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The Voice

Volume XXI Number 18

July 13, 1979

Price 25¢

Ecumenical Unit is Established

An Ecumenical Planning Commission has been established by Archbishop McCarthy for the Archdiocese of Miami and will be an integral part of the program of

Evangelization presently underway.

THE COMMISSION'S immediate goal is to investigate what are the Ecumenical dimensions in South Florida in the light of the Archdiocesan program of evangelization. This goal will include an evaluation of present Ecumenical efforts and contacts with other Christians and non-Christians, both on an Archdiocesan and parish level.

The Commission will aim at coordinating present Ecumenical contacts and programs within the overall Archdiocesan evangelizing effort. Stress will be laid less on structure and more on dialogue and cooperation with other Christians and non-Christians - in relation to the moral and civic problems which face the community at large.

The Commission is also given the task of eventually producing Ecumenical guidelines to assist parishes and Archdiocesan organizations in furthering dialogue and cooperation.

Members of the initial planning commission are: Archbishop Edward A. McCarthy

Auxiliary Bishop Agustin A. Roman, V.G., Vicar for the Spanish-speaking.

Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities and Social Services.

Rev. Gerald Grace, Professor at St. Vincent de Paul Major Seminary, Boynton Beach.

Rev. Jose Nickse, Archdiocesan Director of Radio and

Rev. Roger A. Radloff, Associate Pastor of St Richard's Parish, Miami. Mr. Frank Magrath, Regional Director of the NCCJ

Mrs. Thomas Blum, Jr., Boca Raton, Chairman of the ACCW Church Communications Commission

Professor Charles Casini, Professor of Philosophy at

Mr. Gerard E. Sherry, Executive Editor, The Voice.

Archbishop Carroll Mass

Thursday, July 26, marks the second anniversary of the death of Archbishop Coleman F. Carroll, first Ordinary of the Miami Archdiocese.

Archbishop McCarthy will be the Principal Celebrant at a special Anniversary Mass marking this event at 12:15 p.m. in St. Mary's Cathedral on that day. All the priests of the Archdiocese have been invited to concelebrate

Archbishop McCarthy also has urged pastors to encourage their people to attend this Anniversary Mass, adding that "I can think of no greater tribute for the priests and faithful to join in prayer for him.'





Poof! There goes my Chancellor! It happened at the Chancery picnic when Father Gerard La-Cerra, the voluntary cook, was preparing the hamburgers and the hotdogs. The hibache caught fire and Father Paul Vuturo attempted to douse the blaze. Hence, the consternation registered by Archbishop McCarthy who saw his Chancellor disappear in a cloud of smoke. Miraculously, he reappeared, as the pictures on page 5 so attest.

Archbishop Gets

(•See Picture Page 10)

VATICAN CITY- Archbishop Edward A. McCarthy of Miami was among three other Archbishops and 41 other Archbishops and Cardinals who received palliums at a concelebrated Mass in the Vatican last

THE PALLIUM, a white wool circlet with black crosses, is worn at major ceremonies by Metropolitan Archbishop's (heads of ecclesiastical provinces) as a symbol of their

authority and unity with the Pope. It is also worn by the Pope as a symbol of his supreme authority over the Church.

Archbishop McCarthy said that he, along with Benedictine Arch-bishop Rembert Weakland of Milwaukee and Archbishop Charles Salatka of Oklahoma City, were among the prelates admitted to the Consistory at which the Pope greeted the 14 new Cardinals of the Church. It was at this ceremony that the Pope formally approved the conferring of

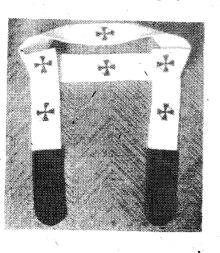
the pallium.

Pallium

The chief concelebrant of the Mass at which the prelates received the pallium was Cardinal Sergio Pignedoli, Cardinal Proto-deacon and President of the Vatican Secretariat for non-Christians. After a brief homily, he placed the pallium over the head and onto the shoulders of Archbishop McCarthy and the other Metropolitans who had come to Rome personally to receive it.

The Miami Metropolitan said he

(Continued on Page 3)





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Child care in Little Havana

The Catholic Service Bureau Inc., of the Arch-diocese of Miami has announced the opening of the LITTLE HAVANA CHILD CARE PROGRAM-a day care center in the heart of Little Havana made possible

through the cooperation of the City of Miami and Metro Dade County.

The program is housed in the City of Miami Little Havana Community Center at 970 S.W. 1 Street and is designed to serve 60 children

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The children admitted to the program will be under the care of professional staff and will recive three balanced meals a day through the State of Florida Child Care Food Program.

The opening of LITTLE HAVANA CHILD CARE PROGRAM 1979 in highlights the International Year of the Child which is being celebrated throughout the world to emphasize the needs of children.

Applications for admission can be made through Catholic Service Bureau Day Care Division at 754-2444.

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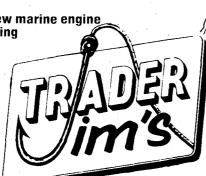
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U.S. denies charges over Haitians' rig

WASHINGTON (NC)— The National Council of Churches (NCC) charged that the United States is violating the human rights of Haitian refugees by denying them political asylum. The State Department said it found no evidence of harm to returned refugees by the Haitian government.

The department said in a report July 3 that most of the eturnees "were quite emphatic about the economic motivation for their departure...not political reasons."

Last January Archbishop Edward McCarthy of Miami pleaded for asylum for some 7,500 Haitians in Florida who, he said, were "under daily threat of deportation."

The NCC filed a complaint at the end of June with the Commission on Human Rights of the Organization of American States (OAS), saying that the U.S. Immigration and Naturalization Service (INS) was using discrimination and irregular procedures to dismiss most of the asylum applications submitted by 8,000 Haitian boat people seeking political asylum.

THE COMPLAINT, prepared by the International Human Rights Law Group, said there was evidence of INS attempts "to use threats, intimidation and employment of Haitian translators believed to be informers for the Haitian government" in order to

pressure refugees in the Miami area to return to Haiti.

The complaint also

claimed that such actions by U.S. authorities placed the refugees in jeopardy for their liberty and lives upon return to Haiti, and thus violated U.S. obligations contracted when it signed the United Nations Declaration of Human Rights and the UN Protocol on Refugees.

Haiti became a dictatorship in 1957 under President-for-life Francois Duvalier, who was succeeded by his son Jean-Claude upon his death in 1977. The Duvaliers have ruled the Caribbean nation of five million people with the help of the secret police known as 'Ton-ton Macoutes." Haiti is considered the poorest country in the Western poorest Hemisphere.

Both the OAS commission and Amnesty International, the London-based

human rights group, have issued documented evidence of violations of human rights by the Duvalier government.

The NCC complaint asked that an investigation of INS practices among Haitians in Miami be conducted by the OAS commission. It cited affidavits by refugees alledgedly showing violations of international law on human rights because of deportations they considered illegal.

The State Department said that a team it sent last May to Haiti "found no significant indication of mistreatment of 'returnees' because of their journey to the United States." The report The report said the team interviewed 86 out of 600 refugees who had returned to their country, and that "many asserted that they had never had a job in Haiti. but did not cite political reasons for leaving.

Since 1972 Haitians have

been leaving their island in small boats, landing in the Bahamas and in southern

Florida.
THE HUMAN RIGHTS Law Group calls these people "political refugees, not illegal immigrants." In answer to the State Department report, it noted that while U.S. officials say that "each case has to be judged very carefully, we find that Haitian requests for political asylum have been rejected en masse."

Archbishop McCarthy asked President Jimmy Carter to grant asylum to "a relatively small number of refugees from the poorest and one of the most downtrodden peoples of this hemisphere," thus following the U.S. tradition of granting political asylum, as it has done in recent years with Cuban exiles. He also asked for U.S. help to local communities to meet the needs of the new arrivals.

Official

Dear Friends in Christ.

We are all aware of the fact that there are many areas in South Florida, especially in the Inner-City, where poverty and malnutrition are still a serious problem.

I ask your generous support of the Annual Appeal for the Inner-City Missions of the Archdiocese which will be held next week-end.

The people of the Archdiocese can be proud of their past generosity in supporting the Inner-City Missions and its social service programs.

In the name of all the people of the Inner-City Mission, I thank you for your thoughtful generosity.

I am

Devotedly yours in Christ.

Therand a M. (walny Edward A. McCarthy Archbishop of Miami

The Chancery announces that Archbishop McCarthy has made the following appointments, effective July 5, 1979:

THE REVEREND WENDEL SCHENLEY - to Pastor, Our Lady of Mercy Parish, Deerfield Beach. THE REVEREND LEONARD STACHURA -

faculty, St. John Vianney College Seminary, Miami.

The Chancery announces that upon nomination by the Very Reverend George Croft, O.M.I., Provincial of the Oblate Fathers in Boston, Mass., Archbishop McCarthy has made the following appointments, effective August 15, 1979: THE REVEREND LAWRENCE GRIFFIN, O.M.I., -

to Guidance Counselor, Cardinal Newman High School,

West Palm Beach.
THE REVEREND HENRY LEMONCELLI, O.M.I. to faculty member, Cardinal Newman High School, West Palm Beach.

THE REVEREND JOSEPH MILFORD, O.M.I. - to Associate Pastor, St. Stephen Parish, Miramar.

THE REVEREND STEPHEN VASEK, O.M.I. - to Chaplain, Cardinal Newman High School, West Palm Beach.

The Chancery announces that upon nomination by the Very Reverend Martin Elsner, S.J., Pastoral Assistant of the Society of Jesus in New Orleans, La., Archbishop McCarthy

has made the following appointment: THE REVEREND A. ROBERT THOMAN, S.J. - to Associate Pastor, St. Ann Parish, West Palm Beach, effective July 11, 1979.

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Tony Estevez and Tony Estevez Junior, Bernard Sharkey, Joe Martinez, Roger Van Hoff, Joe Spinelly, Monsignor Bryan O. Walsh and representatives of Marbilt Construction Company at a recent 'Topping Off' ceremony — a tradition whereby a tree is placed on top of the roof when a building is enclosed and roof completed - in the new Carroll Manor housing project under construction on the grounds of Mercy Hospital

Archbishop gets Pallium

(Continued from Page 1)

was received by the Pope immediately after the General Audience in St. Peter's Square on July 4. Archbishop McCarthy said the General Audience and the visit with the Pope gave him a feeling of 'great joy and confirmation of the universality of the Church.'

IT WAS, in a way, like a huge family reunion or gathering," Archbishop McCarthy said. "The Holy Father exudes a great joy and happiness and it becomes contagious. Obviously, everyone loves Pope John Paul II, and he responds to this love by the giving of himself, joining in the joyous spirit of the occasion

"It was an unforgettable event. I asked the Holy Father that if he comes to the United States, he consider visiting Miami, and he intimated he would like to if and when he comes to the U.S. But no firm date has been set. It all depends on the eventual schedule planned for him.

"The Pope asked me to extend his greetings and his blessings to all the people of the Archdiocese and indeed to the people of Florida. I returned home inspired by the Pope's active concern for the universal Church and his genuine love for all of us.

