Evangelization -- The Lay Catholic Role

By SUSAN W. BLUM

"...Go, therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit.' Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world." (Matthew 28:18-20)

PART 1

The word, "Evangelization", has always scared me a little. I was a youngsters growing up in Pittsburgh, the epitome of evangelists was Kathryn Kuhlman, whose revival meetings and healing ministry centered in my hometown. In my later teen years, the movie, "Elmer Gantry" surfaced, and I will never forget Burt Lancaster's "hellfire and brimstone" sermons in the dramatically staged tent presentations...nor will I ever forget his fraudulent and carnal exposure at the end of the film.

When Archbishop McCarthy last year called for an emphasis on evangelization throughout the Archdiocese, I was one of the many, including street-preachers, door-knockers, and tent-rockers who came into my mind. I just couldn't quite imagine myself standing on a street corner, handing out pamphlets and shouting, "Repent, Ye Sinners!" So, I began questioning what Evangelization really was meant to be in a Catholic framework, and how it could be applied in my own everyday life, as a committed Christian.

In 1976, the U.S. Bishops, realizing the need for clarification and action in the area of Evangelization, formed the Bishop's Ad Hoc Committee on Evangelization, in response to the exhortations of the late Pope Paul VI to evangelize the peoples of the world, and they appointed Father Alvin A. Illig, C.S.P., as executive director. Father Illig also serves as the Executive Director of the Paulist National Office for Evangelization and is often described as "a man of God on fire...in a new direction."

A direct result of the formation of the Bishops' Committee and the Paulist Office was the "First Annual National Catholic Lay Celebration of Evangelization", held last week in Washington, D.C. To begin training as Catholic evangelists, over 1500 members of the priesthood and laity attended this conference. Largely laymen, they represented "the meat and potatoes Catholics, the grass roots of American Catholicism", as described by Father Chuck Gallagher, founder of World Wide Marriage Encounter who was also attending the conference. They came from all areas of the United States, including a handful of us from South Florida, and for the most part had been sent by their pastors or bishops, with all expenses paid, signifying the most basic and necessary pastoral support for the ultimate long-term success of this Celebration of Evangelization.

Setting the theme for the entire Conference, Father Illig, in his opening keynote address, stated "that the first evangelist was not a priest, not a sister, not the sinner transformed on the road to Damascus, not even a permanent deacon... but a layperson... a woman, no less...Mary, the Mother of God!"

The three day conference, held at the Washington Hilton, addressed itself to four general areas of evangelization:

- Evangelization of the 49 (Continued on Page 2)
- Evangelization of the Poor (Continued on Page 3)
- Evangelization of the Family (Continued on Page 12)
Fund Set Up For Hurricane 'David' Victims

Responding to the devastation caused by Hurricane David in the Caribbean, Catholic Relief Services has allocated $50,000 to open a special emergency fund for victims of the Natural Disaster. The Caribbean Hurricane Fund will accept financial contributions to assist islanders of Dominica, the Dominican Republic, Haiti, and Jamaica, according to Bishop Edwin B. Broderick, executive director of the official overseas aid agency of U.S. Catholics. Catholic Relief Services operates regular programs in all of these countries.

Hurricane David leveled the island of Dominica and killed more than 800 in the Dominican Republic before pounding coastal north-central Florida and taking aim at Georgia and the Carolinas. The densely populated Miami area was spared as one of the worst storms of the century hit the United States mainland after taking its toll in the Caribbean.

Tropical storm Frederic followed Hurricane David's path in the Caribbean and was expected to add to the flooding. CRS program director for the Dominican Republic, Mark Reilly, said the death toll in that country is expected to reach into the thousands and he called the loss of housing and agriculture a catastrophe. On Dominica most roads have been washed out and the only way to deliver supplies has been by helicopter.

When the hurricane warnings lifted, Archbishop McCarthy issued a statement of thanksgiving "to a bountiful Lord who has protected his people." Catholic Relief Services is accepting financial contributions at its headquarters, 1011 First Ave., New York, 510-1002.

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Archbishop Urges Voters to say 'No'

(Continued from Page 1)

Catholic and Jewish children of Dade County.

- Fire and police protection will be reduced and only the criminal will profit.

- 52 percent of the tax saving will go to business, while the citizens pay the price in reduced services. There are many cases in which it is unlikely the tax saving by business will be passed on to the consumers.

- People, usually those on fixed incomes and often the elderly who rent rather than own their homes, will pay the price in reduced services but will not share in the tax savings.

- There will be several ripple effects. In addition to the 9,000 employees of the County who would lose their jobs, many commercial firms who sell goods and services to Dade County and Jackson Memorial Hospital will lose this business and will have to cut back their staffs and this will lead to more unemployment. Unemployment will increase, creating greater burdens for our already overstrained state and private social agencies.

Our own Catholic Social Services will be severely affected. Some 2 million dollars in matching funds and purchase of care agreements will be lost. Some of our day care programs for children of working mothers will have to close, leading to more people on the unemployment rolls.

This is one of the most serious issues faced by this community. I urge you to vote and I remind you that we are our brother’s keeper. Only by working together can we hope to make this community a better place to live in. It is time to put selfishness aside, and work together as a community to reform our tax structure, but not to destroy it.

U.S. 'Tax Fever' has Broken, Poll Says

(Continued from Page 1)

taxpayers' income tax returns. It was the third annual poll Roper has conducted for the company. The poll was based on 1,502 interviews conducted in early May.

In the 1978 and 1979 polls, Roper measured attitudes toward taxes on an anger "thermometer." It asked people to describe their anger on a scale of one to 10, with one representing feeling perfectly satisfied and 10, representing extreme anger.

In 1978, the thermometer showed the median level—the figure which divided all responses in half—was 6.35, in 1979, it was 5.32.

Roper said complaints about federal income taxes and five other common taxes, the percentage of people who felt taxes were unfair and the percentage of lower and middle income people who felt they paid too much in taxes were lower in 1979 than in 1978.

Roper also said anger about taxes was lower in all subgroups of the general population it surveyed. But the polling firm said it still could not judge what the "normal" level of anger over taxes is in the United States.

While Americans may feel less angry about the amount of taxes they pay, there is still "massive support" for a constitutional convention to consider an amendment to limit federal spending, the poll said.

AMERICANS favor such a convention by a 65-22 percent margin, the poll said. A convention would propose an amendment that would have to be ratified by 34 states just like an amendment passed by Congress.

The largest percentage of people favoring a specific proposal—72 percent—favor requiring a two-thirds vote of Congress to raise federal spending.

The poll found that inflation and improving U.S. energy supplies "crowded out all other issues in the public's set of national priorities," with 51 percent citing inflation and 31 percent citing energy supplies as one of their two top priorities.

A total of 77 percent of the public and 80 percent of all taxpayers favor a "windfall profits tax" on the oil companies, as proposed by President Carter, the poll found.

Forty-three percent of the public favors taxing all profits resulting from oil price decontrol, while 34 percent favors exempting profits "plowed back" into energy exploration.

The poll asked people to name one or two things that should be done with the money from the windfall profits tax. Fifty-four percent said it should be used for research and development in other energy resources, 41 percent said it should be used to reduce all taxes and 21 percent said it should be given to the poor to help pay for rising energy costs.

The poll said the public prefers the present health care system to a comprehensive national health insurance system by 55-39 percent. If a national health insurance system is approved, the public prefers it to cover major medical expenses by 47-45 percent, the poll said.

By a 77-17 percent margin, a large majority said they would not contribute more to charity than they do now if they were allowed to claim a charitable deduction even though they filed a standard deduction.

NEW HOMES FOR HAITI—This is one of 78 new housing units being constructed for the poor of Port-de-Paix, Haiti, by the Miami lay organization Amor en Accion (Love in Action). Since the families themselves provide the labor, cost of a unit runs between $250 and $300 for cinder block and other materials. A school and vocational center also are being built.

