

# Fla. Bishops oppose casinos

See  
Stories  
Below

## The VOICE

JUNE 9, 1978 PRICE 25c VOL. XX No. 14

### 5 New pastors

#### Send in the clowns...

...For Christ. Lorraine Alter, a member of the Christ Clowns mime group from Stuart, performs at the Catholic youth Convention held in Boca Raton last week. More pictures on page 7.



Photo by Tony Garnet

## 'Prostitution, loan sharks, corruption'

Bp. Gracida lashes anti-Catholic bias...page 3.

(backers of casino gambling are currently seeking public support for a referendum to allow casino gambling in South Florida.)

We, the Catholic Bishops of Florida, express our op-

position to the proposals which seek to legalize casino gambling in our State. We speak not only out of a sense of our responsibility as religious leaders, but also out of our concern as citizens of Florida over the long-range implications which casino gambling would have for the quality of life of all of the citizens of our State. We have

followed with interest the development of casino gambling in other parts of the United States. The experience of others can serve to inform us of what we might expect in Florida should casino gambling be introduced in our State.

Casino gambling seems to be invariably accompanied

by syndicated crime. Prostitution and loan-sharks are but two of the many aspects of organized crime. Not the least consequence of the introduction of casino gambling is the possibility of improper influence on public officials. Vast sums of money flowing through the casinos make possible the purchase of favors and concessions from public officials. Corruption tends to spread through many levels of public administration.

gambling which we have given here.

Edward A. McCarthy  
Archbishop of Miami  
Paul F. Tanner  
Bishop of St. Augustine

Charles B. McLaughlin  
Bishop of St. Petersburg

Thomas J. Grady  
Bishop of Orlando

Rene H. Gracida  
Bishop of Pensacola-Tallahassee

### OFFICIAL

Archdiocese of Miami

(More details, Page 4)

The Chancery announces that Archbishop McCarthy has made the following appointments, effective as of June 20, 1978:

**THE REV. MSGR. WILLIAM McKEEVER**—to Pastor, Little Flower Parish, Coral Gables.

**THE REV. XAVIER MORRAS**—to Pastor, St. Juliana Parish, West Palm Beach.

**THE REV. WILLIAM HENNESSEY**—to Assistant Pastor, St. David Parish, Davie, while retaining other assignments.

**THE REV. JOSE PAZ**—to Pastor, St. Michael the Archangel Parish, Miami.

**THE REV. JOSE PANIAGUA**—to Pastor, Corpus Christi Parish, Miami.

**THE REV. J. FRANK FLYNN**—to Pastor, St. Ignatius Loyola Parish, Palm Beach Gardens.

**THE REV. M. ANTHONY REILLY**—to Assistant Pastor, Ascension Parish, Boca Raton.

**THE REV. E. MICHAEL KELLY**—to Assistant Pastor, St. Joseph Parish, Stuart.

**THE REV. MARTIN DEVEREAUX**—to pursue graduate studies and Chaplain of Campus Ministry at Boca Raton College, while retaining other assignments.

**THE REV. JOSEPH ANGELINI**—to Assistant Pastor, Holy Name of Jesus Parish, West Palm Beach.

**THE REV. JOHN HANDRAHAN, S.J.**—to associate Chaplain, Holy Cross Hospital, Fort Lauderdale.

**THE REV. JOHN FINK**—to Assistant Pastor, St. Bartholomew Parish, Miramar.

**THE REV. JOSEPH NOLAN, C.S.SP.**—to Assistant Pastor, St. John the Baptist Parish, Fort Lauderdale.

We are well aware that some citizens of our State see in casino gambling a means of competing with other tourist areas which have resorted to such means to promote tourism in their area. We cannot believe that our State, which is so rich in natural beauty and its wonderful climate needs to employ such doubtful means to promote tourism - especially in view of the potential harm to the common good of all citizens of our state as we have described above. We urge all responsible for making decisions in this matter to weigh carefully the reasons for opposing casino

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# Tax credit backers wonder what war ahead

By JIM CASTELLI

WASHINGTON—(NC)—Supporters of tuition tax credits are savoring the victory in one battle, but are wondering what war is ahead as they face the promise of a presidential veto.

On June 1, the House passed a tuition tax credit bill by a 237-158 vote after voting 209-194 to include credits for tuition paid to private, non-profit elementary and secondary schools.

The House bill would provide a credit for 25 percent of tuition up to \$50 in 1978 and \$100 in 1979, 1980 and 1981 for elementary and secondary schools and up to \$100 in 1978, \$150 in 1979 and \$250 in 1980 and 1981 for college tuition.

The House tax credit is not refundable, which means people too poor to pay taxes cannot

benefit from it. A tax credit bill that has passed the Senate Finance Committee includes a refundable credit, which means that people too poor to pay taxes can receive the credit in cash.

The Senate is scheduled to take up tuition tax credits after it finishes a prolonged debate over labor law revisions.

But President Jimmy Carter, who believes tuition tax credits are inequitable and wasteful, has threatened a veto and Speaker of the House Thomas "Tip" O'Neill says the House would probably not be able to override a veto. Two-thirds of members present and voting are needed to override.

Secretary of Health, Education and Welfare Joseph Califano said the tuition tax

credit bill was a "hollow gesture" and predicted that the bill would be held unconstitutional by the courts on grounds that the credit for elementary and secondary schools, which are overwhelmingly religious, would violate the constitutional separation of church and state.

The U.S. Catholic Conference estimates that 75 percent of all private school children and that about one-fourth of all Catholic children are in Catholic schools. About 10 percent of all students are in private schools.

Califano said the bill would damage the search for constitutional means of helping parochial education.

He also noted that the number of congressmen voting for tuition tax credits for elementary and secondary schools has declined. On an earlier vote of whether to include elementary and secondary schools in a tuition tax credit bill in considering congressional budget limitations, the credits for the lower schools were approved by 199-173, a 26 vote margin, compared with a 15 vote margin on the final House vote.

But Father John Meyers, president of the National Catholic Educational Association predicted that "In view of the great popular support for this

legislation...President Carter will not dare carry out his threat of a veto—unless he chooses to sacrifice all respect for the wishes and rights of the people."

Much of the House debate on tuition tax credits for elementary and secondary schools focused on the impact the legislation would have on the public schools.

Tax credit opponents said the bill would hurt the public schools by drawing students away from public schools and by weakening support for bond issues to support public schools.

Tax credit supporters denied the charges. "This bill is in no way anti-public schools," Rep. James Delaney (D-N.Y.), chairman of the powerful House Rules Committee and a tax credit supporter, said during the debate.

Rep. Bill Frenzel (R-Minn.), co-sponsor of the amendment with Rep. Charles Vanik (D-Ohio), said the bill would "at best" preserve the status quo by allowing those already in private schools to stay there without "luring" students away from public schools.

House members, regardless of how they voted on tuition tax credits, will soon have an opportunity to demonstrate their support for public schools when floor action begins on an ex-

tension of the Elementary and Secondary Education Act, the major source of federal funding for elementary and secondary schools.

The ESEA legislation, which funds a variety of programs, includes a large increase for compensatory education programs for economically and academically disadvantaged students. The bill authorizes spending of \$10.3 billion for 1979, rising to \$12.9 billion in 1982.

The Senate is considering a similar bill. Both versions include \$400 million requested by the Carter administration for aid targeted on areas, particularly inner cities, with high concentrations of poverty.

Both versions also include provisions requiring that spending for eligible students in private schools equal spending for children with identical needs in public schools and other provisions to speed up processing of complaints about failure to deliver aid to non-public school students.

In addition to those provisions, the Senate Human Resources Committee has approved an amendment written by Sen. Claiborne Pell (D-R.I.) to provide grants to private schools for books, transportation and auxiliary services.

## News briefs

### HUNGER STRIKES

Hunger strikers in Washington, New York, San Francisco, Los Angeles and Tucson, Ariz.—mostly at churches—are supporting demands that Chile's military junta provide information on the whereabouts of hundreds of Chileans who disappeared while in government custody.

### QUIT 'FAMILIES'

The recent resignations of two top officials of the White House Conference on Families "make it less likely that a successful conference can be planned and programmed" by December, 1979, as scheduled, according to Msgr. Francis Lally, chairman of the Catholic Committee for the White House Conference on Families.

### ONLY 2 PERCENT

Only two percent of Maryland Democrats responding to a newspaper poll said they consider abortion the major issue of this year's gubernatorial campaign. The poll was commissioned by The Sun of Baltimore and conducted by Social Data Analysts of Setauket, N. Y.

