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The Voice

Volume XX Number 28

September 28, 1979

Price 25c

Pope Arriving Monday

WASHINGTON (NC) — One year after the world mourned the death of Pope John Paul I, Polish-born Pope John Paul II arrives in the United States Oct. 1 to initiate what will become a week-long celebration of faith by American Catholics.

Wherever he goes, huge crowds are expected to gather.

BOSTON'S Mayor Kevin White has predicted that three million could show up for the pope's Oct. 1 Mass on the Boston Common. Buses have been chartered all over New England.

Chicago officials think two million might try to see the papal Mass in Grant Park Oct. 5, Des Moines, Iowa, the westernmost city the pope will visit, is bracing for record crowds on Oct. 4 again coming on buses from all over the Midwest.

In Washington, officials often compare the crowd that might descend on the Mall for the final papal Mass Oct. 7 to the one million people who came on July 4 for the bicentennial fireworks display.

Millions more will follow the trip on television as it begins in Boston and winds its way through New York, Philadelphia, Des Moines, Chicago and Washington.

THEN AN all-night flight will take Pope John Paul back to Rome, where he will arrive on Oct. 8, just eight days short of his first anniversary as pontiff.

"The word charisma is often used in reference to him, and it fits,"



Artist Gigi Trane of Levittown, Pa., displays a welcome T-shirt, one of many such items being prepared for the Pope's visit.

Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and the

U. S. Catholic Conference, said back in July when the pope's trip first was announced officially.

But the pope's charisma or "status as a media superstar" is not as important as his role as the church's spiritual leader, Bishop Kelly cautioned.

ORGANIZERS of the papal trip have emphasized that the major reason the pope is coming to the United States is to address the United Nations.

"The Holy See is very concerned that the visit to the United Nations not get lost in the visit to the rest of the United States," Father Robert N. Lynch, papal visit coordinator for the U.S. bishops, told NC News Service when the six cities the pope would visit were announced in late August.

The pope himself said Sept. 23 in his Sunday Angelus talk at Vatican City that he attaches "great importance" to the U.N. address.

But with the rigorous itinerary Pope John Paul has agreed to undertake, he will be hard pressed to keep the U.N. speech as the highlight of the week.

HE WILL celebrate nine Masses while in the United States. Some will be huge outdoor gatherings, like the Mass on the Boston Common, while others will be aimed at limited constituencies, such as the Oct. 4 Mass in Philadelphia concelebrated with priests from around the country with a large group of seminarians looking on.

He will be the first pontiff to visit the White House, going there Oct. 6 for a series of private meetings with President Carter and officials.

Dreamer's Dream Coming True

By GERARDE SHERRY

Bishop John J. Nevins is a great dreamer. His mother used to tell him that he lived in his dreams. And he used to tell her "Dreams come true."

Miami's Auxiliary Bishop and Chancellor of the Archdiocesan Seminaries recalls this in relation to his work with vocations. The late Archbishop Coleman F. Carroll had asked him to leave the directorship of Catholic Charities and with a group of priests take over the St. John Vianney Seminary which the Vincentian Fathers were leaving in 1975 after 16 years of ministry there.

I FOUND it a very awesome request," Bishop Nevins said, "because I was not trained in any

special area in education. But, the Archbishop said, we have to think of the future of the Church —not only the present—we will always need our priests and religious. You know there were not that many young fellows in the Seminary at that time in our country, and I guess, worldwide. The vocations among young men coming into the Priesthood were not great.

"When we first went there with our five dedicated priests to start —with 12 Seminarians in the college department—it was kind of a deflating experience. We began to wonder —how can we do anything? Then Archbishop Carroll would encourage us all the time about the work we were doing: 'You're doing great work —I hope you keep that same spirit up —give that same spirit to the young

men—get out there and shake the bushes, so to speak. You're Vocations Director —get around, get out there and get the priests behind you. We've got to do it...we've got to do it.'"

The dreamer is seeing his dream come true—at least from the point of view of numbers in the Seminary —and Bishop Nevins is generous in his credit:

"I think that it's because of the openness of our priests in our parishes —and the openness of our faculties in both Seminaries who are very approachable men, every one of them. We are gifted by the priests we have in our Seminaries."

"I believe we have to be careful in our processing candidates —to help each individual man who comes to us in the process to see if God is

calling him. A good process is invaluable. I believe that during these years —the past four years—and in the present, we are recognizing that more and more. I think that even if we didn't have great numbers entering our Seminaries, for our Archdiocese anyway, we have the quality. Our priests in the parishes are looking for quality as well.

"So, when they recommend a young man to us and give their support to that young man, we weigh the pastor's or associate's interest in that man very heavily, because they live in that parish, they participate in the life of that parish and we do other processing —academic, as well as the particular interviews we have to have with them —but the weighing out of the pastor or associate's

(Continued on Page 13)

So. Dade M.E.

South Dade Marriage Encounter is having a renewal on Oct. 5, 1979, at St. Louis Church, 7270 SW 120 St., For information call Dave and Mary Osterberger, 279-5737.

Widows, Widowers

In Ft. Lauderdale, the Catholic Widow and Widowers will hold a meeting on October 1, 1979, at 8:00 p.m., at the K of C Hall, 3571 Andrews Ave.

Island Ruined by David Gets No Help

The tiny island of Dominica —first land hit by hurricane David is in dire need.

Dominica is an independent nation located between Martinique and Guadalupe in the Caribbean. It was almost completely devastated by David. The tiny nation has no connection with the Dominican Republic, also struck by David and to which all of the aid is going.

IN AN EFFORT to assist this tiny nation and its people a group of Floridians have banded together to obtain donations of money, materials, food, clothing, etc. They have obtained the services of Christian Aviation Fellowship, a Miami-based organization who will fly anything collected to Dominica on Oct. 1, 1979.

Dominica is the poorest island in the Caribbean. Everyone there is poor; there is no rich upper class. Their homes are shacks, built from bits of lumber and tin as they can scrounge the materials. Each family farms its own plot of land.

If you can help with a donation, food staples, building materials, clothing, etc., please take them to one of the locations listed at the close of this article. Checks may be made out to Bethel Presbyterian Church, with notation on the check to read, "Dominica Relief Fund". All money will be used first to finance the relief flight, with any remaining funds going toward supplies.

Donation of goods should be taken to one of the following schools or churches as soon as possible.

In Ft. Lauderdale to arrange for pick-up call 735-1551, 722-2266, or 5643079. In Miami please call 595-7943 and 821-5761.

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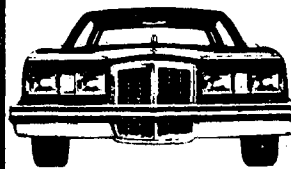
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Average weekly paid circulation 51,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 50 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25c. Published every Friday except weeks including Christmas and Independence Day.

Archbishop Edward A. McCarthy

President. The Voice Publishing Co. Inc.

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Archdiocese of Miami
Weekly Publication

MAILING ADDRESS
P.O. BOX 38-1059
Miami, Fla. 33138
TELEPHONES
News - 758-0643
Advertising - 754-2651
Classified - 754-2652
Circulation - 754-2652
Ft. Lauderdale - 525-5157
W. Palm Bch. - 833-1951

Pope May Convene the World's Cardinals

VATICAN CITY —(NC)— Although the Vatican has made no official confirmation, reports are circulating throughout the world that Pope John Paul II will hold an extraordinary assembly of all cardinals in November.

U.S. church officials confirmed that the special gathering of the world's 130 cardinals will take place in Rome in November but gave no date for the assembly. A spokesman for one U.S. cardinal said Sept. 19 that "no particulars" of the assembly were known. "There's just a preparatory announcement," he said.

Talk of the special meeting began Sept. 19 with an article in the Paris newspaper *Le Figaro* and was transmitted throughout Italy by the Italian agency ANSA. All of the news agencies quoted unidentified "high officials" in the Vatican.

ONE VATICAN source said it will probably begin Nov. 4, the feast day of St.

Charles Borromeo. The meeting, presumably occurring between Pope John Paul's trip to Ireland and the United States and his visit to the Philippines, was not expected to interfere with the U. S. bishops' meeting Nov. 12-15, according to Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops.

Although the Vatican sources would not say what the topic of the possible meeting would be, speculation centered on several topics: Vatican finances, the traditionalist campaign of French Archbishop Marcel Lefebvre, a review of the pope's year in office (which ends Oct. 16), or preliminary planning for a third Vatican Council.

Pope John Paul reportedly told the cardinals after the conclave which elected him that he would like to meet with them periodically to exchange views.

ANSA said Pope John Paul wants to make an

"efficiency judgment" on the college of cardinals and emphasize its advisory role to the pope.

The issue of Vatican finances has been in the news recently because of reports that the pope plans to make public the Vatican budget before the end of the year. Although he could do that without asking for advice, a decision by the college of cardinals to do so would probably be more impressive to the world and would emphasize the collegial nature of church decision-making.

A DISCUSSION of Archbishop Lefebvre, who was suspended from exercising his priestly functions by Pope Paul VI, is less likely at the extraordinary session.

Pope Special on TV

A one-hour special depicting the life of Pope John Paul II and including highlights of his visit to Mexico will be aired on WCIX, Channel 6 at 9:30 a.m. Saturday, Sept. 29.

A Way for Laity to Take Part In Papal Masses Suggested

BROOKLYN, N.Y. —(NC)—Special ministers of the Eucharist could participate in papal Masses in the United States by taking Communion from the papal Masses to the sick and others unable to attend the Masses, the editor of the Brooklyn Catholic newspaper has suggested.

"What a beautiful sign it would be, and how we could spread the blessings of Pope John Paul's visit, if we invited special ministers to participate in the papal Masses and then go forth and bring Communion to the sick," said Don Zirkel, editor of *The Tablet*, newspaper of the Brooklyn Diocese, in an editorial.

THE ANNOUNCEMENT that the Vatican will not allow special ministers of the Eucharist to participate in the papal Masses because of the large number of priests available to distribute Communion has caused a controversy centering on the role of women in the church.

"There certainly are women in our church, generous with their time and service and love, who feel like second-class citizens," said Zirkel in reference to the controversy over the decision.

Zirkel noted that special ministers of the Eucharist have two functions: to distribute Communion at Mass and to take consecrated hosts to the homebound. And the Brooklyn Diocese, he said, has been a pioneer in the practice of sending special ministers from Sunday Masses to give Communion to those unable to attend.

There would not be enough priests, deacons and acolytes to reach as many of the sick and aging as possible, Zirkel said.

"To expand that practice to papal Masses has its roots in tradition," Zirkel wrote. "Many centuries back it was the practice of the pontiff to send a part of the consecrated host (called fermentum) from his Mass to the principal Roman church,

symbolizing the unity of the holy sacrifice and the union existing between the bishop and his flock."

Zirkel, who earlier had written that he could in no way condone the bias against women implicit in the Vatican announcement, said in his editorial that the use of men and women as special ministers has become a familiar and accepted practice in the United States.

"Speaking for myself, I share the pain of some of our sisters, over lack of recognition and a series of putdowns over the years," said Zirkel. "Papal recognition of special ministers —men and women— would be an appropriate tribute to both the role of the laity and the role of women in the church."

He concluded that having the special ministers take Communion to those unable to attend the Masses would "increase the number who can participate in the joy and excitement of Pope John Paul's trip to our nation."



Archbishop McCarthy and Fr. Ignacio Morras 'Dig' new church.

It Ain't Traditional

No, don't clean your glasses. You're seeing okay. Those are ceremonial shovels and we are "breaking ground" for the new St. Kevin school, indoors.

The reason is really simple. Upon his arrival Archbishop Edward McCarthy was observed staring up at the sky shaking his head...you said it, it started to rain.

The determined pastor Fr. Ignacio Morras was saying to the Archbishop; if its okay with you, we do it. That's how the ceremony wound up on the plush carpet of the multipurpose building of St. Kevin.

After the homily and the blessing part of the ceremony, Fr. Morras, pulled the sliding doors that enclose the sacristy and announced —this is now our community hall and everybody got into the happy spirit of the "ground-breaking" —hypothetically.

Archbishop McCarthy and Fr. Morras, watched by a startled visiting Bishop Lucas Nwaezeapu of Warri, Nigeria, and Msgr. David Bushey of St. Brendan, hold the traditional shovels, for the traditional groundbreaking, for the traditional picture —without the traditional digging.

Which is just as well since many traditional amateur shovelers have miscued the distance of real dirt and the photographer in front. TG

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St. Boniface, 8330 Johnson Street, Pembroke Pines, will host Sr. Jeanne Hill, O.P., of the Racine, Wis., Community on Oct. 5, 1979 from 7:30 p.m. to 10:00 p.m. Sr. Jeanne will speak on the topic, "Born to be Free" - a presentation on healing.

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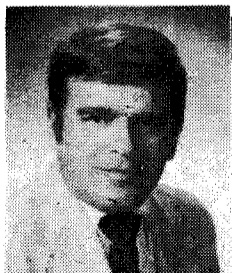
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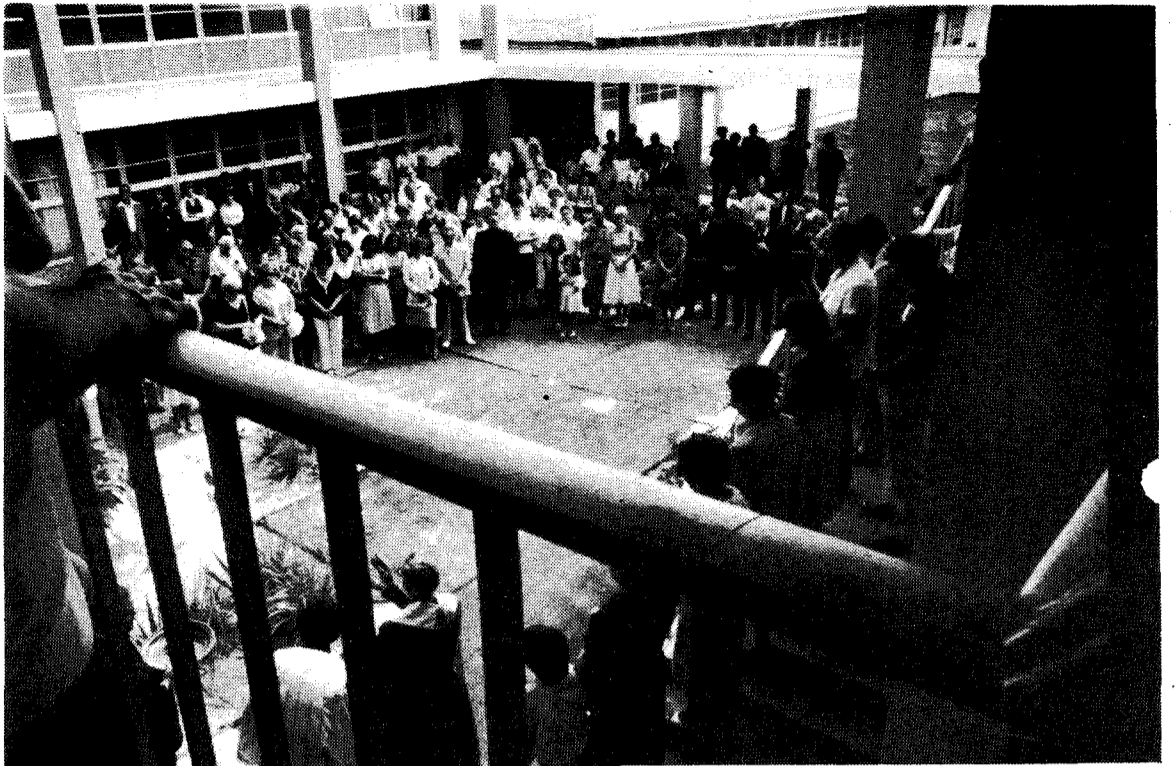
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Parents and students of Chaminade High School, Hollywood, gather in the courtyard for the blessing and dedication of Brother John Strickroth Hall building, by Archbishop Edward McCarthy. Bro. John, for whom the new classroom wing was named, started teaching at Chaminade in 1968. He served as director of athletics and as principal. He died in June of 1977.

