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

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

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

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

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

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

FATHER ILLIG, who is also executive director of the U.S. bishops’ Ad Hoc Committee on Evangelization, said the new emphasis in the church on evangelization developed after the 1974 world Synod of Bishops, which discussed the theme of evangelization. That was followed in 1975 by Pope Paul VI’s apostolic exhortation, “Evangelii Munitiand” or “Evangelization in the Modern World.”

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

“Evangelization is for the ordinary lay person,” he said.

That role of the lay person in evangelization was a major theme of Father Illig’s keynote address Aug. 16. He reminded his mostly lay audience that it is the laity which constitutes the church and that their (Continued on Page 3)

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

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

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

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

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

It was this thread of suffering and uncertainty that united the mostly black-clad Haitians who mourned, cried and wailed as the six white caskets donated by Poitier’s Cemetery donated by the Archdiocese, while awaiting burial services.

Boy Scouts, linked arm in arm, act as an honor guard for the common burial plot at Our Lady of Mercy Catholic Cemetery.
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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH
New Image Seen for Evangelization

By JERRY FILTEAU

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

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

Under Pope Paul VI or any of his recent predecessors such an event would have been startling. But it was only the latest in a series of encounters with youths that Pope John Paul has hosted since he moved to the villa in the Alban Hills south of Rome on July 16.

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

Nor is that the only change at Castelgandolo this year.

TRADITIONALLY, the two-month papal vacation at the villa, a chance for popes to escape the stifling mid-summer heat in Rome, has been a quiet “working vacation” with few meetings or private audiences. Past popes held their customary Wednesday general audiences and led the Angelus on Sundays, but rarely saw other visitors. Walking in the villa’s gardens was the most strenuous exercise taken up by the pontiffs of recent decades.

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

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

On the morning of Aug. 17 he left the villa to celebrate Mass at the monastery of Castelgandolfo’s nuns.

Recently, a heated swimming pool was completed at the villa to help meet the exercise needs of the first athletically inclined pontiff in the history of Castelgandolfo.

The relatively quiet, straightforward affair under Paul VI have become half-hour sessions of bantering talks on models of evangelization as a Catholic parishes is an important contribution to understanding, self-evangelization, is part of the image of Christian evangelists, he said.

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

But the Sunday Angelus talks from the balcony at Castelgandolfo have changed.

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

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

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

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

(Continued from Page 1)

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

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

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

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

The conference was divided into four parts so that what Father Illig described as the four areas of evangelization could be covered. First were sessions on evangelizing active Catholics, followed by evangelizing inactive Catholics, evangelines the country’s estimated 86 million “unchurched,” and evangelization as part of the church’s ecumenical and inter-religious activities.

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

“Evangelization... celebrates God’s presence and invites people to the life of the church has always been the preaching of the Gospel,” he said.

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

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

He commented that a current national event in the life of the Church, “Becoming a Community”, is actively witnessing, one had best to the life of the church in various languages under Pope John Paul.

Pope John Paul also discusses serious subjects. On Aug. 19 it was a plea for prayers for the church in China. But before and after the talk and the Angelus, he greets visitors in Polish, Italian, Spanish, English, French and German. He waves as he spots signs from various countries, jokes as people shout greetings and often sings along when a band or choral group in the courtyard serenades him.

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

A priest, bishop and cardinal in Poland, the pope used to go on frequent day-hikes, politics, and canoeing, canoeing and skiing trips with young workers and university youths, sometimes these were the settings for spiritual retreats, sometimes for intellectual or religious discussions — and offerings were taken which ended with songfests in a mountain cottage or around a blazing campfire under the open skies.

Now he has carried at least part of this custom down to Rome.

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

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

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

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

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By ANA M. RODRIGUEZ
Voice Spanish Editor

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

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

The Church, he said, as it called religious institutions to a "positive revolution" which resulted in the Religious reminding the world of Heaven which has already come.

Today, however, due to the great spiritual values of the Church and the material values of the world, the mission of the religious is to unite these two currents and "to strive to make the two worlds become one, united in Christ," said Father Gomez.

