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FATHER ARRUPE ON JESUITS

'We're In Good Shape'

By: GERARD E. SHERRY

The role of the Society of Jesus, like the Church in general, "involves the constant search for ways and means to better serve mankind," the Superior General of the Jesuit Order said here in an exclusive interview.

Father Pedro Arrupe had stopped overnight at the downtown Jesuit parish of Gesu on his way back to his headquarters in Rome after a two week visit to the Order's parishes and missions in Latin America. While here he met with Jesuit superiors from the South and their associates, briefing them on the current state of the Order.

FATHER ARRUPE also was offered the use of a privately owned plane to make a special visit to Nicaragua where he was hosted by Archbishop Miguel Obando Bravo of Managua and saw first hand the devastation and refugee situation arising out of that recently terminated Civil War.

Father Arrupe told The Voice that as with the Church, the Jesuits had been affected by the Post-Conciliar upheavals but that "during the past three or four years everything has been crystallizing to the extent that we are finding the ways to be of more complete service to the Church and the people of God."

"Vatican Council II has had a tremendous effect on the Church and

on the Society of Jesus," Father Arrupe said. "And we have been taking steps to implement the Council's intentions. Our two General Congregations — in 1965 and again in 1975,— were of tremendous importance and value. We are trying to adapt ourselves to the new conditions, which are both a challenge and a hope.

"We are making progress in the search to serve the Church and humankind in a better way and this creates many problems but with faith in the Holy Spirit we are optimistic that we are on the way to the solution.

"TAKE VOCATIONS for instance, — they are improving. Twelve years ago we had very few but now around the world we have almost a thousand novices in the Society. The increase is noticeable in the United States where we have about a hundred and sixty novices. All over the world especially in Latin America and India the vocation picture is improving dramatically.

"These numbers are significant because we are more strict in our qualifications for entry. The young men are now older than before. We used to have them come in at fifteen years of age; now they are twenty or more — many after college. This gives some guarantee for perseverance"

Father Arrupe said his visit to Latin America was "an inspiration"



because he saw there, "a new hope, a new optimism, a new type of priest," despite all the difficulties in relation to the "growing inroads of Socialism, Marxism, Maoism and so on."

"In Latin America, the Church has gained a new recognition from the people and is now considered a source of hope" he said. "In the past the people, especially the young, were disgusted and frustrated at the promises made by the political groups and the variety of ideologies

which produced no real results for their betterment.

"THE VARIOUS POLITICAL movements were not interested in the welfare of the Church but only in gaining recruits, especially the young, for their ideologies. In addition, the Church, often wrongly, was portrayed as being aligned only with the rich and the powerful. Now that image is disappearing because the Church is actually — especially in the last decade — has become the champion of the poor and the oppressed. The Church is doing for the people what they couldn't do for themselves — reminding all of their human rights.

"All this is in line with the mission of the Holy Father, John Paul II, to Puebla, which has inspired the South American hierarchy and gained it much respect in championing the rights of the deprived people."

While he said he is not a prophet, Father Arrupe said "We can view the state of the Church of the future with great optimism because we are in the hands of God and those in the hands of God can never go wrong."

"Oh yes, we will have to suffer and we will have to face difficulties," he said.

"We can see it in the conditions in many parts of the world but we can also see the positive action of the

(Continued on Page 3)

Bishop John Nevins To Head Seminaries

Archbishop Edward A. McCarthy announced this week the appointment of Auxiliary John J. Nevins as Chancellor of the Archdiocesan Seminaries. With the



continual thrust of assuring the future evangelization of the people of South Florida, the Archbishop has planned for some time the appointment of one of his Auxiliary Bishops as his personal representative to the two institutions.

This appointment not only demonstrates the personal interest of the Archbishop in the training of the future priests for the Archdiocese, but also the important role and potential growth of the only Diocesan Seminaries for Southeastern United States and the Caribbean.

AS CHANCELLOR of the Seminaries, Bishop Nevins will assist the Rectors and faculties of both seminaries in their program of priestly formation for seminarians. At the same time there will also be the added dimension of having one of the newly ordained Auxiliaries in the

northern part of the Archdiocese to assist the Archbishop in his overall plan of pastoral service. The Chancellor will share his time and support with both Seminaries, taking up residence in both St. Vincent de Paul Major Seminary for four days and St. John Vianney Seminary for the rest of the week.

Bishop Nevins will be succeeded as Rector at the College Seminary by Father Robert Lynch, assistant at St. James Church in Miami, and now one of the coordinators of the scheduled visit of Pope John Paul II to the United States. Bishop Nevins will remain as rector of St. John Vianney until Father Lynch's assignment is completed in early October.

In responding to his new assignment Bishop Nevins said:

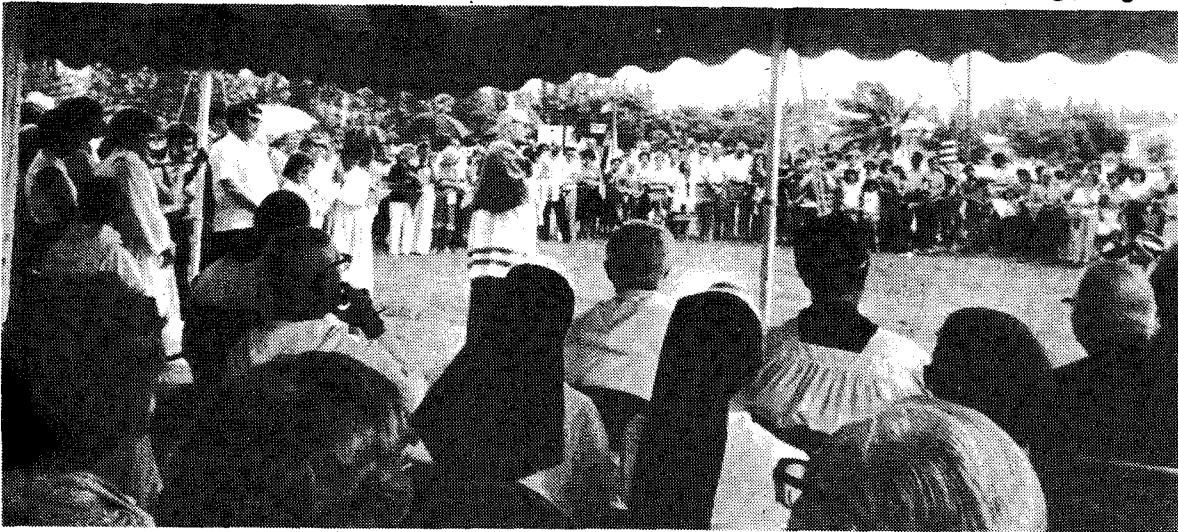
"I accept the challenge offered

me because of my sincere respect for those priests who have the most sacred task of training future priests. We should be proud of our two Archdiocesan Seminaries, the College Seminary of St. John Vianney College Seminary in Miami which will be celebrating its twentieth anniversary next month, and St. Vincent de Paul Seminary in Boynton Beach.

"The priests in both Seminaries are to be blessed and praised for their performance. Many fine priests have been trained at the major Seminary and I am confident that they are experiencing a rewarding ministry in their respective Dioceses. Equally so, the priests and the lay faculty of the College Seminary have worked diligently over the past four years. As Diocesan priests we had the real

(Continued on Page 3)

"...on this site we will build a new house for the Lord".



WITH THE ABOVE QUOTE to the parishioners of St. Dominic, Archbishop Edward McCarthy blessed the site of the new church located at 59 Ave. and NW 7 St., in groundbreaking ceremonies. Fr. Isidore Vicente, pastor, right, came to

the rescue of the youngest "groundbreaker", three year old Jorge Caso who found the turf, and the shovel a bit more overpowering than his determination.



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Cardinal Wright dies--Held Vatican Post

CAMBRIDGE, Mass. — (NC)— Cardinal John Wright, the highest ranking American in the Vatican who for 10 years managed the spiritual and material needs of diocesan priests around the world, died Aug. 10 at the Youville Rehabilitation and Chronic Disease Hospital, Cambridge. He was 70.

Cardinal Wright, prefect of the Congregation for the Clergy since 1969, had been suffering for several years from a muscular disorder in his legs. Less than a week before the death of Pope Paul VI last year, he underwent surgery for the muscle problems, diagnosed as polymyositis, at the Tufts-New England Medical Center, Boston.

HE WAS unable to attend the papal conclave that elected Pope John Paul I last August. He at-

tended the October 1978 conclave that elected Pope John Paul II confined to a wheelchair.

Cardinal Wright returned to Boston last April and entered the Youville hospital in May for rehabilitative therapy.

Later in May he was transferred back to Tufts-New England where he was admitted to the intensive care unit because of the redevelopment of a Lung Infection. He again entered the Youville center Aug. 2, where he died from a persistent pneumonia aggravated by the muscular disorder, according to his physician.

Born in the predominantly Irish Dorchester section of Boston in 1909, Cardinal Wright was named auxiliary bishop of Boston in 1947. In 1950 he became the first bishop of

Worcester, Mass., and in 1959 he was named the eighth bishop of Pittsburgh, his third episcopal appointment by age 49.

AT THE consistory of April 28, 1969, Bishop Wright was named to the College of Cardinals. Less than a week later, on May 1, he was named prefect of the Congregation for the Clergy, making him the top American at the Vatican.

Cardinal Wright's funeral Mass was celebrated today, Aug. 17, at Holy Name Church in the West Roxbury district of Boston. Cardinal Humberto Medeiros of Boston was chief concelebrant of the Mass, and Bishop Vincent M. Leonard of Pittsburgh gave the homily. Burial was in the family plot at Holyhood Cemetery, Brookline, Mass.



CARDINAL WRIGHT

Bishop heads Seminaries; Fr. Voll, Fr. Lynch, Rectors

(Continued from Page 1)

challenge to build a Junior College Seminary with only twelve students to a four year college status with an expected enrollment of over seventy in September.

"OUR PEOPLE are praying and the priests and faculties of both Seminaries are united with them in prayer and hard work. Whatever assistance I can offer them in my new assignment will be performed in humble service because the priests and laity involved are highly qualified and are due every respect I can offer them."

"However, we must not be content with our present status. We must continue to pray ever so fervently that God will continue to bless the Archdiocese of Miami with many priestly and religious vocations. God is responding to our present requests and He will continue to do so in the future. I consider the assignment as

Chancellor of the Seminaries as including the role; of reminding our people of the blessed gift from God in having more priests to serve the people of South Florida.

"Many mothers and fathers of families never act as an obstacle to the magnificent call of their son to the priesthood or Religious life, or their daughter to that beautiful call as a Religious Sister. Oh, how much we need them now, and how much we have appreciated their contribution to the United States Church in the past.

"Secondly, and equally important, is the interest of the Archbishop in having the two Seminaries conduct classes and seminars for the laity of the Archdiocese. I agree with this concept whole-heartedly and will do my utmost to assist my brother priests in the two seminaries to make this concept a reality. Already, the Permanent Diaconate Program is

conducted in the two Seminaries, and equally active is the Lay Ministry Program.

"TOGETHER, we shall present to the Risen Christ a glorious and vibrant Community of Faith. Evangelization among our people must become a reality if we are to be true to our Christian commitment."

★★★

Statement on the appointment of Bishop Nevins as Chancellor of both seminaries from Fr. Fr. Urban Voll, Rector of the Seminary of St. Vincent de Paul.

Archbishop McCarthy in the past has shown his care for this Seminary in many ways. But now he is sending us his own Auxiliary, Bishop John Nevins.

We welcome him as the Archbishop's representative and also for himself. He has for a long time been a trusted and good counselor; his greater presence here in the Seminary as its chancellor will give us a new spirit.

We look for great things in this coming year and in the years to come thereafter.

★★★

Statement of Father Robert N. Lynch upon assignment as Rector of St. John Vianney College Seminary

Any local Church which has within its boundaries a seminary is blessed. We in the Miami Archdiocese are doubly blessed with not one, but two seminaries, each dedicated, in the words of the Second Vatican Council "to the formation of true shepherds of souls after the model of Our Lord Jesus Christ, teacher, priest and shepherd."

I look forward to joining the able and dedicated faculty of St. John Vianney in the task of preparing true shepherds, not only for the Church of Miami, but for many other dioceses

throughout Florida, the United States and Puerto Rico. The challenge is exciting, the responsibility enormous.

The presence of St. John Vianney is itself a symbol of challenge and responsibility. Within weeks of his arrival in Florida as first bishop of Miami, the late Archbishop Carroll challenged the good Catholic people of South Florida to fulfill his dream, to build a seminary, to accept the responsibility of supporting the work of educating young men for the priesthood. Within a year the early challenge was met, the seminary opened, the work begun. As St. John Vianney enters its twentieth year of service, the college will be filled to capacity, the task of educating future priests continues and it flourishes.

I am very much aware that the current renaissance in the college seminary is due in no small part to Bishop John Nevins, its rector for the past six years. I am humbled even at the thought of trying to fill his enormous shoes. I am comforted only by the fact that his presence and his leadership will still be present to me and to the college as he begins his work as Chancellor of the two seminaries.

While my own years in the priesthood hardly number the plural, I promise to work with the faculty and students of St. John Vianney in the important work of forming true shepherds of souls with Jesus as our ultimate model and the patronage of the Cure of Ars as our guarantee.

On a strictly personal level, I will miss the parish of St. James which I have come to love. The work of priestly formation is so important to the future of the Church that its softens the sadness at leaving. I ask God's help and the prayers and good wishes of all my friends as I begin this new and greater challenge.

Fr. Arrupe on Jesuits

(Continued from Page 1)

Holy Spirit — in the human conditions and the cultural conditions and in the religious life of the Church. Sometimes, because of the difficulties involved in progress, we get the impression we are going backwards. But if one takes the whole picture — the great developments — despite the consummation of society and the existence of all kinds of injustices, the major reaction is positive and this gives us grounds for genuine Christian hope."

FATHER ARRUPÉ said that the special mission of the Society of Jesus in the world today is one of service "in the preparation of The Faith and the promotion of justice."

