WASHINGTON (NC) – A final itinerary for Pope John Paul II’s visit to the United States was released in Washington and at the Vatican Sept. 18 and included at least two previously unannounced papal events.

While in Iowa on Oct. 4, Pope John Paul “probably” will visit a small rural parish to pray with Catholic farmers before celebrating a previously-announced Mass at Living History Farms near Des Moines.

And in Chicago, the pope will make a special stop Oct. 6 to meet diocesan directors of the Campaign for Human Development, the U. S. bishops’ major national anti-poverty project.

The latest itinerary does not include a minute-by-minute rundown of papal events but gives approximate times for each event.

FATHER ROBERT N. Lynch, papal visit coordinator for the U. S. bishops, announced that when the pope arrives in Des Moines he “will go immediately to a small parish church, yet to be finally determined but most likely St. Patrick’s Church in Irish Settlement.

The church at Irish Settlement is about 10 miles southwest of Des Moines.

Father Lynch said the visit to the Irish Settlement church is contingent on whether the large helicopter which will fly the pope from Des Moines airport can land at the rural parish. The weather that day in Des Moines also may be a factor, Father Lynch said.

Irish Settlement, Father Lynch said, is a 110-year-old small country parish with 60 families.

RAISING A CROSS – A massive 118 foot high steel cross weighing 40 tons is hoisted into position in Dublin’s Phoenix Park in preparation for the visit of Pope John Paul II. The Pope will celebrate Mass in the park Sept. 29 on the way to America.

Attendance at the pope’s stop at Irish Settlement will be limited to those 60 families, Father Lynch said at a news conference.

The stop in Chicago to greet diocesan CHD directors will be early in the morning of Oct. 5 at Providence of God Church, where the pope also will greet parishioners, Father Lynch said.

The bishops’ anti-poverty program is celebrating its 10th anniversary this year, Father Lynch remarked.

THE REST of the trip contains no major departures from previously announced itineraries.

While in the United States, the pope will celebrate nine Masses: at the Boston Common; at Yankee Stadium in New York, at Logan Circle in Philadelphia; a special Mass for priests at the Philadelphia Civic Center; at Living History Farms in Des Moines; at Five Holy Martyrs church, a Polish parish in Chicago; at Grant Park in Chicago, at St. Matthew’s Cathedral in Washington and on the mall in Washington.

The Mass at the Philadelphia civic center will be concelebrated with priest-representatives of each U.S. diocese and with the officers of the Conference of Religious Superiors of Men, according to the itinerary.

The Mass at St. Matthew’s Cathedral in Washington also will be limited to priests, officials said.

At the news conference, Father Lynch said Pope John Paul played a large part in the selection of the cities on the final itinerary.

The pope, according to Father Lynch, asked that Philadelphia be included on the itinerary so that he could meet with the Mass for the Diocese of Philadelphia’s priests at the site of the 41st International Eucharistic Congress, which the pope attended in 1976 as Cardinal Karol Wojtyla of Cracow.

It was also made clear with trip planners that he wants to meet the poor, and so a number of stops where the pope will have that opportunity have been included, Father Lynch said.

It was also the pope’s decision to not go to the West and Southwest to avoid “spending too many daylight hours in an airplane,” Father Lynch said. Instead, the pope plans to come back to the U. S. later.

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He also remarked on the significance of some of the events on the papal itinerary, noting for instance that the visit by the Pope, Oct. 4, to the cathedral of the Ukrainian Catholic Archeparchy in Philadelphia is intended as a sign of CPE.

(Continued on Page 3)
millions of children are not getting an education.

These statistics were presented during hearings in Geneva, Switzerland, by the U.N. Subcommission on Prevention of Discrimination and Protection of Minorities. The debate was aimed specifically at exploitation of child labor and protection of children against slavery.

RECOMMENDATIONS were made that the subcommission urge all governments to adopt legislation to protect the rights of working children.

The International Labor Organization in Geneva said in a statement to the subcommission that a preliminary study showed that "no state escapes the exploitation of child labor." It said that of the estimated 52 million children working, 80 percent are employed mostly in various child-type enterprises.

But a report by the Anti-Slavery Society for the Protection of Human Rights, which is a United Nations non-governmental organization, offered some specific examples of alleged abuses of children in various parts of the world.

It said that in Hong Kong over 36,000 children, 10 to 14, work in violation of existing legislation there.

It said that three million children work in Colombia either without contract or social benefits, or with little or no payment.

It said that the child labor force in India numbers 16.5 million children 5 to 14. They are employed on farms, in industry, in factories, as street vendors and as domestic servants.

The report said that in Thailand children are sold and then employed in sweat shops to perform unskilled labor in unsafe and unsanitary conditions, and for minimal wages. Children are often sold to factories for $200 to $400 by unscrupulous employment agencies.

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MONDAY, OCT. 1
- Arrive at Boston airport from Shannon, Ireland, about 3 p.m. Officially greeted by First Lady Rosalynn Carter, representing the president.
- Briefly visit Holy Cross Cathedral, then celebrate Mass on the Boston Common. Spend the night at the residence of Cardinal Humberto Medrados of Boston.

TUESDAY, OCT. 2
- Depart Boston, 8 a.m.
- Arrive at New York's La Guardia Airport, 9:15 a.m., greeted by Kurt Waldheim, secretary general of the United Nations, as well as the president of the U.N. General Assembly and other U.S. dignitaries.
- Motorcade to the United Nations, where the pope is to address the U.N. at 12 noon in English. Spend most of the day there.
- Late afternoon motorcade to St. Patrick's Cathedral for official welcome from Archdiocese of New York.
- After dinner, motorcade to Yankee Stadium for Mass, stopping on the way at a church in Harlem and a site in the South Bronx.

WEDNESDAY, OCT. 3
- Morning prayer with priests and Religious at St. Patrick's Cathedral, 8 a.m.
- Motorcade to Madison Square Garden for a 40-minute "audio-visual encounter" with 20,000 high school students. Then to Battery Park, where the pope is expected to make a major address on freedom, democracy and religious freedom. Then to Shea Stadium for welcome by Brooklyn Diocese and papal audience.
- Leave New York for Philadelphia about 1:30 p.m.
- Land in Philadelphia about 2 p.m. After brief visit to Cathedral of SS. Peter and Paul and short rest, celebrate Mass at Logan Circle. Dinner in the residence of Cardinal John Krol of Philadelphia, followed by a brief visit to St. Charles Seminary, Overbrook, Pa.

THURSDAY, OCT. 4
- Motorcade at 7:30 a.m. to St. Peter's Church, burial place of St. John Neumann. Then to Immaculate Conception Cathedral, cathedral church for the Ukrainian-Rite Archeparchy of Philadelphia.
- Concelebrate Mass at 9 a.m. at Philadelphia civic center with official representatives of each American diocese and officers of the Conference of Religious Superiors of the United States. Two thousand seminarians to attend.
- Depart Philadelphia for Des Moines, 11:16 a.m.
- Arrive at Des Moines airport, 1 p.m. Go immediately to a small parish church, yet to be finally determined, Holy St. Patrick's Church in Irish Settlement. Pray with families of the parish and meet them on lawn outside church. Attendance restricted to families registered in parish.

FRIDAY, OCT. 5
- Motorcade at 7:16 a.m. to Providence of God Church to greet parishioners and diocesan directors of the Campaign for Human Development.
- Outdoor Mass at 8 a.m. celebrated in Polish at Five Holy Martyrs Church.
- Meet with American bishops, 10 a.m., Quincy Preparatory Seminary South. After reception and lunch, helicopter to cardinal's residence.
- Afternoon Mass at Grant Park concelebrated with all the American bishops and visiting foreign bishops.
- After dinner at cardinal's residence, return to Holy Name Cathedral for special concert of the Chicago Symphony, St. George Solti conducting.

SATURDAY, OCT. 6
- Depart Chicago for Washington, 8 a.m.
- Late the same evening, address to religious women, men, and lay people at a site in the South Bronx.

(Continued from Page 1)

The pope's "general superintendency of all the rites of the church"

MAJOR MEETINGS with national constituencies on the itinerary include the Philadelphia Civic Center. Mass concelebrated with diocesan and religious priests, an address to religious brothers in Chicago, the greeting for Campaign for Human Development coordinators in Chicago, the previously-announced meeting with the American bishops in Chicago, and meetings with religious women, representatives of American universities and with a group of ecumenical leaders, all in Washington.

Not included was a meeting specifically with Jewish leaders. One high source at the National Committee of Catholic Bishops, who asked not to be quoted by name, said a meeting with Jewish leaders may be worked into the pope's appearance Oct. 3 at Battery Park in New York.