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

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

In choosing chastity, the Religious reminded the world of "the marriage established by God... which will be the destiny of all men in the world to come," said Father Gomez. By living in communities, the religious express the truly universal love that is the symbol of Christianity.

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

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

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

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

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

The Nicaraguans deny the allegations.

"WE JOINED the armed forces as volunteers, so why should we expect Somoza to take care of us?" said Juan Rito, a friend of Somoza's.

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

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

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

Msgr. Bryan Walsh, Director of the Catholic Service Bureau, said his organization will continue to provide aid to the refugees who seek it on an individual basis but "we are not responsible for any group in any hotel or for any hotel bill".

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

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

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

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

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

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

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

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

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On Rights

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

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

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

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

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

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

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

Let us not be misunderstood. We are not advocating a wholesale rush to form unions among Church employees. What we are saying is that the right to organize for more effective collective bargaining is a right guaranteed by the Church itself. To suggest that lay employees must sacrifice this right if it conflicts with the Church mission, is nonsense. Because the right to organize is embodied in Church teaching.

Cardinal Wright

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

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

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

Matter of Opinion

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shameful concealment, there must be no crooked ways, no falsifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4:1-3)

Women's Suffrage Day

To the Editor:

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

Mary Longo
North Palm Beach

Anthony Confusing

To the Editor:

Dr. Anthony presents her ERA views brilliantly. But it is her Christian position on ERA which I find confusing. Several writers (Aug. 17th) referred to this aspect of Dr. Anthony's article, saying: "article is beautifully supported by scripture and documents of the church..." it is a balanced and informative statement offering sound theological based reasons for supporting ERA..." and "that it is the theological and common sense approach." I have reread the entire paragraph (Gaudium et Spes 28) and cannot see where I have been denied any of the rights mentioned.

To convert Russia

To the editor:

Father Patrick Peyton has devoted 38 years of his priesthood in promoting the family rosary. There is much peace received from saying the family rosary in the home. The primary reason there are not more rosaries said is that the Father (as head of the home) should put his foot down and set a time for the rosary and see that the family is there to say it daily. Our Lady of Fatima asked us to say the daily rosary for the conversion of sinners so we would be fulfilling her request. She also asked us to offer our daily joys and sufferings and to wear the brown scapular. If people did this, Russia would be converted.

It is not too late to heed this message.

Dolores Molter
Naples
**'Come to Me' amid a frantic world**

By MSGR. JAMES J. WALSH

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

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

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

IT SEEMS THE big goal is to relax and forget the inner conflict for awhile. So there is a bar and night club circuit, a cocktail party treadmill. Some are always planning or taking a trip, constantly thinking of "getting away from it all" and finding greener pastures elsewhere.

Many sit before the TV as if paralyzed, wasting precious time and talent. A great many believe the only thing for them is to keep doing things, cram the day and night with activity until an endless round of distraction, lest they be alone with themselves.

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

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

Most people, when they are unhappy with themselves and their own presence, need to go into themselves and put an end to looking "outside" for relief. Once they have turned their eyes inward to the kingdom of the heart, let them shut out the noise of the world around and listen, "Come to me all you who labor and are burdened, and I will refresh you. Take my yoke upon you...and you will find rest for your souls..."

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

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

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

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

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

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

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

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

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**Ecumenism brings practical results**

By DICK CONKLIN

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

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

**ARCHBISHOP CARROLL'S** endorsement of singer Anita Bryant's campaign to repeal a homosexual rights ordinance brought Catholic and Baptist women together in a successful Dade County effort. Today, Citizens Against Unacceptable Sex Education (CAUSE) continues as an effective coalition in support of a Christian, family-centered approach to sex education. Former mayor of Miami Beach's Ohev Shalom Congregation has long been a promoter of Jewish-Christian cooperation in fighting modern-day evils as pornography, drug abuse, and abortion. Anglican Bishop Thomas Watsoner of West Palm Beach has often encouraged his parishioners to join the local pro-life Congressional District Action Committee, and has opened the doors of his church to people of all faiths who share his concern for human life.