Carroll Edward Naves

Carroll Edward Naves, longtime teacher and scholar at Barry College died September 19, 1979, in Boston,

following a long illness. Mr. Naves taught at Barry College for 18 years and was Director of the Barry Language Laboratory at the time of his death. He was 56.

advisor and sponsor of the Alpha Mu Gamma National Collegiate Foreign Languages Honor Society.

Survivors include two sisters and three brothers. Burial took place in Marlboro, Mass.

He was Fulbright faculty

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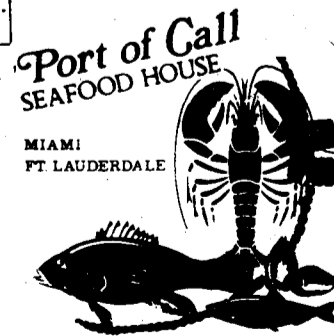
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A New Way to Handle Death

By MSGR. BRYAN O. WALSH

Executive Director
Catholic Service Bureau

We all know that some day we will die, but few among us can identify with St. Francis of Assisi when he speaks of death as his sister. During my twenty-five years as a priest, I have been struck by the steady decline in the number of people who die at home. Most sick calls today seem to be made to the hospital.

AT THE SAME TIME, there is a growing conviction among many thoughtful people that a hospital is not the place to die. The fact is that for hospitals and health care professionals, death is a failure that they have not been trained to cope with. There are of course exceptions, especially among some nurses, who render extraordinary care to their dying patients.

A NEW WORD has entered our vocabulary, or rather, an old word has taken on new life and new meaning. The word is *Hospice*. Originally a medieval name for a way-station for pilgrims and travellers where they could be replenished, refreshed and cared for; it is used here for "an organized program of care for people going through life's last station."

THE WHOLE FAMILY is considered the unit of care and care extends through the mourning process. Emphasis is placed on symptom control and preparation for and support before and after death, full scope health services being

provided by an organized interdisciplinary team available on a 24 hours a day, 7 day a week basis."

THIS MODERN DAY

"Hospice" concept originated with Cicely Saunders, M.D., in England about fifteen years ago and has since spread to several other countries, including the United States. For three years now, the Catholic Service Bureau has been working with interested persons and groups such as the Hospice of South Florida, Inc. in an effort to bring a hospice program to this area.

DR. RALPH WHELAN, a consultant with our agency has made extensive studies on the feasibility of such a program under the auspices of

"We know that for many a dying person, there comes a stage in the process when he is capable of accepting death in peace and resignation."

the Archdiocese of Miami. Last summer, he spent a week in England visiting St. Christopher's, where Dr. Saunders began her pioneering work. After the first ordinations to the permanent diaconate last June, Archbishop McCarthy assigned one of the new deacons, Mr. Gerald Humphreys, a health care administrator by profession, to work with the Catholic Service Bureau in this area.

I, MYSELF WAS recently elected a member of the Board of Directors of the Florida State



Hospice Organization, Inc. (FSHO). The purpose of FSHO is to promote in Florida the principles of the hospice concept and to work with the National Hospice Organization for the same ends. The Knights of Malta, a Catholic Order of Chivalry, whose origins go back to the establishment of medieval hospices for pilgrims to the Holy Land, have contributed funds raised at the Palm Beach "Ball of the Knights", to help the Archdiocese of Miami develop a hospice program in South Florida.

BOTH THE NHO and the FSHO

have been organized because of a concern to preserve and protect the integrity of the hospice concept and to promote the development of appropriate legislation on the national and state levels governing licensure, certificate of need, medicare and medicaid payments and consumer protection. Each of these pose very big problems for the hospice concept, problems which must be resolved if the hospice movement is to accomplish its goal of

(Continued on Page 11)

She Bore Burden for 11 Years Willingly

By FATHER JOSEPH M. CHAMPLIN

The recent, well received novel, "Final Payments," opens with the funeral of Isabel Moore's father. A few paragraphs later, the young lady explains the background of this story.

"He had a stroke when I was 19, I nursed him until he died 11 years later."

"I gave up my life for him; only if you understand my father will you understand that I make that statement not with self-pity but with extreme pride...This strikes everyone in our decade as unusual, barbarous, cruel. To me, it was not only inevitable but natural...my decision at 19 to care for my father in his illness."

LATER ISABEL details some of the demanding tasks

required in her lengthy, loving martyrdom.

"Care of an invalid has this great virtue: one never has to wonder what there is to do...My life had the balletic attraction of routine. Eleven years of it: bringing him breakfast, shaving him, hating to look at his face twisted from the stroke in a way that made me forget the possibility of beauty."

"And the bath. Moving his body around, the incredible weight of that body even though it appeared so thin, his left side paralyzed because something had gone wrong with the right side of his brain. Sliding bedpans under him, looking at the misery of his buttocks... And then I would put him in the chair and wheel him into the kitchen because, after all that, the morning was gone and it

was time to make lunch."

IN ADDITION to those tiring, tedious, draining duties, the daughter suffered the frustration of poor communication with her crippled father. "And with his mouth twisted and his eye half shut he would try to talk to me."

Perhaps the greatest burden of all for Isabel was the confinement, the inability to get away for a day or a week. Even when she did escape for a brief vacation, the joy of that break was dampened by a constant image of the temporary departure scene when her weeping father grasped her hand, looked into her eyes with the pure terror of a child and begged, "Don't leave me."

That is a heavy, heavy introduction, but one I am certain evokes sharp

memories of somewhat similar experiences for many persons.

It also dramatizes the difficulties of providing at home for the needs of a loved one critically ill and close to death. Those seemingly unbearable physical and emotional stresses likewise can lead relatives, often with reluctance and regret, to place the invalid in an institution.

A RAPIDLY growing approach in the world and now in the United States, called the hospice movement, seeks to deal with this problem.

It extends a wide range of support for those who wish to keep their desperately ill beloved at home as long as feasible. Moreover, it offers facilities when home care no longer becomes a practical possibility.

The dominant theme in the hospice movement could be summarized in this way: "Care, not cure." It does not oppose reasonable use of medical facilities and techniques to correct a condition or effect a cure. But when those clearly cannot achieve that goal or only extraordinary measures will sustain the individual, the hospice effort tries to supply both patient and family with the greatest measure of care and comfort available.

Isabel Moore carried her burden alone for 11 years. It left her physically and emotionally exhausted. By providing this young lady with help before and after the father's death, the hospice movement could have greatly reduced that daily drain on her resources.

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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)

To Live It's Necessary To Pray

The American Catholic Church's most respected living historian, Msgr. John Tracy Ellis, expressed several signs of the times at the recent dinner marking the 150th Anniversary of the founding of The Pilot, Boston Archdiocesan newspaper.

According to Msgr. Ellis, one of the major signs of the times is the "call to prayer." Taking note of a moral decline in society, he said a wide-spread "hunger and thirst" for prayer "is one of the most hopeful aspects of the uncertain, anxious times in which we live."

It is certainly true that we seem to have a contradiction—while the nation seems to be moving from Christian values, there appears to be an increasing longing for God.

This longing can certainly be satisfied in the development of a prayer life among Christians, because prayer by its simple definition, is the raising of the mind and heart to God. We are reminded in St. Luke to "stay awake, praying at all times for the strength to survive all that is going to happen and to stand with confidence before the Son of Man."

There has been much idealizing on prayer, but perhaps we should go back to the basic chatechetical understanding of it. There are four types of prayer: adoration, praise, thanksgiving and petition. Of course, prayer is also distinguished by the manner of expression—vocal, mental, private and public. Significantly, throughout the documents of Vatican Council II, the emphasis is on prayer.

We are also reminded by the late, lamented Pope Paul VI that "to live, it is necessary to pray... without it we cannot talk to God; we cannot even hear his voice, if he should deign to take part in this silent dialogue, but it is part of that spiritual

Pope's Visit

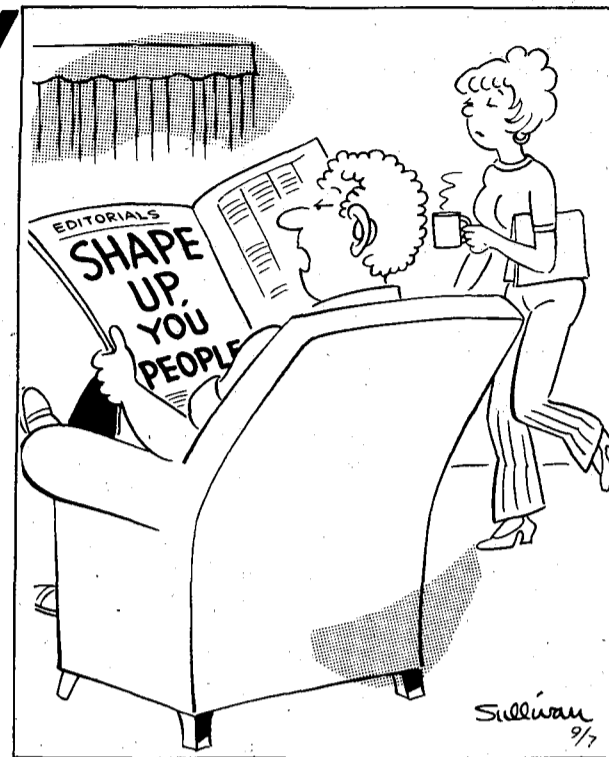
Last week we published information on the itinerary of Pope John Paul II when he visits the United States October 1-7. Perusal of the places and events will show that the Pope's schedule is a crowded one, but that he will be visiting typical America—even though it is confined to five or six cities in the Northeast and Middle West.

Pope John Paul is no stranger to this country. He has been here before and he will be at home with us. Last week he asked that American Catholics prepare for his visit through prayer and other spiritual acts. This is typical of the Pontiff. He comes not as a head of State or a politician, but rather as a pastor of souls in search of justice and peace.

Some of us will be fortunate enough to have the opportunity of seeing him in person. Others will learn about the trip through the media, especially on T.V. Whatever way we participate in the visit, let us remind ourselves that it will be rich in spiritual experience and inspiration.

renewal to which the Holy Year must lead us: to know how to pray, and in order to pray really, to know how to meditate... we must dispose ourselves to talk to Christ, and through him to God. To that Christian God who came such a long way to meet us. He came down from heaven. This conversation marks a new and extensive religious life. In short, we must learn to speak with the Lord; to speak to the Lord. A direct, sincere talk on our part with the Lord constitutes a kind of special prayer..."

If the Archdiocesan program of Evangelization is ever to succeed, then we must become a praying people—at the Eucharistic celebration, privately as individuals and with our families, mentally, in meditation, and vocally in reciting such set forms as the Lord's Prayer and the Rosary. All this because prayer is the active expression of the virtue and practice of religion. It differs from sacrifice because it doesn't require a minister. We are all open to its saving balm.



"I THINK OUR DIOCESAN PAPER IS STARTING TO TAKE A HARD LINE."

LETTERS TO THE EDITOR

Let's Fight O'Hair

To the Editor:

After reading the article entitled "O'Hair Is At It Again", in your September 21, 1979 issue, I became extremely upset. I thought, surely someone will step forward and fight her. But the same day I read in the Hollywood Sun-Tattler on the front page that a spokesman for the National Conference of Catholic Bishops was quoted as saying, "if there should be a judgment against the Mass on the Mall, then the site will be transferred".

Why should we allow this Atheist to push us around by moving our site? We must protect our rights. Are we all, Christians and Jews alike, going to sit back and allow the freedom of Religion to be taken away from us? It has happened before, and it can happen again, and IS happening right now.

"Our Nation, under God" used to mean a lot. It still means a lot to me, and I am willing to stand up to the Atheists, aren't you? We should all join together by appealing to the National Conference of Catholic Bishops to fight the suit that Atheist Madalyn Murray O'Hare has filed against Pope John Paul II, to show the Pope that we Americans are proud of our religious freedom and are not going to let a small number of Atheists walk all over us. LET US BE HEARD!

(Mrs.) Ella M. Dulude
Hollywood.

Hooray for Fr. Greeley

To the Editor:

I'm happy to see that I'm not the only one to defend Father Greeley—I hope the Catholics who have vitriolically attacked him will examine their own consciences; after all, who was the person who said "Let he who hath not sinned cast the first stone..." It's a pleasure to know that The Voice is a progressive Catholic newspaper!

Peace in Christ and Mary.

Ms. Leslie Anne Casden
Miami Beach

Charity, Sex Don't Mix

To the Editor:

When the enclosed ad ran in the Miami Herald last week, we were so glad to have a chance to help these homeless people. Our kids dug through their drawers and struggled successfully over sharing favorite things Mickey Mouse sweatshirts and a long dress.

Our experience after bringing our goods to the Wometco 163rd St. Theater was negative, insulting and one I hope will not be left ignored by our Catholic community.

Please note the ad does not mention what the special children's show will be. (The Muppet movies is the current running feature.) It turned out to be a Jerry Lewis flick about outer space and astronauts. The film was sex-oriented from the introduction on.

