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# The Voice

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## Pope To Visit Six Cities

WASHINGTON — (NC)— Pope John Paul II will visit six cities — Boston, New York, Philadelphia, Chicago, Washington and Des Moines, Iowa — during his October visit to the United States, according to announcements released Aug. 29 in Washington and at the Vatican.

Many details of the trip are still unsettled and probably will not become final until mid-September, according to Father Robert N. Lynch, papal visit coordinator for the U.S. bishops.

But he said it has been determined that the pope will celebrate a major public liturgy in each of the cities he visits.

And in addition to his address at the United Nations Oct. 2, the pope also will hold what is expected to be a private meeting with the American bishops on Oct. 5 at Quigley South Seminary in Chicago.

The highlight of the trip, Father Lynch emphasized, will be the ad-

dress at the U.N.

"The Holy See is very concerned that the visit to the U.N. not get lost in the visit to the rest of the United States," Father Lynch said.

"They (the Vatican) consider the U.N. very important, the time when the Holy Father will address the world family of nations."

FATHER LYNCH said a "good portion" of the pope's day Oct. 2 will be devoted to the U.N. and that the pope's activities in Boston, where he will spend the night of Oct. 1 after arriving from Ireland, will be limited to give him time to rest and prepare for the U.N. speech.

The pope, according to the itinerary, will arrive in Boston Oct. 1, where he is expected to celebrate a Mass on the Boston Common, according to Father Lynch.

He will leave for New York early on Oct. 2 and spend most of the day at the United Nations. In the evening he is expected to celebrate Mass at Yankee Stadium.

The pope also will spend the morning of Oct. 3 in New York, possibly to visit Battery Park and Shea Stadium before leaving for Philadelphia.

In Philadelphia, he would celebrate another Mass, this one on the parkway at the Cathedral Basilica of SS. Peter and Paul.

Late in the morning of Oct. 4, the papal entourage will leave Philadelphia for Des Moines, where

(Continued on Page 3)



LABOR DAY 1979 — Joseph Puglese repairs a shoe in his shop in Fort Plain, N.Y. Puglese said he relies on his own abilities to provide a living because he has only a limited education. Puglese and most workers will take a day of rest as America observes Labor Day on Sept. 3. See Labor Day statement, Page 7.



## Teachers Here Told They DO Get Results

By ROBERT O'STEEN  
Voice News Editor

Father Alfred McBride, noted author and lecturer, told 1600 Archdiocesan school teachers here that their work does produce real benefits in their students, and that society as a whole is better off for it.

Addressing some 800 teachers in Dade and Broward, Fr. McBride also took aim at certain detractors who would pull Religious and laity out of teaching in favor of so-called "direct Social work."

"IT'S OKAY," said the Norbertine father, "if you want to go out and do social work, but don't rain on my parade!"

Social work is good and necessary, he said, "But don't close down my school."

Father McBride is the author of several books, director of the

National Forum of Religious Educators at the National Catholic Education Assn., and writer of numerous articles including many for the nationally syndicated Know Your Faith series which appears in The Voice. He addressed the teachers last Tuesday and Wednesday at Professional Days in St. Ambrose Church, Deerfield Beach, and St. Rose of Lima Church, Miami Shores.

In a witty speech sprinkled with popular references to everything from Shakespeare to Pearl Bailey, and occasionally breaking into song, Father McBride told the teachers that scientific social research done by sociologist Father Andrew Greeley proved that Catholic schools did accomplish certain things.

"You may not always like what Father Greeley says, but most of his critics can not dispute his findings

with actual research," said Father McBride in defense of the outspoken Father Greeley of the National Opinion Research Center in Chicago.

He said Fr. Greeley's studies found five benefits students derived from Catholic schools:

- A sense of hope, one of the "ultimate values" they get. "This is especially important because the leading cause of death in the 15 to 24 year age bracket is suicide."

- Racial tolerance, which he said Greeley found to be greater in students of Catholic schools than in other schools.

- Ability to adapt to change. "This is important, to take change well in a changing world...The first thing Pope John Paul II talked about when he took office was the year 2000..." He said we have to quit dwelling on the past and concentrate on the future, to get on with the

changes of Vatican II, said Fr. McBride.

- Client loyalty. A high percentage of Catholic school graduates don't leave the Church. Fr. McBride added that the U.S. was the only major democracy in which the government did not support the Catholic schools. And in referring to the exodus of 5,000 priests and 50,000 nuns since 1965, he said most of that was between 1965 and 1971, and that "it all passed" and predictions of the church's demise were not fulfilled. Now, he said, there are 7,500 Catholic elementary schools, 1,700 high schools and 1,500 Catholic colleges and universities.

- Upward mobility. Graduates of Catholic schools are more likely to be prosperous. Italian, Irish and Polish are the most successful middle class groups.

(Continued on Page 5)

# Our Lady of Charity Mass Set Sept. 8

South Florida Catholics will observe the 414th anniversary of the first Mass celebrated in what is now the United States during rites on Saturday, Sept. 8 at the Marine Stadium.

Thousands of Cuban refugees are expected to participate in the special Mass which will also mark the feast of Our Lady of Charity, patroness of Cuba. Archbishop Edward A. McCarthy will be the principal celebrant of the 18th annual Mass. Concelebrating with him will be Auxiliary Bishops Agustin Roman, director of the Shrine

of Our Lady of Charity in Miami's southeast area; and John J. Nevins as well as priests of the Archdiocese of Miami.

Prior to the Mass at 8 p.m. a small statue of Our Lady, smuggled out of Cuba years ago, will be brought by boat to the stadium on Rickenbacker Causeway.

Local parishes with large Spanish-speaking congregations will observe a period of prayer for three days before the anniversary of the first Mass offered on Sept. 8 1565 in the city of St. Augustine in North Florida.

Special choirs will provide music during the Mass.

# Eucharistic Minister Training Set

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

Pastors are required to submit the candidates' names, 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.

# Cemeteries Director W.P. Mulligan Dies

The Funeral Liturgy was concelebrated in St. Brendan Church on Tuesday for William P. Mulligan, administrator of the Archdiocese of Miami Cemeteries.

Archbishop Edward A. McCarthy was principal celebrant of the Mass for Mulligan who died at the age of 49 following a heart attack last Saturday. Concelebrating with the Archbishop were Bishop John J. Nevins; Msgr. David Bushey, pastor, St. Brendan Church; Father Vincent Sheehy, Archdiocesan Director of Cemeteries, who preached the homily; and Msgr. James F. Nelan, retired Director of Cemeteries.

A native of Brooklyn, N.Y., who came to Miami in the early '50s, Mulligan was a graduate of the University of Miami School of Business who joined the staff of Our Lady of Mercy Cemetery when construction began in 1954. As archdiocesan administrator he also directed activities at Our Lady Queen of Heaven Cemetery, Fort Lauderdale; and Our Lady Queen of Peace

Cemetery, West Palm Beach.

A Marine veteran of the Korean War, Mulligan frequently participated in workshop sessions at annual meetings of the National Catholic Cemeteries Conference. In 1972 he was host to an NCCC annual meeting at Miami Beach.

An active member of St. Brendan parish, he had served as parish chairman for the Archbishop's Charities Drive, a member of the committee for the parish Family Festival, chairman of the Stewardship Drive and co-chairman of the Building Committee.

In addition to his wife, Patricia he is survived by a son, Daniel; a daughter, Kathleen; three brothers: Robert, Hollywood motion picture producer; Richard, motion picture and television star; Staff Sgt. James, and his step-father, Joseph F. Beati.

Burial was in Our Lady of Mercy Cemetery. The family requested that donations be made to St. Brendan Building Fund in lieu of flowers.

# Bishop Flores Is Archbishop

WASHINGTON — Bishop Patrick F. Flores of El Paso, Texas, a former auxiliary bishop in San Antonio, Texas, has been appointed archbishop of San Antonio, making him the second hispanic bishop to head an archdiocese.

Pope John Paul II, who appointed Bishop Flores to the San Antonio post, also accepted the resignation for reasons of health of Bishop Lawrence M. DeFalco of Amarillo, Texas.

Announcement of the appointment and resignation was made by Archbishop Jean Jadot, apostolic delegate in the United States.

In San Antonio, Bishop Flores succeeds the late Archbishop Francis J. Furey, who died April 23.

Bishop Flores, 50, has been bishop of El Paso for little more than a year. He was appointed bishop of El Paso on April 4, 1978.

The archbishop-elect was born in Ganado, Texas, the eighth of nine children in a family of migrant farm workers.

He was ordained to the

priesthood in Galveston, Texas, in 1956.

In addition to pastoral assignments, he was director of the Houston diocesan office for the Spanish-speaking and of the Cursillo movement, and was active in the Christian Family Movement.

# Msgr. Enright's Sister Is Dead

Funeral services were held in England for Mrs. Nancy McCarthy, sister of Msgr. James F. Enright, pastor emeritus of St. Rose of Lima Church, Miami Shores.

Msgr. Enright was the principal celebrant of the Mass for his sister who died on Aug. 10 and had been a frequent visitor to Miami Shores during the past 25 years.

She is survived by her husband, Dr. Daniel C. McCarthy and three children, Dr. Mary McCarthy, Dr. James McCarthy, and Anita McCarthy; two other brothers: John F., Ireland; Michael L., Baltimore, Md. and seven grandchildren.

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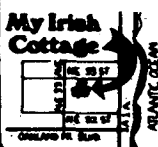
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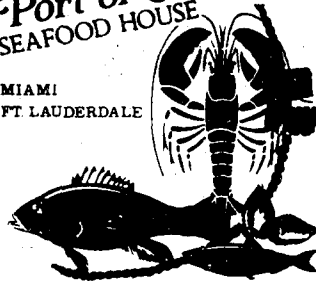
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## Counseling Outreach Units Open

The Miami Regional Office of the Catholic Service Bureau, Inc. recently announced the opening of two family counseling outreach offices in South Dade.

**THE CORAL GABLES** office is located at the St. Augustine Student Center 1400 Miller Road, on the grounds of St. Augustine parish, near the University of Miami. The office is opened Tuesday through Thursday.

**THE PERRINE** office is located in the Perrine Shopping Center at 634 Perrine Avenue in the north and south bound divider of U.S.1. Office hours are on Thurotdays from 12:30 P.M. to 8:00 P.M.

The offices are staffed with highly trained professional counselors who have many years of experience working with individuals, couples and families who seek help because of communication and relationship problems in their daily lives.

For more information regarding this service and for scheduling an appointment, call the Intake Department located in the main office of the Catholic Service Bureau, Inc. at 754-2444. Fees are charged on a sliding scale basis, that is, according to one's ability to pay.

Family Counseling services continue to be available at the Little Havana Outreach Office at 970 S.W. 1st Street as well as the main office located at 4949 N.E. 2nd Avenue.

### —Official—

The Chancery announces that upon nomination by the respective Provincials of the undermentioned priests, Archbishop McCarthy has made the following appointments:

**THE REVEREND WILLIAM MASON, O.M.I.** - to Pastor, St. Francis Xavier Parish, Miami, effective September 5, 1979.

**THE REVEREND LAURENCE M. O'NEILL, S.J.** - to Associate Pastor, Gesu Parish, Miami, effective August 14, 1979.

**THE REVEREND OSCAR ALONZO, S.P.** - to faculty member, Cardinal Gibbons High School, Fort Lauderdale, effective August 13, 1979.



Fr. Illig addresses national convention of Catholic hospital chaplains in Miami.

## Get Right, Then Go After Others, Says Evangelist

By ANA M. RODRIGUEZ

Today's Catholics are "a fire-ried people" called to introduce Christ to others after having first "put our house in order," said Father Alvin A. Illig this weekend to over 600 laity, priests and religious gathered for conferences on evangelization.

Referring to Vatican Council II, Father Illig, executive director of the National Conference of Bishops' Ad-Hoc Committee on Evangelization, said that for too long, the Catholic Church has necessarily been hearing the bad news about itself. But now it is time to concentrate on and spread the good News that "we are people of the Resurrection. Alleluiah is...our song".

**FATHER ILLIG** compared the Church after Vatican II to a family that invites guests for dinner but first straightens out its house. The purpose of the Council was to get the Church ready for its most important task of

evangelizing the modern world.

But "we Gought so long, we forgot what we were fighting for," said Father Illig, until now, when we have placed a renewed emphasis on evangelization. Archbishop Edward McCarthy was present at both conferences, one held at Barry College by the Archdiocesan Sisters' Council and the other at the Sonesta Beach Hotel in Key Biscayne by the National Association of Catholic Chaplains.

He called the Archdiocese of Miami's five-year plan of evangelization. "a program that will touch the life of each one of us", and mentioned the possibility of establishing an Archdiocesan Evangelization Council and "promoting small communities" so that the Word will reach all the people of South Florida.

During the conference at Barry College, Father Illig recalled that "evangelization is 2,000 years old". He said

the Catholic community, as the "best living example of Jesus Christ in the world today" is called once again, as in the times of the early Church, to bring the Good News of Salvation to millions of unchurched and non-Christian brothers and sisters.

Evangelization means "accepting Christ into your life" said Father Illig. "You cannot be an evangelizer until you have personally discovered Jesus Christ is your life."

He called Mary the "first lay evangelizer" because she literally accepted Christ and incarnated Him as all evangelizers must do.

"Mary is the messenger, Christ is the message", said Father Illig. While the content of the message remains the same, the manner in which it is spread changes.

"**EACH OF YOU** eventually has to incarnate the Lord Jesus and then share Him in your own style", he continued. "There are thousands of approaches and



the Lord needs them all...Each of you can reach people others cannot."

But evangelization involves hard work, heartaches and sorrows as well as daring, creativity and imagination. Its results are not immediate or tangible.

The role of the evangelizer is to ask others, "won't you allow me to introduce you to Christ?"

"We don't make converts", said Father Illig. "We set up the conditions. We create the atmosphere" then we "step back, say a little prayer to the Holy Spirit and leave the rest to the Lord."

## Pope to Visit Six U.S. Cities

(Continued from Page 3)

the pope will celebrate an afternoon liturgy at Living History Farms, a 600-acre working model of farm history.

The pope will be in Des Moines for only about four hours before he leaves for Chicago, where the meeting with the American bishops will be held the next afternoon, Oct. 5.

Later that day, the pope is expected to celebrate Mass in Chicago's Grant Park, Father Lynch

said.

He will leave Chicago the morning of Oct. 6 for Washington, where he is expected to meet President Carter at the White House in the afternoon.

**POPE JOHN PAUL** will stay overnight at the apostolic delegation in Washington. He may visit the National Shrine of the Immaculate Conception and the Catholic University of America the morning of Oct. 7, and then will celebrate Mass on the Mall east of the Washington Monument that afternoon before

returning to Rome, Father Lynch said.

Father Lynch said other details of the trip will not be completed until he returns from a trip to Rome the second week in September.

The Vatican announcement said the pope's trip had to be limited to six cities "because of the necessary brevity of time at his disposal and the vastness of the country."

It added that the pope hopes "to have the possibility of returning to visit other parts of the United States, such as the West and South, on a future occasion."

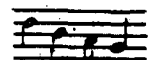
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## Tapped for Honors

Boystown of Florida is proud these days. Two of its boys, Bill Davis and Chris Schirmer, were tapped for honors in the National Student's Who's Who Boys

State — Tallahassee and the National Honor Society. Both Bill and Chris are seniors at Immaculata LaSalle high school.

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

—GENESIS VIII, 22

There come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine.

—GENESIS XLI, 29, 30

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# Fr. McBride Praises Catholic Education

(Continued from Page 1)

He said, however, that there was some residual opposition to the Catholic schools from within the Church.

"The leaders of some religious orders have instituted policies that would take Sisters and Brothers out of schools in favor of other social works," he said, even though Fr. Greeley found Catholic schools to be the most admired of the Church institutions. He defended Catholic education as being social work itself, dealing with prevention and causes, just as street social work deals with the symptoms.

He said it was important to have a set of schools where you can push direct religious values. "Have you noticed that the two major powers in the world (America and Russia) outlaw God in the public schools? It's a strange thing," he said.

Father McBride said he had three pieces of advice for teachers:

- Practice your faith. "Take an either or approach. Don't fool around. Either be a Catholic all the Way or not at all.

- Don't hide the tension in being a believer. He said teachers must be willing to openly proclaim faith as well as form community, prevent



Father McBride addresses teachers at St. Rose of Lima (above) on Professional Day last week. At right, two teachers annoint each other.

as well as heal. "Mother Teresa takes care of the symptoms. Dorothy Day fights causes. We need both."

- Of students, teachers should "Inform them, Form them and Transform them." He cited a Gallup Poll showing most students have very little formal knowledge of their faith and need to be informed. They need to be formed, he said, by the teacher's prayerful example and they need to be transformed by the teacher relating personally to the

student "Give back some love," and yet by demanding a lot from them.

Following the address by Fr. McBride was a liturgy celebrated by Bishop John J. Nevins. The celebration included anointing of the teachers. At the ceremony in St. Ambrose the Bishop anointed the priests to go forth and spread the good news, who then anointed certain teachers who passed the anointing on, the teachers anointing each other, "peers calling each other forth."