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

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

The examples all point out one simple fact. People can differ widely in their religious beliefs — their liturgy, their dogma, their interpretation of Bible passages — but still agree on the right approach in dealing with contemporary problems. And the level of involvement can be anything from a major legal battle or legislative crusade down to a simple monthly prayer meeting or the establishment of a telephone alert committee.

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

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

Coalitions have long been an effective force for getting things done. If you don't think so, just look at the groups that oppose us. More often than not, they call their press conferences and sign their letters as members of a united, multi-organization front. They often re-group along geographical boundaries if the situation demands it, using names like "26th Congressional District Coalition for Unrestricted Abortion." Politicians are impressed by strength.

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

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

Miami, Florida / THE VOICE / Friday, August 24, 1979 / Page 7
Is there any relationship between joy and suffering?

By WILLIAM E. MAY

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

The masochist and the sadist, however, are terribly deluded. Indeed there is something demonically perverse in their mentality. Theirs is a topsy-turvy world, an absurd, surrealistic mockery of truth and goodness, of reality and of God. They make evil good and good evil. The god they worship is a tyrannical Moloch, the idol before whom the Idle Amins of our world prostrate themselves when they roar with laughter at the sight of a human person being dismembered and mocked.

The God we worship, the only true God and the One who has made us in his own image, is not a being like this. He is the God of life and truth, not death and lies. He is the God who can and has made us not made us to suffer and delight in suffering but to have life and possess it fully. He is not a cruel tyrant who makes others suffer and tormenting us. He is our father-mother-brother-sister who wills for us only the good, and that alone; none other.

Yet we do suffer, and the sufferings that torment us are dreadful. Human suffering, particularly suffering of the innocent, is a terrible agonizing reality. And it is an awesome mystery. If God is so good, why must there be this terrible suffering? Why should a child be born with crippled limbs or sightless eyes? And, in a topsy-turvy world, in a way we could never dream possible for us to share his divinity, how can we accept suffering, we have the power to transform it and enable it to play a role in his redemptive, saving act.

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

A masochist seeks to live in a way we could never dream possible for us to share his divinity and, in and with him, to redeem our suffering and experience joy.

Jesus is the mender of broken hearts and the reason to hope and to have courage. If we can accept him into our hearts we will realize, as Francis Thompson did in his “Hound of Heaven,” that “all that I took from thee I did but take, not for thy havings, but that thou mightest see that I am in my arms.” In truth, suffering brings us no joy. But God does, and was pure innocence personified. The breadth of interests. A charming candidate for marriage. He planned a way for Alphonsus to get to the apex of political power.

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

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

OF COURSE, we know that such a view is not realistic at all. We humans are invited to grow by the many struggles which we had with authority. By learning how to balance them we learn how to respect and love others.

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

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

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

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

The raising of Lazarus has just been narrated in the preceding chapter. In almost word for word parallel to Mark, Mary brought a pound of 'costly perfume made from genuine aromatic nard' (John 12,3). However, she proceeded to anoint, not Jesus' head, which would have been quite normal, but his feet, which was practically unheard of. "Then she dried his feet with her hair, and the house was filled with the ointment's fragrance" (John 12,5). If the anointing of the feet was unusual, the wiping away of the precious ointment with her hair was even more so. Actually, this detail contributed to the symbolic meaning which tradition saw in the anointing its connection with his burial. But how account for its presence in the story in the first place?

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

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

ACCORDING TO both Mark and John, the apparent extravagant waste of expensive perfume draws a protest from some of the guests. The money realized on its sale could have been much more profitably used to help the poor. John's account specifies that it was Judas who voiced the protest and, in an apparent attempt to explain how he could have betrayed his master for a paltry sum of money, ventures the information that "he did not say this out of concern for the poor, but because he was a thief. He held the purse, and used to help himself to what was deposited there" (John 12,6). Jesus' answer to the protest is substantially the same in both versions: "Leave her alone. Let her keep it against the day they prepare me for burial. The poor you always have with you, but me you will not always have" (John 12,8).

