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# The Voice

Volume XXI Number 17

June 22, 1979

Price 25c

## Prison Ministry Gets Boost

Plans for stepped-up programs of Catholic Prison Ministry will be discussed during a Criminal Justice Institute to take place at St. John Vianney College Seminary Saturday, June 23, from 10 a.m. to 5 p.m.

Archbishop Edward A. McCarthy in approving of the Institute expressed his deep desire for a greater Catholic participation in this ministry with the use of volunteers from the already existing pool of trained leaders within the various organizations of the Archdiocese.

**THE ARCHBISHOP** recently appointed Father Stephen Staudenmeyer as Director of the Archdiocesan Prison Ministry and Coordinator of the Institute.

Among those attending will be representatives of the Permanent Diaconate, Archdiocesan Office of Lay Ministry, Masters Degree Program in Religious Studies at Barry College, Family Enrichment Center Training Program of Parish and Family Life Coordinators, Practicums (field experiences) of Seminarians at St. John Vianney Seminary and St. Vincent de Paul Major Seminary.

Others taking part include Dade County Jail Director Jack Sanstrom, Warden Thomas Keohane of the Federal Correctional Institution, South Miami, and Circuit Court Judges Donald Stone and Thomas Carney.

The Institute will open with presentations by leaders from the Archdiocese already heavily involved in prison ministry. They include Sister Regina Maguire of Immaculate Conception School, Hialeah, Paul Turcotte of Corpus Christi Parish and the Cursillo Movement, and Father Eugene Quinlan who for twelve years administered to prisoners at the Fort



Prison Ministry is part of the work of the clergy, but Religious and laity are also involved. The archdiocese will seek more volunteers from the trained leadership of other existing ministries.

Lauderdale jail.

**SATURDAY AFTERNOON** will be devoted to Part II of the Institute when long range program goals will be discussed. It will feature Father Sean O'Sullivan, Associate Pastor of Our Lady of the Holy Rosary Parish, Perrine, and Professor of Criminology at St. John Vianney Seminary. Father O'Sullivan has wide experience in Criminal Justice both here and in the Northeast section of the country.

Father Staudenmeyer told The Voice that a general systems analysis of existing criminal justice programs "indicates great gaps between systems where people fall through; and it also shows the need for building bridges between systems using Catholic lay volunteers as the ministers."

Because of this, Father Staudenmeyer said, "There is urgent need to develop meaningful work opportunities for Catholic lay volunteers who are presently being trained or who have graduated from the numerous Archdiocesan programs."

According to Father Staudenmeyer, private funding will be sought to establish a permanent Institute of Criminal Justice at St. John Vianney Seminary, which it is hoped could become a center of higher learning and research on the subject.

Father Staudenmeyer said that Archbishop McCarthy in his recent commissioning of 39 lay ministers indicated the need to establish new models of ministry which would inspire all the people of God.

**IN LIKE MANNER**, Msgr. Bryan O. Walsh, Director of Catholic Charities and Social Services, recently said that "our concentration on direct services, necessary and

(Continued on Page 10)

## Florida Bishops Hit Death Penalty

The following is a Pastoral Statement of the Catholic Bishops of the Ecclesiastical Province of Miami, Florida, on Capital Punishment. It was issued in Tallahassee June 19, 1979.

★★★

We, the seven Catholic Bishops of Florida assembled this week in Tallahassee for our annual spiritual retreat, were saddened and disappointed to learn that earlier today Governor Robert Graham had signed two more death warrants.

We realize that this subject is controversial and that many in-

telligent and sincere people consider capital punishment to be necessary for the protection of society. We share with all persons of good will indignation over violent crimes and profound sympathy for the victims and for their families. We hope that the State may find means to offer them some form of restitution.

**ON THE OTHER** hand, we hope that more and more people will reflect upon the progress in our civilization; upon how western civilization has progressively moved away from more brutal forms of

punishment for crime and how our society has heightened its appreciation for the human dignity of every person and the absolute value of every life.

Many nations and many states within our own union have rejected capital punishment. We hope that more and more people will decide that the death penalty is no longer appropriate either as punishment or deterrent; and that they will express their opinion and will use their right of franchise to bring an end to capital punishment in the state of

Florida.

Both on his trip to Mexico and on his more recent trip to Poland, Pope John Paul II spoke insistently about human rights — and the most fundamental of human rights is the right to life. While in other cultural eras the Church has tolerated capital punishment, modern circumstances render this extreme penalty neither appropriate nor effective.

The American Bishops have taken a position in opposition to capital punishment.

(Continued on Page 3)

# School Curriculum Institute June 25

The Archdiocesan Department of Education and the Florida Atlantic University department of elementary and Early Childhood education will sponsor an Institute of Curriculum Design and Development from June 25 to July 27.

THE INSTITUTE will be held at St. Thomas Aquinas High School, Fort Lauderdale, each day from 9 a.m. till 11:30 a.m. and 12:30 to 2:30 p.m. Dr. Michael Biance will direct the institute in conjunction with faculty of FAU. There will be selected 40 participants from Archdiocesan schools.

Purpose of the Institute is to present basic

philosophical approaches utilized in curriculum development, curriculum design models, specific skill placement criteria, relationships between objectives, selected instructional strategies and recommended materials in the area of reading, English, mathematics, science, social studies and religion.

The afternoon session will provide a diversity of activities. At this time the curriculum writing teams will be either 1) researching and developing the K-8 objectives for their curriculum, 2) working with the morning session staff consultant to critique their development progress or 3) attending

publisher presentations of the latest instructional materials.

Representatives from Archdiocesan elementary schools will attend the institute with the responsibilities of:

- Studying curriculum designs, instructional strategies and available resources for curriculum implementation.

- Cooperatively developing the draft Archdiocesan Curriculum Bulletin in the area of reading, mathematics, English, science, social studies and religion.

- Communicating the proposed Archdiocesan

Curriculum Design to their faculties.

- Providing curriculum resource support to their principals in their planning and to classroom teachers upon request.

PARTICIPANTS IN the institute will receive 10 quarter hours credit which may be utilized for recency of credit and extension of certificate and or towards a master's degree in Elementary, Early Childhood Education or other master's degree programs with an advisor's approval at Florida Atlantic University.

Tuition grants for participants in the Institute will be awarded to participants.

official

The Chancery announces that Archbishop McCarthy has made the following appointments, effective on the dates indicated:

THE REVEREND HARRY RINGENBERGER - to Associate Pastor, St. Bartholomew Parish, Miramar, effective July 3, 1979.

THE REVEREND THOMAS WENSKI - to Archdiocesan Associate Director of the Haitian Apostolate, with residence at St. Mary's Cathedral, Miami, effective June 18, 1979.

THE REVEREND RAFAEL PEDROSO, S.D.B. - to Associate Pastor, Sts. Peter and Paul Parish, Miami, effective June 5, 1979.

THE REVEREND ANGELO NOBILE - to Associate Pastor, St. Ambrose Parish, Deerfield Beach, effective June 13, 1979.

THE REVEREND JOHN M. PASZKO - to Associate Pastor, St. Coleman Parish, Pompano Beach, effective July 6, 1979.

Upon nomination by the Reverend Martin Elsner, S.J., Pastoral Assistant of the Society of Jesus in New Orleans, the Chancery announces that Archbishop McCarthy has made the following appointments:

THE REVEREND ALFREDO QUEVEDO, S.J. - to Associate Pastor, Gesu Parish, Miami, effective June 8, 1979.

THE REVEREND ALVIN PILIE, S.J. - to Pastor, St. Ann Parish, West Palm Beach, effective August 15, 1979.

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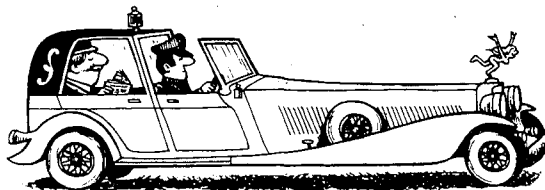
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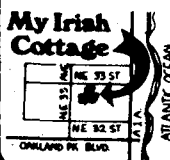


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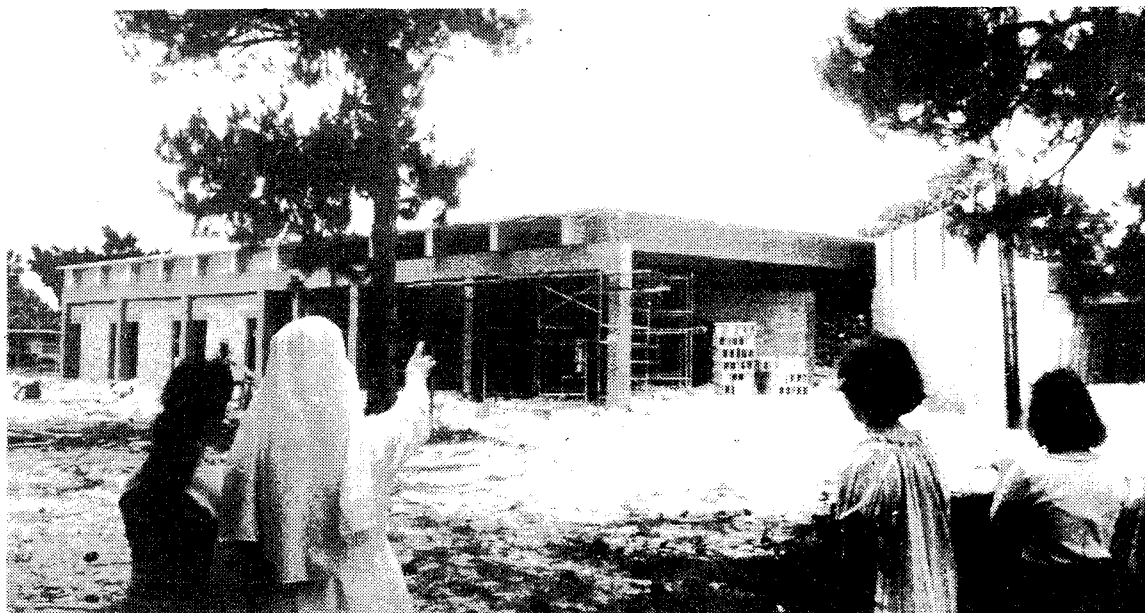
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## Women boost building fund



Members of the Marian Center Auxiliary steering committee, Mrs. Edward Traficante, left, chairman-elect and Mrs. John E. McCord, retiring chairman, present a check for \$32,000 to Archbishop Edward McCarthy toward the new workshop and activity building under construction at the Marian Center for the Retarded, right. This latest contribution totals over \$50,000 that the Auxiliary women have raised through activities during the past year.



## Pope may visit U.S.

WASHINGTON — (NC)— Tentative plans are being made for a visit to the United States by Pope John Paul II which would begin in late September and include a major address to the United Nations and a meeting with President Carter.

Although there has been no official announcement of the trip, information about it

is available from knowledgeable sources in the United States and abroad.

The trip would last for more than a week and would include visits to several U.S. cities.

Most frequently mentioned as likely stops are New York, Washington, Philadelphia, Chicago, Los Angeles and San Francisco.

## Bishops hit death penalty

(Continued from Page 1)

The strongest argument favoring capital punishment is that it is a deterrent to future crimes, but there are experts in criminology and psychology who strongly deny that the death penalty prevents crimes of extreme violence. Unless it is certain that the death penalty is in fact an effective deterrent so drastic a measure should not be used.

AN IMPORTANT aspect of Christ's message concerns reconciliation of the sinner with God and with his fellow men. There would be far greater hope of reconciliation through incarceration with an effort toward rehabilitation than through execution. And at the same time there would be far more opportunity for the criminal to make restitution to the victimized family by a life sentence of productive labor than by having the criminal placed in the death chamber.

Pope John Paul II knelt with tears in his eyes to pray for the innocent people of many different nations and faith who were executed at Auschwitz. We feel a kind of horror as we read of the government of Malaysia forcing boatloads of refugees back to sea in unseaworthy vessels to face almost certain death. We shudder to read of planes in Nicaragua indiscriminately bombing residential neighborhoods in Managua and Leon; and of genocide in Cambodia, Iran and parts of Africa.

Unless the very highest value is placed on every human life, even the state can fail in its commitment to the

sacredness of human life. For the size of its population, the state of Florida has a disproportionate number of persons in death row. Florida is but one of the 50 states in the United States but it has more than 50 percent of all the persons condemned to death in the U.S.

We all decry the violence prevalent in so many ways in our society. We complain about the portrayal of violence on T.V. and in movies. The execution of a person is a particularly repugnant form of violence because it is officially sanctioned and is done with such deliberateness and methodical efficiency. Execution serves to deepen the atmosphere of violence, rather than to diminish it.

WHAT WE ALL want is a life free from the threat of violence and crime and a life of peace and serenity, a life of creative possibilities for ourselves and for our families. We believe that peace and unity and brotherhood must be grounded in belief in God and the Fatherhood of God and in moral responsibility to God

and to each other as children of God.

It is our hope and prayer that we will turn away from capital punishment; create a more perfect judicial and penal system and devote our best efforts and talents to building a world where every person's life and the quality of every person's life will be respected and enhanced.

The deliberate taking of any person's life casts a dark shadow over society. Our efforts should be for light and life. We sincerely believe that we can better protect ourselves and better provide for a free and safe society if we walk not in the shadows, but in the light.

Archbishop Edward A. McCarthy of Miami

Bishop Paul Tanner of St. Augustine

Bishop Thomas Grady of Orlando

Bishop Rene H. Gracida of Pensacola-Tallahassee

Bishop Thomas Larkin of St. Petersburg

Bishop Agustin A. Roman, Auxiliary of Miami

Bishop John J. Nevins, Auxiliary of Miami

## Sisters retreat on Scripture set

A six-day scripture retreat for Sisters will be held at the Cenacle Retreat House in Lantana from Friday, August 3 through Thursday afternoon, August 9. The Retreat Director will be a Jesuit, Trafford P. Maher, Ph.D., Professor of Human Relations, Saint Louis University, Missouri. Father, who is also a psychiatrist, is the author of "Lest We Build On Sand," a study of the natural basis for supernatural

formation.

The focus of the retreat will be on listening and responding to the Word of God in personal, individual prayer. Sisters will be free to plan their own periods of private prayer with the help of Father's updated input and prayer orientations given to the group twice a day. For reservations and further information, telephone THE CENACLE — 582-2534.

## An Editorial

The Miami Herald's ignorance on pressing moral issues is widespread. It surpassed itself however, in its June 14 editorial on the abortion provisions of the Medical Practice Act, which was passed on the last day of the Legislative session.

Lawmakers approved provisions which require a woman to consult with her husband before she decides on an abortion, and requires parental consent before an abortion for a minor. The pro-abortion editorialists on The Miami Herald are blazing mad at these provisions and accuse supporting legislators of "last minute deception." Nothing is further from the truth.