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Birthright Meet July 18

There will be a meeting of all Birthright Volunteers...and those who wish to join the Birthright organization...on Wednesday, July 18, 1979 at 9:30 A.M., at the home of Mrs. Thomas F. Palmer, 7351 Belle Meade Island Drive, Miami.

Discussed will be plans

on "Where Do We Go From Here" regarding the Services provided by Birthright to women and girls who are pregnant and have a problem stemming pregnancy

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Featured at the meeting will be representatives of Social and Health Agencies in Dade County and the services provided by the professionals in the area of pregnancy counselling.

Need clean windows?

Bartholomew's C.Y.O. work project for mid-July may be wet, but it should help them keep cool as they hope to raise money for their activities. Anyone wanting their windows and screens washed in the Southwest Broward area, should call John Jenkins 431-4790 or Jeannie Giles, 987-5152.





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Dr. Scopetta **Named Member** For Council

Dr. Mercedes Scopetta, director of the Archdiocesan Office of Lay Ministry, has been named to the National Advisory Council on Drug Abuse

ANNOUNCEMENT of the appointment of the first Cuban-American to the Council's advisory board w made this week by HE\
Secretary Joseph A. Califano.
A clinical psychologist

and assistant professor at the University of Miami School of Medicine, Dr. Scopetta is the founder of Miami's Spanish Family Guidance Clinic and will serve for three years on the Drug Abuse Council.

THE FORMER ecutive director of the Dade-Monroe Mental Health Board, who is donating her services in the Lay Ministry Apostolate to the Archdiocese, is also a member-at-large of the U.S. Bishops' Advisory Council from Region IV.



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The Chancery-

By TONY GARNET

Whenever I receive one of those social 'do come, we would love to have you' invitations, I look on with suspicion at the bottom line whether it's for me or for my camera.

This invitation said we would have a family noon-time picnic. By "family" I mean those of us who work within the Chancery compound. The Archbishop would pick up the tab...it always makes an invitation more palatable.

Archbishop McCarthy initiated this time-to-time gathering of our inner-family for a few hours to exchange views and togetherness. These people, sisters, priests on

specialized assignments and lay employees are the backbone of our church headquarters. Just imagine the vastness of the Archbishop's responsibilities in his Ministry—and you will know the amount of work that must come out of those cubicles around the chancery.

So the invitation sounded like a few hours of no work and do-nothing for me. Not until the editor of this paper, who shall remain nameless, was saying, of course you are going to the picnic, aren't you? And you will take some pictures?

The bottom line!

During the years as a press photographer I've received lots of

All in the Family

invitations and during those years I kept deluding myself that they invited me, if for no other reason than my Italian equivalent of Irish blarney, and not because I carried a camera.

But the matter of fact of me and the importance of my one eyed friend, has often tempted me many times to attend one of those social gatherings right after I've eaten my favorite spaghetti soaking in olive oil and garlic. Camera around my neck, of course, for close-up shots.

Now before you start cluckclucking, there was a time when I was the welcome one and not my camera. Well, I shouldn't say exactly welcome, tolerated would be better. My assignment for the daily was the Miami night scene in the plush cafes.

In those days there was always a well lit room, not exactly kosher, alongside the main club. And I was always met at the door by a big, ugly gorilla, in full tux, a grin on his puss, proffering a big ham hand.

The boss, he would say, will be happy for you to be his guest. Always glad to see our newspaper friends. Have something to eat, enjoy yourself. That way to the club, he would thumb. I'll give the hatcheck girl your camera gear.

Anyway, be it me or my camera, both of us went to the picnic. So take a look and meet some of my coworkers.



IT WAS HOT in Morningside Park. You could get a light whiff of breeze if you stayed in the patches of tree shade, which became the gathering points. Chief cooks at the bar-b-que rig were Fr. Gerard LaCerra, chancellor, and Fr. Paul Vuturo, director of Religious Ed.,

along with relief cook Fr. Mike Greer who is a better archbishop's secretary. The "family" gathered leisurely in small groups or roamed about exchanging chit-chat. The Archbishop was in the midst of us all and grouped as we were it sure gave him a visual sight at the size of his

payroll. Bosses should only look at ledgers. Anyway, the chit-chat soon turned to glares in the direction of the charcoal smoke. It was way past noon and how much soft drink can you take. At this point the nagging goal was a bite of anything on the pit whether half-done or burnt. So when

the cooks allowed as how you 'come and get it' the line grew fast. Since I was trying to record this on film, I ended up last on the totem line and wound up with the relief cook. All in all it was a pleasant afternoon being with people you work with, in spite of the whimsical complaint, above, of the 'bottom line'...TG

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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward

sifying of God's Word; it is by making the truth publicly known that we recommend

Ecumenism - Evangelization

This week Archbishop McCarthy announced the establishment of an Ecumenical Commission for the Archdiocese. It is a further step in the ongoing consolidation of evangelization efforts within the Archdiocese. We think it therefore appropriate to enlarge on some previous comments on Ecumenism and the Public Image of the Church.

The inevitable failures and disappointments of human activity are being brought home to us more fully in these times of political and economic crises. We see the necessity for complete unity with Christ and a greater reliance upon him. The greater the knowledge of Christ, the greater the love of Christ.

And the greater the love, the greater the activity. This unity with Christ also leads to unity with others. We are bound anew to our brothers and sisters in the civic community and in the ecumenical thrust encouraged by the Church.

Still, unity is not accomplished by compromising basic doctrine; neither is it attained by arrogance. It can be reached only by prayerful active Christians who become witnesses in the world to the God Man. Some people label it simply as the brotherhood of man under the fatherhood of God. However, this description has been reduced to mere cliche.

The only unity which we can recognize is that which leads to the situation "that all may be one." One Truth, one God, one Christ, one Church. How do we go about it? It seems to us that the first activity is that of easing religious tensions. What is it? Why all the fuss? What does it mean to us as Catholics? What contribution can we make to it as Catholics?

First of all, what is the problem? Simply put, it is the issue of achieving peace between Americans. More technically it could be called the search for civic peace in an area which has been, and can again be, the scene of tension and strife.

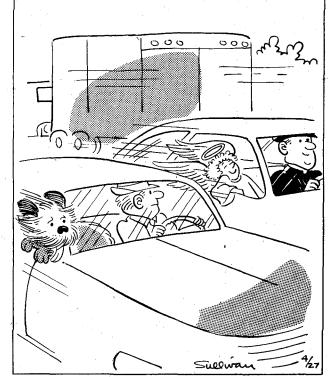
The early efforts towards the easing of religious and racial tensions fell victim to an over simplification. In the beginning, the suggestion was made that each party should give a little and then peace would be achieved. It was said that if "we" give a little, and "they" give a little we could reach an understanding. Such a simple procedure struck the practical American mind as quite sensible. But its apparent simplicity was soon seen to be dangerous, because of what each party was asked to give.

For instance, if, as Christians, we were asked to give up Christ in order to achieve peace with the Jews, or if as Catholics we were asked to drop the Pope because he is an alleged source of friction with the Protestants, what we would be being asked to do is to give up Christianity for a civic good; we would be asked to

stop being a Catholic in order to promote peace in our community. On the other hand, if we asked the Jews to become Christians, which we would be doing if we asked them to accept Christ as the Messiah, or if we asked the Protestants to become Catholics, for that is what we would be doing if we demanded that they accept the Pope, then we would be asking them to become what they are not.

Let us not be misunderstood. While recognizing and defending the pluralism of civil society, we cannot obviously advocate a permanent religious plural society. Rather our task is to find a basis in a pluralistic civil society for the several religions which in fact exist.

(To be continued)



Letters to the Editor

Anti-Semitic Texts

To the Editor:

The first reading of last Friday's mass crystalized a problem I've had for some time: the Catholic Church is still encouraging anti-Semitism in using translations which state that "the Jews" were opposed to Jesus, or rejoiced at the troubles of Peter and Paul, or what-have-you. Not "the Jews", but "some of the people" were, and still are, opposed to the message of Jesus; if he were with us today some of us "good" Catholics might be the ones giving him the most trouble.

More general but equally separatist and elitist prayers occur with disturbing frequency in the Mass. A recent reading comes to mind, in which we were to pray for God's blessing on all those who believe the teachings concerning Mary, the mother of God. Well! Do we really believe that God does not bless those who've never been given the gift of Faith as we know it? All too often, it seems, the Sunday prayers are limited to Christians, or believers, or other categories of people (to which we of course belong) especially favored by God. Do we really believe that God loves some of us more than others? That he is pleased by prayers which exclude some of his people?

Whatever manmade separations may exist, God has a plan and a place for each of us (including those who think of themselves as atheists). On a very critical level, the Church is in error when prayers are offered for selected, favored groups. On a superficial level, I'm embarrassed; I feel unable to ask a non-Catholic to attend Mass with me lest she or he hear something atrociously offensive.

I'd like to urge priests and others who read aloud at Mass to preread each day's selections, watching for language which may reject some of God's people. I know efforts are being made, and I'm thankful, but we who formed our thinking years ago are sometimes insensitive to the "Jews killed Christ" and "salvation is only for Catholics" hink of thinking; it's so familiar to us that we don't notice it even though we find it abhorrent. It's creeping into our liturgies altogether too frequently, and it's a scandal.

Eileen O'Sullivan South Miami

Recent Survey

To the Editor:

The person or persons conducting your recent survey never contacted me, but had they done so, I would have given them several suggestions.

The main one is a way you can save money, while at the same time keeping my health and blood pressure down, by eliminating the Cuban section from my subscription.

H.J.Zarnick South Miami

On liturgical dance

To the Editor:

We at St. Maurice were pleased that you had finally taken notice of the way liturgical dance can be a moving part of liturgy and were anxious to get in touch with the people at Holy Family so they could become aware of the help available through the Sacred Dance Guild.

However, our pleasure was short-lived when we discovered Fr. Champlin writes from Holy Family in Rochester, N.Y., not Miami, Fla.

Now that you have given us Fr. Champlin's article complete with scriptural references and the approval of the American bishops, maybe you will investigate what is happening in liturgical dance in our own archdiocese.

Virginia B. Shuker for St. Maurice Liturgical Dancers Pembroke Pines

On Eucharistic Ministers

To the Editor:

In response to the recent letter of Mrs. Sara A. Quinn regarding Eucharistic Ministers, I agree that the ideal would be for holy communion to be administered only by a priest. But, we are not living in ideal times. We have insufficient priests and in these days of frequent communion, I, as a Eucharistic Minister, am glad to lift some of the burden from the good priests who continue to serve us and have not abandoned their duties.

Sometimes in a crowded Mass the distribution of communion can consume more time than the Mass itself. The use of Eucharistic Ministers attempts to rectify this situation.

Mary G. Quinlan Fort Lauderdale



Rare To Hear a Sermon On Heaven

By MSGR. JAMES J. WALSH

Every now and then we hear someone remark that it is rare to hear a sermon on heaven. Maybe in the summer time, with the energy crisis and inflation and long gas lines, and nuclear protests, we ought to turn for a moment to the world of peace beyond the grave, where there are no crises of any kind.