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Gesu-Miami	563.71	St. Bernard-Sunrise	710.00	St. Malachy-Tamarac	442.00
Good Shepherd-Kendall	300.76	St. Boniface-W. Hlwd.	122.50	St. Margaret-Clewiston	
Holy Cross-Indiantown		St. Brendan-Miami	708.00	St. Mark-Boynton Bch.	480.50
Holy Family-No. Miami		St. Catherine/Siena-Mia.	220.00	St. Martha-N.M.B.	
Holy Name-Jesus-W.P.Bch.	619.33	St. Cecilia-Hialeah	121.00	St. Martin-Jensen Bch.	223.65
Holy Redeemer-Miami	247.00	St. Chas. Borro.-Hall.	181.00	St. Mary Mission-Pahokee	
Holy Spirit-Lantana	102.00	St. Christo.-Hobe Snd.	332.00	St. Mary Cathedral-Mia.	
Immac. Concep.-Hialeah	998.00	St. Clare-N.P.B.	423.00	St. Mary Magdalen-M.B.	459.38
Little Flower-C.G.	214.00	St. Clement-Ft. Laud.	130.00	St. Mary Star Sea-K.W.	210.00
Little Flower-Hlwd.	991.50	St. Coleman-Pomp. Bch.	648.00	St. Matthew-Hallandale	257.50
Mary Immac. Missn.-W.P.B.	241.00	St. David-Ft. Laud.	124.00	St. Maurice-Ft. Laud.	
Nativity-Hlwd.	265.00	St. Dominic-Miami	362.00	St. Michael/Arch.-Miami	600.10
O/L of Cobre-Miami	1,142.00	St. Edward-Palm Bch.	347.92	St. Monica-Opal Locka	131.00
O/L of Div. Prov.-Miami		St. Elizabeth-Pomp. Bch.	737.52	St. Patrick-M.B.	354.12
O/L of Guadalupe-Immokalee		St. Eliz. Seton Mission	51.00	St. Paul/Apos.-Lithse. Pt.	1,078.60
O/L-Holy Rosary-Perrine	264.00	St. Fran. of Assisi-Riv. B.	32.90	St. Paul/Cross-N.P.B.	
O/L-Lakes-Mia. Lakes	506.00	St. Fran. de Sales-M.B.	105.00	St. Peter-Big Pine Key	120.00
O/L-Lourdes	178.00	St. Fran. Xavier-Miami	47.78	St. Peter-Naples	231.00
O/L-Mercy-Deerfld. Bch.		St. Gabriel-Pomp. Bch.	480.00	St. Peter/Paul-Miami	192.00
O/L-Perp. Help.		St. George-Ft. Laud.	200.00	St. Philip-Opal Locka	19.00
O/L-Queen/Heaven-LaBelle		St. Gregory-Plantation	523.00	St. Philip Benizi-B. Glade	
O/L-Queen/Heaven-Margate		St. Helen-Ft. Laud.	270.00	St. Pius X.-Ft. Laud.	784.25
O/L-Queen/Martyrs-Ft. Laud.	600.00	St. Henry-Ft. Laud.	167.66	St. Raymond-Miami	142.00
O/L-Queen/Peace-Del. Bch.		St. Hugh-Coconut Grove	307.69	St. Richard-Perrine	
Resurrection-Dania	287.50	St. Ignatius Loyol.-P.B.G.	157.00	St. Robt. Bellarmine-Mia.	75.32
Sacred Heart-Hmstd.	239.00	St. James-Miami	365.00	St. Rose/Lima-M. Shores	979.03
Sacred Heart-L. Worth	905.00	St. Jerome-Ft. Laud.	230.00	St. Sebastian-Ft. Laud.	345.00
San Isidro Miss.-Pom. Bch.		St. Joachim-Perrine		St. Stephen-W. Hlwd.	545.00
San Marco-Marco	370.65	St. Joan/Arc-Boca Raton	1,702.00	St. Thomas/Apostle-Mia.	175.25
San Pablo-Marathon	188.00	St. John/Apostle-Hia.	150.00	St. Thomas More-Boy. Bch.	906.00
San Pedro-Plant. Key	160.00	St. John/Bapt.-Ft. Laud.	711.00	St. Timothy-Miami	541.80
St. Agatha-Miami	90.05	St. John Bosco-Miami		St. Vincent-Margate	
St. Agnes-Key Bisc.	460.00	St. John Fisher-WPB	313.57	St. Vinc. de Paul-Mia.	182.13
St. Ambrose-Drfld. Bch.	523.00	St. Joseph-M.B.	595.32	St. Vinc. Ferrer-Del. Bch.	962.00
St. Andrew-Coral Sprgs.	400.00	St. Joseph-Stuart	791.00	Visitation-Miami	210.00
St. Ann-Naples	451.00	St. Jos./Work.-Moore Hvn.		St. William-Naples	380.00
		St. Jude-Jupiter	352.60	St. Rita	49.00

## CLUB MEETINGS

St. Stephen's Council of Catholic Women will meet at 8:00 p.m., Thursday, September 6th, in the Social Hall. Go early they urge and bring a friend.

Clubhouse, across the street from St. Julianna's Church.

★★★

Catholic 40-60 Widowers Club will meet on Sept. 7, at 8:00 P.M. in Nativity Church Parish Hall, 700 W. Chaminade Drive, Hollywood, Florida. Come meet with us, get acquainted and make some new friends. For more information call 987-4493.

★★★

St. Boniface Woman's club will hold its regular monthly meeting on Tuesday, Sept. 4, at 8 PM in the Parish Hall.

★★★

Our Lady Queen of Heaven Women's Guild will hold their meeting on Tuesday, Sept. 4 at 7:30 p.m., at the Parish Hall on Forest Blvd., Margate. All women of the Parish are invited and urged to bring a friend.

★★★

Lay Carmelites will meet at Villa Maria Nursing Home, 1050 N.E. 125th St., N. Miami, on Sat. Sept. 1, at 2:00 p.m.

★★★

Catholic Daughters of the Americas Court, Palm Beach, is holding a covered dish luncheon, Wed. Sept. 5, at 12:30 pm, at the Phipps Park

Catholic Widow and Widowers Club will hold their next meeting; Monday, Sept. 3rd at 8:00 P.M. at K of C Hall, 3571 North Andrews Avenue. For information call 733-4274 or 563-8274.

North Miami Beach and Plantation are now open 24 hours a day.

American Savings now has a 24-Hour Automatic Teller at our Plantation Office (268 S. University Drive) in addition to our 24-Hour Automatic Teller at our North Miami Beach Office (1899 N.E. 163rd St.).

Now you'll never be in either place without extra cash. American Savings 24-Hour Automatic Teller will let you cash checks, withdraw cash from savings, make deposits to savings and make mortgage or installment loan payments. At any hour of the day or night. Any day of the week.

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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)

## Terror Only Begets Terror

In Northern Ireland the terrorists are stepping up their activities and in most cases innocent civilians are their victims. A man and his family were taking their yacht out to sea while on vacation, and it was blown up. An 82 year old woman, a 78 year old man and a child of 15 are dead with several other children and adults near death from the bomb.

The major victim was a cousin of the Queen of England, Lord Mountbatten. He was also a war hero who made a great contribution to the defeat of the Japanese during World War II. We condemn this form of terrorism not because of the names or connections of the victims, but because it contributes nothing towards the solving of the impasse in that strife-torn area.

In Belfast, the provisional Irish Republican Army (IRA) an outlawed guerrilla organization fighting to end British rule in Northern Ireland, issued a statement saying it was responsible for the killing of Lord Mountbatten. The statement called the killing "an execution".

In a separate action south of Belfast, another explosion, presumed to be the work of the IRA, killed 18 British soldiers in the most deadly incident for the British Army in the 10 years of its involvement in Northern Ireland.

Pope John Paul II condemned the bombings in a message of condolence to Queen Elizabeth II. He said:

"I offer to Your Majesty, my sincere condolence on the tragic murder of Lord Mountbatten, a courageous man whose death causes great suffering to the royal family and to all the nation. This act of shocking violence, is an insult to human dignity and I firmly condemn it together with the other acts of violence yesterday that caused death and brought suffering to many families. I ask Almighty God to be merciful to those who have died, to comfort their relatives and to touch the hearts of violent men with his healing grace."

Cardinal Tomas O. Fiaich of Armagh, Primate of all Ireland, who was in Rome, said he was appalled and horrified by the murder of Lord Mountbatten and the killing of the British soldiers. He said:

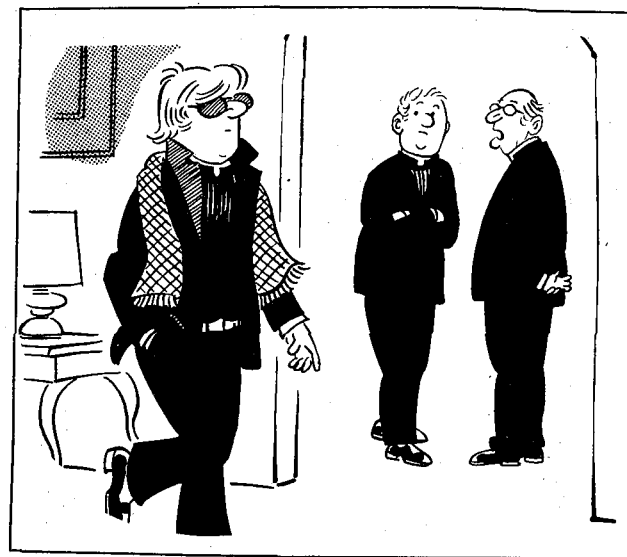
"This is mass murder and nothing can justify it. These deeds bring disgrace to our country and give scandal to Christians everywhere."

Describing the assassination and the "murderous attack" on the army patrol as "evil and criminal acts," Cardinal George Basil Hume of Westminster said the Catholic community mourned Lord Mountbatten's death and those of his companions and the loss of so many young lives in the ambush of the soldiers at Warrenpoint, County Down. He added:

"Yesterday's tragic events must not deflect leaders and people in England and Ireland from the search for a workable solution to the problems of Northern Ireland.

Past and present policies are playing into the hands of extremists and bigots. There can be no alternative to a freshly thought out and negotiated settlement, but it must be pursued in peace by those who have renounced murder as a weapon."

When will it all stop? Nobody knows. One thing for sure—terror begets terror and it will not be eliminated unless there is a change of heart among the warring factions. We can only pray that the saner voices will in the end prevail and that a spirit of reconciliation replaces the current spirit of senseless violence.



"I'D LIKE TO SIT IN ON ONE OF HIS COUNSELING SESSIONS."

## LETTERS TO THE EDITOR

### Was There An Official Endorsement?

To the Editor:

The Editor's Note to Mr. Conklin's article in The Voice of August 24, 1979 to the effect that the late Archbishop Carroll did not support the so-called "Anita Bryant Campaign" to repeal Dade County's Homosexual Preference Ordinance 1977 is in error. Among other things,

1. Archbishop Carroll sent Archdiocesan Attorney, Joseph Fitzgerald, to the Metro Commission Public Hearing in January, 1977 to protest, on behalf of the Archdiocese, the initial passage of the ordinance.

2. Archbishop Carroll encouraged me to draft an initiative petition to repeal the ordinance and to form a committee to circulate the petition. Throughout the ensuing six months, he continually encouraged and advised me on this matter.

3. Archbishop Carroll personally recruited Robert Daly, one of Dade County's most successful political public relations experts, to donate his services to the Repeal Committee.

4. Archbishop Carroll sent Archdiocesan Attorney, Joseph Fitzgerald, to the first meeting of the Repeal Committee at Anita Bryant's home to announce - for publication - that the Archbishop would go to jail rather than obey the ordinance.

5. Archbishop Carroll sent Monsignor Peter Reilly to the first public rally of the Repeal Committee to give the invocation. At that meeting, the initiative petitions were first given out.

6. Archbishop Carroll directed the Pastors of the Churches in Dade County to cooperate with those persons who were circulating the petitions by allowing solicitation of signatures before and after Masses.

7. Archbishop Carroll sent Monsignor Noel Fogarty, who was then the Chancellor of the Archdiocese, to at least two ecumenical press conferences, at which representatives of all faiths urged Dade Countians to sign the petitions and to vote for repeal of the ordinance.

8. Archbishop Carroll, joined by Archbishop McCarthy, issued a public statement urging Catholics to vote for repeal of the ordinance. This statement was printed on the front page of The Voice and ordered to be read from the pulpits in all of the Churches in Dade County on the Sunday before the election.

I was told that when the Archbishops issued their statement, some of the younger staff members of The Voice literally shed tears of disappointment. They did not understand as the

Archbishops did — that the ordinance was not a matter of justice for unfortunates caught in a tragic lifestyle, but was instead an attempt by militant activists to use the power of the government to force public acceptance and approval of conduct which Church doctrine teaches is sinful.

Even The Miami Herald has recognized that Archbishop Carroll - and now Archbishop McCarthy - was often the only strong voice for morality in this community. The attempt by some disgruntled members of your staff to rewrite history by an inglorious footnote is a disservice to the memory of a great man.

Robert M. Brake  
Coral Gables

#### RESPONSE

Our sole objection was to Mr. Conklin's phrase "Archbishop Carroll's endorsement of singer Anita Bryant's Campaign to repeal a Homosexual Rights Ordinance..." We note with satisfaction that nowhere in Attorney Brake's letter is the word "endorsement" to be found — and that is the central issue.

The Archdiocese of Miami joined with all concerned citizens in seeking a repeal of the ordinance. It was motivated not by Miss Bryant's personal campaign, but rather by the fact that the Church's teaching condemns homosexual activity. Miss Bryant's campaign was only one of several working for the repeal and the Archdiocese cooperated with all those involved. When civic or religious groups join on a particular issue, they don't endorse everything said or done. The same can be found in ecumenical cooperation. It does not involve endorsing each other's religion.

Attorney Brake's use of hearsay evidence is hardly professional, and is certainly not cricket. He says someone told him that "some of the younger members of the staff of The Voice literally shed tears of disappointment." This is a gratuitous insult to my staff whose record of loyalty and dedication in the service of the Church is beyond reproach. It is the use of this type of sly innuendo which mars the integrity of many justifiable causes.

No members of my staff are disgruntled or have attempted to rewrite history. I take full responsibility for the footnote because I wrote it — and only after consulting some of those involved at that time.

Gerard E. Sherry  
Executive Editor

# Church Must Let Its Workers Organize

WASHINGTON —(NC)— Here text of the 1979 Labor Day statement by Msgr. George G. Higgins, U. S. Catholic Conference secretary for special concerns:

★★★  
The 1971 Synod of Bishops, in its plenary statement on justice in the world, pointed out that the mission of preaching the Gospel message which the church has received from Christ includes a demand for justice in the world. It is for this reason that the church has "the right, indeed the duty," to proclaim justice at all levels of society and to denounce instances of injustice when the fundamental rights of men and women are involved.

The synod was at pains to emphasize, however, that "while the church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and lifestyle found within the church herself."

The purpose of this collective self-examination is to make sure that within the church itself basic human rights are guaranteed. "No one," the synod document declares, "should be deprived of his ordinary rights because he is associated with the church in one way or another."

One of the most fundamental of these "ordinary rights" is the right to organize for the purpose of collective bargaining. Recent events in the United States have led some observers to question whether or not church-related institutions are prepared to honor this right in practice as well as in theory. One widely quoted publicist has said, for example, that the church in this country is guilty of "hypocrisy" because, in his view, "it persists...in preaching about social justice to others and refusing to practice it itself." He is referring here specifically to the policy of Catholic institutions concerning the right of their workers to organize. Another experienced commentator alleged recently in a major national publication that church leaders in general are opposed to the unionization of the employees of Catholic institutions.

STATEMENTS of this type could be multiplied indefinitely. While there is no way of scientifically testing their accuracy, it would be fair to say that most of them tend to generalize much too freely on the basis of insufficient evidence. Nevertheless they must be taken seriously for, whether fully accurate or not, they reflect a growing sense of uneasiness within the Catholic community about the commitment of church-related institutions to the basic rights of their employees. This widespread feeling of uneasiness, bordering at times on cynicism, cannot be ignored except at the risk of undermining the credibility of the church as a witness to justice at all levels of society.

It is essential, then, for Catholic institutions, which in the aggregate employ tens of thousands of professional and non-professional employees, to recognize, in the words

of the synod document cited above, that "anyone who ventures to speak to people about justice must first be just in their eyes."

For the limited purposes of this annual Labor Day statement, this means, at the very least, that church leaders and the administrators of church-related institutions must unequivocally recognize the right of their employees to organize, if they so desire, for the purpose of collective bargaining. Any direct or indirect attempt to circumvent or to interfere with the free exercise of this right will predictably lead to serious trouble — the kind of trouble that could divide the Catholic community for many years to come and neutralize the effectiveness of ongoing church-related programs for social justice both at home and abroad.

To some extent, public confusion as to precisely where church-related institutions stand on this issue is based on a misunderstanding of what was involved and what was not involved in a recent series of court cases concerning labor-management relations in church-related schools. The basic question that the courts were faced with in these particular cases was whether or not teachers in church-related schools are covered under the terms of the National Labor Relations Act.

Earlier this year the Supreme Court settled this issue, ruling that "there is no clear expression of an affirmative intention of Congress" that teachers in church-operated schools should be covered by the NLRA. The Supreme Court also implied that, if it had found, upon examining the legislative history of the NLRA, that the Congress had, in fact, granted the National Labor Relations Board jurisdiction over teachers in church-operated schools, it might have ruled that the Congress had acted in violation of the Constitution.