There was no last minute deception. It had been on the legislative agenda ever since 1976, when efforts began to rewrite the abortion law as part of the Medical Practice Act. Politics as usual were the order of the day and the fact that it was not brought to the floor until the last minute can be blamed on the pro-abortion forces, and not on the pro-life people.

As to parental consent for minors who want abortions—what's wrong with that? We require such consent for many minor matters—such as piercing ears in department stores or doctors' offices—why not on the momentous issue of new life. Furthermore, we legislate protection for minors in such areas as pornography, liquor consumption, commerce and medical practices and have the moral obligation to do the same in relation to a pregnant minor and the child she carries.

The Miami Herald is out of order and clearly shows its anti-life stance in the editorial comments of June 14. If it had been the other way around, and the pro-abortion legislators had prevailed, would it have also been a "perversion of the legislative process." We think not. The Miami Herald would have hailed the anti-life victory as an act of wisdom. What a warped sense of moral values!

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Archbishop McCarthy addresses a meeting of the Sisters Council in the library of Madonna Academy in Hollywood.

## 'Each of us called to evangelize'

Archbishop Edward McCarthy, opening the all-day meeting of the Sisters Council at Madonna Academy spoke briefly on the true meaning of evangelization.

The Sisters, focusing on the vision of the ideal ministry as a first step in the planning process for their role in evangelization, placed high priority on the following:

ongoing conversion and personal renewal; an authentic witness to Christ in their lives; closer collaboration with clergy, other Religious, and laity; active responsibility for the mission of the Church; the building of faith communities (both youth and adult) through prayer and sharing in small groups; and movement toward a more adult-centered Church.

Commenting on these priorities, the Archbishop pointed out how closely they related to the message of his pastoral letter for the Holy Year wherein he said: "We are a people of faith, a people of prayer, a people of love. We

are a community. Each one of us has a vocation, a calling to the apostolate, to evangelize — so that all may come to know and love Jesus."

The next major corporate step in the process of preparation for the mission of evangelization will be an all-day conference at Barry College on Saturday, Aug. 25. Father Alvin Illig, Executive Director of the National Conference of Catholic Bishops Committee on Evangelization, will address the topic of evangelization on both a theoretical and practical level. Priests, Sisters, and laity in leadership roles in the diocese are invited to this conference.

## Knights Give \$24 Million To Charities

NEW HAVEN, Conn. — (NC) — Almost \$24 million for charitable causes and more than 8 million hours of community service were donated by the Knights of Columbus during 1978, according to a report from the organization.

THESE FIGURES were compiled from responses to a survey answered by 69 percent of the fraternal society's nearly 8,000 units.

The actual sum for charitable disbursements was \$23,992,182.10, an increase of \$3.4 million over 1977. This included almost \$2.2 million contributed by the fraternal society's Supreme Office in New Haven.

Of the \$23.9 million total, \$6.2 million was donated to the sick, disabled or handicapped; \$416,688 to victims of disasters; \$3.2 million to homes for the aged, orphans and hospitals; \$4.6 million for welfare organization, community projects, scouting, heart, cancer or other funds; \$3.5 million for scholarships, schools, libraries and other educational purposes; \$1.4 million in the estimated value of food, clothing or other contributed by members for the needy; \$2 million on activities for youths.

The 8 million hours in community service were devoted to youth, hospitals, orphanages and church activities, according to the report. An additional 625,067 hours were dedicated to sick and disabled members and their families. The Knights also made more than 670,000 visits to the sick and bereaved.

More than 146,000 Knights were blood donors, an increase of some 6,000 over the previous year. The Knights traditionally lead all other fraternal societies in the United States and Canada in this effort by a wide margin, the report stated.

## Miami Serra installation June 26

Archbishop Edward McCarthy will install the new officers of Serra Club of Miami, during the luncheon meeting to be held on Tuesday, June 26, 12 noon at the Miami Woman's Club.

Pellicoro. Trustees are Bernard Sharkey, John Majewski and Thomas Moehringer.

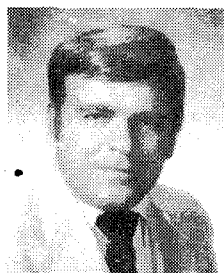
The North Dade Serra Club now in its formation stages with the assist of Serra Club of Miami, will announce its first meeting soon. Encouraged by the rapid growth of the Northern part of the county, Dick Potvin, temporary chairman, invites information telephone calls at 932-0311 or to Frank P. Pellicoro at 949-4713.

Elected for the 1979-80 administration as president, Eugene Chavoustie; v-p programs, Francis Nolan III; v-p membership, George Korge; v-p vocations, Mike Fitzgerald; treasurer, Paul Pepler; secretary, Frank P.

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**FRIDAY, JULY 6**



# Ministry of Christian Service

By MSGR. BRYAN O. WALSH  
Director, Catholic Service Bureau

JESUS described his mission as one of service: "The Spirit of the Lord is upon me because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind to set at Liberty those who are oppressed."

POPE JOHN PAUL reminds us that the call to evangelization also contains a message about the human condition. "The Gospel message is necessarily linked to human advancement under the aspects of both development and liberalization, since it is not possible to proclaim Christ's new commandment of love without promoting in justice and peace the well-being of man."

## What we wish our ministry to become

Archbishop Edward McCarthy has identified our professional social service program and institutions as some of the ways "We give witness as an Archdiocese to the love of Christ which urges us on to serve wherever there is need" but he has also reminded us that the Archdiocese cannot be satisfied that 'we delegate' as Catholics, "Our love to the institutions we finance; nor that we manifest our love to a limited number of recipients. It is our goal that every member of the Archdiocese become an instrument of the Church's love and in turn experience that love."

We, Board Members, volunteers and staff of the Catholic Service Bureau responding to our Archbishop's request have begun in prayer, study and discussion the task of reflecting on our role in the evangelical mission of the Church. We see our agency as the social development arm of the Church of Miami. We see as our task the "Real building of community, a bringing together of our fellow men and women united in love, service and the pursuit of justice."

## Where we see our ministry now

As we have reflected on our ministry of Christian service and what we wish it to become, we have been encouraged by what we see and at the same time we are ever more conscious of what it can become and what we must do to make it be.

We realize that in the past our concentration on direct services — necessary and important as they are — has caused us to neglect some of our strongest potentialities for the relief of human suffering, namely the wide involvement of our people in the twin roles of service and advocacy.

We are conscious that our programs have been born and developed in a rather haphazard



GROUND BREAKING for the Abp. Carroll Catholic Life Center building in Ft. Lauderdale was held Sunday. Archbishop McCarthy invited the area senior citizens to join him in the ceremonial digging. "We may have to deduct from the

contractor," said the Archbishop, "that amount for the excavation we are doing" The site is on the grounds of St. Helen Church on W. Oakland Park Blvd.

fashion responsive to crisis situations and conditioned by the availability of resources resulting in many gaps in services.

We are particularly conscious of such gaps in the care of the dependent child, the mentally handicapped and the elderly.

We see our programs as being weak in service for the hurting family and deficiency in reaching out to people on the parish level.

While the number of volunteers is impressive, we are aware that the potential is many times greater and these are our greatest untapped resource.

As we reflect on our current state, what concerns us most is a sense of alienation from the Church at large. Our people are most generous with their monetary support, but we sense that our programs are seen more as burdens to be borne by our parishes than as integral part of the Christian life. We think that one reason for such alienation is that we have often in the past seen our programs and our agency as ends in themselves, where efforts and goals are to be supported by the parishes rather than the other way around. As the social development arm of the Church we have often neglected the basic communal unit of the Church which is the neighborhood parish.

We see ourselves as standing in the middle of a fundamental question facing American society, which is the limit of government regulation on the one hand and the proper role of churches in social services and advocacy on the other.

Up to now we have sought to

solve this dilemma by drifting towards a colorless, unchallenging mainstream in which the distinctively religious mission has been submerged.

## The development of our ministry from now through 1980

We identify four main thrusts to what we need to accomplish if we are to move forward in developing the ministry we wish it to be.

- 1) Personal and group renewal in our Christian identity.
- 2) Plugging the gaps in our continuum of services to the dependent child, the mentally handicapped person and the elderly.
- 3) Promotion of social commitment in the parish level.
- 4) Led by what Paul VI called a 'forward-reaching imagination' we must need to look beyond present models to explore 'fresh approaches' to dilemmas of church-state relations in the delivery of social service seeking to accomplish through an authentic Christian humanism the social mission of the Church.

### ACTION PLAN

#### 1. Christian Identity:

During the next year and a half we plan to hold a series of retreats, workshops, and days of recollection geared to the needs of various groups — Board members, volunteers, social workers, houseparents, foster parents, etc.

#### 2. Continuums of Care:

A. Dependent Children: We plan to continue the development of a continuum of care under the supervision of the Director of Child

Welfare Services linking all child care.

B. Mentally Handicapped: We plan to complete and open the sheltered workshop by fall of 1979 at Marian Center. We are seeking funding for group care homes for mentally retarded adults under the H.U.D. 202 program. We will seek to develop a foster home program under the auspices of Marian Center.

C. Elderly: We expect to build and open a 180 bed nursing home and three apartment complexes by the end of 1980. We plan to explore possibilities of housing complexes in Monroe, South Dade, Collier and Palm Beach Counties. We expect to do the preliminary planning for a second nursing home, to be located in South Dade for possible construction in 1982.

#### 3. Social Commitment:

A. We plan to develop and implement an Archdiocesan Social Advocacy program by December 1979.

B. We plan to promote the development of parish social ministries by encouraging parishes to hire social service ministers as part of the Parish Pastoral Team.

#### 4. Church-State Models:

A. We plan to form a committee to study current developments and to prepare a position paper on 'fresh approaches'.

#### 5. Haitian Community:

A. Withing the context of our ongoing efforts to evaluate current programs and new needs, we will continue to plan with the Pastoral Department of the Chancery the development of programs to meet the social and pastoral needs of the Haitian community.

## We'll probably remind you of your mother.

Ever since you were old enough to count pennies, your mother was telling you to save them.

If you listened to her, you're probably way ahead of the game today.

If you didn't, well, it's never too late.

American Savings would tell you the same thing your mother did, and show you some ways to

make your money work for you that she never dreamed of.

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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

## What Are We About?

(Continued from last week)

In any program of Evangelization whether it be on an archdiocesan or parochial level, the question that must first come to mind is "what are we about?" This leads to an examination of the issues which have priority in our lives as Christians and which, as lay ministers, we must attempt to meet in any contribution we make to sanctifying the world.

What are the issues? They obviously include (1) The dignity of the human person (2) The dignity of marriage and the family (3) the meaning of human vocation (4) the religious significance of human culture (5) World poverty and economic and social justice (6) Church and state relations (7) the solidarity of the human race and (8) a planet peaceful enough for man to survive on its surface.

We recall Vatican II and that novel (and to some toy) word "Aggiornamento." Only the simplicity of Good Pope John could have portrayed the wisdom necessary to pick out this typically Italian word which at the time was the right word in the right place.

"Aggiornamento" means a combination of reform and renewal. Pope John saw clearly that for the Church to be renewed there had to be reform. For renewal, change is necessary; not in doctrine, for the kernel of the Divine Deposit

is unchangeable—but certainly the very changeable human shell of the Church must be reformed. This then is what requires an understanding by all of us.

One thing that strikes this observer is that many of the laity have a willingness to serve in any capacity that is their lot. But we also notice a rather generous admission of inadequacy to cope with the problems of the here and now. Many of us are successful in our chosen vocation in the world. We obviously love the Church even if only a little more than we love the world.

We have lay ministers who have gone through the leadership training mill—yet there still exists a sense of frustration—herein lies a basic problem: We concentrate so much on the expounding of principles, but neglect the clear application of these principles.

The point is that a spirit of service, of generosity is not enough. We must know what we are about. We must have a real workable knowledge of our faith, based on study, conviction and action. We must be constantly searching for the truth. We must realize that we cannot give what we have not got. Therefore, if we are Christians, we must really get to know Christ—and think and act like Him.

We must remind of Chapter IV of the Vatican II Constitution on the Church

which re-emphasizes age-old teachings in relation to the laity:

"Christ the great Prophet, who proclaimed the Kingdom of his father both by the testimony of His life and the power of His words, continually fulfills His prophetic office until the complete manifestation of His glory. He does this not only through the hierarchy who teach in His name and with His authority, but also through the laity whom He made his witnesses and to whom He gave an understanding of the faith and an attractiveness in speech so that the power of the Gospel might shine forth in their daily social and family life.

"They conduct themselves as children of the promise, and thus strong in faith and in hope they make the most of the present and with patience await the glory that is to come.

"Let them not, then hide this hope in the depths of their hearts, but even in the program of the secular life let them express it by continual conversation and by wrestling against the world-rulers of this darkness, against the spiritual forces of wickedness."

The constitution goes on to say that the laity are powerful proclaimers of the faith... "When they courageously join their **profession** of faith, with a **life** springing from faith." This is the major task for all in the Lay Ministry.

## What does anointing sick mean?

By FATHER JOHN DIETZEN

NC News Service

Q. I appreciated your answer of a few weeks ago explaining the present understanding of the sacrament of the anointing of the sick.

I do have a question which was prompted by a priest's remark recently, that this sacrament is not the sacrament of the dying. Does this mean that one who is dying should not receive this sacrament? I can hardly believe that. What did the priest mean? (Ala.)

A. One who is dying can and should most certainly receive the sacrament of the anointing of the sick. Such an individual needs all the spiritual and physical benefits this sacrament can give.

The priest might have meant two things. First, he perhaps was making the point that the sacrament of the anointing of the sick is not only for the dying or those who are in danger of imminent death, as some formerly believed. As I explained in the column you refer to, it is only necessary that the individual be "dangerously ill," even though there may be no real danger of death.

He might also have meant that the real sacrament of the dying is not the anointing of the sick but rather the Eucharist, which is also perfectly correct. Christian tradition, in fact, gives a special name to Communion when it is received by the dying. We call it "Viaticum" — literally, something which is to be with us and help us "on the journey" through death into eternity.

We should, therefore, be certain that our friends or relatives have every opportunity to receive Communion whenever possible as they approach death.

Q. Can you recommend a book that explains

the Catholic religion? I was born and raised in the faith, and suddenly realize I do not understand much of it. Maybe it's because of the changes in the church over the past 10 or 15 years, but I'm confused about a great deal, and need something to explain Catholic belief to me as an adult. I think that there are a lot of others who will appreciate the same help. (Ohio).