"In 1965 Pope Paul VI asked us to consider a particular mission — to study and act on Atheism in the

world." He said, "we were asked to formulate a policy of service in order to confront this Atheism but it was not to be militant. We are not fighting anyone anymore. We are trying to help and we will have to be objective.

"Pope Paul VI thought that the Atheism about which he spoke was militant but in fact many are not this way — people just don't believe. This brings up the question of Christian social action to combat such Atheism — using the media and other forms of education.

"So I can say with sincere conviction that while the Society of Jesus may be smaller it is also becoming more effective both in the general mission of Church and in the specific mission given us by the Holy Father."

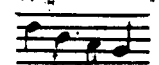
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Family Reunion Shows Generations of Love

By CAROL A. FARRELL
of the Family Enrichment
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It was a week for making memories. And for re-living still others. From as far away as California and Florida, the Farrells and Doodys, the Lynches, Dillons and O'Keefes had been drawn to Indiana to celebrate the Golden Wedding Anniversary of Margaret and Jim Farrell, my husband's parents.

The planning had been in process for over a year. The anticipating even longer. And it all turned out even better than we dared to hope. On Saturday evening, 160 of us gathered for dinner. We toasted Mom and Dad and rang our glasses, requiring the celebrating couple to share an affectionate kiss. After the cake was cut and enjoyed, Dad had a special touch planned: slides that spanned over 100 years of family history. They went from tintypes of great-grandparents to recent gatherings of grandchildren.

It was the "oldies" that were the real hit—Grandpa's first car, a 1916 special; Grandma and Grandpa as a young, handsome, newly-married couple; Pat and his brothers in scenes that seemed to be straight out of the "Our Gang" comedies; the family's ice cream parlour that was right next door to the local high school.

The slides touched everyone and left them wanting more. Maybe it was partly nostalgia for "the good ole days" when life seemed simpler. The evening closed with dancing. What we enjoyed most there was the sight of our children dancing with their cousins and then their great uncles and aunts, getting acquainted at a new level with people who are a part of their history, and of their future.

What did it all mean? Why is it important? To me it was a celebration of family, and love, and even more of that virtue without which there cannot be any true

family life — commitment.

I kept wanting to turn to each of my children, take them by the shoulders and say: "Take it all in. Remember every detail of who and what you see here and how it feels to be part of such a large and loving family. You may not ever in your lifetime experience another gathering like this." I thought of all the lonely, rootless people who have no one to belong to. "This is a treasure that is beyond any price. You are a part of it. And everyone here has in some remote or close way shaped who you are, the person you are and will become."

The next morning a smaller group gathered at Mass to witness Mom and Dad rededicate themselves in the same spirit of the vows they had exchanged so long ago. I guess it could be called a celebration of love, but I saw it as even a greater witness to the beauty of Christian commitment. And in my own mind, that is the virtue which

makes the world go'round: commitment, tied to love.

In the days before the anniversary I had listened to my father-in-law joke a bit about how on some days he wasn't sure there would be a golden anniversary. He quoted a friend who after 48 years of marriage remarked, "On some days I can't stand my wife but most days I love her." At first it took me aback. Married 40 and 50 years and still struggling? How shocking! Then I realized—again—that I was still suffering from the "they lived happily ever after" syndrome. I was still thinking that after some magic number of years

of married life, marriage ceases to be a challenge.

We hopefully become more generous and selfless as time goes on. We expect our love and shared lives will someday be perfectly blended and smooth, if not because we have grown maybe just because we have "worn down". But we are human. And as long as there is life, there is pride and struggle and compromise.

And the binder that keeps it all together and makes the beauty of family life possible is not merely love, but a deep, deep commitment to the life of two as one.



SISTERS from the Southeast region attending the 1979 National Association Women Religious Workdays held in San Antonio were, left to right, Sr. Imelda Maurer, Broussard, LA., Wanda Connolly, Lafayette, LA., Sr. Bernie Galvin, Broussard, LA., Sr. Patricia Brady, Winter Park, FL., Sr. Mary Margaret O'Hara, Atlant, GA., and Sr. Patricia Drydyk, Miami, FL.

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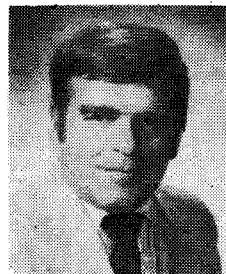
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First Catholic Slovak Union Ends Convention in Song

By GERARD E. SHERRY

Všetci Spievajme!
Everybody Sing!

The Miami area is well known for its variety of ethnic and cultural values. The English speaking, the Hispanics; The French Canadians and the Haitians with their Creole lilt — all add something to the joys and the sorrows of the community.

IN MIAMI BEACH this week we have had an invasion of sorts which has added something to our spiritual and cultural values — more than five hundred delegates and their families of Jednota, The First Catholic Slovak Union — are in convention in Bal Harbour.

These families come from the United States and Canada, but mostly belong to middle America — that vast group of hard working people who comprise the backbone of this nation's stability. They are immigrants or descendants of immigrants who came from Europe with little else but the will to work and the desire to make a contribution to the growth of North America.

They brought with them also a treasure house of spiritual traditions and a tenacious faith in Jesus Christ which they have passed on to their children and their children's children.

Everybody Sing! Yes indeed, they're a happy group, these coal miners from Pennsylvania, Illinois, and West Virginia; these steel workers from Pittsburgh, Gary and Wheeling and a host of other places where hard work is the norm.

They met in convention, this largest Slovak Catholic Fraternal Organization in the world, to conduct their business, to elect new officers and to update their procedures for serving their members better both spiritually and materially.

It's hard to report on such a convention because there were no fiery speeches or dramatic announcements, mostly it was plain politics — intermural of course. It had nothing to do with the Republicans or the Democrats but it had everything to do with the next three years of the Union. There were secret



ORGANIST Stephen J. Whisdosh, Jr., leads Jednota members in final recital

caucuses and discussions in smoke-filled rooms. There were the typical America "deals" because the members of the First Catholic Slovak Union were typical Americans, proud of their country and proud of the fact they were free to do all this.

The eighty-nine year old organization has an impressive list of accomplishments. From a humble beginning in Cleveland, Ohio it has a membership of 105 thousand with a fraternal insurance in force of over \$125 million. It has assets of over \$42 million and has given death benefits of over \$60 million. Typical of the philosophy of middle America it is a self-help organization.

It has built orphanages and donated \$110,000 toward the establishment of the Slovak Institute of SS. Cyril and Methodius in Rome. This Institute trains priests for Slovakia with the hope that they can serve in their land when it again becomes free. Jednota also donated \$140 thousand for the erection of the Our Mother of Sorrows Chapel in the National Shrine of the Immaculate Conception in Washington, DC

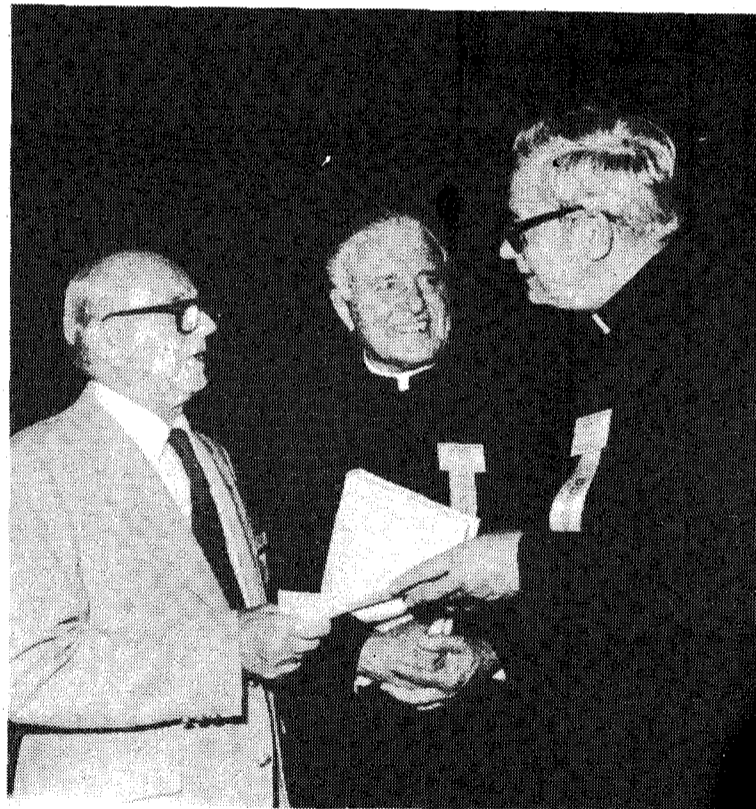
THE MEMBERS of The First Catholic Slovak Union

opened their convention in typical fashion. They crowded into our St. Mary's Cathedral last Sunday and sang a beautiful Slovak Liturgy concelebrated by Bishop Andrew G. Grutka of Gary, Indiana, and twenty other Slovak priests from throughout the United States and Canada. Archbishop Edward A. McCarthy presided at the liturgy.

They'll all be going home today — back to the coal mines and the steel mills. The politics will be over, the new officers elected and the program for the next three years decided upon. And Jednota (the Union) will report it all in its next issue.

It is a bi-lingual Catholic weekly newspaper with a circulation of over 40,000 and distributed, not only in North America, but in twenty seven foreign countries as well. Much of the news that it prints is beamed to the homeland, Slovakia, via radio by The Voice of America, Radio-free Europe and Vatican Radio.

Miami Beach won't be the same after today. It has been enriched both spiritually and materially. Nech Ziju - Slovaci! Long Live Slovakia!



First Catholic Slovak Union (JEDNOTA) in their 40th convention, hold dinner in honor of Archbishop Edward McCarthy of the host Archdiocese. Michael J. Zahorsky, left, supreme president of the society is shown presenting gifts to the Archbishop during ceremonies while the Most Reverend Andrew Grutka, Bishop of the Diocese of Gary, Indiana looks on. Bishop Grutka was chief celebrant at a Mass held in the Cathedral. Archbishop McCarthy presided.

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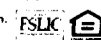
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MATTER OF OPINION

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)

Image And Likeness Of God

God spoke! Man obeyed the Voice! A being appeared from the dust of the earth, by which he was united to the lower world. The being was made of the breath of God, by which he was united to the higher world. The being was made of body and soul. Creation was one as God is one. Matter and spirit were united.

Behold Man. Behold the key to the unity of creation. Behold God's last creative word. Behold the last chord in the symphony of Life. Behold Man. Behold the image of God. Behold ourselves. Destined to live forever. Intended by God to live forever with Him.

We have traveled a long way. All the way down to nothingness and all the way up to God. Let's see if we can bring it down to everyday life.

A first reaction could be, as we gaze lovingly at our photograph, "This is a very elevating theology. There is no doubt about it. We are made to the image and likeness of God. How lucky God is". A second reaction could be this: When we look at our neighbor we begin to have doubts. "It is difficult to see the image of God in him with his big nose and flat feet".

Of course it is difficult. Whoever said religion is easy? But, easy or not, we must try to do it. Why? Because one is the image of the other. We cannot see a thing directly and say, "It is beautiful," and then, when we see its clear reflection in a mirror, say, "It is ugly." One is the image of the other.

Our neighbor is the image of God, just as much as we are. We may not like the way our neighbor walks or talks or combs his hair. We may not like his taste in clothes. We may not like the things he said about us behind our back. In short, we just do not like him (nor he, us, for the same reasons). But we cannot say that we love God and say that we hate our neighbor, because one is the image of the other.

If we do not try to see this we are like the workman in the story who could not see Lord Nelson under the dust when he found the painting in the secret passage. We are forgetting that, under the dust out of which every man is made, there lies the image of God. Pious twaddle and nonsense? Try it for a week and see. Suppose we did this for a week. We meet someone and say:

"This man is made in the image of God. I cannot love God and hate him. Saint James tells us, "Whoever says he loves God and hates his neighbor is a liar".

This person is made to the image of God. If we are a teacher, we will not give him perverted truth.

This person is made to the image of God. If he works for us, we will not defraud him. If we work for him, we will not defraud him.

This person is made to the image of

God. If we are a lawyer, we will protect him from injustice though the heavens fall.

This person is made to the image of God. If we are a doctor, we will try to preserve the sacred gift of life. If we are a patient, we will pay the doctor bill.

This congregation is made of people in God's image. If we are a priest, we will not make our homily boringly long.

We cannot love God and hate our neighbors. If we hate them we are like the man in the story who was so shortsighted that he sold a valuable art treasure for a foolish trifle. We are forgetting that, underneath the dust out of which every person is made, there lies the image of God.

With all our searching for a basis of world unity, we should begin here with the recognition of God's likeness in everyone, because everyone in the world is made in the image of God. What a difference it would make for world unity and world peace if everyone tried to see in their neighbor, not an enemy, not a bore, not a nuisance, but a creature made to the image of God.

Maybe we are being a little too subtle. Or is it that we are finally coming to grips with a major problem in human relations. Is most of the trouble in the world a question of false values? Is it that we do not see



"TWO YEARS OF PHILOSOPHY, FOUR YEARS OF THEOLOGY, TEN YEARS AS A PASTOR, AND HE STILL CAN'T HANDLE RECORD COMMERCIALS!"

God anywhere but in ourselves? And if so, is it not because we believe we are our own little God destined to flout the true God through pride and avarice? A true recognition of the image and likeness of God is possible through a mirror. The only time it means anything is when we see it in our neighbor. When did we last see our neighbor? When did we last see God?



Pity, Don't Hate Men

By REV. ANDREW M. GREELEY

If I were asked to nominate the worst Catholic book of the year, I would unhesitatingly give the award to Boston College Professor Mary Daly for her monstrosity "Gyn/Ecology."

The book is man-hating, pseudo-scholarly jibberish and an outraged cry of protest from a woman who is offended by the fact that God has made her a woman and even more offended that God has arranged to continue the human race through sexual differentiation. Ms. Daly's reaction both to her own womanhood and to sexual differentiation is to shake her fist in defiance of God and try to persuade other women to join her in her revolt against men as men and against their own biological womanhood.