Here is the itinerary, as released in both Washington and at the Vatican:

O'Hair Is At It Again
WASHINGTON (NC) - Atheist Madalyn Murray O'Hair of the American Atheist Center in Austin, Tex., has filed suit in the U.S. District Court for the District of Columbia to prevent Pope John Paul II from celebrating Mass on the Mall Oct. 7 during his visit to the nation's capital.

She has filed two suits, one naming Secretary Cecil Andrus as defendant and the other naming the pope as defendant.

The suits contend that the papal Mass would violate the constitutional principle of separation of church and state.

A spokesman for the office of the clerk of the court said he did not know whether such a complaint could be served on a visiting head of state like the pope.

Normally a government official like Andrus would have 60 days to file a response to the suit and anyone else would have 20 days. An Attorney for Mrs. O'Hair said, however, that they may file a motion to shorten the period for response. Otherwise the visit would be over before the response to the suit would be made.
WASHINGTON -- Catholic School Enrollments Stabilizing

With elementary and secondary enrollments stabilizing, Catholic schools are widening their scope to include pre-kindergarten, kindergarten and learning disabled students.

Catholic educators may have fewer worries about declining enrollments but inflation, energy conservation and bussing pose problems for many dioceses.

"It looks like it's going to be a good year," in terms of enrollment, according to Father John F. Meyers, president of the National Catholic Educational Association. Although the NCEA will not have exact figures until late October, Father Meyers said the enrollment situation seems to have stabilized.

ACCORDING TO Sister Carlise Reck, NCEA director of elementary education, 56 percent of all parochial elementary schools plan kindergartens this year, three percent higher than last year. And about 65 percent of the dioceses have some kind of parish pre-kindergarten on a daily basis.

"It's a real movement," Sister Reck, a School Sister of Notre Dame, said of the programs. "People are becoming more aware of early learning capabilities, especially in values. There's an awareness that it's better for the child to be in kindergarten to eighth grade instead of going to public kindergarten and then to parochial school."

In high schools enrollment also has stabilized, according to Brother John Olsen, NCEA director of secondary education, although he cautioned against being too optimistic.

To combat the constantly tight financial situation, Brother Olsen said Catholic high schools "are becoming much more conscious of accounting and business procedures that years ago were neglected." High schools are also working toward the establishment of endowments.

Father Jerome A. Schaeper, archdiocesan superintendent of schools, said there is a growing regard for education among Catholics who are placing more emphasis on the elementary level and nearly $6 million on the secondary level because of the parochial schools.

Steady enrollment marked the start of the new school year in the Providence, R.I., Diocese. Some 25,000 students returned to 77 Catholic schools, about the same number as last year.

The third largest Catholic school system in the country, that of the Archdiocese of New York, projected enrollment at well under one percent less than last year's. Catholic educators in the archdiocese said they believe this indicates the great decline is over.

"The drastic declines have slowed down" according to J. Alan Davitt, executive secretary of the New York State Council of Catholic Schools Superintendents.

Out-of-district busing for non-public school children marked the opening of the school year in the Pittsburgh Diocese. For the first time in six years, students attending church schools outside the cities of Pittsburgh and McKeesport were receiving free transportation. School officials were able to drop off students into three percent.

Government-forced busing was at issue in some Midwest schools, and Catholic schools in the Columbus, Ohio, Diocese were receiving scrutiny to learn if parents were using them to avoid desegregation and if so, were letting them get away with it.

Schools in the Cincinnati Archdiocese face rising costs and declining birth rates. Father Jerome A. Schaeper, archdiocesan superintendent of schools, said there is a growing regard for education among Catholics who are placing more emphasis on the elementary level and nearly $6 million on the secondary level because of the parochial schools.

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De La Salle Brothers
Consider coming here

By ROBERT
OSTERN
Voice News Editor

Brother Pablo
Basterrechea, superior
general of the Christian
Brothers, met with Arch-
bishop McCarthy last week
and discussed the possibility
of bringing a contingent of
brothers back into South
Florida.

The visit with the Arch-
bishop was a courtesy call
during the Brother's tour of
Latin America and many
other topics were discussed,
but Brother Basterrechea
said afterward that he would
"talk to the American
Brothers here in the U.S. of
A. (of which there are about 1,800)
and see what the possibilities
are." He added that all vocations
are great because of the influx of Latinos to
the area in the past few years.

The Christian Brothers
who are primarily a teaching
Order, taught at Immaculata-
La Salle High School in
Miami from 1961 to 1972. Brother Basterrechea said, in
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5,000 alumni of their schools
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Archbishop Edward A.
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celebration of Mass at Immaculata-
La Salle Church in Miami.

The para-cultures and native
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diverse group of messengers,
who come from a number of nations
and countries and are composed
mostly of American, Spanish
and French men. Brother
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He went to Rome in 1966 as
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One of the reasons he came to
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Latin tour was to meet with
the De La Salle Society here,
which is made up of such alumni.
Some of them accompanied
him while visiting the Arch-
bishop.

The De La Salle Brothers
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They are ghosts which perpetually gnaw
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American Savings would tell you the same
ting them and give them a role. They don't
want to be passive.

So we say to the Church
to bring the youth into the
Church and challenge them.

In Socialist countries and in
other ideologies they always
invite the youth in to be part
of the process. If they are part of the activity they
will develop more vocations," said Brother Basterrechea,
adding, that as part of the lay
movement they want lay
people also to teach and be
involved in their schools
regardless of the vocations
picture.

Being stationed in Rome, Brother has met the Pope
twice and has a private
audience scheduled soon.

"He is a real gift of God.
He has come from a difficult
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"He is most careful
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His general audience today
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obvious admiration.

Meanwhile, here in South
Florida the community will
have to wait a while to see if
the Christian Brothers, who
have some 1400 schools
globally, will establish or
support an existing one here.

Brother Superior Basterrechea talks to Abp. McCarthy
during visit from Rome.

A Time To Give Thanks to God

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Miami, Florida / THE VOICE / Friday, September 21, 1979 / Page 7
Examining The Tax Vote

Dade County voters have spoken and the property tax cut proposal has been defeated. The citizens' expression can give satisfaction, but not too much joy. This because the purposes behind the proposal are still valid.

Taxes overall are on the increase and certainly property taxes, in some cases, seem to have skyrocketed. This affects not only the poor and minorities, but also our retired citizens whose pension value has been gutted by the ever-spiraling inflationary trends. The increase in property values does not necessarily mean money in the pocket. Elementary economics tells us that while we can sell property at far above its original value, to replace it can also be prohibitive in price.

Senior citizens and middle class families, therefore, cannot afford to sell their homes; but they also find it ever more difficult to keep them because the property taxes eat into their meager incomes. There is both a human and a moral problem here—and the County administration has an obligation to make every effort to apply the property tax laws even-handedly.

It does not seem at all just for profit-making organizations and businesses to be exempt from property taxes—as it appears to be in relation to the airlines use of Miami Airport. Nor is it just for profit-making developers to be given tax breaks simply for cluttering up the skyline with new and fancy condominiums and offices. Yet this type of tax favoritism seems to be going on in this County, all the same.

Then, too, the multitude of services provided by the County have created a multitude of bureaucracies, many with high-priced executives. The County has the responsibility to keep the essential services, but to prune unnecessary expenditures, including the number of bureaucrats directing these services.

It is significant that more than half of those who voted supported the meat axe approach in the property tax proposal. That tells us something! Dade County Government is on notice that many citizens are not satisfied with the present administration of property tax laws and therefore waste in government also can no longer be tolerated.

One other significant point can be made in relation to the property tax cut referendum—only 37 percent of the voters exercised their right in casting a ballot. This means that 63 percent of the registered voters were indifferent to the problem. That also tells us something! If such a vast number don't bother to exercise their democratic right on such an important issue, then we deserve the government we get.

Letters to the Editor

Joy at Vocations

To the Editor:

I was deeply moved and overjoyed, upon reading the "good news" of the increase of vocations to the priesthood of Miami's Roman Catholic Archdiocese.

Many of us in this community take for granted, the abundance of priests and nuns and sisters and brothers. I wonder how this community of Roman Catholics would feel if they were deprived of these holy modern-day apostles, as is the case in some other parts of our country, in no less in other parts of the world.

Some of us feel that going to Mass even for a day a week is too much of an effort. Maybe we conveniently "forget" to go to Mass, so as not to feel guilty. I ask these people to read Msgr. Walsh's article in this week's VOICE (Friday, Sept. 14, 1979). If they cannot lift the "veil" of complacency and apathy from their eyes and hearts and souls, then Msgr. Walsh's vivid description of the Holy Mass and our subsequent growth in faith, has not penetrated into their consciences.