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Archbishop's Statement
On Hurricane David

In the wake of Hurricane David, Archbishop McCarthy has issued this statement:

I call upon our priests, religious and faithful to join me in thanking God that we were spared from Hurricane David. As it became clear that the southern part of the Archdiocese would be spared, our concerns turned to our people of the north who, thank God, also were delivered from serious suffering. Our hearts do go out in sympathy to our brothers and sisters of the Caribbean who suffered the tragedy of losing dear ones or their homes and property.

In thanking God we thank Him for the solicitous and tireless efforts of our public officials. We are grateful for the spirit of neighborliness and community that was experienced and strengthened in the emergency.

We are grateful for the renewed sense that we gained of appreciation of the gifts and blessings we enjoy. And especially we are grateful for the prayer experience of having turned in our concern to the protection of Him who calmed the waves when Peter became nervous about them, and of her, Our Lady of Charity of Cobre, who saved the Cuban fishermen when they were being threatened by the tempest.

Edward A. McCarthy
Archbishop of Miami

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Chaplain’s Office Needs Volunteers

Dedicated men and women are needed to minister to the patients at South Florida State Hospital and to assist them to enjoy (exercise) their right to religious worship, fellowship and education.

A special two-part training and orientation program will be held on Sat. Sept. 15, 10:00 A.M. - 12 Noon and Sat. Sept. 29 10:00 A.M. - 12 Noon

The program will be held in the Chapel at South Florida State Hospital, 1000 S.W. 84th Avenue (University Drive) in Pembroke Pines. For more information call Rev. Bernard F. Powell, 983-4321 ext. 2058

Edward A. McCarthy
Archbishop of Miami
The family.

Sometimes we can live with it, but we know we could never really live without it. On one hand, a happy family life remains the dream of us among the primary goals of life. We want stable marriages with loving spouses and happy children. We want to love and be loved. We want that special kind of personal security in relationships that the idealized “home” represents. And yet on the other hand this dream today seems to be threatened.

Separation, divorces, generation and communication gaps all make for broken persons. Daily we experienced religion teachers know well how they do in the classroom will mean little if the family does not develop a religious atmosphere. The family in a home or apartment unit in a home or apartment demands also a conversion of heart.

The home remains the first and most important school of religion—not necessarily because classes are conducted there, but because family members support each other in an attitude of faith and love for the Lord and for each other. Catechetical Sunday’s theme of “Bringing the Word to God’s Family” will only be realized if we are concerned with “Living the Word in God’s Family.” For Christian People the word “family” means not only that living unit in a home or an apartment but also the wider Church family. So often the Scriptures talk about the Lord, a family that God has made his own.

In this year’s Catechetical Sunday we look at these different levels of family life to see how well the gospel is being lived and preached. The Church is a family affair from beginning to end, and even beyond. The family united to God not only wants a happiness and love in this world but for eternity as well.

**DREs Hear Church As Counter-culture**

Parish Coordinators of Religious Education in Florida, heard their keynote speaker Fr. Virgilio Elizondo, challenge the group to consider “Christianity and the Church as a counter-culture, to the negative signs which society likewise conveys.”

Speaking to the participants at the annual workshop of the Conference of Diocesan Directors of Religious Education held in St. Petersburg, the theologian noted that the church cannot afford to get lost in the culture that dehumanizes persons and personalizes machines and “pets.”

The church has to offer something new”, he said. “It must become the counterculture that announces with joy the living presence of the Lord Jesus, who calls us to build His Kingdom of justice and peace”, he added.

The participants of the workshop, about 200 in total, also shared in a panel of reactors that identified the cultural groups that compose the population of Florida which the Church serves. Sister Marion Morrissey, member of the migrant apostolate in St. Anne’s in Hialeah, addressed the group on her experience in the rural ministry of her diocese: Fr. Joseph Ferraioli, OMI, expressed the need to serve the black community at all levels; Ms. Kathy Chadwick, chair of the Religion Department of Pensacola Catholic High School, spoke out of her own white, single-saxony, middle-class seeing-just-the-youth that she meets daily; and Fr. Juan Sosa, Associate Director of Religious Education in the Archdiocese and chairman of the FCDD, touched upon the ministry to the Hispanic communities.

**College Religion Courses Set in Various Locations**

The Archdiocese Department of Education is co-sponsoring with Florida International University a series of college credit courses in religion at various locations in Dade and Broward Counties.

The five courses will run from Sept. 25 through Dec. 15 and each will be worth five quarter-hour credits, or three semester hours. Each course will cost $52. The Archdiocesan Religious Education Department urged parishes to subsidize (50 percent) school and religious ed teachers attending as an investment in religious formation.

Three courses taught in English are:

- Rel 3324, The Prophets, at St. Anthony (S. Broward).
- Rel. 4508, Liturgy in Ed., at St. James, N. Miami.
- Rel. 1202, Theology of Paul, at St. Louis, S. Miami.

In Spanish:

- Rel. 3324, The Prophets, at St. Agatha, S. Miami.
- Rel. 3510, Early Christianity, at St. John the Apostle, Hialeah.

The courses will consist of 50 class hours, with workshop style on some Friday nights and Saturday mornings and classes on one weekday night.

For further information contact the parish DRE or the Religious Ed Dept of the Archdiocese, 757-6241.

On Monday, Sept. 17.

**MIGUEL CAMPOS**

By BROTHER MORRIS N. BROAD

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Please note that the above text contains some inaccuracies, such as dates and contact information that are outdated. The text is a reflection of the historical context of the time it was written.
Outrageous Tax Proposal

Dade County voters will go to the polls on September 18 to vote on a proposed property tax cut of 99.5 percent. On the surface, this might sound like a very good idea. We all think taxes are much too high, and any attempt to reduce them might appear useful.

However, this particular proposal would cut essential county services to such a degree that it would create a crisis for the community well-being.

The response of some people is to say that Proposition 13 in California was also considered ruinous to the State but that it has not happened. The difference, of course, is that Californians were paying much higher taxes than we are, including a State Income Tax; and the State government had sufficient surplus to cushion the shock. Even so, almost 20,000 people lost their jobs there and the biggest beneficiaries of California’s Proposition 13 were businesses and landlords.

The same will hold true here. More than 50 percent of businesses will benefit from the Proposed Tax Cut if it is passed. Landlords will also benefit—and if California is the example, renters will see no reduction in their payments. Who are these renters? Mostly the poor and senior citizens.

Affected by such a tax cut would be the police and fire departments, which although presently undermanned would be drastically reduced, with its subsequent social consequences. A county government with a drastically reduced budget would have to eliminate many social services to the poor and the aged besides increasing the ranks of the unemployed.

Oh, there are so many things about this tax proposal which are so outrageous that we feel it essential people of the community really get to understand its implications. There are no reserve funds in the county to take up the slack.

Instead of such a Property Tax Proposal, we ought to be working for serious tax reform, both on a State and local government level. Our taxes are still lower than many parts of the country, but Florida is also behind in many essential services. For example, there is little or no protection for the consumer and many State regulatory agencies represent special rather than public interests. It is in these areas that we ought to be looking for reform as well as in the various bureaucracies which abound with high salaries and very little results.

We are not against tax reductions, but we think this Dade County mean tax approach is the wrong way to go about it.

Values?

Jackson Memorial Hospital has not waited for the outcome of the property tax cut proposal in further reducing what we believe is an essential Chaplain service at the institution.

It seems that an already small budget for chaplains has been reduced even further—and this makes it more difficult for patients at Jackson to receive on-going spiritual care. Medicine and religion go hand in hand and it is hospital patients who need both. It is a sad commentary on the state of community ethics when a public institution like Jackson decides that spiritual care is not as important as building maintenance.

We have said before, public officials have strayed from an established hierarchy of values and are setting priorities which have little redeeming value. If Chaplains are not considered important, it won’t be long before there might be moves to also reduce the budget for medical services. The sick and the infirm can then be left to the bureaucrats and their quack cures.