Constitutional issues aside, it is important to understand exactly what the Supreme Court did and did not say about the right of teachers in church-related schools to organize for the purpose of collective bargaining. It said that the right to organize for this purpose is not protected under the terms of the National Labor Relations Act. It did not question or negate the right to organize — and, indeed, would have no authority to do so. The right to organize is a fundamental human right beyond the reach of civil law and therefore beyond the jurisdiction of the judicial branch of the federal government.

It is all the more important to highlight this distinction in view of the fact that the media, in far too many cases, simply ignored or, at best, blurred it in reporting on the Supreme Court's recent decision. One widely circulated news release, typical of many others, was headlined: "Court Bans Bargaining for Religious Schools." That statement, for the reasons outlined above, is totally inaccurate.

A NUMBER of Catholic spokesmen, including a ranking official of the United States Catholic Conference, have tried to clear up any confusion that might have resulted from such misleading press reports. An authorized spokesman for the

USCC pointed out in a public statement that the conference "was and remains committed to the right of employees of church-related institutions to organize and bargain collectively." He said that the Supreme Court's ruling "does nothing to change that."

The position of the USCC on this matter was formally restated and reaffirmed in 1977 — almost two years before the Supreme Court's recent decision — in a report issued by its Subcommittee on Teacher Organizations. Under the heading "Collective Bargaining by Teachers," this report affirmed the following principles, among others:

"Catholic social teaching strongly supports the rights of employees to organize and to bargain collectively with their employers. The free exercise of these rights pertains to Catholic school teachers and other school employees in the same way it relates to the employees of other Catholic institutions and secular organizations. We firmly believe that Catholic school teachers should not only study and understand these rights but should consider a responsibility toward their fellow teachers as they examine the possibility or even necessity of collective bargaining.

"The corollary to the right of Catholic school teachers to organize into teacher associations is the right which they possess to determine for themselves the agency or organization which is to represent them in the bargaining process."

There is good reason to think that the majority of Catholic school administrators are prepared to implement these principles. Some have long since done so in their respective jurisdictions, and others are currently in the process of doing so.

The immediate challenge facing school administrators in the wake of the Supreme Court's decision is to establish, in cooperation with Catholic teachers' unions and with the professional assistance of outside experts, a voluntary substitute for the National Labor Relations Board. They will need such an agency to handle their labor problems in an orderly manner — to conduct representative elections, for example, and to process unfair labor practice charges. If such voluntary boards or agencies are not established, at whatever level the parties deem most practical and appropriate, teachers in Catholic schools, even if organized into a bona fide union, will have no means of defending themselves against arbitrary rulings in the day-to-day administration of their collective bargaining contracts and hence will be deprived of one of the "ordinary rights" which, in the words of the synod document, the church is called upon to defend and honor.

CATHOLIC SCHOOL administrators, as they review their personnel policies in light of the Supreme Court's decision, will also have to reckon with the fact that teachers in Catholic schools who want to organize for the purpose of collective bargaining must be granted the right to do so through a

union or association of their own choice. One respected Catholic commentator, in speaking to this issue, has tentatively suggested that teachers' unions are not the "only way" to meet their legitimate economic needs and demands. Theoretically speaking, there may be something to be said for this point of view, but, practically speaking, it is irrelevant. These unions or associations are being organized by teachers acting on their own initiative — sometimes with the tacit or explicit approval of school administrators, at other times against the better judgment of the administrators as to whether or not teachers in Catholic schools should join this or that type of union or association belongs to the teachers involved. Any attempt on the part of administrators to second guess their teachers on this matter is doomed to failure.

It goes without saying that teachers' unions or associations must take serious account of those elements — doctrinal, financial, etc. — which make church-related schools significantly different from public schools. On the other hand, these differences should not be exaggerated and cannot be used as an argument against the organization of teachers' unions in church-related schools. In short, as one of our leading Catholic magazines pointed out in a recent editorial, school administrators will want to bear in mind that "in the light of consistent church teaching, the development of strong teachers' unions in parochial schools cannot rightly be regarded as a threat to the ultimate authority of the pope and bishops over faith and morals."

The Catholic school system has been singled out for special attention in this statement, not because its labor-management problems differ essentially from those of other church-related institutions, but simply for the reason that the recent Supreme Court decision, as noted above, was so widely covered by the media and resulted in so much confusion, misunderstanding and unnecessary tension. Obviously the principles which apply in the case of teachers employed by Catholic schools also apply to the workers employed by Catholic hospitals and by other church-related institutions.

Catholic hospitals — to stick with this one example — share some of the labor-management problems now confronting church-related schools. In one respect, however, their situation is different from that of the schools. Hospital workers are covered by the National Labor Relations Act and are subject to the jurisdiction of the National Labor Relations Board. This should make it easier, from the procedural point of view, for these workers to exercise their right to organize. Unfortunately, however, recent events in several parts of the country suggest that, in isolated cases, hospital administrators are resorting to legalistic technicalities, fashioned by sophisticated anti-union consulting firms, to interfere with their

(Continued on Page 10)



## KNOW YOUR FAITH

By FATHER JOSEPH M.  
CHAMPLIN

This column began 10 years ago at a time we were just beginning to experience in the United States the initial fruits of Vatican II's "Constitution on the Sacred Liturgy."

A new order of Mass, replacing one four centuries old, had been approved by Pope Paul VI, translated into English and introduced in this country. With it the role of the priest-celebrant in particular changed quite drastically.

HE WAS formerly the important person who performed certain sacred actions and said certain sacred words which produced grace for us.

# Time was

Now in addition the priest was asked to be the leader of worship, one who presides over the liturgy, who inspires, facilitates, brings people together and involves them actively in the celebrations.

Soon after, American Catholics began to witness baptisms, weddings and funerals according to revised rituals, texts which stressed as an essential element the full participation of the congregation, including and especially those about whom the liturgy centered, parents, bride and groom, family of the bereaved.

In previous days the godparents seemed to fulfill the major function at a baptism, with the mother often even remaining at home to prepare the party which followed. Now the mother was to hold the child with the father by her side; both were asked to accept responsibility for the education of the infant in the faith, sign the child

and receive a light-of-Christ candle in its name.

WEDDINGS prior to the Second Vatican Council adhered to a fairly precise pattern, with identical readings, prayers and exhortation. Bride and groom left the ceremony to the clergy and spent their energies preparing for the reception.

Now almost every couple married before a priest makes at least some decisions about their nuptial liturgy, with most going into considerable detail and spending many hours in the process.

Funerals of the 1950s were in black, with a Latin "Dies irae," and the same texts for every person.

The Mass of Christian Burial today normally is celebrated in resurrection white, with music of the same motif and biblical texts or prayers selected to fit the circumstances.

In a decade we have also seen introduced, or more ac-

curately, reintroduced such practices as Mass facing the people, a sign of peace, Communion in the hand and from the cup.

THE LITURGICAL changes, of which these are but a few samples, proved painful to a majority of Catholics at the outset. However, explanations and time and personal experience with them generally won over most, although a significant, articulate minority continues to find those developments distressing.

For example, the practice of lay ministers for Communion today engenders the same reaction which the sign of peace and guitar Masses did a decade ago. Very likely in 1989, 75 percent of Roman Catholics will then approve of their neighbor distributing the Eucharist, as surveys show that same percentage now in 1979 endorse the vernacular, the sign of peace and contemporary liturgical music.

What can we anticipate or desire in the 1980s?

Certainly a few additional, if minor official modifications, but nothing so substantial or radical as the reform of the ritual books accomplished in the 1970s. Some added eucharistic prayers would help on Sundays and especially during the week.

OUR GREATER hope, however, is that the rich variety of texts and options already available will be used more widely by celebrants and liturgy-planning groups.

Moreover, we see care and creativity as the most needed elements for a fuller realization of the worship goals sketched at the Second Vatican Council. Both of these require considerable time and hard work. But they produce results.

Careful, creative liturgies will touch hearts, move people and renew the church.

# Overcoming Faults

By WILLIAM RYAN

Reflecting on faults tempts one to paraphrase Lincoln's famous adage: "You can overcome some of them all of the time and all of them some of the time, but you can't overcome all of the faults all of the time."

And so it seems to go in the Christian life. Try as we may, some failings in our moral life seem to resist our best efforts to overcome them. Or is it that their favored position in our lives tends to discourage us from putting forth our best efforts in the first place? In any case, the experience is hardly unique.

ST. PAUL gives a classic description of human frailty, ultimately redeemed by Christ, in the seventh chapter of his Epistle to the Romans. "I cannot even understand my own actions," he says, with a kind of amazed desperation that is both likeable and rather easy for most of us to identify with. "I do not do what I want to do but what I hate...the desire to do right is there but not the power. What happens is that I do, not the good I will to do, but the evil I do not intend."

"My inner self," St. Paul continues, "agrees with the law of God, but I see in my body's members another law at war with the law of my mind; this makes me the prisoner of the law of sin in my members. What a wretched man I am! Who can free me from this body under the power of death?" Happily, Paul immediately provides the answer: "All praise to God, through Jesus Christ Our Lord."

What St. Paul is telling us is that gritting our teeth, flexing our muscles, or whistling a happy tune just will not suffice. Those things can help, of course, but it is only the power of God's grace working in Jesus Christ that can save us from certain defeat in this conflict. It is in the realization and whole hearted acceptance of this fact that the path to peace is found.

God created us with a free will and the power to reason. And he gave each of us something we call con-

science. When we do something wrong, we say, "My conscience hurts me."

All of God's other creatures do what instinct tells them. They do not have that profound sense of right and wrong which man has. But we humans must work hard to overcome our imperfections, for each of us has the power of good and evil within us.

We are born in God's own image. But, unlike God, we are not perfect. The word "perfect" brings to mind the image of goodness. And if we

reflect for a moment on goodness, this brings to mind a person who thinks of others before self, one who chooses the morally good act rather than the morally bad act which would promise earthly reward or pleasure, and one who sublimates bodily comfort for the sake of principle. Such a person was Jesus. And this is the stuff saints are made of.

IT'S MORE than a little shocking to admit that all of us have this potential. When we stop to think about it, it can be discouraging to realize, like St. Paul, that even though we know perfectly well what we should do, we do not always do it. Were it not for God's grace, we would have every reason to despair.

We must remember that none of the saints who have lived and grown towards great perfection have managed their spiritual growth easily. They are people who have opened themselves to let God's grace in. They, too, like the rest of us have experienced failure. But they have not wallowed in their failure. They have picked themselves up and started over again.

Can you imagine how St. Peter must have felt when, after he had told Jesus he would never deny him, that he did indeed deny him not once but three times? How easy it would have been to despair. Peter wept bitterly, but he went on for he trusted in God's forgiveness and mercy.

We have each known failure in our spiritual lives. And each such failure is painful. But if we stop for a moment and think of Peter, we will know that God's mercy awaits us. And we will grow in grace, slowly but surely.



"We...must work hard to overcome our imperfections, for each of us has the power of good and evil within us." (A Bolivian boy receives the sacrament of penance from a Maryknoll priest.)



# Learn to Like Yourself and Be Happy

By FR. MIKE FLANAGAN, S.P.

Do you like yourself? Can you accept criticism? Do you realize your own worth?

All of us have an opinion about our personality; we have a self-image. A self-image usually develops from the attitudes of others towards us. These attitudes go way back to when we were little children. We have subconscious memories of acceptance (friends, parties, etc.) and rejection (nicknames, punishments, etc.) Deprivation, pampering and rejection contribute to anxiety and worry. The particular attitude that you took toward yourself as a child influenced your future judgments. If you had the idea that you were incompetent, you probably dealt with most experiences under this attitude. And every experience had the possibility to reinforce that attitude.

The relationship you have to other people shapes the image you have of yourself. What you think others think about you forms your self-image. Some people "put themselves down" because of their deficiencies. Not everyone who has a bad memory, who can't dance or who is homely looking feels bad. Only the person who tells himself "Because I am homely, I am worthless" or "Since I can't dance I'm no good" or "My bad memory makes me stupid" will have feelings of sadness or depression.

The self-image or opinion that one has colors his outlook on life and the events around him. A good self-image helps to make us realistic and confident. A poor self-concept tinges events with apprehension and makes us feel alone.

How do you treat yourself? So many of us confuse self-love with conceit or selfishness. God tells us to love ourselves—"Love your neighbor as you love yourself." How you see yourself will influence how you live. A poor self-image is a main

cause of depression.

All too often the person with a poor self-image goes about compulsively trying to please others so that he can feel worthy when they appreciate him. But since he cannot possibly satisfy everyone, he will be misunderstood and criticized and then will feel hurt! Not being convinced of his value he develops a pattern of trying to be a "pleaser" in order to be accepted by everyone. He is more often guided by what others want or desire than his own needs and wants.

If one begins to have a personal relationship to Christ he can see himself in a new perspective. Christ accepts you unconditionally—faults and all! He, God, doesn't make junk. Since He is important and since He loves you, you must be worthy; even if you don't think so. You are somebody to God. That makes you significant! Therefore, you can forget the idea that you are a nobody. You can now love yourself because God loves you.

A sincere confession of your sins is also a psychologically healthy step toward developing a good self-image. However, a morbid dwelling on these sins is not.

By changing our attitude (thinking) we can reduce anxiety and improve our self-image. A Christian does not have to be controlled by negative thinking. Such thinking is negative "self-talk." If someone offends you do you say to yourself—"He's rotten; it's unfair for him to treat me this way; I'll show him" or do you say "He doesn't understand the whole story; he said that because he's upset; he's probably nervous?" The difference in the two sets of statements will produce a difference in your feelings.

How do you feel when someone you love rejects you.

Sad, depressed, angry? You probably believe that the rejection caused you to feel that way. But no! It is your subjective interpretation of the rejection which produces the bad feelings. "Why did this happen to me? How could she do this to me? I must be rotten! There's something wrong with me! "You enter a "pity party" by feeling sorry for yourself.

Gaining self-respect and a good self-image is a painstaking procedure. Stop your self-put-down. Your wor-

thinness as a human being has nothing to do with your successes in life. You are worthwhile simply because you exist and God declares you worthwhile. So worthwhile that He would die for you. (he did, too.)

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# Church Must Let Workers Organize

(Continued from Page 7)

workers' right to organize. The use of such delaying tactics is a great injustice to all concerned. Here too, then, there is need for the kind of self-examination and reform called for by the 1971 Synod of Bishops and based on the principle that within the church rights must be preserved and that no one should be deprived of his ordinary rights because he is associated with the church in one way or another or employed by a church-related institution.

One of the great mistakes made by American industry 50 years ago — when industrial unionism in this country was coming into its own —

was that it completely underestimated the intelligence, the determination, the skill and the drive of the workers it was dealing with. This proved to be a costly mistake and one which the more intelligent leaders of American industry, by hindsight, have come to regret.

Catholic institutions, for ethical as well as practical or pragmatic reasons, will want to avoid making this same mistake now that their own workers are belatedly beginning to exercise their right to organize — a right which the Second Vatican Council, reaffirming traditional Catholic social teaching, described as being "among the basic rights of the human person."

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**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  
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# A Challenge for the Church Today

By FR. JUAN J. SOSA

For years, Latin American theologians have been discussing the origin, nature, and consequences of the popular religiosity of their people. Such discussions did not originate in a highly intellectualized milieu; rather, they emerged out of the pastoral experience of the Church in that continent.

While Europe had been undergoing a strong trend of secularization, the loss of a sense of the sacred in objects as well as places, Latin America witnessed a growth of popular religious practices among its Catholics.

POPULAR religiosity became equivalent to a number of other expressions such as 'popular Catholicism,' 'the religion of the people,'

and 'the religion of the masses.' Pope Paul VI finally synthesized all these expressions into one and gave the Church in the world a challenge that was not limited to Latin America alone. In his Apostolic Exhortation 'On Evangelization in the Modern World' (Evangelii Nuntiandi) he speaks of popular piety: . . . One finds among the people particular expressions

of the search for God and for faith, both in the regions where the Church has been established for centuries and where she is in the course of becoming established. These expressions were for a long time regarded as less pure and were sometimes despised, but today they are almost everywhere being rediscovered." (Paragraph 48).

they find themselves at home. YOUNG AND OLD, hispanics or haitians, single or married, such a hunger for understanding and acceptance is expressed through an attachment to a series of devotions transmitted by the family for many generations. (Especially the love of Mary, the Mother of God). It is in this popular piety that the Church today finds a tool for evangelization. It is in the

Properly understood, popular piety contains an overwhelming richness of popular traditions which has survived Vatican Council II even if Church leaders have not fully explored it until recently. It is closely related to the folk traditions of the culture which embodies it; for this reason, neither the culture nor the language of the faithful can be ignored when dealing with this concept.

As Pope Paul VI explains in this 1974 document, popular piety offers positive signs of faith-experience very much attached to the symbolic needs of human beings:

. . . It involves an acute awareness of profound attributes of God: fatherhood, providence, loving and constant presence. It engenders interior attitudes rarely observed to the same degree elsewhere: patience, the sense of the Cross in daily life, detachment, openness to others, devotion. . .

But it can lend itself to possible deviations of an authentic faith-experience, and even superstitions, if it is not properly guided by Church leaders.

