Catholic educators here say they basically agree with the Reagan administration’s decision to withdraw proposed federal regulations on bilingual education, calling the guidelines “unmanageable,” and unnecessary interference by the federal government into local school districts.

Although the regulations, proposed during the Carter administration and cancelled Feb. 2, would probably not have affected Catholic school systems, Father Vincent Kelly, superintendent of schools for the Archdiocese of Miami, said they were “unmanageable and impractical.”

“If guidelines for bilingualism were to be proposed, they should be proposed by the local school district, not by Washington. National, state and local governments must cater to the needs of students without proficiency in English,” he said. “As to how they do it, will depend on the locality and the local language. What works for Hispanics might not work for Haitians,” and the same applies to all the other language groups.

Many Hispanic groups attacked the Reagan administration’s decision as a setback for civil rights, but a majority of educators, from both Catholic and public schools, hailed the decision to remove the guidelines and let local educators provide the degree of bilingualism needed for various students.

Saying bilingualism is “an emotionally charged and complicated issue,” Rosemarie Kambe, principal of Immaculata-LaSalle High School in Miami, said she basically agreed with the Reagan decision because “the federal government should not interfere in all these things. Let the state decide.”

Kambe said she is strongly in favor of bilingual education, and “a child coming from a Spanish background should have a chance even in the public schools to learn his language, culture and literature.”

But she said the proposed guidelines, calling for native language instruction in all subjects until the students reached a certain proficiency level in English, would have been “going a bit too far.”

Educators across the country said the guidelines might result in students not knowing either English or Spanish at all.

“The papers seem to imply that he’s saying no to the whole decision (of bilingualism), and I’m not so sure,” continued on p.8

VATICAN CITY (NC) - At least two points of view exist about the message which Pope John Paul II will take to the Philippines, Asia’s only country with a predominantly Catholic population, when he visits eight FILIPINO CITIES Feb. 17-22.

One group sees him bringing congratulations and encouragement to the country’s Catholics, praise for President Ferdinand Marcos’ recent lifting of a martial law and a call to unity and hope.

Other observers think the pope will come with a message about social justice and human rights, link himself firmly with those who suffer and stress the importance of the dignity of man.

Although each viewpoint probably contains elements of truth, Pope John Paul is likely to defy fitting into either category. Based on past trips, the pope probably will walk a fine line between political involvement and Gospel-based social commentary.

The complex social and political situation in the Philippines provides a contrast to its religious homogeneity. About 84 percent of the nation’s 48 million people are Catholics and another 10 percent belong to other Christian denominations.

“If I were the pope, I'd look at my ‘diocese’ which is the world, and I'd look to the East, to Asia, where more than half the world’s population lives,” said Jose L. Guerrero Jr., third secretary of the Filipino embassy to the Holy See.

“And then I’d notice that 70 percent of all the Catholics in Asia live on a small archipelago of less than 120,000 square miles, and I’d say: ‘What can this country do, not so much in terms of proselytizing but to witness to the Christian faith,’ Guerrero added.

“I'd congratulate them on what they've done, and then I'd give them a symbol of their witness like this martyr, Lorenzo Ruiz,” he said.

Pope John Paul linked his Far East visit to the beatification of Ruiz, a Filipino layman killed for the faith in continued on p.24
Anti-Catholic comic book hit by League

MILWAUKEE (NC) - The Catholic League for Religious and Civil Rights has urged the California attorney general's office to investigate the publisher of the anti-Catholic comic book, "Alberto," for false advertising and consumer fraud.

The complaint, filed Jan. 29 by the Milwaukee-based Catholic League, alleges that the publisher, Jack T. Chick of California, sold the book's main character, Alberto, as a Jesuit priest in Spain that Rivera never functioned as.

"If it's a Jesuit priest in Spain, that church officials had systematically destroyed" records of Rivera's ordination, said Michael Schwartz, director of public affairs for the Catholic League.

According to the complaint filed with the California attorney general, "the credibility of 'Alberto' derives entirely from Rivera's claim to have been an insider in the Catholic Church hierarchy, specifically a bishop in the Society of Jesus and a priest ordained in the Archdiocese of Madrid."

Catholic League officials have characterized the comic book as a throwback to the anti-Catholic Hystoria of the 19th century. "It is amazing that any contemporary audience is gullible enough to believe this nonsense," said Michael Schwartz, director of public affairs for the Catholic League.

The comic book, in circulation for more than a year, purports to tell the story of how Rivera was ordained a Jesuit priest in Spain and assigned to infiltrate and destroy Protestant churches. Rivera, according to the comic book, eventually became a "Christian" and set out to show that the Catholic Church is the anti-Christ and the "whore of Babylon" of apocalyptic biblical lore.

The Catholic League announced in late November that it had proof from church officials in Spain that Rivera never functioned as a priest there. Chick responded two weeks later that church officials had systematically destroyed records of Rivera's ordination.

Complaints of brutality may hurt British still in Iran

LONDON (NC) - Complaints by freed Americans hostages of brutal acts by Iranian militants may make more difficult the release of four Britons imprisoned in Iran, said Anglican Bishop Robert Runcie of Canterbury.

"Either the DC (Democratic Christian Party) has the capacity to renew itself, perhaps changing its name as well, and to deserve consensus on a valid program agreed upon through dialogue up against an unstoppable decline which could make the need felt for other forms of political presence by Italian Catholics," Father Sorge said.

The SCANDAL-RIDDEN Christian Democrats, in power since World War II, still form Italy's largest single party, although they no longer command an electoral majority. Their base has eroded significantly over the years, and they have found it increasingly difficult to form a governing coalition with other parties.

Caring is as important as physical needs for elderly

LOS ANGELES (NC) - Caring spiritually for the elderly is as important as meeting their physical needs, Paulist Father Edward H. Gorry told a meeting of the White House Conference on Aging in Los Angeles.

Theme set for Week of Prayer for Christian Unity

VATICAN CITY (NC) - The theme of the 1982 Week of Prayer for Christian Unity will be "That All May Find Their Home in You, Oh Lord," Vatican Radio reported Jan. 26.

Pope Hails Greece's entry into Common Market

VATICAN CITY (NC) - Greece's entry into the European Common Market was hailed by Pope John Paul II during a talk Jan. 26. "It is an important event not only because of its economic and social aspects but also because of its religious and cultural aspects, as the Greek and Roman cultures form the pillars of the European soul," he told an Italian group.

Christian Democrats to reform party?

ROCKVILLE CENTRE, N.Y. (NC) - The Catholic Press is invaluable in bringing full Church story

WASHINGTON (NC) - A new Diocese of San Jose, Calif., has been established by Pope John Paul II with Auxiliary Pierre duMaine of San Francisco as its first head.

Pat Boone featured at Phoenix festival

PHOENIX, Ariz. (NC) - The Phoenix Festival of Sacred Music 1981 from March 19-22 will feature 11 concerts and 14 performers, including a special performance by Pat Boone. More than 1,000 people are expected at the festival, sponsored by North American Liturgy Resources.

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Salvadoran bishops not taking sides

SAN SALVADOR, El Salvador (NC) - The San Salvador archdiocesan Office of Communication said the country's bishops want to mediate a peace between the government and the opposition. The bishops are not siding with the opposition Revolutionary Democratic Front.

The bishops are well aware of the gravity of the political and social conflict that burdens this nation, which is the result of deeply rooted maladies...and have offered their mediation to foster a dialogue between the government junta and the Revolutionary Democratic Front, which the latter rejected," the office said Jan. 30.

BUT "THE BISHOPS never said anything that could honestly be interpreted as backing leftist guerrillas," added the statement.

The statement was prompted by published reports that Hugo Nava rete, a leader of the front, said after a January guerrilla offensive failed to overthrow the civilian-military government that "the church continues its support for the guerrilla struggle."

"The fact that a small group of priests, nuns and lay leaders calling themselves the people's Church have publicly announce their political choice (for the front) is no reason to take it as representative of the whole church in El Salvador," the statement said.

The group, claiming to have about 100 followers, is headed by the Coordinating Committee of the People's Church (CONIP, after its Spanish initials). It became known last year when it staged protest sit-ins in churches and other buildings along with members of leftist organizations. Church authorities have asked the priest and nuns to leave CONIP.

There are 373 priests, 70 brothers, 70 seminarians and 735 nuns in El Salvador.

"WE ALSO REGRET that many are attempting to speak in the name of the church without representing it. By projecting politics and bias they only contribute to confusion and prevent the ending of violence, which is what the Salvadorans want most," the communications office added.

Few days earlier Bishop Arturo Rivero Damas, apostolic administrator of San Salvador, said that Salvadorans abstained from joining a general strike during the leftist offensive because they doubted it could succeed.

Before the offensive started on Jan. 10, ten Catholic and two Protestant organizations said in a joint statement that insurrection was morally just because people had for a long time suffered repression.

The bishops offered to mediate last September, when they issued a joint letter lamenting the bloodshed and asking the warring factions to end their violence. They asked for a cease-fire by leftist guerrillas and ultra-rightist groups and an end of the government's counterinsurgency policies, which they said were repressive.

Black Catholics: double identity

February is Black Catholic History Month

More recently, February has held added significance for the Black Catholics and sisters of our nation in the celebration of Black History Month. Major historical, political, social and cultural events have been chronicled as testimony to the achievements of the Black man to our society.

Blacks have had to overcome numerous obstacles to obtain recognition as contributing members of our human race. This struggle has not been confined to societal acceptance alone. Even in the worship of God, Blacks have had to praise the Lord separately from their white brothers and sisters.

BLACK CATHOLICS have had to live their lives as members of two minorities, trying to establish a solid identity in both groups. Within the Catholic Church the Blacks often been viewed as a separate membership - Black First, then Catholic. The "missionary" approach has often been the method of interaction between the clergy and the Black community. Many of the Black parishes were under the guidance of priests from missionary orders. Participation in church affairs was limited to attendance at Mass and little else. Attendance at "White" parishes was frowned upon mainly because of the overall racial climate of the society as a whole, not necessarily the individual church involved.

As times became more liberal, civil and human rights more acceptable and Blacks more vocal in the direction of their lives, a new outcry for identification was heard. Blacks turned more and more to their ancestral roots for insight and identity. This look at the past was reflected in clothing, hair styles, music, names, literature, art, and above all pride in the Black experience.

THE BLACK Catholic has sought to extend this renewal of Black Heritage in the church. The liturgy has been used to express the influence of the Black experience. It has been encouraged and supported in black parishes. The combination of religion and cultural heritage has contributed to the increase in the numbers of Blacks with the Catholic Church. It is no surprise that the Chancery announces that Archbishops McCarthy has made the following appointments:

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THE REV. SEAN O'SULLIVAN - to the staff of the Catholic Service Bureau, Miami, effective February 1, 1981.

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Choosing a Tradition

Catholic Schools Week,
Feb. 1-7

Today, Christianity is suffering from a lot of selfishness and a lot of people who always think "Me First". A lot of selfishness is occurring and if we are able to alleviate this, maybe we could bolster people's faith in Christianity. Being kind is an excellent cure for this selfishness. If we would do something for the other person, not for ourselves, it might be more contagious and spread throughout our world. I can also help others. I can join one of the church organizations sponsored by Immaculate Conception. In this way I can provide religious awareness for those who have lost faith in God.