I object strongly to being fed such junk when out with my two young sons. I do not think it's funny when a crazed spaceman can't control himself at the sight of a girl and draws nude pictures all over his spacecraft to pacify himself. I don't expect my children to laugh over a U.N. debate between the Russians and the U.S. because a Soviet girl was allegedly sexually attacked. Since when is this kind of material considered "children's" fare. The manager told me it was already on TV, so what's so terrible. I feel a victim in my own sense here. We wanted to help people in need and walked into a very disturbing situation.

Can't we do something about the kinds of entertainment offered these days? As a parent, I am so sick and tired of having to edit the T.V., the records, the movies, etc. that our kids will see and hear.

Barbara Schneberg
N. Miami



Sickness of An Institution

By REV. ANDREW M. GREELEY

The priesthood is institutionally sick. I use the word "institutionally" in this context to convey the same notion as does the adjective "institutional" when it modifies racism. "Institutional racism" means not that individuals are racists, but rather that the social structure (established patterns of relationships) and the culture (the norms and values that govern a community) have racial bigotry built into them independently of the intentions or the responsibility of any individual member of the community.

In the same way, established relationship patterns and value systems of the priesthood are badly disturbed independently of the responsibility of any particular priest for that disturbance.

Let me prove my assertion with four points:

1) CAN YOU imagine dentists being indifferent if they discovered that most of their patients thought they were less than excellent at filling cavities? Can you imagine

surgeons being untroubled if most of their patients thought they were not very skillful with the scalpel? Yet 80 percent of American Catholics are not ready to rate their sermons as "excellent" and the priesthood is totally undisturbed by this negative judgment on its professional competence.

2) CAN YOU imagine a lawyer seriously boasting that he knew nothing about contract law, or an airline pilot casually admitting that he was quite indifferently trained on matters of navigation? Yet how often does one hear a priest say, "I don't know anything about theology, but..." One can substitute the sociology of religion or scripture or any of the other disciplines about which a priest ought to know something. Not only is such a sentence uttered with bland indifference to its impact, but it is often spoken as though it confers special merit and special insight on what comes next, as though ignorance of professional disciplines actually was a credential that reinforced a priestly statement.

3) CAN YOU imagine accountants or insurance brokers arranging and planning their professional work on the basis of ideological platitudes that were explicitly anti-intellectual? Yet the two most powerful thought systems guiding the exercise of the priesthood in the United States today are neo-fundamentalism and the vulgar Marxism of liberation theology, both systematically anti-intellectual-unconcerned with nuance, qualifications, evidence or scholarship.

4) FINALLY, CAN YOU imagine any of the professions so obviously and explicitly using envy as a means of social control as does the priesthood? There is, of course, envy in every human profession, but can one imagine, say, a college professor using the potent weapon of envy to explicitly reinforce the lowest common denominator of mediocrity. The professor who does something outstanding is well rewarded with professional esteem even if he is subjected to the negative sanctions of envy. The

priest who does something well merely gets the envy. All esteem is reserved for the mediocre.

This is a powerful indictment and I want to reassert again that I am not charging individual priests with responsibility for the institutional sickness of the priesthood as a profession. We have all inherited a set of values, expectations, patterns of behavior which were shaped in the past and which were strongly inculcated in us in our seminary years of training and in our early years in the priesthood. We need a thorough and deep-reaching reform of the structure and the culture of the priesthood. It is amusing to listen to enthusiastic priests demand reform of every other institution in society and not examine the beam in their own eye.

Doubtless I will be inundated with nasty mail from priests because of this column. Alas, fathers, the very letters you write only prove the validity of my argument.



More On Black-Jewish Relations

By REV. GEORGE G. HIGGINS

By MSGR. GEORGE G. HIGGINS

As a church bureaucrat working out of a national office, I belong, as do many of my colleagues at the United States Catholic Conference, to a variety of non-sectarian organizations and serve on a number of outside committees or boards.

Of course, some of these assignments are not only more important but also more interesting than others. The one that interests me as much as any other—and the one that I will sorely miss being associated with when time eventually runs out on me—is the leadership Conference on Civil Rights (LCCR).

The leadership Conference is a voluntary, non-partisan association of more than 100 autonomous national organizations (including a number of Catholic agencies) seeking to advance civil rights for all Americans through government action at the national level. By civil rights LCCR means not only the establishment and enforcement of rights in law, but also the realization

of social and economic conditions in which alone the fulfillment of these rights is possible.

The LCCR operates within the framework of the following principles and commitments:

1. IT IS COMMITTED to an integrated, democratic, pluralistic society in which every individual is accorded equal rights, equal opportunities and equal justice without regard to race, sex, religion, ethnic origin, handicap or age and in which every group is accorded an equal opportunity to enter fully into the general life of the society with mutual acceptance and regard for legitimate differences.

2. IT BELIEVES that this goal can and must be achieved through peaceful, democratic means and within the American political system.

3. THE RESPONSIBILITY for achieving these goals is shared by all Americans who believe in justice and equality. Accordingly, there can be no distinctions based on race, sex, religion, ethnic origin, handicap or

age among those engaged in the common effort to achieve them.

The unique character and value of the LCCR was again brought home to me very forcefully at a recent meeting of its executive committee held shortly after Andrew Young resigned from his post as U.S. ambassador to the United Nations. By this time all the world knows that Young's highly publicized resignation resulted, unfortunately, in a round of unseemly charges and counter-charges between the leaders of some (but not all) black and Jewish organizations. What very few people know, however, is that within the LCCR—which includes in its membership approximately 50 black and Jewish organizations—the two groups, which have worked closely with one another for many years on behalf of civil rights for all Americans, are continuing to do so as effectively as ever in a spirit of mutual respect and with sensitive regard for legitimate differences.

I went to the executive committee meeting halfway expecting the black and Jewish members of the committee to be, at the very

least, ill at ease with one another in the aftermath of the Ambassador Young controversy. I should have known better than that. Actually, when the Andrew Young issue was raised, it was discussed calmly and objectively in an atmosphere of complete mutual respect. This was in marked contrast to some of the intemperate, headline-seeking rhetoric used in other forums by some black and some Jewish spokesmen not associated with the LCCR.

At the end of our LCCR discussion of the black-Jewish issue, both groups unanimously agreed that, while from time to time there will almost inevitably be differences of opinion between them on specific issues, these differences would not be exaggerated and, above all, should not be permitted to distract the two groups from their joint commitment to civil rights. They also agreed that the Ambassador Young controversy had been blown up out of all proportion (quite irresponsibly in some cases) and that the time had come for both sides to cool it and get on with the work at hand.

Know Yourself

By EUGENE AND CATHERINE FISHER

The phrase, "the me generation," has become a journalistic commonplace of the 1970s. Such slogans contain elements of truth as well as mounds of oversimplification. Today's movements do not ring with the idealism of the civil rights movement or the peace corps of the 1960s. Even the antinuclear movement appears motivated more by fears of individual destruction than by soaring dreams of racial harmony or world peace.

Yet underneath the apparent calm of our society, deeply critical issues are being faced. A recent Harris survey sponsored by the National Conference of Christians and Jews, for example, notes that more Americans than ever before are willing to accept integrated housing and busing to bring about racial equality. H. L. Mencken (or was it P.T. Barnum) once said that nobody would ever go broke underestimating the American people. He was wrong.

THE QUESTIONS raised by the current emphasis on individuality and personal freedom are real, not superficial dilemmas for most of us. In approaching marriage today we must ask whether we will live only for others and never know who we are ourselves.

This question seems simple. "Of course not," once can reply, "in giving shall you receive." But it is not so simple. For the answers all depend on fundamental options about how to structure the family unit and the relationships within it. In this field today, we are pioneers. There seem to be too many options: one career, two careers; "open" marriage, "closed" marriage; liberated roles, traditionally defined roles, and every conceivable combination and permutation of each choice. And few of the newer

family "models" have been around long enough to have passed the test of time.

It might be helpful to lay out a few old-but-new principles. These won't answer everything. But they may help a little.

FIRST, IT IS important to distinguish between individualism (which amounts to mere selfishness, as in "looking out for number one") and that mature caring for oneself without which it is impossible to care fully for another person. Hillel, a Jewish rabbi who lived in the century before Christ, captured the flavor of this perfectly when he said: "If I am not for myself, who is for me? And being for my own self, what am I?"

In this context, we can return to the giving-receiving paradox on a deeper level. Even before entering marriage, it is important to have an answer to "Who am I?" I must know who I am before I can tell you who I am, so that you and I can get to know one another well enough to find out if we want to marry.

The question is a life-long one, which changes and develops at each stage of our lives. It needs to be rethought, and the relationship restructured as we go along. A life that is all "self-giving" by one partner can be disastrous for both. This is the reality behind the stereotype of the "martyred mother" who used her self-sacrifice as a ploy to induce guilt and so manipulate both husband and children.

ON THE OTHER HAND, marriage does demand a great measure of self-giving. This needs to be dealt with honestly, not morbidly. Just because we devote ourselves to another, limiting our choices and curbing our desires for his or her sake, doesn't mean loss of self. This is the great truth in Jesus' sayings about losing ourselves in order to find our real selves, dying in order to rise to new life. In the two-career family, for example, both

spouses put limits on their own ambitions in order to support the other's needs. But while this may seem to slow the advance up the career ladder, each career paradoxically takes on more meaning and can be fundamentally enhanced.

So it is with parents who choose not to be "workaholics" but instead devote as much time as possible to their children while balancing their demands. The histories of great families often reveal this multiplying effect of family-centeredness.

PRIMARILY in and through the give and take of the unique relationships that exist within the family, we develop as individuals. For each thing "given up" a different, often unexpected, type of growth takes place. A mother, for example, may have to choose between den-mothering and taking an art appreciation course. Each experience will help her grow as an individual, but in different ways.

It is just as necessary, and sometimes harder, for us as family members to allow others to give to us. For example, in the same family, another member may take over one of the mother's tasks so she can take the course.

Compromises arrived at through honest, open dialogue, where each member expresses his or her needs and in turn really listens to those of the others, forms the guts of family life and the heart of personal growth. The process need not be, and perhaps is best, when it is not formal. But it must take place, or else the individual will feel as though he or she is being subsumed in the needs and life of the other. Whether or not these feelings are true expressions of reality may often be immaterial.

But if the dialogue of needs does occur then each person, caring and in turn being cared for, will experience the personal growth that only comes through such a communal experience.

We Need One Another --a children's story

By JANAAN MANTERNACH

One day Jesus' good friend Paul was sitting at his desk writing a letter. He was living for a time at Corinth, a great city in Greece. Until Paul came to Corinth, the people there had not heard of Jesus. Paul told them about Jesus. Many Corinthians became Christians, followers of Jesus.

Paul was trying to finish a letter to other Christians at Rome. But he kept being interrupted. As he was writing, he heard people arguing and fighting outside his house. Finally he went to the window. Paul was surprised to see that the people who were arguing were Christians. He knew them well. Paul was sad to hear them fighting among themselves.

"I know I'm right," one man was shouting. "I'll do whatever I please," said an angry woman. "I wouldn't do a thing for you," a Greek Christian

was saying to a Jewish Christian. "You're just a woman, what do you know about it?" scoffed an older man. A businessman was pushing a beggar aside saying, "Why should I give you any money? I work hard for what I have."

Paul went downstairs to the street. He shouted to the people to stop fighting with one another. "I'm amazed at you," he said. "All you seem to do is argue and fight. Each of you thinks only of yourself."

The crowd became silent. Paul spoke more quietly. "Think for a minute of your bodies," Paul told them. "For example, hold up your hands and look at them." They did as Paul said. They raised their hands and looked carefully at them.

"Would you want to be without your hands?" Paul asked. "Or as they looked at their feet. "How far could you walk without your two feet?" The crowd chuckled as they closed their eyes.

"What do you think I'm trying to tell you?"

Paul asked. A wise old woman answered, "You're saying we need one another. Just like a body needs hands and feet, eyes and ears." A well dressed young man added, "Each of us is different. We should use our different talents to help each other."

"That's right," Paul said, "so stop being so selfish. Work together instead of fighting with one another." Paul went back into the house. He sat down again at his desk. He was happy with his example of the body. The Corinthians understood it well. So he decided to use it in his letter to the Romans.

"We who know and love Jesus," Paul wrote, "are like one body. Some of us are like hands, others like feet, or eyes or ears. The body of Christ needs each of us. Each has something special to bring to the body. The whole body is healthy and happy when all the members work together."

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Interaction and Maturity

By FATHER CORNELIUS J. VANDER POEL, C.S.Sp.

Maturity is not for sale in the supermarket. It cannot be bought anywhere because it is a dimension of wholeness that develops slowly within the individual. No one has ever given a complete definition of maturity because maturity has so many degrees and its definition depends partly on the maturity of the one who defines it. Different stages of life, different positions and responsibilities demand different forms and degrees of maturity. Maturity is much needed in human life but understanding it is very difficult.

IN AN EFFORT to capture some of its underlying characteristics, we may describe maturity as "the physical and emotional ability to deal effectively with the conditions of daily life in accordance with one's age and position." The most important factor is perhaps that there is an ability to deal with conditions of daily life. This means that maturity expresses itself in human behavior, particularly in one's relationship with others.

If behavior and interhuman relationships play an important role in the expression of maturity, they must also have a great influence upon its development. This means that one must grow toward maturity, but growth demands human interaction. In normal circumstances human beings need other persons to deepen their personality and to increase their sense of meaningfulness for themselves and for others. A clear example of

this is the relationships between husband and wife.

The creation narratives tell us that we are created in the image of God. But God is not an existence that is "turned-into-himself." God is a dynamic self-realization, expressing himself in loving concern. The mystery of God has been revealed to us as loving interaction through which growth and sanctification is given. As creator God gives us life and he expresses a continued concern. As redeemer he gives himself for our sanctification. But if God is actually creator and redeemer by

giving life and holiness, the human being created in the image of God must become himself through reaching out to others.

THE SCRIPTURES state this clearly: "It is not good for the human being to be alone. There must be another person to whom the individual can reach out with a sense of equal dignity." Interhuman relationship, particularly the man-woman relationship, is a call to growth and perfection through mutual exchange of personal values.

A healthy conjugal relationship



"A healthy conjugal relationship," Father van der Poel writes, "is not primarily based upon physical qualities, social status or financial solvency. Underneath any external quality is the formulated or unformulated awareness of the need to be recognized as an individual with a personal value."

is not primarily based upon physical qualities, social status or financial solvency. These aspects may play a certain role, but if they are the basic consideration for marriage, the marriage is bound to fail. Underneath any external quality is the formulated or unformulated awareness of the need to be recognized as an individual with a personal value, independent from external qualities.