### RAP TRADITIONALISTS

Two Australian bishops have publicly denounced the activities of a traditionalist Catholic group that calls itself the Catholic Research Center. The criticism came from Archbishop Launcelot Goody of Perth and Bishop William Murray of Wollongong.

### FOOD SHORTAGES

Seventeen African countries face severe food shortages because of drought, flood and war, the director general of the U.N. Food and Agriculture Organization said. Conditions are especially critical in Ethiopia, Ghana and three Sahelian countries: Mali, Niger and Chad, added the director general, Edouard Saouma.

### OPEN YOUR HOME

Cardinal Giovanni Benelli of Florence has asked Catholics to open their homes to pregnant teenagers in need and to set up a "vast network" of pro-life centers in Italy. He made the request in a homily at a penitential service June 2 in Florence's Basilica of the Annunciation.

### MILDEW ATTACK

An Italian art expert has said that Leonardo da Vinci's renowned "Last Supper" is under attack from mildew. Carlo Bertelli, superintendent of art for the Lombardy region which includes Milan, said the mildew, caused by air pollutants settling on the painting, will destroy the world's most famous representation of the Holy Thursday meal unless urgent action is taken.

### MISSIONARIES SHOT

Two Marianhill Brothers were killed by black terrorists in Rhodesia June 2 during a two-hour raid at their mission station of Embakwe, about five miles from the Botswana border. Brothers Peter Edmund Geyermann, 36, and Andrew George von Arx, 45, were shot dead by the terrorists at about 7:30 p.m.



A "no parking" sign now becomes the eleventh commandment at the Church of Our Lady of Perpetual Help in Scottsdale, Ariz.

## Waddill faces 2nd trial

SANTA ANA, Calif.—(NC)—Dr. William B. Waddill Jr. will stand trial again beginning Nov. 27 on charges that he strangled to death a baby girl who had survived a saline abortion he performed in March, 1977.

The physician's first trial lasted nearly four months and ended in a mistrial May 5 after the jury announced it was "hopelessly Deadlocked" on a verdict. Both deputy District Attorney Robert Chatterton and Dr. Waddill had said they wanted a second trial, although defense attorneys had fought it.

In Santa Ana Superior Court June 1, Judge H. Warren Knight ruled against a defense motion

for a change of venue and rejected an argument that a second trial of Dr. Waddill would amount to double jeopardy, since defense attorneys had not agreed to the mistrial declaration. He said he would hear pre-trial motions Aug. 4, and begin the second trial Nov. 27.

In testimony before Knight, Dr. Waddill called Chatterton a "dishonorable person" who was "not interested in justice." Defense attorney Dr. Malbour Watson said the district attorney's office will be "unable to prove that the Weaver baby was a human being under the murder statutes as they exist."

The prosecution has alleged that Dr. Waddill choked to death the hours-old infant of 18-year-old Mary Weaver after learning that the child had survived a saline abortion attempt. The defense contends the infant was never really alive.

In a related development, the board of Westminster Community Hospital—where the alleged strangulation took place—voted May 22 to ban all abortions in the hospitals. At the Huntington Beach Intercommunity Hospital, where Dr. Waddill also worked, doctors are only allowed to perform one abortion per week.

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"Such incidents as these of anti-Catholic bias in the abortion debate are despicable and should be deplored by the public, and certainly by those against whom such remarks are made."

--Bp Gracida



# Anti-Catholic prejudice entering abortion debate

(In the past month or so, the spectre of anti-Catholicism has risen again, this time pertaining to the abortion debate and voiced by some influential people. Bishop Rene Gracida of Pensacola-Tallahassee felt personally compelled to speak out at that mentality that would substitute anti-Catholic bias for rational debate of the issue.)

By Bishop Rene H. Gracida  
Catholic Diocese of  
Pensacola-Tallahassee

There is a decided rise in the incidence of anti-Catholicism being articulated by influential people in the present abortion debate in this nation. Such bigotry has no place in this debate, nor in our democratic, pluralistic nation.

It should be deplored by all citizens, regardless of their stance on the abortion issue.

Within the last month, for instance, staff members of the Denver and Chicago Planned Parenthood affiliates disseminated blatantly anti-Catholic editorial cartoons. In all fairness, the president of the national organization apologized publicly for the "unauthorized" dissemination of the material and said the organization "shall do everything possible to prevent any possible occurrence of this nature."

Another case in point: The National News Council in May criticized the New York Times and CBS News for some of its coverage of the abortion issue. Charges, that opposition to abortion was made to appear an exclusively Catholic stand,

were made repeatedly in complaints about media coverage to the Council. The Council, which deals with accusations concerning accuracy and fairness in the media, issued a judgment against both media in two specific instances.

It is lamentable that the anti-Catholic bias was evidenced at all, certainly in such a public manner. At the same time it is commendable, that persons saw fit to publicly denounce the irresponsible actions of their peers.

Consider another recent event...this one concerns the allegations of a State Senator from Miami, Sen. Jack Gordon. On May 2, in a Senate committee hearing, Senator Gordon accused the Roman Catholic Church of attempting to impose its religious beliefs on the nation. The senator quoted an unidentified

Catholic bishop as having testified before the Senate Judiciary Committee in Washington as follows: "We wish to make it clear that we are seeking to impose the Catholic moral teaching regarding abortion on the country."

Since the senator did not give specific references as to the identity and circumstances of his alleged quote, presumably it was the testimony of John Cardinal Krol of Philadelphia given on March 7, 1974, which was: "We reject any suggestion that we are attempting to impose 'our' morality on others." The deletion of the first five words of that quote substantially changes the meaning and constitutes defamation, suggesting

(Continued on Page 14)

## High School eyed for S. Palm Beach area

The Archdiocese of Miami, in response to requests of concerned parents and pastors, is studying the feasibility of building a Catholic high school in the South Palm Beach County-North Broward area.

Cardinal Newman High School in West Palm Beach and Cardinal Gibbons High School in Fort Lauderdale have been unable to handle the need in that area, 250 freshman students already having been turned away for next year.

Last week Father Vincent Kelly, Archdiocesan Superintendent of Education, met with 11 pastors and one principal from the area to discuss the problem. As a result of the meeting four pastors were elected to make a study of how to solve the problem. They were: Father James Connaughton, Father Richard Murphy, Father Ronald Pusak, and Father John Skehan.

Voicing his concern was Archbishop Edward A. McCarthy who issued the following statement:

"For some time parents of high school age children have been begging for a Catholic high school in the S. Palm Beach area.

"At a recent meeting of

Father Vincent Kelly, Archdiocesan Superintendent of Schools, with the Pastors of the twelve parishes of the area, it was unanimously proposed that steps be taken immediately to review the feasibility of establishing an Archdiocesan high school in the Boca Raton area, to determine the degree of interest and support of the concept among the laity, and to initiate a fund for receiving contributions from individuals, corporations and foundations.

"I am delighted by this interest in providing an opportunity for the young people of the Boca Raton area to receive their education in a Catholic high school during the important years of their formation. This is a recognition of the value of learning in an atmosphere of a Community of Faith. I fully endorse and encourage the effort. The Archdiocese has a responsibility to respond to the desires of parents to provide for their children the blessing of an education which includes Gospel values, and which will help to prepare our leaders of the future.

"Our feasibility study will require the assurance that other priorities of religious education and charity will not

suffer, and that tuition charges will be moderate with some provision for assistance to poorer parents.

"I ask prayers for the guidance and strength of the Holy Spirit as we consider this proposal."

Father Kelly said the priest panel would like to have input from local people on ways and means of solving the problem.

Commenting further on the subject, Father Kelly said:

"The limited opportunities for a Catholic High School education in the North Broward-Palm Beach County area presently prompting priests and laity to research the needs and possible solutions. At the moment, Archdiocesan schools providing for the needs of these students include Cardinal Newman High School, West Palm Beach and Cardinal Gibbons High School, Fort Lauderdale. Since both schools are unable to accommodate the applicants (over 250 Freshmen students have already been refused acceptance for the coming school year), parents are demanding that some additional programs be developed.

"The feasibility study now under way should give us

a more precise indication of: a) the number of students for whom service should be provided b) the financial resources available, c) the type of program that will best serve the needs of the students.

"A firm determination of the program, site, cost, faculty, time table, etc., will not be made until the Archdiocese is convinced of the practicality, support and viability of the proposals. Area pastors will be pleased to

receive your written observations regarding this proposed school during the next weeks."

Other priests at the meeting were: Msgr. William McKeever, Msgr. Bernard McGrenahan, Msgr. William Dever, Msgr. Joseph O'Shea, Fr. Fredrick Brice, Fr. Anthony Chepanis, Fr. Frank Curley and Fr. Walter Dockerill.