STEVE DALEO

Christianity today, which has been reaching an elevated peak since the Middle Ages, is gradually declining. This could be from the hectic lifestyle that we all unfortunately share and from the lack of closely knit family homes.

Making Christianity come alive should commence in one's own home. You can't help others until you first help yourself. Personally, I will try to make it to family dinners, outings and such to stress the importance of family together because I emphasize that work should be left at the office and the home thought of as a tranquil and joyful place where loved ones meet.

DANNY CORREA

I can bring Christianity to others through financial donations which can prove beneficial to those who need it by way of the Archbishop's Charity Drive. This aids people with pressing financial needs within our community. I can also make a contribution to the United Way to reach those who are physically incapacitated or mentally handicapped. By distributing my old clothes and preparing food trays among the newly arrived refugees, I can help others. I can join one of the church organizations sponsored by Immaculate Conception. In this way I can provide religious awareness for those who have lost faith in God.

LUIS DOMINGUES

I feel that it is important to try to restore Christianity back into the world. I mean, just look around, you see hostages, murders and all sorts of other things. I feel that if Christianity could be put back into the hearts of the people, we might then be able to achieve some kind of peace in this crazy world.

One way is to welcome the Cuban Refugees with open arms. I mean, they are human beings just like us and we should try our best to help them out. We shouldn't turn our backs on them because they don't speak English. Let's give them a chance like we received from the United States.

I would rather see our government money put into food, clothing and other things poor countries need rather than the salary of any congressman.

The last way that we can bring Christianity back into the world is by going out and preaching the Word of God. How can you begin to understand the concept of God when you don't know His message of love? We can make Christianity come alive if we really wanted. The problem is that most people are very selfish and only care about what pertains to them.

RAYMOND PEDROSO

Christianty and the union of people it creates has been diminishing greatly in the past 15 years or so. To illustrate this, all we have to do is look at all the acts of terrorism that have been occurring in the last decade. This is not a united world, and we must act in order to put an end to this. I feel one of the answers could be to have World Mass twice a year for those countries who want to participate.

If this wouldn't do anything at least it would bring people together for a few hours without having them just sit around their houses staring off into deep space like I tend to do. This Mass should also be conducted by the Pope. Another possibility to help this problem would be to stress the Birth of Christ as the real reason for Christmas. There are too many people, especially the younger generation that do not react this way to Christmas. And it is not totally our fault. We were taught or had it impressed upon us as it could have been. We tend to think of it as a time to get presents and as time off from school or work. By starting to prepare for Christmas and its celebration a little sooner than usual we could keep the thought of happiness and why we are happy in people's minds. And we must stress to them that Christ is the reason of our happiness.

In conclusion, I'd like to say that if you want to bring Christianity into the world, you've got to bring it into your own self first. You have to show God that you are a true Christian. If you have a clear conscience as a Christian, then you can help bring Christianity into the world.

The first idea I have to bring about is to help the refugees. My dad used to go 3 times a week and stay from 7 to 3 in the morning to the Opa Locka Refugee Center to help process the Cuban Refugees. He did a lot of work helping doctors with records or blood samples or just translating. He did everything from finger-printing to making coffee for them. Being a Cuban himself, he wanted to express his gladness that they finally found freedom. I think that was a real Christian act.

Another thing I think could bring Christianity into the world is more people contributing their time to all the charity organizations that do so much. People like Jerry Lewis and Mother Theresa are examples. They care about and love people so much to work so hard to help them. To me, they exhibit truly Christian attitudes.

The third way to bring Christianity into the world is if people just act a little more Christian. People's attitudes are so hardened. They are always mean and looking for a way to vent their frustrations on others. If people would just try to get along a little better Christ would be more evident in this world.

JOHN VEGA
Catholic Schools

They were around before 'public' school

In the Colonial period of this country, schooling outside the home was provided primarily by religious groups, including Catholics. Catholics in the Spanish, French and English colonies played a big part in educating the young.

In the English colonies, Congregationalists settled in New England, Anglicans in the South and mixed religious denominations in the Mid-Atlantic colonies. And the schools in these areas reflected the various denominations' influence.

The early Catholic schools served a number of purposes. They educated Catholic immigrants—but others as well, including numbers of American Indians. They helped the downtrodden become productive citizens. But, ultimately, like all education, Catholic education sought to help its students discover the truth—an understanding of themselves and their world.

The first Catholic parish school was opened at St. Mary's Parish in Philadelphia in 1767 and formally "founded" in 1782.

At the time the Constitution was signed, there were no public schools in the country. Even after the establishment of the first public schools, early state constitutions and statutes actively encouraged public support for private and denominational schools.

But this practice ended as the idea of separation of church and state grew and as the concept of public education developed in the middle of the 19th century.

In 1841, the Catholic school system and a New York City Board of Education were developed as separate entities following disagreement over allocation of state funds. Other states also stopped funding denominational schools.

Catholic education grew steadily during the 19th century. In 1810, Mother Elizabeth Seton opened St. Joseph's Academy in Emmitsburg, Md. Her sisters later taught in schools in New York, among other places.

Baltimore had St. Patrick's Common School by 1815, before there were any public schools in that city. By 1838, there were 19 Catholic elementary schools in Baltimore.

The American Catholic leadership, brought together by a Baltimore church council in 1829, decreed that Catholic schools be established. Within 11 years, there were 200 or more Catholic schools, about half of which were located west of the Alleghenies.

In these early schools, subjects were usually reading, spelling, arithmetic, geography and history. Religion was taught as a special topic outside of regular class hours.

School was held six to seven hours daily, six days a week, 10 months a year. Sometimes hours were a bit sporadic because of the weather and the seasonal requirements of farming.

In 1852, the First Plenary Council of Baltimore called for the establishment of a Catholic school in every parish.

The first diocesan Catholic high school was established in Philadelphia in 1890. At this time there were also parish-run high schools. Of 8,000 Catholic parishes in the country in 1900, 45 percent, or approximately 3,600, had elementary schools.

Between 1900 and 1920 the number of both Catholic and public schools increased, and the public schools became increasingly secular. By 1920, the number of Catholic elementary schools had increased from about 3,600 to 6,551 with 41,581 teachers and 1,759,673 students.

In 1900, there were nearly 150 Catholic high schools in the U.S. By 1920, there were 1,552.

After stormy beginnings, with conflicts over the establishment of "common," or public schools, Catholic schools were given a boost with the 1925 Supreme Court decision against the Oregon law attempting to outlaw non-public schools.

From that time until 1964, Catholic schools grew steadily. By 1960, for example, there were 4.5 million students in Catholic elementary schools across the nation and 2,392 Catholic high schools.

From 1964 to the present, Catholic school enrollment has dropped—due to a number of factors, including the rising cost of education and the declining birthrate.

Today, Catholic schools are once again stabilizing and their strengths are abounding. The quality of Catholic education is high. The future looks bright.
Black Catholic identity

continued from p. 3
longer felt that heritage (Blackness) had to be sacrificed, in order to worship and practice the Catholic faith. Evangelization has increased the awareness of the need for all people to renew their faith and practice it in an atmosphere of familiarity and spiritual peace.

Statistically speaking, the number of Black Catholics is increasing in proportion to the overall increase in the general Black population. There are approximately 1000 churches with parishioners who are mostly Black and some 1,200 priests working in the Black Community in the United States. At the same time, there are some 550 schools with all Black or substantial Black enrollment. Finally, the number of Black Catholic personnel has increased. Today there are approximately 300 Black priests in the United States along with some 700 Black sisters and 100 brothers.

Catholicism is the fourth largest church for blacks in this country.

OTHER RECENT statistics on the Black Catholic population include:
- 5 Black Bishops
- 300 Black Priests
- 161 Black Deacons (5%)
- 110 Black Deacon Candidates (4%)
- 100 Black Brothers
- 700 Black Sisters

The Black Catholic Clergy Caucus has a mailing list of nearly 200 Black Seminarians.

From cut-throat to saint

This article first appeared in the October, 1980 issue of Ugwan Magazine. It is reprinted with permission.

By Donald Mackinnon, C.SS.R.

In the long catalogue of converts to the Catholic religion, few are more dramatic and less known than those who originated in Africa in the early days of the faith. One of the earliest comments on black-white relations in today's America is a distorted history that suggests that Christianity came to black people only from the time of slavery - a gift of Christian white men.

The truth is that monastery life and work were developed in North Africa and brought to Europe by African religious. Scholars even speculate that at least three popes may have been black men. The roots of Christian faith among black people are as old and as the savagery of his temper in a story of the meat, might be sold to buy a tidy one after the other the monks stood discipline one of the members. He did not receive such an action as being in communion with the Scriptures. Yet one after the other the monks stood up to denounce their errant brother. When a monk turned and walked away, the sword struck the servant of the High Priest, commanded that the sword be called, if they were needed? The sword was not Jesus' way.

Moses, stripped off his clothes and dove into the Nile with only a sword blade flashing between his teeth. When he arrived at the peasant's marshy homestead, Moses found it deserted.

Enraged, he vented his anger upon four great rams tied to a little corral, hacking the great animals to bits. But slowly, as his fury spent itself, he realized that the skins, if not some of the meat, might be sold to buy a tidy sum of money. He towed his boot down, sold the skins, and feasted royally.

However, the life of a brigand and a thief is one of constant fear and pursuit. There were soldiers and soldiers and soldiers. They kept coming. Even- ed, the sanctuary offered by the monks was not broached by the soldiers. Moses stayed. Eventually, Moses asked to be admitted to the cloister. A year passed, then another and another. Moses was beginning to live in the spirit of Jesus. It was considerably upset when the monks called a special conference to discipline one of the members. He did not receive such an action as being in communion with the Scriptures. Yet one after the other the monks stood up to denounce their errant brother. When a monk turned and walked away, the sword was raised.

Immediately everyone saw the battle filled with sand, which he held above his head. The sand was leaking out.

For a long time Moses stood there. Then he spoke just one sentence. "My sins are running out behind me like sand and I do not see them; and you ask me to judge another." The charges were dropped and the meeting adjourned.

Incidents of the deepening faith in Moses multiplied. The depth of his conversion could not be denied. It seemed only natural when the post of abbot became vacant that the choice should fall to him.

Moses was seventy-five when the Mazices Berbers set out to attack the monastery. They vowed to destroy the oasis of peace and nonviolence in the desert.

Moses called together the seventy monks under his protection. He told them that there would be no way out of this crucifixion. Those who wished to escape were told. They should flee without delay. Only seven remained with the Abbot Moses when the blow came. Moses reminded his small band of followers how Jesus, when St. Peter's sword struck the servant of the High Priest, commanded that the sword be sheathed. Would not legions of angels be called, if they were needed? The sword was not Jesus' way.

It was Moses' last word of spiritual advice. He died in the slaughter that followed the Berbers' onslaught.

Today Saint Moses of Africa is buried at Dar Al-Baramus.
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continued from p. 1
Kambe said, "This is a country where the majority language is English. Being qualified to get a job in English is more of a civil right. When they graduate from high school, they will have to know English." Father Kelly said while the decision might appear to Hispanics as a violation of their civil rights, "I sincerely hope it's not intended that way."

"I FULLY support the concept that another language besides English should be taught," he said. "For example, in South Florida, Spanish is a necessity, so every Anglo should be taught Spanish and every Spanish student should be taught English."

He added, "We will continue to provide services for them (minority students) at the local level."

