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# The Voice

Volume XX Number 23

August 24, 1979

Price 25c

## New Evangelization Image

WASHINGTON —(NC)— The word "Evangelization," Paulist Father Alvin A. Illig admits, is "exotic" and is not understood by the mainstream of American Catholicism.

Trying to do something about that lack of understanding was a major purpose for the First Annual National Catholic Lay Celebration of Evangelization Aug. 16-18 in Washington. It was sponsored primarily by the Paulist Office for Evangelization, which Father Illig directs, along with the Catholic University of American and the National Shrine of the Immaculate Conception.

At a Mass at the National Shrine concluding the conference, a special "commissioning service" was held to reaffirm the role of all Christians as evangelists, spreaders of the "good news" of the Gospel.

General sessions and workshops during the conference were designed as training programs so the more than 1,400 participants could return to their parishes and begin implementing evangelization efforts on the local level.

"Right now, evangelization is an amorphous glob in the minds of most Catholics," said Father Illig in an interview with NC News during the conference.

"But in the next four to five years," he predicted, "evangelization will take on a new image in the church."

FATHER ILLIG, who is also executive director of the U.S.

bishops' Ad Hoc Committee on Evangelization, said the new emphasis in the church on evangelization developed after the 1974 world Synod of Bishops, which discussed the theme of evangelization. That was followed in 1975 by Pope Paul VI's apostolic

exhortation, "Evangelii Muntiandi" or "Evangelization in the Modern World."

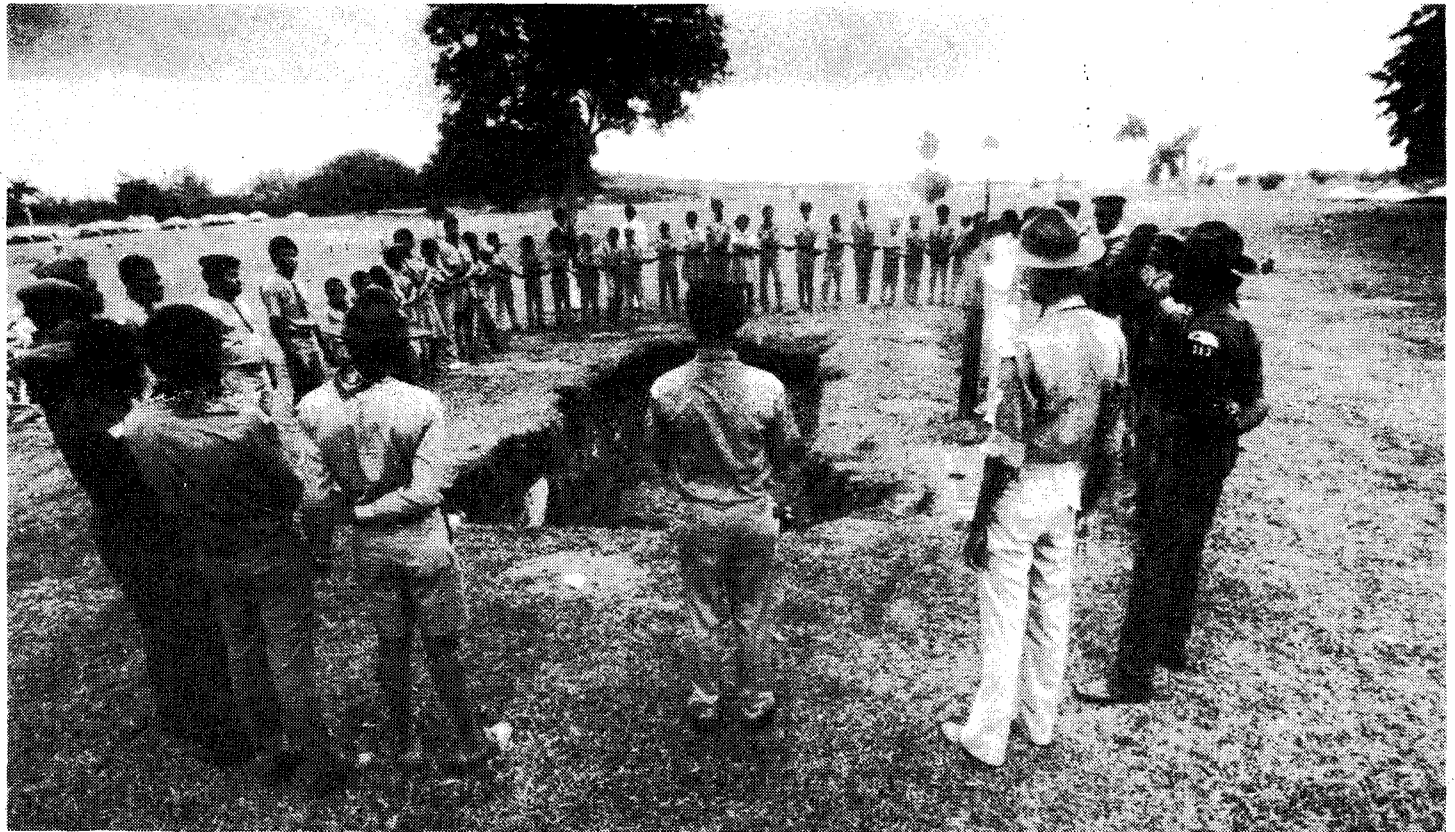
Father Illig said he is concerned that the new push in the church for evangelization does not become too clerical.

"Evangelization is for the or-

dinary lay person," he said.

That role of the lay person in evangelization was a major theme of Father Illig's keynote address Aug. 16. He reminded his mostly lay audience that it is the laity which constitutes the church and that their

(Continued on Page 3)



Boy Scouts, linked arm in arm, act as an honor guard for the common burial plot at Our Lady of Mercy Catholic

Cemetery donated by the Archdiocese, while awaiting burial services.

## Grieving Haitians Bury Family of Six

By ANA M. RODRIGUEZ

MIAMI, Fl. — With wails, tears and anguish, a long-suffering Haitian people buried six of their family Saturday, but not their hope.

They came about 300 strong to St. Mary Cathedral, to mourn out loud the tragic deaths of Eliane Lorfils and her five children, drowned Aug. 14 when the smugglers they had paid to bring them into Miami from Freeport, Bahamas, panicked and ordered them and 12 others at gunpoint to jump into the sea a half mile from the Florida coast.

THE BODIES of two of the children washed ashore at Lantana Beach, surrounded by sharks. The other children and the mother, as well as the survivors, were picked up at sea.

Eliane was making the journey

to join her husband, Dieumerci, who had come last year with their other two children. She paid the smugglers, who are now in Florida jails, charged with murder, \$1,500.

The incident illustrates the situation of most of the 9,000 Haitian refugees estimated to be in South Florida who have come under the same precarious conditions, turning over precious life savings to individuals who promise them salvation for a fee, then pack them into small boats, lead them across turbulent waters and leave them onshore to be arrested by U.S. officials or to scrape out a living illegally.

It was this thread of suffering and uncertainty that united the mostly black-clad Haitians who mourned, cried and wailed as the six white caskets donated by Poitier's

Funeral Home slowly entered the dark cathedral, while the uniformed Boy Scouts saluted.

Dieumerci Lorfils did not attend the funeral, but Augustine, 8, and Emma, 7, did, accompanied by relatives and friends. Their youngest brother, Michel, had been 4, their oldest, Demaby, 11.

Inside the cathedral, the Haitian drummer kept a slow beat and the strumming of the guitars accompanied the sad but hopeful songs as Father Max Sominique, a Haitian exile and pastor of the Lorfils family in Freeport, concelebrated the Mass of the Resurrection.

With the six caskets lined up in front of the altar, he spoke to the Haitians in Creole about love, death, salvation and hope.

And to the Americans he said, "This (family's) death is a tragedy

for the Haitian people and it's a tragedy for the American people. These people really are boat people. These people really are suffering."

"BY THESE murders," he continued, "the American society participates too in the suffering of the Haitian people," and he pleaded that Americans open their hearts to Haitians to prevent future tragedies from occurring.

At the end of the Mass, Bishop Agustin Roman, representing Archbishop McCarthy, spoke in French and said, "The Roman Catholic Archdiocese of Miami re-affirms its commitment to the belief that every man possesses God-given human rights which cannot be denied and will continue to strive to assure that our Nation will be true to its proud ideals in relating to our Haitian brothers and sisters."



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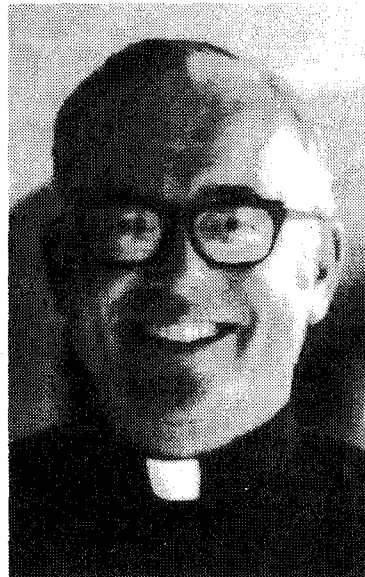
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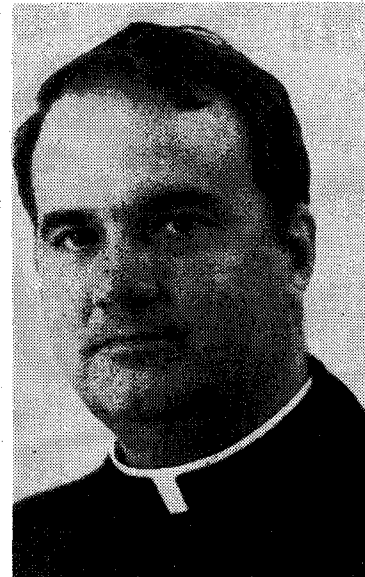
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FR. VOLL



FR. LYNCH

Fr. Urban Voll, O.P. rector of St. Vincent de Paul Major Seminary, Boynton Beach and (right) Fr. Robert N. Lynch, new rector of St. John Vianney College Seminary, Miami. Last week Archbishop McCarthy announced that Auxiliary Bishop John J. Nevins will become Chancellor of the two diocesan seminaries and will remain rector of St. John Vianney until Father Lynch assumes the position in October. Father Lynch is presently temporarily stationed at the United States Catholic Conference Headquarters in Washington, D.C. where he is acting as coordinator of the scheduled visit of Pope John Paul II to the United States.

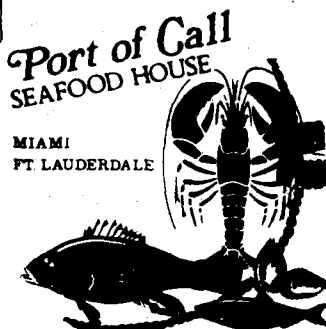
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Second-class postage paid at Miami Florida. Subscription rates \$7.50 a year. Foreign \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd. Miami, Fla. 33138.

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Circulation - 754-2652  
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# Pope Creates New Style Papal Vacation

By JERRY FILTEAU

CASTELGANDOLFO, Italy — (NC)— Papal summer vacations have changed under Pope John Paul II.

On Aug. 17 Pope John Paul held a late evening candlelit visit and songfest with youths from four apostolic groups on the grounds of the papal summer villa at Castelgandolfo.

Under Pope Paul VI or any of his recent predecessors such an event would have been startling. But it was only the latest in a series of encounters with youths that Pope John Paul has hosted since he moved to the villa in the Alban Hills south of Rome on July 15.

As the mid-August peak of the vacation season approached, the meetings grew more frequent. In the two weeks before the Aug. 17 meeting, songs and cheers wafted over the high villa walls into the village of Castelgandolfo almost every other night.

Nor is that the only change at Castelgandolfo this year.

TRADITIONALLY, the two-month papal vacation at the villa, a chance for popes to escape the stifling mid-summer heat in Rome, has been a quiet "working vacation" with few meetings or private audiences. Past

popes held their customary Wednesday general audiences and led the Angelus on Sundays, but rarely saw other visitors. Walking in the villa's gardens was the most strenuous exercise taken up by the sedentary pontiffs of recent decades.

Pope John Paul holds private audiences with special groups of pilgrims, has other groups join him for a 7 a.m. Mass in the villa chapel and meets with members of religious orders who are holding general chapters or other meetings in Rome.

Recently, he baptized a baby boy in the villa chapel, fulfilling a promise he had made earlier to the child's British parents.

On the morning of Aug. 17 he left the villa to celebrate Mass at the monastery of Cloistered Carmelite nuns in Castelgandolfo.

Recently, a heated swimming pool was completed in the villa to help meet the exercise needs of the first athletically inclined pontiff in recent memory. The pope reportedly has had his Swiss Guards join him in the pool.

Pope John Paul flies by helicopter to Rome every Wednesday for his general audience — a practice initiated before by Pope Paul for the 1975 Holy Year.

But the Sunday Angelus talks from the balcony at



Little Alexis Biller is baptized by the Pope at his summer residence at Castelgandolfo as he had promised the pregnant mother he would do when he met her at the Vatican earlier this year.

Castelgandolfo have changed. The relatively quiet, straightforward affairs under Paul VI have become half-hour sessions of bantering exchanges in various languages under Pope John Paul.

Pope John Paul also discusses serious subjects. On

Aug. 19 it was a plea for prayers for the church in China. But before and after the talk and the Angelus, he greets visitors in Polish, Italian, Spanish, English, French and German. He waves as he spots signs from various countries, jokes as people shout greetings and

often sings along when a band or choral group in the courtyard serenades him.

BUT THE MOST unusual change of all is the series of meetings with youth groups.

As a priest, bishop and cardinal in Poland, the pope used to go on frequent day-hikes, picnics, and camping, canoeing and skiing trips with young workers and university students. Sometimes these were the settings for spiritual retreats, sometimes for intellectual or religious discussions — and often they ended with songfests in a mountain cottage or around a blazing campfire under the open skies.

Now he has carried at least part of this custom down to his new home in Rome.

On Aug. 17 the pope met with a Polish youth group from Poland and Italy.

The four-hour encounter began about 6 p.m. with a concelebrated folk Mass in which the Polish and Italian youths alternated songs.

Later there were talks and religious songs and the pope met with many of the youths individually. As darkness fell, the pope lit a large candle and passed the flame to the scores of smaller candles held by the youths.

Two nights later the pope was entertained in the villa's Swiss Hall by the visiting Polish folk group Skalni.

## New Image Seen for Evangelization

(Continued from Page 1)

enthusiasm will play a great part in the success of evangelization programs.

He said later that he was pleased with the fact that 70 percent of conference participants were laymen and that most of the conference workshops on models of evangelization were given by lay persons.

"We've got the church here!" Father Illig exclaimed in noting that workshops were given by such diverse groups at the Legion of Mary, Marriage Encounter and charismatic renewal.

"Evangelization is bigger than any one movement — it transcends all movements," he said.

The conference was divided into four parts so that what Father Illig described as the four areas of evangelization could be covered. First were sessions on evangelizing active Catholics, followed by evangelizing inactive Catholics,

evangelizing the country's estimated 80 million "unchurched", and evangelization as part of the church's ecumenical and inter-religious activities.

ALSO GIVING a keynote address at the conference was Dolores Leckey, executive director of the National Conference of Catholic Bishops' Secretariat for the laity.

"Evangelization... celebrates God's presence and invites people to the awareness of God permeating reality," Mrs. Leckey said.

She stressed the communal aspects of evangelization, and said that formation of small base communities in parishes is an important way for evangelization to take place.

She also stressed the importance of the image of Christian evangelists, asking whether others see Christians on the side of the poor and powerless or whether Christians are seen as arrogant and uncaring about those in need.