It is the need to be accepted for what one is in one's own combination of weaknesses and strengths. This kind of recognition and acceptance is not achieved in a single action or in a well-defined period of time. It is a continuous growth process. The person who can accept himself can commit himself to another and can be accepted by the other in committed love. In this commitment people grow and mature.

THIS FORM of commitment is an aspect of the mutual gift of the couple in marriage. The changing circumstances of life ask for continuous adaptation. Adaptation is not a spineless flexibility that bends with a very whim. True adaptation is the realization of one's full human potential in response to the present condition of life. To adapt is an enriching experience because it call forth abilities which otherwise would remain dormant.

Conjugal interaction is a process of maturation and growth. The respect for the personality of the partner asks for a personal reaction which is unique and which develops a special ability in the person who loves. They are called to support each other in their growth toward the fullness of Christ.

Letting Others Really "Be"

By FATHER JOHN J. CASTELOT

"Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members one of another" (Romans 12,4). These words of St. Paul express what is surely one of the dominant themes of his theology, the theme of community. We become Christians by being baptized "into Christ," that is, into the community of faith, hope and love which comprises his body. By our very nature as human beings, we are created not simply to be, but to be-with-others.

AS CHRISTIANS we are called also, in a special way, to be-for-others, just as Jesus was preeminently the man for others. Faith is, among other things, the choice to be with and for others after the manner of Christ. "I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me" (Galatians 2,20).

Even from a natural point of view, rugged individualism is subhuman, a repudiation of one's essential being-with-others. From Paul's vantage point, "sin" was quite simply egocentric individualism in any of its many

forms. "We, though many, are one body in Christ and individually members one of another."

Or, as he put it so strikingly in Galatians: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Galatians 3, 27-28).

WE ARE JOINED together in a unity which can best be described as organic. It is not the extrinsic unity which binds the members of a club or society, who come together to accomplish a specific purpose. They remain quite distinct individuals who just happen to be working together toward a common goal, and their community of operation can self-destruct at will. Not so the Christian community, which is not an organization but an organism, like a vine with many branches (John 15) or a human body, to use Paul's very significant figure.

It would be difficult to imagine a unity more vital, more organic than that which joins together all the varied parts of a body, all of which share in the same life principle. So intimate is this union that, apart from it, the individual member has

no meaning. The hand, for instance, is an amazing instrument: flexible, strong, astoundingly versatile, beautifully expressive—as long as it is part of the whole.

An amputated hand is not really a hand any longer, it is, in fact, a monstrosity. Following Paul's analogy, it is the same with the individual Christian. He is wonderful, gracious, loving and lovable as a contributing and sharing member of the community. Apart from it the individual has no meaning.

ONE BECOMES an authentic individual only as a member of an authentic community. And herein lies a strange and, at the same time, enlightening paradox: One finds real self-fulfillment in unselfish being-with-and-for-others. The individual is by no means annihilated thereby. On the contrary, one is expected to realize his potential to the full; one can share only to the extent that one has something to share. "We have gifts that differ according to the favor bestowed on each of us. One's gift may be prophecy; its use should be proportionate to his faith. It may be the gift of ministry; it could be used for service. One who is a teacher should use his gift for teaching; one with the power of exhorting should

exhort" (Romans 12, 6-8).

IF ALL OF THIS is true of the community at large, it is at least equally true of the basic unit of that community, the family, the body of Christ in miniature. In giving to each other the individuals grow in every way. Their mutual concern and dedication are a negation, not of the individual, but of individualism, not of the ego, but of egocentrism. Here, too, the bond of unity is love, and love has been defined in its essence quite simply as "letting be." Obviously this does not mean that we simply "let each other be" in the sense of ignoring, paying no attention.

But rather that we contribute positively and with creative love to letting others really "be," really develop all their thrilling God-given potential as individual human beings. Far from demeaning, it is ennobling.

TRUE, it involves risks, like the risk of rejection or of being used. But this is the same risk which, humanly speaking, God took when he created us and when he "so loved the world that he gave his only Son" (John 3,16); the same risk which the Son took when, having loved his own in this world, he showed his love for them to the end (John 13,1).

KNOW YOUR FAITH

Questions, Answers on Human Life Issue

...The following interview on Right to Life was conducted with Thomas A. Horkan, Executive Director of the Florida Catholic Conference. Questions were asked by Jerry Butterfield, Community Relations Director of the Pensacola-Tallahassee Diocese:

What is a Human Life Amendment?

It would be an amendment to the United States Constitution which would effectively reverse the Supreme Court's rulings in Roe v. Wade and other cases and would restore to the unborn child legal protection

for his or her life.

Just what did the Supreme Court do?

The Roe v. Wade decision was one of the most radical decisions of any court in any country. Despite the fact that abortion has been prohibited in civilized nations from at least 3,000 B.C. (The Code of Hammurabi) the United States Supreme Court established abortion on demand as a constitutional right. It struck down all laws interfering with a woman's right to abortion from conception until the viability of the "fetus"; but even after viability and continuing until birth, the doctor's judgment

as to the mother's health must prevail over the child's right to life. And health was defined to include:

"...all factors—physical, emotional, psychological, familial, and the woman's age—relevant to the well-being of the patient."

Has the number of abortions increased since then?

Very greatly. The Planned Parenthood Federation not only lobbies for abortion, and operates abortion clinics, but it also monitors the statistics on abortions very closely. It has reported substantial annual increases in the number of abortions performed in the United States each year. 1,300,000 abortions are reported for 1977, the last year reported on. In addition Planned Parenthood has called for national efforts for "up to 1,000,000" additional abortions annually.

Hasn't the Supreme Court restricted its original ruling?

On the contrary, the Court has expanded on it. In a subsequent ruling, Planned Parenthood v. Danforth, the Court struck down laws which gave the father of a child born in wedlock a voice in the abortion decision, and which required the parents' consent where the abortion is to be performed on their minor daughter.

Well, although you disagree with the decision, the Supreme Court has spoken, and don't we as citizens have an obligation to accept that decision and respect it?

If the Supreme Court had said that the sun rises in the West, we would still have to

look to the East if we wanted to see the sun rise. The fact that it is said that the unborn child is not a person, simply conflicts with basic human knowledge.

In the Dred Scott case, the United States Supreme Court ruled that black Africans were slaves, were property, and could never become a citizen even though they moved into a free state. Abraham Lincoln was challenged concerning his opposition to slavery in the face of the Dred Scott decision. He said:

"...if the policy of the government upon vital questions affecting the whole people, is to be irrevocably fixed by decisions of the Supreme Court,...the people will cease to be their own rulers, having, to that extent, practically resigned their government, into the hands of that eminent tribunal."

Why do you say that the Supreme Court's decision conflicts with human knowledge?

Our knowledge of the embryo and fetus has expanded enormously in the last 15 or 20 years. We know that there is a heartbeat 18 days after conception; brain waves at least by the 42nd day after conception. CBS recently telecast another in their series on the human body, this one on the eye. It showed photographs taken within the womb to show the development of the eye in the third week after conception, and showed an unborn child of 12 weeks reacting to the bright light being used for the photography, by raising his arms to shield his eyes and then turning within the womb so as to face away from the light. What CBS did not report, but what was reported in a news magazine was that the unborn children being photographed were awaiting abortion. Our society can rejoice in the marvelous fetal development, and then turn around and destroy that life.

Has a Supreme Court ruling been reversed any other time by a constitutional amendment?

Yes, the Dred Scott decision was reversed by the Thirteenth Amendment. In

1895 the Supreme Court ruled in Pollock v. Farmers Loan and Trust Company that a federal income tax was unconstitutional, only to be reversed by the Sixteenth Amendment.

The amending process in the Constitution is designed to clarify our freedoms and rights and to prevent any branch of government from subverting them (as the fundamental right to life has been subverted by the Supreme Court's rulings on abortion). Either the states may call for a Constitutional Convention to propose an amendment, or Congress can propose one.

Hasn't legalized abortion improved maternal health?

The statistics refute any such claim. Maternal mortality and abortion related mortality had both declined significantly from 1942 to 1969, with the advent of sulfa drugs and antibiotics. A leading U.S. obstetrician, writing in the American Journal of Obstetrics and Gynecology stated, "There has been no major impact on the number of women dying in the United States since liberalized abortion was introduced." In fact, the total number of abortion complications treated in U.S. hospitals has increased from 9,000 in 1969 to 17,000 in 1977.

Why should the Catholic Church get involved in this matter? Why doesn't it simply preach to its own members, and let other people follow their own consciences?

If this were simply a matter of individual morality, that is what the church would do. But it is not. It is a question of social morality, of human rights, of the dignity and worth of each individual person. The church has long advocated the rights of immigrants, of the working man, of prisoners, of migrant workers, of the poor, and in this case, the unborn. The church acts in each of these instances pursuant to the charge of our Lord, "Whatever you do to the least of my brothers, you do to me."

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40-60 Widowers Meet at Nativity

The new interparish "Catholic 40-60 Widowers Club" will hold a covered dish supper at the 7:30 p.m. meeting on October 5, 1979, at the Nativity Church Parish Hall, 700 W. Chaminade Drive, Hollywood. Ladies Bring a covered Dish! For information call: 989-1910, 927-2011, 983-4301 or 987-4493.

Blessed Trinity School Assn.


Blessed Trinity Home and School Association will hold their annual chicken barbeque, at Blessed Trinity Parish, 4020 Curtis Parkway, Miami Springs, Fl. on Sunday October 7, 1979 from 1:00 p.m. to 6:00 p.m. Tickets \$2.25 adults - \$1.25 children

Nativity Guild Boutique '79

Nativity Guild members will present Boutique '79, on Saturday Sept. 29, 1979, at the parish hall, 700 W. Chaminade Dr., Hollywood, Fl. 10:00 a.m. to 6:00 p.m. Arts - crafts, porcelain, jewelry, Christmas crafts, dolls, plants, etc.

Holy Family Holds Square Dance

Holy Family Women's Club will sponsor a Square Dance party, Saturday, Sept. 29, 1979, from 9:00 p.m. to 1:00 a.m., at the Holy Family Parish Hall, 14 500 N.E. 11 Avenue, in North Miami. Caller Marvin Hertz will



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provide a variety of music between square dance sets. Complimentary Cake and Coffee. Tickets \$3.00 per person.

Women Meet in Miramar

St. Stephen's Council of Catholic Women in Miramar will meet on Oct. 4, 1979, at 8:00 p.m. sharp, in the new trailer. Newcomers welcome.

Women Meet at St. Joseph's

St. Joseph's Catholic Women's Club will hold its first Fall meeting on Monday, October 1, at 1:00 p.m. in the parish hall, at 8670 Byron Avenue, Miami Beach.

St. Timothy's Beatles Concert

St. Timothy's Youth Group is sponsoring an evening with the Beatles, on Sunday, October 7, 1979 at 7:30 p.m., in Queen of Peace Hall, 5500 SW 102 Ave., Miami.

St. Boniface Women Meet

St. Boniface Women's Club will hold its next monthly meeting on Tuesday, Oct. 2, 1979, in the parish hall, 8 8330 Johnson St., Pembroke Pines, at 8:00 p.m.

Singles Club Meets

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will hold its monthly general meeting on Sunday, Oct. 7, 1979, at St. John Fisher's parish hall, 7:30 p.m., 4001 North Shore Drive, West Palm Beach. Contact Roger Semet, 611 Aspen Dr. West Palm Beach.

Scouter Workshop Ft. Lauderdale

There will be a Scouter Development Workshop held for all adult scout leaders on Saturday, October 6, 1979, 10 to 4 p.m., at Queen of Martyrs Church, Ft. Lauderdale. Cost: \$3.00. Bring own lunch.

Halloween Party

The St. Lawrence Council of Catholic Women will hold a Bunko Halloween Party on October 8, 1979, at 8:00 p.m., in the cafeteria at 2200 NE 191 St., North Miami Beach. All women of the parish are invited to attend and bring a friend.

Blood Day

St. Timothy's Catholic Church, 5400 SW 102 Ave., will host a bloodmobile by John Elliott Community Blood Center on Monday, Oct. 1, from 4 to 9 pm. The bloodmobile will be located in the Queen of Peace Hall.

According to the bloodmobile chairperson, Conleth O'Connell, the goal is 200 participants. Over 100 people participated in St. Timothy's last blood drive in late April. Father Michael Gigante added festivity to the atmosphere by playing the organ for the donors. He is planning an encore performance during the October 1 bloodmobile. Refreshments were prepared by the Ladies Guild.

Also invited to participate in St. Timothy's bloodmobile are Trinity Presbyterian, St. Paul's Lutheran, and Westwood

Baptist churches. The blood donated at St. Timothy's will become part of John Elliott's inventory which supplies blood to patients in 53 area hospitals. Approximately 140,000 units of blood are required each year.

Those wishing to pledge a blood donation are asked to call the church office. 274-8224

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Hospice -- A New Way to Help the Dying

(Continued from Page 5)

helping the dying person and his family.

IN A RARE display of positive thinking, the Florida Legislature, during its last session, passed an Act providing for the creation of "Hospice" programs in the State. The law goes into effect on July 1st, 1980 and provides that no person nor organization in Florida may use the word "hospice" or "hospice program" unless they have a license from the Florida Department of Health and Rehabilitative Services.

THIS ACT was developed by a coalition of persons and groups throughout the State who have taken the lead in trying to bring hospice services to our communities. Extensive help was given by the Florida Catholic Conference in Tallahassee. This law requires that any such program must be autonomous, i.e. not under the control of a hospital, nursing home or home health care agency. It must be non-profit and its services must be available to the dying regardless of the person's ability to pay. The Act was passed unanimously by the Legislature despite strong opposition from some health care providers.

THIS LEGISLATION is a giant step forward in bringing "hospice" to Florida. The State now has the mechanism for licensure, certificates of need and consumer protection. What remains to be solved is the question of third-party payments for hospice-type services under medicaid and medicare and health insurance plans. The problem arises from the emphasis in hospice on palliative care and supportive services, including services to the family rather than "treatment" which is what these funding sources can pay for under current laws and regulations.

THE FEDERAL Government, in particular, is rightly concerned that unless this is carefully planned, it may open the door to a whole new health care empire which could bring

more inflationary pressure to the already bloated health care industry' The U. S. Department of HEW has invited interested groups to apply for research and demonstration grants in this area.