The overpowering presence of a multicultural society in South Florida is in itself a challenge to the Church which openly announces the saving presence of Jesus in all languages, and to all cultures. If there is a sign common to these cultures it is indeed their tremendous hunger for understanding and acceptance within the christian milieu in which they



popular piety of such groups that their symbolic expressions are most frequently observed.

Consequently, ignorance of the expressions of the people at 'their' level can easily increase their attachment to other pseudo-religious groups which claim to convey a means of support and satisfaction, such as Santeria, spiritualism, voodoo, palm readers, so-called astrologers, and other isolated sects already present in South Florida.

The challenge of the universal Church then becomes the challenge of our local faith-community: to evangelize All men and women who search for God, not just those who are identified as the worshipping community, but to evangelize them at the level in which they appear themselves searching for God. As the Holy Father concludes in the same paragraph.

"Pastoral charity must dictate to all those whom the Lord has placed as leaders of the ecclesial communities the proper attitude in regard to this reality, which is at the same time so rich and so vulnerable. Above all one must be sensitive to it, know how to perceive its interior dimensions and undeniable values, be ready to help it overcome its risks of deviation. When it is well oriented, this popular religiosity can be more and more for multitudes of our people a true encounter with God in Jesus Christ." (next week: Popular piety and the liturgy)

## Miami Archdiocesan Council of Catholic Women



## National Council of Catholic Women

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The National Council of Catholic Women is composed of organizations of Catholic women from throughout the United States and reflects a membership of ten million.

The Florida Council of Catholic Women, whose President/Province Director serves on the National Board, is composed of the Presidents and Moderators of the Councils of Catholic Women in the five Dioceses in the Province of Miami - State of Florida.

The Miami Archdiocesan Council of Catholic Women is composed of organizations in the nine Deaneries, representing eighty affiliated groups and numbering a membership of 8,500 women.

The objectives of the MACCW are to unite Catholic Organizations of women in purpose, direction and action in religious, educational, social and economic fields; to stimulate these groups to greater efficiency and usefulness in meeting the needs of the times and to render them assistance in these efforts.

Areas of Council Programs are directed through six commissions designed to serve the community and to fulfill the objectives of this Council.



The **CHURCH COMMUNITIES COMMISSION** aims to create a community of God's people that is educated and dynamic. Programs of study, prayer and action will lead to achieving the ideals of a complete life in Christ in an ever-deepening love for God and neighbor.



The aim of the **COMMUNITY AFFAIRS COMMISSION** is to involve the members of MACCW, and all people in working to answer the needs of their individual communities. Programs are focused on all areas that affect the well-being of the people of the United States.



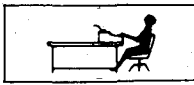
The **FAMILY AFFAIRS COMMISSION** strives to assist families in achieving a truly Christian life and to preserve Christian principles in those areas that pertain to the welfare of all families, and to help the family to carry out its responsibilities within the Church, the civic community and the world.



The concern of the **INTERNATIONAL AFFAIRS COMMISSION** is to awaken in all Christians a conviction of their relationship to and responsibility for mankind around the world, especially as set forth in the Decree on the Apostolate of the Laity and the Pastoral Constitution on the Church in the Modern World.



The **LEGISLATION COMMISSION** has as its premise the obligation to provide information and techniques for influencing legislation, to encourage needed action in legislative areas and in general to keep the membership informed and up-to-date on pending legislation.



The **ORGANIZATION SERVICES COMMISSION** acts as the "Service Bureau" for officers and all chairmen. It assists the Council by providing tools and training, maintaining membership and dues records, distributing publications and obtaining publicity.

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## Juan Pablo II Irá a Iowa durante Visita a EE.UU.

La visita del Papa Juan Pablo II a los Estados Unidos en octubre será un estudio de contrastes desde las bulliosas áreas metropolitanas hasta el corazón agrícola del país.

Después de muchos cambios, el itinerario incluirá las ciudades de Boston, Nueva York, Philadelphia, Chicago, Washington y, sorprendentemente, Des Moines, Iowa. El Papa celebrará una misa pública en cada ciudad que visite.

Según el itinerario, el Papa llegará a Boston el 1 de octubre, después de una visita a Irlanda que comenzará el 29 de septiembre. Celebrará una Misa en el Boston Common y de ahí saldrá para Nueva York el 2 de octubre, donde se pasará casi todo el día en las Naciones Unidas. Su discurso ante la Asamblea General de esta organización será el punto culminante de su visita.

Al atardecer, celebrará una Misa en el Yankee Stadium. También pasará la mañana del 3 de octubre en Nueva York, posiblemente haciendo visitas a Battery Park y Shea Stadium antes de salir para Philadelphia.

En Philadelphia celebrará otra Misa en la calzada de la Catedral Basílica de San Pedro y San Pablo.

Más tarde en la mañana del día 4, el Papa se irá de Philadelphia y llegará a Des Moines, Iowa, donde por la tarde celebrará una Liturgia en Living History Farms, un modelo operativo en 600 acres de la historia agrícola.

Sólo permanecerá en Des Moines cuatro horas antes de salir hacia Chicago, donde se reunirá con los obispos americanos.

Después de esa sesión celebrará Misa en el Grant Park de Chicago.

La mañana del día 6 partirá de Chicago rumbo a Washington, donde esa misma tarde se reunirá con el Presidente Jimmy Carter, convirtiéndose en el primer pontífice que visita la Casa

Blanca.

Pasará la noche en la delegación apostólica de Washington y al día siguiente es posible que visite la Ermita Nacional a la Virgen de la Inmaculada Concepción y la Uni-

versidad Católica. Esa misma mañana del día 7 celebrará Misa en el ancho paseo (Mall) entre el Capitolio y el Obelisco de Washington antes de regresar por la tarde a Roma.

El anuncio hecho el miércoles por el Vaticano dijo que la visita del Papa tuvo que ser limitada a seis ciudades debido a "la falta de tiempo... y la inmensidad del país".

Añadió, sin embargo, que el Papa espera "tener la posibilidad de regresar y visitar otras partes de los Estados Unidos, como el sur y el oeste, en una

ocasión futura".

Entre las ciudades que podría haber visitado el Papa estaban Detroit, Los Angeles y San Francisco.

Des Moines fue incluida para darle la oportunidad al Papa de hablar sobre un tema que él considera muy importante: la vida rural y los derechos de los campesinos.

En Des Moines se encuentra la sede de la Conferencia Católica Nacional sobre la Vida Rural que dirige el Obispo Maurice J. Dingham de Des Moines.

**Sacerdote de Miami Prepara la Visita-  
Ver Pag. 4 A**

La Evangelización:

## Encarnar a Jesucristo y Compartirlo

Por ANA M. RODRIGUEZ

Los católicos de hoy "han pasado la prueba del fuego" y ahora son llamados a llevar a otros la Palabra del Señor, dijo el Padre Alvin A. Illig a más de 600 laicos, religiosos y sacerdotes reunidos para dos conferencias sobre evangelización este fin de semana.

Refiriéndose al Segundo Concilio Vaticano, el Padre Illig, Director Ejecutivo del Comité Ad-Hoc sobre la Evangelización de la Conferencia de Obispos de Estados Unidos, dijo que por mucho tiempo la Iglesia Católica sólo ha oído malas noticias.

Pero ahora, después de "poner en orden la casa", y tratar de corregir los defectos, es hora de que compartan con los demás la Buena Nueva que "somos un pueblo de Resurrección. Alelu ya

es... nuestra canción".

El Padre Illig comparó a la Iglesia después del Concilio a una familia que invita a sus vecinos a comer, pero antes decide arreglar un poco su casa.

El Segundo Concilio Vaticano quería preparar a la Iglesia para su tarea de evangelizar al mundo moderno. Pero "peleamos por tanto tiempo, que se nos olvidó porque peleábamos", dijo el Padre Illig, hasta ahora que le hemos dado nueva importancia a la evangelización.

Las conferencias estuvieron auspiciadas por el Concilio de Hermanas de la Arquidiócesis y la Asociación Nacional de Capellanes Católicos.

El Arzobispo McCarthy asistió a las dos, y habló sobre el programa de evangelización de cinco años de la Arquidiócesis.

(Pasa a la Pág. 3A)



**EL PRIMER DIA DE LA ESCUELA...** algo difícil de comprender para muchos niños (y para algunos padres). En la escuela de la Inmaculada Concepción de Hialeah, el lunes, hablan niños y niñas de Kindergarten que, como estas dos, aceptaron su destino y sonríeron. Sin embargo, detrás de ellas vienen otras que no piensan que eso de "ir a la escuela" es muy buena idea... Reportaje en la Pág. 4A sobre día de trabajo de las maestras diocesanas.

## Miles Celebrarán Fiesta de Patrona de Cuba

Miles de cubanos, y católicos de todo el sur de la Florida, celebrarán el 8 de septiembre la tradicional fiesta de la Virgen de la Caridad del Cobre, patrona de Cuba.

Como en años anteriores, la celebración comenzará con la entrada al Estadio Marino de una pequeña estatua de la Virgen, llevada en bote. La imagen fue sacada de Cuba hace unos años.

Después, el Arzobispo Edward McCarthy, los Obispos auxiliares Agustín Román y John Nevins, y sacerdotes de toda la arquidiócesis concelebrarán una Misa, mientras el coro, compuesto de representantes de diferentes parroquias, acompaña con su música la celebración.

Esta Misa también coincide con el 414 aniversario de la primera dicha en territorio de los Estados Unidos, que tuvo lugar el 8 de septiembre de 1565 en San Agustín, Florida.

Diáconos permanentes y representantes de los seminarios también ayudarán durante la Misa.

Como preparación para la fiesta el 30 de agosto comenzará en la Ermita una novena a la Virgen, cada día

dedicada a un miembro diferente de la familia.

El día 30 de agosto a los abuelos; el 31 a los padres; el 1 de septiembre a los jóvenes; el 2 a los bebitos; el 3 a los recién casados; el 4 a las madres en cinta; el 5 a los novios; el 6 a los niños y el 7 a los religiosos. Todas serán a las 8:00 p.m. menos la del domingo, que será a las 5:00 p.m.

Además, durante la semana, parroquias hispanas llevarán a cabo tres días de oración y reflexión en honor de la Virgen de la Caridad.

Las damas de la Asociación de Santa Teresa de Avila de la parroquia de San Juan Apóstol en Hialeah, están planeando también una Misa concelebrada, con procesión y escenificación de la aparición de la Virgen, para el domingo, 9 de septiembre, a las 6:30 p.m.

La celebración en el Estadio Marino, situado en el Rickenbacker Causeway, comenzará a las 7:30 p.m. a las 6 p.m. saldrá un autobús del parqueo de San Juan Apóstol para llevar a personas hasta el estadio.

La parroquia está situada en el 451 East 4 Avenida. Para reservar puestos en el ómnibus llamar a Gloria Inguanzo al 541-1174.





# El Aborto y Maria: Temas durante Reunión de Caballeros de Colón

SAN DIEGO —(NC)— El aborto y la devoción a Maria fueron temas principales durante la 97a convención anual del Consejo Supremo de Caballeros de Colón, celebrada del 21 al 23 de agosto en San Diego.

Durante la reunión, el más alto cuerpo legislativo de la sociedad fraternal católica, que cuenta con 1.3 millones de miembros en todo el mundo, aprobó una larga resolución

tratando varios aspectos del tema del aborto.

Los Caballeros decidieron "dar completa cooperación" a las organizaciones que piden una enmienda pro-vida a la Constitución de los Estados Unidos, y ayudar monetariamente a los obispos del país en su demanda contra la Corte Suprema, para que se resinda una ley que obliga a los dueños de negocios a pagar por los abortos de sus empleados.

Además, los Caballeros pasaron otras resoluciones:

- pidieron nuevos esfuerzos para asegurar la continuada existencia de escuelas de orientación religiosa
- propusieron un nuevo programa para combatir la pornografía
- ofrecieron sugerencias sobre cómo controlar el sexo y la violencia excesiva en la televisión
- re-afirmaron el cometido

de los Caballeros de Colón a alentar la estabilidad familiar

Para poner en acción el tema de la convención, "A Jesús a Través de María", el Caballero Supremo Virgil C. Dechant, encomendó la orden a la protección de la Virgen y anunció que las 6,500 unidades mundiales de Caballeros de Colón observaran un año de devoción a María.

## Trabajo Duro, Lleno de Sufrimientos

(Viene de la Pag. 1A)

sis de Miami. Dijo que es "un programa que tocará las vidas de cada uno de nosotros", y mencionó planes para establecer un Concilio Arquidiocesano de Evangelización y "promover comunidades pequeñas" para que la Palabra de Dios llegue al pueblo ente-

ro.

Durante la conferencia del Concilio de Hermanas en Barry College, el Padre Illig les recordó a los más de 250 participantes que "la evangelización tiene 2,000 años de edad". Dijo que ahora la comunidad católica, como "el mejor ejemplo viviente de Jesucristo

en el mundo de hoy", está llamada a llevar las Buenas Nuevas a miles de hermanas y hermanas que se han separado de la Iglesia o no creen en Jesucristo.

La Iglesia continuó, sigue teniendo hoy la misma misión de evangelización que la Iglesia del siglo primero.

Evangelización significa "aceptar a Cristo en tu vida", dijo el Padre Illig. "No pueden evangelizar hasta que no hayan personalmente descubierto a Jesucristo en sus vidas."

Llamó a María "la primera evangelizadora laica", ya que ella literalmente aceptó a Cristo y lo encarnó, como deben hacer todos los evangelizadores.

"María es la mensajera, Cristo es el mensaje", dijo el Padre Illig. El mensaje nunca cambia, pero la manera de difundirlo puede ser diferente.

"Eventualmente, cada uno de ustedes tiene que encarnar al Señor Jesús pero después compartirlo de su propia manera", continuó. "Hay miles de maneras de hacer esto y el Señor precisa de todas... Cada uno de ustedes puede tocar a personas que otros nunca podrán tocar".

Pero la evangelización, además de coraje, creatividad e imaginación, requiere arduo trabajo y sufrimiento, ya que los resultados no son ni inmediatos ni tangibles.

El evangelizador sólo puede presentarle a Cristo a los demás. "No recluta sino invita", dijo el Padre Illig.

"Nosotros no convertimos a nadie", continuó. "Nosotros sólo creamos las condiciones, creamos la atmósfera", después, "nos apartamos, rezamos al Espíritu Santo y dejamos el resto al Señor".



El Padre Alvin A. Illig durante la conferencia sobre evangelización auspiciada por el Concilio de Hermanas de la Arquidiócesis.

### La Religión en el Hogar

## Padres Deben Vivir la Fe, Ser Reflejos de Cristo

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

**NO DEBE NUNCA** usarse el concepto del "pecado" como una ayuda para procurar el buen comportamiento de los niños.

El insistir en este sentido negativo del Cristianismo constituye no solamente una deformación de la teología, sino que aun psicológicamente no conduce a nada, especialmente en tiempos de tal exaltación de la libertad como los que vivimos.

Debido al empleo de esas tácticas, que nada tienen de educativas, son innumerables los muchachos y muchachas que abandonan toda práctica de la religión, a la vez que sacuden de sus almas los complejos de "culpas" en que se basó la formación espiritual que recibieron durante la infancia.

**AL ENTRAR EN LA** adolescencia, los jovencitos comienzan a inquirir acerca del efecto que Dios produce en el mundo.

¿Qué clase de impacto debe causar su existencia en la humanidad?, ¿únicamente angustia y miedo de ofenderle ante cada nueva circunstancia que la vida nos presente?

El Dios que los muchachos y muchachas desean (y que todo cristiano debe desear) es un Dios viviente y en constante actividad. Esto para ellos es esencial.

Vayamos a la raíz de este asunto, dada la importancia que tiene para que en el hogar pueda vivirse la religión. Los católicos, los cristianos, no podemos conformarnos con creer en Dios.

No nos basta considerarlo como la causa primordial del universo, Dios no es para nosotros una pura idea, una abstracción teológica o filosófica.

Los cristianos creemos en un Dios que se nos ha manifestado en la Persona de Jesucristo. Nuestra Fe gira en torno a la Resurrección. Jesús sufrió y murió por nosotros, resucitó y vive.

**DENTRO DE** un ambiente social y familiar de tipo autoritario, los jóvenes aceptaban la Fe de sus padres asintiendo interiormente. Estaban dispuestos a admitir lo que los mayores, con más conocimientos, les proponían como bueno.

Ahora no sucede lo mismo; la juventud no admite nada que no vea con claridad. No basta que lo afirme la autoridad. Exige evidencia.

Como acabamos de decir, para los cristianos la Resurrección de Cristo es el centro de la Fe. Cristo está vivo en los miembros de su Cuerpo Místico; la Iglesia. Ahora bien: ¿qué miembros de ese Cuerpo Místico son los más significativos para los jóvenes? Naturalmente, sus propias familias, los primeros que les hablaron de Dios; los que les enseñaron a rezar y que ahora están muy preocupados porque saben que ya no acuden a Misa los domingos.

**ESOS PADRES**, miembros del Cuerpo Místico de Cristo; ¿viven su Fe?... Si no la viven, no nos atreveríamos a decir que impiden el crecimiento de la Fe en sus hijos... Pero sí que lo están dificultando.

¿Cómo pueden los padres reflejar la persona de Cristo? Ante todo, los padres deberán ser profundamente humanos, capaces de amar y abiertos a toda sana comunicación

con los demás.