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

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

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

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

Mary's perfume
—as written for children

By JANNAAN MANTERNACH

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

They all knew that some Pharisees and other religious leaders were trying to capture Jesus. They were jealous because so many people followed Jesus.

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

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

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

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

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

Judas was more angry than puzzled. "Why wasn't this perfume sold?" he objected. "People would have paid a lot of money for it. Then we could have given the money to the poor. He loved money and used to help himself to what was deposited there." The protest was motivated by concern for the poor, but which tradition saw in the anointing: an extra-prophetic gesture.

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

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

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

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Do Churches Hold Novena Devotions?

By FATHER JOHN DIETZEN

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

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

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

My opinion is that a major explanation of the decline in extra-liturgical devotions such as these lies in the greatly increased emphasis on eucharistic spirituality since Vatican II. Before the liturgical changes of the past two decades, the Mass was viewed, far more than it is today, as the eucharistic sacrifice often constitutes an integral part of important afternoon and evening religious gatherings, which was of course impossible 20 years ago.

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

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

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

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

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

I don’t want to encourage you to go against your mother’s wishes or commands. She is after all primarily responsible for you and, I assume, cares for you very much. Her concerns undoubtedly reflect what she feels is best for you.

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

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

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

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

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

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

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

When you’re in love with a beautiful woman
You watch your eyes.
When you’re in love with a beautiful woman
You’re lookin’ for lies.

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"When You’re in love with a Beautiful Woman” has an excellent beat for disco dancing. And its musical composition is pleasing. But it is difficult to know if Dr. Hook is the master of facetiousness or if the songs of that group are as shallow as they appear to be. Most of its hits have been centered around sexual themes. None of these songs is particularly insightful, but most are mildly promiscuous. The group’s latest single switches themes to focus on jealousy in a relationship. While jealousy is not always openly admitted, most of us sometimes experience jealousy. It flows from our feeling that we are not good enough to be loved. Dr. Hook’s advice puts love into some sort of game category, where at any moment we could lose what we have temporarily gained. But love does not fit into this category at all.

Our jealous feelings need to be dealt with constructively and openly. The first step is to reflect on the real cause of our jealousy. Are we possessed of our loved one’s attention? Are we afraid we will slip from our ‘number one’ position in the other’s life? Do we need to control the other person so that we can be the center of that person’s existence? Whatever the cause of our jealousy, we need not fear it or bind up our sorrows. None of our feelings is bad in itself, including jealousy. What is much more important is how these feelings influence our actions. For there we know why we are jealous, the next step is to talk about these feelings openly with the person we love. This takes a lot of courage. Often we are afraid of being laughed at or perhaps, even worse, responded to with indifference. But for those seeking to build a lasting, mutually sensitive relationship, jealous feelings must be faced. Jealousy may seem like the problem of one of the people in the relationship, but sensitive partners will realize that jealousy concerns both people. How those two people deal with it determines either the growth or death of the relationship.

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

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

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

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

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

• Sept. 29: Landing at Dublin airport at 10 a.m. Dublin time (5 a.m. EDT), helicopter trip to an undecided point in the Armagh archdiocese for a speech, return to Dublin in the evening for a Mass in Phoenix Park, and probably a visit that evening with President Patrick Hillery of Ireland.
• Sept. 30: Flight to Galway, where the pope will preach at a Mass for youths, then to the Marian shrine at Knock, for an open-air Mass celebrated by the pope in the field between the shrine basilica and the old Knock church where parishioners saw apparitions of the Blessed Virgin 100 years ago.
• Oct. 1: Morning visit to St. Patrick’s College, Maynooth, just outside Dublin, flight to Limerick in the southwest, and then to Shannon for departure from Shannon airport at 3 p.m. for the United States.
Popular Piety
Symbols of Life and the Believer

FR. JUAN J. SOSA

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

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

Through rites of initiation or passage (birth, maturity, commitment or marriage, and death) the human person longs to translate the symbols that accompany such key moments to uncover in them a supernatural experience. In a nutshell, the human person is a symbolic being that relates naturally experience. In keeping with these moments and in returning to places of origin where the individual has experienced a touch of God, the believer wants to remember this original experience to make it present once again. Unfortunately in most cases, the experience remains something of the past. Without any orientation, the believer may only be drawn to sentimentality and emotionalism. Only with the guidance and orientation of Church leaders can he or she re-discover the presence of the Lord Jesus, not in a fleeting moment, but as a substantial reality that calls him/her to a deeper commitment in faith.

