



NUN IN THE CAPITOL - P 6

GOP Platform-A Mixed Bag for Catholics

By CATHERINE HAVEN

DETROIT —(NC)— The 1980 Republican Party platform will have obvious appeal to Catholics on some issues, but seriously differs with the U.S. bishops' positions on matters such as defense spending and foreign aid.

In language more appealing to Catholics than its 1976 platform, the party supports a constitutional amendment protecting the right to life of unborn children and backs tuition tax credits for private education. The U.S. bishops also support a constitutional amendment on abortion and tuition tax credits.

But the platform also calls for increased military spending and questions aid to some Central American governments such as Nicaragua.

THE BISHOPS, through their civil action arm, the U.S. Catholic Conference, have urged against increased military spending because of the potential impact on U.S. domestic programs. They have also urged that aid be given Nicaragua to help that country recover from its civil war.

In a lengthy section on education, the GOP states that federal education policy must acknowledge parental rights and responsibility. It proposes a tuition tax credit for parents of students in private education on the elementary, secondary and college levels.

"This is a matter of fairness," states the plank, "especially for low

income families, most of whom would be free for the first time to choose for their children those schools which best correspond to their cultural and moral values."

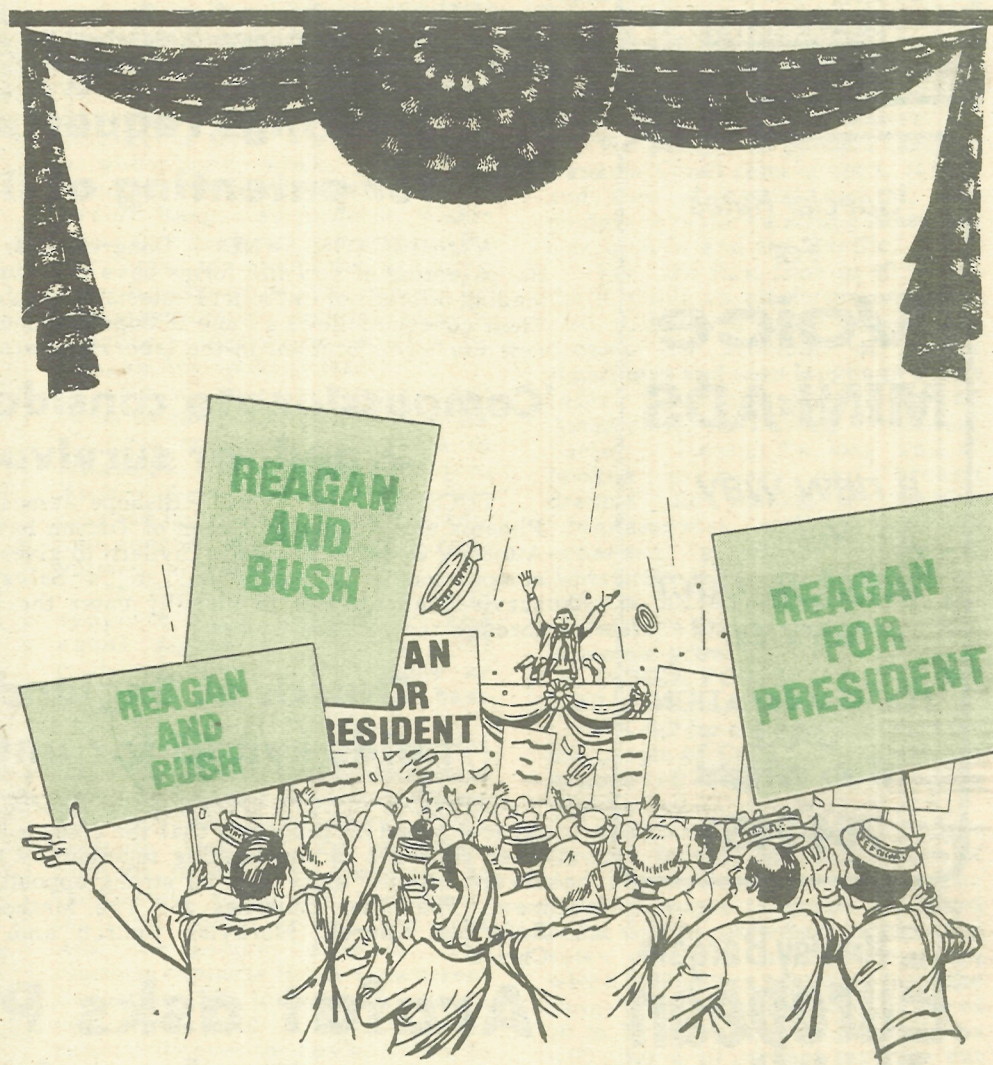
the GOP platform, which was approved July 15, is being praised by many party staffers as a demonstration of the party's concern for issues that cut across ideological lines.

"I think that the party is trying to demonstrate that it is more open," commented Michael Baroody, director of public affairs for the Republican National Committee and editor-in-chief of the platform. "We've learned in the past that we can't win elections merely by appealing to Republicans, who are barely a quarter of the electorate. BAROODY SAID the platform is structured on human categories such as family, neighborhood, and workplace — "categories which we think people in their daily lives tend to look at life through."

Also pleased with the platform was Precious Blood Father Donald Shea, ethnic and religious liaison for the Republican National Committee. "It is absolutely made to order for Catholics. If we can't articulate this well in the Catholic community, it's our own fault. Just look at the whole section on family, right to life, and tuition tax credits. You can't get any stronger statements."

Father Shea, on sabbatical as a professor of constitutional history at St. Joseph's College in Rensselaer,

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Volunteer laity assist in priests' ministry

By TORI STUART

With a motto of "wholeness, openness and holiness," The Lay Pastoral Ministry Program (LPMP) developed in Miami last year as a "light in the dark," according to Dr. Mercedes Scopetta, director.

"Lay Ministers serve the servers," Scopetta said. "We serve the laity who are out there setting the world in the course of the Kingdom."

"Even if you have 10 priests in a parish, you still have thousands of people to administer to, and you can not administer to them without the active participation of the laity," Scopetta said.

LPMP began here in February 1978 under Archbishop McCarthy's direction and Scopetta's organization. However, LPMP has

existed internationally for years.

"The shortage of priests may be a motivational factor for starting this program in the U.S.," Scopetta said, "but baptism into the faith should be enough. We are priestly people."

There are now 120 commissioned and non-commissioned lay ministers in Dade's program, and 50 candidates have entered the new program in Broward.

"The main characteristic of LPMP is that it is ecclesial," Scopetta said. "We share in the ministry of priests in this diocese. We are not only passive recipients, we are active members."

"Life is a journey," Scopetta added, "you're always moving. Our program is based to facilitate this."

After two years of training,

counseling, classroom instruction in human development and field work, a lay minister is commissioned, committing himself to ten hours of service a week for five years. Scopetta said the time of study is a time for spiritual growth for each candidate.

"During the training we help them discover wholeness, and the activity of God in their lives."

"Because in order to be a healer, you have to have been healed: and in order to help someone become more whole, you have to have experienced wholeness," Scopetta said.

All the lay ministers in the program are volunteers, with full-time job commitments. Scopetta is a clinical psychologist. Ilene Belis, a newly commissioned youth minister, is a buyer for a luggage firm in Miami.

Why do they give so much of themselves and their time?

"It's wonderfully rewarding," Belis said. "The more you give, the more God gives you back!"

George Loiselle, minister to the sick and elderly of St. Timothy's, enjoys "the satisfaction from helping others live more fully."

Joyce and Fred Chapin, a couple ministering to the sick in Palm Beach, are "reaching out, one person helping another. It gives you an idea of what people can do."

What exactly does a lay minister do?

"It depends on how you are commissioned," said Maria Martin, co-facilitator of the program.

"Each is called in a different and unique way," Scopetta said.

Ilene Belis works with the teens in her parish, organizing programs, and counseling informally "on a one-to-one basis. Counselor in quotes is kind of frightening," she said.

One of the activities Belis helps her groups with is called a lock-in, an overnight retreat.

"It's a group-building exercise. Everybody participates and the kids do all the organizing," Belis said.

Loiselle was one of the first to be commissioned in the program, and he has noticed a "refinement of the program since it began." His ministry to the aged involves "contact, recognition and friendships."

"They know this way that there are other people who care," he said.

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News At A Glance

Bishop denied voice on abortion bill

MEXICO CITY —(NC)— Anti-clerical groups kept bishops from testifying on a bill to legalize abortion in Mexico. Following a tradition of anti-church laws, anti-clerical groups protested an invitation to the bishops to testify.

Spanish missionary assassinated

GUATEMALA —(NC)— Father Faustino Villanueva, a Sacred Heart missionary from Spain, was killed at his highland parish by unknown assassins. He was the third priest known to have been killed since May.

Hearings requested for patenting of life

WASHINGTON —(NC)— Congressional hearings on the patenting of new life forms have been urged by three leading officials of Catholic, Protestant and Jewish groups. Their concern follows a June 16 Supreme Court ruling that new life forms created in the laboratory are patentable.

'Compassionate consideration' urged for survivors

TUCSON, Ariz. —(NC)— Bishops James S. Raush of Phoenix and Francis J. Green of Tucson have asked U.S. Attorney General Benjamin Civiletti to give "humane and compassionate consideration" to 14 Salvadoreans who survived an attempt to illegally enter the United States through the Arizona desert.

Church of England holds synod for unity

LONDON —(NC)— Debate at the Church of England's general synod on proposals that the church join with four other churches in covenanting together as the first step toward organic unity showed strong opposition to such a move. The other churches are The Methodists, United Reformed Church, Moravian Church and Churches of Christ.

Arafat asks Pope to Palestine

ROME —(NC)— The head of the Palestine Liberation Organization (PLO) wants Pope John Paul II to visit Palestinian refugee camps "to see that the Palestinians also walk on the way of Calvary carrying their cross."

In an interview with the Italian news agency ASCA, in Mid-July, PLO leader Yasser Arafat invited the pope "in the name of both Christian and Moslem Palestinians."

Arafat also wants Pope John Paul to visit Bethlehem and Jerusalem "when the city has been liberated" and an independent Palestinian state established.

He said no Vatican official should visit Jerusalem at this time because such a visit would "give legality to the occupation, the oppression, the terrorism."

"It would be a grave error and a great injustice to the Palestinian people if the pope were to arrive in the Holy Land during the Zionist occupation," Arafat added.

In the interview, the PLO leader often compared the fight of the Palestinian people to the early days of Christianity. "Christ was able to dominate despite the strength and the armies of the Romans," he said.

Blood Center Faces Potential Crises

By TORI STUART

They're not vampires, but they need blood.
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John Winton, administrative director of the John Elliot Community Blood Center says Miami is facing a potential crisis if the locally donated volunteer supply of blood is not increased drastically within the next two years.

This means 100,000 additional blood donations, of the one pint each are needed from among the approximately 2 million people living in South Florida.

Currently, 70 percent of the blood the Center acquires is from paid donors. Paid blood carries a risk of transmitting hepatitis that is 3 - 10 times greater than the risk of hepatitis from volunteer blood.

Also, all of the Center's blood, which currently meets the needs of patients in the entire South Florida area, is imported from Georgia, South Carolina and North Carolina.

"OUR COMMUNITY is the only major metropolitan area in the history of American Blood Banking to depend so heavily on imported blood," said Winton.

"A natural disaster in Georgia, North Carolina or South Carolina could disrupt our blood supply for hours or for days," he added.

Winton stressed that the effort is not for the blood center, but for its ultimate goal — patients in desperate need.

"WE MUST RAISE the awareness of our citizens to the need for volunteer blood donations; we must make people understand that this is the community's problem and not just the blood center's problem; we must personally reach all the potential blood donors with our message because everyone must realize that he can help," Winton said.

To make donating convenient, the community blood center has purchased four blood-mobiles that can transport portable equipment and necessary staff to churches, schools, businesses, meeting halls — almost anywhere.

Interested groups can call John Winton or Maria Gart at (303) 324-8341.

"WE BELIEVE THAT the Roman Catholic community in South Florida has the potential to materially improve the health care system of our area, and that a significant commitment on the part of the Church will save lives and prevent potential suffering caused by unsafe blood transfusion," said Winton.

Journey-weary Pope begins 2 month vacation

VATICAN CITY —(NC)— One day after returning from his longest international papal journey, Pope John Paul II July 13 went to his summer retreat in Castelgandolfo, Italy, to begin a two-month vacation.

Catholic legal agency raided by security forces

SAN SALVADOR, El Salvador —(NC)— The July 5 raid by Salvadorean security forces on the San Salvador Archdiocesan legal aid agency, Socorro Juridico, was aimed at suppressing evidence of government repression and atrocities, according to an agency statement.

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Archbishop's Trip to Nicaragua

Dearly beloved:

It all started with a phone call on July 9. Bishop Thomas Kelly, General secretary of the Conference of American bishops, was calling from Washington to say that the White House had requested that a bishop be a member of the United States presidential delegation going to Managua for the commemoration of the first anniversary of the Nicaraguan Revolution. I was being asked to be that bishop. I did have a concern over the reaction of the Nicaraguan and Cuban exiles in our Archdiocese, but I was told the delegation was important to maintain contact with the new government which is under great pressure to go communist. I assume our State Department felt the presence of a Catholic bishop on the delegation would be a sign of friendship since the Nicaraguans respect the Church for its role in championing their cause. It would also be a sign of encouragement to the Christians who are attempting to withstand marxist influence in its new government.

The delegation was lead by Donald McHenry, the U.S. representative to the United Nations, and it included Senator Zorinsky of Nebraska, Congressman Leland of Texas (the two legislatures had assisted in securing rebuilding funds); Esteban Torres, the special assistant to the President for Hispanic Affairs; William Bowdler, Assistant Secretary of State for Inter-American Affairs; William Rhodes, Senior Vice President of Citibanks of New York (The Bank is negotiating some loans); Mrs. Teresa C. Samora, a Mexican-American official from New Mexico; Ms. M.D. Taracido, President of the Puerto Rican Legal Defense and Education Fund of New York; Mr. Howard E. Vander Clute Jr., Commander and Chief of the Veterans of Foreign Wars and myself. In addition there were ten staff members and six security officers.

It was a new experience to fly in a presidential jet bearing the inscription of "United States of America" and beautifully equipped with large roomy seats, desks, a telephone, typewriter and copying machine. The courteous and efficient attendants served a lobster and stone crab luncheon on the way down and a cordon bleu dinner on the way back. They also taught me to play a card game they had learned from some oriental generals who had been guests on another flight.

After a press conference at the airport (which for security had been closed to commercial and private flights) we were joined by some official of the new government and given a motorcycle escort to the home of the American Ambassador,

Lawrence Pezzula. On the way we observed destruction caused by the earthquake and by the violence of the revolution. The Cathedral was so weakened by the earthquake that it can no longer be used. We did see a large market complex being rebuilt with U.S. aid. We visited the plant of the newspaper, La Prensa, which had been bombed out by Somoza forces and is now being rebuilt. We also saw the houses of many poor people and became aware of the great number of boyish gun-carrying soldiers, providing such tight security that as Fidel Castro said later, you could "hear a mosquito."

In the pleasant shaded veranda (the tropical sun is hot! — not even the diplomats wear suit coats) we had a lengthy exchange about conditions in Nicaragua. The delegation then visited Archbishop Obando y Bravo, a strong highly respected voice for Christian, social principles in the reform movement. He had won the hearts of his people by daring to condemn publicly the wrongs of the previous government and by refusing the gift of a Mercedes Benz car from the government calculated to influence him. Then the people responded by consolidating their nickels and dimes to see that he had a Fiat. Under the new government the Archbishop continues to hold an independent position of proclaiming Christian social principles, encouraging the developments that are good for the people, while not identifying with the Marxist learnings within the government. After a most interesting hour long exchange between the Archbishop and Ambassador McHenry, the Archbishop invited me to concelebrate the Eucharist with him in a nearby church. In the sacristy I was handed a note from a woman, mother of five children, asking my prayers for her husband who is still being held a prisoner of the revolution that took 33,000 lives. We then had a meeting with Nicaraguan political and business leaders at the residence of the U.S. Deputy Chief of Mission, Mr. Thomas O'Donnell.