MEANWHILE, it will be up to philanthropy and charitable donors to support the efforts of those community based groups who are sincerely committed to the hospice concept. Cost-wise, inpatient hospice care falls between that of skilled care in a nursing home and care in an acute hospital. At the present time this is about \$65.00 per day, per person.

HOWEVER, inpatient hospice care, while very essential, is only a very small part of the whole program. The average length of stay is about ten days. Most hospice patients die at home, cared for by their family, friends and neighbors. But family, friends and neighbors need supportive services from trained personnel. Indeed, they, together with the dying person constitute the clientele of the hospice program.

THIS IS WHERE the role of the Church assumes a particular importance. For the believer, death is the beginning, not the end. Yet, influenced by the secularism of our cultural environment, we have difficulties in accustoming ourselves to it, confronting it and accepting it, both for ourselves and for those we know and love. Nowhere is this more evident than in the almost complete lack of training given our hospital personnel, including doctors and nurses, and yet this is where we send our loved ones and are sent ourselves to die.

INDEED, priests, ministers and rabbis have until recently received little or no training in this area of pastoral ministry. The hospice program recognizes this paradox and strives to resolve it, by offering the patient, family and friends the support and knowledge they need. What time in life could it be more

appropriate for a worshipping community to be involved.

THE German Bishops wrote recently: "The presence of the Lord can become evident, when we are simply at the sick person's side, the fact that we are visiting him (Matt. 25:36), that we are not leaving him alone in his solitude, and that we are accompanying him with an understanding attitude. In forcing ourselves to be present to the sick person and sensitive to his lot, we will find, in that very moment, the responses which will truly allow us to understand."

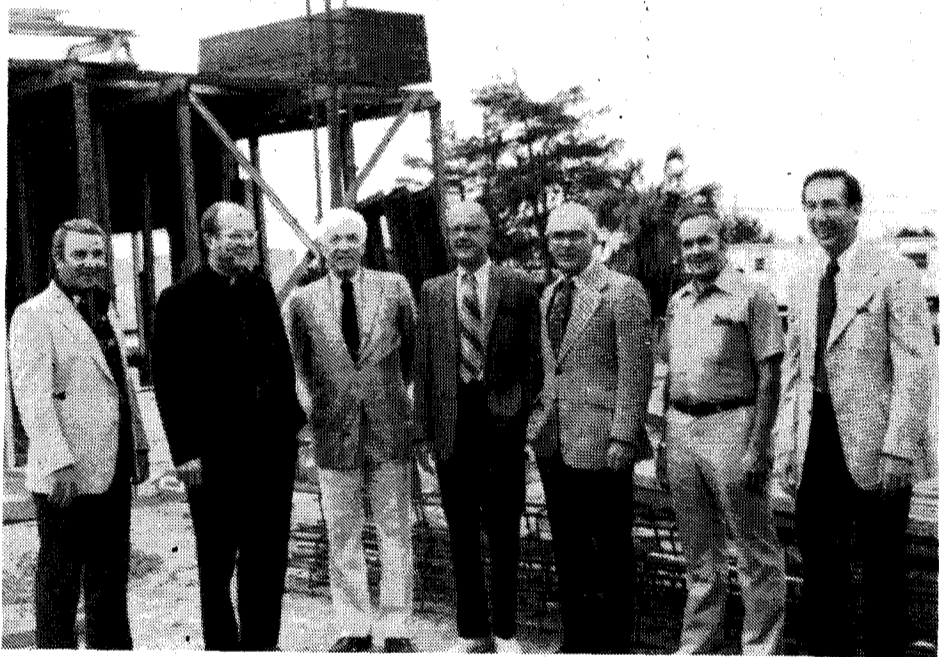
THIS IS WHY the hospice program, while it helps the family members and friends to actually care for the dying person, it is helping them to cope with bereavement and the sense of loss when death finally comes. This is why the Archdiocese of Miami is actively supporting the establishment of a hospice program in South Florida.

MANY difficulties remain to be overcome but it is our hope that active participation in hospice programs will one day become a

normal activity of parish life, offering opportunities for personal service and strengthening the bonds which bind together the members of the worshipping community. In such an environment, which stands in sharp contrast to the clinical coldness and impersonality of the hospital, the dying person has a unique opportunity to render one last service to those he loves.

WE KNOW that for many a dying person, there comes a stage in the process, when he is capable of accepting death in peace and resignation. When those around him are in a position to understand this interior situation, the roles are often reversed and the dying person who trusts God in his inescapable position can become the witness of faith and indeed the comforter of his loved ones.

IN ALL of this there is a great challenge and a great opportunity offered to the religious community. Here is something new and yet something very old which offers each of us a special opportunity for Christian service.



The first Board of Directors of the Broward County Nursing Home join Msgr. Bryan O. Walsh, director of Catholic Charities, for a progress view of the building (not a hospice) scheduled for completion by Sept. 1980, in Lauderdale Lakes. Left to right, Cy Case, president; Msgr. Walsh; Philip Lucia, sec'y; Louis Moellers, Jack Cooney and Jack Miller, members and Joe Spinelli, executive director of the home. Board members not present, Thomas Walker, Frank McDonough, Dr. Erdman, Ferdinand Heeb and Ray Braggiotti.

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Dreamer's Dream Coming True

(Continued from Page 1)
 recommendation is very, very important. We don't have great numbers yet, but we have quality. I think our priests and Religious who visit the Seminaries see the quality of our men of this Archdiocese."

BISHOP NEVINS praised both pastors and associates for their interest in Seminarians and said there was a lot of contact by and with the home parish. Priests also often have "real comraderie, a deep interest, especially spiritual interest, in Seminarians."

The Bishop again became the dreamer when he spoke of the growth of South Florida which he believes will become a "real center of activity and culture."

"You think of the number of businesses which are moving into South Florida from South America, for example, as well as from the North," Bishop Nevins said. "The migration of peoples. They bring their talents, their liveliness with them. They're bringing their youths with them as well, their own sons and daughters. I think we have the greatest opportunity, if we see the actual growth and realize it, of shall we say my vision—my dream—of a great international Latin American

Seminary here. I believe that. This is my dream."

What about the candidates for the Priesthood themselves? What does the Bishop look for in them? He said:

"I look first of all to see if they have a spirit of prayer. I think it's so, so important—a spirit of prayer, and it's actualized and realized in our Seminaries; in the men whom I knew very well throughout these past four years, and in the new men who are coming into both Seminaries whom I still have to get to know better. That's why I am going to be very happy when Fr. Robert Lynch arrives, after a much needed rest from his Papal tour. I do look forward to his being present as rector of St. John Vianney because in my being present in both Seminaries now, as well as helping the Archbishop in other areas of administration, I want to get to know them very, very well.

"I can honestly say that those men whom I have known for the past four years in both Seminaries have been men of prayer. This edifies the priests, the faculty, the staff but also our laity when they come in—our priests when they visit, our religious when they visit.

"We have the religious Sisters, for example, every month, who spend a whole hour in adoration in our chapel in the Miami Seminary, and I hope it will be in our St. Vincent de Paul Seminary too. Sisters come, 30 or 40 of them, and they pray for vocations—praying for the Seminaries, praying for their own respective communities, and praying for vocations to the religious life.

"Our priests visit the campus, which is a very beautiful sign. It's a sign that they see there a welcoming spirit which is evident in the lives of our candidates. They see a spirit of hard work. Our priests on the faculty have the responsibility to make sure that the greatest amount of knowledge is conveyed to those young men. On the college level, of course, you have Liberal Arts, as well as philosophy and theology, and of course, the intensive area of the science."

Bishop Nevins emphasized that a prayer life was also important for parents—both those whose sons are Seminarians and Religious, and those who are bringing up the potential priests, Sisters and Brothers. He said:

"I WOULD encourage parents to have that spirit of prayer. That has to be in every Christian home, because I find that the men who are coming to us—their parents whom I have met—have been men and women of prayer. Oh, they have their difficulties, their crosses, as we all have to bear, but I find they always give to their sons that spirit of prayer and sacrifice, and not to be afraid when they meet obstacles.

"I would encourage our families in our Archdiocese to keep the thrust of our own Archbishop during this time of Evangelization—to be men and women and children of prayer. Through our participation in the process of Evangelization, I know we are going to get vocations—God will bless us—and they will look to the South, not only for the growth, but to a Church that's ever vibrant because of its wonderful laity, and also the evident wonderful priests we have always had, whether they came from far-off or our own country."

Bishop Nevins attests to being a dreamer, but his activities in behalf of vocations, in his concern for the Seminaries, is making his dream come true.

College Seminary Marks 20th Anniversary

By **GEORGE KEMON**

Over 300 people met at St. John Vianney College Seminary on Sept. 19, and joined in celebrating the 20th anniversary of the first seminary to be located in the diocese.

A dinner and Mass with Archbishop Edward A. McCarthy as principal concelebrant was held on the 33 acre campus located at 2900 S.W. 87th Street, Miami.

FOLLOWING the dinner and some remarks by Archbishop McCarthy, Bishop John J. Nevins, and Fr. Robert N. Lynch, incoming Rector and president of the seminary, a concelebrated Mass was held in St. Raphael Chapel.

Concelebrating with Archbishop McCarthy were Bishop Agustin A. Roman, and Bishop John J. Nevins.

The homily was delivered by Bishop Nevins, Auxiliary Bishop of Miami, and outgoing president of the Seminary. Speaking about the founding, progress and hopes for the seminary, Bishop Nevins remarked that, "... We thank God the Spirit today for all that he has done and is doing for Florida, for our two Archdiocesan seminaries and especially for St. John Vianney seminary, whose 20th anniversary we are celebrating. We thank God the Spirit for the wonderful Vincentian priests and now the present Diocesan religious and lay faculty who continue the vision, and dream, the hope of the Church in Florida.

The outgoing president of the seminary went on to say, "The priestly spirit of St. John Vianney continues to be realized here at the Seminary in the lives of fine and lively men from all parts of Florida and Puerto Rico. We ask God's blessing on them during this year of formation.

Bishop Nevins said that, "I wish to express a prayerful remembrance for the wonderful laymen who studied at this seminary and who are living witnesses to the Gospel of Christ in their chosen state of life. God's peace to all the graduates and to the facility seminarians of our major seminary of St. Vincent de Paul."

HE CONCLUDED his remarks by recalling that, "four years ago I prayed to the Spirit to fill the seminary which had only 12 students. He listened to the prayers of the priests and the faithful and blessed their labors.

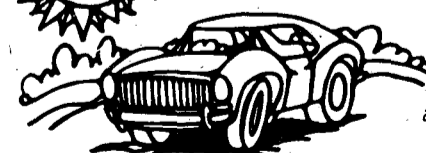


Some of the guests at the head table honoring the 20th anniversary of St. John Vianney Seminary, from left; Bishop Rene Gracida, Joseph Fitzgerald, Fr. Robert Lynch, Archbishop Edward A. McCarthy, visiting Bishop Lucas O. Nwaezeapu of Nigeria, Frank Pelicoro, Bishop John Nevins, and Fr. Gerard Lacerra.

Today, we are happy to say that the Seminary is full—thanks be to God!"

"If you and I continue our devotions to the Spirit, we will be able to say in a few years that the Seminary is double full. Let this be our prayer!"

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Hollywood School To Mark 30th

HOLLYWOOD — Little Flower School will observe the 30th anniversary of its opening during a Mass of Thanksgiving at noon, Sunday, Sept. 30 in the parish church, 1805 Pierce St.

Auxiliary Bishop John J. Nevins will be the principal celebrant of the Mass and priests of the parish will concelebrate.

With the building of additional parishes and schools in North Dade and South Broward the enrollment has now dropped to 325 students and the kindergarten has a waiting list. The Rev. Kenneth Whittaker is the supervising principal. Mrs. Doris Aiken is principal and Ashton Watkins is dean.

Church at Parish Level — Workshop

HOLLYWOOD — "The Changing Church in Florida" will be the subject of a one-day workshop beginning at 9:30 a.m., Saturday, Sept. 29 in St. Stephen parish hall, 6044SW 19 St., and State Rd. 7, Miramar.

Sister Thomas Joseph,

SSJ, former superior of the Sisters of St. Joseph of St. Augustine will be the principal speaker during the sessions sponsored by Region 16 of the National Religious Formation Conference.

Attending will be priests, Sisters Religious Education directors, CCD teachers and others interested in the growth of the Church at the parish level.

Responders during the workshop will be Archbishop Edward A. McCarthy of Miami, Auxiliary Bishop John J. Nevins, Sister Mary Mullins, O.P. associate Vicar

for Religious in the Archdiocese of Miami and Miss Rosemary Kamke, Office of Lay Ministry and principal of Immaculata-La Salle High School.

Sessions will end with a liturgy at 2:45 p.m.

According to Sister Kathleen Power, S.S.J. of St. Augustine, said "people involved in the workshops have been and are in leadership in the Catholic Church in Florida during its most challenging times: Vatican II, growth in population, mixing of cultures and changes in mentality."

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A written examination for Foreign Service Officer candidates will be given on December 1, 1979, in 150 cities throughout the U.S. and abroad. Application deadline is October 19. For an application and more information, write to: Board of Examiners, Room 7560, SA-15, Department of State, Washington, D.C. 20520.

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Pool Service and Repairs. Roof repairs and
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RESIDENTIAL SERVICE
Serving Dade County 25 hrs.
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Books, Bibles, Missals, Religious Articles
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Re-Roofing & Repairs
ALL WORK GUARANTEED!!
Call 688-2681 24 HRS.

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CLEAN \$50 PAINT \$99
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Announcements
Fictitious Names

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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 01 File No. 79-4343

IN RE: ESTATE OF HARRY ROSENBLUM Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of HARRY ROSENBLUM deceased, late of Dade County, Florida, File Number 79-4343 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 HELEN KRANGLE and JEAN MARKS, whose address is 285 N.E. 165 Street, North Miami Beach, FL 33162 and 31 Hobart Avenue, Port Chester, NY 10573. The name and address of the attorneys for the personal representatives 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 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 17 day of Sept. 1979.

HELEN KRANGLE
JEAN MARKS
As Personal Representatives of the Estate of HARRY ROSENBLUM Deceased

First publication of this notice of administration on the 28 day of Sept. 1979
Of Law Offices of MALSPERIS, LOCOCO & BROWN, P.A.
901 N.E. 125 Street
North Miami, FL 33161
305/891-6100
9/28/79 10/5/79

2-LEGAL NOTICE

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

3-CEMETERY LOTS FOR SALE

3 LOTS FOR SALE
Miami Shores Memorial Park
\$750 for all. 621-7230

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A Beautiful ADULT COMMUNITY!
UNIQUE MOBILE HOME SUB. DIVISION. Complete RECREATIONAL facilities. 2 Bedroom, 2 Bath, FULLY furnished, DOUBLE lot with air, porch and carport on fully improved lot.
Models now on display at:
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946-8961.
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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 01 File No. 79-6596

IN RE: ESTATE OF WILLIAM J. KOENIG, 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 WILLIAM J. KOENIG deceased, late of Dade County, Florida, File Number 79-6596 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 HERBERT H. KOENIG, whose address is 6101 S.W. 76 St. Miami, Florida 33143. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is 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 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 on this 4 day of September, 1979.