Those of us who are blessed with a faith that is nourished through the Mass and who find it a privilege and a joy to attend not one, but more than one Holy Mass a week, are fortunate. Let us pray for those who still need a "spiritual shot in the arm" like Msgr. Walsh has given us all.

Leslie Anne Casden
Miami Beach

Praises Letter

To the Editor:

I am not a subscriber to your paper and it was just by accident that I came across the July 15th issue of The Voice. I found it very interesting reading and was particularly pleased to read the letter sent in by Eileen O'Sullivan, South Miami, regarding Anti-Semitic Text.

It was like a blaze of sunlight bursting through a polluted atmosphere. If only there were more people like her, people who are really Christians in the true sense of Christianity, what a wonderful world this would be.

Since I have no way of contacting Ms. O'Sullivan directly, I am writing to you so that I could tell her through you, that I think she is an inspiration and an example for others to follow. Also, can you suggest any way in which her letter could be given wider coverage in the media or in the churches?

(Mrs.) Celia Wenig
Tamarac, Fla.

Sex Ed in Palm Beaches

To the Editor:

The same concern that prompted Archbishop McCarthy's statement on Sex Education in Broward and Dade Counties, (May 18 issue of The Voice), should once again be expressed by our Pastors, Educators and anyone in contact with the Catholic people of Palm Beach County. Recent publicity given to Sex Education in Palm Beach County Schools by local newspapers indicated the intention of allowing Planned Parenthood into the school system for the purpose of sex education...

We must teach morals to our young people and we must not be afraid to speak out against those who attempt to separate sexuality from morality. Planned Parenthood fosters a program without morals and is directed to teaching youngsters how they can engage freely in sexual activities. When their training fails to prevent V.D. and pregnancy they go further and promote abortion as a solution!

I urge the parents of children attending Palm Beach County Schools to express their opposition to the Planned Parenthood Sex Ed. program.

Letters of concern should be sent to Mr. Tom Mills, Superintendent of Education, Palm Beach County Dept. of Education, in West Palm Beach.

Mary C. Rodriguez, R.N.
Boynton Beach
I recently found myself locked in a discussion that seemed straightforward at the 1980s. The issue: Why are there no great Catholic universities? The answer 20 years ago was that the Church was spreading its resources thin and that it should combine the best of all its hundreds of institutions of higher education and produce "one good university.

I ALWAYS thought that argument was absurd. There was not and is not any centralized authority in the Church that could achieve such a combination of resources. The decentralization of the religious communities made it impossible to constrain and control the religious communities. Both the communities of men and women have for 20 years sent their bright young people off to do graduate work in the best universities. Yet I suspect that, because of "recreation room" pressures toward mediocrity, the scholars do not seem to have lived up to their training or the promise. The Jesuits, for example, have yet to find theologians distinguished enough to fill the shoes of Joseph Fichter or Gustav Wiegand sociologists who will play in their generation the role that Joseph Fichter played in his.

Bizarrely enough, the two most creative of the younger generation of Catholic theologians (I think the Church is insensitive to the number of big names) are David Tracy and John Shea, and the best young empirical social scientists in the country are almost all lay people — and most of them at Catholic institutions.

Thus, my colleague and now boss, William McCready, was given a choice by Chicago's Loyola University to either leave Loyola or leave NORC. Dr. McCready, now an associate professor at the University of Chicago, didn't have a difficult time making the choice. Mind you, many of the Catholic institutions provide superb undergraduate instruction. But you cannot have a real university without a scholarly arts and science faculty. Despite the enormous number of brilliant young Catholic scholars in the country, there is not a single arts and science faculty at a Catholic university that the rest of the country takes seriously.

Notre Dame will be an interesting test case. Undergraduate instruction is absolutely first rate, as good as a young person will receive anywhere in the country. The success of its recent fund-raising drive provides it with enough endowments to recruit high quality faculty. It is not clear to me, however, that the present Notre Dame faculty is capable of using the university's new resources to make it a distinguished university (as well as a distinguished undergraduate college). There are two routes it can take:

ONE, it can go for "big names" spread out across the disciplines without any regard to either the field of socialization or the religious orientation of such scholars.

TWO, it can recruit the best scholars in certain highly specific areas of particular Catholic interest and become the best possible university not in the country but in the world in those specific areas (most people with such interests are likely to be younger and Catholic without any need of establishing a religious affiliation requirement).

If the first strategy is pursued, Notre Dame will, for the most part, get only those big names who are "over the hill" — men and women who for one reason or another are beyond their most productive years, have lost prestige and influence in their own institutions, and are not being actively sought by places like Harvard, Yale, Berkeley or Michigan.

If, on the other hand, the second strategy is followed, Notre Dame will quickly be the best Catholic university in the world and an institution universally respected because in certain critical areas no one else in the world is nearly as good.

I am still an Irish Catholic. I still cheer for Dan and Digger. I still think Fr. Ted is the most influential priest in America. And I still, God help me, want Notre Dame to be No. 1. I hope somebody down there can make it uncompromisingly clear that the second strategy is to be followed.

Who, Me? Get Involved?

By DICK CONKLIN

And the Lord said "Go" And I said, "Who me?" And He said, "Yes you" And I said "But I'm not ready yet And there is company coming And I can't leave the kids And You know there's no one to take my place" And He said, "You're stalling." Again the Lord said "Go" And I said, "But I don't want to" And He said, "I didn't ask if you wanted to" And I said "Listen, I'm not the kind of person To get involved in controversy. Besides, my family won't like it" And He said, "boloney" And yet a third time the Lord said "Go" And I said, "Do I have to?" And He said, "Do you love Me?" And I said "Look, I'm scared People are going to hate me And cut me into little pieces And I can't take it all by myself" And He said, "Where do you think I'll be?" And the Lord said "Go"
This Thing Called Sex

By EUGENE S. GEISSLER

I know a man once who had, so to speak, saved himself for marriage. It so happened that he fell in love and married a woman who had done the same. Their first total exposure to sex was with each other and their first act of sexual intercourse was an expression of a life of faithfulness to each other, begun long ago.

TODAY THAT seems an ideal difficult to understand and far removed from the minds of many. Yet, after many years of marriage, this same man told me that sexual love had only got better through the years, and what they had at first, good and beautiful though it was, had only grown into something more beautiful and still was growing.

There is a secret expressed here —which even the ancients knew—that a woman always has a special regard for the first man who comes to her in love. Ideally it is a special regard she should have for her husband, a special regard that would always reinforce love for each other rather than come between them. (In pre-feminist times it didn’t say anything about the man.)

Let me tell you about another couple. The angel Raphael said to Tobias: “Sarah was meant to be yours from the beginning of creation. You will rescue her and she will go with you to your home. You and Sarah will have many children, whom you will love very much.” Tobias listened carefully to what Raphael said, and “he began to fall in love with Sarah and looked forward to marrying her.”

Raphael also told Tobias that before consummating his marriage to Sarah, they should pray for the Lord to be merciful to them and protect them. After the marriage ceremony, when they were alone behind the closed door of their bedroom, Tobias invited Sarah to pray with him. Part of Tobias’ prayer was: “Lord, I have chosen Sarah because it is right, not because I lusted after her. Please be merciful to us in great goodness, for we may grow old together.” After praying, “they went to bed for the night.”

WHAT IS the difference between these two couples “Coming together,” and so many couples “having sex” today? Just to have sex, or more euphemistically, to go to bed or sleep with someone, is a rather easy thing to do. The age is a very fleshy thing, to be sure —full of fun, frolic and pleasure, and nobody wants to change that —but it is also profoundly spiritual because it is God’s good creation, having its beginning and end in him. To have meaning, sex, like so many other human things, human beings do, must be related to something higher. In the context of its purpose, it is meant to lead to God.

THE HARDEST thing about sex is to keep it all in balance —body, mind, spirit —and in perspective, to search for, to find and to hang onto its meaning. The question of its meaning must be continually asked. Sexual intercourse expresses and builds the conjugal bond. It is the envelope of flesh for the message of God has joined together... For this reason a man leaves father and mother... When rightly ordered to God’s purposes, sexual intercourse is spiritual enough and worthy enough to be a sacrament.

The man at the beginning of this article who confided in me married God’s goodness and wisdom in providing such a joyful and quite clever way for a couple to make love to each other. It was not difficult, he said, to utter praise and thanks to God and to rejoice with him at what he had wrought. Each time he relished the foretaste of heaven, he knew again its spiritual meaning.