We made a quick stop at our hotel (the Inter-Continental) it was so crowded that we had to share rooms — Ambassador Bowdler was my non-smoking roommate.

We then attended a reception given by the government for all the delegations. I was uneasy over the presence of Fidel Castro and his party — they seemed to be the center of attention. I did have an opportunity to meet, with the help of the local representative of the Holy See, a number of the officials of the new government — most seem young enough to be college students — they were friendly, but serious

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GOP Platform Mixed Bag

(Continued from Page 1)

Ind., was especially happy with the section on tuition tax credits.

FATHER SHEA said that, regardless of the results of the presidential election in November, the Republican Party plans to introduce a tuition tax credit bill in Congress in January, 1981. He said he foresees no difficulty in getting it passed.

Baroody and Father Shea agree that the platform should present no problem for Republican presidential candidate Ronald Reagan.

"I think the platform reflects his thinking on most issues," said Baroody. "The structure of the platform is five words — family, neighborhood, work, peace and freedom. These are often referred to as Gov. Reagan's five words. Within these five headings are support for tax cuts to stimulate economic growth and provide jobs, support for tuition tax credits, and opposition to abortion — issues on which Gov. Reagan has spoken clearly."

One of the more controversial items on the platform has been the platform committee's rejection of language supporting the Equal Rights Amendment, which has resulted in rallies on Detroit streets and concern for the party's commitment to women.

IN ITS PLATFORM, the party supports equal opportunity and equal rights for women, yet criticizes federal interference or pressure upon states which have refused to ratify the ERA.

Regarding foreign policy, the platform supports preserving world peace by keeping the United States strong. The Republican Party commits itself to "an immediate increase in defense spending" to "ultimately reach the position of military superiority that the American people demand." The platform supports House Concurrent Resolution 306 to achieve overall military and technological superiority over the Soviet Union, to create a strategic and civil defense to protect the American people against nuclear war, to accept no arms control agreement which jeopardizes nuclear security, and to re-establish effective security and intelligence capabilities.

The platform calls nuclear weapons "the ultimate military guarantor of American security and that of our allies," and supports the deployment of the MX missile and development of the B-1 bomber.

The party also rejects a peacetime draft and says that under President Carter the all-volunteer force has not been given a fair chance to succeed.

THE PLATFORM deplors growing anti-Semitism in the Soviet Union and supports the right of Soviet Jews and others seeking religious freedom to emigrate. It

reaffirms the party's commitment to press the Soviet Union to implement the United Nations Declaration on Human Rights and the 1975 Helsinki agreements on European security and cooperation and human rights.

Noting that Latin America is of prime interest to the United States, the party deplores "the Marxist Sandinista takeover of Nicaragua and the Marxist attempts to destabilize El Salvador, Guatemala and Honduras." The platform supports the efforts of Nicaraguans to establish a free and independent government, but opposes federal aid to the current Nicaraguan government or any Marxist government in this hemisphere.

The party also pledges that the Panama Canal remain open, secure and free of hostile control, and pledges to restore a strong American role in Asia and the Pacific.

For the first time in 40 years, the Republican platform committee also includes a plank which addresses the problems of black Americans and uses language which refers specifically to black Americans. Accusing President Carter of leaving "a long trail of broken promises and broken dreams" for blacks, the plank's "fundamental answer to the economic problems of black Americans is the same answer we make to all Americans — full employment without inflation through economic growth."

OTHER POSITIONS of the 1980 GOP platform include:

- A call for continued support for the people of Cuba and the captive nations of Central and Eastern Europe.

- A need to balance the budget through federal spending restraint and higher economic growth. The platform supports across-the-board reduction in personal income tax rates over the next three years which will reduce tax rates from the range of 14 to 70 percent to a range of 10 to 50 percent. The Republicans will offer a 10 percent tax rate cut for 1981.

- Condemning the "poverty trap" which forces many Americans to remain on welfare, the platform supports ending aid to illegal aliens and the voluntarily unemployed, opposes federalizing the welfare system, and rejects the notion of a guaranteed annual income.

- The platform pledges new jobs for Hispanics and local educational programs for learning English while still maintaining their own language and heritage.

- The platform also supports the right of individuals to participate in voluntary, non-denominational prayer in schools and other public facilities.

- It also condemns forced busing to achieve arbitrary racial quotas in schools, as a "prescription for disaster."

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Delegate to Nicaraguan Anniversary

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and seemed anxious to assure me that theirs is a "Christian revolution."

Early the next morning, we were bussed with a police escort, to the reviewing stand of the new July 19 Plaza to observe the public rally commemorating the first anniversary of the new government. I estimate that there were some 200,000 people present, including a great number of uniformed young soldiers, and many banner bearers — some with Christian and some with Communist symbols. Many people had arrived early and as the day wore on under the tropical sun, the stretcher bearers were busy carrying off those who had collapsed in the heat. Various heads of state were called upon to talk. Some speeches were revolutionary. Fidel Castro was obviously the most popular as he had promised the night before he was not strongly critical of the U.S. He even thanked the U.S. for the 120 million dollars of help given to Nicaragua. In his lengthy speech, he denied that he had fermented the revolution saying that the people are volcanoes that erupt themselves when they are mistreated. He pointed out that in Nicaragua diverse viewpoints had a say in government, and that he had come to Nicaragua to learn. This gave some of us the hope, perhaps naive, that he might be having second thoughts about Cuba.

After Daniel Ortega, junta member, gave a long fiery speech there was a short parade. Then came the rain as we scurried for the official luncheon. During the luncheon our leaders met with the junta leaders. We then departed for the airport and home sweet home!

Our spokesman seemed to be trying to assure the Nicaraguans of the United States' interest in restoration of the country, while at the same time, expressing our concern lest Nicaragua become another Cuba in which by associating with Communists they would simply substitute one totalitarian government for another

and loose many of their civil rights under a false claim of freedom. Our spokesman indicated U.S. help would be conditioned by evidence that the Nicaraguans will truly be granted their civil rights. Early popular elections is one of the issues of concern.

I came home from the experience with mixed and troubled feelings. It is good to see what looks like a general sense of satisfaction and pride and rejoicing of a people freed from repression and injustice. It is good to see the involvement of young people seriously committed to a better future. At the moment the role of the Church and the Church's social teachings are highly regarded and one hopes that the new system being developed may become a model based on Christian principles for other Latin American countries struggling to solve the problem of extreme poverty. Yet the country is still enjoying a honeymoon. It is not clear in which direction it will move. I was concerned by the great popularity of Castro and by the presence of so many delegations from Communist countries — the Soviet Union, East Germany, Czechoslovakia, North Korea, Vietnam, Poland, Romania. I fear that the Nicaraguans may not realize the threat of Communism to them and to Latin America. In accepting favors from Communists they may find, as Ambassador McHenry warned that those who ride on the back of the tiger often end up in his stomach."

I am troubled, too, lest United States policy and business interests by supporting dictators who are friendly to us, drive their people of oppressed countries, to seek help in desperation from Marxists.

I now better understand the concern of the Holy Father, and of the Latin American Bishops that the Christians take responsible leadership in the struggle for social justice and human rights. The alternatives now threatening complacency are too frightening. As our Holy Father said in Brazil, justice will come either "through profound

and courageous reforms, according to principles expressing the supremacy and dignity of humanity or by the forces of violence... each of you must get involved in this dilemma. Each of you must make the choice now, at this historic moment. All societies, if they do not want to be

destroyed from within must establish a just social order."

As South Florida becomes increasingly our bridge with Latin America new opportunities are opening for us to proclaim, and witness to, this teaching of the Holy Father.

Devotedly Yours

Edward A. M. Quinn



Lay Minister Ilene Belis with her youth group at St. Catherine's

'Serving the servers'

(Continued from Page 1)

Loiselle, a retired Supervisor of Testing for Dade, is coordinator of the Commission for the Aging with Fr. Daniel Dorrity, and a participant in the Seagulls' Adopt-a-Home-program, all as outgrowths of his ministry.

The Chapins minister to the sick at St. Paul of the Cross parish, visiting homes and administering the eucharist to shut-ins. They are branching out now into clothing collections for the poor in Indian-town.

"We go out there once a week with as many clothes as we can get in our station wagon," Joyce said. They also take clothing, donated by parishioners, to nursing homes, jails and halfway houses.

Current lay ministers range in age from 21-78 years; a few are retired. Some couples and families become commissioned together.

"Our program is very decentralized," Scopetta said. "Each area has its own culture and its own needs. We like to develop programs that are consistent with the cultures of each area."

"We're trying to reach out to minorities now, with programs geared to their needs. But we have to start little by little because our staff is so small."

"We have a Spanish tract, and now we're working on a Haitian and a Black tract," Scopetta said.

A Lay inister can choose any one of four broad areas to serve in.

- Ministry of the Word includes evangelization and catechesis.

- Ministry of the Liturgy includes cantors, lectors and artists.

- Social Ministries reach out to the sick, elderly, youth, migrants and special populations.

- Organizational Ministries are involved with developing leaders for the Parish Council and community.

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Marist Brothers Elect Provincial

Brother Philip Robert Ouelette, FMS, 49, has been elected Provincial of the Esopus Province of the Marist Brothers of the Schools whose communities and schools extend from Florida and Georgia, through Texas and Pennsylvania, to New Jersey and New York.

With over 400 Brothers in the two United States provinces, the Marist Brothers number 7,000 in sixty countries, more than forty of whom live and work in the Archdiocese of Miami. Marist Brothers own and operate Christopher Columbus High School in Miami and help to administer and staff Msgr. Pace High School in Opa-Locka. They also have two retirement homes in the Archdiocese. As Provincial, Brother Philip will serve as Chairman of the Board of Trustees of Columbus H.S.

"Talking about the Church we have to say this: Where are the black bishops? Where are the role models to show that we blacks are welcome in the decision-making bodies of the Church?"

Dr. Cyprian Rowe

Black Justice — — The national view

By TORI STUART

As long as the Catholic Church works for justice, peace and charity, and against racism, then it is not only helping black catholics, it is helping all catholics, said Dr. Cyprian Rowe, executive director of the National Office for Black Catholics (NOBC).

But black catholics face other problems, within the church structure: lack of role-model leaders, and feelings of cultural isolation in seminaries and Mass.

In the following interview, Dr. Rowe discusses these frustrations candidly, emphasizing the ambiguous role black catholics face in the church, and the need for the American Catholic Church to adapt itself to a multi-cultural existence.

Dr. Rowe is a Marist brother — the first black Marist brother in the United States. He has spent most of his life teaching in colleges and universities according to the Marist tradition. (In Miami, Marists teach at Christopher Columbus High School).

Q. Do you think black Catholics as a group have a different perspective on current problems from

"I believe there is an authentic black experience which can enrich Catholic worship. For example, I want to have gospel singing at my liturgy."

blacks of other denominations?

A. One of the things that has to be perfectly clear is that black Catholics are just like other blacks. What determines our points of view, our lifestyles, our basic values, would be our lives as black people in this country and not necessarily as a sect."

Let me put it his way. My perspective would not be different as a black Catholic; my approaches might be different. But what is seen as problematic by my black brothers and sisters would also be seen as problematic by me.

For example, I as a black catholic would completely reject the idea of abortion. Not only can I attribute this to catholicism, but it is abhorrent to our African background and sense of life."

Dr. Rowe has an M.A. and a Ph.D. in African studies in addition to his B.A. and M.A. in English and Comparative Literature. He lived in Ghana, Africa for two years, spending part of that time touring

the continent extensively.

Q. You have heard about Miami's recent riots. Do you think this was a strictly local event, or is this a symptom of an underlying national frustration felt by blacks?

A. "I think that you have touched upon it. We have to be very clear as to what is happening.

We blacks were very enthusiastic about the possibility of change in the early 70's, even though the rhetoric was still pretty strong at that time. There was a nascent belief that things were definitely going to change.

Then, slowly, a war of attrition was carried on and all of the advances we thought had been made were lost.

Now things are being completely compounded because of policies that were being followed, the Vietnam war, economic problems, and a realization that even though schools were supposed to be open to all of us, many are still totally un-integrated.

There are some places where integration has been pretended. Children are resegregated inside the school.

Also, the majority population is no longer of a mind to pretend that its direction is toward justice, equality and sharing.

I'm not blaming the white homeowner in Miami. I understand that that person is as much caught up in pressures as anyone else. His freedom is certainly not as great as he might think.

On the other hand, I do believe that anyone, if they studied the issues, could come to an understanding that what they are concerned about for themselves is the very same thing that other people are concerned about for themselves.

This general concern should show itself at the ballot box.

Q. What are some of the Church's current actions for black catholics on a national level?

A. It's misdirected if we talk about what the Church has done for black catholics. Anything that is done for justice, peace and charity, and against racism, is not done for black catholics — it's done for the soul of the Catholic Church. It's done for everyone who is a catholic.

And you can't talk about it on a national level. Black catholics live in dioceses, and that is where what is going to happen, happens. It is up to the bishops in the dioceses.

For example Archbishop McCarthy has spoken for the

Haitians and the refugees many times. And we find there are bishops around the country who are doing many things for peace and justice. But after all, this is the mission of the church.

As long as there is any racism or economic injustice then the Church must continue to work in that behalf."

Q. Do you believe there is a black catholic experience, and is it different from the white Catholic experience?

A. We all come to what we do out of our ethnic and cultural background. I think our approaches to religion can be different, certainly.

I believe there is an authentic black experience which can enrich catholic worship.

For example, I want to have gospel singing at my liturgy. I want my liturgy to be one where good preaching takes place.

Q. What do you see as some of the causal factors of black dissatisfaction with the Church?

A. If we're talking about the Church then we have to say this: Where are the black bishops? Where are the role models to show that we blacks are welcome in the decision-making bodies of the Church?

Have there been substantive changes in seminary training so that those who go, who are white, realize that the church must be universal, and come to an understanding that there is a multi-cultural experience in the American Church?

Are seminaries and houses of formation congenial atmospheres for the development of black vocations?

Black catholics, if they were a separate grouping, would be the fourth largest denomination group in the United States. Very close to black catholics, in terms of numbers, would be the African Methodist Episcopal (A.M.E.) Zion Church.



Dr. CYPRIAN ROWE

There are 4,000 ordained clergy in the A.M.E. Zion Church.

There are one million black catholics, and we have only 250 - 300 black priests, about 700 black sisters, and perhaps 100 black religious brothers...in other words, about 1,100 in all.

The question is, why are there so many black clergy in a denomination comparable to the number of black catholics in the country?

I refuse to believe that the lower numbers in the Catholic church are attributable to celibacy and the difficult life of a priest.

Certainly it is not a racial reason. It seems very clear to me that black people, hardly see, in their day to day lives, any role models.

Franciscans Continue General Chapter of 1980

The Franciscan Sisters of Allegany, New York, will continue their 1980 Chapter at their Motherhouse in Allegany from August 15-25.

The Congregation serves the Church in various Dioceses along the East Coast, as well as in Jamaica, W.I., and South America.

This phase of the Chapter will concentrate on matters of concern to

the Apostolic Ministry of the Congregation, as well as to Community / Spiritual living.

Since a Chapter truly affects the entire Church, your prayers are sincerely requested for the outpouring of the Spirit on this Chapter.

The Franciscan Sisters of Allegany staff Corpus Christi School in Miami and St. Francis Hospital in Miami Beach.

In 1950, our promise to you was to pay the highest interest the law allows. Always.

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Shepard Broad, Chairman

Morris N. Broad, President

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MATTER OF OPINION

Being attracted, then, by God's mercy, with this ministry, we do not give the consent, we renounce all abandoned commitment, there must be no crossed ways, no fal-

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

Love Canal: glimpse of future

Time capsules are usually buried and uncovered years later. A nice photograph of the event is preserved.

