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DADE, GLADES, HENDRY, MARTIN, MONROE AND PALM BEACH

# The Voice

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## Pope Is Invited to Miami

The itinerary is still up in the air for the visit of Pope John Paul II to the United States in October, and Miami is among several cities which have extended bids for the Pontiff to see them during his tour.

Archbishop McCarthy urged the Pope to visit this area of the South when he saw him in Rome after receiving the pallium, symbol of his office as Metropolitan of the Miami province. The Archbishop also wrote a letter suggesting the Pope visit here, pointing out that Florida was the site of the first Catholic Mass ever celebrated in the United States. In addition, the Archdiocese has many diverse cultural and ethnic groups, many of them refugees from Communism, who have made a new life here and make a great contribution to the work of the Church and the civic community.

CHICAGO, DETROIT, Minneapolis-St. Paul, Philadelphia and Boston are also among the cities where Church and civic officials have invited the Pope to visit.

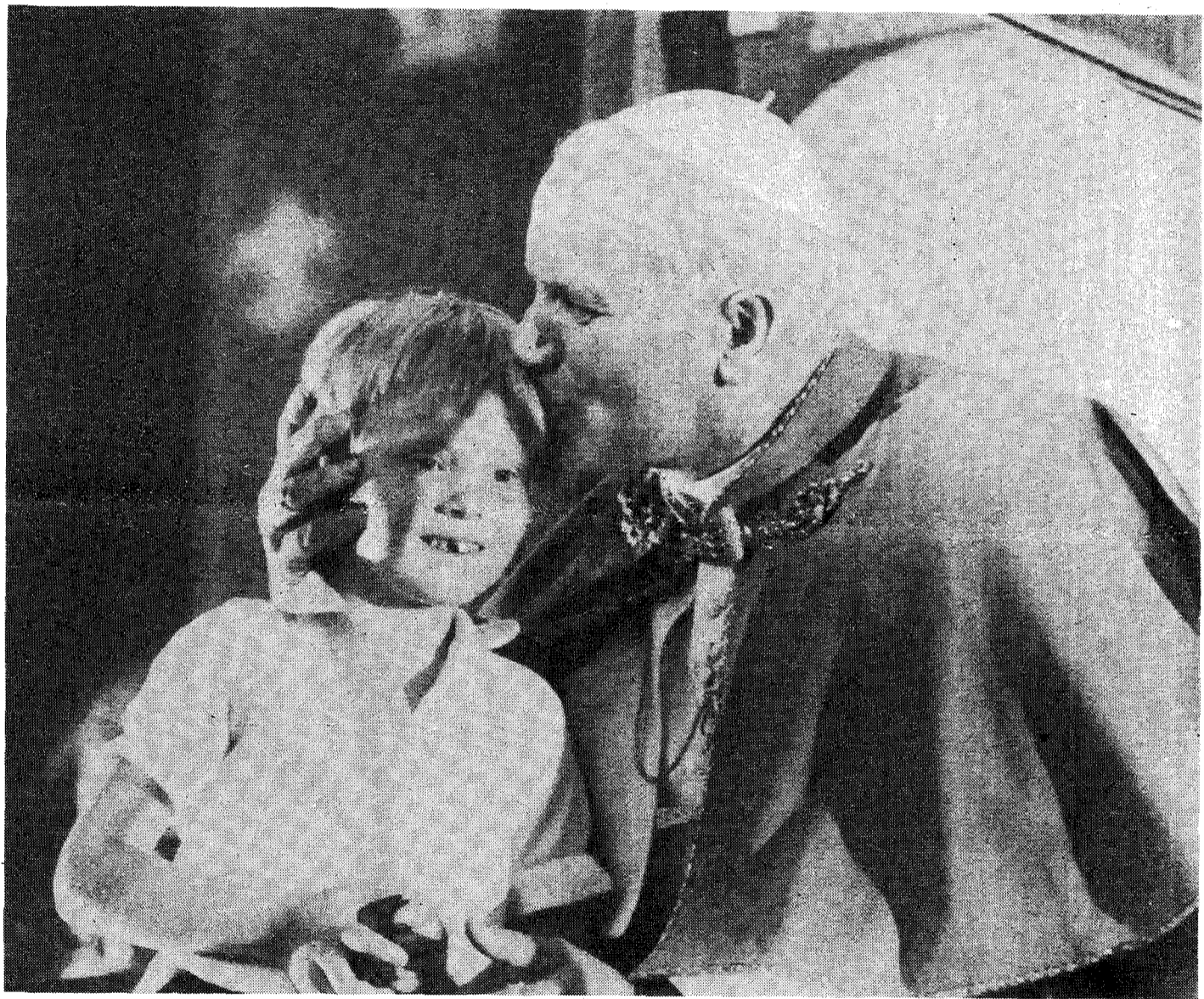
A cabled invitation sent by Cardinal John Cody and his auxiliary bishops invites the pope to come to Chicago after he delivers a major address to the United Nations General Assembly on Oct. 2.

Cardinal Cody appointed Msgr. Richard A. Rosemeyer, vicar general and chancellor, as coordinator of arrangements for the hoped-for papal visit.

Chicago has the largest Polish community outside of Warsaw.

THE BOSTON City Council passed a resolution which states that such a visit by the pope "would be

(Continued on Page 3)



Pope kisses a schoolboy during visit to Poland and may be doing more of the same in America soon.

## Nicaragua Archbishop Appeals For Aid

An appeal for assistance for the people of Nicaragua has been made by Archbishop Miguel Obando Bravo, Archbishop of Managua, in a letter to Archbishop Edward A. McCarthy of Miami.

Written in June, the letter took over a month to reach Miami. In it, Archbishop Obando asked for "a special prayer for the people of Nicaragua at this time of deep suffering."

In his reply, dated July 26, Archbishop McCarthy in behalf of the people of the Archdiocese extended "to your priests and people heartfelt sympathy at the great suffering you have endured."

"Two weeks ago, I authorized collections in all the parishes of the Archdiocese for our suffering brothers and sisters in Nicaragua," Archbishop McCarthy said. "This was at the urging of Bishop Broderick of our American Catholic Relief Services." Archbishop Obando's letter described conditions in Nicaragua. He said:

"During 1972, our capital city was destroyed by an earthquake, but the tragedy presently affecting our people is still even more terrible. It is calculated that in Managua alone there have been more than 10,000 deaths.

"THE BOMBINGS have killed numerous persons and destroyed

many houses, particularly those of the poor people. Thousands of persons have lost their jobs and, consequently, their sustenance. We have some 20,000 refugees in our Seminary and our Churches. Our priests, who are poor, have also been affected by the civil war.

"I would appreciate any help Your Excellency might be able to give my priests. We would appreciate your sending Mass stipends if you have some available."

Meanwhile, Maryknoll Father Miguel D'Escoto said the main goal of the new Nicaraguan Sandinista Government is "to achieve a moral society." He is Foreign Minister of the new Government which led a

successful war against ousted President Anastasio Somoza. Father D'Escoto said:

"We seek the establishment of a moral, just and brotherly society in which people can live in peace. I do not mean that we must submit to the revolution so that it will not turn against us. We must identify with the revolutionary process as a matter of loyalty to Christ.

"Church people must show to the rest the signs of the times. But if we lag behind, the people will show us what it means to be a Christian."

"One example is the total willingness to sacrifice their lives, in order to attain a better world, and that is a lesson for us."

## 35,200 Students in Catholic Schools

More than 35,200 students will be enrolled in 61 elementary and 16 high schools of the Archdiocese of Miami when classes resume on Aug. 27 in six South Florida counties.

In Dade County it is anticipated that 13,000 pupils will be enrolled in 29 elementary schools and an additional 6,200 students will report in nine high schools. Broward County's Catholic elementary schools will welcome more than 6,700 pupils in 17 parochial schools while 3,500 students will begin classes at four high schools. More than 3,800 will report to 11 parochial schools in Palm Beach County while the area's two high schools will begin the Fall term with 1,500 students.

Feasibility studies begun

in 1978 for a new Catholic high school to serve the south Palm Beach County and North Broward County areas resulted in definite plans for a new secondary school which is expected to open in the fall of 1980 in Boca Raton.

Teachers in Archdiocesan schools begin their school year on Aug. 20 and will observe Professional Days on Aug. 22 at St. Ambrose Church, Deerfield Beach; and on Aug. 23 in St. Rose of Lima Church, Miami Shores.

The Rev. Alfred McBride, O. Praem., noted educator, lecturer and author, will be the principal speaker at each of the sessions. Auxiliary Bishop John J. Nevins will celebrate Mass each day at 11:15 a.m.

Labor Day, Monday, Sept. 3, is a holiday and classes will be suspended.

## Haitians released to CSB

One hundred and seventy five Haitian refugees are being released from the U.S. Immigration and Naturalization Service office in custody of the Catholic Service Bureau of the Archdiocese of Miami. CSB has agreed to make a good faith effort to provide them housing, food and clothing on a temporary basis. Two social

workers, Sister Pierre Marie Armand and Andre Bony are working to orient the newly arrived refugees to the legal procedures they must follow.

(July 28 a Federal Judge in Miami issued a temporary injunction reinstating working permits for 2,000 Haitian refugees which had been cancelled by the U.S. Immigration and Naturalization Service last August. INS was accused of using work permit applications as "bait" to root out illegal aliens from Haiti.)

When the refugees land on the Florida coast they claim political asylum. Those who have relatives already living in the U.S. are released in their custody. The ones who do not remain in jail waiting due process unless someone — like CSB — intervenes.

Twenty nine of the

refugees arriving are women and many of them are pregnant. Fear of the voyage made them leave their young children behind with relatives. Helene Jean, one of the refugees, gave birth to a baby boy while at sea. The baby arrived in Miami badly burned from the salt water and exposure to the sun.

"The refugees are in dire need of food and clothing. We ask the community to support the efforts of CSB by giving donations to help the Haitians in their first crucial days in the U.S.," said a CSB spokesman.

To give your contribution of food, furniture, clothing or funds please call CSB 4949 N.W. 2 Avenue, Miami, Fla. at 754-2424 Ext. 56 and 33 or CSB Overtown Day Care Center at 371-9110.

### OFFICIAL

The Chancery announces that upon nomination by the Very Reverend Robert M. Wesson, O.S.A., Prior Provincial of the Augustinian Fathers in Villanova, Pa., Archbishop McCarthy has made the following appointment, effective August 1, 1979:

THE REVEREND NORBERT W. WHITLEY, O.S.A. - to Associate Pastor, Resurrection Parish, Dania.

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# Pope is invited to Miami

(Continued from Page 1)  
among the most notable events in all of Boston's long history."

A letter sent to the pope signed by all the members of the council noted that Boston had twice welcomed Cardinal Karol Wojtyla of Poland and remembers his visits to churches in Hyde Park and South Boston.

Churchmen in the Boston area feel that the pontiff would want to visit ailing Cardinal John Wright who is at present a patient in the Tufts-New England Medical Center in Boston.

The Twin Cities, Minneapolis-St. Paul, are continuing their efforts to have the pope come there. The American Polish Society of Minneapolis has been urging Polish-Americans to send telegrams to the Vatican requesting that the pope include the Twin Cities on his itinerary.

AS OTHERS have, the Twin Cities have promised in their messages to the pope that Poles from throughout the nation will come there to see him.

Poletown, an area that includes six parishes on the inner-city east side of Detroit sent a letter to Cardinal John Dearden asking him to extend an invitation to Pope John Paul II. In their letter they suggested that a 50-acre area in Poletown could be cleared permitting thousands to gather to see the pontiff. But the group has not received word from the cardinal that such an invitation will be sent. The lay organization of Poletown has decided to send their own invitation, according to Father Francis Skalski, pastor of the Polish parish of St. Hyacinth's, and spokesman for Hamtramck, the Polish community of Poletown.

The Orchid Lake Schools of Detroit, which includes the only U.S. Polish seminary, also sent their own invitation to Rome. It was suggested by this group that if the pope were to visit in Detroit and make a single public appearance, it would be best to hold the event in the Pontiac Silver Dome where the Detroit Lions football team plays. The stadium seats about 50,000.



Pope talks with West German Chancellor Helmut Schmidt recently and is scheduled to meet with President Carter during his visit to the U.S.

## Pope's Ireland Trip Focuses on Shrine

DUBLIN, Ireland — (NC)— The highlight of the trip to Ireland by Pope John Paul II (Sept. 29-Oct. 1) will be a visit to the Marian shrine at Knock. The shrine is on the site where on Aug. 21, 1879, 15 witnesses said they saw Mary appear with St. Joseph and St. John the Evangelist.

The witnesses said the apparition continued for one and a half hours. A commission set up at the time by local Catholic authorities found the witnesses to be reliable and trustworthy.

Last December, the Irish

Conference of Bishops invited the pope to come to Ireland for the Knock centenary celebrations which began in May and last until October.

EVERY YEAR about a million people, including many from the United States, take part in pilgrimages to the shrine. This year, because of the centenary and the pope's visit, about 3 million pilgrims are expected.

At least 500,000 are expected when the pope celebrates an open air Mass at the shrine, probably on Sept. 30.

Knock has been a major pilgrimage center for 100 years. From the beginning many people attributed miraculous cures to the shrine making it well known throughout the English-speaking world.

There is no medical bureau at Knock and the miracles are not as well attested and documented as those at Lourdes, France.

Some of the Irish people who have been restored to health join those who assist in caring for the invalids who accompany almost every pilgrimage.

James Grennan of Boyle, County Roscommon, regularly works among the pilgrims every Sunday during the summer and fall. He was cured 15 years ago after being paralyzed for nine and a half years as a result of a fall while working as a builder.

In 1882 Archbishop John Lynch of Toronto went to Knock in thanksgiving for a cure. The following year, a church official in Tasmania went there to give thanks for the restoration of his sight following the application to his eyes of particles of cement taken from the church where the apparition took place.

Msgr. James Horan said that during the 12 years he has been the parish priest of Knock, he has been notified of an average of 20 cures a year for which there is no medical explanation and which have been

given little publicity.

"Knock has been honored by all the recent popes. It has the same status and recognition as the great Marian shrines of Lourdes, Fatima and Guadalupe," said Msgr. Horan.

**KNOCK IS** a small, remote village of 500 people. It is located in County Mayo about 140 miles northwest of Dublin. It is situated in an area of small, rather poor farms. Although it is only 30 miles from the sea, it has none of the scenic attractions of the mountainous Irish coastline. The nearest railroad station is at Claremorris, seven miles away.

The village is dominated by a new church, Our Lady Queen of Ireland, completed recently at a cost of \$3 million.

In anticipation of the pope's visit, church and civil authorities have been carrying out improvements. Comfortable accommodations, with medical and nursing services, have been provided for invalids. Life-size statues stand at the exterior gable end of the old church, which was the scene of the apparition.

A new helicopter pad has been installed where the pope will land and an attractively landscaped open space has been prepared where a great crowd can gather.

Otherwise, the village boasts of little more than two convents, two schools, a dozen small restaurants, a few saloons and some small shops.



Archbishop McCarthy administer Communion at a Mass in St. Mary Cathedral for the late Abp. Coleman F. Carroll last Thursday, July 26, second anniversary of the death of the first Bishop of Miami.

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## Eucharistic Minister training day slated

The next training day for those wishing to become Extraordinary Ministers of the Eucharist will be held Saturday, Sept. 15, 1979 at St. Vincent Church, 6280 N.W. 18th Street, Margate, from 10:00 a.m. until 3:00 p.m. There is a \$3.00 fee, which includes lunch. Deadline for registration is Wednesday, Sept. 12.

Pastors wishing to send prospective ministers for training on that day must submit their names in a letter to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6180 N.E. 4th Ct.,

Miami, Fla. 33137. Reservations for attendance at St. Vincent may also be made in the letter or by calling the Office of Worship and Spiritual Life, 757-6241, Ext. 264 or 265.

It should be noted that in order to be commissioned as Extraordinary Ministers of the Eucharist candidates must have been recommended by their pastors and have attended a full day's training.

For those interested in attending a workshop for Spanish-speaking candidates, we are hopeful of scheduling one early in the fall, so watch for notice of time and place.