It was easy to be carried away those early years, he said, to be lifted up, and for sex to be splendid. The years have dimmed some aspects a little and enhanced others, but the marvel of what God has done continues, because the search for meaning continues. In the compelling experience of total exposure and giving, God reveals his presence more and more. What God made and so wisely situated in marriage, he also saw to be “very good.”

Sexuality and Spirituality

By CATHERINE AND EUGENE FISHER

To ask this question is really to answer it. And to ask it biblically is to answer it with a resounding “yes!” The Genesis creation stories affirm the divine origin of sexuality and its central role in humanity’s relationship to God. Sex, the coming together of male and female to participate in God’s creative activity, is seen by the Bible not only as good, but as “very good” (Genesis 1, 31).

SCRIPTURE ABounds in the use of explicit erotic language and imagery. The classic example is the Song of Songs, a series of love poems which was accepted into the canon because both Jews and Christians saw in sexuality a wholesome image of God’s covenant with his chosen people. As God is one, a biblical view might argue, so is the human person one, physically and spiritually. Biblical Hebrew does not even have a word for “body” in our modern sense, as a unit separable from the soul. It only has a word for “corps,” a lifeless, spiritless emptiness.

The sharp distinction we often make between “body” and “soul” is the product not of biblical thought, but of Greek philosophy. Jesus, following the Pharisees in this as in so many other things of the teachings, taught the resurrection of the body. Such a goal is very different from Plato’s negative view of a pre-existing soul trapped in an evil body.

The notion that our bodies, with their capacity for pain and joy, exultation and sorrows, are encumbrances warring against our “pure” spirits is a false one.

Sexuality and spirituality are simply two aspects of our one human nature as given by our Creator. The drive we see in ourselves to form as complete a uniting as possible with another person is a function of our sexuality. Our desire for union with God is a function of our spirituality. Viewed from this perspective, the two are not only compatible but interdependent. For the uniting we seek with each other as human is not only a sexual uniting, it is a deeply spiritual one as well.

AND THIS REQUIRES that the relationship that each of us as individuals has to God be brought by us in our coming together. Similarly, our relation as persons to God is not merely individual, but communal. So that, by developing each of these two sides of our humanity, we learn to understand the other side of it more completely.

One has only to look at the great mystics, at St. Theresa and John of the Cross, to see the relationship between sexuality and spirituality. Mystical traditions have consistently used physical, even erotic images to communicate the deepest spiritual experiences.

To have meaning sex, like so many other things human beings do, must be related to something higher. The total relationship of husband and wife should be an experience of growth. A constant dedication to the happiness and fulfillment of the other, and to their children. This is in tune with God’s purpose, it is meant to lead to God.

Family Portrait

Marriage Awareness

Sexuality is part of our very being, and so should be a part of our spiritual life.

In Jewish tradition, for example, many activities are forbidden on the Sabbath because they might constitute work and thus violate the Sabbath spirit of joy and rest. Sex is not one of these. Rather, sex is ordained on the Sabbath precisely because it gives pleasure and so enhances the proper celebration of this central Jewish holy day.

The “Zohar,” the great medieval work of Jewish mysticism, strongly encourages husbands on the Sabbath “to rejoice their wives, to the honor of the heavenly union.” The reason for this “duty of cohabitation” is simply a summary of what has been said thus far: “First, this pleasure is a religious one, for it gives joy also to the Divine Presence. And it is an instrument of peace in the world, as it is written, ‘you shall know that your tent is in peace’ (Job 5,24)."
The Song of Songs

By FATHER JOHN J. CASTELOT

There is unquestionably a sacred dimension to the union of man and woman. However, it is by no means a dimension, and it should not be allowed to obscure the fact that this relationship involves two blood types: human and disembodied spirits. We are the heirs of a long, complex and none too happy history toward sexuality, attitudes which have their roots almost as deeply in pagan cults which favored sexual renunciation as in an exaggerated Christian asceticism. Unfortunately the proponents of these views exercised a powerful influence in the early centuries of the church, so powerful that they still color our outlook.

ONE SUCH PERSONALITY was the third-century scholar, Origen, whose heavily allegorical commentaries on Scripture were highly prized and imitated in varying degrees by men like Jerome, Augustine and Aquinas, whose writings were to dominate Western Christian thought for almost a millennium. Many other geniuses, Origen was an extremist, and not altogether consistent. Far from giving an allegorical interpretation to Jesus' words about cutting off bodily organs which might prove occasions of sin, he took the literally and mutilated himself.

WITH THE GREEK Philosopher Plato he distinguished earthly, physical love from the heavenly, spiritual type, and took a dim view of the former. In his commentary on the Song of Songs 1, 8, he wrote: "There is a love of the flesh which comes from Satan, and there is another love, belonging to the Spirit, which has its origins in God; and nobody can be possessed by the two loves...If you have despised all bodily things...then you can acquire spiritual love.'

THE 'IN' PHILOSOPHY of the day was Gnosticism, which was characterized by a disdain for the natural, the physical. Sexual love was abhorrent, and a mixture of Gnosticism and Christianity gave rise to some bizarre notions of holiness. In an apocryphal work called the "Acts of Thomas" Jesus appears to a newly married couple and says: "If you abandon this filthy intercourse you become holy temples, pure and free from afflictions and pains both manifest and hidden, and you will not be girt about with care for life and for children, the end of which is destruction." Origen was not unaffected by this prevailing philosophy. In spite of the church's official repudiation of Gnosticism in its many forms, it seems clearly to have exerted a subtle but nonetheless strong influence on churchmen whose writings had a lasting impact on popular thinking.

The result was the fostering of an unbiblical, un-Christian, un-wholesome attitude to human sexuality which still haunts us. It was this frame of mind which led to the far-fetched and bewilderingly diverse interpretations of the book of the Bible called the Song of Songs (Canticle of Canticles). A great Jewish scholar, Saadia, once wrote: "Know, my brother, that you will find many interpreters of the Song of Songs resemble locks to which the keys have been lost." Unquestionably, the book represents many problems, literal and others, but it is safe to say that most of these have been ignored by people who refused to take the composition in its obvious sense. The opening lines set the tone: "Let him kiss me with his mouth's kisses! Truly, sweeter is your love than wine, than the smell of your precious oils."

Thus begins a collection of delightful, frankly erotic love songs of varying lengths. But a mind-set which cannot distinguish the erotic from the pornographic has to find a deeper, more "spiritual" meaning and substitute that meaning for the "objectionable" original. As a result, "in proportion to its size, no book of the Bible has received so much attention and certainly none has had so many divergent interpretations imposed on it every word. A thorough survey of the history of interpretation of the Canticle would require the lifelong labors of teams of scholars." (Marvin Pope, "Song of Songs," The Anchor Bible, TC p. 89.)

As one might suspect, the vast majority of the interpretations have been of the allegorical type. The song simply cannot mean what it obviously says, and so it must have to do with the relationship between Yahweh and Israel, or Christ and the church, or God and the individual soul, or God and the Blessed Virgin, etc., etc. The fact is that God isn't mentioned once in the whole book. In recent times there has been a marked tendency to appreciate the poems for what they originally were: love songs celebrating the beauty and the frustrations and the ecstasies of human sexual love. Thus, some of the titles of the various poems as listed in the "Jerome Biblical Commentary" give an idea of the contents: "Love's Desires," "Love's Union," "A Cryst in the Spiring," "The Charms of the Beloved," and "Life Together."

This does not rule out the possibility of using them to express human-divine love, but not at the expense of negating or depreciating the wonder and delight of the erotic man-woman relationship.

A Love Story

By JANAAN MANTERNACH

Once upon a time a handsome young prince fell in love with a lovely princess. The two could think of nothing but another. They were together every possible moment. They promised to love one another always.

Then one day the king sent the prince away on an important mission. The prince and his beloved princess were sad. They felt they could not stand being separated. To soothe their pain they promised to write each other love letters every day.

The prince set off the next day. As soon as he left, the princess rushed to her room. She took out paper and pen. She began to write, "I love you so much. Your love is more delightful to me than anything in the world. I long for you to draw me close to you, to hold me tight. I love to be near you. How much I love you." She kissed the paper, folded it carefully and sent it off to her beloved prince.

The prince soon reached the city to which he had sent him. He sat down immediately and wrote his dear princess. "You are the most beautiful of women. I want you near me so much. Rise up, my beloved, my beautiful one, and come to me. Here in the winter is past, the rains are over. Flowers are blooming everywhere and the air is filled with the songs of the birds. Come to me my beloved, my beautiful one. Let me hear your voice. Your voice is sweet and you are lovely."