But the drama in the Love Canal neighborhood of Niagara Falls, N.Y., is a time capsule of another type. The human anguish there, stemming from the burial of chemical wastes years ago, presents a sobering sign of trends, public-policy issues and moral challenges to be faced increasingly in the future.

Society is dominated by large, seemingly inaccessible, unaccountable and impersonal institutions. Decisions that affect our lives are made by people whose names we do not know and whose faces we cannot see. The people of Love Canal, frantic over the attack by invisible chemicals on their land, their bodies and their children, have watched corporate and government officials argue, delay and pass the buck for years. Naturally, some of the people feel we live in a world where "no one seems to be listening."

One underlying public-policy issue of the Love Canal drama concerns the public responsibilities of private corporations. For years, the Hooker Chemical and Plastics Company had the best of both worlds. It was permitted to keep the benefits of chemical production (the profits) while passing

on a major cost, the safe disposal and ongoing management of toxic wastes.

There was nothing unusual or extraordinary about this. Many industries internalize the benefits and externalize costs in this way, because it has long been an article of faith in our economic system that the private pursuit of maximum profits will produce the public good. Love Canal is perhaps the most serious and vivid evidence yet that the costs of technology and production must be borne somewhere.

The costs are hideous. They are imposed on God's air, land and water in the form of long-term chemical pollution, and imposed on God's children in the form of damaged chromosomes, miscarriages and birth defects. If we are wise, we will recognize that Love Canal has provided a glimpse of the future, and we will decide now how to answer its recurring questions. How can those who reap the benefits of technological production also be made to bear the costs? How will we as a people compensate the innocent victims of technology, those alive today as well as those yet unborn?

Almost without notice, we became a society in which technological "progress" is worshiped as an end in itself, where a "technological priesthood" of experts has emerged to manage and interpret

this progress for us. In Niagara Falls the experts developed and produced the chemicals. Now they argue over chromosome test results, the size of statistical samples and other such secondary issues while the people who unarguably need help wait in terror. Technical questions seem more important than human beings.

"Technology was made for man, not man for technology." That thought reflects the spirit of the Gospel. For 50 years the Catholic Church has been concerned about the ascendancy of technology over human values. Pope John Paul II recently observed that we "live increasingly in fear... that what (we) produce... can radically turn against (us)."

Christians face the moral challenge of reclaiming human life and welfare as a priority over technology, and ending the idolatry which elevates economics and technology above responsibility to God and his creation.

Love Canal shows us the importance of applying our faith to the many issues of energy and industrial technology which face us. We must insist that biblical principles, democratic values and the humble recognition of human fallibility guide the technological choice we make in the future.

Msgr. George Higgins
(Guest editorial)



By Fr. John Dietzen

Facts on priestly celibacy

Q. In light of the present controversies concerning celibacy in the priesthood, I have two questions. Do we have any examples of a celibate life in the Old Testament? And when was celibacy for the priesthood made mandatory in our church? (Saskatchewan, Canada)

A. To my knowledge, we are not certain that any biblical figures in the Old Testament were celibate. The very idea of a celibate life for men or women was generally repugnant to the Hebrew culture as it was to most cultures at that time. For a woman to be unmarried and childless was shameful. For men and women, marriage and a house filled with children was seen as a mark of God's blessing.

The first general law in the Western church obliging the clergy to a celibate life did not appear until the later part of the fourth century. This occurred through the decrees of several popes, beginning with Pope Damasus (366-384), and numerous local councils in Africa and Europe.

During the next 700 years the marriage of priests, deacons and bishops was unlawful in the Western church. The movement toward clerical celibacy finally culminated for the universal church in the 12th century at the First and Second Lateran Councils, when such marriages were considered not only illicit but also invalid.

Much later, at the Council of Trent in 1563, the law of clerical celibacy was reaffirmed. However, against enormous opposition, the council firmly declared that priestly celibacy was a matter of church law, not divine law. This means that the church could change its legislation concerning celibacy and priests

would no longer be obliged to observe it. The church did this for deacons at Vatican Council II, when it instituted a married permanent diaconate.

The road of clerical celibacy has been rocky through the centuries, particularly in the early Middle Ages and again in the period before the Protestant Reformation. Rocky or not, it seems clear that the church is not prepared to easily alter a practice which has been so intimate a part of its life for the past 17 centuries.

Q. Must both godparents at a Catholic baptism be members of the Catholic faith? Can one be a Catholic and the other of another religion? A friend of mine who is not Roman Catholic (Russian Orthodox) was recently godmother for her friend's baby. Is this permissible? (New Jersey)

A. At least one Catholic godparent is required for baptism. This Catholic should have received all the sacraments of Christian initiation — baptism, confirmation and the Eucharist.

In place of a second Catholic sponsor, a Christian of a Protestant denomination who may be a relative or friend of the family, may serve as a Christian witness of the baptism with a Catholic sponsor.

A Catholic, incidentally, can do the same for a member of a Protestant denomination.

In both cases, of course, the responsibility for the Christian education of the person baptized belongs to the godparent who is a member of the church in which the person is baptized.

An even closer participation is

permitted when the person to be baptized is a member of one of the separated Eastern churches, which would include the Russian Orthodox. A member of one of these churches may be godparent, together with a Catholic godparent at the baptism of a Catholic infant or adult.

Your friends therefore acted quite properly in being godparent at the baptism, at least according to the regulations of our church. In all such

instances the individuals involved should be sure that their action is not contrary to the regulations of their own church as well.

For those who are interested, questions of interfaith participation in worship are presented in detail in the "Directory for the Application of the Decisions of the Second Ecumenical Council of the Vatican Concerning Ecumenical Matters," May 14, 1967.



NUN IN THE CAPITOL— A statue of Mother Joseph Pariseau of the Sisters of Providence is unveiled during dedication ceremonies at National Statuary Hall in Washington, D.C. Mother Joseph was a pioneer nun who in the 1800's established 29 institutions — schools, orphanages and hospitals — for the aged, sick and poor of the Pacific Northwest. The statue was a gift from the state of Washington.



By Msgr. James J. Walsh

God's Graces for Us

There must be countless people who feel desperately alone and unwanted and helpless, not realizing that the Lord is pursuing them constantly with his graces. Francis Thompson's "Hound of Heaven" theme of the relentless pursuit of a soul by God must be related not only to the so-called hardened sinners, but to the rest of us ordinary folk who grow lukewarm, disillusioned and discouraged.

But it is true, the merciful God does chase us "down the nights and down the days...down the arches of the years...down the labyrinthine ways of my own mind..."

We are not aware of it, perhaps. But this is the mysterious way divine grace works. In all of our needs, the Lord is pursuing us with light and strength from his Spirit. He is seeking to break through the hard shell of our hearts and soften and warm us so that we can be disposed to love him and others as he has commanded.

The way Jesus dealt with people on earth gives us an idea how remarkably patient and tender God is with even the toughest and roughest among us. Despite rebuffs from his enemies and indifference on part of his friends, he kept offering the graces of repentance and conversion.

The Gospels on nearly every page tell the tragic story of the constant rejection of the Lord's

invitations. Right up to his last breath, he sought to reassure them of his love and forgiveness, as the Good Thief learned so dramatically. But despite the evidence of his miracles and the eloquence of his teaching, many were not impressed.

There is something frightfully chilling in the fact that people could see the son of God before their very eyes, listen carefully to what he taught and witness deeds never done

"God can no more force us to do good than to do evil. He gives us all the help we need, but He has to let us remain free to say yes or no."

on earth before, and yet walk away from him as if he were a street corner clown.

How is this possible? Because God took a tremendous risk. In making us to his image and likeness, he made us free. A very risky decision indeed. But if he had not entrusted freedom — that is, the ability to accept him or reject him — we would be no greater than animals ruled by instinct. Man with all his weakness, by the misuse of his free will, can actually reject the omnipotent God.

God can no more force us to do good than to do evil. He gives us all the help we need, but he has to let us remain free to say yes or no. His grace cannot overwhelm us. When St. Paul said we cannot be tempted beyond our strength, he meant our

strength along with God's grace.

Remember Jesus weeping over the city of Jerusalem, as he viewed it from the surrounding mountain? He prophesied the doom of the city and of those who rejected him when they had every opportunity to unite with him.

He announced that the enemy "will not leave in you one stone upon another, because you have not known the time of the visitation."

Thirty eight years later, the prophecy was fulfilled to the letter when Titus and the Romans laid waste the city in one of the worst disasters in history.

The tears of Christ were shed because of the infidelity of his people who turned from him deliberately. Because of us, also, whom he had in mind when thinking of the rejection of his grace. We are all capable of having eyes and not seeing, of having ears and not hearing.

All of us have received many proofs in our lifetime of God's love and interest. The soul of the baby upon whom the forming waters of Baptism have been poured is called a holy city of God. When original sin is removed and sanctifying grace is infused in the soul, God himself comes to dwell in this

little kingdom. With a lavish hand, he adorns it with the indescribable graces received in Holy Communion, and further fortifies and strengthens it in the Sacrament of Confirmation. There is peace within that city as long as God abides there.

However, even while the Spirit of God dwells within us, we remain in possession of freedom. The ancient enemies — the world, the flesh and the devil — combine their forces to pull us away from God. And if the person does sin, that is, rebels against God's will and prefers his own will, then indeed the destruction of Jerusalem is seen rightly as the symbol of the disaster caused by mortal sin.

To avert this disaster, God constantly offers us his graces. The Hound of Heaven follows us everywhere. He is alert to very need. In the quiet of the soul, he warns of danger, and grace makes us aware of the warning.

He urges us through his grace to give up this evil attachment, to make atonement for wrongs of the past, to make the effort to pray more effectively, to use confession as a genuine means of growing in holiness, to be transformed gradually by the Eucharist, to be more concerned about others than ourselves.

All these impulses are actual graces. We are free to accept or reject them.



By Fr. John Sheerin, CSP

Pope backed Christian liberation

Pope John Paul's recent visit to Brazil focused a powerful light on that country. He illuminated an ugly scene of poverty, incredible inhumanity to the poor and crass brutality on the part of a ruling clique. If reforms result from his visit, the pope's trip will be well worth the expense in time and money.

Back in 1968, the conference held by the Latin American bishops in Medellin, Colombia, revealed problem situations in many other Latin American countries. At about the same time, Pope Paul VI warned that Christians "cannot be associated with systems and structures which cover up and favor grave and oppressive inequalities among the classes and citizens of one and the same country."

THE BISHOPS identified these systems as forms of "internal colonialism." The Medellin statement concluded, "The Christian recognizes that in many instances Latin America finds itself faced with a situation of injustice that can be called institutional violence."

A leading advocate of liberation theology, Father Gustavo Gutierrez has said, "the desire of oppressed

peoples to seize the reins of their own destiny is a symbol of the freedom from sin provided by Christ." For many in Latin America, therefore, Christ appears as the savior who liberates people not only from sin, but also from the roots of social injustice.

Pope John Paul does not condone violence in the struggle to obtain social justice. In a major

"Moreover the Pope endorsed the theology of liberation adopted by the Latin American church but cautioned that 'Liberation of the poor and oppressed must be in line with Christian, rather than Marxist, concepts' "

address to the council of bishops conferences of Latin America, he said the church's proper role is to "denounce injustice in order to defend man when his rights are wounded," but not to "provoke or deepen divisions, to sharpen conflicts or heighten them."

SOME BISHOPS may have been dubious about liberation theology.

However, the pope has not censured it. In fact, Pope John Paul, in a talk on the work of Christ in Latin America, described this work 14 times as "salvation" and 26 times as "liberation."

Moreover, the pope endorsed the theology of liberation adopted by the Latin American church but cautioned that "liberation of the poor and oppressed must be in line with Christian, rather than Marxist,

concepts."

Some time ago, Cardinal Paulo Evaristo Arns, leader of the 9 million Catholics in the Archdiocese of Sao Paulo, Brazil, declared he was not frightened by the abuse and attacks that come his way from government officials. The clergy today, the cardinal explained, "constitute the most active enemy" against the

doctrine of a national-security state, promoting through active militancy the substitution of a new model for the existing political, social and economic structure of Brazil.

IN HIS WELCOME to Pope John Paul, at a Mass attended by a million people, the cardinal stated that the Brazilian bishops propose to pay particular attention in future years to "the problems of possession of land, the dilemma of the workers, the organizing of the people and help for the oppressed slum dwellers in their constant struggle for justice and solidarity."

Vatican II also was strong in its attention to land reform. In its document on the church in the modern world, the council indicated the church's awareness of the problem. The council fathers said there:

"It is not rare for those who are hired to work for the landowners, or who till a portion of the land as tenants to receive a wage or income unworthy of human beings. Deprived of all security, they live under such personal servitude that almost every opportunity for action on their own initiative and responsibility is denied to them."

'X' Marks the spot

Intersection of hope

By TOM LENNON

ONE SUMMER day at the Over-the-Rhine Soup Kitchen in Cincinnati, Ohio, a student volunteer, Tom Geiger, was painting the interior walls. A middle-aged hobo appeared at the open door to ask a curious favor.

"Man, could I borrow your paint and brush for a minute?"

"What for?"

"I'd like to paint something on the outside of the front door."

"Like what?"

"An X. A big X."

"But, what...?"
"It would be a sign — a sign to all hoboes who see it that they can get a good meal here."

Tom let him paint the big X, which is still there today, a symbol that someone cares. It is an appropriate sign, for the crossed lines also represent the intersection of two cultures. At this soup kitchen, volunteer workers from the affluent suburbs mingle with the poor.

BOTH GROUPS learn from each other and bonds are formed. On one side of the serving table are the derelicts, the alcoholics, the genteel

poor who have run out of money and work, perhaps some hoboes as well as those who can't cope with the competitive pressures of work. On the other side are various representatives of middle-class America — a teen-age girl, a homemaker, a bachelor, a professor, a young man searching for ways to help the poor.

The kitchen was founded in the Over-the-Rhine district in 1975 by Father Thomas Bokenkotter, professor of church history at St. Gregory's Seminary in Cincinnati. No one seeking food has ever been

turned away. At the same time, starving spirits have been nourished over a simple game of checkers or in one-on-one conversations with volunteer workers.

THE LIVES that intersect usually provide dramatic contrasts. Consider Hoppy, whose last name is unknown, and Jerry Barney. Hoppy, who has no home, is bearded and dirty and has been an alcoholic for 23 years. He is a non-stop talker, perhaps hoping to fend off probing questions that could challenge his way of life.

Once when he was miraculously sober for three days, he was asked why he didn't stay sober and change his life.