MATTER OF OPINION

Being entrusted, then, by God’s mercy, with this ministry, we do not play the coward; we renounce all unashamed 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 4:1-2)

Untimely Comment

To the Editor:

Your editorial of August 10, although theoretically and philosophically correct is untimely.

I believe that precisely what has made our catholic community stronger is its diversity. We all practice one faith but worship in our own language and do so in conformity with our cultural and religious traditions. Each community — whether Anglo or Hispanic — knows at each given time what is being celebrated and why. We are a happier and convinced—not frustrated and ignorant—catholic community because of it. Perhaps the European immigrants of long ago to which you refer in your editorial repudiated the "melting pot" theory because they were not given this opportunity to worship in their native language and according to their own religious traditions perhaps there would be more active and convinced catholics today, sure certainly not bitter members of society.

In your editorial you ask for prayers and work to achieve "full integration in every sense of the word." I believe that all our prayers and work at this time should be directed toward the total evangelization of our community. Each group evangelized according to its present needs bearing in mind the group’s culture and religious traditions. Full integration will be achieved gradually and naturally without the necessity of "specialized programs". Once we learn to accept ourselves as we really are with our virtues and shortcomings and realize that God loves us as we are then we will be ready to accept each other.

Let us not forget that there is unity in pluralism!

R. Guixens
Hialeah

ERA letter inane

To the Editor:

Mary Longo’s letter is the most inane I’ve ever read. Taking words out of context just to suit one’s purpose is not getting truthful in the quoting of Scripture. Her’s is a warped interpretation of equality, and truth.

Quoting of Paul’s letter would take too much space, so I suggest she take the time to read the complete text of his letter to the Ephesians from 5:15-21 to 6:4. She’ll find in this beautiful letter on marriage, that the basis is love, not control. It’s a love that must be cherished by both, as they become one in Christ.

I know there are many brilliant Christian women in the ERA movement, and it’s a pity to see all that intelligence being exploited, and channelled in the wrong directions, just to feed the satanic ego’s of a few. What a waste of Christian womanhood.

Mrs. Sara Quinn
Palm Beach Gardens

On Ethnic Bishops

To the Editor:

Fr. Greeley wants us to believe that a recent study concluded that no ethnic, i.e. Irish, factor affected church promotions, and that he for one is all for having minorities command the top posts in metropolitan areas.

Although no time frame was given, most likely the study is a product of the late 70’s. Would the same conclusion be valid had this been done fifteen or more years ago? Or is there something to this Irish domination theory even though it may be a ghost of yesterday? And more importantly, are its effects still being felt?

Further, Fr. Greeley tells us that the Irish priests are represented at a rate twice as high as the proportion of American Catholics. He fails to mention here that a great number of these Irish priests are “imports” from Ireland and not Americans of Irish descent.

I question Fr. Greeley’s choice of terms when he uses “new ethnic” complainers and “new ethnic” critics when “new” is false and therefore unnecessary, and when words like awareness and defender are not only inaccurate but more charitable than those chosen. The minorities have always been aware of who and what are, and have prideed themselves in their heritage, but it’s been the majority and those in authority who can’t buy it. It’s about time that something be said by and for these people, even though it just isn’t too well received when they do speak up.

Jane G. Seifert
North Palm Beach

LETTERS TO THE EDITOR
Memo to Bishop Synod on Family
By REV. ANDREW M. GREELEY.

Milords: I should like to submit that a number of academic disciplines could make an important contribution to your preparation for the world meeting next year on the family.

They are known by various names—comparative primatology, ethology, sociobiology—and unfortunately have more than their share of charlatans writing popular books and articles. Nonetheless, the best scholars in these disciplines have something very important to say about the human family to which you should listen with respect and interest. In part they will strengthen your position on the family, and in part they will make you think seriously and, I hope, creatively about what the church can do to help family life.

THE BASIC “discovery” of these scholars is that the human family developed before the evolution of homo sapiens and was indeed a necessary precondition for that evolution. The family in some form is built into the structure of our being by the evolutionary process itself. Because we are a “generalized” animal with a great deal of flexibility and adaptability, the family can take many different forms and is endlessly changing, but we are programmed by our past to be family people. It’s in our genes.

The second observation of these disciplines with the strange-sounding names is that the core of the family is the remarkable “pair bonding” between the human male and female. None of the other primates have it (with the exception of a single species of monkeys). While our pair bonding is not as strong as that of the Gambia quail outside my window in Tucson (when one moves five feet, so does the other), and we can escape from it, hence it is called “quasi pair bonding”), the strong emotional link that binds a human male and female together cannot be found in any person in the primate world—the chimpanzee, the gorilla, the baboon.

They have not developed such bonds because the care of a mother and a father together is not absolutely indispensable for the upbringing of their young. Evolution into a complex, multi-skilled, learning creature like the hominid required a long maturation period during which the offspring was relatively defenseless and unable to take care of himself or herself. Those pre-hominids survived whose parents were disposed to remain together. Those adults whose genetic traits inclined them to a propensity to permanence were the ones whose offspring were likely to live into their own reproductive years.

So far so good. The family is natural, built into our biology—though don’t try to deduce the code of the animal. The theory requires a long maturation period during which the offspring are relatively defenseless and unable to take care of themselves.

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The rest continued to pray for direction while attending various Catholic churches. One day one of the women was told by a doctor that she might die unless she aborted her unborn baby. But since the group had promised each other to abide by unanimous decisions, they began anguished discussions about abortion. Another member had recently had one, and suffered a deep sense of guilt. So as a result of the group’s decision, she decided to keep her baby, a little girl named Ruth Ann—born without a single complication.

That experience was a factor in the commune’s decision to choose the Catholic Church, and eventually to become a Dominican life community—ten adults and 19 children. Their work today centers around the conversion of Jews, drug abuse counseling, and pro-life work. And, interestingly, they see a connection between the latter two—feeling that drug usage suppresses a woman’s natural maternal instinct.

They still hold on to their rule of unanimity, but have few disagreements. They are happy with their work, which now also includes teaching courses in natural family planning and counseling women at the doors of abortion clinics. They bought a printing press and publish literature on the causes they believe so strongly in.

People who visit the commune marvel at the discipline of the children, the lively study and discussion sessions, and the happy family. They grow their own food in the community garden, and teach their own children in the community school, which they have named St. Rose of Lima.

The commune’s spiritual director is Father Arthur B. Klyver, a Jewish Catholic priest who is active in educating Christians to better understand the Church’s teaching on the subject of abortion. He has written several books on the subject of Jewish evangelization. He wrote to these people and received some fascinating material about a truly spirit-filled community. People you would like to do the same. They call themselves Catholics United for Life, and can be reached at P.O. Box 390, Coarsagold, CA 93864.
What does human wholeness mean?

By FATHER CORNELIUS J. VAN DER POEL

There is perhaps no better way to understand the meaning of wholeness than to take a careful look at some ordinary expressions in daily human life.

A hand touches gently the hair, the face, the shoulder or the arm of another person. The other may be a child or a parent, a fiancé or a friend. The scene and gesture are so familiar that they do not even draw our attention. It hardly ever occurs to us that this simple caress is part of a relationship that reaches deep into the hearts and minds and spirit of those who give and receive this expression or loving concern.

Caring is a human attitude and action which speaks a language of respect and concern, of good wishes, closeness and mutual belonging. Caring has its influence upon the giver as well as upon the receiver. In normal circumstances it is an influence of growth and integration. Let us try to explain this in a little more detail.

Our discussion is based upon the belief that the human being is created in the image of God. Through creation we are placed in this world to express in daily human life the goodness and love of the Creator. This means that we are not simply called to live according to God’s life. This is an important distinction. To live according to commandments means to be guided by principles suggested from the outside. To live according to God’s life brings the source of our action, as a gift of God, into the center of our being. This gift of God contains both a sense of personal dignity and the need-ability to reach out in constructive ways.