The princess was thrilled with her prince's letter. She took it in her hand. "I belong to you, my love. Come back to me. We will spend our lives together. I give you my love. Set me as a seal on your heart. Deep waters cannot quench my love for you. Flood waters cannot sweep it away. Be quick, my beloved, to come back to me."

Each letter became more passionate. The prince and princess grew in love for one another during the time they were apart. Soon the king allowed the prince to return. They held each other in a tight embrace. They kissed and promised to love again.

Not long after the prince and princess were married. They lived together for many years until they both died. People everywhere in the land heard of their great love. When the prince and princess died, people found their love letters. They read them over and over. Someone picked out the most beautiful parts in a book called the Song of Songs. It was this frame of mind which led to the far-fetched and bewilderingly diverse interpretations of the book of the Bible called the Song of Songs (Canticle of Canticles). A great Jewish scholar, Saadia, once wrote: "Know, my brother, that you will find many interpreters of the Song of Songs resemble locks to which the keys have been lost."

As one might suspect, the vast majority of the interpretations have been of the allegorical type. The song simply cannot mean what it obviously says, and so it must have to do with the relationship between Yahweh and Israel, or Christ and the church, or God and the individual soul, or God and the Blessed Virgin, etc., etc. The fact is that God isn't mentioned once in the whole book. In recent times there has been a marked tendency to appreciate the poems for what they originally were: love songs celebrating the beauty and the frustrations and the ecstasies of human sexual love. Thus, some of the titles of the various poems as listed in the "Jerome Biblical Commentary" give an idea of the contents: "Love's Desires," "Love's Union," "A Cryst in the Spiring," "The Charms of the Beloved," and "Life Together."

This does not rule out the possibility of using them to express human-divine love, but not at the expense of negating or depreciating the wonder and delight of the erotic man-woman relationship.

Miami, Florida / THE VOICE / Friday, September 21, 1979 / Page 11
The Polish Bishops have accused their country's Communist government of being insincere in its efforts to achieve Church-State rapport — according to Vatican Radio.

A report broadcast by the Jesuit-run radio station said the Polish Hierarchy issued a statement Sept. 7, expressing a willingness to continue negotiations toward normalization of Church-State relations in the native land of Pope John Paul II.

But the bishops said it is difficult to take seriously the government's desire for better relations when the Communist authorities "refuse to take into consideration the need of the Church and the rights of the faithful," Vatican radio reported.

In every Eucharistic celebration we always "render thanks." Let us give thanks, then, to God, with a full heart. It is He from whom all blessings flow. Jesus frequently thanked his Father for one or another gift, such as making known the mystery of salvation, to the humble, while hiding it from the wise and prudent — that is, the self-conceited.

The OLD IRISH, especially in Donaghal where my mother comes from, love to sprinkle their talk with a "thanks be to God," a custom which demonstrated the naturalness of Christian gratefulness with a given people. Do not be afraid to thank God in season and out of season, for he is the Lord and he made us, and we are his. Thank God, for everything!!!

And, thank, Mary, Mother of Jesus, for protecting us under your title of Immaculate Conception.

St. Lucy's Sets Luncheon

St. Lucy's Women's Guild of Highland Beach will have their first luncheon and meeting of the season on Oct. 2, 1979, at L'Heragone Restaurant, 1600 N. Federal Highway, Boca Raton. Social hour at 11:30 a.m., lunch at 12:30. Guest speaker to be Jim Sweat, Rescue Officer and Paramedic of the Del-Trail of Highland Beach. For reservations call 394-4623.

'Time to Give Thanks to God'

(Continued from Page 5)
Family Death a Time of Togetherness

By Terry and Mimi Reilly

Gene Pesa, the husband of Cill Pesa, a full time member of the Family Enrichment Center, died September 2nd. He was in the hospital recovering from surgery when he experienced heart failure and died shortly after. Cill and Gene were active in their parish and in Marriage Encounter for many years. They are a witness of married and family love. Our heartfelt sympathy goes especially to Cill.

We talked with Cill and she had some reflections about her own family's experience and some graces the Lord has given her regarding Gene's death.

Since Gene's death was on the morning of the day Hurricane David was closing in on South Florida, the funeral arrangements were all postponed. The whole family, children, grandchildren and even Cill's parents were given the rare gift of being close together the night the hurricane was to strike here.

They spent all that night in one house together; remembering Gene and the good and the hard times, and mostly just crying together. It must have been a real experience of Christ present with them. One of Cill's children commented on how much Gene's death was a spiritual experience for the family. She talked about how there was a storm after Jesus' own death and how his friends gathered together in a room.

Perhaps when each of us do die a bit of Christ dies with us because each of us is such a beautiful and unique manifestation of the living Christ's love in the world while we're here.

The family sensed that mystery as they had time to spend together waiting out David, who ended up, thank God, for all of us in South Florida, never arriving. But had it not been for the hurricane, the busy-ness of preparing for the funeral would have prevented that special opportunity.

So often we reflect on families being close for celebrations like weddings, First Communions, Christmas, Easter, Anniversaries, Thanksgiving's. These are times of great joy. Families are also close though in times of sadness, like the death of a spouse or parent; also a great disappointment, an illness or a major disaster.

The night of the hurricane, the Pesa family commemorated Gene's life and his death as well. Their witness to one another allowed them to celebrate his love for them, though it often was shared through tears. The family experienced real unity, although it meant suffering. What a mysterious gift!

At the wake, we saw Cill with her three grown daughters, just standing arm in arm, in front of Gene's coffin. They wept together and then they began to smile. No, Gene was not there, only the empty body that had been his vessel during his life. Now, his life is far greater than any of us left could possibly imagine. 1 Cor. 2:9 reminds us, "Eyes have not seen, nor ear has heard, nor has it entered the heart of man what I have prepared for those who love me."

Isn't that what, we, as the family of God really seek? We can feel his presence in many ways, but knowing, as persons of faith, that we'll live forever is a real cause for rejoicing.

Our heartfelt sympathy goes out to Cill, and the whole family, and to all the families in our Archdiocese that have had or will have a similar experience this year. Love in Jesus Christ,

Terry and Mimi Reilly
Recent Installations

As with many ceremonies in the Church there are occasions both solemn and joyful. Recently the installations of three pastors in various parishes of the diocese were held.

These photographs tell the story dramatically of the procedures and rites. There is the homily and acceptance of the bible, as in the photo taken at the installation of Fr. William L. O'Dea (above) of Holy Spirit parish, Lantana.

Then these are the gifts. The stole denoting the pastor's position as shepherd of the parishioners and the key to the Tabernacle where the Most Blessed Sacrament is kept, as shown in the photograph taken at Sacred Heart parish in Homestead, (left) during the installation of Fr. Daniel Dorrity.

And the meeting and eating, the culmination of joy in the ceremony. In this case Archbishop Edward A. McCarthy breaks bread and celebrates the occasion with Fr. Eugene M. Quinlan, at his installation as pastor of St. Peter's church on Big Pine Key (above left).

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Catholic Daughters of Americans, Ct. Holy Spirit 1912, Pompano Beach, will sponsor a dessert Pokeno card party, Saturday, Sept. 28, 1979 at St. Elizabeth's Gardens, Pompano Beach. Fl. at 12:00 noon. Donation $2.25 per card. Open to all. Proceeds to charity fund.

Luncheon at St. Jerome

The first luncheon and card party of the season will be held at St. Jerome Parish Hall, 2538 S.W. Ninth Avenue, Ft. Lauderdale, on Tuesday, October 2, 1979, at 12:30 p.m. The event is sponsored by the St. Jerome Women's Club and will benefit the parish and charitable projects of the Club.

Eastern Rites Featured on TV

Established Eastern Rite monastery of The Three Holy Hierarchs, Lantanis, will explore the history, liturgy, customs and traditions of Eastern Church on the first two programs of the 1979-80 season, Sept. 23 and 30.

"It is unfortunate, but true," said Father Jose Nickse, Archdiocesan Director of Radio and Television, "that great numbers of Catholics in the Archdiocese of Miami know little or nothing about fellow Catholics reared in the customs and traditions of Eastern Europe.

Silver Tea and Reception

The St. Mary Magdalene Guild will hold a Silver Tea and reception in the Social Hall on Sunday, September 29, from 2 to 4 p.m. Honoring past Presidents, Honorary members and a drive for membership.