A. I'm sure other priests have their favorites, too, but since you're asking me, my recommendation would have to be a book called "Christ Among Us: A Modern Presentation of the Catholic Faith" by Anthony Wilhelm. It treats all the major areas of Catholic liturgy, belief and practice concisely yet with enough explanation and background to satisfy any adult Catholic wanting to review the fundamentals of his faith. It guides the reader in integrating the doctrines of the church into his liturgical and prayer life. It also includes a fairly good index, which makes it much more helpful than some of the other current books on Catholic doctrine which leave the reader the job of digging out the material he is interested in.

We use it in our parish as a basis for inquiry classes and find it continues to be a real treasure for new Catholics long after they have entered the church.

It is published by Paulist Press in paperback. Be sure to get the second revised edition.

An adult religious education series, "Know Your Faith," is carried weekly in the majority of diocesan papers. This series is another valuable source of information on many current aspects of Catholic life and beliefs.

If some of our readers are familiar with other books that would be helpful to the ordinary Catholic in understanding his faith today, let me know. Perhaps I can publish a list

## Letters to the Editor

### Teen minister speaks

To the Editor:

I am writing in response to the letter to the editor that appeared in the June 15th issue. I must say I was disappointed to see that people don't understand the role young people play in the church.

I am one of the five high school students commissioned by Archbishop McCarthy to be a Eucharistic Minister. When I was told I had been picked to be commissioned a Eucharistic Minister I was so filled with the love of our Lord. What I felt when I first gave his body cannot be explained, it was so beautiful.

I don't think that people have to do what pleases the young, like it said in the letter, but young and old alike should get together and do what pleases the church.

I hope that these people who believe it was a mistake to commission us realize that no matter how young we are we still have a tremendous amount of faith and that this faith in young people today will be the faith in adults tomorrow.

Esther-Marie Gonzalez  
Miami

### Let Greeley Stay

To The Editor:

I hope Fr. Andrew Greeley's column remains a regular feature in The Voice.

John Valens  
Miami



## On John Wayne's 11th hour conversion

By MSGR. JAMES J. WALSH

The front page news the other day that John Wayne had become a Catholic some days before his death brought up a few remarks I haven't heard in years. A few self-righteous Church goers, who have always been indignant about death bed conversions, seemed to think it was unfair to them.

Their reasoning, if you can call it that, ran like this: Here I spend a lifetime worshipping God and doing all my duties as best as I can, fearing God and his judgment. And here's another person who lives freely, carelessly, doing what he or she pleases, and at the last hour, the Church offers them the Sacraments and presumably a trip to heaven.

I don't know a thing about John Wayne's private life, except he had several marriages. I know publicly he was an extremely popular actor who seemed to win a place in the hearts of people.

THE PRIEST who received him into the church merely made a brief announcement of a fact and gave no details, which was a polite way of saying it was no one's business. And indeed it isn't.

This comes up because we need to emphasize now and then that we

are all sinners, to one degree or another, and we all stand in need of God's mercy throughout a lifetime. Some years ago just before a murderer was put to death by the state, he was baptized. A lot of resentment was stirred up. One letter to an editor said, "He deserved to die in his sin. Why should the Church bother with such a one?"

If you are searching for an unChristian viewpoint, there it is. It contradicts the attitude of Jesus and the mission of the Church.

The pharisees complained bitterly about the Lord. "This man welcomes sinners and eats with them." And worse yet, he did it all the time, every chance he got. He gave them an answer one day to their smug, self-righteous remark.

He told them about a poor lady who lost a coin in her house. She lighted the lamp and got on her hands and knees and felt all over the floor. She swept it and sifted the dust. When she finally found it, she was so delighted she called in her friends to share the good news.

Jesus was talking about his Father searching for a lost soul. He was trying to convince us of the value

of a person, no matter what he had done in his lifetime. If sin tears the soul from the hand of God and hides and disfigures it in the dirt of this world, it still remains a precious thing in the sight of God.

The silver coin lost none of its intrinsic value while lost. And yet the coin was useless while it remained hidden. Once it slipped from the woman's hand, the coin could do nothing of itself. As time went on, dust and refuse made it harder to find. Its brightness disappeared, and it lay there, a great waste.

For if it were recovered and used by the owner, its value would mean much to the home.

THIS IS the way God regards every person. He, the creator, remains the owner of the soul. And when his possession is lost through sin, God acts as if he cannot stand the loss.

He seems, judging from Jesus' words, to consider himself the poorer if the sinner is not restored to him. He never forgets that the soul of an evil one retains the capacity, as long as life lasts, to become his son. Sin causes a tragic waste of grace and merit and makes the soul useless, because it can function properly only

when united with its creator.

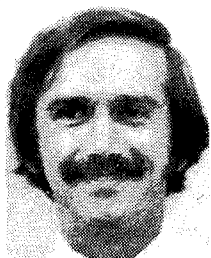
Separated from God, the sinner, like the coin, cannot restore itself. The soul, as it were, lies flat on the earth, becomes dull and unrecognizable, and gives off no hint of its potential greatness.

Like the woman patiently sweeping the floor in search, God makes every effort to comb the sinful places of the earth and lift up the fallen to its divinely intended place.

In the same manner the church has always sought the most hardened sinner to lead them to the peace of forgiveness. While teaching them the evil of sin, she stresses the mercy of God. The Good Thief on the cross is always the prime example of evil turned to sanctity by merciful forgiveness.

IN ENCOURAGING us to pray for the conversion of sinners (we are included in that, of course) she is reminding us of the priceless value of one soul. Every effort must be made to regain what was lost.

If a single soul is considered so valuable in the sight of God, then we can understand why "There will be joy among the angels of God over one sinner who repents."



## Tom Bush, we love you!

By DICK CONKLIN

The mood, as expected, was one of mixed fatigue and joy when pro-lifers gathered in Orlando this month as the state legislative session drew to a close. The up and down battle over Florida's regulatory medical laws, automatically sunsetted this year, pitted pro-life forces against abortion clinic lobbyists and veteran legislators against freshmen newcomers.

One of those newcomers, elected last fall with pro-life support, was Ft. Lauderdale's Rep. Tom Bush, a "born again" Presbyterian who leads a weekly prayer group while the legislature is in session. Bush ran for the seat vacated by Van B. Poole, who fought and won a difficult race for the state senate, and became a pro-life leader there.

Bush's skillful debating and pursuit of amendments to the Medical Practice Act resulted in a law which provides for notification to parents of an abortion to be performed on an under-18 daughter, similar notification to a husband of a married woman, aid to a baby born alive during an abortion, and prohibition of experimentation on

an aborted child.

His efforts earned Bush the wrath of pro-abortion leaders in the House of Representatives, especially Miami's Rep. Elaine Gordon, who frequently spoke in opposition to his amendments and an earlier provision allowing a nurse or doctor to refuse to commit abortion for reasons of conscience. But those same efforts gained him a five star (excellent) rating from his home-town newspaper, the Ft. Lauderdale Sun-Sentinel, an endorsement rarely given to a freshman.

Bush's maneuvering, resulted in a favorable 69 - 40 passage. Earlier in the session he tacked an amendment on a family planning bill requiring parental consent for contraceptives given to their children. His action so angered the bill's sponsor, Elaine Gordon, that she withdrew it from consideration.

The Florida Right to Life board of directors at their June meeting unanimously voted to commend Rep. Bush for his efforts on behalf of unborn and parental rights, and plans were already underway to

honor him formally.

In other areas, the state Right to Life group:

- passed a resolution which, while commending the positive work of the March of Dimes, criticized its funding of medical research aimed at aborting, rather than treating, babies found to have birth defects.

- launched an urgent appeal for donations to replace funds depleted by the recent legislative activity. Individuals wishing to support the pro-life effort may do so via P.O. Box 594, Maitland, Fl. 32751.

- announced a state-wide convention for Sept. 29 in Orlando. Registration for the all-day event, featuring national pro-life leaders from a variety of backgrounds, will cost \$10.00.

- endorsed a new statement on the euthanasia issue from National Right to Life President Dr. Carolyn F. Gerster.

- announced the acceptance of the Voter ID program, successfully piloted in Naples, Fla., for all areas of

the state. Telephone surveys are underway in the Tampa area, and will start in South Florida this month.

- elected a new slate of officers:

President — Mary Anne Maraist, RN, North Palm Beach  
Vice President / Administration — Tom Endter, Miami  
Vice President / Legislation — Jan Halisky, Esq., Clearwater  
Vice President / Membership — Gene Roche, Satellite Beach  
Secretary — Carol Reed, Clermont  
Treasurer — Tony Walsh, Orlando

Executive Director & National RTL Delegate — Jean Doyle, Maitland

- heard Nora Stroebel, RN, describe the Educational Media Fund she developed in Illinois that provided a tape library of pro-life radio spots and programs for a network of stations throughout the Midwest. Mrs. Stroebel recently moved to Florida and is contacting people interested in forming a similar endeavor here.



# How Can I forgive Someone Who Has Wronged Me?



"Despite the New Testament injunction to forgive others from our heart," Susan Annette Mujo writes, "we often live by the primitive 'eye for an eye, tooth for a tooth' mentality. This attitude seldom expresses itself in physical outbursts that in the end might be more honest; often a hid-

den resentment begins to poison our lives. We fail to recognize that the person who hurts us is himself in need of healing. We have to move toward forgiveness. Our hardened hearts resist this magnanimous movement, and so again we must turn to Our Lord,"

By SUSAN ANNETTE MUTO

How many times has this question been asked by the child whose father or mother beat her? By the wife whose husband betrayed her? By the friend whose solemn confidence was broken? We feel dehumanized, unloved and justifiably angry. Our first reaction is to seek revenge — either openly, if we are strong enough to fight back, or in silent resentment if we are too weak. On the mere human level it seems impossible to forgive such scarring injuries.

**FOR THIS REASON** we must rise beyond the human level and turn our hearts toward the Spirit of Jesus. When someone hurts us badly we have to break that impulse to get even by thinking of Jesus. Was anyone ever more wronged than he? His won disciple turned him over to the authorities, adding insult to injury by betraying him with a kiss. In face of the fickle crowds who were his friends one day and his foes the next, he taught such lessons as: Turn the other cheek; make peace with your brother before you approach the altar; forgive your enemy not seven times but 77. On the cross, when he could have vilified the soldiers and ranted angrily at the mob, he whispered quietly, "Father, forgive them; they do not know what they are doing."

**DESPITE THE NEW** Testament injunction to forgive

others from our heart, we often live by the primitive mentality of "an eye for an eye, a tooth for a tooth." This attitude seldom expresses itself in physical outbursts that in the end might be more honest; often a hidden resentment begins to poison our life. We fail to recognize that the person who hurts us is himself in need of healing. So in mock charity we tell him, "I'll forget about what you did but don't expect me to forgive you." The trouble is that forgetting about an incident is not enough. We must move toward forgiveness. Our hardened hearts resist this magnanimous movement, and so again we must turn to God.

**HIS PRAYER ON** the cross teaches us that forgiveness has to be an act of our whole person. It cannot be merely a mental or emotional gesture. When the young adult slowly discovers the deformative influence of a parent or teacher on his life, when he finds that for his entire life he has been on a guilt trip, he is bound to feel bitter. Discovering the cause of his anxiety is only one step in the healing process. Its completion only occurs when he is able to forgive him in his mind and with his whole heart. An even bigger step is to see in faith that this person was placed in his life by providence for a reason and that, despite the injury he received, all things work together in God for the good.

**WITH THE LORD** to help me, I may try to express my forgiveness in some way. Such expression can be painful or embarrassing, but at least it is worth the effort. If the other refuses to accept my work of reconciliation, so be it. I know before God that the bitterness is gone from my heart and I can pray that some day the other party may experience the same peace.

Involved in forgiveness, besides attempted expression and inner reconciliation, is a gradual letting go of the lingering displeasure I may feel toward the other for what he has done to me. The difficulty lies in the impulse I feel to preserve "my" reputation, "my" property, "my" ideas. The need for ego-preservation is powerful; that is why it can prevent me from truly forgiving the other, that is, not only saying, "I forgive you," but letting go of the displeasure I feel.

**ONE OBSTACLE** to guard against is my tendency to make the other the "object" of my forgiveness. I do not really regard him as a person, but simply as a bad object whom I, in my great generosity, can forgive.

By the same token, I can refuse forgiveness or prevent it from happening within me if I reduce a person to his actions only — as if the whole of him can be summed up by what he did or did not do. If that happens, it might be impossible

for me to forgive the other. I see only his weakness and overlook his virtues and good will. Maybe he thought he was doing me a favor and instead I felt incensed. I bypass his intentions and merely identify him with the wrong I feel he did to me.

**I CAN ALSO FAIL** in true forgiveness when I falsely forgive the other for the sake of preserving and promoting my ideal self-image of the always-forgiving one. Such condescension is not forgiveness; it can really frustrate the other person, making him feel guilty and uncomfortably beholden to me. Forgiveness can also be used as a means to manipulate the other by making him feel guilty. The proverbial example would be the chronically ill mother, whose son or daughter nurses her. On the one night he or she decides to go out, the mother moans, "Have fun, but if I should have one of my attacks, don't worry. I forgive you."

**IN THE END,** genuine forgiveness emerges from the conviction that I and the other are already "fore-given." Jesus is always forgiving us. We have a relatively small part to play after all. The other has already been forgiven by Jesus in his act of ransoming us from sin. If I can remember that, then it may not require such a great effort on my part to forgive. My forgiveness is only a follow-up of what Jesus has already done.

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# Judas

By FATHER JOHN J. CASTELOT

In all the lists of the apostles in the New Testament, Peter is named first and Judas last. Not that they were at completely opposite ends of the spectrum; both suffered from a lack of faith leading to disillusionment and rejection. Peter repented and subsequently enjoyed resurrection faith, while Judas' remorse apparently led to despair. Apparently; we really don't know. And this points up a sharp contrast between them; Peter comes through to us as thoroughly open, transparent; Judas is opaque, dark, mysterious.

JUDGING from the confused portrait of the betrayer in the New Testament, he was just as much a mystery to the early church. The tradition preserved few factual memories about him. But it had some few data at its disposal, and those data called for explanation. Here was a man deliberately chosen by Jesus, an intimate who for some strange reason and in some mysterious way turned on him.

HOW COULD we have done such a thing? The only explanation the Gospels offer is not exactly compelling. In the scene of the anointing at Bethany, the fourth Gospel specifies Judas as the one who objected to the waste of precious ointment. And the editors, some 70 years after the fact, explain parenthetically: "He did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what was deposited there" (John 12,6). He would certainly not have built up a Swiss bank account by dipping into that fund! The same motif of greed comes through in Matthew's story of his having picked up 30 pieces of silver for his treachery. But this, too, was a paltry sum, and the evangelist seems to have hit upon it because of its association with Zechariah 11,12,13. Luke (22,3) and John (13,2, 27) shift the blame to Satan, but this is a theological explanation of sorts, not a

historical or psychological one.

