message that this call to evangelize is not given to a select few, not given to an elitist group of trained professionals, to those who have had many years of theological training and spiritual formation...

“Rather, the call to evangelize is a call given to each baptized member of the Christian community and must be exercised in the everyday experience of daily living — in the home, the family, on the job, the neighborhood, the parish and in the community,” he said.

Catholic defenders set for action

continued from p. 1
meetings of parish committees. In order to expedite the handling of reported cases of bias, board members in each county may be called directly.

While THE CATHOLIC League urges individuals to express opinions directly to the offending source, it will often prepare a formal objection of its own, including a meeting with a publisher, news director or employer. In serious cases, a Legal Advisory committee, headed by Miami attorney John Cosgrove, will consider legal action.

His committee will also work with other organizations such as the Catholic Lawyers Guild.

League members will be on hand September 18 to welcome national president Fr. Virgil C. Blum, S.J., who will be a guest speaker at a 7 p.m. dinner meeting of the Guild of Catholic Lawyers of Palm Beach and Martin Counties. Reservations and information are available from James G. Pressly, Jr., at 655-1980.

Who to call about religious bias:

Dade County — Tom Endter 271-8496
Broward County — Jay Bowman 752-0813
Palm Beach Cty. — Dick Conklin 498-3381

ROGERS ENTERPRISES

W. W. (Rog) Rogers — is glad to announce a new discount merchandising operation to begin Tuesday, September 8, 1981 and Wednesday, September 9, 1981 on the following merchandise:

"INTRODUCTORY OFFER" Your Retail Price

<table>
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<tr>
<th>Item</th>
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<td>No. 444P Large Flite Bag</td>
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<td>No. 222T Flite Bag</td>
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<td>No. 66P Garment Bag</td>
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<td>Watch Pens (takes Parker Refill)</td>
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<td>Cigarette Lighter Watches</td>
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<td>L.C. Germain 5 piece cutlery sets</td>
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<td>L.C. Germain 6 piece steak knife sets</td>
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<td>31 piece Coronet Ovenware Sets</td>
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<td>Seven Piece Copper Bottom Pan Sets</td>
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* All Seiko, Elgin and Waltham watches sold at 20% off retail price.
* 3 different models of Cross Pocket Calculators $14.00, $19.50 & $22.50.
* Fine costume jewelry at 20% off retail prices. This would include Ladies necklaces, rings, and earrings with a 925 silver content which is a higher silver content than Sterling silver.

Open Tuesday and Wednesday 4 - 6 P.M. CASH
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PRESIDENTS THREE — Presidents of three national black Catholic organizations were elected during the first National Conference of Black Catholic Clergy and Religious held recently in Washington. The leaders are, from left, Father Edward Branch, National Black Catholic Clergy Caucus, Sister Elizabeth Harris, National Black Sister Conference and Brother Keith Williams, National Black Catholic Seminarians Association. (NC Photo)

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

THE HOLY FATHER’S MISSION AID TO THE ORIENTAL CHURCH

CHRIST ASKS TO HELP US CURE LEPROSY

The example comes from our priests, Sisters and brothers who dedicate their lives to victims of leprosy. Few of us can follow in their footsteps, but all of us can spare something for medicines and supplies. Christ so loved them He worked miracles to cure them. The world still has 15-million victims.

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D $5,000 — builds a pre-fab clinic in a far-flung village.
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NEAR EAST MISSIONS

MDM. THOMAS CARDINAL AMUCIO, President
DOM. FATHER P. J. RYAN, National Secretary
Enforce curbs on TV smut — Prelate

SAN FRANCISCO (NC) — Expressing concern about the use of cable television to show pornographic films, Archbishop John R. Quinn of San Francisco has asked the U.S. attorney general to enforce federal regulations banning the interstate transportation and mailing of obscene material.

"It is my hope that with the determined effort to enforce existing regulations, the tide of pornography may be stemmed," Archbishop Quinn wrote in a letter to Attorney General William French Smith in early August.

The archbishop, former president of the National Conference of Catholic Bishops, assured Smith of his support for the attorney general's enforcement of regulations limiting the distribution of obscene material.

"We both know well the deleterious effect pornography has on the fabric and the fact that it is big business and thus is a very powerful force in contemporary life," Archbishop Quinn said. "I would ask you to do all in your power as attorney general to assist in combating this evil by encouraging the U.S. attorney to strictly enforce any and all federal laws at home free of charge.

About two weeks before Archbishop Quinn wrote to the attorney general, Daily Variety, the entertainment industry newspaper, had reported that K-Pay Entertainment, a Century City firm, had begun production of films for pay TV featuring frontal nudity and "simulated sex."

"THE Y WILL BE nudity and strong sexual content," said Leonard Krane, president of K-Pay. The series would stop short of depicting actual intercourse.

Krane said he anticipated no problems in having his R-rated films shown on pay TV systems. "Pay television is an optional service that people pay for to get into their homes and the series that we will be producing will be showing the contemporary morals as reflected in the class-A movies made by the major studios that receive an R rating," Krane told Variety.

He said he regarded pay TV as closer to theatrical exhibition than to commercially sponsored television which uses the public airways and is received at home free of charge.

TWO WEEKS AFTER the archbishop sent his letter to the attorney general, Playboy Enterprises announced plans to establish a pay cable service to bring Playboy magazine to the television screen. Playboy said it will set up a service called "The Playboy Channel" to provide "sophisticated adult programming."

Miami Education Consortium at Barry College

The Miami Education Consortium (MEC) at Barry College has been answering a community need for over ten years. One of the few programs in the United States specifically designed to permit the working person to obtain that important baccalaureate degree so much needed in today's job market.