And she said evangelists must

first go through a process of "self-knowledge."

"Self-knowledge, self-understanding, self-evangelization, is primary, I believe, for anyone who intends to evangelize others...If one is actively witnessing, one had best be clear about the why in back of it," she said.

IN A HOMILY at the concluding Mass, Archbishop William D. Borders of Baltimore said that evangelization "is the key to the present and future life of the church."

"But it is not a new key. The key to the life of the church has always been the preaching of the Gospel," he said.

Archbishop Borders noted that early Christian communities evangelized by Jesus and by St. Paul grew partly because they were places where people found healing.

"Our parishes, then, must be places where people can find healing," he said.

He commented that a current television commercial promoting the

use of the telephone features the jingle, "Reach out, reach out and touch someone," and said, "The next time you hear that jingle, think about reaching out and touching someone else's life with the message of the Gospel."

During the conference, the Paulist Fathers gave their first lay evangelization award to Frank Sheed, a prominent Catholic author and publisher since the 1920s who is now 82.

Sheed was ill and unable to attend the conference to receive the award, given "in recognition of his outstanding contribution to evangelization as a Catholic layperson."

Father Illig said the Paulists are committed to sponsoring two more lay evangelization celebrations before deciding whether to continue them permanently.

"We hope to make this a major national event in the life of the Catholic Church," he said.

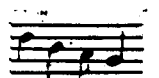
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# Nuns Told to Be In, But Not Of, the World

By ANA M. RODRIGUEZ  
Voice Spanish Editor

The religious life does have meaning in modern society, but the religious must first strive to achieve the Christian ideal of "being and not being of the world", said Father Jesus Alvarez Gomez, C.M.F. during a series of conferences held this weekend at the Shrine of Our Lady of Charity.

Father Gomez, theologian, historian and dean of the faculty of Theology of the Religious Life at the University of Salamanca, Spain, said today's religious must participate in the contemporary world at the same time that their way of life points to the Kingdom of Heaven which has already come.

DURING THE conferences, sponsored by the Hispanic delegates to the Archdiocese of Miami's Sister's Council, Father Gomez explored the origins of the religious life and how, by following the directives of Vatican Council II it has adapted to the needs of the contemporary world.

Vatican II was "a very positive revolution" which called religious institutions to examine their origins and eliminate "many aspects of the religious life which before were confused with essential elements but were nothing more than marginal characteristics," said Father Gomez.

The Council called the religious to be "clear signs of the Reign of Heaven," but if before the Church's role in

Society forced them to live apart from the world, today they must become integral members of it.

The religious life, explained Father Gomez, surfaced in the fourth century as a reaction against the complacency of the Church. The period of the martyrs had passed, the Church had become an official part of society and the Religious reacted by removing themselves from the world.

Since then, the religious life has been "successor to the very spirit of the martyrs" which reminds men and women that a new life does exist with Jesus Christ and calls them to participate more fully in the Kingdom of God on earth.

Today, however, due to the great schism between the spiritual values of the Church and the material values of the world, the mission of the

religious is to unite these two currents and "strive to make the two worlds become one, united in Christ", said Father Gomez.

The vows of poverty, chastity and obedience are the ideal Christian responses to the most pressing concerns of modern man — work, love and liberty.

By choosing poverty, said Father Gomez, the Religious decides to work not for money but for the Christian ideal of service. Poverty, he said, symbolizes "an absolute dependence on God", but means more a lack of attachment to material goods than a total renunciation of them.

IN CHOOSING chastity, the Religious remind the world of "the marriage established by God...which will be the destiny of all men in the world to come", said

Father Gomez. By living in communities, the religious express the truly universal love that is the symbol of Christianity.

Accepting the religious call, he said, constitutes "a free and personal response to the gifts of the Spirit", and reminds others that they must give up their freedom to obey the call of God.

Father Gomez believes that although we are seeing a slight rise in the number of vocations, these have not increased greatly because "the youth of our time have not found models after which to pattern their lives...perhaps they don't know how to channel those ideals of generosity and serviceability."

The youth must realize also that "the religious life is not to do something but to be something" said Father Gomez, and he added that "the Church will never be able to exist without a religious life" although at different times the characteristics of that life may change.

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# 5th Building for Elderly to be Constructed



Ground was broken for a new Catholic Housing unit for the elderly, El Retiro Carroll, to be located at 5900 N.W. 7 Street on the grounds of St. Dominic Church.

"We chose this particular site because it is close to shopping centers, medical facilities and transportation," says Bernard Sharkey, director of the office of Community Services for the Catholic Service Bureau.

The housing complex will feature 150 fully carpeted units. The apartments will

include all appliances and each will have a full kitchen and bath. The building will be supervised by a full time superintendent.

The facility is scheduled to open by September 1980. Rentals will be 25 per cent of individual income.

El Retiro Carroll is the fifth housing unit for the elderly to be constructed and supervised by the Catholic Service Bureau of the Archdiocese of Miami. The other four are: St. Andrews Towers in Coral Springs; St.

Elizabeth Gardens in Pompano Beach; Miami Beach Marian Towers and Carroll Manor currently under construction on the grounds of Mercy Hospital.

"We are becoming more involved in housing for the elderly because Archbishop Edward McCarthy wants to carry out the commitment made by the late Archbishop Coleman Carroll - to furnish safe, decent, adequate, affordable housing for the elderly in a supportive setting," says Sharkey.



ARCHBISHOP McCarthy blessed the site of the new building for the elderly to be called El Retiro Carroll, in honor of the late Archbishop Coleman Carroll, and then joined Msgr. Bryan O. Walsh, executive director of the Catholic Service Bureau in the traditional groundbreaking ceremony.

## Lay Group Stops Aid to Nicaraguans

MIAMI, Fla. — A lay charity organization has stopped aid to a group of Nicaraguan refugees living in Miami because "they're being fed under the table" by people probably associated with deposed president Anastasio Somoza.

Ted Horsey, Director of the Following Jesus Foundation, said that the refugees had been seen cashing \$100 bills, "throwing cans of tuna fish into the garbage" and allowing donated food to rot in their rooms.

The Nicaraguans deny the allegations.

"WE JOINED the armed forces as volunteers, so why should we expect Somoza to take care of us?" said Juan Wong, an ex-captain in the National Guard.

The announcement came

only a week after the Foundation and other religious groups, including the Catholic Service Bureau of the Archdiocese of Miami, asked for the community's help in feeding and clothing the Nicaraguans.

Horsey said that of the 48 refugees lodged in a Miami hotel only high-ranking National Guardsmen are receiving the clandestine aid. He believes, however, that none of the other refugees will go hungry as a result of the foundation's actions.

"If we see them going hungry...they will have food", said Horsey, but he added that the organization will now return to its main ministry, feeding the elderly poor.

Msgr. Bryan Walsh, Director of the Catholic Service Bureau, said his organization will continue to

provide aid to the refugees who ask for it on an individual basis but "we are not responsible for any group in any hotel or for any hotel bill".

He added, "We have been very suspicious of the whole operation from the word go".

The group is part of 142 refugees who came from El Salvador on July 24, on a plane chartered by businessman William Fio Rito, a friend of Somoza's.

MOST OF the exiles are National Guardsmen and their families who arrived with no documentation and are awaiting processing by the Immigration and Naturalization Service.

Fio Rito has admitted that Somoza asked him to "assure their safety" but says he can no longer support them

financially.

Msgr. Walsh and Horsey said that the federal government should become responsible for the refugees.

"The basic problem goes back to the bungling of the federal government", said Horsey.

Msgr. Walsh wants the government to develop a policy by which refugees such as the Nicaraguans and the Haitians would be allowed to work while awaiting due process. He says this would eliminate the need for the exiles to depend on the charity of the community and its organization.

The government should rid itself of the expectation that the Catholic Church is going to automatically solve other people's problems", said Msgr. Walsh.

## Fr. Ross Garnsey's Brother Is Buried

Francis R. Garnsey, 77, brother of Father Ross Garnsey, St. Joseph Parish, Miami Beach, died recently and was buried at Clayton, N.Y., after Mass in St. Mary Church there. Fr. Garnsey was a concelebrant of the Mass.

Garnsey, a fishing guide in the Pompano Beach area for 50 years, attended St. Mark's parish. He is survived by his wife, Mrs. Francis Garnsey, four sons, three daughters and several grandchildren.

The Lord bless thee, and keep thee: The Lord make his face shine upon thee: The Lord lift up his countenance upon thee, and give thee peace.

— NUMBERS, VI, 24, 25, 26.

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

Ever since you were old enough to count pennies, your mother was telling you to save them. If you listened to her, you're probably way ahead of the game today.

If you didn't, well, it's never too late. American Savings would tell you the same thing your mother did, and show you some ways to

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

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# MATTER OF OPINION

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

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

## On Rights

Much has been written of late about the problem the American Church is having in relation to its lay employees. It is the subject also of the 1979 Labor Day Statement by Msgr. George G. Higgins, U.S. Catholic Conference Secretary for Special Concerns—which we hope to print next week.

But our remarks are engendered by an Editorial on the subject which appeared in a sister paper within the Catholic Press. The Editorialist seemed to imply Church employees' right to organize was predicated on whether it fitted in with the mission of the Church. The Editorialist suggested that if the Church moved swiftly to eliminate injustices connected with its employees, then problems of unionization and job security would never become major issues.

Coupled with this observation, was the curious remark that "salaried people working for the Church (should) realize the Gospel means simplicity of life style and unswerving dedication to the mission of Christ's Church." We believe most Church employees do have this dedication and through circumstances beyond their control have a simplicity of life style.

Still, this is only part of the problem. More to the point is the fact that within the Church itself, basic human rights are guaranteed. The 1971 Synod of Bishops declared "no one should be deprived of his ordinary rights because he is associated with the Church in one way or another." This obviously includes the right to organize through collective bargaining for their betterment.

This principle would apply to Church employees whether they wanted to form a union or not. Of itself the right includes not only the right to organize into a union, but also the right not to have a union in the accepted sense of the term, and to bargain collectively in some other manner. But the essential point is there is this right to organize, and the Church guarantees it.

We bring this up again, because there is a stirring among the employees of the Church, especially teachers, hospital workers and cemetery workers, and there has been some opposition from various Church quarters. The fact that one works for the Church does not preclude the right to a living wage, and for the most part, the Church, especially in the Archdiocese of Miami, lives up to the norm.

But there is a tendency in some areas to stress the fact that there must be sacrifices by Church employees in the sense that the jobs they hold are really more than that—they are a vocation, a form of ministry, and so on. To be sure, those who work for the Church must have these added elements in viewing their work but this must not be at the sacrifice of elementary rights to a just wage and the right to organize.

Let us not be misunderstood. We are not advocating a wholesale rush to form

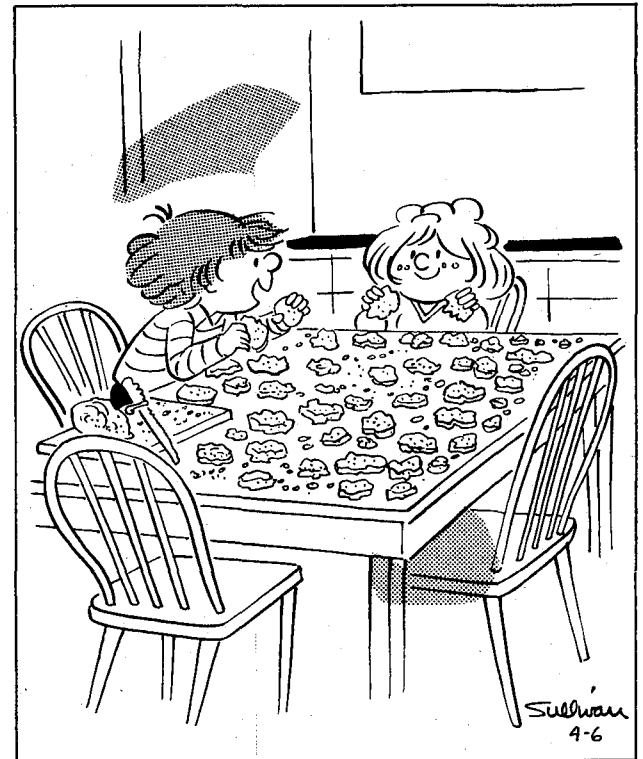
unions among Church employees. What we are saying is that the right to organize for more effective collective bargaining is a right guaranteed by the Church itself. To suggest that lay employees must sacrifice this right if it conflicts with the Church mission, is nonsense. This because the right to organize is embodied in Church teaching.

## Cardinal Wright

The death of Cardinal John Wright, Prefect of the Sacred Congregation of the Clergy, has left a void not only in the Vatican, but here in the United States.

Cardinal Wright was one of a decreasing group of Church leaders whose scholarship and wit enlivened serious debate and so often, with simplicity; put the serious problems facing all of us in their proper perspective. The Cardinal was responsible for the care of over 350,000 priests throughout the world and was a champion of their rights as unique and sacred ministers of the Gospel message.

Those of us who were privileged to know him not only as a leading Churchman, but also as a friend, cannot ever forget the fact that even in the last two years of his life—a period of dreadful pain and hurt, not all of it physical—he retained his sense of humor and an ever-growing love of Jesus Christ.



"I THINK WE'VE GOT THIS 'BREAKING BREAD' TOGETHER' THING DOWN PRETTY GOOD."

The eulogies have been read and he has been laid to rest. Historians cannot fail to place him among the ranks of the great Churchmen of our times. In his ten years at the Vatican, he spent himself working in the interests of the worldwide clergy and the parishes under their care. We have confidence that he will be truly embraced by the saving Lord with a special "Well done..."

## LETTERS TO THE EDITOR

### Women's Suffrage Day

To the Editor:

This Sunday, Aug. 26, is the 59th anniversary of the women's suffrage amendment — a day that is celebrated throughout the nation by people who support equality of the sexes. Some of these people spoke out last week in the Letters, but you will be able to take a more accurate head count this week in church. The feminists and sympathizers will be the ones rolling their eyes to heaven and making the sign of the cross when the lector gets up for the Second Reading from the St. Joseph Sunday Missal. ("Wives, submit yourselves to your husbands as if to the Lord...")

Mary Longo  
North Palm Beach

### Anthony Confusing

To the Editor:

Dr. Anthony presents her ERA views brilliantly. But it is her Christian position on ERA which I find confusing. Several writers (Aug. 17th) referred to this aspect of Dr. Anthony's article, saying: "article is beautifully supported by scripture and documents of the church"... "it is a balanced and informative statement offering sound theological based reasons for supporting ERA"... and "that it is the theological and common sense approach."

I have reread the entire paragraph (Gaudium et Spes 29) and cannot see where I have been denied any of the rights mentioned.

Pacem in Terris affirms and defends the dignity of the human person. When cooperating with non-Catholics in any worthwhile endeavor we must observe the Church's social teaching and directions of ecclesiastical authority.

Dr. Anthony finds it difficult to understand some of the charges levelled against ERA. Recently, while raising funds in Florida, Gloria Steinem's remarks regarding God and religion were offensive (Post Times, 7-28-79). As a Catholic, how can I reconcile such views with Church teaching.

Mrs. Argus Leidy  
N. Palm Beach

### To convert Russia

To the editor:

Father Patrick Peyton has devoted 38 years of his priesthood in promoting the family rosary.

There is much peace received from saying the family rosary in the home. The primary reason there are not more rosaries said is that the Father (as head of the home) should put his foot down and set a time for the rosary and see that the family is there to say it daily. Our Lady of Fatima asked us to say the daily rosary for the conversion of sinners so we would be fulfilling her request. She also asked us to offer our daily joys and sufferings and to wear the brown scapular. If people did this, Russia would be converted.