ALL OF THIS is nonsense. "Gyn/Ecology" is proposed by Ms. Daly as feminist thought. However, it is virtually non-sense, incoherent and incomprehensible, not merely to men but to anyone who has the presumably human notion that words possess some sort of meaning.

Yet "Gyn/Ecology" has been treated very gingerly by reviewers in Catholic journals, apparently on the basis that just as you can't say anything critical about books by blacks and you can't say anything critical about books by radical feminists (the corollary to this is that you are not supposed to say anything good about books by

me, but that is another matter).

No Catholic reviewer seems all that ready to stand up and say the empress has no clothes.

Thus, in "The Critic," Dr. Mary Durkin, while clearly disassociating herself from Ms. Daly's man-hating, persists in considering "Gyn/Ecology" as a serious theological exercise (despite Ms. Daly's rejection of theological methodology). In fact, "Gyn/Ecology" is really made up of the kind of material you would put in fruitcakes and I cannot imagine why Dr. Durkin does not say simply that the book is filled with craziness, multi-layered, poly-valent, densely packed craziness.

I think it quite possible for there to be a radical feminist theology, though my predisposition is to think that such theology, far from being man-hating, ought to be man-pitying. It ought to view men as pathetic "tall 10-year-olds" who live in a world where the admirable qualities of tenderness, sympathy, affection and grace are forbidden them. I do not see the purpose of radical feminist theorizing is at all served by pretending that Mary Daly writes anything more than baloney—not to use more scatological terminology.

(Does this critique of Dr. Durkin's review mean that my sibling and I quarrel? Of course not, we argue! What else do you expect from Irish siblings!)

Letters To The Editor

In Response to Articles on ERA

To the Editor:

Does Mrs. Palmer really believe that because of physiological differences women's classification as subcitizen is justified? It's very difficult to have an intelligent conversation when this absurdity is the only point under contention. Indeed, we don't argue the differences—we're delighted God made the one human race male and female in His image and likeness. The Key is that He made one human race. It's sad that Mrs. Palmer's fuzzy confusion extends to all FCCW members.

Incidentally, Dr. Anthony's article should help the Bishops understand that the ACCW represent only themselves. They have tried to usurp the right to speak for all Catholic women, but clearly they do not.

Final point—Mrs. Palmer's outrageous view that any state other than wife and mother is a crime and unnatural, is an insult to all Religious women and to those lay women who, through God's Will, have either remained unmarried or are unblest by a child.

(Miss) Agnes Maguire
Miami, Florida

To the Editor:

Having read Mrs. Palmer's statement on ERA I know what the Council of Catholic Women have done but not why they have done it.

Dr. Anthony presented a Christian position clearly and succinctly. I hope Catholic women will read it and learn that they need not feel guilty because they support ERA. Now they know they are in very good company and that the CCW do not represent "the Church's position" as some would have us believe.

I am proud to be a Catholic woman, wife and mother. I was delighted to read a theological basis for this pride in myself.

Evelyn Kingsley
Miami

To the Editor:

Our thanks and appreciation for the article in the July 27th 1979 issue of the Voice entitled THE ERA - TWO CATHOLIC VIEWS. It dealt with the PRO-ERA and the CON-ERA viewpoints, and brought an awareness of the issue to VOICE readers. It is in this connection that we request that any questions concerning CON-ERA be directed to the following:

Stop ERA Committee
Miami Archdiocesan
Council of Catholic Women
6180 N.E. 4th Court
Miami 33138

Mrs. Thomas F. Palmer
Miami

To the Editor:

Your Aug. 3 edition carried a letter from M.L. (Louise) Curran headed "Don't need ERA." At the risk of being called a chauvinist I heartily agree with her feelings toward the role of women in the church. I go a step further—the layman's role has also become too "Priestly". Fr. John Dietzen's column on page 10 supports her views as well as mine—if in fact, he meant what he said.

We were taught as children—by the nuns, the Irish Christian Brothers and the Jesuits, that the Priest's hands were consecrated in a very special way. If not, why the concern (in the past) of reserving the handling of the Eucharist to the clergy, and if a Host were accidentally dropped, no lay person touched it. As a matter of fact, in such a case, special ritual and conditions were observed—by a priest—to remove the dropped Host.

Now with regard to Father Dietzen's answer on "Priestly Hands". It is illogical or double talk. He says the symbolism or the anointing "is not directly related to giving Communion any more than it is to the forgiveness of sins, or any other priestly function." Is he implying that it is just as

equal? And do we look forward to the day when a layman or woman will be granted such priestly powers? God forbid!...

Frank J. Burke
Margate

To the Editor:

I would like to congratulate both Dr. Susan B. Anthony and Mrs. Thomas Palmer for their excellent articles pro-and con ERA respectively. I agree with Dr. Anthony wholeheartedly, in that women should enjoy the same rights as men and the same treatment, concerning salary, job advancement and education opportunities. Any woman who opposed these worthy goals would be betraying her own sex.

Luckily for us women, there are already many laws that grant us these rights, such as the Equal Pay Act of 1964, the Equal Employment Opportunity Act of 1972, the Higher Education Act of 1972, the Federal Equal Credit Opportunity Act of 1975, and many more, including the 14th Amendment to the Constitution. Millions of dollars have already been awarded to women by the courts, in suits brought against some of the largest and most powerful corporations in the country. Actually, all we need to do in order to totally eradicate discrimination against women is to enforce existing legislation. Even if the ERA were ratified, the same process would have to be followed, since ERA is not self-enforcing...

Leaving aside all other possible harmful effects the ERA might have on the family, I wish to address myself to the most important one: the connection between abortion & the ERA. Not a single legal authority has denied that said connection exists or could exist. Constitutional attorneys such as Clarence Manion, (former Dean of Notre Dame Law School) Charles E. Rice (Professor of law of Notre Dame) and Joseph Witherspoon (Professor of law at the Univ. of Texas) all agree that "ratification of the ERA will inevitably be interpreted by the Supreme Court of the U.S. as an explicit ratification and approval by the people of the U.S. of its 1973 decision invalidating state anti-abortion statutes...and it will make more difficult the ratification of a Human Life Amendment" This is the reason why the National Right to Life Comm. (on whose founding Board I served) after much legal research, took a stand against the ERA.

Mrs. Magaly Llaguno
Miami

To the Editor:

How enjoyable it was to read Ms. Anthony's article in support of ERA. I was beginning to believe that most women of Florida held a negative attitude on this issue until reading Ms. Anthony's article which is so beautifully supported by Scripture and Documents of the Church.

Ms. Palmer's article seems to 'beat around the bush' and does nothing except boast of the fact that she has been instrumental in defeating something that is needed in today's world. How sad!

As a single woman I resent the fact that Ms. Palmer insinuates that the purpose of women is that of wife and mother. Has she forgotten the thousands who have tried to bear children and cannot; or those who have dedicated their lives to educating youth or ministering to the ill?

Thanks for both articles. May more pens like Ms. Anthony's flow through the Voice.

K.D. McGowan
Miami Beach

To the Editor:

As a young Catholic married woman, I am anti-abortion and pro family life. I am also pro ERA. I have felt that those Catholics who favored ERA were silenced by the Church, but your issue of July 27, proves this isn't so.

Mrs. Palmer's article does not present a reasoned position, so there is little to reply to.

However, I hope Dr. Anthony's balanced informative statement will be widely read. It offers sound theologically-based reasons for supporting ERA. It should help honest people who are trying to understand the problem.

Mrs. David Weir
Miami

To the Editor:

In answer to Susan B. Anthony's side of the ERA dispute, I think a few things should be set straight.

Tallahassee Bishop Rene Gracida spoke to Catholic women during one of our lobbying trips to the Capitol. He is an outspoken defender of the protective rights women now enjoy, most of which would be struck down by ERA. He has studied the so-called Equal Rights Amendment and found it to be of no advantage to women or their families.

The pro-ERA supporters conveniently ignore these many rights we would lose. Women exempt from draft, if the draft is resumed. Invalidate laws requiring a husband to support his wife and children or alimony and child support (if divorced). Husband's Social Security payment to his wife. Homestead (widow's) Exemption, just to name a few. Women already have the protection of the Equal Employment Opportunity Act. Florida has excellent laws protecting women.

As for Ms. Anthony's reference of Senator Kennedy as a "notable Catholic" in support of the ERA. This year he has voted against prayer in the school, tuition tax credits, and limits on abortion funding. His votes so far have not shown any concern of Catholic interest...

Last November the voters decided the fate of our own State ERA—the people of Florida voted NO. Legislators are only following the dictates of their constituents. Additionally, our legislature wisely doesn't want to give away any more of the management of state affairs to the Federal Government. Section 2 of ERA states: "The Congress shall have the power to enforce, by appropriate legislation, the provision of this article."

Mrs. Arlene Conklin
Delray Beach

To the Editor:

On the ERA controversy (July 27) it seems to me that if Dr. Susan B. Anthony had read conscientiously the U.S. Supreme Court decision on the "General Electric Co. vs. Gilbert" (Dec. 7, 1976), she would not be so enthusiastic about the ERA. A synthesis, quoted here, of such decision exposes the Court's legal interpretation of the terms 'equal' and 'sex' and the kin relationship between this decision against pregnant Mrs. Gilbert and the 1973 decision legalizing homicidal abortion.

"The Supreme Court, Mr. Justice Rehnquist, held that the employer's disability benefits plan did not violate Title VII because of its failure to cover pre-related disabilities, absent any indication that the exclusion of pregnancy disability benefits was a pretext for discriminating against women." (97 Supreme Court Reporter).

Caridad Garcia
Miami

To the Editor:

I am struck by the contrast in the Palmer-Anthony statements on ERA. The theological and common sense approach of one contrasts vividly with the catalog anti-ERA activities in the other. One explains why we should be 'pro' ERA, the other gives no reason to oppose.

Thank you for illuminating the problem clearly.

Rebecca McCoy
Miami

Angry People Saints and Sinners Alike

By FR. ADRIAN VAN KAAM,
C.S.SP.

All people get angry, saints and sinners alike. Saints too are human. Holiness does not take away humanness. Our Lord shows in his anger with the Pharisees how human he was. Feeling angry is as human as feeling sad, delighted, loving, tired or lonely.

Everybody gets angry. This may not always be apparent, but it is so. The only exceptions are not saints but people whose brain functioning is impaired. Saints get angry like everyone else. The difference is that anger does not dominate their lives. They may be incidentally angry, usually at the right time and in the right way. Also they seem to know better how to handle their anger.

Growth in spiritual formation does not whittle away my capacity to feel angry. Neither does it lessen my need to respond in some way to that feeling. Spiritual self-formation helps me to accept my anger as a human feeling that is undeniably there.

All of us are born with the ability to feel angry. We picked angry reactions up from others long before we could talk. We did not understand what was being said angrily by the people around us. But we could sense the angry feelings of father and mother, brothers and sisters. We learned from them on the spot how to act angrily. As children, we listened also to the way in which they responded to our anger, when we dared to let it come out. Maybe we were lucky.

OUR FAMILY allowed us to bring our angry feelings out into the open. This did not mean that they gave in to whatever we were angry about; it is just that they did not punish us simply for the fact that we felt that way. They accepted the fact that angry feelings may emerge in children outside the immediate control of their will. Anger was allowed to express itself at its first emergence. It did not have the time to build up inwardly into a sudden outburst or explosion.

The Holy Spirit does not destroy what emerges in human nature as created by God. Anger is not killed off by the Spirit but set on a new



Everybody gets angry. The only exceptions are not saints but people whose brain functioning is impaired. Saints get angry like everyone else. The difference is that anger does not dominate their lives and they seem to know better how to handle their anger. George C. Scott acts out a moment of anger in a scene from a recent movie.

course.

I may wrongly consider all angry feelings to be less than human. They may seem incompatible with my spiritual self-formation. I may repress my awareness of anger that emerges in me. I am not alone in this. Most people have difficulty coming to terms with their angry feelings. I may not take those feelings in stride. Instead of working them through, I turn them off. I don't see them as the human feelings they are. I malign them as harming the spiritual form my life should assume.

MY DENIAL of angry feelings may not be an act of bad will on my part. Therefore, the life of grace can keep growing deep within me. However, I may not allow this grace to transform the emotional dimensions of my spiritual life. I shut anger out of awareness as quickly as it comes up. Therefore, I cannot live it in the transforming light of the Spirit. Such denial is the opposite of formation; it is deformation.

I may mask my anger with sweetness; it still comes out as muffled annoyance. My intention

may be honest, my desire to give a gentle form to my life genuine. What is pretended is a lack of anger that is really there.

Perhaps I fell into this trap because I pushed the process of spiritual self-formation too fast. I skipped the task of catching my angry feelings, of bringing them to light, of bearing with them. I did not give the Holy Spirit room to mitigate my anger, to turn it into right responses at right occasions.

SPIRITUAL self-formation does not deny anger. It helps me to bear even with unreasonable anger. It helps me to draw from this affliction humility. Humility is the foundation of spiritual transformation. Spiritual formation will slowly enable me to express my anger in the right fashion at the right time. Then it will not hurt others more than necessary.

Anger when denied cannot spend its force wisely and moderately. It turns inward as a hidden explosive power. When it bursts out finally, it does so in an uncontrollable destructive way. Spiritual formation allows anger to come into the open, to spend itself wisely. It may be relieved in a forthright talk with the Lord, with a good friend, husband, wife or spiritual director. Such openness drains our anger; it allows the flow of spiritual formation to continue again. After anger has been aired and dispersed in an acceptable way, formation deepens.

Spiritual self-formation makes me grow into a wiser divine view of life. It helps me to see in a new light the persons, events and things that arouse my anger. This vision of faith lessens my annoyance. It inspires its right expression.

Anger is likely to emerge in discomfort, disappointment, pain or frustration. We see this in the angrily crying infant who feels wet, hungry or bothered by a safety pin that has become unclaspable. He expresses his discomfort wildly. He is his anger, as it were. He cannot as yet develop a

wider view of life. Therefore he is unable to mitigate his anger or to disperse it completely. An adult who went through faith formation can do that.

