Pope Is Invited to Miami

The itinerary is still up in the air for the visit of Pope John Paul II to the United States in October, and Miami is among several cities which have extended bids for the Pontiff to see them during his tour.

Archbishop McCarthy urged the Pope to visit the area of the South when he saw him in Rome after receiving the pallium, symbol of his office as Metropolitan of the Miami province. The Archbishop also wrote a letter suggesting the Pope visit here, pointing out that Florida was the site of the first Catholic Mass ever celebrated in the United States. In addition, the Archdiocese has many diverse cultural and ethnic groups, many of them refugees from Communism, who have made a new life here and make a great contribution to the work of the Church and the civic community.

CHICAGO, DETROIT, Minneapolis-St. Paul, Philadelphia and Boston are also among the cities where Church and civic officials have invited the Pope to visit.

A cabled invitation sent by Cardinal John Cody and his auxiliary bishops invites the pope to come to Chicago after he delivers a major address to the United Nations General Assembly on Oct. 2.

Cardinal Cody appointed Msgr. Richard A. Rosemeyer, vicar general and chancellor, as coordinator of arrangements for the hoped-for papal visit.

Chicago has the largest Polish community outside of Warsaw.

THE BOSTON City Council passed a resolution which states that such a visit by the pope “would be

(Continued on Page 3)

Nicaragua Archbishop Appeals For Aid

An appeal for assistance for the people of Nicaragua has been made by Archbishop Miguel Obando Bravo, Archbishop of Managua, in a letter to Archbishop Edward A. McCarthy of Miami.

Written in June, the letter took over a month to reach Miami. In it, Archbishop Obando asked for a special prayer for the people of Nicaragua at this time of deep suffering.

In his reply, dated July 26, Archbishop McCarthy, in behalf of the people of the Archdiocese, extended “to your priests and people heartfelt sympathy at the great suffering you have endured.”

“Two weeks ago, I authorized collections in all the parishes of the Archdiocese for our suffering brothers and sisters in Nicaragua,” Archbishop McCarthy said. “This was at the urging of Bishop Broderick of our American Catholic Relief Services.”

Archbishop Obando’s letter described conditions in Nicaragua. He said:

“During 1972, our capital city was destroyed by an earthquake, but the tragedy presently affecting our people is still even more terrible. It is calculated that in Managua alone there have been more than 10,000 deaths.

“The bombings have killed numerous persons and destroyed many houses, particularly those of the poor people. Thousands of persons have lost their jobs and, consequently, their sustenance. We have some 20,000 refugees in our Seminary and our Churches. Our priests, who are poor, have also been affected by the civil war.

“I would appreciate any help Your Excellency might be able to give my priests. We would appreciate your sending Mass stipends if you have some available.”

Meanwhile, Maryknoll Father Miguel D’Escoto said the main goal of the new Nicaraguan Sandinista Government is “to achieve a moral society.” He is Foreign Minister of the new Government which led a successful war against ousted President Anastasio Somoza. Father D’Escoto said:

“We seek the establishment of a moral, just and brotherly society in which people can live in peace. I do not mean that we must submit to the revolution so that it will not turn against us. We must identify with the revolutionary process as a matter of loyalty to Christ.

“Church people must show to the rest the signs of the times. But if we lag behind, the people will show us what it means to be a Christian.”

“One example is the total willingness to sacrifice their lives, in order to attain a better world, and that is a lesson for us.”

Pope kisses a schoolboy during visit to Poland and may be doing more of the same in America soon.
35,200 Students in Catholic Schools

More than 35,200 students will be enrolled in 61 elementary and 16 high schools of the Archdiocese of Miami when classes resume on Aug. 27 in six South Florida counties.

In Dade County it is anticipated that 13,000 pupils will be enrolled in 29 elementary schools and an additional 6,200 students will report in nine high schools. Broward County's Catholic elementary schools will welcome more than 6,700 pupils in 17 parochial schools while 3,500 students will begin classes at four high schools. More than 3,800 will report to 11 parochial schools in Palm Beach County while the area's two high schools will begin the Fall term with 1,500 students.

Feasibility studies begun in 1978 for a new Catholic high school to serve the south Palm Beach County and North Broward County areas resulted in definite plans for a new secondary school which is expected to open in the fall of 1980 in Boca Raton.

Teachers in Archdiocesan schools begin their school year on Aug. 20 and will observe Professional Days on Aug. 22 at St. Ambrose Church, Deerfield Beach; and on Aug. 23 in St. Rose of Lima Church, Miami Shores.

The Rev. Alfred McBride, O. Praem., noted educator, lecturer and author, will be the principal speaker at each of the sessions. Auxiliary Bishop John J. Nevins will celebrate Mass each day at 11:15 a.m. Labor Day, Monday, Sept. 3, is a holiday and classes will be suspended.

TRAVEL, TOURISM AND HOTEL HOSPITALITY....

Your keys to a higher income!

Because of increasing demands by major corporations for well-educated entry level management personnel in the fields of transportation, travel, tourism and hotel hospitality, starting this fall, Biscayne College will offer Florida's most comprehensive, career-oriented program leading to a Bachelor of Arts degree in TTT and Hotel Hospitality.

Whether you're just graduating high school, or you're unhappy in your present occupation and thinking of a career change, if you're interested in information about this rare and highly desirable degree, call us or fill out this coupon.

TO: Biscayne College, Office of Admissions, 16400 N.W. 32 Ave., Miami, Fl. 33054

Yes, I would like more information about Biscayne College's Fall TTT program. □ Tell me about available financial aid.

Name ____________________________ Age __________

Address __________________________

City _____________________________ State __________ Zip __________

Telephone # ______________________

Nick De Martino
Specializes in office leasing and commercial & industrial properties.
SOUTHEAST INVESTMENT REALTY CORP.
Coral Gables
446-8500

YOU ARE IN GOOD HANDS

During a time of grief it is reassuring to know you can forget about all the arrangements and cumbersome details concerned with a funeral. You may have at your disposal the finest facilities, you can forget about all the arrangements and cumbersome details concerned with a funeral. Whether you're just graduating high school, or you're unhappy in your present occupation and thinking of a career change, if you're interested in information about this rare and highly desirable degree, call us or fill out this coupon.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Gerard E. Sherry
Executive Editor

Robert A. Wright—Advertising Director
J. Heiner Blas—Creative Director
Elinor W. Green—Art Director
June Mayer—Guest Advertising
Bernadette Baez—Circulation Manager

Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Gerard E. Sherry
Executive Editor

Robert A. Wright—Advertising Director
J. Heiner Blas—Creative Director
Elinor W. Green—Art Director
June Mayer—Guest Advertising
Bernadette Baez—Circulation Manager

Voice Pastors' Board

Robert O'Steen—News Editor
Rev. James Reynolds
Rev. Vincent Sheehy
Rev. Michael Devaney, OMI
Rev. David Russell
Rev. Vincent Sheehy
Rev. James Reynolds
Rev. David Russell
Rev. Michael Devaney, OMI

The Voice Pastors' Board

Robert O'Steen—News Editor
Rev. James Reynolds
Rev. Vincent Sheehy
Rev. Michael Devaney, OMI
Rev. David Russell
Rev. Vincent Sheehy
Rev. James Reynolds
Rev. David Russell
Rev. Michael Devaney, OMI

Nick De Martino
Specializes in office leasing and commercial & industrial properties.
SOUTHEAST INVESTMENT REALTY CORP.
Coral Gables
446-8500

YOU ARE IN GOOD HANDS

During a time of grief it is reassuring to know you can forget about all the arrangements and cumbersome details concerned with a funeral. You may have at your disposal the finest facilities, you can forget about all the arrangements and cumbersome details concerned with a funeral. Whether you're just graduating high school, or you're unhappy in your present occupation and thinking of a career change, if you're interested in information about this rare and highly desirable degree, call us or fill out this coupon.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Gerard E. Sherry
Executive Editor

Robert A. Wright—Advertising Director
J. Heiner Blas—Creative Director
Elinor W. Green—Art Director
June Mayer—Guest Advertising
Bernadette Baez—Circulation Manager

Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Gerard E. Sherry
Executive Editor

Robert A. Wright—Advertising Director
J. Heiner Blas—Creative Director
Elinor W. Green—Art Director
June Mayer—Guest Advertising
Bernadette Baez—Circulation Manager

Voice Pastors' Board

Robert O'Steen—News Editor
Rev. James Reynolds
Rev. Vincent Sheehy
Rev. Michael Devaney, OMI
Rev. David Russell
Rev. Vincent Sheehy
Rev. James Reynolds
Rev. David Russell
Rev. Michael Devaney, OMI

The Voice Pastors' Board

Robert O'Steen—News Editor
Rev. James Reynolds
Rev. Vincent Sheehy
Rev. Michael Devaney, OMI
Rev. David Russell
Rev. Vincent Sheehy
Rev. James Reynolds
Rev. David Russell
Rev. Michael Devaney, OMI

Nick De Martino
Specializes in office leasing and commercial & industrial properties.
SOUTHEAST INVESTMENT REALTY CORP.
Coral Gables
446-8500

YOU ARE IN GOOD HANDS

During a time of grief it is reassuring to know you can forget about all the arrangements and cumbersome details concerned with a funeral. You may have at your disposal the finest facilities, you can forget about all the arrangements and cumbersome details concerned with a funeral. Whether you're just graduating high school, or you're unhappy in your present occupation and thinking of a career change, if you're interested in information about this rare and highly desirable degree, call us or fill out this coupon.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Gerard E. Sherry
Executive Editor

Robert A. Wright—Advertising Director
J. Heiner Blas—Creative Director
Elinor W. Green—Art Director
June Mayer—Guest Advertising
Bernadette Baez—Circulation Manager

Archbishop Edward A. McCarthy
President, The Voice Publishing Co. Inc.