It is not too late to heed this message.

Dolores Molter  
Naples



## 'Come to Me' amid a frantic world

By MSGR. JAMES J. WALSH

A news story on the radio recently indicated that the suicide rate in the U.S. is greater now than at any time in the past except at the beginning of World War I. It stated further that among teenagers it is three times higher than in the past.

Our generation touches two extremes. It seems that no other era has enjoyed so much prosperity, so many luxuries, so many conveniences unheard of in the not so distant past, so much free time, such an unparalleled opportunity for education and the development of the whole person. And with all this we are shocked to find at the other extreme that this is the era of jitters, jangled nerves, mental breakdowns, when people of all ages become unglued for a time and many become mental basket cases.

A few years ago the book, "Future Shock" developed at great length the theme that the pace of living in our time has accelerated so rapidly that many are not able to cope with the changes and the new demands of adjustment. So for many it is bendriene to speed them up during the day and sleeping pills to slow them down at night.

IT SEEMS THE big goal is to relax and forget the inner conflict for awhile. So there is a bar and night club circuit, a cocktail party

treadmill. Some are always planning or taking a trip, constantly thinking of "getting away from it all" and finding greener pastures elsewhere. Many sit before the TV as if paralysed, wasting precious time and talent. A great many believe the only thing for them is to keep doing things, cram the day and night with activities, an endless round of distraction, lest they be alone with themselves.

It ends where it started. It leaves them strained, restless, disillusioned, groping for shadows. Things never seem to pan out as one had hoped. What looked inviting quickly became drab. What promised to be exciting became another bore.

Is it possible to be a part of this jittery society, to be involved in the senseless rush, and still work out one's life with a tranquil heart and face each day with the conviction that it has meaning and purpose, that it can bring peace and satisfaction?

Most people who are unhappy with themselves and ill at ease in their own presence need to go into themselves and put an end to looking "outside" for relief. Once they have turned their eyes inward to the kingdom of the heart, let them shut out the noise of the world around and listen, "Come to me all you who labor

and are burdened, and I will refresh you. Take my yoke upon you...and you will find rest for your souls..."

No generation of people since his public ministry needs to reflect on those burning words more than ours. He seems to be addressing two groups. Those who have never known him and those who do, but have never really taken him that seriously.

Come to me, he insists, for he alone can give us the purpose of our life. If we are not impressed with the purpose of life, then we cannot live it as the creator intended. He alone can give meaning to our existence and show the way to live and give us the necessary help to do so. Who else but Christ can explain the nature of God and give to our poor confused minds the proof of divine goodness and mercy and wisdom?

NOTE WELL, however. He insists that we go to him. Not to self appointed teachers. Not to the quack books on peace and fulfillment which load every book stall. Not to those with spiritual gimmicks which promise all and give nothing. "Come to me."

Jesus had in mind also those who do believe in him, but from a distance. He demands we come up close. Come! He insists that all those frustrated with life and burdened with affliction and sadness and

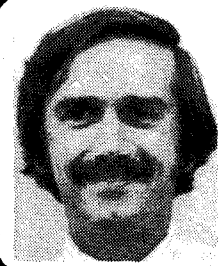
despair go to him.

How? First, through prayer. So many are discovering prayer. What a pity for the many who are groping and searching that they do not go into the quiet and silence of their room and just talk to the Lord. Talk to him as to your best friend. Begin by thanking him for all the great things of life, because no matter how low one feels there are countless reasons to be grateful. Pray daily. Make it a consoling habit. Look forward to those few minutes alone with him.

Try Mass once in a while during the week. Receiving the Lord with faith means you believe he can lift up your heart and toughen your spirit and infuse in you the courage to live, really live.

His peace will come to you the more quickly if you remember you have an obligation to others. If your prayers are as much for the needs of others as yourself then you are pleasing God. If in these dismal days of searching, you try to forget yourself occasionally and ease the burden of others, the sick or bereaved or the lonely, then you are certain to have your own burden lifted.

"Come to me." There really is no other place to go.



## Ecumenism brings practical results

By DICK CONKLIN

Archbishop McCarthy's announcement of an Ecumenical Planning Commission (Voice, 7-13) is a significant event, particularly since one of its major goals is to further cooperation on moral and civic problems. There is so much we have in common with other Christians and Jews, particularly in regard to the problems we share.

Where ecumenism once meant high-level unity discussions among theologians, it now often stands for a spirit of grass-roots cooperation between people of different faiths. Coalitions formed in the face of crisis. Consider some recent events.

ARCHBISHOP CARROLL'S endorsement of singer Anita Bryant's campaign to repeal a homosexual rights ordinance brought Catholic and Baptist women together in a successful Dade County effort. Today, Citizens Against Unacceptable Sex Education (CAUSE) continues as an effective coalition in support of a Christian, family-centered approach to sex education.

Rabbi Phineas Weberman of Miami Beach's Ohev Shalom Congregation has long been a promoter of Jewish-Christian cooperation in fighting such modern-day evils as pornography, drug

abuse, and abortion. Anglican Bishop Thomas Watterson of West Palm Beach has often encouraged his parishioners to join the local pro-life Congressional District Action Committee, and has opened the doors of his church to people of all faiths who share his concern for human life.

When Florida Right to Life issued a call for help in rural North Florida counties with no pro-life activity (and as expected, no pro-life political representation), the Mormon church came to the rescue and organized groups where none had existed.

In Orlando a citizen's committee of 300 Christians from several area churches have recently joined forces to wipe out the adult book store, movie house, and massage parlor scene in Central Florida's family vacationland. Several Catholic-originated movements like Cursillos, Marriage Encounter, and the Christian Family Movement are now ecumenical in nature, reaching millions of people.

These examples all point out one simple fact. People can differ widely in their religious beliefs — their liturgy, their dogma, their interpretation of bible passages — but still agree on the right approach in

dealing with contemporary problems. And the level of involvement can be anything from a major legal battle or legislative crusade down to a simple monthly prayer meeting or the establishment of a telephone alert committee.

This column has attempted to motivate people to get organized, write letters, and educate others on the pro-life issues. Some people have met with success on the parish level, others through civic and social organizations. But a few have tapped another source — the other churches in the community. Depending on their clergy, some are more politically aware than others, but most share the same concerns that we do. It never hurts to ask.

The next time your doorbell is rung by representatives of another Christian church, invite them in. (Don't you wish we Catholics were a little more evangelical about our faith?) Ask them what position their church has taken on abortion, drug abuse, homosexuality, pornography, sex education, TV violence, etc. Are they actively trying to correct injustices or aid the victims? You'll be surprised how alike we Christians are.

Coalitions have long been an

effective force for getting things done. If you don't think so, just look at the groups that oppose us. More often than not, they call their press conferences and sign their letters as members of a united, multi-organization front. They often regroup along geographical boundaries if the situation demands it, using names like "25th Congressional District Coalition for Unrestricted Abortion." Politicians are impressed by strength.

Let's all remember the members of the new Ecumenical Planning Commission in our prayers. Pray for their success in bringing us together to carry out God's work in an effective, people-to-people manner. Let's tackle the big problems that face our society, our families, our futures. Let's not just look for an easy "token" project as a demonstration of our ecumenism. For we are not a single-issue church, and these are not single-church issues.

EDITOR'S NOTE: Archbishop Carroll did not endorse Ms. Anita Bryant's campaign to repeal the Dade County Ordinance on Homosexual Rights. However, the Archdiocese of Miami did join in efforts to repeal the ordinance.



# Saint Alphonsus Liguori

By MARY C. MAHER

At the time of his baptism, Alphonsus Liguori was given nine names. That may indicate to us the kind of distinguished family he was born into near Naples in 1696. His childhood was quite normal. There were early indications of his conflict with his father, a conflict which would in great measure shape his life.

AT AN exceptionally young age, Alphonsus gained acclaim as a lawyer, civil and canon alike. He was respected for his acute mind and broad scope of interests. A charming and naive tale is told of his love of the theater. He went to the theater and, because he was warned of the danger of what he might see there, he simply took off his glasses and enjoyed what the actors and actresses were saying.

**READING** Alphonsus Liguori's life is like reading a lengthy conflict with parental authority. I say that with great respect, not negation. Alphonsus' father had plans for his son, plans which his son rebelled against and, at the same time, was humble enough to discuss. His father had plans for his successful career. He found him a charming candidate for marriage. He planned a way for Alphonsus to get to the apex of political power.

**ALL THIS** Alphonsus refused to accept. His mind and his human bent was more mystical, more oriented toward understanding spiritual realities. He went to the seminary, was ordained, lived at home to pacify his father's anger. He was obviously very popular with friends, mostly religious ones, and they came often to his parental home, angering his father again. He finally left home and after a few years founded the order which is today known as the Redemptorists.

**THE STRUGGLE** which Alphonsus had with his father seemed to have prepared him to face the many struggles which he had with authority. It is true that if one reads a certain kind of life of a saint, one gets the impression that saints were pure innocence personified. The external world was just rotten to them.

**OF COURSE,** we know that such a view is not realistic at all. We humans are invited to grow by the long and sometimes tiring task of responding to good and evil tendencies in ourselves as well as outside ourselves. By learning how to balance them we learn how to respect and love others.

**A SAINT,** such as Alphonsus, need not be explained away as a pure angel of nature. He had difficulties, he dealt with them for the 91 years of his life. Because of this, The Roman Catholic Church saw fit to canonize him.

# Is there any relationship between joy and suffering?

By WILLIAM E. MAY

A masochist is a person who delights in experiencing suffering; a sadist is a person who delights in making others suffer and in witnessing the pain of those he torments. For the masochist and the sadist there is an inherent link between joy and suffering. They find suffering a delightful, exquisite joy.

The masochist and the sadist, however, are terribly deluded. Indeed there is something demoniacally perverse in their mentality. Theirs is

a topsy-turvy world, an absurd, surrealist mockery of truth and goodness, of reality and of God. They make evil good and good evil. The god they worship is a tyrannical Moloch, the idol before whom the Idi Amins of our world prostrate themselves when they roar with laughter at the sight of a human person being disemboweled and mocked.

The God we worship, the only true God and the One who has made us in his own image, is not a being like this. He is the God of life and

truth, not death and lies. He is the best friend we can ever have. He has not made us to suffer and delight in suffering but to have life and possess it fully. He is not a cruel tyrant who makes pleasure in tormenting us. He is our father-mother-brother-sister who wills for us only the good, and that good is life in union with him.

Yet we do suffer, and the sufferings that torment us are dreadful. Human suffering, particularly the suffering of the innocent, is a terrible agonizing reality. And it is an awesome mystery. If God is so good, why must there be this terrible suffering? Why should a child be born with crippled limbs or sightless eyes? Why should parents watch as their little girl is brought into a hospital with bones crushed by a drunkard's car?

There is no reasonable answer. We do believe that suffering is rooted in sin. It is a mystery of iniquity, and there is no inherent link between suffering and joy. And we believe that the inexpressibly wonderful and good God is so powerful and so much our friend that he can draw good out of evil and bring peace to broken hearts. He sent us his own Son to share our lives and our sufferings.

Biblical theologian Father John L. McKenzie has said, "Jesus did not give us...a rational explanation of the existence of suffering and a demonstration how the terrible waste of human resources which suffering involves really contributes toward the fulfillment of man" ("The Power and the Wisdom"). But Jesus accepted suffering and by doing so has given us the power to accept it. By our accepting suffering, we have the power to transform it and enable it to play a role in his redemptive, saving act.

St. Paul tells us that "it is rare that anyone should lay down his life for a just man, though it is barely possible that for a good man someone may have the courage to die. It is precisely in this that God proves his love for us; that while we were still sinners, Christ died for us" (Romans 5, 7-8). God has come personally in Jesus to bear our burdens and share our suffering.

Through Jesus' redeeming act of suffering he makes it possible for us to live in a way we could never dream of were it not for his love. Jesus, the Suffering Servant and Man of Sorrows, is the cause of our joy. By sharing our humanity he makes it possible for us to share his divinity and, in and with him, to redeem our suffering and experience joy.

Jesus is the mender of broken hearts and the reason to hope and to have courage. If we can accept him into our hearts we will realize, as Francis Thompson did in his "Hound of Heaven," that "all that I took from thee I did but take, not for thy harms, but that thou mightst seek it in my arms." In truth, suffering brings us no joy. But God does, and with him everything is possible. We can therefore, with Paul, exclaim: "I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor another creature, will be able to separate us from the love of God that comes to us in Christ Jesus our Lord" (Romans 8, 38-39).



William May writes, "The fact is that we do suffer, and the sufferings that torment us are dreadful. Human suffering, and in particular the suffering of the innocent, is a terrible, agonizing reality, and it is an awesome mystery as well. If God is so good, why must there be this terrible suffering?" High School students Barry Sharpe and Yvonne Cavanaugh of Ft. Meade, Md., comfort each other at a memorial service for eight fellow students who were killed in an auto accident.

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# The Anointing at Bethany

By FATHER JOHN J. CASTELOT

Shortly before the last Passover of Jesus' life (two days before in Mark 14,1; six days in John 12,1), he was in Bethany reclining at table in the house of Simon the Leper (Mark 14,3). A woman came in carrying an alabaster jar of perfume made from expensive aromatic nard. Breaking the jar, she began to pour the perfume on his head. This was a gesture of extraordinary courtesy at a formal banquet, but one gets the feeling that in this instance it was motivated by tenderness and love.

**THE PARALLEL** to this story in John 12 has some puzzling differences, quite apart from the chronological setting as indicated above. The host is not named, but the woman is identified as Mary, sister of Martha and Lazarus, with Martha typically serving, which would suggest they were giving the party.

The raising of Lazarus has just been narrated in the preceding chapter. In almost word for word parallel to Mark, Mary brought a pound of "costly perfume made from genuine aromatic nard" (John 12,3). However, she proceeds to anoint, not Jesus' head, which would have been quite normal, but his feet, which was practically unheard of.

"Then she dried his feet with her hair, and the house was filled with the ointment's fragrance" (John 12,3). If the anointing of the feet was unusual, the wiping away of the precious ointment with her hair was even more so. Actually, this detail

contributed to the symbolic meaning which tradition saw in the anointing: its connection with his burial. But how account for its presence in the story in the first place?

**IT WOULD SEEM** that there were two rather similar stories circulating in the early churches. One told of an anointing at Bethany as here, the other of a sinful woman's entering a banquet, bathing Jesus' feet with her tears, and hurriedly brushing them away with her hair. In the course of the transmission of these two stories, there was a crisscrossing of details from one to the other.

The Lukan tradition concerning Jesus' feet and the drying with the hair seems to have influenced the Johannine story, where it is a question, not of tears, but of ointment, which would have involved Jesus' head, and where the scandalous letting down of the woman's hair in public to dry the feet is quite out of place. Similarly, the story in Luke 7 seems to have borrowed the ointment feature from the Johannine tradition. This would account for the puzzling confusion.

**ACCORDING TO** both Mark and John, the apparent extravagant waste of expensive perfume draws a protest from some of the guests. The money realized on its sale could have been much more profitably used to help the poor. John's account specifies that it was Judas who voiced the protest and, in an apparent attempt to explain how he could have betrayed his master for a

paltry sum of moeny, ventures the information that "he did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what was deposited there" (John 12,6). Jesus' answer to the protest is substantially the same in both versions: "Leave her alone. Let her keep it against the day they prepare me for burial. The poor you always have with you, but me you will not always have" (John 12,8).