There are now 11 Archdiocesan high schools and five private Catholic high schools in the Archdiocese.

## IRS reverses ruling on church bulletins

WASHINGTON—(NC)—The Internal Revenue Service has reversed itself on the Question of whether tax-exempt non-profit organizations can question political candidates for public office about their views and publish the responses.

Stating that certain "voter education" activities would not jeopardize the tax-exempt status of so-called 501 (c) (3) organizations, the IRS on June 2 revoked a month-old ruling which had said that the publication of candidates' responses to questions submitted by such organizations would constitute "participation in, or intervention in" a political campaign.

Under federal law, the tax-exempt groups are barred from participating in or intervening in any political campaign on behalf of or in opposition to any candidate for public office.

The key phrase in the new ruling, however, is "a wide variety of issues." Organizations still risk losing their tax-exempt status if members question candidates only on issues of interest to the organization and publish those answers. Also prohibited is the publication of voting records on a narrow range of issues about which the organization is concerned.

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# Five pastors, 6 assistants named

Five pastors and six assistant pastors are among 13 priests who have been assigned to new posts by Archbishop Edward A. McCarthy this week.

● Msgr. William F. McKeever has been named pastor, Little Flower Church, Coral Gables.

● Father Xavier Morras has been named pastor, St. Juliana Church, West Palm Beach.

● Father Jose Paz will become pastor, St. Michael the Archangel Church, Miami.

● Father Jose Paniagua is the new pastor at Corpus Christi Church, Miami.

● Father J. Frank Flynn has been named pastor of St. Ignatius Loyola Church, Palm Beach Gardens.

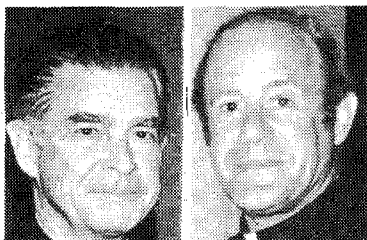
The following priests have been appointed assistant pastors: Father William Hennessey, assistant pastor, St. David parish, Davie; Father M. Anthony Reilly, assistant pastor, Ascension parish, Boca Raton; Father E. Michael Kelly, assistant pastor, St. Joseph parish, Stuart; Father Joseph Angelini, assistant pastor, Holy Name of Jesus parish, West Palm Beach; Father John Fink, assistant pastor, St. Bartholomew parish, Miramar; and Father Joseph Nolan, C.S.P., assistant pastor, St. John the Baptist parish, Fort Lauderdale. In addition Father Martin Devereaux has been appointed chaplain of campus ministry at the College of Boca Raton and will take graduate studies; Father John Handrahan, S.J. is the new associate chaplain assigned to Holy Cross Hospital, Fort Lauderdale.

Pastor of St. Juliana parish since 1971, Msgr. McKeever was ordained in 1945 and served his first parochial assignment as an assistant at the Cathedral in St. Augustine.

Archdiocese of Miami Superintendent of Schools from 1958 to 1971, a position which he

also held in the Diocese of St. Augustine, Msgr. has a Master's Degree in Education and a doctorate in Philosophy in Education awarded him at the University of Madrid.

Elevated to his present ecclesiastical rank by Pope Pius XII in 1958, he has also served as pastor of Our Lady of Angels Church, Jacksonville; St. Mary Church, Korona; Epiphany Church, South Miami; Blessed Trinity Church, Miami Springs; St. Sebastian Church, Fort



Msgr. McKeever Fr. Morras

Lauderdale; Little Flower Church, Hollywood; and St. Augustine Church, Coral Gables.

In 1949 he organized the Newman Club at the University of Miami.

Father Xavier Morras, a member of the OCSA—an organization of volunteer priests from Spain serving in the Americas, has been pastor in St. Michael parish since 1969.

Formerly assigned to work among agricultural families on South Florida's east coast, Father Morras has served as pastor of St. Charles Borromeo Church, Port Charlotte; St. Margaret Church, Clewiston; and Sacred Heart parish, Homestead. At the Archdiocesan level he has been a member of the Board of Consultors.

His Brother, Father Ignacio Morras, is pastor of St. Kevin Church, Miami.



Fr. Paz Fr. Flynn

A native of Spain, Father Paz was named pastor of Corpus Christi Church in 1975.

He had served as an assistant in Corpus Christi parish and at Epiphany parish. For four years he was administrator of St. Ann Mission, Naranja as well as a counselor at the Archdiocesan

## GOAL notes anniversary

Goal Inc. will celebrate its first anniversary in its new facility at 14040 NE 11 Ave., North Miami, Sunday, June 11, from 1 to 4 p.m.

Goal is an organization dedicated to helping severely physically handicapped people to Get Out And Live. John Winters, executive director, invites all to attend the open house.

Family Counseling Center.

Father Paniagua has served in St. Vincent Ferrer parish, Delray Beach, Our Lady Queen of Peace Mission, Delray Beach; Corpus Christi parish, Miami; St. Peter and Paul parish, Miami;

and St. Hugh parish, Miami.

Father Flynn has served at Our Lady Queen of Martyrs, Fort Lauderdale; St. Joseph parish, Stuart; Nativity parish, Hollywood; St. Vincent Ferrer Church, Delray Beach.

## Bryant plans gay help centers

MIAMI—(NC)—Singer Anita Bryant and her husband Bob Green plan to open a chain of homosexual counseling centers across the country, so that homosexuals "can change the lifestyles they have become addicted to."

Miss Bryant, who led the successful fight against a gay rights ordinance in Dade County, Florida, last summer, said she and her husband made the decision after receiving thousands of letters from homosexuals who are "beginning to realize that there is a way out of this thing for them."

The chain will begin with a therapy center in Miami,

and centers will also be inaugurated in farm and ranch areas, Green said. Miss Bryant said she is prepared to spend millions of dollars to open the centers, which will be run by professional counselors and will emphasize that homosexuality is "anti-Christian" behavior.

The plan was criticized by Robert Kunst, a homosexual rights proponent and director of a center for counseling homosexuals in Miami, who said, "This is the kind of Christian counseling which has failed so miserably in the past. With all the bigotry and hatred she's caused, I think she needs more counseling than anybody."

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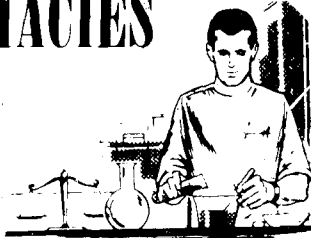
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## TV decency unit to hit Ford next

TUPELO, MISS—The National Federation for

Decency has announced that it is beginning a boycott of Ford Motor Company because of Ford's sponsorship of violence, sex and profanity on television. The NFD also announced that it will sponsor its third Turn The Television Off Week (TTTOW) September 17-23.

The NFD recently has been involved in a boycott of Sears because of their TV sponsorship. "We have won a major victory in our efforts against Sears," said Donald E. Wildmon, executive director of the NFD. "Because of our efforts Sears has taken a major step in cleaning up its

TV advertising policy. Their announcement that they were withdrawing ads from Charlie's Angels and Three's Company was a direct result of NFD pressure."

The NFD cited Ford as being the second worst advertiser on prime-time TV.

ranking fourth in violence, second in sex and second in profanity. Wildmon said the boycott action would include letter-writing to Ford and picketing of Ford outlets in approximately 50 cities July 14. "Of the hundreds of television advertisers, Ford has the second poorest policy.

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# Priests pay tribute to outgoing Chancellor

By Fr. Donald Connolly

Last Thursday The Voice announced that Msgr. Noel Fogarty was stepping down as Chancellor of the Archdiocese to devote more time to this pastoral work at Saint Rose of Lima Parish.

That same evening Monsignor was the "victim" of a surprise party given by 166 of his brother priests. He had been told, he said, that three or four priests wanted to go to dinner with him that night, and he agreed to join them.

When they arrived at the Lauderdale Yacht Club in Fort Lauderdale, Archbishop McCarthy was there with the 166 priests. Msgr. Fogarty, not one to show emotion very often, had to wipe a sentimental Irish tear from his cheek. And everyone loved it.

The purpose of the occasion was, as one priest put it, "Just to thank him for the wonderful job he did for over six years as the Chancellor and as a priest-friend." As usually happens at these gatherings, the priests began to reminisce about past years in their service to the parishioners of South Florida. An historian would have had a field day if he had brought a tape recorder. Because, unfortunately, much of the Church's history in our area has not been written down, but is carried on vocally by way of priestly anecdote.

When the dinner finally began, Father John McKeown, as always a majestic figure, held his audience spellbound with his amazing rhetoric. And his stories.