I suppose it is true of all of us that we do not keep the thought of eternal happiness prominently in mind. It is so easy to go along without the reality of heaven influencing daily plans and hopes. This does not mean there is no faith or a weak faith in an after life. We do believe. But it lies in our conciousness, somewhat dormant, remote, vague, and seemingly ages away. Its reality does not tough us often in times of great weariness and heartache. It does not have any great bearing on even the gravest decisions of our lives, the carefully planned steps which will give a new direction to our future.

IF THE HOPE of heaven has only an insignificant part to play in our daily living, we are depriving ourselves of a powerful source of consolation and strength. A very courageous lady had been battling cancer for several years, and when it became inevitable death was months away, her thoughts turned com-

pletely to the life beyond. Her only concern was, "Am I as resigned to the will of God as I should be." She was indeed and smilingly, peacefully went through the door of death.

St. Paul has a memorable thought on this. He wrote, "I reckon that the sufferings of the present time are not worthy to be compared to the glory to come that will be revealed in us."

Coming from St. Paul, this ought to reassure us greatly. Here is a man as qualified as any saint in the calendar of the church to speak with authority on both the glory of heaven and the suffering of his life. He admitted that after his conversion "he was caught up to the third heaven...into paradise and heard words that man may not repeat." And it was the same Paul who endured the incredible hardships of scourging, imprisonment, shipwreck and sickness in carrying out his mission for Christ.

Paul had a bitter cup to drink. Surely the thought of heaven sustained him and drove him on when all human consolation was lacking. For despite his constant tribulations, Paul insisted that no matter what one suffers during this life, whether from poverty, sickness, dissension or persecution, all of this is trivial when compared with the

reward of a room in God's own house.

PAUL SAW little else but suffering. He knew the agonies the other apostles went through. He witnessed the harassment and often death of his own converts. And yet he could sing the refrain that all this is as nothing compared to union with God hereafter.

He tried hard to put into words the glory of a Christian's triumph, but limply had to fall back on the words, "Eye has not seen nor ear heard, nor has it entered into the heart of man what things God has prepared for those who love him."

All Christian history is filled with the conviction that any sacrifice is worth making, any suffering worth enduring, if this "pearl of great price" is to be obtained.

What has helped greatly to push the reality of heaven to the side in our times is the atmosphere of worldliness we live in. So many religions sound as if heaven must be found here on earth, and they have the secret formula. So many people live as hard as they can for the "good earth". As the beer ad said, "You only go around once,...so live with gusto..." So many in our deadly secular society live as if there is no life beyond the grave. They live, hard intense lives, telling themselves and each other how happy they are,

trying to cram into each day the joy that can be found only in the company of God.

SO IF WE are going to be consoled and strenghtened in the daily round by the reality of heaven, we've got to fight against this depressing spirit of worldliness. We cannot drift with the crowd.

We need to let the fact of heaven sink down deep into the soul and influence all our planning and thinking and acting. Surely it is the mystery of mysteries, but there is much to meditate on. We will see God "face to face", knowing the Father and the Son and the Holy Spirit even as we are known. Heaven is home, the lasting home of peace, unending peace. Our intellects will delight forever in the eternal Truth. Our hearts will find the only Love that can satisfy. The will will find at last what it sought for so ardently and with such frustration during life.

Think of heaven too as intimacy with Our Lady and the saints. And of course, as the great and lasting reunion with our loved ones with whom we shared the heartaches and pains of life. Death of our dear ones now brings us closest to the awareness of heaven.

Paul had it right. All of life's problems and trials and suffering are as nothing compared to what is to come with God.



Volunteer Efforts Do Pay Off

By DICK CONKLIN-

I read a newspaper story the other day about a woman in Scranton, Pennsylvania who is a quadraplegic. Confined to a home for the elderly, she was depressed about her condition until she found a "job" that gives her great satisfaction.

SHE STARTED by just looking up numbers in the telephone book. Someone else would then write them down next to names on a voter registration list.

Now she has begun making telephone calls herself and asking survey questions of the people on the

These simple tasks are part of a nationwide voter identificiation effort that is being coordinated by the National Right to Life Committee. The idea is to find out which voters are concerned about the abortion issue, and would consider a candidate's position on it before casting a vote. That's all.

The immediate benefit of this is an indication of local support for the

pro-life position. (It's there all right — and strong, too!) But the important part comes later — at election time. That's when volunteers call the interested voters back to tell them how candidates stand. And there is no doubt that this has and will be a determining factor in many close races.

IT'S ANOTHER indication of a special advantage we have. While in some respects the pro and antiabortion sides appear to be stalemated, their strengths are very different. While the pro-abortionist certainly have more money (clinic profits, government grants), they have never been able to enlist grass roots support. And it takes a lot of volunteers to pull off something like a voter ID drive.

Sure, it's a big job. A little scary when you think of calling all those registered voters. But not as bad when key districts are tackled first. That's what some people did in the districts that elected Senators Van

Poole and Jim Scott, and Representative Tom Bush last year. Where the voter ID program was tried, it worked very well. And now you can ask even the skeptics and get a positive reaction to the idea.

Now, after the "miraculous" passage of a pro-life Medical Practices Act, it's time to formally thank those three men who did so much to make it happen. On next Saturday night, July 14, a recognition dinner will be held at Fort Lauderdale's Patricia Murphy Candlelight Room. At ten dollars, this isn't a fund-raiser—just a chance to meet and thank three guys who remembered the unborn babies, their mothers, and parental rights when it wasn't always popular to do so. And held their ground against some pretty tough abortion lobbying.

It's so easy to criticize the politicians who prefer to duck the controversial or moral issues or who ignore their constituents. But we

sometimes forget to honor the good guys. Let's make the time to get together and show our appreciation. Space is limited so call Elaine Weber at 491-2156 today to reserve a place.

LET'S ALL MAKE a mid-year resolution: sign up for the voter ID campaign that's starting up in your area. Give it a few hours of your time, and get some friends to join you. It's easy, costs nothing, and can be done at home. Most important, it works!

at home. Most important, it works!

For those of you that have recently become involved in this human rights movement, we thank you. Our column has attempted to bring pro-life news to you and encourage some "bench warmers" to join the fight. The response has been most encouraging.

But you can't really appreciate this volunteer effort, like any other, until you see some results. Good laws are important, but hearing about a mother who decided to choose life really makes your day. That's what it's all about.

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Something wrong being nice?

By FATHER JERRY FULLER, O.M.I.

"Nice guys finish last."
"Strictly from Squaresville."
"Dull city, man."
So have so-called "nice" people

So have so-called "nice" people been stereotyped in recent years. It's enough to make one ask, "What's wrong with being nice?"

It depends on what you mean by

My mother was trained from the age of six in an exclusive girls' school run by nuns. She was trained in all the right ways to behave in polite acciety.

My dad, on the other hand, was raised in a poor family and had only an eighth-grade education. He was an honest and fair man, often blunt, averse to putting on airs, with a good sense of humor.

I'M AFRAID I WAS the exasperation of my mother in that I followed my father in my unconventional, manners-be-damned attitude. My two brothers and sister, I must say, turned out better.

It was only as I grew older and acquired some maturity that I realized that my mother's thoughtfulness towards others was not the "put-on" front of a pretender. She was really caring and expressed her care in the small ways in which the nuns had taught her to express love.

MOTHER WAS always on time. She sent out copious Christmas cards. She made food dishes for people in the parish who were sick. She remembered birthdays. She worked in the church altar society. She initiated as well as returned

Being "nice" to someone in the Christian sense of the word means really caring for others. The ability to care for others at the expense of putting oneself out grows out of learning to love. The "love of neighbor" Christ taught and practiced is our model for developing love. And as love within us develops, we become more and more to be in the image of Christ, thus becoming the persons God meant us to be.

Jesus compassion for those who were suffering was great. When he saw the paralyzed man at the pool of Bethesda, he took pity on him and cured him. Christ did not condition this cure by asking for thanks. As it turned out, the man actually reported Jesus to the Jews. When we put ourselves out for another human being, neither are we assured of their thanks. But we do learn with each act of kindness a little more about love. And each such act brings us closer to being in Jesus' image.

favors. In her late years she picked up her hopelessly arthritic aunt and took her to weekly Mass.

The list could go on. At her funeral hundreds of people showed up who told me of little favors or thoughtful acts my mother had done for them.

MY FATHER'S funeral was likewise filled with people who knew him as a kind, good man who was always there to help out of his straightforward, generous nature.

I have come to realize that the heart of niceness is love, caring, genuine concern. "Niceness" with quotes is something practiced by

the Holy Spirit on the church on Pentecost Sunday.

IN THE LAST analysis, then, "niceness" is not where it's at, although it's not bad. The "niceness" that concentrates on social graces is the oil that greases the wheels of life. It is desirable, but not the essential. A rude log-splitter like Abe Lincoln had an innate "niceness" because he was inwardly noble. But ultimately, it is God who grants "niceness" if we are to see "niceness" as grace. And this niceness will always show itself through care, concern, genuine love. people who could care less, by hypocrites and society gadflies.

redeems us and gives us his Holy Spirit. The "nicest" thing that ever happened to mankind is the redemption and the falling down of

That's why it depends on what you mean by "nice." Niceness has nothing necessarily to do with manners. However, manners that are a genuine expression of caring are always in order.

WHAT ABOUT PEOPLE who just seem to be born with personalities that we term "nice"? They are pleasant, they attract people, they do everything right. Others are turkeys: They do all the right things wrong, they are often called "rednecks," and the more they are put down the more set they become in their "un-nice" ways.

C.S. Lewis addresses this question in an essay entitled "Nice People or New Men" in his book "Mere Christianity." There he says:

"NICENESS' — wholesome, integrated personality — is an excellent thing. We must try by every medical, educational, economic, and political means in our power, to produce a world where as many people as possible grow up 'nice''; just as we must not suppose that even if we succeeded in making everyone nice we should have saved their souls. A world of nice people, content in their own niceness, looking no further, turned away from God, would be just as desperately in need of salvation as a miserable world — and might even be more difficult to save."

Lewis is touching on the deep problem of worth in the eyes of God. No person has worth of his own, no matter how "nice." It is God who

Feminine dignity is emphasis

By FATHER JOSEPH M. CHAMPLIN

Most feminine liberation advocates point an accusing finger at the Roman Catholic Church for its sexist positions on many matters.. After all, women are currently excluded from ordinaton to the priesthood and girls may not become full fledged altar servers.

Moreover, the official International Committee on English in the liturgy translation used for our ritual books does not reflect today's sensitivity to sexual equality.

THE FACT IS, however, that in some ways the Catholic Church's liturgical practice emphasizes feminine dignity and importance more strongly than does the worship approach in certain Protestant traditions which have recently ordained women to the ministry.

For example, Mary, the mother of Jesus, receives relatively little attention in Protestant worship. Feasts involving Our Lady and her Son, like the Presentation, Annunciation and Visitation, normally are not regarded as significant events or celebrations by Protestants.

THIS OBSERVATION is not mine, but the assertion of the Rev. James F. White, professor of Christian worship at Southern Methodist University. In the Dec. 13, 1978, issue of the Christian Century, Dr. White contributed an article, "The Words of Worship: Beyond Liturgical Sexism." Among other points he stressed that Scripture refers to God in feminine images and notes how the Bible presents frequent illustrations of a woman's critical importance in the process of salvation.