It is not enough to cultivate this wider vision. I must also know my anger and its source. Only then can I see it against the horizon of my faith and let it be tempered accordingly. First of all I must know fully that I feel that way. Next I need to find out why I am feeling so. Only then can I do something about the way I feel. My angry "feeling against" can be tempered by a deeper "feeling for." For instance, my feeling threatened by certain situations can be lessened by my faith experience of being cared for by an eternal love.

GENTLENESS is the right climate for formative life. Moments of anger should only be interruptions of my basic style of gentle self-formation. There may come a time that I receive my unique form in Christ in such a measure that moments of anger do not touch any longer my inmost being where his peace prevails. I cannot force this grace. I can only wait for it in humility. Perhaps I will not be allowed to master my problems with anger during my lifetime. This in no way means that I will be less graced in the depths of my being. No matter how poorly I succeed in mastering my upsurges of anger, grace keeps growing in me. What counts for God is my attempt to form myself in the image of his Son.

God loves the humility with which I accept failure. Acceptance is not resignation. It is cooperation with the mysterious tempo of God's formation of my life. It is submission to God's own good time here or in the hereafter. At times he may grant me the grace to grow beyond unmitigated anger. To refuse that grace would be a sign of bad faith, to push beyond it a sign of arrogance. The pace of my transfiguration is set by his wisdom. To get angry about my anger thus compounds my problem; it also displays lack of submission to the pace the Lord allows in my life.

Good Reading Ahead

Beginning in September, readers will find in each week's Know Your Faith pages, a regular feature of THE VOICE, special articles focusing on family and evangelization.

Titled "Bringing Us Home," the series will address such issues as family unity, sharing our Christian heritage, spreading the Good News, developing our spirituality and interacting with other people.

Developed and written by some of the best Catholic writers and educators in the nation, Know Your Faith appears in newspapers throughout the country, reaching more than 3 million readers each week.

The weekly 1979-1980 lineup of articles will include:

"Awareness," presenting situations and questions that exist in the world today. Among the topics to be treated will be Men's and Women's Roles in a Changing World; Sex Before Marriage; and Becoming a Parent.

Other articles under "Caring and Ministering" will explore ways to develop deeper caring for one another; also stories about families who are meeting the challenges of life and a series on biblical insight based on Scripture passages.

And of course, the popular "Children's Story Hour" where the biblical articles are rewritten in simple language for children to understand.

There's some good reading ahead. Watch for it.

KNOW YOUR FAITH

St. Francis de Sales

By MARY C. MAHER

We humans are greatly influenced by our heroes and heroines. Francis de Sales was named after Francis of Assisi. His hero was chosen for him. And his admiration for the saint continued throughout his lifetime.

Francis, the eldest of 13 children, was born in Savoy in 1567. Early in life, his gentleness was evident. He was also an excellent and bright student. When he was very young, he began his theological and philosophical studies. Before he reached his teens, he had decided that he would devote his life to the church.

When he was about 18, he experienced an agonizing temptation to despair. There was nothing that meant more to him than the love of God, but he was obsessed with the fear that he had lost God's grace and was doomed to hate him with the damned for all eternity. One day he cried in anguish, "Lord, if I am never to see thee in heaven, this at least grant me, that I may never curse nor blaspheme thy holy name. If I may not love thee in the other world—for in hell none praise thee—let me at least every instant of my brief existence here love thee as much as I can." Immediately after this plea, in the Church of St. Etienne des Gres, as he humbly prayed, all fear and despair left and he was filled with deep peace. This trial prepared him to understand and deal tenderly with the spiritual difficulties and temptations of others he would meet.

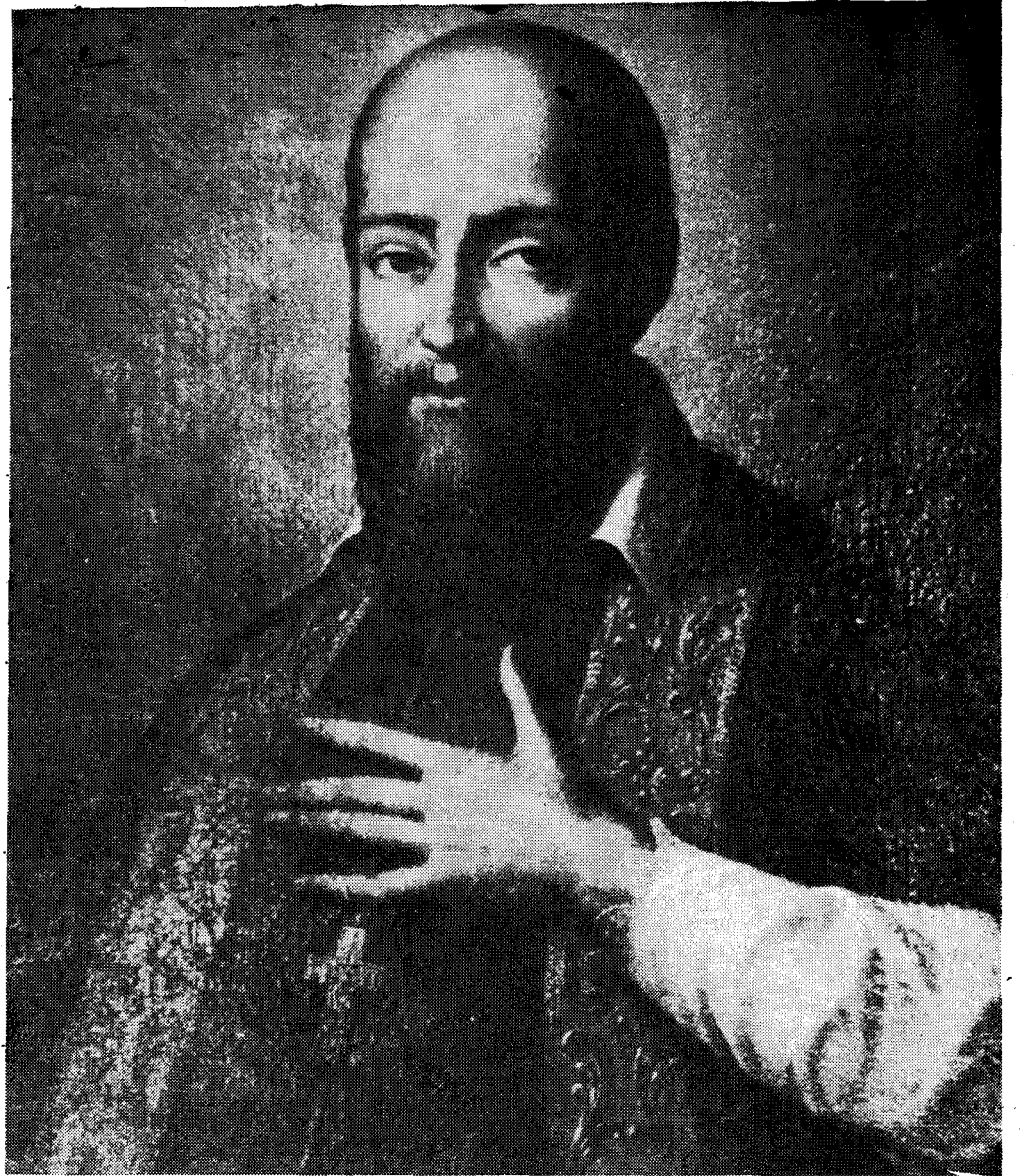
To please his father, he studied law. At 24, he took his final degree and became a doctor of law at Padua, Italy. Francis was the eldest son and his father had always expected that his son would have a fine career, marry and become the father of a

family. His bride had even been chosen for him, a lovely girl. And while Francis was always courteous and a perfect gentleman, it finally became evident to his father that forcing marriage on Francis was ill advised.

At this point, Francis had confided his desire for the priesthood only to his mother, his cousin, Canon Louis de Sales, and a few intimate friends. When he told his father what he wanted to do, Francis' father was violently opposed. Finally, however, he relented.

The gentleness in Francis remained with him throughout his lifetime. And although he was a learned man, his sermons and his writings were understandable and clear to ordinary people. His love for all people was genuine, the sinners and the devout. That is said with deliberation for some good people loved only the potentiality in sinners to become good. They loved instrumentally, Francis de Sales loved with a genuine acceptance of persons in sin. He believed that individuals were sacred in themselves. Surely he learned a great deal about this from St. Francis of Assisi, for whom he was named.

His "The Introduction to a Devout Life" and "The Treatise on the Love of God" were masterpieces published during his lifetime. The former was immediately recognized as a classic. It has consistently maintained that reputation. This work is in sharp contrast to the works of contemporary authors who regarded perfection as attainable only by withdrawal from the world, for Francis set forth a spirituality compatible with life in the world. And "The Introduction to a Devout Life" is as applicable to people today as it was in the 17th century. This book gives one a clear understanding



This copy of a portrait of St. Francis de Sales painted in Paris in 1829 hangs in the front hall of Georgetown Visitation Preparatory School, Washington, D.C., established by the Sisters of the Visitation in 1799.

of the importance that a gentle disposition and loving qualities can have to move others. Francis believed that gentleness prepared people for acceptance of themselves and of God.

In regard to evangelization, Francis de Sales cannot be surpassed. He does not use gentleness in a manipulative way to lead others to God. His kind of gentleness was

love—love for all his fellow human beings simply because we are all God's children. And that kind of love is contagious. During his lifetime, he touched many and gently showed them the path that leads to our Father. And though he has been dead for over three centuries, his words continue to lead people to God. No wonder it was so easy for the church to declare him a saint.

The Experience of Giving to Others

By FATHER JOSEPH CHAMPLIN

During the past year or so this writer has described on several occasions a sacrificial giving or tithing program in his parish and the positive spiritual as well as financial results of that approach.

Here are two practical illustrations of it, actual instances in which the generous persons discovered that giving to others, seemingly so painful, instead truly brings deep peace. Moreover, in both cases these words of Jesus were unexpectedly fulfilled: "Seek first his kingship over you, his way of holiness, and all these things will be given you beside" (Matthew 6, 33).

Note in each case the motivation: a simple decision to be more generous with God, to give back to the Lord a greater share of our possessions, to offer thanks for such abundant gifts received from above by presenting a personal gift which has something of a bite to it.

There was no, "If I give more, God will bless me more," even though that happened.

The first example came in the mail. A hand-printed, anonymous letter.

"Every Sunday at Mass when the collection basket came my way I tossed in one dollar—up until a year ago. I had a small family and no debts except for a small mortgage on my house. My annual salary was in excess of \$14,000, so I certainly could have afforded to give more, but I was blinded by materialism. I did not want everything on earth, but there were many things I needed to make me 'happy.' These had become the driving force and center of my life.

"Then there was that gentleman who spoke one Sunday about giving back to the Lord, followed closely by the death of a friend at 27. Finally, I realized that I could not hold on to these worldly goods that I was striving for, even if I lived long enough to attain them.

"I decided to increase my offering and found that giving more did

not cause me pain, as I had always thought, but rather gave me pleasure. Those feelings are at a peak when I see how our parish has been able to reach farther out to those in need of the basics for survival.

"Does the Lord give back to us more than we give? I prayed that if this was so I would receive spiritual blessings and increased faith...These prayers were answered. In addition, three separate events within 10 months of that first increased offering resulted in my annual salary increasing by 36 percent.

"Sacrificial giving has given me a chance to release the pressure associated with living in and for the future and brought me closer to living each day as God gives them—that is one by one."

The second illustration occurred at the conclusion of a lecture on "The Church Here and Abroad" during the recent Los Angeles Religious Education Congress.

In the presentation, I mentioned how a parish family gave me \$50 before leaving last summer on a six-

week lecture tour of South Africa and Rhodesia. That crisp, new bill was not for the parish but for "one of our African brothers and sisters in need."

This substantial sum had a bite to it. The donors planned to use the amount for needed new curtains, but judged someone in the Third World needed the money more.

A large middle-class family, expelled without warning from Uganda, fearful of their lives, penniless and homeless in Nairobi, Kenya, ultimately received the gift. They later wrote and expressed gratitude to their "brother and sister" in the United States.

After my remarks, a young married woman stopped me and said, "I want you to buy those curtains for that family from your parish." She then handed over a check for \$50.

This \$50 is now on its way to the curtainless couple in Fulton. It has circled the globe and, unless I miss my guess, will probably begin another trip soon.



We Need a Space to Renew Us

By CHARLIE MARTIN

UP ON THE ROOF

When this old world starts getting me down
 And people are just too much for me to face
 I climb way up on the top of the stairs
 And all my cares just drift right into space
 On the roof it's peaceful as can be
 And there the world below don't bother me

So when I come home feeling tired and beat
 I'll go up where the air is fresh and sweet
 I'll get far away from the hustling crowd
 And all that factory smoke down in the street
 On the roof that's the only place I know
 Where you just have to wish to make it so
 Let's go up on the roof

At night the stars, they put on a show for free
 And darling, you can share it all with me
 Just what I said, keep on telling you

Right smack dab in the middle of

town
 I've found a quietness that's striggle proof
 And if this world starts to get you down
 There's room enough for two
 Up on the roof, up on the roof, up on the roof
 Everything is all right, everything is all right

Written by: G. Goffin, C. King
 Sung by: James Taylor
 Copyright (c) 1979, CBS, Inc.

A list of James Taylor's musical accomplishments would consume the space allocated for this column. His latest single keeps the tradition growing. "Up On The Roof" is sung in the usual folksy Taylor vocal style and emphasizes his positive outlook on life.

The song reminds us that we need space from our problems and troubles, lest they use all of our personal energies. For Taylor, this space is "up on the roof, where all my cares just drift right into space." There he finds the peace he needs to escape from stress temporarily.

The temptation in such a space is to make it permanent, a total withdrawal from life's burdens. This type

of withdrawal would sacrifice much of the meaning we discover through our daily interactions with others and the importance of working toward consciously chosen goals. Yet I suspect most of us have fewer problems in sticking with our tasks than in finding the space we need away from them.