## Slovak Convention Set for Aug. 11-16 Here

More than 600 Slovak-Americans and Canadians will participate in the 40th national convention of the First Catholic Slovak Union, Aug. 11-16 at the Americana Hotel, Bal Harbor.

The largest Slovak Catholic fraternal organization in the world was organized in 1890 in Cleveland by a Slovak immigrant priest, the Rev. Stephen Furdek, and since that time has made charitable donations of more than \$13 million to build

convents, a seminary, an orphanage, and to build a chapel at the National Shrine of the Immaculate Conception in the nation's capital. The organization has an extensive scholarship program, a variety of athletic programs and makes donations to the indigent as well as religious and cultural institutions.

Archbishop Edward A. McCarthy is expected to celebrate the opening Mass at the convention at 11 a.m. on Sunday, Aug. 12.

## Charismatic TV; Film on Jesus

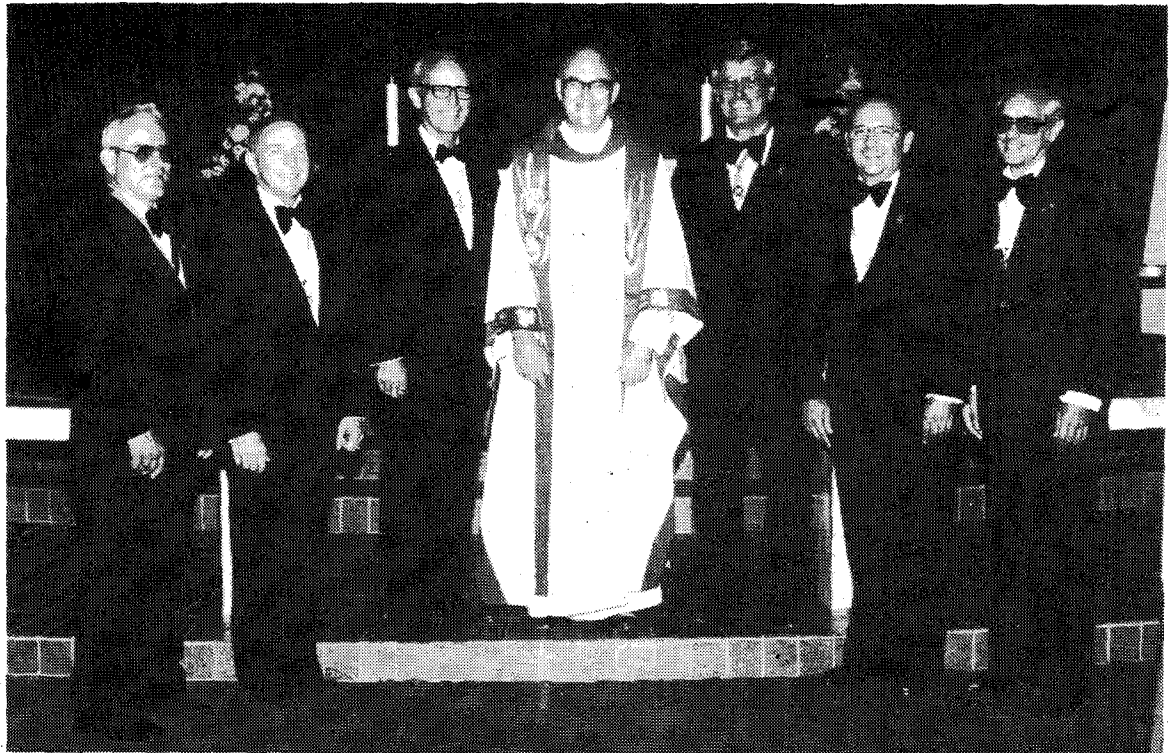
On Aug. 3, 10 and 17th, 8-9 p.m., the Christian Television Corp. will show the Catholic Charismatic Conference "You Shall Be My Witnesses" on Channel 51. This program is being paid for by the Evangel Temple Church (Assembly of God) of North Miami as an example of Evangelization.

A major motion picture on the life of Christ which will be released in theaters across North America beginning Oct. 19, 1979. It is called "JESUS".

Fulton J. Sheen, titular

Archbishop of Newport says of the film, "You have produced a masterpiece." Pat Robertson, president Christian Broadcasting Network says "Artistic integrity, yet complete authenticity."

Pastors are invited to a private advance-preview in their area and may write for free passes to: Ken Bliss, president Inspirational Films, 1911 South Commercecenter East, Suite III, San Bernardino, Cal., 92408. The film will be distributed by Warner Bros.



The newly elected State Officers of the Knights of Columbus for the State of Florida were installed at a concelebrated Mass under the leadership of Bishop John Nevins, Auxiliary Bishop of the Archdiocese of Miami assisted by Fr. John O'Connor, Fr. James McHugh, Fr. Daniel Kubala, Msgr. Jude O'Dougherty and Fr. McNally. L to R: Leon Kocol, State Warden; Clyde King, State Treasurer; Supreme Director T. A. Eason, Sr.; Bishop Nevins, Donald E. Raymond, State Deputy; Joseph Massarella, State Secretary; and Richard Inserra, State Advocate.

## Farmworker Union Official Acquitted

FORT PIERCE, FLA.— Stephen Roberson, State Director of the United Farm Workers of America, was acquitted by a jury on a charge of trespassing on Coca Cola property during a February strike here.

The 4-day trial was considered a test case on the right of union organizers to talk to workers on the property of a company under contract.

AS THE trial opened, a coalition of 35 religious and 14 urban support committees from all of Florida issued a statement in which they said "We perceive this as a first step in an effort to eliminate the union as a vehicle of true self-determination for farm workers."

Roberson maintained he

was on company property during a strike against Coca Cola in a Fort Pierce grove "rightfully under the stipulation of the contract between Coke's Minute Maid Division and the UFWA."

The Rev. Fred Eyster, Florida Director of the National Farm Workers Ministry, said the real issue at the trial was "whether organizers have the right to talk to workers during the day, the only time many of them are accessible."

"It is a classic case of the large corporation utilizing the rural justice system to oppress employees trying to exercise their constitutional rights of free speech," Eyster said. "We cannot ignore this real threat to the hopes of farm workers represented by unions' effort in collective

bargaining."

REPRESENTATIVES of the religious groups said that Coca Cola pressed charges against Roberson as "an initial step to destroy the union." The Coca Cola contract is the only collective bargaining agreement affecting farm workers in Florida and negotiations for a new contract have been underway for almost a month. Said Roberson after the trial:

"We are still deeply concerned that the Coke officials would attempt such a vicious attack on the union. It is obvious they wanted to do more than curtail one individual's activity. We are grateful that the jury saw through the unjust charges by the Coca Cola Company and we are grateful for all the people who stood behind the union in this trial."



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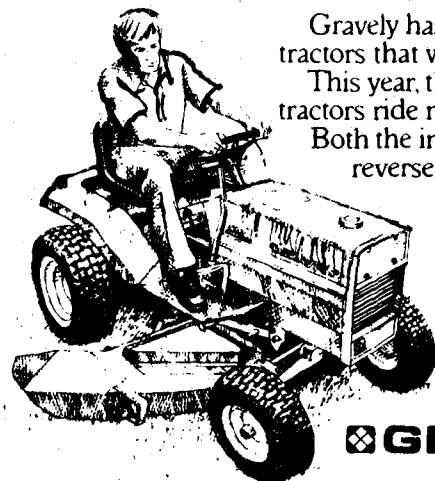
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# They'll learn Spanish in 3 weeks

By ANA RODRIGUEZ  
Voice Spanish Editor

Twenty students from all over the United States awaited anxiously Monday morning, sitting in a classroom of St. John Vianney Seminary.

"Optimistic but skeptical," they had come to take part in the Hispanic Pastoral Institute's course on Hispanic Language and Culture, designed especially for

All these aspects of the course are Dr. Samuel Nodarse's creation. For 16 years he has been dedicated to communication, and making the ideal of learning a new language compatible with the reality of the needs and abilities of people.

His psycho-generative method, based on the theories of psycholinguistics, a science which seeks to "improve human understanding through communication,"

**'If a computer can create from a little input a tremendous output, the human being can do infinitely better'**

Anglos.

FOR MANY, it was not the first time they had tried to learn Spanish, but perhaps this time it was going to be different.

Dr. Samuel Nodarse, developer of a revolutionary psycho-generative method of teaching language, was their instructor, and the course, according to Father Mario Vizcaino, Director of the Institute, was designed especially for them, priests, religious and laity who work with Hispanics. For three weeks, they will learn the language through this new method, and explore the culture through presentations, films and discussions. They will use the tools of their pastoral trade — the Bible, the Creed, the Documents of Encuentro Nacional II — to learn a better way to communicate the Word of God to His people — they will learn the language of those people.

considers as its fundamental principle the fact that "a human being has infinitely more potential than a computer," says Dr. Nodarse.

"If a computer can create from a little input a tremendous output, the human being can do infinitely better,"

"We don't believe it is necessary to teach all the rules of grammar, but only to give a little input in a certain sequence so that the human being will generate psychologically, or psycho-generatively, an output-conversation."

**THROUGH DRILLS** which are repeated orally and in writing, the students become familiar with certain ordinary terms, and begin to discover for themselves the grammatical rules that apply to them. For example, after writing "What is your name? My name is John" and repeatedly filling in a different



Priests, Religious and laity listen (above) to Dr. Samuel Nodarse teach his psycho-generative method which he developed after going through the pangs of improving his English upon coming to America from Cuba in 1963.



word of the sentence, the student will discover what the word 'name' means as well as the grammatical structure of a question.

Dr. Nodarse has divided the language into five reference points: the physical world, the world of events, the world of people, the world of activities and the interior world of each person, the individual's point of view. Each of these different areas, taken one at a time, provide the sentences for the drills.

Because the person, rather than being taught the rules, learns them for himself, Dr. Nodarse believes he retains them longer. However, he says "language is a habit" which must be practiced or lost.

He does not maintain that the psycho-generative method gives complete instruction in a language, rather he says it motivates the person intrinsically to learn more. It teaches them "how to learn a language and how to use language as a means of communication."

According to Dr.

Nodarse, the theory occurred to him because "of my own difficulties" in communicating in English when he arrived in the United States as a Cuban exile in 1963. Although theoretically he knew the English grammar, knowing and being able to communicate were two completely different things.

When he moved to Iowa and began teaching in a secondary school, his undirected energies became channeled towards finding a method of teaching a language that would quickly allow the people learning to communicate. He says he didn't want anyone to experience the frustrations he himself had to go through.

Later, he got his Ph.D. in Psycho-Linguistics, becoming one of only 16 experts in the field. Intuitively he had developed the psycho-generative method, he says, but through his studies he was able to combine it with scientific data.

Dr. Nodarse still sees frustration in traditional language classrooms across the United States. "Teaching languages in schools and colleges is currently in a slump. I believe we will see a renaissance of it, however, because of the very important role of this country in international affairs."

**BUT HE SAYS** this won't happen until professors in colleges and universities leave their ivory towers and

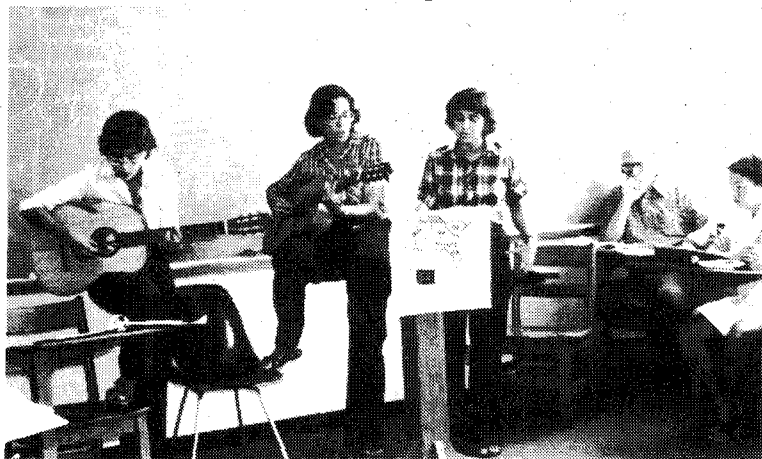
confront the reality that very few people, however motivated to learn a language, possess the time or the energy to attend colleges and universities for long semesters to do it.

He believes "the universities must go to the homes."

"In today's society, no one has time for anything. We must find a methodology, a technique, that adapts itself to the lack of time and gas." He believes the technology is present, but it is up to the colleges and universities to realize the needs of the people, just as many people must still realize the necessity of being bilingual.

Although the psycholinguist will first like to make sure that the methodology is the most efficient, it has been tested with languages other than Spanish, such as English, in colleges and high schools in Spain. Dr. Nodarse believes about 16,000 students in all, including the United States, have taken advantage of the method, and he says the results have been very encouraging.

Meanwhile, for students of the Hispanic Institute, the skepticism disappeared as the day wore on and they found themselves, after only a few hours of classes, speaking, praying, reading and writing in Spanish, a language that up to then had seemed somewhat impossible to learn.



At the end of the first day the class was practicing liturgical songs in Spanish before celebrating the Mass totally in Spanish.

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# MATTER OF OPINION

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

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

## Fear in Time of Crisis

In his recent nationwide speech, President Carter referred to a "crisis of confidence" in the country's ability to cope with the economic, social and political problems of the day. Yet the underlying malaise is also one of fear.

Fear of the unknown—of modern weaponry — of war — unemployment — of general family insecurity. It is for many a time of great frustration, breeding both impatience and despair. And yet it was not too long ago that we looked at the world enthusiastically, with an optimism born of faith in a new era—a world free of war and want. Freedom was for all—respect for human dignity—honesty in national and international affairs—all these were the bright hope for the future.

Tragically, these things have not come to pass. Instead, international friends have become so-called enemies; others have reneged on solemn treaties; have renounced democratic processes and have cast the world into a period of foreboding—when people have lost confidence in their fellow human beings.

On top of all this, we see the march of Marxism, socialism, and secular materialism, in which the most elemental rules of morality are being trampled underfoot. In some places we see emerging hateful, violent persecution. In others, the life of the unborn becomes a pawn in the legalistic "game" of permitting the immature to decide who lives. People everywhere are threatened by a more frightful barbarity than has ever been before. This new phase of amorality has no respect for supernatural values and attempts to destroy in its path all hope in the human person as made in the image and likeness of God.

This is the type of world in which we now live. This is the type of world in which we are called to work, to study and to pray. Some may call it a pagan world. But it is not a pagan world in the properly accepted sense of that term; the pagans of old were religious men, their false gods and their false idols were evidence of their profound religious sense of life.

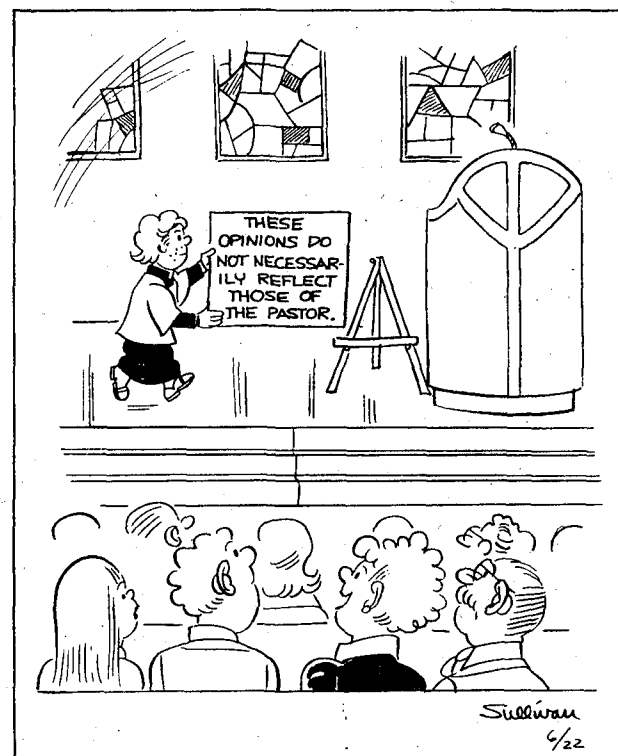
We should say that modern man is more properly called a secularist. He worships himself; he worships mankind and its achievements. Religion he considers to be an irrational by-product of the emotions, to be tolerated for the use of children; to be left alone as long as it does not emerge from the sacristy. Religion is harmless if it does not interfere with life, if it remains disincarnate.