Then there was a succession of several other priest speakers praising the work and character of Msgr. Fogarty, while the honored guest slunk lower and lower in his seat, covered with embarrassment, as he later admitted.

Archbishop McCarthy got the biggest laugh of the evening when he read publicly what he termed his last memorandum to Msgr. Fogarty as Chancellor of the



On behalf of the priests of the Archdiocese of Miami, Father Vincent T. Kelly presents a set of keys for a new Mercedes Benz as a token of appreciation to Msgr. Noel Fogarty for his years of dedicated service as Chancellor of the Archdiocese.

Archdiocese. The memo ordered him to take a month's vacation. Then the highlight came, when Father Vincent Kelly presented Monsignor with the keys to a new car, which the priests had chipped in to buy for him.

Finally, Msgr. Fogarty got up to speak. He told of his gratitude in being able to serve his brother priests. And then he said, "You know, we have the greatest priests in the country right here in the Archdiocese of Miami. I am deeply grateful to God that He has let me get to know you

and to share your work with you."

Maybe the laity have evenings like that. But priests don't often have a chance for "get togethers" with one another. When they do, realizing the problems each one faces in helping to serve over one million Catholics, the conversation is sparkling, the mood sometimes sentimental, and the spirit of comradeship bubbling over. As the dinner broke up, one of the priests remarked, "That was so much fun we ought to find someone to honor at least once a

month." "Okay," said his companion, "you can start with me. And I want a big red car..."

A story about priestly gatherings is never complete without a mention of Msgr. Jeremiah O'Mahoney, who shows up at all of them. He is the oldest priest in the Archdiocese; at least three "experts" last Thursday guessed his age at anywhere between 89 to 101 (the best estimate is 94). He is always asked to

speak to the priests and he always does. He receives the most attention, because the priests do not know beforehand which one of them will be the focal point for his rapier wit. Last Thursday, within the course of two minutes, he managed to slay at least a half dozen of the group, and then sat down with his enigmatic smile, while the priests gave him a standing ovation. He must have known he deserved it.

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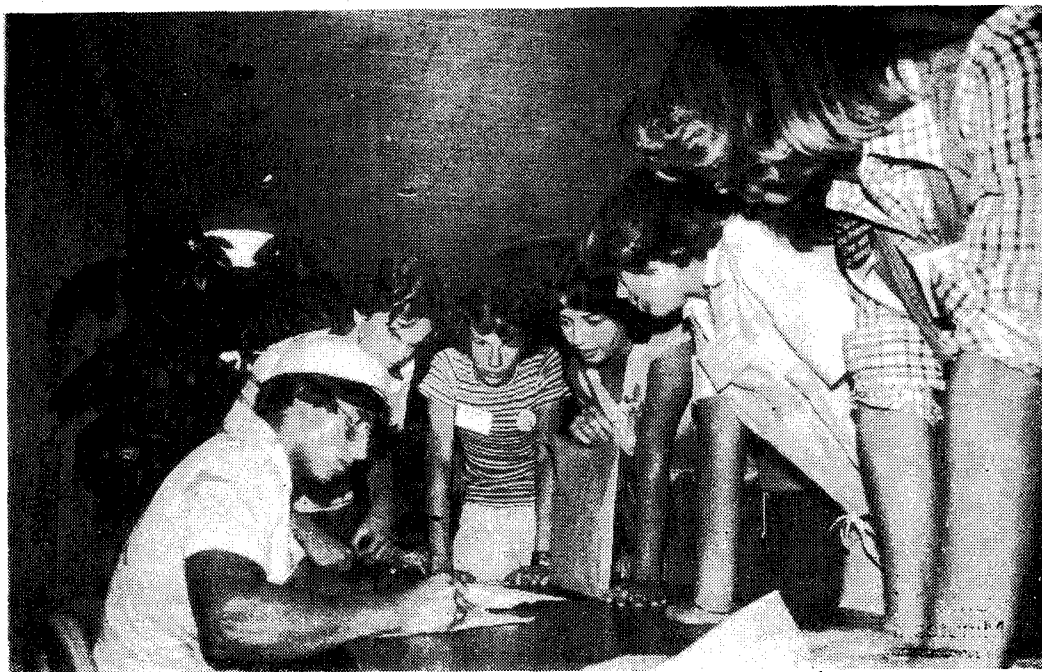
# CHRIST CLOWNS



## at Youth Meet

A mime group from Stuart performed at the Catholic Youth Convention in Boca Raton last weekend, using their silent form of communication as a special ministry. The group illustrated the Gospel messages and the convention theme "Paving the Road to Kingdom Come." Newley elected president Joanne Toth (lower left) of St. James is congratulated by her opponent, Amy Hoey, of St. Clare parish. Mike Bentivegna (lower right) of St. Kevin parish registers voting delegates.

**Photos by Tony Garnet**







**ST. HELEN CHURCH, Lauderdale Lakes, is presented a community service award for outstanding contribution in establishing a blood bank by Patricia Carr, manager of Community Relations, Broward Community Blood Center. Receiving the award on behalf of the parish are Father Charles Killgoar, O.M.I., associate pastor, and Thomas I. Rossetti, St. Helen's blood bank chairman. Another award was presented to St. Helen's for donating more voluntary blood than any other church in all of Broward County.**

## It's a Date

### Broward

**ST. CLEMENT Women's Club, Fort Lauderdale, rummage sale today (Friday) through Sunday, June 11, in the parish hall.**

**COURT HOLY SPIRIT, Catholic Daughters of America, business meeting today (Friday) at 1 p.m., at St. Elizabeth Gardens, Pompano Beach. Last business meeting until September.**

**COURT INFANT OF PRAGUE, Catholic Daughters of America, annual covered dish supper Wednesday, June 14, at 6:30 p.m., in Nativity Church parish hall, Hollywood. Short meeting follows supper.**

**WOMEN'S AGLOW of Hollywood luncheon at the Holiday Inn, Harrison St. Thursday, June 15, at 11 a.m. Vicki Stroncek will be guest speaker. Reservations must be called in by Tuesday, June 13. Call 963-1374 or 966-8126.**

### Dade

**ST. VINCENT DE PAUL**

## New officers elected

### ST. JULIANA

St. Juliana Women's Club, West Palm Beach, installed the following new officers at an installation Mass and luncheon: Mrs. L.A. Kalil, president; Mrs. James Vasil, vice-president; Mrs. Raymond Emmett, secretary; Mrs. Ella Appleby, treasurer.

St. Juliana's Holy Family Circle installed Miss Frances Fisher, president; Mrs. Otto G. Albrecht, treasurer; and Mrs. Willie H. Payne, secretary.

### ST. HENRY

St. Henry Women's Guild,

Church annual picnic Sunday, June 11, from 1 p.m. to 6 p.m. on the parish grounds. Live band, dancing and games featured. Call 696-1428 for tickets.

**ST. KEVIN Women's Guild meeting in the rectory meeting room Monday, June 12, at 8 p.m. State Attorney Janet Reno will be guest speaker.**

**SACRED HEART Women's Club, Homestead, monthly meeting will be in Patrino Hall Tuesday, June 13, at 8 p.m.**

**ST. LOUIS Christian Family Weekend set for June 16-18. For information and reservations call George and Julie Skokan at 552-0375.**

**FAMILY ENRICHMENT CENTER** sponsoring a Family Campout Retreat June 30-July 2 at John Prince Campground, Lake Worth. For reservations and information call Stan and Natalie Skolinsky at 971-7728.

**ST. CECILIA Church, Hialeah, will note its seventh anniversary Saturday, July 1, with Mass at 7 p.m., followed by a family dance in Milander Auditorium, Hialeah, to the music of the Crystal Group. For tickets call 885-4614.**

Pompano, had an installation Mass and dinner for new officers: Mrs. John P. Smyth, president; Mrs. Thomas W. Kuehn, first vice-president; Mrs. Harold V. Madden, second vice-president; Mrs. Stanley P. DiPreto, recording secretary; Mrs. Frank J. Kartz, treasurer; Mrs. Paul Blade, corresponding secretary; Mrs. Peter Versage, Sr., publicity.

### ST. ANDREW

St. Andrew Home-School Association elected Joseph Langlois, president; Dodie Brown, vice-president; Alice Walsh, secretary; Mike Lynch, treasurer.