It is this connection with Jesus' coming burial which may explain why John had Mary anoint the feet. For while one would not do this for a living person, one would do it in preparing a body for burial. Her action, then, goes beyond the literal and takes on a deeply symbolic meaning as a quasi-prophetic

gesture.

**AND THE REMARK** about the ever-presence of the poor reminds us that there is more to religion than simply social service. Devotion to the poor is of tremendous importance; Jesus gave a very practical demonstration of that. But there is also the matter of devotion to the Lord, which is of supreme importance and which, in fact, motivates concern for the poor. It makes serving them something of a much higher order than merely handing out welfare checks.

Love of God and love of neighbor go inseparably hand in hand. The death and burial for which Jesus was being symbolically prepared demonstrated that most impressively.

Shortly before the last Passover of Jesus' life, he was in Bethany reclining at table in the house of Simon the Leper (Mark 14,3). A woman came in carrying an alabaster jar of perfume made from expensive aromatic nard. Breaking the jar, she began to pour the perfume on his head. This was a gesture of extraordinary courtesy at a formal banquet, but one gets the feeling that in this instance it was motivated by tenderness and love.

## Mary's perfume

—as written for children

By JANAAAN MANTERNACH

One day Jesus decided to visit his old friends in Bethany. He was eager to see Martha and Mary and their brother, Lazarus. They were eager to see him again, too. But they were also afraid.

They all knew that some Pharisees and others were plotting to kill Jesus. Ever since Jesus called the dead Lazarus from the tomb, bringing him back to life, some of the religious leaders were trying to capture Jesus. They were jealous because so many people followed Jesus.

Jesus was aware of their plot. He had been staying out of sight in a remote tomb near the desert. But now, as the great feast of Passover was coming near, Jesus decided to go up to Bethany. He certainly knew his life was in greater danger there than in the desert. But he wanted to be with his friends.

Martha and Mary prepared a special dinner for Jesus and his disciples. Lazarus was close by Jesus as they ate. Martha was busy serving the meal.

To everyone's surprise Mary got up in the middle of the meal. She took a jar of very expensive perfume and poured it all out over Jesus' feet.

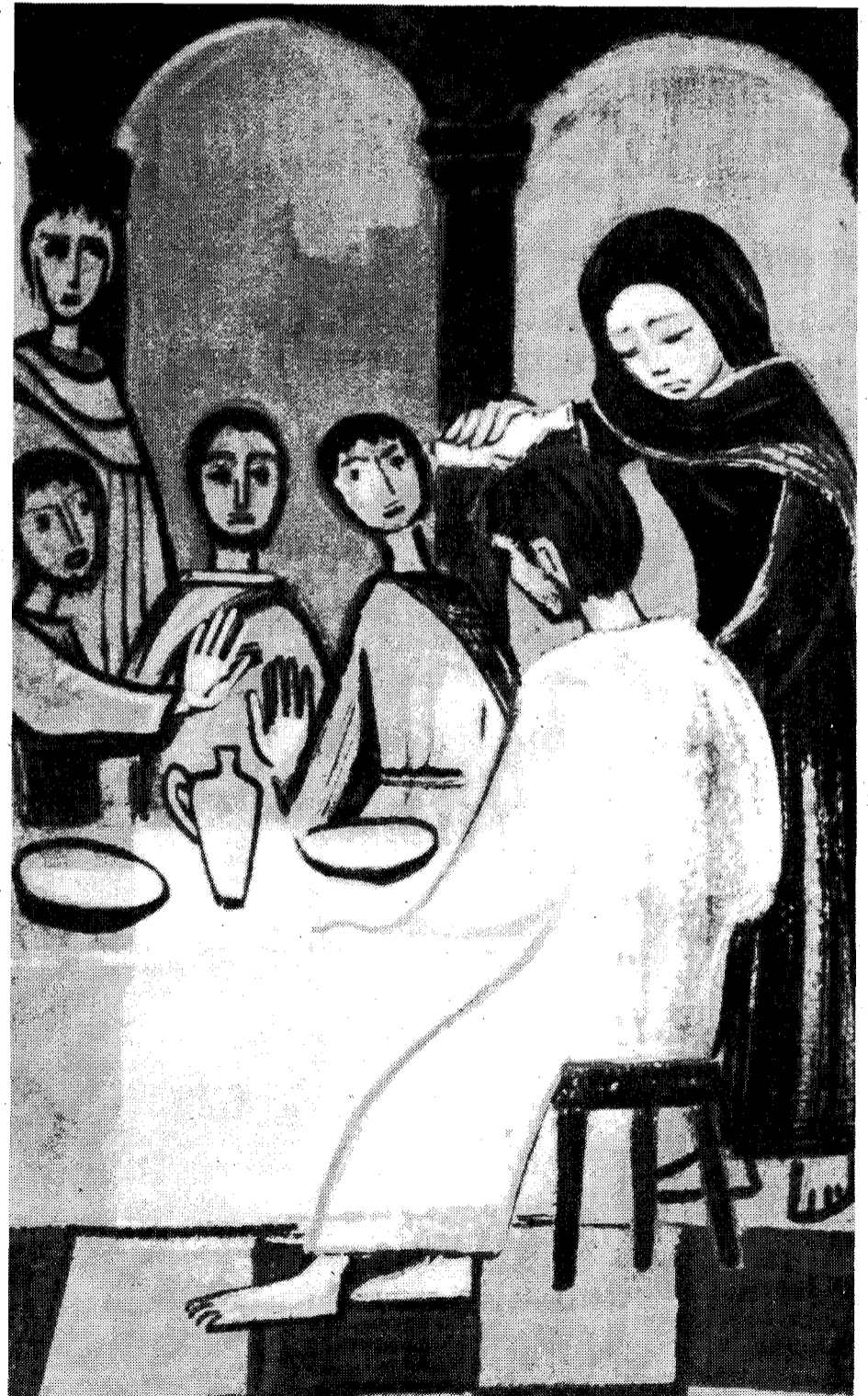
Then she untied her long black hair, letting it fall down over her shoulders. She knelt down and dried Jesus' feet with her hair. The house was soon filled with the aroma of perfume.

Martha, Lazarus and the other guests were puzzled. The only time people anointed anyone's feet with perfume was when they prepared a dead body for burial. What was Mary trying to say?

Judas was more angry than puzzled. "Why wasn't this perfume sold?" he objected. "People would have paid a lot of money for it. Then we could have given the money to the poor. He loved money and used to steal even from Jesus and the other disciples."

Jesus was upset with Judas. He quickly went to Mary's defense, "Leave her alone," Jesus told Judas. "She poured out the perfume to show her love for me. My death is not far off. The poor you always have with you. But you will not always have me."

Judas was still angry, but kept quiet. Mary was relieved. She had been so sad to think Jesus might soon be dead. She wanted to tell him how sad she was and how much she loved him. She thought of the expensive perfume. She poured it out to him in love. And he understood.



To everyone's surprise Mary got up in the middle of the meal, Janaan Matternach writes. "She took a jar of very expensive perfume and poured it all out over Jesus' feet. Then she hunted her long hair, letting it fall down over her shoulders. She knelt down and dried Jesus' feet with her hair. The house was soon filled with the aroma of perfume."

# Do Churches Hold Novena Devotions?

By FATHER JOHN DIETZEN

**Q.** When I was younger, about 30 years ago, my parish had novena devotions one night a week. Other churches had similar devotions on other nights.

**Do any churches hold novenas like that any more? If not, why were they discontinued? I used to enjoy them and looked forward to these ceremonies.(La.)**

**A.** I'm not sure anyone knows the answer to that one. Perhaps it's something like asking why, for no apparent reasons and with no change in the teaching of the church about sin or the sacrament, people stopped going to confession with anything like the former frequency. No one has the answer to that either.

My opinion is that a major explanation of the decline in extra-liturgical devotions such as these lies in the greatly increased emphasis on eucharistic liturgy since Vatican II. Before the liturgical changes of the past two decades, the Mass was viewed, far more than it is today, as the priest's personal action, and Masses were generally limited to early morning, particularly on weekdays.

Today I believe peoples' devotional lives are far more Eucharist-centered. Many, who in former days might have attended novena

devotions, now participate in evening Masses. The eucharistic sacrifice often constitutes an integral part of important afternoon and evening religious gatherings, which was of course impossible 20 years ago.

Add to this the emphasis on Scripture as the primary inspiration of Catholic spirituality, and several significant social developments (changes in parish structure, reluctance of people to go out at night, and so on), and you probably have most of the explanation why the kinds of devotion you speak of have declined in American Catholic life.

**Q.** I am 14 years old, not Catholic, but I have two questions. First, I attend a Catholic church often, although my mother does not recommend it. I desperately want to receive Holy Communion. Is this possible?

**Second, I read somewhere that you have to be Catholic to be saved. Is this true? (Ohio)**

**A.** My response to your second question is easy. No, you do not have to be Catholic to be saved.

Your first question is more difficult and I can't possibly give you a final answer.

I don't want to encourage you to go against

your mother's wishes or commands. She is after all primarily responsible for you and, I assume, cares for you very much. Her concerns undoubtedly reflect what she feels is best for you.

On the other hand, you are not an infant or a small child. You are approaching adulthood, and are gradually assuming full responsibility for your life and your decisions. If, then, you feel honestly attracted to something in the belief and worship of the Catholic Church, I feel you should at least do a little inquiring about it.

The details you give in your note are nowhere near enough for me to be more explicit than that. Perhaps you can talk with an adult Catholic friend, or arrange through one of your Catholic school friends to discuss your thinking with a priest.

You want to follow the leads of your own thoughts and conscience. Neither do you want to hurt your parents. I am sure a kind friend or clergyman will be real helpful in meeting both of those responsibilities.

I'll say a prayer that everything goes well for you.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley, Peoria, Ill. 61606.)

†  
And every one that was in distress, gathered themselves unto him; and every one that was in debt, and he became a captain over them. and every one that was discontented,  
— I. SAMUEL. XXII. 2



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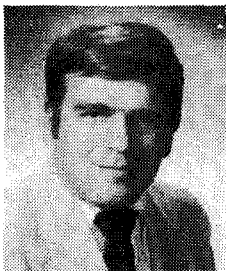
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# Real beauty lies beneath the surface

By CHARLIE MARTIN

When you're in love with a beautiful woman it's hard  
 When you're in love with a beautiful woman you know it's hard  
 Everybody wants her  
 Everybody loves her  
 Everybody wants to take your baby home  
 When you're in love with a beautiful woman

You watch your friends  
 When you're in love with a beautiful woman  
 It never ends  
 You know that it's crazy  
 And you wanna trust her  
 Then somebody hangs up when you answer the phone  
 When you're in love with a beautiful woman  
 You go it alone.

Maybe it's just an ego problem  
 Problem is that I've been fooled before  
 By fair-weather friends and faint-hearted lovers—  
 And every time it happens  
 It just convinces me more.

When you're in love with a beautiful woman  
 You watch her eyes.  
 When you're in love with a beautiful woman  
 You look for lies  
 'Cause everybody tempts her  
 Everybody tell her she's the most beautiful woman  
 they know

When you're in love with a beautiful woman  
 You go it alone.

When you're in love with a beautiful woman  
 You watch your friends  
 When you're in love with a beautiful woman  
 It never ends  
 When you're in love with a beautiful woman  
 You watch her eyes.  
 When you're in love with a beautiful woman  
 You're lookin' for lies

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"When You're in love with a Beautiful Woman" has an excellent beat for disco dancing. And its musical composition is pleasing. But it is difficult to know if Dr. Hook is the master of facetiousness or if the songs of that group are as shallow as they appear to be. Most of its hits have been centered around sexual themes. None of these songs is particularly insightful, but most are mildly promiscuous. The group's latest single switches themes to focus on jealousy in a relationship. While there is little positive that can be said about the song, this common feeling deserves comment.

The lyrics leave one with the

feeling that physical beauty alone is what makes the woman beautiful to everyone she meets. Physical beauty, of course, is a special gift, but it is only one aspect of what makes us attractive. Kindness, sensitivity, a willingness to affirm others and a sense of humor are others of equal value. No one quality defines our worth as a person, but rather our real beauty flows from the power of life within us. Consequently, the song's opening statement concerning how hard it is to love a "beautiful woman" makes no sense. The concept that worth can be equated with physical characteristics is shallow and devoid of real goodness.

The song encourages us to "watch our friends" and "look for lies" if we want to preserve our love relationships. While jealousy is not always openly admitted, most of us sometimes experience jealousy. It flows from our feeling that we are not good enough to be loved. Dr. Hook's advice puts love into some sort of game category, where at any moment we could lose what we have temporarily gained. But love does not fit into this category at all.

Our jealous feelings need to be dealt with constructively and openly. The first step is to reflect on the real cause of our jealousy. Are we possessive of our loved one's attention? Are we afraid we will slip from our "number one" position in the other's life? Do we need to control the other person so that we can be the

center of that person's existence? Whatever the cause of our jealousy, we need not fear it or bind up ourselves in guilt. None of our feelings is bad in itself, including jealousy. What is much more important is how these feelings influence our actions.

After we know why we are jealous, the next step is to talk about these feelings openly with the person we love. This takes a lot of courage. Often we are afraid of being laughed at or perhaps, even worse, responded to with indifference. But for those seeking to build a lasting, mutually sensitive relationship, jealous feelings must be faced. Jealousy may seem like the problem of one of the people in the relationship, but sensitive partners will realize that jealousy concerns both people. How those two people deal with it determines either the growth or death of the relationship.

While it is unlikely that anyone would take this song seriously, its attitude is still unhealthy. Mistrustful suspicion and watching the actions of your friends seems more like a recipe for advancing paranoia than a way to deal successfully with jealousy. Jealousy that is openly talked about and sensitively responded to leads to a dialogue that will strengthen the relationship. But jealousy can destroy a relationship, especially when we let jealous feelings lead us into manipulating or possessing the other.

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# Pope May Stop in North Ireland

ROME — (NC) — Preliminary plans for Pope John Paul II's visit to Ireland Sept. 29 - Oct. 1 call for him to visit Dublin, Galway, the Marian shrine at Knock, Limerick and Shannon.

A tentative visit to the Archdiocese of Armagh on the first day could end up either in Northern Ireland or Ireland, according to a spokesman for the Irish Catholic Press and Information Office in Dublin.

Father Oliver Treanor, deputy press officer for the Irish bishops' press office for the papal trip, was interviewed by phone from Rome Aug. 21.

He said a final papal itinerary would probably be ready for release by the end of August, but that the tentative outline of the trip was fairly clear. This includes:

- Sept. 29: Landing at Dublin airport at 10 a.m.

Dublin time (5 a.m. EDT), helicopter trip to an undecided point in the Armagh archdiocese for a speech, return to Dublin in the evening for a Mass in Phoenix Park, and probably a visit that evening with President Patrick Hillery of Ireland.

- Sept. 30: Flight to Galway, where the pope will preach at a Mass for youths, then to the Marian shrine at Knock, for an open-air Mass celebrated by the pope in the field between the shrine basilica and the old Knock church where parishioners saw apparitions of the Blessed Virgin 100 years ago.

- Oct. 1: Morning visit to St. Patrick's College, Maynooth, just outside Dublin, flight to Limerick in the southwest, and then to Shannon for departure from Shannon airport at 3 p.m. for the United States.



REFUGEES ARRIVE—At airports throughout the country Indochinese refugees have been arriving to find new homes in America. Archbishop John R. Quinn of San Francisco, hands out a plate of rice and squash to a refugee child at San Francisco International Airport. In New York (bottom left) a happy girl is received by relatives. Wrapped in a beach towel, 20-day-old Honey Thai, who was born in a Malaysian refugee camp, is held by her mother, Su Le Hoa, at the Los Angeles Catholic Charities Center.