HERBERT H. KOENIG
As Personal Representative of the Estate of WILLIAM J. KOENIG, Deceased

First publication of this notice of administration on the 21 day of September, 1979
Of Law Offices of Rollins, Peoples & Meadows, P.A.
6101 S.W. 76 Street
Miami, Florida 33143
661-2538
9/21/79 9/28/79

5-PERSONAL

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

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LEGAL FICTITIOUS NAME LAW

NOTICE UNDER FICTITIOUS NAME LAW
NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of

QUALITY FURNITURE BROKERS at number
7175 S.W. 8th Street
in the City of Miami, Florida

intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.

Dated at Miami, Florida this 31st day of August, 1979.
S.P.S. ASSOCIATES, INC.
(A Florida Corporation)
By: Pedro P. Peligrin
President

George M. Santamarina
Attorney for Applicant
7175 S.W. 8th Street
Miami, Florida, 33144
9/7/79 9/14/79 9/21/79 9/28/79

6-PERSONALS

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

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Corner N. Miami Ave & 5 NW 75 St.
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Call for class schedules
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Voice, Piano, Guitar & Organ
WE SELL INSTRUMENTS AT DISCOUNT PRICES
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9A-CRAFTS

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

13-HELP WANTED

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

Live-in companion to share expenses of 1 BR. Apt. Minor care of elderly person. Salary. Call Angie, Mon-Fri. 685-7492. Sat.-Sun. 891-2348

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

13-HELP WANTED

NURSES RN AND LPN

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

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

Call Mrs. Paul R.N.

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201 Curtis Parkway Miami Springs

Teachers Aide, Cleaning woman, & a part-time Gardener. Good benefits
Call 8:30 AM to 4 PM 625-8354
Equal Opportunity Employer

Middle-aged lady to help in Group home for retarded Adults. No house work. Must be good driver & cook. Room, board & salary. (May have child) In Ft. Lauderdale Area 472-4938

Middle aged woman wanted to live with single lady who is an good health. No Nursing Care!! Private room, bath, TV & salary. Must have car for church & shopping. References exchanged. Pompano Area. 785-2450

Woman wanted for home cooking. 2 PM to 5 PM Sundays.
Call 667-2144

21-MISCELLANEOUS FOR SALE

AIR CONDITIONING SUPPLIES for sale & INSTALLATIONS 947-6674

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FRIGIDAIRE REFRIGERATOR \$40
ELECTRIC STOVE \$25
CALL 759-9261

25-TOOL RENTALS

OVER 100 RENTAL TOOLS
SMITTY'S HARDWARE & PAINT CO
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27-AUTOMOTIVE FOR SALE

MIAMI GMC TRUCK CENTER NEW & used TRUCKS, PICK-UPS, VANS, DUMPS, TRACTORS. SERVICE! ALL MAKES LARGE PARTS STOCK. 3Min to AIRPORT 635-0331.

30-BUSINESS OPPORTUNITIES

Couples, start your own business, where on a part-time basis you can earn an unlimited amount of income, with one of the fastest growing & largest companies in the world. Requires NO investment, NO overhead, NO expertise, NO employees!! Call George F. Rescigno. 665-4865. MEMBER OF ST. MICHAELS PARISH

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Leading Amway Distributor will train you to build a business in your spare time. Unlimited potential. Programs for Professional & Non-professional people. Secondary income. Travel. "Get out of the everyday rut".
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CAPT. JOHN CALLAN

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JOHNSON APTS.
227 NE 2 St. Near Gesu. Furn. Effic'y's Bedroom Apts. UTILITIES, ADULTS. Eves 266-0386

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HELP!!

Voice Feature Editor needs small house or 2 BR. Apt. Furn. or unfurn., for self, wife & 8 yr. old cat, who is well behaved. Budget can stand only \$250 per mon. (Very slightly negotiable) Need for Jan. 1, 1980. Prefer N.E. Miami Area, but open for suggestion. Would like 1 year or more lease. Call George Kemon 758-0543, or write 1221 S. 22 Ct. Hwd. Fl. 33020.

40 APARTMENTS FOR RENT

N.E. 26 St. Near Bisc. Blvd. Efficiency Apt. \$125 Yr. Utilities included. Gentleman preferred.
Call 573-7488

41A-CONDO FOR SALE

Gorgeous, Extra Lg. 2 BR. Condo Beautifully decorated. Central Air Heat. \$37,500
Emma Rockovits, Assoc. Eves. 891-7304
Thomas & Doyle Assoc. Inc. 895-5960

40A-RETIREMENT HOME-BROWARD

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

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3 Bedroom 1 Bath. west Miami Shores. Available Nov. 1, '79. Furn. or unfurn. Fla. Rm. Washer & Dryer. St. Rose of Lima Parish
Please call Maura 757-3850

52-HOMES FOR SALE-BROWARD

WALK TO ST. BARTS!!!
Miramar. "Eldorado" 6 yrs. old. Large Lot. Assume Mtg. 7 1/2 %. 3 BR 2 Bath, central Air/Heat. Sprinkler, carpeting, drapes & appliances. Garage. By Owner. \$68,500.962-5441

52-HOMES FOR SALE

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

5A-HOME NURSING

We CARE for your loved one.
Ours is a home-care service for elderly in Greater Miami That allows your senior citizens to maintain dignity and independence at home... not obligated to anyone.

Choose your own package. Services available:

1. Weekly marketing or other errands
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7. Sleep-in personnel.
8. Any reasonable request for assistance

Fee tailored to package. Hours completely flexible.
We send to your home only Health Professionals.

HOME MEDICAL HELPERS
A division of Help-Mate Services, Inc.
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52-HOMES FOR SALE

ST. THOMAS THE APOSTLE PARISH
Close to everything. 3 bedroom, 2 bath, central air, large lot, many extras. For further details call, Silvia Bradshaw Realtor Assoc.
LEGRA REAL ESTATE & Investment Corp. Realtors
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3/1 Furnished. Large Lot.
\$30,000 LOCK STOCK & BARREL!
Our Lady of Perpetual Help Parish
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24' Family Room+Fla. Room. 2 BR. New kitchen, dishwasher. Many extras. Inmaculate!! Near 163 Street.
Call Marie Hartman Assoc. 893-5487
ANGELA DALEY Realtor 891-6212

53-REALESTATE PALM BEACH CO.

PHILIP D. LEWIS, INC.
Commercial Properties
NORTH PALM BEACH COUNTY
31 West 20 Street Riviera Beach.
844-0201

55-OUT OF STATE PROPERTY FOR SALE

SICKNESS FORCES SALE
In Beautiful Western North Carolina 2BR. Fireplace, carport, on 3/4 Acre. Living area about 1600 sq.ft. Extra 1/4 acre lot along side-all improved & beautifully landscaped. Lots of extras. Call (704) 883-2316 or write to H.W. Lemly, RT. 2 Box 76, Brevard, N.C. 28712

56- REAL ESTATE LISTINGS WANTED

BUYING-SELLING HOLLYWOOD & VICINITY
BELMONT PROP. INC.
BROKER 923-0213

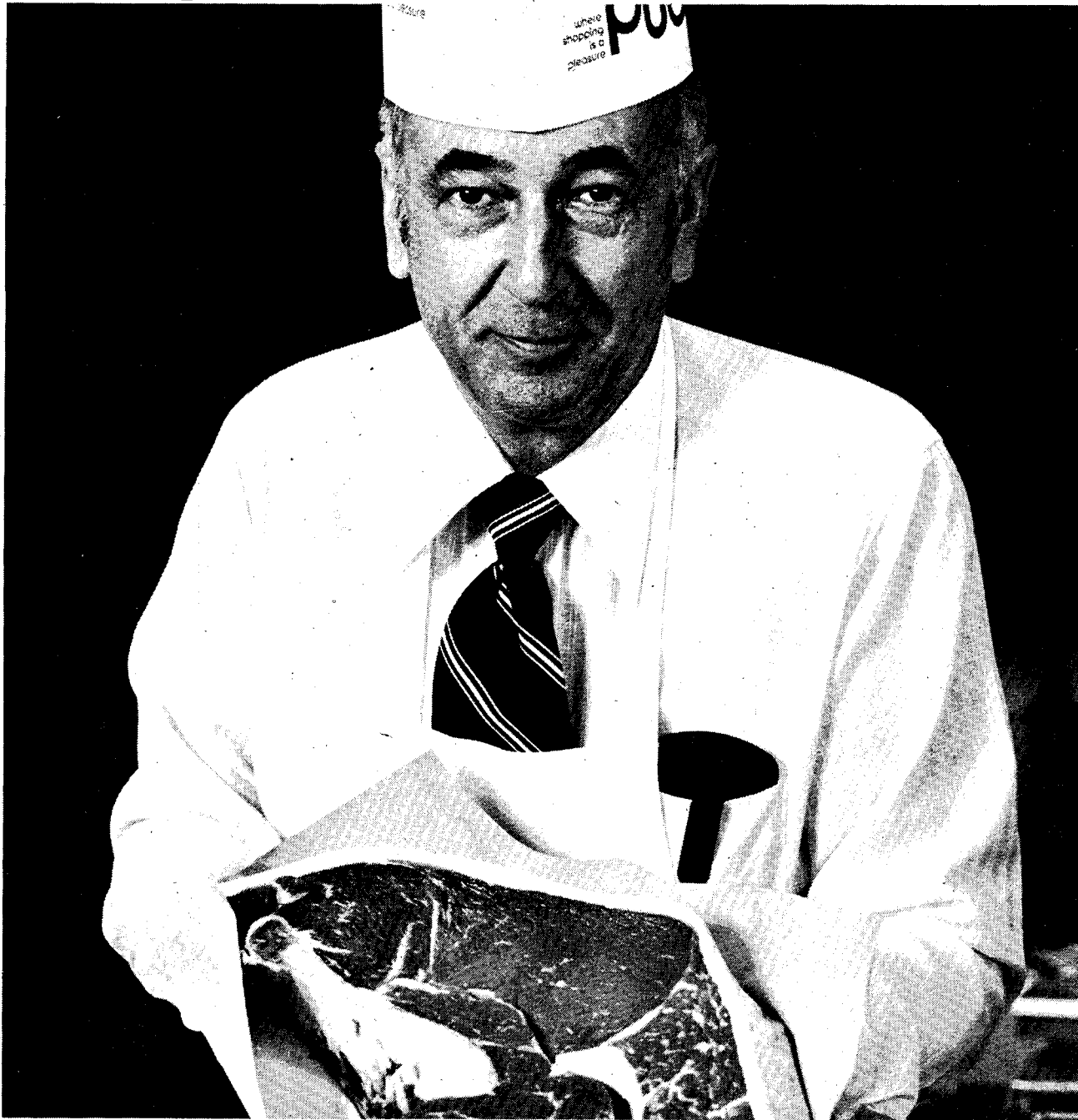
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Don't delay! Call today!
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REALTOR 893-5426

57-HOTELS & MOTELS FOR SALE

10 CBS UNITS EAST OF BOULEVARD
PLUS Managers spacious Apt. R-1 Zoned. Great home plus income. \$121,000 Total price. Claude W. Atkins, Realtors 757-3481

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100 EXTRA **GreenStamps** 
 WITH THIS COUPON AND PURCHASE OF
 3-lb. or More
Any Ground Beef
 (Coupon Expires Wed., Oct. 3rd, 1979)
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 (One coupon per item purchased.)

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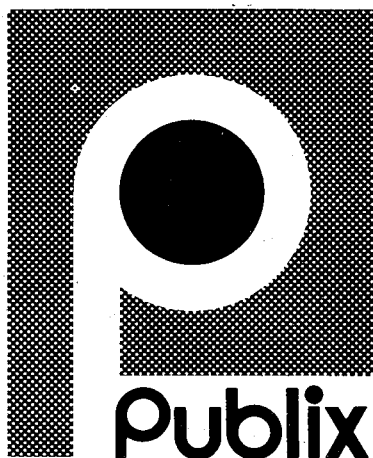
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OLQH Plans

Many Activities

Our Lady Queen of Heaven plans to have a day of fun, fellowship and food on Sunday Sept. 30, at Birch State Park pav. No.1 and No.2. All parishioners are encouraged to come and bring their families, food for their family, plus something for the pot luck table, to be shared by the entire parish family.

Our Lady Queen of Heaven women's guild is having its monthly meeting Oct. 2, Tuesday evening 7:30 p.m., at the Parish Hall, Forest Blvd, Margate. All women of the parish are urged to bring a friend. Many activities are planned for Oct.

The Harvest Hop dance has been changed from Oct. 6 to Oct. 20. A Mass in honor of Our Blessed Mother is set for Oct. 13 at 5:30 p.m., at which time, members of the guild will receive medals of Our Blessed Mother. Weekly rosary has been changed to Friday evening 7 p.m. Our thrift shop located in the Sun Coast Plaza, 441, which is operated strictly on donations and volunteer help has changed its hours to Mon. thru Fri. 10 a.m. to 4 p.m., Sat. 10 a.m. to 2 p.m. Small household items are now being accepted. Our Christmas boutique to be held on Nov. 17, is growing closer. Many women of the parish have been working on hand made articles since January. We have many beautiful things for the boutique, but more ideas and talents are needed. Arts and craft days for the boutique are held each Mon. 1 p.m. to 3 p.m.

CCD 18th Year at St. Joseph's

St. Joseph School has begun its 18th year of Christian education, in Stuart, under the leadership of Father Matthew A. Morgan, pastor, and Sister Nora Leahy, Principal.

At the first meeting of the Home and School Association, held September 17, officers for the new school year were introduced to the audience. The new officers are: Mrs. Errean Kratochvil, President; Mrs. Kathy Carmody, Vice President; Mrs. Carol Felicione, Secretary; Mrs. Pam Feliger, Treasurer; Mrs. Andrea Ern, Program Chairman.

Sister Nora Leahy, principal, introduced the faculty to the members of the audience. Sister outlined the religious and educational objectives of St. Joseph School, along with her own personal goals. Upon adjournment refreshments were served.