Sister Carleen Rock, executive director of the elementary schools department at the National Catholic Education Association, said the proposed regulations would have been poor for education because they were mandates "from on high" which could not take into account local situations.

"It was too great a determination, clear cut, and did not allow for flexibility of the people on the scene," said Sister Rock, a School Sister of Notre Dame.

Not according to the Washington-based Mexican-American Legal Defense Fund, the proposed regulations were mandated by the Supreme Court, which ruled in 1974 that Chinese-speaking students are San Francisco were being discriminated against by being taught only in English. "WITHOUT THEM, local school districts will not provide the bilingual education they are supposed to be providing," said Liz Benedict, speaking for the Hispanic legal rights group. "This has been shown over and over again."

She also noted that Hispanic groups had thought that rather than being too strong, the proposed regulations were too weak because, for instance, the "removal standards" under which students would be shifted from their native language classes to English-speaking classes were too low.

She said her organization planned to meet with Bell to discuss what the department would do to guarantee the rights of language minorities.
Bilingualism: which way to go now?

The news of the Reagan administration's cutting back on the bilingualism guidelines has been greeted here and around the country with a mixed reaction.

Some have welcomed the new move as an unfettering of the local schools from complex federal regulations. Others have said this will be a denial of minorities' civil rights.

The truth is that it will take some time to see exactly what the long term effect of this is.

No one likes big government telling everyone what to do. However, the fact is that, historically, the federal government has moved into many areas only when the local authorities failed to act and the injured group appealed to Washington. If it were not for federal intervention, for instance, some states would probably still be trying to put blacks in the back of the bus.

But bilingualism is a different issue, one which hinges partly on just what is meant by that term and how it is applied.

Bilingualism that enables a group to retain its culture and ethnic pride is good and enriches the host country. Little Havana and Calle Ocho are tourist attractions and cultural centers that enrich all South Floridians communally and financially.

On the other hand, there is the very real factor of the ethnic group having to successfully adapt to the majority culture in order to become fully a part of the host nation.

Many Latins here, for instance, have expressed the attitude that while bilingualism in the schools has helped in some ways, it also has tended to deprive the Latin students of enough immersion in English, and has resulted in high school graduates who are not as proficient as they might have been in English, the mainstream language, thus hurting them in some competitive job situations.

Then, there is the Spanish or Haitian immigrant child that may not know any English at all and who needs help in the school. A whole generation of kids should not have to be sacrificed to the "melting pot" through no fault of their own.

What we are saying, then, is that the local schools now have the opportunity to tailor their programs to the needs of the various students on a realistic basis, with English remaining the nation's language of unity.

But if the schools gradually revert to the old sink-or-swim system of instant Americanism for all immigrants or refugees, then no one should complain when Big Brother is called in.

By Fr. John Dietzien.

Nuptial Mass times on Saturday

Q. My fiancee and I are setting the time for our wedding Mass. When would be the earliest time we could set after 2:30 P.M., and our priest does not consider that late enough to fulfill the Sunday obligation.

A. It is the bishop of each diocese (not the individual parish priests) who determines whether Saturday Masses anticipating the Sunday will be permitted in that diocese, and also what time those Masses may begin. No general rule can be cited for the whole church, or even for the country, except that such Masses must be in the late afternoon or evening.

In our diocese, for example, anticipation Masses for Sunday may not begin before 4 p.m. The bishop of your diocese has said they may begin at 3 p.m. So your parish priest is right in saying that a 2:30 p.m. wedding Mass would not fulfill the Sunday obligation for people attending that wedding at your church. The rule is the bishop's however, not the pastors.

You do not say whether your fiancee is from the same diocese. If she is, the same rule would apply. If she is from another diocese, it is possible that a different time is in effect there.
I read recently that the average American is bombarded with nearly 2,000 messages a day. Start counting if you find it hard to believe; it was suggested.

How many commercials do you hear on the radio? How many billboards do you pass on the way to work? What about mail advertisements and store displays.

We are surrounded with words and pictures, often given by most attractive messengers. Frequently, they are celebrities, whom we are expected to regard as gifted seers.

Almost all the messages are geared to selling something—a product, a philosophy, a desire, a lifestyle. Think about it. So much of what we hear is almost increasing our desire to have more and more. I wonder how much we can take? What happens to people who are programmed by 2,000 messages a day?

There is even a whole new science dealing with us as consumers, called psychographics—also known as attitude research or the study of lifestyles and values.

Psychographic researchers query us on our activities, lifestyles, interests and opinions. The Leo Burnett study, completed in the fall of 1979, revealed people as consumers of leisure.

The magazine, Omni, quoted this study: “Blue collar homes are check full of the latest gadgets. Some are very fancy. In upper-class homes, we’re seeing such luxuries as the $200 tennis racket. It’s not going to make their game any better. People are buying wishes and promises.”

The same study commented that we are now more interested in consuming experiences than in consuming things. So advertisers are turning to psychographics to learn what we are thinking, what we actually want to do with our time.

Television is a natural when it comes to selling experiences for consumption. Television is full of such advertisements. A wine commercial, for instance, shows a young woman calling a man and inviting herself to his home. She says this wasn’t accepted practice in the past but it is OK now. She is selling wine as an experience of the modern liberated woman.

What I found most interesting about the study was what seemed to me to be a bottom-line contradiction: “Yet what we keep hearing in our data is that people want to return to a simpler life.” I think that can be interpreted wanting a more human life, a life that makes sense.

The consumer pitch has resulted in a whole group of messages of the “Look out for number one” variety.

— Good guys finish last.
— What have you done for me lately?
— Don’t get mad, get even.
— You’ve got to think of yourself.
— Be your own best friend.
— Pull your own strings.

These could be summarized in a saying I recall from an old Marlon Brando movie: “Eat life or life eats you.”

Oddly enough, if we get into consumerism, we often strike a paradox. The more we consume, the smaller and the hungrier we become. A wise old saying has it that a person wrapped in self makes a mighty small package.

Compare these messages with what Jesus said and the contrast is sharp. The Lord said:

— Blessed are the meek.
— “He that loses his life shall find it.”
— “It is more blessed to give than to receive.”
— “Do unto others as you would have them do unto you.”

His message wasn’t “consume.”

It was “give.”

I think the consumer messages we’re drowning in are in sharp contradiction to values that make sense to Christians. But with 2,000 of these messages everyday, it takes a strong Christian—or a deaf one—to ignore them.

I
Getting the people involved

By Ana M. Rodríguez
Voice Staff Writer

Evangelization.

Pope Paul VI talked about it in his encyclical, "Evangelii Nuntiandi."

Archbishop Edward A. McCarthy wrote about it in "Light Up Your Lives."

The bishops of the United States made it a top priority for the decade of the '80's.

But, more important, Christ called it our mission when he urged the Apostles: "Go into the whole world and proclaim the good news to all creation."

"Basically, it's been the mission of the Church for the past 2,000 years," says Marsha Whelan, assistant director of the Archdiocesan Office of Evangelization.

"It's the definition of everything we do as Church," says Archbishop McCarthy.

So, what's the big deal?

CURRENTLY, the Archbishop of Miami is carrying out a five-year plan of evangelization. As outlined in "Light Up Your Lives," it is designed to reach into the hearts of the faithful and the homes of those who left the Church or have no faith at all, to sweep in, reach into the hearts of the faithful and renew themselves and reaching out to others.

"THE SUCCESS of the program," Whelan says, "really depends on the parish, on the creativity and commitment of the people in the parish."

This year marks the second of the Archdiocese's Evangelization program.

Its focus is on parish renewal.

Last year's emphasis was on the family as the basic Christian community. The parish is the second most important Christian community.

This year's plan calls for every parish to do three things: 1. examine its life of community, determine how good or bad it is, and do things to correct and improve it.

2. preach, during Lent, homilies that deal with the parish community as the key way to meet the living person of Jesus and establish a program of weekly Lenten services in the homes where small groups can meet to pray and discuss what they, as individuals, are doing or should be doing for their parish.

3. reach out to Catholics by visiting homes within the parish boundaries, offering them support and encouraging them to be more involved in the life of the community they pray with.

Part one involves saying, "Let's look at what we're doing and is it enough," says Whelan.

Is the parish a place where people feel at home? How pleasant are the liturgies inspiring enough that people want to go to them rather than have to sit through them? Are priests accessible, visible, leaders of the community of faith?

DO THE USHERS really welcome people into Church on Sundays? Are the liturgies inspiring enough that people want to go to them rather than have to sit through them? Are priests accessible, visible, leaders of the community of faith?

Do all groups feel at home in the parish; elderly, handicapped, Spanish-speaking, English-speaking, Haitians, blacks, young, middle-aged, families, couples, single adults?

"We can build a beautiful church structure, but if the life in that church and the people are not growing in faith as a result of being part of this community that meets in this structure...that beautiful building is a total waste of money," says McCarthy.

Evangelization will "purify the whole life of the Church."

- Archbishop McCarthy
Visitations more than 'small'

Sue Blum
Voice Correspondent

"What do I say? What do I do? Should I call them first? What if they slam the door in my face?"

These questions and others reflect the insecurity and inadequacy expressed by many Catholics who have volunteered to serve as Home Visitors during the 1981 Lenten Home Visitat Program proposed by Archbishop Edward A. McCarthy for all Archdiocesan parishes.

Perhaps anticipating this reaction on the part of most Catholics, who are relatively inexperienced in the "door-knocking" phase of Evangelization, the Archdiocese of Miami is providing practical training for the Home Visitation Ministry. A team from the Archdiocesan Office of Lay Ministry will come into any parish when invited to present a day-long Home Visitation Training Workshop.

The First such workshop was held in Palm Beach County, where fifty-five volunteer visitors gathered to learn more about what was expected from them. The Lay Ministry Team consisted of Adele Gonzalez, assistant director of the Office of Lay Ministry; Lynda and John DiPirma, co-ordinators of the Broward County Office Bureau and Dr. Mercedes Scopetta, director of the Office of Lay Ministry.

A special guest of honor for part of the day was Sr. Kathleen McCarthy, sister of the Archbishop.

Stating the general goals of the Lenten Visitat Program, Gonzalez stressed that the visitations were "Not for the purpose of taking a census or updating parish records; NOT for stewardship or asking for money; and NOT for making communion calls or ministering to the elderly or chronically ill."

She continued, "The goals of the Home Visitat Program are threefold:

1. to make people aware of the presence and concern of the parish community;
2. to encourage them to become active members of the prayerful faith community, accepting them wherever they may be in their Christian journey;
3. and to leave information on the services and activities of the parish and Archdiocese."

She continued, "The reason we are going out to visit the families in our parishes is not because the pastor has twisted our arm or because the Archbishop has asked us to...the ultimate reason is because it is the mission of every Christian to proclaim the Good News!"

"Evangelization," she says, "is about the basic Christian vocation. We're trying to encourage numbers of people to become evangelizers."

As Assistant Director for Evangelization, her job is to pass these along to the pastors and evangelization councils of different parishes in the Archdiocese.

She says her job is to "facilitate the sharing of information." Everything you always wanted to know about Evangelization but were afraid to ask.

IN ADDITION to getting information out to the pastors, Whelan also sets up area meetings where parishes can share materials, and has developed a packet of resources from outside the Archdiocese to help in discovering new ways of becoming evangelizers.