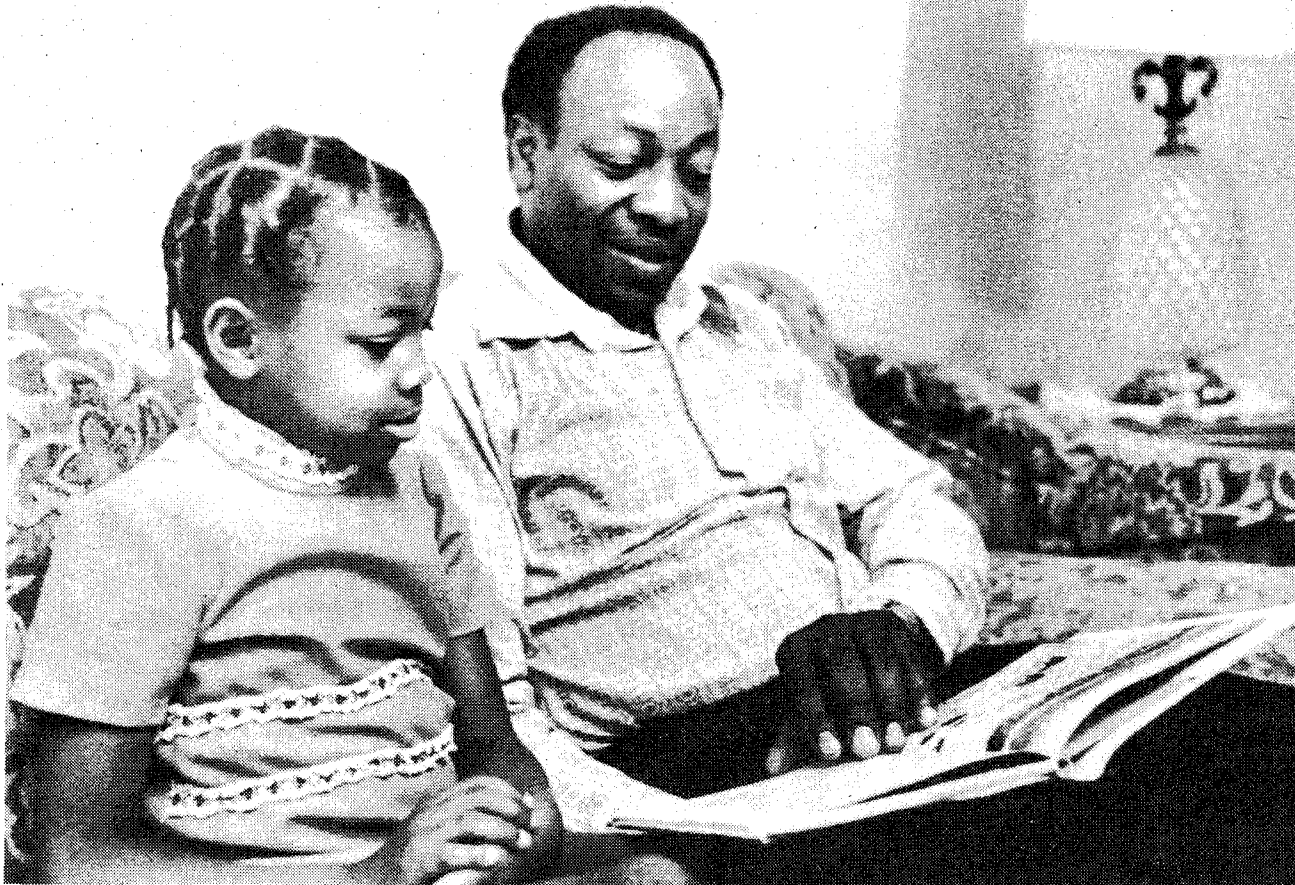
"Man, lots of people ask me that question and I got an answer. I drink because I like to drink. If I like to drink, why shouldn't I?"

So, his life goes monotonously on. He roams the streets aimlessly, endlessly by day. At night he used to sleep in the warm Drop-In Center, but once in a drunken fit he smashed his fist through the glass door. He will not be admitted now until he pays for the door. His nights are cold and long outside.

HOPPY knows Jerry Barney well. This 26-year-old seminarian comes from a neat, middle-class home in Toledo. All one summer he lived in rooms above the soup kitchen where he worked by day as cook, maintenance man and informal counselor. As a priest, he hopes to work in the inner city.

Jerry speaks candidly of his first weeks at the soup kitchen: "I was afraid to go, but I thought it would be a valuable experience. The first couple of weeks were traumatic, what with the dirt, noise and heat. But finally I got to know people and feel at ease."

"SOME GUYS look awful; they're dirty; they gross you out. But once you get to know them, you discover great warmth and often very interesting personalities."



A sense of community often begins in the family. A special moment between father and daughter can become a foundation experience on which to build a better relationship. (NC Photo)

Small communities; big appeal

By MITCHEL B. FINLEY

NEIGHBORHOODS are changing in many parts of the United States today. Simply living next door to a family is no longer sufficient for neighbors to really share in each others' lives as they once did. Even though children living on the same block still find it easy to get to know one another, adults often complain about the unfriendliness of their neighbors.

There are many reasons for this. In the recent past people who lived in the same neighborhood shared similar backgrounds. Many lived in ethnic neighborhoods, which meant they shared a common race, culture and value system. Often neighbors shared similar educational backgrounds. Many times other family members lived nearby or even in the same neighborhood. Most frequently, adults — a parent or grandparents — were home most of the day.

TODAY people can expect to live next to neighbors from widely varying backgrounds. They may not share the same religion, education or values. Many choose their neighborhoods for social or economic reasons, with the price of the home as an important consideration.

Frequently neighborhoods are deserted by day, as most adults commute to work some distance from home. Consequently, easy, informal mixing among neighbors occurs less frequently.

Parishes in the United States have been affected by the changing lifestyles of neighborhoods. The parishes of the past often reflected their tight-knit, homogeneous neighborhoods. This is not as common today. Many parishes are large,

embracing a wide variety of people who gather for sacramental celebrations but may not know one another.

Despite their increased mobility, the people today still hunger for community experiences. Many look for these experiences in small groups of people who share similar values, interests and goals, but often live in different neighborhoods.

PEOPLE FIND these communities in several ways. First,

some Catholics are becoming deeply involved in church-related communities that promote marriage enrichment, Bible study, prayer or discussion. Many testify that they form deep bonds of friendship and support in these prayer and support groups. Frequently, these groups are associated with parishes.

Second, in some places families and friends have formed communities around their commitment to provide services in a parish or diocese. Sometimes this service takes place at an inner-city soup kitchen. Sometimes this happens in the care of foster or handicapped children.

In one small West Coast diocese more than a dozen families provide marriage-preparation programs for engaged couples. The community gathers one Saturday evening each month for a family Home Eucharist offered by a priest from a nearby parish or college. The group meets for non-religious affairs as well. Members have organized learning sessions on skills for parents and have formed a baby-sitting co-op. Each year they hold a summer picnic.

These small groups share growth in faith, educational experiences and just plain fun.

Editor's notebook

It is often said that when a sense of community is lacking among people, what is really lacking is communication among them. That may be a statement of fact. But what is its significance?

If people are to communicate, they must have time together. Perhaps the fact that people have not spent time together tells much about why they do not feel a part of one another's lives, why they do not feel a greater sense of responsibility for each other. People who don't spend time together have not listened to each other and do not know each other well. Often the

barriers between people fall when their time together helps them overcome first impressions or misunderstandings; when their time together reveals their common interests.

Perhaps this tells something about a way the church can contribute to the quality of people's lives in local communities. For the church can, in a number of ways, help people spend time together. The church is eminently involved with the formation of a sense of community among people who can enhance one another's lives.

KNOW YOUR FAITH

Community is everywhere

By JAMES AND MARY KENNY

NEIGHBORHOOD has traditionally been defined geographically. Neighbors are usually people who live near each other.

My wife and I, however, prefer to define neighbors as those people with whom one shares interests. For most people, being in community means joining with others who are compatible. Thus one's neighbors in a mobile society might include friends from church, colleagues from work or fellow golfers.

Community is where you find it. For those with eyes to see, com-

and organizations are one way to develop community, but a narrow and limited way, in our opinion. A broader way is to be able to recognize the many opportunities in everyday life for building ties with others. This article is about where to look for community.

Community is likely to arise naturally in one of four ways: from necessity; because of a common cause; spontaneously; and, by plan. Sometimes community occurs almost accidentally when people set about a common task. Other times people deliberately work at establishing community.

1. When we moved into our

"The parish has an important liturgical and sacramental focus, but as a pastoral institution it must also have a clearly visible social focus. If the neighborhood dies, we will move into a new era of American apartheid; urban ghettos surrounded by hostile suburbs."

Msgr. Geno Baroni of Washington, D.C., 1975)

munity is everywhere. Human beings are naturally social animals and continually reach out in some way to others. Unfortunately, some Americans are so isolated by a "do-your-own-thing" mentality that they can see no further than their own noses.

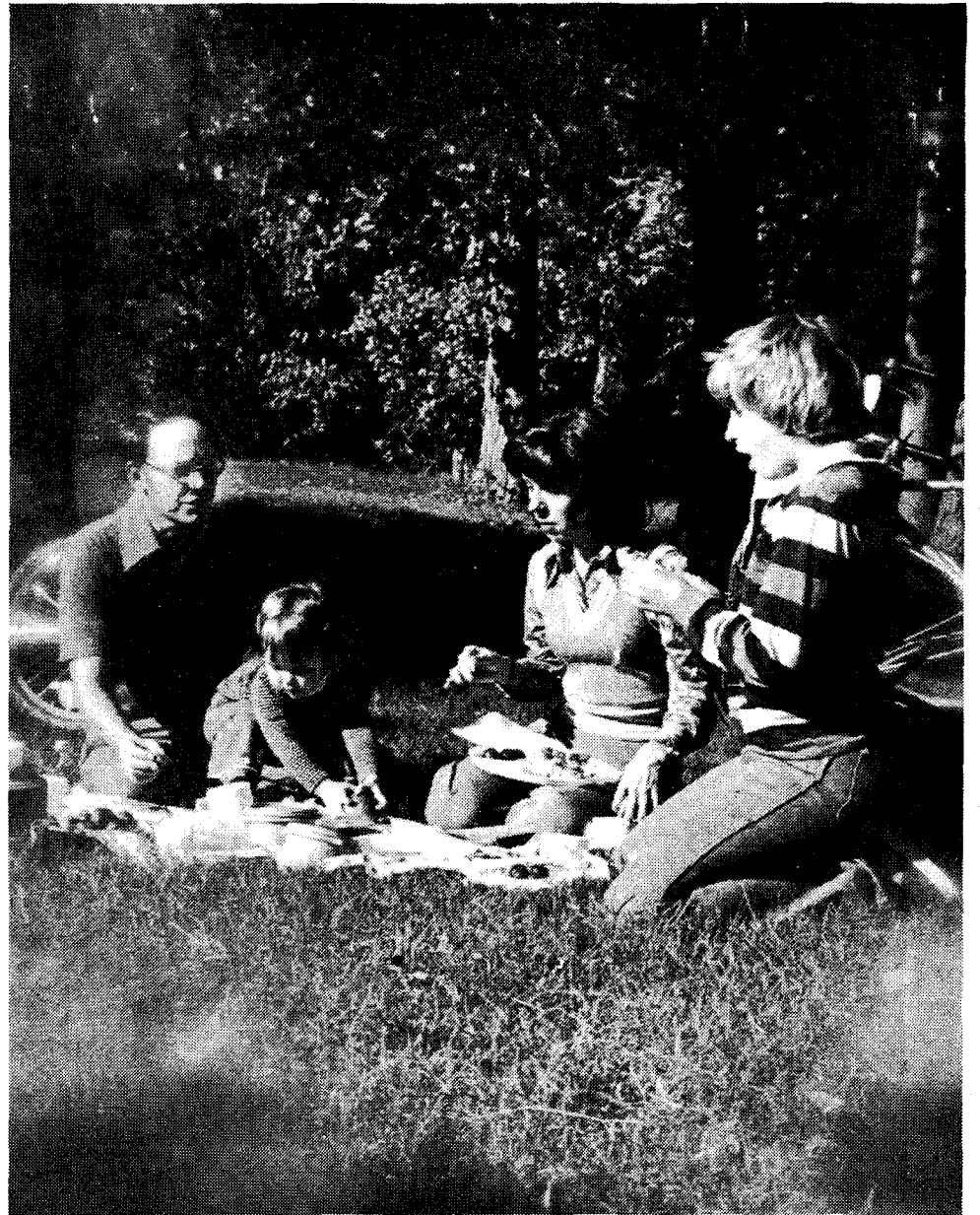
Yet even for the most compartmentalized city dweller, the opportunity for community exists. One reason community fails to develop is that people frequently look in the wrong place. They hear the word "community" and they think of a religious group, a family, a commune or some similar formal organization. They are so concerned with a visible organization that they are unprepared to notice community when it occurs naturally.

COMMUNITY REFLECTS the need to surround oneself with others of like interests and like goals. Clubs

present home some years ago, a neighbor described the community to us: "We're not much for glad handing and 'Hi, how are yous.' You may not even think we care. But whenever you need us, we're there."

FOUR YEARS later, when my wife was in the hospital, they were there. All our meals were brought in as if by magic, hot and ready to serve. Baby sitters appeared on the scene to take care of our younger children. This covert community emerged to meet our need. When the need was over, the community resumed its customary quiet.

2. Community can surface around a common cause. How many people have come together to form car pools to meet the energy crisis? How many apartment renters have joined together to fight a landlord who wants to evict them so he can form a condominium? People



Community today often is formed by people joining together, by people sharing values, interests and goals rather than simply around the traditional geographic parish. Even a family picnic can be a community-building experience. (NC Photo)

historically have joined hands to raise a barn or fight a common foe. Somehow in the process of working together ties are formed. Pathways for communications are opened. Affection and even love have a way of creeping in during such activities.

3. Communities can and should spring up spontaneously from what Gail Sheehy, author of the bestseller "Passages," nicely terms "the urge to merge." Follow that urge. Haven't you ever felt like having

someone over for a chat or for dinner for no apparent reason? Do it!

HAVEN'T YOU ever wanted to organize a spur-of-the-moment block party to welcome a new neighbor or say goodbye to an old one? Trust your instincts.

The challenge in modern society lies in recognizing the opportunities for community whenever and wherever they occur.

Who is my Neighbor ?

By JOHN J. CASTELOT

CHRISTIANS have to keep reminding themselves of the primary position love has in the religion which Jesus taught. People have a very human tendency to look for shortcuts to salvation, and there are so many other commandments that seem easier to keep than the demanding one of selfless love.

However, salvation is not won. God gives it as a free gift of his love. Our contribution to the process is to accept that gift gratefully on his terms and to express gratitude by committing ourselves to him and to each other in self-giving love. As Paul says, only one one thing really counts, "Faith which expresses itself through love." (Galatians 5:6)

Jesus stated this unequivocally "I give you a new commandment: Love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another." (John 13, 34-35)

What characterized Jesus' love for people? His was a completely unselfish and indiscriminate love, a love which expressed itself by the giving of his very self "to the end." (John 13:1)

FOR THIS REASON the cross is the universal symbol of the Christian, not because it was an instrument of torture, but because it sums up the career, the whole existence of Jesus — a career marked from beginning to end by love of his Father and very active love of his brothers and sisters. This is the cross which he told Christians they must carry if

they really wanted to be his disciples.

When Jesus was challenged to commit himself on the question of the greatest commandment of the law, he unhesitatingly replied with the command to love God as stated in Deuteronomy 6:5. He was quick to add, however, "The second is like it: 'You shall love your neighbor as yourself.'" He went on, very pointedly, to insist, "On these two commandments the whole law is based, and the prophets as well." (Matthew 22:37-40).

Every human person is a neighbor whose love is encouraged as second in importance only to love of God. As Jesus says in Mark's version (12:31), "There is no other commandment greater than these."

John Wesley, the 18th-century founder of Methodism, hit upon a very simple but expressive phrase when he urged active love of neighbor "and neighborhood." Jesus reached out not only to his neighbors individually, but to his neighborhood as well in an effort to establish God's reign of love.

JESUS told us that we are to be the salt of the earth and the light of the world. But if this light never shines beyond the walls of our houses or the fences of our back yards, then we are hiding it "under a bushel basket" (Matthew 5:15), the very thing Jesus warned us not to do.

This is where each person can begin to carry out the greatest commandment, the most challenging commandment and, in the long run, the only one which really counts.

KNOW YOUR FAITH



By
Terry Reilly

We do need outside love, help

As I write this column, Mimi and I are returning from giving a 1 day conference on Family Spirituality at Immaculate Conception Seminary in Huntington, New York.

The 10 days long program "Spirituality for the 80's" provided the 170 participants with insights into what could be expected in the next decade in our church. The Bishops, priests and religious Brothers and Sisters that attended the program were primarily involved in formation work at their seminaries and novitiates, others that attended were in different areas of pastoral ministry.

WE SHOULD all be encouraged

by the deep concern the priests and religious have for our Church. We are very gifted indeed to have people that care. They were intensely interested in family life ministry and family spirituality. After our presentation one Carmelite Sister touched both of us deeply when she looked directly into our eyes and told us that she needed us and she had a greater awareness of the real importance of a ministry to persons who serve.

Most of the people at that Conference knew that they needed to be loved as well as to love. They are mature people, knowing that growing in the love of the Lord cannot be done only in isolation.