Jesus, for example, said he wished to gather people together as a protective hen does her brood. "O Jerusalem, Jerusalem...How often have I yearned to gather your children, as a mother bird gathers her young under her wings" (Matthew 23:37).

BIBLICAL references likewise form the basis for those feasts which involve a woman as the key figure and are celebrated with special solemnity in the Catholic Church.

Thus, in the Annunciation the salvation of the entire human race depends entirely upon and awaits the consent of a woman, Mary. In the

Visitation, two women, Mary and Elizabeth, dialogue about the infants in their wombs and what will happen to the world because of them. In the Presentation at the Temple it was a woman, Anna, who "gave thanks to God and talked about the child to all who looked forward to the deliverance of Jerusalem" (Luke 2:38).

Still, Christian churches do need to make adjustments in their language of worship.

FROM A NEGATIVE aspect, Dr. White recommends that we eliminate sexually exclusive phrases as they apply to God or people.

Words like "he," "his," "himself," when applied to God once may have carried a generic inclusive sense, but in today's culture they limit our understanding of God, who is neither masculine nor feminine.

SIMILARLY words like "man" or "men" when applied to everyone, convey an inadequate or limited notion. For example, the credal statement, "For us men and for our salvation," or the eucharistic prayer formula, "It will be shed for you and for all men," in our times seem to exclude women or at least place them in an interior position.

From a positive approach, the Methodist Liturgist urges that "we develop inclusive terms for our understanding of God and for our speech about humanity."

Admitedly a difficult task, some progress is possible with concerned, creative effort.

God can be addressed as Creator, King, Lord, Almighty One, as well as Father.

The marriage ritual currently asks: "Will you love and honor each other as man and wife for the rest of your lives?" Husband and wife would be a better balance and more appropriate.

ALERT LEADERS of worship possess even now many open occasions within Catholic liturgies to reflect this more inclusive, wider vision.

To illustrate, the greeting, "My brothers and sisters in Christ," instead of "my brother in Christ" serves as a good starter. "My sisters and brothers, this is the word of the Lord" suggests a fuller meaning and its shocking reversal of a traditional order may raise the congregation's consciousness about these matters.

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Saint Melania the younger

By FATHER M. BASIL PENNINGTON, O.C.S.O.

Can a wealthy woman become a saint? As one peruses the lives of the saints or considers briefly the many canonized in our century, one is tempted to take the impression that only those who have embraced celibacy and poverty can become saints. A woman who was both happily married and very wealthy would seem to have little chance to join the ranks of the blessed. Did not the Lord say it is harder for the rich to enter the kingdom than for a camel to pass through the eye of a needle?

Yet in the earliest days of the church, in the days of the great Fathers, there stands a great woman, a wife and a mother, one of the wealthiest women of her times and of all times, who gave splendid witness that wives even in an affluent society can be saints.

Our saint, Melania, is traditionally called the younger—something that might be flattering

enough for a woman, though she probably never heard the title in her life time—because her grandmother, in many ways her model and her equal, Melania the Elder, is also venerated as a saint. Melania was married young, at 14, and she and her young husband, Pinian, enjoyed 35 years of married life. God blessed their union with two children, both of whom he speedily took to himself.

Although extremely wealthy, Melania's life was not free from sorrow. She was driven from her favorite estate near Rome and even from her native land by the invading Goths. She, her husband and her mother spent all the remaining years of their lives as refugees and exiles.

In what did the wealthy couple's holiness exist. In love above all, of course. But in living out their love together, their love for God and for each other, they truly sought to live the evangelical counsels according to their state. Their villa was a center of religious life, hospitality and charity. Young girls and widows desiring to

be free to serve God could find refuge and support there. Christian families, over 30, gathered around, forming a type of Christian commune that could serve as a model even today. Melania, who inherited all the vast wealth of the Valerii, with her husband's full support, sought to share her superfluity with all God's people. The poor, the sick, the captives, bankrupts and pilgrims, churches and monasteries, monks in the desert experienced her beneficence. Over 8,000 slaves received their freedom.

Melania and Pinian established something very beautiful at their villa. But they were asked to allow it all to be taken away and with equal love accept the trials of homelessness and humble living. This they did and on her deathbed Saint Melania could quote Job: "As the Lord willed, so it is done." In their travels the couple became the respected friends of the great saints of their day: Saint Paulinus of Nola, Saint Augustine and Saint Jerome.

After Pinian died in 432, Melania, now nearly 50, became a true spiritual mother. Fifty or more virgins and widows gathered around her on the Mount of Olives. But the urgings of love would not let her rest, secure in their midst, enjoying the leisure of contemplation. In 436 she undertook a long, arduous winter journey to seek the conversion of the last of her father's family. This being accomplished, she returned to her solitude and prayer, knowing that even as a senior citizen she could still effect much right up to the mour of her death by her prayer and her example.

Saint Melania in the course of her life set an example for wife, mother and widow, for the young and energetic and for the aging and concerned, for the social activist and the contemplative, for the affluent at the center of society and for the poor and refugees in exile. Saint Melania's life proclaims that all Christian women, no matter what their station in life, can live truly Christian lives and become saints.

Sick man at Bethesda

...a children's story

By JANAAN MANTERNACH

One day Jesus went to Jerusalem to celebrate one of the Jewish feast days. As a devout Jew, Jesus faithfully celebrated the Jewish feast days all his life.

This particular day found Jesus in a section of the city just to the north, entering by the Sheep Gate. Once inside, Jesus stopped by an interesting place called Bethesda.

Bethesda was not far from the Sheep Gate. It was a pool of water fed by two natural springs. Jesus noticed crowds of sick people sitting around the pool. They apparently believed that the spring water had healing powers, especially when it bubbled up from the springs.

The sick persons sat as close to the water as possible. When they noticed the springs begin to bubble, they jumped or fell over into the water. The idea was that the first one in would be healed.

Jesus was walking among the crowd, watching the sick people. He spotted one man who looked as if he had been suffering a long time. Actually the man had been sick for 38 years.

Jesus walked over to the man and asked him, "Do you want to be healed?" The man grumbled, "I don't have anyone to help me into the water fast enough. When the waters bubble, someone always gets there before me."

Jesus simply responded, "Stand up! Pick up your mat and walk!" The man got up immediately. He was completely healed. He picked up his mat and walked off without a word.

To his surprise people started yelling at him. They did not notice that Jesus had healed the man. The crowd was so large and people were intent on getting into the water as soon as it bubbled. But they were shocked to see a man walking along on the Sabbath day carrying a mat. The Jewish law strictly forbade such an action on the Sabbath. So people said to him, "It is the Sabbath, and you are not allowed to carry that mat around."



"Jesus noticed crowds of sick people sitting around the pool. He spotted one man who looked like he had

been suffering a long time. Jesus walked over to the man and asked him, 'Do you want to be healed?'"

The man could not get upset about their concern. So he simply told them, "The man who cured me, told me to pick up my mat and walk." "Who cured you?" They asked curiously. "I have no idea who he is," the man said and walked off. There were so many people milling about the pool that Jesus had just slipped away into the crowds.

The people quickly forgot the man carrying the mat. Jesus met him later in the temple. Jesus said to the man, "Remember, now, you have been cured of your sickness. Give up your sins so nothing worse happens to you." Jesus was referring to God's judgment, not to another sickness. Jesus was not saying that the man's sickness came to him because of his sins. He just

reminded him of how good God had been to him in curing him, and urged him to turn away from any sins.

The man didn't say a word. He did recognize Jesus this time, perhaps because Jesus' disciples were with him, or because people were gathering to listen to Jesus. The man went off to the Jewish leaders, and to those who had asked him who cured him. He told them that it was Jesus who healed him and told him to pick up his mat and walk.

Many people who heard about what Jesus did for this sick man at Bethesda came to believe that Jesus had power to heal sickness. In fact he could cure even when nothing else could help the sick.

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Archbishop McCarthy shown receiving the pallium, symbol of his office as Metropolitan of the Miami Province at the Vatican last week. Conferring Prelate was Cardinal Sergio Pignedoli, Cardinal Proto-Deacon and President of the Vatican Secretariat for non-Christians. Two days earlier Pope John Paul II had appoved the conferring of the pallium on Archbishop McCarthy at the Sacred Consistory elevating 14 Archbishops in various parts of the world to the College of Cardinals.

Help them get a Priest ...please!



Since there is no priest in this area of the Congo, the catechist gathers the community on Sundays for prayer and meditation on God's word.

Vocations in Mission areas are plentiful — but the cost of a seminary education, low as it is, is beyond the means of many young men aspiring to the priesthood.

Could you help one of them...so that he might bring the *fullness* of Christ's message to his people? Please?

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Abp.Jadot praises Charismatic 'good'

STEUBENVILLE, Ohio — (NC) — The charismatic renewal movement was praised for its good effects on the church by Archbishop Jean Jadot, apostolic delegate in the United States, during a June 25 address at the Fifth National Conference of Priests and Deacons in the Charismatic Movement.

"I cannot think of any movement that has so effectively brought us to expect fully that God has many more things that he wants to do with his people than the renewal has," Archbishop Jadot said in remarks prepared for the conference in Steubenville, Ohio.

THE POPE'S representative in the United States said involvement by priests and deacons in the movement adds "four distinctive features to their life and ministry.

"First of all there is the concentration on the person of Jesus," Archbishop Jadot

said

He noted that the different functions of modern priests sometimes distract them from their main task and said, "The immediacy of the presence of Christ which is experienced in the renewal cannot but be good for priests."

The second feature noted by Archbishop Jadot is the movement's emphasis on community.

"The life history of many priests has been somewhat deficient in this experience of community, at least in any depth," he pointed out, referring to the "largely rolespecific and task-oriented" duties of priests.

But he said renewal groups which gather solely in the name of Jesus provide "a tangible way of experiencing the meaning of becoming a member of the body of Christ."

Thirdly, Archbishop Jadot said, priests in the movement "begin to understand the corporate nature of ministry." He said the "egalitarian" dimension of renewal groups has forced priests "to see a communal dimension to ministry that they had not heretofore been able to formulate or understand."

The fourth dimension the archbishop cited is the new appreciation by priests of the "centuries-old doctrine of the charisms."

Students display art at St. Juliana's

St. Juliana's, West Palm Beach, recently held its annual Art Show which included works of kindergarten through eighth grade students. The general theme of the show was "Nature becomes Art and Art becomes Nature."

The eye-catcher of the evening was a life-size sandcoated sculpture created by the Art Survey class which consists of 23 sixth, seventh and eighth graders. sculpture was free standing in the center of the room and simulated a family of four at the beach for a day's outing. The figures and all the finishing touches, which included plates, cups, fried chicken, a radio and what appeared to be a kite dancing in the wind. All took on the appearance and were displayed on a beach of sand

— thus Art became Nature and Nature became Art.

As a grande finale to the Show, the Art Survey class was to transport its sculpture to the oceanside in Palm Beach for the public to enjoy this unique experience of art and nature merging to form a single artistic statement.

Other works deserving special mention include the Landscape pastels and wire sculptures of the Art Survey students. Quality work was also produced by the lower grades, representing various aspects of nature such as the farm, the city and the seashore.

Separate sections of the show were devoted to photography and crafts as well, representing much work on the part of students and teachers.

The show proved to be a testimonial to the important role art plays in the education of children.