IN ALL FOUR Gospels Judas leads the crowd that arrests Jesus, and the synoptic tradition has him identifying the victim by a kiss of greeting. That kiss must have pierced Jesus' heart more deeply than the soldier's spear. It must have been one of the most excruciating tortures of his passion. To be crucified by his enemies was bad enough, but to be betrayed by a dear friend, by one "who had dipped his hand in the dish with" him — that was real agony. Yet, not one Gospel has him reacting angrily; he is simply hurt beyond words.

The evangelists, especially John, picture him as knowing all than history. He had not selected a traitor; he had chosen an apostle, one whom he loved as much as the others, one for whom he had high hopes. If he had, as seems likely, disappointed Judas, the apostle, in his turn, had more than disappointed him.

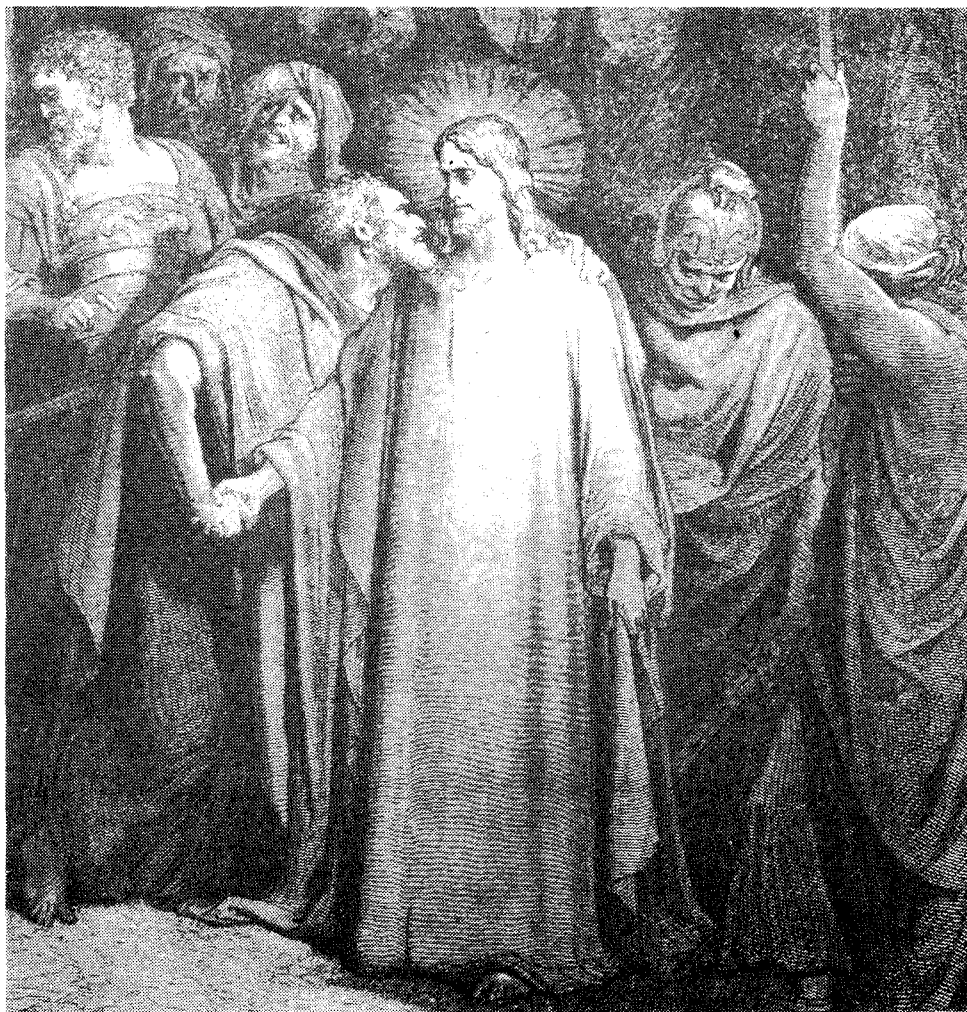
INEVITABLY, legends grew up around this sinister, pitiable character. The early Christians reasoned that someone so evil must have died a shameful death. Two of the resulting traditions are recorded for posterity, one in Matthew (27,3-10), according to which he hanged himself after the priests had bought a field with the money he had returned (with reminiscences of passages in Jeremiah and Zechariah), and another in Acts 1,18, according to which he died a gruesome death in a field which he had purchased.

However he died, he is presented as a grim warning to all: There is something of Judas in all of us, especially when we insist that the Lord adapt himself to our plans or else. It would seem this was Judas' undoing: He had dreamed of Jesus' being a messiah of a different kind, and when he saw his dreams gradually vanish, disappointment turned to violent resentment. And we are warned also against that in-

sufferable smugness that would presume — or worse, vindictively hope — that the poor fellow died in unrepentant despair, irrevocably damned. It is more likely that Jesus would have reacted somewhat as follows:

Judas, let's pray and hang together, You on your halter, I upon my hill. Dear friend, even if you loved me never, You know I love you still. (De Rosa, "Jesus Who Became Christ," 223)

"In all four Gospels Judas leads the crowd that arrests Jesus, and the Synoptic tradition has him identifying the victim by a kiss of greeting. That kiss must have pierced Jesus' heart more deeply than the soldier's spear. It must have been one of the most excruciating tortures of his Passion." This depiction of the kiss of Judas is from a 19th-century woodcut by Paul Gustave Dore.



"Judas went right up to Jesus. 'Peace, Rabbi' Judas said to Jesus as he kissed him. Jesus looked at Judas sadly. 'Friend, do what you are here for,' he said quietly. Just then the men surrounded Jesus and tied him up."

# Judas

By JANAAN MANTERNACH

Judas was a young, impatient man. He was a devout Jew. He longed for the day his people would be free of Roman military rule. Judas believed God would soon send a great leader, the Messiah, to lead a revolution against the Romans. Then the Jewish people would again be free.

Young and impatient, Judas joined a group of other young, impatient men. They thought of themselves as freedom fighters. They were eager to fight the Roman soldiers. Each of them carried a sharp dagger. People called them "Iscariots," "dagger men." That's probably why Judas became known as "Iscariot." Judas Iscariot may mean "Judas the dagger man."

When Judas met Jesus, he felt he had found God's leader, the Messiah. Jesus spoke often of freedom. He acted with amazing freedom and courage. Judas was soon convinced Jesus would lead the revolution against the Roman army. So Judas Iscariot followed Jesus from town to town, watching him, listening to him.

One day a large crowd gathered around Jesus. Judas was there. Jesus began calling men's names, inviting them to join him in God's work. To his surprise and joy Judas heard Jesus call his

name. He was the last of the 12 men Jesus called to be his closest collaborators. Judas was now one of the 12 apostles. Jesus asked him to care for the group's money, as their treasurer.

Judas was excited. But his excitement soon turned to doubts. He wondered why Jesus never spoke to them of the Romans or of revolution. Jesus had no dagger or sword. He spoke more of peace than of war, more of forgiving enemies than of overthrowing them. Judas soon concluded that Jesus was not the revolutionary leader he had thought he was. In fact, Jesus was so much for peace that he was blocking any violent revolutionary move.

Judas decided on a bold step. He knew the Jewish religious leaders had their own reasons to be angry at Jesus. So he went to them in secret. They plotted together against Jesus. Judas promised to help them capture Jesus. They gave Judas 30 pieces of silver in return.

Judas now waited for the right moment. He did not have to wait long. After the Passover meal, Jesus went to a secluded olive grove to pray. It was called Gethsemane, or the Garden of Olives. He took with him only three of his friends. The sun had already set. It was dark.

So Judas led a band of armed men to

## as written for children

Gethsemane. As the mob approached the garden, they wondered how they would recognize Jesus in the dark.

Judas said to them, "The one I go up to and kiss, that is Jesus. Hold him tight."

The armed mob broke into the quiet olive grove. Judas went right up to Jesus. "Peace, rabbi," Judas said to Jesus as he kissed him. Jesus looked at Judas sadly. "Friend, do what you are here for," he said quietly. Just then the men surrounded Jesus and tied him up.

The next morning Judas was shocked to hear that the Jewish leaders had condemned Jesus to death. This was not what he had expected. Judas thought they would just keep Jesus quiet until the Romans could be overthrown. He had no idea they wanted to kill Jesus.

So he hurried back to the chief priests. "I did wrong in betraying an innocent man," he confessed. They laughed at him. "That's your problem" they said. So Judas threw the 30 silver pieces on the floor of the temple and ran out.

He was desperate. He felt trapped. He loved Jesus. He did not want Jesus killed. Yet he had betrayed Jesus. He felt he had been tricked. He felt guilty. As he ran through the city streets, he panicked. Some people say he took a rope and hanged himself.

# Prision ministry boosted

(Continued from Page 1)

important as they are, has caused us to neglect some of our strongest potentialities for the relief of human suffering, namely the wide involvement of our people in the roles of service and advocacy."

On this, Father Staudenmeyer said: "Lay Ministers and lay volunteers seem to be the direction of the future for Catholic Social Services because voluntarism increases the therapeutic potential of being involved in a ministry of the Lord, and moreover, immeasurably increases the power potential of our Catholic constituency."

"The National Conference of Catholic Bishops has emphasized the need for using research and social science in helping lay ministers to develop comprehensive approaches to human problems."

"The Office of the Laity of the Archdiocese of Miami emphasizes in its document, Lay Pastoral Ministry Program, the need for lay ministers to specialized populations. Therefore, a great need exists to create meaningful service opportunities in areas such as the criminal justice system. The Criminal Justice Institute would insure that this actually would take place."

# Nicaragua needs food

MANAGUA, Nicaragua — (NC)— Archbishop Miguel Obando Bravo of Managua has asked foreign countries, especially neighboring states, to rush food, clothes and medicines for the thousands of refugees fleeing from the battle for Managua.

"This is a painful and desperate situation," the archbishop said.

RED CROSS SOURCES estimated that over 50,000 people had left their homes to escape strafing and bombing in the offensive of the Sandinista guerrillas against President Anastasio Somoza and his National Guard.

"There is no food, water or light,

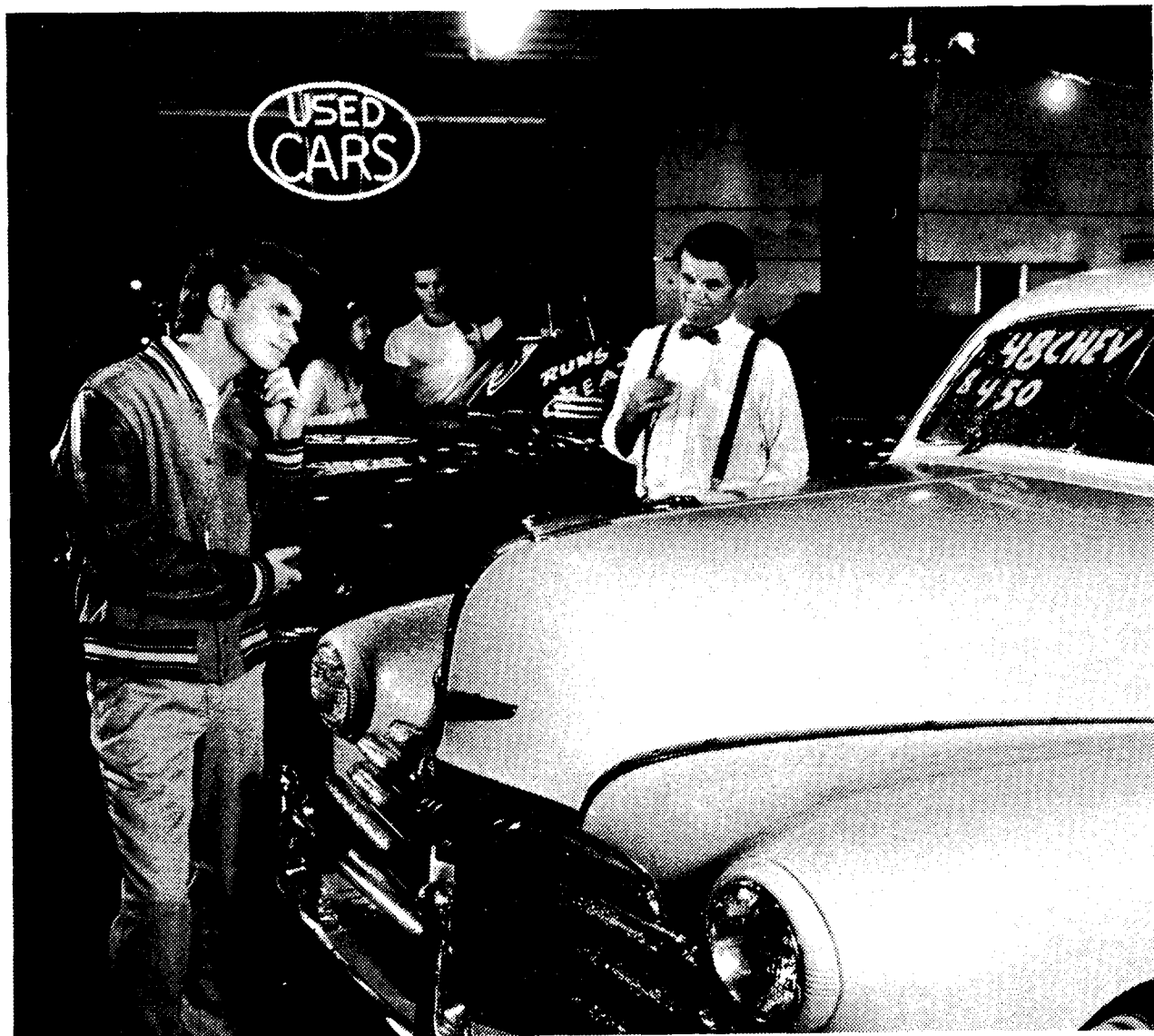
and thousands of families are abandoning their houses. They are walking the streets with a white flag, and living under trees," Archbishop Obando said in his appeal.

Meeting in Bogota, Colombia, the Latin American Bishops' Council (CELAM, after its Spanish initials) said the war in Nicaragua "is having a disastrous impact" on all Central America and its peaceful efforts toward economic integration.

"The Church cannot remain aloof when people go through such anguish," said CELAM.

CELAM asked church authorities to call for prayers and gather relief for the civil war victims.

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## Marriage Encounter telephone 253-9528

The telephone number for information about the Marriage Encounter Weekends is corrected to 253-9528. The schedule is as follows:

June 29 - Passionist Monastery, North Palm Beach

July 6 - Passionist Monastery, North Palm Beach

August 17 - Cenacle Retreat House, Lantana

August 24 - Cenacle Retreat House, Lantana.