Gerard E. Sherry
Executive Editor

Robert A. Wright—Advertising Director
J. Heiner Blas—Creative Director
Elinor W. Green—Art Director
June Mayer—Guest Advertising
Bernadette Baez—Circulation Manager

Voice Pastors' Board

Robert O'Steen—News Editor
Rev. James Reynolds
Rev. Vincent Sheehy
Rev. Michael Devaney, OMI
Rev. David Russell
Rev. Vincent Sheehy
Rev. James Reynolds
Rev. David Russell
Rev. Michael Devaney, OMI

The Voice Pastors' Board

Robert O'Steen—News Editor
Rev. James Reynolds
Rev. Vincent Sheehy
Rev. Michael Devaney, OMI
Rev. David Russell
Rev. Vincent Sheehy
Rev. James Reynolds
Rev. David Russell
Rev. Michael Devaney, OMI
Pope is invited to Miami

(Continued from Page 1) among the most notable events in all of Boston's long history."

A letter sent to the pope by all the members of the council noted that Boston had twice welcomed Cardinal Karol Wojtyla of Poland and remembers his visits to churches in Hyde Park and South Boston.

Churchmen in the Boston area feel that the pontiff would want to visit ailing Cardinal John Wright who is at present a patient in the Tufts-New England Medical Center in Boston.

The Twin Cities, Minneapolis-St. Paul, are continuing their efforts to have the pope come there. The American Polish Society of Minneapolis has been urging Polish-Americans to send telegrams to the Vatican requesting that the pope include the Twin Cities in his itinerary.

As others have, the Twin Cities have promised in their messages to the pope that Poles from throughout the nation will come there to see him.

Pope's Ireland Trip Focuses on Shrine

DUBLIN, Ireland—(NC)—The highlight of the trip to Ireland by Pope John Paul II (Sept. 29-Oct. 1) will be a visit to the Marian shrine at Knock. The shrine is on the site where on Aug. 21, 1879, 15 witnesses said they saw Mary appear with St. Joseph and St. John the Evangelist.

The witnesses said the apparition continued for one and a half hours. A commission set up at the time by local Catholic authorities found the witnesses to be reliable and trustworthy.

Last December, the Irish Conference of Bishops invited the pope to come to Ireland for the Knock centenary celebrations which began in May and last until October. Every year about a million people, including many from the United States, take part in pilgrimages to the shrine. This year, because of the centenary and the pope's visit, about 3 million pilgrims are expected.

At least 500,000 are expected when the pope celebrates an open air Mass at the shrine, probably on Sept. 30.

Knock has been a major pilgrimage center for 100 years. From the beginning many people attributed miraculous cures to the shrine making it well known throughout the English-speaking world.

There is no medical bureau at Knock and the miracles are not as well attested and documented as those at Lourdes, France.

Some of the Irish people who have been restored to health join those who assist in caring for the invalids who accompany almost every pilgrimage.

James Gaffney of Boyle, County Roscommon, regularly works among the pilgrims every Sunday during the summer and fall. He was cured 15 years ago after being paralyzed for nine and a half years as a result of a fall while working as a builder.

In 1882 Archbishop John Lynch of Toronto went to Knock in thanksgiving for a cure. The following year, a church official in Tanzania went there to give thanks for the restoration of his sight following the application to his eyes of particles of cement taken from the church where the apparition took place.

Mgr. James Horan said that during the 12 years he has been the parish priest of Knock, he has been notified of an average of 20 cures a year for which there is no medical explanation and which have been given little publicity.

"Knock has been honored by all the recent popes. It has the same status and recognition as the great Marian shrines of Lourdes, Fatima and Guadalupe," said Mgr. Horan.

Knock is a small, remote village of 500 people. It is located in County Mayo about 140 miles northwest of Dublin. It is situated in an area of small, rather poor farms. Although it is only 30 miles from the sea, it has none of the scenic attractions of the mountainous Irish coastline. The nearest railroad station is at Claremorris, seven miles away.

The village is dominated by a new church, Our Lady Queen of Ireland, completed recently at a cost of $3 million.

In anticipation of the pope's visit, church and civil authorities have been carrying out improvements. Comfortable accommodations, with medical and nursing services, have been provided for invalids. Life-size statues stand at the exterior gable end of the old church, which was the scene of the apparition.

A new helicopter pad has been installed where the pope will land and an attractively landscaped open space has been prepared where a great crowd can gather.

Otherwise, the village boasts of little more than two convents, two schools, a dozen small restaurants, a few saloons and some small shops.

Pope talks with West German Chancellor Helmut Schmidt recently and is scheduled to meet with President Carter during his visit to the U.S.
Eucharistic Minister training day slated

The next training day for those wishing to become Extraordinary Ministers of the Eucharist will be held Saturday, Sept. 15, 1979 at St. Vincent Church, 6280 N.W. 16th Street, Margate, from 10:00 a.m. until 3:00 p.m. There is a $3.00 fee, which includes lunch. Deadline for registration is Wednesday, Sept. 12.

Pastors wishing to send prospective ministers for training on that day must submit their names in a letter to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6180 N.E. 4th Ct., Miami, Fla. 33137. Reservations for attendance at St. Vincent may also be made in the letter or by calling the Office of Worship and Spiritual Life, 757-6241, Ext. 264 or 256.

It should be noted that in order to be commissioned as Extraordinary Ministers of the Eucharist candidates must have been recommended by their pastors and have attended a full day’s training.

For those interested in attending a workshop for Spanish-speaking candidates, we are hopeful of scheduling one early in the fall, so watch for notice of time and place.

Slovak Convention Set for Aug. 11-16 Here

More than 600 Slovak-Americans and Canadians will participate in the 40th national convention of the First Catholic Slovak Union, Aug. 11-16 at the Americas Hotel, Bal Harbor.

The largest Slovak Catholic fraternal organization in the world was organized in 1890 in Cleveland by a Slovak immigrant priest, the Rev. Stephen Purdek, and since that time has made charitable donations of more than $13 million to build convents, a seminary, an orphanage, and to build a chapel at the National Shrine of the Immaculate Conception in the nation’s capital. The organization has an extensive charitable donations of more than $13 million to build a chapel at the National Shrine of the Immaculate Conception in the nation’s capital. The organization has an extensive charitable program, a variety of athletic programs and makes donations to the indigent as well as religious and cultural institutions.

Archbishop Edward A. McCarthy is expected to celebrate the opening Mass at the convention Aug. 11-16 at the Americas Hotel, Bal Harbor.

The newly elected State Officers of the Knights of Columbus for the State of Florida were installed at a concelebrated Mass under the leadership of Bishop John Nevins, Auxiliary Bishop of the Archdiocese of Miami assisted by Fr. John O’Connor, Fr. James McHugh, Fr. Daniel Kubala, Msgr. Jude O’Dougherty and Fr. McNally. L to R: Leon Kocot, State Warden; Clyde King, State Treasurer; Supreme Director T. A. Eason, Sr.; Bishop Nevins, Donald E. Raymond, State Deputy; Joseph Massarella, State Secretary; and Richard Inserra, State Advocate.

Farmworker Union Official Aquitted

FORT PIERCE, FLA.—Stephen Roberson, State Director of the United Farm Workers of America, was acquitted by a jury on a charge of trespassing on Coca Cola property during a February strike here.

The 4-day trial was considered a test case on the right of union organizers to talk to workers on the property of a company under contract.

As the trial opened, a coalition of 35 religious and 14 urban support committees from all of Florida issued a statement in which they said: “We perceive this as a first step in an effort to eliminate the union as a vehicle of self-determination for farm workers.”

Roberson maintained he was on company property during a strike against Coca Cola in a Fort Pierce grove “rightfully under the stipulation of the contract between Coca’s Minute Maid Division and the UFWA.”

The Rev. Fred Eyster, Florida Director of the National Farm Workers Ministry, said the real issue at the trial was “whether organizers have the right to talk to workers during the day, the only time many of them are accessible.”

“It is a classic case of the large corporation utilizing the rural justice system to oppress employees trying to exercise their constitutional right to free speech,” Eyster said. “We cannot ignore this real threat to the hopes of farm workers represented by unions’ effort in collective bargaining.”

Representatives of the religious groups said that Coca Cola pressed charges against Roberson as “an initial step to destroy the union.” The Coca Cola contract is the only collective bargaining agreement affecting farm workers in Florida and negotiations for a new contract have been underway for almost a month.