A RE-DISCOVERY OF FAITH

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

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

The Catholic Church was moving through a necessary crisis: the Second Vatican Council. This re-interpretation of pastoral concerns by the Council Fathers gave way to a new search for meaningful, Christ-centered, experiences rooted in the needs of Catholics to appreciate a Biblical tradition they had ignored for almost five hundred years.

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

Whereas the elite of the Church, inspired by the renewing spirit of its leaders, were moving forward to a more committed life to the Lord, the great masses of our people stayed behind, imbued with the rich symbolism of the past, but not knowing where to turn for explanations. Some conflicts emerged; in some places confusion set in. The fact remains: after fifteen years of growth the Church today is pointing to new and ancient symbols as a means of catechesis in a stage of Christian maturity. The rich symbolic expressions of Catholic belief which various cultural groups have maintained contain the basis for Pope Paul VI’s concept of popular piety.

(to be continued)
Prayer Festival

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

Musical for family

The St. Louis parish New Life (Youth) Group will present a Christian musical production for family in the church, 7270 S.W. 130 St., Friday, Aug. 24, at 8:15 pm. Performed by the Act 1 Company, the music, comedy and drama was directed by Bob Watson. Donation is $2 at the door.

Kindergarten at Gesu

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

St. Coleman parish

Separated and Divorced Catholics will meet August 30th through August 31st, 7:30 p.m. at St. Coleman's Parish Hall (1300 S. Federal Hwy. Pompano Beach). Fr. John Pasco will discuss Ap- nulations and Divorce & the Church. Fellowship and refreshments will follow the meeting. For more info, call 491-0366 or 942-1861. Bring a friend.

Hibernian Cookout

The Ancient Order of Hibernians start off their 1978-80 season with a Cookout on Sunday, September 3rd, at its meeting rooms, 300 S.W. 25th Street, Fort Lauderdale — one block South of Route 84. Doors will open at 3:00 o'clock in the afternoon. Donation is $4.00 per adult, Children under 12 years of age half price.

College Helpers

Barry College is planning to expand its volunteer force for the coming school term, and interested adults in the north Dade and south Broward areas can obtain details by telephone from Phyllis T. Saunders, coor- diator of public affairs at Barry. Volunteers provide numerous kinds of services in many departments.

Rummage sale

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

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IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA

Case Numbers 193458

WHEREAS CLARA LEPOTSKY, Deceased

whose address is 85 Third Street, Garden City, in and for Dade County, Florida, Probate Number 78-9017 is pending in the Circuit Court administration of the estate of CLARA LEPOTSKY, the estate are required, WITHIN THREE MONTHS from the date of publication of this Notice of Administration, to file with the Clerk of Court and the personal representative of the estate a written statement of any claim against the estate, the nature of the claim and the amount of the claim. If any claim is not filed with the Clerk of Court within the time required, it will be forever barred from recovery. Said personal representative is Emilia K. Ewald, whose address is 12741 Darwin Blvd., Miami, Florida (305) 377-4531.

DATED at Miami, Florida on this 3 day of August, 1979.

EMMA EWALD

As Personal Representative

IN RE: ESTATE OF

MARJORIE W. GLEASON

Deceased

WHEREAS MARJORIE W. GLEASON, Deceased

whose address is 901 N.E. 125 Street, Miami, Florida 33161 is pending in the Circuit Court administration of the estate of MARJORIE W. GLEASON, the estate are required, WITHIN THREE MONTHS from the date of publication of this Notice of Administration to file with the Clerk of Court and the personal representative of the estate, a written statement of any claim against the estate, the nature of the claim and the amount of the claim. If any claim is not filed with the Clerk of Court within the time required, it will be forever barred from recovery. Said personal representative is CARMINE BRAVO REALTOR.