As a Consortium between Barry College and Embry-Riddle Aeronautical University, the MEC offers business, aviation, and liberal studies directed toward Bachelor of Science degrees from Barry College with majors in Management, Marketing, Accounting, and Finance, and the Bachelor of Science in Professional Studies, a uniquely designed and particularly flexible program. An Extension of Embry-Riddle Aeronautical University, the Bachelor and Associate in Professional Aeronautics, the Bachelor of Science in Aviation Management, Aviation Administration, Aviation Maintenance Management, and Aeronautical Studies. Barry College and Embry-Riddle Aeronautical University, are accredited by the Southern Association of Colleges and Schools. Upon successful completion of a degree program, the diploma is conferred by Barry College or Embry-Riddle Aeronautical University, not the MEC.

Concerning the graduate program, at the graduate level, Embry-Riddle Aeronautical University offers degree programs that are leaders in the field of aviation. The courses are constantly monitored by the industry and represent the state-of-the-art in aviation education. The Masters of Business Administration in Aviation and the Masters in Aeronautical Sciences are available under the Miami Education Consortium's class scheduling program for working adults.

In summary, the MEC program offers students: Open admission; a unique learning program with classes offered in convenient locations; availability of V.A. benefits and financial aid; an accelerated system of terms; credit for professional/occupational experience; and the opportunity to obtain a fully accredited Bachelor of Science in Business or aviation-oriented specialty.
Avoid TV, Jesuit asks

NEW YORK (NC) – A Jesuit editor has urged television viewers to avoid watching anti-Christian programs and to "avoid just watching TV," Father Kenneth Baker, editor of the Homiletic and Pastoral Review, a monthly magazine for priests, also warned Americans to "establish some objective, intellectual, artistic and moral norms to govern TV" or "it will destroy us.

In an article in the August-September issue of the magazine, Father Baker proposed eight norms to guide adults in television viewing and to show children how to use television responsibly.

The norms suggested are:

• SELECT programs carefully.

Father Baker pointed out that many TV channels are now available to viewers, with many more to come through cable and satellite transmission. In addition to using TV Guide, daily newspapers, magazines and other media to find out what is being offered, parents should watch children's programs "at least occasionally" to learn their content, he said.

• Avoid "just watching TV." Simply to "turn on a TV set and watch it for want of something else to do," is "a bad form of escapism," the priest said. This can lead to "a dullying of the mind" and "can set in a form of 'TV addiction,' similar to drug and alcoholic addiction," he said.

• Ask "Why am I watching TV?"

• AVOID anti-Christian programs. This norm, Father Baker said, "applies to all programs that advocate, sympathetically portray, materialism, senseless violence, explicit and suggestive sex, or anything else that is opposed to Christian faith and morals."

• Be a critical viewer. Active viewers should ask themselves, he said, these questions: "What specific things (two or three) did I like or not like about the program? What is the program trying to say? Do the producers succeed? Is it worth saying? Do the ideas and values support my Christian faith, or are they opposed to it? How much similarity, if any, is there between real life and the way life is shown in the program?"

Father Baker recommended that parents teach their children at an early age to ask and answer these questions and that the questions be used as the basis for family discussions about TV.

• Always remember: TV is a fantasy world. TV viewers "are not looking at the real world," Father Baker said, "but only at dots moving on an electronic tube," and "everything in the artificial world has been changed to fit into that small picture." He pointed out that "the size of things and their time-frame have been altered" and that "film and tape editors chop up their material to make it serve their purposes."

• LIMIT TV watching to about one hour a day. Because TV "has a hypnotic effect on most people," Father Baker said, "the best way to avoid the addiction is to limit the amount of time spent watching TV."

• Once a month avoid TV completely for one or two days. This will help "to maintain one's control over TV viewing, and one's independence from it," Father Baker said.

Father Baker also recommended writing letters of approval or disapproval of programs to station managers, producers and advertisers in order to "help promote good programs, and to get rid of bad programs."

CAPSULE MOVIE REVIEWS

Zorro, the Gay Blade (Fox)

George Hamilton plays a Spanish aristocrat in old California who discovers that his deceased father was Zorro, the legendary nighter of wrongs and champion of oppressed peasants in this one-joke comedy. He dons his father's black costume and goes out looking for oppressed peasants. When an injured foot benches him for a time, his long-lost twin brother, Ramon (Hamilton again), raised as an Englishman and a flop to his fingertips, takes over. Ramon favors pastels over drab old black, however, and you can imagine how he caroms on. Despite an energetic performance from Hamilton, all this is a drag in more ways than one. There is an occasional mild vulgarity and the homosexual aspect is amably farcical. The U.S. Catholic Conference has classified it A-I — morally unobjectionable for adults and adolescents. The Motion Picture Association of America has rated it PG — parental guidance suggested.

Victory (Paramount)

This is a solidly entertaining movie for the whole family about a soccer game between a German team and a team of Allied prisoners during World War II. The U.S. Catholic Conference has classified it A-I — morally unobjectionable for adults and adolescents. The Motion Picture Association of America has rated it PG — parental guidance suggested.

An American Werewolf in London (Universal)

This trashy, muddled effort by writer-director John Landis attempts to combine comedy and horror with a dash of steamy sex, but Landis so ill manages the blend — he can't even get his cast to agree on the pronunciation of "werewolf" — that the result is a squalid and boring little mess. Because of its violence and graphic sex, it has been classified C — condemned, by the U.S. Catholic Conference Department of Communication. The Motion Picture Association of America has rated it R — restricted.

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Vocations Sister attends meet...

Sister Margarida Gomez, R.M.I. of the Archdiocese Vocation Office, was one of nearly 300 vocations personnel who attended the National Catholic Vocation Council workshop in Milwaukee last week to share in learning new skills and sensitivities.

The seven day program had 18 concurrent sessions on various practical aspects of vocation work. Sr. Gomez attended eight of the 18 sessions.