Said Roberson after the trial: “We are still deeply concerned that the Coke officials would attempt such a vicious attack on the union. It is obvious they wanted to do more than curtail one individual’s activity. We are grateful that the jury saw through the unjust charges by the Coca Cola Company and we are grateful for all the people who stood behind the union in this trial.”

SHOES for Back-to-School

Only at LORRAINE BOOTERY will you find:

* 55 years of experienced children’s shoe-fitting in Miami & Coral Gables.
* Nationally known brands in the widest choice of sizes & widths
* Careful fitters of both orthopedic and regular shoes
* Swift and Courteous Service

LORRAINE BOOTERY
Three generations of young Miamians with healthy feet are our best endorsement.

CORAL GABLES 247 Miracle Mile * 488-5439
HIALEAH 1120 W. 49 Street * 823-5791

NEW COMFORT ON A NEW GRAVELY.

Gravely has always made the tractors that work hard
This year, they made sure the tractors ride more comfortably.
Both the instant forward and reverse lever and steering wheel are easier to handle. There’s a new spring-mounted seat.

Test drive one soon. We have parts and service.

K GRAVELY
Power Center, Inc.
711 S.W. 2 St. Ft. Lauderdale
463-0772
They'll learn Spanish in 3 weeks

By ANA RODRIGUEZ
Voice Spanish Editor

Twenty students from all over the United States arrived anxiously Monday morning, sitting in a classroom of St. John Vianney Seminary. "Optimistic but skeptical," they had come to take part in the Hispanic Pastoral Institute's course on Hispanic Language and Culture, designed especially for the language of those people.

"Communicate the Word of God to the Creed, the Documents of pastoral trade — the Bible, will use the tools of their culture through presentations, films and discussions. They'll learn Spanish in 3 weeks, but perhaps this time it was going to be different.

"If a computer can create from a little input a tremendous output, the human being can do infinitely better'," says Dr. Samuel Nodarse.

Dr. Nodarse, developer of a revolutionary psycho-generative method of teaching language, was their instructor, and the course, according to Father Mario Vizcaino, Director of the Institute, was designed especially for them, priests, religious and laity who work with Hispanics. For three weeks, they will learn the language through this new method, and explore the culture through presentations, films and discussions.

They use the tools of their pastoral trade — the Bible, the Creed, the Documents of Encuentro Nacional II — to learn a better way to communicate the Word of God to His people — they will learn the language of those people.

At the end of the first day the class was practicing liturgical songs in Spanish before celebrating the Mass totally in Spanish.

"I American Savings & Loan Association of Florida. Assets exceeding $1.5 billion.

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

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

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

All you need to do is open an American Savings & Loan Association of Florida. Assets exceeding $1.5 billion.

American Savings & Loan Association of Florida. Assets exceeding $1.5 billion. Your savings insured to $40,000 by an Agency of the Federal Government.
In his recent nationwide speech, President Carter referred to a “crisis of confidence” in the country’s ability to cope with the economic, social and political problems of the day. Yet the underlying malaise is also one of fear.

Fear of the unknown—of modern weaponry—of war—unemployment—of general family insecurity. It is for many a time of great frustration, breeding both impatience and despair. And yet we are not too long ago that we looked at the world enthusiastically, with an optimism born of faith in a new era—a world free of war and want. Freedom was for all—respect for human dignity—honesty in national and international affairs—all these were the bright hope for the future.

Tragically, these things have not come to pass. Instead, international friends have become so-called enemies; others have reneged on solemn treaties; there have been many failures of democratic processes and have cast the world into a period of foreboding—when people have lost confidence in their fellow human beings.

On top of all this, we see the march of Marxism, socialism, and secular materialism, in which the most elemental rules of morality are being trampled under foot. In some places we see emerging hateful, violent persecution. In others, the life of the unborn becomes a pawn in the legalistic “game” of permitting the immature to decide who lives. People everywhere are threatened by a more frightful barbarity than has ever been before. This new phase of amorality has no respect for supernatural values and attempts to destroy in its path all hope in the human person as made in the image and likeness of God.

This is the type of world in which we now live. This is the type of world in which we are called to work, to study and to pray. We are called to work, to study and to pray. We are called to follow up to our courtship with and recently engaged in seminaries.

It has led to a spirit of defeatism. Saturated with sugary promises of a Babbit-like optimism, which is as fruitless as it is unfounded, many people today have fallen into a state of mental and physical emptiness. Hope is gone, fear no longer acts as a catalyst; there is only a deep dullness that paralyzes the will, saps the energy and stiffles effort.

There is, of course, a deeper cause—the annihilation of space, the abolition of time, the relentless advance of science at the expense of man, symbolized graphically by missiles of destruction; the stifling mass of people in the ever-sprawling cities and the manipulation of people by the propagandists and the persuaders; all of these hammer away at us and beat us into a position where we throw up our hands and quit. Fatalism, the old pagan idea of blind, merciless chance, gets its grip on us and we are no longer willing to fight for anything.

This whole depressing state is a logical follow-up to our courtship with and recently engaged in seminaries.

Small wonder, then, that the Church seeks to build up community among us, urging a renewal of heart and mind—a commitment of Faith to stem the tide of fear. Only God-loving men and women can do this.

Anti-Cuban letter

To the Editor:

In response to the publication of a letter signed by H.J. Zarnick in the July 13 issue.

Such letters should not be published in a Catholic newspaper labeled “Serving the people of God.”

Poison against Cubans and conflict among the community serves a purpose for very few people.

Being Cuban-born and a U.S. Citizen, I offer my sincere sympathy to H.J. Zarnick for his/her letter.

There are two important subjects that have obvious links to the mentality of H.J. Zarnick: the Gospel which teaches that God loves all people, and the subject matter of Languages, since that person is not able to distinguish between Cuban and Spanish.

A person whose name is Zarnick can’t pretend to be of North American origins. This person even though being ignorant in several subjects also suffers from bad memory, since Zarnick is a last name which clearly shows that he/she is from a foreign ancestry.

It is very sad having to write this letter stirring up controversies about nationalities because being a Christian is above all of them, but I feel it is my Catholic and Civic duty to express disapproval, and remind these following words that I hope H.J. Zarnick knows:

"...One nation under God, indivisible, with liberty and justice for all."  
José Gonzalez-Puig  
Miami

Don’t need ERA

To the Editor:

We don’t need ERA in our churches; put the women of the church in Women’s Catholic Clubs - Rosary Societies and Alter Societies.

I am very much in agreement with Mrs. Sara Quinn of Palm Beach on her letter concerning certain changes in our church rituals. She described all the recent changes in present society perfectly.

I too, was brought up to honor and respect my elders, especially our priests. I too prefer communion from the hands of a priest as his hands were anointed at ordinance for that purpose. Jesus had twelve (12) apostles, all men to assist him. All parishes have male parishioners, Knights of Columbus eto, whereby there should be no need for Mary G. Quinn of Fort Lauderdale, or any other woman, to have to assist the priest.

M.L. (Louis) Curran  
Hollywood

(Compiler’s Note: See Fr. John Dietzen column on Page 10.)
The Irish dominate the American Church, right? You can pick almost any book by the "new ethnic" complainers and hear that conventional wisdom repeated. If you are Italian or Hungarian or Polish, you are surely confident that much of your ethnic group's problem with the church is the overwhelming Irish power in church administration.

MOST OF THIS new ethnic literature is modeled on the words of Michael Novak—autobiography as research. You don't have to bother to count heads to prove Irish domination. Everybody knows it is true.

And those of us who do count heads, to our shame be it said, have also accepted the conventional wisdom without seriously challenging it—though I have on occasion remarked that names like Krol, Bernardin, Reusch, Medeiros are not notably Irish names.

But now three sociologists, Professor Robert F. Safran of the University of Iowa and Professors Robert W. Peterson and Richard A. Schoenher of the University of Wisconsin, have actually counted the heads.

Their conclusion: There is no ethnic factor that affects ecclesiastical promotion to the pastorate, the bishopric or the archbishopric.

The Irish indeed are represented in the clergy at a rate twice as high as the proportion in the American Catholic population (17 percent of the American Catholic, 34 percent of the clergy, but once that overrepresentation of the clergy is taken into account there is no statistically significant advantage in being Irish in ecclesiastical promotion. If other groups are underrepresented, the reason is not discrimination in favor of the Irish, but rather lower vocation rates.

I can already feel the thunderbolts of the "new ethnic" critics. I would simply observe that the names of the three authors of the paper ("Ethnicity and Status Attainment: The Case of the Roman Catholic Clergy") are no more Irish than Krol, Bernardin or Rausch. If I wrote a paper with that kind of finding, felas, you might legitimately scream something about a shanty Irish whitewash. I don't know Professor Peterson's ethnic background, but Professor Schoenher is German American and Professor Safran is Polish American (from Holy In- nopolis Parish on the West Side of Chicago, in fact). Their finding surprises me, and I suspect it may surprise them even more.