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Training Day For Eucharist Ministers

A training day for Special Ministers of the Eucharist will be held at St. Bernard Church, 8371 N.W. 24 Street, Sunrise, on Saturday, July 31 from 10:00 a.m. to 3:00 p.m. The fee will be \$3.00, which will include lunch.

- Pastors wishing to send





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prospective ministers training on that day should submit those names in writing to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Boulevard, Miami, Florida Biscayne 33138 as soon as possible. Reservations for the training day may be made in the letter

also or by calling the Office of Worship and Spiritual Life, 757-6241, Ext. 264 / 265.

It should be noted that in order to be commissioned as Special Ministers of the Eucharist one must have been recommended by his / her pastor and have attended a full day's training.

Immigration workshop set

workshop on immigration, naturalization and family reunification is being sponsored by the Archdiocese Rural Life Bureau and the U.S. Immigration Service.

The workshop will be Aug. 18 at Villa Lagos Day Care Center, South Bay, near Lake Okechobee, from 8:30-

Purpose of the program is to acquaint interested staff personnel with laws and procedures, and filling out of forms and will emphasize family reunification and adjustment of status.

Space is limited and those interested should call (305) 499-8340 or West Palm Beach 737-2376.

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Family activities should be 'touching'





By MIMI and TERRY RILEY

Last spring we had the pleasure of doing a workshop at the Archdiocesan Marriage Encounter Convention. When we were asked to do the Workshop I thought to myself what a strange title: Touching...In the Family."

When we began doing research we ran across a book Sidney Simon called "Caring, Touching, Feeling." We ended up basing the workshop almost entirely upon that book.

We were shocked to realize within our family how we had become victims of our cultural taboos in touching.

Speaking as parents I guess we all are guilty of falling into these non-touching patterns. Yet how sad, because all of us suffer from skin hunger in one form or another. How many of us have an elderly aunt or uncle or other relative who will go all

"ape" over a tiny baby but would never think of giving a hug to a twelve year old or older.

Yes, most of us hug babies or small children but once kids reach third grade or so the hugs are a lot less and by the time our kids are in seventh grade it's pretty much hands off. In school, children stop touching and we fret about our girls becoming Tom boys or our boys becoming sissy.

I can remember as a young teen myself about the only time I would be touched was with a hand on my forehead when I was sick. Boys had to take hugs and kisses from mom but certainly they don't have to kiss their fathers. The saddest thing we realized was that when kids were facing puberty and experiencing so many new feelings or drives, was the time when their "skin hunger" or lack of touching was at its worst state. I wonder how many young people fall into sexual indulgence simply because they had skin hunger and needed to be touched. Perhaps if the teens had their skin hunger satisfied at home, they wouldn't feel the need to become involved with sexual touching so young.

Suddenly for us we realize why we were asked to do the workshop on Touching...In the Family. Where else can one be safely touched, hugged, stroked in a non-sexual fashion but in the home? Yet we parents were not helping but adding to the problem of skin hunger in our children.

Sad as it sounds we are hands off society. Any touching but for sports is simply assumed to be sexual. If adults touch in public eyebrows go up and if adults of the same sex touch then we really are uneasy.

What are some ways to encourage touching within our homes? First we'd say try to be aware when touching is done and evaluate it. Then make a firm decision to give each person in the family a

minimum of three hugs a day. For Moms, try brushing your daughter's hair or giving a son a back massage when the family is watching T.V. At first the kids will balk, especially if they are not used to being touched but it won't take long for them to admit they enjoy it. The book "Caring, Feeling, Touching" is available here at the Family Enrichment Center and can be ordered over the phone 651-0280. The book contains all sorts of touching exercises that can be done in the family.

For Dads, give a son a hug and even a kiss or two. He'll probably faint of the shock. Ha! Don't forget a friendly wrestling contest rolling on a bed or grass or floor. Tell him you love him and you are proud he is your

Daughters, usually are more receptive to a kiss and hug by Dads. Do a back rub or arm stroke or massage a foot or two. You if he surprised at whatever response you will get. Be persistent and you'll start to get a response. Ask them to do the same for you on occasions. Touching is an innate need of all warm blooded animals. Skin hunger is a primitive thing but its need is not shameful or





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Touching in Family

(Continued from Page 12) debased.

Mr. Jourard in the book "Disclosing Man to Himself" says "I think that bodycontact has the function of confirming one's bodily being. We live in an age of (Unembodiment) or disembodiment and I believe that the experience of being touched enlivens our bodies and brings us back to them."

Yes, our culture has its taboos about touching but in our homes we need not submit. Elevators, sports events, stores, all public places are one thing but between friends and family it's quite another. Even within our liturgy now with the sign of peace we are given the opportunity to Touch, How Beautiful! The persons we greet at Mass may be the only touching they receive during the week. What a powerful sign of touch, our sign of Peace, is during the Mass.

Elaine Syfert, a good friend of ours, has a book marker that she keeps on her desk that says "You have Touched me, I have Grown. Perhaps we all need to work at growing, and try a little bit harder, to be willing to touch in spite of a culture that says it's taboo. "Have you hugged your kid today?

In Christ. Mimi Reilly

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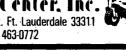
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Miami, Florida | THE VOICE | Friday, July 13, 1979 | Page 13

Legal Notices **Announcements** Fictitious Names

4SSFIED

The VOICE readers respond

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1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 79-4144 Division 01

DECEASED

NOTICE OF ADMINISTRATION

TO ALL PERSONS HAVING CLAIMS OF
DEMANDS AGAINST THE ABOVE ESTATE
AND ALL OTHER PERSONS INTERESTED IN
THE ESTATE

DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:
YOU ARE HEREBY MOTIFIED that the administration of the estate of MARIE A. FITZGERALD, deceased, File Number 79-4144, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Third Floor, Miami, Florida. The personal representative of the estate is MARY WELSH whose address is 1755 SW. 70th Court, Miami, Florida. The name and address on the personal representative strong address on the personal representative Street, American Street,

the court.
ALL CLAIMS, DEMANDS, AND OBJECTIONS
NOT SO FILED WILL BE FOREVER BARRED
NOT SO FILED WILL BE FOREVER BARRED Date of the first publication of this Notice of Administration: July 13, 1979.

MARY WELST As Personal Representative of the Estate of MARIE A. FITZGERALD

Deceased
ATTORNEY FOR PERSONAL REPRESENTATIVE
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
445 2551 7/13/79 7/20/79

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 79-4497

DOMINIO. MICHOLOGO
DECEASED
NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ESTATE
AND ALL OTHER PERSONS INTERESTED IN

YOU ARE HEREBY NOTIFIED that the admir YOU ARE HEREBY NOTIFIED that the administration of the estate of JOHN M. MOYER, deceased, File Number 79-4497, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Ragler Street, Third Floor, Miami, Florida The personal representatives of the estate are JOHN M. MOYER, JR. and ARLENE V. HARTPENCE whose addresses are: 1115 Dunkle St. after 2315 Forest, Easton, Pa. The name and address of the personal representatives attronver. address of the personal representative's attorney are set forth below.

address of the personal representatives attorney are set forth below. All persons having claims or demands against the estate are required, WTHIN 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 writting 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 claims is secured, the security shall be described. The claimant shall deliver sufficient copies of the claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one

claim to the dept 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 nailed 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.

representance, of the vocation in the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED Date of the first publication of this Notice of Administration: July 13, 1979

JOHN M MOYER, JR. ARLENE V. HARTPENCE

As Personal Representatives of the Estate of JOHN M. MOYER

Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVES: JOSEAH H. MURPHY 1830 Ponce de Leon Boulevard Coral Gables, Florida 33134 445 2551 7/13/79 7/20/79

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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 11601 S.W. 132nd Avenue, in the City of Marin, 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

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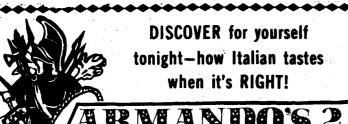
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All

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Second Quarter January 18 - Teacher Work Day - No Classes for

Students 18 Holiday February

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Miami, Florida / THE VOICE / Friday, July 13, 1979 / Page 15

Head couple elected by ME

Todd and Margaret Owers of Sacred Heart parish in Lake Worth have been elected the new Marriage Encounter Executive Couple, replacing John and Lynda Di Prima

"We are looking forward to continuing the work of John and Lynda and seeing Marriage Encounter continue to flourish in the years ahead," the couple said.

The Owers have been married 15 years and have 3 children. They made their first Encounter in 1971 and became a team couple a few months later, being one of the couples on the first Encounter team in the Panama Canal Zone.

The couple has attended two national conventions, had a workshop presented at Dayton which was later published.

St. Thomas More sponsors party

The Madonna Guild, St. Thomas More Parish will sponsor a Dessert-Card Party on Friday, July 20th from 1 P.M. to 4 P.M. in the cafeteria of the St. Vincent de Paul Seminary, Boynton Beach. Donation \$1.50. Please bring your own cards. Reservations: 732-1864.

Family violence help available

Domestic Intervention is a voluntary program run by the office of the State Attorney to provide aid to families dealing with spouse and child abuse, and other forms of family violence. Counselors are available to assist program participants in learning to handle anger and frustration without violence toward family members or

other persons.

Family violence involves any kind of physical assault between married or unmarried couples, children or relatives. Physical assault is a crime and anyone can become a victim. It may begin with angry words or a slap. Once a pattern of abuse is established, the assaults can become frequent and more violent.

Anyone who has been assaulted by a family member or thinks they may be a victim of domestic violence may seek help by calling 547-5482, Monday through Friday, 8:30 A.M. through 4:30 P.M. Applications may be taken at the Metropolitan Justice Building, 1351 N.W. 12 Street

Former Barry Official Dead

ADRIAN, MICHIGAN
— Sister Mary Grace Gibney,
O.P., died June 30 at Maria
Health Care Center here. She
was 69 years of age and in her
47th year of religious
profession as a member of the
A d r i a n D o m i n i c a n
Congregation.

Sister Mary Grace served in the Archdiocese of Miami at Barry College where she was Administrator from 1946 · 52; Treasurer from 1968-72 and the Community Director from 1972-73. She also served in West Palm Beach at the convalescent center.

The Mass of the Resurrection for Sister Mary Grace was celebrated Monday, July 2 in the Holy Rosary Chapel at the Dominican Mother House here. Burial was in the Congregation cemetery.

Franciscans meet

The secular Franciscan Order of Miami Beach will meet on Sunday, July 15, at 1 p.m. in St. Francis de Sales Church, 621 Alton Rd., Miami Beach.



Father Robert N. Lynch, associate Pastor of St. James' Church, North Miami, has been appointed to a special committee of the U.S. Catholic Conference in Washington, D.C. which is planning the scheduled visit of Pope John Paul II to the United States. Father Lynch this week journeyed to the nation's capital to attend the first committee meeting.

"Every customer's different. It keeps me on my toes."

"I make sure there's a big variety of sizes and cuts out there in the beef case — both U.S.D.A. Choice and ProTen. But not all my customers are big beef eaters, so I'm just as concerned with our pork, ham, chicken, lamb, veal —

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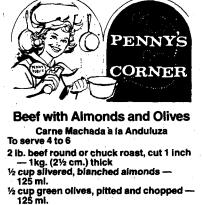
everything else. I think we've got better variety than any place in town."