"IT HAS been a great experience to meet with so many vocation directors, to share our ministry, to pray and to reflect, to have been enriched by their enthusiasm and to have been strengthened by their faith," said Sr. Gomez, describing her experience.

"It depends on us to complete the missional mission of Jesus. We were created to expand God's love for men and women," said Brother Timothy McCarthy, FSC, at the workshop.

Poor Clares hold Chapter of Elections

The Poor Clares of Christ the King Monastery, Delray Beach, recently devoted a week to their Canonical Visitation and Chapter of Elections under the guidance of Fr. Juvenal Lalor, O.F.M., Religious Assistant for Holy Name Province of Poor Clare Monasteries.


Volunteers needed for talking books

NEEDED Volunteers to record textbooks for the blind. A voice audition call Mrs. Miriam Galik at 887-8492, Student Education Division of the S W 62 Avenue, Miami, on September 1, 1981.

Maurawood Rededicated

On Sunday, August 10th, 1981, Maurawood will be rededicated. Archbishop Edward McCarthy will preside over ceremonies re-dedicating Catholic Service Bureau, Maurawood and Respect Life located at 900-54th Street, West Palm Beach.

Formal ceremonies are scheduled to begin at 2:00 P.M. A tour of the facility and a reception will follow.

All Parish families and friends of these vital Archdiocesan Programs are cordially invited to attend.

Eucharistic—Ministers—training

The full schedule of training days for prospective Special Ministers of the Eucharist is as follows:

Saturday, Sept. 19 - 10:00 A.M. - 3:00 P.M. - St. Michael the Archangel, 2987 W. Flagler St., Miami.

Saturday, Sept. 26, 1981 - 10:00 A.M. - 3:00 P.M. - St. Michael the Archangel, 2987 W. Flagler St., Miami.

Saturday, Oct. 3, 1981 - 10:00 A.M. - 3:00 P.M. - St. Andrew, 2851 S Blifting Rd., Ft. Lauderdale, Fl.

Saturday, Oct. 10, 1981 - 10:00 A.M. - 3:00 P.M. - St. Mark, 620 N.E. 7th Ave., Boynton Beach, Fl.

Fee for each training session is $4.00.

Benedictines set

Vocations Retreat

A Benedictine vocation retreat is being offered for women college-aged and older at Holy Name Priory, St. Leo, the following weekends of September 12th-13th and October 10th-11th.

The vocation director, it was emphasized, has a real ministry in the church. The director has received the mission of helping a person to know what he or she has been called to, and to support this person in his or her call.

Lay Carmelites

Lay Carmelites will meet on Sept. 5 at Villa Maria Nursing Home, 1050 N.E. 135th St., No. Miami, at 2 p.m. Visitors welcome. Phone 635-6122 for more information.

Natural family planning classes

The next series of classes in the Sympo-Thermal method of Natural Family Planning will be offered at the Family Enrichment Center beginning Wednesday, Sept. 9th. The Center is located at 18330 N.W. 12th Ave., Miami. For registration and further information please call Kathy Gent, 473-1046 (Broward).

Catholic Daughters

Resume meetings

Catholic Daughters of the Americas, Our Lady of Peace Chapter No. 125 will begin their meetings on September 2, 1981 with a Covered Dish Lunch at 12:30 p.m. at St. Juliana's New Cultural Center. A meeting will follow after lunch.
In today's readings, Jeremiah, Peter, and Paul tell us what it is like to be a friend of God. Friends are people who feel comfortable together, who share the same views, and become involved in projects together.

Jeremiah, one of the major prophets of the Old Testament, was given a mission that would have dismayed any tender-hearted boy. He was commissioned to root up, tear down, destroy and level, and then only, to build and to plant. He quickly learned that the prophet's life was not a happy one. He had no bag of tricks or magic wand which would validate his words, and he was treated with scorn and mockery, and made a laughing-stock.

HE GOT FED UP with such treatment and resolved to keep his mouth shut. But no one can that easily shut off the light. It seemed to Jeremiah that a fire burned in his heart, and he could no longer remain silent. He had to speak.

St. Paul had a binding experience on the road to Damascus, when the Lord asked him, "Why are you persecuting me?" Paul then became a Christian and was baptized, but it would take years (about 10) before he was fully trusted and accepted. And when he began his missionary journeys, they were attended by endless frustrations, delays, and active opposition.

St. Peter was the first of the apostles to recognize and declare: Jesus was the Messiah. For this, Jesus singled Peter out and gave him a new name, Cephas, which means "rock." Peter then clumsily advised the Lord that he should not suffer and die.

At that, Jesus publicly put Peter in his place. It is easy to go from hero to zero.

As often happens, the Scripture readings hit us pretty close to the heart. There is a bit of Jeremiah in all of us, and a bit of Paul, and we are all a bit like Peter.

HEARING JESUS speak of His coming passion, death, and resurrection, Peter felt let down. Who could imagine that the Servant of Yahweh, the Messiah, should suffer? But Peter would learn that God's ways are better than man's ways. The secret of a good life is not to avoid suffering, but to accept it bravely and with love.

Jesus said His apostles were the light of the world, and St. Paul reminded his converts that they were to be living sacrifices. Christians are to be beacons of light in the prevailing darkness. Christian life is not a matter of compromise with or concession to current fads and vices, but conformance to pagan practices. With minds renewed, Christians are to discern God's will in all things, and do what is good, pleasing, and perfect in His sight.

Today's readings tell us what to do after the "highs" have passed, and how to live through the "lows" without losing heart. As all the saints of both Testaments have discovered, trials and troubles do not mean that God does not love you. The cross is more than a decoration worn about our necks; it is a call to give ourselves and to works of charity and justice performed in His Name.

Best of all, the Christian life is a walking with the Lord, as with a friend, in full realization that God's ways always turn out to be the best ways.