Habrán de interesarse por las cosas que afectan sensiblemente al muchacho o a la muchacha que se está abriendo a la vida. Es necesario que tengan capacidad para la alegría y la belleza. Deberán ser abiertos, considerando a los demás no como obstáculos, ni como instrumentos para su progreso material, sino como seres humanos.

No es imprescindible que tengan buena presencia, ni mucho talento, ni dinero. En cambio sí deben tener capacidad para la amistad y el cariño.

Si carecen de esta última cualidad (o si los muchachos no la descubren fácilmente en ellos) irán experimentando más y más tensiones y conflictos con los hijos, a medida que estos vayan adquiriendo ideas propias acerca de lo que significa "vivir" la Fe en que fueron formados. Y esto puede llegar a ocurrir aun en casos en que los padres estén dando una dimensión auténticamente espiritual a sus propias vidas.

**NO BASTA** que los padres sean "buena gente", aun cuando sea necesario. El ser cristiano no significa poseer en monopolio toda la gama de buenas cualidades humanas. Pero el hecho de ser discípulos de Cristo ha de hacer a los padres generosos y sacrificados. En otras palabras, la Fe que profesan ha de transparentarse en sus vidas y personalidades.

Los jóvenes tienen una verdadera obsesión por la sinceridad, y quieren encontrar un motivo para respetar a sus padres en la sinceridad con que dan culto a Dios, rezan y viven su Cristianismo. Estos ejemplos penetran en el corazón de los jóvenes mucho más profundamente que los

### Nación

• Pide se unan minorías MILWAUKEE —(NC)—

Herbert Douglas, decano del departamento de estudios afro-americanos de la Universidad de Nueva York, sugirió a la Conferencia del Clero Negro Católico que concierten coaliciones con otras minorías como los hispanos, los indios y los asiáticos, para robustecer el movimiento en su defensa. Criticó además la tendencia de algunas diócesis, de cerrar las escuelas católicas urbanas (al emigrar los blancos a los suburbios) en lugar de fomentar nuevas comunidades mixtas. "No hay que permitir que se pierda toda una generación de jóvenes negros, pues las consecuencias serían muy graves," advirtió el profesor.

• Censo Nacional en 1980 WASHINGTON —(NC)—

El censo nacional de 1980 tiene marcada importancia porque además de influir en la redistribución de los distritos electorales para el congreso y los gobiernos estatales y municipales, determina los montos de ayuda económica que reciban del gobierno federal los programas de empleo, vivienda, salud y otros. A esto se añade la necesidad del recuento de los habitantes de habla o ascendencia hispana, y lo que es más difícil, de los inmigrantes indocumentados. Es así que la Oficina del Censo ha pedido al Secretariado de Asuntos Hispánicos de la US Catholic Conference su asistencia, que está dispuesto a prestarla si los jefes del censo garantizan el carácter confidencial de la información, y esto lo han cumplido tradicionalmente.

buenos consejos. De nada sirve aquello de: "haz lo que yo digo pero no lo que hago".

Es posible que, al llegar a este punto, algunos padres se sientan defraudados. Querían dar con la fórmula para transmitir la Fe a sus hijos, y se encuentran con que se les aconseja que comiencen por vivir ellos mismos su Cristianismo.

Lo mismo suele ocurrir en ocasión de conferencias o reuniones de padres de familia. Nunca falta alguien que comente que el motivo de la reunión o conferencia era el de hallar el modo de enderezar a los jóvenes, no el de enderezar a los papás.

**NO ES NECESARIO** reflexionar mucho para darnos cuenta de que el problema no puede tener una solución tan sencilla como la que ellos pretendían.

Se trata de una ecuación con varias incógnitas: los jóvenes, sus padres y el mundo que les rodea.

Los jóvenes han de orientarse hacia la Fe en medio de otros ambientes distintos del familiar.

Los mayores tienen que hacer frente a sus responsabilidades como creyentes y como padres de familia, en medio de un mundo que cambia a velocidad vertiginosa.

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. Títulado LA RELIGION EN EL HOGAR, cuesta 95 centavos y se puede obtener en librerías religiosas a través de:

Publicaciones Claretianas  
221 West Madison  
Chicago, Illinois 60606



# Educación Católica Beneficia a la Sociedad

Por ROBERT O'STEEN  
Editor de Noticias

**EL PADRE Alfred McBride**, conocido autor y conferenciante, les dijo a 1600 maestras de escuelas diocesanas que su labor produce verdaderos beneficios en los estudiantes y que la sociedad, como resultado, anda mucho mejor.

También criticó a detractores que quitarían a los laicos y los religiosos de las escuelas y los pondrían a trabajar en el campo de la acción social.

El trabajo social es bueno y necesario, dijo, "pero no me cierren mis escuelas".

El Padre McBride es autor de varios libros, director del Foro Nacional de Educadores Religiosos de la Asociación Educativa Católica Na-



El Padre Alfred McBride

cional, y ha escrito numerosos artículos, incluyendo algunos para la serie sindicada nacional "Conozca Su Fe" que aparece todas las semanas en "La Voz".

Le habló a las maestras el martes y miércoles pasado durante días de trabajo en las Iglesias de Saint Ambrose, Deerfield Beach, y Santa Rosa de Lima, Miami Shores.

**EN UN GRACIOSO** discurso lleno de referencias populares a todo desde Shakespeare a Pearl Baily, y a veces hasta cantando, el Padre McBride dijo que investigaciones científicas hechas por el Padre Andrew Greeley, un sociólogo, han comprobado que las escuelas católicas realizan varias labores.

"Pueden no estar de acuerdo con lo que dice el Padre Greeley, pero muy pocos de sus detractores disputan sus conclusiones científicas", dijo el Padre McBride antes de dar los resultados de los estudios. Según estos, las escuelas católicas crean en sus estudiantes: "Un sentido de esperanza, algo importante ya que la causa predominante de muerte entre los jóvenes de 15 a 24 años es el suicidio."

• La habilidad de adaptarse al cambio. "Es importante poder adaptarse al cambio en un mundo que cambia constantemente" dijo el Padre McBride, y añadió que tenemos que parar de vivir en el pasado para concentrarnos en el futuro y llevar a cabo los

cambios del Concilio Vaticano Segundo.

• Lealtad - un gran porcentaje de los estudiantes de escuelas católicas no se van de la Iglesia. Refiriéndose al éxodo de 5,000 sacerdotes y 50,000 hermanas entre 1965 y 1971, el Padre McBride dijo que las predicciones que la Iglesia se derrumbaría han pasado y ahora hay 7,500 escuelas católicas elementales, 1,700 escuelas secundarias y 1,500 universidades católicas.

• Deseo de mejorar. Graduados de escuelas católicas desean más que otros prosperar. Los italianos, irlandeses y polacos, por ejemplo, son los grupos de clase media de mejor posición económica.

• Sin embargo, dijo el Padre McBride, algunos sectores de la Iglesia todavía se oponen a las escuelas católicas.

"Los dirigentes de algunas órdenes religiosas han hecho reglas que quitarían a los hermanos y hermanas de las escuelas y los pondrían a hacer trabajo social", dijo, aunque según los estudios del Padre Greeley, la escuela católica es una de las instituciones más admiradas de la Iglesia.

El Padre McBride defendió la educación católica diciendo que es un tipo de labor social que se encarga de la prevención y las causas mientras la labor social de la calle trata los síntomas.

Dijo que es importante tener escuelas donde se puedan inculcar directamente valores

religiosos. "No han notado que los dos países más importantes del mundo (Rusia y los Estados Unidos) no permiten que se hable de Dios en sus escuelas públicas?"

El Padre McBride les aconsejó a las maestras:

• Practiquen su fe. "Sean católicas a fondo o no sean católicos."

• No se escondan de la tensión al ser creyentes. Dijo que las maestras deben de "proclamar libremente la fe al tiempo que forman comunidades, prevenir a tiempo sana. La Madre Teresa (de Calcutta) se ocupa de los síntomas. Dorothy Day pelea por las causas. Las necesitamos a las dos".

Informen, formen y transformen a sus estudiantes. Citó una encuesta Gallup que dice que muchos estudiantes carecen de educación formal religiosa.

Necesitan ser informados, formados por el ejemplo de las maestras y transformados por el amor que sus instructores les dan al tiempo que esperan mucho de ellos.

Después del discurso, el Obispo John Nevins celebró una Misa donde ungió a las maestras. Durante la ceremonia en Saint Ambrose el obispo ungió a los sacerdotes, quienes ungió a algunas maestras para que ellos se encargaran después, de ungió a las demás, "llamándose unas a otras como iguales."

## Sacerdote de Miami Prepara Visita Papal

• Cuando el Papa Juan Pablo II visite los Estados Unidos en octubre, su llegada marcará el final de semanas de planes de preparación. En medio de esos planes está el Padre Robert N. Lynch, de la Arquidiócesis de Miami, quien ha sido nombrado coordinador de la visita papal en los Estados Unidos.

El Padre Lynch dijo que sus deberes incluyen coordinar las actividades del Papa para que no se repitan las mismas en diferentes ciudades, reunir-

se con funcionarios gubernamentales y personal de seguridad de cada ciudad para preparar itinerarios y asegurar protección para el papa, y mantenerse al tanto de los movimientos de su Santidad cuando este llegue a los Estados Unidos.

"El viaje del Papa es la responsabilidad del Obispo Paul Marcinkus", dijo el Padre Lynch refiriéndose al oficial del Vaticano, nacido en Chicago, que coordinó las visitas del Papa a México y Polonia y ahora está a cargo de la visita a

Estados Unidos.

"Soy su delegado en los Estados Unidos", añadió, mencionando que los dos se mantienen en comunicación constante entre Washington y Roma por Telex.

El Padre Lynch, el Obispo Marcinkus, Presidente del Instituto Vaticano para Obras Religiosas, y Russell Shaw, secretario para asuntos públicos de la Conferencia Nacional de Obispos de los Estados Unidos, visitaron varias ciudades en agosto para discu-

tir con oficiales detalles de las actividades del Papa en esas áreas.

Un gran deber del Padre Lynch será coordinar el movimiento de consideraciones de espacio, ese grupo de reporteros, técnicos y fotógrafos ha sido reducido a 270, según el Padre Lynch.

Sin embargo, el número total de periodistas que reportarán sobre las actividades del Papa, incluyendo aquellos que se encontrarán con él en cada ciudad, podría llegar a 3,000 ó 4,000, dijo.

## Sandinistas y Obispos Acuerdan Trabajar Juntos

**MANAGUA, Nicaragua** (NC) - Líderes sandinistas y miembros de la Junta de Reconstrucción Nacional se entrevistaron con los obispos de Nicaragua para asegurar la participación de la Iglesia y prevenir fricciones "en la difícil labor (de reconstrucción) que nos espera".

El Arzobispo Miguel Obando Bravo de Managua dijo, "Todos debemos ayudar a la reconstrucción de esta nación".

El Comandante Daniel Ortega Saavedra, un miembro de la junta y representante de los sandinistas, le dijo al Servicio de Noticias Católico que la entrevista "dio resultados muy positivos, ya que discuti-

mos varios problemas y preocupaciones que necesitábamos discutir de una manera franca y abierta".

**LA JUNTA** y los líderes sandinistas habían pedido la reunión antes de que los obispos publicaran una carta pastoral el 5 de agosto advirtiendo que el trabajo de reconstrucción sin la participación del pueblo o el respeto a Dios estaba destinado a fracasar.

Dos sacerdotes misioneros de Maryknoll, el Padre Miguel D'Escoto y el Padre Ernesto Cardenal, son miembros y ministros de la junta.

La reunión con la conferencia de Obispos Nicaragüenses tuvo lugar el 10 de agosto, el mismo día que los Comités de Defensa Sandinistas ce-

lebraron una demostración masiva de apoyo a la revolución que derrocó a la dinastía de Somoza el 17 de julio.

Después de la reunión, Ortega dijo que los nuevos dirigentes y los obispos "mantendrán diálogos permanente y afrontarán juntos todos los problemas comunes a los nicaragüenses".

No hubo mención específica de lo que se discutió en la reunión, que no estuvo abierta a la prensa. Pero fuentes gubernamentales indicaron que los obispos estaban preocupados por reportes que algunos de los seguidores de Somoza habían sido fusilados o habían desaparecido, que propiedades privadas habían sido nacionalizadas y que el sistema

de distribución de las donaciones no estaba ayudando a los más necesitados.

Otras fuentes, incluyendo la Cruz Roja Internacional y el Departamento de Estado de los Estados Unidos, dijeron que no había pruebas de fusilamientos de los seguidores de Somoza.

**EL GOBIERNO** ha entregado a la Cruz Roja cientos de antiguos miembros de la Guardia Nacional. Otros permanecen en el exilio. Las propiedades de la familia Somoza y sus ayudantes inmediatos han sido confiscadas, pero fuera de esto, no ha habido una nacionalización masiva. La junta ha prometido garantizar la propiedad privada y las inversiones como manera de ase-

gurar la reconstrucción.

En julio, el Padre D'Escoto y el Padre Cardenal se reunieron con la Confederación de Religiosos (CONFER) para planear la participación de la Iglesia en la reconstrucción local a través de los Comités de Defensa Sandinistas. La Conferencia de Obispos apoya la gestión.

Desde la reunión, la red de comunicaciones sandinista ha llevado mensajes del Arzobispo Obando y el Obispo Manuel Salazar, de León, recordándoles al pueblo la necesidad de ser generosos y estar unidos. La junta ha dicho que necesita crear nuevos trabajos en la industria y la agricultura para combatir altos niveles de desempleo.

• **Distribuyó \$8 millones en América Latina**

**SANTIAGO, Chile** (NC) - Adveniat, la organización de los católicos alemanes para la ayuda a América Latina, distribuyó en los primeros seis meses de 1979 unos \$8 millones en proyectos para parroquias urbanas y rurales - formación de catequistas, fomento de comunidades de base - en diez países de la región, la mayoría al Brasil y a Centro América. En Chile se financiaron 37 obras. La colecta de Navidad de Adveniat recogió en 1978 más de \$50 millones.

• **Buscan "protección de la Iglesia"**

**RIO DE JANEIRO** (NC) - Trece exilados de las juntas militares de Argentina, Chile y Uruguay abandonaron el consulado sueco para refugiarse en la residencia del cardenal Eugenio Sales "en busca de la protección de la Iglesia". El Frente Latinoamericano de Refugiados dice que muchos exilados que viven bajo otros gobiernos militares son capturados, repatriados secretamente y encarcelados en su propio país. Ocuparon el consulado para llamar la atención mundial sobre su suerte, agravada porque ningún país libre les ofrece asilo pese a gestiones de las Naciones Unidas.



# The Voice

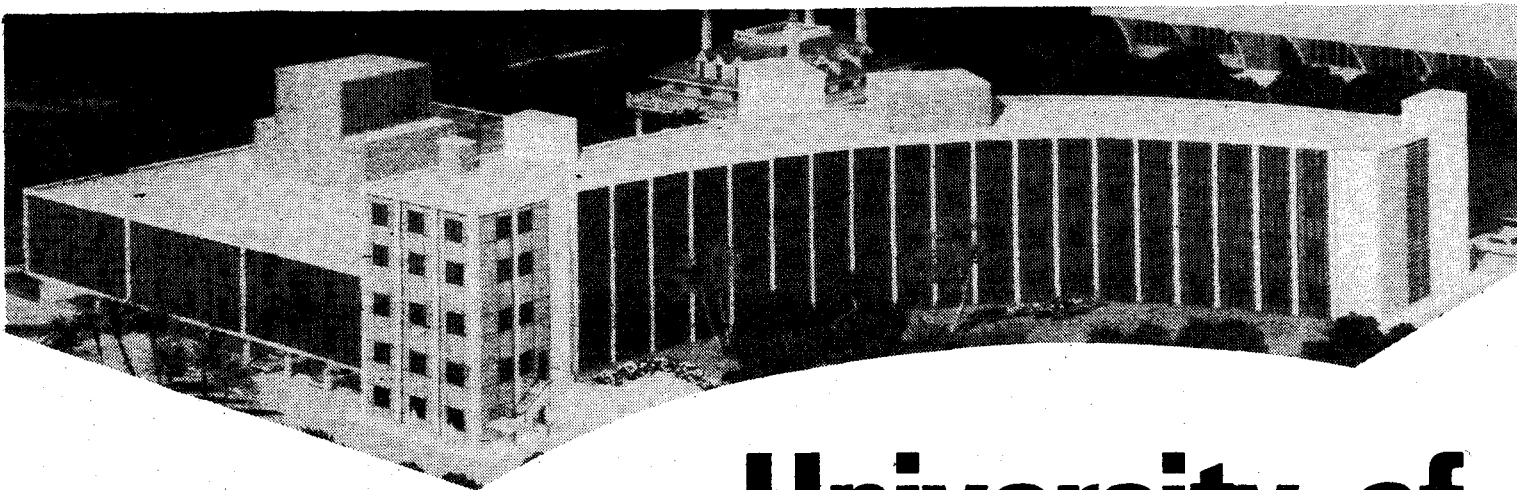


## Health Care

August 31, 1979

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# University of Miami

## Hospitals and Clinics/National Children's Cardiac Hospital

As the name indicates, University of Miami Hospitals and Clinics is owned by the University and medically staffed by members of the faculty of the University's School of Medicine.