DATED at Miami, Florida on this 4 day of August, 1979.

RHETA J. IVANKOV

As Personal Representative

IN RE: ESTATE OF

EMMA EWALD

Deceased

WHEREAS EMMA EWALD, Deceased

whose address is 1144 W. 68 St., Hialeah, Fla. 33014 is pending in the Circuit Court administration of the estate of EMMA EWALD, the estate are required, WITHIN THREE MONTHS from the date of publication of this Notice of Administration to file with the Clerk of Court and the personal representative of the estate, a written statement of any claim against the estate, the nature of the claim and the amount of the claim. If any claim is not filed with the Clerk of Court within the time required, it will be forever barred from recovery. Said personal representative is BOTA-PERSONAL SERVICES.

DATED at Miami, Florida on this 3 day of August, 1979.

LAWRENCE L. WOLF

As Personal Representative

WARNING TO ALL PERSONS HAVING CLAIMS OR INTERESTS IN THE ESTATE OF

C ARMINE BRAVO, Deceased

which estate is pending in the Circuit Court administration of the estate of CARMINE BRAVO, the estate are required, WITHIN THREE MONTHS from the date of publication of this Notice of Administration to file with the Clerk of Court and the personal representative of the estate, a written statement of any claim against the estate, the nature of the claim and the amount of the claim. If any claim is not filed with the Clerk of Court within the time required, it will be forever barred from recovery. Said personal representative is CARMINE BRAVO REALTOR.

DATED at Miami, Florida on this 4 day of August, 1979.

RHETA J. IVANKOV

As Personal Representative

IN THE CIRCUIT COURT OF Dade County, Florida

File Number 1973-2426

WHEREAS CLARA LEPOTSKY, Deceased

whose address is 85 Third Street, Garden City, in and for Dade County, Florida, Probate Number 78-9017 is pending in the Circuit Court administration of the estate of CLARA LEPOTSKY and where any claim or demand against the estate that is not stated therein is not stated in the Notice of Administration that is on record in the Circuit Court, a copy of said Notice of Administration has been mailed to each personal representative of any estate that has been or is in the process of being administered. There are no personal representatives of any estate who have not been served with a copy of the Notice of Administration and have not objected for the reasons stated therein.

DATED at Miami, Florida on this 3 day of August, 1979.

RHETA J. IVANKOV

As Personal Representative

IN RE: ESTATE OF

STUART W. RUCKER

Deceased

WHEREAS STUART W. RUCKER, Deceased

whose address is 1001 NE 20th Street, Fort Lauderdale, Fla. 33304 is pending in the Circuit Court administration of the estate of STUART W. RUCKER, the estate are required, WITHIN THREE MONTHS from the date of publication of this Notice of Administration, to file with the Clerk of Court and the personal representative of the estate a written statement of any claim against the estate, the nature of the claim and the amount of the claim. If any claim is not filed with the Clerk of Court within the time required, it will be forever barred from recovery. Said personal representative is W. B. MURRAY.

DATED at Miami, Florida on this 4 day of August, 1979.

RHETA J. IVANKOV

As Personal Representative

IN THE CIRCUIT COURT OF Dade County, Florida

File Number 1973-2426

WHEREAS K. C. LLIT, Deceased

whose address is 5646 NW 7 St., Miami, Florida 33142 is pending in the Circuit Court administration of the estate of K. C. LLIT, the estate are required, WITHIN THREE MONTHS from the date of publication of this Notice of Administration, to file with the Clerk of Court and the personal representative of the estate a written statement of any claim against the estate, the nature of the claim and the amount of the claim. If any claim is not filed with the Clerk of Court within the time required, it will be forever barred from recovery. Said personal representative is F. W. T. WATSON.

DATED at Miami, Florida on this 3 day of August, 1979.