Scriptural Insights

GOD'S FRIENDS
Readings: Jeremiah 20:7-9; Romans 12:1-2; Matthew 16:21-27

By Fr. Richard Murphy, O.P.

In today's readings, Jeremiah, Peter, and Paul tell us what it is like to be a friend of God. Friends are people who feel comfortable together, who share the same views, and become involved in projects together.

Jeremiah, one of the major prophets of the Old Testament, was given a mission that would have dismayed any tender-hearted boy. He was commissioned to root up, tear down, destroy and level, and then only, to build and to plant. He quickly learned that the prophet's life was not a happy one. He had no bag of tricks or magic wand which would validate his words, and he was treated with scorn and mockery, and made a laughing-stock.

HE GOT FED UP with such treatment and resolved to keep his mouth shut. But no one can that easily shut off the light. It seemed to Jeremiah that a fire burned in his heart, and he could no longer remain silent. He had to speak.

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On the Gift of Tongues

By Barbara Rietberg

As I have read Scripture comments on the Gift of Tongues which have appeared recently in The Voice, I am reminded of the general fear of this gift due to misunderstanding or unfamiliarity. Speaking of the gift immediately brings images of disorder, gibberish, and maybe a touch of witchcraft. Could a gift of the Spirit cause such chaos?...

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First, let's explore the general concept of this prayer form. In our scientific, technological age, we still recognize instinctively that there is much which is beyond us. Our very language ("I know it at gut level" or "something in me knows it's right") expresses our understanding of that non-rational realm, that area of truth beyond our ability to verbalize it.

Have you ever studied the heavens and had a faint grasp of God's eternity? And had a faint grasp of God's eternity?...
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Archdiocesan Catholic Service Bureau, 754-2444 for further information.

Can you help?

Editor's Note: This column will be published regularly for the benefit of Archdiocesan programs including parishes, schools or other official church organizations. Its purpose is to inform the Catholic community of specific needs and solicit contributions. Any official organization wishing to make use of this column should contact Marie Salazar, Catholic Service Bureau, 754-2444 for further information.

Since there are so many financial demands, made upon the Archdiocese, it may be necessary from time to time to enlist additional aid from our Catholic community.

The many programs under the auspices of the Catholic Service Bureau require continual review and inspection. By following this practice of on-site evaluation, we sometimes come across a program that needs some extra consideration which is not covered by the existing budget.

One such program is the Centro Hispano Child Care Center in Downtown Miami. This center provides the children of lower income families with the essential care and protection needed for the major part of the day on a regular weekly basis. This allows their parents to hold full time jobs. We are all familiar with the congestion in the downtown area and the lack of playing space for children. The only recreational area is located on the ground of Gesu School. There is a great need for playground equipment for the children of this program.

We would like to appeal to you, through this column, to offer any assistance you can... be it labor, equipment, supplies, talents or funds to share in making this worthy need a reality.

Please, contact Marie Salazar, Catholic Service Bureau, 754-2444.
The future of our parishes

By Father Philip J. Murnion

The Know Your Faith series on "The Parish and Its People" concludes this week with views on what the future holds for both the parish and the church. Next week, a new series begins, "I Believe...We Believe," which will examine what "belief" means and how it affects our lives...on the threshold of the year 2000.

It is said that the pace of change in the world at large has outstripped the capacity of the imagination to make the kind of leaps into the future that almost seem demanded of it.

Perhaps it is just so with parish life. So many changes in such a short period! It is hard to imagine the future. Yet there are some indications of further changes to come.

Here are some of my speculations about what the future may hold. There isn't room here to talk about anything...so what I offer are just a few examples.

Undoubtedly, there will be further changes in the ways we celebrate the Mass, not radical changes, but small changes that allow for specific adaptations to various groups - perhaps to special cultural or ethnic groups, for example.

NEW DEVOTIONS will surely arise in the church because of a need for group prayer that more fully allows expression of our sentiments. There is a very interesting renewal of interest in prayer today, and not just among priests and Religious. So I look to this to yield some interesting developments in the future.

More and more attention will be paid to the belief of each individual with more opportunities and encouragement to participate in small groups for prayer and reflection. Undoubtedly we will continue to hear talk about the balance to be sought between more private reflections, of faith on the one hand, and the more public role of the church in matters of justice and human development, on the other hand.

In the future, we may see sharper divisions between middle-class Catholics and poor Catholics, coupled with greater efforts to bring the two together. And, as has already begun to happen, the church will focus more and more on ways to serve the needs of its adult members. Parish ministry will be increasingly adult-centered.

'LAY PEOPLE will play an increasing role in decision-making and leadership in the parish. This may lead to spelling out criteria for lay leadership.'

Most probably, lay people will play an increasing role in decision-making and leadership in the parish. This may lead to spelling out criteria for lay leadership. I think it will be increasingly necessary to insist on some measures of commitment and involvement, such as background in the church for those who are to take more leadership.

Again, many parishes will have to decide whether they will settle for fewer activities in light of the declining numbers of priests or Religious, and whether greater lay involvement will help to maintain activities that have become customary.

There will be more parishes without full-time resident priests. Again, this will raise considerations about the responsibilities to be shoulders by lay people in their parishes.

Already the church is witnessing changes related to the reception of sacraments. For example, in many places bishops are establishing preparation programs for parents of children. This is the result of heightened concern about the divorce rate in modern society. And it reflects a desire of those bishops to assure that couples married in the church recognize and understand matrimony as a sacrament.

Further changes will undoubtedly come in areas related to the separation of parents for the baptism of a child is a renewed emphasis in the church and may be leading to renewed love for this sacrament. One point at stake is the balance between the stress on God's action in the sacraments and the need for faith on the part of those receiving the sacraments.

The parish will continue to deal with the basic needs, desires, emotions and relationships of humankind, as well as the basic message of the church to be renewed life and new meaning to life. The challenge, as always, will be to recognize how life is lived in today's society, how questions are formulated, and how the church relates to all that.