The telephone again, 253-9528

## Real old-fashioned home made spaghetti

An all day "spaghetti dinner" for the Parish Center Building Fund of St. Jude's Church, Jupiter Tequesta, will start at 12 noon, Sunday, June 24, and served at the Junior Citizens building on Seabrook Road — or you can take it home. Fr. Robert Hostler, pastor, promises real old-fashioned home made spaghetti and at bargain prices. Besides you will be helping the building project. Tickets may be purchased at the door.

## Sts Peter and Paul Class '69 reunion

All alumni of the Sts. Peter and Paul School CLASS OF '69 are invited to attend the 10-year class reunion. There will be a dinner-dance at the New Everglades Hotel in Miami, Friday July 27 at 7:30 PM, and a Mass the following day at Sts. Peter and Paul Church, 900 SW 26 Rd. The Mass will be celebrated by Msgr. Bryan O. Walsh. For more information and reservations call Graciela Rebull at 221-3922.

## Widowed, separated group to meet

The Soulos (for widowed, separated or divorced) will meet Saturday, June 23, at 7:45 to hear attorney Fred Penny discuss wills at St. Louis Center, 7370 SW 120 St., Miami. Guests welcome. Donation \$1.



# Archdiocese honors 234 married couples

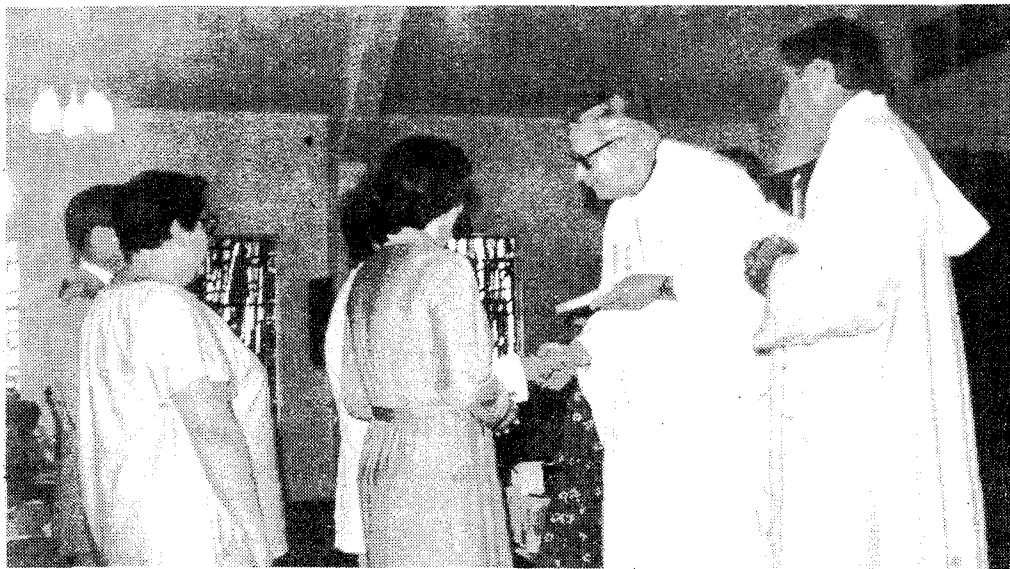
By MIMI REILLY

During late May and early June Archbishop McCarthy paid honor to 102 silver and 132 golden Wedding anniversary jubilarians for the Archdiocese of Miami.

On May 19th at St. Ann's Parish in Naples, Bishop John Nevins celebrated the Mass assisted by Father Goggin and five other priests of the Naples area. Eight couples were honored for 50 or more years of marriage and 12 couples for 25 years. St. Ann's Parish hosted a reception with champagne and wedding cake. Following the Mass, Father Goggin saluted the jubilarians with a toast in their honor.

ON MAY 26th St. Rose of Lima hosted a Mass and a reception for 34 couples celebrating fifty years of marriage and another 48 couples celebrating their 25th anniversaries. Robert Miller helped serve the Mass for his parents Fred and Betty Miller and they also had their first grandchild Jaqueline, 6 weeks old, blessed by Bishop Nevins and the youngest to attend the celebration.

Mr. and Mrs. Louis Hernandez celebrating their 61st anniversary took home



Married jubilarians received congratulations and certificates of anniversary from Archbishop Edward McCarthy during ceremonies held at St. Joan of Arc Church, Boca Raton. Fr. Ro-



nald Pusak, pastor, looks on. Bishop John Nevins, shown talking with Mr. and Mrs. August Grams, right photo, was celebrant at ceremonies held at St. Ann's Church, Naples.

the top of the huge wedding cake that Faith Gibbs had baked special for the grand occasion. Monsignor Noel Fogarty greeted couples as they arrived and gave a special congratulations to Mr. and Mrs. Julio de Varona who were there to celebrate their 65th anniversary. (Their picture was on the front page of Voice June 1st.)

St. Joan of Arc Parish, Boca Raton, hosted the last and the largest of the

jubilarians Masses. Twelve couples celebrated over 50 years of marriage with Mr. and Mrs. Harry Bueghler of NW. 4th St. Boca Raton, celebrated 65 years. As they returned to their pews after receiving a certificate from Archbishop McCarthy the entire congregation applauded. Harry rose his arms in triumphant response. It was a thrilling moment to be sure.

ANOTHER 90 couples received certificates from the Archbishop for 50 years of marriage and then 42 couples received certificates for their 25th, anniversaries. The parish hall after Mass was packed with more than 700 people for a reception with music, cake and punch. Dick and Colleen Venezia, St. Joan's parish Family Life Coordinators greeted and congratulated the couples

and their families as they entered the reception hall.

In a time when marriage is often looked down upon, it's a great joy of affirmation for marriage, to see so many,

many loving couples celebrating so many, many years of matrimony. It's interesting to note that the couples present represented 9,213 years of matrimony.

## Decency group pickets Kentucky Chicken stores

TUPELO, MISS. — Kentucky Fried Chicken outlets in nearly 70 cities in 26 states will be picketed next Thursday by a national citizens' group protesting the fast food chain's sponsorship of TV violence, sex and profanity.

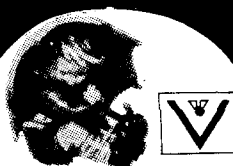
"WE RECOGNIZE the right of Heublein to promote sexual immorality, vulgarity, violence and profanity on television if they so desire," said Donald E. Wildmon, head of the NFD.

"But we have an equal right not to buy their products and to urge others to do the same.

Wildmon said Heublein was one of the filthiest advertisers on television. He said some of the programs they helped sponsor included

Anatomy of A Seduction (a movie about a 40 year-old woman seducing the 20-year-old son of her best friend), Dark Secret Of Harvest Home, Once Is Not Enough, A Guide For The Married Woman, Betrayal (a movie about a psychiatrist having 'therapeutic' sex with his patients), Thou Shalt Not Commit Adultery, Great Scout and Cathouse Thursday, Return to Macon County.

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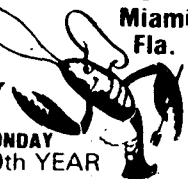
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## Educational fund sponsored by Knights

The Knights of Columbus, Fr. Mullaly Assembly, Broward County, will hold a picnic on Sunday, June 24 to help establish an educational fund for the minor children of a member Knight

who is terminally ill.

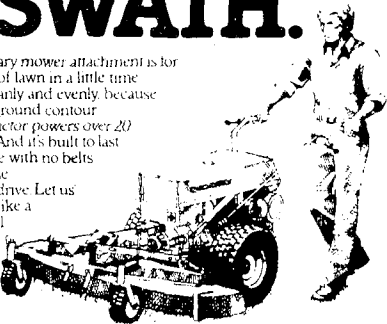
The presentation of awards of appreciation for the past Faithful Navigators of the Assembly will be held on Sat., June 30 at the Reef restaurant, Ft. Lauderdale.

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## St. Mary's Hospital gets two-year accreditation

WEST PALM BEACH, -- St. Mary's Hospital, Inc., has been awarded a two-year accreditation by the Joint Commission on Accreditation of Hospitals, it was announced today by Thomas F. Hennessey, Chief Executive Officer and Administrator.

This important decision was reached by the J.C.A.H. Board of Commissioners after a careful review of the findings from the most recent survey of St. Mary's Hospital. The Joint Commission 'commended the efforts' of St.

Mary's in meeting the high standards and continued progress towards optimal conditions.

AS A CONDITION of the voluntary accreditation, the Hospital was required to conduct an Interim Self-Survey on the first anniversary of the last survey. In addition, the accreditation was achieved following a thorough survey of the Hospital by a professional team of the Joint Commission's Hospital Accreditation Program (HAP).

St. Mary's Hospital was evaluated on the basis of information gained from questionnaires, other documentation, and an on-site visit, which includes conferences with professional staff, service chief, and members of the governing body of the hospital.

This accreditation means that St. Mary's Hospital has voluntarily chosen to be measured by the standards developed by the Joint Commission and has been found to be in compliance with them.

Hennessey said, "This Hospital has always been in the forefront of health care since its founding in 1938. This measure of health services speaks for the fact that we have 'again earned the maximum accreditation.'

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# Don't fear ethnics, priest says

By ARACELI CANTERO  
Voice Spanish Editor

Cultural pluralism is Father Virgilio Elizondo's passion, and he travels the world lecturing about it, he dreams of helping people become more aware of the unique treasure and gift that "we are to each other as 'other'."

"I would like to help individuals to move from the fear of difference, of feeling threatened by it or merely tolerating it, to a mentality of appreciating differences in a positive way," he said during his recent visit to Miami.

**HE FEELS** that the Church in the United States could have a very creative, original and necessary thing to offer to the whole world, if "we would turn the very problem we are facing with the minorities — blacks, Hispanics, Native Americans — and would turn it into a pastoral challenge, into the

## International Festival set

'Eat Your Way Around the World' is the yummy come-on being plugged by St. Helen's Festival committee. The international flavor of the all-day activity, will be held on the church grounds 3340 W. Oakland Park Blvd., Ft. Lauderdale, on Sunday, July 1st, starting with an Ethnic Mass at 11:15 a.m. Admission is free and any questions will be answered by calling 731-7314.

## Final week for Shrine retreat

The Blessed Trinity Shrine Retreat is announcing that the last week's retreat for Religious, priests, brothers and sisters, to be held at the Retreat House this season is scheduled August 6th through August 11th. A Scripture oriented Retreat will provide a deeper experience of learning to pray with Scripture.

Reservations and requests for further information should be sent to Sister Cora Marie, M.S.B.T., Blessed Trinity Shrine Retreat, Holy Trinity, Alabama 36859 or call 205-855-4474.

very life and ministry of the Church," he said, acknowledging that "we still have a long way to go."

To achieve that, Father Elizondo believes we all need the "conviction that it must be done," and he says that the hierarchy is more aware and "more with it," probably because they have many delegations coming to them with statistics about the growth of various cultural groups in the US Church.

"But unfortunately many still hope the 'problem' of the minorities is going to go away and we will be pure again," he said, pointing to the challenge for the future "not just for the Catholic Church, but all Christian Churches, that of leading the way, not just following. They must lead us in going from a mentality of fear, of segregation, and at best tolerance, into a real mentality of rejoicing because we are all here," he adds.

Father Elizondo, of the Diocese of San Antonio, Texas, is on the editorial board of the international theological review "Concilium", which is published in 14 languages.

In Miami last week to inaugurate the Southeast Pastoral Institute, (SEPI), he talked to some 70 Institute participants about the cultural journey of Christianity.

As he says, "we have to fully appreciate the fullness of the Gospel as it comes not only to each person but to each people." For many years a student and writer on cultural pluralism, Father Elizondo draws his insights from his pastoral experience. He firmly believes that after the passion, death and resurrection of Jesus, his message made not only a geographical journey but a cultural one. "Christianity became first Jewish, then

Greek then Roman," he said. "As it made its journey it took new forms, while remaining the same," he adds.

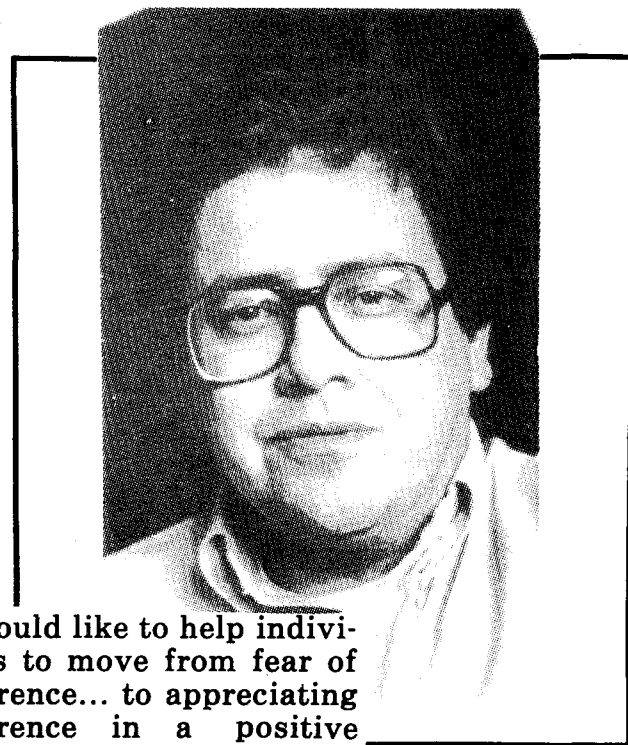
"It is fascinating to me to see how this Gospel is so real, so personal, so particular to each people, and yet so universal. This universality does not by-pass the unique genius of each people, but it creates an on-going tension as it meets each culture, confronts it and purifies it," he says.

**ORDAINED** 17 years ago, Father Elizondo has always asked himself: how can we serve the people more effectively? Early in his priesthood he realized that many of the Hispanics were becoming alienated from the Church. "First I thought simplistically that it was a matter of language. Then I realized there must be something deeper," he said in an interview.

"For a while I sought solutions at the sociopolitical level, helping people to become active participants since by non-participation people are ignored, and if ignored their human dignity is diminished," he said echoing words of John Paul II.

Getting deeper into the subject Father Elizondo discovered that the question was one of a "different world vision" and it was then that the Mexican-American priest became interested in the study of culture, "not just in a folkloric way but as relating to personal relationships, to the world and various institutions and to the meaning assigned to reality by each people."

Father Elizondo considers himself, above all, a diocesan priest, "whom the



"I would like to help individuals to move from fear of difference... to appreciating difference in a positive way." --Fr. Elizondo.

Church has asked to do all kinds of work since my ordination. I have loved everyone of them," he says. He ministered in the inner city, in a small country parish, in Seminary formation and as Director of Religious Education in his diocese, under the late Bishop Francis Furey.

Father Elizondo was involved in the Second Latin American Bishops Conference in Medellin and in a study week of catechetics and liturgy in Manila.