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125 ml.
Sait
1 tsp. ground cinnamon — 5 ml.
Olive oil
1 onion, quartered — 1
1 tomato, peeled and quartered — 1
1 gartic clove — 1
½ cup dry red wine — 125 ml.
Beef or veal stock
Pepper

Make cuts on one side of the meat and fill them with a mixture of the almonds, olives, salt and clinnamon. Roll the meat, tie it up and brown it in hot oil in a heavy casserole. When it looks golden brown all over, put in the onion, the tomato and garlic. Add the wine and about an equal amount of stock to cover. Season well, cover the casserole and cook on very low heat till the meat is tender — about 2 to 3 hours.

To serve, slice the meat and strain the sauce over it.

ANNA MACMIADHACHÁIN SPANISH REGIONAL COOKERY





Publicación oficial católica de la Arquidiócesis de Miami, 6201 Biscayne Blvd., Miami, Fla. 33138, Tel: 758-0543.

Piden Ayuda, Resolución del Conflicto

250,000 Desplazados por Guerra en Nicaragua

MANAGUA. Nicaragua -(NC)- Tras cinco semanas de lucha entre los Sandinistas y la Guardia Nacional, los desplazados por la guerra civil llegan a 250,000 en el país -

150,000 en la capital y 100,000 en el resto — con 27,000 en Honduras, 31,000 en Costa Rica y 25,000 en Estados Unidos.

Los que viven en

zonas de combate sufren necesidades porque las agencias de socorro no pueden llevarles alimentos, medicinas ni ropas; la gente acude a la protección de templos, escuelas católicas y otros centros cuando sus casas quedan destruidas o se agotan sus provisiones.

Se han presentado algunos casos de tifoidea, tétano y polio entre la población civil, y hay zonas desesperadas por falta de agua, electricidad, co

municaciones y alimentos.

LOS RELIGIOSOS de Estados Unidos han acogido las llamadas de socorro de los religiosos de Nicaragua y del arzobispo de Managua Mons. Miguel Obando.

La Catholic Relief Services (CRS) en coordinación con Caritas y grupos ecuménicos, ha repartido ayuda, pero aún quedan por movilizar toneladas de alimentos por falta de transportación o por el peligro de combate. CRS abrió una colecta de \$1 millón para la emergencia y los países vecinos también contribuyen.

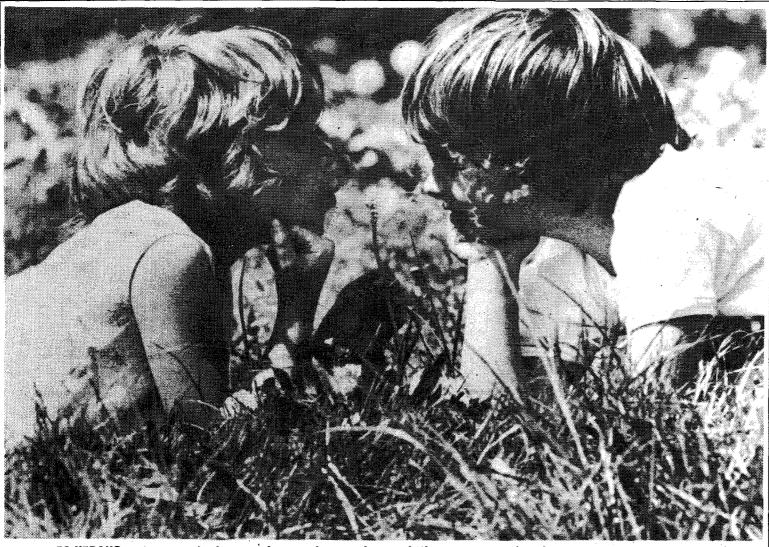
El secretario general de la U.S. Catholic Conference Mons. Thomas Kelly se refirió a la gran necesidad, "especialmente de los más pobres e indefensos, y a los sufrimientos del pueblo al ver a sus seres queridos brutalmente muertos, al dolor del exilio y la huida en busca de sitio seguro, al aguijón del hambre y la pesadumbre de ver a su patria destrozada por la guerra."

Kelly prometió "toda la ayuda posible de los católicos de Estados Unidos, apoyó gestiones de la Organización de Estados Americanos (OEA) en rechazo de toda intervención militar extranjera, y secundó llamados para que el presidente General Anastasio Somoza sea reemplazado por un gobierno demócratico capaz de "construir las bases de una nueva estructura social y política" en ese país.

nueva estructura social y política" en ese país.

MIENTRAS TANTO se especula que el conflicto no continuará por mucho más tiempo.

La renuncia de Somoza se espera de un día a otro, y fuen-(Pasa a la Pag. 4A)



ES VERANO.... temporada de vacaciones, playa, calor y sol, tiempo para gozar plenamente de la naturaleza. Así hacen estas dos niñas, que tiradas en la hierba juegan sin darse cuenta que el fotógrafo ha captado el momento.

Al Recibir su Palio en Roma

Arzobispo McCarthy Invita al Papa a Miami

C I U D A D D E L VATICANO—El Arzobispo de Miami, Edward McCarthy estuvo entre tres arzobispos estadounidenses y 41 otros arzobispos y cardenales que recibieron sus palios durante una Misa concelebrada la semana pasada en el Vaticano.

El palio, una faja de lana blança con cruces negras, lo usan los arzobispos metropolitanos (cabezas de provincias eclesiásticas) durante ceremonias importantes, y es símbolo de su autoridad y unidad con el Pápa. El Papa también lo usa como símbolo de su autoridad suprema sobre la Iglesia.

EL ARZOBISPO

Forman Comisión Ecuménica

Una Comisión Ecuménica cuyo fin será determinar las dimensiones ecuménicas del sur de la Florida, evaluar los esfuerzos que hasta ahora se vienen haciendo en favor de la ecumenización y coordinar los programas ecuménicos de toda la arquidiócesis, ha sido formada por el Arzobispo de Miami, Edward McCarthy.

La Comisión se ocupará sobre todo del diálogo y la cooperación con otras sectas cristianas y no-cristianas de la arquidiócesis para resolver problemas cívicos y morales que afectan a toda la comunidad.

EVENTUALMENTE, la Comisión publicará unas guías Ecuménicas para ayudar a las parroquias y a las organizaciones arquidiocesanas a continuar el diálogo y la cooperación.

Entre los miembros de la Comisión figuran: Arzobispo Edward McCarthy, Obispo Auxiliar Agustín Román, Vicario para Hispanos, Monseñor Bryan Walsh, Director de la Oficina de Servicios Católicos de la Arquidiocesis, Padre José Nickse, Director Arquidiocesano de Radio y Televisión y Frank Magrath, Director Regional de la Conferencia Nacional de Cristianos y Judíos.

Pronto se nombrarán más miembros de otras partes de la Arquidiócesis. Mc CARTHYfue uno de los prelados admitidos al Consistorio donde el Papa elevó a 14 nuevos cardenales. Durante esta ceremonia, el Papa aprobó formalmente la entrega del palio.

Después, durante una Misa concelebrada, el Cardenal Sergio Pignedoli impuso el palio a los arzobispos que habían ido personalmente a recibirlo.

Inmediatamente después de la audiencia general del miércoles, cuatro de julio, en la Plaza de San Pedro, el Arzobispo McCarthy se entrevistó personalmente con el Papa, y la audiencia general, le hicieron sentir "mucha alegría y fueron una confirmación de la universalidad de la Iglesia."

"En cierto sentido fue como una gran reunión de familia," dijo el Arzobispo. El Santo Padre transpira gran felicidad y alegría y esto se hace contagioso. Todo el mundo ama al Papa Juan Pablo II y él responde a este amor entregándose a sí mismo, participando del espíritu festivo de la oca-

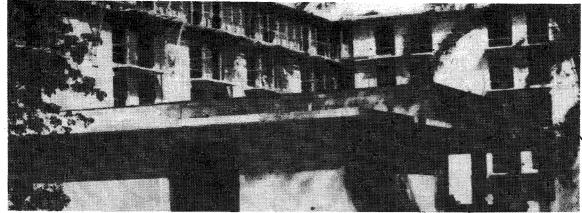
'Fue algo inolvidable. Le pedí al Santo Padre que si visita los Estados Unidos, considere venir a Miami, y él me dio a entender que le gustaría, si algún día viene. Pero no hay aún fecha fija. Todo depende de lo que tengan planeado para él.

"El Papa también me pidió que extendiera sus saludos y bendiciones a todos los fieles de la Arquidiócesis y al pueblo entero de la Florida. He vuelto inspirado por la activa preocupación del Papa por la Iglesia universal y su verdadero amor por todos nosotros."

Miami, Florida / THE VOICE / Viernes, Julio 13 de 1979 / Pagina 1A

Casi Completada Vivienda para Ancianos

Pronto se completará la construcción de Carroll Manor, un proyecto de viviendas para ancianos que se ha levantado en los terrenos del Mercy Hospital. El edificio, que tiene cinco pisos y constará con 236 apartamentos de una habitación, se ha construido para aliviar la escasez de viviendas que confrontan muchos residentes mayores. Los alquileres serán bajos, y dependerán de la entrada anual de los ocupantes. La Oficina de Asuntos de la Comunidad del Buró de Servicios Católico se ha hecho cargo del proyecto, que ha costado \$5 millones. Este es el quinto proyecto de viviendas



construido por la Arquidiócesis, y está dedicado a la memoria del difunto Arzobispo de

Miami, Coleman F. Carroll. quien inició la construcción de los cuatro otros centros, si-

tuados en Sunny Isles, Pompano Beach, Fort Lauderdale y Coral Springs.

Centro para Cuidado de Niños en la Pequeña Habana

EL PROGRAMA de Cuidado de Niños de la Pequeña Habana, recientemente inaugurado por la Oficina de Servicios Católicos de la Archidiócesis de Miami, provee a 60 niños de tres a seis años de edad con cuidado profesional y tres comidas

Hecho posible por la co-operación de la Ciudad de Miami y el Condado Metropolitano de Dade, admisión al programa depende de factores como la necesidad de los padres de trabajar en la calle y de aliviar las tensiones ambientales. Otras consideraciones son el lugar de residencia, la edad del niño y la fecha

de aplicación para admisión.

EL COSTO de la matrícula depende de las ganancias anuales de la familia y el número de miembros en ésta. La matrícula máxima es \$6 diarios por cada niño y la mínima es

El programa está situado en el Centro Comunitario de la Pequeña Habana, en el 970 S.W. 1 Calle. Para más información llamar a la División de Cuidado del Niño de la Oficina de Servicios Católicos al 754-2444.

La inauguración de este programa coincide con la ob-servación mundial del Año Internacional del Niño, celebra-do para fomentar un mayor in-

terés en las necesidades de to-dos los niños.

Se Ofrece Programa sobre Leyes de Inmigración y Naturalización

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3663 N.W. 7th ST.

Un programa titulado "Leyes y Procedimientos de Inmigración y Naturalización" será ofrecido por la Oficina de Vida Rural el 18 de agosto, de 8:30 a.m. a 4:30 p.m., en el Centro Villa Lagos para Cuidado de Niños, situado en la Avenida Belmaize en South Bay, cerca de Belle Glade.