Originally from Connecticut, Whelan received a Bachelor of Arts in History from Newton College of the Sacred Heart in Boston. She has a Master's degree in Religious Education from Catholic University in Washington, a Master's in Public Administration from Nova University, and is also a candidate for a doctorate in Public Administration from Nova.

She taught at Carrollton School of the Sacred Heart in Coconut Grove for eight years where she developed their campus ministry program. Prior to going to work for the Archdiocese in March of last year, Whelan spent four years with the Dade County School Board, working for Dr. Ben Sheppard.

She strongly believes Evangelization is for everybody, not just priests and religious and points out the "number of lay people who are so enthusiastic about this and are really doing great things."

"Evangelization," she says, "is about the basic Christian vocation. We're all involved in this thing."

Home visitation will be an important aspect of this year's Evangelization effort.
of "meaningful dialogue."

Several couples attending the Workshop said that the training in communication skills they received would be valuable to them, not only in the Home Visitation Program, but in communication with their spouses and children.

Msgr. John McMahon spoke of the "social concerns to be gathered from visits into parish homes. "After a significant number of homes has been visited in a parish, it is hoped that the needs and concerns of the families can be identified. For instance, if a large number of families state that their major concern these days is crime, infestation, drugs, alcohol, day care, teenage problems or whatever, that special-interest support group will be formed within the parish to do something about the problem area. The Catholic Service Bureau is willing to provide resources and support as the various areas of concern arise and are identified."

Finally, participants were asked to join members of the Lay Ministry in role-playing situations in which the home visitors might find themselves.

The situations included a divorced woman who felt no place in the Church, a couple angry with the Church because it always asked for money, and a woman with a variety of complaints about the Church, ranging from "a Bishop I wouldn't visit my mother" to "we've been to the Vatican and seen all the gold...how can the Church justify its wealth when there are poor refugees and migrant workers here?"

Probably the liveliest part of the day, the role-playing session was also deemed by most as the most valuable segment.

Reaction to the Workshop Training Day was mostly positive, and Fr. Ronald Pasuk, a participant said, "This type of training is absolutely essential before sending people out to visit families in the parish."

Several of the participants verbalized their feelings of inadequacy and asked for additional training sessions. One woman said, "I was overwhelmed..." thought I was just going out to make a friendly call, and now I realize that I have to share my faith, not just engage in idle chitchat!"

A husband and wife team stated they "Definitely felt more comfortable about visiting, more confident and definitely more directed. But the husband continued, "We still feel some sense of insecurity because Home Visitation is something new for us; it's virgin territory. However, perhaps it is a very good thing that many of us still feel somewhat inadequate about going out on these visits. In our inadequacy, we are forced to depend totally on Jesus Christ, in whose Name we are going! Maybe, if we were extremely confident and assured, we wouldn't have to depend on God so much!"

And that brings the whole Home Ministry Program back into proper perspective:

"Do not worry about what you will say or how you will say it. When the hour comes, you will be given what you are to say. You yourselves will not be the speakers; the Spirit of your Father will be speaking in you." (Matthew 10:19-20)

For additional information concerning the Home Visitation Training Workshop, please contact Dr. Mercedes Scopettone, Director of the Home Ministry, Archdiocese of Miami, 6180 N.E. 4th Court, Miami, Florida 33137; 757-6241.

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**Spreading The Word**

The priest connection


Msgr. O'Doherty sees his role as one of linking the pastors to their archbishop, working to set up informal meetings between them and relaying to him the pastor's ideas on Evangelization.

His year will be beneficial to us priests and our parishes in the exact proportion to the amount of effort we put into the renewal," says Msgr. O'Doherty, who believes the pastors are "the key to the success of the program."

It is "a great opportunity," he adds, "for every parish to do a self-study and note the areas of improvement." He sees the pastors' role as that of discussing with the assistants and parish council the need for renewal, and determining the procedure for effecting changes.

Msgr. O'Doherty says "every parish is different," which is why the pastors should be the key persons in determining the extent and nature of renewal in each parish. But, at the same time, he says the lay people should be very much involved. "I can imagine anything happening without the lay people. It's an impossible task without the lay people taking an active part."

Immaculate Conception has been involved in home visitation now for three years, Msgr. O'Doherty said, and most homes in the parish have already been visited. This year, the emphasis will be on getting more lay people and parish priests involved in visitation, which he considers "a most important work."

It is not envisioned that every area needing improvement will be perfected "in one fell swoop," but it is a beginning," said Msgr. O'Doherty, who added that parishes cannot realistically expect to finish home visitation this year, either. "Again, we're going to make a good beginning."
Parishes

pass it on

continued from p. 13

Out of that, the parish began training programs for parishioners. Last year, 40 took part in a 10-week course designed to help them set up small groups in their neighborhoods, which has been very successful. Next week a training program begins for ministries needed within the parish: 5 new ones and 5 already existing.

Goldrick said as a result of the small groups organized, the number of students from the University of Miami involved in the Church has increased 10 times in the last 6 months. Evangelization has worked so well at St. Augustine that "we feel like we're drowning. We need more staff."

Evangelization Office Archdiocese of Miami 6301 Biscayne Blvd. Miami, FL 33138

Check the items you wish to receive.

☐ Light Up Your Life Five Year Archdiocesan Evangelization Plan
☐ Illumina Tu Vida Spanish Translation of Five Year Archdiocesan Evangelization Plan
☐ Light Up Your Life Tape recording of talk by Archbishop Edward A. McCarthy on Evangelization

☐ Parish Renewal Renovação Parroquial

☐ The Parish Community: The Way We Meet the Living Person of Jesus

☐ Home Visitations Workshop

☐ Liturgy Workshops

☐ Share the Word

☐ Bumper Stickers

☐ English

☐ Spanish

☐ Resource Booklet 16 pages of resources dealing with areas and concerns related to and highlighted in Archdiocesan Parish Renewal Document

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Hispanic portraits

Every month, the National Conference of Catholic Bishop's Committee on Evangelization puts out a bilingual "Portrait of Hispanic Evangelization," a detailed report on how different parishes throughout the nation are responding to the bishops' call for spreading the Good News.

Written by Cecilio Morales, the portraits concentrate especially on how Hispanic parishes use "popular piety" to reach their congregations and get them to become more involved in the life of the whole Church.

THIS MONTHS issue: No. 5, deals with the Archdiocese of Miami's Shrine of Our Lady of Charity, touching briefly on the background, history and makeup of the Cuban community in this area, and detailing the activities Bishop Agustin Roman plans monthly to bring area Cubans closer to their Church.

In the Portrait, Bishop Roman is quoted as saying, "A parish creates and sustains the Christian community in faith. A Shrine is a door through which all the people of God pass through in pilgrimage. It invites pilgrims to join the parish near them, but does not supplant the parish . . . A Shrine is like a heart, it receives blood but it doesn't keep it to itself. Instead, the blood is pumped to irrigate the whole body."

Previous portraits have dealt with the efforts of a Puerto Rican parish in Ohio; the diocese of El Paso, Texas; a New England parish where evangelization is taking place within the Legion of Mary, and a multicultural parish in Washington, D.C.

Next month's portrait will concentrate on the evangelization activities of St. Barnabo Church in Miami. Subscriptions are $35 per year (ten issues) or $4 per copy, plus $1.50 postage and handling.

To subscribe or place orders, write: NCCB Committee on Evangelization. 3031 Fourth Street, N.E., Washington, D.C. 20017 (202) 832-5022

Getting the people

continued from p. 11

failure," says Archbishop McCarthy. Parish renewal is designed to make people aware that the temporary or permanent dysfunction in the parish. As the priority is to be performed by the pastor, his assistants, and the members of the parish evangelization commission, or parish council, which should have been established last year. The commission should be composed of representatives of all parish organizations and be divided into subcommittees, one for each year and theme of Evangelization.

According to Whelan, these leaders have three specific duties:

- to be thoroughly familiar with evangelization, its process and content, having read "Evangelii Nuntiandi," "Light Up Your Lives," and other pertinent documents;
- to create awareness of the process of evangelization among the members of their group or organization;
- to develop, with the aid of the pastor and priests, a plan for evangelization in their parish and be responsible for implementing it.

PHASE TWO of the parish renewal, the Lenten program, is designed to make relevant the role of the parish in the community and vice versa. Archbishop McCarthy says the "liturgy is the weekly parish meeting," and the homily should be the starting point. In the vision is that prayer and discussion groups will also be formed, focusing on the Lenten themes. These will continue throughout the year and beyond, at some point becoming "comunidades base," (base communities) from which the people of the parish can begin to reach out to the community at large.

The third phase is the beginning of this process of reaching out. First, to our Catholic neighbors, those who worship with us, urging them to involve themselves more fully in the Christian community which is their parish. Then, to those Catholics who have left the Church, and ultimately to those who have no faith.

The whole process of evangelization in any parish, according to the Archbishop, is a gradual moving out, from ourselves into the community at large. But, we cannot inspire others to the love of Christ we profess unless our own faith is renewed, we actually experience that love every minute of every day, in and out of our parish community.

"IT IS NOT recruiting at all. It's becoming more committed to our faith and sharing that," says Whelan, remembering that the early Christians, and those before them, who had been healed or touched by Jesus Christ, immediately felt the need to tell everyone else the good news.

"Our faith," says Whelan, "is a gift. It's freely given. It's not given to us for us to be possessive about, but to give it to others."

In 1981, the emphasis will be on our Faith, in 1982 on the way we worship and pray, in 1984 on love and Christian witness and vocation. Throughout will be on reconciliation and outreach.

Archbishop McCarthy stresses that the beginning of a new phase does not constitute the end of the previous one. All must continue, but for practical purposes, each must be looked at and examined separately.

In the end, he sees Evangelization as something which will affect all of the South Florida area.

"IF GOOD people take the attitude that their moral life is only a private thing and nobody tries to see that the community at large reflects a sense of righteousness, we're going to have crime and murder and robberies and intolerance."

He says Evangelization can change people's hearts, precisely what needs to be changed, because Christianity is something to be lived, because the Spirit will be working in the world through God's people.

Like the early Christians, who showed their faith by their love for one another, Whelan says what we're looking for is "finding new ways of saying to people, 'Come and see.'"
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Miami, Florida / THE VOICE / Friday, February 6, 1981 / Page 15
Juan Pedro Somoza sang a dedication of note to Paula Milton... and made history in Miami.

Wednesday, January 28th, Juan Pedro Somoza sang praises of the late Paula Milton, former chairperson of the Creative Arts Department at the New World Campus of the Miami-Dade Community College. Juan Pedro is the head of the Drama Department there. In addition to him, other faculty members and students performed in honor of Dr. Milton. It was part of Creative Focus and the lunchtime concerts held free every Wednesday at noon at the Gusman Cultural Center. We showed up, too, with our camera crew. But we were there to record another kind of harmony—community spirit.

That taping was part of our Operation Scrapbook—a wide-range project to document and record the life of Miami today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami.

Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That's why we're planning ahead now by videotaping all the things—big and little, serious and lighthearted—that make Miami special to you.

Like the Creative Focus concerts, Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in touch with, and participating in, the activities of the community.

We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.

Putting the city of Miami in focus.
Fr. John J. Kellaghan

Fr. John J. Kellaghan, 78, retired, died on January 29, at St. Jude’s in Tequesta. Msgr. Reddy, who was a native of Mullingar, Ireland, and was ordained to the diocese to meet dire need during the depression years. He was made Apostolic Protonotary, with title of Right Rev. Monsignor in 1961, by Bishop Bryan J. M. Ennetart, of the Diocese of Brooklyn. Msgr. Reddy took degrees at St. John’s College, St. John’s University, the New York School, and Fordham.