Share Shop Day

A Share Shop Day will be held by the East Coast Deanery, Miami Archdiocesan Council of Catholic Women, on Thursday, September 27, 1979, from 9:30 a.m. to 12:30 p.m. at St. John Fisher Parish Center, 4001 North Shore Drive, West Palm Beach. (Two blocks South of Jai Alai.) All ladies of the parishes are invited to attend this Share Shop Day and learn of the work done by the Council of Catholic Women through the commissions of church committees, community affairs, family affairs, International Affairs, and legislation. To learn, also how they can participate in these activities and to share mutual ideas and interests.

Gospel Study

St. Basil Catholic Church, 1475 199 St., Miami, will present an eight-week gospel study of St. Mark each Tuesday from Oct. 2, through Nov. 20, 1979. 8:00 p.m. to 9:30 p.m. Class Discussion, Refreshments. Information: 661-0991.

Singles Club

The Catholic Singles Club of the Palm Beaches (ages 18-40) is open to members of any parish in Palm Beach County. A wide variety of activities geographically dispersed is offered. Phone Glenda 832-7891 or Roger 683-3800.

IMPAKT0 Set in English

It has always been difficult to be a perfect mother or father. IMPACTO is a new program, a Christian movement that offers challenge to families today. The first IMPACTO in English will be held at St. Stephen's parish hall in West Hollywood.

Charismatics Set Evening Reflection

An Evening of Reflection for Charismatics will be held at Dominic Retreat House, 7275 S.W. 124th St., Kendall, Fl., from 7:00 p.m. to 10:30 p.m. Sept. 25, 1979. Speaker will be Fr. Steve O'Dea, Holy Rosary Church. Contact Sister Peggy at 238-2711.

Silver Tea and Reception

There will be a musical under the direction of Sister Mary Tindel, readings, refreshments and prizes. All guild members and prospective members are invited.
"The Witness" Scores at Lantana

By LARRY DORMAN

The young prisoner was standing with his hands outstretched above his head. His eyes were glinting as he reached across to hold the hand of the man next to him. Together, they began to sing with the chorus.

"You are the Christ, the Son of the living God, I say you are the Christ, the Son of the living God.

The small room at the Lantana Correctional Institution swelled with the voices of more prisoners. One of the guards was singing, drowning out the squeaks from the walkie-talkie that hung in a holster on his hip. Many of the faces that had worn the institutionalized look of hardened suspicion when the night began were softened now as the chorus built to a crescendo.

"You are my Lord, you are my Lord!"

For the 28 men and women who comprise the "Joyful Noise Ensemble" and "New Beginnings" choruses, as well as the more than 50 prisoners who were the object of their ministry, this was yet another in a series of successful presentations of "The Witness". "The Witness", a musical written by Jimmy and Carol Owens, describes the life of Christ through the eyes of St. Peter. It has been presented this summer at parishes throughout Palm Beach County by the "Joyful Noise Ensemble" and "New Beginnings", a combined group of singers based at St. Juliana's Church in West Palm Beach.

Since its inception in September of 1978, "The Joyful Noise Ensemble" has presented three different cantatas to parishes, nursing homes, and prisons in Palm Beach County. Joined by "New Beginnings" in April of this year when rehearsals for "The Witness" began, the combined ensembles have, in the words of director and founder of the groups, Don Schafhauser, "used music to bring the life of Jesus into the lives of many."

The recent presentation of "The Witness" at the Lantana Correctional Institution is an example of the type of outreach the ministry employs. Whether presented in churches—as it will be Sept. 21 and 22 at 8:30 p.m. at St. Juliana's, Sept. 23 at 7:30 p.m. at St. Ignatius Loyola in Palm Beach Gardens, and Oct. 6 at 8:00 p.m. at St. Clare's in North Palm Beach, or at nursing homes or prisons, the object is the same.

"We want to present the Gospel to minister to the people of God," Schafhauser said. "This musical is a faithful rendition of the Gospel which recounts the life of Jesus through His life, death, and resurrection, and through it we are able to plant the seed of faith in some and nourish it in others."

St. Boniface Card Party

St. Boniface Women's Club will host a card party, Sept. 25, 1979, at the parish hall, 8530 Johnson St., Pembroke Pines, at 7:30 p.m.
Fr. James Fetscher to Speak

St. Kevin's Church invites you to come and hear Father James Fetscher talk on "Whatever Happened to Catholic Morality?". The talk will be held at the Meeting room of the rectory at 12525 SW 42 St., on Oct. 4 at 8 p.m.

Annual Rummage Sale

St. Bernadette Women's Guild at 7450 Stirling Road, Hollywood, will hold their annual Rummage Sale, Sunday, Sept. 23, 1979, from 8:00 a.m. to 1:00 p.m.

Sacred Heart Party

Sacred Heart Ladies Guild will host a card party, Saturday, Sept. 29, 1979, from 12:30 p.m. to 4:00 p.m., at Madonna Hall, 430 M Street, Lake Worth. Donation $2.00 to benefit Catholic Charities Services. Bring own cards.

Fr. Darryl De Cote talks to teachers.
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IN THE CIRCUIT COURT OF THE SIXTH JUDICIAL CIRCUIT, IN AND FOR DADE COUNTY, FLORIDA

Ptech Division 02

File No. 79-24488

TO ALL PERSONS HAVING CLAINTS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE

NOTICE IS HEREBY GIVEN that the personal representative of CATHERINE PATRICIA O’DONNELL, deceased, late of Dade County, Florida, file number 3rd Floor, Miami, Florida 33129», 14/79 9/21/79 9/28/79

is ready to be administered. All persons having claims or demands against the above estate are required to file their claims or demands in writing at the office of the personal representative, or the venue or a copy thereof within three months from the date of the first publication of this notice, in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Miami, Florida 33130. The personal representative of this estate is GEORGE E. BARKET, whose address is 200 SW 4th Avenue, Miami, Florida. The name and address of the attorney for the personal representative are the Law Office of GEORGE E. BARKET, ESQ.

Fictitious Names

1. O’DONNELL

This notice is required by Law. A Summary of the claims or demands against the estate must be in writing and must indicate the amount claimed. If the claim is not yet due, the name and address of the attorney for the personal representative must be provided. All persons interested in the estate to whom this notice has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the personal representative or the personal representative’s acts or failings. In the absence of any objections filed, the personal representative may be authorized to administer the estate without further court action. After the three months have expired, the personal representative may be authorized to administer the estate without further court action.

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You'll find the same friendly people, the same convenient locations, and the same security and insurance for your savings and loan association in America. First Federal of Miami and established a standard of service that made First Federal a leader from the beginning.

Our headquarters building—nothing changed but the name. Of Miami customer, there is nothing you need to do—there is no change in the status of any of your savings accounts or home loans.

And if you're not one of our customers, well like to invite you to become one. After all, when it comes to your savings and home loan, why settle for anything less than America's Number 1.

The people of First Federal of Miami are proud to present our brand new name.

AmeriFirst Federal Savings and Loan Association. America's oldest Federal. Over $2.7 Billion in assets serving many communities throughout South and Central Florida. It all started back in 1933 when Dr. W. H. Walker went to Washington and came home with Charter #1 for the first Federal savings and loan association in America. He named his company First Federal of Miami and established a standard of service that made First Federal a leader from the beginning.

Dr. W. H. Walker, founder of America's first Federal

As we continue to expand our services statewide, it's important that we have a name that will set us apart. One that's not easily confused with anyone else. So, First Federal of Miami is now AmeriFirst Federal. Not only our name has changed.

First Federal of Miami grew up with Florida accounts. And most importantly, you'll find the same traditions of service that Dr. Walker established and our customers have enjoyed for over 46 years. A real interest in helping people save. And helping people with mortgage financing so they can own their own homes.

If you're already a First Federal of Miami customer, there is nothing you need to do—there is no change in the status of any of your savings accounts or home loans.

And if you're not one of our customers, well like to invite you to become one. After all, when it comes to your savings and home loan, why settle for anything less than America's Number 1.
Visita al Arzobispo Edward McCarthy

Superior General de los Hermanos Cristianos

El Arzobispo McCarthy y el Hermano Basterrechea, Madurez y seriedad en el trabajo de los jóvenes.

Hablan los Jóvenes Hispanos de la Región del Sureste

Por Soledad Galeron, R.M.I.
Oficina Regional del Sureste

"Nosotros los jóvenes hispanos en el Sureste de los Estados Unidos consideramos como esencial para vivir plenamente nuestra experiencia de vida cristiana en este momento centrar a Cristo en nuestra vida. Aceptamos el reto de combatir la sociedad egoísta y materialista que vivimos y comprometernos en su cambio a través de una vivencia comunitaria profunda que nos ayude a crecer como hispanos y católicos..."