El programa, que se ofrecerá en inglés con la participación de oficiales del Servicio de Naturalización e Inmigración de los Estados Unidos, explicará como se aplican las leves de inmigración e incluirá una detallada demostración de como completar las planillas. En el programa también se discutirán los procedimientos para la reunificación de las familias.

Interesados en asistir deben ponerse en contacto con la oficina de Vida Rural, llamando al 1-499-8340.

WASHINGTON (NC)-La US Catholic Conference (USCC) efectúa a fines de octubre en Kansas City, Mo., la Conferencia sobre la Familia y su Ministerio como inicio del Año de la Familia que los obispos han preparado para 1980. El tema, a ser debatido por unos 4,000 delegados, se relaciona con la renovación parroquial, la evangelización y el ministerio seglar, explica el P. Donald Conroy, de la USCC.





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Comunidad-

 Almuerzo anual de antiguas alumnas del Apostolado

La Asociación de Antiguas Alumnas de los Colegios Apostolado de Cuba en el exilio celebrará su almuerzo anual de confraternidad este domingo 15, en el Interconti-nental Hotel, comenzando a las 11:30 a.m. con un coctel seguido de una exposición de modas. Para más información, ponerse en contacto con Mari Tere Ortiz de Lamerens o Mery Appelkvist de Larrauri.

Festival en San Juan Bosco

La parroquia de San Juan Bosco celebrará su Festival de Verano los días 20 al 22 de este mes. Habrán juegos y diversiones para toda la familia. Participe y disfrute.

• Programa gratis sobre la electricidad

Para ayudarnos a usar más eficazmente la electricidad y a mantener baios los costos, la compañía de Florida Power and Light presentará un programa gratis este 24 de julio en el centro parroquial de la Iglesia de Nuestra Señora de los Lagos en Miami Lakes. El programa comen-zará a las 7:30 p.m. y todos quedan invitados.

•Se planea reunión de alumnos de Santa Teresa

El comité de reunión de antiguos alumnos del Colegió de Santa Teresa, de la parroquia de Little Flower, está planeando una reunión para los alumnos de los años 1926 a 1958, pero necesita ponerse en contacto con un gran número de personas

Actividades tentativas. planeadas para un fin de semana en noviembre de este año o abril de 1980, incluyen una mi-sa, seguida de un coctel con baile y comida el sábado y el domingo un picnic. El costo to-davía no ha sido determinado.

El comité pide que los antiguos alumnos envien su nombre y dirección, su año de graduación y, si son mujeres, sus apellidos de solteras, al 'Reunion Committee'', 577 Elkam Circle, Marco Island, Florida 33937. También pueden enviar información sobre otros antiguos alumnos, para que to-dos tengan la oportunidad de participar en este programa

Venta en San Brendan

La Asociación de Damas Católicas de la Parroquia de San Brendan necesita artículos donados que estén en buena condición para venderlos en su Venta Anual, que tendrá lugar del 21 al 29 de ju-

Para más información o recogida, llamar a Irene Stevenson al 221-4805.





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José Dominguez 7270 S.W. 22 St. Miami, Fla.

Seguirán Pasos del Maestro, Caminarán donde El Vivió

RESIDENTES DEL estado de la Florida recorrerán la Tierra Santa, desde Jordania a Jerusalén, durante la Peregrinación de Doce Días que patrocina La Voz, y que dirigirá personalmente Monseñor Bryan Walsh, Director de la Oficina de Serviciós Católicos de la Arquidiócesis de Miami.

Los peregrinos partirán de todas partes de la Florida hacia el Aeropuerto Internacional John F. Kennedy de Nueva York, donde abordarán un jumbo jet 747 de las Reales Aerolíneas de Jordania rumbo a Amán, capital del reino. Entrada a la Tierra Santa".

En Amán pasarán un día entero, visitando lugares de interés como el Monte Nebo donde Moisés vio la Tierra Prometida y está enterrado.

Después serán conducidos por las Montañas de Moab hasta el Río Jordán, y siguiendo la misma trayectoria que probablemente tomaron los israelitas, cruzarán el Puente de Allenby, siguiendo hasta Jerico, visitando las Ciudades Antiguas y Modernas, el mar Muerto y Qumrán, antes de atraversar el Valle de Jordán y seguir hacia Samaria y Nazaret.

EN LA CIUDAD SANTA de Jerusalén y sus alrededores pasarán tres días, durante los cuales visitarán Belén, el Monte de los Olivos, el Templo Area, Betania. Emaús y Ain Karem

Los peregrinos también caminarán la Vía de la Cruz, desde el pretorio de Poncio Pilato hasta el Santo Sepulcro.

Se celebrará una Misa diaria en cada ermita principal, incluyendo las de Getsemaní, el Calvario y el Sepulcro de Cristo, y Monseñor Walsh hablará sobre la Tierra Santa y los lugares sagrados que se vi-

Personas interesadas deben dirigirse a:

Peregrinaje a la Tierra

Santa "The Voice" P.O. Box 1059 Miami, Florida 33138

Monseñor Bryan Walsh 4949 N.E. 2 Avenida Miami, Florida 33137

Oficina de Viajes Católica Suite 520 1019 Calle 19, N.W. Washington, D.C. 20036

Estudiantes No Pueden Rezar

ALBANY, N.Y.—(NC)— Seis estudiantes de una escuela pública secundaria han presentado una demanda contra el distrito escolar y la junta directiva alegando que las autoridades no pueden prohibirles reunirse y rezar todas las mañanas antes de la es-

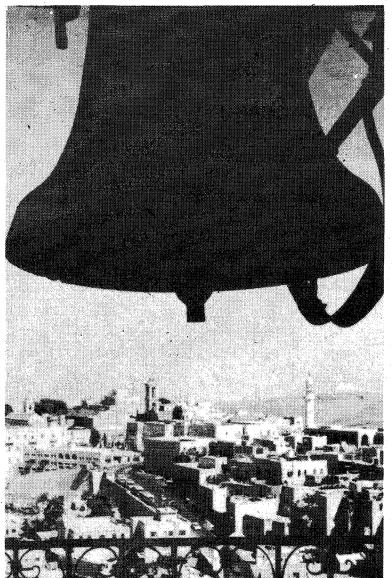
cuela en una clase vacía.

Los estudiantes alegan que esto constituye discriminación, ya que aproximadamente 60 otros grupos no escolares han podido utilizar los edificios de la escuela para sus reuniones.

Robert Roach, el abogado de los estudiantes, dice que la demanda se basa en la teoría de constrenimiento ilegal!, ya que para acomodar a los autobuses escolares, los estudiantes deben estar en la escuela antes de que el día escolar comience oficialmente.

"EL PROBLEMA es que los estudiantes quieren rezar durante un espacio de tiempo que no les pertenece", dijo Roach. "Quieren rezar cuando se les obliga a estar en la escuela pero cuando no están haciendo nada para avanzar su educación."

Roach dijo que el uso de la propiedad pública se tolera por muchas razones. "Pero basta mencionar el nombre de Dios," dijo, "para que personas normalmente quietas y complacientes se agiten y enfurezcan."



Vista parcial de Belén, donde Jesucristo nació, que sigue siendo para millones de personas de todo el mundo lugar de peregrinaje, ciudad santa y tierra donde la Estrella anunció al Salvador del Mundo.

Ayuda a las Misiones

Queridos amigos en Cristo:

Todos estamos concientes de la situación tan dificil que existe en muchas áreas del Sur de la Florida, especialmente en el centro de las ciudades donde la pobreza y desnutrición constituyen un grave problema.

Me dirijo a ustedes para pedirles que sean generosos en la Colecta Anual para las Misiones en el Centro de la Ciudad que se hará el próximo fin de semana.

Los feligreses todos de la Arquidiócesis de Miami pueden sentirse satisfechos del resultado de la Colecta pasada para las Misiones del Centro de la Ciudad, y de la actuación del Programa de Servicio Social que ha podido desarrollarse gracias a su generosa cooperación.

En nombre de todos los de las Misiones del Centro de la Ciudad, les doy las gracias por el abundante apoyo que nos han prestado.

Devotament en Cristo, Edward A. McCarthy Arzobispo de Miami

Espiritismo y Consecuencias en América

No Debemos Confundir Espiritismo con Cristianismo

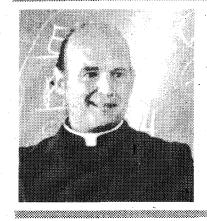
El Padre Oscar González Quevedo,

El espiritismo pretende constituirse en una religión. Inclusive hubo varias tentativas de introducirlo como enseñanza obligatoria de religión en las escuelas brasileñas, pero fue rechazada la petición en diversas ocasiones.

Pero el trabajo en ese sentido continúa avanzando, sin que se hable de los centros educacionales propios de los espiritistas, y de los espiritistas colocados en puestos de influencia en el campo educacional.

Una interpretación mística sobrenaturalistica de los fenómenos ocultos llevó al espiritismo a convertirse en religión. Sus sesiones constituyen un culto

Las implicaciones doctrinales son múltiples, la doctrina espiritista se difunde en sincretismo mezclado con el cristianismo, hinduismo, budismo y otros, haciendo propias algunas de las ideas relevantes de estas religiones. Se mezcla al mismo tiempo con el ocultismo, teosofismo, esoterismo e ideologías semejantes.



es un sacerdote jesuita que ha dedicado toda su vida al apostolado a través de la ciencia. Director del Centro Latinoamericano de Parasicología (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 parasicología. Durante varias semanas ofrecemos una serie de reflexiones del padre Quevedo S.J. sobre el espiritismo y sus implicaciones sociales, psicomédicas y religiosas.

Dios, completamente mediatizado por los espíritus de los muertos, es considerado como entidad lejana y prácticamente prescindible de la "filosofía" o "religión" espiritista. Como apuntó muy bien Alfano: "El espiritismo no es una religión, porque todas las religiones admiten un Dios, y el espiritismo no lo admite, o lo admite a su modo, un Dios no legislador, no juez..." La doctrina y el culto giran alrededor de los espíritus de los

muertos. El juez es el Karma, un dios ex-máquina contra el cual Dios nada podría...

cual Dios nada podria...

Cristo no es más que un
"médium incomparable". No
tiene sentido, por tanto hablar
de milagro. En el cristianismo
Cristo nos dio la posibilidad de
salvarnos con nuestra colaboración a su gracia. Reformando, extremando la Doctrina Cristiana, el espiritismo
proclama: "No, la misión de
Cristo no era rescatar con
sangre los crímenes de la hu-

manidad: la sangre, aunque sea de un Dios, no sería capaz de rescatar a nadie. Cada cual debe rescatarse a sí mismo, rescatarse de la ignorancia y del mal. Nada de exterior a nosotros podría hacerlo. Es lo que los espíritus, a millares, afirman en todos los puntos del mundo.

Para los espiritistas sólo el esfuerzo personal, sin Cristo, sería lo que realmente nos salvaría: Para ellos, "la salvación es el fruto del esfuerzo individual que cada uno emplea, en la medida de sus fuerzas". No existe, pués, el perdón ni la Redención. Es inútil el arrepentimiento y la reparación: "Toda falta cometida, todo mal realizado, es una deuda contraída que deberá ser pagada; si no fuera en una existencia, lo sería en la siguiente o en las siguientes", dice Allan Kardec.