Now a Ph. D. in Theology from the Institute Catholique of Paris, France, and an M.A. in pastoral studies at the Ateneo University in Manila, he is considered "one of the

world's leading men in the field of pastoral theology."

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# CLASSIFIED ADS

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## 1-LEGAL NOTICE FICTITIOUS NAME LAW

NOTICE UNDER FICTITIOUS NAME LAW  
NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of Kendall Trails at number 11801 S.W. 132nd Avenue, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit of Dade County, Florida.  
Dated at Miami, Florida, this 15 day of June, 1979.

Westland Construction Corporation  
A Florida Corporation  
6/22 6/29 7/13 7/20, 1979

## 1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR  
DADE COUNTY, FLORIDA  
PROBATE DIVISION  
File Number 79-4147  
Division 02

IN RE: ESTATE OF  
CIDDY MAE UMBARGER  
Deceased

NOTICE OF ADMINISTRATION  
TO ALL PERSONS HAVING CLAIMS OR  
DEMANDS AGAINST THE ABOVE ESTATE  
AND ALL OTHER PERSONS INTERESTED IN  
THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of CIDDY MAE UMBARGER, deceased, File Number 79-4147 pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida. The personal representative of the estate is CASSIE LEE CRUMP, whose address is 16401 S.W. 102nd Avenue, Miami, Florida, 33157. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
Date of the first publication of this Notice of Administration: June 22, 1979

CASSIE LEE CRUMP  
As Personal Representative of the  
Estate of CIDDY MAE UMBARGER  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
JOSEPH H. MURPHY  
1830 Ponce de Leon Boulevard  
Coral Gables, Florida 33134  
445-2551  
6/22/79 6/29/79

## 1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR  
DADE COUNTY, FLORIDA  
PROBATE DIVISION  
File Number 79-3982  
Division 03

IN RE: ESTATE OF  
HARRY W. LEHMAN  
Deceased

NOTICE OF ADMINISTRATION  
TO ALL PERSONS HAVING CLAIMS OR  
DEMANDS AGAINST THE ABOVE ESTATE  
AND ALL OTHER PERSONS INTERESTED IN  
THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of HARRY W. LEHMAN, deceased, File Number 79-3982, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is Dade County Courthouse, Miami, Florida. The personal representative of the estate is FLORENCE LEHMAN, whose address is 4525 N. Michigan Avenue, Miami Beach, Florida 33140. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
Date of the first publication of this Notice of Administration: June 15, 1979.

FLORENCE LEHMAN  
As Personal Representative of the  
Estate of HARRY W. LEHMAN  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
ENGLANDER & BURNETT  
No. One Lincoln Rd. Bldg. 208  
Miami Beach, Florida 33139  
(305) 538-1443  
6/15/79 6/22/79

IN THE CIRCUIT COURT FOR  
DADE COUNTY, FLORIDA  
PROBATE DIVISION  
File Number 79-2340  
Division

IN RE: ESTATE OF  
JOHN J. CROWLEY  
Deceased

NOTICE OF ADMINISTRATION  
TO ALL PERSONS HAVING CLAIMS OR  
DEMANDS AGAINST THE ABOVE ESTATE  
AND ALL OTHER PERSONS INTERESTED IN  
THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of John J. Crowley, deceased, File Number 79-2340, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler St., Miami, Fla. 33130. The personal representative of the estate is Jean Marie Oates, whose address is 5301 West Bard Circle, Bethesda, Maryland, 20816. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
Date of the first publication of this Notice of Administration: June 15, 1979.

JEAN MARIE OATES  
As personal Representative of the  
Estate of John J. Crowley  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
Leo J. Fox  
133 Boca Raton Road  
Boca Raton, Fl. 33432  
(305) 395-1707  
6/16/79 6/22/79

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& USE

THE CLASSIFIEDS

## 2-LEGAL NOTICE

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SOCIAL SECURITY BENEFITS  
You should appeal! Former Soc.  
Sec. Judge is available to Help  
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Julius Rich 576-6530

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STOP SMOKING BY  
THE TELEPHONE!  
MONEY BACK GUARANTEE! HAVE HAD OVER  
50 YEARS EXPERIENCE AND IT REALLY IS  
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HYPNOTIST  
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MENTION  
THE VOICE

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CONSTRUCTION COLLEGE  
We can help you pass  
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CONTRACTORS EXAMS  
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Voice, Piano, Guitar & Organ  
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HANS AND PONCHOS-ALL SIZES  
CALL POMPAÑO 943-4192

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machine. Part time acceptable. South  
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Want to get back into nursing? Tired of  
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We will orient and train part-time 7-3  
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efits. Call 759-2327 or 759-4531  
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Marian Center needs teachers with  
a degree in Special Education, Assis-  
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open, depending on qualifications  
Good benefits!! Please call 625-8354  
Mon-Fri. 8:30 AM to 4 PM.  
Equal Opportunity Employer

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Full time-5 day. Good Benefits!!  
Our Lady of Mercy Cemetery.  
Call Ms. Smith 592-0521

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Deliver 759-6039 751-1395

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New & Used Air-conditioners  
CALL 947-6674

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MIAMI GMC TRUCK CENTER NEW  
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DUMPS, TRACTORS. SERVICE!  
ALL MAKES LARGE PARTS STOCK.  
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We specialize in training profession-  
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For appointment call Eves. 971-6263

## 35-AMUSEMENTS, PARTIES, ETC.

SPORT FISHING  
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"THE AVELLO'S"  
RECORDING ARTISTS  
Music for all Occasions. Wedding  
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"Today's Sounds". Call Carol 925-5091

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FIRST TIME OFFERED  
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Terrific value. Spacious, clean 3 BR  
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BUT NOTHING COMES  
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Unique 5Br. 4 Bath completely  
refurbished. Older home in a tranquil  
setting in a prestige area of Delray  
Beach, Fla. Within walking distance  
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Beautiful Sebring/Lake Placid area  
Find out why we are so successful.  
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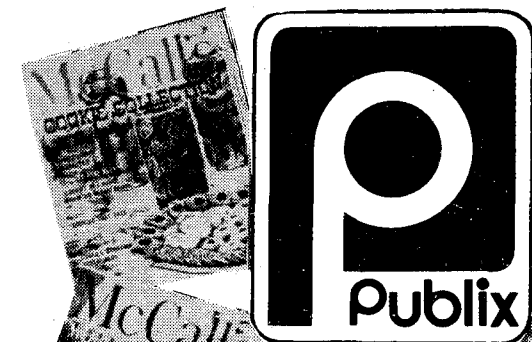
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Exquisitely decorated home  
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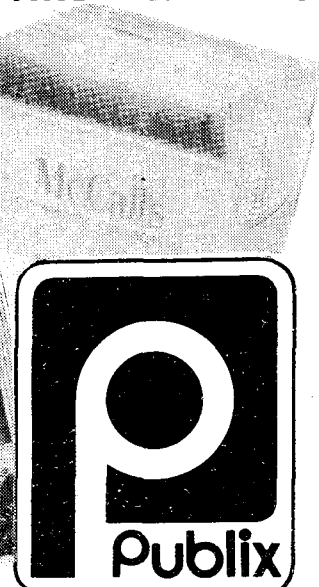
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Week 4	#4 SALADS AND SALAD DRESSINGS	July 12, 1979
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Week 9	#9 COMPANY COOKBOOK	August 16, 1979
Week 10	#10 DO-AHEAD PARTY BOOK	August 23, 1979
Week 11	#11 COAST-TO-COAST COOKING	August 30, 1979
Week 12	#12 WORLD WIDE COOKING	September 6, 1979
Week 13	#13 FISH 'N' FOWL COOKBOOK	
Week 14	#14 SHOW-OFF COOKBOOK	
Week 15	#15 COCKTAIL-TIME COOKBOOK	
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## FCCW to push 2 hopefuls

ORLANDO — Five presidents of diocesan Councils of Catholic Women and other voting members of the Florida Council of Catholic Women (FCCW) made plans here to back two Florida women who are candidates for national office in the National Council of Catholic Women (NCCW):

Mrs. Donald LeFils, past president of the Orlando DCCW and the FCCW, is candidate for national NCCW president; and Mrs. Robert Ulseth, past president of the Miami ACCW and current province director and FCCW president, is candidate for national NCCW secretary.

RECOMMENDATIONS were made at the FCCW meeting this month, attended by Father Laurence Conway, Pastor, St. Anthony, Fort Lauderdale, Miami province spiritual director, and other officers of the organized Catholic women in Florida, that the NCCW use the same parliamentary at all meetings of the national board.

Resolutions must be proposed four months prior to the national convention, to be considered. Member councils were reminded to send proposed resolutions to NCCW's national office at Washington, D.C.

The FCCW went on record as being opposed to the ordination of women.

MRS. ROBERT O. MCGILL of Jacksonville, president of that council, invited members from all over the state to plan to attend the 50th anniversary of the founding of women's councils in Florida when the St. Augustine DCCW holds its 50th convention next year in Gainesville.

The work of Sue Blum in church communities commission of the archdiocese was singled out for special mention by Mrs. Joseph Donohue of Plantation, Miami ACCW president. The spiritual leadership of the council has been outstanding, due to Mrs. Blum's work, Rochelle Donohue pointed out.

Miami women's groups have been more conscious of the need for affirmation of priests, Religious and laity as a result of the Miami church communities' commission. Council "offers many enriching opportunities for experiences and service in the Church."

A COALITION of groups of like minds in anti-Equal Rights Amendment (ERA) was brought up as a possibility. Mrs. Thomas Palmer of Miami was charged with the responsibility of handling the suggestion in her efforts to stop ERA.



# La Voz

22 DE JUNIO DE 1979

Juan Pablo II denuncia violencia en Nicaragua

## SALT II: Signo de Diálogo para la Paz

C I U D A D D E L VATICANO—(NC)—El Papa Juan Pablo II elogió los acuerdos entre Rusia y los Estados

Unidos para la limitación de armas nucleares SALT II, y al mismo tiempo expresó sus esperanzas de que los poderes

del mundo vayan más lejos de la mera limitación de armamentos.

El Papa expresó también

su "profunda tristeza" por la violencia que destroza durante estas semanas la nación centroamericana de Nicara-

gua. Durante sus comentarios después del rezo del Angelus el domingo el Papa dijo que los acuerdos SALT no son aún una reducción de armamentos, o como se podría esperar, una provisión para el desarme. Pero esto no significa que dejen de ser un signo positivo del deseo de llevar a cabo un diálogo, sin el cual se desvanecería toda esperanza de trabajar efectivamente por la paz," dijo.

Los acuerdos SALT quedaron firmados formalmente en Viena, Austria.

"Los creyentes y los hombres y mujeres de buena voluntad que se creen llamados por la conciencia a comprometerse como artesanos de la paz, no pueden ignorar la importancia de cualquier cosa que favorezca aliviar las situaciones de tensión," dijo el Papa.

Juan Pablo II pidió oraciones para "el progreso de la gran causa de deponer las armas y entablar acuerdos estables y efectivos" de paz y concordia. Y refiriéndose a la guerra civil en Nicaragua que se lleva a cabo por la protesta popular contra el Presidente Anastasio Somoza, el Papa dijo:

"Pienso ahora con profunda tristeza en la prueba a la que el pueblo desarmado de Nicaragua ha sido sometido desde hace tiempo. De este querido y atormentado país, continúan llegándome noticias trágicas que atestiguan sobre la preponderancia del odio sobre el amor, y la violencia sobre el espíritu de concordia y la hermandad."

Pídanle a Dios, dijo el Papa, "que ilumine las mentes de los que tienen la responsabilidad del atroz conflicto, para que infunda valor a los muchos que aunque en medio de peligros y dificultades, tienen el deber de abrir su corazón de todos al amor, y para que dé a la gente de Nicaragua días mejores de paz y hermandad redescubiertas".



Todos unidos por el Cuerpo de Cristo, los fieles de la parroquia de Corpus Christi celebraron jubilosamente su fiesta. A ellos se unieron otros sacerdotes de la diócesis y el Obispo Auxiliar John Nevins, que después de celebrar una Misa llevó al Santísimo durante la procesión por los alrededores de la Iglesia.



Fotos A.M. Rodriguez

Virgilio Elizondo a Iglesia USA

## La diversidad es riqueza, reto pastoral

Por ARACELI CANTERO

El Padre Virgilio Elizondo sabe lo que son las diferencias culturales. Y las tensiones que éstas a veces ocasionan. Por eso quizás ha dedicado su vida al estudio del pluralismo cultural y a transmitir al mundo su convicción de que las diferencias son riqueza, y no amenaza.

"Me gustaría ayudar a la gente a pasar del temor a la diversidad a una actitud que sabe apreciar la riqueza de cada uno sin miedo," dijo durante una entrevista con *La Voz*, esta semana.

El sacerdote mexicano-americano dijo que la Iglesia de los Estados Unidos podría ofrecer una aportación original, creativa y necesaria a todo el mundo, si "supiéramos ver en las minorías del país—negros, americanos nativos,

hispanos—un reto pastoral para la vida y el ministerio de la Iglesia," señaló, añadiendo que aún queda "mucho camino por andar."

Para lograrlo, el padre Elizondo piensa que es necesario "tener la convicción de que es tarea por hacer," y cree que de hecho los obispos están más conscientes de esta necesidad, "probablemente porque a ellos les llegan muchas delegaciones con quejas y con estadísticas sobre el crecimiento de los diversos grupos culturales."

"Desgraciadamente aún queda mucha gente que espera que el 'problema' de las minorías es pasajero, y que algún día seremos un país 'puro'," añadió.

El padre Elizondo es un sacerdote de San Antonio, Texas, mundialmente conocido por sus aportaciones a la teología pastoral, que le han valido el nombramiento a la junta

directiva de la revista internacional de teología "Concilium", publicada en 14 lenguas. A su paso por Miami la

semana pasada para inaugurar el Instituto Pastoral del Sures-te, compartió con unos 70 par-

(Pasa a la Pág. 4A)

## A Entrenar Ministros para Cárceles

Deseando una mayor participación de los Católicos en el ministerio a los encarcelados, el arzobispo Edward Mc Carthy aprobó el Instituto de Justicia Criminal que se llevará a cabo este sábado, 23 de junio, de 10 a.m. a 5 p.m. en el Seminario College de St. John Vianney.

Durante el Instituto se discutirán planes para aumentar el número de programas católicos al servicio de los encarcelados. El Padre Steven Staudenmeyer, Director del Ministerio

Archidiocesano a los Encarcelados, es Director del Instituto, en el que participará también el Padre Sean O'Sullivan, Párroco Asociado de Nuestra Señora del Santo Rosario, en Perrine, y profesor de Criminología en el Seminario St. John Vianney. El Padre Sullivan tiene gran experiencia en justicia criminal.