RHETA J. IVANKOV

As Personal Representative

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"We've got regular U.S.D.A. Choice beef and we've got ProTen pretendered beef. It's up to you. Either way you go, it's heavy western, grain-fed beef. My job is to make sure you're happy with the way it's cut and the way it's trimmed. And if you want a steak or a roast cut a special way, I'll see that you get it."
Mientras los religiosos de hoy deben participar en el mundo contemporáneo al tiempo que su estilo de vida señala la llegada del Reino del Cielo a la tierra.

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

El Concilio fue "una revolución muy positiva" que llamó a los religiosos a re-examinar sus orígenes y a eliminar "muchos aspectos de la vida religiosa que antes se veían a confundir con los elementos esenciales pero no eran más que aspectos marginales...de tradición", dijo el Padre Gómez.

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

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

Desde entonces, la vida religiosa es "sucesora del mismo espíritu material" que recuerda el "pueblo sin esperanza (en Haití)".

**Vida Religiosa Sí Tiene Sentido**

**Dicte Padre Gómez durante Conferencia en la Ermita**

Con Tambores, Lágrimas Entierran a Familia Ahogada

Por ANA M. RODRIGUEZ

Con lagrimas y gemidos, más de 200 haitianos lloraron el sábado la trágica muerte de una madre y sus cinco hijos.

Elaine Lorfils se ahogó con sus hijos el 14 de agosto de una madre y sus cinco niños.

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

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

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

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

Estando los seis ataúdes arrimados frente al altar, el Padre Domínguez habló en creol sobre el amor, la muerte, la salvación y la esperanza.

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

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

Al final de la Misa, el Obispo Auxiliar Agustín Román habló en francés diciendo, "La Arquidiócesis de Miami reafirma su cometido a la creencia que todo hombre posee derechos humanos que le han sido entregados por Dios y continuara tratando de asegurar que nuestra nación se mantenga fiel a sus grandes ideales al tratar con nuestros hermanos y hermanas haitianos".

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

Miami, Florida / THE VOICE / Viernes, Agosto 24, 1979 / Página 1A
A los 125 Años de Ser Establecida
Conmemorarán Dogma de la Inmaculada Concepción

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

La celebración comenzará el 8 de diciembre, fiesta de la Inmaculada Concepción, en la Ermita Nacionale de Washington, con el llamamiento a “una era de discernimiento para descubrir ‘la necesidad de integrar a la Santísima Madre en todos los niveles del ministerio pastoral’”.

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

Según el Monseñor Euge- ne G. Bilskie, director asistente de educación en la Ermita, la “era de discernimiento” será gestionada por recomendaciones sobre cómo lograr un mayor reconocimiento de la importancia de María, y luego por programas actuales.

Dijo que el comité trata de que esta celebración se lleve a cabo no solo a nivel nacional sino también a nivel local, para que “llegue a todo el pueblo de Dios dentro de la comunidad parroquial”.

“María no ha sido incorporada, de una manera auténtica, dentro de la formación catequística de la última década”, dijo Monseñor Bilskie. “La tragedia de esta omisión es que nuestro pro- fundo, así como los adultos, tienen negado una oportunidad de ver lo que Dios ha hecho en la vida de esta mujer”.

Comunidad
- Domingo Catequístico - 16 de septiembre

El 16 de septiembre se celebrará en toda la nación el Domingo Catequístico 1979, cuyo tema este año es “llover la Palabra a la Familia de Dios”.

Para los que quieren profundizar más, sobre este tema, la Universidad Internacional de la Florida ofrecerá como parte de su Programa Off-Campus, dos cursos en español, titulados “Los Padres” y “La Iglesia Primitiva”.

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

- Seminario sobre Justicia criminal

Un seminario cuyo propósito será orientar a las personas sobre los problemas en el área de la justicia criminal tendrá lugar los martes por la noche con Catequístico 1979, el 4 de septiembre en Barry College. Para más información, llamar al Dr. Michael Carroll, coordinador del Departamento de Educación Continuada y Trabajo Social, al 756-3829, Extension 351.

- Kindergarten de la escuela Gesu

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

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

“Los tribunales de los Estados Unidos siempre tienen mucha prisa”, dijo Monseñor José Maria Serrano Ruiz durante un entrevista con el periódico The Catholic Standard and Times de Philadelphia.