El espiritismo habría venido a substitutir el cristianismo y el mismo Allan Kardec lo denomina "Tercera Revelación".

La primera sería el Antiguo Testamento y la segunda el Nuevo Testamento. Inclusive el espiritismo no se presenta como una complementación bíblica, sino, como afirma Carlos Imbassahy, "la Biblia que. . es el trazo del estado salvaje de una época, reflejo de impulsos e instintos, donde se identifican incisos bárbaros, feroces, crueles. . "no puede ser razón de peso contra la enseñanza de los espíritus".

A pesar de que en general se presentan bajo piel de cordero frente al tradicional cristianismo brasileño, hay quien, entre los teóricos espiritistas. reconozca abiertamente que el cristianismo y el espiritismo son dos cosas sin relación ninguna: "Ni la Biblia prueba cosa alguna; tampoco tenemos la Biblia como probante. El Espiritismo no es una rama del cristianismo, como las demás sectas cristianas. No asienta sus principios en la Escrituras. No gira junto a la Biblia... Nuestra base, dicen, es la enseñanza de los espíritus, de ahí el nombre de espiritismo'

y la segunda (Continúa la semana próxima.) Miami, Florida / THE VQICE / Viernes, Julio 13 de 1979 / Página 3A

WASHINGTON -(NC)-Mons. John R. Quinn, arzobispo de San Francisco y presidente de la Conferencia de Obispos Católicos, criticó el fallo anunciado el 2 de julio por la Corte Suprema de Justicia que excluye a los padres de la decisión de abortar de una hija soltera, quien si muestra madurez suficiente sólo requiere permiso de un juez. El- arzobispo opina que "los derechos de los padres y las relaciones familiares son víctimas de esa obsesión de la Corte Suprema por el aborto...el fallo destroza en mucho la estructura familiar." La corte abolió así una ley del estado de Massachusets que obligaba a las menores a obtener el consentimiento de los padres.

• Padres de clase media envían a sus hijos a escuelas católicas

NEWARK, N.J. -(NC)-La arquidiócesis de Newark demuestra en una encuesta que los padres de familia en el sistema parroquial de educación son gente de clase media, y que si la madre trabaja es frecuentemente para pagar el costo de enviar los hijos a una escuela católica. Refuta así a quienes se oponen a una exención de impuestos con el argumento de que favorecería a los ricos. El ingreso promedio de 20,000 familias encuestadas (con casi 95,000 escolares) es de unos \$15,000 al año, considerado apenas suficiente para cubrir gastós básicos

 Estudiarán aspiraciones de los laicos

WASHINGTON —(NC)—
Con la premisa de que los "sacerdotes no conocen bien a los
seglares", el Centro de Investigaciones Aplicadas al
Apostolado anuncia que hará
un estudio a fondo de las actitudes y aspiraciones de los
laicos. "Hay bastante desencanto. y queremos saber por
qué", dice el director. P. John
LaBrake. No es sólo el aborto
lo que preocupa al seglar. sino
problemas como la inflación, el
combustible. la familia,
agregó.

• Proponen programa contra la inflación

WASHINGTON - (NC)-Consumidores Opuestos a la Inflación en Necesidades (COIN) afirma que las familias gastan de 60 a 70 por ciento de su ingreso en combustible, alimentos, vivienda y salud, cuyo costo ha crecido en un 17.7. 'por ciento este año (calefacción y gasolina subieron más del 37 por ciento). Propone un programa de emergencia: que no se elimine el control de precios del petróleo, que se apruebe legislación contra los costos de hospitalización, que se aplique la ley de 1969 que rebaja los intereses para préstamos de construcción de viviendas de costo medio al 9.5 por ciento anual (del 10.5 que hoy embolse a las familias por el alto costo de alimentos. Durante una reunión los líderes recomendaron una huelga de un día al final del verano, y adoptar un programa a largo alcance para reducir la inflación. Se han afiliado a COIN 70 organizaciones cívicas y religiosas, incluyendo la U.S. Catholic Conference. -

Nicaragüenses Necesitan Ropa, Alimentos, Ayuda Médica

(Viene de la Pag. 1 A)

tes militares dicen que la Guardia Nacional ya no puede ganar la guerra.

La posibilidad de que los guerrilleros sandinistas cedan a presiones internacionales y acepten una solución negociada aún cuando tienen la victoria militar a su alcance, se considera como la condición clave para la rápida resolución del conflicto.

Aunque ha reiterado públicamente que no renunciará, se sabe que en conversaciones privadas con diplomáticos de los Estados Unidos, Somoza ha dicho que se irá del país si puede garantizar que la Guardia Nacional y su Partido Liberal continúen siendo parte de la estructura política.

LOS GUERRILLEROS del Frente Sandinista de Liberación Nacional, sin embargo, mantienen que el nuevo gobierno no incluirá a estos dos grupos. a pesar de presiones diplomáticas de los Estados Unidos y otros países.

Violeta Chamorro, miembro del gobierno provisional de reconstrucción de Nicaragua, nombrada por el FSLN, declaró recientemente que su gobierno rechazó "de inmediato la propuesta del gobierno de Estados Unidos de establecer un llamado gobierno de conciliación nacional" porque incorporaba a seguidores del General Anastasio Somoza, por cuyo derrocamiento se sacrifica el pueblo.

La propuesta, agregó Chamorro, "es un intento de arrebatar a ese pueblo su victoria, con la ayuda de varias dictaduras en el hemisferio... Nicaragua va a ser lo que su pueblo quiere, la gran mayoría prefiere una verdadera democracia", añadió, en respuesta a



Una familia nicaragüense, sin casa, sin comida, y con las pocas poses iones que le quedan metidas en una caja, espera en un rincón de Managua a alguien que ayude.

aseveraciones de Washington que los marxistas predominan entre los rebeldes.

LOS ESTADOS UNIDOS intentan buscar una solución que ponga fin a la guerra civil y establezca un gobierno democrático en Nicaragua, sin que el país se convierta en otra Cuba.

La señora Chamorro,

viuda del periodista Pedro Joaquín Chamorro, cuyo asesinato en enero hizo estallar la situación política, también declaró que "esperamos que el pueblo de los Estados Unidos envíe alimentos, medicinas y ropas y toda clase de ayuda, como lo hizo después del terremoto de 1972 que destruyó casi toda Managua".

Pastoral Invita a Weekend Juvenil

JOVENES HISPANOS de todas las parroquias de la Arquidiócesis están invitados a rezar, compartir, discutir, reflexionar y disfrutar este fin de semana, durante el segundo "Weekend Juvenil" que prepara la Oficina de Pastoral Juvenil.

El "Weekend" comenzará este viernes, 13 de julio, con una charla y discusión sobre la "Identidad, Intimidad y Crecimiento del Joven". El Hermano de la Salle Miguel Campos, Director Asociado de la Oficina de Educación Religiosa de la Arquidiócesis, dirigirá la reflexión, que tendrá lugar a las 7:30 p.m. en la cafetería del Seminario St. John Vianney.

El sábado en el Salón Parroquial de San Juan Bosco, se ofrecerá un "Baile de Verano de 8:30 p.m. a 1 a.m. La entrada es \$3.00 por persona y habrá "Disc Jockey"

Finalmente, el domingo grupos de diversas parroquias presentarán un "Talent Show" comenzando a la 1:30 p.m. en la cafetería del colegio St. Michael.

SEGUN AMNERIS Silva, de la Oficina Pastoral Juvenil, el 'Weekend', que comenzó el año pasado, es un intento más de la Pastoral de coordinar actividades para los muchos jóvenes lispanos que quieren sentirse parte de algún movimiento juvenil católico, y por alguna razón u otra no han podido conseguirlo.

"El Weekend Juvenil es algo abierto a todos los jóvenes de la comunidad de Miami", dijo Silva.

Para más información llamar al 757-6241.

Misa por Coleman Carroll

El Arzobispo Edward McCarthy invita a todos los sacerdotes y fieles de la Arquidiócesis de Miami a una Misa concelebrada con motivo del segundo aniversario de la muerte del Arzobispo Coleman F. Carroll, primer obispo de la diócesis de Miami.

La Misa se celebrará a las 12:15'en la Catedral de St. Mary el jueves 26 de julio, aniversario de su muerte.

El Arzobispo McCarthy ha dicho que "No se me ocurre mejor tributo que el que los fieles y sacerdotes se unan en oración por él".

Mundo

CIUDAD DEL VATICANO -(NC) — El Consejo Pontificio Cor Unum (Un Corazón) reunió a sus agencias afiliadas de ayuda internacional para coordinar esfuerzos en favor de los cientos de miles de refugiados del Asia meridional, hacer conciencia sobre el problema y recoger fondos para solucionarlo, con la participación de las conferencias de obispos católicos en varios países. . Propusieron los delegados que los gobiernos convoquen con carácter de emergencia una reunión mundial que prepare un plan de reasentamiento.

• Se convoca reunión sobre refugiados

NACIONES UNIDAS (NC)- El secretario general de las Naciones Unidas, Kurt Waldheim, invitó a los gobiernos de 60 naciones a una reunión sobre los refugiados de Indochina para el 20 de julio, con el fin de encontrar reasentamiento para 300,000 de ellos, y contribuciones que los mantengan temporalmente en campos de refugio en Asia meridional. El secretario trata de mantener los debates en el plano humanitario. Políticamente se acusa a Vietnam de forzar las salida de los ciudadanos de origen chino, dando origen a la tragedia del llamado "pueblo flotante" que viaja a la deriva en frágiles embarcaciones en busca de asilo. Estados Unidos, que ya acogió a muchos miles, acaba de autorizar una cuota de 14,000 por mes, con el reconocimiento de las organizaciones religiosas y humanitarias que los atienden. El programa cuesta unos \$400 millones al año.

• El clero no participará en elecciones

CIUDAD DE MEXICO-(NC) - Autoridades eclesiásticas y estatales advirtieron a los votantes que al elegir el 1 de julio a 400 diputados y siete gobernadores no permitieran que la religión se mezclase con la politica. La ley impide al clero que "intervenga en el proceso electoral," dijo el ministro de gobernación Enrique Olivares, aunque vió como signo de libertad de expresión la prohibición que hicieron varios obispos de votar por candidatos comunistas. El cardenal Ernesto Corripio de Ciudad de México negó que haya "clero político", agregando que la iglesia prefiere la actual independencia del estado.

•Reafirman lealtad a la Iglesia

LONDRES -(NC)- Más de 500 sacerdotes y los seis obispos de Lituania firmaron una declaración en que afirman que su lealtad es primero hacia la Iglesia y sus leyes, y que no pueden obedecer al Estado en cuestiones que las contradigan. La declaración dirigida a las autoridades soviéticas menciona sobre todo un decreto de 1976 que permite ai gobierno ciausurar tempios a su arbitrio, someter a los sacerdotes a funcionarios locales, y establecer "comités" eclesiásticos que no representan ni al clero ni a los fieles. Todo esto es una violación de derechos humanos reconocidos por la Constitución soviética y los acuerdos internacionales, agregan los sacerdotes y obis-

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