ALL OF US need our "roof top," our place for quiet reflection. It need not literally be on top of our houses, but it should be somewhere close and easily accessible. Perhaps it could be in the park down the street, or a spot in the country. It could be a special room in our homes, or it could even be in our cars as we drive around on necessary trips, provided we turn off the radio. Whatever the space or time, each of us should make a strong commitment to this time away from problems as we prepare to face them.

Such a commitment brings perspective. Problems that often seem too large to handle assume more life-like proportions when viewed from a little distance. Perspective on a problem helps us organize the approach we must take to overcome it. And perspective often shows how we turn petty anxieties into heavy worries, troubles that may not even be present in our lives, and

perhaps never will be.

Taylor mentions the view he sees from the roof. He sees his problems below and now possesses the perspective to handle them. But when he looks up, he gains an even greater perspective—the vast expanse of the stars gently shines forth their message of hopefulness. Within such a view, we realize that our problems are not the center of the world. We understand that our lives participate in the majestic mystery and wonder of life.

WHEN WE GO out on our "roof top," perhaps we really are closer to God because we consciously acknowledge his presence. Taylor also makes it clear that "up on the roof, there's room enough for two." Part of our mission as Christians should be to share the perspective we find from the roof top. But first we must commit ourselves to spending part of each day in this quiet space.

If you have not found your "roof top," stop today and find a space where you can be quiet within yourself. Perhaps you will rediscover the beauty of the stars, but much more importantly, you will see more clearly the light of God that shines in all of us.

Eucharistic Minister Training Set

The next training day for those desiring to become Extraordinary Ministers of the Eucharist will be held Saturday, September 15, 1979 at St. Vincent Church, 6280 N.W. 18th Street, Margate from 10:00 A.M. to 3:00 P.M. There is a \$3.00 fee which includes lunch.

Pastors wishing to send prospective ministers for training on that day are required to submit the candidates' names, together with their reservations for the training day, in a letter to the Office of Worship and Spiritual Life, Archdiocese of

Miami, 6180 N.E. 4th Court, Miami, Florida 33137. Deadline for reservations is September 12.

It should be noted that in order to be commissioned as an Extraordinary Minister of the Eucharist a candidate must have been recommended in writing to the Office of Worship and Spiritual Life and must 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, place, etc.



The newly elected state officers of the Junior Order of the Knights of Columbus (Squires), attending the 19th annual Florida State Circle Convention held recently in Ft. Myers, left to right, are: Tom Piero, sentry; Paul Folsom, notary; Brad Kennely, deputy chief Squire; Robert L. Simpson, state K of C Squires chairman; Patrick McGowan, chief Squire; Scott Fallar, bursar, and Eddie Twyford, marshal.

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MACCW annual workshop set

The Miami Archdiocesan Council Catholic Womens Annual Workshop will be held Aug. 22-9 AM - 12:30 PM at St. Maurice Church, 2851 Sterling Road, Fort Lauderdale.

The workshop will be conducted by members of the Archdiocesan Board of Directors for all Deanery Officers, Commissioners, Vice Chairmen, and Affiliation Presidents. The Primary purpose is to become better acquainted with organizational structure, duties of officers and areas of concern for each Commission and to impart this knowledge at a later date to their respective Deaneries. However, this year's Workshop will be an Open Workshop for any affiliation member who wishes to attend and encouraged to do so.

Information and procedure for conducting an Archdiocesan Membership Drive which will get underway commencing with Council

Sunday on Sun. Sept. 9th, will be stressed. Workshop will also include an update on the National Council Catholic Women Convention to be held in Pittsburgh, Pa. on Oct. 21-25th.

Florida Catholic Women Seek National Office

Two Florida candidates running for national office are Mrs. Donald Le Fils, past president of Orlando D, C.C.W. and the Fl. C.C.W. is running for National President; and Mrs. Robert Ulseth, past president of Miami A.C.C.W. and current Province Director who is seeking the office of N.C.C.W. Secretary. Mrs. Joyce Masso, Vice Pres. of M.A.C.C.W. is in charge of local arrangements. Contact her for additional information, airline and hotel reservations at 235-7997 prior to Sept. 10th.

Seminar on helping eligible aliens

Persons interested in assisting eligible aliens obtain immigration benefits will receive basic "how-to-do-it" instruction from staff of the Immigration and Naturalization Service at an all-day workshop scheduled from 8:30 a.m. to 4:30 p.m. August 18, 1979 at VIA LAGOS DAY CARE CENTER, SOUTH BAY FLA.

The program will be sponsored by Rural Life Bureau and Catholic Service Bureau of the Archdiocese of Miami.

Representatives of social service, government, church, community and other organizations from the South Florida area have been invited to participate in the workshop.

The effort is part of the INS National Outreach Program, in which the Service works closely with nonprofit

immigration counselling groups to train community volunteers to help aliens, without charge, in immigration matters.

Ms. Yolanda Sanchez-K., Outreach Specialist, INS, Washington, D.C. will be the principal instructor at the workshop. She will be assisted by personnel from the INS District Office in Miami.

Ms. Sanchez-K's presentation will cover a general explanation of immigration laws and procedures, how these laws are applied, and step-by step instruction on how to properly fill out the most commonly used immigration forms.

Since April, 1977, when the INS launched the National Outreach Program, the Service has conducted 80 training sessions across the country, teaching approximately 4,000 volunteers how to aid aliens in im-

migration matters.

The Service will provide training materials to be distributed at the workshop. We will be sending you other training aides to be passed out at the session.

Following the training program, a mechanism will be set up in which the more experienced voluntary agencies can monitor the petitions and applications prepared by the participants.

Summer Dance

The North Dade Federation of CYOs are sponsoring an "End of Summer Dance" at Holy Family Parish Hall, 14500 NE 11 Ave., North Miami, from 8 p.m. to midnight on Saturday, August 25.

Admission is \$2.50 per person. Tickets available from Terry Adams, 653-0914. Music by Disco Sound.

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Conversational Spanish II	M	208
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Managerial Psychology	W	232
Principles of Accounting	W	211
Analyzing Financial Statements	T	223
Principles of Bank Operations	T	226
Principles of Bank Operations	W	226
Principles of Bank Operations	TH	226
Installment Credit	TH	104

*The North Campus' Continuing Education Department also offers non-credit classes at North Miami Beach Senior High School. Call Miami-Dade Community College 685-4521 for information on these non-credit classes.

**All courses are for three credits. Classes meet from 6:30 to 9:30 P.M.

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Archbishop Edward A. McCarthy shown being greeted by Pope John Paul II during his recent visit to the Vatican.

2 Major Evangelization Conferences This Month

Evangelization will be the subject of two major conferences sponsored by Catholic groups in Miami Aug. 25-30 at Barry College and the Sonesta Beach Hotel, Key Biscayne.

Father Alvin Illig, C.S.P., executive director of the National Conference of Catholic Bishops Ad Hoc Committee on Evangelization, will be the principal speaker at both meetings.

A MEMBER of the board of directors of the Princeton Religion Research Center, the Paulist priest is also director of the Paulist Office for Evangelization and for 20 years was involved in the Paulist-Newman Press in editorial and management positions. He is a member of

the American Association of Book Publishers, the American Management Association and the National Catholic Education Association.

The one-day conference at Barry College begins at 10 a.m. on Saturday, Aug. 25 and is sponsored by the Sisters Council of the Archdiocese of Miami which is observing a five-year plan of evangelization inaugurated a year ago by Archbishop McCarthy.

Priests, Sisters and laity of South Florida are invited to participate in the sessions which will include discussions on What is Evangelization? Who is enriched by Evangelization? Basic Principles to Help Design Programs of Evangelization, and Models of Contemporary Evangelization in America Today.

Those wanting to attend are asked to write to the Archdiocesan Sisters Council, 6301 Biscayne Blvd., Miami, 33138, and indicate your intention of attending. Also enclose \$1 if you want a packet of materials and indicate if you will want to buy a box lunch.

"Evangelization and Chaplaincy" will be the theme of the 14th annual conference of the National Association of Catholic Chaplains which opens Sunday, Aug. 26 at the Sonesta Beach Hotel.

MORE THAN 3,000 members of the organization

include hospital chaplains and chaplains serving in other institutions.

Archbishop McCarthy will celebrate the opening convention Mass at 9 a.m. on Monday, Aug. 27 and Father Illig will give the keynote address at 10:45 a.m.

Subsequent sessions will consider Evangelization of the Seriously Ill or Dying Patient and Patient's Family, Evangelization to the Disaffiliated, to the Invalidly Married; to Those of Other Faith Traditions, and Evangelization to Patient, Family and Visitors.

Msgr. John J. Egan, assistant to the president, Notre Dame University, will discuss Evangelization and the Civic Community; the Poor, the System-Oriented. The Rev. James T. Burtchael, C.S.C., professor of Theology at Notre Dame, will lecture on A Theology of Evangelization; and Sister Elizabeth Lebano, S.N.D., supervisor of pastoral education, Holy Cross Hospital, Silver Springs, Md. will discuss Evangelization Through Pastoral Presence.

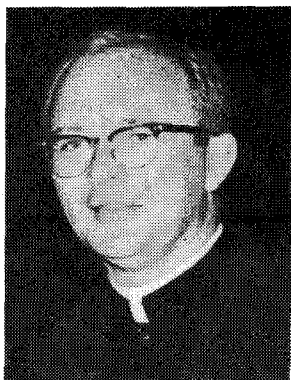
A large number of women Religious engaged in Pastoral Care at institutions throughout the nation are expected to participate in the three-day sessions.

Couples Invited

All marriage encountered couples are invited to attend a joint Renewal with world wide marriage encounter on Friday Aug. 24 at 8 P.M. in St. Vincents church 6280 N.W. 18th Street, Margate. It will be a very worthwhile evening.

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'Errors' Cited in Human Sexuality Study

WASHINGTON — (NC) — The Vatican Congregation for the Doctrine of the Faith, in a letter to U.S. bishops, said that the book, "Human Sexuality," contains fundamental errors and invited the authors to correct those errors.

The book was edited by Father Anthony Kosnik and commissioned by the Catholic Theological Society of America. It was published in the United States in 1977 and has since been translated into several other languages.

THE OBSERVATIONS called attention to what the congregation called "errors which seem to be the most fundamental and to touch the heart of the matter...The most pervasive mistake in this book is the manipulation of the concept or definition of human sexuality."

Authors of the study besides Father Kosnik were: Sister Agnes Cunningham, William Carroll, Father Ronald Morris, and James Schulte.

The NCCB Doctrine Committee issued a statement in November, 1977, saying, "The committee does not object to a theological study of sexuality offered as a stimulus for discussion among theologians and other qualified people. But it rejects the idea that a tentative study such as 'Human Sexuality' can offer 'helpful pastoral guidelines to beleaguered pastors, priests, counsellors and teachers' as well as guidance for the faithful in forming their consciences when such a study contradicts theological tradition and the church's clear magisterial teaching refined over the centuries and recently reaffirmed in the Vatican Declaration on Sexual Ethics and the American bishops'

pastoral letter ("To Live in Christ Jesus," November, 1976)."

The Doctrinal Congregation said "The authors nearly always find a way to allow for integrative growth through the neglect or destruction of some intrinsic element of sexual morality, particularly its procreative ordination," the Vatican congregation said.

Central to the study's way of evaluating sexual morality is the question of "whether specific sexual behavior realizes certain values that are conducive to creative growth and integration of the human person." This contrasts with the traditional Catholic views that ask simply if the act is moral or immoral.

THE AUTHORS say that there are situations in which contraception, masturbation, adultery, fornication and homosexuality are wrong, but "the rightness or wrongness, the wholesomeness or sinfulness, the morality of sexual behavior cannot be determined simply by considering an action in the abstract."

The Doctrinal Congregation, in its observations, noted that although the study quotes from the Vatican "Declaration on Certain Questions concerning Sexual Ethics," it failed to refer to the part of the document "which clearly states that 'the use of the sexual function has its true meaning and moral rectitude only in true marriage.'"

The Vatican congregation quoted from "Gaudium et Spes"—Vatican II's Constitution on the Church in the Modern World—that the moral character of sexual conduct "does not depend solely on sincere intentions or

on an evaluation of motives. It must be determined by objective standards. These, based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the virtue of conjugal chastity is sincerely practiced."

The congregation noted, "While the first part of this quotation is often cited in 'Human Sexuality,' the last part is regularly omitted," and added that the omission extended also to the quote from *Gaudium et Spes*:"

The Vatican congregation also noted "another mistaken notion" in the study's treatment of Vatican II.

"This book repeatedly states that the Council deliberately refused to retain the traditional hierarchy of primary and secondary ends of marriage, opening 'the church to a new and deeper understanding of the meaning and value of conjugal love.' On the contrary, the Commission of the Modi declared

explicitly... 'In a pastoral text which intends to institute a dialogue with the world, juridical elements are not required...In any case, the primordial importance of procreation and education is shown at least 10 times in the text.'"

THE DOCTRINAL Congregation said that the study's assertion that procreation is only one possible form of creativity, but not essential to sexuality, "is a gratuitous change in the accepted terms without any substantial argument, a change which contradicts the formulation used in Vatican II..."

In the study, the authors said, "We in no way have intended to be either controversial or contentious" but rather to contribute to developments in Catholic teaching. The book, published by Paulist Press, was "received" by the Catholic Theological Society of America at its meeting in Toronto in June, 1977. The action did not imply either approval or disapproval of

report's findings, the authors said.

Rector's Sister dies August 10

Mrs. Helen Bertolino, sister of Monsignor Donnelly, Rector of St. Mary's Cathedral and Director of the Propagation of the Faith, died on Friday, August 10, 1979 after suffering a long illness. Mass of the Resurrection

was at Good Shepherd Church, Philadelphia, Monday evening, August 13, 1979. She is survived by her husband, a son and daughter as well as one other brother and three sisters.