On his arrival in Florida, Msgr. Reddy served at St. Jude’s in Jupiter, and at St. Michael’s in South Florida, and Fordham, Monsignor in 1961, by Bishop Bryan M. Ennetart, of the Diocese of Brooklyn. Msgr. Reddy was an Army Chaplain with the 71st Field Artillery during WW I, and was assigned to Catholic Charities in the diocese of Brooklyn after the war. He created the CVO Division in the diocese to meet dire need during the depression years. He was made Director of Catholic Charities in Brooklyn, a post he held for many years. On his arrival in Florida, Msgr. Reddy served at St. Jude’s in Jupiter, and at St. Christopher’s in Hobe Sound. He was chaplain at St. Mary’s Hospital in West Palm Beach, and served at Sacred heart on Lake Worth.

There are no survivors.

Memorial Mass for Msgr. McGill

February 16th will be the 25th anniviersary of the death of our friend Monsignor P.J. McGill, Pastor of St. Joseph’s in Lakeland (1941-55), Vicar Capitular (1940-41) and Chancellor of the Diocese of St. Augustine (1920-40). All are invited to join a group of his friends in an Anniversary Mass for the repose of his soul at the Catholic Service Bureau Chapel, 4949 N.E. 2nd Avenue, Miami, at 12 Noon on February 18, 1981.

Prayer wishes to be concelebrated are asked to bring alb and stole.

Day of Reflection

On Sunday, Feb. 15, there will be a Day of Reflection for young women interested in the Sisterhood. It will be held at holy cross Convent, 4841 N.E. 20 Ave., Ft. Lauderdale. For further information call the Vocations Office, 552-5689. The program will begin at 2 p.m. and end at 6 p.m.

Engaged couples feted at Holy Name

WEST PALM BEACH: The PMI Program took a giant step forward, as Holy Name parish hosted a day-long Engaged Encounter for 25 couples, not only from the Holy Name and the surrounding parishes, but as distant as St. Joan of Arc in Boca Raton. Terry and Gary Zuebert were the coordinating couple who master-minded the innovative event which was intentionally built upon the element of surprise. All the speakers were married lay persons (introduced by Father Brown, Assistant to the Pastor), there were certificates and roses for the couples, and a champagne and candle-lit dinner.

Brunch set for Xavier alumni

The President of Xavier University (Cincinnati, Ohio), Rev. Robert W. Mulligan, S.J., will be featured speaker at a Brunch for Xavier University and Edgecliff College Alumni, in South Florida, on Sunday, February 15, 1981, at 11:00 AM. The annual reunion will be held at the Lighthouse Point Yacht Club, Broward County.

This year marks Xavier’s 150th Anniversary, and the Florida Alumni Brunch is one of the first events in the sesquicentennial year of celebration. A special video tape production on Xavier University will be featured as part of Father Mulligan’s remarks.

For reservations and more information, Alumni, Spouses and friends, should contact the reunion Chairman, Edward J. Wolfer, 1020 Hollywood Blvd., Hollywood, Florida, 33019, or phone (305) 922-1852.

Chicago Symphony concert at Barry

MIAMI - The Miami Beach Symphony will have its first performance at Barry College, Thursday, April 2, as the second presentation of the Barry 40th Anniversary Series for the Performing Arts. Dr. John Smith, piano soloist, is the featured artist.

Tickets for this performance only are $5.00 in advance or at the door. The orchestra is in its first season as a South Florida musical attraction. The conductor and director is Barrett Blauskin.

The remainder of the series includes Barry "Pops" Night Friday, March 6, with Dr. Dan Sandlin and David Maclean at the two concert grand pianos. Draper and Smith on a "Ragtime Rampage" plus the Bill Waad Orchestra and the Barry College Keynotes; and "An evening With Gershwin" Monday, March 23, with the Barry Fine Arts Faculty performing. For those who failed to obtain series tickets each presentation has some seat available at $5.00 each.

For information telephone the Barry College Development Division 758-3392 extension 316.

Catholic Daughters

catholic daughters of americas, Court Holy Spirit No. 1912 Pompano Beach will hold a business meeting at St. Elizabeth’s Lighthouse, Pompano Beach, on Friday, February 13th, at 2 p.m. Arrangements to be planned for a reception of new members. Anyone wishing to be transferred or become a member kindly contact, 941-5546 for information.”

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The new president of the Archdiocese Sisters Council is Sister Dolores Daehn, a Dominican from Adrian, Michigan, who has served the Church in Florida as a teacher, administrator, and musican for more than ten years of her religious life. Sister has worked in St. Rose of Lima parish, Miami Shores, St. Thomas Aquinas High School, Ft. Lauderdale, and Immaculate-La Salle High School, Miami. She is presently an instructor in English and Humanities at Biscayne College. Sister Dolores was elected delegate to the Sisters Council in 1979 and served as chairperson of the jubilee committee in 1980.

She was elected by the Sisters Council at a biennial election of officers on January 25 at its meeting in Holy Cross Hospital, Fort Lauderdale.

Sister Gertrude Anne Otis, a Sister of the Holy Cross from Notre Dame, Indiana, was elected vice-president of the Council. Sister came to Miami in 1978 after a wide experience in teaching and administration at St. Mary's College, Notre Dame and at Catholic University of America in Washington, D.C. Sister also served as pastoral minister in St. Mary's Hospital in South Bend, Indiana and is presently engaged as professor of Religious Studies at Barry College. Sister Constance is a member of the Archdiocesan Commission on Evangelization.

Sister Mary Elizabeth Buettner, a School Sister of Notre Dame from Baltimore, Maryland, was re-elected secretary of the Council. Sister has spent more than eight years as director and coordinator of religious education in Visitation Parish, Miami and St. Malachy Parish in Tamarac. As a graduate of the Archdiocese of Miami-Barry College, M.A. program in religious studies, Sister has taken a significant part in the development of catechetical practice in South Florida.

Sister Maureen McGurran, a Sister of Mercy from Enniskillen, Ireland, a recently elected delegate to the council, was chosen treasurer. Sister Maureen has been serving the Archdiocese of Miami for twelve years as teacher at Immaculate Conception School in Hialeah, and subsequently as Director of Religious Education at St. Gabriel Parish, Pompano Beach. At present, Sister Maureen is a member of the novices at the MercyNevitas in Deerfield Beach and a staff member of St. Vincent de Paul Seminary.

The new offices were installed by Msgr. David Bushey, Vicar for Religious Studies at Barry College. Sister Constance is a member of the Archdiocesan Commission on Evangelization.

The former president of Serra International and a college president has announced the formation of a new Serra Club in South Palm Beach County. Samuel D'Anna, Jr., of Boynton Beach, who is president of the College of Boca Raton, is a member of a group of business and professional men who have launched the new project, aimed at promoting vocations in the Church.

The Serras are already well known in South Florida, having founded eight clubs in the state, of which three are in the Archdiocese of Miami. They presently cover Miami, Broward County, and the area north to Boca Raton and Palm Beach County. The new organization will fill the gap.

Fatima statue visit to Lauderdale set

As a side trip to a month long visit in the Orlando Diocese, and with the approval of our bishop, the International Pilgrim Virgin Statue of Our Lady of Fatima will be received with honors at St. John the Baptist Church in Fort Lauderdale just prior to the 5 P.M. Mass on Saturday, Feb. 14th. The Mass will be followed by a processionary. The statue is a member of the Archdiocesan Commission on Evangelization.

"But It's Only a Wooden Statue! What Harm Can It Do?"

With these words Mary Schafter of Coral Springs, wife of airline pilot Frank Schafter, confronted Communist guards at the airport in Poland, as they proceeded to seal the door of the closet containing the statue on the plane.

"We had left Miami for a trip around the world," reminisced Mary recently, "on a Boeing 707 emblazoned with the sign "QUEEN OF THE WORLD." It was 1978. With John Haffert, co-founder of the Blue Army, and organizer of the trip, we were traveling around the world with a message of peace. Our plane was the very first commercial flight permitted between Egypt and Israel in 28 years (we received permission from both Begin and Sadat while we were airborne). On May first we arrived in Rome Italy, and over a million Christians received Our Lady. Unprepared in Communist Rome for this reception, there were not even enough priests to hear confessions or to give out Communions. John Haffert spoke over Vatican Radio that evening, and apparently it was picked up in Poland. People are fearful that the same thing could happen in Poland, and mindful of the devotion of the Polish People to Our Lady, the Communist authorities decided they would not let her descend on Polish soil. And they didn't.

Apparently the uproar from the Polish people and from around the world convinced the authorities they had made an error, for the following year the statue of Our Lady of Fatima was invited back, and presided at the laying of the cornerstone of the first church built in the diocese of Warsaw since the war.

All Cursillists are invited to attend the first Ultreya to be held at the Federal Correctional Institute (FCI) in South Dade, 137th Avenue, Sunday February 8th from 6 P.M. to 9:30 P.M. Please be on time as we will all have to enter as a group between 6:15 and 6:30.

The combined Ecumenical Secretariat is sponsoring from each of the Cursillo movements here in South Florida (Roman Catholic, Episcopal, Sonshine and Cold Coast) will be conducting its first ultreya at FCI.

For those of you who are not aware of it, Kairos is a prison ministry promoting the methods of the Cursillo movement as the basis for its activity. Cursillos in Christianity have been active in prisons in Florida and other areas of the country for a number of years. Due to some of the differences between the way the weekends are structured, the name was changed to Kairos (a Greek word meaning a special time in God’s time).

Recently, Kairos 3, with Art Denuncio as Rector, was held at the Federal Correctional Institute (FCI) in South Dade, and we are planning others for FCI and also Broward Correctional Institute for Women.

If you have any questions about Kairos, please call the representative listed below:

Kairos — South Fla: Parvin Johnson - 576-9595.
Kairos — Gold Coast: Don & Mary McCorby - 427-3732.
Kairos — Roman Catholic — Sam & Merilyn Richie - 238-8599.
Kairos — Cleveland Bell - 759-5279.

New Serra Club in PB County

D’Anna described the role of Serra as a worldwide Catholic lay organization devoted to fostering religious vocations for men and women. Locally he has already conducted several prayer meetings, including visits to seminaries, for Catholic students in an effort to build interest in the religious life. He called the new Serra mission ‘a tough job’, but one that is essential to the survival of the Catholic Church.

Catholic men interested in becoming part of the new Serra Club are urged to attend the kickoff meeting this Tuesday night, Feb. 10, at 7 at the College of Boca Raton. The college is on Military Trail, next to St. John Paul II High School. The meeting will be held in the Library Lecture Room.

Cursillists plan Ultreya at prison unit
Annunciation sets professional day

Annunciation School, in Hollywood, will hold a professional day, "Grow Through Education," on Monday, February 9, 1981, from 8:30 a.m. to 12:30 p.m. Teachers from all nine South Broward elementary schools are invited to attend and hear keynote speaker Dr. Wilma J. Pyle speak about the "Fully Functioning Persons." Dr. Pyle is a noted lecturer and a writer from Florida Atlantic University.