Can we be surprised if Marx and Engels—and their modern prophets—dismissed our so-called democracy with contempt, as a superstructure of bourgeois hypocrisy—the perverted conscience of a perverted world—a means whereby the people are kept in bondage?

This whole depressing state is a logical followup to our courtship with and recent orgy of secularist materialism.

It has led to a spirit of defeatism. Saturated with sugary promises of a Babbitt-like optimism, which is as fruitless as it is unfounded, many people today have fallen into a state of mental and physical emptiness. Hope is gone, fear no longer acts as a catalyst; there is only a deep dullness that paralyzes the will, saps the energy and stifles effort.

There is, of course, a deeper cause—the annihilation of space, the abolition of time, the relentless advance of science at the expense of man, symbolized so graphically by missiles of destruction; the stifling mass of people in the ever-sprawling cities and the manipulation of people by the propagandists and the persuaders; all of these hammer away at us and beat us into a position where we throw up our hands and quit. Fatalism, the old pagan idea of blind, merciless chance, gets its grip on us and we are no longer willing to fight for anything.



"OH GOOD! WE'RE GOING TO GET TO HEAR THE NEW ASSISTANT."

Small wonder, then, that the Church seeks to build up community among us, urging a renewal of heart and mind—a commitment of Faith to stem the tide of fear. Only God-loving men and women can do this.

## LETTERS TO THE EDITOR

### Anti-Cuban letter

To the Editor:

I object to the publication of a letter signed by H.J.Zarnick in the July 13 issue.

Such letters should not be published in a Catholic newspaper labeled "Serving the people of God."

Poison against Cubans and conflict among the community serves a purpose for very few people.

Being Cuban-born and a U.S. Citizen, I offer my sincere sympathy to H.J.Zarnick for his / her letter.

There are two important subjects that have obviously not been of H.J. Zarnick's knowledge: the Gospels which teach what that letter denies, LOVE, and also the subject matter of Languages, since that person is not able to distinguish between Cuban and Spanish.

A person whose name is Zarnick can't pretend to be of North American origins. This person even though being ignorant in several subjects also suffers from bad memory, since Zarnick is a last name which clearly shows that he /she is from a foreign ancestry.

It is very sad having to write this letter stirring up controversies about nationalities because being a Christian is above all of them, but I feel it is my Catholic and Civic duty to express disapproval, and remind these following words that I hope H.J.Zarnick knows:

... "One nation under God, indivisible, with liberty and justice for all."

Jose Gonzalez-Puig  
Miami

### Congratulations Voice

To the Editor:

Let me congratulate you on the last issue of The Voice. The article on the Haitian Center, the

Two Catholic Views on Era by two good Catholics and also two educated and intelligent women. The thrilling news on the confirmation of the Holy Father's visit to Ireland and the U.S.; his differentiation between "Unity and Uniformity"; Msgr. James J. Walsh's article on the Eucharist, as inspiring and marvelous as the one on Heaven. He writes so well, and so clearly, and his words bring hope, faith and consolation to our Catholic hearts. I must also mention Mr. Conklin's article on vitro fertilization, and moving, arresting piece of writing on Mother Theresa and compassion.

Everything was just wonderful, interesting and exciting. That's the kind of paper we want. And, please! No Greeleys!

Edith Howard  
Miami

### Don't need ERA

To the Editor:

We don't need ERA in our churches; put the women of the church in Women's Catholic Clubs - Rosary Societies and Alter Societies.

I am very much in agreement with Mrs. Sara Quinn of Palm Beach on her letter concerning certain changes in our church rituals. She described all the recent changes in present society perfectly.

I too, was brought up to honor and respect my elders, especially our priests. I too prefer communion from the hands of a priest as his hands were anointed at ordination for that purpose. Jesus had twelve (12) apostles, all men to assist him. All parishes have male parishioners, Knights of Columbus etano, whereby there should be no need for Mary G. Quinlan of Fort Lauderdale, or any other woman, to have to assist the priest.

M.L. (Louise) Curran  
Hollywood

(Editor's Note: See Fr. John Dietzen column on Page 10.)





## Do Irish dominate American Church...?

By REV. ANDREW M. GREELEY

The Irish dominate the American church, right?

You can pick almost any book by the "new ethnic" complainers and hear that conventional wisdom repeated. If you are Italian or Hungarian or Polish, you are serenely confident that much of your ethnic group's problem with the church is the overwhelming Irish power in church administration.

**MOST OF THIS** new ethnic literature is modeled on the words of Michael Novak—autobiography as research. You don't have to bother to count heads to prove Irish domination. Everybody knows it is true.

And those of us who do count heads, to our shame be it said, have also accepted the conventional wisdom without seriously challenging it—though I have on occasion remarked that names like Krol, Bernardin, Rausch, Medeiros are not notably Irish names.

But now three sociologists, Professor Robert F. Szafran of the University of Iowa and Professors Robert W. Peterson and Richard A. Schoenherr of the University of Wisconsin, have actually counted the heads.

Their conclusion: There is no ethnic factor that affects ecclesiastical promotion to the pastorate, the bishopric or the archbishopric.

The Irish indeed are represented in the clergy at a rate twice as high as

the proportion in the American Catholic population (17 percent of the American Catholics, 34 percent of the clergy), but once that overrepresentation of the clergy is taken into account there is no statistically significant advantage in being Irish in ecclesiastical promotion. If other groups are underrepresented, the reason is not discrimination in favor of the Irish, but rather lower vocation rates.

I can already feel the thunderbolts of the "new ethnic" critics. I would simply observe that the names of the three authors of the paper ("Ethnicity and Status Attainment: The Case of the Roman Catholic Clergy") are no more Irish than Krol, Bernardin or Rausch. If I wrote a paper with that kind of finding, fellas, you might legitimately scream something about a shanty Irish whitewash. I don't know Professor Peterson's ethnic background, but Professor Schoenherr is German American and Professor Szafran is Polish American (from Holy Innocents Parish on the West Side of Chicago, in fact). Their finding surprises me, and I suspect it may surprise them even more.

There has been debate almost as long as there has been an American church on the relevance of ethnicity in the choice of bishops. The Poles, for example, were denied a Polish bishop until James Quigley came as archbishop of Chicago and insisted the Polish pastors select one of their

number. Quigley, a determined and committed pluralist, couldn't quite figure out why his predecessors had been so reluctant to give the Poles the bishop they desperately wanted.

But Quigley's pluralism did not survive his death. The day he died, his Polish auxiliary was transferred to Green Bay, Wis., to make it quite clear that he was not a candidate for succession. For many long decades the Poles in Chicago, then the largest Polish city in the world, were denied a bishop of their own national background. It was only when Chicago got another Irish bishop (the Romans absurdly thought that the name Stritch was German!), that another Polish auxiliary was appointed. In Chicago even today, with its large populations of Lithuanians and Hispanics and blacks, there has never been an auxiliary bishop from these ethnic backgrounds.

So there were pluralists like Quigley and Stritch and anti-pluralists like some of Chicago's other archbishops. The data of the three sociologists would seem to suggest that the pluralists have carried the day, at least as far as promotion inside the clergy is concerned.

I'm not sure, though, that is enough. It is not so much that we should have fewer Irish bishops, but we should certainly have more black, Hispanic, Lithuanian, Italian and Polish bishops, even if it means discriminating in their favor. I do not

suggest that this is the policy demanded by justice, since the research of the three sociologists persuades me that there is now little ethnic injustice in ecclesiastical promotions. Rather, it seems to me, we ought to have more ethnic bishops for the reason that James Quigley appointed Bishop Rhode his auxiliary: common sense.

The virtue involved here is not justice, but prudence. Why not let black Catholics and Hispanic Catholics and Polish Catholics and Italian Catholics and Lithuanian Catholics have hierarchical leaders with whom they can identify? The American Catholic pluralistic experiment has been, by and large, a success. It has survived and, given the pressures against survival, that is a remarkable success indeed. Surely by now it ought to be clear that ethnic prudence (as distinct from ethnic justice) is not going to tear American Catholicism apart. Why can't every large American diocese have at least one black or Hispanic auxiliary, and why can't the ability to speak decent Spanish become virtually a requirement for promotion in any one of our large metropolitan sees?

Living in Tucson part of the year as I now do makes this self-evident to me, but there are more Hispanics in Chicago than there are in Tucson. We don't hear much about Archbishop James Edward Quigley these days.

## More Letters To The Editor

### Cuban hate letter

To the Editor:

In your July 13 issue appeared a letter signed by H.J.Zarnick that distils hate to Cubans.

Is this man or woman a Christian? I think not, or at least has not read what our Lord said:

"My command to you is: love your enemies, pray for your persecutors. This will prove that you are sons of your heavenly Father, for his sun rises on the bad and the good, he rains on the just and the unjust." (Matt. 5-44-45)

Why instead of hating Cubans doesn't that person pray to our Lord to help us to recover our land?

We Cubans came to the United States looking for freedom, not to bother anyone. Although some Americans consider us as their enemies, notwithstanding we have shown our friendship to this country in troubled times.

Enrique San Pedro  
Miami

### Priest knows Greeley

To the Editor:

Anyone seeing and hearing Fr. Andrew Greeley on the Phil Donahue Show recently could not doubt his love for Christ and His Church. Let us not forget that Greeley is a priest in good standing, as well as a recognized scholar. He articulates well the thinking and feelings of thousands of Catholics including priests. Granted

his blunt and sometimes caustic comments often provoke ire (sample some recent letters to The Voice) but let us read the meaning of his remarks rather than reading the man.

Personally, I have met my brother priest, Andy, on two occasions—once in Washington, D.C. in 1964 and again six years later in Philadelphia. I found him to be personable, bright, warm and witty.

Fr. Mike Flanagan, S.P.  
Miami

### Court killing religion

To the Editor:

The birth of a Nation in the recorded history of mankind is no small thing. The birth of a Nation like the United States of America was more. It was a miracle, a phenomenon without precedent. It was a Nation conceived in the hearts of men in search of religious freedom.

We are all familiar with the high ideals and aspirations of those first Pilgrims to come to America's shores and how they conceived in their hearts a nation that would encourage religious worship, life, liberty and the pursuit of happiness.

The Founding Fathers would later try to capture the spirit of those early Americans and preserve it on parchment when formulating the Constitution, and they did remarkably well, but the Spirit of Freedom that America was in the beginning had no dimensions and wouldn't fit the mold of a legal definition, so before the ink was dry nine mallets began pounding and shaping a

new kind of freedom for America.

In no way can the Constitution be construed to mean that the exercise of religious freedom by children in public schools saying their prayers at the start of the school day amounts to an establishment of religion. Nor does the Constitution suggest that government shall help discourage the growth and progress of religion in America the way it does. The spirit of the Constitution and particularly the free exercise Clause of the First Amendment have been clearly violated, and unless the Supreme Court stops hammering out a Spirit of Freedom for America that must live according to the letter of the law America's decline will be permanent.

John Hrach  
West Palm Beach

### Anthony talent wasted

To the Editor:

What a waste that Dr. Susan B. Anthony's talents are spent on the ERA.

The fact that Fr. Theodore Hesburgh supports ERA says little, when one considers the groups he has allowed to use the facilities of Notre Dame University.

I suspect that Dr. Anthony is "waiting in the wings" for the day when (she hopes) women will be allowed to say Mass.

Mrs. C.R. Meyers  
Lighthouse Point

Part of the human experience is failure. It is tremendously difficult to put everything possible into a project only to see expectations explode. Usually, self-examination and analysis of the project's handling follows. Sometimes, self-doubt begins to grow. Certainly, failure causes disappointment. Often, it becomes difficult even to pray. Susan Muto, in her article, "How Can I Learn to Accept Failure?" observes that failure can lead to bad feelings

because we value success so highly.

But examining what success means from the points of view of the world and the Creator leads to resetting priorities, seeing oneself less as a product and more as a person valued in God's eyes not just for what one can do but for who one is. "Real success," says Ms. Muto, "involves being realistic about the concrete limitations within which human freedom must develop ...

## SYNOPSIS

Failure is not an enemy but a friend since it binds us together as a community of sinners in need of salvation. Failure can be a graced avenue to faith—that faith which tells that this world is not the final home of freedom."

John's Gospel story of the man born blind tells us that the Pharisees disapproved of Jesus' working a cure on the Sabbath. It was against the rule. Jesus had incurred their wrath. But that really was not the important

thing. The important thing was to do his Father's work, regardless of what day it happened to be. By the world's standards Jesus was not really a success. He even went to his death because he refused to live by the world's standards. His promise was not, as many thought, a kingdom on earth, but an eternal kingdom that awaits us if only we follow him and choose to live by God's standards regardless of the consequences in this life.

# Fatigue and Failure

By SUSAN ANNETTE MUTO

Failure is an experience that affects all levels of life. I once served as head of a fund-raising committee for a charitable organization. We were asked to plan a new campaign that had to be presented for approval to the board of directors. Intense work for three weeks yielded what we thought was the ideal way to go. The great day arrived to defend our proposal and the board rejected it. Later, as I sorted out my feelings, I learned a lot about failure.

Fatigue and failure go hand in hand. I felt drained of energy. I doubted momentarily my ability to function well in this position. Anger, irritability, resentment surfaced heatedly. I experienced as well an effect on my spiritual life. It was difficult that day to become recollected and pray without distraction. I could easily have slipped into the "vicious circle of introspection," had it not been for a previous history of meditative reflection. I suppose failure led to these bad feelings because we value success so highly.

My question then became, "How can I cope with failure and success from a spiritual perspective?" This question led me to the paradoxical realization that success from the viewpoint of transcendence can be a failure experience. In other words, failure on the human level may feel like a curse but on the level of spiritual unfolding it can be a blessing in disguise. For instance, bodily success, in the form of good health, abounding energy, physical

beauty, inclines me to forget my finite limits. I seek the gratification of looking good, being liked, making an impression. I may use my charms "to win friends and influence people." I may go so far as to make pleasure my god. Then life deals me a crushing blow. I get sick, gray hairs appear, the aging process sets in. Such vital failure happens whether I will it or not. It is a good reminder that I am finite and vulnerable and in that sense can facilitate spiritual unfolding.

A similar turn happens on the functional level. Success is measured by achievement, status, financial remuneration. Competition replaces compassion. Society insists that we be on the winning side. We mock losers. We venerate workaholics. As long as we are climbing the ladder of success we feel worthwhile, but before long the resistances of life intervene. Projects we counted on never come to conclusion. Business partners betray one another. The specter of failure casts a shadow over our best laid plans. Such functional failure can also lead to meditative reflection. I begin to reset my priorities, seeing myself less as a product and more as a person valued in God's eyes not just for what I do but for who I am.

This shift to the spiritual perspective thus shows us the relative value of success or failure in God's eyes. For example, the pharisee, who was the symbol of human success, was a failure before God in comparison to the humble publican. We thus need to overcome our fear of

failure by transforming our response from one that is destructive to one that is constructive. This means that instead of viewing failure as a source of discouragement, we see it as a stimulant for hope. Models for this positive move are members of Alcoholics Anonymous, who pray: "God give me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference." Instead of making failure an occasion for self-flagellation, we can in faith see it as a condition for spiritual progress, for setting more realistic goals within our God-given limits.

It is the refusal of limits that often leads to failure and flight into fantasy. Real success involves being realistic about the concrete limitations within which human freedom must develop. Destructive responses to failure include becoming defensive, blaming others, growing bitter. Constructive responses by contrast celebrate human failure as concrete proof of the need for redemption.

Failure is not an enemy but a friend since it binds us together as a community of sinners in need of salvation. Failure can be a graced avenue to faith—that faith which tells that this world is not the final home of freedom. It can lead to hope—that promise that in the end we shall enjoy a new life purified by God of all earthly limits. Most of all accepting failure means growing in love—love for the limited self and the limitless God in whom I live.