Required will be more attention to faith and theology as ways of making belief personal, of developing a sense of belonging for people. We may need more collaboration among all members of the church, and more courage to challenge the conveniences of culture in the name of the Gospel of love and justice.

Conditions may change, but with the help of God the parish of the future will reflect our convictions and commitments.

A lesson and farewell

By Father John J. Castelot

If the people of Corinth accept the fact of Jesus' resurrection - and they do - then they cannot reasonably make the sweeping statement that there is no such thing as the resurrection of the body. It would be illogical to do so. St. Paul argued in Chapter 15 of his first letter to the Corinthians.

In First Corinthian 15:35 Paul can just hear those who deny the resurrection of the body saying: "All right! So the resurrection of Jesus proves that bodily resurrection is a possibility. But isn't that a unique case? Our bodies corrupt in the grave. Where will our risen bodies come from? What will they be like, and will they bear any relation to our present bodies?"

PAUL'S ANSWER is devastating: "A nonsensical question! Actually it's not all that nonsensical. Theologians have asked it over and over, and millions of Christians wonder about it.

But the question is nonsensical if the questioner thinks it is an unacceptable objection to the doctrine of bodily resurrection for Christians. Paul's explanation is cogent and beautiful.

He begins by discussing our ordinary experience in planting seed. There are so many different kinds of seeds and so many are barely distinguishable from other kinds, if the seed is to be fruit it must, in a sense, die. But the results of that death are simply amazing. When one looks at a seed and then at a full-bloomed chrysanthemum, it is hard to realize that there is any connection between the two.

By the creative ingenuity of God, the flower is contained in the insignificant seed, the majestic oak in the humble acorn. This ingenuity is manifest in the astonishing variety of beings.

He applies this to resurrection. "What is sown in the earth is subject to decay, what results is incorruptible. Weakness is sown, strength rises up. A natural body is put down and a spiritual body comes up."

The word "spiritual" as Paul uses it here is not contrasted to "physical." There will be a real identity between our risen body and our mortal body, just as there is between flower and seed. Our risen bodies will be physical, but transformed, just as the risen body of Jesus was. He was so transformed that even those who knew him intimately didn't recognize him at first, but so really physical that in no instance they eventually did.

NOW PAUL has completed his first letter to the Corinthians. But still there are several odds and ends to mention, some under the heading of business, others a bit personal. All together they provide an interesting glimpse into the life of this remarkable man.

First was the matter of the collection for the church in Jerusalem. The Jerusalem community seems to have been especially poor, and Paul solicited help from his more self-sufficient converts.

Besides fulfilling purpose, the collection served to break down the barriers between the Jewish and gentile Christian churches. It also illustrated in a graphic way how all the churches were linked by a bond of love expressed in sharing.

Paul tells the people that he plans to visit them. Things were to turn out quite differently, but now Paul's plan was to spend some time with them after revisiting the churches he founded in Macedonia, to the north. He hadn't seen the people in almost five years, and in that itself is an indication of how he trusted his communities. However, before he can expect start on the trip he has things to clear up in Ephesus.

He also seems anxious to let them know he is not at all jealous of Apollos, whom we remember from earlier in the Letter. Paul is not jealous of Apollos. He is jealous of his first converts in Corinth. They have turned out to be model Christians and he urges all to follow their example.

Again indicating the unity of the churches everywhere, Paul sends greetings from the communities of Asia Minor where he is at the present time.

Then he invites the people to greet each other with a holy kiss, a sign that his letter was read during a liturgical gathering. Paul is not jealous of Apollos.

Finally, taking the stylus from his secretary, he writes the final lines with his own hand. And, in spite of the fact that he was visibly upset with the people in many instances throughout the letter, his last words are quite typically: "My love to all of you in Jesus Christ."
**'Through a glass darkly'**

By Katharine Bird

What does the future hold for the church as it moves into the 21st century?

For Irish Bishop Cahal Daly, a high priority should be the struggle to create a just society — a task which, he believes, has scarcely begun.

For Carmelite Father Noel Dermot O'Donoghue, the greatest challenge will be creating "channels of prayer" in believers.

For Irish Professor Father Eamonn Bredin, changes and upheavals in the church and in society will impose a new asceticism on those who come to the decision of faith.

BELIEVERS will be "striped of the cozy trappings, forced to examine the inessentials, get back to the heart, the core of what Christianity is about and live it," he explained.

Father Bredin proposed that the church experiment with new forms of living the Gospel. This will lead small groups of Christians to gather together frequently, perhaps on weekends, for spiritual renewal and support, living in service of each other like Christians in the early church.

The three gazed into their crystal balls at a conference in July, 1981, in Maynooth, Ireland, attended by 300 priests, religious and lay people working in the field of pastoral and religious education.

Sponsored by the Mount Oliver Institute of Religious Education, the theme of the conference was "Towards the Church of 2001." It also included workshops in which seminar participants discussed some practical implications for their work in Ireland and other countries, including North America, Ghana, New Zealand, Wales and Australia.

The keynote speaker, Bishop Daly, said statistics indicate 91 percent of Irish Catholics attend weekly Mass and 46 percent receive confession monthly. But the bishop of Ardagh and Clonmacnois noted some "disquieting trends" are emerging in Ireland today — trends which are hardly unique to the Irish scene.

HE POINTED, for example, to disenchantment with the institutional church among many young people, especially university students and youths in urban areas living apart from the supports offered by family, parish and community. Too many young people, as well as others alienated from the church, see the institution as impersonal, remote, uncompassionate and unfeeling, the bishop said.

Therefore, it is imperative for the church to provide pastoral care with a "human face, a human presence, and a Christ-like heart," he continued. "I believe that people nowadays need, more than anything else, human contact with their pastors and with all who represent Christ for them."