Their deep love of families including their own, allowed many of them to express the need to spend loving time with family people.

WE HAVE a great challenge ourselves from that kind of openness. Do we, as well seek support from our family? Do we see our family as a community from which we draw strength? Should we really begin asking family members for help when we are troubled? Although I do seek Mimi's counsel often, I do not seek help or even opinions from my children very often. Every time I do, they feel affirmed.

They see that I regard them as

worthy and their advise is really good.

There is a lesson for me in this, not only for growth but for humility. We are somehow conditioned as Americans to be so self-sufficient, not even needing help. We are supposed to never need help, and the few times we do, it's a big secret. We are so often given to not even suggesting that we need support and love within the family, much less outside the family.

The next time you are with a loved one, a family member, or a good friend, take a deep gulp and say "I need your support" or "I need your help" or "I need your love."

Family Night

OPENING PRAYER:

Our Father in Heaven, how grateful we are for being able to share this time as a family. We pray especially for our grandparents and ask you to bless them in a very special way. Thank you, Father, for making grandparents for us to learn from and for us to love. Amen.

SOMETHING TO THINK ABOUT:

Perhaps we don't think often enough of the home life of Jesus. Most likely Mary and Joseph often took Jesus to visit his grandparents, Ann and Joachim. His grandma probably baked his favorite cookies

and his grandpa likely made him toys and told him stories as Jesus curled up in his lap. July 26 is the feast day of St. Joachim and St. Ann.

ACTIVITY IDEAS:

• Young and Middle Years Families — If grandparents live nearby, invite them over for Family Night. Have them tell stories they remember about their grandparents. If grandparents are not in town, write them a family letter with each member adding a paragraph. Enclose some pictures you draw. If grandparents are dead, see if you can find pictures of them and have

Mother and Dad tell about them.

• Adult Families — Read aloud Deuteronomy 4:9 and 2 Timothy 1:5 Recall some old stories about grandparents. What is so different about life today? If you could change one thing about today, what would it be?

SNACK TIME:

Serve grandparents' favorite snack or dessert.

ENTERTAINMENT:

Put on some records and have the whole family, grandparents too, join in dancing.

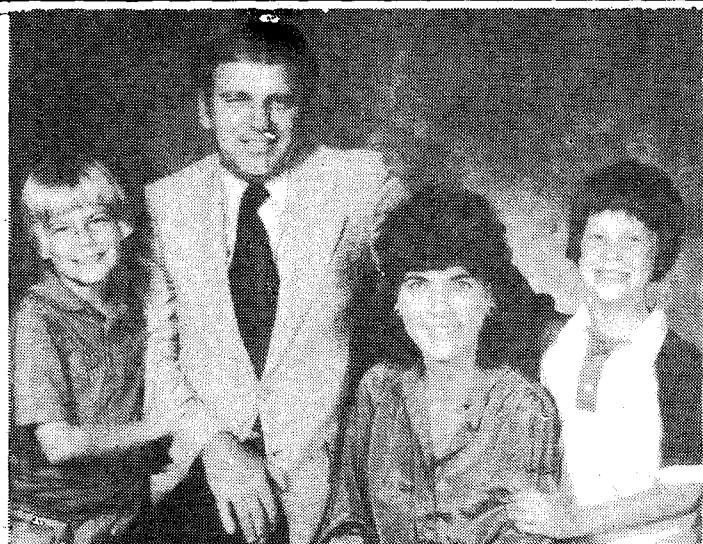
SHARING:

1. Share a time when a memory made someone especially happy last week.

2. Share a time when someone felt God's presence in a comforting way.

CLOSING PRAYER:

Dearest Lord Jesus, praise you wondrous Jesus! Bless us as we strive to serve you daily. Help us to continue to grow in your love. Thank you for tonight and for our grandparents. St. Joachim and St. Ann, our Lord Jesus' grandparents, pray for our families Amen.



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Broward 'Right to Life' Promotes Letter Campaign

Broward County Right to Life, Inc., is presently promoting a letter writing campaign for the purpose of keeping Planned Parenthood out of Broward County's School system.

According to Mrs. Florence Davis, Corresponding Secretary for Right to Life, Inc., Planned Parenthood is planning to move into Broward County and go into the public schools to promote their version of sex education."

According to the Right to Life Newsletter, students and irate parents are calling their office to complain that "sex education" is being presented to them by abortion

clinic sales personnel. The Right to Life Group has expanded their educational effort to provide pro-life presentations to the school system.

Over the past few months Right to Life has presented slide and movie programs to a number of private and public high school students. Their goal is to cover all Broward County High Schools during the upcoming school year and to include as many middle schools as possible.

If you wish your child's school included, please give the name of the school and the name of the health, child care, or Science teacher. (You may contact Mrs. Vicki Bell,

Education Chairman at 584-4879.)

The abortionists are apparently bringing to the school an assortment of birth control items, explain their use and distribute literature which describes abortion as a form of birth control, according to the newsletter. Parents have called Right to Life appalled that their 7th and 8th graders were subjected to birth control method descriptions presented by a representative of a local abortion mill and incensed by the birth control-abortion brochures distributed to their youngsters, the Right to Life Bulletin stated.

Mrs. Bell has written a letter to every member of the Broward County School Board, at 1320 S.W. 3 St., Ft. Lauderdale, Fl., 33312. She suggests that those interested address a letter in their own words, expressing their views to the members of the school board because they will be acting shortly to include a comprehensive health program in sex education in the curriculum.

Whether or not you are a parent, your concern for the right to life and the moral values of these young people — and your taxes — are at stake, according to spokespeople at Right to Life.

Obituary

Mrs. Mary Rimkus

A Mass of the Resurrection was celebrated in Our Lady of the Lakes Church for Mrs. Mary Rimkus, an employee of the Archdiocese of Miami for the past 18 years, who died on July 15 at age 55 after a short illness.

Auxiliary Bishop John J. Nevins presided over the Mass at which the Rev. Edmond Whyte, pastor, was the principal celebrant. Seven area priests assisted.

Bishop Nevins, a longtime family friend, gave the final commendation and Father Lynch preached the homily. Music during the Mass was provided by St. James Folk Singers.

A native of West, Tx., Mrs. Rimkus came to Miami with her husband, Joseph, in 1957. She was

active in Immaculate Conception parish, Hialeah, where she was a member of the Women's Club. The family became members of Our Lady of the Lakes parish when it was founded.

Mrs. Rimkus had served as secretary-keeper in the parishes of St. John the Apostle, Hialeah; and St. Augustine, Coral Gables. She also was an employee of the Archdiocesan Education Dept. and from 1972 until June of this year was a member of the business office staff at Pace High. At the time of her death she was employed in the business office at St. John Vianney Seminary.

Burial was in Our Lady of Mercy Cemetery.

Sister Mary Doran Celebrates 25th

Sister Mary Doran, O.L.V.M., a member of the Archdiocesan Religious Education Staff, has given twenty-five years of service in the congregation of Our Lady of Victory Missionary Sisters. She will celebrate her Silver Jubilee on August 5 at the mother-house, Victory Noll, Huntington, Indiana.

Sister Mary entered the congregation on January 6, 1953, and since her profession on August 5, 1955, has been involved in home missionary work in California, Indiana and Florida. She also served on the congregation Council for a term.

Sister Mary is the daughter of Lillian and the late John Doran, formerly of St. James parish,

Ludlow, Ky. Jubilee plans include a family reunion at the home of Mrs. Lillian Doran in Fort Mitchell, Ky.



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Archdiocese School Calendars 1980

MONROE COUNTY 1980-81

August 18 - Teachers Report
 August 21 - Students Report
 September 1 - Labor Day - Holiday
 October 27 Professional Day - No students
 November 11 - Veterans Day - Holiday
 November 27-28 - Thanksgiving Holiday
 December 19 - Christmas Holidays begin at close of class
 January 5 - Classes Reconvene
 January 15 - Parent Conferences - No Classes for students
 February 16 - Professional Day - No classes
 March 23 - Professional Day - No classes
 April 16 - Easter Holiday begins at close of class
 April 27 - Class Convene
 May 25 - Memorial Day - Holiday
 June 5 - Last Day for Students
 June 10 - Last Day for Teachers

PALM BEACH COUNTY 1980-81

August 18-22 - Teachers Report - No Students
 August 25 - Students Report to School
 September 1 - LABOR DAY - No classes.
 October 30 - End of First Quarter
 October 31 - Teacher Workday - No classes.
 November 14 - Teacher Planning Day - No Students
 November 27-28 - Thanksgiving Holidays

December 19 - Christmas Holidays begin at close of classes
 January 5 - Classes Resume
 January 22 - End of Second Quarter
 January 23 - Teacher Workday - No Classes for Students
 March 13 - Teacher Professional Planning Day - No Students
 March 26 - End of Third Quarter
 March 27 - Teacher Workday - No classes for students
 April 17-21 - Easter Holidays
 April 22 - Classes Resume
 May 25 - Memorial Day - No classes for Students - Teachers
 June 4 - End of Fourth Quarter - Last Day for Students
 June 5 - Teacher Workday - No Students
 June 8 - Teacher Workday - No Students

BROWARD COUNTY 1980-81

August 18-22 - Teachers Report
 August 20 - Professional Day
 August 25 - Students Report
 September 1 - LABOR DAY - No classes.
 October 24 - End of First Quarter
 October 27 - TEACHER WORKDAY - No classes.
 October 28 - Second Quarter begins
 November 27-28 - THANKSGIVING HOLIDAYS
 December 8 - HOLY DAY - Optional Holiday
 December 19 - CHRISTMAS HOLIDAYS begin at close of school day.
 January 5 - Classes Resume
 January 16 - End of Second Quarter

January 19 - TEACHER WORKDAY - No classes.
 February 9 - TEACHERS' PROFESSIONAL DAY
 February 23 - PRESIDENTS' DAY - No classes.
 March 27 - End of Third Quarter
 March 30 - TEACHER WORKDAY - No school.
 March 31 - Beginning of Fourth Quarter
 April 16 - EASTER HOLIDAYS begin at close of school day.
 April 27 - Classes Resume
 May 25 - MEMORIAL DAY - No classes.
 June 9 - Last day for students.
 June 11 - Last day for teachers.

DADE COUNTY 1980-81

August 18-22 - Teachers Report - Discretion of Principal
 August 21 - DADE COUNTY PROFESSIONAL DAY
 August 25 - Students Report
 September 1 - LABOR DAY - no classes held
 October 23 - End of FIRST QUARTER - 43 days
 October 24 - TEACHER WORKDAY - no classes.
 October 27 - Second Quarter begins
 November 3 - TEACHER PROFESSIONAL DAY
 November 27-28 - THANKSGIVING HOLIDAYS
 December 8 - Feast of the Immaculate Conception - optional
 December 19 - CHRISTMAS HOLIDAYS begin at close of day.
 January 5 - Classes resume

January 15 - End of SECOND QUARTER - 46 days
 January 16 - TEACHERS WORKDAY - no classes
 January 19 - Third Quarter begins
 February 16 - PRESIDENTS' DAY - no classes
 March 6 - TEACHER PROFESSIONAL DAY - Diocesan
 March 26 - End of THIRD QUARTER - 47 days
 March 27 - TEACHER WORKDAY - No classes
 March 30 - Fourth Quarter begins
 April 16 - Holy Thursday - optional
 April 17-24 - EASTER HOLIDAYS
 April 27 - Classes resume
 May 25 - MEMORIAL DAY - no classes
 May 28 - ASCENSION DAY
 June 10 - End of FOURTH QUARTER - 44 days - Last day for students
 June 11 - LAST DAY FOR TEACHERS

Total days 182. If optional Holy Day is "out of session" day, the calendar has 180 days.

Lay Carmelites


LAY CARMELITES Of Miami will meet at Villa Maria Nursing Home, 1050 N.E. 125 St., N. Miami, on Sat., Aug. 2, 1980 at 2:00 p.m.

Widowers

The Catholic 40-60 widowers club will hold it's monthly meeting at Nativity Hall, 700 Chaminade Drive, Hollywood, on August 1 at 7:30 p.m. Program, dancing and refreshments. For information phone 987-4493 or 989-1910.

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Iran Closes Catholic School: Says Staff are Spies

By NANCY FRAZIER

ROME —(NC)— Iranian officials have closed a Catholic school in the capital of Teheran and said the Italian Salesians who run it are Israeli spies, according to reports July 17 in several Italian newspapers.

The reports said the Andishe (Andicheh) School, founded by the Salesians in 1944, was shut down July 16, shortly after the Iranian government announced the imminent nationalization of all non-Moslem schools.

A spokesman for the Ministry of National Education told Radio Teheran that the closing was ordered after the discovery of "documents which demonstrate the existence of relations between (the school's) directors and Israeli organizations."

THE SALESIANS connected with the school "have been put under surveillance and are forbidden to leave the territory," the spokesman added.

The Iranian daily newspaper Kayhan said the documents discovered at the school by three inspectors of the education ministry in early July "are more important than those found in the embassy of the United States in Teheran."

Vatican officials had no im-

mediate comment on the closing of the Andishe School. Italian newspapers said Archbishop Annibale Bugnini, apostolic nuncio in Teheran, has been meeting with the Iranian foreign minister in an attempt to prevent further closings.

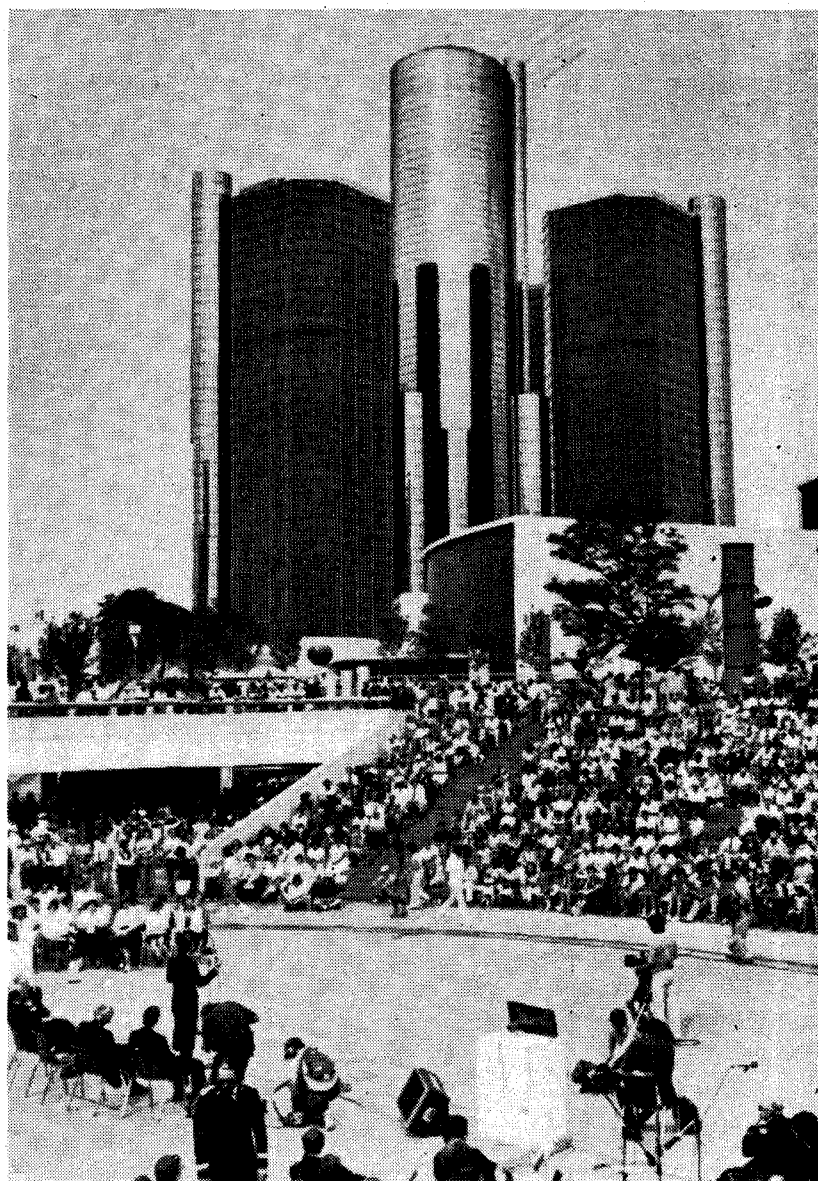
ARCHBISHOP HILARION CAPUCCI, apostolic visitor for Melkite-Rite Catholics in Western Europe, has also been participating in the meetings, the reports said. The Vatican has consistently denied that Archbishop Capucci represents its interests in Iran.