The constructive response to

human failure is depicted in a text entitled, "Light Upon the Scaffold: The Prison Letters of Jacques Fesch." Recounted for us by the author is his crime, imprisonment and pending execution. The months he spent in prison awaiting the outcome of his trial were months of intense spiritual growth. By all human standards he was an abject failure, but under the impetus of grace his spirit climbed to levels of union most of us may never experience. On the eve of his death, he wrote to his spiritual director a letter which reveals how at peace he was with himself and with the world that classified him a despicable criminal:

"When you read this letter, I shall already be in heaven looking on Jesus. Before that happens, the grain of wheat must be ground by the millstones and the grape must be pressed, but what is there for me to fear when I have Jesus? I await in the night and peace for the powers of darkness to hurl themselves upon me and slay me...As a light breath of wind uproots a spring flower, so the divine gardener will come and pluck my soul to take it to paradise. Be sure, brother, only a few more hours of struggle and I shall know what love really is! Jesus suffered so very greatly for me, and now in his goodness he has relieved me of so much of my suffering that I have very little left to endure. Dear brother, I wait expectantly for love; I wait to become intoxicated by torrents of delight and to sing eternal praises to the glory of the risen Lord...God is love!"

## Forming future lay leaders

By FATHER JOSEPH M. CHAMPLIN

At sunup each morning in Oswego, N.Y., a lank, middle-aged man leaves his residence, lopes across the State University of New York campus, then lunges down a road by the shores of Lake Ontario for an hour-long run.

The jogger, Father J. Murray Elwood, chaplain to some 3,000 Catholic students at the University, normally makes the journey accompanied only by his dog, Mon-signor.

Father Elwood has been in campus ministry for the better part of a decade and in the beginning not only ran alone, but worked pretty much alone. He terms that approach the Lone Ranger style and it has produced substantial results.

A gifted preacher and inspiring liturgist, he moved many by his homilies and creative, prayerful celebrations. In addition, as an exceptional teacher and sensitive listener, he touched hundreds by his presence in dormitories, through

guest lectures in classes and with courses or counselling at the Newman Center.

But the chaplain slowly sensed that, despite his spiritual successes, he was always playing catch-up ball. The constant turnover of students made it impossible for him, alone and unaided, to create the kind of universal Catholic Christian presence desired on campus.

While this realization was intensifying, Father Elwood learned about a peer ministry program at commuter campuses in Chicago. That chaplain was faced with similar, even deeper difficulties because of the turnover rate and with no priests or sisters to assist. So he hired graduate students for this task.

Seeing possibilities for its adaptation to Oswego, Father Elwood submitted a proposal to our diocesan authorities and received a \$12,000 grant for the project.

With that financial support, Father Elwood assembled a committee of Catholic faculty members to assess the Newman situation. Their report led to hiring six students on a part-time basis for the following

specialized ministries which would respond to needs categorized in the document.

—Coordinator of volunteers. Over 400 students offered their services at the start of the academic year for a variety of tasks. This minister matches the names presented with the jobs to be done. Parties and a weekly lasagna dinner for about 30 students and faculty members give Father Elwood an opportunity to meet with persons he does not know. This minister has responsibility for those events.

—Two religious education coordinators. These ministers concentrate on a double field: the instruction of Catholic faculty members' children and the training of college students as catechists.

—Process minister. Originally hired as a secretary for the peer ministry project, this person finds her role has expanded. She must keep the meetings going, clear clogged communication channels and insure honesty among members.

Every Tuesday evening from 7:30 - 9:00, the staff meets with their chaplain leader, sessions which begin

and end with periods of serious, extended prayer. Those meetings facilitate a smooth operation, but also help the ministers deal with each other's personal differences and sometimes irritating personality traits.

Father Elwood has been aided by the guidance of a faculty advisor and professor of educational administration at the college. His astute observations constantly clarify the chaplain's specific role in this program and foster growth within the team.

That team concept was an ideal established from the beginning. At first Father Elwood viewed himself as Tom Landry, a coach sending in plays from the sidelines. Now he sees himself more as Dave Cowens, a player coach, still giving guidance and leadership, but working with the ministers as part of the team.

This peer ministry project has greatly increased Father Elwood's effectiveness on campus. But perhaps more significantly, it will produce some well-trained future lay leaders for the church throughout the United States.

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# The Raising of Lazarus

By FATHER JOHN J. CASTELOT

An obvious editorial peculiarity of the fourth Gospel is that it ends twice. The conclusion to chapter 20 has an air of finality (John 20, 30-31), but the final editors appended another chapter. It seems they did the same thing with the first part of the Gospel. There are several clear indications that the 'Book of Signs' ended, in an earlier stage of composition, at 10,42, and that chapters 11 and 12 were added later.

The former of these two chapters contains the story of the raising of Lazarus, which becomes the seventh of Jesus' signs. Besides giving the editors their favorite number of seven, this incident is adapted ingeniously to their theology.

The preceding signs are arranged in such a way as to reveal with increasing intensity Jesus' identity and role. In chapter 9 the cure of the man born blind pointed to Jesus' being the light of the world. With the raising of Lazarus and the accompanying dialogue, Jesus stands forth as the resurrection and the life. Thus we are brought back to

two major themes of the prologue: light and life.

In the Johannine scheme of things, this miracle serves as a bridge to the Book of Glory (13,21), marked by Jesus' glorious death and resurrection, and is put forth as the immediate occasion for the decision of his enemies that he must die. The literary details of the story link it cleverly with what has preceded and what will follow.

It begins with abruptness: "There was a certain man named Lazarus who was sick. He was from Bethany, the village of Mary and her sister Martha" (11,1). The reader is presumed to know who these women are; this is the first time they have been mentioned in John. But the editors add a further identification by referring to something that will be recorded only in the following chapter: (This Mary whose brother Lazarus was sick was the one who anointed the Lord with perfume and dried his feet with her hair")

The sisters sent word to inform him: "Lord, the one you love is sick." This statement speaks volumes. Jesus must have been a frequent

guest (see Luke 10,38), a warm member of the family circle. In verse 5 we read that "Jesus loved Martha and her sister and Lazarus very much." Yet, after getting their message, he stayed where he was for two days more. This is reminiscent of the first sign at Cana in Galilee, where the implied request of his mother, whom he also loved very much, was met with apparent indifference. The reason for the delay, however, is stated in verse 4: "This sickness is not to end in death; rather it is for God's 'glory', that through it the Son of God may be glorified." His "glory" would be manifested more impressively by his raising a dead man than by his curing a sick one.

Thus he and the disciples arrive four days later. Apparently Lazarus died shortly after his sisters sent word, for he was four days in the tomb. No one would doubt that a person entombed so long was dead. Martha, the sister in charge, met him while, characteristically, Mary "sat at home" (see Luke 10,39).

There is a vague bit of hope in Martha's words to him, and Jesus assures her Lazarus will rise again. But by this time the eventual

resurrection of the dead had become a popular belief among a large segment of the Jews, and Martha takes his assurances as a conventional expression of condolence and consolation. But he continues with what are the key words in the theology of the incident: "I am the resurrection and the life: whoever believes in me, though he should die (physically), will come to life; and whoever is alive (spiritually) and believes in me will never die (spiritually)" (John 11, 25-26; the parenthetical clarifications are mine).

When they come to the tomb, Jesus is shaken with indignation (this is the force of the original), as he is on other occasions when confronted by evil, especially death.

Then, "Jesus began to cry" (11,35). Why? Wasn't he the Son of God? Yes. Wasn't he confident the Father would hear his prayer and he would call Lazarus from the tomb in a minute? Evidently. But he was also the very human Son of Man, who could seethe with indignation at the ravages of evil and death. And when he heard the hopeless sobbing of those whom he loved, he was cut to the quick—and Jesus cried.

to life; and whoever is alive and believes in me will never die." (John 11,25-26) This 15th century painting of "The Raising of Lazarus" is by Benozzo Gozzoli.

Lazarus had died and was in his tomb for four days. Jesus assures Martha that her brother will rise again and says, "I am the resurrection and the life: whoever believes in me, though he should die, will come



"Everyone stared at the open tomb," Janaan Manternach writes. "Jesus...thanked God, his Father, for hearing his prayer. Then he called out loudly, 'Lazarus, come out!' A moment later Lazarus stumbled

out, tripping over the white burial clothes that were wound around him. Everyone was astonished. Martha and Mary were beside themselves with joy and wonder.

## Lazarus — as written for children

By JANAAN MANTERNACH

A man came running up to Jesus. He was out of breath and very excited. "Lord," he said to Jesus, "the one you love is sick."

Jesus and his disciples were startled. They questioned the messenger about his sad words. "It is Lazarus," the man told them, "he is very sick at home in Bethany."

They were very sad. Jesus especially was sad. Lazarus was a good friend. Mary and Martha, Lazarus' sisters, were close friends of Jesus, too. Many a time Jesus had visited Lazarus, Martha and Mary. He had enjoyed many meals in their home.

Jesus loved Lazarus and his two sisters very much. But he made no move to go to Bethany. In fact for two days he and his disciples stayed where they were. Finally Jesus said to them, "Let's go back up to Judea. We must go to Bethany."

"Rabbi," they protested, "you

can't go back there. Just recently the religious leaders were trying to stone you. Your life is in danger in Judea."

"Our dear friend, Lazarus, is dead," Jesus said simply. "We must go to him. Martha and Mary need me."

By the time Jesus reached Bethany, Lazarus already had been buried. In fact his funeral had taken place four days before Jesus arrived.

Martha, Mary and their many friends were at home. They were all very sad because Lazarus had died. Someone ran in and told them Jesus was coming. Martha ran to the city gates. She ran out to the highway to meet Jesus. She was so happy to see him.

"Lord," she said to Jesus, "if you had been here Lazarus would still be alive."

"Your brother will rise again," Jesus comforted Martha.

"I am the resurrection and the life," Jesus told her. "Whoever believes in me, even if he should die,

will come to life; and whoever is alive and believes in me will never die. Do you believe me?"

Martha wasn't sure she understood fully what Jesus meant, but she said, "Yes, Lord, I have come to believe you are the Messiah, the Son of God."

Then Martha went back to their house. She went inside to talk to Mary. "The teacher is here. He's asking for you," she whispered. When Mary heard that Jesus was asking for her, she ran out to where Jesus was, just outside the city limits.

She greeted Jesus with tears in her eyes. Jesus was touched by her tears. It seemed everyone around was crying, too.

"Where have you laid Lazarus," Jesus asked Mary and her friends. "Come and see, Lord," they told him. As they began to walk to the tomb, Jesus was moved with sorrow. Tears welled up in his eyes. He wept openly.

People saw Jesus weeping and said to one another, "See how much he loved Lazarus."

When they reached the tomb, Martha was there too. "Take away the stone," Jesus ordered. A large stone had been used to seal off the tomb. Martha objected, Jesus reassured her. Some friends rolled the heavy stone away.

Everyone stared at the open tomb. Jesus raised his eyes and thanked God, his Father, for hearing his prayer. Then he called out loudly to Lazarus. "Lazarus, come out!" There was a rustling inside the tomb. A moment later Lazarus stumbled out, tripping over the white burial clothes that were wound around him.

"Unbind him," Jesus said to those standing by. "Let him be free." Everyone was astonished. Martha and Mary were beside themselves with joy and wonder.

People ran through the streets of Bethany and even up to Jerusalem telling everyone what had happened.

KNOW YOUR FAITH

# Priest Gives Couple 'Hard Time' on Baptism

By FATHER JOHN DIETZEN  
NC News Service

Q. During the last few years I've heard of priests hesitating, or even refusing, to baptize children. Recently my nephew told me that when he and his wife took their first child to the priest for baptism, the priest gave them a hard time. He told them he would have to talk to them a few times about their own practice of the faith before he would baptize the baby.

I don't know what my nephew will do, but I do know that other parishes do not hold up baptisms like this. Isn't there a church law that says children are to be baptized as soon as possible after birth? Does the priest have any right to postpone baptism this way just because the parents don't go to Mass as often as they should? (Ohio)

A. The heart of your question and of the priest's approach with your nephew lies in the last phrase of your

last question. Whenever a Catholic couple (or the Catholic partner in an interfaith marriage) is seriously deficient in the practice of religion, the parish priest has not only a right but an obligation to delay the baptism of their child until he can help the parents straighten out their own faith.

True, canon law directs that children should be baptized as early as possible after birth. The law assumed, however, that the parents were practicing Catholics, prepared by their teaching and example to bring their children up as good active Catholic men and women.

There is, however, another canon which provides that when parents are not practicing and active Catholics, baptism of their children should be delayed until the parents can guarantee that their children will be properly raised as Catholics. While the church intended this law primarily for mission countries, the principle applies everywhere.

The introduction to the new rite of baptism emphasizes this point often. At least twice during the ceremony, Catholic parents openly proclaim that they accept and believe the faith in which that child is baptized, and that they are willing to give the example and teaching necessary for that child to be raised in the faith, and so on.

Under any normal circumstances, this promise cannot be made by supposedly Catholic parents unless they themselves are faithful to the practice of their faith, and are not simply bringing that child for baptism out of a sense of family tradition or a vague feeling that "it's the right thing to do" — which is often true today with parents who do not go to Mass regularly or otherwise are weak in their beliefs, or are not very faithful in practicing what they say they believe.

Obviously, the church is concerned that parents not be placed in the position of making a profession of faith that they do not honestly and fully believe.

I realize that such regulations may startle many Catholics. But being realistic, we are in a situation different from the one we were in when the church instituted the practice of almost automatic baptism of children of baptized Catholic parents. Frankly, in this, as in numerous other aspects of our faith, the church today is trying to pull us (both clergy and laity) away from viewing the priest as simply the administrator of a religious club, who is there to respond and satisfy religious needs, as it were, on demand.

Anyone who knows the history of the church of the past two or three hundred years is aware that by automatic baptisms, first Communion, and so on, whole populations of people were left at an almost primitive level of Catholic faith. One generation of baptized non-practicing Catholic parents followed another.

As someone put it well, a church which never says "no" to parents who are seriously deficient in their belief and practice of their faith will never allow them to become deeply believing parents.

I believe your nephew and his wife are fortunate to have a priest who is trying to help them question seriously who and what they are as Christians and to be certain in their own hearts that the Baptism of their child will be what it was meant to be, a genuine recommitment of all their family to their Catholic faith.

## PRIEST'S HANDS

Q. I was taught in a Catholic school that the priest's hands and his right thumb and forefinger were especially blessed for handling the Body of Christ and dispensing Communion. If this is so, how can nuns and lay people be allowed to give Communion?

I am still not sure about the idea of receiving the Body of Christ in my hands. It seems to me it should be placed on one's tongue. Can you clear this up? I don't necessarily dislike it. I just don't understand. (Canada)

A. Contrary to what many Catholics report they were taught, it was never true that the priest's thumb and finger were anointed in order that he might "handle the Body of Christ." The symbolism of placing oil on a person, whether at baptism, confirmation, or ordination, is not intended as a particular sanctification of that part of the body. It signifies that the entire person is consecrated and dedicated to an exalted position as a member of the family of Christ.

Jesus himself is said to be anointed by the father; in fact, that is the meaning of the word "Christ"—one who has been christened or anointed to a role and mission of particular dignity.

Certainly a focal part of that mission for the ordained priest is to preside at the eucharistic liturgy and make possible for the rest of the Christian people, and celebrate with them, the unbloody renewal of the death and resurrection of Our Lord. The anointing, however, is not directly related to giving Communion any more than it is to the forgiveness of sins, or any other priestly function.

You are never, of course, forced to receive Communion in your hand if you do not wish to do so. There's always the option to receive either way. Frankly it seems to me that the hand is no less holy than the tongue. The incredible fact is that Jesus gives us his body and blood as our spiritual food and drink in the first place. From that viewpoint, at least, to make a big deal out of which part of our body touches the host first appears to me to be supremely ridiculous.