Según el Padre Staudenmeyer, se tratarán de recaudar fondos privados para establecer un Instituto de Justicia Criminal permanente en el Se-

minario St. John Vianney.

Participarán en el Instituto del sábado representantes del Diaconado Permanente, la Oficina Archidiocesana del Ministerio Laico, Programa de Maestría en Estudios Religiosos de Barry College, Programa de Entrenamiento de Coordinadores Parroquiales y de Vida Familiar del Centro para el Enriquecimiento Familiar y seminaristas de St. John Vianney y el Seminario Mayor de San Vicente de Paul.

Obispos de Florida Califican de 'Brutal' la Pena de Muerte Pag. 2A

# Polaco Cubanizado Aprenderá Creole

Por ANA RODRIGUEZ

"... y comenzaron a hablar en diversas lenguas las palabras que el Espíritu Santo ponía en su boca."

Para el Padre Tomás Wenski, de la parroquia de Corpus Christi, esas palabras son la pura realidad.

Polaco-americano por nacimiento y "cubanazo" por aprendizaje, Wenski se prepara ahora para estudiar a fondo y dominar un tercer lenguaje: el "creole".

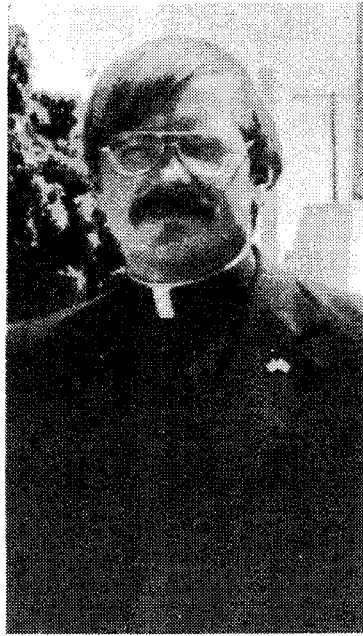
Recientemente nombrado Director Asociado del Apostolado Haitiano en Miami, Wenski se pasará el verano en Ducis, una pequeña aldea en el sur de Haití, perfeccionando sus conocimientos de este "idioma de la mayoría de los haitianos", según él. Luego regresará a Miami para ayudar en su propio idioma a los haitianos que residen en esta área.

Wenski empezó a interesarse en el creole hace tres años.

cuando, después de su ordenación, se le asignó a la parroquia de Corpus Christi. Se dio cuenta entonces que sus dos idiomas, el inglés y el español, no eran suficientes. Además de anglos e hispanos, la parroquia cuenta con un gran número de haitianos y Wenski decidió que para servirlos mejor debía aprender el creole.

Se matriculó en un curso que ofrecía la Universidad Internacional de la Florida (FIU), y aprendió lo suficiente como "para poder conversar" con sus parroquianos. Pero viendo la "necesidad de un sacerdote diocesano que trabajara con ellos," decidió estudiar el idioma más profundamente, y con el permiso del Arzobispo de Miami, Edward McCarthy, ha buscado la oportunidad de pasarse el verano en Haití.

Ducis, dice Wenski, tiene 20,000 a 30,000 habitantes, dispersos por las montañas. "Además de la Iglesia parroquial tiene como cinco capillas en las montañas", continúa Wenski, "y yo tendré que ir visitando y celebrando Misa



Al regresar de Haití, el Padre Tomás Wenski trabajará con los haitianos de esta área.

allá... Creo que tengo que ir a caballo a algunos de ellos porque el carro no llega".

Wenski se hará cargo de la

parroquia para que el párroco pueda tomarse sus vacaciones, que le tocan cada tres años. "Si no fuera por mí, la parroquia no hubiera sido atendida durante el verano porque no hay otros curas allí", dijo Wenski.

Al regresar a Miami, espera "servir a la comunidad haitiana full-time", tratando de "ir descubriendo donde están los haitianos y... de hacer la Iglesia presente en medio de ellos a través de las parroquias, pero también a través de un centro haitiano que pueda servir como un foco o centro de la pastoral haitiana."

Wenski calcula que en el Sur de la Florida residen aproximadamente 20,000 haitianos documentados e indocumentados, dispersos por Miami y con colonias hasta en Belle Glade y Pompano.

Muchos haitianos, por ser indocumentados, "viven de día en día, no sabiendo si un día la Inmigración va a decidir deportarlos", dijo Wenski.

## Obispos Condenan Pena de Muerte, Abogan por otros Castigos

Los Obispos de la Florida se confesaron "entristecidos y contrariados" por la noticia de que el Gobernador de la Florida, Bob Graham, había firmado dos sentencias de muerte a mediados de esta semana.

En una carta pastoral, los siete obispos, reunidos en Tallahassee para su retiro anual, condenaron la pena de muerte como un castigo "brutal" que no debe imponer una sociedad moderna que valora la vida humana.

También expresaron optimismo de que "rechazaremos la pena de muerte, crearemos

un sistema penal y judicial más perfecto y devotaremos nuestros mejores esfuerzos y talentos a construir un mundo donde la vida y la calidad de vida de toda persona será respetada y encarecida".

Refiriéndose al viaje de Juan Pablo II a Polonia, los obispos recordaron que el Papa habló insistentemente sobre los derechos humanos, y dijeron, "el más fundamental de los derechos humanos es el derecho a la vida".

En otra parte de la carta, los obispos dicen, "Todos censuramos la violencia prevalente en tantas formas en nuestra sociedad. Nos quejamos de la representación de la violencia en la televisión y las películas. La ejecución de una persona es un tipo de violencia particularmente repugnante porque está

aprobada oficialmente y llevada a cabo deliberadamente y con una eficiencia metódica. Las ejecuciones sirven para ahondar la atmósfera de violencia en vez de disminuirla".

Aunque los obispos dijeron compartir "con todas las personas de buena voluntad indignación por los crímenes violentos" y expresaron "profunda simpatía por las víctimas y sus familias", dijeron tener esperanzas de que "más y más personas decidan que la pena de muerte no es ya apropiada ni como castigo ni como elemento disuasivo y que (estas personas) expresen su opinión y usen su derecho al voto para terminar con la pena de muerte en el estado de la Florida".

Criticaron a este Estado por tener "más de un 50 por ciento de todas las personas condenadas a muerte en los Estados Unidos". Dijeron, "si no se valora por encima de todo cada vida humana, el Estado puede faltar con su cometido a la santidad de la vida humana".

Los obispos recordaron que el mensaje de Cristo concierne la reconciliación del pe-

cador con Dios y los demás hombres y mujeres, y dijeron que habría más esperanza de reconciliación "a través del encarcelamiento con un esfuerzo hacia la rehabilitación que a través de la ejecución."

"Al mismo tiempo", continuaron, "habría mucha más oportunidad para que el criminal hiciera restitución a la familia victimizada a través de una sentencia de por vida a labor productiva que metiendo al criminal en la cámara de muerte".

Firmada por los obispos McCarthy, Tanner, Grady, Gracida, Nevins, Roman y Larkin, la carta concluye: "El quitarle deliberadamente la vida a cualquier persona vierte una sombra sobre la sociedad. Nuestros esfuerzos deben estar dirigidos hacia la luz y la vida. Sinceramente creemos que nos podemos proteger mejor y proveer mejor para una sociedad libre y segura si caminamos no en las tinieblas sino en la luz".

### Comunidad

#### • Venta en Boystown

Este sábado 23 de junio tendrá lugar la venta anual a beneficio de Boystown de la Florida. Estarán a la venta artículos donados, incluyendo barcos, un trampolín y mesas de billar. La venta durará de 9:30 a.m. a 3:30 p.m. Boystown es una residencia para muchachos sin recursos, situada en el 11400 S.W. 137 Avenida. Para más información llame al 279-1722.

### MUNDO

#### • Procesión de Corpus Christi en Cracovia

VARSOVIA, Polonia—(NC)—Por primera vez desde la Segunda Guerra Mundial, las autoridades de Cracovia permitieron que la tradicional procesión de Corpus Christi pasara por el centro de la ciudad.

A pesar de una fuerte lluvia, cerca de 25,000 personas vieron la procesión llegar al centro de Cracovia según Reuters, el Servicio de Información Británico.

Previamente, las autoridades habían negado el permiso para la parada citando problemas de tráfico. Sin embargo, el permiso esta vez fue dado como gesto de bondad después de la visita de Juan Pablo II, según Reuters.

#### • Condenan acciones terroristas

MADRID, España—(NC)—La más reciente ola de acciones terroristas en Madrid y en la región vasca de España ha dado ocasión a peticiones derechistas por la intervención del gran ejército, y a protestas izquierdistas por la represión policial, mientras que los moderados aconsejan "no perdamos la cabeza".

Típico de la llamada a la moderación es un editorial en el semanario Católico *Vida Nueva*. La cadena de asesinatos es un "terrible ejemplo del poder terrorista, hasta ahora malamente contenido por las autoridades," dijo.

"Pero es absurdo pedir la intervención del ejército en todo el país y la invasión de la región vasca porque ETA esta matando a la gente," advirtió la revista. "Ya no vivimos bajo un sistema represivo... Combatamos el terrorismo sin destruir las recién construidas fundaciones de la democracia," escribió *Vida Nueva*.

El Cardenal Vicente Enrique y Tarancón de Madrid y su concilio de sacerdotes advirtió contra acciones desesperadas y confrontaciones, y al mismo tiempo lamentó "la actitud pasiva y ambigua tomada por los que deben traer la paz."

#### • Expulsión fue "un error"

SAN SALVADOR, El Salvador—(NC)—El presidente Gen. Carlos H. Romero dijo que la expulsión en mayo de dos monjas mexicanas, Sor Beatriz Velázquez y Sor Nicolasa Ramírez, Hijas de María de Guadalupe, se debió "a un error." El gobierno simplemente quería llamarlas a inmigración para advertirles que se les acusaba de fomentar la lucha de clases. No se les probó el cargo, y regresaron pocos días después.

#### • Oponen la renuncia

QUEZALTENANGO, Guatemala—(NC)—Sorprendidos por la renuncia de Mons. Luis Manresa, obispo de Quezaltenango, anunciada por la nunciatura, los sacerdotes, religiosos y dirigentes seculares han pedido al Papa Juan Pablo II que no la acepte, invocando que hubo coerciones externas, y que el obispo ha hecho una labor meritoria en 23 años y aún goza de buena salud con 62 años de edad (el retiro es a los 75).

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# Preparando a los Niños para el Mañana

Por ANA RODRIGUEZ

"El mañana es de los jóvenes", dijo recientemente Juan Pablo II.

Además 1979 es el Año Internacional del Niño, pero desde hace tiempo, las Hermanas Marianitas del Centro San Juan de Puerto Rico en Miami, trabajan para que los niños y niñas de hoy se conviertan en los hombres y mujeres cristianos del mañana.

El principal objetivo del Centro que fue inaugurado en 1970 por el entonces Arzobispo Coleman F. Carroll, es el cuidado del niño y la familia. Hoy en día, más de 60 niños acuden a él diariamente mientras sus padres trabajan. Las hermanitas juegan, rezan y trabajan con ellos, inculcándoles no sólo la religión sino la cultura hispana.

Aunque el Centro se llama San Juan de Puerto Rico por el gran número de puertorriqueños que residen en el área, la Hermana Ana Luisa Borja, Directora, dice que "no es sólo para puertorriqueños. Aquí hay también cubanos, colombianos, dominicanos, hondureños y haitianos."

Según la Hermana Ana Luisa, el Centro "ha traído una gran ventaja para esta área que estaba necesitada de protección espiritual, religiosa y material." Ahora los niños de 6 a 14 años son atendidos durante el día, las niñas aprenden a coser y a hacer trabajos manuales, y los varones dibujan y hacen deportes.

Además, las hermanitas se

dedican a "corregir el español mal dicho," dice la Hermana Ana Luisa. "Ellos hablan un español enredado, y a los padres de familia les interesa que los niños estén aquí con las hermanitas, que les enseñen a escribir, hablar y a que tengan un español correcto."

Según la Hermana Luisa, los padres y la comunidad ayudan y apoyan al Centro en todo lo que pueden. "Nosotras las Hermanas Marianitas nos sen-

timos muy queridas y protegidas moralmente por ellos."

El Grupo de Miembros de la Providencia que asesora a las hermanitas está compuesto de voluntarias que "desde algún tiempo trabajan y luchan por mantener fijo este programa," dice la Hermana Ana Luisa. "Su sabor es admirable," añade.

"Ahora se está formando otro Comité de Damas Voluntarias para ayudarnos a re-

caudar fondos también a favor de los niños. Este nuevo grupo se llamará Comité de la Divina Providencia pro San Juan de Puerto Rico," prosigue la Hermana Ana Luisa.

Pero la entusiasta respuesta de la comunidad ha creado la necesidad de "ampliar los locales de dependencias del Centro para poder dar acogida a más niños," dice la Hermana Ana Luisa. Según ella hay muchos niños que no pueden

participar en el programa del Centro porque literalmente no caben más muchachos en el edificio.

Las Hermanitas quisieran poder construir una cancha de deportes en el patio de juego, que en este momento es simplemente una esplanada llena de tierra y hierba.

Pero para hacer todo esto se necesitan fondos, por lo cual este sábado 23 y domingo 24 de junio con motivo de la fiesta de San Juan Bautista, patrón de Puerto Rico, y también en conmemoración del Año Internacional del Niño, se celebrará en el patio del Centro un Festival con juegos, y comidas puertorriqueñas y cubanas, y ventas de artículos creados por los niños.

"Estamos trabajando activamente por el éxito de este Festival," dice la Hermana Ana Luisa. "Necesitamos el apoyo de la comunidad y donaciones... Ropa o cosas que no le sean útiles, que nos manden".

Concluye la Hermana Ana Luisa, "Tengo gran optimismo que el pueblo hispano sabrá responder positivamente a la ayuda que pedimos para nuestros niños que si son de diferentes países son también hispanos."

El Festival durará de 11 de la mañana a 11 de la noche los dos días. El Centro San Juan de Puerto Rico está situado en el 144 N.W. 26 Calle. Para más información, llamar a los teléfonos 576-3461 ó 685-0870.



"Los niños se mantienen aquí muy felices y contentos", dice la Hermana Ana Luisa, Directora del Centro San Juan Puerto Rico. "Se les brinda cuidado, amor y felicidad".



## Espiritismo y Consecuencias en América

# Implicaciones Sociales y Psíquico-Médicas

En casas particulares, escuelas, universidades, por todas partes, se siente la presencia del espiritismo.

Sin embargo, más grave que el número de espiritistas es la mentalidad que se difunde entre la población.

La interpretación de los hechos y actitudes son, en millones de latinoamericanos, consecuencia de las teorías espiritistas.