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Former Barry Nun Dies in Michigan
ADRIAN, MICHIGAN, Sister Francis Clare O'Brien, O.P., the former Margaret O'Brien, a native of Chicago, Illinois, died at Maria Health Care Center, Adrian, Michigan, August 7, 1979. She was 74 years of age and in her 51st year of religious profession as a member of the Adrian Dominican Congregation. Sister Francis Clare taught in all levels of education until 1969 and in Florida, Barry College, Miami, from 1940-46, was principal of St. Brigid School in Detroit.

Holy Family Picnic
Who are the people in your neighborhood? Here's your chance, say Rex and Diane Malm, committee for Holy Family's Parish picnic to be held Saturday, Aug. 25 at T.Y. Park (North on I-95, West on Sheridan St.,) Pavillion No. 7. It starts at 10 am with games for all ages (bring your own ball, bats, etc) with lunch around 12:30. Bring your Main lunch for your family. And how about a dish, salads, casseroles, deserts, say Rex and Diane, to share with your fellow parishioners? Any questions call 945-6201.

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'Excited About Faith' Charismatics say

By Connie Paglen

ST. LEO—More than 3,000 charismatic Catholics assembled at St. Leo College for the annual all-Florida Charismatic Conference Aug. 3-5. The conference was hosted by the Spirit of God Community, Clearwater, and directed by a steering committee composed of representatives from the five Florida dioceses.

"We're just a group of people who are excited about our Catholic faith," was the definition given by a group spokesman. And the over-all mood of reverent jubilation lent credence to his words. They had come to praise God. And they did so. By rousing song, by fervent prayer and by an outpouring of love and fellowship which charged the atmosphere with an exhilaration that was almost tangible.

ONE OF THE MAIN speakers for the weekend was Franciscan Father Richard Rohr, pastor of the 350-member New Jerusalem Community of Cincinnati. In his opening address, Father Rohr cited the verse from the second chapter of St. Paul's letter to the Philippians where the Apostle proclaims that the Christ "emptied himself" and was thereby raised up by the Father.

In Christianity, "Strength," he said, "has been made to appear like weakness. What we are called to do often does not look powerful, but rather looks impractical and unreal and ineffective. We don't look like winners. We look like losers. It would be so easy to follow him if we knew we were going to look 'cool'; if we knew we looked like we were saved, we were victorious.

"But you don't look like a winner, you look like a loser, a nobody. And you say to yourself, 'Do I want to follow this broken-hearted God? Do I want to be this nobody?'"

"I warn you early in the weekend that this is the God we proclaim."

The young Franciscan then explained that to be like Jesus we must become a nobody—"He leads in the way of weakness. So be careful before you decide to follow him."

He spoke of the road to the Cross, of vulnerability, of simplicity. "Only the heart



that is broken will ever be ready to understand God."

MOTHER M. ANGELICA, poor Clare Abbess of Our Lady of Angels Monastery, Birmingham, Ala., told the charismatics that being a Christian is being a little bit crazy—you are often a thorn in somebody's side. "Abraham heard, believed, struggled.

Everything in this world is a combination of joy and sorrow. You must be willing to do the ridiculous for he will do the miraculous. He sent the apostles out without script or shoes."

She held up the bible to her audience. "Is this book for yesterday? NO! It's for today.

And you can do everything in it today!"

"We need to discover what it means to be of service to the Lord in the areas in which we are living," Mrs. Barbara Schlemmon told the audience. Author, registered nurse and one of the founders of the Association of Christian Therapists (ACT), Mrs. Schlemmon has been actively involved in the ministry of healing since 1965.

She encouraged participation in the individual parish communities and called the charismatic renewal "a vision of how to serve the Lord." Mrs. Schlemmon emphasized the need to be willing to "do whatever the Lord asks, no matter how menial the task." Urging a one day at

a time attitude, Mrs. Schlemmon cautioned against "trying to look at the big picture."

"Allow yourself to listen to the voice of God telling you what he wants you to do, then do it," she said.

OTHER SPEAKERS WERE: Father Michael Eivers, pastor, St. Boniface Parish, Pembroke Pines; and Father David G. Russell, pastor, St. Louis Church, Miami.

In workshops based on the conference theme, "The Light Shines on in the Darkness," a special session headed by Bob Watson and his team from Miami provided the young people with the

opportunity to learn how to receive God's love. Time was provided for sharing and witnessing.

An "Introduction to Life in the Spirit", conducted by members of Emmanuel Community, Orlando, brought an in-depth explanation of the charismatic renewal to persons unfamiliar with or new to the renewal.

The five-person team, composed of Betty and John Ligas, Gladys Bertram, Maria Boczar and Frank Classon, extended upon the basic concepts of saying "yes" to God's call, repentance of sins and turning to God and acceptance of Jesus as Lord.

Mrs. Maria Boczar challenged Christians to realize the presence of God within them and to resist the lure of outside distractions which make us "too busy" to hear his call.

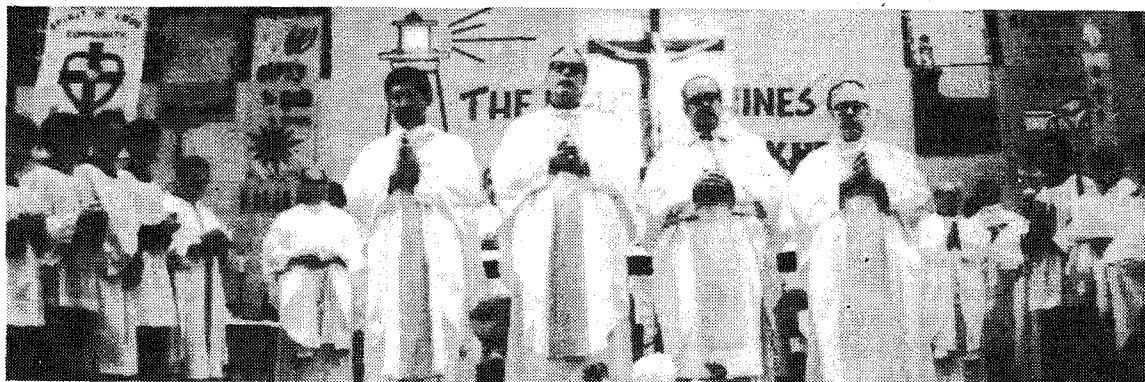
Emphasizing that "it is not an additional sacrament," Mrs. Boczar defined baptism of the Holy Spirit, "as simply accepting, receiving and acknowledging the real presence of the Holy Spirit."

"Daily prayer," according to John Ligas, "should be our number one priority." He reflected on the importance of setting a schedule for prayer and adhering strictly to it. "Putting off prayer is putting off growth in your Christian life," he stated.

"GOD WILL not be totally happy until we are with him," Frank Classon told the audience, "he wants to take each one of us into his arms, to heal us, relieve our fears, remove our cares and give us his perfect peace."

Three of Florida's bishops celebrated the Eucharist for the gathering, Saturday morning, Aug. 4. Archbishop Edward A. McCarthy was the homilist.

At the close of the conference, Bishop Rene H. Gracida of Pensacola-Tallahassee, liaison for Florida's bishops to the charismatic renewal, announced that the steering committee as presently structured was now officially the group representing the renewal in the state of Florida. He also said that in 1980, there would be no statewide conference since each diocese would conduct its own conference.



CELEBRATING the Eucharist for the gathering were Bishop Rene Gracida, Archbishop Edward McCarthy, Bishop W. Thomas Larkin and Abbot Fidelis Dunlap. Archbishop McCarthy was the homilist.



Youth Ministry

Openings now exist for persons with Religious Studies background or equivalent to work as Youth Minister on the Archdiocesan level. These are full time paid positions with fringe benefits.

APPLY: Rev. James P. Murphy, 6180 N.E. 4 Court, Miami 33137 Phone 757-6241 Extension 260.

Msgr. Walsh Acusa a Gobierno Federal de Agravar la Situación

Nicaragüenses Sólo Quieren Trabajar, Vivir en Paz

Por ANA M. RODRIGUEZ

JUAN TIENE 27 años y niega ser somocista, pero hace menos de un mes combatía como "voluntario" en la Guardia Nacional.

Dice haber peleado "en contra del comunismo, a favor de las libertades" que ahora los sandinistas no le pueden garantizar. Dice que no es miedo lo que le impide volver a su país aún cuando el cónsul nicaragüense en Miami, Franklin Chávez, y los dirigentes sandinistas en Managua, le han prometido "todas las garantías" si vuelve a ayu-

dar a la reconstrucción.

Es "temor a perder la vida. Perder la vida en una forma tan tonta como es llegar y que lo capturen a uno y lo fusilen... Nosotros (la Guardia Nacional) no fusilamos a nadie".

Juan, al igual que los que están con él, no cree las promesas de los sandinistas. Su nombre verdadero no lo da por miedo a represalias contra él o su familia, que todavía permanece en Nicaragua.

Llegó a Miami el 24 de julio con 142 otros miembros de la Guardia Nacional y sus familias.

COMO TODOS los que llegaron con él, está aquí temporalmente. El gobierno de los

Estados Unidos no los reconoce como refugiados, no tienen permiso para trabajar, y

mientras tramitan su asilo político dependen de la bondad (Pasa a la Pág. 3A)



Jorge Caso, de 3 años de edad, quiso poner su granito de arena durante las ceremonias de iniciación de la construcción de la nueva Iglesia de St. Dominic, en la 59 avenida y 7 Calle del northwest. Sin embargo, siendo tan pequeño, necesitó la ayuda del párroco, el Reverendo Isidoro Vicente, O.P. quien se la dió gustoso.

(Más información en la Pag. 2A)

P. Arrupe Pasa por Miami

Superior Jesuíta Ve "Nueva Esperanza" para la Iglesia

Por GERARDE E. SHERRY
Editor Ejecutivo

A PESAR de todas las dificultades que causan los avances hechos por el marxismo y el socialismo, en Latino América existe "una nueva esperanza, un nuevo optimismo, una nueva clase de sacerdote", dijo el Superior General de la Orden Jesuíta esta semana durante un entrevista exclusiva con "La Voz".

El Padre Pedro Arrupe había psado la noche en la parroquia jesuíta de Gesu, en Miami, en camino hacia Roma después de una visita de dos semanas a las parroquias y misiones de la orden en Latino América. Durante su estancia aquí, se reunió con los superiores jesuitas del sur y sus

asociados y les informó sobre el estado de la orden.

Durante la entrevista, dijo que hoy en día, en Latino América, el pueblo considera a la Iglesia como "una fuente de esperanza".

"EN EL PASADO, el pueblo, especialmente los jóvenes, estaban disgustados y frustrados por las promesas de los grupos políticos y por la variedad de ideologías que no conducían anada... A la Iglesia muchas veces, incorrectamente, se le asociaba sólo con los ricos y los poderosos. Ahora esa imagen está desapareciendo porque la Iglesia... especialmente en la última década se ha convertido en la defensora de los pobres y los oprimidos. La Iglesia está ha-

(Pasa a la Pág. 4A)

Este Agosto, en Miami

P. Illig Conferenciante en Reuniones de Evangelización

LA EVANGELIZACION será el tema principal de dos conferencias auspiciadas en agosto, en Miami por diferentes grupos católicos.

El Padre Alvin Illig, C.S.P., director ejecutivo del Comité Ad Hoc sobre la Evangelización de la Conferencia Nacional de Obispos Católicos, será el discursante principal en las dos reuniones que tendrán lugar los días 25 al 30 de agosto en Barry College y en el Sonesta Beach Hotel de Key Biscayne.

El Padre Illig es miembro de la junta de directores del Centro de Investigación Religiosa de Princeton, y también director de la Oficina Paulista

para la Evangelización. Además, por 20 años ha desempeñado cargos editoriales de administración en las Publicaciones Paulist-Newman, y es miembro de la Asociación Americana de Imprimidores de Libros, Asociación Americana de Administradores y Asociación Católica de Educación Nacional.

LA CONFERENCIA de Barry College, que durará un día, comenzará a las 10 a.m. el sábado 25, y está auspiciada por el Consejo de Hermanas de la Arquidiócesis, en observación del plan de cinco años de evangelización inaugurado hace un año por el Arzobispo Edward McCarthy.

Sacerdotes, religiosas y

laicos de la arquidiócesis participarán en las sesiones que incluirán discusiones sobre ¿Qué es la Evangelización? ¿Quién se Enriquece por la Evangelización? Principios Básicos para Diseñar Programas de Evangelización y Modelos de Evangelización Contemporánea America.

Los que deseen asistir a la conferencia deben escribir al Consejo de Hermanas de la Arquidiócesis, 6301 Biscayne Boulevard, Miami, Fla. 33138. Incluyan \$1 si desean recibir almuerzo y materiales de antemano.

"La Evangelización y la Capellanía" será el tema de la decimocuarta conferencia anual de la Asociación Na-

cional de Capellanes Católicos que comenzará el domingo, 26 de agosto. La organización tiene más de 3,000 miembros trabajando como capellanes en hospitales y otras instituciones.

EL ARZOBISPO McCarthy celebrará una Misa a las 9 de la mañana el lunes 27 para inaugurar la conferencia y el Padre Illig hablará a las 10:45 a.m.

En otras sesiones se considerará la Evangelización de los Grávemente Enfermos y sus Familias; de los que ha Perdido Contacto con la Religión; de los que Tienen Matrimonios Inválidos; de los de Otra Fé; y de los Pacientes, la Familia y la Visita.

Monseñor John J. Egan, asistente al presidente de la Universidad de Notre Dame discutirá la Evangelización y la Comunidad Cívica y los Pobres; El Padre James T. Burtchaell, C.S.C., profesor de teología de Notre Dame, hablará sobre la Teología de la Evangelización y la Hermana Elizabeth Lebano, S.N.D., supervisora de educación pastoral en el Holy Cross de Silver Springs, Maryland, discutirá la Evangelización a través de la Presencia Pastoral.

Se espera un gran número de mujeres religiosas que trabajan en instituciones de cuidado pastoral de toda la nación participen en las sesiones, que durarán tres días.