In witnessing to justice and peace, Bishop Daly recommended that the church "study systematically the social implications of the Gospel." The promotion of justice in the world is "one of the tests of credibility and of relevance applied to the Gospel and the church," he added.

The bishop called on the young to become active in politics as a way of working for a just society. Only "committed and competent Christians" will be able to put "their faith to work in the love and service of their fellowmen," he observed.

FATHER O'DONOGHUE of New College at the University of Edinburgh, said only prayer can personalize human beings and their world. It is through prayer that a person, "enclosed in time reaches outwards and upwards, however gropingly, to a personal center (god), seen as free of time and decay," he said. Prayer allows a person to be united with "all men and women at all times, past, present and future."

Father O'Donoghue stated his conviction there is a "candle waiting to be lighted" in every human heart — a candle which can be lighted by "any of a thousand or a million candlelighters." Mother Teresa does this, but so did Hitler, he observed somberly.

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The promotion of justice in the world is 'one of the tests of credibility and of relevance applied to the Gospel and the church,' he added.

The philosopher cited a "radical shift of consciousness" in youths today, which shows itself in willingness to join alternative communities and to participate in traditional spiritual exercises, such as Marian devotion. He believes prayer is essential to engage the hearts of the young.

Accordingly, on a practical level, Father O'Donoghue proposed that the teacher of religion learn to be a teacher of prayer as well, for the teachers must "both inform the mind and form the heart."

In this is an age of amazing discoveries in medicine, technology, science, and space exploration. The world rushing toward the year 2000 is exciting, but sometimes frightening. It is a world of new frontiers that challenge understanding.

Where does our belief as Catholics and Christians fit into such a world? Next week, Know Your Faith begins a new series examining the journey Christians are making at this point in history.

One of our new writers is Neil Parent, U.S. Catholic Conference representative for adult education. True stories of belief are also a special department of our new series. And looking inside Scripture, Father John Castelot begins a series on the Gospel of Mark. Who is the Jesus that Mark wants to introduce to us? Who is the Jesus that our belief is about?
Masterpiece adorns St. Dominic's

By Ana M. Rodriguez
Voice Staff Writer

It is original, priceless, awesome, native and thought-provoking. It is, in the words of its creator, "a serious work, worthy of a church."

"It" is a series of mosaic murals, each 15 feet high by 12 feet wide, composed of thousands of multi-colored marble pieces, depicting three different facets of evangelization.

THE CREATOR is Fr. Domingo Iturgaiz, O.P., one of only three religious mosaic artists in all of Spain. The church is St. Dominic, 5905 N.W. 7 St., Miami.

Fr. Isidor Vicente, O.P., pastor of St. Dominic, wanted something to decorate the three archways that lead into the parish’s recently constructed new church. So he drew on Fr. Iturgaiz, the same artist, friend and fellow-Dominican who had designed and put together the mosaic glass-stained windows of the church.

This time the work took longer, four months to complete, because the difficulty was greater. But both Fr. Vicente and Fr. Iturgaiz agree it was well worth it.

In the center of the main mural sits Christ, the Good Shepherd, towering over the Apostles as he teaches them about the Kingdom of God. St. Dominic, patron saint of the church, stands in their midst, looking out toward the people as they enter the church, in a sense drawing them in.

Fr. Iturgaiz stands in front of the center mural, above. Right, the mural depicting evangelization by the Dominicans. Far right, the mural depicting evangelization in Florida.

BEHIND CHRIST are a large white cross, a symbol of His redemption, and a halo, a sign of His divinity.

The mural on the left depicts the work of evangelization carried out by the Dominicans throughout the centuries, beginning with the work of St. Thomas Aquinas and including that of St. Catherine of Siena, Fr. Francisco de Vitoria, the Spanish theologian whose work gave impetus to the Dominican evangelization of the New World, and Fr. Bartolome de las Casas, perhaps the greatest evangelizer of that time. All of them draw their inspiration from the Bible, the Word of God, placed in a globe just between the light emanating from the black and white star, symbol of the Dominicans above, and the fire reaching up from below, also a symbol of the enlightening action of the Word of God.

The mural on the right depicts evangelization in Florida, and shows a ship, Columbus’ Santa maria, reaching the shores of the peninsula, among palm trees, green vegetation and the hot Florida sun which gives light and heat. Both the sail and the mast of the ship have crosses.

FR. ITURGAIZ explained that the whole design had to be completed, literally, piece by piece. Nothing is painted. Each colored piece came from different slabs of scrap marble bought here in Florida by Fr. Vicente as the design of the mosaic called for them. The whole work is actually a mosaic within a mosaic, each mural composed of different panels which form a continuous whole.

Using the old church as his workshop, Fr. Iturgaiz worked 10 to 12 hours, days, from May to June, cutting the pieces, many by hand, to fit the design. When actually pasting them on the different panels, he worked backwards, putting them in face down so he could glue the back later.

Fr. Iturgaiz, who divides his time between teaching Christian archeology and art history at the Universities of Salamanca and Burgos in Spain and creating mosaics for churches, buildings and private individuals, says the important thing about this mural is the fact that it is made “from native materials. I have made it here.” No part of it has been brought in from anywhere and the artist has experienced first-hand the community for which he has created the work.

THIS MURAL is his first for South Florida, although in 30 years as a professional he has designed works for Epiphany Church in Venice, near Sarasota, Fla., as well as for churches in Spain, Rome and El Salvador.

He says it is impossible to calculate the cost of such a piece, which he has made as a gift to St. Dominic church. Although he must return to Spain Aug. 31, Fr. Iturgaiz plans on returning to Miami and St. Dominic next year, perhaps to do another work.

There’s just one thing, says the priest, who is accustomed to working in sub-zero temperatures in a Madrid cellar: Miami is too hot.