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# Inspiring story of pioneer nun in Florida's history

By **SISTER MARY MULLINS, O.P.**

In writing the biography of Mother Theresa Joseph Brown, Jane Quinn, a writer for the Florida Catholic, has woven the century-long story of heroic service by the Sisters of St. Joseph of St. Augustine into the brilliant tapestry of courageous adventure that is the history of Florida.

The author begins her work with a fascinating account of the Scottish ancestry of her subject as Jeanie Gordon Brown of Colton, Dunfermline in the county of Fife. Born on Sept. 7, 1886, Jeanie spent her early childhood in the shadow of the famous abbey founded by Queen Margaret, and revered as the burial place of the Scottish royalty. In this renowned location were the graves of Jeanie's forebears, and she learned to love the stories of her courtly lineage as well as the history of her native land. After the death of her mother, Jean's family settled in Florida on the shores of Lake Worth in the area called Hypoluxo, and in 1903 Jean enrolled at St. Joseph Academy in St. Augustine under the direction of the Sisters of St. Joseph.

AMONG THE many young women inspired by the sacrificial zeal of the Sisters to join them in their apostolate of truth and love, none was more earnest than Jean Gordon Brown. After her graduation from St. Joseph Academy in St. Augustine in July, 1906, Jean announced to her family that she would begin her teaching career in northern Florida and enter the Congregation of the Sisters of St. Joseph on her 21st birth-

day in Sept., 1907.

Because of the Presbyterian heritage of the Brown family, the vocation of Jean was neither understood nor approved by her father, who saw her decision only as an unfortunate result of her conversion to the Catholic faith. Saddened, but not discouraged by her father's attitude, Jean persevered in her intention and on March 19, 1908 received the habit of the Sisters of St. Joseph and the name of Sister Theresa Joseph.

On Aug. 28, 1910 she professed her first vows as a religious, and spent the next seventeen years of her life as a devoted and energetic teacher at St. Joseph Academy in Jacksonville. Her strong leadership and deep faith made a lasting impression on the young men and women to whom she communicated the conviction of her own student days that "it is not only the examination of knowledge acquired from books—but the examination of ourselves" that must be faced in the school of life.

In 1927 Sister Theresa Joseph became principal at her beloved St. Joseph Academy in St. Augustine, and after four years was transferred as principal of St. James School, Orlando — a position that she held until her election as Superior General of the Congregation in 1937.

During the next decade the Sisters of St. Joseph were served well by the administrative talent and strong leadership of Sister Theresa Joseph. Many clouds darkened the bright Florida sky during her tenure of office, but devoted love for her Sisters withstood all trials. As Superior General, Mother Theresa Joseph called for a high degree of fidelity to the vows and the rule, but was always ready to lead the way in sacrifice and never failed to give support to the weak or to compassionate the wounded.

Her vision of hope for the Sisters of St. Joseph urged their zealous superior to involve the Congregation in many new ventures throughout the State of Florida, especially in the burgeoning metropolis of Miami. The parishes of St. Mary, Gesu, St. Theresa, and Sts. Peter and Paul possessed schools of twelve grades, staffed by the Sisters of St. Joseph, who subsequently provided faculty for the diocesan high schools which replaced the four higher grades of the parish schools.

MOTHER Theresa Joseph's most generous gift to Miami was the preparation of her Sisters as administration and staff for the beautiful Mercy Hospital, founded in 1945 on the shores of Biscayne Bay. Five years later Mother Theresa Joseph took up

residence at St. Theresa in Coral Gables as a simple religious and earnest student at the University of Miami. She received the Master of Arts degree in education in the summer of 1952, being the first religious Sister to qualify for this distinction at the University.

In 1953, Mother Theresa Joseph entered upon her final leadership role as superior and principal at Gesu School in Miami. After six years of strong spiritual and professional influence, Mother Theresa Joseph returned to northern Florida in the early stages of her last illness — a painful journey to the Lord whom she had loved and served for more than fifty years as a Sister of St. Joseph. Afflicted with terminal cancer, she continued to teach a few

classes at Bishop Kenny High School in Jacksonville and to attend community meetings at the Mother-house in St. Augustine. Transferred to Mercy Hospital in the final weeks of her suffering, she received the loving care of her own Sisters as nurses and died peacefully on August 19, 1960.

In presenting the biography of this valiant woman, a zealous pioneer of the Church in Florida, Jane Quinn has amassed a rich treasure of source material for the religious, social, and political history of the south. Her book is physically attractive, intellectually stimulating, and deeply inspiring. May it bring many young women to follow the rugged and rewarding path chosen by Jeanie Gordon Brown.

## OLQH schedules several activities

Our Lady Queen of Heaven Women's Guild meeting is to be held Tuesday, Aug. 7, 7:30 p.m., at the parish hall, Forest Blvd., Margate. All women of the parish are invited to attend and bring a friend. The youth group of our parish is going to put on a program, showing what their goals are; how important they feel it is to get involved; that we work together as a parish family;

what they are doing and that they care about the future.

Arts and craft workshops are held each Monday, 1 p.m. to 3 p.m. and after 7 p.m. Rosary on Monday night, in preparation for our first annual Holiday Fair to be held in November. Please come, bring a friend, your talents and ideas and help us make this Holiday Fair a grand success.

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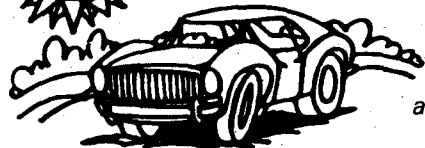
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# What a Fool Believes Can't Be Changed

By CHARLIE MARTIN

## WHAT A FOOL BELIEVES

He came from somewhere back in her long ago  
The sentimental fool don't see  
Tryin' hard to recreate  
What had to be created once in her life.

She musters a smile  
For his nostalgic tale  
Never coming near what he wanted to say  
Only to realize  
It never really was.

She had a place in his life  
He never made her think twice  
As he rises to her apology  
Anybody else would surely know  
He's watching her go.

But what a fool believes he sees  
No wise man has the power to reason away  
What seems to be  
Is always better than nothing  
And nothing at all  
Keeps sending him somewhere back in her long ago  
Where he can still believe there's a place in her life

Some day, some where she will return.  
She had a place in his life  
He never made her think twice  
As he rises to her apology  
Anybody she would surely know  
He's watching her go.  
But what a fool believes he sees  
No wise man has the power to reason away

What seems to be  
Is always better than nothing  
There's nothing at all  
But what a fool believes he sees  
No wise man has the power to reason away  
What seems to be

Copyright (c) 1978 by Snug Music and Milk Money Music.  
Recorded by the Doobie Brothers  
Written by Michael McDonald and Kenny Loggins

The Doobie Brothers, known to their fans as the "Doobies" have remained at the top of rock music charts throughout the 1970s. Their concerts are sellouts, offering a kaleidoscope of Doobie sound and

lighting effects. Their most recent album, "Minute By Minute," shows some evolution in their sound approach, yet still ranks in the Top Ten best selling albums.

"What a Fool Believes" is the lead single off their current album. The song speaks about a person who refuses to believe that a relationship has ended. Though time has passed and brought no depth to the relationship, the "fool" clings to unfounded hopes that the other will eventually want to renew the relationship. The song emphasizes the folly of such fantasy but also recognizes, "what a fool believes he sees," and "no wise man has the power to reason away."

This song offers several ideas for reflection. Undoubtedly our lives must be based in reality if they are to be happy. Otherwise we face the gnawing insecurity of never knowing where we stand or what the importance of our relationships is. Assumptions or unspoken expectations within a relationship create the type of problems within a relationship that not only undermine the relationship's basis in reality, but

can lead to a painful separation.

Yet the power of a dream can alter and shape reality. It may seem foolish to think we can develop a relationship with a certain other, but the dream itself may provide the energy needed to help the relationship begin. History is full of "fools" who not only established relationships, but changed the flow of history through acting on their dreams.

The real question may be: What do we mean by a fool? The song points to a person who lives in fantasyland and is unwilling to even consider reality. But some "fools" acknowledge the way things are, yet set out to change current conditions.

In many ways, a Christian in today's society is a fool. Gospel values make our society uncomfortable and are often rejected. Yet if we are to be fools in preaching and living the Gospel, we must avoid the type of foolishness described in the song. We must be willing to face everyday real problems. Our goal is to open the world, even with all its real problems, to the transforming love of God.

## Bishop: joblessness of youth scandalous waste

WASHINGTON — (NC)—High levels of youth unemployment "represent a scandalous waste of resources and a serious threat to the future welfare of our society," according to Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference.

"Failure to provide jobs for our young people is an assault on their dignity, a theft of their future, and in both economic and human terms a severe loss for the entire society," Bishop Kelly told the House Subcommittee on Employment Op-

portunities July 18.

BISHOP KELLY was lead witness in a panel put together by the Full Employment Action Council, a coalition of organizations which worked to pass the Humphrey-Hawkins employment act and which now works to promote its implementation. The hearing was conducted by Rep. Augustus Hawkins (D-Calif), who has proposed expansion of several youth employment programs.

The proposals are estimated to cost \$3 million. Bishop Kelly warned that unemployment among minority youth may have created a "permanent underclass" involving virtually

an entire generation of ghetto youth who will never enter into the labor force.

"How we respond to this crisis will be a serious test of moral integrity," Bishop Kelly said. "I know that we have the human and material resources to insure a dignified life for all our citizens."

Bishop Kelly said enactment of the Hawkins proposals would be a significant step toward fulfilling the Humphrey-Hawkins mandate that action be taken to reduce the differential between youth and adult employment.

He also quoted from a speech to Polish workers by Pope John Paul II in which the pontiff noted that work is essential to the dignity of humanity.

Said Bishop Kelly,

"Employment, therefore, involves more than mere economic productivity. It has to do with the very identity of the human person — how individuals see themselves."

BECAUSE OF the special dignity attached to work, Bishop Kelly said there is "tremendous social and human loss" when thousands of youth cannot find work.

"As a religious leader and pastor I can tell you of the relationship between high levels of unemployment and alcoholism, drug abuse, family breakdown and crime," he said.

Bishop Kelly countered the arguments that government programs to guarantee jobs would cost too much by wondering, "What cost is too high for reducing the despair and alienation of hundreds of thousands of young people?...What cost is too high for human dignity?"

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# —Teen Athlete Missed Religion in Russia

CINCINNATI —(NC)— During her three weeks in Russia, Peggy Bradley of Cincinnati hoped to pick up some tips on volleyball, but some of her most memorable experiences had little to do with sports.

She did attend four hours of lectures each day at Russia's most famous sports institute and worked out with the world-famous Russian men's volleyball team. She admits that she learned a lot and was challenged to perform — as a North American, whom Russians consider generally lazy, and as a woman, the only one to work out with the men's team.

But it was the knowledge she gained about herself — her values and culture — that made the trip memorable for the 22-year-old graduate of Mount St. Joseph College in Cincinnati.

In preparation for the trip, which was sponsored by Concordia University in Montreal, Miss Bradley and other team members from all over the world spent a day in orientation, getting a cram course in Russian culture and getting to know one another.

Given a list of things they could not take into the country she said, "Top on the

list were the Bible and religious periodicals — they were even higher on the list than pornographic literature."

At the airport in Moscow the customs inspectors noticed a crucifix around Miss Bradley's neck. Her aunt, a Sister of Charity, had given her the crucifix as a graduation gift. "They pointed to it then searched through my luggage again," she said.

**THE COORDINATOR** on the trip informed Miss Bradley that she would have to turn the crucifix over to him until they left the country.

"I had a real hard time adjusting to their attitude toward religion," she said. "I had heard that people don't have religious articles there but I didn't believe it."

When Sunday came and several members of the Concordia party left their quarters to attend Mass, they were informed that no services were held in Moscow, said Miss Bradley.

"We had been assured that religious services would be available," she added.

What really irritated her was that on the same day, they made a pilgrimage to the tomb of Lenin, "their God."

The following Sunday the group was able to attend religious services in Zagorsk, 45 miles away, at a church run by a group of religious men.

The services, she said, were like Benediction, not Mass.

"People would stand for hours just to be in a church. They were mostly older women who had nothing to lose by showing their religion," Miss Bradley said.

"I loved being there because it was the only place in Russia that I had a sense of God," she recalled. "It was one of the few places that people smiled."

In discussions with Russian interpreters, she was hesitant to talk about religion. But as she got to know the Russian athletes, they would press her to talk about religion, especially Christ.

She found herself questioning the values of a culture where "everyone had heard about the Cincinnati Reds, Pete Rose and Sparky Anderson, but no one had heard about Jesus Christ."

**WHEN THE GROUP** was about to leave Russia, she asked to have her crucifix back. Although the visitors weren't supposed to exchange currency or sell American products (like blue jeans,



which many Russians offered to buy), they were allowed to exchange friendship gifts with their interpreters.

Miss Bradley said her interpreter, a very religious

person, cried when the young athlete presented her with tokens that she had always taken for granted: a blue jean skirt, a jumper and her crucifix.

## School Calendar 1979-80

For Palm Beach, Martin and Okeechobee Counties

August 20-24 — Teachers report

August 27 — Students report

September 3 — Labor Day - No Classes for teachers & students

October 31 — End of First Quarter

November 1 — Teacher Workday - No classes for students

November 22-23 — Thanksgiving holidays

December 24 — Christmas holidays begin at close of school day

January 7 — Classes

resume January 24 — End of Second Quarter

January 25 — Teacher Workday - No classes for students

March 27 — End of Third Quarter

March 28 — Teacher Workday - No classes for students

April 3 — Easter holidays begin at close of school day

April 9 — Classes resume

May 26 — Memorial Day - No classes for teachers & students

June 5 — Last day of school

Broward, Collier

August 20-24 - Teachers report

Aug. 27 - Students report

Sept. 3, - Labor Day - no classes for teachers and students

Oct. 12 - Columbus Day - Professional Day

Oct. 26 - End of First Quarter - 43 days

Oct. 29 - Teacher Workday - no classes for students

Oct. 31 - Second Quarter Begins

Nov. 22-23 Thanks-giving Holidays - no classes for teachers and students

Dec. 20 - Christmas Holidays being at close of school day

Jan. 2 - Classes resume

## School calendar 1979-80

Jan. 18 - End of Second Quarter - 49 days - End of First Semester

Jan. 21 - Teacher Workday - no classes for students

Jan. 22 - Beginning of Second Semester (Third Quarter)

Feb. 22 - President's Day - Optional Holiday

Mar 21 - End of Third Quarter - 44 days

Mar 24 - Teacher Work-

day - no classes for students

Mar 25 - Fourth Quarter Begins

Apr. 3 - Easter Holidays begin at close of school day

Apr. 14 - Classes resume

May 26 - Memorial Day — no classes for teachers and students

June 4 - Last day for students - 45 days

June 6 - Last day for teachers

## St. Paul Apostle Bible Semmer

St. Paul the Apostle Church, Lighthouse Point, is having a Bible Adventures Summer School next week, Aug. 6-10, from 9:00 a.m. to Noon in the Parish Educational Building. The program, featuring Bible

Stories, arts and crafts, music, games, and drama, is open to all children from ages 4 to 11. Fina' registration is after all Masses this week-end. Information, the Rectory, 943-9154.

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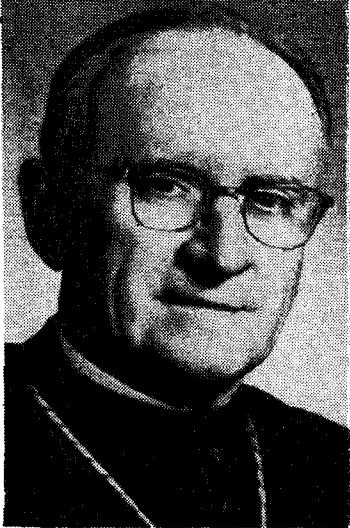
310 North 20th Avenue Hollywood

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**923-3058**

# Pope won't stop in N. Ireland Vatican, Nassau

LONDON —(NC)— The Vatican has told Britain that Pope John Paul II does not



Pope John Paul II has accepted the resignation of Cardinal John Carberry, Archbishop of St. Louis, effective July 31. He was 75 on July 28. The cardinal said he sent in his resignation "several months ago" and that he would continue as Apostolic Administrator of the archdiocese until a successor is appointed.

plan to visit Northern Ireland during his forthcoming trip to Ireland, the British Foreign Office said July 27. Speculation that the pope might visit the strife-torn region had caused controversy, including statements by the Rev. Ian Paisley, extremist Protestant leader, that demonstrations against the pope would be organized.