Comunidad

• Hay cupo en Gesu

La matrícula para el próximo curso escolar de la escuela Gesu ya está abierta y todavía hay cupo para más alumnos. Además este año se ha abierto un Kindergarten. Las clases comienzan el 27 de agosto. Para más información llamar al 379-2061. Para averiguar por el Kindergarten, pedir por la Señora Bustamante.

• Ayuda para aceptar la pérdida más dura

Muchas veces la pérdida más difícil de aceptar es la muerte de un hijo, porque con él o ella se muere en gran parte el futuro. Familiares, amigos y hasta sacerdotes no pueden muchas veces ayudar a estos padres ya que es necesario "vivirlo para saberlo". En marzo de 1978, un grupo de padres católicos se organizó para ayudarse unos a otros a enfrentarse a la dolorosa realidad, comfortarse y entenderse. Si usted conoce a alguien que haya tenido esta misma experiencia y necesita ayuda puede llamar al Centro de Enriquecimiento Familiar al 651-0280, y alguien del grupo llamará a estas personas para ofrecerles asistencia.

Picnic de Movimiento Familiar Cristiano

El Movimiento Familiar Cristiano invita a los miembros y componentes de todos sus equipos a participar en su Picnic Anual, que tendrá lugar este domingo 19 de agosto. El picnic durará de 10 a.m. a 6 p.m. y tendrá lugar en el Family Enrichment Center, que está situado en el 18330 N.W. 12 Avenida.

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Reconocen Trabajo de Miembro de Comité Pro-Vida

Una mujer que sabe lo que es sufrir pero también ha podido superarse mientras trabaja para aliviar los sufrimientos de otros, ha recibido un encomio especial del Alcalde de Miami, Maurice Ferré.

Yolanda Cruz, victima de parálisis cerebral, se graduó el mes pasado como trabajadora social de la Universidad Internacional de la Florida (FIU) y este mes, también ante cerrados aplausos, recibió de manos del alcalde de Miami el encomio "por su dedicación a vivir la vida sin limitaciones y llegar hasta alturas que son

inspiración para los demás"

Cruz es miembro del Comité Pro Vida de la Pequeña Habana, y tiene muy fuertes opiniones sobre el aborto, particularmente cuando se habla de dejar morir a los niños recién nacidos con problemas, o "imperfectos". "Nadie tiene ese derecho", dice. "Sólo Dios, el Ser Supremo tiene el derecho de dar o quitar la vida".

Cruz también ha recibido dos premios cívicos, uno del Liceo Cubano y otro del Club de Leones Cubanos, por traba-

jo sobresaliente en la comunidad, a pesar de sus impedimentos físicos.

Ella ha promovido su opinión sobre el derecho a la vida a través de disertaciones escritas en la universidad, y además ha publicado un libro de 92 poemas llamado "Trincheras de Canto".

Sus planes para el futuro incluyen seguir estudiando hasta obtener un Master's en Trabajo Social, y trabajar con los padres de niños inhabilitados, "ya que no ganamos nada si reabilitamos al niño pero no trabajamos con todas las personas que están a su alrededor. Rehabilitación implica a todo el mundo".

Su optimismo es contagioso, y es un factor determinante en muchas de las actividades del Comité Pro-Vida, incluyendo el eventual pasaje de la enmienda de la Vida Humana a la Constitución de los Estados Unidos.



Yolanda Cruz recibe de manos del Alcalde de Miami, Maurice Ferré, su encomio especial.

"Lo pasarán", predice Cruz, "si todos nos unimos y trabajamos duramente por él. Estoy dispuesta a ayudar todo lo que pueda".

Viaje a la Tierra Santa

Ya se han recibido más de cien cartas pidiendo información sobre el Peregrinaje a la Tierra Santa que auspiciará LA VOZ. El viaje de 12 días de duración comenzará con la salida de Miami el 18 de octubre y terminará el 29 del mismo mes.

La Oficina Católica de Viajes de Washington, D.C. está haciéndose cargo de las disposiciones necesarias, y el costo del viaje, con todo incluido, es sólo \$1,063.

Monseñor Bryan Walsh, quien se unirá a los peregrinos, dice que tratará de hacer del viaje una "experiencia espiritual". Celebrará Misas y dará ho-

milias en todas las famosas ermitas, mientras los participantes siguen los pasos de Jesucristo en la Tierra Santa. Además, habrá tiempo para disfrutar de otras actividades y visitar otros lugares históricos.

Personas interesadas en tomar parte en este viaje deben ponerse en contacto con:

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Club de Biblia de San Francisco de Sales

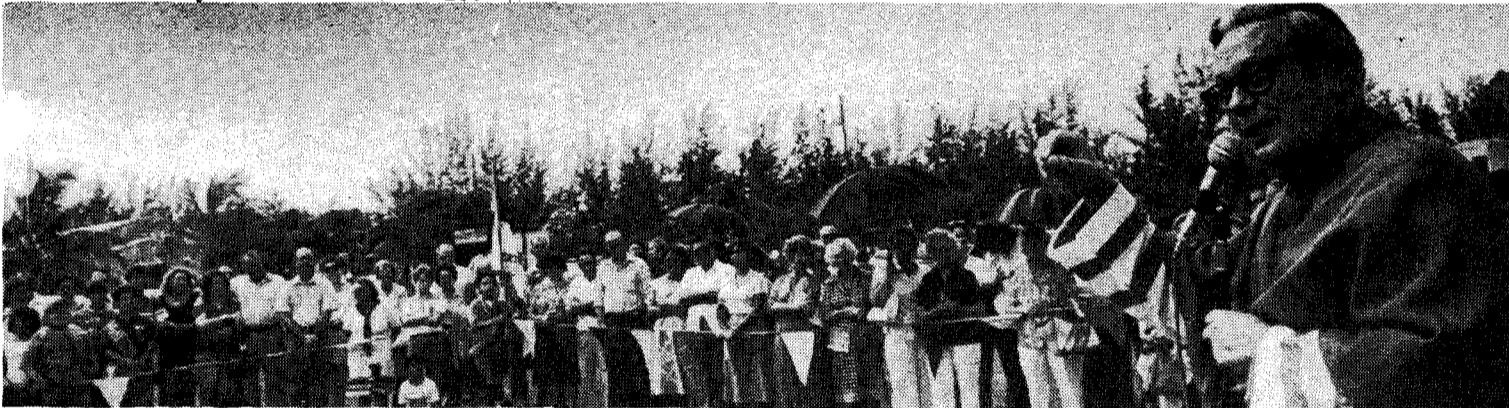
La parroquia de San Francisco de Sales, de Sur Miami Beach, acaba de organizar un Club de Biblia Bilingüe para más de 30 niños que no estaban asistiendo a ninguno de los programas de recreación o escuela de verano que ofrece el gobierno.

Durante el Club de Biblia, que duró del 30 de julio al 3 de agosto, los niños compartieron su experiencia cristiana de la

salvación y se divertieron con actividades manuales, actuaciones teatrales, música y refrescos.

El último día, los niños les ofrecieron a sus padres una presentación de "Godspell" y expusieron sus obras.

El párroco, Monseñor Orlando Fernández, Vice-Canciller, también premió a todos los niños con diplomas por haber asistido al curso.



El Arzobispo McCarthy dirige la palabra a los fieles de la parroquia de Saint Dominic que el domingo pasado iniciaron la construcción de su nueva Iglesia. Hasta ahora, la Iglesia era un auditorium remodelado, pero pronto los fieles podrán reunirse con Dios y con sus hermanos y hermanas en una nueva Iglesia, diseñada en forma de abanico, que acomodará hasta 875 personas.

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Grupos Religiosos Piden Ayuda para Refugiados

(Viene de la Pag. 1A)

y la caridad de la comunidad de Miami y de sus organizaciones religiosas, que les vienen llevando comida y ropa diariamente al Dankers Hotel, en la calle ocho.

Juan pertenece al grupo de refugiados que salieron de Nicaragua a través de los esfuerzos de un comerciante amigo de Anastasio Somoza, William Fio Rito. A principios de agosto, Rito dijo que no podía continuar pagando las cuentas de los refugiados. El hotel donde se quedaban los echó a la calle, y tuvieron que encontrar alojamiento en otros dos hoteles, el Dankers y el Beach Hotel, en Ocean Drive.

Rito y los dirigentes de las organizaciones religiosas están de acuerdo en una cosa: el gobierno Federal es responsable de estos refugiados.

Durante una conferencia de prensa convocada la semana pasada para pedir ayuda para los refugiados, Monseñor Bryan Walsh, Director del Buró de Servicios Católicos, acusó al gobierno de agravar la situación de los exiliados.

"Ya nos ha pasado esto con el gobierno en muchas otras ocasiones", dijo Monseñor Walsh, "comenzando hace 20 años con la inmigración de los cubanos, más recientemente con los haitianos y ahora con los nicaragüenses."

Continuó, "Nosotros (los miembros de las organizaciones caritativas) no preguntamos por qué éstas personas están aquí ni a qué le temen. Están aquí porque en su país le tienen miedo a la persecución

por una u otra razón, y vemos a estas personas que necesitan ayuda y queremos ayudarlos".

Sin embargo, "No creemos que esta es una solución para el problema, ni siquiera constituye una 'curita'", dijo Monseñor Walsh. La demora del gobierno en tomar acción efectiva solo agrava la situación, que empeora día a día, al tiempo que los recursos de la comunidad escasean.

LA SOLUCION está en que se les dé permiso para trabajar y se les procese a todos como refugiados, tal y como se hizo con los cubanos, añadió.

Ted Horsey, director de la organización laica ecuménica Seguidores de Jesús, que junto con otras iglesias del área se ha hecho responsable por encontrarles comida y alojamiento temporal a los refugiados, dijo durante la conferencia que sus fondos se habían agotado, por lo que decidió, a través de Monseñor Walsh, pedir ayuda a la comunidad.

Las Iglesias del área de Miami continuarán aceptando comida enlatada, ropa y dinero en efectivo, y el Buró de Servicios Católicos también aceptará donaciones, que son deducibles del income tax, a nombre del Fondo para Refugiados Nicaragüenses.

El Buro está situado en el 4949 N.E. 2 Avenida.

Mientras tanto, los refugiados hacen los trámites y esperan. "No queremos ser carga ni del estado de la Florida ni del gobierno federal...", dice uno. "Esperamos que nos den la oportunidad de trabajar y vivir en paz".

Conferencias sobre Vida Religiosa

¿Tiene sentido la vida religiosa? El Padre Jesús Alvarez Gómez, C.M.F., teólogo, historiador y director de la facultad de Teología de la Vida Religiosa de la Universidad de Salamanca, España, tratará de responder a esta pregunta durante un ciclo de conferencias sobre la vida religiosa que tendrán lugar este viernes, sábado y domingo en la Ermita de la Caridad.

Los temas incluirán, "El

Porqué y Para Qué de la Vida Religiosa en Cada Situación Histórica"; "Origen Eclesial de la Vida Religiosa"; y "Dimensión Ministerial de la Vida Religiosa".

El viernes y sábado la conferencia comenzará a las 7:30 p.m. y el domingo a las 10 de la mañana. Todos los religiosos y religiosas de la Arquidiócesis, así como los laicos interesados en aprender más sobre la vida religiosa, están invitados a esta conferencia.

La Religión en el Hogar

Desarrollar Fe en Hijos: Empresa Misteriosa, Única

Esta semana comenzamos una nueva serie titulada "La Religión en el Hogar". Los artículos que forman parte de esta serie han sido tomados del primer capítulo del más reciente libro en español publicado por la línea Guadalupe de las Publicaciones Claretianas. Titulado LA RELIGION EN EL HOGAR, cuesta 95 centavos y se puede obtener en librerías religiosas a través de:

Publicaciones Claretianas
221 West Madison
Chicago, Illinois 60606

Por el Padre James DiGiacomo, S.J.
traducción del Padre Miguel A. Fernández, C.M.F.

LOS PADRES de familia católicos, conscientes de su enorme responsabilidad, se encuentran hoy como nunca preocupados por hallar

respuesta satisfactoria a esta pregunta: "¿Cómo podremos transmitir la Fe a nuestros hijos?"

Las situaciones particulares que engendran tal preocupación son muy diversas. Un padre pregunta: "¿Debo forzar a mi hijo a ir a Misa los domingos?" Una madre está preocupadísima porque su hija parece aborrecer todo lo que se refiere a la Iglesia, y así sucesivamente muchos padres y madres de familia manifiestan su disgusto porque sus hijos ya no respetan autoridad alguna.

A todo lo ancho y largo del país, parece ser que a los jóvenes no les interesa nada relacionado con la Iglesia o la Religión.

Establecer una vida de Fe en el hogar no es tarea fácil en nuestros días, ni nunca lo ha sido. No existe una fórmula infalible para conseguirlo, por una razón sencillísima: la

Fe es un don cuya transferencia no se puede garantizar.

No se puede planear automáticamente que los hijos resulten iguales a sus padres, ni en el aspecto religioso ni en ningún otro aspecto. Los progenitores que tratan de transmitir, conservar y hacer desarrollar la Fe en sus hijos se hallan envueltos de lleno en una empresa llena de misterios, única y distinta de cualquier otro género de enseñanza.

La labor de los padres y madres no consiste solamente en procurar la instrucción religiosa de los hijos, aún cuando esto sea muy importante. Tampoco se limita al buen ejemplo, a pesar de que el buen ejemplo es esencial. Los padres deben preparar a sus hijos para que al nacer en ellos la Fe se entreguen a la misma libremente y de una forma

única y personal.

LOS NIÑOS llegan a conocer la existencia de Dios como llegan a conocer a sus tíos, tías y primos. Nadie puede asegurar que llegarán a cobrar afecto especial a un familiar determinado, ni nadie puede garantizar que lleguen a entregarse totalmente al servicio de Dios.

Aún así, conviene tener bien presente que cuando se trata del establecimiento de una relación entre Dios y nosotros, es Dios quien toma la iniciativa.