The Andishe School, which had 170 students, is one of 14 Catholic educational institutions run by Religious in Iran. About 160 Italian priests and nuns work in Iran.

Kayhan, the Iranian newspaper, said the directors of the school have had frequent contacts with Israel and travel there often. The Salesian generalate for the Middle East region is located in Israel.

The Teheran daily also accused the Salesians of corrupting the students, showing "indecent" films during class time, collaborating with the secret police of the former shah and tearing up a picture of the Ayatollah Ryhollah Khomeini.

THE CLOSING of the Andishe School came several weeks after Iranian officials shut down the St. Louis Institute in Teheran, a 140-year-old Catholic school run by French Vincentians. No reason was given for the closing of the St. Louis Institute.



REPUBLICAN VESPERS — Republican Convention activities in Detroit included a vesper service on a plaza overlooking the Detroit River.

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Archdiocesan Schools Prepare for Fall Opening

By MARJORIE L. DONOHUE

It's back to school next month for more than 61,000 elementary and high school students who will be enrolled in 63 parochial and 18 high schools of the Archdiocese of Miami.

With the exception of San Pablo and St. Mary Star of the Sea elementary schools and Mary Immaculate High School, Key West, all in Monroe County, which open on August 21, all other Catholic schools in South Florida resume classes on August 25 with a holiday scheduled on Labor Day, Sept. 1.

A new parochial school and two new high schools will also open this

year.

St. Kevin parochial school, Dade County's newest elementary facility, has recently been completed at 4001 SW 127th Ave., More than 450 pupils are enrolled in grades kindergarten through eight.

America Novas, formerly a member of the faculty at St. Theresa School, Coral Gables, is principal of the school where classes will be taught primarily by lay teachers.

Archbishop Edward A. McCarthy will officiate at ceremonies of dedication for the school at 5 p.m., Saturday, Aug. 23.

In Naples on South Florida's west coast, St. John Newmann High School will welcome a freshman class only this year.

The Rev. Bernard Powell is

supervising principal of the school where students from Naples, Marco Island, and Bonita Springs are enrolled. Temporary facilities are being established in portable classrooms.

Members of the faculty include the Rev. George Duffy and three Sisters of St. Francis of Milwaukee who have accepted the invitation to establish their first community in the Archdiocese. (see related story).

On Monday, Sept. 8, Archbishop McCarthy will visit the school to celebrate a Mass of the Holy Spirit with students participating.

Pope John Paul II High School, located at 4000 N. Military Trail, Boca Raton, will open with 300 freshmen and 150 sophomores according to Carmelite Brother Michael Welch, supervising principal.

Other grades will be added during the next two years until

complete high school courses are available at the school, the first in the U.S. named for the present Holy Father. Funds donated from 14 parishes in south Palm Beach and north Broward Counties to the 1980 Archbishop's Charities Drive, have aided in the construction of the first phase of the building built at an estimated cost of \$3.7 million.

The faculty of 28 persons includes seven Carmelite priests and Brothers of the eastern province, establishing their first community in the Archdiocese.

Eighteen interscholastic sports and a marching band will highlight the opening of the high school expected to relieve overcrowding and long waiting lists at Cardinal Gibbons High, Fort Lauderdale; and Cardinal Newman High, West Palm Beach.

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 Tel. 351-1654

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 Call Kass or Helen 10 to 3 at: **754-2651**

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MIAMI — College graduates seeking a master's degree are invited to attend the Barry College Graduate Open House Wednesday, Aug. 6, at 6:30 p.m., in the Wiegand Building at the northeast corner of

the campus.

Faculty leaders of graduate programs will be talking about their respective disciplines, and they will be available for questions.

DEADLINE
MONDAY NOON

Business Service Guide

PHONE
754-2651

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 SALES & SERVICE
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STEADCRAFT BLINDS
 Venetian Blinds • Riviera 1" Blinds
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PATIO SCREENING-Screen doors glass
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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-5027
Division 03

IN RE: ESTATE OF
BERTHA LUTZER,
Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of BERTHA LUTZER, deceased, File Number 80-5027 03, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is RHODA GUINSBURG whose address is 156 Huntington Bay Road, Huntington, N.Y. 11743. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative. All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: July 18th, 1980

RHODA GUINSBURG
As Personal Representative of the
Estate of BERTHA LUTZER
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
ENGLANDER & BURNETT
One Lincoln Road Building
Miami Beach, Fla. 33139
(305) 538-1443
7/18/80 7/25/80

2-LEGAL NOTICE

If you have been denied
SOCIAL SECURITY BENEFITS
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Sec. Judge is available to Help
YOU! FREE CONSULTATION!
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10 AM to 2 PM

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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
Probate Division 02
File No. 80-5730.

IN RE: ESTATE OF
JOHN BARILE
Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of JOHN BARILE, deceased, File Number 80-5730, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Fl. 33130. The personal representative of the estate is MARY BARILE whose address is 352 N.E. 114 Street, Miami, Florida. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative. All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: July 25, 1980.

DAVID V. LOCOCO
As Personal Representative of the Estate of
JOHN BARILE
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
David V. Lococo

DAVID V. LOCOCO
MALSPEIS, LOCOCO, BROWN &
SCHWARTZ, P.A.
901 N.E. 125 Street, North Miami, Fl. 33161
305/891-6100 7/25/80 8/1/80

5-PERSONALS

Soul Searching Message on World
Peace & Dynamic Spiritual words:
24 hour tape broadcast. Call Fatima
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Those wishing to know more about
the powerful intercession of Fr.
Solanus Casey, Capuchin, please
contact, Fr. Solanus Guild
1780 Mt. Elliott Avenue
Detroit, Mich. 48207

5A NOVENAS

THANKSGIVING
NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and
martyr, great in virtue & rich in
miracles, near kinsman of Jesus
Christ, faithful intercessor of all who
invoke your special patronage in time
of need, to you I have recourse from
the depth of my heart, and humbly
beg to whom God has given such
great power to come to my assistance.
Help me in my present and urgent
petition. In return, I promise to make
your name known and cause you to be
invoked.

Say 3 Our Fathers, 3 Hail Marys and 3 Glorias.
Publication must be promised. St. Jude, pray
for us and all who invoke your aid. AMEN.
This novena has never been known to fail. I
have had my request granted. Publication
promised. D.M.R.

Thanks to St. Jude for favor granted.
Publication promised.
J.M.

7-SCHOOLS & INSTRUCTION

MUSIC LESSONS
Voice, Piano, Guitar & Organ
WE SELL INSTRUMENTS AT DISCOUNT PRICES
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HABLAMOS ESPAÑOL

9A CRAFTS

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Mon-Fri: 10-5 PM Sat. 10-3 PM
756-1470

10-AMUSEMENTS, PARTIES, ETC.

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

13-HELP WANTED

NURSES AIDES NEEDED
for all shifts. 200 bed skilled
Nursing Home. Contact Ms. Parrish,
RN
887-1565
Fair Havens Center
201 Curtis Parkway, Miami Springs

NEEDED
R.N. SUPERVISOR
R.N. ASSISTANT SUPERVISOR
11 to 7 shift

220 bed, skilled Nursing Facility.
Excellent benefits. Contact
Ms. Parrish, D.O.N.
Fair Havens Center
201 Curtis Parkway, Miami Springs
887-1565

13-HELP WANTED

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NEEDED

Geriatrics & Rehabilitative Nursing
Excellent Benefits. Paid; hospitalization
Life Insurance, holidays, sick
time and Vacation. Scheduling to
meet personal demands. Part-time,
full-time, all shifts.

LPN SALARIES From \$37 to \$41
per day RN SALARIES from \$42
to \$54 per day

FAIR HAVENS CENTER
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Contact Ms. Parrish, RN
887-1565 or 883-4630

Marian Center needs a Speech
Therapist with B.S.

HOUSE PARENTS
Needed very badly

Salary open. Good benefits. Car
necessary. For further information
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Teacher, also a 3rd. Grade
Teacher. Good Benefits!!
Call Mon.-Fri. 9AM to 2:30 PM
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Organist & Choir Director wishes to
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& labor. Can deliver. 651-8058

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weekly. Includes 1 lb. meat daily,
choice of 8 fresh vegetables &
grains. Free Details. Write to
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21 MISCELLANEOUS FOR SALE

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New & Used From \$5
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OVER 100 LOW RENTAL TOOLS
SMITTY'S HARDWARE & PAINT CO.
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Kendall Real Estate, Inc. 596-4821

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50 UNITS PER ACRE
\$1400 per unit. 5.8 acres. 10 year
terms, liberal releases, please call
Gene Chavoustie, Broker-Salesman
Armer E. White, Inc. Realtor
420 S. Dixie Hwy, Coral Gables, Fl.
667-1071 Eves. & weekends 757-7744

51 LOTS AND ACREAGE

5 ACRES
PATH OF PROGRESS
Avoid City taxes, urban crime,
keep a horse, plant a grove.
\$13,000 down payment, 10 year
terms. Please call Gene or Robert
Chavoustie Assocs. Armer E. White,
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Priced in \$40'S. FHA-VA Okay.
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from
\$29,900

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

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Air, fireplace & much more.
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PORT ST. LUCIE
NEW HOMES AND LOTS
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2 Br. 2 Bath on your lot. Many
plans to choose from, or your
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Church & shopping 2 miles. Yearly
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in the beautiful OZARKS of
Southwest MISSOURI. 40 acre
tracts for \$450.00/acre, low
down, terms. Small farms,
homesteads, lake property,
cattle ranches, businesses
and more, many with owner
financing. Low interest rate,
low taxes, clean water and
air, very low crime rate.
Interested?

THE HOMESTEADER INC.
REALTORS
Box, 193, CASSVILLE MISSOURI
65625, Phone 417-847-3108

Mail an ad!

To: THE VOICE Box. 1059, Miami 33138

1-2 Times 80 cents per line
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13-51 Times 60 cents per line
52- Times 45 cents per line

4-5 WORDS
PER LINE
3 LINES MINIMUM

DEADLINE MONDAY NOON PRECEDING DATE OF ISSUE

Please print the enclosed classified ad.
Starting _____ Run _____ weeks.
I enclose \$ _____ in full payment.

Name _____
Address _____
Zip _____

Farm workers given self- help grants



Juan Ruis and his children take advantage of the recent \$155,775 CHD grant to improve housing in the Cabrillo Village for farmworkers in California (NC Photo)

WASHINGTON —(NC)— The Cabrillo Improvement Association, a church-assisted organization of California farmworkers who have turned a former farmworkers' camp into a village with new housing, clinics and educational programs, has been awarded a \$155,755 Housing and Urban Development (HUD) grant.

The money will help build and rehabilitate 126 homes for association members. Cabrillo Village in 1976 received \$100,000 from the Campaign for Human Development (CHD) the U.S.

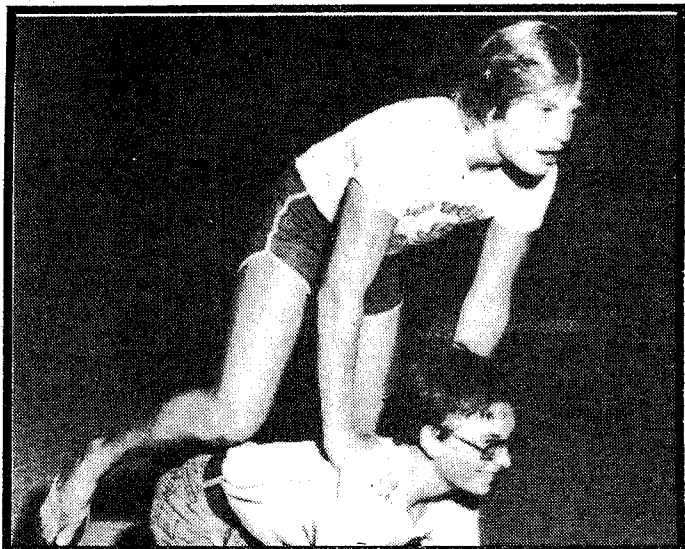
Catholic Church's domestic anti-poverty program. It encourages the poor to organize and undertake projects which will benefit themselves and attract private and government financial support.

The Cabrillo grant was one of the largest HUD grants made to 70 community groups around the country. Cabrillo was not the only CHD-aided group to receive funds. Of the \$8.4 million awarded through the new HUD neighborhood Self-Help Development Program, more than 23 percent, \$1.96 million, went to 16 organizations that received

CHD funds in the past.

In addition to housing, the funds awarded Cabrillo will be used to improve and expand the association's cooperative ceramic tile, cabinet and construction businesses, which provide seasonal agricultural workers with additional employment.

The new HUD program is supervised by Msgr. Geno Baroni, assistant secretary of HUD for neighborhoods, voluntary associations and consumer protection.



Teens leap for fun(ds)

PHOENIX, Ariz. —(NC)— About 200 teen-agers hopped at the chance to help raise funds for the St. Vincent de Paul Society Conference of St. Jerome's Parish, Phoenix, and for the work of the parish group, Active Christian Teens.

The teens leap-frogged for three miles in the third annual Leap-A-Thon to raise the money.

During its first effort the group raised about \$1,000. Last year the teens raised \$1,500 and this year, after all the money is counted from various sponsors, they hope to go over the \$1,500 mark.

Half of the money is slated for the St. Vincent De Paul Conference and the other half for the work of the Active Christian Teens in the parish.

Teens of the parish went through the neighborhood seeking sponsors. Then, spearheaded by Father Dale J. Fushek, associate pastor who joined in the leap-a-thon, all teens joined in a prayer meeting, a brief song and then started the leap-a-thon. The course went twice around the school yard and then up and down several streets and the leap-a-thon lasted about two and a half hours.

Caught between the salt and the pepper

By HILDA YOUNG

I read a terrific article recently that suggested ways to keep children from driving you over the edge in restaurants between the time you order and the time the food arrives. I've been in some places that give you calendars to time their service.

Anyway, anything has to be better than refereeing salt and pepper fights, ducking flying straws and telling Joey to keep his fist out of Michael's water glass.

Play games, it said. "Tell the children you are thinking of something that is in the room. See if they can guess in 20 questions or less."

I tried it when we went out last night. "I'm closing my eyes and thinking of something in this room. Who can guess what it is?"

"From the look on your face," spouse mumbled, "you're thinking of the bathroom." I opened my eyes long enough to give him a dirty look.

"Who can guess?" I asked happily.

"What color is it?" asked Johnny.

"Red," I said, opening my eyes to see if they were actually falling for it.

"Mom, will you tell Michael to stop putting the saltshaker in my water?" said Joey.

I ignored them. "Yes, it's red and has letters on it."

"Our checking account," spouse mumbled again.

"Can you eat it?" asked Marie.

"No, you swallow it whole," said spouse.

"Marie was asking about what I'm thinking about," I snapped.

"No, Marie, you can't eat it," I said.

"Mom, Joey switched water glasses with me," whined Johnny.

I closed my eyes again. It helped. "The thing I'm thinking about is red, has letters on it and..."