There has been debate almost as long as there has been an American church on the relevance of ethnicity in the choice of bishops. The Poles, for example, were denied a Polish bishop until James Quigley came as archbishop of Chicago and insisted the Polish pastors select one of their number. Quigley, a determined and committed pluralist, couldn't quite figure out why his predecessors had been so reluctant to give the Poles the bishop they desperately wanted. But Quigley's pluralism did not survive his death. The day he died, his Polish auxiliary was transferred to Green Bay, Wis., to make it quite clear that he was not a candidate for succession. For many long decades the Poles in Chicago, then the largest Polish city in the world, were represented by a bishop of their own national background. It was only when Chicago got another Irish bishop (the Romans absurdly thought that the name Stritch was German!), that another Polish auxiliary was appointed. In Chicago, though, with its large populations of Lithuanians and Hispanics and blacks, there has never been an auxiliary bishop from these ethnic backgrounds.

So there were pluralists like Quigley and Stritch and antipluralists like some of Chicago's other archbishops. The data of the three sociologists would seem to suggest that the pluralists have carried the day, at least as far as promotion inside the clergy is concerned.

I'm not sure, though, that is enough. It is not so much that we should have fewer Irish bishops, as we should certainly have more black, Hispanic, Lithuanian, Italian and Polish bishops, even if it means discriminating in their favor. I do not suggest that this is the policy demanded by justice, since the research of the three sociologists persuades me that there is now little ethnic injustice in ecclesiastical promotions. Rather, it seems to me, we ought to have more ethnic bishops for the reason that James Quigley appointed Bishop Rhode his auxiliary: common sense.

The virtue involved here is not justice, but prudence. Why not let black Catholics and Hispanic Catholics and Polish Catholics and Italian Catholics and Lithuanian Catholics have hierarchical leaders with whom they can identify? The American Catholic pluralistic experiment has been very large, a success. It has survived and, given the pressures against survival, that is a remarkable success indeed.

Surely by now it ought to be clear that ethnic prudence (as distinct from ethnic justice) is not going to tear American Catholicism apart. Why can't every large American diocese have at least one black or Hispanic auxiliary, and why can't the ability to speak decent Spanish become virtually a requirement for promotion in one of our large metropolitan sees?

Living in Tucson part of the year as I now do makes this self-evident to me, but there are more Hispanics in Chicago than there are in Tucson. We don't hear much about Archbishop James Edward Quigley these days.
Fatigue and Failure

By SUSAN ANNETTE MUTO

Failure is an experience that affects all levels of life. I once served as head of a fund-raising committee for a charismatic organization. We were asked to plan a new campaign that had to be presented for approval to the board of directors. Intense work for three weeks yielded what we thought was the ideal way to go. The great day arrived to defend our proposal and the board rejected it. Later, as I sorted out my feelings, I learned a lot about failure.

Fatigue and failure go hand in hand. I felt drained of energy. I doubted momentarily my ability to function well in this position. I was preoccupied with the irreality; resentment surfaced heatedly. I experienced as well an effect on my spiritual life. It was difficult that day to find solace or peace of mind. I could not recollect and pray without distraction. I could easily have slipped into the "vicious circle of introspection," had it not been for a previous history of meditative reflection. I suppose failure led to these bad feelings because we value success so highly.

My question then became, "How can I cope with fatigue and failure from a spiritual perspective?" This question led me to the paradoxical realization that success, failure, and the viewpoint of transcendence can be a failure experience. In other words, failure on the human level may feel difficult that day to become a spiritual success, in the form of good bodily health, abounding energy, physical beauty, helps me forget to me for my finite limits. I seek the gratification of looking good, being liked, making an impression. I may use my charms "to win friends and influence people." I may go so far as to make pleasure my god. Then life deals me a crushing blow. I get sick, grey hairs appear, the sag of process sets in. Such vital failure happens whether I will it or not. It is a good reminder that I am finite and vulnerable and that sense can facilitate spiritual unfolding.

A similar turn happens on the functional level. Success is measured by achievement, status, financial remuneration. Competition replaces cooperation. Society insists that we be on the winning side. We mock losers. We venerate workaholics. As long as we are providing a higher level of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases. When our prohibitions of success we feel worthwhile, but once the state of things is not maintained we can never come to conclusion. Business partners betray another. The specter of failure casts a shadow over our bases.

Part of the human experience is failure. It is tremendously difficult to put everything possible into a project only to see expectations explode. Usually, self-examination and analysis of the project's handling follows. Sometimes, self-doubt begins to grow. Certainly, failure causes disappointment. Often, it becomes difficult even to accept. For the person valued in God's eyes not just for what one can do but for who one is. I recognize, therefore, that "involves being realistic about the concrete limitations within which human freedom must develop..."
We must go to Bethany."

Jesus asked Mary and her friends. "Where have you laid Lazarus," he said to them. "Lazarus, come out!") A moment later Lazarus stumbled out, tripping over the white burial clothes that were wound around him. Everyone was astonished. Martha and Mary were beside themselves with joy and wonder.

Lazarus

By JANAAN MANTERNACH

A man came running up to Jesus. He was out of breath and very excited. "Lord," he said to Jesus, "the one you love is sick." Jesus and his disciples were startled. They questioned the messenger about his sad words. "It is Lazarus," the man told them, "he is very sick at home in Bethany."

They were very sad. Jesus especially was sad. Lazarus was a good friend. Mary and Martha, Lazarus' sisters, were close friends of Jesus, too. Many a time Jesus had visited Lazarus, Martha and Mary. He had enjoyed many meals in their home. Lazarus had died and was in his tomb for four days. Jesus assures Martha that her brother will rise again and says, "I am the resurrection and the life: whoever believes in me, though he should die, will come out; and whoever is alive and believes in me will never die." (John 11:25; 26)

Lazarus, who was sick, was the one who anointed the Lord with perfume and dried his feet with her hair. The sisters sent word to inform him: "Lord, the one you love is sick." This statement speaks volumes. Jesus must have been a frequent guest (see Luke 10,38), a warm member of the family circle. In verse 5 we read that "Jesus loved Martha and her sister Martha very much." Yet, after getting their message, he waited where he was for two days more. This is reminiscent of the first sign at Cana in Galilee, where the implied request of his mother, whom he also loved very much, was met with apparent indifference. The reason for the delay, however, is stated in verse 4: "This sickness is not to end in death; rather it is for God's 'glory', that through it the Son of God may be glorified." His "glory" would be manifested more impressively by his raising a dead man than by his curing a sick one.

Thus he and the disciples arrive four days later. Apparently Lazarus died shortly after his sisters sent word, for he was four days in the tomb. No one would doubt that a person entombed so long was dead. Martha, the sister in charge, met him while, characteristically, Mary "sat at home" (see Luke 10,39). There is a vague bit of hope in Martha's words to him, and Jesus assures her Lazarus will rise again. But by this time the eventual resurrection of the dead had become a popular belief among a large segment of the Jews, and Martha takes his assurances as a conventional expression of condolence and consolation. But he continues with what are the key words in the theology of the incident: "I am the resurrection and the life; whoever believes in me, though he should die (physically), will come to life; and whoever is alive and believes in me will never die." (John 11,25-26; the parenthetical clarifications are mine).

When they come to the tomb. Jesus is shaken with indignation (this is the force of the original), as he is on other occasions when confronted by evil, especially death.

Then, "Jesus began to cry" (11,33). Why? Wasn't he the Son of God? Yes. Wasn't he confident the Father would hear his prayer and he would call Lazarus from the tomb in a minute? Evidently. But he was also the very human Son of Man, who could feel with indignation at the ravages of evil and death. And when he heard the hopeless sobbing of those whom he loved, he was cut to the quick—and Jesus cried.

People saw Jesus weeping and said to one another, "See how much he loved Lazarus." When they reached the tomb, Martha was there too. "Take away the stone," Jesus ordered. A large stone had been used to seal off the tomb. Martha objected, "Ma'am, if he smelled it, he will be angry." Jesus had assured her. Some friends rolled the heavy stone away.

"Everyone stared at the open tomb." Janaan Manternach writes. "Jesus...thanked God, his Father, for hearing his prayer. Then he called out loudly, 'Lazarus, come out!'" A moment later Lazarus stumbled out, tripping over the white burial clothes that were wound around him. Everyone was astonished. Martha and Mary were beside themselves with joy and wonder.

By FATHER JOHN J. CASTELO

An obvious editorial peculiarity of the fourth Gospel is that it ends twice. The conclusion to chapter 20 has an air of finality (John 20,30-31), but the final editors appended another chapter. It seems they did the same thing with the first part of the Gospel. There are several clear indications that the 'Book of Signs' ended, in an earlier stage of composition, at 10,42, and that chapters 11 and 12 were added later.

The former of these two chapters contains the story of the raising of Lazarus, which becomes the seventh of Jesus' signs. Besides giving the editors their favorite number of seven, this incident is adapted ingeniously to their theology. The preceding signs are arranged in such a way as to reveal with increasing intensity Jesus' identity and role. In chapter 9 Lazarus' sisters, were close friends of Jesus. In chapter 10 Jesus had enjoyed many meals in their home. In chapter 11 Jesus' being the light of the world. In chapter 12 Jesus' being the light of the world.

In the Johannine scheme of things, this miracle serves as a bridge to the Book of Glory (13,21), marked by Jesus' glorious death and resurrection, and is put forth as the immediate occasion for the decision of his enemies that he must die. The literary details of the story link it cleverly with what has preceded and what will follow.