The pope is scheduled to visit Ireland Sept. 29-Oct. 1 and then travel to the United States.

British officials were at the Vatican July 26 to discuss a possible trip, but were told by Vatican officials that a trip to Northern Ireland would not be a part of the pope's itinerary, said a foreign office spokesman.

A papal visit to Northern Ireland would have created major security problems for the British because of the current guerrilla warfare and fighting between segments of the Catholic and Protestant population.

# Vatican, Nassau establish ties

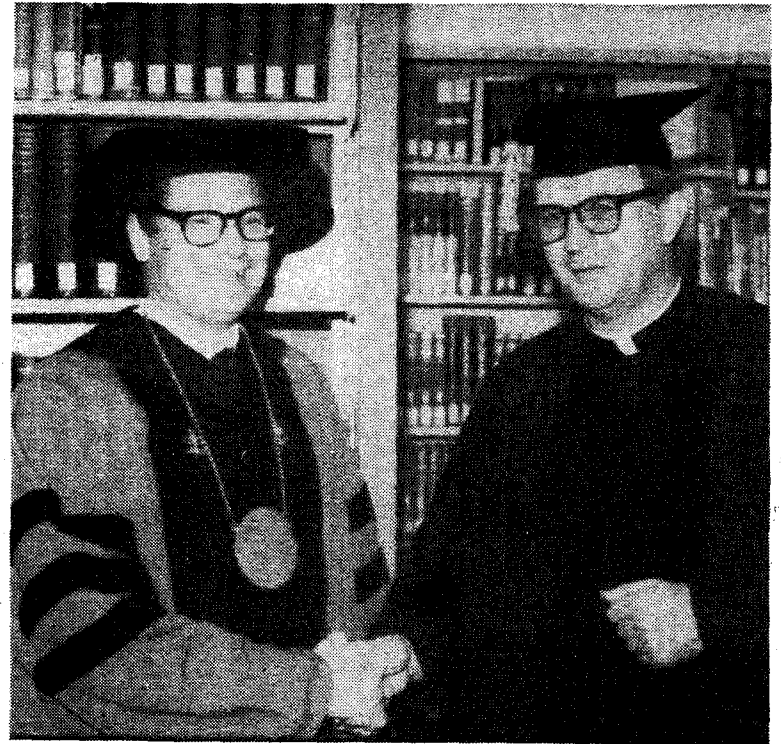
VATICAN CITY — (NC)— The Holy See and the Bahamas have agreed to establish diplomatic ties, the Vatican announced July 27.

It was the third announcement in 11 days of new diplomatic relations between the Vatican and other countries. The other two were Greece on July 16 and Jamaica on July 20.

The appointment of an apostolic nuncio by the Holy See and of an ambassador by the Bahamas is expected shortly.

The Bahamas, independent since July 10, 1974 and a former British colony, has about 226,000 residents, of which about 26,000 are Catholic. It consists of a number of islands located east of Florida and Cuba.

The Diocese of Nassau, the only Catholic diocese in the Bahamas, is headed by Bishop Paul Leonard Hagarty, a native of the Dubuque diocese and a Benedictine.



Msgr. Bryan O. Walsh receives the congratulations of Dr. Donald Grunewald, President of Mercy College, Westchester, New York, after Monsignor was awarded an honorary Doctorate for his years of social work.

## Lay Carmelites Meeting

LAY CARMELITES will meet at Villa Maria Nursing Home, 1050 N.E. 125th St., N. Miami, Sat., Aug. 4, 1979 at 2:00 p.m.

DEADLINE  
MONDAY NOON

# Business Service Guide

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754-2651

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Complete Engine & Elect. Service  
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Res. Commercial • Industrial Wiring  
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Announcements  
Fictitious Names**

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754-2651



**1-LEGAL NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03 FILE NO. 79-5284

IN RE. ESTATE OF HARRY A. THORNE Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of HARRY A. THORNE deceased, late of Dade County, Florida, File Number 79-5284 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd. Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is THELMA M. POWERS, whose address is 764 N.E. 112th Street, Biscayne Park, Fla. The name and address of the attorney-for the personal representative are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 23rd day of July, 1979.

THELMA M. POWERS  
As Personal Representative of the Estate of HARRY A. THORNE Deceased

First publication of this notice of administration on the 3rd day of August, 1979.  
Of Law Offices of PHILIP J. CONOGLIO  
12595 N.E. 7th Ave. 891-7490  
N. Miami, Fla. 33161 8/3/79 8/10/79

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03 File No. 79-5009

IN RE: ESTATE OF MILLIE KENCHEN Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of MILLIE KENCHEN deceased, late of Dade County, Florida, File Number is pending in the Circuit Court in and for Dade County, Florida Probate Division, the address of which is 3rd. Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is DAVID V. LOCOCO, whose address is 901 N.E. 125 Street, North Miami, FL 33161. The name and address of the attorney-for the personal representative are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 10 day of July, 1979.

DAVID V. LOCOCO  
As Personal Representative of the Estate of MILLIE KENCHEN Deceased

First publication of this notice administration on the 27 day of July, 1979  
Of Law Offices of MALESPEIS, LOCOCO, BROWN & SCHWARTZ, P.A.  
901 N.E. 125 Street, 305-891-6100  
North Miami, FL 33161 7/27/79 8/3/79

**1-LEGAL NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 02 File Number 79-4757 Division 02

IN RE: ESTATE OF JOYCE ELLENE VAN EATON, Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate JOYCE ELLENE VAN EATON deceased, late of Dade County, Florida, File Number 79-4757 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd. Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is BRYAN MARTIN VAN EATON, whose address is 13311 Tosca, Houston, Texas. The name and address of the attorney for the personal representative are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 13 day of July 1979.

BRYAN MARTIN VAN EATON  
As Personal Representative of the Estate of JOYCE ELLENE VAN EATON, Deceased

First publication of this notice of administration on the 27 day of July of 1979.  
Copy 7-16-79  
Of Law Offices of Rolling, Peeples & Meadows, P.A.  
6101 S.W. 76 Street South Miami, Florida 33143 661-2538 7/27/79 8/3/79

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 79-4766 Division 01

IN RE: ESTATE OF ADA E. LUCAS Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of ADA E. LUCAS, deceased, File Number 79-4766 pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is BILLIE E. REMICCI, whose address is 5920 S.W. 85th Avenue, Miami, Florida. The name and address of the personal representative's attorney are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED Date of the first publication of this Notice of Administration: July 27, 1979.

BILLIE E. REMICCI  
As Personal Representative of the Estate of ADA E. LUCAS Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE: JOSEPH H. MURPHY  
1830 Ponce de Leon Boulevard Coral Gables, Florida 33134 445-2551 7/27/79 8/3/79

**1-LEGAL FICTITIOUS NAME LAW**

**NOTICE UNDER FICTITIOUS NAME LAW**  
NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of ALPHA SYSTEMS at number 7400 Biscayne Blvd., in the City of Miami, Florida. Dated at Miami, Florida, this 23 day of July, 1979

Randy Mahlios  
7/27/79 8/3/79 8/10/79 8/17/79

**NOTICE UNDER FICTITIOUS NAME LAW**  
NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of TAKE FORTY at number 8101 Biscayne Blvd., in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this 26 day of July, 1979

BARBARA ETCOVITCH  
8/3/79 8/10/79 8/17/79 8/24/79

**2-LEGAL NOTICE**

If you have been denied SOCIAL SECURITY BENEFITS You should appeal! Former Soc. Sec. Judge is available to Help YOU! FREE CONSULTATION!  
Julius Rich 576-6530

**5-PERSONALS**

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K of C Hall 3757 Marian Council for rent for Weddings & Banquets. We also do Catering. 13300 Memorial Hwy. N. Miami 893-2271

VITAMINS, MINERALS, BOOKS, BREAD, NUTS, OILS, HONEY, SEEDS & HERB TEAS.

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**GABLES K OF C HALL FOR RENT**  
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270 Catalonia Ave. 448-9242

Through my Novena to St. Jude, my request was granted.  
Publication promised. PB

K of C Hall for rent. Weddings & Banquets. (Miami Council 1726)  
5644 NW 7 St. 266-1041

**7-SCHOOLS & INSTRUCTION-DADE**

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  - Air-Cond. • Roofing
  - Plumbing • Swim Pool
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W. Palm. 586-8249

**MUSIC LESSONS**  
Voice, Piano, Guitar & Organ  
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**9A-CRAFTS**

FRAN'S FUN WITH YARNS!!  
Mon-Fri. 10-5 PM  
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**13-HELP WANTED**

Marian Center needs teachers with a degree in Special Education, assistant teachers & Janitorial help (prefer woman). Also need bus drivers. Salaries open, depending on qualifications. Good benefits. Please call 625-8354 Mon.-Fri. 8:30 AM to 4 PM. Equal Opportunity Employer

**NURSES RN AND LPN**

Want to get back into nursing? Tired of the hospital hassle? Want to get into a challenging phase of nursing. Try geriatrics. We will orient and train part-time 7:3-11 and 11-7. Must have a Florida license or be in the process of applying for it.

RN per day \$45  
LPN per day \$ 35  
For further info.

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Full time-5day. Good Benefits!!  
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## Augustinian name new monastery prior

Father James MacDougall, O.S.A. has been appointed as the Prior of the Augustinian Monastery at Biscayne College, Florida's largest private Catholic co-educational College.

Father brings a decade of experience as a member of the Biscayne community to his assignment. His effectiveness and popularity as a teacher,

minister, counselor, administrator and coach witness to his ability to give service. Father Francisco Rodriguez, O.S.A., will continue as Treasurer of the religious community.

Father MacDougall succeeds Father Patrick Laferty, O.S.A., who begins a leave of absence from Biscayne College in August.

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## Villa Maria Home seeks volunteers

**VOLUNTEERS NEEDED** - Villa Maria Nursing and Rehabilitation Center offers interesting volunteer assignments to suit your talents and available time. Opportunities to serve as Game and Activity aides; Friendly Visitors; Transporters; Arts and Crafts Aides; Physical / Occupational Therapy Helpers; Menders; Clerical Assistants; Admitting Escorts; Room Aides; Feeders; Bingo Aides; Pastoral Care Aide.

Call Volunteer Services, 891-8850, for further information.

## Boca Knights plan new membership drive

Newly elected Grand Knight, Edward T. Hudak, Jr. of Boca Raton Council No. 7166, Knights of Columbus announced plans for a membership drive. Program will be to recruit new members, solicit reinstatements and arranging transfer of membership. Plans call for direct individual contacts and work with parishes in the area, including a K of C membership Drive Day.

All interested parties are requested to contact Ed. Hudak, 368-7424 or Bob Lynch, Chairman of Membership Committee, 391-5332.

## Pope, Carter to meet

**WASHINGTON (NC)** - Both President Carter and the Vatican press office have confirmed that Pope John Paul II will meet with Carter during the papal visit to the United States the first week in October. The pope will probably visit Carter at the White House, but details have not yet been worked out.

## Latins accept Civiletti

**WASHINGTON (NC)** - The promise of Benjamin R. Civiletti to look after the civil rights of minority groups if confirmed as attorney general is not prompting Hispanic leaders to lower their guard. They no longer oppose his nomination, however.

## Pope takes the plunge

**CASTELGANDOLFO, Italy (NC)** - Pope John Paul II has taken his first dive into his new swimming pool at Castelgandolfo, but a photograph of a bathing suit-clad pope has not yet materialized. The event reportedly occurred around noon July 28. Papal aides were worried that Italian photographers would go to any lengths to get a picture of



Fr. M.F. Monahan Council 4851, Hollywood Knights of Columbus held its Second Annual Charity Ball recently and presented the proceeds to the Marian Center For The Mentally Retarded, Sister Paula and Sister Lucia are shown accepting the \$2,000 check from Grand Knight Philip Page and Deputy Grand Knight Gregory Arvay.

## New Group labeled 'Losers for Abortion'

**WASHINGTON (NC)** - "Voters for Choice," a new political committee to counter the impact of pro-life activists on elections and politicians, has been dubbed "Losers for Abortion" by one of those pro-life activists.

"We're calling them 'Losers for Abortion' because some of the organizers lost elections as a result of their pro-abortion stand," according to Ann O'Donnell, vice president of the National Right-to-Life Committee.

**THE FORMATION** of "Voters for Choice" was announced July 24 by feminist Gloria Steinem and former Sen. Edward Brooke, who lost his senate seat last fall. They said the committee hopes to raise at least \$500,000 and concentrate on turning out voters in 1980 who favor abortion as a right.

"The anti-choice minority have taken credit for the defeat of several senators and congresspeople, myself included," Brooke said. "Their goal seems to be to defeat pro-choice legislators at the polls or win their support by threats of defeat."

"Voters for choice will be a part of the effort to reverse this trend by conducting a national effort to mobilize at the polls the pro-choice majority," Ms. Steinem said.

"The pro-abortionists are just reacting to our successful right-to-life projects."

## Widows-ers Club meets in Hollywood

Catholic 40-60 Widowers Club organizational meeting of new inter-parish club at

Everything they have done in the past year is reactionary," Mrs. O'Donnell said. "They do not have grassroots support, they never have had it."

The National Right-to-Life Committee vice president said pro-abortionists have tried to duplicate pro-life projects and intimidate the right-to-life movement by filing a complaint with the Federal Elections Commission over the National Right-to-Life Committee voter identification project and its political action committee.

"The pro-abortionists hope to frighten people away. These must be important projects or they wouldn't be so concerned," Mrs. O'Donnell said. "They're trying to use the system to harass us and they do it because they're not able to mobilize - they don't have the support."

"VOTERS FOR Choice" will concentrate on defending office holders singled out for attack by anti-abortion forces in the 1980 elections and on helping elect new legislators who support abortion, according to Brooke and Ms. Steinem.

"I predict they will fail in the 1980 election," Mrs. O'Donnell said. "Fewer and fewer candidates will be willing to identify themselves as pro-abortion. It's not a political plus. There will be more pro-life candidates and more candidates trying to evade the issue."

Chaminade drive, Hollywood, on Friday Aug. 10 at 8 p.m. For information call 987-4409



## Durante Curso de Pastoral Hispana

# Aprenderán Español en Tres Semanas

Por ANA M. RODRIGUEZ

ES LUNES por la mañana y 20 estudiantes de todas par-

tes de los Estados Unidos, sentados en el aula del seminario St. John Vianney, aguardan ansiosos, "optimistas pero escépticos," el comienzo de un

curso más de español.

Para muchos, no es la primera vez que tratan de aprender ese idioma, pero en este momento de sus vidas, tienen

que esforzarse una vez más. A lo mejor esta vez será diferente.

El profesor confía en su método de enseñanza, y él y los estudiantes están unidos por un vínculo común—la preocupación por la comunicación y la realidad.

Para los sacerdotes, religiosas y laicos allí reunidos, poder comunicarse en español significa hacer que la palabra de Dios llegue a más personas, y les llegue en su propio idioma. También significa que han aceptado la realidad del bilingüismo y de la presencia hispana en los Estados Unidos.

**PARA EL PROFESOR**, el Dr. Samuel Nodarse, director del Centro Internacional de Comunicaciones de la Universidad de Northern Iowa, la unión de la enseñanza, la comunicación y la realidad, es una meta que viene persiguiendo hace muchos años.

Para ambos, el curso de Lengua y Cultura Hispana que ofrece durante tres semanas el Instituto Pastoral Hispano, es una oportunidad para realizar sus deseos.

El curso, que ha sido desarrollado "exclusivamente para este instituto", según el Padre Mario Vizcaino, Director, tiene como objeto "preparar personal americano sensible a las necesidades de los hispanos, no solamente en lengua sino en sus características culturales". Los estudiantes aprenderán el idioma a la vez que, en películas y discusiones, se familiarizarán con la cultura.