The hospital is an integral part of the University of Miami/Jackson Memorial Medical Center and is administrated by the Public Trust which operates the Center.

Distinguished by its arc-shaped facade, the building was completed in 1963 as the National Children's Cardiac Hospital, an institution organized in 1937, dedicated to providing free health and domiciliary care to children with rheumatic or congenital heart diseases. When medical advances led to greater control of these diseases, the need for its services declined and the University acquired the facility in 1965.

Under the acquisition agreement, the name National Children's Cardiac Hospital was retained as part of the title and is sometimes abbreviated UMHC/NCCH.

UMHC/NCCH contains 70 in-patient beds: 30 assigned to the Comprehensive Cancer Center, 20 to the Department of Medicine, and 10 to the pain unit. Thirty out-patient examination and treatment rooms are available for the numerous clinics held at the facility.

Our distinguished medical and surgical staff, combined with the most modern and sophisticated equipment, offer the finest services.

### HEALTH CARE SERVICES

Some of our outstanding, regularly scheduled adult and children's clinics are:

Arthritis	Hematology (Center for Blood Diseases)
Asthma	Immunology
Cardiology	Metabolic Diseases
Cystic Fibrosis	Nephrology
Dental	Nuclear Medicine
Dermatology	Oncology
Diabetes	Pulmonary Diseases
Endocrinology	Radiology
Gastroenterology	Urology

### We also have:

Diet and Nutrition Services  
Pharmacy  
Social Services

### DIABETES PATIENT EDUCATION PROGRAM

Patients with diabetes must follow rigid regimens to control their disease. Frequently, this involves adopting a different life style which intimately involves their families. Objective of the program is to teach patients with diabetes and their kin to cope with the disease by understanding its nature and means of control.

### WOMEN'S CHAPTERS

Chapter members raise funds for equipment and other necessary expenses and also do a considerable amount of volunteer work. Five of the original Chapters remain active-Miami, Miami Beach and Dade/Broward Chapters in the Greater Miami area, and Apollo and Manhattan Chapters in the Metropolitan New York area. Approximately 1,200 women are Chapter members.

### ORGANIZED VOLUNTEER PROGRAM

Approximately 25 women in the Organized Volunteer Program give much valuable time working in the Gift Shop, Out-patient Clinics, Central Supply, In-patient areas and in offices. They contribute upwards of 10,000 hours a year to these highly necessary functions.

### NCCH ANGELS

Traditionally, the hospital has relied heavily on private citizens in the community for financial support to help defray expenses. The dedicated women's groups who were the mainstay of the original NCCH program remain active and have been augmented over the years. In addition to raising funds, many of these energetic, selfless women become intimately involved by aiding the hospital staff through volunteer services.

### PEDIATRIC CARDIOLOGY CLINIC

The 40-year tradition of leadership in diagnosis, treatment and research in the field of children's heart disease continues here. Non in-vasive diagnostic techniques-using ultrasound, stress-testing, nuclear medicine equipment and electrocardiographic monitoring-augment heart catheterization, angiography and intracardiac ECG recordings. Many of these diagnostic facilities are not otherwise available to children in South Florida. Last year, some 1,500 visits by patients with congenital or acquired heart disease were made to the clinic.

### MOHS CHEMOSURGERY CENTER

This center has provided this highly effective treatment for patients with recurring skin cancer for a number of years. Chemicals pinpoint and "fix" malignant areas, permitting surgical removal with unusual precision without endangering nearby healthy tissue and with a 98 per cent cure rate. It is the only facility of its kind in the Southeast.

### GLENN H. CURTISS JR. DIAGNOSTIC CENTER

This area contains adult out-patient clinics, radiological suites and laboratories for diagnostic and therapeutic services in various medical specialties. It also serves as a major ambulatory care center for oncology patients. Contributions from the estate of the American aviation pioneer's son, channelled through the University's Woman's Cancer Association, led to the establishment of the Center.

### ADULT PULMONARY DISEASES PROGRAM

A full range of adult diagnostic and out-patient treatment facilities are provided here for patients with all types of lung diseases, including emphysema, asthma, tuberculosis, sarcoidosis and lung cancer.

### UROLOGY OUTPATIENT SERVICES

A comprehensive diagnostic and treatment facility for patients with urological disorders is now located on the second floor of the hospital. In this newly renovated area, specialists from the Department of Urology see patients who are referred to this Center from the community, South Florida and from Latin America.

### The Future at UMHC/NCCH

From its inception, UMHC/NCCH has been a progressive institution, focused on providing top quality, innovative services and advanced facilities in keeping with the professional standards and requirements of the medical practitioners and educators who comprise the staff.

In 1972, when the University completed remodelling and expanding the hospital to meet current demands, a third and fourth floor were added but left as "shell" for completion at some future date.

Planners believe that time has come.

In general, they envision the space as offering the opportunity to consolidate a number of cancer-related activities which are foreseen as outgrowing their facilities or are in the path of new construction.

The third floor will house all of Medical Oncology's outpatient services as well as the Department of Obstetrics and Gynecology.

The fourth floor will serve as the site for administrative offices of the Comprehensive Cancer Center for the State of Florida, which have been occupying leased quarters in an apartment hotel.



## UNIVERSITY OF MIAMI HOSPITALS & CLINICS

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John Avery, Administrator

Ms. Ampy Arechabala, Development Director

# 'E' is for Exercise

By DR. STUART  
LEEDS, D.P.M.

If you run without proper conditioning and preparation and without pacing yourself it could lead to disaster. Prerun checkout and clearance either formally from a doctor or by realistically evaluating your own condition and limits should be undertaken. Advice from anyone on what you should or shouldn't do if you had advice and you may have ignored it, this too can lead to disastrous effects in your early training.

If you take your first run upon impulse just as I would suggest you not do, you will be precipitated into extreme likelihood of suffering for a long time. You must find your own level of fitness and match the present limits with the appropriate type of training. Decide how far you want to progress and move one step at a time toward a logical goal.

**HOW MUCH** exercise is enough and what type of exercise is best for developing and maintaining fitness is the salient feature to staying uninjured. It is recognized that the term "physical fitness" is composed of a wide variety of variables including a broad category of cardiovascular and respiratory fitness, motor function and many biomechanical factors.

It is also recognized that the adaptation response to training is a complex organization. It includes the peripheral, structural and functional factors. Slow adaptation to musculoskeletal and cardiovascular development is of utmost importance. Exercise prescription is based upon frequency, intensity and duration of training, the mode of activity (aerobic in nature) and the initial level of fitness. In evaluating these we must keep a few things in mind.

According to the American College of Sports Medicine which bases its existing evidence concerning exercise prescription for healthy adults, they recommend the following:

- Frequency of training should be three to five days per week.

- Intensity of training should be 60-90 per cent of the maximum heart reserve.

- The duration of training is dependent upon the intensity of activity. The lower intensity activity should be conducted over a longer period of time.

- The mode of activity should be contingent upon usage of large muscles that can be maintained continuously and in a rhythmical and an aerobic nature, such as, running, jogging, bicycle

riding, swimming, cross-country skiing and various other endurance activities so that there are alternatives in jogging if one becomes injured during the jogging program.

## TIGHT JOINTED

athletes seem to be more susceptible to strains, tears, tendonitis, nerve pinch syndromes as athletes who are loose jointed and are more prone to developing ligamentous problems, subluxations and dislocations. The increase of flexibility and range of motion coupled with strengthening of supporting muscles enables one to withstand more strain, impact.

A number of factors, either congenital or hereditary, may predispose an athlete to an injury. Certain anomalies in anatomical structure or in body build may increase the likelihood for injury. In many instances, these factors or mechanisms can be ameliorated or completely eliminated if the runner recognizes them and takes positive action towards instituting corrective measures to reduce the influence of possible effects of such conditions. Proper training and instruction and correct motor techniques will do much to prevent potential injury.



There are basically four levels of runners. There exists the fitness jogger who runs between 220 and 440 maybe one to two times a week; and then there exists the recreational runner who runs between 1 and 2 miles or up to 3 miles a day, maybe four or five times a week; and then there is the runner. The runner runs up to 50 miles a week and, of course, the fourth category is the elite runner, or the world class athlete who runs over 100-120 miles a week.

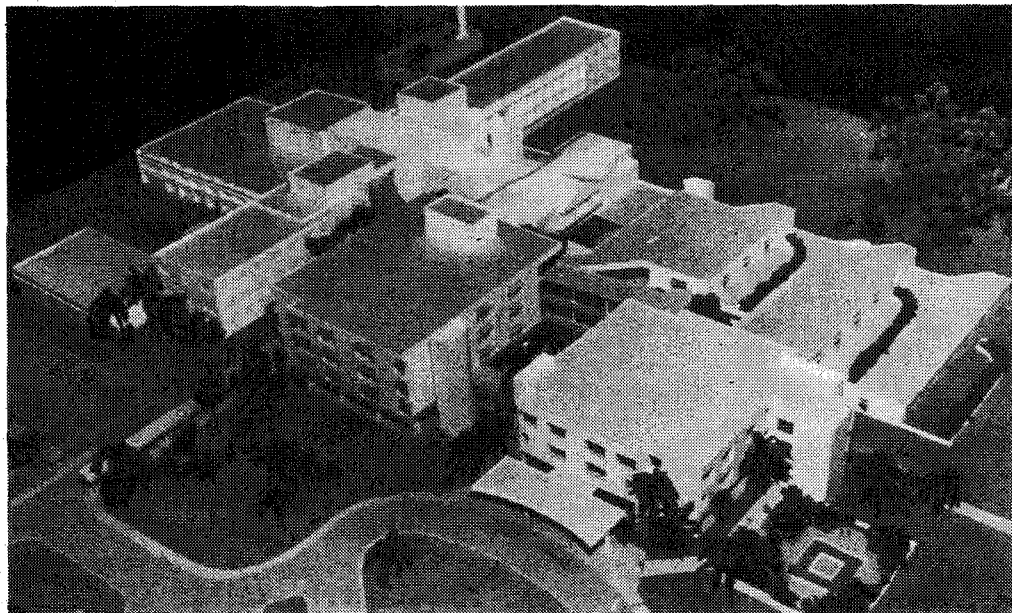
Most runners are never coached and most runners who reach the RUNNER category usually bring all their old habits from their fitness jogging and recreational running levels: Old and worn out sneakers, improper stretching and strengthening and improper foot balance are the leading causes of foot disability and leg problems. Runner's knees, shin splints, stress fractures are all manifestations of improper training and running techniques.

## SOON - A NEW ST. MARY'S HOSPITAL

### 340 BEDS

St. Mary's Hospital launched the 18 Million Dollar Phase II expansion, replacement, renovation project on Friday, December 1st., 1978.

**Completion, December, 1980**



FOR PATIENT CARE IN THE COMMUNITY AND THE FIVE COUNTY REGION: Model shows two new buildings, one to the West side of the Sister Josephine Waters Pavilion (left) and second, the Six-Tier Building on the North side (far right).

## NEW FACILITIES FOR THE COMMUNITY AND FIVE-COUNTY AREA, WHICH WILL DOUBLE THE SIZE OF ST. MARY'S PHYSICAL PLANT.

- Two new buildings, one structure adjacent to the Josephine Waters Pavilion of five stories and one building adjacent to the original 1938 structure of three stories.
- Original buildings will remain intact and will be renovated to accommodate new functions.
- Additional parking will be provided.
- Visitor parking, Physician parking, and Staff parking will be expanded.
- New corridor gallery will connect the old structure with the new buildings on all levels.
- New Diagnostic Radiology section.
- New Nuclear Medicine section adjacent to Radiology.
- New Surgical Suites.
- New Medical/Surgical Intensive Care Unit adjacent to the Surgery Suite.

- New Endoscopy Suite.
- New Coronary Care Unit.
- New Cardiology Department.
- New Twenty-four bed Medical Unit.
- New thirty-four bed Orthopedic Surgery floor.
- New Thirty-one bed Medical/Surgical floor.
- New Auxiliary Gift Shop and Office of Volunteers.
- New Admitting, Medical Social Service and Pastoral Care Departments.

### Relocation Projects...

- Financial Management and Accounting.
- Pharmacy Department, Laboratory.
- The Administration Offices, Community Relations Department, Physicians Offices and Lounge, Medical Records.
- Personnel, Inservice Education, Employee Health and Nursing Administration.
- The expanded Neo-natal Intensive Care Unit, as well as the normal Nursery.
- The Labor-Delivery Suite.

**ST. MARY'S HOSPITAL** 901 45th STREET, WEST PALM BEACH, FLORIDA 33407 (305) 844-6300

# A Concerned "Nursing Home"

Villa Maria Nursing and Rehabilitation Center in North Miami, sponsored by the Sisters of Bon Secours, is doing much to change the traditional image of a "nursing home" for all who become familiar with its

programs.

Utilizing a "regional center" concept for post-hospital rehabilitation, patients from all over South Florida and even out of state have benefitted from the patient-centered approach

focusing on each patient's ability to reach maximum potential.

**VILLA MARIA** maintains three major professional admission programs:

- Short term rehabilitation program which is designed to meet individual needs for those patients who can be rehabilitated through physical, occupational, speech therapies; plus social / recreational activities; social services; consulting Psychiatrist, spiritual care.

- Long term admission designed to meet the needs of individuals who, because of

age or infirmity may not be able to live independently and who require professional services on an extended basis.

- A program which provides professional and spiritual comfort of the terminally ill individual.

Ninety patients in the 192 bed facility are currently participating in the individualized rehabilitative regimen designed by the multi-disciplined professional team to enable each patient to regain and maintain as much independence as possible and return to the highest level of function. These patients are receiving rehabilitative

services dealing with such disabilities as stroke, amputation, cardiac, cancer, neurological, or orthopedic problems or disabilities as a result of an accident.

The Rehabilitation Department also reaches out into the community with an out-patient program. This includes treatment for young and elderly with a wide variety of disabilities.

For those patients who meet the requirements, Medicare payments can cover much of the cost of skilled nursing care and

(Continued on Page 5B)



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# Concerned Nursing Home

(Continued from Page 4B)

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tivities of daily living.

Another patient came to Villa after suffering a stroke leaving his left side paralyzed. The patient was unable to care for himself in any way. He could not ambulate, wheel a wheelchair or sit by himself. Through continuous treatment, hard work and motivation by the therapists and patient, the patient was discharged able to ambulate with a cane and slight assist. He can care for all his daily needs including dressing and bathing.

Former patients often return to Villa Maria to visit staff to demonstrate the progress they have made as a result of the encouragement, skill and guidance of the dedicated professionals.

Villa Maria's intensive rehabilitation services bridges the gap between hospital and home, speeding recovery and returning the patient as a functioning individual to society.

**FOR THE** other 100 patients receiving long term skilled care, Villa Maria is home. They spend their days in an attractive atmosphere with excellent skilled nursing care; daily variety of activities and entertainment enriched by the compassionate spirit of the Sisters of Bon Secours.

Thus, a visit to the Center becomes a positive, uplifting experience and a model of what can be offered in the field of rehabilitation and long term care.



**KEEPING BUSY** through meaningful activities, say therapists, stimulates the mind and helps rebuild abilities through occupational and physical therapy. The pictures, taken at Villa Maria Nursing Home, show guided patient activities under staff supervision.



# High Blood Pressure and You

Efforts to achieve good health and a longer life reflect a current trend among Americans today. People are exercising more, improving their eating habits, and giving up smoking. As a result, they feel better and are helping themselves to a healthier life.

For some persons, one way to achieve a long and healthy life is to take medication regularly. That's one of the things a doctor might prescribe if a patient has high blood pressure. When high blood pressure is not detected and treated, it makes a person especially susceptible to a stroke, heart disease, kidney disease or other disabilities.

**TREATMENT ON** a daily basis, often with medication, sometimes by diet — usually for the rest of their lives — is what's required for people with high blood pressure. There is usually no cure for the disease. But, medication is only effective each day it's taken. If patients do not understand this aspect of the treatment regime, they may think that a lowered blood pressure means it's been cured. That's not true. If they stop taking medication, their blood pressures will probably go back up again. High blood pressure must be treated one

day at a time, every day.

In addition to medication, physicians often advise patients with high blood pressure to stop smoking, lose weight, reduce

salt in their diet, and exercise more. This is good advice because it helps the medication work more effectively. If medication has been prescribed, the other

measures usually can't control blood pressure by themselves. Sometimes patients make a mistake and choose to stop smoking or lose weight instead of taking their

medication. That's a serious mistake — they should do all the things the doctors tells them, not just one or two.

Some diseases have obvious symptoms, such as a cough or a rash that can be treated. High blood pressure is not like that — it usually has no symptoms. But, some people think that they should "feel" something, such as a headache or dizziness before they take their medication. They're wrong. They should take it every day even though they don't have symptoms.

People often think that high blood pressure is related to being nervous or tense. They are probably confusing hypertension, the medical term for high blood pressure, with nervous tension. The fact is, nervous people, as well as calm people, can have high blood pressure. The only way to know if someone's blood pressure is up is to measure it. No one can tell for sure by the way he or she feels.

**PEOPLE WHO** are treating their high blood pressure every day, the way the doctor advises, have joined the trend to better health among Americans. They are avoiding potential disabilities and are leading normal, full lives, even though they are under daily treatment.