Dr. Henry McCinnis will also speak about developing "Positive Thinking Among Adolescents," and Dr. Raymond Welch will explain how to develop a "P.E. Curriculum in the Elementary School." Annunciation School is located at 3751 S.W. 39 St., West Hollywood.

Holy Family Valentine Festival

On Feb. 2 through 15, Holy Family Catholic Church will hold its annual carnival. For more information please call 947-5043. Holy Family is at 14500 N.E. 11th Ave., N. Miami.

Memorare Society

The Memorare Society, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Louis Church Center, Friday Feb. 13 at 8 P.M. A special welcome to the widowers. Please call 274-0244.

Noreen McKeen Residence Opens Floor

The Noreen McKeen Residence conducted by Lourdes Residence of the Carmelite Sisters for the aged and infirm, Inc. announce the opening on Feb. 9, 1981 of their skilled nursing floor which will accommodate forty residents.

Gibbons H.S. Student Wins Award

Alvin John Tight, III

Fr. Joseph J. Kershner, Principal of Cardinal Gibbons High School in Ft. Lauderdale has announce that Alvin John Tight, III, a senior, has received the 40th Annual Westinghouse Science Talent Search award.

Tight was one of 22 such honors winners in the State of Florida and one of only 300 recipients throughout the United States.

Tight's award was given for his experiment and research "The Effects of Lithium Chloride, Beer, and Saliva on Planaria Regeneration".

The Westinghouse Electric Corporation made the awards at a luncheon recently held at Coral Springs Golf and Tennis Club in Coral Springs. A plaque was presented and exhibits of the award projects were displayed.

Fr. O'Dea's 25th

Fr. William L. O'dea celebrated his Silver Jubilee Mass on Wednesday, Feb. 4, at Holy Spirit Church, Lantana. A major parish celebration will take place Sunday, March 1, at noon Mass. All parishioners, friends and relatives are invited.

Bilingual Retreat on Healing

La Vid Community and its Pastor, Father Anthony Navarette, invite you to this bilingual retreat on healing. Lectures: Father Paul Schaff, C.PP.S., Christian therapist; and Mrs. Barbara Shlemon, R.N.

Date: Saturday, Feb. 21 and Sunday, Feb. 22 from 9:00 a.m. - 6:30 p.m.
Place: Kinlock Park Junior High School, 4310 N.W. 3rd St., Miami. Ending on Sunday with the Healing Mass.

Women's Clubs

On February 8, 1981, the Cathedral Women's Guild, St. Mary's Cathedral, 7525 N.W. 2 Avenue, Miami, will sponsor a raffle, white elephant sale, and cake sale. This combination of events is to be held across the street from the Cathedral at the Old Parish Hall.

The Women's Club of St. Malachy's Church, 6200 University Drive, Tamarac, Fl., will hold their annual St. Valentine's Day Luncheon on Feb. 12, 1981, at 12 Noon at Stautie Ancapici Restaurant, Federal Highway, Ft. Lauderdale. For information call Mathilda Kimball, 731-0536. Children welcome.

The monthly meeting of the Women's Club will be held on Feb. 17, 1981, at 8 p.m. in the Parish Hall. Feature of the evening will be a Fashion Show and Luncheon on Feb. 24, at Baha Mar, Happy Hour and get-together at 11:30 a.m. Fashions by Miss Martha. Tickets $12.50 per person. For reservations call Irene Volvich, 565-5354, or Mary Jane Faubel, 536-3415. Deadline for reservations is Feb. 20th.

The Women's Guild of St. Thomas More Parish in Boynton Beach is presenting their annual Luncheon and Fashion Show at the Breakers in Palm Beach, on Feb. 17, 1981, at 11:30 a.m. Women's fashions presented by "You Wardrobe" of Delray Beach. Men's fashions by Chap's Ltd. of Boynton Beach. Tickets $15.00. Door prizes.

The Madonna Guild of St. Thomas More Parish in Boynton Beach will sponsor their 3rd Annual Reunion Dance on Feb. 14, at 8 p.m., in St. Clement's Hall, at 301 N.W. 29th St., Ft. Lauderdale. Music by Faculty Function Band. There will also be a Square Dance Team, Setups and snacks. Admission $4.00 each. For information call 565-2976 or 565-8635.

Secular Franciscans Meet

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, Feb. 15, 1981, at St. Francis de Sales Church, 521 Alton Road, Miami Beach, Fl., for the Rosary of the Seven Joys of Our Lady. Formation instructions will be given at 11 a.m. and the regular meeting will be at 2 p.m. in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

Third Order Carmelites

The regular monthly meeting of the Third Order of Carmelites will be held 1:30 p.m. in the Parish Library of St. Joan of Arc, Boca Raton. Everyone is invited. For information call Kita, 395-8122, or Joan Hoffman, at 392-1950.
IN THE CIRCUIT COURT FOR Dade County, Florida.

STATE OF FLORIDA

GABLES MALL

To ALL PERSONS HAVING CLAIMS OR DEBTS OF ANY KIND, either fixed or contingent, liquidated or unliquidated, the nature of the uncertainty of which is known or unknown, of the ESTATE OF DADE COUNTY, FLORIDA, and the amount due, if the claim is not contingent, the date on which the claim is due, and the amount due, or in the event of a contingent claim, the date on which the claim is expected to become due, if the claim is secured, the description of the collateral securing the claim; and the names and addresses of the personal representatives and any other persons having interest in the estate of DADE COUNTY, FLORIDA, File Number 81-161-CP01, is pending in the Circuit Court of Dade County, Florida, 73 W. Flagler Street, Miami, Florida 33131. The personal representatives and any other persons having interest in the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, OR SOONER IF LEGAL, to file a written statement with the Clerk of the Circuit Court of Dade County, Florida, 73 W. Flagler Street, Miami, Florida 33131, indicating the basis for the claim, the name and address of the personal representatives or any other persons having interest in the estate, and describing the collateral, if any, securing the claim, and the name and address of the person to whom the claim is secured.

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Christians must single out the injustice - sin - and hold it up for recognition and action. But those responsible for the injustice may never be held as targets for hate or vengeance.

STRIKE but love your enemies

By Father John O'Callaghan

In the Acts of the Apostles, Christianity is referred to as “the Way.” In those early days, it seems to have resembled what we today would call a “popular movement.”

On Dec. 6, 1980, I experienced contemporary Christianity once again as a popular movement. Not for the first time, but strikingly.

It was at St. Matthew's Cathedral in Washington, D.C., at a Mass for the four American women murdered in El Salvador a few days previously. Archbishop James Hickey presided, assisted by three other bishops. A cardinal was in attendance, along with an altar full of priests.

The liturgy was beautiful, the Archbishop's words moving and prophetic. But it was the other side of the altar rail that moved me more.

THE PEOPLE who filled that huge church seemed bonded together in a way I don't often experience at a Mass. They were just as varied as you'd find in any parish in language, ethnic origin, social and economic status.

Some had known the dead women. Some were Salvadorans. Some were Religious, others lay. Among them were activists and executives, grandmothers and teenagers, Washingtonians and travelers from around the country.

It put me in mind of the crowd in Jerusalem that day we call Pentecost, and of the ongoing apostolic community that comes alive in the Acts of the Apostles. The members of the congregation were not fulfilling a Mass-obligation; they were part of a movement.

Like Christians of old, these people came together to celebrate their belief in the risen Lord who is "the Way," and to mourn their dead sisters against the background of this faith.

What drew us together immediately was grief for the dead; but ultimately it was solidarity with the living - the oppressed people in El Salvador and around the world. During Communion we sang, "The Lord hear the cry of the poor!"

"Like Christians of old, these people came together to celebrate their belief in the risen Lord who is 'the Way,' and to mourn their dead sisters against the background of this faith."

From talking to them, I learned that many of those present were trying to respond to the cry of the poor. Congresspersons and State Department officials got urgent letters from them; anti-war citizens groups got offers of help; arms-manufacturers found themselves picketed.

The issue which galvanized these Christians was murder. They organized to protest that horror. Most parishes can't count on such dramatic issues to organize around. But if people are kept constantly aware of injustice and the human suffering it causes, issues for common action won't be lacking.

School issues, safety issues, housing issues, family-life issues: There is no lack of problems that need attention. The trick is to move on them together.

That takes skill, persuasion and above all patience. Judgments on issues differ; agreements on strategies may be even harder to reach. And behind and beneath any organized action we must keep alive the faith and gospel vision that makes what we do truly Christian.

FOR ME, the truest sign that the movement I experienced last December was Christian was the repeated recognition of our need and desire to pray for the murderers as well as for the murdered! We knew we had to cry in our day what one of the Mass readings described Stephen as crying in his day: "Lord, do not hold this sin against them!"

Like any community organization strategists, Christians must single out the injustice - the sin - in a social situation and hold it up for recognition and action. But those responsible for the injustice may never be held up as targets for hate. Or vengeance.

"Love your enemies," the Lord commanded, "and pray for those who persecute you."

A parish can do that. The advantage a parish brings to efforts to promote justice is that its base is a faith-base. Except for their shared faith, these people would not be a community. They gather around the table of the Lord, and then around concrete injustices which need response.

Both these facets of reality are needed if Christianity is to be, in our days as long ago, a movement - and if the movement of which we're part is to be Christian.
Taking action

By Catherine Haven

Elwonna Bowling believes that a neighborhood needs people who care about it; otherwise it dies.

So, seven years ago, the former public school teacher left her suburban family and friends and moved to St. Rita Parish in a changing north-central neighborhood in Detroit, bordering Seven Mile. A once proud area, "For Sale" signs now sprout as rapidly as dandelions; crime and fear keep residents isolated and off the streets.

Mrs. Bowling's home has been broken into three times, with valuables and sentimental items stolen. Nearly three years ago, she was severely mugged and her leg badly injured.

But Mrs. Bowling is a fighter. "People have told me to move out but no one is going to force me out. If they're going to break into my house, I'm going to clean it up and start all over."

MS. BOWLING also has some help. She belongs to the North Central Seven Mile Community Organization (NCSCO), a coalition of eight neighborhood groups representing block groups, school groups and other organizations within a two-mile square area.

NCSCO was organized three years ago by Father John Nowlan, the newly assigned pastor of St. Rita's. By then, St. Rita's had shrunk from 5,000 to less than 1,000 families. "Parishioners felt abandoned by both their city and their church," recalls the 49-year-old priest.

Father Nowlan convinced the parish council to invest $10,000 toward a community organization. Working with area Protestant and Catholic churches, staff members visited residents, asking what neighborhood issues concerned them most and if they would be interested in working together to improve their community.

"Many were skeptical at first," admits NCSCO director Suzanne Kress. "But once we started getting things done, people became more active," she explained.

NCSCO uses confrontation, peer pressure and media publicity to bring about change.

For example, an unsightly vacant lot was cleaned up when a group of local residents took blowup pictures to the suburban neighborhood of the lot's owner. They appealed for help, asking, "Would you like to live next door to such a lot?" The lot was cleaned up the next day.

The walls of NCSCO's office, located in St. Rita's former parish office, are lined with such victory lists: new stop signs, extra street lights, increased police protection and rodent spray control.

For Father Nowlan and the parishioners at St. Rita's, helping to create a community organization that brings people together is what the church is all about.

Religious enthusiasm runs wild

By Father John J. Castelot

There are few things harder to deal with than religious enthusiasm run wild, and at Corinth it seems to have been running in many different directions. It would help immensely if we knew just what those directions were. Unfortunately, we can only guess, based on Paul's answers.