# 'Don't be afraid' encourages blind graduate of Biscayne

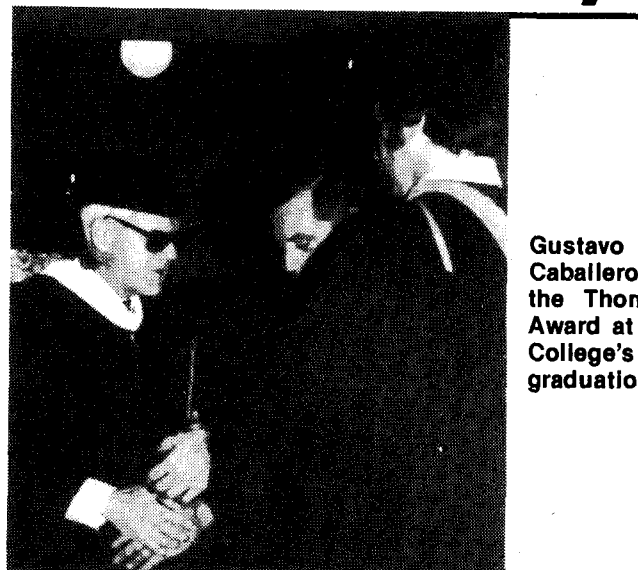
Gustavo Adolfo Caballero was honored, at Biscayne College's graduation, with the Thomas Cruz Award. The award was presented to Caballero for his academic achievement during his two years of study at Biscayne College South Campus (Bilingual Institute).

Caballero has met greater challenges than academic excellence. Returning to college at age 47 is an achievement especially considering barriers of language and culture. In addition to these obstacles, Caballero is visually handicapped.

Caballero was not born blind. During the 1960's he was imprisoned in his homeland, Cuba. Due to the severe conditions he gradually lost his eyesight.

Prior to his imprisonment, he was a professor for ten years at Belen Elementary School. While he was working as a teacher he completed his studies in pedagogy. In addition, he was the chief counselor of the San Jorge Circle 719 of the Juvenile Order of the Columbus Squires for seven years.

In 1966, Caballero came to Florida with his two young sons. He received training, in coping with his handicap, from Miami Lighthouse for the Blind. At Biscayne College he tape recorded his classes as a means



**Gustavo Adolfo Caballero receives the Thomas Cruz Award at Biscayne College's recent graduation.**

of taking notes and was examined orally. He earned his degree in psychology and plans to return to Biscayne for his masters degree. His career interest is counseling or psychotherapy.

Caballero offers en-

couragement to other handicapped people. He feels the biggest step in making their lives successful is, "not to be afraid; not to let themselves down; to go ahead and study." In his own words—"they can do it too!"

## Television retreat set for New Yorkers

**NEW YORK—(NC)—A four-part television retreat produced and conducted by the Passionist Fathers will be broadcast during June on a New York station, marking the first presentation of a TV retreat in the area.**

The half-hour programs will be aired each Sunday in June on WOR-TV channel 9 in New York, immediately after the televised Sunday Mass at 10:30 a.m.

According to Passionist Father Mark Connolly, originator and producer of the Sunday Mass, the programs are designed "to provide, in the privacy of people's homes, a brief interlude for taking spiritual inventory and quiet reflection."

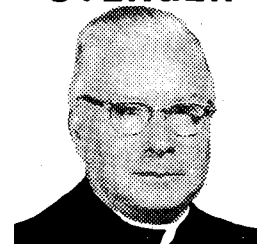
"Much as we do with the Sunday Mass, we are looking to uplift and spiritually refresh the sick, aged and shut-in, and all who participate through the medium of television," Father Connolly added.

Themes of the programs will be "Forgiveness and Reconciliation," "Healing and the Sacrament of Anointing," "Prayer and the Passion," and "Hope and Heaven." The last segment of the series will include benediction of the Blessed Sacrament.

The retreat is produced by Passionist Communications, based in Riverdale, N.Y., which began offering the televised Sunday Mass in 1970. Last year, the Passionist Fathers began a series of television ads calling young men to the priesthood.

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"The people must come to know that alcoholism is not a moral issue and does not stem from a character disorder of lack of will power"  
--Fr. Michael Hogan, OSA

## He'll help parishes with alcoholism outreach

By ARACELI CANTERO  
Voice Spanish Editor

Recently appointed to the staff of the Catholic Service Bureau to serve as a consultant in alcohol services, Augustinian Father Michael Hogan is very optimistic about his new job.

"I see it as an outreach to the priests and parishes in need of alcoholism information, education and referral," he says.

"I also see myself as a liaison between the Archdiocese and the community treatment programs in existence, he adds.

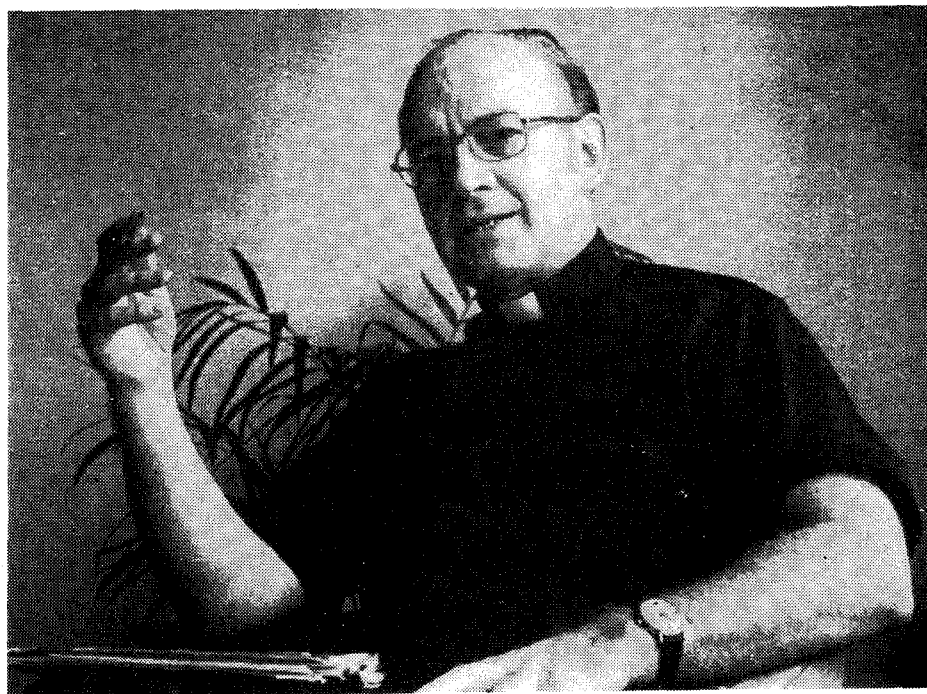
Prior to his appointment Father Hogan worked in the secular field as a program

director for a large in-patient treatment facility in Dade County and as a counselor to individuals and groups. "I think I bring into the new job experience and credibility with the community," he says. "I am very familiar with community treatment facilities and programs."

Aware of alcohol problems among youth, he plans to establish outreach programs for the schools, dealing particularly with alcohol prevention and education and he hopes that the priests and the laity will feel free to contact him at the Catholic Service Bureau in Miami for information and the sharing of his know how in the field of alcoholism.

"I see this field as a genuine ministry for a priest, and a valid one," he says. Yet he points out "there is no Catholic answer to the problem, for it is really a human one," he says.

Stating that he has been a professional student all his life he has to his credit several graduate degrees—theology, counselling and psychology, American history and government. He is also a graduate of the Rutgers School of Alcoholic studies.



A native of Chicago and currently Secretary of the Dade County Council on Alcoholism, Father Hogan, points out that alcoholism "is coming out of the closet" and is nothing people should be ashamed of.

"People like Betty Ford, Wilbur Mills, Buzz Aldrin, Dick Van Dyke, and other celebrities who announce their battle with alcoholism and steps to recovery, are great inspiration to the still suffering alcoholic," he says.

"The people must come to know that alcoholism is not a moral issue and does not stem from a character disorder or lack of will power."  
"Alcoholism has nothing

to do with how much one drinks or how often one drinks" he says. "It's what alcohol does to them when they drink it. Actually it is a medical issue, an illness, just as diabetes, for example.

"I know that Archbishop McCarthy and Mon. Bryan Walsh (Catholic Charities Director) are anxious to reach the priests and the parishes with the good news that alcoholism is treatable and that we have local help available," he says

Father Hogan will work out of the Central Office of the Catholic Service Bureau, 4949 N.E. 2nd, Avenue, where he can be reached for counselling, information and referrals at 754-2444.



Sister Marie Joseph Barry, O.P. receives a certificate of recognition and a Prayer Book of the Divine Office from Archbishop Edward A. McCarthy during the Mass of Thanksgiving offered last Friday in St. Joseph Church, Surfside, in observance of the nun's golden jubilee. Msgr. Francis P. Dixon, her cousin, and Msgr. Peter Reilly, were concelebrants of the Mass followed by a reception and dinner.