Caring has innumerable forms of expression, ranging from a simple smile to the greatest sacrifice of personal self-giving. Whatever the form may be, it contributes to a sense of personal dignity and value, and it is in action of constructive love that family relationships offer the clearest examples of these values.

Look at the parent-child relationship. The countless ways in which parents express their concern for the child are for the child so many experiences that is is loved and appreciated. Through the caring concern of the parents a child develops a sense of personal value. It is not only a conscious awareness or a reasoned-out understanding. It is rather a knowledge of personal goodness which can form a basis for friendship with others, for generosity and respect for people who are different from themselves. The caring that a child receives is an indispensable element in its future ability to relate to others, to contribute to the well-being of the community and to find a meaningful relationship to God.

The caring of the parents is indeed a ministry of the high value it enables the young person to develop its totalled and to become a person in its own right, reflecting the goodness and the love of God.

The caring for what the child can become is a continuous support for the physical well-being, for the emotional or interhuman abilities, and for the spiritual values which will slowly become conscious. It is a ministry of human wholeness. The child who receives the care is not the only one who benefits. The parents who give the care grow in the process. Human life reaches its fullness by active expression. The ability to care reaches its fulfillment in active caring.

The call to live God’s love in the human reality is followed by actively reaching out to others. Caring is that kind of self-realization that leads to human wholeness. Active caring (in our example, parental loving) gives a concrete expression to the physical abilities of the parents, to their interpersonal feelings of love and concern, and, if they are persons of faith, they have an intellectual and feeling awareness that they are actively cooperating with God’s creative love. Caring is a ministry in which the source and the goal are human wholeness, or in other words, which brings forth and deepens a human being in whom the life and love of God is visible and real.

Jesus: A Good Shepherd -- as written for children

By JANAAH MANTERNACH

One day Jesus was standing at one of the great gates in and out of Jerusalem. People were coming and going. Jesus stood there looking out at the beautiful hills just outside of the city. He noticed a shepherd with his flock of sheep on a nearby hill.

Jesus watched how the sheep followed their shepherd. They obviously knew him well and felt close to him. There were other shepherds nearby, but the sheep would not follow them. The sheep stayed close to their own shepherd.

Jesus could hear the shepherd whistling to the sheep. The shepherd also called the sheep by pet names. The sheep responded right away to the shepherd’s voice or whistle.

As Jesus watched, he noticed one of the sheep straying off from the rest. The grass over the hill lured him away from the flock. Soon the sheep seemed lost. After a moment the shepherd noticed that one sheep was missing. He whistled and called, but the sheep could not hear him. So he left the flock and went out searching for the missing sheep. Finally he found it and happily carried it back to the flock.

While Jesus watched the shepherd and his sheep, people noticed him standing at the gate. Soon a crowd gathered. Wherever Jesus went, people grouped around him to listen to his teachings.

Jesus turned around and looked at all the people. He noticed some friends in the crowd. He also noticed some of the religious leaders, the scribes and Pharisees. He knew they were not friendly to him.

Jesus began to speak. He pointed at the shepherd on the nearby hill. "I am the good shepherd," he said. "The good shepherd is willing to die for his sheep." The people could sense how much Jesus loved his friends. They had seen him search out people who seemed to be lost. They knew he cared enough to die for those he loved. He acted toward them much like the shepherd acts toward his sheep.

"There are others," he said, "who are more like hired hands than shepherds." Jesus looked directly at the religious leaders as he spoke. "Such men have no real care for the sheep. When they see a wolf coming, they run. They let the wolf scatter and snatch the sheep." Some of the religious leaders were uneasy. They knew Jesus was talking about them.

Smiling at his friends in the crowd, Jesus said again, "I am the good shepherd. I know my sheep. My sheep know me. They recognize my voice. We care about one another. We love each other. If one of them gets lost, I go out in search of it to carry it back to my flock. I will give my life for these sheep of mine."

The people could sense how much Jesus loved his friends. They had seen him search out people who seemed to be lost. They knew he cared enough to die for those he loved. He acted toward them much like the shepherd acts toward his sheep.

Many of the people who listened to Jesus were touched by his words. They could feel that he knew them and loved them. They wanted to get to know and love him more. They said to themselves, 'That is the kind of shepherd that we would follow him and his way. They liked thinking of Jesus as their good shepherd."

"There are still others" Jesus concluded, "who are not yet part of my flock. I want to lead them, too. They, too, will recognize my voice. Then there will be one flock, one shepherd."
**Could anyone love her?**

"Everybody, even God has forgotten me"

By ANGELA M. SCHREIBER

As Father Monahan climbed the stairs to the fourth-floor apt., the musty odor and assorted smells offened his nostrils. Even though he had entered many such buildings he said it was his usual simple prayer earnestly, "Lord, give me strength to carry out this task with understanding and compassion."

He was the bearer of a most precious gift, the Eucharist. A woman's voice invited him to come in. As he entered, he gave the greeting always when bringing Holy Communion, "Peace to this house and to all who dwell within." The voice replied bitterly, "There's no peace here."

She lay in the middle of dirty bedclothes, her hair disheveled, her legs, covered with running sores, were propped on pillows. The stench inside the apartment made the halls smell clean.

As the priest gave her the Eucharist, a few peaceful moments followed.

But the peace was only momentary. She told him how miserable she was. She had fallen because she was drugged. Given our social nature, our being-with-others, it could hardly be otherwise, and it satisfies a deeply felt need. But it entails also a serious and strangely paradoxical risk, that of blinding one to the profoundly interpersonal nature of religion.

Dr. Monahan entered many such buildings—He said he could recognize voice (10,3b-4). Each shepherd knew his sheep uniquely, his voice and name and leads them out. When he has brought out those that are his, he walks in front of them, and the shepherd follow him because they recognize his voice. Each shepherd who is the Good Shepherd lays down his life for his sheep (10,11-16). In biblical language, "To know" means much more than "to recognize, acknowledge"; it means to "to love, to experience, to embrace." This is how he "knows" us— even to the point of dying for us—and invites us to "know" him. And in responding we are caught up into the mutual love of Jesus and his Father.

She grinned at him tauntingly and added, "No, I won't see you again. Nobody really cares about me. I'm just talking." She turned her head away and closed her eyes.

When Father Monahan returned to the rectory, he called the deacon's wife and told her about Mrs. Gibson. "The social worker contacted Catholic Charities. She told them that Mrs. Gibson was Catholic, so they got in touch with our parish. I was told the lady was a volunteer at a Protestant agency. After that, there was not much I could do. I had to wait for what I found. During my ten years in the priesthood, I have not encountered such a degree of bitterness. And the physical situation takes a strong stomach. Nevertheless, we must reach this woman."

"I'll call on her tomorrow morning, Father," Mrs. Stevens replied.

"The St. Vincent de Paul Society keeps her in groceries. And I'll bring Holy Communion to her once a week. But that isn't enough. She needs to know that someone really does care. It's so much harder to give up that which one loves than it is to find the loveableness in her may be impossible. She was so abusive to her husband that he estranged her's on the fourth floor. Are you sure you want to go over there?"

Mrs. Stevens paused. Then Father Monahan gave her an address. "We have his people, the sheep of his flock" (Psalm 80:7).

When Mrs. Stevens went to visit Mrs. Gibson, she took clean bedding and bath soap. She also purchased doughnuts. "I wonder how long it has since someone simply visited this woman and shared a cup of coffee," she thought.

Father Monahan's description had not prepared her. Suddenly the doughnuts seemed like an enemy. How could she possibly have thought she could sit down beside this woman and swallow anything?

Mrs. Gibson greeted her, "So you're a goody gooder," are you? Welcome to my parlor. I adore lying here all day with nothing to eat. Now it's your cue to say, 'Being poor and sick will make you holy.' Hell, there's nothing Holy about it. I think God, along with every else, has forgotten. Lady, take your handbag and packages and get out."