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# Symbols of Life and the Believer

FR. JUAN J. SOSA

The scene is both common and frequent: "They went through Catholic education all the way through twelfth grade; when they were sophomores in High School they stopped going to Church regularly; they are on their last year of College and only go to Church twice or three times a year, but they want to get married in the Church. They have come back to the original Parish grounds, the building that witnessed their growth and development; the place means so much to them. They want to get married here."

Regardless of what pastoral approach the priest might agree to follow at the moment, the fact remains: human beings grow attached to places and symbols which speak to them in their innermost being. Children and adults of every culture and every period in the history of the world have been known to absorb the rich diversity of life to search for extraordinary moments within a very ordinary existence.

Through rites of initiation or passage (birth, maturity, commitment or marriage, and death) the human person longs to translate the symbols that accompany such key moments to uncover in them a supernatural experience. In a nutshell, the human person is a symbolic being that relates dynamically to sacred moments and sacred places. At such moments, symbols evoke a deeper reality, a reality which moves beyond the immediate and external appearances of the objects. For many, this reality is that of the Absolute, God.

This symbolic human dimension is intrinsic to the historical process of the Catholic Church. Shrines and holy places, relics of saints,

statues, paintings, music, medals and holy cards are symbols which remind Catholics of their deepest and most intimate relationship, that of the Lord Jesus. Jesus is the source of life and the center of the believer's existence, but the experience of Jesus down through history has given way to a diversity of religious expressions shaped by the folklore of the believers. Whereas Jesus is the gift of the Father through the Church to all believers, religious symbols related to Jesus and His Church have become the gifts of all cultures to the experience of the Lord.

In keeping these mementos and in returning to places of origin where the individual has experienced a touch of God, the believer wants to remember this original experience to make it present once again. Unfortunately in most cases, the experience remains something of the past. Without any orientation, the believer may only be drawn to sentimentality and emotionalism. Only with the guidance and orientation of Church leaders can he or she re-discover the presence of the Lord Jesus, not in a fleeting moment, but

as a substantial reality that calls him/her to a deeper commitment in faith.

## A RE-DISCOVERY OF FAITH

In the 1960's philosophers, sociologists, and some theologians claimed that God was dead! Religion, they said, was so institutionalized that it had lost its essence, its spirit. To these thinkers of the decade, religion seemed to be a composite of dead bones, but, unlike Ezekiel's metaphor (Ezekiel 37), there was no life in them.

Later on in the decade a newer phenomenon emerged simultaneous to these writings. Devil worshippers, spiritualists, Hare Krishnas, and many other local and oriental sects became popular in the minds and hearts of the people. As a reaction to technology and materialism, they refused to be reduced to the here-and-now; they searched for the beyond. These various sects seemed to satisfy an immediate need for transcendence.

The Catholic Church was moving through a necessary crisis: the Second Vatican Council. This re-interpretation of pastoral concerns by the

Council Fathers gave way to a new search for meaningful, Christ-centered, experiences rooted in the needs of Catholics to appreciate a Biblical tradition they had ignored for almost five hundred years.

The Council offered a costly challenge to the Church: to breathe in fresh air by discovering the signs of the times. Some symbols of Catholic tradition needed re-interpretation; unfortunately in this selective process, many seemed to be lost, were it not for the strength of the popular traditions of various cultures.

Whereas the elite of the Church, inspired by the renewing spirit of its leaders, was moving forward to a more committed life to the Lord, the great masses of our people

stayed behind, imbued with the rich symbolism of the past, but not knowing where to turn for explanations. Some conflicts emerged; in some places confusion set in. The fact remains: after fifteen years of growth the Church today is pointing to new and ancient symbols as a means of catechesis in a stage of Christian maturity. The rich, symbolic expressions of Catholic belief which various cultural groups have maintained contain the basis for Pope Paul VI's concept of popular piety.

(to be continued)

## 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.

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## Prayer Festival

The Charismatic Prayer Outreach Foundation and its members in Palm Beach County, will gather at the Jupiter Hilton Inn, Sat., Aug. 25, 9:30 am until noon, in a family festival of prayer. Everyone is welcome to share in this experience.

## Musical for family

The St. Louis parish New Life (Youth) Group will present a Christian musical production for family in the church, 7270 S.W. 120 ST., Friday, Aug. 24, at 8:15 pm. Performed by the Act 1 Company, the music, comedy and drama was directed by Bob Watson. Donation is \$2 at the door.

## Kindergarten at Gesu

As of August 20, 1979 families working in the downtown area will have the opportunity to place their children in a diocesan kindergarten. Designed to meet the growing need for services

## St. Coleman parish

Separated and Divorced Catholics will meet August 30th, Thursday, 7:30 P.M. at St. Coleman's Parish Hall (1300 S. Federal Hwy. Pompano Beach). Fr. John Pasco will discuss Annulments and Divorce & the Church. Fellowship and refreshments will follow the meeting. For more info. Call 491-0366 or 942-1861. Bring a friend!

in this area Gesu School, one of Miami's oldest, has initially opened the facility with capacity for 30 children. As an added convenience after school care is available until 5:00 P.M. For information call 379-2061.

## Religious Instruction

Registration for religious instruction at St. John Bosco Church will be held every Saturday during the month of August from 9 am to 11:30 am. "Parents have an obligation," said pastor Fr. Emilio Vallina, "of giving their children a Christian education."

## Hibernian Cookout

The Ancient Order of Hibernians start off their 1979-80 season with a Cookout on Sunday, September 2nd, at its meeting rooms, 300 S.W. 25th Street, Fort Lauderdale — one block South of Route 84. Doors will open at 3:00 o'clock in the afternoon. Donation is \$4.00 per adult, Children under 12 years of age half price.

## Rummage sale

St. James parish will hold a 'White Elephant' sale on Sunday, Aug. 26 from 8 am to 2 pm on the church grounds NW 7 Ave. and 132 St., weather permitting, otherwise it will be held in the parish hall. They are collecting used but useable clothing, shoes, books, electrical appliances — or what have you? Call Marge Regilio at 685-0620.

## College Helpers

Barry College is planning to expand its volunteer force for the coming school term, and interested adults in the north Dade and south Broward areas can obtain

details by telephone from Phyllis T. Saunders, coordinator of public affairs at Barry. Volunteers provide numerous kinds of functions in many departments.

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**Health Care is**  
a lot of little things  
- and some BIG ones.

Read all about it  
**NEXT WEEK**  
in **The Voice**

DEADLINE  
MONDAY NOON

# Business Service Guide

PHONE  
754-2651

### 60-ACCOUNTANTS

FRED HOFFMEIER-ACCOUNTANT  
Tax/Bookkeeping/Notary  
Call 491-1303

CHARLES F. FITZPATRICK  
ACCOUNTING & TAX SERVICE  
756-8422

### 60-AIR CONDITIONING-DADE

ARIE AIR CONDITIONING  
Work done in your home. Free estimates.  
Licensed. Insured 932-5599 932-5783

AIR CONDITIONING SUPPLIES  
for sale &  
INSTALLATIONS 947-6674

### 60-APPLIANCES REPAIRS

KAY'S APPLIANCES SERVICE  
Washer, dryer & stove repairs  
Reas. Call anytime 947-1997  
Member Holy Family Parish

### 60-AUTO AIR CONDITIONING

Aaron Auto Air Conditioning  
Complete line of Repairs and New  
Parts. GM/Ford/Chrysler Evaporators/  
Compressors/Clutches Just like  
Factory in-dash installation.  
1860 NW 95St. 691-4991

### 60-AUTO PARTS DADE

BOBS USED AUTO PARTS  
9800 NW South River Drive  
We buy late model wrecks 887-5563

Please tell  
advertisers you saw  
it in The Voice

### 60-AUTO SALVAGE-DADE

WRECKED- JUNK- LATE MODEL  
CARS WANTED- HIGHEST PRICES  
PAID 235-7651

### 60-BICYCLES SALES & SERVICE

NORTHSIDE BIKE SHOP  
RALEIGH BICYCLES  
SERVICING ALL BRANDS  
13715 NW 7 AVE. 688-4991

### 60-CHATTAHOOCHEE & CONCRETE

CHATTAHOOCHEE ROCK  
EPOXY SYSTEMS  
Patios • Sidewalks • Driveways • Etc  
C. Miranda 688-2151  
(Member of St. James Parish)

### 60-ELECTRICAL-BROWARD

TAKE A MINUTE  
CALL MINNET ELECTRIC  
Established 1954. Experienced. Honesty, integrity  
DEPENDABILITY. REPAIR. REMODEL.  
772-2141

### 60-ELECTRICAL-DADE

PENNY ELECTRIC INC.  
Res. Commercial • Industrial Wiring  
A Complete Electrical Contractor  
Licensed & Insured • Member BBD  
FREE ESTIMATES Call 751-8946

### 60-FINANCIAL SERVICES

STOCKS, BONDS, TAX SHELTERS  
WILLIAM F. ARMISHAW  
Associate Bache & Company  
DADE: 674-5063 BROW: 462-0341

### 60-GENERAL MAINTENANCE

Reasonable Rates "Don't Fuss- Call Guss"  
GUS CANALES  
Plumbing - Electrical - Carpentry - Painting -  
A.C. Units - Sprinkler Systems - Installations -  
Types Water Filters - Appliance Repairs - Cabinet  
Work - Tile work.

NEW!  
Pool Service and Repairs. Roof repairs and  
paint.  
All Work Guarantee. Free Estimates  
Call Now and Save.  
325-9681 (Span.) 633-3864 (Eng.)

### 60-HOME IMPROVEMENTS

EXPERT. DOOR HANGING  
7111A Biscayne Blvd.  
893-4419 756-8516 757-2279

### 60-HOUSE PLANTS & SOIL

FANCY PLANTS  
Soil Sand Greenhouse  
Macrame Ceramic Pots  
OPEN SUNDAYS  
11611 NW 7 Ave. 685-6073

### 60-LANDSCAPING

T & M LANDSCAPE  
SOIL • SAND • GRAVEL (by the Load)  
665-4645

### 60-LAWN SERVICE DADE

MIAMI LAWN MOWER CO.  
Authorized Service and parts. Fertilizers, Sharp-  
ening. Welding. TWO STORES TO SERVE  
YOU. 27 S.W. 27 Ave. Call 642-8515.  
20256 Old Cutler Road. Call 235-5323

PETE'S LAWN MOWER  
SERVICE  
Small Engine Repairs-Rentals  
Factory Method Sharpening!  
8195 NW 17 Ave. 693-0221

**GARAGE SALES  
AND  
USED CARS  
IN THE CLASSIFIED  
ADS.**

### 60-MOVING AND STORAGE

ROBERT WILLIAMS MOVING & STORAGE  
LARGE- SMALL JOBS. ANYTIME  
681-9930

TRY SAMMY & WILLOW  
MOVING CO. 696-4531  
YOU DON'T HAVE TO BE RICH  
TO CALL US LIFT GATE TRUCK  
MEMBER BETTER BUSINESS BUREAU

DEEHL MOVING LARGE OR SMALL JOBS  
LIFT-GATE, PIANOS, INSURED 624-3406  
226-8465.

### 60-OFFICE MACHINES-DADE

JAUMES OFFICE MACHINE CO  
Repairs & Rentals. Since 1957  
IBM Specialists. Authorized repair  
Service for Brothers Typewriters.  
1041 NW 119 St. 681-8741

### 60-PAINTING

PAINTING, INTERIOR, EXTERIOR NEAT. CLEAN  
REASONABLE  
Dade 621-4054  
Broward 431-2880

Painting interior & exterior, also  
Papering. Quality work at Reasonable  
Prices!!! FREE ESTIMATES!!!  
Call A. Monti Eves. 625-3080

JOE ZAM PAINTING  
Interior, exterior, roof cleaning &  
Coating. Call 865-5869.

### 60-PAINTING

CHARLES THE PAINTER  
Interior-Exterior. Residential, Com-  
mercial, Kitchen Cabinets & expert  
patch work. 20 years in Miami.  
cc#01654 Call 758-3916

### 60-PAPER HANGER

EARL DECOR  
SERVICE  
QUALITY PAINTING  
Free Estimates  
757-3831

### 60-PLASTERING

JOE ZAM PLASTER  
Patching, plaster, stucco, water proofing  
caulking 865-5869.

### 60-PLUMBING

CORAL GABLES PLUMBING  
Complete bathroom remodeling  
Home repairs  
24 Hr. Service  
446-1414 ccNo.0754 446-2157

RIGHT WAY PLUMBING CO., INC.  
7155 NW 74 St. 885-8948  
COMPLETE PLUMBING SERVICE  
• COMMERCIAL • RESIDENTIAL

Phil Palm  
Plumbing  
REPAIRS &  
ALTERATIONS  
cc-2476 CALL 891-8576

\$18.00 per Hr.  
RESIDENTIAL SERVICE  
Serving Dade County 25 hrs.  
PROMPT AND COURTEOUS  
SERVICE  
GILLETT PLUMBING, INC.  
592-4128

### 60-REFRIGERATION

M.L.S. REFRIGERATION CO  
Work done on your premises  
FREE ESTIMATES 754-2583

### 60-RELIGIOUS ARTICLES

ST PAUL'S CATHOLIC  
BOOK & FILM CENTER  
Books- Bibles- Missals- Religious Articles  
Mon.-Sat. 8:30 AM to 6PM  
Free -Parking in Back of Building  
2700 Bis. Blvd. 573-1618

### 60-ROOFING

CHERRY ROOFS  
Est. since 1954. Known for Quality!  
Roofs cleaned & painted, exterior  
painting. Re-roofing & Repairs.  
DADE 681-7922 cc#0623  
BROWARD 434-0015

MITCHELL'S  
WHITE ROOFS  
CLEAN \$45 PAINT \$95.  
CC1425 FREE ESTIMATE-INSURED 688-2388

DANNY'S ROOFING  
Re-Roofing & Repairs  
ALL WORK GUARANTEED!  
CALL 688-2681 24 HRS.

ROOF REPAIRS  
Joseph Davlin, Little Flower Parish Member  
K of C. and BBB of So. Florida  
Licence- 0932 Reasonable 666-6819

ROOF LEAK SPECIALIST  
DOLEMBIA ROOFING  
Licensed and Ins. Cert. No. 0966 887-6716

### 60-REPAIRS

MINOR OR MAJOR REPAIRS  
Home, office, etc. Reasonable Call  
after 5 PM 944-5411

### 60-SEAL COATING

Seal Coating (2 coats) Asphalt Patching  
771-0030  
JACK'S IMPERIAL ASPHALT, INC.