In Chapter 7, verse 25, Paul is obviously taking up a new question, one concerning virgins - although in the following verses he says a great deal about marriage, which he seems anxious to defend.

In light of that prospect, Paul asks, what is the reference to "the present time of stress" reflects his preoccupation with the imminent return of the risen Lord.

In light of that prospect, Paul asks, what is the sense in changing one's status and launching out a new career? It is no easy task to assume the responsibilities and cares of married life. In Paul's view, under ordinary circumstances it would be well worth the effort but under present conditions it would be love's labor lost.

He finally gets around to another pet project of the enthusiasts: spiritual marriages. The Corinthians apparently had an arrangement whereby an unmarried couple would agree to live together as brother and sister. Even though Paul does not condemn the practice outright, he clearly considers it unrealistic and even foolishly.

He is especially insistent that couples who discover the arrangement is sheer torture should marry and they will not be sinning if they do.
Nagasaki, Japan, on Sept. 29, 1637.

On Feb. 18, during a ceremony at Rizal Park in the Filipino capital of Manila on Feb. 18, Ruiz will become the first Filipino to be beatified. Fifteen others martyred in Nagasaki between 1633 and 1637 - nine Japanese, four Spaniards, and Italian and a Frenchman - also will be proclaimed blessed.

But the timing of the papal visit, less than a month after President Marcos ended the nation's eight-year martial law, does not allow for a strictly spiritual journey.

"I don't see that the lifting of martial law is going to change things very much," said a priest from the Philippines who asked not to be identified.

"Marcos still has all the powers he needs to govern autocratically," he said.

"But the people and bishops like Cardinal Jaime Sin (of Manila) want a real dismantling of martial law, and not just a change in the word.

CARDINAL SIN began to publicly oppose martial law about two years ago, after a long period of acceptance. His shift led several other bishops to go public against the government and against Marcos and his publicly active wife, Imelda, both Catholics.

The priest said Pope John Paul gave a good preview of his expectations for the visit during a pre-Christmas address to the College of Cardinals.

"He underlined that in his past trips abroad he has tried to bring the Gospel message of the church to bear on the problems of the place where he was," the priest said.

"In Brazil, for example, the pope talked clear and straight to the civil authorities, telling them about their responsibilities based on his own vision of man and society and the state," he added. "He told them to reject anything that is not worthy of freedom and the human rights of people."

When Pope John Paul visits Tondo, Manila's waterfront slum district, Feb. 20, the action itself will be seen by some as a critical comment on the Marcos government.

"Cardinal Sin has insisted that the Pope see the seamy side of life in Manila, against the wishes of the government," said the priest. He said the slums were created when the poor were evicted from their homes to make way for highways under Imelda Marcos' beautification program.

"If Imelda had her way, the pope would have a grand triumphal tour of her charities and anything disturbing would be kept in the background," he added.

Guerrero, the Filipino diplomat, disagreed, saying the government wants to show off a model project in the country's "depressed area" which combines self-help with World Bank aid.

"If Imelda had her way, the pope would have a grand triumphal tour of her charities and anything disturbing would be kept in the background," he added.

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Father Vincente Brigoile, vicar rector of the Filipino College in Rome and ecclesiastical attache at the embassy, thinks Pope John Paul's main point of reference for the visit will be the trip 11 years ago by Pope Paul VI.

"Pope Paul's visit centered on the Federation of Asian Bishops Conferences and its evangelizing arm, Radio Veritas," he said.

"It all has to do with the basic mechanics of faith - that you should share faith with your neighbors," Father Brigoile added. "In confronting the problems of the Philippines, that faith demands to be shared.

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Remember when someone helped you!

The many and varied programs of the Archdiocese offer spiritual as well as professional help to anyone who is ready to accept the helping hands of the church. God's family includes all who wish to be part of it. Together problems can be dealt with, and hopes can be restored.

YES! I WANT TO HELP MY NEIGHBOR IN NEED.

DONATION ENCLOSED □ AMOUNT $ __________

I WILL DONATE (AMOUNT) $ __________ PER MONTH FOR THE NEXT TEN MONTHS.

NAME ________________________________

ADDRESS ____________________________

CITY ___________________ STATE ______ ZIP

My beloved:

Each year I come to admire and love you more. For each year you and other members of our Archdiocesan family rally to make yet greater efforts to bring the love of Jesus to those who turn to us in His name.

This year the Lord will be counting on us even more because of the radically new needs of charity of God's people on behalf of the victims of 1980. This year our generous gift in trust of God's care will also be a prayer that He will reward us as He looks after us in our needs.

Our theme this year is "Remember When Someone Helped You!" Our generous response should reflect the special efforts we are making in spiritual renewal and outreach to the unchurched. Invariably, God blesses in meeting temporal needs those who make their first priority the sanctification and peace of souls.

Devotedly yours in Christ.

Edward A. McCarthy
Archbishop of Miami

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6301 DISCAYNE BOULEVARD
MIAMI, FLORIDA 33136

Page 24 / Miami, Florida / THE VOICE / Friday, February 6, 1981
"El que tiene una lámpara no la esconde... sino que la pone donde alumbre a todos".

Por Ana M. Rodríguez

Evangelización!

El Papa Pablo VI habló de ello en su encíclica "Evangelii Nuntiandi". El Arzobispo Edward McCarthy escribió sobre ella en "Iluminad Vuestras Vidas" y los Obispos de EEUU. elegirán la "Buenas Nuevas a todos los pueblos".

"Básicamente ha sido la misión de la Iglesia durante 2,000 años", dice Marsha Whelan, Directora Asistente de la Oficina de Evangelización Arquidiocesana.

"Es la definición de cuanto hacemos como Iglesia", dice el Arzobispo de Miami, Mons. Edward McCarthy.

Actualmente la Arquidiócesis de Miami está llevando a cabo un programa de evangelización de cinco años, explicado en "Iluminad Vuestras Vidas", diseñado para llegar a los corazones de los fieles y a los hogares de la gente que he estado al lado de la Iglesia y de los que no tienen fe alguna, llevándolo, desde y a través de la parroquia a la comunidad; interesando a la familia y revitalizando nuestra vida espiritual.

Si Vaticano II abrió la puerta y dejó entrar la Luz, la evangelización actual permitirá que la "gente de Luz" brille en un mundo de sombras. Es una visión, la visión del Arzobispo McCarthy; la visión de la Iglesia como conjunto.

"Es una renovación, un redescubrir a nuestra vocación cristiana, porque la misión de la Iglesia es vocación de cada uno", dice Marsha Whelan.

El Arzobispo McCarthy espera que la evangelización jurifique nuestras vidas, clarifique nuestros ideales y el compromiso en el que se encontramos da una más clara comprensión de porqué somos católicos, cristianos y una mayor dedicación a vivir según esos principios. Conoceremos porqué vamos a la iglesia los domingos y porqué nos espiritualmente vivir según lo que todos nosotros domingos y todos los días.

De acuerdo al plan de los obispos de los EEUU, la evangelización tendrá lugar en toda la diócesis, parroquias y en cada persona; aunque cada comunidad particular señalará sus propias metas y cómo alcanzarlas. Actualmente la mayoría de las diáconos están llevando a cabo algún tipo de evangelización. "El buen ejemplo del programa", dice Marsha, "depende de la parroquia, de la creatividad y actividad de su comunidad."

Este año, segundo del programa de evangelización de la arquidiócesis, enfoca la renovación parroquial. El año pasado se dedicó a la renovación de la familia como comunidad básica cristiana.

- "Podemos construir una bella estructura para la iglesia pero si no podemos crear una comunidad que crezca en la fe como resultado de ser parte de esa comunidad que se reúne en la estructura...el tan bello edificio es un total fracaso", afirma el Arzobispo McCarthy y continúa: "La renovación parroquial está encaminada a despertar en el pueblo la conciencia de que las cosas temporales - edificios, colectas, negocios - son sólo eso: temporales. Algunas veces los medios se confunden con la finalidad. La prioridad tiene que ser espiritualidad."

- "Desean aprender a hacerse fuertes en la fe", dice la secretaria de la parroquia, de la creatividad y renovación parroquial. El año pasado fue el año de estudio con atención a los "comunidades de base" desde * Cuaresma, homilías que traten sobre el amor, testimonio de Cristo o tocados por el Espíritu que fueron sanados por*-

- "Creemos en que las familias sean el himno de Cristo en los demás; que se creen nuevos centros, que se creen nuevas organizaciones parroquiales."

- "La renovación parroquial es el programa de Cuaresma, cuyo fin es hacer más relevantes el papel de la parroquia en la comunidad y viceversa. Dice el Arzobispo McCarthy: "la Liturgia es la reunión semanal parroquial" y que los parroquianos debieran ser la presentación. Su visión es que se formen grupos de discusión o estudio con atención a los temas de Cuaresma; los grupos continuarán más allá del año actual, viendo a ser el resultado de parroquia, desde la cual las feligresías pueden llegar a la comunidad en general.

La tercera fase es la de llegar a los otros. Primero a los que junto a nosotros adoran a Dios, nuevos hermanos en catolicismo, mostrándoles a ellos que deben actuar más en la comunidad cristiana que es su parroquia. Entonces, a esos católicos fríos que no asisten a la iglesia, y por último, a aquellos que no profesan ninguna fe. El total proceso de evangelización, dice el Arzobispo McCarthy, es un movimiento gradual, hacia afuera, desde nosotros hacia la comunidad toda. Pero no podemos pasar por alto el hecho de que Cristo en los demás a menos que, ya renovados, realicemos también ese amor cada minuto de cada día, dentro y fuera de nosotros, dentro y fuera de nuestra comunidad; de nuestra parroquia, de nuestra diócesis, de nuestra nación, de nuestra religión, de nuestra civilización."

- "No es de tirar muelas, que estamos trabajando en el Pueblo de Dios", dice Marsha, recordando que hemos sido sanados por Cristo y tocados por él, sin tener en cuenta la urgencia de contarle a otros la "bienvenida nueva", "Nuestra fe es un regalo. Un don dado libremente. No se nos da como posesión exclusiva simo para compartirlo. Como la noticia que nos hace feliz nos compromete a compartir con otros nuestra felicidad.

En 1982 el énfasis será sobre el amor y en 1983, en cómo manifestamos nuestra adoración y cómo oramos. 1984, sobre Amor, Testimonio Cristiano y Vocación. 1985 adelante, sobre Reconciliación y Llegar a Otros. Evangelización puede cambiar el corazón de la gente, precisamente en aquello que debe ser cambiado; porque el cristianismo es algo para vivir, para que el Espíritu estará trabajando en el Pueblo de Dios. Así como los primitivos cristianos mostraban su fe por el amor que se tenían unos a otros, nosotros hoy buscaremos nuevos medios de decirle al pueblo: "Ven, mira, escucha": "sean auténticos".


**¡Bienaventurados los Pobres...de Verdad!**

Por Eugenia Acosta

Al meditar sobre la pobreza y su importancia en nuestra vida cristiana, viene a mi mente la pobreza que Jesús menciona en su conmovedor Sermon de la Montaña en el Evangelio de San Lucas. Esta pobreza, además de ser pobreza material, incluye la honestidad, la falta de egoísmo, la humildad de corazón, y la entrega a los demás sin estar atados por bienes materiales.