It begins with abruptness: "There was a certain man named Lazarus who was sick. He was from Bethany, the village of Mary and her sister Martha" (11,1). The reader is presumed to know who those women are; this is the first time they have been mentioned in John. But the editors add a further identification by referring to something that will be recorded only in the following chapter: (This Mary whose brother Lazarus was sick was the one who anointed the Lord with perfume and dried his feet with her hair). The sisters sent word to inform him: "Lord, the one you love is sick." This statement speaks volumes.

"Whoever believes in me, though he should die, will come out; and whoever is alive and believes in me will never die." (John 11,25; 26)

æs written for children

"Come and see, Lord," they told him. Everyone was astonished. Martha and Mary were beside themselves with joy and wonder.

"I am the resurrection and the life," Jesus told her. "Whoever believes in me, though he should die, will come out; and whoever is alive and believes in me will never die." (John 11,25; 26)
Priest Gives Couple 'Hard Time' on Baptism

By FATHER JOHN DIETZEN
NC News Service

Q. During the last few years I’ve heard of priests hesitating, or even refusing, to baptize children. Recently my nephew told me that when he and his wife took their first child to the priest for baptism, the priest gave them a hard time. He told them he would have to talk to them a few times about their own practice of the faith before he would baptize the baby.

I don’t know what my nephew will do, but I do know that other parishioners do not let up baptisms like this. Isn’t there a church law that says children are to be baptized as soon as possible after birth? Does the priest have any right to postpone baptism this way just because the parents don’t go to Mass as often as they should? (Ohio)

A. The heart of your question and of the priest’s approach with your nephew lies in the last phrase of your last question. Whenever a Catholic couple (or the Catholic partner in an interfaith marriage) is seriously deficient in the practice of religion, the parish priest has not only a right but an obligation to delay the baptism of their child until he can help the parents straighten out their own faith.

True, canon law directs that children should be baptized as early as possible after birth. The last phase, however, that the parents were practicing Catholics, prepared by their teaching and example to bring their children up as good active Catholic men and women.

There is, however, another canon which provides that when parents are not practicing and active Catholics, baptism of their children should be delayed until the parents can guarantee that their children will be properly raised as Catholics. While the church intended this primarily for mission countries, the principle applies everywhere.

The introduction to the new rite of baptism emphasizes this point often. At least twice during the ceremony, Catholic parents openly proclaim that they accept and believe the faith in which their child is baptized, and that they are willing to give the example and teaching necessary for that child to be raised in the faith, and so on.

Under any normal circumstances, this promise cannot be made by supposedly Catholic parents unless they themselves are faithful to the practice of their faith, and are not simply bringing that child for baptism out of a sense of family tradition or a vague feeling that “it’s the right thing to do” — which is often true today with parents who do not go to Mass regularly or participate in their beliefs, or are not very faithful in practicing what they say they believe.

Obviously, the church is concerned that parents not be placed in the very situation which they would be trying to pull us (both clergy and laity) away from viewing the priest as simply the administrator of a religious club, who is there to respond and satisfy religious needs, as it were, on demand.

Anyone who knows the history of the church of the past two or three hundred years is aware that by automatic baptisms, first Communions, and so on, whole populations of people were left at an almost primitive level of Catholic faith. One generation of baptized non-practicing Catholic parents followed another.

As someone put it well, a church which never says “no” to parents who are seriously deficient in their belief and practice of their faith will never allow them to become deeply believing parents.

I believe your nephew and his wife are fortunate to have a priest who is trying to help them question seriously who and what they are as Christians and to be certain in their own hearts that the Baptism of their child will be what it was meant to be, a genuine recommitment of all their family to their Catholic faith.

---

PRIEST’S HANDS

Q. I was taught in a Catholic school that the priest’s hands and his right thumb and forefinger were especially blessed for handling the Body of Christ and dispensing Communion. If this is so, how can nuns and lay people be allowed to give Communion?

A. I am still not sure about the idea of receiving the Body of Christ in my hands. It seems to me it should be placed on one’s tongue. Can you clear this up? I don’t necessarily dislike it. I just don’t understand. (Canada)

A. Contrary to what many Catholics report they were taught, it was never true that the priest’s thumb and finger were anointed in order that he might “handle the Body of Christ.” The symbolism of placing oil on a person’s hands or head, baptism, confirmation, or ordination, is not intended as a particular sacrament of children of that part of the body. It signifies that the entire person is consecrated and dedicated to an exalted position as a member of the family of Christ.

As Jesus himself is said to be anointed by the father: in fact, that is the meaning of the word “Christ”—one who has been sanctified or anointed to a role and mission of particular dignity.

Certainly a focal part of that mission for the ordained priest is to preside at the eucharistic liturgy and make possible for the rest of the Christian people, and celebrate with them, the unbloody renewal of the death and resurrection of Our Lord.

The anointing, however, is not directly related to giving Communion any more than it is to the forgiveness of sins, or any other priestly function. You are never, of course, forced to receive Communion in your hands if you do not wish to do so. There’s always the option to receive either way. Frankly it seems to me that the hand is no less holy than the tongue. The incredible fact is that Jesus gives us his body and blood as our spiritual food and drink in the first place. From that viewpoint, at least, to make a big deal out of which part of our body touches the host first appears to me to be superstitious ridiculuous.
Inspiring story of pioneer nun in Florida's history

By SISTER MARY MULLINS, O.F.P.

In writing the biography of Mother Theresa Joseph Brown, Jane Quinn, for the Catholic, has won the century-long story of her family, that of St. Joseph of St. Augustine into the brilliant tapestry of courageous adventure that is the history of Florida.

The author begins her work with a fascinating account of the Scottish ancestry of her subject as Jeanie Gordon Brown of Colton, Dunfermline in the county of Fife. Born on Sept. 7, 1886, Jeanie spent her early childhood in the shadow of the famous abbey founded by Queen Margaret, and revered as the burial place of the Scottish royalty. In this renowned location were the graves of Jeanie's forebears, and she learned to love the stories of her courtly lineage as well as the history of her native land. After the death of her mother, Jeanie's family settled in Florida on the shores of Lake Worth in the area called Hypoluxo, and in 1903 Jean enrolled at St. Joseph Academy in St. Augustine under the direction of the Sisters of St. Joseph.

AMONG THE many young women inspired by the sacrificial zeal of the Sisters to join them in their apostolate were Jeanie Gordon Brown and her family. After her graduation from St. Joseph Academy in St. Augustine in July, 1906, Jean announced to her Sisters as administration that she had decided to follow the Congregation in many new ventures throughout the State of Florida, especially in the burgeoning metropolis of Miami. The parishes of St. Mary, Gesu, St. Theresa, and Sts. Peter and Paul possessed schools of twelve grades, staffed by the Sisters of St. Joseph, who subsequently provided faculty for the diocesan high schools which replaced the four higher grades of the parish schools.

Mother Theresa Joseph's most generous gift to Miami was the preparation of her Sisters as administrative and staff for the beautiful Mercy Hospital, founded in 1945 on the shores of Biscayne Bay. Five years later Mother Theresa Joseph took up residence at St. Theresa in Coral Gables as a simple religious and earnest student at the University of Miami. She received the Master of Arts degree in education in the summer of 1962, being the first religious Sister to qualify for this distinction at the University.

In 1965, Mother Theresa Joseph entered upon her final leadership role as superior and principal at Gesu School in Miami. After six years of strong spiritual and professional influence, Mother Theresa Joseph returned to northern Florida in the early stages of her last illness — a painful journey to the Lord whom she had loved and served for more than fifty years as a Sister of St. Joseph. Afflicted with terminal cancer, she continued to teach a few classes at Bishop Kenny High School and to attend community meetings at the Mother-house in St. Augustine. Transferred to Mercy Hospital in the final weeks of her suffering, she received the loving care of her own Sisters as nurses and died peacefully on August 19, 1960.

In presenting the biography of this valiant woman, a zealous pioneer of the Church in Florida, Jane Quinn has amassed a rich treasure of material for the religious, social, and political history of the south. Her book is physically attractive, intellectually stimulating, and deeply inspiring. May it bring many young women to follow the rugged and rewarding path chosen by Jeanie Gordon Brown.
WHAT A FOOL BELIEVES

He never made her think twice
She had a place in his life
As he rises to her apology
He's watching her go.

Anybody else would surely know
For his nostalgic tale
Only to realize,

Some day, some where
Some day, some where she will return
She had a place in his life
He never made her think twice
As he rises to her apology
Anybody else would surely know
He's watching her go.

But what a fool believes he sees
No wise man has the power to reason away
What seems to be
Is always better than nothing
There's nothing at all
No wise man has the power to reason away
What seems to be

Copyright (c) 1978 by Snug Music and Milk Money Music.