Semana de Celebración de la Fe

El Papa Llega los E.U. el 1 de Octubre

Por JIM LACKEY

WASHINGTON —(NC)— Un año después de la muerte del Papa Juan Pablo I, el primer papa polaco Juan Pablo II llegará a los Estados Unidos el 1 de Octubre para iniciar lo que podría muy bien llamarse toda una semana de celebración de fe, por los católicos americanos.

Se espera que se congreguen grandes multitudes en los lugares visitados por el Papa. El Alcaldede de Boston, Kevin White, prevé que más de tres millones de personas se congregarán para la Misa del Papa el día 1 de Octubre, en Boston. Se han alquilado autobuses en toda New England.

Las autoridades de Chicago piensan que unos dos millones se reunirán en el Grant Park, el día 5 de Octubre para la Misa Papal. Des Moines, Iowa, la ciudad más al oeste que el Papa visitará, se está preparando para recibir grandes multitudes el 4 de Octubre, esta vez los autobuses llegarán de todo el Mediooeste.

En Washington, las autoridades comparan la multitud que se congregará en el Mall para la última Misa Papal el 7 de Octubre, con el millón de personas que se congregaron allí el 4 de Julio de 1976 para la celebración del Bicentenario.

Muchos millones más seguirán el viaje por la televisión, desde su comienzo en en

Boston hasta su llegada a Nueva York, Filadelfia, Des Moines, Chicago y Washington.

Un vuelo nocturno llevará a Juan Pablo II a Roma, donde está prevista su llegada para el 8 de Octubre, 8 días después de su primer aniversario como Pontífice.

"Se usa la palabra carisma para referirse a él y a sus actuaciones", dijo el Obispo Thomas Kelly, Secretario General de la Conferencia Nacional de Obispos Católicos Americanos, a su regreso, en Julio, cuando el Papa anunció oficialmente su primer viaje.

Pero el carisma del Papa o "su papel de superstar en los medios de comunicación" no es tan importante como su misión de líder espiritual de la Iglesia, afirmó el Obispo Kelly.

"En esta misión — como supremo Pastor de la Iglesia — viene a visitar a los Católicos de los Estados Unidos", dijo el Obispo Kelly.

Los organizadores del viaje Papal subrayaron que la principal razón por la que el Papa viene a los Estados Unidos es la de dirigirse a las Naciones Unidas.

"La Santa Sede está muy interesada en que la visita a las Naciones Unidas no se pierda entre las demás visitas que el Papa hará en los Estados Unidos", dijo el P. Robert N. Lynch, Coordinador de la

visita Papal para los Obispos americanos, a los Servicios Noticiosos NC cuando el pasado Agosto, se anunciaron las seis ciudades que el Papa visitaría en los Estados Unidos.

El 23 de Septiembre el mismo Papa dijo en la Oración Dominical del Angelus en la Ciudad del Vaticano que él da "mucha importancia" a su discurso en las Naciones Unidas.

Pero con el riguroso itinerario que el Papa ha accedido recorrer, va a ser muy difícil el que consiga que su discurso en las Naciones Unidas sea el punto culminante de la semana.

Durante su estancia en los Estados Unidos celebrará nueve misas. Algunas serán concentraciones numerosas al aire libre, como la Misa en el Boston Common; otras serán para asambleas limitadas, como la del 4 de Octubre en Filadelfia, para los sacerdotes de toda la nación y un numeroso grupo de seminaristas.

Será el primer Pontífice que visite la Casa Blanca, se reunirá allí el 6 de Octubre con el Presidente Carter en una serie de entrevistas privadas, y también tendrá recepciones con las autoridades del Gobierno Federal.

Estará la mitad del día 5 de Octubre reunido con los Obispos Americanos en Chicago. En Chicago se reunirá con un grupo de Hermanos y y en

(Pasa a la Pág. 4 A)



Juan Pablo II

Parroquia de S. Kevin se Construirá Escuela



EL P. MORRAS esperó mucho tiempo hasta conseguir la bendición oficial para comenzar su nueva escuela. Por eso, cuando el día señalado para "abrir la tierra" se presentó con aire y humedad, obtuvo la aprobación del Arzobispo para tener la ceremonia en el interior. No fue lo mismo, no hubo que excavar,

nada de suciedad; pero los sacerdotes, y los feligreses e invitados disfrutaron el inusitado cambio de la ceremonia. De izquierda a derecha: Monseñor Peter Reilly, Obispo Lucas Nwaezeapu, visitante de Nigeria, Africa. Arzobispo McCarthy, Padre Morras, Monseñor David Bushey y el Padre Michael Greer.

El sábado pasado 22 de Septiembre, tuvo lugar la bendición de la Primera Piedra (Ground Breaking Ceremony) para la futura escuela de St. Kevin.

Los feligreses de St. Kevin presididos por sus sacerdotes Padre Ignacio Morrás y Padre Francisco Santana tuvieron el honor de verse acompañados por su Excelencia Arzobispo Edward A. McCarthy, monseñores y sacerdotes de la arquidiócesis de Miami.

La construcción de escuelas católicas ha sido un verdadero problema en nuestra arquidiócesis debido entre otros factores el alto costo de la construcción.

Desde un principio el proyecto tuvo el entusiasmo y apoyo del Señor Arzobispo, Padre Vincent T. Kelly (Director de Escuelas) y el Padre Vincent J. Sheehy (Presidente de "Temporalities").

La Comunidad de St. Kevin unió esfuerzos; más de 600

familias firmaron las promesas (Building Fund Pledge), pero todavía se necesita más ayuda para este proyecto que pasa de medio millón de dólares. El Señor Amaro Taquechel es el Arquitecto de la escuela, que será un edificio funcional de líneas modernas que contará con Pre-escolar y ocho aulas de (Primero a Octavo grado). Cuando el proyecto total esté terminado contará con dieciocho aulas.

Pronto empezará las construcción y con el favor de Dios la escuela abrirá sus puertas en Agosto de 1980.

Son tantas las familias que desean poner a sus hijos en la escuela que uno de los problemas más graves será la admisión del alumnado, cuyas solicitudes tendrán lugar a principios del próximo año.

El Comité de Construcción de la Escuela se reúne regularmente cada 15 días. Ed Fitzwilliam y José Arriola son los Directores-Coordinadores de dicho comité.

MUNDO

• Acuerdo entre el Vaticano y las Cortes de España

MADRID (NC) — Las Cortes (parlamento) ratificaron cuatro acuerdos firmados en enero entre el Vaticano y España para ajustar sus relaciones a la constitución de diciembre, que terminó la secular unión iglesia-estado a cambio de la neutralidad ante las confesiones religiosas, aunque reconoce la profesión católica de la mayoría de los españoles. Los acuerdos, que anulan el concordato de 1953, afectan al sistema educativo, a los subsidios estatales al clero, al servicio militar y los capellanes, y a otros aspectos. Como termina la enseñanza religiosa optativa para sus hijos. Una comisión del episcopado estudia formas de estimular la contribución de los fieles al sostenimiento de la iglesia en su clero, obras y templos, aunque el estado atiende a los monumentos religiosos nacionales. Hace varios meses el gobierno renunció el derecho de intervenir en el nombramiento de obispos, y el episcopado renunció al trato especial que en los tribunales podrían tener miembros del clero acusados de delito.

• Establecido registro de cultos religiosos.

BUENOS AIRES, Argentina (NC) — El registro de cultos religiosos recientemente establecido es para ayudarlos, afirman los funcionarios del gobierno ante temores expresados de que conduciría a un control de los no-católicos, un diez por ciento de la población (el 90 son católicos). Funcionan en el país 357 grupos protestantes y varias congregaciones judías. El gobierno alega que se necesitaba coordinar tareas en una sola agencia.

• Petición del Clero contra Persecución religiosa.

SAN SALVADOR, El Salvador (NC) — Unas 2,000 personas participaron en un desfile funeral por dos maestros y

varios estudiantes católicos víctimas de la violencia política desde la iglesia de El Rosario hasta el cementerio, pese a la prohibición del gobierno militar del Gen. Carlos Humberto Romero, cuyas tropas, cuando no son los grupos paramilitares, han sido acusadas de allanar casas, y de arrestar, torturar o matar a muchos dirigentes campesinos, obreros y estudiantiles. Las autoridades religiosas protestan además contra lo que llaman persecución religiosa por parte del gobierno, pues seis sacerdotes han sido asesinados, otros muchos desterrados o apresados, y sigue la matanza de dirigentes seculares. El clero pidió a los obispos y al nuncio interceder ante el presidente para detener la matanza, que dura más de dos años.

• Temores en los ciudadanos por decreto emitido.

BUENOS AIRES (NC) — La junta militar emitió un decreto que permite declarar "fallecida" a cualquier persona desaparecida, 90 días después de la denuncia correspondiente de los familiares o del mismo gobierno. "Es la solución final, como la de Hitler," comentó Emilio Mignone, presidente de la Asamblea Argentina pro Derechos Humanos. Comparte así los temores de otros ciudadanos, de que con tal ley se borre el rastro de 15,000 o más prisioneros políticos cuyo paradero ocultan los militares desde su golpe contra el gobierno peronista en 1976. La Asamblea y otros grupos similares han documentado más de 4,000 casos. La junta ordenó a un juez que confiscara los archivos de esos grupos, poco antes de que llegara al país en setiembre un grupo investigador enviado por la Comisión Interamericana pro Derechos Humanos, de la Organización de Estados Americanos.

Santos Pedro y Pablo

Instalado Nuevo Pastor

El Excelentísimo Señor Arzobispo de Miami Edward McCarthy invistió al Rdo. P. Gilberto Fernández como Pastor de la Parroquia de San Pedro y San Pablo en una significativa ceremonia que tuvo lugar en la misma Iglesia cita en el 900 SW 26 Road, en esta ciudad de Miami.

Como símbolo de sus nuevos poderes como pastor el Señor Arzobispo hizo entrega al P. Fernández de los libros que contienen la Palabra de Dios y los Oficios Divinos, muestra evidente del celo que debe mostrar el Pastor por la Predicación y Celebración de la Palabra, especialmente en los Sacramentos. Entregó además los Santos Oleos como de signo de su ministerio con los neofitos o bautizando del Sublime Prisionero de Amor, Cristo Jesús, perpetuo alimento sacramental de todos los cristianos, y además le encargó de vigilar y proveer por el digno mantenimiento del templo que sirve para las reuniones de la asamblea cristiana.

Por último, el Señor Arzobispo entregó una estola, símbolo por excelencia del oficio y dignidad sacerdotales para que ejerza su nuevo ministerio con compasión y dedicación, especialmente con los pecadores y los pobres.

La investidura es un acto que se remonta a los albores de la humanidad misma aunque como ceremonia ha tomado las características de los diferentes oficios en cada tiempo y lugar a través de la historia.

Leemos en el capítulo 16 de San Mateo como Cristo promete las llaves del Reino de los Cielos a Pedro haciéndolo responsable de apacentar a sus ovejas como Pastor Supremo según el capítulo 21 de San Juan.

La Iglesia se vió envuelta en serios problemas con relación a las investiduras, especialmente cuando a los oficios eclesiásticos se sumaban ciertas dignidades civiles, que se llamaban "investiduras laicas", otorgadas por los emperadores. Se cometieron tantos abusos por parte de estos que el Papa Gregorio VII lo prohibió terminantemente en el Sínodo de Febrero del año



El Arzobispo McCarthy presenta la Estola al P. Gilberto Fernández como nuevo pastor de la Iglesia S. Pedro y S. Pablo.

1075. Continuando las luchas el decreto fue repetido por el Papa Urbano 11 en el Sínodo del 1089. Así mismo lo hizo el Papa Pascual II (1106) aunque sólo se llegó al acuerdo definitivo con el Papa Calixto II por medio de un doble documento: el Concordato de Worms y el Edictum Calixtinum.

En las ceremonias del domingo tomaron parte con los sacerdotes de la Parroquia de San Pedro y San Pablo, algunos párrocos y coadjutores de

las parroquias colindantes, miembros de la facultad y alumnado de la Escuela Parroquial, representantes de las diferentes agrupaciones existentes en la Parroquia, familiares y amigos del P. Fernández.

En la ceremonia se destacó la presencia del Sr. José Fernández padre del nuevo Pastor que cuenta con el preciado galardón de haber entregado al servicio de la Iglesia cuatro sacerdotes y una religiosa.

Películas en Español

El Club de Español y el Departamento de Lenguas Extranjeras del Barry College, presentarán una serie de películas culturales españolas en el Wiegand Hall. Todos los Miércoles, comenzando el 3 de Octubre, se tendrán estas proyecciones, en español y con

subtítulos en inglés. Entre las películas que serán presentadas figuran: "Lazarillo", "Don Quijote", "El gran teatro del Mundo", "Doña Perfecta", y "Federico Garcia Lorca". Para mayor información y reserva de entradas, llamar al 758-3392, extensión 389.

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La Piedad Popular

Por El Padre
JUAN J. SOSA

La Iglesia nos llama continuamente a renovarnos desde nuestro interior para poder evangelizar a todos los hombres. En otras palabras, los cristianos estamos llamados a anunciar la libertad que vivimos en Cristo y que es posible para todos lo que le quieran encontrar. Es nuestra opinión que para realizar esta labor evangelizadora, la Iglesia necesita incorporar todos los elementos positivos y valiosos de la piedad popular de las culturas que componen el pueblo santo de Dios.

UN EJEMPLO clave puede ser la juventud. En círculos eclesíasticos se rumora que la juventud no quiere vivir su fe en la Iglesia, sino mas bien, individualmente. No obstante así, el joven se relaciona con símbolos comunes a Dios y a la Iglesia. La amistad, el sentido de lo sagrado, la ne-

cesidad de compartir la intimidad con otra persona, y la experiencia de ser traicionado, entre otros, son símbolos vivenciales que nacen de la experiencia humana y de la experiencia de los hombres y mujeres de fe que viven en Dios.

Aunque la Biblia proyecta estas experiencias vivenciales en el marco judeo-cristiano del que hoy formamos parte, el joven nos la llega a asimilar totalmente has que las vive en el marco de su cultura.

Cuando el joven pierde contacto con sus tradiciones culturales y sus símbolos religiosos, transmitidos por la familia, se dirige a otros símbolos sociales que llenan el vacío que siente; algunos de estos otros símbolos puede ser el sexo, la droga, la bebida, y el materialismo.