Al proporcionar a los niños orientación religiosa, se debe tener muy en cuenta el grado de desarrollo que ellos ya han alcanzado. Es contraproducente el agobiarlos con instrucciones y prácticas devocionales que no pueden llegar ni a la mente ni al corazón de la criatura.

(Continúa la semana próxima)



Grupos religiosos del área se reunieron la semana pasada para pedir la ayuda de la comunidad para los exiliados nicaragüenses. De izquierda a derecha, durante la conferencia de prensa, el Reverendo Lenier Gallardo, de la Iglesia Luterana Príncipe de Paz; el Reverendo Harry Fullylove, de la Iglesia Luterana de St. James en Coral Gables; Mercedes Campano, y el Monseñor Bryan Walsh, del Buró de Servicios Católicos.

Exiliado Nicaragüense Tiene Esperanza

Por ANA M. RODRIGUEZ

JOVEN, de pocas palabras, quizás un tanto penoso, Juan accedió a seguir conversando con "La Voz" después de la conferencia de prensa.

Fumándose un cigarrillo, hábito que dice había dejado hace cinco años, nos habló de los que él opina pasó en Nicaragua y de por qué, aunque no es somocista, decidió entrar como combatiente voluntario en la Guardia Nacional.

Dice que no puede confiar en las promesas de los sandinistas y que aunque Somoza era dictador, solo era "dictador de mentira" ya que permitía muchas libertades que los sandinistas ahora han eliminado.

Según Juan, el hecho de que Somoza no se puso duro cuando la situación lo requirió, resultó en la pérdida de Nicaragua al comunismo, que ahora amenaza a todos los países que tienen frontera con ella, incluyendo a Honduras, Costa Rica y El Salvador. Dice que si logran exportar su revolución, México mismo podría ser comunista dentro de tres a cinco años.

"SOMOZA fue muy débil. Confío muchos en sus amigos y en sus aliados y nunca quiso que la Guardia tomara acciones drásticas contra el comunismo."

"Si (Somoza) hubiera sido un dictador de verdad, nunca

hubiera habido libertad de prensa, libertad de enseñanza. La universidad estaba en manos de comunistas que tenían libertad de propagar su ideología", dice Juan.

En un país tan poco industrializado como Nicaragua, donde hay mucho analfabetismo, Juan dice que "el que siembra cosecha" y los sandinistas, por medio de la prensa, sembraron y fomentaron el descontento hasta conseguir los que ellos querían.

"La Prensa mueve las masas", dice, pero apunta que no todo el pueblo quiere a los sandinistas. Sólo la clase media y los estudiantes los quieren, ya que los campesinos prefieren trabajar su tierra y gastarse su dinero donde ellos quieren, cosa que los sandinistas no les van a permitir hacer y que ya ha causado fricciones entre los campesinos y el gobierno.

Dice que aunque los sandinistas digan que no son comunistas, "el hombre fuerte (de ellos) es Tomás Borge y él es comunista".

Al confesarse ni somocista ni sandinista, sino alguien que quiere la libertad para su pueblo, le preguntamos si había alguna alternativa. Responde que el único dirigente democrata era Pedro Joaquín Chamorro, cuyo asesinato fue la chispa que hizo estallar el conflicto.

SIN CHAMORRO, la alternativa era poner una junta

militar por dos o tres meses y celebrar elecciones, dice Juan. "Si hubieran puesto elecciones, los sandinistas no ganan las elecciones".

A pesar de su situación, no siente rencor ni hacia Somoza ni hacia los Estados Unidos, pero dice que si los dos hubieran actuado de diferente manera los sandinistas no estarían en el poder.

Estima que los Estados Unidos debían de haber presionado a Somoza antes de que la situación estallara para eliminar el cambio radical.

Aunque tampoco está de acuerdo con todas las acciones de Somoza, Juan admite que "quería el bien para su pueblo...El se consideraba a sí mismo como una barrera contra el comunismo...Yo lo admiro pero no soy somocista...En la Guardia no todos son somocistas".

Añade, "Somoza, digan lo que digan, fue elegido por el voto popular...tenía derecho a estar hasta 1981".

Juan, sin embargo, tiene esperanza. Por ahora, espera "trabajar, vivir" aquí en los Estados Unidos, pero no cree que en Nicaragua ocurra lo que ocurrió en Cuba. "Cuba es una isla y Nicaragua no", dice, apuntando que Nicaragua tiene fronteras.

Además, "Somoza es un hombre que quiere a su pueblo y no creo que lo vaya a dejar. Tengo confianza en él, y como digo, no soy somocista".

Misión Jesuítica: Combatir el Ateísmo del Mundo

(Viene de la Pag.1A)

ciendo por el pueblo lo que éste no podía hacer por sí mismo, recordándole sus derechos humanos", dijo el Padre Arrupe.

"Todo esto está de acuerdo con la misión del Santo Padre Juan Pablo II a Puebla, que inspiró a la jerarquía sudamericana e hizo que se respetaran los esfuerzos de la Iglesia por defender los derechos de los pueblos oprimidos".

Recordando la misión especial que en 1965 el Papa Pablo VI le encargó a la orden, "estudiar y actuar en contra del ateísmo en el mundo", el Padre Arrupe dice que los jesuitas siempre continuarán "preparando la fe y promoviendo la justicia".

Pero "ya no estamos peleando contra nadie", dice. "El Papa Pablo VI pensó que el ateísmo era militante. En realidad no lo es - las personas simplemente no creen. Esto nos conduce a la acción social

cristiana, para combatir ese ateísmo usando los medios de comunicación y otras formas de educación".

EL PADRE ARRUPE dijo que al igual que a la Iglesia, a los jesuitas les había afectado el período de intranquilidad espiritual que siguió al Segundo Concilio Vaticano, pero que "durante los últimos años, todo se ha ido cristalizando hasta el punto que estamos encontrando maneras de ofrecer un servicio más completo a la Iglesia y al pueblo de Dios".

El Segundo Concilio Vaticano afectó tremendamente a la Iglesia y a la Sociedad de Jesús", dijo el Padre Arrupe. "Y estamos tomando las medidas necesarias para implementar las intenciones del concilio. Nuestras dos congregaciones generales en 1965 y 1975 tuvieron mucha importancia y mucho valor en este sentido. Estamos tratando de adaptarnos a las nuevas condiciones, que aunque son difi-

les de adoptar también dan mucha esperanza".

Por ejemplo dice, las vocaciones están mejorando. "Hace doce años teníamos muy pocas, pero ahora alrededor del mundo tenemos casi mil novicios en la sociedad. Sólo en los Estados Unidos tenemos ciento sesenta."

Añade, "estos números significan mucho porque ahora somos más estrictos. Antes los postulantes entraban a los 15 años de edad; ahora tienen veinte o más y muchos ingresan después de asistir a la universidad. Esto, en cierta forma, garantiza su perseverancia".

El Padre Arrupe niega ser profeta, pero augura que aunque todavía tendremos que sufrir muchas dificultades, porque el cambio siempre es difícil, el futuro de la Iglesia es causa de gran optimismo, pues está en manos de Dios y a los que están en manos del Señor nada malo les puede pasar.



El Padre Arrupe, Superior General de la Sociedad de Jesus

Auspician Taller sobre Inmigración

Personas interesadas en ayudar a extranjeros no documentados a obtener los beneficios de inmigración

podrán recibir instrucciones básicas sobre "cómo hacerlo" durante un taller dirigido por trabajadores del Servicio de Inmigración y Naturalización que tendrá lugar este sábado, 18 de agosto, de 8:30 a.m. a 4:30 p.m., en el Centro de Cuidado de Niños de Vía Lagos, South Bay, Florida.

El programa está auspiciado por el Buró de Vida Rural y el Buró de Servicios Católicos de la Arquidiócesis de Miami, y en él participarán representantes del servicio social, gobierno, comunidad y otras organizaciones del sur de la Florida.

South Bay está situado unas millas al oeste de Belle Glade.

Muere Cardenal Wright

CAMBRIDGE, Mass. — (NC)— Cardenal John Wright, el sacerdote americano de más alta posición en el Vaticano, que murió este 10 de agosto, será enterrado hoy en Boston, donde el Cardenal Humberto Medeiros será el concelebrante principal de la Misa de Resurrección.

Cardenal Wright, que murió en el Youville Hospital de Cambridge a los 70 años, llevaba 10 años como prefecto de la Congregación para Clérigos, la organización que cuida de las necesidades materiales y espirituales de todos los sacerdotes.

Murió de complicaciones pulmonares, aunque hace un año se le había operado por un problema muscular diagnosticado como polimyositis.

Aunque debido a esa operación no pudo asistir al cónclave donde se eligió a Juan Pablo I, sí asistió en silla de ruedas al cónclave que eligió a Juan Pablo II.

Su muerte reduce a 131 el número de cardenales de la Iglesia y a 119 el número de éstos menores de 80 años que pueden elegir al Papa. También deja sólo 10 cardenales estadounidenses, 8 de los cuales son menores de 80 años.

Durante Curso de Inglés de Instituto Pastoral

Obispos Hablan en "Diferentes Lenguas"

Este viernes termina el segundo curso del Instituto Pastoral Hispano del Sureste, que ha ofrecido a 20 sacerdotes, religiosos y laicos anglos, la oportunidad de aprender a fondo la lengua y cultura hispana.

El curso fue diseñado por el Doctor Samuel Nodarse, Director del Centro Internacional de Comunicaciones de la Universidad de Northern Iowa, quien uti-

lizó su método psicogenerativo para aprender idiomas.

Durante el curso, los participantes recibieron la visita del Arzobispo de Miami, Edward McCarthy, y el Obispo Auxiliar Agustín Román, quienes para destacar la importancia del bilingüismo hablaron en su lengua no-nativa o sea, el Arzobispo habló en español y el Obispo Román habló en inglés.

Obispo Román Habla en Ingles

La Iglesia es Madre y Maestra de todos. Ustedes están enseñándome la maternidad de la Iglesia al descubrir una cultura y un idioma sólo para transmitir el "tesoro" y la "perla" del Evangelio a sus hijos. Por eso les doy gracias como miembro de la comunidad hispana de la Iglesia. Veo en ustedes la virtud de la caridad. Sólo por amor pueden sacrificar ustedes tres semanas juntos.

La Iglesia también es maestra. Y como Maestra desde hace dos mil años, tiene mucha experiencia. Le ha transmitido la Palabra del Libro Sagrado a aquellos que leen y poseen el don de la lectura. También ha transmitido la palabra a través de la experiencia vivida de los fieles a aquellos que no tienen ese don.

Los santos de la Iglesia se han convertido en la experiencia vivida de la Palabra. Hasta los ciegos pueden contemplar esa Palabra vivida. Los hispanos disfrutan de esa experiencia vivida de la Palabra, por ésta razón les atraen tanto las vidas de los santos. Estos se convierten en soles que reflejan la luz del único sol, Jesucristo.

Hoy la Iglesia nos presenta la vida de San Juan Vianney, un testamento viviente, especialmente, para los sacerdotes, los pastores. Y hay algo de su vida que nos afecta a todos los que participamos de este curso ofrecido por el Instituto Pastoral del Sureste: San Juan Vianney casi no se convirtió en sacerdote porque tenía mucha dificultad con el latín. Cuando leo su historia siempre me acuerdo de su Cura Animarum. Sólo la bondad del vicario general de esa diócesis le permitió pasar.

Un lenguaje casi detuvo la vocación de un hombre. La Iglesia hubiera perdido un gran pastor de almas en la Francia del siglo 19. La Iglesia hubiera perdido un gran ejemplo de la experiencia vivida del Evangelio para todos los tiempos.

Yo estoy muy agradecido hoy, porque en ustedes leo un mensaje: que la Iglesia es una Iglesia misionaria. La Iglesia de hoy en día no tiene que esperar que un lenguaje se aprenda para continuar predicando el mensaje de la salvación. No espera que las personas vayan a ella. Ella va hacia todas las criaturas para facilitarles esa luz que debe alumbrar a cada hombre y mujer que nace a este mundo.

Arzobispo McCarthy Habla en Español

Mis queridos amigos:

Deseo saludarles y darles una cordial bienvenida a la Arquidiócesis de Miami, especialmente a ustedes los obispos que a pesar de tener horarios tan ocupados han buscado la oportunidad para participar en este programa. Me remuerde la conciencia un poco porque yo también debiera de estar aprovechando este programa, pero me fue imposible salir de los compromisos que tengo.

Nunca tengo reparo alguno en ofrecer mis oraciones en español porque bien sé que Nuestro Señor es Omnipotente y lo puede hacer todo - hasta entender mi español. Pero me resulta un poco más difícil dirigirme a ustedes en español.

Quiero felicitarlos por su participación en este programa, y, en particular, al Padre Mario quien tan bien lo ha organizado.

Hace poco, cuando algunos de nuestros sacerdotes discutían la importancia de aprender creole para poder atender a los fieles haitianos de nuestra arquidiócesis, uno de los sacerdotes cubanos, sonriendo, exclamó: "Los haitianos están ahora en los Estados Unidos, que hablen español como los demás;"

Claro está que si tomamos esto en serio no es una actitud muy generosa. Por mucho esfuerzo que hagan, muchas personas, especialmente si son mayores de edad, no pueden aprender el inglés, pero así y todo necesitan el ministerio de la Iglesia. Hay otros, inclusive niños, que al ser privados de su lengua natal no sólo no logran alcanzar el nivel de otros, sino que hasta adquieren complejos de inferioridad.

La Florida es una de las puertas a la América Latina. Bilingüismo es una necesidad. Aquellos que no son bilingües se encuentran en desventaja. El español, al igual, abre las puertas a una bella cultura cristiana. Nos permite comunicarnos con las gentes de muchas otras naciones. Aún más importante que el francés o el latín es la lengua española hoy en día.

Confío en que puedan hacer buen provecho de esta experiencia y que disfruten su estancia en la Arquidiócesis de Miami.

Que Dios los bendiga!



El Arzobispo McCarthy y el Dr. Samuel Nodarse