Mrs. Stevens explained that she had come to visit. "I've got clean sheets, and I'm going to make you more comfortable, then we'll have coffee and doughnuts while we talk."

"I told you, lady, there's nothing to eat here. No coffee. No anything. Go home." Mrs. Gibson shouted.

When the old lady was lying in a clean bed, Mrs. Stevens went to the food store. There was an unmistakable odor of food. Looking around, she discovered a plate of rotted food hidden underneath newspapers. Mrs. Gibson objected to the food. Mrs. Stevens went through the filthy room and found packages of unopened food. She made a request for the spoiled dinners. Her search finally brought forth a jar of Sanka.

She managed to sit beside Mrs. Gibson with her hot drink. She asked, "why don't you eat these nice meals the St. Vincent de Paul Society brings?"

"They don't care whether I live or die. They're just 'do gooders.'" Bit by bit, Mrs. Stevens drew the old lady out. The neighbors, she learned, brought food too. But they laid it out and left. Actually, there was more food in that apartment than one person could eat in a month. But Mrs. Gibson craved company. She was not about to divulge there were visitors. By hiding the food, no one need know that he was not the only caller. How contradictory this woman was. She did nothing to endear herself to anyone, yet she was lonely.

At their meeting, Father Monahan, Decan Stevens and his wife determined to place Mrs. Gibson with the little Sisters of the Poor. The procedure took several weeks. At last, she declared, "I don't need charity," her first months with the little Sisters of the Poor were no bed of roses for those who waited on her. But today, when Mrs. Stevens called on her, there are periods of serenity. And Mrs. Gibson no longer says, "Get out."

Mrs. Stevens recalls when she realized Mrs. Gibson was worth the effort. As she was about to leave one day, the old lady's face softened and she said, "I do like seeing you. And I'm not so lonely now. When will you come back?"
NAPLES—Over three hundred people attended the groundbreaking ceremonies for St. William Church. The Rev. Thomas J. Goggin, V.F., pastor of St. Ann, officiated at the 4 p.m. ceremony. He was joined by other clergy and dignitaries of Collier and Lee counties.

Since October 1973 the Rev. Dominick D’Owery, pastor of St. William parish and the parishioners have looked forward to the celebration of the groundbreaking ceremonies.

St. William parish roster in 1973 consisted of approximately three hundred families and Mass was celebrated in the Seagate School. In a couple of years St. William had to move to larger facilities at Pine Ridge Middle School. During the winter months they have approximately eleven hundred families.

In a little over three years, with the blessing of the Archdiocese of Miami and Father O’Dwyer, the building fund chairman Thomas E. McBride and a handful of diligent parishioners and a most generous congregation raised in excess of one million dollars, the parishioners are particularly proud of the fact that this was done without a professional fund raiser.

At present the building fund consists of seven hundred thousand dollars in cash and the remainder in pledges. The edifice will be on six and a quarter acres of land at the south end of the Westinghouse Coral-Ridge-Pelican Bay Development on Seagate Drive. The architecture is traditional and Spanish in design and will be built in the form of the sacred cross, seating 800 people with an all purpose room seating 250 people.

Fr. Mario La Mendola is the Architect and the George Kraft Company will be the contractor.

WASHINGTON — (NC) — When Pope John Paul II comes to the United States in early October, his arrival will mark the end of weeks of planning and preparation. At the center of that planning is Father Robert N. Lynch, a priest of the Miami Archdiocese who has been appointed papal visit coordinator for the U.S. bishops.

Father Lynch said his duties in planning the papal visit include coordinating papal functions so there is no duplication of activities from city to city, meeting with government and security personnel in each city to arrange timetables and protection for the pope and, once the pope arrives, overseeing the movement of the papal entourage from city to city and within cities the pope is visiting.

A major duty for Father Lynch’s papal visit office will be to coordinate the movement of the U.S. and foreign press that will be traveling with the pope. That group of reporters, technicians and photographers, because of space considerations, has been limited to 270, according to Father Lynch.

But the total press corps covering the pope, including the local reporters who will meet the pope at each city the pope visits, could total 3,000 to 4,000, Father Lynch said.

Father Lynch, 38, was ordained to the priesthood in May 1978 for the Miami Archdiocese. A Charleston, W.Va., native, he was, prior to beginning studies for the priesthood, a staff member of the U.S. Catholic Conference.
Popular Piety within Liturgical Piety?

Fr. JUAN J. SOSA

Ideally, the faithful can legitimately express its faith-experience through popular devotions preserved by their families and, likewise, be moved to share that experience in the liturgy itself. However, growing signs of unity and love in the Church.

In practice, however, this balance does not seem to be particularly as the liturgy through the centuries, par-ticularly in the regular liturgical experience, and the worshipping community has evolved from its Jewish and prayer life of the Church down traditions of their culture.

For the most part, those who are regularly part of a worshipping community tend to reject those others who have kept the religious traditions of their culture. This tension is not new! It has been present in the prayer life of the Church down through the centuries, particularly in the Middle Ages, when the liturgy itself was primarily centered around the roles of the priest and the hierarchy and the public prayer of the Church became a rigorous expression of faith. Latin, a common popular language, became the clerical language. In fact, while clerics prayed in choir, a section of the Church exclusively set apart for them, the people continued to pray their common prayers (Our Father, Hail Mary's, etc.) at different parts of the Mass.

Historically, popular devotions after the fifth century arose as a substitute to a Liturgy which could not be assimilated by the people because it was not meant for them. While these devotions are valid, as testified by the tradition of the Church, the growing division between popular piety and liturgical piety must be healed. A popular piety that is not well oriented, Pope Paul VI reminds us, "is open to subject to penetration by many distortions of religions and even superstitions." A liturgical piety that is Roman so exclusive in its expression reflects a high degree of pharisaism.

After Vatican II the various ministerial roles of the liturgy have provided the people with a sense of community which allows them to experience God's salvific presence in a dynamic way. This worshipping community however, is an elite community. In numbers it cannot match the vast numbers of people who today do not attend Church regularly, but who, on the other hand, have kept these traditions of their families. It is not enough to say that these people are "ignorant" because they do not go to Church or because they are not "committed" to the faith.

Pharisaism: (next week: Toward a pastoral approach)

Superior General To Visit Miami

On Sept. 12, Brother Jose Pablo Basterrechea, FSC, Superior General of the Brothers of the Christian Schools will arrive in Miami for a brief stay.

In his itinerary to several Latin American countries, Brother Basterrechea has included Miami, to visit and confer with Archbishop McCarthy, the Christian Brothers that reside in the Miami area and to meet for several hours with alumni and members of the De La Salle Association, to discuss future plans.

In 1980 the Institute of the Christian Brothers celebrates its 150th anniversary. The De La Salle Association is planning for the festivities to be conducted in the Miami area on July 1980. Accompanying Brother Superior will be Bro. Pedro Fernandez, Provincial from the -Antilles District, and Br. Reudell FSC, aides to the Superior General in Rome.

For additional information on the visit and future activities call 482-8130 or write to De La Salle Association, P. O. Box 440799, Miami, Florida 33144.

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Evangelization -- The Lay Catholic's Role

(Continued from Page 1) million Active Catholics; of the 12 million Inactive Catholics; of the 80 million Unchurched; and Evangelizing within an Ecumenical and Inter-denominational framework. Each general session was opened with a keynote address by laypeople who are actively involved in the evangelization process in their respective parishes or dioceses. Following the keynote addresses, a total of twenty-six various "how-to-do-it" workshops were offered, conducted by laypeople, which ranged in subject from "The Legion of Mary’s Approach to Evangelizing the Alienated Catholic" to "Encounter Evangelization" to "Cursillo Movement in the Current Era." Practical advice was given by the many laypeople who shared their actual experiences "out in the market place." Workshops were presented concerning "Small Parish Evangelization in the Rural South," "Evangelization Through the Performing Arts," "Inter-denominational Ministry to Youth and Young Adults," "Evangelization in the Black Catholic Ministry" and "Healing the Separated and Divorced Through Community."