### 60-SEPTIC TANKS

CONNIE'S SEPTIC TANK CO.  
Pump outs, repairs, 24 hr. service  
cc-256727 592-3495

### 60-SIGNS

EDVITO SIGNS  
TRUCK WALLS GOLD LEAF  
7228 N.W. 56 St. 887-8633, cc-G04552

### 60-TILE

RON ROSE CERAMIC TILE  
Repairs, remodeling, shower pan  
leaks. New construction. Complete  
bathroom Remodeling 247-3282

### 60-TREE SERVICE-DADE

STUMPS REMOVED  
443-2274

### 60-TV SALES & REPAIRS

RCA-ZENITH  
SPECIALIST  
SALES & SERVICE  
SERA'S TELEVISION, INC.  
2010 NW 7 St. 642-7211

ZENITH SALES & SER.  
19 YRS. SAME LOCATION  
LOWEST TV PRICES EVERY DAY  
ECHO RADIO & TV  
816 NW 119 ST. 681-3231

1979 ZENITH  
CLOSE-OUT  
SK 2541-X \$739  
REMOTE  
SK 1961 \$490  
REMOTE  
OTHER MODELS AVAILABLE  
ECHO RADIO & TV  
816 N.W. 119 St. 681-3231

### 60-UPHOLESTERY-DADE

ALADDIN UPHOLSTERY. CUSTOM  
work. Guaranteed to please!  
FREE ESTIMATES. Call 634-4769

### 60-VENETIAN BLIND SERVICE

New Venetian Blinds,  
Riviera 1" Blinds,  
Custom Shades  
OLD BLINDS-REFINISHED  
REPAIRED YOUR HOME  
STEADCRAFT  
1151 N.W. 117th St. 688-2757

### 60-WINDOWS

PATIO SCREENING-Screen doors glass  
Sliding Door- Fast Service- Fair Prices ALL-  
WINDOW CO.  
7813 Bird Road 666-3339 cc1410

### 60-WINDOW AND WALL WASHING

WINDOWS WASHED, screens awnings cleaned.  
Wall washing. All Dee (Member St. Mary's)  
754-6179 or 757-1521

**Legal Notices  
Announcements  
Fictitious Names**

**CLASSIFIED ADS**

The VOICE readers respond

CALL JUNE  
754-2651



**1-LEGAL NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 01 File No. 78-9017

IN RE: ESTATE OF CLARA LEPOTSKY, Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of CLARA LEPOTSKY deceased, late of Dade County, Florida, File Number 78-9017 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is EMMA EWALD, whose address is 85 Third Street, Garden City, New York 11530. The name and the address of the attorney for the personal representative are set forth below.

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

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

EMMA EWALD  
As Personal Representative of the Estate of CLARA LEPOTSKY, Deceased

First publication of this notice of administration on 24 day of August, 1979  
Of Law Offices of GEORGE E. BARKET  
2935 S.W. 3rd Avenue  
Miami, Florida 33129  
(305) 854-3505  
8/24/79 8/31/79

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 79-5484 Division 01

IN RE: ESTATE OF RALPH H. GLEASON, Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of RALPH H. GLEASON, deceased, File Number 79-5484, is pending in the Circuit Court for DADE County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, FL 33130. The personal representative of the estate is MARJORIE W. GLEASON whose address is 1016 Jann Avenue, Opa Locka, FL 33054. The name and address of the personal representative's attorney are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIM, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration AUGUST 17, 1979

MARJORIE W. GLEASON  
As Personal Representative of the Estate of RALPH H. GLEASON  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
ALFRED J. ANTON  
19 W. Flagler Street, #1209  
Miami, FL 33130  
(305) 377-4531  
3/17/79 8/24/79

**1-LEGAL NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03 File No. 79-5637

IN RE: ESTATE OF AVIS L. LESTA, Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of AVIS L. LESTA deceased, late of Dade County, Florida, File Number 79-5637 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is RHETA J. KNOWLES whose address is 12741 Darwin Avenue, Grand Terrace, CA 92324. The name and address of the attorney for the personal representative are set forth below.

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

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 3 day of August, 1979.

RHETA J. KNOWLES  
As Personal Representative of the Estate of AVIS L. LESTA  
Deceased

First publication of this notice of administration on the 17 day of AUGUST, 1979  
OF LAW OFFICES OF MALSPIE, LOCOCO, BROWN, & SCHWARTZ, P.A.  
901 N.E. 125 Street  
North Miami, FL 33161  
(305) 891-6100  
8/17/79 8/24/79

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

8/3/79 8/10/79 8/17/79 8/24/79.

**2-LEGAL NOTICE**

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

**5-PERSONALS**

Soul-searching message on world peace. 24 Hr. taped. Fatima Message Center 498-1289 For dynamic spiritual words, 498-1287.

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

**MURRAY'S HEALTH FOOD STORE**  
Corner N. Miami Ave & 5 NW 75 St.  
759-2187

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

St. Maurice Liturgical Dancers. Lecture/demonstrations on use of Sacred Dance for group meetings, CCD, liturgies. Members of Sacred Dance Guild. 432-0507

**5-PERSONALS**

**GABLES K OF C HALL FOR RENT**  
Weddings, Parties or Banquets  
270 Catalonia Ave. 448-9242

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

**5A-PERSONAL SERVICES**

**MISS CAROL**  
LICENSED MASTER COSMETOLOGIST  
Hair styling, perms, manicures, etc. IN YOUR HOME By Appt.  
25 yrs. exp. References 472-5731

**7-SCHOOLS & INSTRUCTION-DADE**

Tutoring-Certified teacher. English remedial reading phonics & French by native. Students & adults. N. Miami 681-9884

**ALLSTATE CONSTRUCTION COLLEGE**  
We can help you pass STATE & COUNTY CONTRACTORS EXAMS  
● Bldg. ● Electrical  
● Air-Cond ● Roofing  
● Plumbing ● Swim Pool  
Call for class schedules  
Dade 625-4852  
Broward 981-4357  
W. Palm 586-8249

**MUSIC LESSONS**  
Voice, Piano, Guitar & Organ  
WE SELL INSTRUMENTS AT DISCOUNT PRICES  
**MUSIK KORNER**  
1144 W. 68 St. Hialeah, Fla.  
821-1167 (Hablamos español) 823-5707

**9A-CRAFTS**

**FRAN'S FUN WITH YARNS!!**  
Mon-Fri. 10-5 PM  
Sat. 10-3 PM 756-1470

**13-HELP WANTED**

**NURSES RN AND LPN**

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

**RN per day \$45  
LPN per day \$35**  
For further info.  
Call Mrs. Paul R.N.  
**887-1565**  
Fair Havens Center  
201 Curtis Parkway Miami Springs

**CASHIER & drug & sundry sales help wanted.** Permanent position available. Allen's Drug Store 4000 Red Road.

**LEADER OF SONG**  
Accomplished in organ and/ or guitar, for 3 English-language Masses in vibrant & active West Dade parish. Annual Contract. 226-5583

Order selectors & stock-men for hardware distributor. Good pay & full Company benefits. Call Rick 836-9900

**2 TYPISTS (1 BILINGUAL)**  
Full time-5day. Good Benefits!!  
Our Lady of Mercy Cemetery,  
call Ms. Smith 592-0521

**13-HELP WANTED**

Child care in my home for 2 girls. 2 yrs. and 10 mo. Own transportation. Miami Shores Area. Call 754-0376

**YOUTH MINISTER**  
Young adult or young-minded mature adult to work with young people at St. Hugh Church, Coconut Grove. A part-time paid position. Call Steve Frazier, Youth Minister, 235-5390, or Msgr. John Glorie, 444-8363

Teachers needed for Primary Grades, North West Parochial School. Good benefits. Call 9 AM to 3 PM.  
759-4531 759-2327

**15-POSITION WANTED**

Free room & board to Senior citizen to care for same. Companion, light house-keeping. South Dade Area. Call 9 AM to 4:30 PM. Ask for Mrs. Silva. 633-2491

**20-HOUSE HOLD GOODS FOR SALE**

Dining room table with 2 extra leaves & 5 chairs, also glass top-coffee table. Call 264-1161

**21-MISCELLANEOUS FOR SALE**

**IN ANY CONDITION**  
Will clean, repair & renew your old air conditioner. 947-6674.

**25-TOOL RENTALS**

**OVER 100 RENTAL TOOLS**  
SMITTY'S HARDWARE & PAINT CO  
12320 NW 7 Ave. 681-4481

**27-AUTOMOTIVE FOR SALE**

1976 Chevy Vega Wagon  
A/C Power 29,000 mi. \$1925  
621-6647 864-7829

**MIAMI GMC TRUCK CENTER NEW & used TRUCKS, PICK-UPS, VANS DUMPS, TRACTORS. SERVICE ALL MAKES LARGE PARTS STOCK. 30 min to AIRPORT 635-0331.**

**30-BUSINESS OPPORTUNITIES**

**"GET THE FACTS"**  
Leading Amway Distributor will train you to build a business in your spare time. Unlimited potential. Programs for Professional & Non-professional people. Secondary income. Travel. "Get out of the everyday rut"  
Call for Appt. eves. 1-971-6263

**WHEN YOU SHOP MENTION THE VOICE**

**35-AMUSEMENTS, PARTIES, ETC.**

**SPORT FISHING "HELEN C"**  
947-4081  
CAPT. JOHN CALLAN

**40-APARTMENT FOR RENT**

**JOHNSON APTS.**  
227 NE 2 St. Near Gesu. Furn. Effic'y Bedroom Apts. UTILITIES, ADULTS. Eves 266-0986

**40A-RETIREMENT HOME-BROWARD**

**RETIREMENT HOME**  
OPENINGS FOR AMBULATORY LADIES AND GENTLEMEN. ROOM, 3 MEALS, PERS. LAUNDRY.  
REASONABLE  
923-1726 989-6671

**51-LOTS AND ACREAGE**

**JUST ON THE MARKET FOR UNDER \$30,000**  
We are offering a large lot for your Mobile home, RV or Travel trailer. On the water in the lovely Ten Thousand Islands. Located in Everglades City. City water, city sewage, boat dock-all maintained by the Landowners Assoc. We will finance these lots with as little as 20% down & 9 7/8% Int. for as long as 15 yrs. NO Closing cost, NO points, NO Attorney fees just your down payment & it can be yours!! Please call & ask for Mike Murray, or one of our courteous staff will help you. R.C. Hunter Inc. Realtor. 7480 Trail Blvd. N. Naples, Fla. 33940 (813) 597-7161 or after hours (813) 597-8644.

**52-HOMES FOR SALE**

**HOLLYWOOD LARGE FAMILY. 5 BR. 3 BATH**  
Dining Rm. Fla. Rm. Family Rm. Garage, Central Air/heat. Walk to Chaminade & Nativity. Call Century 21, A. Fuxa & Co.  
Relators. 966-6783 Broward  
624-4307 Dade 624-7229 Dade

**ST JAMES PARISH ESTATE SETTLEMENT**  
220 NW 126 St.  
Terrific value. Spacious, clean 3 BR. 2 bath, air cond., large lot, spacious garage with bath. \$52,900  
**CARMINE BRAVO REALTOR**  
754-4731

**"NEAR LE JEUNE PLAZA"**  
Walk to shopping & transportation 2 Br. 1 Bath with Family Room IN THE 40'S  
Silva Bradshaw Realtor Assoc.  
LEGRA REAL ESTATE  
& Investment Corp. Realtors  
888-8802 Eves. 685-2592

ANNOUNCE YOUR GARAGE SALES in THE VOICE 754-2651

**ESTATE SALE OMNI AREA**  
Charming 2 Br. Fireplace. Spacious rooms. Separate garage. East of Blvd. R-3 zoned.  
Claude W. Atkins Realtor 757-3481

**FHA-VA... \$30's**  
Charming home with full apt. Or use as 3 bedroom 2 bath. Beamed ceiling with paddle fan. Appliances, new carpet, new roof.  
ANGELA DALEY Realtor 891-6216

**28-MOBILE HOMES FOR SALE-BROWARD**

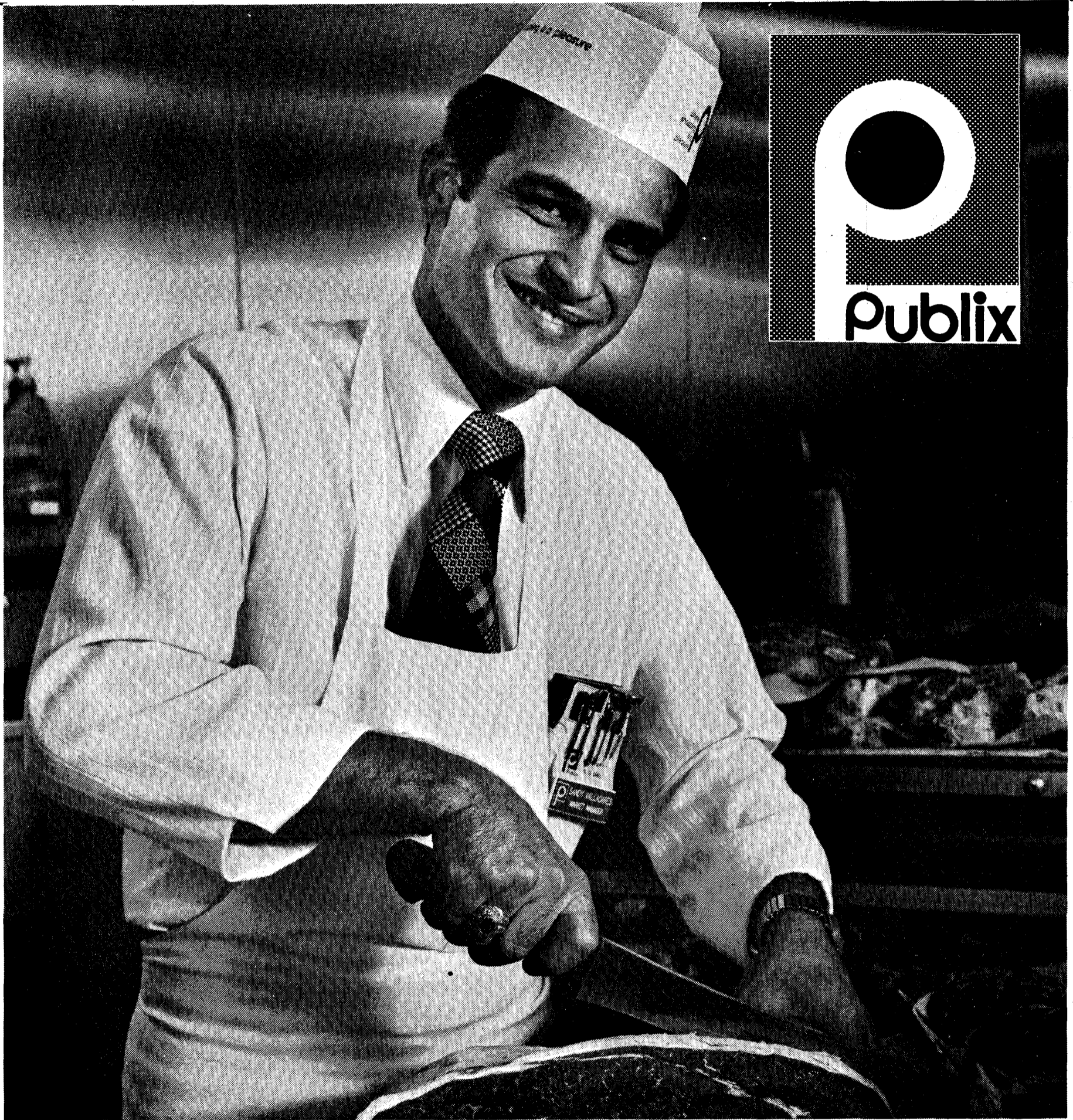
**HIGHLAND ESTATES**  
from **\$29,900**

**A Beautiful ADULT COMMUNITY**

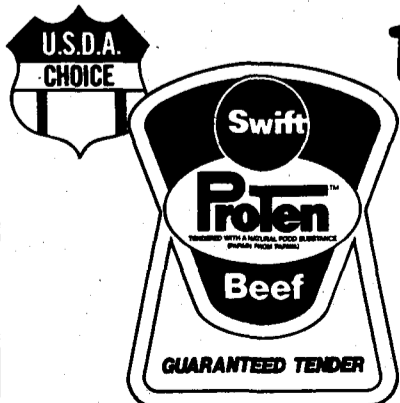
**UNIQUE MOBILE HOME SUB. DIVISION. Complete RECREATIONAL facilities. 2 Bedroom, 2 Bath, FULLY furnished, DOUBLE MOBILE HOME with air, porch and carport on fully improved lot.**

**Models now on display at:**  
**N.W. 53rd. St. & N.W. 2 Ave.**  
(Just W. of I-95)  
**Pompano Beach, Fla.**  
**946-8961.**  
CONVENIENT TO: St. Ambrose, St. Elizabeth & Our Lady of Mercy.