Según el Dr. Nodarse, su método de enseñanza psicogenerativo parte de las teorías psico-lingüísticas, cuyo objeto es "mejorar el entendimiento humano a través de la comunicación."

El principio fundamental psicogenerativo es "considerar la tremenda potencia que tiene el ser humano para hacer más que una computadora."

**"SI UNA COMPUTADORA,"** continúa el Dr. Nodarse, "puede crear desde un 'input' pequeño un 'output' mucho más grande, el ser humano puede hacer

muchísimo mejor.

"Nosotros creemos que no es necesario enseñar todos los reglamentos del habla sino solamente un "input puesto en ciertas secuencias para que el ser humano entonces genere psicológicamente, psicogenerativamente, un output, o la conversación".

El método consiste en ejercicios donde la persona tiene que repetir una y otra vez ciertas preguntas y respuestas, como por ejemplo, "¿Cuál es tu nombre? Mi nombre es Juan" llenando cada vez el blanco donde falta una palabra.

Después de repetir este proceso quince o veinte veces con cada palabra que compone la oración, la persona tiene conocimientos básicos de varias palabras y expresiones, y descubre por sí mismo alguna de las reglas gramaticales que se aplican.

El Dr. Nodarse ha dividido el idioma humano en cinco marcos referenciales: el marco del mundo físico, de los eventos, de las personas, de las actividades y de la perspectiva, o mundo interior del hablante. De estas cinco áreas emanan las oraciones que se usan en los ejercicios.

Porque la enseñanza no se atasca en las muchas reglas gramaticales el estudiante puede aprender a comunicarse en un idioma en muy poco tiempo.

**"LA PERSONA** forma sus propias reglas por un proceso inductivo, por lo cual retiene más lo que aprende," dice el Dr. Nodarse.

Pero admite que "el idioma no es nada más que hábito" y si no se practica se pierde. Lo que ofrece el método psicogenerativo es la motivación para continuar esa práctica.

Más que enseñar un idioma determinado, enseña "cómo aprender un idioma y cómo usar un idioma como medio de comunicación".

Según el Dr. Nodarse, la teoría "se me ocurrió porque yo tenía muchas dificultades" al llegar a los Estados Unidos como exiliado en 1963. Aunque conocía las reglas del inglés le

(Pasa a la Pág.3A)



"Todos los viernes, día de dolor, día de la Pasión, día en que murió Nuestro Señor Jesucristo, visitaré una sala de dolor, uno de nuestros hospitales, hasta recorrer todos los de Miami".

Reverendo Agustín Román  
Obispo Auxiliar

Ana Luisa Cortés, de 92 años, recibe la Sagrada Comunión durante la visita del Obispo Román al hospital Pan American durante la tercera semana de su recorrido.

## Buró de Servicios Católicos Pide Ayuda para los Necesitados

# Llegan Más Haitianos a las Costas de la Florida

CIENTO SETENTA Y CINCO refugiados haitianos han sido puestos en libertad por el Servicio de Inmigración y Naturalización y colocados bajo la custodia del Buró de Servicios Católicos de la Arquidiócesis de Miami. El CSB ha acordado proveerlos con comida, alojamiento y ropa mientras tramitan su estancia como refugiados en los Estados Unidos.

La Hermana Pierre Marie Armand y André Bony, traba-

jadores sociales, están aconsejando a los nuevos refugiados sobre los procedimientos legales que deben tomar.

**EL SABADO PASADO**, un juez de Miami expidió un mandato temporal que permite que 2,000 refugiados haitianos trabajen mientras se procesan sus casos. En agosto último, el INS había revocado sus permisos, pero las Oficinas de Inmigración fueron acusadas de usar las aplicaciones para permisos de trabajo como "an-

zuelo" para pescar a haitianos que residen ilegalmente en el país.

Cuando los refugiados llegan a las costas de la Florida, (el viaje demora de 15 a 30 días), piden asilo político. Aquéllos que tienen familiares residiendo en la Florida son puestos bajo custodia de éstos. Los demás aguardan los procesos legales en la cárcel, al menos que alguien—como el BSC—intervenga.

Veintinueve de los refu-

giados recién llegados son mujeres, y muchas están en estado. Temor al viaje hizo que muchas también dejaran hijos pequeños con familiares en Haití.

Helene Jean, una de las refugiadas, dio a luz un hijo durante el viaje. El bebé llegó a Miami seriamente quemado por el agua salada y el sol, y el Departamento de Salud Pública del Condado de Dade lo está tratando en el hospital Jackson Memorial.

**LOS REFUGIADOS NECESITAN** sobre todo ropa y comida. El CSB pide que la comunidad apoye los esfuerzos de la arquidiócesis para ayudar a los haitianos enviando donaciones al Buró de Servicios Católicos, 4949 N.E. 2 Avenida, Miami, Florida.

Antes de enviar comida, ropa, muebles o dinero, por favor llame al CSB al 754-2444, Extensión 56 y 33 o al Centro de Cuidados de Overtown, 371-9110.



# Arzobispo de Managua Pide Ayuda a Miami

## Carta de Monseñor Obando

Querido Monseñor:

Después de saludarle respetuosamente, quiero exponerle la situación que está viviendo Nicaragua.

En el año 1972 fue destruida nuestra ciudad capital por un tremendo terremoto; pero la tragedia que actualmente está viviendo nuestro pueblo es más terrible todavía. Se calcula que sólo en Managua ha habido más de 10.000 muertos. Los bombardeos han dado muerte a numerosas personas y han destruido muchas casas, especialmente, de la gente más pobre. Son miles de personas que han quedado sin trabajo y por consiguiente sin alimentación. En nuestro Seminario y en nuestras Iglesias tenemos unos 20.000 refugiados. Nuestros Sacerdotes que son pobres han quedado también afectados por esta guerra fratricida.

Agradeceré a su Excelencia cualquier ayuda que pueda proporcionarme para mis sacerdotes.

Si tiene intenciones de Misas le agradeceremos si nos puede enviar algunas.

Le pido una oración especial por el pueblo de Nicaragua que en estos momentos está sufriendo mucho.

Aprovecho la oportunidad para profesarme de su Excelencia Reverendísima.

Afectuosamente en Cristo.  
Mons. Miguel Obando Bravo  
Arzobispo de Managua

## Respuesta de McCarthy

Estimado Monseñor:

Acabo de recibir en el día de hoy su carta y deseo extender a su Excelencia, a sus sacerdotes y fieles nuestra sentida condolencia por el gran sufrimiento que han estado soportando.

Hace dos semanas di instrucciones para que se llevara a cabo en todas las parroquias de la Arquidiócesis una colecta para asistir a nuestros hermanos y hermanas nicaragüenses. Este paso lo tomé instado por Monseñor Broderick, de la oficina Católica de Asistencia (Catholic Relief Services).

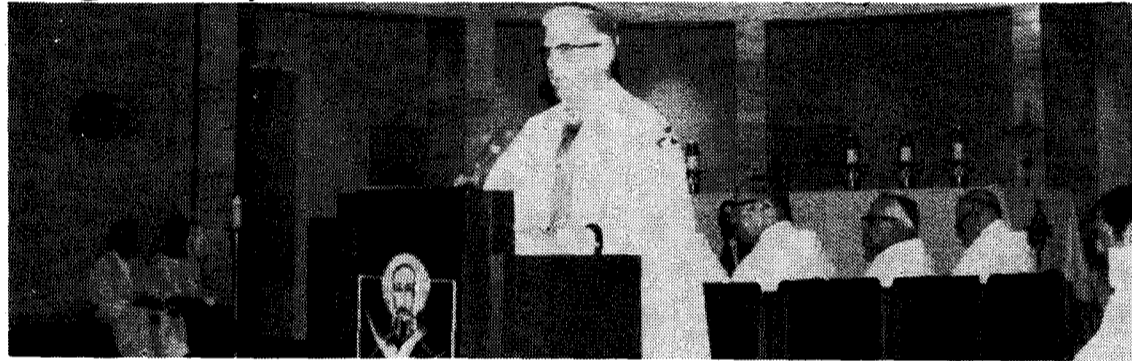
Estoy investigando la posibilidad de enviar las intenciones de Misas que nos pide, así como alguna ayuda directa de la Arquidiócesis de Miami.

Con sentimientos de fraternidad, aliento, admiración e interés, quedo de Su Excelencia

Devotamente en Cristo,  
Edward A. McCarthy  
Arzobispo de Miami.

# Sacerdotes, Religiosos, Fieles Recuerdan Buen Pastor

"Rezen por mí". Palabras que el difunto Arzobispo de Miami, Coleman F. Carroll, siempre pronunciaba al hablar con sus fieles. En el segundo aniversario de su muerte, esos fieles le dedicaron sus oraciones como el mejor tributo que se le podía regalar al que fue, durante 19 años, un buen pastor. Durante la homilía, el Monseñor James Walsh (derecha) habló de la obra del Arzobispo Carroll, y de su compasión por los oprimidos, sobre todo los cubanos, a los que tanto ayudó. Después, el Arzobispo McCarthy dijo que era muy apropiado que dos obispos cubanos, Monseñores Eduardo Martínez Dalmas y Manuel Rodríguez Rozas, estuvieran presentes en la conmemoración de la obra del arzobispo. Fieles representando a todos los de la arquidiócesis llevaron las ofrendas de Pan y Vino hacia el altar, y se unieron a sacerdotes y religiosos que también quisieron recordar al buen Arzobispo Carroll.



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## Comunidad

Señoras y matrimonios hispanos de la Arquidiócesis están invitados a participar en dos retiros que el movimiento de Encuentros Familiares auspiciará en agosto. El primero, para señoras, tendrá lugar los días 10, 11 y 12, y el segundo, para matrimonios, los días 24, 25 y 26.

Para más información, llamar al Padre Florentino Azcoitia, S.J., Director de Retiros, al 223-0235 o al 751-2453.

## Es Inocente Dirigente de Unión Agrícola

FORT PIERCE, Fla.—Un jurado ha dictaminado que Stephen Roberson, Director Estatal de la Unión de Trabajadores Agrícolas de América (UFWA), no es culpable de traspasar la propiedad privada, como alegaba la compañía de la Coca Cola en cargos que radican de una huelga en febrero.

El juicio, que duró cuatro días, se considera un "caso prueba" para el derecho de organizadores de uniones de hablar con sus trabajadores en la propiedad de la compañía que está bajo contrato.

Cuando comenzó el proceso, una coalición de 35 grupos religiosos y 14 comités urbanos de toda la Florida publicaron una declaración en la cual dijeron, "Interpretamos éste como el primer paso en un esfuerzo para eliminar a la unión como vehículo de verdadera autodeterminación para los trabajadores agrícolas."

El Reverendo Fred Eyster, Director Floridano del Ministerio Nacional a Trabajadores Agrícolas, dijo que el verdadero punto en cuestión era "si los organizadores tienen el derecho de hablarles a los trabajadores durante el día, el único momento en que muchos de ellos están disponibles".

El contrato con la Coca Cola es el único acuerdo colectivo que afectó a los trabajadores agrícolas de la Florida, y negociaciones para un nuevo contrato se vienen llevando a cabo hace casi un mes.

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# Idioma Es un Hábito, Dice Nodarse

(Viene de la Pag. 1A)

era muy difícil comunicarse. De esa inquietud, mientras trabajaba como maestro de escuela secundaria en Iowa, nació su método psicogenerativo.

Después, al hacer su doctorado en psico-lingüísticas, añadió los principios científicos a lo que "estaba haciendo pragmáticamente o intuitivamente".

EL DR. NODARSE, que estudió Derecho y Economía en la Universidad de la Habana, dice que "la enseñanza de idiomas en las escuelas y en



El Dr. Samuel Nodarse, exiliado cubano, cree que los asistentes al curso de la Pastoral "van a terminar con una base cultural muy fuerte." También dice que "hay que adaptar la enseñanza a la realidad", ya que a muchas personas les es imposible asistir a una universidad para aprender.

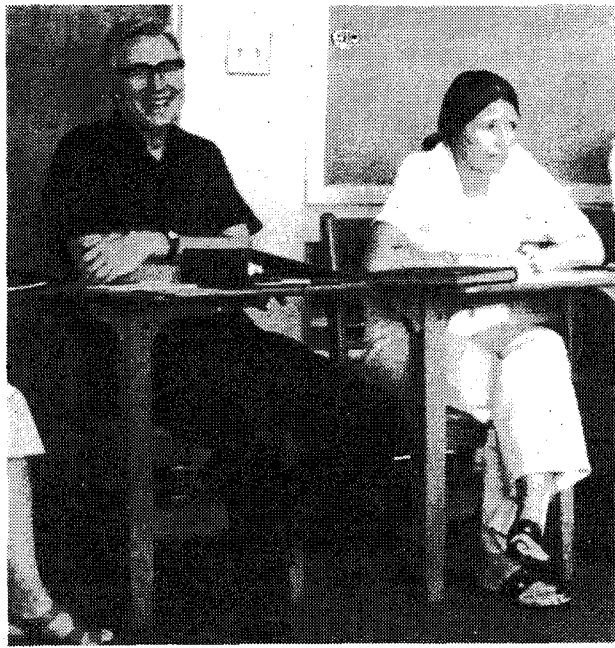
los colleges está en este momento en decadencia. Yo creo que se va a producir un renacimiento por el papel importantísimo de este país internacionalmente".

Pero también opina que aunque exista mucha motivación para aprender un idioma, mientras las universidades no vayan a las casas nada ocurrirá.

"Aquí en esta sociedad nadie tiene tiempo para nada. Pues hay que buscar una metodología, técnica, que se adapte a la carencia y la falta de tiempo." Opina que existen los recursos tecnológicos, pero que primero los profesores tienen que bajar de su torre de marfil y encontrarse con la realidad, como lo han hecho las muchas personas que ya están viendo la necesidad de ser bilingües.

El método psicogenerativo por ser corto se adapta no sólo a la falta de tiempo y a la escasez de gasolina, sino también a la meta de los estudiantes. A negociantes, dice el Dr. Nodarse, no se les enseñaría lo mismo que se les está enseñando a los estudiantes del Instituto Pastoral. Estos aprenden el idioma con instrumentos que usarán en su trabajo, como por ejemplo el Credo y la Biblia.

AUNQUE NO HA sido difundido extensamente, el método ha sido probado con otros idiomas, además del español,

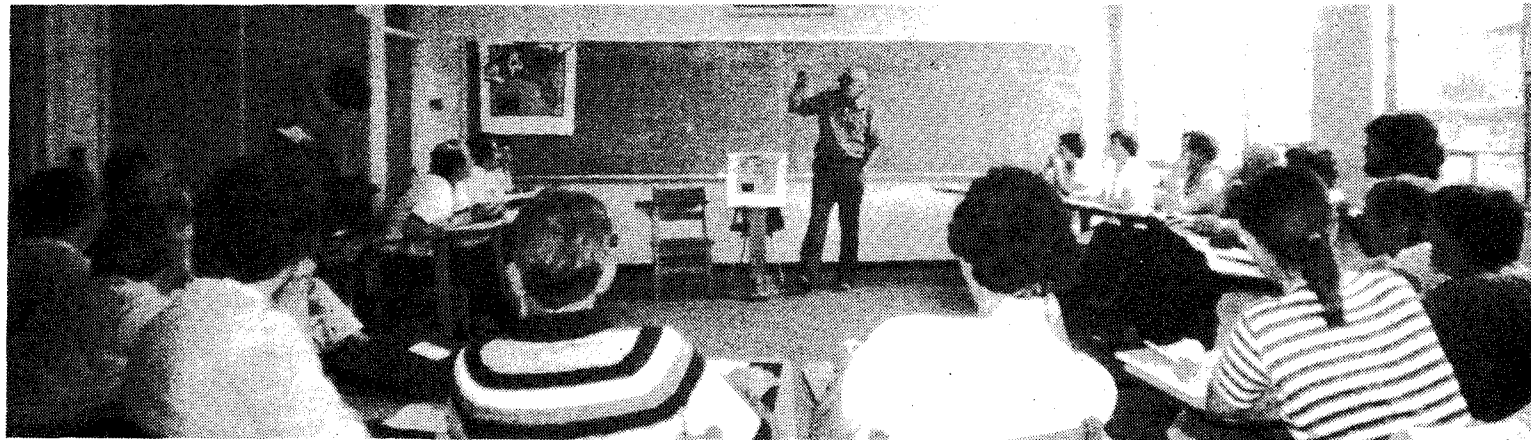


El Arzobispo Thomas Grady, de Orlando, sentado aquí junto a Mimi Reilly, Directora del Ministerio Familiar de la Arquidiócesis, también decidió tomar este curso. La señora Reilly dice que espera poder "compartir (con los hispanos) sus alegrías y sus sufrimientos, poder entenderlos con el corazón".

en centros universitarios y escuelas secundarias de los Estados Unidos y España. Cuando la metodología satisfaga totalmente a los 16 expertos en psico-lingüísticas, se difundirá más ampliamente, dice el Dr. Nodarse. Calcula que 15 o 16,000 estudiantes han aprendido por este método, y dice que están muy optimistas por

los resultados.