Underlying all of the sharing in these workshops was the basic message that we ourselves must first be evangelized—we must open our hearts and minds fully to Jesus Christ as Lord and experience His Love and the power of the Holy Spirit in our lives before we can ever consider evangelizing others. Mrs. Dolores Leckey, Executive Director of the National Conference of Catholic Bishops’ Secretariat for the Laity reminded us in her keynote address that "we must be the Good News and constantly reflect upon our integrity as evangelizers. We must address ourselves to prior issues before we begin active evangelization!" She stressed "that what we do has far more impact in our witness to others than what we say. Our lives either give credibility to our words or cancel them out. The convergence of word and action equals integrity in evangelization." Also, she sees the current lay movements and small group ministries as the "great hope" for the renewal of the Church; once the evangelization process has begun in a parish or diocese, there must be supportive groups to follow up, encourage and give moral courage to the newly evangelized.

In his keynote address on "Evangelizing the 49 million Active Catholics", Mr. Jack Mooney, Coordinator of the Diocesan Evangelization Team of the Diocese of El Paso said that the evangelization of active Catholics is "a long, complex and intricate process, with the results probably not fully being realized for years." "However," he continued, "the 'Good News' is that the solution to this complex problem is simple and singular: 'Jesus Christ will renew His Church!' Our ministry is to proclaim and invite!" He defines evangelization as "the process of sharing through witness and word one’s faith in Jesus in order to invite another to put his faith in Jesus." If our faith is evidenced in our lifestyle, if our faith is our lifestyle, only then will others recognize this difference. He went on to describe evangelizers as "faith-filled, prayerful, sacramental, caring servants, steeped in Scripture." Consistently, we were told to seek the Holy Spirit’s guidance and to be sensitive to the Lord’s timing, reminding us that ‘some plant, some water’". Once the message of the Good News has been shared through word and witness, then it is our duty to give an "invitation from Jesus with an RSVP!!!"

Some of the several thousand delegates to the recent Evangelization Conference held in Washington, D.C. for the renewal of the Church; once the evangelization process has begun in a parish or diocese, there must be supportive groups to follow up, encourage and give moral courage to the newly evangelized. Some of the several thousand delegates to the recent Evangelization Conference held in Washington, D.C.

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South Dade
Deanery

South Dade Deanery president, Mrs. B.E. Parham, of the Miami Archdiocesan Council of Catholic Women has announced the Fall Board Meeting will be held at St. Richard Family Center, 7500 S.W. 152 Street on Tuesday, September 11, 1979 at 9:00 A.M.

There will be workshops for all the South Dade affiliations. The affiliation officers including Commission Chairmen and Vice Commission Chairmen are urged to attend.

Couples Retreat

Cenacle Retreat House in Lantana announces their annual Preached Retreat for Men, Women and COUPLES from Friday evening, September 14th, through Sunday afternoon, September 16th. The Retreat Director will be a Jesuit, Trafford P. Maher, Ph.D., Professor of Human Relations, Saint Louis University, Missouri. Father, who is also a psychiatrist, is the author of "Lest We Build On Sand," a study of the natural basis for spiritual formation.

The weekend program includes Friday evening supper and concludes with the Eucharistic Celebration on Sunday afternoon.

For further information — reservations, call The Cenacle — 582-2554.

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A Voice / Friday, September 7, 1979 / Page 13
LEGAL NOTICE OF ADMINISTRATION

TO ALL PERSONS HAVING CLAIMS OR INTERESTS IN THE ESTATE OF JULIA MAUREEN MURRAY, you are hereby notified that the administration of the estate has been filed in the circuit court of the county of Miami, Florida. File Number 79*102 is pending in said court, and all persons interested in the estate to whom this notice has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any claim or objection with the clerk of the above court.

All persons interested in the estate should contact the personal representative of the estate, HELEN A. L. DUNCAN, whose address is 661-2538, 20th Floor, Miami, Florida 33138.

DATED at Miami, Florida on this 7th day of September, 1979.

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IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR MIAMI, FLORIDA

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DATED at Miami, Florida on this 7th day of September, 1979.

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IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR MIAMI, FLORIDA

IN THE ESTATE OF

JULIA MAUREEN MURRAY,

Deceased.

TO ALL PERSONS HAVING CLAIMS OR INTERESTS IN THE ESTATE OF JULIA MAUREEN MURRAY, you are hereby notified that the administration of the estate has been filed in the circuit court of the county of Miami, Florida. File Number 79*102 is pending in the Circuit Court in and for Miami-Dade County, Florida. Dated at Miami, Florida, this 7th day of September, 1979.

You may contact the personal representative of the estate, HELEN A. L. DUNCAN, whose address is 661-2538, 20th Floor, Miami, Florida 33138.

DATED at Miami, Florida on this 7th day of September, 1979.
Groundbreaking
For New Broward
Senior Citizen Home
Joined by Miss Lillian

Miss Lillian, mother of President Carter, was engulfed by people, young and old, with Florida hospitality, if not the Florida weather, during groundbreaking ceremonies for Joseph's Tower, an apartment complex for senior citizens in Lauderdale Lakes.

Responding to Archbishop Edward McCarthy's introduction as the "countries outstanding example of active senior citizenship" and appointing her an honorary Catholic, Miss Lillian set the the happy mood for the ceremony replying: "I thank you, Archbishop, but I hope my minister doesn't hear about it."

St. Joseph's Tower for the elderly in Broward County, being developed by the Catholic Service Bureau of the Archdiocese of Miami, is located at 3400 N.W. 30 St., Lauderdale Lakes.

St. Joseph's Tower will be an independent living facility and part of a three phase project which includes the Catholic Living Center adjacent to St. Helen's Church, St. Joseph's Residence, a congregate living facility where residents receive room and board, and a 180-bed nursing home under construction.

This new facility is being built to provide alternative housing to elderly people living on fixed income. 62 years of age or older, must be ambulatory and fall within the income limit prescribed by law. It is financed under the 202 housing program of the U. S. department of H.U.D.

Completion for the building is expected by Sept., 1980. The Catholic Service Bureau has three other centers in present operation, and two others under construction.

With the volunteer assist of the damp but happy children from St. Helen Elementary School, Miss Lillian digs the traditional first "shovelful" of dirt on the site of the new building for the elderly, during a light rain. Archbishop McCarthy and Msgr. Bryan Walsh encourage them on.

Family Day And What It Should Mean to Us

Back in 1968, President Johnson proclaimed the first Family Day for the people of our country. The commemorative day was the result of the combined efforts of the Kawanis International and the Freedoms Foundation at Valley Forge.

This year, Family Day was Sunday, Aug. 12th, and the theme this year was "Family Responsibility - the Strength of Nations." How did I find this out? Of all ways, I found it mentioned in an Ideals magazine, with its theme this summer, Homespun. Here we are in Family Life work and didn't even know our nation celebrates Families by special proclamation once a year with each year focusing on a new theme.

In the wee article it was mentioned the day could be celebrated with family reunions, picnics, and church services with all the activities designed to savor that special closeness and love so vital to the family unit.

Family reunions like those suggested for Family Day, Aug. 12th, are tremendous for people. I have memories as a little child of going to a large park in Chicago with my parents and simply not believing I could have so many relatives gathered in one spot. Reunions can be very moving occasions for young and old alike. Reunions hold the beauties and memories of yesterday along with the hopes for tomorrow.

One of our own parish priests last week stopped into the Center and announced he was going to fly up north to Michigan to go to a Family Reunion. He was only going to be able to be there a little over 24 hours, yet he said, "I really want to go there." "I mean who knows when I can experience such a family gathering again." Another friend and family drove all the way to Denver, Colorado, this summer to celebrate a parents 50th Wedding Anniversary that a huge family reunion centered around.