# "My customers make up their own minds."



"We've got regular U.S.D.A. Choice beef and we've got Proten pretendered beef. It's up to you. Either way you go, it's heavy western, grain-fed beef. My job is to make sure you're happy with the way it's cut and the way it's trimmed. And if you want a steak or a roast cut a special way, I'll see that you get it."

**100** EXTRA GreenStamps   
 WITH THIS COUPON AND PURCHASE OF  
 3-lbs. or More,  
**Any Beef Roast**  
 (Coupon Expires Wed., August 29, 1979)  
 (Vero Beach to Homestead ONLY)  
 (One coupon per item purchased.)

**100** EXTRA GreenStamps   
 WITH THIS COUPON AND PURCHASE OF  
 3-lb. Pkg. or More,  
**Any Ground Beef**  
 (Coupon Expires Wed., August 29, 1979)  
 (Vero Beach to Homestead ONLY)  
 (One coupon per item purchased.)



Dice Padre Gomez durante Conferencia en la Ermita

## Vida Religiosa Sí Tiene Sentido

Por ANA M. RODRIGUEZ

MIENTRAS los religiosos se mantengan fieles a la paradoja cristiana de "ser y no ser del mundo", la vida religiosa tendrá sentido en la era moderna, dijo el Padre Jesús Alvarez Gómez, C.M.F. durante un ciclo de conferencias celebrado este fin de semana en la Ermita de la Caridad.

El Padre Gómez, teólogo, historiador y director de la facultad de Teología de la Vida Religiosa de la Universidad de Salamanca, España, dijo que

los religiosos de hoy deben participar en el mundo contemporáneo al tiempo que su estilo de vida señala la llegada del Reino del Cielo a la tierra.

Durante las conferencias, auspiciadas por delegadas hispanas al Concilio de Hermanas de la Arquidiócesis, el Padre Gómez exploró los orígenes de la vida religiosa y cómo, siguiendo las directivas del Segundo Concilio Vaticano, ésta se ha adaptado a las necesidades del mundo contemporáneo.

El Concilio fue "una re-

volución muy positiva" que llamó a los religiosos a reexaminar sus orígenes y a eliminar "muchos aspectos de la vida religiosa que antes se venían a confundir con los elementos esenciales pero no eran más que aspectos marginales...de tradición", dijo el Padre Gómez.

LOS RELIGIOSOS, dijo el Concilio, siempre deben ser "un signo clarísimo del Reino de los Cielos", pero si antes la situación de la Iglesia en la sociedad los forzaba a vivir apartados de ese mundo, hoy

deben formar parte integra de él.

Según el Padre Gómez, la vida religiosa surgió en el siglo IV como reacción a la acomodación de la Iglesia cristiana. El periodo de los mártires había pasado, la Iglesia comenzó a tomar parte oficial en la nueva sociedad, y los religiosos reaccionaron contra esa acomodación apartándose del mundo.

Desde entonces, la vida religiosa es "sucesora del mismo espíritu martirial" que recuer-

(Pasa a la Pág. 4A)



El Padre Jesús Alvarez Gómez, C.M.F.

## Con Tambores, Lágrimas Entierran a Familia Ahogada



Por ANA M. RODRIGUEZ

CON LAGRIMAS y gemidos, más de 200 haitianos lloraron el sábado la trágica muerte de una madre y sus cinco niños.

Eliane Lorfils se ahogó con sus hijos el 14 de agosto cuando contrabandistas que los traían a Miami los obligaron a ellos y a otros 12 haitianos a tirarse al mar, estando sólo a media milla de la costa de la Florida.

Eliane hacia el viaje desde Freeport, Bahamas, para reunirse con su esposo, Dieumerci, quien había venido el año pasado con sus otros dos hijos. Ella les había pagado \$1,500 a tres contrabandistas, que han sido detenidos y acusados de asesinato.

Los demás pasajeros de la

lancha de 28 pies de eslora fueron rescatados, pero el incidente ha puesto de relieve la situación de los más de 9,000 haitianos que se estima han llegado al sur de la Florida bajo las mismas precarias circunstancias, habiendo comprado con sus ahorros la salvación que les prometen los contrabandistas.

Estos, después de embarcarlos en pequeños botes y llevarlos por turbulentos mares durante 15 ó 20 días, los dejan en las costas de la Florida donde oficiales de inmigración los arrestan o se ven obligados a encontrar trabajo ilegalmente.

ESTE HILO de sufrimiento e incertidumbre unía a muchos de los haitianos enlutados que gritaban y lloraban mientras los seis ataúdes blan-

cos entraban lentamente en la oscura Catedral de St. Mary's. Afuera, tres tropas de Boy Scouts uniformados saludaban.

Dieumerci Lorfils no asistió al funeral, pero Augustine, 8, y Emma, 7, sí lo hicieron acompañados de familiares y amigos. Su hermano más pequeño tenía 4 años, el mayor 11.

Dentro de la catedral, el tambor haitiano marcaba un lento ritmo y las cuerdas de las guitarras llevaban la triste melodía de las canciones. Mientras tanto, el Padre Max Dominique, un exiliado haitiano párroco de la familia en Freeport, concelebraba la Misa de Resurrección.

Estando los seis ataúdes arrojados frente al altar, el Padre Dominique habló en cre-

ol sobre el amor, la muerte, la salvación y la esperanza.

En inglés dijo, "La muerte de esta familia es una tragedia para el pueblo haitiano y es una tragedia para el pueblo americano. Este pueblo sí es verdaderamente un pueblo flotante. Este pueblo verdaderamente sufre".

"POR ESTOS asesinatos", continuó, "la sociedad americana también participa en el sufrimiento del pueblo haitiano". El Padre Dominique pidió que los americanos les abran sus corazones a los haitianos para evitar que tragedias similares vuelvan a ocurrir.

Al final de la Misa, el Obispo Auxiliar Agustín Román habló en francés diciendo, "La Arquidiócesis de Miami re-

afirma su cometido a la creencia que todo hombre posee derechos humanos que le han sido entregados por Dios y continuará tratando de asegurar que nuestra nación se mantenga fiel a sus grandes ideales al tratar con nuestros hermanos y hermanas haitianos".

Monseñor Bryan Walsh, Director del Buró de Servicios Católicos, organización que donó el trozo de tierra donde fueron sepultados la madre y sus hijos, llamó a las muertes "una tragedia que tenía que pasar" y pidió que los gobiernos de los Estados Unidos y Bahamas se unieran para implementar programas de reunificación familiar que aliviaran los sufrimientos de un "pueblo sin esperanza (en Haití), un pueblo preso en el medio (en las Bahamas)".

## A los 125 Años de Ser Establecida

# Commemorarán Dogma de la Inmaculada Concepción

WASHINGTON—(NC)— Un comité de devoción a María encabezado por el cardenal John J. Carberry de St. Louis ha anunciado planes para la conmemoración nacional del 125 aniversario de la institución de la dogma de la Inmaculada Concepción.

La celebración comenzará el 8 de diciembre, fiesta de la Inmaculada Concepción, en la Ermita Nacional de Washington, con el llamamiento

to a "una era de discernimiento" para descubrir "la necesidad de integrar a la Santísima Madre en todos los niveles del ministerio pastoral".

El Papa Pío IX en 1854 elevó a dogma la creencia que la Virgen María fue concebida sin pecado, diciendo que la dogma "debe de ser firme y constantemente creída por todos los fieles".

Según el Monseñor Euge-

ne G. Bilski, director asistente de educación en la Ermita, la "era de discernimiento" será seguida por recomendaciones sobre como lograr un mayor reconocimiento de la importancia de María, y luego por programas actuales.

Dijo que el comité tratará de que esta celebración se lleve a cabo no sólo a nivel nacional sino también a nivel local, para que "llegue a todo el pueblo

de Dios dentro de la comunidad parroquial".

"María no ha sido incorporada, de una manera auténtica, dentro de la formación catequística de la última década", dijo Monseñor Bilski. "La tragedia de esta omisión es que nuestra juventud, así como los adultos, han sido negados una oportunidad de ver lo que Dios ha hecho en la vida de esta mujer".

## Tribunales Matrimoniales de EE.UU.

# Tienen Prisa pero Siguen Doctrina de Iglesia

PHILADELPHIA—(NC)— La velocidad con que los tribunales eclesiásticos de los Estados Unidos disponen de casos matrimoniales "puede no estar de acuerdo con la seriedad de los procedimientos", pero su doctrina sigue siendo "muy correcta", dijo un juez de la Sagrada Rota Romana, la corte suprema de la Iglesia, en Philadelphia.

"Los tribunales de los Estados Unidos siempre tienen

mucha prisa", dijo Monseñor José María Serrano Ruiz durante un entrevista con el periódico The Catholic Standard and Times de Philadelphia.

Monseñor Serrano, uno de los 20 jueces que componen la Rota, fué invitado a estudiar el trabajo de los tribunales estadounidenses por el Monseñor James McGrath, juez administrativo del Tribunal Metropolitano de Philadelphia.

LA ROTA, según Mon-

señor Serrano, tiene dos funciones: recibir las apelaciones de todas partes del mundo y unificar la interpretación de la Ley de la Iglesia.

Al estudiar el sistema que practican los tribunales norteamericanos hay que tener en cuenta "las peculiaridades" de éste, dijo Monseñor Serrano refiriéndose al permiso especial que el Papa Pablo VI les dió a las cortes americanas para utilizar normas que apuren el proceso.

Una gran diferencia, dijo, es que las decisiones de los tribunales americanos son completamente independientes de las leyes y efectos civiles.

"En tribunales norteamericanos se les da más importancia a los testigos y se investiga más profundamente", dijo Monseñor Serrano. "No depende tanto de la conciencia del juez como en los Estados Unidos".

OTRA DIFERENCIA es que los tribunales americanos "prestan más atención a causas e irregularidades psicológicas, o sea, el tribunal estima que una de las dos personas era psicológicamente incapaz de acceder libre y conscientemente al matrimonio".

Añadió que eso "esta muy de acuerdo" con las bases psicológicas que se usan para anular los matrimonios.

Pero "debe de hacerse un profundo y detenido estudio en cada caso, especialmente en estos tiempos cuando la jurisprudencia está constantemente cambiando", dijo.

## Comunidad

• Domingo Catequístico - 16 de septiembre

El 16 de septiembre se celebrará en toda la nación el Domingo Catequístico 1979, cuyo tema este año es "llevar la Palabra a la Familia de Dios". Para los que quieren profundizar más sobre este tema, la Universidad Internacional de la Florida ofrecerá como parte de su Programa Off-Campus, dos cursos en español, titulados "Los Profetas" y "La Iglesia Primitiva".

Los profesores serán el Padre Jorge García, de la parroquia de Santa Agatha y el Padre Rafael Escala, de la parroquia de San Juan Apostol. Ambos cursos ofrecerán un taller de 10 horas al comienzo y al final para acortar las horas de las clases. Cada curso concede 5 créditos en F.I.U.

• Seminario sobre justicia criminal

Un seminario cuyo propósito será orientar a las personas sobre los problemas en el área de la justicia criminal tendrá lugar los martes por la noche comenzando el 4 de septiembre en Barry College. Para más información, llamar al Dr. Michael Connolly, coordinador del Departamento de Educación Continuada y Trabajo Social, al 758-3392, Extensión 351.

• Kindergarten de la escuela Gesu

A partir del 20 de agosto, las familias que trabajan en el área del "downtown" (centro de Miami) tendrán la oportunidad de matricular a sus hijos en un kindergarten diocesano. Para aliviar la creciente necesidad de servicios en esta área, la escuela de Gesu, una de las más antiguas de Miami, ha abierto un edificio con capacidad para 30 niños.

## Obispo Nevins Canciller de Seminarios; Padres Voll y Lynch Serán Rectores



El Padre Urban Voll, O.P., rector del seminario mayor de San Vicente de Paul en Boynton Beach y (derecha) el Padre Robert Lynch, nuevo rector del seminario college de Saint John Vianney, en Miami. La semana pasada el Arzobispo Edward McCarthy anunció que el Obispo Auxiliar John J. Nevins será canciller de los dos seminarios diocesanos y permanecerá rector de Saint John Vianney hasta que el Padre Lynch asuma esa posición en octubre.

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# Arrupe Pide Ayuda para Nicaragua

(NC) — DESPUES de viajar por Sud y Centro América durante más de dos semanas, el Superior General Jesuita Padre Pedro Arrupe pidió que las naciones del mundo ayudaran a la reconstrucción de Nicaragua.

“La generosidad demostrada por varios importantes sectores del nuevo gobierno y el hecho de que representantes de todas las ideologías forman parte de éste es fuente de gran esperanza para la construcción de una sociedad sin odio” dijo una comunicación oficial hecha pública en Roma, después de la visita del Padre Arrupe.

La Sociedad de Jesús “quiere hacerse lo más útil posible en la reconstrucción moral y material de un país que ha sufrido tanto y pide con tanta urgencia la fe y la colaboración de todos en el trabajo de la renovación”, añadió la co-

municación.

EL PADRE ARRUPE había estado brevemente en Managua, Nicaragua, durante su viaje, que también incluyó visitas a Perú, Bolivia, Panamá y Honduras.

Al hablar con los jesuitas de Nicaragua, les dijo que deben ayudar a la reconstrucción al mismo tiempo que protegen la libertad religiosa señalando violaciones de ese derecho.

El motivo principal del viaje del Padre Arrupe fue asistir a una conferencia de los superiores jesuitas provinciales de Sud América que se celebró durante ocho días en Lima, Perú.

Durante la conferencia se discutió cómo los jesuitas podrían colaborar más efectivamente con la jerarquía católica de la región para

implementar las resoluciones de la Asamblea General de Obispos que tuvo lugar este año en Puebla, México.

Antes de regresar a Roma el Padre Arrupe pasó por la ciudad de Miami y visitó la parroquia jesuita de Gesu y la Escuela Preparatoria Jesuita de Belén, asimismo concediendo una entrevista exclusiva que se publicó la semana pasada en “La Voz”.

## Organización Benéfica Retira Ayuda a Exiliados Nicaragüenses en Miami

Por ANA M. RODRIGUEZ

Un grupo caritativo paró su ayuda a refugiados nicaragüenses en Miami porque cree que a éstos “los está manteniendo clandestinamente” dinero del depuesto presidente

Anastasio Somoza.

Ted Horsey, Director de la Fundación Seguidores de Jesús, también dijo que los refugiados habían sido vistos pagando con billetes de \$100, “botando latas de atún por las ventanas” y dejando que la comida se pudriera en sus cuartos.

Los nicaragüenses niegan la acusación.

“Como voluntarios nos unimos a las fuerzas armadas, así es que ¿Por qué debemos esperar que Somoza nos mantenga?” dijo el ex-capitán de la Guardia Nacional Juan Wong.

Horsey cree que del grupo de 48 refugiados hospedándose en el Danker's Hotel, sólo los altos comandantes de la Guardia Nacional reciben la ayuda clandestina. Pero dice que los demás refugiados tampoco pasarán hambre si la fundación para de proporcionarles comida diaria.

“Si vemos que están pasando hambre...tendrán comida”, dijo Horsey, pero no nos dedicaremos a ellos por completo. Dice que el trabajo principal de la organización es darle comida a los ancianos y que no ve la necesidad de quitársela a éstos para dársela a los nicaragüenses.