Mientras tanto, para los estudiantes del curso de la Pastoral Hispana, el escepticismo desapareció la tarde del primer día, cuando se encontraron conversando, rezando y cantando en español, idioma que hasta entonces, para muchos, había sido muy difícil de aprender.



Scott Roach, Ministro para la Juventud de la parroquia de la Inmaculada Concepción de Hialeah, cree que "este curso debe ser obligatorio para todos los sacerdotes y religiosos y todas las personas que de alguna manera están conectados con el pueblo hispano". Entre los asistentes a las clases, se encontraban el Obispo Thomas A. Donnellan, de la Arquidiócesis de Atlanta; el Padre James Fetscher, de Miami y el Padre Frank O'Laughlin de Indiantown.

## La Parapsicología, el P. Quevedo y América Latina

# Apostolado Cristiano a través de la Parapsicología

Para concluir la serie "Espiritismo y Consecuencias en América", publicaremos durante las próximas semanas artículos que discuten a fondo la ciencia de la Parapsicología, sus implicaciones científicas, sociales y religiosas y la función llevada a cabo en esta área por el Padre Oscar González Quevedo S.J. y el Centro Latinoamericano de Parapsicología (CLAP) que él dirige en Brasil.

Por SALVADOR GARCIA DORESTE  
Y  
JANET VEGA

La actividad del Padre Quevedo en América Latina está toda concentrada en la Parapsicología. Es ella, tal vez, el

medio más eficaz de apostolado en estos países. Se les proporciona, al mismo tiempo, la posibilidad de un desarrollo integral, más consciente y menos supersticioso.

Por supuesto, se da también una purificación del cristianismo de todas las credulidades infiltradas, permitiendo una fe más límpida y también posibilita la comprensión científica de ciertas verdades fundamentales como la espiritualidad y los milagros.

El Padre Quevedo aceptó un trabajo impropio, pues se encontró hasta hace poco prácticamente solo; hasta ahora, él fue profesor, investigador, escritor, conferencista, administrador, constructor y

siempre con graves dificultades económicas.

Ha publicado cuatro libros de amplia difusión, todos en lengua portuguesa y española. Ha sabido unir en ellos una gran información bibliográfica, un análisis profundamente científico y un lenguaje claro que facilita la comprensión. El alcance de estas obras, tanto a nivel científico como de divulgación, está siendo enorme.

El Padre Quevedo ha recorrido ya todos los países de América Latina, Estados Unidos y España dictando más de 200 cursos sobre Parapsicología, que han sido patrocinados por diferentes universidades. Cada uno tiene duración de cinco días, con dos horas y

media a tres horas de duración por día.

En algunos países, como en Puerto Rico y Costa Rica, el número de participantes de un solo curso superó las 5.000 personas.

La participación del Padre Quevedo en programas de TV es constante; en un solo año completó 200 horas en la televisión latinoamericana y en varios países obtuvo el record de audiencia. Diferentes televisiones de varios países, como la alemana y la mejicana fueron al Brasil para grabar programas del Padre Quevedo.

Ha publicado más de 200 artículos en revistas y periódicos; y continuamente están siendo publicadas entrevistas con él sobre Parapsicología.

## Nación

• Ampliarán huelga contra productores de lechuga

LOS ANGELES, Cal. (NC)— El dirigente sindical César Chávez de la United Farm Workers of America Union dijo que espera ampliar la huelga contra los productores de lechuga en el Valle de Salinas ante su negativa de llegar a un arreglo. "Creo que más bien se proponen acabar con el sindicato, antes que ceder al aumento de salarios, modesto en comparación con los costos de producción," agregó. Denunció también el negocio de contra bandistas humanos que traen trabajadores de México como rompe-huelgas y "los venden" a los productores.

• Programa federal tiene méritos y defectos

WASHINGTON—(NC)— Aunque grupos pro-vida (anti-aborto) y religiosos consideran valioso un nuevo programa federal de asistencia a las adolescentes embarazadas para que den a luz y cuiden debidamente al bebé, critican que el programa considere a la joven como simple individuo y relegue a plano secundario a su familia y la comunidad. El Seminario sobre Impacto en la Familia, de la Universidad de George Washington, recomendó que se tome en cuenta a la familia, salvo casos que prueben sea contraproducente, se eduque mejor a la juventud incluyendo a los varones sobre las responsabilidades de la paternidad, y que las agencias encargadas incorporen a las familias y sus recursos materiales y morales.

EMMITSBURG, Md.— (NC)— Con el fin de fomentar entre los norteamericanos la devoción a la Virgen de Guadalupe se estableció en el Colegio del Monte de Santa María el Gremio Reina de las Américas, dirigido por el obispo de Gallup, NM, Mons. Jerome J. Hastrich, y al que pertenecen ya unos cien religiosos, sacerdotes y seglares. Una de las metas es construir un centro para peregrinos de Estados Unidos cerca de la Basílica de Guadalupe en la Ciudad de México, otro es fomentar el apostolado seglar en seguimiento de la misión que la Virgen María confió al indio Juan Diego al aparecersele en 1531.



# Judíos e Hispanos Exploran Problemas

• Beatificación de pastorcilla de Fátima

FATIMA, Portugal—(NC)—Al completar el proceso diocesano en Leira para la beatificación de Jacinta Marto, una de los tres pastorcillos que tuvieron las visiones de Fátima en 1917, las autoridades eclesiásticas enviaron al Vaticano la documentación para los trámites siguientes. También iniciaron el proceso de beatificación de Francisco Marto, hermano visionario de Jacinta. Su prima Sor Lucía dos Santos, monja carmelita, es la única sobreviviente que vio las apariciones en que la Virgen María pidió a los hombres convertirse o sufrir las penalidades de otra guerra mundial.

• Iglesia critica sistema escolar estatal

CIUDAD DE PANAMA—(NC)—La Comisión de la Iglesia en la Educación critica en un estudio la "manipulación" que hace de la reforma escolar desde 1971 el ministerio de educación para beneficio de unos cuantos políticos y sus ideas materialistas. La gestión oficial desconoce "los principios cristianos enraizados en nuestra realidad social, atenta contra la dignidad de la persona y los derechos básicos de cada panameño," dice el estudio, que pide reformas radicales para salvar al sistema educativo de "su profunda crisis." La reforma afecta a más de medio millón de alumnos.

• Católica es primera ministra

LISBOA, Portugal—(NC)—Para superar temporalmente una prolongada crisis política, el presidente Antonio Ramhalho Eanes nombró primera ministra a la militante católica de 49 años María Lourdes Pintassilgo, hasta ahora embajadora ante la UNESCO, quien selecciona entre católicos de avanzada un nuevo gabinete para reemplazar a la precaria coalición socialista-conservadora paralizada desde fines del año pasado. Desde la revolución militar-socialista de 1974 que terminó con una larga dictadura, Portugal no ha logrado superar graves problemas económicos y sociales. El presidente espera convocar a elecciones en el otoño. Los obispos pidieron en marzo que los católicos participen activamente en la política para lograr una más justa distribución de la riqueza.

• Pide ayuda para sanar las heridas

MANAGUA, Nicaragua—(NC)—Mons. Miguel Obando Bravo pidió al mundo ayuda para "sanar las heridas, alimentar al pueblo y reconstruir sus hogares sobre todo, para reconstruir al hombre nicaragüense" al término de la cruenta guerra civil que depuso a la dinastía de los Somoza. El arzobispo de Managua, sus comunidades básicas, parroquias, escuelas, clero y religiosas, que durante el conflicto defendieron los derechos humanos y mantuvieron centros de refugio y alimentación, se aprestan ahora a colaborar en las tareas del gobierno de reconstrucción nombrado por los sandinistas y otros grupos rebeldes.

NEW YORK—(NC)—La Liga Anti-Defamación B'nai B'rith acaba de publicar la primera de una serie de publicaciones que explorarán "raíces comunes, problemas y posibilidades de acción comunitaria" con la población hispana de Estados Unidos.

NUESTRO ENCUENTRO, dijo su co-editor, el Rabino Leon Klenicki, "está dirigida a las dos comunidades de inmigrantes en los Estados Unidos, a los judíos y a la mayoría de los hispanos."

MAS DE 6.1 millones de personas son miembros de congregaciones judías en los Estados Unidos, mientras que se estima hallan unos 23 millones de hispanos, incluyendo casi 6.7, millones de mexicano-americanos. La mayoría profesa la fe católica.

Pablo Sedillo, Director del Secretariado Nacional para Asuntos Hispanos de la Conferencia Católica de los Estados Unidos, que está distribuyendo copias de **Nuestro Encuentro** en centros diocesanos, comentó en Washington que "verdaderamente existen similitudes—que justifican el diálogo—entre las dos comunidades."

"TOMEMOS EL bilingüismo para los judíos y los hispanos. Los dos grupos necesitan su idioma nativo para poder retener su cultura. Otra situación similar es la de la discriminación que experimentan como minorías. Claro, la comunidad judía tiene más poder económico y político, pero también ha sufrido mucho."

El Centro Pastoral Católico del Noreste, basado en

Nueva York, está distribuyendo otras copias de la publicación, y la Liga Anti-Defamación ha distribuido el resto en 28 centros judíos del país.

El Rabino Klenic, que proviene de Argentina, dijo que la edición siguiente contendrá un diálogo entre dos vecinos de Brooklyn, uno judío y el otro hispano, sobre los acontecimientos en su barrio.

LA PRIMERA EDICION, publicada a finales de junio, discute "la amistad como el regalo más grande entre seres humanos", y traza las raíces comunes de los hispanos y judíos como "la larga historia que comparten en España, Africa del Norte, Latino América y ahora los Estados Unidos".

El Rabino Martin A.

Cohen, co-editor y experto en historia medieval española, expuso en la primera edición los puntos básicos de la teología judía, de la cual emanaron los conceptos principales del cristianismo.

ROSA PERLA Resnick, escritora para **Nuestro Encuentro**, discutió los problemas sociales de la sociedad hispana, diciendo que "su adaptación a la sociedad moderna e industrializada que se encontraron en los Estados Unidos ha sido tan difícil como la de otros grupos y muy similar."

Añadió que esfuerzos para avivar un espíritu de confianza, establecer una identidad hispana y entrenar líderes de la comunidad están coenzando a dar fruto, "para que las próximas generaciones puedan disfrutar de una mejor calidad de vida".

Sociólogos Sugieren se Tolere que Parejas Vivan Juntas sin Casarse

## Sociólogos Piden Preparación Antes Del Matrimonio

LONDRES—(NC)—Para formar un matrimonio católico, se necesita tanta preparación como la que se obtiene antes de entrar en una orden religiosa, dicen dos sociólogos católicos en un artículo de "El Mes", una publicación jesuita.

Los sociólogos, Michael P. Hornsby-Smith y Margaret Norris, de la Universidad de Surrey, Inglaterra, también dicen que la Iglesia debe tolerar que las parejas vivan juntas antes de casarse.

El tema del artículo es la creciente disparidad entre el ideal del matrimonio que sostiene la Iglesia y lo que verdaderamente ocurre en la sociedad contemporánea donde uno de cada cuatro matrimonios fracasa.

"Es particularmente difícil mantener el modelo tradicional del matrimonio católico en una sociedad donde las sanciones contra el divorcio han desaparecido", escriben.

LA TRADICIONAL oposición de la Iglesia al aborto, la contracepción y el divorcio está siendo erudida por la

aceptación de estos hechos por la sociedad en general.

"El énfasis exclusivo en la preservación de las regulaciones corrientes acerca del divorcio y los segundos matrimonios no podrá contender con la experiencia pastoral", dice el artículo.

"Cerca de un cuarto de todos los católicos podrán separarse permanentemente de la Iglesia y de su vida sacramental", añadieron.

Muchos católicos se abochornan de "anulaciones bien publicadas que sugieren que uniones anteriores, aunque hallan durado muchos años y hallan producido varios hijos, no han sido verdaderamente matrimonios" dicen.

Los católicos, añaden, están en el dilema de valorar el ideal de matrimonios duraderos mientras reconocen que más y más de sus amigos e hijos han tenido matrimonios que han fracasado.

"Queremos sugerir un método que retiene el ideal tradicional del matrimonio católico,

pero que lo enfoca desde el punto de vista de 'la vocación más difícil'. Los autores sugieren un largo periodo de entrenamiento antes del matrimonio. "Así como se exige un largo periodo de preparación y entrenamiento antes de tomar votos finales en una orden religiosa, los votos finales de dos personas que se unirán para toda la vida deben ser hechos formalmente después de un largo periodo similar de entrenamiento y preparación."

ESTO HARIA NECESARIO el establecimiento de nuevas instituciones religiosas, como compromisos y esponsales ceremoniales. "Bajo estas circunstan-

cias no sería realista imaginar que jóvenes católicos no vivirían juntos antes de tomar los solemnes votos del matrimonio", observaron los sociólogos.

La Iglesia también tendría que ser más tolerante con católicos divorciados, dijeron.

"En la práctica esto significaría que, aunque la Iglesia continuaría negándose a casar por segunda vez a una persona divorciada... no existirían otros obstáculos a la participación plena (de esa persona) en la vida sacramental."

En una próxima edición "El Mes" publicará una respuesta al artículo escrita por un teólogo.

## Arrieta, de CELAM, Arzobispo de San José

SAN JOSE, Costa Rica—(NC)—El Obispo Román Arrieta, un "hombre versado en los problemas del mundo actual", ha sido designado arzobispo de la arquidiócesis de San José, y en uno de sus primeros actos oficiales, firmó una declaración de la Conferencia de Obispos Costarricenses, de la cual él es presidente, prometiendo ayuda al nuevo gobierno de la vecina Nicaragua.

El Obispo Arrieta, de 54 años, es vicepresidente de CELAM para los países de habla hispana, así como consultante para la comisión pontificia sobre la Revisión de la Ley Canónica, y por varios años dirigió el Departamento de Vocaciones y Ministerios Pastorales del CELAM. Hasta su nombramiento, estuvo a cargo de la diócesis de Tilarán, en el norte de Costa Rica.

El arzobispo Lajos Kada, nuncio apostólico a Costa Rica, dijo que la diócesis de San José que cuenta con casi un millón de católicos, es "una influencia dinámica" en otras

diócesis del área, y "necesitaba a un hombre de experiencia probada en materias pastorales, versado en los problemas del mundo actual, particularmente en Latino América".

### Teresianas en Miami

Las Hermanas Teresianas ya están en Miami para hacerse cargo de la escuela parroquial de St. Patrick en Miami Beach. La matrícula para el próximo curso, que empezará a finales de agosto, está abierta y según la Hermana Eva María Cuscó, Directora del colegio, todavía hay cupo.

La escuela, una de las más antiguas y prestigiosas de Miami, llegará hasta el octavo grado, y está situada a la entrada de Miami Beach, en el 3900 Garden Ave. Habrá transporte escolar.

Para más información o para matricularse llame a la escuela al 534-4616.



El matrimonio debe ser considerado la vocación más difícil, según dos sociólogos católicos que también sugieren que la Iglesia deje que las parejas vivan juntas antes de casarse.