One thing for sure, I think Family reunions, really are for summertime and for park pavilions, a farm or a huge backyard, because if they're worth their salt no house should be able to fit all those relatives. Between great aunts and uncles, grandparents, first cousins, second cousins, brothers, sisters, nieces and nephews, and second, third and fourth generation, along with shirt-tail relatives, there is some super festival.

To me one of the most joyful parts is actually seeing family I may never have met before that day. It's fun too, to see the family resemblances among people, especially the babies. There really is a special bond that is passed from one generation to the next. Family reunions can also be the opportunity for healing hurts or bitterness between its members. It's surprising the physical mannerisms or ways of voice inflection that are the same when one visits a reunion. A Family reunion such as this, is a rare gift to a family.

In our mobile society and for those of us who have family left in other countries, the likelihood of such a reunion is quite unlikely. Yet, even if perhaps a reunion isn't large it can be very very special and meaningful. Being with relatives besides our own nuclear family reminds us that our roots are united with others and that our past experience of family has molded us and made us what we each are today. What truth it is that today's family is the cornerstone of tomorrow's society and how exciting it is to know that by proclamation of the highest office in the land, we honor each family, large and small.

Pause a moment or two and think about your family and what it means in your life. Call or get together with a relative or two if possible and savor the gift that families are to each other.

Happy Family Day
Mimi Reilly
Visitarán Miamí el Superior de Los Hermanos De La Salle

El próximo día 12 de Septiembre llegará a Miamí para una breve estancia de dos días, el Rvdo. Hno. José Pablo Basch, FSC, Superior General de los Hermanos de las Escuelas Cristianas. El Hno. José Pablo, con sede en Roma, es la máxima autoridad de los Hermanos De La Salle, quienes actúan en todo el mundo para la evangelización y la formación de la comunidad cristiana. En su visita, los laicos, que van a recibir la bendición del Superior General, se sentirán motivados a seguir adelante en su labor de evangelización.

Bajo la mirada de la Virgen de la Caridad que hoy sábado vol- verá a surcar las aguas desde la Ermita hasta el Estadio de Fútbol para recibir el homenaje de sus fieles miamitenses, el seminarista Sergio Carrillo muestra las fotocopias de los documentos recientemente descubiertos en el Archivo de Indias. Estos atestiguan la aparición de la Virgen de la Caridad en el siglo XVIII, sobre las aguas de Nipe, Cuba.

Un resultado directo de la conferencia, que hoy se celebró, fue la conmemoración del 75 aniversario de la llegada de los Hermanos De La Salle a Cuba, y el 56 aniversario del primer centro de enseñanza La- sallista. Durante estos años, los Hermanos De La Salle han fundado numerosos colegios y escuelas, y se han comprometido con la formación de la comunidad cristiana en todos los rincones del mundo.

Recuento Personal de la Primera Conferencia Nacional de Laicos sobre la Evangelización

Evangelizadores: Nuestra Fe Debe Ser Nuestra Vida

Por SUSAN W. BLUM

Id. pues, y haced discípulos a todas las gentes, bautizándo- las en el nombre del Padre, y del Hijo, y del Espíritu Santo, en- señándoles a guardar todo cuanto os ha mandado. Y sabed que yo estoy con vosotros todos los días hasta el fin del mun- do. (Mateo 28:18-20)

LA PALABRA "evangelización" siempre me ha atemorizado un poco. Cuando niño en Pittsburgh, el ejemplo por excelencia de evangelizadores era Kathryn Kuhlman, cuyas reuniones de renovación y ministerio de curación tenían lugar en mi pueblo. Siendo adolescente, salió la película "Elmer Gantry" y nunca se me olvidaría la imagen de Burt Lancaster describiendo el "fuego infernal" durante sus dramáticas presentaciones bajo la carpa circense... como tampoco se me olvidaría el des- cubrimiento de su sensualidad hippocrasia al final de la película.

Cuando el Arzobispo McCarthy pidió el año pasado un énfasis en la evangelización a través de la Arquidiócesis, me vinieron a mente imágenes de predicadores callejeros tocando puertas y haciendo tambalear estados. Sim- mente, no podía imaginarme parada en un esquinia, entre- gando folletos y gritando, "Arrepientanse, pecadores!". Así que me enteré de lo que significaba la evangelizaciones en términos católicos y cómo la podía aplicar a mi propia vida de cristiana. EN 1976, los obispos de los Estados Unidos, dándose cuenta de la necesidad de acla- rar y actuar en el área de la evangelización, formaron el Comité Ad Hoc de Obispos sobre la Evangelización, y en respuesta a las exhortaciones del PAPA Pablo VI, que pidió evangelizar a todos los pueblos del mundo.


Un resultado directo de la formación del Comité de Obis- pos y de la Oficina Paulista fue la "Primera Celebración Latina Nacional Católica sobre la Evangelización", que tuvo lugar la semana pasada en Washington, D.C.

Para comenzar a entrenar- se para la evangelización, muchos se reunieron, y laicos asistieron a la conferencia. Los laicos, que eran mayoría, representaban a los católicos "común y corrien- tes", el alma misma de la Igle- sia. Venían de todas partes de los Estados Unidos, incluyen- do unos cuantos del Sur de la Florida, y la mayoría habían sido enviados por sus obispos, quienes les habían pagado el viaje como símbolo de la nece- sidad del apoyo pastoral para el éxito de esta Celebración de la Evangelización.

EL PADRE ILLIG, du- rante el discurso de inaugura- ción, profundizó sobre el tema de la conferencia, diciendo que "el primer resultado de este esfuerzo no fue ni un sacerdote, ni una her- (Pasa a la Pág. 4A)
COMUNIDAD

El domingo 16 de septiembre, comenzando a las 10 a.m., el Latin Business and Professional Women’s Club tendrá un "puluqueo en un jardín" para vender objetos fuera de uso con fines de recaudar dinero para adquirir los artículos más necesarios para los ex presos políticos y sus familiares que llegan de Cuba.

Ese mismo día se estarán recibiendo donaciones de productos envasados, artículos de tocador y ropas de bebés, niños, mujeres y hombres.

Las donaciones deberán enviarse o entregarse en cheque o giro postal a Operación Re-Enlace, c/o D. B. P. W., 9800 Sunset Drive, Miami, Fl., 33173 o al P.O. Box 012524, Flagger Station, Miami, Fl., 33101. Todas aquellas personas que quieran colaborar en antes del 10 de septiembre su nombre, dirección y teléfono y para los que quieran colaborar en enche o giro postal a Operación Re-Enlace.

Para informes puede llamar al 350-2491 a Mercy Miranda o al 350-2491 a Mercy Miranda.

Pueden Botar a Estudiante por Mantener Relaciones Interraciales

ALEXANDRIA, Virginia (NC) — Un juez federal dictaminó que el director de una escuela fundamental bautista tenga derecho a expulsar a una muchacha fundamental bautista que el director de una escuela sobre las relaciones interraciales. La familia de la muchacha ha apelado la decisión.

Fiedler dijo que ella y Bostic sólo eran amigos y no mantenían relaciones amorosas. Cuando Raymond, el padre de Fiedler, plantó la demanda ante las cortes, Bledsoe respondió impugnándole a su otra hija, Charlotte, de 11 años de edad. Bledsoe mantiene que las relaciones interraciales de tipo amoroso van en contra de su fe religiosa.

El juez del distrito federal, Oren Lewis, dijo que una declaratoria en favor de los Fiedler hubiera violado la libertad de religión de Bledsoe. También dijo que los Fiedler habían firmado un acuerdo donde prometían cumplir las reglas de la escuela sobre las relaciones interraciales.

Almuerzo a Beneficio del Centro San Juan

Las Damas Auxiliares de la Divina Providencia pro Centro San Juan de Puerto Rico celebrarán un almuerzo benéfico el próximo 22 de septiembre en el Hotel Intercontinental en Miami (antes Sheraton Four Ambassadors). El almuerzo, que comenzará a las 11:30 a.m., tiene como propósito recaudar fondos para el Centro, dirigido por las hermanas Marianitas, que se dedica al cuidado de niños de pocos recursos económicos del área de Wynwood.