Así se expresarán los jóvenes reunidos con motivo del II Encuentro de Líderes Juveniles hispanos del Sureste. A lo largo de dos días, jóvenes de Atlanta, North Carolina, Orlando, Tampa, Miami... Jóvenes mexicanos, portorriqueños, nicaragüenses, salvadoreños, cubanos, peruanos, peruanos, chilenos... reflexionaron juntos.

El punto de partida del trabajo fue una encuesta preparada por el Consejo Regional Juvenil, a través de la cual queríamos conocer cuál es la realidad de la juventud hispana del Sureste y qué opciones pastorales tomar frente a ella.

El Encuentro fue organizado por la Sección Juvenil de la Oficina Regional para asuntos hispanos, que dirige el P. Mario Vizcaino, Sch. P.

A través de un dinámico proceso el hermano Avelino Fernandez, F.S.C. fue llevando a los participantes a darse cuenta de la necesidad de tomar una opción y participación activa en la historia. "Tenemos que aprender a analizar la realidad y a intervenirla para poder llevar a cabo nuestro propio proyecto de futuro. Investigar las posibilidades, encontrar instrumentos para ser sujetos de la Historia..."

Reflexionamos sobre ¿Qué es lo esencial para vivir mi vida plenamente? ¿Qué dificultades encuentro en esta experiencia de vida? ¿Cómo estamos organizados para hacer frente a estas dificultades?

Teniendo presente esta realidad, en contacto con la persona de Jesús, fuimos considerando. Como afrontó Jesús las dificultades y retos de su época y cuál es la respuesta que Jesús da a nuestra problemática... A lo largo de este proceso fuimos llegando a daros cuenta de la necesidad de un cambio personal y comunitario y de un mayor compromiso.

A través de los trabajos de grupos se elaboró la Meta general regional. "Luchar por el logro de los jóvenes hispanos de los Estados Unidos lleguen a comprender su papel en la construcción de una sociedad más justa y más cristiana". Esta meta inspiró después a todos los grupos diocesanos sus acciones prioritarias. Los jóvenes fueron acompañados en todas sus decisiones por los asesores adultos provenientes de las diferentes diócesis.

Creo que el Encuentro ha cumplimentado los objetivos que el P. Frank Ponce, de la Oficina Nacional para asuntos hispanos..."
Nuevos Candidatos Empiezan su Preparación el 21 de Septiembre

Programa del Diaconado Permanente

El Programa Arquidiocesano del Diaconado Permanente comenzará su tercer año de preparación el 21 de Septiembre en el Seminario Vincenzo de Paul, en Boynton Beach.

Por primera vez en este año escolar, 41 hombres, incluyendo a 22 Diáconos, se reunirán en el Seminario el 15 de septiembre en el Seminario para la adopción de su próximo año de preparación. Los invitados son el grupo de candidatos, las familias de los mismos y algunos de sus amigos.

Habrá seleccionados ocho hombres más que se unirán a los que ya están prestando servicio en el programa. Son: Harald F. Boersman Jr., de la Parroquia de Lucas; Richard A. Carroll, de St. Hugo; Edward D. Flynn, de la Parroquia de Sta. Juliana; John L. Esteban; José M. Guerra, de la Parroquia de la Providencia; James John Hampton, de Sta. Teresita; Helio Milian, de San Ben; Joseph M. Peerce, de Sta. Jaime; Roger M. Shaw, de St. Juan Apostol; George P. Silva-Vage, de Pio X; William A. Watkins, de Sta. Teresita.

Los Diáconos Permanentes que actualmente sirven en la Arquidiócesis son: José P. Alonso, en San Brendan; Daniel C. Blaha, en Nuestra Señora de los Lagos; Manuel Concepción, en St. Timoteo; Norman B. Cuenca, en San Juan Bosco; Anthony D. Anglo, en la Visita; Rafael de los Reyes, en el Templo Nuestra Señora de la Caridad; José M. García, en S. Benedicto; Ramón Palma, en Sta. Jaime; Jorge G. González, en Sta. Agata y en el Cárden; Manuel González, en S. Juan Apostol; Gerald F. Humphries, en S. David; Louis Johnson, en S. Lucas; George N. Mickwee, en S. Mauricio; Walter G. Mcsongco, en S. Pedro y San Pablo; José Tomás Moro; Wilbur C. Rollins, en S. Luis; Richard C. Shaw; en S. Timoteo; H. Reininger, de S. Coleman; y Roger L. Treadway, de S. David.

Los candidatos que comienzan su segundo año de preparación y que serán ordenados en Mayo de 1981, son: Mitchell C. Abdallah, de Anunciación; William D. Bennett, de San Marco; Ignatius F. DiLeonardo, de S. Esteban; Vincent Farinto, de S. Esteban; José M. Guerra, de la Parroquia de la Providencia; James John Hampton, de Sta. Teresita; Helio Milian, de San Brendan; Joseph M. Peerce, de Sta. Jaime; Roger M. Shaw, de St. Juan Apostol; George P. Silva-Vage, de Pio X; William A. Watkins, de Sta. Teresita.

La instauración del nuevo Pastor de la Parroquia de San Pedro y San Pablo tendrá lugar el domingo, 23 de septiembre. El P. Gilberto Fernando será instalado por el Arzobispo Edward McCarthy en una Misa Concelebrada para los feligreses de la parroquia, en la Misa de 11:30 de la mañana. El Arzobispo también participará en la Misa a las 12:30 de la tarde que celebrará el P. Romeo Panciroli, director de Diaconado. Todas las feligreses están invitadas a participar en la Misa que mejor les convenga.

Alonso Gonzalez, en San Juan; Anthony D’Angelo, en la Visita; Daniel A. Azurdia, en San Juan; Eudoro H. Reininger, de S. Coleman; y Vincent M. Palma, en Sta. Jaime; Jorge P. Shaw, de St. Juan Apostol; George P. Silva-Vage, de Pio X; William A. Watkins, de Sta. Teresita.

Los candidatos que actualmente sirven en la Arquidiócesis son: José P. Alonso, en San Brendan; Daniel C. Blaha, en Nuestra Señora de los Lagos; Manuel Concepción, en St. Timoteo; Norman B. Cuenca, en San Juan Bosco; Anthony D. Anglo, en la Visita; Rafael de los Reyes, en el Templo Nuestra Señora de la Caridad; José M. García, en S. Benedicto; Ramón Palma, en Sta. Jaime; Jorge G. González, en Sta. Agata y en el Cárden; Manuel González, en S. Juan Apostol; Gerald F. Humphries, en S. David; Louis Johnson, en S. Lucas; George N. Mickwee, en S. Mauricio; Walter G. Mcsongco, en S. Pedro y San Pablo; José Tomás Moro; Wilbur C. Rollins, en S. Luis; Richard C. Shaw; en S. Timoteo; H. Reininger, de S. Coleman; y Roger L. Treadway, de S. David.

Los candidatos que comienzan su segundo año de preparación y que serán ordenados en Mayo de 1981, son: Mitchell C. Abdallah, de Anunciación; William D. Bennett, de San Marco; Ignatius F. DiLeonardo, de S. Esteban; Vincent Farinto, de S. Esteban; José M. Guerra, de la Parroquia de la Providencia; James John Hampton, de Sta. Teresita; Helio Milian, de San Brendan; Joseph M. Peerce, de Sta. Jaime; Roger M. Shaw, de St. Juan Apostol; George P. Silva-Vage, de Pio X; William A. Watkins, de Sta. Teresita.

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Aunque en algunos casos estas observaciones pueden ser correctas, el desafío de la comunidad dominical sigue en pie: ofrecer una piedad litúrgica válida y atractiva que sea una invitación para todos y no solamente para unos cuantos. Nos debemos pregunar: ¿se pueden incorporar elementos de la piedad popular de nuestros pueblos en la liturgia, y a la vez ofrecerle a este pueblo opciones litúrgicas apropiadas para que puedan llegar a incorporarse a la Iglesia?

La piedad popular y la piedad litúrgica contienen elementos válidos de la experiencia de fe. Ambas deben permanecer distinguidas, pero a la vez deben complementarse mutuamente. En las palabras del Cardenal Eduardo Pienzo, "la piedad popular debe convertirse hoy en día en un punto de partida para una nueva evangulización".

(Continuará la semana próxima)
Historia de la Cooperación del Rosario con los inmigrantes dominicanos.

**La Visita del Superior General de los Hermanos Cristianos**

(Viene de la Pag. 1A)

60 y al comienzo del 70, pero que hace dos años ha comenzado a crecer. "Lo que entonces fue una crisis parece estar ya superándose.