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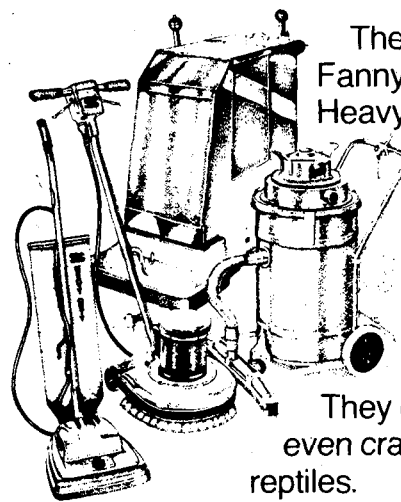


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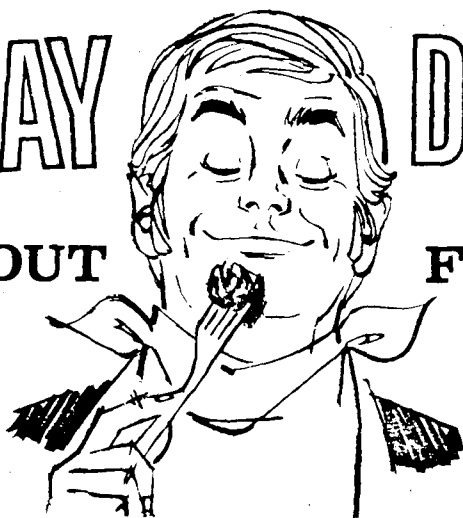
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# Evangelization:

## Millions come to state with no contact

By FATHER DONALD CONNOLLY

Hello, everyone!

Last week in this column, we said that you would be reading in The Voice the results of the views of over 80,000 children and teenagers on the Holy Year themes. Since there were so many replies, we will run the series during the summer, beginning next week, giving you their attitudes and suggestions each week on the subjects of: Faith, Prayer, Love, Community and Vocation.

This week, we want to discuss a few of the evangelization needs in the Archdiocese, especially by showing some important statistics. One pastor observed, when he read the data, "It looks like the solution lies in getting our people to be more apostolic Christians. They have to learn how to share their Faith with others."

One of the things that a number of pastors agreed on was that a large percentage of the Catholics in their parishes do not attend Church regularly. "It is not that they are antagonistic," said one priest, "because most of them are actually very fine people. They just got lazy or overwhelmed with secular concerns. In their hearts, they want to start all over again but we have to reach out to them first."

Did you know that 29,000,000 tourists come to the State of Florida each year? Or that over 4,500,000 of them pass through the Miami and Fort Lauderdale airports? Or that one million foreign tourists came just to Dade County last year?

In Florida prisons, about 54

percent of all inmates are white males under the age of 25, and of that number over 51 percent come from broken homes. Between the years 1970 and 1990, the population in Dade County will have increased by 49 percent, that of Fort Lauderdale by 65 percent, and Palm Beach County by 132 percent! In past years about 16 percent of all new residents have been Catholics.

Social problems are staggering, with Florida leading much of the country in alcoholism, abortions, social diseases, prostitution, homosexuality, broken homes and runaway teenagers. What this tells us basically is that people with all kinds of human problems come to Florida, hoping in the natural beauties we enjoy here that somehow they can come to grips with themselves and get some help. They are, in effect, running away from where they came from, because they knew in their hearts that there had to be more meaning to life than they were experiencing.

Since we have all reflected on the themes of the Holy Year, our primary reaction to these people must be, "How can I help you?" Archbishop McCarthy summed up the purpose of the Holy Year perfectly when he wrote in his Pastoral letter, "To those who have lost their way, to those who have given up hope, to those who have become lukewarm in the practice of their Faith, I extend an especially warm invitation, during this Holy Year, to come home!"

During this Pentecost season, when we are looking for ways through which we can grow in the Faith and reach out to others,

families and parishes should discuss realistic apostolates to those in every kind of need. Primarily, we are of course to pray for others, so that every one will find his or her way back to God. Then we must make it our task, as best we can, to listen to others and help them in practical ways. "What you do for the least of my brethren," said Jesus, "you do for Me."

Remember to mark your calendar for the night of October 6 (Friday). That's when we will have our grand rally at the Orange Bowl,

with all parishes of the Archdiocese participating in the Mass there. Archbishop Fulton Sheen will be the featured speaker.

Accompanying this article you will see some of the ideas which have been sent to the Holy Year office as possible projects which parishes and families might undertake. Discuss these ideas with others. And send us your own suggestions to the Holy Year Office, Archdiocese of Miami, 6301 Biscayne Blvd., 33138. We want all the help we can get.

May God give all of you special blessings during our Holy Year!

## Some program ideas

(These ideas have been to the Holy Year office by priests, Religious, and laity. Discuss them together and see which ones you can help to implement).

- During the week before the October 6 Orange Bowl Mass, the parishes should have special Missions. One night for family renewal, a night for the blessing of the sick, a night for a communal penance service, a night for adoration of the Blessed Sacrament, and so on.

- A parish program to train volunteers for evangelization work within the parish.

- More home liturgies, so that parishioners can get to know one another better.

- An "open house" day at the parish, so that neighbors of other religions can learn why Catholics go to Mass.

- Distribute The Voice where it can be read by others, beginning especially with the local library.

- Making sure that every Catholic home has religious symbols such as holy pictures, statues, the Bible; having homes blessed.

- Having a home "Amnesty Day," where each member of the family forgives the others for any wrongs, and everyone shares gifts—like a "Little Christmas" without waiting for Christmas.

- Visiting Church daily for quiet prayer.

## New Religious Ed head: young, involved

Fr. Paul Vuturo



By Frank Hall  
Feature Editor

Father Paul Vuturo is young, personable and involved. He's also the new director of the Office of Religious Education for the Archdiocese of Miami, a position for which he obviously is well qualified to handle.

Father Vuturo has been involved in projects related to the Office of Religious Education for the past nine years; teaching, coordinating programs, giving workshops for PDRE's (Parish Directors of Religious Education) and religious education teachers. He is also the assistant director of the Religious Studies Program sponsored by the Archdiocese and Barry College. His involvement in these activities will certainly be a great asset to his new position.

Although young, ordained in 1973, Father Vuturo has the respect and confidence of his brother priests who elected him chairman of the

important Priest Senate Committee on Liturgy. He is also one of four priests in the Archdiocese to receive special permission from Abp. McCarthy, the Sacred Congregation for the Eastern Church in Rome, and Bishop Michael Dudick of the Byzantine Eparchy of Passaic, N.J., to celebrate Mass and administer the Sacraments in the Byzantine Rite.

As for Father Vuturo being personable, even Pope John XXIII was impressed with him to the extent that the late Pontiff returned personal Christmas greetings to him when he was in the sixth grade at St. Rose of Lima School in Miami Shores.

Eleven-year-old Paul had sent a Christmas card to Pope John and included a short note expressing his desire to eventually become a priest.

Early in 1959, Pope John responded and assured the young boy that the Holy Father would "pray very hard" that God would grant

his wishes to become a priest.

Born in Indianapolis, Father Vuturo moved to Miami Shores in 1955 with his family and enrolled in the third grade in St. Rose of Lima School. He entered St. John Vianney Seminary as a freshman in high school and became the first seminarian to complete his entire high school and college education in seminaries of the Archdiocese.

The son of Mr. and Mrs. Vincent Vuturo who are music directors of St. Joseph Church, Miami Beach, and served in the same capacity at St. Agnes and St. Lawrence parishes, Father Vuturo inherited a great many musical talents and plays piano, organ, accordion and guitar.

"The big thing now," says Father Vuturo, "will be to continue the effectiveness of the Office and the programs set up by Father Gerry LaCerra. Nine years ago, the

office was much smaller," the new director points out. "Now we have coordinators in every deanery in the Archdiocese and we have just hired a new coordinator for rural catechetics and a new coordinator for adult education."

"We will be developing both these new programs this year as well as continuing to develop bi-lingual programs with Father Juan Sosa, our Spanish associate director," Father Vuturo notes.

Father Vuturo is bi-lingual himself and, according to him, has had lots of practice since almost all of the parishes he has been assigned to, except Sacred Heart in Lake Worth, has had "lots of Spanish work." He has served at Immaculate Conception, Hialeah, St. Brendan; St. Mary Cathedral; and St. James.

One area he wants to continue to try and change is the title of the Office and its programs.

"We are using more of

the term religious education rather than CCD," he says.

"Mainly because of the liaison we have with the school's office, the department of youth activities, and other organizations within the Archdiocese."