Durante el programa, titulado "Ondo en Miami", se presentará la nueva colección de la diseñadora Theresa Bourbon. El precio será $15 por persona y los fondos serán destinados a trabajos de mejora del local del Centro y a ayudar a la construcción de un parque de recreo y deportivo para los niños.

Para más información llamar a Eugenia Sierra al 856-5738 o Mirta R. González al 442-2913.
El Aborto: Reto a la Sociedad y Llamamiento a la Concienz Humana

Dios. Los evocar esa misma experiencia absorben a surgir una serie de objetos y los lugares donde el individuo en momentos y lugares donde un miembro de la familia se va a incorporar una experiencia sobrenatural. Experiencias especiales en su vida anhela descubrir en ellos experiencias. Nace un niño, crece un joven, cibe el Sacramento del Matrimonio, o donde se reúnen familiares, etc. (Continúa la semana próxima)

La Piedad Popular

El Aborto: Reto a la Sociedad y Llamamiento a la Concienz Humana

El Simbolismo de los Seres Humanos

Por el PADRE JUAN J. SOBA

El SER HUMANO es simbólico por naturaleza. Necesita de recuerdos, de objetos o de lugares vividos, donde la familia se va a comprometer a un estilo de vida, mueren un familiar—estos momentos y los lugares donde suceden se convierten para el individuo en momentos y lugares sagrados. Relacionados con ellos van a surgir una serie de objetos que, como son simbólicos, van a evocar esa misma experiencia más tarde cuando se vuelvan a observar.

LOS SIMBOLOS nos llaman a una realidad más profunda, la realidad de lo absurdo, la realidad de Dios. Los anillos de boda, el abrazo del amigo, las fotos de los seres queridos, los recuerdos de la niñez son símbolos vivenciales que traen al presente las experiencias pasadas donde el sujeto tuvo algún encuentro con Dios. Los anillos de boda, el abrazo del amigo, las fotos de los seres queridos, los recuerdos de la niñez son símbolos vivenciales que traen al presente las experiencias pasadas donde el sujeto tuvo algún encuentro con Dios.

El derecho más fundamental, básico e inalienable del hombre: el derecho a vivir.

¿Se trata, entonces, solamente de un problema científico, o bien, por encima de todo, de una cuestión moral?

El problema del aborto contiene un auténtico desafío a la responsabilidad moral de la sociedad. En efecto, todos los hombres dependemos unos de otros. La vida humana siempre se encuentra en un peligro más o menos próximo: la vida que disfrutamos y su calidad son el reflejo del respeto que nos tene mos unos a otros como seres interpersonales y de los valores que profesamos.

Con nuestra convicción se da un conflicto entre estos dos valores: la vida o su “utilidad”. ¿Por qué, una afirmación que contradice los valores que profesamos en nuestra convivencia? Mas se da: el aborto porque el feto es un “inútil”; entonces, quedaría totalmente borrada la diferenciación que existe entre la vida y aquéllos que, a partir de su ética empírica, se definen como “vivos”, o sean, los que repugnan a todos los hombres.

Es necesario redescubrir el derecho de una vida auténtica. La madre, ante todo, debe hacerlo; ella no puede suprimir el derecho a la vida que tiene el niño antes de nacer, apelando a su libertad y proclamando que “es duda absoluta de su cuerpo”: porque no se trata de éste, sino de un ser que, siendo distinto, es igualmente respetable como ella. También han de atender a las exigencias de la moral los médicos y las madres, cuya noble profesi ón se ve obligada y en la que se debe fenderla sabia y generosamente.

Ya se que, en relación con el aborto, existen problemas graves, difíciles y dolorosos para muchos de nosotros. Nosotros queremos indiferenciar entre las penas y las angustias de tantas madres y familias sobre todo las pertenecientes a las clases populares. La misma conciencia que obliga a rechazar el valor y la calidad de la vida desde el primer momento de su concepción, exige también que la sociedad y las comunidades cristianas se hagan tales condiciones sociales que hagan que ninguna madre sienta la necesidad de recurrir al aborto.

He aquí —termina el cardenal— el planteamiento del aborto en que viven y un llamamiento apremiante haced lo contrario y cristiana de todos los hombres. Entrega de porciones de la Tierra Santa fomenta división

JERUSALEN (NCI) — La cuestión de si el gobierno israelí puede entregar partes de la Tierra Santa a los árabes bajo los procedimientos directamente dirigidos por el pueblo de Israel, ha sido una de las cuestiones que han preocupado a la Iglesia desde el comienzo de la década de los Efe a Yeos, líder de los judíos sefaradíes descendientes de los juwos de Israel. La cuestión se refiere a las partes de la Tierra Santa que pueden ser entregadas si el judío, a la ley religiosa judía, está incorporada en la ju risprudencia general del estado.

1. Inventar un Obispo instrumento para eliminar mal-gasen y abusos en la Iglesia.

SALVADOR, Brasil (NCI) — El obispo Cristian Jakob, de la Iglesia Episcopal Popular, dice que el malgasto en el gober no del gobierno de Israel, pero la Hul champagne, la ley religiosa judía, está incorporada en la jurisdicción del estado.

2. Inventar un Obispo instrumento para eliminar mal-gases en la Iglesia.

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El aborto es un problema moral. No hay que olvidar que el feto es una “cosa”: algo así como un trozo de tejido o un parasito que traen al presente las experiencias queridos, los recuerdos de la niñez son simbolos vivenciales que traen al presente las experiencias pasadas donde el sujeto tuvo algún encuentro con Dios.
En Conferencia sobre la Evangelización

Más de 1,500 Religiosos y Laicos se Reúnen

(Viene de la Pag. 1 A)

(continuara la semana proximally)

NACION

- Nombramiento de Coni Battie
  WASHINGTON — (NC) — Coni Battie, originaria de Puerto Rico, ha sido nombrada especialista en comunicaciones por el Secretariado para Asuntos Hispánicos de la Conferencia Nacional de Obispos Católicos y de la Conferencia Católica de los Estados Unidos. Seguidor de medidas administrativas y proyectos secretariado, Battie coordinará las actividades del secretariado, mantendrá contactos con el Comité para Asuntos Hispánicos de los obispos, con otras organizaciones y además editará la carta informativa del secretariado y coordinará las publicaciones del organismo.

- Investigan acusaciones al llamado grupo Americans For Life
  WASHINGTON — (NC) — El Servicio de Correos está investigando vas de dos señores de que una carta contenía a un grupo "bandido cortes" o un grupo "asesinos de bebés". Según el servicio de correos, se está investigando el caso.

- Se hablan sobre el problema de la vida en el seno de la ocupación universal
  WASHINGTON — (NC) — Los Estados Unidos han sido patrocinadas por varios años en el Día del Trabajo por una coalición de grupos religiosos, sindicatos de derechos civiles y civicos.

- Debe ser firmar y exigir cambios la mujer hispana
  SAN ANTONIO, Texas — (NC) — Las mujeres hispanas están buscando formas de defender sus derechos. Las mujeres hispanas deben ser firmar y exigir cambios, según una representante de que todas ellas "transportan bananas en sus cabezas" o son "mujeres que solo tienen 6 miembros".

- Tomen de cuenta el Juzgado de la Corte Superior del partido a través de la palabra y accion de las empresas
  WILMINGTON, Del. — (NC) — El juzgado de la Corte Superior del partido a traves de la palabra y accion de las empresas.

- Juez de la Corte Superior
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- USCC rechaza estrategia para solucionar problemas económicos del país
  WASHINGTON — (NC) — Los norteamericanos no deben tolerar la idea económica tradicional de que es necesario causar un aumento de la inflación para ayudar a detener la inflación. El secretario general de la Conferencia Católica de los Estados Unidos (USCC) en un manifiesto de septiembre, "La USCC rechaza estrategia para solucionar los problemas económicos del país."

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