**People who have high blood pressure, about 1 in every 6 Americans, often have questions about their disease, and they should talk to their physicians in**

**order to get specific answers. The questions below focus on common misunderstandings people may have about high blood pressure.**

**Q. I feel OK and my blood pressure reading is normal again because I'm taking pills the doctor prescribed. I've been cured, right?**

**A. No!** Most high blood pressure can be controlled but not cured. If you stop the pills your blood pressure will most likely go up again. Take your medication every day. Keep your blood pressure down and under control.

**Q. Is it possible to have high blood pressure and not feel symptoms?**

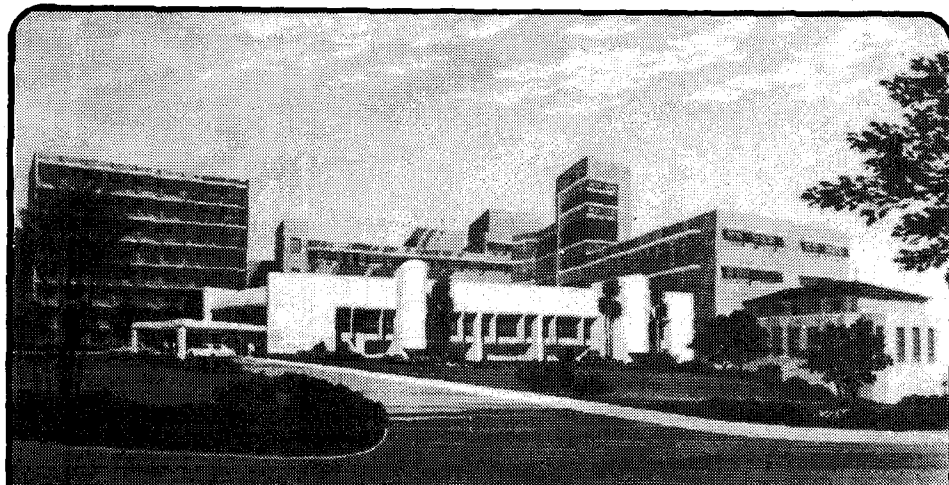
**A. You can't feel high blood pressure.** Some people mistakenly take their high blood pressure medication only when they feel tense, dizzy, or have a headache. People with high blood pressure should control it every day by taking their medication regularly, following their diet, and doing what the doctor recommends.

**Q. I'm not nervous or uptight, so how can I have high blood pressure?**

**A. Don't confuse hypertension,** another word for high blood pressure, with nervous tension. Staying calm won't control high blood pressure. If you've been told you have the disease you should follow the doctor's treatment recommendations, whether you feel upset or whether you feel terrific.

**Q. Taking pills for high blood pressure — isn't there another way to treat it?**

**A. If your doctor has prescribed medicine for you,** he or she may advise other things (losing weight, reducing the amount of salt in your diet) to help the medication work better. Sometimes this may reduce the amount of medication you need and occasionally even allow you to stop taking medicine. The plan the doctor recommends is designed especially for you. Discuss the plan with your doctor and follow his or her advice.



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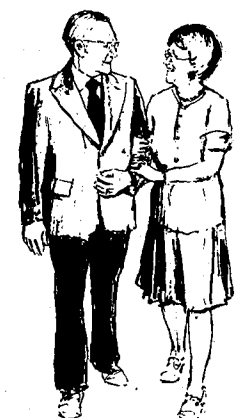
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# For once in your life *Speak up!*

For once in your life, speak up. If indeed speed your recovery. That's right. At the University of California School of Medicine, sociologist Milton S. Davis discovered that one of every three patients generally fail to follow the doctor's orders — and only because the patient fails to speak up and ask questions about his or her condition and its cure.

Indeed if you don't communicate fully and openly with your doctor, you're not helping matters much. On the one hand you may be hiding some valuable clue that could make diagnosis that much easier and your treatment that much quicker. On the other, you may fail to understand instructions about your diet, rest or medication — or you may be left with unfounded fears, for example, about the side effects of that medicine.

**HERE THEN** are a few tips that should help you to close that communications gap between you and your doctor and, as a result, save the both of you time and money — and unnecessary heartache.

- Tell your doctor everything. And don't be afraid to volunteer information: the fact that you

had a heart attack a few years ago or that you're allergic to penicillin. Also, don't be upset by the doctor's questions there's a reason for them. So feel free to say anything that may or may not affect your health, either physical or mental. After all your doctor is here to help you, not to judge you.

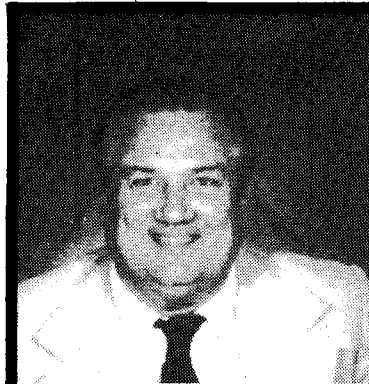
- Be specific about your symptoms. Don't say rather vaguely, "Well, I have sort of a pain somewhere around." Be as specific as you can be, no matter how minor or silly the problem may sound to you. Because if you're a passive patient, you only compound your problems. For you can't expect your doctor to know or understand more than you have told him.

- Make a mental or written list of all your symptoms and ailments before you see your doctor. As a patient of Dr. Marvin S. Belsky, the author of **HOW TO CHOOSE & USE YOUR DOCTOR**, once said: "While I was making my list, I realized that in addition to my sore throat, I also wanted to talk about my problem of not being able to fall asleep at night." Again, the more information you give, the easier the doctor's task will be.

- Ask your doctor to talk in language that you can understand, not in medical jargon. Merely say, "I don't understand what an electrocardiogram is. Would you please explain?" Or if it's a matter of "hospitalese," ask your nurse. Both will be glad to explain. In either case, though, it's a good idea to repeat that explanation — in your own words, for your own understanding.

- Don't be afraid to ask your doctor to repeat explanations or instructions either. Medical researchers in Great Britain have found that we are likely to forget as much as one-third of what our doctor tells us. So write down what is said, if you wish. Or don't hesitate to call for an instant replay of those instructions. Your doctor would much rather have a healthy interrogator than a close-mouthed sufferer.

Remember, your doctor is relying on you to speak up, to say what's on your mind. If you feel confused, say so. If you need more information, say so. Or if you can't follow the prescribed instructions, for whatever reason, say so too. After all the speed of your recovery will depend on it.



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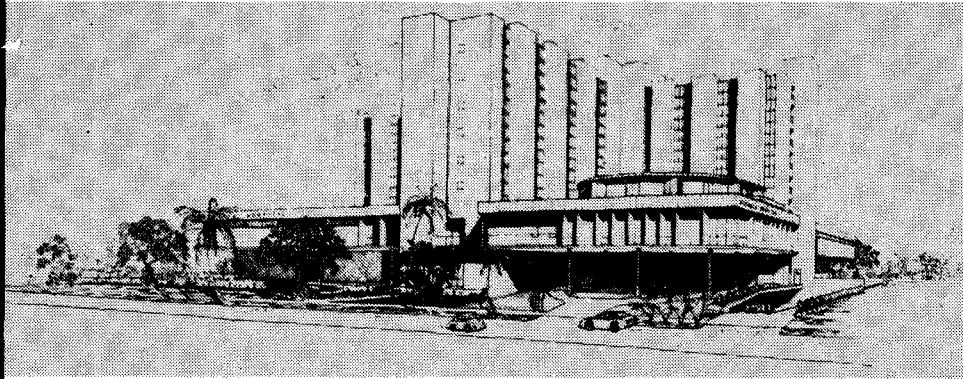
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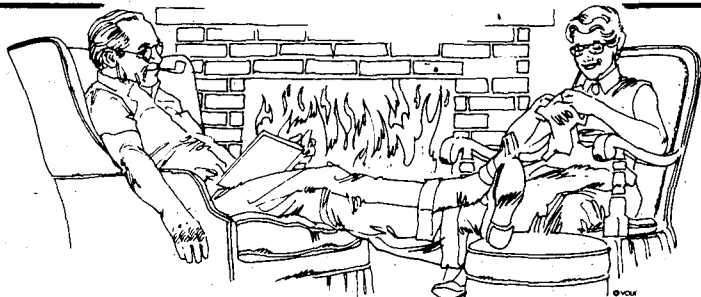
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# Bad Breath - ugh! See Dentist First

The mouth is sometimes referred to as the "laboratory of the body," a rather descriptive reference because the mouth truly is a mirror of the body's general health.

There is much that your mouth tells about you. It can reveal, for instance, that you smoke. Besides the usual bad breath of smoking and dripping sinuses, smokers often have white patch on the soft mucosa or pink tissues inside the mouth.

**CHICKEN POX** often reveals itself first in the mouth. The white-topped pimples can appear in the mouth a half day before they appear as a rash on the skin.

Dentists often are first to suspect diabetes in their patients. Early signs are inflamed, angry-red gums with teeth which are sensitive to tapping and which have heavy accumulations of calculus or tartar, dry tongue and acetone-smelling breath. Suspicious patients are referred to their family physicians.

**Tiny hemorrhage spots on the roof of the mouth often are early signs that infectious mononucleosis is developing. Gums may also be inflamed.**

Leukemia often first reveals its presence in and around the mouth, through sores inside the cheek, in the throat and on the tonsils and lips. Gums may be puffy and overgrown, too.

**IN JAUNDICE**, or liver disease, the tongue becomes coated and the inside of the mouth takes on a yellowish-green color.

Fever blisters or cold sores are caused by a virus which is highly infectious. The first infection occurs in infancy with a fever. Yellow, irregular-shaped sores appear, and later red rings form around the sore. No successful treatment is known.

The infant may refuse to eat but should be given liquids. The attack usually lasts ten days. For the rest of his life, sores will develop on the lip when he has a cold or

fever or emotional upset. Subsequent attacks are never as severe as the initial one in infancy.

Erythema multiforme is another kind of mouth sore, but one associated with sore throat, high fever and an aching feeling. It can last two-to-four weeks.

**LIP CRACKS** usually are caused by a licking habit, fever or sensitivity to sun. A more serious form, called cheilosis, may be the result of a Vitamin-B-complex deficiency.

Cracks in the corner of the mouth are called perleche and are due to a fungus infection and may be a sign of ill-fitting dentures.

Measles can be seen first in the mouth as tiny white pimples ringed in red which develop right after the cold-like symptoms and three-to-five days before the skin rash starts.

Mumps is an oral disease spread by saliva and affects the large salivary gland in the jaw in front of the ear. Caused by a virus, it produces fever and affects the rest of the body as well.

**SOME VITAMIN** deficiencies show up on a mouth examination — vitamins C, D, K, B2, B6, and niacin.

One of the most common diseases of the mouth is canker sores, or aphthous ulcers, which are small ulcers inside lips or cheeks or on the sides of the tongue.

Allergy too affects the mouth. Hay fever can make the palate and nose itch. Post-nasal drip and the bad breath that often accompanies it are caused by allergy.

Among the other disorders that can attack the mouth are papilloma, a tumor that resembles a skin wart which forms on the tissue of the tongue, palate, cheeks or lips and is usually benign; trench mouth, an inflamed infection of the gums with ulcers occurring. Trench mouth is usually caused by poor oral hygiene.



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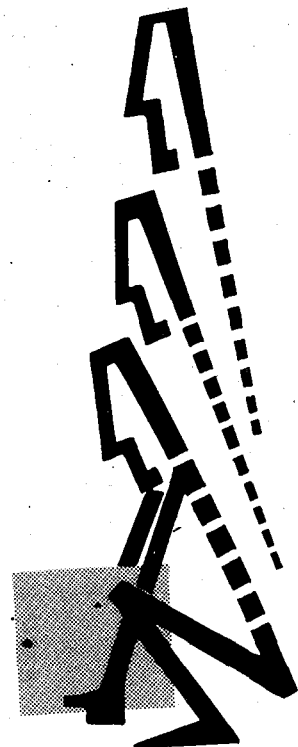
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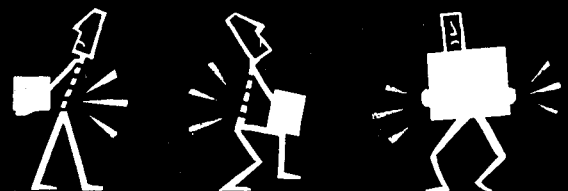
Now **keep spine straight** (supporting the load).

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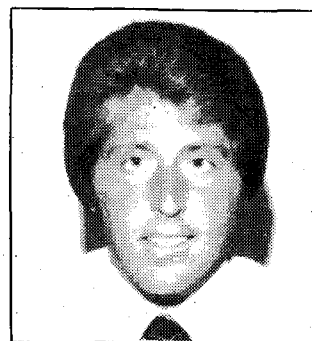
**We are pleased to see The Voice taking responsibility for informing its readers of ways to stay healthy in this special issue on Health Care.**

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## Alcoholism: A Serious Problem

Alcohol is a serious health problem. It is a condition that is characterized by unpredictable or compulsive drinking. Its victims are known as alcoholics.

Until recently it was common to think of alcoholics as people to be shunned, reproached, or ridiculed. They were considered by many to be immoral, weak-willed, or obstinate. But nowadays physicians and others who have made a study of alcoholism approach the problem differently.

They realize that there is no point in scolding, shaming, or urging the use of will power alone because they know that once an alcoholic has taken a drink, he is unable to be sure where his drinking will end.

He drinks because he feels compelled to. He keeps on drinking even though he may realize that he is harming his health, endangering his job, and hurting the people closest to him, his family and friends.

The National Council on Alcoholism estimates that there are more than 100 million people in the United States who drink alcoholic beverages at least occasionally. Most drink socially with no grave ill effects. But, for about ten million of these people, the use of alcohol has created very serious problems.

Alcoholics do not represent any single group in our population; the majority are definitely not skid-row types. The disease of alcoholism afflicts both men and women of all ages and from all walks of life.

In southeast Florida there are several medical facilities devoted exclusively to the treatment of alcoholism, and there are over a hundred groups of Alcoholics Anonymous meeting every day of the week.

Foremost among facilities are the Palm Beach Institute and the Archdiocese of Miami's Outreach programs of education on alcohol abuse headed by Fr. Michael P. Hogan, Consultant in the Alcohol Services of the Catholic Service Bureau.

Father Hogan said, "alcohol abuse is America's number one drug problem today." The magnitude of the problem can be seen by this shocking statistic. It is really an epidemic and it's on the increase. Alcoholism is treatable and was defined as a

disease by the American Medical Association as far back as 1956.

"Alcoholism is not a moral issue, has nothing to do with lack of will power or character. We should no more look down on the alcoholic than we do on the diabetic. Now, as you see from what I just said, society needs a lot of re-education and more and more people are coming out of the alcohol cloud, so to speak. People like Betty Ford, Joan Kennedy — and that's great. Remove the stigma. I don't think we're ever going to do away with alcoholism, but we can at least put a dent in it."

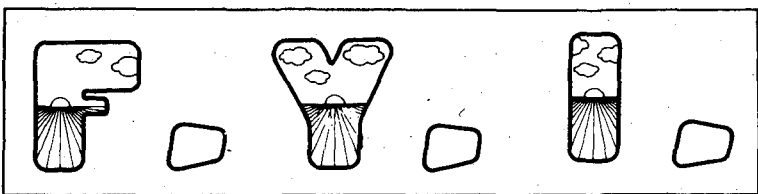
The Palm Beach Institute is a private residential treatment facility for both alcoholism and drug dependency. Headed by Jose Almeida, M.D., Diplomate of the American Board of Psychiatry and Neurology, the Institute gained headlines last year as the choice of U.S. Representative Wilbur Mills, for alleviation of his alcoholic problems.

"PBI" is an in-residence minimum six week program. Beginning next month, Almeida will also act as Medical Director for the PBI's Hospital Treatment Program in Jupiter. The new facility, built this year for the treatment of alcoholism only, will be housed at The Hospital, part of the Palm Beach-Martin County Medical Center.

In both programs, patients are treated for their physical dependencies and then, through a multi-modality of private and group therapies, re-acquainted with themselves and the significant others from whom they have become alienated.

An important aspect of this therapy is that inclusion of treatment of close family members or surrogates occurs. Called, "Familization Therapy", this is a concept that all people have "dependencies", if only on each other. All need a supportive environment in which to grow. Positive solutions must be channeled so that the relationships harmonize.

In his work with alcoholics, Dr. Almeida gives much credit to the spiritual values set forth by Alcoholics Anonymous. Through its famous Twelve Steps, A.A. succinctly and absolutely charts the way to a constructive life. We need God first, then, Family, and then meaningful life work.



## Some Like it Hot

Because your body temperature and blood pressure increase the minute you step into a sauna or steam bath, you might be headed from the frying pan into the fire.

Particularly if you're elderly, or if you already suffer from heart disease or high blood pressure.

No, not that saunas and steam baths are in them-

selves dangerous, but they should be used with a little common sense. For instance, beginners should start with only a 5 to 10 minute "bath" quickly followed by a cold shower which will help close the body's 3 million pores. Afterwards you should relax or lie down for about 15 minutes. This will help you to dry off naturally and guard against dry skin.

## Yogurt Cultures

Last year we Americans ate our way through nearly 350 million pounds of fermented milk, more commonly known as yogurt. Why? Because it's low in calories but still high in protein. In fact, even though it has fewer vitamins than are found in natural milk, the protein in yogurt is twice as digestible as that of milk.