Recorded by the Doobie Brothers
Written by Michael McDonald and Kenny Loggins

The Doobie Brothers, known to their fans as the "Doobies" have remained at the top of rock music charts throughout the 1970s. Their concerts are sold out, offering a kaleidoscope of Doobie sound and lighting effects. Their most recent album, "Minute By Minute," shows some evolution in their sound approach, yet still ranks in the Top Ten best selling albums. "What a Fool Believes" is the lead single off their current album. The song speaks about a person who refuses to believe that a relationship has ended. Though time has passed and brought no depth to the relationship, the "fool" clings to unfounded hopes that the other will eventually want to renew the relationship. The song emphasizes the futility of such fantasy but also recognizes, "what a fool believes he sees," and "no wise man has the power to reason away."

This song offers several ideas for reflection. Undoubtedly our lives must be based in reality if they are to be happy. Otherwise we face the gnawing insecurity of never knowing where we stand or what the importance of our relationships is. Assumptions or unspoken expectations within a relationship create the types of problems within a relationship that not only undermine the relationship's basis in reality, but can lead to a painful separation.

Yet the power of a dream can alter and shape reality. It may seem foolish to think we can develop a relationship with a certain other, but the dream itself may provide the energy needed to help the relationship begin. History is full of "fools" who not only established relationships, but changed the flow of history through acting on their dreams.

The real question may be: What do we mean by a fool? The song points to a person who lives in fantasy and is unwilling to even consider reality. But some "fools" acknowledge the way things are, yet set our own current course.

In many ways, a Christian in today's society is a fool. Gospel values make our society uncomfortable and are often rejected. Yet if we are to be fools in preaching and living the Gospel, we must avoid the type of foolishness described in the song. We must be willing to face everyday real problems. Our goal is to open the world, even with all its real problems, to the transforming love of God.
CINCINNATI — (NC) — During her three weeks in Russia, Peggy Bradley of Cincinnati hoped to pick up some tips on volleyball, but some of her most memorable experiences had little to do with sports.

She did attend four hours of lectures each day at Russia's most famous sports institute and worked out with the world-famous Russian men's volleyball team. She admits that she learned a lot — as a North American, whom Russians consider generally lazy, and as a woman, the only one to work out with the men's team.

But it was the knowledge she gained about herself — her history, her culture — that made the trip memorable for the 27-year-old graduate of Mount St. Joseph College in Cincinnati.

In preparation for the trip, which was sponsored by Concordia University in Montreal, Miss Bradley and other team members from all over the world spent a day in a language immersion program, getting a crash course in Russian culture and getting to know one another.

Given a list of things they could not take into the country she said, “Top on the list were the Bible and religious periodicals — they were even higher on the list than pornographic literature.”

At the airport in Moscow the customs inspectors noticed a crucifix around Miss Bradley’s neck. Her aunt, a Sister of Charity, had given her the crucifix as a graduation present.

“We had been assured that religious services would be available,” she added.

What really irritated her was that on the same day, they made a pilgrimage to the tomb of Lenin, “their God.”

The following Sunday the group was able to attend religious services in Zagorsk, 45 miles away. The service was run by a group of religious men. The services, she said, were like Benediction, in a Mass.

“People would stand for hours just to be in a church. They were mostly older women who had nothing to lose by showing their religion,” Miss Bradley said.

“I loved being there because it was the only place in Russia that I had a sense of God,” she recalled. “It was one of the few places that people smiled.”

In discussions with Russian interpreters, she was hesitant to talk about religion. But as she got to know the Russian athletes, they would press her to talk about religion, especially Christ.

She found herself questioning the values of a culture where “everyone had heard about the Cincinnati Reds, Pete Rose and Sparky Anderson, but no one had heard about Jesus Christ.”

WHEN THE GROUP was about to leave Russia, she asked to have her crucifix back. Although the visitors were supposed to exchange currency for Russian products (like blue jeans, which many Russians offered to buy), they were allowed to exchange friendship gifts with their interpreters.

Miss Bradley said her interpreter, a very religious person, cried when the young athlete presented her with tokens that she had always taken for granted: a blue jean skirt, a jumper and her crucifix.

—Teen Athlete Missed Religion in Russia—

School Calendar 1979-80

For Palm Beach, Martin and Okeechobee Counties

August 20-24 — Teachers resume
August 27 — Students resume
September 3 — Labor Day - No Classes for teachers & students
October 31 — End of First Quarter
November 1 — Teacher Workday - No classes for students
November 22-23 — Thanksgiving holidays
December 24 — Christmas holidays begin at close of school day
January 7 — Classes resume

January 24 — End of Second Quarter
January 25 — Teacher Workday - No classes for students
March 27 — End of Third Quarter
March 28 — Teacher Workday - No classes for students
April 3 — Easter holidays begin at close of school day
April 9 — Classes resume
May 26 — Memorial Day - No classes for teachers & students
June 6 — Last day for teachers & students

St. Paul Apostle Bible Semmer

St. Paul the Apostle Church, Lighthouse Point, is having a Bible Adventures Summer School next week, Aug. 6-10, from 9:00 a.m. to Noon in the Parish Educational Building. The program, featuring Bible lessons and activities for children from grades K-6, is led by Sister of Charity volunteers.

For information, contact Sister Mary Joseph, 681-9133.
Pope won't stop in N. Ireland

LONDON—(NC)—The Vatican has told Britain that Pope John Paul II does not plan to visit Northern Ireland during his forthcoming trip to Ireland. The British Foreign Office said July 27. Speculation that the pope might visit the strife-torn region had caused controversy, including statements by the Rev. Ian Paisley, extremist Protestant leader, that demonstrations against the pope would be organized.

The pope is scheduled to visit Ireland Sept. 29-Oct. 1 and then travel to the United States.

British officials were at the Vatican July 26 to discuss a possible trip, but were told by Vatican officials that a trip to Northern Ireland would not be a part of the pope's itinerary, a said a foreign office spokesman.

A papal visit to Northern Ireland would have created major security problems for the British because of the current guerrilla warfare and fighting between segments of the Catholic and Protestant population.

Vatican, Nassau establish ties

VATICAN CITY—(NC)—The Holy See and the Bahamas have agreed to establish diplomatic ties, the Vatican announced July 27.

It was the third announcement in 11 days of new diplomatic relations between the Vatican and other countries. The other two were Greece on July 16 and Jamaica on July 20.

The appointment of an apostolic nuncio by the Holy See and of an ambassador by the Bahamas is expected shortly.

The Bahamas, independent since July 10, 1974 and a former British colony, has about 250,000 residents of which about 26,000 are Catholic. It consists of a number of islands located east of Florida and Cuba.

The Diocese of Nassau, the only Catholic diocese in the Bahamas, is headed by Bishop Paul Leonard Hagerty, a native of the Diocese of Providence and a Benedictine.

Mgr. Bryan O. Walsh receives the congratulations of Dr. Donald Grunewald, President of Mercy College, Westchester, New York, after Monsignor was awarded an honorary Doctorate for his years of social work.

Lay Carmelites Meeting

LAY CARAMELITES will meet at Villa Maria Nursing Home, 1000 N.E. 25th St., N.
LEGAL NOTICE OF ADMINISTRATION

The name and address of the personal representative of this estate is 1753 W. Flagler Street, Room 310, Miami, Florida 33130. The personal representative's attorney is THELMA M. POWER, having an office at 1615 SW. 136th Street, Miami, Florida 33175.

Notice to debtors and creditors.

You are hereby notified that the administration of the estate of MILLIE KENCHEN, Deceased, Number 79-5284 is pending in the Circuit Court of the Eleventh Judicial Circuit in and for Dade County, Florida, located at 1200 SW. 7th Street, Miami, Florida 33130. Notice of this hearing is being given to enable the personal representative to mail sufficient copies of this notice to the personal representative, the minors, the decedent's will, the personal representative's attorney, and all persons interested in the estate to whom a copy of this notice has been mailed.

Notice is hereby given to each creditor who has a claim against the estate of MILLIE KENCHEN, Deceased, Number 79-5284, as personal representative of this estate, to file his claim with the personal representative or with the court, as personal representative or the personal representative's attorney, within three months from the date of the first publication of this notice, or the claim will be forever barred.

In re Estate of MILLIE KENCHEN, Deceased.

JOYCE ELLENE VAN EATON, As Personal Representative of the Estate of MILLIE KENCHEN, Deceased.

1 LEGAL NOTICE OF ADMINISTRATION

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

Notice of Administration: July 27, 1979

JOYCE ELLENE VAN EATON, As Personal Representative of the Estate of MILLIE KENCHEN, Deceased.

You are hereby notified that the administration of the estate of MILLIE KENCHEN, Deceased, Number 79-5284 is pending in the Circuit Court of the Eleventh Judicial Circuit in and for Dade County, Florida, located at 1200 SW. 7th Street, Miami, Florida 33130. Notice of this hearing is being given to enable the personal representative to mail sufficient copies of this notice to the personal representative, the minors, the decedent's will, the personal representative's attorney, and all persons interested in the estate to whom a copy of this notice has been mailed.

Notice is hereby given to each creditor who has a claim against the estate of MILLIE KENCHEN, Deceased, Number 79-5284, as personal representative of this estate, to file his claim with the personal representative or with the court, as personal representative or the personal representative's attorney, within three months from the date of the first publication of this notice, or the claim will be forever barred.

IN RE ESTATE OF

MILLIE KENCHEN

Deceased.