“You spend the whole day wiping and drying the sweat off your face.”
Bendición para los que van a St. Augustine

Con motivo de la peregrinación a St. Augustine, que saldrá de la Ermita de Ntra. Sra. de la Caridad el 30 de Septiembre, para visitar y oran en la primera parroquia católica que se estableció en los Estados Unidos, S.E. Edward McCarthy, Arzobispo de Miami, desear hacer llegar a los peregrinos el siguiente mensaje:

Amadísimos peregrinos,
Al parir en su peregrinación bajo el experimentado director del Obispo Romanes, les hago llegar mis bendiciones, mis saludos y los mejores deseos para que esta sea una experiencia espiritual y fructífera.

Es del todo apropiado que en este año de renovación parroquial ustedes visiten la primera parroquia establecida en nuestro suelo por intercesión de nuestra Santa Madre, Nuestra Señora de la Caridad.

Que esta peregrinación les traiga bendiciones a todos ustedes, a sus familias y a sus parroquias.

Devotamente suyos en Cristo,
Edward A. McCarthy
Arzobispo de Miami
Elogio Arz. McCarthy liberación de cubanos

El Arzobispo de Miami, Mons. Edward A. McCarthy ha elegido la orden de liberación de 322 refugiados cubanos de los 1,800 que estaban detenidos en la Penitenciaría Federal de Atlanta. Los habían sido detenidos por más de un año en dicha cárcel.

Después de una larga espera, y a pesar de que las autoridades cubanas habían prometido su liberación, los refugiados cubanos fueron liberados por el Juez del Distrito de los Estados Unidos, Marvin Shoob, por orden de la Corte Federal de Atlanta.

En medio del tumulto de procesar el gran número de presos, los cubanos fueron liberados por el exército del Mariel, como una necesidad desesperada para poder mantener las calles libres de elementos criminales.

En el exército promovido por el gobierno de Cuba usando la ansiedad de los cubanos residentes en los Estados Unidos para reunirse con sus familiares, se vio que las autoridades cubanas estaban utilizando esta estrategia para hacer que miles de ciudadanos fueran de su país. Los cubanos de los Estados Unidos que habían huido de Cuba en favor de su libertad, han sido liberados por el Juez del Distrito de los Estados Unidos, Marvin Shoob, por orden de la Corte Federal de Atlanta.

Después de la larga espera, los refugiados cubanos fueron liberados por el Juez del Distrito de los Estados Unidos, Marvin Shoob, por orden de la Corte Federal de Atlanta. Los otros 800 de los 1,800 de Atlanta son hombres jóvenes sin delito que justifican un largo encarcelamiento en los Estados Unidos. Cada día que estos hombres permanecen encarcelados empeora su eventual integración a la vida normal del país.

Como dirigentes religiosos, nosotros tenemos que expresar nuestra preocupación por la lentitud de nuestro gobierno en buscar una solución pacífica para este problema. Reconocemos y aceptamos las razones del gobierno para enmendar la ley y nosotros, en honor de los que han transcurrido quince meses y, dados los recursos de este país y su dedicación a la protección de los derechos humanos, nos uniremos para tratar de avanzar en el problema de los derechos humanos involucrados.

Gracias al interés de ciudadanos, como el Comité de Atención Humanitaria de los Estados Unidos, 322 detenidos han sido liberados por orden de la corte Federal.

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La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debido. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en Derechos Civiles y Mercantiles.

Para informarse escribir a la siguiente dirección:

Cementerio Católico
PO. BOX 328139, Miami, FL 33132.
El Padre Isidore Vicente, parroco de St. Dominic, creía que algo faltaba en la nueva iglesia. Y tenía razón. Ahora que la valiosa y bella obra de arte realzan los arcos de la entrada, parece que “la iglesia está completa”. Padre Vicente recurrió a su amigo y hermano dominico, Padre Domingo Iturgaiz, el mismo artista que hizo los bellos vitanales de St. Dominic, para que creara algo que adornara la entrada. El Padre Iturgaiz, uno de los tres artistas del mosaico que hay en España, hizo con miles de piezas de mármol de colores tres paneles que representan la historia de la evangelización. En el centro está Jesús enseñando a los apóstoles; de frente, entre ellos, Santo Domingo de Guzmán, patron de la parroquia, invita al pueblo a entrar. El mural de la izquierda, simboliza la historia de la evangelización realizada por la orden dominica con nombres como el de Santo Tomás de Aquino, Sta. Catalina de Siena, el P. Bartolome de las Casas, gran evangelizador y protector de los indios en América y el Padre Francisco de Vitoria, el gran teólogo español del S. X VI, catedrático de leyes en la famosa Universidad de Salamanca, cuyos trabajos dieron impulso a la evangelización del Nuevo Mundo y autor de las “Leyes de Indias” que regulaban el trato con los nativos y reconocía su dignidad de persona humana. En el de la derecha, la evangelización viene a la Florida en las naves de Colón. La obra llevó cuatro meses de trabajo. Pero valió la pena.

Curso de Pastoral por P. Vizcaino

El Instituto Pastoral del Sureste (SEP) ofrece un curso sobre “Principios de Pastoral Hispánica” por el P. Mario Vizcaino, Sch.P. El curso está acreditado por Barry College para dar 3 créditos. También se puede asistir sin créditos.


Horario: Lunes, Miércoles y Viernes: 7:30 a 10:30 p.m.
Sábados 12 y 19: 9:00 a.m. a 5:00 p.m.
Lugar: St. John Vianney College Seminary.
Para más información: María Luisa Gastón, 223-7711.