El poder de los Hermanos dialogan mucho con la juventud. "Vemos que la juventud quiere recibir una formación adecuada", dice el superior general de los Hermanos Cristianos, D. Miguel de la Puente. "Quieren que se les dé una formación que les ayude a formarse en la Iglesia, en la vida, en sus estudios, en sus trabajos."

**Enseñanza Sexual en Escuelas Públicas**

La iglesia de San Kevin extiende una cordial invitación a las familias para que atiendan a esta charla y se informen sobre la Enseñanza Sexual en las Escuelas Públicas. La charla tendrá lugar en los salones de la Parroquia, lunes 24 de Septiembre, a las 6:00 p.m. En el final de la charla habrá un período de preguntas y respuestas.

**Huelga de hambre en apoyo de presos políticos en Chile**

WASHINGTON (NC) — Para evitar las agresiones congresuales de la Liga Nacional de Fútbol, el senador del Rosario dio en el 70, pero que hace dos años ha comenzado a crecer. "Lo que entonces fue una crisis parece estar ya superándose.

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La Vacación del Papa: un Verano muy ocupado

Por NANCY FRAZIER

CASTELGANDOLFO, Italia — (NC) — “Bueno, ya me voy y Castelgandolfo queda en paz”

Echas fueron las palabras del Papa Juan Pablo II al abordar el helicóptero que le llevó a Roma, finalizando así sus “vacaciones” de verano, que han estado ocupadas con innumerables audiencias diarias; encuentros con jóvenes por la noche, y viajes a distintos lugares fuera de la residencia vaticana de Castelgandolfo.

Habiendo informalmente a sus conciudadanos de Castelgandolfo antes de su marcha en la tarde del 15 de septiembre, el Papa dijo: “Tengo que irme porque el tiempo vuela y dentro de dos semanas tengo que estar en Irlanda! el pueblo me espera”.

El Papa Juan Pablo dijo que esperaba poder regresar “de vez en cuando” a Castelgandolfo; ubicado a 15 millas al Sur de Roma.

En Castelgandolfo a Roma no hay mucha distancia”, dijo. “Se puede venir en coche o andando”.

Los últimos dos días de vacaciones de verano estuvieron ocupados con las mismas actividades que tuvo desde el 15 de julio.

La última tarde de su estancia en Castelgandolfo, el Papa recibió a 1,500 jóvenes de 50 parroquias de la Diócesis de Albañel en el patio del salón de audiencias papal y que ahora tenga la alegría de encontrar aquí en Italia”, dijo el Papa.

“Cuando digo que ustedes son mi esperanza, siempre pienso en el dinamismo de los grupos juveniles que traté en Polonia y que ahora tengo la alegría de encontrar aquí en Italia”, dijo el Papa.

“Hay un auténtico solito del Espíritu Santo: existe un descubrimiento de las necesidades de los jóvenes y de los valores superiores de la vida humana”, añadió. “Esto es lo que da esperanza, esto confirma la esperanza que desde el primer día de mi pontificado he venido subrayando se me confirma en esta tarde, entre los jóvenes de la Diócesis de Albano”

El encuentro duró una hora y media; hubo muchas canciones, elemento común en todos los encuentros con jóvenes en Polonia, pueblos, franceses e ingleses del verano.

Si bien muchas de las tardes de las vacaciones de verano del Papa Juan Pablo han sido dedicadas a los jóvenes, también ha recibido casi todos los días a cientos de visitantes 88 Obispos, oficiales del Vaticano, grupos de religiosos y peregrinos de todo el mundo — así como la programación de su viaje del 29 de septiembre al 7 de octubre a Irlanda y los Estados Unidos.

Todos los miércoles, a excepción de la fiesta tradicional italiana del Ferggos, ha ido a la Ciudad del Vaticano para tener las audiencias generales, y todos los Domingos se reunieron en Castelgandolfo cientos de personas para el rezo del Angelus.

Pero el Papa polaco Juan Pablo también ha pasado bastantes tiempos de sus vacaciones en aprender más sobre Italia. Ha visitado la ciudad natal de su predecesor en Canale D’Agordo y el famoso templo mariano en Loreto, Italia; también ha celebrado misas a los trabajadores de las fábricas, a los hospitalizados y a los vecinos de Castelgandolfo.

El Papa también encontró tiempo para nadar en la recién instalada piscina; lo cual ha causado nerviosismo en algunos de los ayudantes papales, puesto que tomó su primer baño antes de que estuviera construido el techo que va a impedir los fotógrafos tomar fotografías del Papa en traje de baño.

En la mañana del 15 de septiembre, el Papa Juan Pablo II tuvo una serie de audiencias con el sacerdote de la parroquia local, con los Hermanos Cristianos, que llevan la escuela local, con las monjas que enseñan en Castelgandolfo y con los que llevan el trono papal.

Todos los visitantes recibieron las gracias por sus servicios durante el verano y recibieron una medalla del pontificado de Juan Pablo II.

A la 1:45 de la tarde del 15 de septiembre, el Papa abordó un helicóptero militar italiano junto con varios oficiales del Vaticano, terminando oficialmente sus vacaciones de verano de 1979.

“Quiero agradecerles a todos los ustedes estos dos meses de agradable convivencia”, dijo a los residentes de esta pequeña ciudad sobre el lago Albano. “Han sido unas vacaciones muy buenas, no solo para el cuerpo, sino también para el espíritu.”

2do Encuentro de Líderes Juveniles

(Viene de la Pág. 14)

Hispanos de Washington, D.C., habian presentado la primera noche: “Nos hemos reunido aquí para continuar y hacer nuestra historia... Para profundizar nuestra identidad hispana y su misión en la historia de este País... para comprometernos a una acción pastoral seria”.

Estamos seguros de que este encuentro ha dejado huellas en los jóvenes. Elllos fueron los protagonistas... quizás por esto todos se expresaban con alegría y entusiasmo sobre el encuentro.

Vivian Seoane y Patricia Monteaulegre de la Diócesis de Atlanta, creen que “ha sido es- tupendo porque hemos aprendido elestrategias para actuar y llegar a la juventud. Se llegó a la realidad, al punto concreto. Nos ha motivado a afrontar problemas y buscar soluciones. Hemos descubierto que somos capaces de trabajar y llegar a soluciones concretas.

Este encuentro nos ha dado el coraje de volver a empezar nuestra pastoral juvenil hispana en nuestra Diócesis”.

“Yo creo que lo más importante del Encuentro,” afirmaba Reinaldo, de la Diócesis de Orlando, “es que nos ha puesto a pensar y buscar nuestros mismos la solución a nuestros problemas”.

Freddie, de Fort Myers, que nunca habia participado en una reunión como ésta, di- ce: “me ha gustado mucho, el compartir, encontrar amigos, aprender cosas; pero sobre todo do me he dado cuenta que yo no era religiosa en mi Iglesia y que ahora se que puedo y debo hacer...He entendido el lide- razgo y cómo hacerlo en mi propio grupo”.

Sería interminable reflejar aquí el entusiasmo y la alegría con que estos jóvenes se expresaban sobre la experiencia que habían vivido.

Alicia Marill, encargada de la Pastoral Juvenil Regional estaba impresionada de “la madurez y seriedad del traba- bajo de los compromisos que hicieron para realizar en sus diócesis y del entusiasmo y alegría con que todo el Encuentro se llevó a cabo” y añadió “la Iglesia repite el mismo camino en todas las diócesis... para que ensenar en Castelgandolfo, que fuera una realidad que los jó- venes puedan también cobiértos con ella. Necesitan el apoyo y colaboración de la Iglesia para poder realizar con eficacia esta- tos proyectos pastorales que ahora llevan a sus diócesis.

El P. Mario Vizzitano, Director Regional afirmó que “este II Encuentro ha sido un paso más en el proceso de concientización del liderazgo de los jóvenes en su propia ac- ción pastoral. Y en el encuentro se pudo hacer realidad gracias a la de- dicación y entrega de tantas personas, jóvenes y no tan jó- venes, que le dedicaron su tiempo, energías y entusiasmo.

Sobre el Altar, en la Eucarís- tia de clausura, quedaban los buenos deseos, los planes de acción, los proyectos... Y sobre todo el compromiso per- sonal y comunitario de traba- jar activamente en nuestro proyecto de futuro; ser agentes de cambio para construir una sociedad más justa y más cris- tiana.

Que Jesús fortalezca nuestra debilidad: asegure nuestra duda y mantenga nuestra ilusión, entusiasmo y entrega en el servicio de nuestro pueblo. Que El haga fecundos nuestros trabajos.