Si bien es cierto que el exceso de bienes materiales lejos de acercarnos a Dios nos materializa y nos aleja, cabe añadir que Nuestro Señor Jesús, al hablar de la pobreza no sólo se refiere a la falta de dinero y otros bienes, sino también a las cualidades esenciales en todo cristiano: la pobreza de espíritu que se conoce con el nombre de la herética enseñanza de los fariseos sobre la idolatría de Dios en sus vidas, y a Cristo pobre en el próximo que tiene necesidades.

Sin Dios como centro y guía de nuestras vidas no somos nada. No es pecado (ni causa de tener sentimientos de culpa) el tener suficiente comida en nuestro hogar para alimentar a nuestra familia, si la misma fué adquirida con el sudor honesto de nuestra frente.

Tampoco es pecado querer prosperar, estudiar, ofrecer servicio o profesión o desear las mejores oportunidades educacionales para nuestros hijos. No es pecado estar en las sobornas ni a los que se creen que van al cielo “con zapatos y todo”, sin el “trabajo” y los humildes y marginales. Jesús no quiere que seanamos amargos y soberbios, llevando nuestra pobreza como un parabola público. Jesús quiere que Dios sea lo primero en nuestras vidas y en nuestra vida de familia, renunciando a nosotros mismos; ésta es la verdadera pobreza!

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**San Cirilo de Alejandría**

San Cirilo, Patriarca de Alejandría, una de las grandes metrópolis del oriente cristiano, fue un ardoroso defensor de la divina maternidad de María, es decir, María como madre de Dios contra Alejandria, una de las grandes metrópolis del oriente romano. Fue un conocido con el nombre de la herética enseñanza de los fariseos sobre la idolatría de Dios en sus vidas, y a Cristo pobre en el próximo que tiene necesidades.

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**San Valentín**

San Valentín fue un sacerdote romano que por su sabia predicación del Evangelio fue consejero a la vez que periodo en la Emperador Claudio. Estando en presidio curó milagrosamente a la hija muy enferma del carpintero, quien se convirtió al cristianismo, y con él a toda su familia.

La fama del hecho llegó a oídos del emperador quien ordenó fuera decapitado. Se le atribuye gran influencia entre los enamorados. El Papa Julio I mandó a construir una basílica en el lugar de su suplicio en Roma. De aquí pasó el culto a Terni, donde la piedad popular hizo de este lugar una de las grandes metrópolis del oriente romano. De aquí paso el culto a Terni, donde la piedad popular hizo de este lugar una de las grandes metrópolis del oriente romano.

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**OFICIAL**

**ARQUIDIÓCESIS DE MIAMI**

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho lo siguiente:


El Rev. P. David Punch, residente en la Rectoría de San Agustín, Fort Lauderdale, efectivo desde Enero 1, 1981.

El Rev. P. PACO FROST, miembro del Personal del Buque de Servicios Católico, Miami, efectivo desde Enero 1, 1981.


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**La gruta de Ntra. Sra. de Lourdes**

**Ntra. Sra. de Lourdes**

**FEBRERO 11**

Bernadette Soubiroux era una humilde pastorcita de Lourdes, Francia, a quien la Santísima Virgen María escogió para sus oraciones y para el perdón de los pecados y las ofensas contra Dios, quien estaba muy invitado por ellas: “Orad y hacer penitencia”, pidió la Santa Madre.
Vocaciones: Prioridad de Exploradores Católicos

“La crisis de vocaciones para el sacerdocio y para la vida religiosa debe ser de sumo interés para todos. Cada católico debe actuar, a tal efecto, como un director de vocaciones,” así se expresó Mons. Joseph Hart, Obispo de Cheyenne, WY, al dirigirse a los miembros asistentes a la reunión anual del Consejo Parroquial de Exploradores, en San Antonio, TX, la semana pasada. “El futuro del movimiento y su fuente de clérigos y religiosos no puede dejarse sólo a unos relativamente pocos directores de vocaciones. Todos y cada uno de los católicos deben hacer esfuerzos que interesen a la juventud en el sacerdocio de Cristo”. El Obispo Hart es el Consejero del Consejo Católico sobre Exploradores a nombre de la Conferencia Nacional de Obispos Católicos. Como resultado del discurso del Obispo Hart, la Junta Ejecutiva del Comité aprobaron la nominación del Rev. P. Michael Corriona, Capellán Scout de la Diócesis de Trenton, N.J., como Presidente del Comité para Vocaciones, y el Sr. Eugene Salkeld de Littleton, Co., de la Junta del Serra Club, como Consejero del Comité. La junta ejecutiva del Comité sobre Exploradores anunció también el nombramiento de Raúl A. Chavez, nativo de Chihuahua, México, y uno de los pioneros de la televisión hispana en E.E.U.U., quien sirvió como director de Publicidad y Relaciones del Comité Nacional de Boys Scouts por tres años, como Director Asociado de la Oficina Nacional de Relaciones Católicas en Irving, TX. Su función será la de patrocinio el aumento de scout en la parroquia, entre los aspirantes Católicos en la nación, en especial entre los hispanos. La junta también afirmó que el Comité podrá considerar a la parroquia como Consejero del Comité.

Obispos Paraguayos Publican Guías Pastorales

Asunción (NC) - Los 13 obispos paraguayos han formulado unas guías pastorales para el desarrollo realístico de programas que lleven el Evangelio a las masas del pueblo; estimulando las creencias religiosas populares hacia el Evangelio y a la devoción a María, Madre de Dios.

El Baile de Juan y María

El tradicional baile “Juan y María” del Movimiento Familiar Cristiano, se efectuará este año el día 14 de Febrero desde las 8:30 p.m. hasta las 2:00 a.m. en el Hotel Seville, 2901 Collins Avenue, en Miami Beach.

Mons. Rivera Elogia al Pueblo por No Seguir a Comunistas

El pasado 27 de Enero quedó oficialmente finalizada la nueva oficina del Buró Católico de Servicios en el Hialeah (1150 W. 41Avenida) en un área de fácil acceso a la gran población hispana. La directora del programa, Sra. Mercedes Campino manifestó su satisfacción de que al fin se había podido inaugurar un centro católico en esta área. Esta oficina prestará los servicios del Buró Católico a los residentes poniendo énfasis en los casos críticos y en los problemas especiales de los refugiados de todas las nacionalidades.

El Arzobispo Edward McCarthy se dijo muy satisfecho de que se hubieran colaborado en hacer este centro una realidad, reconociendo su necesidad en el área. Al acto de inauguración han asistido representativos del Switchboard de Miami, del Foro Nacional Portorriqueño de las Ciudades de Miami y Hialeah, del Condado Dade y muchos otros.

Para más detalles, llame al 70 N.W. 22 Ave. - Miami, Fla.
NOTICIAS DE LA SEMANA

Vaticano (NC) - Margarita Pettruci, tatarabuela de 101 años, residente de Roma, le dijo al Papa: “Su Santidad, ruego a Dios que le conceda una larga vida como la mía”. Si sus deseos son concedidos, Juan Pablo II vivirá 40 años más como Pontifice. Margarita y su familia fueron invitadas por el Papa a una Misa especial privada en la Capilla papal.

ENTRA GREGA EN MERCADO COMÚN EUROPEO

Vaticano (NC) - Juan Pablo II elogió la aceptación y entrada de Grecia como miembro del Mercado Común Europeo. “Es un importante evento no sólo por sus implicaciones económicas sino también por su aspecto religioso y cultural; al ser las culturas romana y griega los mayores de toda la Europa”, dijo Juan Pablo II.

INTERFERENCE CUBANA EN EL SALVADOR

Honduras (NC) - Una embarcación salió de Cuba el pasado 20 de Enero para descargar varias toneladas de pertrechos de guerra. Se decía acabar la operación mientras las autoridades vigilaban para seguir a los camiones que los llevaron a una finca cerca de la capital hondureña. En un alumbrado de la finca los guardias descubrieron unas 4,000 personas que conocen los temas tratados. El mismo día el Papa dijo a los dirigentes de los estudiantes católicos que “la juventud es la esperanza del mundo y de la Iglesia”.

RELIGIOSOS CON LICENCIA PARA TV POR SATELITE

Alabama (NC) - La primera operación de televisión católica via satélite en los Estados Unidos, obtuvo la licencia de la Comisión Federal de Comunicaciones en Enero 19 del corriente. Le fue otorgada al Monasterio de Ntra. Señora de los Angeles, donde: Madre Angélica, bien conocida en Miami, fundó la cadena de televisión “Palabra Eterna”, Inc., que espera poder servir programas católicos a las empresas de cable TV y otras. La orden tiene cuatro máquinas de imprimir y un estudio completo de televisión móvil.

ACUERDO Y DESACUERDO ENTRE IGLESIAS

Washington (NC) - Los participantes en un diálogo oficial entre la Iglesia Católica y la Iglesia Presbiteriana Reformada acordaron que la misión de la Iglesia incluye trabajar “hacia una sociedad donde el aborto no tenga necesidad de ocurrir”. Pero los delegados de ambas iglesias no se pusieron de acuerdo en materia de anticonceptivos artificiales. La Iglesia, según declaró, está de acuerdo con el acto de procreación.

NO TODO ES COLOR DE ROJO

Washington (NC) - Oficiales de Radio Vaticano declararon que un grupo de católicos chinos les dijeron recientemente que ellos están encontrando dificultades para reunirse a escuchar las transmisiones del Vaticano.

RELIGIOSOS TAMBIÉN TIENEN DERECHOS

Annapolis (NC) - El Arzobispo James Hickey, de Washington, dijo a un grupo de legisladores de Maryland durante un almuerzo en la capital del Estado, que “los dirigentes religiosos tienen derecho a exponer sus puntos de vista sobre todos los asuntos de actualidad”. Señaló que es un deber para ellos y que la gente tiene el derecho a estar en desacuerdo con los líderes religiosos pero nadie puede negarles su derecho a hablar.

UNA MARCHA QUE HARA HISTORIA

Washington (NC) - Con jubilosas banderas y promesas de hacer de su causa una prioridad única y sin compromisos, asistió una multitud de unos 60,000 a la marcha organizada por el movimiento Derecho a la Vida que tuvo lugar en las alrededores de la Casa Blanca el pasado 22 de Enero. Se conmemoró el Octavo Aniversario de la inhumana decisión de la Corte Suprema favoreciendo el aborto.

Baile de los Enamorados en San Juan Bosco

La gran familia parroquial de San Juan Bosco ya tiene todo preparado para su Baile del Día de los Enamorados, programado para el próximo viernes 14, de febrero, a partir las 10:00 a.m. El programa incluye una serie de actividades y descansos para todos los gustos. Los tickets están disponibles mañana al precio de $3.00 por persona. Para más información llamar al 649-5464.

NO SÔN: TODOS CATÓLICOS.- Los partidarios del aborto acusan a los católicos de ser los “únicos” antiaborticos, pero de todos los grupos sociales hay quienes están contra el aborto. Estos carteles muestran un grupo feminista y otro alesto apuestan a la hombred práctica.

SIMBÓLOS LEVANTADOS AL CIELO.- Centenares de figuras de bebes, cortadas en cartón y clavados en cruces, se levantan contra el cielo nublado de Washington durante la marcha anual recordando el octavo aniversario de la inhumana decisión que propició el aborto a petición en Estados Unidos.

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