JOYCE ELLENE VAN EATON, As Personal Representative of the Estate of MILLIE KENCHEN, Deceased.

1 LEGAL NOTICE OF ADMINISTRATION

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

Notice of Administration: July 27, 1979

JOYCE ELLENE VAN EATON, As Personal Representative of the Estate of MILLIE KENCHEN, Deceased.

You are hereby notified that the administration of the estate of MILLIE KENCHEN, Deceased, Number 79-5284 is pending in the Circuit Court of the Eleventh Judicial Circuit in and for Dade County, Florida, located at 1200 SW. 7th Street, Miami, Florida 33130. Notice of this hearing is being given to enable the personal representative to mail sufficient copies of this notice to the personal representative, the minors, the decedent's will, the personal representative's attorney, and all persons interested in the estate to whom a copy of this notice has been mailed.

Notice is hereby given to each creditor who has a claim against the estate of MILLIE KENCHEN, Deceased, Number 79-5284, as personal representative of this estate, to file his claim with the personal representative or with the court, as personal representative or the personal representative's attorney, within three months from the date of the first publication of this notice, or the claim will be forever barred.

IN RE ESTATE OF

MILLIE KENCHEN

Deceased.

JOYCE ELLENE VAN EATON, As Personal Representative of the Estate of MILLIE KENCHEN, Deceased.

1 LEGAL NOTICE OF ADMINISTRATION

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

Notice of Administration: July 27, 1979

JOYCE ELLENE VAN EATON, As Personal Representative of the Estate of MILLIE KENCHEN, Deceased.

You are hereby notified that the administration of the estate of MILLIE KENCHEN, Deceased, Number 79-5284 is pending in the Circuit Court of the Eleventh Judicial Circuit in and for Dade County, Florida, located at 1200 SW. 7th Street, Miami, Florida 33130. Notice of this hearing is being given to enable the personal representative to mail sufficient copies of this notice to the personal representative, the minors, the decedent's will, the personal representative's attorney, and all persons interested in the estate to whom a copy of this notice has been mailed.

Notice is hereby given to each creditor who has a claim against the estate of MILLIE KENCHEN, Deceased, Number 79-5284, as personal representative of this estate, to file his claim with the personal representative or with the court, as personal representative or the personal representative's attorney, within three months from the date of the first publication of this notice, or the claim will be forever barred.

IN RE ESTATE OF

MILLIE KENCHEN

Deceased.

JOYCE ELLENE VAN EATON, As Personal Representative of the Estate of MILLIE KENCHEN, Deceased.
**Augustinian name new monastery prior**

Father James MacDougall, O.S.A. has been appointed as the Prior of the Augustinian Monastery at Biscayne College, Florida’s largest private Catholic educational College.

Father brings a decade of experience as a member of the Biscayne community to his assignment. His effectiveness and popularity as a teacher, minister, counselor, administrator and coach witness to his ability to give service. Father Francisco Rodriguez, O.S.A., will continue as Treasurer of the religious community.

**Villa Maria Home seeks volunteers**

VOLUNTEERS NEEDED - Villa Maria Nursing and Rehabilitation Center offers interesting volunteer assignments to suit your talents and available time. Opportunities to serve as General and Activity aides; Friendly Visitors; Transports; Arts and Crafts Aides; Physical - Occupational Therapy Helpers; Menders; Clerical Assistants; Admitting Escorts; Room Aides; Feeders; Bingo Aides; Pastoral Care Aids.

Call Volunteer Services, 891-8850, for further information.

**Boca Knights plan new membership drive**

Newly elected Grand Knight, Edward T. Hudak, Jr. of Boca Raton Council No. 7166, Knights of Columbus announced plans for a membership drive. Program will be to recruit new members, solicit reinstatements and arranging transfer of membership. Plans call for direct individual contacts and work with parishes in the area, including a K of C membership Drive Day.

All interested parties are requested to contact Ed. Hudak, 358-7424 or Bob Lynch, Chairman of Membership Committee, 391-5392.

**Pope, Carter to meet**

WASHINGTON — (NC)— Both President Carter and the Vatican press office have said that Pope John Paul II will meet with Carter during the papal visit to the United States the first week in October. The pope will probably visit Carter at the White House, but details have not yet been worked out.

**Latinis accept Civilitatti**

WASHINGTON — (NC)— The promise of Benjamin R. Civilitatti to look after the civil rights of minority groups if confirmed as attorney general is not prompting Hispanic leaders to lower their guard. They no longer oppose his nomination, however.

**Pope takes the plunge**

CASTELGANDOLFO, Italy — (NC)— Pope John Paul II hastaken his first dive into his new swimming pool at Castelgandalfo, but a photograph of a bathing suit-clad pope has not yet materialized. The event reportedly occurred around noon July 28. Papal aides were worried that Italian photographers would go to any lengths to catch a picture of Pope John Paul II.

**Widows-ers Club meets in Hollywood**

Catholic 40-60 Widow-ers Club organizational meeting of new inter-narsh club at Chaminade drive, Hollywood, on Friday Aug. 10 at 6 p.m. For information call 967-7340.
**Durante Curso de Pastoral Hispana**

Aprenderán Español en Tres Semanas

Por ANA M. RODRIGUEZ

ES LUNES por la mañana y 20 estudiantes de todas partes de los Estados Unidos, sentados en el aula del seminario St. John Vianney, aguardan ansiosos, “optimistas pero dúceticos,” el comienzo de un curso más de español. Para muchos, no es la primera vez que tratan de aprender ese idioma, pero en este momento de sus vidas, tienen que esforzarse una vez más a lo mejor esta vez será diferente.

El profesor confía en su método de enseñanza, y él y los estudiantes están unidos por un vínculo común –la recuperación por la comunicación y la realidad.

Para los sacerdotes, religiosas y laicos allí reunidos, poder comunicarse en español significa hacer que la palabra de Dios llegue a más personas, y les llegue en su propio idioma. También significa que han aceptado la realidad del bilingüismo y de la presencia hispana en los Estados Unidos.

PARA EL PROFESOR, el Dr. Samuel Nodarse, director del Centro Internacional de Comunicaciones de la Universidad de Northern Iowa, la unión de la enseñanza, la comunicación y la realidad, es una meta que viene persiguiendo hace muchos años.

Para ambos, el curso de Lengua y Cultura Hispana que ofrece durante tres semanas el Instituto Pastoral Hispano, es una oportunidad para realizar sus deseos.

El curso, que ha sido desarrollado “exclusivamente para este instituto”, según el Padre Mario Vizcaino, Director, tiene como objeto “preparar personal americano sensible a las necesidades de los hispanos, no solamente en lengua sino en sus características culturales”. Los estudiantes aprenderán el idioma a la vez que, en películas y discusiones, se familiarizarán con la cultura.

Según el Dr. Nodarse, su método de enseñanza psicogenerativo parte de las teorías psico-lingüísticas, cuyo objeto es “mejorar el entendimiento humano a través de la comunicación.

El principio fundamental psico-generativo es “considerar la tremenda potencia que tiene el ser humano para hacer más que una computadora.

"SI UNA COMPUTADORA",” continúa el Dr. Nodarse, “puede crear desde un 'input' pequeño un 'output' mucho más grande, el ser humano puede hacer mucho mejor.

"Nosotros creemos que no es necesario enseñar todos los reglamentos del habla sino solamente un 'input' puesto en ciertas secuencias para que el ser humano genere psicogenerativamente un 'output', o la comunicación.

El método consiste en ejercicios donde la persona tiene que repetir una y otra vez ciertas preguntas y respuestas, como por ejemplo, “¿Cuál es tu nombre? Mi nombre es Juan” llenando cada vez el blanco donde falta una palabra.

Después de repetir este proceso quince o veinte veces con cada palabra que compone la oración, la persona tiene conocimientos básicos de varias palabras y expresiones, y descubre por sí misma alguna de las reglas gramaticales que se aplican.

El Dr. Nodarse ha dividido el idioma humano en cinco marcos referenciales: el marco del mundo físico, de los eventos, de las personas, de las actividades y de la perspectiva, o mundo interior del hablante. De estas cinco áreas emanan las oraciones que se usan en los ejercicios.

Porque la enseñanza no se atasa en las muchas reglas gramaticales el estudiante puede aprender a comunicarse en un idioma en muy poco tiempo.

"LA PERSONA forma sus propias reglas por un proceso inductivo, por lo cual re-tiene más lo que aprende," dice el Dr. Nodarse.

Pero admite que “el idioma no es nada más que hábito” y si no se practica se pierde. Lo que ofrece el método psico-generativo es la motivación para continuar esa práctica.

Más que enseñar un idioma determinado, enseña “cómo aprender un idioma y cómo usar un idioma como medio de comunicación”.

Según el Dr. Nodarse, la teoría "se me ocurrió porque yo tenía muchas dificultades" al llegar a los Estados Unidos como exiliado en 1963. Aunque conoció las reglas del inglés le fue muy difícil.

Buró de Servicios Católicos pide ayuda para los necesitados. Llegan Más Haitianos a las Costas de la Florida.