"So often," Father Vuturo notes, "when you think of CCD you think exclusively of a program for elementary or high school students who are not involved in the parochial structure. But now with so many parishes having full-time PDRE's who are involved in the total parish, the image is changing."

One thing is for sure, with the past direction of Father Gerard LaCerra and Father Juan Sosa, the addition of Father Vuturo to the Office of Religious Education assures the Archdiocese that religion will not be boring or outdated but rather a vital, dynamic and integral part of the life of the Archdiocese.

# Brother Power



By GRACE COTTRELL

Brother Curt Kedley was laying floor tile and doing assorted carpentry in Iowa when he met a member of the Glenmary Home Missioners. That meeting became a crossroads in his life.

Young Kedley heard a whisper that became a call to rural ministry. He swapped the grasslands of the prairie for the hills and jagged mountains of Appalachia.

The modern missionary has his own way of preparing the ground for the seed of faith. It's quiet and low-key, but the result is a forceful, fruitful ministry.

As part of Glenmary's "brother power," he has spent the past four years in western North Carolina working with community leaders to set up day-camp programs for low-income children, sheltered workshops for the handicapped, a group home for the mentally retarded and demonstration housing that has become a model for other communities.

Brother Kedley started the Ashe County Adult Development Association in Jefferson, N.C. three years ago with seed money from Glenmary. The mentally retarded, 18 years or older, are taught community living and work skills. They receive a basic education and training that enables them to move into a more independent style of living. When they attain a certain level, some participate in sheltered workshop programs. Others transfer to group living that gradually prepares them to maintain a home of their own.

Because of the visible effect on the men and women in the program, it receives support and encouragement from parents, guardians and the community. A year ago this support was plain to see when nine tractor-trailer loads of unassembled cabinets and vanities were delivered to the association.

The unmatched, unfitted, uninventoried wood furniture weighed 396,000 pounds. It was converted into cash by sales to building contractors and individual home owners.

The gift came when the mother of a participant in the association's program wrote to a relative asking for a donation. The relative, owner of a furniture factory, responded promptly. His donation filled nine cargo trailers.

Winning the confidence of an Appalachian community that is largely unchurched and barely acquainted with the Catholic Church involves service. This might mean awakening residents to their Christian responsibilities to the poor and the handicapped. It often means planning programs to solve problems of poverty, sickness or old age.

Brother Kedley's style is one of response to where the people are, what they see their needs to be, and what they'd like to have developed.

Brother Kedley's leadership and the seed money from Glenmary launched the Ashe County program. It is now funded through state and federal channels as well as by the local community.

Another expression of Brother Kedley's modern approach to rural ministry is a test-tube house in which three individually proven economies were combined. For the first time, a single house has united solar heat, methane gas and diagonal studding (in lieu of upright).

A low-income family of five now lives in the test-tube house, which is monitored and frequently inspected by state and federal representatives. If it stands the test, the house will be a breakthrough, economically and ecologically, for people everywhere.

As chairman of the Blue Ridge Opportunity Commission, another agency seeded by Glenmary, Brother Kedley was a liaison between builders and lenders. This project and the program for the retarded are two major undertakings for which he has been the catalyst. In a more subtle way, he has made the Catholic presence seen and felt by using volunteers to extend the ministry of the church.

Every summer, six to eight young men come to Jefferson, not as Catholics but as concerned friends. They are ready to patch a leaky pipe, haul a load of used clothing to a family in need, or run over the mountain to visit Aunt Hattie, who is old and lonely. By the time the ties of friendship are knotted, the volunteer is recognized as a Catholic, and "Ah, he's not a bad fellow at all."

It's the outstretch that enlarges the gateway to understanding and spirituality for thousands of mountain people. It's the extra reach that brings them through the open doors of the church. This is the task Brother Kedley is about. This the task of missionaries everywhere.

## KNOW YOUR FAITH

By Fr. Frank Ruff

He was a tiny lad for his five years. I'll never forget him. I've seen his reflection in a thousand children since that sunny afternoon when his mother invited me into their humble mountain home. The little fellow fascinated me as he drank his milk from a nipples coke bottle.

I was suprised that he had not

## Appalachia Wilderness in

been wearned from the bottle. But I was shocked 10 minutes later when he tapped a cigarette out of a pack, pulled a sulphur match out of his pocket, struck it across the linoleum floor, and lit and smoked his cigarette.

Not one sign of displeasure or surprise from his mother. Obviously this was a normal occurrence.

That was my first glimpse of the culture and life of Appalachian



Automation in the mining industry in Appalachia means that the main source of income disappears for the family people. The young move to the large urban centers and the land becomes barren and waste.



# Appalachia, USA— Mass in 20th Century

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mountain folk. After 15 years of living in that culture, I recognize the remarkable freedom given here to children under 16. Freedom of spirit is big in Appalachia.

Mountain minstrel and former coal miner, Jim Stanley, who lives in Derbe, Va., expressed it well for most Appalachian parents who have had to struggle tenaciously for a livelihood. "Discipline I never did much of because I wanted them to be free. They only have childhood once and when it's gone, it's gone. I want it to be an enjoyable childhood. They should be free and not burdened with grownup problems. A carefree life is my philosophy for kids."

As a missionary, I like to call Appalachia the "Heartland of the U.S.A." because it is like a great pumping heart for this nation. At times I consider the United States to be like Dr. Frankenstein's classic monster, a creature fashioned by human ingenuity. And like Frankenstein's voiceless creation, with a damaged brain, the United States has a defective organ too—its heart.

If the United States could speak, it would talk about its hurting heartland. It would tell of adolescent years when its growing body needed strength—how the great heartland of Appalachia provided the finest timber for homes in New England.

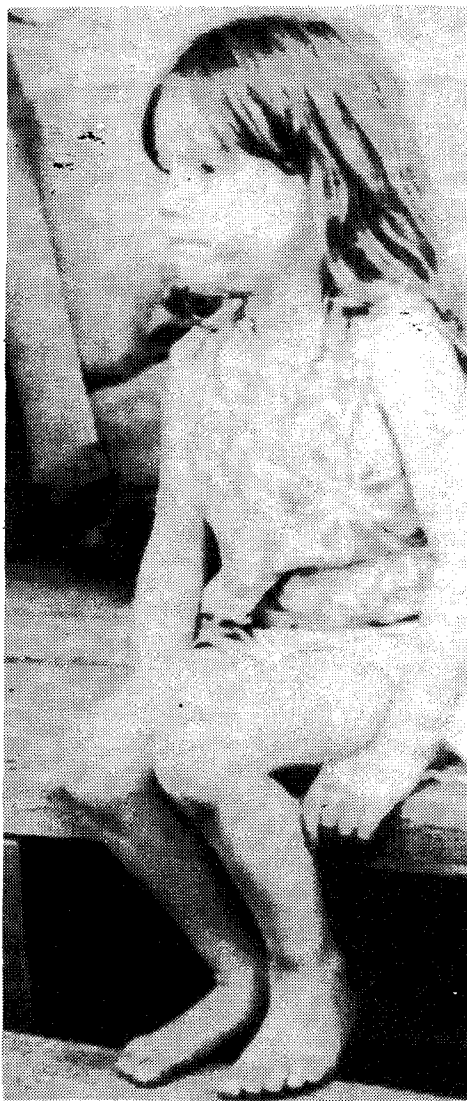
It would mention the Appalachian oil and gas—how its rich black coal stoked the steel mills and heavy industries in the North and powered trains to the West and South across the continent. It would claim that even today, its wounded heart is the critical factor in the energy squeeze, and that Appalachian coal again reigns supreme.

And yet, as verified in the pastoral letter, "This Land is Home to Me," published by the Catholic bishops of the region, Appalachia, though rich in natural resources, is a land where too many mountain folk are poor and powerless. This great heartland which for a century and a half has pumped vital blood to the rest of the nation, making large corporations wealthy, is left with its own people impoverished.

As a whole, one out of every three families lives in a substandard house, which basically means no plumbing, no hot water, inadequate heating and overcrowdedness.

Natural resources and capital wealth are increasingly concentrated in the hands of a few individuals and absentee corporations. The number of doctors to serve medical needs is half the national average. The median family income of the nation is almost twice that of Appalachian families. Educational opportunities lag far behind the rest of the nation—the national figure for median school years completed for adults is 12.1; in Appalachia it is 9.1.