El anuncio fué hecho sólo una semana después de que la fundación y otros grupos religiosos del área pidieran la ayuda de la comunidad para mantener a los refugiados.

Monseñor Bryan Walsh, del Buró de Servicios Católi-

cos, dijo que su oficina continuará ayudando a los refugiados individuales que les pidan ayuda, pero que “no somos responsables por ningún grupo de ningún hotel ni ninguna cuenta de hotel”.

“Habíamos estado sospechosos de toda la operación desde el principio”, añadió Walsh refiriéndose a la manera en que llegaron los refugiados, pero reiteró que el problema sigue siendo la responsabilidad del gobierno federal, que debe permitirles trabajar mientras se procesan sus papeles de inmigración.

Los refugiados forman parte de un grupo de 142 que llegaron de El Salvador en julio en un avión alquilado por William Fio Rito, negociante amigo de Somoza.

Horsey cree también que la culpa por la situación de los refugiados la tiene “la ineptitud del gobierno federal”, pero piensa que estos deben de entablar pleito legal contra Somoza para poner todo su dinero a pagar por las deudas que han compilado desde que llegaron aquí.

Edward Winter, un abogado que dice haber sido retenido por tres altos militares de la Guardia Nacional, ya les propuso esto a los nicaragüenses, pero ellos rechazaron la idea.

Dijeron que él solo podía representarlos en una demanda hecha el 10 de agosto contra el Servicio de Inmigración y Naturalización para que se les otorgue permisos de trabajo.



La arquidiócesis de Washington ha pedido al Servicio de Parques que reserve el ancho paseo entre el Capitolio y el Obelisco durante el 5, 6, y 7 de octubre, en previsión de que el Papa Juan Pablo II pueda celebrar una misa campal durante su visita de esos días a Estados Unidos. El paseo podría acomodar a un millón de personas.

### La Religión en el Hogar

## Más que Pura Idea, Dios Debe Ser Persona Viviente

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

SE PUEDE comenzar a ayudar al niño a familiarizarse con Dios, presentándolo no como una cosa o una idea sino como una persona. Lo más importante es que el niño encuentre en su hogar paz, oración y buen ejemplo. Pasará bastante tiempo antes de que los pequeños sientan la necesidad de que ese Dios ejerza su influjo sobre el mundo y de que no se halle ausente de nuestras vidas.

Nos aseguran los psicólogos que la edad más apta para comenzar a exponer a los niños ideas acerca de Dios es la de tres años. Es entonces cuando pueden empezar a comprender la existencia de un ser superior que dirige sus vidas y las de sus papás.

Así adquirirán la noción de que

Dios está siempre presente, y cuando lleguen a los cinco o seis años estarán dispuestos a adquirir nuevos conocimientos acerca de El (pero, repetimos, recuerden que cada niño sigue su propio proceso de desarrollo mental).

LOS PEQUEÑOS tienen un gran poder de observación. Van formando sus ideas acerca de Dios a través de señales externas: la actitud de los mayores cuando rezan en casa; la reverencia que muestran durante sus visitas al templo; la importancia que dan al hecho de acudir a Misa los domingos y el cuidado que ponen en la observancia de los días festivos.

Se encuentran en una etapa del desarrollo en que Dios ha llegado a ser para ellos una realidad que les afecta. Tienden a observar atentamente las reacciones y el comportamiento de los mayores en todo lo que tiene relación con Dios.

De más está repetir la importan-

cia grandísima de que puedan comprobar que las vidas de los mayores que se hallan a su alrededor constituyen un testimonio claro de la Fe que ellos profesan.

A LOS NUEVE, diez u once años emerge en los niños una tendencia a lo que podríamos llamar legalismo: “¿Cómo se deben llevar las manos cuando se va a comulgar?”, “¿Es posible comulgar aún cuando te hayas mordido las uñas unos momentos antes?”, “¿Qué se debe hacer cuando al encaminarnos a comulgar nos acordamos de algún pecado que olvidamos confesar?”

Los papás podrán disipar fácilmente tales dudas, cuidando mucho de evitar que se produzcan deformaciones en las consciencias, no sea que interpreten las leyes en una forma puramente mecánica, como si fueran reglas de cualquier otro juego infantil.

Cuántas veces preguntan asombrados los padres, “¿qué ha su-

cedido?, mi hijo era tan bueno...tan piadoso...cantaba en el coro parroquial, jamás perdía una misa, rezaba al levantarse y al acostarse... ¿Por qué este cambio?” Lo que ha podido suceder es que aquel niño estaba simplemente siguiendo las “reglas de un juego,” sin dar a las mismas otro sentido que el del puro cumplimiento externo; sin que esas reglas o leyes contribuyeran a dar a su conciencia profundidad religiosa).

(Continúa la semana próxima)

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:

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• Folleto sobre cultos

DALLAS —(NC)— La Coalición Religiosa sobre Cultos (un grupo de judíos, protestantes y católicos) ha publicado un estudio de dos años sobre los cultos modernos que tratan de atraer la lealtad de la juventud, como la Iglesia de la Unificación (del pastor coreano Sun Myung Moon), el movimiento Hare Krishna y la Iglesia de la Cientología. El folleto se propone llamar la atención de pastores, padres de familia y jóvenes sobre las consecuencias de esos cultos.

• Escuela para Indocumentados

SAN ANTONIO, Texas —(NC)— La arquidiócesis de San Antonio inició un ministerio para los hijos de inmigrantes sin documentación, la Escuela de N.S. de Guadalupe para Niños Indocumentados, con el fin “de que ellos se preparen para entrar en la sociedad como ciudadanos útiles,” según su director el jesuita Hermano Bob Rourke. La escuela para niños de 6 a 12 años se interesa sobre todo en enseñarles inglés, por una matrícula de \$3, en contraste con la ley que obliga a los extranjeros a pagar hasta \$1,000 en escuelas públicas.

• CRS ayudó a 14 millones

NUEVA YORK —(NC)— El Catholic Relief Services informa que en 1978 logró llevar ayuda a 14 millones de necesitados en 86 naciones de Africa, Latinoamérica y otros continentes, por un total de \$291 millones, gracias a la generosidad de los católicos de Estados Unidos y al aprovechamiento de programas estatales. Entre las zonas favorecidas están Nicaragua, la región Sahel del Sahara, y Tailandia. La ayuda fué en alimentos, medicinas, ropas, equipo y en ocasiones, en efectivo.

• Marcha de 12 días de UFWA

SALINAS, Calif. —(NC)— La United Farm Workers of America patrocinó una marcha de doce días para dar más publicidad a su huelga en las plantaciones de lechuga del valle de Salinas. Culminó el 11 de agosto con un discurso del dirigente César Chávez ante 12,000 participantes, quien prometió extender la huelga a plantaciones de otros productos.



## MUNDO

• **Recibirán a vietnamitas**  
**BUENOS AIRES** — (NC)— A pedido de los obispos, la junta militar recibirá a 2,000 familias de Vietnam, de la emigración conocida por "los boteros" porque huyen en frágiles botes. Una reciente reunión en Ginebra de las Naciones Unidas pidió a los países de occidente que ayudaran al reasentamiento de unos 400,000 refugiados de Indochina.

• **Preparativos para el Papa**

**RIO DE JANEIRO** — (NC)— Aunque no se ha confirmado una posible visita del Papa Juan Pablo II al Brasil en 1980, obispos y funcionarios han comenzado los preparativos para recibirle. El nuncio Mons. Carmine Rocco dijo después de una reunión en la basílica de N.S. de Aparecida en julio que este santuario mariano "ciertamente estará en su itinerario si el Papa viene." Brasil tiene 113 millones de católicos, la mayor nación de la Iglesia. Los obispos esperan que la visita coincida con el quincuagésimo aniversario de la consagración de la Virgen como patrona del Brasil, y con el *congreso eucarístico de Fortaleza* en julio, junto con los 25 años de la fundación en Río del Consejo Episcopal Latinoamericano.

• **Apoyan huelga**  
**LIMA, Peru** — (NC)— El movimiento sacerdotal ONIOS, en la vanguardia social, apoya la huelga de dos meses de los maestros de escuelas públicas, que reclaman mejores salarios, seguridad en el trabajo y reconocimiento oficial de su sindicato (que dice representar al 90 por ciento de los 120,000 maestros peruanos). Los sacerdotes invocan el desempleo, la inflación, la represión contra sectores populares y el arresto y a veces la tortura de sus líderes como "agitadores". Una comisión de los obispos, con todo, dijo que los sacerdotes intervenían por su cuenta, no como Iglesia oficial, y pidió que el gobierno respete a los sindicatos pero que éstos no se metan en política. La junta les acusa de inclinarse al marxismo.

**Deber de Religiosos**

## Procurar

(Viene de la Pag. 1A)

da a los hombres y mujeres que existe una Nueva Vida con Jesucristo y los llama a participar más plenamente en el



Cerca de 30 religiosas y varios laicos asistieron al ciclo de conferencias auspiciado por delegadas hispanas al Concilio de Hermanas de la Arquidiócesis.

## Según Informe de la ONU

# La Humanidad Prefiere Familias Pequeñas

**NACIONES UNIDAS** — (NC)— La tasa de crecimiento de la población mundial ha declinado "sin duda alguna", dice un informe del Fondo para Actividades de Población de las Naciones Unidas (UNFPA).

Basado en estimados de analistas de la ONU, el reporte concluye que dos de los tres billones de habitantes del mundo "han estado reduciendo substancialmente su fertilidad".

El hecho de que las tasas de crecimiento continúan declinando en Europa, la Unión Soviética, Norte América, Australia, Nueva Zelanda y Japón significa que tres cuartos de la humanidad prefiere familias más pequeñas, según el informe.

**SIN EMBARGO**, Rafael Salas, Director Ejecutivo de UNFPA, advierte que "sería un grave error de razonamiento hacer el tentador salto de pesimismo a optimismo y suponer que el 'problema de la población' ha sido resuelto".

En años recientes, debido a un rápido aumento en la tasa de crecimiento de la población del Tercer Mundo, más del 40 por ciento de los habitantes de esta área son hombres y mujeres menores de 15 años y a punto de entrar en sus años procreativos.

Mantener la presente tasa de crecimiento durante los pró-

ximos 20 años "no prevendría que la población del mundo aumentara por casi dos billones de personas" al final de este siglo, dijo Salas.

Además, el 90 por ciento de esos dos billones de personas adicionales viviría en los países en vías de desarrollo, donde el 20 por ciento de la población ya sufre de mala nutrición; el 30 por ciento no

tiene ni agua sana ni ayuda médica; el 40 por ciento está sin trabajo o con poco trabajo; y el 50 por ciento de las personas mayores de 15 años no sabe leer ni escribir.

**EL INFORME** discute dos cambios en las características de la población mundial. Uno de ellos es el envejecimiento de la población. Mientras declina el número de nacimientos, la

vida se alarga, y aumenta la edad normal de la población mundial.

En el año 2000, comparado con el año 1970, doblará el número de personas de más de 60 y 80 años.

Esto tendrá consecuencias económicas y sociales para todos los países del mundo. En los Estados Unidos, por ejemplo, por cada persona retirada hay seis que trabajan. En 50 años, solo habrán tres por cada una, según el informe.

El segundo cambio es la inmigración de las personas a las ciudades. "La población urbana del mundo se ha duplicado desde mediados del siglo, y se duplicará otra vez antes de que se acabe este siglo", dice el reporte. Este incremento puede causar escaseces de comida. El informe dice también que 11 países industrializados han conseguido zero crecimiento de la población. El primero fue Alemania del Este, en 1969, seguido por Alemania del Oeste en 1972. Los otros son Luxemburgo, Austria, Checoslovaquia, Gran Bretaña, Bélgica, Dinamarca, Hungría, Noruega y Suecia. Pronto lo harán Finlandia, Bulgaria, Grecia, Italia y Suiza y a finales de siglo, los Estados Unidos.

El problema más serio para estos países es llegar a niveles tan bajos que no puedan reemplazar su población, dijo el informe.



## Evangelizar Es Vivir el Evangelio

— P. Illig

**NUEVO ORLEANS** — (NC)— Convicción de corazón, estado de mente y forma de vida son los ingredientes de la evangelización, dijo el Padre Paulista Alvin A. Illig durante la Octava Asamblea Nacional de Hermanos Religiosos, celebrada en Nuevo Orleans.

"Puedes ser un gran maestro, pero eso no significa necesariamente que eres un gran evangelizador", dijo el sacerdote a los hermanos reunidos en la Universidad de Loyola.

El Padre Illig es Director Ejecutivo del Comité Ad Hoc sobre la Evangelización de la Conferencia Nacional de Obispos Católicos, y Director de la Oficina Paulista para la Evangelización.

En agosto, vendrá a Miami para hablar durante la conferencia sobre evangelización que tendrá lugar en el Barry College. La conferencia, anunciada para el día 25, está auspiciada por el Concilio de Religiosos de la Arquidiócesis.

"La evangelización significa proclamar la Buena Nueva del triunfo de Cristo sobre el pecado y la muerte", continuó el Padre Illig, "y lo proclamamos por nuestra forma de vivir y por el poder de la Palabra".

Los hermanos "son llamados a administrar a aquellos por quienes nadie más se ocupa — los desprivilegiados y las minorías", dijo el Hermano William Mueller, Presidente de la Asociación Nacional de Hermanos Religiosos, quien

les recordó que deben llevar a cabo su labor "con humildad y amar tiernamente en nuestra llamada a la justicia social".

El Hermano Mueller ve los problemas de injusticia social como "una voz que interrumpe nuestra lectura del Evangelio y nos los hace comprender como nunca antes lo habíamos comprendido."

Al vivir el mensaje del Evangelio, los hermanos están evangelizando, dijo el Hermano Mueller.

## No Hayan Dos Pueblos Sino Uno en Cristo

Reino de Dios.

Hoy en día, sin embargo, lo que existe es una separación tremenda entre los valores espirituales de la Iglesia y los va-

lores materiales del mundo, por lo cual la misión del religioso contemporáneo es juntar estas dos corrientes y "procurar que no hayan dos pueblos

sino un solo pueblo, unido en Cristo", dijo el Padre Gomez.

**LOS VOTOS** de pobreza, castidad y obediencia son las respuestas ideales cristianas a los problemas que más preocupan al hombre moderno — el trabajo, el amor y la libertad. Al tomar votos de pobreza, dice el Padre Gómez, el religioso decide trabajar no por dinero sino por realizar el ideal cristiano del servicio. La pobreza simboliza "absoluta dependencia en Dios", no significa tanto renunciar totalmente a los bienes materiales como no apegarse a ellos o trabajar por ellos.

Al escoger la castidad, el religioso le recuerda al mundo que "el matrimonio establecido por Dios... va a ser el destino definitivo del hombre en el más allá", dijo el Padre Gómez y vivir en comunidad es expresar ese verdadero amor universal que es símbolo del cris-

tianismo.

Aceptar la vocación religiosa constituye "una respuesta libre y personal a los dones del Espíritu" y nos enseña a subyugar la libertad personal para obedecer los mandatos de un ideal más alto.

El Padre Gómez cree que aunque estamos viendo un incremento pequeño en el número de vocaciones, estas no han aumentado más porque "la juventud de nuestro tiempo no encuentra modelos de identificación... quizás no sabe adecuadamente como encauzar esos ideales de generosidad, de disponibilidad".

La juventud debe darse cuenta que "la vida religiosa no es para hacer algo sino para ser... de una determinada manera", dijo el Padre Gómez y añadió que aunque esta se manifiesta en diferentes formas "nunca podrá existir la Iglesia sin vida religiosa".