(El curso empieza el Miércoles 9 por ser el lunes 7 un día de fiesta “Labor Day”)

United Way: Campaña de 1981

El Miércoles 9 de Septiembre quedará oficialmente inaugurada la campaña de 1981 de United Way en un almuerzo que tendrá lugar en el International Ballroom del Hotel Omni.
Unos tres mil voluntarios cooperarán este año a alcanzar la meta de $14.7 millones necesarios para mantener y mejorar los distintos programas y servicios humanos en el condado Dade.

El precio del cubierto para el almuerzo es de $10 y debe reservarse antes del 1ro. de Septiembre. Para ello deben llamar al 854-8311, ext. 382 y 384, lo antes posible.

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Elogio libertad  (Viene de la pág. 2A)

Apelación del Circuito de los Estados Unidos haya sostenido una decisión hecha en Diciembre por el Juez Richard Rogers donde se reconoce legalmente los derechos básicos de los extranjeros.

Hemos hablado de un dilema moral que enfrenta nuestro Gobierno y nosotros. Este es un dilema de derechos humanos cometida por el gobierno de Cuba la que creó esta situación. Nosotros reconocemos la necesidad de proteger a nuestros paisanos en las calles, pero no podemos entender las acciones del Departamento de Inmigración y Naturalización de los Estados Unidos en oponerse a liberar a esos individuos en cuyos casos no se ha encontrado evidencia del crimen nacional o ninguna historia criminal. Que el Servicio de Inmigración y Naturalización persiga a una persona después que no nos dio una idea de inmigración, que no existen suficientes causas para deportarlo como criminal, aunque sostiene que dicha persona todavía podría ser excluida por no ser un advenedizo, muestra una papeles de inmigración y no una grave equivocación de lo que es y representa este país. Afortunadamente el Juez Shoob demostró más comprensión.

Ya que las cortes de los Estados Unidos han decidido a favor de los derechos humanos, nuestro gobierno debe de concentrar sus esfuerzos en la evaluación de esos detenidos que no debieran estar encarcelados, con el fin de ponerlos en libertad de manera voluntaria y sin que el procedimiento sea tan detallado y denota prisa.

Además, la Iglesia ha demostrado su entusiasmo y dedicación a la libertad de los presos cubanos. El Arzobispo Malcolm Cardinal Semple de Miami ha pedido al Juez Shoob que se considere la posibilidad de liberar a los presos en sus condiciones personales.

El Movimiento Salesiano de Miami, formado por ex-alumnos, ha ofrecido sus servicios para ayudar en la liberación de los presos cubanos. Los ex-alumnos de la Escuela Salesiana de Miami han manifestado su apoyo a la causa y han ofrecido su ayuda.

El Presidente de la Asociación de Padres y Alumnos de Miami, Mons. John McCarthy, ha expresado su apoyo a la causa y ha solicitado a las autoridades que consideren la liberación de los presos cubanos.

El Obispo Auxiliar de Miami, Mons. John McCarthy, ha expresado su apoyo a la causa y ha solicitado a las autoridades que consideren la liberación de los presos cubanos.

En resumen, la Iglesia ha demostrado su entusiasmo y dedicación a la libertad de los presos cubanos. El Arzobispo Malcolm Cardinal Semple de Miami ha pedido al Juez Shoob que se considere la posibilidad de liberar a los presos en sus condiciones personales.

XX Aniversario de la llegada de la Virgen de la Caridad

Este año 1981, en Septiembre, se hará veinte años desde la llegada de la imagen de la Virgen de la Caridad del Cobre. Para conmemorar este XX aniversario del advenimiento, se realizará en el mes de Octubre, cuyo punto de llegada, se encuentra ubicada en St. Agatha, la fundación de la Señora de la Caridad del Cobre.

Para conmemorar este XX aniversario del advenimiento, se realizará una serie de conferencias en el Centro Cultural de Miami, el Instituto Pastoral del Sureste (SEP) ofrecerán a la comunidad cristiana del sur de Florida una serie de conferencias que tratarán sobre temas relacionados con la Virgen de la Caridad.

La imagen de la Virgen de la Caridad del Cobre está ubicada en el Centro Cultural de Miami, el Instituto Pastoral del Sureste (SEP) ofrecerán a la comunidad cristiana del sur de Florida una serie de conferencias que tratarán sobre temas relacionados con la Virgen de la Caridad.

Reunión de la Familia Salesiana

El Movimiento Salesiano de Miami, formado por ex-alumnos, ha convocado a todos los miembros de la gran familia salesiana del Condado Dade para la concentración que tendrá lugar el día 19 de Septiembre, a las 11:00 a.m. en el parque de St. Michael the Archangel, West Flagler y 28 Avenida en Miami, el Domingo 10 de Agosto a la

Si la familia

adecuados. Me refiero a la Sociedad Pontificia de la Santa Infancia, responsable de la acción misión de las Misiones salesianas, en el homenaje a St. Michael the Archangel, West Flagler y 28 Avenida en Miami, el Domingo 10 de Agosto a la 2:30 de la tarde.

El acto comienza con la Liturgia Eucarística concelebrada por Mons. Agustín Román, Obispo Auxiliar y el Delegado Inspectorial Rev. P. Orlando Cejas, SDB. La Obra Salesiana ha sido conocida en todo el mundo por su dedicación a la juventud pobre, brindándole una educación cristiana y un oficio para ganarse la vida.

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Conference para separados y divorciados en St. Agatha

El próximo 19 de Septiembre, Sábado, de 8:30 a.m. a 4:30 p.m., se ofrecerá una serie de conferencias en la Iglesia St. Agatha, 111 SW 107 Avenida, Miami, Florida 33169. (Llene el cupón con letra de imprenta.)

Para información llamar a

Nombre

Dirección

Ciudad

Estado

Teléfono

Parroquia

Ecuartica al final del día, la Gracielia Guerra, los Padres Emesto Molano y Jorge García y el diácono Jorge González.

Para información llamar a

Nombre

Dirección

Ciudad

Estado

Teléfono

Parroquia