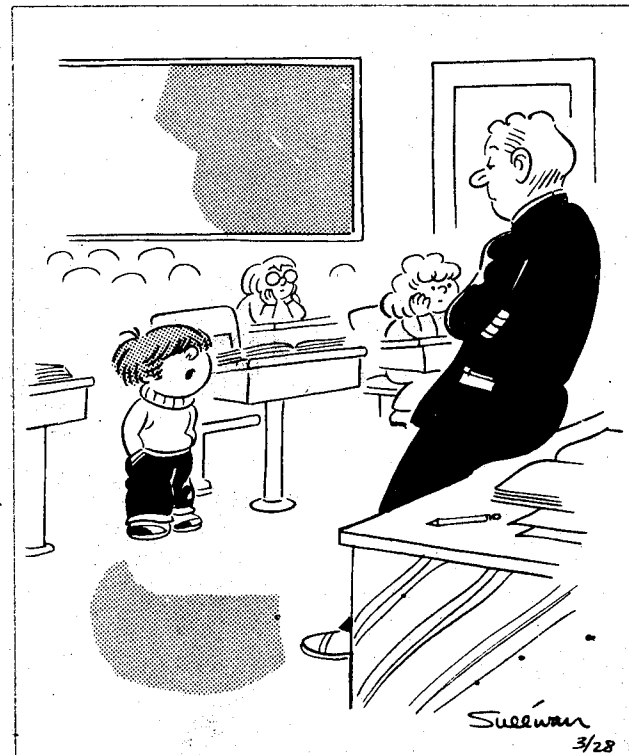
"Is this that old black-and-white and red-all-over joke?" asked oldest son.

"No, it isn't," I huffed.

The food arrived. I couldn't believe it. The time had flown.

"That was kinda fun, Mom," chewed Johnny. "What were you thinking about?"

"No one guessed," I said, "so I'm not telling until next time." (It was the exit sign.)



"MY MOM SAYS MONEY PROBLEMS BREAK UP A LOT OF MARRIAGES. IS THAT WHAT THE PRIEST MEANS WHEN HE SAYS, 'TIL DEBTS DO YOU PART'?"

“Es Urgente el Cambio de Actitud”: Mons. Walsh

Por GEORGE KEMON

Monseñor Bryan Walsh, Director del Buró de Servicios Católicos de la Arquidiócesis de Miami, fué entrevistado por el autor en un esfuerzo por obtener una idea de como la Arquidiócesis contempla la situación del reciente motín racial en Miami; las razones para este suceso; qué pudiera haber prevenido la pérdida de vidas y el tremendo daño causado a la comunidad negra y cómo ve la situación en este momento.

Kemon: ¿Estima usted que la revuelta pudo haberse evitado o la cree inevitable?

M. Walsh: “Yo no creo que nada que envuelva a seres humanos sea inevitable. Sin embargo, los que trabajamos en la comunidad preveníamos desde hace meses que la situación era un barril de pólvora esperando por la chispa que la prendiera. El Arzobispo McCarthy y yo nos reuni-

mos durante varios meses con expertos en relaciones comunitarias, profesionales, y discutido los temas de la polarización, el racismo y la violencia.

“Nos reunimos con el gobernador unas dos semanas antes de los hechos ocurridos el 17 de Mayo y discutimos esos asuntos. Además, el Buró de Relaciones Comunitarias, un mes antes, en su reporte a la Comisión del Condado, previno a dicha Comisión. Así que tratamos de ganar la atención de la comunidad, a los “que movilizan y a los que guían” en la comunidad previniéndoles del problema.”

“Quién sabe si hubiera podido evitarse la chispa si ciertas cosas hubieran sucedido de una manera ordenada.”

K: “¿Cree usted que el caso McDuffie fué el catalítico que precipitó la revuelta?”

W: “La muerte de McDuffie, y el juicio de los

policías fué más que un catalítico, fué una de las causas. Es uno entre media docena de casos de la forma en que algunos policías tratan a la comunidad negra y que muestra una dualidad en la justicia. McDuffie no fue muerto porque era pobre o ineducado — el no era pobre y tenía muy buena educación. No estoy seguro, pues es difícil emitir juicio en esta situación, pero cre que fué asesinado porque era una persona bien educada de la clase media negra y ellos pensaron que así daban una lección de “justicia callejera”. (Las circunstancias de la muerte de McDuffie son bien conocidas.)

“La transferencia del juicio a Tampa hubiera sido una buena idea si era para alcanzar un fallo justo. Pero Tampa no era el lugar ideal puesto que tiene una

larga historia de injusticias raciales, de absolución de policías acusados de maltratos a negros: Esto fué infortunado.

“Por añadidura el veredicto dado a conocer el Sábado fue también imprudente.

“La marcha organizada por la NAACP para protestar del proceso fue pobremente planeada. No tuvo protección policial ni tampoco fue solicitada. Fué tan mal planeada que los organizadores no tenían alto-parlantes a su disposición; por lo tanto, cuando un grupo de gentes empezó a perder el control los organizadores de la protesta no tenían medios de traerlos al orden. Una buena planificación de la marcha y diferente momento para darle publicidad al veredicto habría hecho una tremenda diferencia.”



Mons. Bryan Walsh

K: “Entonces se deduce que los dirigentes, aparentemente, no fueron efectivos o que la violencia fué demasiado rápida para que ellos pudieran hacer algo...”

W: “No; Esto es poner la culpa en el lugar erróneo. Creo que los líderes negros sintieron las frustraciones que sintió todo el mundo. Ellos fueron tan víctimas como otros. La indiferencia y la omisión benigna, la

(Pasa a la Pag. 4A)

“Racismo es la Raíz del Problema”: Athalie Range

Por MIREYA ZELL

Athalie Range, Católica de la raza negra es activa dirigente dentro del movimiento por derechos iguales para su raza. Nativa de Key West, escogió ampliar sus horizontes más allá de los límites no escritos, y no por ello menos realistas, que una mujer de su raza pudiera alcanzar, esperar, cuando aún era una jovencita.

Los años no han pasado sin dejar su huella en el sereno y aún muy bello rostro de Athalie. Es pequeña, de porte elegante, delgada y muy cálidamente humana. Es fácil hablar con Athalie Range porque parece estar espiritualmente envuelta con la vida, no sólo con los negros ni con la Funeraria Range que dirige en North Miami, no sólo con los muertos sino envuelta, muchísimo con los vivos, todos.

Para ella racismo no es sólo “qué daño se está haciendo y se hace a la raza negra sino también a los blancos.” Athalie es católica desde su nacimiento y ella es una católica en todo el significado de la palabra.

Las organizaciones a las que pertenece, locales y nacionales, son tantas que no podemos enumerarlas aquí. Está constantemente ocupada, día y noche. Los sin hogar vienen a ella muy a menudo buscando ayuda; y a menudo los aloja en su propia casa si alguna agencia no puede ayudarles.

Agradecemos a Athalie profundamente el tiempo que nos ha dedicado, comprendiendo el poco tiempo de que dispone aún para ella misma. A continuación sus declaraciones para La Voz, contestando las mismas preguntas que hemos sometido a otras personalidades.

“Nosotros no somos vis-



Athalie Range

tos como católicos o protestantes; se nos mira como a negros. Sufrimos lo mismo que cualquier sector de la raza negra sin tener en cuenta la religión. No, no hay mucha diferencia, si es que existe alguna. Debido a que los católicos negros somos una pequeña minoría, no somos identificados como un grupo católico en comparación con otros grupos religiosos.

“Respecto a la experiencia negra Católica diré lo mismo que acabo de decir. El relativo pequeño número

de católicos negros en esta comunidad nos aleja de ser identificados como un grupo religioso aparte de otros grupos. Por otro lado, los católicos blancos en la misma comunidad son un factor importante y económicamente más respetados. Esto hace de por sí una diferencia.

“Estoy de acuerdo con Monseñor Walsh en que el problema de los negros no es tanto económico como por la continuación del doble sistema; sin embargo yo daría más énfasis al hecho de que el desempleo y los problemas económicos entre los de la raza negra son problemas que continúan y no deben ser pasados por alto. No debemos olvidar que hay un grave problema económico. El hecho de que 47 por ciento del desempleo es entre los negros no debe ser desestimado.

Le preguntamos que cree ella está en la raíz del doble sistema de justicia y nos contesta sin titubeos. “Racismo. Eso es lo que está en la raíz. El senti-

miento entre muchos sectores de la sociedad establecida de que la supremacía blanca debe ser un sistema de vida donde los negros tienen que continuar siendo subalternos de los blancos, cualquiera que sea la situación.

Cree Athalie que Arthur McDuffie fue muerto porque era negro. Expone que aunque hubiese sido el más rico de la ciudad aún habría sido igualmente maltratado porque era negro. Pero Athalie no condena a todo el cuerpo de la policía. Cree que dentro de la fuerza hay policías que en este caso hubieran actuado de distinta manera.

Opina que la Iglesia debiera ofrecer un servicio de dirección espiritual a la policía.

“Los oficiales de la policía tienen necesidad de mucha guía espiritual y las iglesias ciertamente pudieran proveer esta ayuda. Nos preocupamos por el hecho de que, por alguna razón que no comprendo—muchos lo aseguran—la

(Pasa a la Pag. 4A)

Santiago Apóstol

Santiago fué uno de los primeros en seguir al Señor. El y su hermano Juan eran pescadores junto a Pedro. Con Juan y Pedro, Santiago estuvo presente en la Transfiguración de Jesús y en su agonía en el huerto de Getsemani.

Muy venerado en España, donde se le tiene como patrón, después de la Santísima Virgen que es la Patrona Nacional, se le dedicó la gran catedral de Compostela que se ha convertido en centro de pe-

regrinaje de todo el mundo. A Santiago se le acredita la conversión de España al Cristianismo aunque no hay datos ciertos de como llegó allí. Hay un hecho que tiende a confirmar su presencia en España: según creencia el cuerpo que reposa en la Catedral de Compostela es el de Santiago, que fué traído a España después de su ejecución por orden del dictador Herodes Agripa en el año 42; siendo el primero de los apóstoles en recibir la palma del martirio.

San Ignacio de Loyola

San Ignacio nació en Loyola, Guipúzcoa, con el nombre de Iñigo López de Loyola, en 1491. De naturaleza inquieta y ardiente toma la carrera militar alcanzando el rango de capitán. En una batalla cerca de Pamplona en 1521 cae herido y llevado al Castillo de Loyola, casa solariega de su familia, para su larga convalecencia. Allí se aburría, no teniendo libros militares a mano lee la vida de Cristo y de los santos, entre ellos San Francisco de Asís y Santo Domingo.

Estas lecturas fueron el medio por el cual la Gracia Divina llegó a Iñigo convirtiéndolo a la fe en que

fuera bautizado. "Si ellos lo hicieron también yo puedo hacerlo" se dijo. En adelante ofreció a la Iglesia su milicia.

En la abadía Benedictina de Monserrate dejó su espada a los pies de la Santísima Virgen y se fue a los montes donde permaneció en meditaciones y penitencias creando los famosos Ejercicios Espirituales.

San Ignacio, fundador de la Compañía de Jesús, convirtió a San Francisco Javier y otros muchos, mientras estudiaba en París. Murió en Roma en 1566.

Reunión en St. Agatha de Divorciados y Separados

El grupo de Divorciados y Separados de la Parroquia St. Agatha se reunirá el próximo Miércoles día 30 de julio a las 8 p.m. para oír al Rev. P. Francisco Carrera, quien les hablará sobre La Espiri-

tualidad en la "soledad". Después habrá un receso. En Septiembre 3, Miércoles también a las 8 p.m. se reunirán de nuevo después de la reunión tendran una pequeña celebración.

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La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia.

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¿Qué Vendrá Después?

Por P. MICHAEL FLANAGAN, SP
Buró Católico de Servicios

Todas las personas debieran saber y los Católicos mejor que nadie, que una criatura en estado fetal, un niño, es algo único, por que es creado a imagen de Dios y algo muy preciado para El. Aun lo imperfecto es creado por Dios; ellos han sido creados imperfectos. Leemos en Exodo 4:11 que dijo al respecto el Señor a Moisés: "Quién ha dado al hombre la boca? ¿Y quien hace al mudo y al sordo, al que ve ha dado al hombre la boca? ¿Y quien hace el mudo y al sordo, al que ve y al ciego? ¿No soy Yo, el Señor?" Si, Dios creó a los incapacitados y los amó con un amor divino.

Mi sobrina Debbie, fué creada por Dios hace nueve años con un defecto en el corazón y una pierna incapacitada. Ella ha sido sometida a tres serias operaciones del corazón y el pronóstico no ha sido bueno. Probablemente ella muera antes de cumplir los 25 años. Pero ¡ella ha traído tanto a nuestras vidas! Por ella y sus deformidades, nuestra familia se ha unido más en amor, cuidados y oración.

Qué experiencia tan maravillosa cuando la ungi

durante una Misa que celebramos en la casa pra pedir al Señor su mejoría y lo hice con aceite de olivos que obtuve de Tierra Santa, quizás de un árbol de Getsemani!

Creo que Debbie fue hecha por Dios y si El la hizo imperfecta, también la creó a ella como algo único, especial y por eso debemos protegerla con nuestro supremo esfuerzo durante toda su vida. Desde el momento mismo de su concepción Dios llegó a su vida. ¿No le dijo El a San José, acerca de la Virgen: "Lo que ella ha concebido es obra del Espíritu Santo"?

Entonces se entiende que todo ser, nacido o por nacer, es cosa preciosa a los ojos de Dios, merecedora de los mismos cuidados amor y protección y para proteger a las criaturas por nacer debemos enfarnos personalmente y políticamente, eligiendo candidatos que estén en contra del aborto; así podremos conseguir una enmienda que proteja la vida de los que no han nacido aún. Sin olvidar que también debemos ayudar y proteger a las madres solteras y no abandonarlas a su suerte.

Como consejero profe-

sional, me gustaría que toda mujer que quisiera someterse a un aborto, recibiera información adecuada. Cuando estuve en el hospital con cálculos en el riñón, el cirujano me explicó los aspectos positivo y negativo de la operación. Fui informado debidamente acerca de mi condición y de las consecuencias, buenas o malas. Yo escogí LIBREMENTE someterme a la operación. Sin embargo, en los casos de aborto no se suministra ningún tipo de información y en la mayoría de las clínicas no se le indican a la mujer las alternativas del aborto. Como regla, deberíamos de luchar para que sean informadas adecuadamente las mujeres que soliciten hacerse abortos.

Me parece que nuestra actitud acerca del aborto, aún entre algunos Católicos, nos lleva eventualmente al infanticidio y a la eutanasia. A lo mejor de aquí a diez años un médico Católico no podrá, en conciencia, practicar la medicina. Esto podría suceder si el aborto fuera obligatorio para cierto tipo de deformaciones. Piensa y reflexiona sobre todo esto. Como van las cosas podríamos preguntarnos: ¿Qué vendrá después?

Publicado Librito del P. Santana

Recientemente vio la luz el folleto titulado "El Bautismo y La Familia Hispana" cuyo autor es un sacerdote de nuestra Arquidiócesis, el Rev. P. Francisco Santana, Pastor Asistente de la Parroquia de St. Kevin, en Miami.

Comienza el librito con un breve estudio de la presencia hispana en los Estados Unidos y el aporte cultural y religioso que hemos dado a esta nación, y la fuerza que la fe nos dió para sobrellevar la adaptación al nuevo ambiente; fuerza que nos viene con el Bautizo, promesa de "Salvación que comienza en la Tierra con nuestra incorporación a Cristo por medio del Sacramento".

Este folleto del P. Santana es de fácil y amena lectura, muy recomendable para todos los que han de participar, como padres o padrinos en el bautizo de una criatura así como para aquellos deseosos de saber más sobre el Sacramento.

En imprenta, también próximo a ver la luz, tiene otro titulado "La Unción de Enfermos y la Familia Hispana".

En este dice el P. Santana que "la enfermedad y



Rev. P. Francisco Santana, autor del librito "La Familia Hispana y el Bautizo".

la muerte en el proceso de la vida humana, aunque a veces estrechamente ligados, no son necesariamente parte de una misma realidad", y explica lo que representa el sacramento y la diferencia que existe entre unción y viático.

Estos pequeños libros editados por Publicaciones Claretianas, son el producto de una invitación de dicha Editorial al P. Santana después del premio que

le otorgara la Catholic Press Association, el "1979 Journalism Award", por el mejor artículo, (el escrito premiado fué "Estampas del Exilio" publicado en "La Voz".)