But we Americans aren't

the only ones who love it either. Different cultures around the world make their decidedly different textured or flavored yogurt by using different milk cultures. While we process our yogurt from cow's milk, the Armenians prefer the milk from buffalos, the Lapps that of reindeer and the Greeks and Bulgarians that of sheep or goats.

## Hand Aids

Your mother-in-law isn't the only thing that's thinned. So are the backs of your hands, and that's why they're highly susceptible to diseases such as eczema, psoriasis and allergic dermatitis. Because these hard-to-treat ailments are often

caused by your own household chemicals and detergents, you can best protect your hands by simply getting into the habit of wearing rubber gloves. Or you can apply a hand lotion immediately after you take them out of water.

## Down on the Farm

The Super Men of Science are busy creating the Super Fruits and vegetables of the future. Already they have crossed rye with wheat to produce the first man-made cereal — triticale — a natural food that is higher in nutritional value than either of its parents. And meanwhile they're also developing beans

with more protein, carrots with more vitamin A and larger, firmer tomatoes with more vitamin A and C. What's more, they're even trying to enlarge the size of plant leaves so they can absorb more sunlight and thus grow faster. Who knows, someday we may be eating Super Mangoes.

## Eater's Digest

You can eliminate many of your digestive problems merely by adding more fiber to your diet. Fiber — the outer husk of any grain — adds bulk and moisture to your stool, thus easing its passage through your intestines. The best source of fiber is

unrefined or slightly refined grains of all kinds: oats, corn, flour or bran. And remember, cooking will break down the valuable fibers found naturally in carrots, celery and apples. In this case, an apple a day may keep the doctor away.

## Food for Thought

With a swish of his tongue, the experienced wine taster can tell you not only the year of a particular vino, but also the vineyard — and precisely in which corner of that vineyard the grapes were grown.

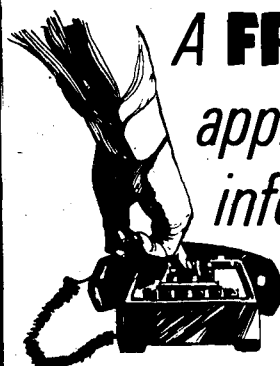
Now if your taste buds aren't nearly so well-developed, it may be because they've been dulled from too

many foods with strong, artificial flavorings. It's time to start reading the labels on cans and packages before you buy. By law, these labels are required to list all contents and list them in descending order of amount. So look for — and buy — the foods that contain more natural flavoring and less sugar and salt, two ingredients that often obscure fine flavors.



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# Cinco Datos que Usted Debe Saber Acerca de LAS ENFERMEDADES DEL CORAZON

Hasta hace unos años era poco lo que se conocía para hacerle frente a las enfermedades del corazón, pero hoy en día las investigaciones médicas permiten prevenirlas y tratarlas; también por su parte el público está aprendiendo bastante acerca de lo que estos cinco hechos significan para la salud.

Ahora usted puede reducir los riesgos de una enfermedad del corazón si observa estos puntos:

- Consuma alimentos con menos grasa animal.
- Mantenga el peso normal cuidando la dieta y haciendo ejercicios físicos con regularidad.
- Revise la presión de sangre y dedíquese a controlarla si está alta.
- No fume.

•Hágase un examen médico con regularidad.

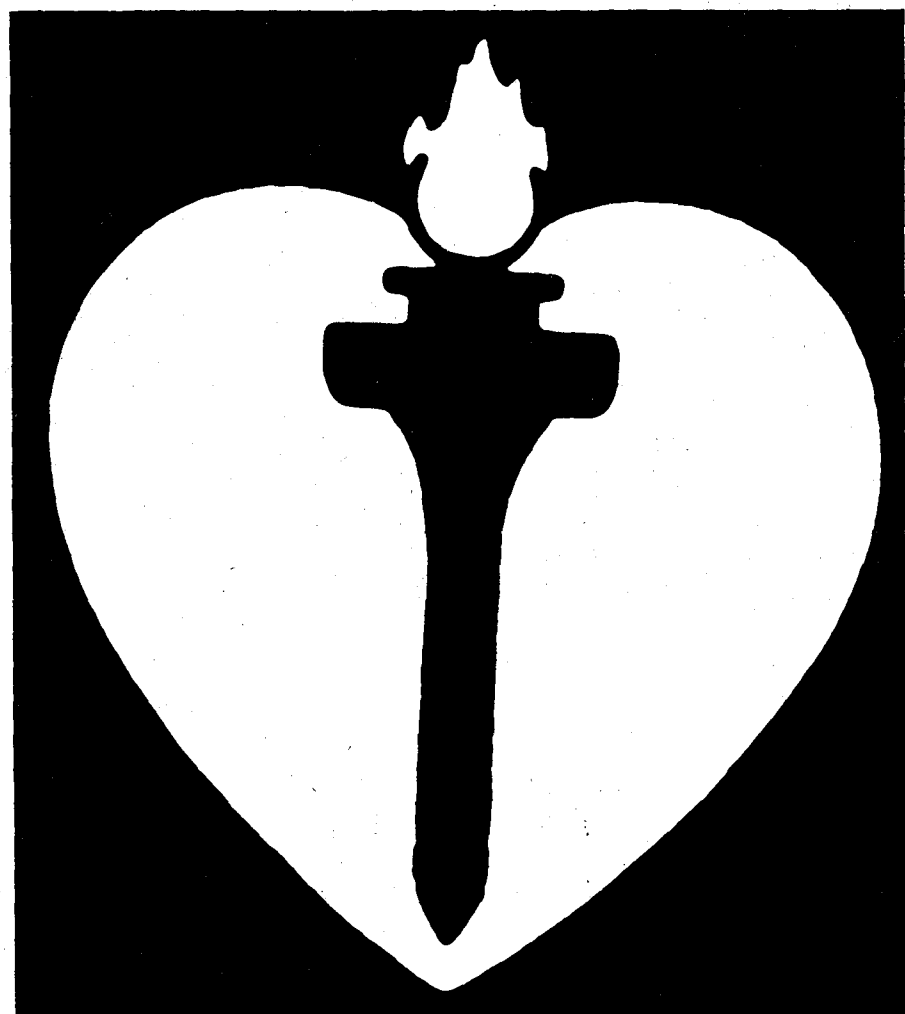
Si las enfermedades del corazón se reconocen a tiempo, pueden ser tratadas con mejores resultados.

Casi todas las enfermedades del corazón se pueden mejorar con un tratamiento médico adecuado.

La cirugía del corazón ha logrado grandes avances en los últimos años.

La mayor parte de los pacientes de enfermedades del corazón han podido seguir en sus mismos empleos, o han conseguido otros más apropiados a su estado de salud.

Aprenda acerca de los síntomas de las enfermedades del corazón y de las arterias y no vacile en visitar a su médico si cree que necesita ayuda.



## Alta Presión Arterial

Todos tenemos presión arterial conocida también como presión de sangre, o presión sanguínea. Es la fuerza de la sangre contra las paredes de las arterias al pasar por ellas. Esta fuerza la produce el corazón cuando bombea la sangre a todas las partes del cuerpo.

¿Qué significa tener presión alta o hipertensión?

En algunas personas, la presión arterial es casi siempre más alta de lo que debería ser porque sus arterias se estrechan o se cierran haciendo difícil el paso de la sangre. Esto hace que la presión de la sangre suba.

¿Qué sucede a su cuerpo con la presión alta?

La alta presión arterial le aumenta el trabajo al corazón y a las arterias porque el corazón debe bombear con más fuerza, y las arterias deben llevar sangre que se está moviendo bajo mucha presión. Si la presión alta continúa por mucho tiempo, el corazón y las arterias no trabajarán como antes, y otros órganos del cuerpo pueden ser afectados, aumentando el riesgo de un derrame cerebral, de una falla del riñón y de un ataque al corazón.

¿Cómo puede usted saber si tiene la presión alta?

La mayoría de la gente que tiene alta presión arterial lo ignora porque no

hay síntomas aparentes ni señales que den aviso. Aunque dolores de cabeza continuos, mareos, tensión y falta de respiración acompañen a veces a la presión alta, éstos pueden ser síntomas también que se presentan en otras enfermedades. La única forma de saber si usted tiene la presión alta es pedir a su médico o al Centro de Salud que le tomen la presión.

¿Qué hacer en caso de presión alta?

Si tiene alta presión arterial lo indicado es hacerse exámenes periódicos y permanecer bajo vigilancia médica. Actualmente hay muchas medicinas que pueden usarse para reducir y controlar la presión de la sangre y el médico puede indicar el tratamiento que mejor se adapte a cada paciente. Estos tratamientos casi siempre se acompañan con dietas alimenticias bajas en grasas y sal y programas que incluyen descanso y recreación apropiados a las condiciones de la persona.

Aunque estos tratamientos exigen cierta disciplina de los pacientes, esto no debe considerarse una carga ya que lo que se hace es algo positivo que finalmente llevará a reducir los riesgos de derrames cerebrales, ataques al corazón o enfermedades renales o cardíacas.

## DIEZ MANDAMIENTOS

para las personas con alta presión arterial

1. Conozca su presión arterial. Exáminesela regularmente.
2. Sepa cuanto debe pesar. Manténgase a ese nivel o a menos.
3. No use demasiada sal ni al cocinar ni durante las comidas; trate de evitar las comidas saladas.
4. Lleve una dieta con menos grasa animal, según las recomendaciones de la Asociación Americana del Corazón.
5. No fume.
6. Tómese su medicina sin falta: no se quede sin sus medicaciones ni un solo día.
7. No falte a las citas con su médico.
8. Siga los consejos de su médico en lo que respecta al ejercicio.
9. Viva una vida normal en todas las otras maneras.
10. Cuando tenga su presión arterial bajo control, no se preocupe más de ella.

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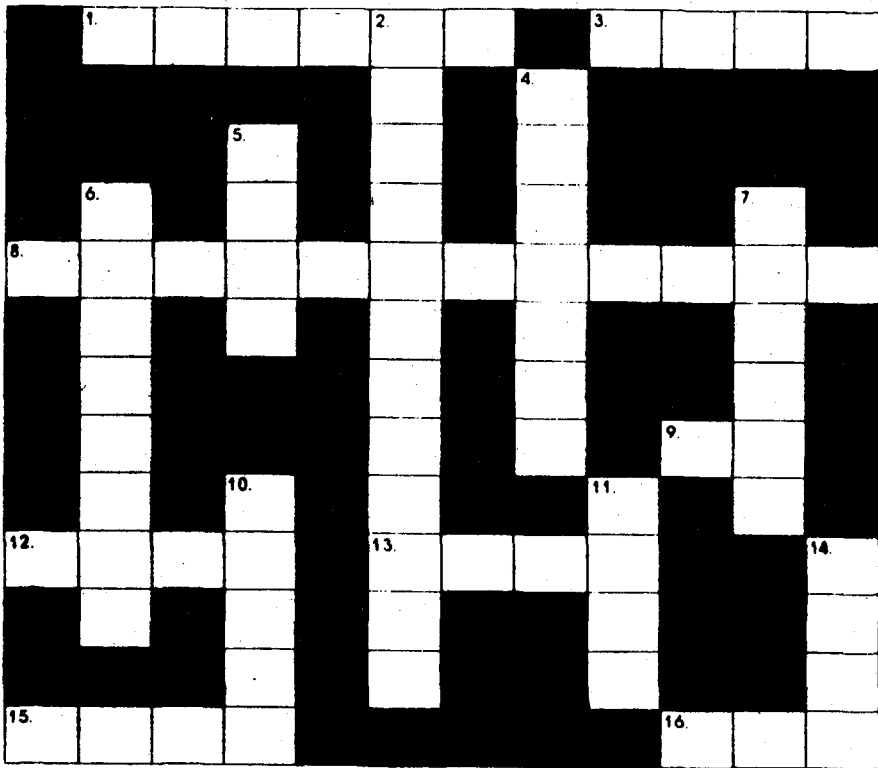
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**ACROSS**

1. If you have high blood pressure, the doctor may tell you to lose some of this.
3. Even a \_\_\_\_\_, relaxed person may have high blood pressure.
8. A medical term for high blood pressure
9. Do people usually have symptoms of high blood pressure?
12. Often only a \_\_\_\_\_ a day will control the disease.
13. High blood pressure usually has no \_\_\_\_\_, but it can be brought under control.
15. If you smoke, are overweight and have high blood pressure you run the \_\_\_\_\_ of developing cardiovascular problems.
16. High blood pressure strikes people of every \_\_\_\_\_, even children.

**DOWN**

2. One major type of

- cardiovascular problem to which high blood pressure can contribute (pl.).
4. A pair of important organs which can be damaged by uncontrolled high blood pressure.
5. If you have the disease, you may have to watch what you eat, by changing your \_\_\_\_\_.
6. A medical term for the top figure of a blood pressure reading (the 120 in 120/80).
7. You can't treat high blood pressure by yourself; you should be under the care of a \_\_\_\_\_.
10. A racial group which is especially prone to high blood pressure.
11. The check, or \_\_\_\_\_, for high blood pressure is simple and painless. You should have one every year.
14. You can live a normal \_\_\_\_\_ even though you may be taking daily medication.

## Light For Sore Eyes

As we grow older, our eyes, like everything else, change. In fact, when we're 60, we need seven times as much light to read or play cards as we did when we were 20.

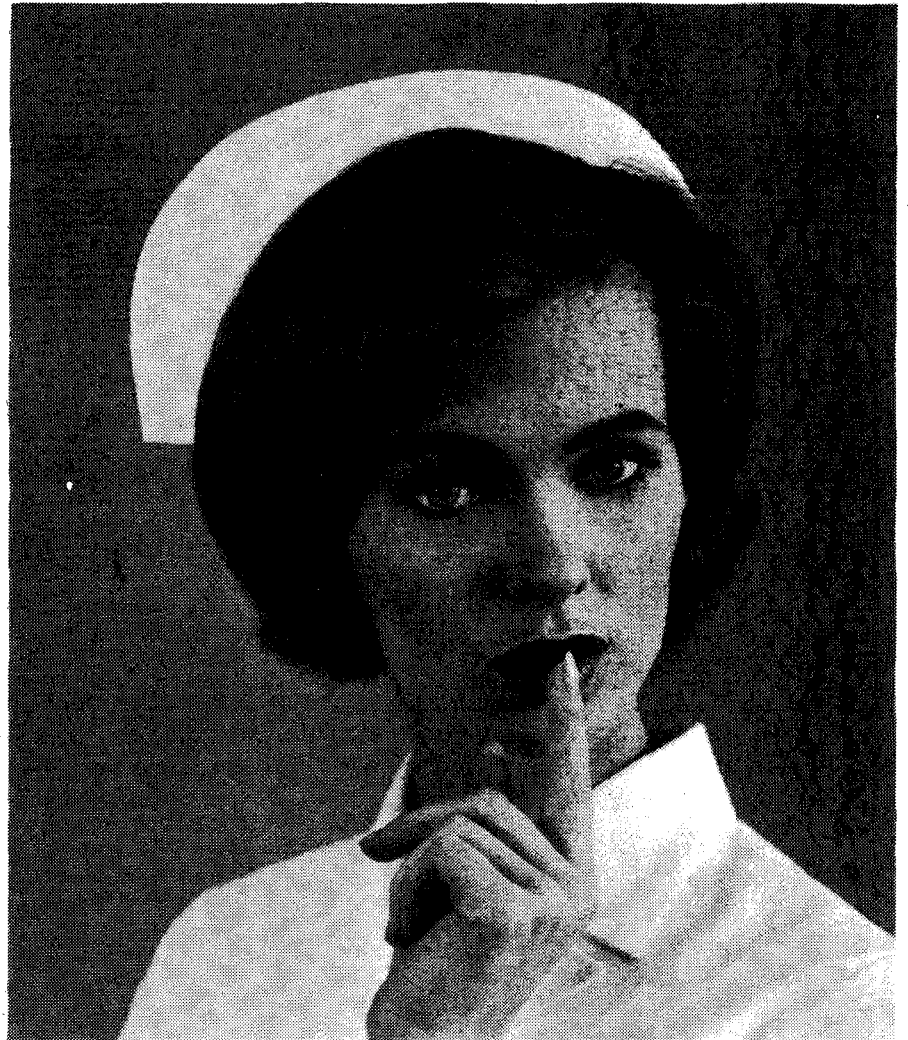
Now although eye strain can't cause any organic damage to the eye, it can, as you know, be discom-

forting. It can even interfere with our concentration. That's why ophthalmologists, who have found that the lens of the eye turns slightly yellow with age, suggest that we may, in our later years, be more comfortable working under incandescent (yellowish) rather than fluorescent (blue) light.

**ANSWER TO PUZZLE**

- |                  |                   |              |
|------------------|-------------------|--------------|
| <u>Across</u>    | 13. Cure.         | 5. Diet.     |
| 1. Weight.       | 15. Risk.         | 6. Systolic. |
| 3. Calm.         | 16. Age.          | 7. Doctor.   |
| 8. Hypertension. | <u>Down</u>       | 10. Black.   |
| 9. No.           | 2. Heart Attacks. | 11. Test.    |
| 12. Pill.        | 4. Kidneys.       | 14. Life.    |

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