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

LA ROTA, según Monseñor Serrano, tiene dos funciones: recibir la apelación de todas partes del mundo y unificar la interpretación de la Ley de la Iglesia.

Al estudiar el sistema que practican los tribunales norte-americanos, este sacerdote cuenta “las peculiaridades” de este, dijo Monseñor Serrano, “tendiendo al escepticismo el que el Papa Pablo VI les dio a las cortes americanas para utilizar normas que aparezcan el proceso.

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

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

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ALÔMI MIAMI, Florida / THE VOICE / Viernes, Agosto 24, 1979
El Padre Pedro Arrupe había estado brevemente en Managua, Nicaragua, durante su viaje, que también incluyó visitas a Perú, Bolivia, Panamá y Honduras.

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

El motivo principal del viaje del Padre Arrupe fue asistir a una conferencia sobre las superiores jesuítas provinciales de Sudamérica que se realizó durante ocho días en Lima, Perú.

Durante la conferencia se discutió cómo los jesuítas podrían colaborar más efectivamente con la jerarquía católica de la región para implementar las resoluciones de la Asamblea General de Obispos que se celebró este año en Puebla, México.

Antes de regresar a Roma el Padre Arrupe pasó por la ciudad de Miami y visitó la parroquia jesuita de la basílica predominante Jesuita de Belén, asimismo concediendo una entrevista exclusiva a la prensa para la semana pasada en "La Voz".

De más está repetir la importancia grandísima de que puedan comprobar que las vidas de los mayos que se hallan a su alrededor constituyen un testimonio claro de la Fe que ellos profesan.

"Es cierto que el hombre ha ido, pero a veces de repente en un momento tan, y en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve. Hay veces que le ha costado, pero a veces de repente en un momento tan breve.

Por ANA M. RODRIGUEZ

Un grupo cartativo paró su ayuda a refugiados nicaragüenses en Miami porque cree que a estos "los está man-

La arquidiócesis de Washington ha pedido al Servicio de Par- 

Los refugiados forman parte de un grupo de 142 que llegaron de El Salvador en ju- 

El Catholic Relief Services invi- 

La sociedad de Jesús cuenta con más de dos semanas, el Superior General Jesuita Padre Pedro Arrupe pidió que las naciones del mundo ayuda-

Por el Padre James Digiacom- 

Cuántas veces preguntan a los niños, ¿quién ha su- 

La religión en el hogar

Más que Pura Idea, Dios Debe Ser Persona Viveinte

Por el Padre James Di Giaco- mo, S.J.

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Por el Padre James Di Giaco- mo, S.J.
**La Humanidad Prefiere Familias Pequeñas**

**Naciones Unidas**

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

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

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

**Sin embargo, el 50 por ciento de esos dos billones de personas adicionales vivirán en los países en vías de desarrollo, donde el 20 por ciento de la población ya sufre de mala nutrición; el 30 por ciento no tiene ni agua sana ni ayuda médica; el 40 por ciento está sin trabajo o con poco trabajo; y el 50 por ciento de las personas mayores de 15 años no sabe leer ni escribir.**

**El informe discute dos cambios en las características de la población mundial. Uno de ellos es el envejecimiento de la población. Mientras declina el número de nacimientos, la vida se alarga, y aumenta la edad normal de la población masculina.**

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

**El segundo cambio es la inmigración de las personas a las ciudades. "La población urbana del mundo se ha duplicado desde mediado del siglo, y se duplicará otra vez antes de que se acabe este siglo", dice el reporte. Este incremento puede causar escaseces de comida.**


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

**Evangelizar Es Vivir el Evangelio**

**Nuevo Orleans**

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

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

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

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

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

Los hermanos "son llamados a administrar a aquellos por quienes nadie más se ocupa — los desprivilegados y las minorías"; dijo el Padre Illig. William Mueller, Presidente de la Asociación Nacional de Hermanos Religiosos, quien les recordó que deben llevar a cabo su labor "con humildad y amor tiernamente en nuestra llamada a la justicia social."

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

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