CIENTO SETENTA Y CINCO refugiados haitianos han sido puestos en libertad por el Servicio de Inmigración y Naturalización y colocados bajo la custodia del Buró de Servicios Católicos de la Arquidiócesis de Miami. El CSB ha acordado proveerlos con co-dimiento y ropa mientras tramitan su estancia en los Estados Unidos.

La Hermana Pierre Marie Armand y André Bony, trabajadores sociales, están aconsejando a los nuevos refugiados sobre los procedimientos legales que deben tomar.

EL SÁBADO PASADO, un juez de Miami expidió un mandato temporal que permite que 2,000 refugiados haitianos trabajen mientras se procesan sus casos. En agosto último, el INS había revocado sus permisos, pero las Oficinas de Inmigración fueron acusadas de usar las aplicaciones para permisos de trabajo como “anuzelo” para pescar a haitianos que residen ilegalmente en el país.

Cuando los refugiados llegan a las costas de la Florida, el viaje demora de 15 a 30 horas, según la distancia. Aquellos que tienen familias residentes en la Florida son puestos bajo custodia de éstas. Los demás aguardan los procesos legales en la cárcel, al menos que alguien –como el BSC– interveña.

Veintinueve de los refugiados recién llegados son mujeres, y muchas están en esta-do. Temor al viaje hizo que muchas también dejaran hijos pequeños con familiares en Haití.

Helene Jean, una de las refugiadas, dio a luz un hijo durante el viaje. El bebé nació a Miami seriamente quemado por el agua salada y el sol, y el Departamento de Salud Pública del Condado de Dade lo está atendiendo en el hospital Jackson Memorial.

LOS REFUGIADOS NECESITAN sobre todo ropa y comida. El CSB pide que la comunidad apoye los esfuerzos de la arquidiócesis para ayudar a los haitianos enviando donaciones al Buró de Servicios Católicos, 4949 N.E. 2 Avenida, Miami, Florida.

Antes de enviar comida, ropa, muebles o dinero, por favor llame al CSB al 754-2444, Extensión 56 o 33 o al Centro de Cuidados de Overton, 571-9110.

Miami, Florida / THE VOICE / Viernes 3 de Agosto de 1979 / Página 1A
Arzobispo de Managua pide ayuda a Miami

Carta de Monseñor Obando

Querido Monseñor:

Después de saludarle respetuosamente, quiero exponerle la situación que está viviendo Nicaragua.

En el año 1972 fue destruida nuestra ciudad capital por un tremendo terremoto, pero la tragedia que actualmente está viviendo nuestro pueblo es más terrible todavía. Se calcula que sólo en Managua ha habido más de 10,000 muertos. Los bombardeos han dado muerte a numerosas personas y han destruido muchas casas, especialmente, de la gente más pobre. Son miles de personas que han quedado sin trabajo y por consiguiente sin alimentación. En nuestro Seminario y en nuestras Iglesias tenemos unos 50,000 refugiados. Nuestros Sacerdotes que son pobres han quedado también afectados por esta guerra fratrífica.

Agradezco a su Excelencia cualquier ayuda que pueda proporcionarme para mis sacerdotes. Si tiene intenciones de Misa le agradeceremos si nos puede enviar algunas.

Le pido una oración especial por el pueblo de Nicaragua que en estos momentos está sufriendo mucho. Aprovecho la oportunidad para profesarme de su Excelencia Revelendísima

Afectuosamente en Cristo.
Monseñor Miguel Obando Bravo
Arzobispo de Managua

Sacerdotes, Religiosos, Fieles Recuerdan Buen Pastor

"Rezen por mío", palabras que el difunto Arzobispo de Miami, Coleman F. Carroll, siempre decía al hablar con sus fieles. En el segundo aniversario de su muerte, esos fieles le dedicaron sus oraciones como el mejor tributo que se le podía regalar a él que fue, durante 19 años, un buen pastor.

Durante la homilía, el Monseñor James Walsh (derecha) habló de la obra del Arzobispo Carroll, y de su compasión por los oprimidos, sobre todo los cubanos, a los que tanto ayudó. Después, el Arzobispo McCarthy dijo que era muy apropiado que dos obispos cubanos, Monseñores Eduardo Martínez Dalmás y Manuel Rodríguez Rojas, estuvieran presentes en la conmemoración.

Devotamente en Cristo,
Edward A. McCarthy
Arzobispo de Miami.

Comunidad

Señoras y matrimonios hispanos de la Arquidiócesis están invitados a participar en dos retiros que el movimiento de Encuentros Familiares auspiciará en agosto. El primero, para señoras, tendrá lugar los días 10, 11 y 12, y el segundo, para matrimonios, los días 24, 25 y 26.

Para más información, llamar al Dirección Florentino Azcoitia, S.J., Director de Retiros, al 223-6236 o al 751-2453.

Es Inocente

Dirigente de Unión Agrícola

FORT PIERCE, Fla. — Un jurado ha dictaminado que Stephen Roberson, Director Estatal de la Unión de Trabajadores Agrícolas de América (UFWA), no es culpable de traspasar la propiedad privada, como alegaba la compañía de la Coca Cola en cargos que radican de una huelga en febrero.

El juicio, que duró cuatro días, se considera un "caso prueba" para el derecho de organizadores de uniones de hablar con sus trabajadores en la propiedad de la compañía que está bajo contrato.

Cuando comenzó el proceso, una coalición de 35 grupos religiosos y 14 comités urbanos de toda Florida publicaron una declaración en la cual dijeron, "Interpretamos éste como el primer paso en un esfuerzo para eliminar a la unión como vehículo de verdadera auto-determinación para los trabajadores agrícolas."

El Reverendo Fred Eyster, Director Florida del Ministerio Nacional a Trabajadores Agrícolas, dijo que el verdadero punto en cuestión era "si los organizadores tienen el derecho de hablarles a los trabajadores durante el día, el único momento en que muchos de ellos están disponibles."

El contrato con la Coca Cola es el único acuerdo colectivo que afecta a los trabajadores agrícolas de la Florida, y negociaciones para un nuevo contrato se vienen llevando a cabo hace casi un mes.
Idioma Es un Hábito, Dice Nodearse

El Dr. Samuel Nodarse, exiliado cubano, cree que los asistentes al curso de la Parapsicología "van a terminar con una base cultural muy fuerte". También dice que "hay que adaptar la enseñanza a la realidad", ya que a muchas personas les es imposible asistir a una universidad para aprender.

Para la serie "Espiritismo y Consecuencias en América", publicaremos durante las próximas semanas artículos que discuten a fondo la ciencia de la Parapsicología, sus implicaciones científicas, sociales y religiosas y la función llevada a cabo en esta área por el Padre Oscar González Quevedo S.J. y el Centro Latino-Americano de Parapsicología (CLAP) que él dirige en Brasil.

Por SALVADOR GARCIA DORESTEN

La actividad del Padre Quevedo en América Latina está toda concentrada en la Parapsicología. Es ella, tal vez, el medio más eficaz de apostolado en estos países. Se les proporciona, al mismo tiempo, la posibilidad de un desarrollo integral, más consciente y menos superficioso. Por supuesto, se da también una amplia comprensión de la realidad y sus consecuencias, permitiendo una fe más lúdica y también la posibilidad de una comprensión científica de ciertas verdades fundamentales como la espiritualidad y los milagros.

El Padre Quevedo aceptó un trabajo impresionante, pues se encontró hasta hace poco prácticamente solo; hasta ahora, no fue profesor, investigador, escritor, conferencista, administrador, constructor y siempre con graves dificultades económicas.

Ha publicado cuatro libros de amplia difusión, todos en lengua portuguesa y española. Ha habido que unir en ellos una gran información bibliográfica, un análisis profundo y un lenguaje claro que facilita la comprensión. El alcance de estas obras, tanto a nivel científico como de dulzura, está siendo enorme.

El Parque Quevedo ha recorrido ya todos los países de América Latina, Estados Unidos y España dictando más de 20 cursos sobre Parapsicología, que han sido patrocinados por diferentes universidades. Cada uno tiene duración media de cinco días, con dos horas y media a tres horas de duración por día. En algunos países, como en Puerto Rico y Costa Rica, el número de participantes de un solo curso supera las 5.000 personas.

La participación del Padre Quevedo en programas de TV es constante; en un solo año completó 200 horas en la televisión latinoamericana y en varios países obtuvo el record de audiencia. Diferentes televisoras de varios países, como la alemana y la mejicana fueron al Brasil para grabar programas del Padre Quevedo.

Ha publicado más de 200 artículos en revistas y periódicos; y continuamente están siendo publicadas entrevistas con él sobre Parapsicología.
Sociólogos Sugeren se Tolere que Parejas Vivan Juntas sin Casarse

Sociólogos Piden Preparación Antes Del Matrimonio

Arrieta, de CELAM, Arzobispado de San José

TERESIANAS en Miami

Las Hermanas Teresianas en Miami se especializan en la educación y formación de niños y jóvenes, proporcionando una educación que se alinea con los valores católicos. Los programas de formación incluyen escuelas parroquiales y programas de formación para adultos. Las Teresianas en Miami también ofrecen servicios sociales y asistencia a familias necesitadas.