El hombre confía excesivamente en las fuerzas del "más allá": acude, para la solución de problemas, únicamente a los muertos. Es lógico que una actitud de esta índole lleva a una enajenación y no a un fomento de la responsabilidad personal.

Los "trabajos", la "macumba", los "hechizos" en general, las consultas a los médiums, proliferan mucho más de lo que podemos imaginar. El número de personas que se creen víctimas de "hechizos" y "maleficios" y la consecuente inhibición, es incalculable.

Por otra parte, "el espiritismo pretende ser una nueva ciencia. En realidad no es una ciencia, porque no parte de principios ciertos para alcanzar consecuencias ciertas, como todas las ciencias". Sino



El Padre Oscar González Quevedo, es un sacerdote jesuita que ha dedicado toda su vida al apostolado a través de la ciencia. Director del Centro Latinoamericano de Parapsicología (CLAP), del Brasil, centro que cuenta con el apoyo de los obispos católicos de allí, el padre Quevedo también ha visitado Miami en múltiples ocasiones para dar charlas sobre parapsicología. Durante varias semanas ofrecemos una serie de reflexiones del padre Quevedo S.J. sobre el espiritismo y sus implicaciones sociales, psicomédicas y religiosas.

por el contrario, los espiritistas intentan acomodar los hechos a sus teorías.

La fenomenología espiritista muchas veces es real. Su interpretación, sin embargo, no pasa de una mitificación. Es un velo que se coloca en los ojos de los que enfrentan los fenómenos misteriosos e impide entrar en el campo de la Ciencia.

Los investigadores que han estudiado el problema, son unánimes en afirmar que no se deben desarrollar las facultades parapsíquicas. Los espiritistas, por el contrario, divul-

gan la necesidad de fomentar las cualidades "mediúnicas".

Las personas que, directa o indirectamente, intentan desarrollar esta fenomenología crean en torno de sí un ambiente generalmente insostenible.

Son sacudidos por trastornos de diversas especies: crisis nerviosas, pérdida de la autodeterminación consciente, —doble personalidad y otros análogos. Y la aparición o, en otros casos, el agravamiento de estos trastornos se va fomentando a la par de estas manifestaciones.

Por esta razón, ya en el II Congreso Internacional de

Ciencias Psíquicas reunido en Varsovia en el año 1923, se expresó el deseo de que en todos los países fuese prohibido el cultivo de este tipo de fenómenos. "Considerando que los fenómenos metapsíquicos deben ser estudiados por sociedades científicas y en laboratorios adecuados, el Congreso emite un voto para que todas las producciones 'mediúnicas', en salas de conferencias, así como las demostraciones públicas de los fenómenos llamados 'ocultos', sean prohibidos legalmente en todos los países, en virtud de la influencia nociva que pueden ejercer sobre el estado psíquico y nervioso de las personas más o menos sensibles que las presencian".

El Dr. Leonidio Ribeiro declara: "Cuando inicié mi carrera médica hace cinco lustros, el primer puesto técnico que ocupé en la vida profesional fue el de médico forense de la Policía Civil de Río de Janeiro. Tuve entonces oportunidad de verificar de cerca los innumerables y graves peligros que resultaban, para la sociedad y para la salud pública, de la libre práctica del espiritismo, en centenares de 'centros' repartidos por todos los

barrios, desde los más elegantes hasta los más pobres de la ciudad, sin la menor fiscalización por parte de las autoridades policiales y sanitarias. Consecuencia de esto es que de entre el centenar de enfermos, examinados mensualmente en el Instituto Médico Legal, antes de su internación en un manicomio, en más de la mitad de ellos, personas de la familia referían que los males se habían agravado, o los primeros síntomas habían aparecido después de que los pacientes comenzaron a frecuentar centros espiritistas. Procuré entonces estudiar detenidamente su funcionamiento y pude observar que se trataba de verdadera calamidad pública".

Como hace notar el Dr. Leonidio Ribeiro: "Si las prácticas espiritistas no son por sí solas agentes de locura, no se puede negar, al menos, los males que producen para los temperamentos nerviosos, especialmente en relación a individuos débiles y supersticiosos, siempre propensos a la interpretación sobrenatural de fenómenos oscuros y a creer en supuestas revelaciones 'del más allá', en manifestaciones misteriosas que favorecen la desagregación psíquica".

(Continúa la semana próxima)



# No temen a la diversidad de culturas

(Viene de la Pag. 1A)

ticipantes el fruto de 17 años de experiencia pastoral y su reflexión sobre lo que el llama la trayectoria cultural del cristianismo desde los primeros siglos de la Iglesia.

"Hemos de apreciar plenamente la totalidad del Evangelio, no sólo como llega a cada persona sino también como lo percibe cada pueblo," dijo.

"Después de la muerte y resurrección de Jesús, su mensaje no sólo tuvo una trayectoria geográfica, sino también cultural, ya que el cristianismo pasó por una etapa judía, luego

griega, romana, europea... Para mí es fascinante constatar cómo el Evangelio es tan real, tan personal y concreto para cada persona, y cada pueblo, sin perder su universalidad," comentó.

Ordenado sacerdote para la diócesis de San Antonio hace 17 años, el padre Elizondo siente verdadera inquietud por cómo servir a su pueblo de modo más efectivo. Durante sus primeros años de sacerdocio se dio cuenta de que muchos de los hispanos marchaban a otras iglesias. Primero pensó que era cuestión de lengua, "pero pronto me di cuenta de

que era algo más profundo," dijo.

Por algún tiempo después buscó soluciones a nivel sociopolítico, ayudando a su pueblo a participar, ya que "si no se participa, uno es ignorado, lo que equivale a perder en dignidad humana," dice, haciendo eco del Papa Juan Pablo II.

Pero más tarde el padre Elizondo descubrió que el problema radicaba en una visión diferente de la realidad según la cultura de cada grupo, y desde entonces se dedicó a estudiar el fenómeno de el Evangelio y las culturas, no en su aspecto folklórico sino en lo que afecta a las relaciones interpersonales, la visión de la realidad y modo de concebir la vida. Ante todo él se considera un sacerdote diocesano al que la Iglesia le ha pedido hacer "toda clase de trabajos. En todos ellos he disfrutado plenamente," dice.

Trabajó en una parroquia pobre, en otra de pequeña provincia, en el seminario y como Director Diocesano de Educación Religiosa bajo el obispo Francis Furey. Fue gracias al interés del obispo en América Latina, que Elizondo se vio metido en la preparación de la reunión de obispos en Medellín, y también en un congreso de catécis y liturgia en Ma-



El Padre Virgilio Elizondo

nila, Filipinas, donde conoció a las grandes personalidades de la teología y la pastoral.

"Todo empezó a nivel de amistad, porque entonces yo no era experto en nada," dijo.

Ahora Elizondo tiene el Doctorado en Teología por el Instituto Católico de París, Francia, y la Maestría en Estudios Pastorales de la Universidad de Ateneo de Manila.

En la opinión de los teólogos

que le eligieron para la junta directiva del Concilium, Elizondo es hoy uno de los "líderes mundiales en el campo de la teología pastoral, y una de las personas que en este momento mundial puede acortar distancias entre los hemisferios norte y sur".

Por su parte, Elizondo se siente muy honrado por la nueva posición, que se añade a la de incansable maestro, escritor, conferenciante, y presidente del Centro Cultural México-Americano, fundado por él en San Antonio, Texas.

Además, piensa que "identificado con el pueblo hispano no siempre apreciado y comprendido en el país, me gustaría contribuir a mejorar nuestra imagen como pueblo, la propia valoración de nuestra herencia, tradiciones y costumbres," dijo.

"Me gustaría contribuir para que caminemos con el legítimo orgullo de lo que somos en el país, recibiendo de otros, pero también contribuyendo," añadió.

Elizondo piensa que eso es puro Evangelio, porque para "poder realmente decir Padre Nuestro, tenemos que saber apreciar verdaderamente a los demás, no como extranjeros, sino como hermanos y hermanas."

## Posible Visita del Papa a E.E.U.U. en Septiembre

WASHINGTON—(NC)—Se están formulando planes tentativos para una visita del Papa Juan Pablo II a los Estados Unidos. La visita comenzará a fines de Septiembre e incluirá un discurso ante las Naciones Unidas y una entrevista con el Presidente Carter.

Aunque no ha habido anuncio oficial, la información

proviene de fuentes de confianza en los Estados Unidos y afuera.

El viaje duraría más de una semana e incluiría visitas a varias ciudades de los Estados Unidos. Algunas de las ciudades mencionadas son Nueva York, Washington, Philadelphia, Chicago, Los Angeles, San Francisco y Detroit.

## Durante Conferencia en Newark

# Católicos Divorciados Reciben Esperanza, Estímulo

LODI, N.J.—(NC)—Más de 600 Católicos separados y divorciados escucharon palabras de amor, estímulo y esperanza durante el Día de Celebración auspiciado por el Mi-

nisterio Para Católicos Divorciados de la Archidiócesis de Newark.

"Es verdad que la Iglesia debe mantener firmes las enseñanzas de Cristo sobre el

matrimonio," dijo el Arzobispo de Newark Peter L. Gerety, durante su homilía en la Misa que cerró el programa. "Al mismo tiempo, debe ayudar a las personas afligidas a las que han sufrido por hogares deshechos—y debe sobre todo abrazarlos con el amor de Cristo."

El Padre Vincent Doyle, que encabeza el tribunal matrimonial de la Archidiócesis, dijo, "No somos los ogros que se nos cree. Las anulaciones no son posibles en todos los casos, pero en la última década hemos visto el número de anulaciones en este país pasar de 442 a 25,000. El proceso se ha hecho más humano, y el matrimonio ya no se mira como un simple contrato legal que otorga algunos derechos de por vida."

El Padre John Catoir, director ejecutivo de los "Christophers" y antiguo jefe de la vecina diócesis de Paterson, contó haberse encontrado a un matrimonio "que me habló de su dolor al vivir sin los sacramentos durante 20 años de un segundo matrimonio que en todos los respectos ha sido uno de amor mutuo y de amor por la familia."

Los padres Doyle y Catoir le dijeron al grupo que muchas personas simplemente nunca se debían habercasado. "La Iglesia no ha explicado suficientemente los méritos de la vida soltera," dijo el Padre Catoir. "El desastre más grande de nuestro tiempo," dijo el Padre Doyle, "es la situación de la vida familiar hoy cuando el número de divorcios ha subido hasta un 37 por ciento."

Durante una de las conferencias, el Padre Doyle dijo que el aumento en el número de anulaciones se debe a tres factores: un conocimiento teológico más profundo del misterio del matrimonio cristiano; nuevos procedimientos que eliminan largas demoras, y una apertura de miras que permite tomar en cuenta los avances en

las ciencias psicológicas y del comportamiento.

"No sólo estamos hablando de serias enfermedades mentales," dijo el Padre Doyle, "pero también de la inmadurez, de desórdenes de personalidad, cosas que no se ven hasta que se asumen responsabilidades matrimoniales."

## Amnistía Internacional Publica Desaparecidos

Amnistía Internacional ha dado a conocer una lista de 2,665 casos de personas que se sabe han desaparecido en Argentina desde el golpe militar de 1976 que llevó al general Jorge Rafael Videla al poder.

Esta lista ha sido presentada a la Comisión Interamericana de Derechos Humanos de la Organización de Estados Americanos. La OEA enviará una misión investigadora a la República Argentina el próximo mes de agosto para indagar sobre los encarcelamientos por motivos políticos y las desapariciones en ese país.

Se cree que todas las personas desaparecidas fueron secuestradas por razones políticas, en muchos casos, por agentes del gobierno. Las organizaciones de derechos humanos en Argentina calculan que el número total de desaparecidos por razones políticas en el país podría alcanzar 15,000.

Amnistía Internacional además informa que las fuerzas de seguridad no cooperan con las familias cuando éstas

tratan de averiguar el paradero de los desaparecidos.

"A pesar de las repetidas seguridades dadas por las autoridades militares en el sentido de que han contenido la amenaza guerrillera en Argentina, aún se mantiene el estado de sitio y más de 3,000 presos políticos continúan detenidos, la mayoría sin haber sido acusados ni procesados," manifestó AI.

"Los familiares de los desaparecidos o secuestrados que buscan obtener información sobre la suerte corrida por éstos, se enfrentan ahora a un creciente hostigamiento," continuó AI.

Además de los ciudadanos argentinos que han desaparecido, la lista de AI incluye los nombres de personas de otros 28 países que también han sido secuestrados. Entre estos países se hallan Alemania Federal, Cuba, Estados Unidos, Francia, Gran Bretaña, Hungría, Italia, Japón, Siria, Suecia, Uruguay, Venezuela y Yugoslavia.

## Aumenta Número de Anulaciones Matrimoniales

En el boletín interno de la Archidiócesis de Miami, **Internos**, se publica este mes un informe de las actividades del Tribunal Matrimonial Metropolitano para el año 1978.

Según el informe, se condujeron 557 entrevistas preliminares con personas interesadas en iniciar procesos matrimoniales. Los siguientes sacerdotes participaron en estas entrevistas: Padres William Allen, Ernesto Molano, Carl Morrison, Michael Gigante, O.M.I., Francis Lechiara, Thomas Lynch, Daniel Kubala, Gerald Grace y Francisco Ramos, O.P.

El Tribunal aceptó 225 casos formales (comparado con 153 en 1977 y sólo 27 en 1974.) Entre las razones válidas para la anulación de un matrimonio se encuentran las siguientes: irregularidades síquicas, intención en contra de la fidelidad o de los hijos, error, fuerza y temor.

Irregularidades síquicas incluyen una incapacidad de asumir las responsabilidades matrimoniales, inmadurez, falta de discreción, personalidad inadecuada, o la inabilidad de

formar relaciones interpersonales.

De los 225 casos aceptados, 44 fueron procesados en español. El Tribunal de esta archidiócesis es uno de los pocos en los Estados Unidos que puede procesar casos totalmente en español. Como jueces del Tribunal sirven Monseñor Francis J. Fazzalario, Oficial del Tribunal, los Padres José Biain, O.F.M., y Ernesto Molano, y el señor Joseph D. McFarland, sacerdote retirado de la Archidiócesis de Cincinnati. Los Padres Biain, Ramos y Molano también sirven como Defensores del Vínculo matrimonial.

Sacerdotes del Tribunal y algunos sacerdotes parroquiales actúan voluntariamente como Abogados de Causa. Otros abogados, tanto sacerdotes como laicos, de España, Italia y Sur América han servido ante el Tribunal. "El Tribunal necesita que más sacerdotes nuestros ofrezcan sus servicios como Abogados," dice el informe. "Ofrecemos cursos de entrenamiento. Sacerdotes interesados en este importante ministerio curativo de la Iglesia deben ponerse en contacto con el Tribunal."