LA GRAN riqueza cultural y simbólica de los grupos irlandeses, italianos, alema-

nes, franceses, eslovacos, negros, indios, cubanos, puertorriqueños, mejico-americanos y de otros grupos culturales, pueden ser el puente hacia una experiencia de fe más dinámica y vivencial en la juventud. Cuando el joven crece sin estos símbolos en la liturgia, la clase, el CCD, los grupos juveniles o cualquier otra reunión eclesial, su relación con la Iglesia es básicamente intelectual y puede dar como resultado en un vacío desesperante.

Este principio nos lanza a incorporar lo más saludable y positivo de la piedad popular de nuestras culturas en el proceso de evangelización al que nos lancemos.

LA PIEDAD POPULAR es de por sí un instrumento catequético inigualable que se

aplica a todos los grupos y a todas las edades: comenzar a vivir la fe analizando los símbolos religiosos que comprometen a la familia con Dios y con la Iglesia.

La unidad de los cristianos hoy en día no está basada en la uniformidad de palabras, oraciones y expresiones religiosas. Por el contrario, la unidad de los cristianos nace de las tradiciones que la Iglesia ha mantenido como parate de su riqueza de dos mil años. En esta variedad de expresiones religiosas, propias de cada cultura, encuentra la Iglesia la mejor forma de explicar su distintivo "católico" o universal.

DESCUBRIMOS en la Iglesia actual un ansia de redescubrir la presencia del Señor Jesús dentro de las tra-

diciones históricas de cada cultura que ha abrazado la fe. Cada cultura, sin embargo, ha llegado a expresar su experiencia colectiva con Cristo en diversas formas que a su vez mantienen elementos comunes.

Uno de estos elementos, y posiblemente el más importante, es el del amor y la devoción a María, la Madre de Dios y nuestra Madre. La figura de María, y su misión en la vida de Jesús y en la vida de la Iglesia, es el símbolo de unidad que la piedad popular de todas las culturas expresa igualmente. María (puede) ser para todos una llamada a comprometeros más a proclamar con nuestros labios y con nuestro testimonio de vida el anuncio básico de la fe: Dios vive y nos llama a compartir su Reino con todos.



Modelo a escala de la Escuela de St. Kevin, situada en los terrenos de la parroquia, 125 Ave. y 42 St., S.W. en Miami.

Entrenamiento para Ministros Eucarísticos

El próximo día de entrenamiento para las personas que deseen ejercer como Ministros Extraordinarios de la Eucaristía, tendrá lugar el sábado 20 de Octubre, 1979 en la Iglesia de Sta. Agueda (St. Agatha) en: 1111 SW 107 Avenida, Miami, de 10:00 am a 3:00 pm. Hay una pequeña cuota de \$3.00 que incluye el almuerzo.

La fecha tope para inscribirse es: OCTUBRE 17. Los cheques pueden ser pagaderos a la Oficina de Liturgia y Vida Espiritual. Este "Workshop" será en español.

Los Párrocos que quieran

enviar probables futuros Ministros para ser entrenados deben presentar sus nombres a la Oficina de Liturgia y Vida Espiritual, Arquidiócesis de Miami, 6180 NE 4th Ct. Miami, 33137. Reservaciones para la asistencia a este día de entrenamiento deben ser incluidas en la carta.

Debe tenerse en cuenta que para ser comisionados como Ministros Extraordinarios de la Eucaristía, los candidatos deben ser recomendados por su Párroco y haber asistido a uno de estos Workshops.

Reflexión Carismática

Se ofrecerá un Retiro Carismático Católico de Reflexión en el Espíritu Santo. (en español) comenzando el sábado 29 de Sept. a la 9:00 a.m. con la Santa Misa celebrada por el Rev. Padre Balbino Torres y finalizando el domingo 30 de de Sept. con Misa de Sanación celebrada por el Rev.

Padre Monseñor William F. McKeever. Hora: Sábado 29 de 9:00 - 12:00 a.m. - 1:00 - 6:00 p.m.; Domingo 30 de 1:00 - 6:00 p.m. Lugar: Cafetería del Seminario St. John Vianney 2900 SW 87 Ave. Miami. Para mayor información llamar al teléfono 552-0246.

La Semana de la Hispanidad

La Semana de la Hispanidad de 1979, que comienza el 5 de octubre, es la séptima celebración de la herencia hispánica que patrocina el gobierno de Metro-Dade del sector privado, así como del Sector público. Los quince actos oficiales, designados por el Comité de la Semana de la Hispa-

nidad, se hacen posibles gracias a la contribución por parte de compañías privadas y oficinas de turismo de Latinoamérica, del Consejo de Artes y Ciencias, el Consejo para el Desarrollo del Turismo y la Junta de Comisionados del gobierno del Condado de Dade.

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Vigésimo Aniversario St. John Vianney

Más de 300 personas participaron en la comida y en la Misa celebrada por el Arzobispo Edward A. McCarthy, con ocasión de la celebración del 20 aniversario de la fundación del Seminario St. John Vianney.

La Misa fue concelebrada por el Arzobispo McCarthy y los Obispos Auxiliares Agustín Román y John J. Nevins. Este último Presidente y Rector saliente de St. John Vianney.

El Obispo Nevins fue el homilista. Estas son algunas de sus observaciones sobre la utilidad y el progreso del College:

Cuando la historia de la última generación de la Iglesia

Católica en América se escriba, no habrá capítulo más importante que el de la historia del desarrollo de la iglesia en el estado de la Florida.

Reflexionando, es fácil percibir la mano de Dios en los acontecimientos que amoldaron nuestro destino, desde antes del comienzo de la segunda guerra mundial hasta el día de hoy.

La visión de Monseñor Joseph Hurley en aquél tiempo cuando la Florida se consideraba territorio misionario fue compartida por el primer Obispo de Miami, Monseñor Coleman F. Carroll. Ambos previeron el tremendo desarrollo

de nuestro estado y que el bienestar de la Iglesia, su expansión y eficacia dependería del número de vocaciones al sacerdocio. Esa fué en un principio y siguió siendo la mayor preocupación.

Ese mismo ardor y anhelo en divulgar la fe, la lealtad a la Iglesia y al Santo Padre y al sacerdocio resultó en el nacimiento y desarrollo de nuestro querido seminario. Lo que comenzó hace veinte años, con la gracia del Espíritu Santo se ha convertido en una gran institución que sirve no solo al estado de la Florida, sino también a los países al sur de nosotros.

Gracias al crecimiento fe-

nomenal de nuestro Estado, tanto San Juan Vianney como San Vicente, en Boynton, están dispuestos a responder al reto de las décadas venideras. Al mismo tiempo que muchos Seminarios en otras secciones del país cierran sus puertas o se ven forzados a operar con escaso número de estudiantes, el número de seminaristas en nuestros Seminarios ha aumentado considerablemente.

Bajo la intercesión del Espíritu, confiamos poder seguir preparando a futuros sacerdotes para que puedan servir a los fieles de diversas culturas que viven en nuestro estado.



Reunión de Superioras Mayores y Obispos del Sur de la Florida

Por la HERMANA MARGARITA GOMEZ, R.M.I.

El día 20 de Septiembre se reunieron en St. John Vianney los Obispos del Sur de La Florida con las Superioras Mayores de las Congregaciones Religiosas Femeninas que trabajan en el Sur de La Florida, y con sus representantes.

La reunión comenzó con la celebración de la Eucaristía, presidida por el Arzobispo de Miami, Edward McCarthy, y concelebrada por los Obispos Auxiliares de Miami, Roman y Nevins, y los Obispos

Q. Grady, de Orlando, Gracida, de Tallahassee, y Larkin de St. Petersburg.

"Somos co-operarios" en la Iglesia local, dijo el Arzobispo McCarthy a la Religiosas. La reunión fue altamente provechosa y se desarrolló en un clima de fraternal intercambio.

La finalidad de la reunión fue la de intercambiar puntos de vista entre los Obispos y las Hermanas. Entre otros temas se habló de la necesidad de tener unas líneas generales acerca de las políticas seguidas por cada Diócesis, a fin de poder servir con mayor eficacia a la comunidad católica de cada lu-

gar. "Es conveniente que haya una mayor comunicación tanto a nivel diocesano como arquidiocesano", dijo el Obispo Larkin.

Al hablar de cómo implementar el sistema de las escuelas católicas en el Sur de La Florida, el Obispo Roman dijo "No duden en dedicarse a la enseñanza en las escuelas católicas, lo que siembran más pronto o más tarde, da su resultado".

Se subrayó que la enseñanza es un apostolado plenamente válido y necesario, pero que también la Iglesia

está pidiendo a las Religiosas que acudan a los más pobres y a las zonas menos atendidas; por lo que es preciso que se vea el ministerio de la enseñanza como un ministerio más y no como el único.

Finalmente se dialogó acerca del salario y de los planes de salud y de retiro que actualmente están recibiendo las religiosas.

"Aprecio mucho el ministerio apostólico de ustedes" dijo el Obispo Nevins a las Hermanas allí presentes. "Necesitamos su presencia en todos los ministerios de la Iglesia".

El Papa Dirige la Semana de Celebración de la Fe

(Viene de la Pag. 1A)

Washington recibirá a las religiosas del lugar y a las representantes de la Conferencia de Religiosas, y con los Presidentes de los Colleges Católicos y representantes de Sociedades Ilustres.

También figura en el itinerario del Papa el histórico Servicio de Oración, en Washington, con los líderes de otras religiones: su parada en una parroquia de Iowa para orar y encontrarse con algunas familias campesinas de Iowa; su visita a las áreas pobres de Nueva York y Chicago; "su encuentro audio-visual" con la juventud en el Madison Square Garden de Nueva York; y la breve parada en Filadelfia en la Catedral de Rito Ucraniano.

Es un itinerario muy apretado para el Papa; pero como dice el Padre Lynch "Es mucho más riguroso que el que nos hubiera gustado, pero se

ha hecho según sus deseos".

Según se acerca su llegada, varias Diócesis han comenzado unos programas de preparación espiritual. La Arquidiócesis de Nueva York y las Diócesis de Rockville Centre y Brooklyn, han comenzado un programa de nueve días de renovación espiritual centrado en la figura del Papa como signo de unidad en la Iglesia.

La Diócesis de Des Moines también se ha lanzado a un periodo de preparación centrado en la conocida oración de S. Francisco de Asis pidiendo por la paz. El día en que el Papa visitará Des Moines, el 4 de Octubre, es el día de la fiesta de S. Francisco.

La preparación de la llegada del Papa ha tenido también sus controversias. Los que abogan en favor de la separación de Iglesia-Estado han pe-

didado que las ciudades visitadas por el Papa no deben utilizar fondos públicos para erigir plataformas o altares en las que el Papa celebre la Misa.

Y el anuncio de que no habrá ministros especiales de la Eucaristía en las Misas Papales — porque habrá sacerdotes suficientes para distribuir la comunión — se ha tomado por el movimiento feminista católico como un intento de evitar que las mujeres participen en las celebraciones litúrgicas del Papa.

Finalmente, hay muchísimos católicos que tienen mucha esperanza puesta en la visita Papal. Más de 3,000 católicos americanos, y, al menos, dos Obispos americanos, han firmado una carta que está siendo distribuida por una de los movimientos en favor de la Justicia Social en Washington, en la que se urge al Papa a que

se pronuncie contra el capitalismo y el poderío militar y el desarme, durante su estancia en los Estados Unidos.

Otro grupo de Minneapolis y que se llama a sí mismo "ortodoxo", quiere que el Papa mismo denuncie lo que el grupo ve como abusos litúrgicos en las parroquias.

Aunque estos deseos no se vean realizados, el viaje del Papa Juan Pablo II elevará el espíritu de la Iglesia Católica Americana", según afirmó el Arzobispo John R. Quinn de San Francisco, Presidente de la Conferencia de Obispos.

"Esta es una visita enormemente significativa porque el Papa es un líder mundial de altura inigualable", dijo el Arzobispo Quinn. "Experimentaremos fuertemente durante su visita el impacto de su misión y el impacto de su gran personalidad".

NACION

• Comentario sobre el Papa hace P. Ellis

WASHINGTON —(NC)— En un comentario a la visita del Papa Juan Pablo II a Estados Unidos, el P. John Tracy Ellis, profesor de historia en la Universidad Católica de Estados Unidos, dijo que tiene un gran impacto por dos razones: una, "La profunda espiritualidad, la penetrante inteligencia y el refinamiento del Papa Juan Pablo" la otra, la necesidad de los norteamericanos de orientación y liderazgo. El Papa, agregó el historiador, realmente tiene cualidades de conductor: una prístina visión, una profunda certeza fundada en sus convicciones y su fe, y un valor demostrado en cuatro décadas de pruebas."

El catolicismo americano se debate entre los signos de los tiempos como las tendencias libertarias, el pluralismo, la necesidad de la oración y un renacimiento del anticatolicismo. "Por ello los cristianos necesitan restaurar el sentido moral en el dominio público, y robustecer las fuerzas de la verdadera libertad," para evitar los extremos de un régimen autoritario o la anarquía.

• Nombramiento del P. Gallegos.

CAMARILLO, Calif. — (NC)— Los obispos de California nombraron al P. Alfonso Gallegos como director de asunto hispanos de la Conferencia Católica de ese estado. Fue párroco de Cristo Rey en Los Angeles, y antes de San Miguel en el barrio Watts de la misma ciudad.

• Lamenta discriminación Mons. Sullivan

RICHMOND, Va. — (NC)— El obispo de Richmond Mons. F. Sullivan lamenta en una carta pastoral que aún exista "el discrimen racial en el trabajo, la escuela, la vivienda, la salud y el sistema judicial" contra los hispanos y los negros, aun dentro de la comunidad católica. También pide caridad para con los refugiados de Vietnam acogidos en la diócesis. "Que los de otra cultura sean diferentes de nosotros no significa que sean menos humanos," agregó.

• Pintura original es Milagrosa.

GAINSVILLE, Fla. — (NC)— El Dr. Phillip Callahan, biofísico de la Universidad de la Florida, dijo al concluir un estudio con fotografía infrarroja de la imagen de Nuestra Señora de Guadalupe en su basílica de la Ciudad de México, que la preservación íntacta de dicho lienzo no tiene explicación científica. "En cuanto a lo que me corresponde, la pintura original es milagrosa." El y el profesor Jody Smith de Pensacola prepararon un largo informe para los obispos mexicanos. Afirma el Dr. Callahan que el lienzo no muestra el diseño previo que todo pintor acostumbra trazar, y que los pigmentos azules y rosados se hubiesen debilitado, y el resto manchado por el humo de las candelas, si fuesen de origen normal. La tradición dice que la imagen apareció en el áyate o manto del indio Juan Diego en 1531.