"El Bautismo y la Familia Hispana" ya está a la venta en las librerías. Puede también adquirirse ordenándolo a Claretian Publications, 221 West Madison St., Chicago, Ill. 60606, al precio de cincuenta centavos.

Operación Hermano Urge Ayuda Para Refugiados

La "Operación Hermano" lanzada por la Unión de Cubanos en Exilio (creada bajo inspiración de Mons. Eduardo Boza Masvidal), desde que comen-za el nuevo éxodo de cubanos provenientes de Mariel, necesita la cooperación de todos los cubanos para cubrir las necesidades de los refugiados que siguen llegando y las de muchos que no teniendo familia ni amigos que los ayuden están pasando una muy triste

situación. Con tal motivo "Operación Hermano" solicita con urgencia toda clase de artículos y ropa para hombres, en especial tallas entre 30 y 34 de cintura, alimentos enlatados, granos, cereales en general alimentos que no se pierdan por falta de frío. Contribuciones económicas también son aceptadas.

Las oficinas de "Operación Hermano", en 2742 SW 8 Calle, están abiertas desde las 9:30 a.m. hasta las 5:30 p.m. de Lunes a Viernes. (Están situadas en el Kohly Shopping Center local No. 9)

Noches Arabes, para los Huérfanos



Feligreses de St. Timothy vestidos con disfraces árabes se unen a otros asistentes para bailar el "debeke", tradicional baile folklórico. (Foto de L. Nassar)

Por Tori Stuart

"¡Come baqlawa, bebe arak y alégrate en el hafli!" Con este tema patrocinó el Grupo Juvenil de St. Timothy, en cooperación con el Centro de Estudiantes de St. Augustine, de la Universidad de Miami, el HAFLI, un tipo de festival folklórico árabe donde predomina la comida, la música y las danzas árabes.

La idea fue del Padre Daniel Crahen, OMI, de la Parroquia de St. Timothy, como un medio de recaudar fondos para ayudar a los huérfanos cristianos de la reciente lucha bélica en el Líbano.

Phillis Gesse, coordinadora del festival, dice que el P. Crahen le "pasó" la idea a ella y aunque nunca había oído hablar de tal fiesta le gustó la idea y se puso a buscar datos para

llevarla a cabo.

La recaudación pasó a los \$3,000 que fueron enviados enseguida a la Asociación Católica para el Medio Oriente, con base en New York.

Un buen número de los asistentes vinieron de la Iglesia Maronita "Ntra. Sra. del Líbano", católicos que usan el lenguaje arameo en su liturgia.

El conjunto musical Medio Oriente amenizó el acto que tuvo de todo, hasta "bellydancers", entre las que figuraban las hermanas Anita y Lourdes Feito con disfraces alquilados para estar a tono.

El salón estaba abarrotado y todos encontraron la fiesta estupenda.

Phillis Gesse, la coordinadora, dice que ésta fue sólo el primer Hafli y que piensan continuar con ellos, que en el futuro serán mejores.

Misa en Memoria del Arzobispo Carroll

Con motivo de cumplirse el tercer aniversario del fallecimiento del Arzobispo Coleman Carroll, S.E. Edward A. McCarthy, Arzobispo de Miami, ofrecerá una Misa concelebrada en su memoria el Sábado 26 de Julio, a las 3 de la tarde en la Capilla del Seminario St. John Vianney, 2900 SW 87 Avenida. Por este medio se invita a todos los fieles de la Arquidiócesis a participar en esta Misa Conmemorativa para orar por el Arzobispo Carroll, a quien tanto agradece la colonia cubana de Miami.

Antiguas Alumnas de Lourdes Ofrecen Misa por Sor María

En Lake Wales, donde profesaba su apostolado entre los obreros migrantes, falleció Madre María de los Angeles Fernández, a las edad de 65 años, el pasado 2 de Julio. Con tal motivo, la Asociación de Antiguas Alumnas del Colegio Ntra. Sra. de Lourdes invita a todos a las Santa Misa que será ofrecida por su eterno descanso en el Señor y que será celebrada por el R.P. Francisco Pérez Lerena, S.J.

Madre María de los Angeles sirvió la mayor parte de sus 38 años de vida religiosa en Cuba, donde pasó los últimos años antes del exilio, como directora del Colegio Ntra. Sra. de Lourdes, en la Víbora, y antes de venir a Lake Wales estuvo siete años como misionera en Colombia por propio deseo.

La Misa será el Sábado 26 de Julio a las 5 p.m. en la Capilla del Colegio de Belén, 8420 SW 7 Avenida.

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NOTICIAS DE LA SEMANA

Ofrecen Libro en Español

Washington —(NC)— Una fuente de recursos en español está ofreciéndose a los hispanos dedicados al ministerio de la familia por la Conferencia Católica de los Estados Unidos (USCC) a través de la Comisión para Matrimonio y Familia. El libro de 48 páginas se titula "Una Visión y Una Estrategia" y está diseñado para llevar a cabo el plan Pastoral de Acción para los dedicados a este ministerio.

Protestan cambio de Sacerdote

Roma —(NC)— Tres católicos italianos se encadenaron a la cerca de hierro que rodea la casa de verano del Papa, en Castelgandolfo, para protestar la transferencia de un sacerdote de la parroquia de St. Lorenzo Mártir en Isola Di Liri. Los tres eran parte de un grupo de 170 feligreses que no quieren que el Padre Antonio de Lorenzo sea transferido de su parroquia actual. La policía cortó las cadenas.

Primer Derecho

Madrid —(NC)— 31 grupos españoles, en su mayoría de fieles católicos han formado una asociación para defender el derecho de los no-nacidos y combatir el aborto. El título de la asociación es "Primer Derecho".

Otro sacerdote mártir

Guatemala —(NC)— El Padre Faustino Villanueva, misionero español del Sagrado Corazón, asesinado el 10 de julio en su parroquia de Joyabay en Quiché por desconocidos que posaron como feligreses es el cuarto sacerdote abatido desde mayo. Los obispos han denunciado "un estado de persecución contra la iglesia," y una ola de asesinatos y torturas y hasta profanación de los cuerpos de las víctimas, sobre todo campesinos.

¿Salesianos "Espías"?

Teheran — El gobierno de Irán a clausurado la Escuela Católica en esta capital bajo la acusación de que los sacerdotes salesianos que la dirigen son espías de Israel. Los 11 sacerdotes del colegio permanecen en arresto domiciliario y la escuela cerrada.

Acusaciones falsas...!

Roma —(NC)— La Orden Salesiana, desde Roma, niega las acusaciones del gobierno irano de que sus sacerdotes en Teherán son espías de Israel. Dicen los salesianos que esas acusaciones "están basadas en las amargas luchas de varias facciones locales".

Reformas sociales

Brasil —(NC)— En las últimas horas de su visita de 12 días al Brasil, en la cual recorrió casi 30,000 kilómetros para encontrarse con entusiastas muchedumbres en 13 ciudades, el Papa Juan Pablo II reafirmó la preferencia de la iglesia por los pobres, predicó justicia social, advirtió al clero no meterse en política de partidos, y defendió aspectos de la religiosidad popular. También escuchó los lamentos de los indígenas desplazados por programas estatales y de grandes corporaciones. Se les había sugerido que ofrecieran folklore como en otras ocasiones. Ya de regreso en Roma el Papa renovó sus audiencias generales en San Pedro, se refirió a su visita para exhortar a que selogren "reformas indispensables y sistemáticas" en Brasil en busca de justicia social y paz, única forma de que esa nación se salve "de las dolorosas tribulaciones y experiencias que golpean a otros pueblos en esa región del mundo: subversión, revoluciones, derramamiento de sangre, amenazas a los derechos humanos."

Artículos Religiosos y de Regalos

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AFL ALMACEN FELIX GONZALEZ, Inc.

2610 S.W. 8 Street
Miami, Fl. 33135
642-5666

5042 West 12 Ave.
Hialeah, Fl. 33012
558-1991

8788 S.W. 8 Street
Miami, Fl. 33144
552-5660

Ornamentos para Iglesias, Fuentes Bautismales, Cálices, Candelabros

Comité Judío Honra a Mons. Higgins



Mons. Higgins

New York.— La Labor de Monseñor George C. Higgins, verdadero líder en la causa de la justicia social, que por muchos años se ha auspiciado las relaciones judeo-cristianas, fue elogiada por el Comité Judío Americano en ocasión de su retiro del cargo de Secretario de Temas Espe-

ciales de la Conferencia Católica de los Estados Unidos.

En una carta enviada por el rabino Marc H. Tannenbaum, Director Nacional de Asuntos Interreligiosos del Comité Judío Americano (A.J.C.), a Mons. Higgins, el prelado católico fue alabado por "todos los años de extraordinario y dedicado servicio que usted ha brindado a tantas grandes causas humanas".

Recientemente, en un discurso pronunciado ante la Comisión de Asuntos Interreligiosos del Comité Judío Americano (A.J.C.), en una reunión efectuada en Washington, Mons. Higgins dijo: "Hay muchos en la comunidad cristiana y en la católica que aún no comprenden la profunda relación que existe entre el pueblo judío e Israel".

Urgente Cambio de Actitud...

continuación del dualismo social, el ignorar el racismo institucional, es difusivo en nuestra sociedad."

K: "No siendo usted negro ¿hay algo por lo que usted pueda identificar la experiencia del Católico negro? ¿Cuál es el problema entre negros y latinos y que cree usted que debe hacer la Iglesia?"

W: "Creo que la experiencia del negro católico de Miami es la misma que la del negro en general. Los Católicos negros, ciertamente entre los dirigentes de color en Dade County, son muy prominentes. Muchos de los líderes son Católicos, más en proporción al número de Católicos dentro de la población negra. Y aun dentro de la Iglesia ellos sufren los efectos del racismo institucional, inconsciente, que se va difundiendo en la sociedad. El problema de la comunidad latina de Miami es uno serio de verdad, porque existe el real peligro de que la comunidad angloblanca vaya a absolverse a sí misma de la responsabilidad hacia los negros culpando a los refugiados hispano parlantes.

"Constantemente estamos apuntando que los problemas de los negros son los mismos en todos los Estados Unidos. Y en muchas ciudades no hay cubanos.

"Es muy injusto, y desafortunado usar a los refugiados cubanos como chivos expiatorios. La mayoría de las personas de color y sus líderes son muy in-

teligentes para ser engañados con esa patraña.

"Creo que nuestros medios noticiosos y los internacionales y muchos dirigentes de la raza negra de fuera de Miami, no conociendo la situación de nuestra ciudad, caerán en esta patraña, porque es una patraña.

"El hecho de que la comunidad negra ha sido afectada por la influencia hispana, como lo han sido todos los demás, es una realidad. Lo he estado diciendo por veinte años y lo digo una vez más: los cubanos llegaron y compitieron con los negros por los trabajos de poca paga, trabajos para "comenzar". Para los negros estos son aún trabajos sin salida. Para los cubanos fueron sólo el primer peldaño de la escalera. Y no es culpa de los cubanos, es culpa del sistema, la institución que una vez más ejerce la dualidad y por lo tanto solo los negros excepcionales obtienen promociones y me parece que hay un verdadero problema en este respecto. Es muy frustrante para la comunidad ver gente que viene de afuera, trabajadores con motivaciones como son casi todos los refugiados, y que la sociedad los provee con la oportunidad de superarse sin mirar su condición. De esto a culpar al influjo cubano por los problemas que afectan a la comunidad negra, hay mucha diferencia. El triunfo de los cubanos en muchas maneras es una acusación a nuestra sociedad, que seguramente hace distinción por la raza.

Cirujano Bautista Previene contra Abortos

Philadelphia, —(NC)— El Dr. Everett Koop, Cirujano Pediatra, miembro de la Iglesia Bautista y honrado por un seminario Católico, advirtió que el "aborto a petición" llevará a la larga al exterminio de los ancianos, los enfermos graves y otros seres humanos totalmente dependientes de otras personas.

"Si continuamos permitiendo el 'aborto a petición, porque los niños son una carga indeseable", dice el Dr. Koop, Jefe Cirujano Pediatra del Hospital de Niños de Philadelphia, "estamos abriendo la puerta a la destrucción sistemática de otras vidas humanas que nos resulten una carga. Ya se están atacando los niños defectuosos. Y no está lejano el día en que los viejos,

los enfermos seriamente, los inválidos, los solitarios y los que dependen de otros caigan ante el veredicto social".

El Dr. Koop dijo en el Discurso de apertura de la ceremonia de graduación del Seminario St. Charles Borromeo, el cual le había otorgado un Título Honorario.

"Si ustedes sienten un temblor de tierra esta noche, quien sabe no sea tanto un temblor natural como el efecto de mis antecesores bautistas revolviéndose en sus tumbas".

El Dr. Koop, bien conocido por su exitosa operación para separar a dos mellizas siamesas, añadió:

"Ha sido muy claro para mí por muchos años, que espiritualmente yo estoy mucho más cerca de los católicos romanos que de los protestantes. Mi experiencia en el movimiento Pro-Vida, en todas partes del mundo ha hecho muy claro que mis hermanos y hermanas católicos no solo ven la santidad de la vida humana como yo la veo sino que ellos también saben que todo lo que atenta contra esta santidad humana, sea aborto, infanticidio o eutanasia, es una grave pecado."

Atacando la teoría de que el feto es meramente

una parte del cuerpo de la madre, como la apendice, alega el Dr. Koop que "el bebé nacido de probeta en Inglaterra a fines de 1979 ha probado mas allá de la sombra de una duda que el óvulo fertilizado en la probeta y alimentado en la solución nutritiva antes de ser implantado en el vientre de la donante no fué ciertamente parte del cuerpo de la mujer. Fue una criatura absolutamente ajena domiciliada en un vientre femenino".

Quiso destacar el doctor que la criatura en cuestión vivía a pesar de que no estaba en el seno materno y que por lo tanto vivía independientemente de la madre y que esto lo liberaba de la teoría de ser "una parte del cuerpo".

"Si hacen falta pruebas visuales contamos con películas tomadas en el vientre desde la concepción hasta el parto, que muestran que el o ella aún siendo de una pulgada de largo ya se ven como seres humanos.

Quiero recordarles que este ser aun no habla, es indefenso, incapaz de hacer política ni de protestar en las calles. El o Ella necesitan defensores y nosotros somos lo que podemos proveer esa defensa que necesitan".

Racismo, Raiz... (Viene de la Pag. 1A)

agresividad es mayor entre los policías hispanos. En una reciente reunión con el señor Arzobispo McCarthy le mencioné esto y le sugerí que la relación entre sacerdotes hispanos y los policías cubanos debiera enfatizarse. Incidentalmente, el policía que propinó el golpe fatal a McDuffie era cubano.

"La Iglesia católica ha estado haciendo mucho por los negros de Miami, en particular ha sido muy efectiva con los haitianos. El Arzobispo es sincero y sé que él y muchos otros en la Iglesia están buscando soluciones a nuestros problemas pero en mi opinión, no están buscando en la causa de los problemas, que es la duplicidad de las normas judiciales."

En relación con el supuesto problema entre americanos negros y refugiados cubanos nos dice que 'el establecimiento' (gobierno y sociedad tradicional) trata de pintar un cuadro que no

es real. Una vez más usan este asunto para crear diferencias entre negros y cubanos. Es verdad que las oportunidades y empleos que le dieron a los cubanos nunca fueron ofrecidas a los negros pero, incidentalmente, el rumor de que en la reciente rebelión los cubanos estaban peleando contra los negros es falso, le aseguro yo que no es verdad."

Conversamos sobre otros temas por un rato, entre ellos varios sucesos en que blancos fueron socorridos por negros durante la revuelta y otros positivos aspectos a los que no se le dio publicidad alguna en los medios de comunicación.

Pero Athalie Range no ha perdido la esperanza de que la gente de la raza negra y todos los blancos sin prejuicios asistirán juntos al entierro final del racismo y del sistema de justicia doble en este país.