The Catholic bishops of the world have challenged us by reiterating that social justice is a constitutive element of the Gospel. Glenmary missionaries, with the



**Appalachia abundantly rich in natural resources, is a land where too many mountain folk are poor and powerless. In the Appalachian region as a whole one out of every three families lives in a substandard house, which basically means no plumbing, no hot water, inadequate heating, and overcrowdedness. A little girl named Sarah Ann is among the Appalachian poor ministered to by the Glenmary Fathers.**

assistance of hundreds of laymen, are struggling to bring adequate housing and medical services to Appalachia.

More important, we are concerned about bringing them Jesus' spiritual message. The first settlers had strong religious values. Most of them trekked into the hill country carrying only a long-handled axe, a hunting rifle and a Bible.

But today, an estimated 60-65 percent of Appalachians do not attend church and are not on church rolls. There is as much mystery about their religious values as about the 80 million unchurched across the United States.

Did the greed of outside exploiters kill spirituality in Appalachia like the greed of hunters killed buffalo in the West?

Did abuse banish spiritual hope? Is the excessive freedom given children compensation for the repression their parents know will come as adults?

In their fight for civil and human rights, blacks, women, Indians and Chicanos have strong leadership which Appalachians do not have.

But we missionaries have learned much about freedom and love from the mountain people, who, though economically depressed and overpowered for 200 years, have not lost their spirit. We are committed to work in Appalachia, foster social justice, empower the poor, and most of all, to share the Gospel of Jesus.

## Heroic Jesuit

By Fr. JOHN J. CASTELOT

California was first settled by the Spanish in the 18th century, under the leadership of heroic Franciscan missionaries. Their leader, the most heroic of them all, was Fra Junipero Serra.

He was born on Nov. 24, 1713, in Petra on the Spanish island of Majorca. Junipero became a Franciscan priest and, after earning his doctorate in theology, was named to the Lullian University faculty. His future seemed assured, a life of quiet scholarship combined with pastoral work. In the latter area he distinguished himself as a dramatic, effective preacher. He loved the life and his students. Two of them, Francisco Palou and Juan Bautista Crespi, were to follow him to the ends of the earth.

But when he was 30, he decided to become a missionary. He induced Palou to join him. They landed at Vera Cruz, the port of Mexico, after a stormy voyage which left their little ship a shambles. From there he walked 250 miles to Mexico City, taking only his clothes and breviary.

On the last leg of the journey an insect bit him but he paid no attention to it. It swelled and became infected; it never healed and caused him agonizing pain for the rest of his life.

After a period of orientation at the Franciscan Convent of San Fernando, he was sent to the missions in the wild Sierra Gorda country to the north. He learned the Indians' language and labored strenuously at their evangelization for over eight years.

Then he took charge of the missions in Baja (lower) California. The new inspector general of the Indies, a Christian gentleman named Galvez, visited. He liked Serra and dreamed of claiming Upper California for the faith and Spain.

It was an uncharted wilderness, although it was known to possess three fine ports: San Diego, Monterey, and what later would be San Francisco.

The expedition was carefully planned and painfully carried forth, with Serra and the civil governor,

Portola, in command. Eventually, they reached San Diego and established a mission, one which would prove extremely troublesome, largely because of the Indians' hostility.

But Serra loved them and won them over at least temporarily. Communications with Mexico were slow and hazardous, but this was just a first step; they were eager to find Monterey. Portola reached it by land, Serra by sea a few days later.

Junipero was ecstatic. It was a lovely spot and he made it his headquarters. Later it became capital of the Spanish territory.

Junipero lost no time in converting the local Indians. Here he lived with joy and sorrow. Some of the civil governors were excellent men; others were thorns in his side.

One in particular was quite neurotic and finally Serra went back to Mexico City to explain the situation to the viceroy. When he arrived he was so sick and his leg so ulcerous that they forced him to bed. But not for long; the viceroy proved to be a man of highest caliber who accepted all of Serra's recommendations and sent a new governor to replace the troublemaker.

Serra's devotion to his Indians was well nigh incredible. When he learned at Monterrey that the San Diego natives had burned the mission and killed, among others, a dear Franciscan friend, he begged the governor not to take reprisals.

He was ignored and appealed to the viceroy, who recognized the wisdom of his plea and acted on it, but not before some damage was done. It is impossible to tell in a short space all of Serra's accomplishments. Either personally or through others, he founded missions from San Diego to San Francisco, the joy of founding the latter going to his good friend Palou.

Age and infirmity caught up with him; the condition of his leg was intolerable and he had contracted an asthmatic condition which made even breathing painful. He died quietly in his little room at the mission near Monterrey-Carmel on Aug. 28, 1784 at 71.

## TO LIVE IN CHRIST JESUS

"Christ's offer of love and life is valid forever. Transcending space and time, he is present to all and offers to each the life that is in him. It is freely offered, there for the taking, unless in our freedom we choose to reject his call and not to be united with him."

"Because of sin we are helpless if left to ourselves, unable even to do the good we know and truly wish to do. But God, who loves us and is faithful to his promise, saves us from sin through Jesus."

—"Through baptism we enter into Christ's saving death and are buried with him;

—"Through baptism we enter into his saving Resurrection;

—"Through baptism we are united to his body and share in his Spirit."

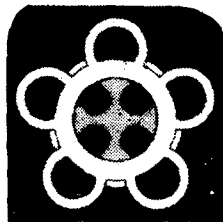
"We who have been baptized in Christ are to consider ourselves 'dead to sin but alive for God in Christ Jesus,' 'Since we live by the Spirit, let us follow the Spirit's lead.'"





By TERRY and MIMI  
REILLY

# What movies should kids see ?



A family seated together  
sharing a crossed bread.

I was recently asked to review a movie called "SATURDAY NIGHT FEVER." Although this column is not intended to be a movie review, I do have some reflections on the film and suggestions regarding adolescents attending movies.

Saturday Night Fever attracts young persons because of the music and because of its star John Travolta. The music is good and certainly every age has had their idols from Valentino to Sinatra to Presley and to the Beatles. What really is disappointing and downright disgusting to me is the almost constant use of the most vulgar terms. The basic focus of the movie is a discotheque where all the regular crowd gathers every Saturday night. They dance and listen to

music; then at intermissions many go out to their cars and copulate in the back seats. This is an accepted practice and no moral value is placed on it in the movie. The scenes in the cars are graphic and some nudity is shown.

How tragic it is to poison our adolescent young adults with this. How unfortunate it is to hear that kids are seeing this movie 5 and 6 times. But what do we do? Do we forbid our children to see the movie?

I'd suggest the following for children 15 years of age or younger. Forbid them to see any R rated movies. Tell them the reason for your strong directive is that the subject matter is morally wrong and they will not grow as a result of seeing it.

If your young person is 16 or 17 and they really want

to go, go to see the movie with them and then discuss the content afterwards at a coffee shop. You might want to go to see the film first and then share your observations with the young person. Your reason for saying "no" might be that you see that the film opens their minds to negative input and that you believe its unhealthy for them to see the film.

Many persons 17 or under may go to see an R movie without your knowing about it. Depending upon your style

of parenting you can handle this situation in a number of ways if you discover them attending a movie without your consent. We'd suggest that you tell them you place trust in them and hope they will accept your guidance. You can ground them or forbid them from going to movies for a while, but I again encourage a dialogue and shared experience prior to that consequence. Remember that most thaters don't enforce the "R" restriction of no one admitted without consent. Remember that 18 or older is adult, by law.

I'd strongly encourage you see "Saturday Night Fever." Go with your spouse or another parent and really talk it over. Know what our kids are seeing these days. You might also check with

some other parents to see if your concerns are felt by them. If you have younger children, we'd still suggest you seeing it with the eye of concern for your children when they get older. Pressures might be applied to neighborhood theaters either for not enforcing R rated restrictions or for showing only "GP" and "G" films.

With all of this, we really acknowledge to our children, our neighbors and in a sense, ourselves, the real, deep, abiding concern we have for our children and their spiritual, physical, psychological and emotional well being. I am always grateful for parents who do respond to concerns like these; it indicates that we really care!

Terry Reilly

## Family Night

THEME: Thank you, God,  
for Dads

OPENING PRAYER:

Dear Heavenly Father, thank you so much for dads. They make our days complete with their presence. Bless fathers everywhere, dear Lord, but especially bless ours tonight. Let this be a very special Family Night. Amen.

LESSON:

● Young Family—Materials: colored paper, crayons, scissors, and glue. Make a paper crown for Dad to wear, decorate it with special words describing Dad, then make a large paper button saying, "We Love Dad." Then have Dad wear both of them. Next, each person draw a picture or short letter sharing the happiest time he or she spent with Dad this past year. Dad, himself, can write on "Why He Likes Being a Dad." Then everyone share, together, their letters or pictures and make a folder for Dad to keep the sharings in so he can look at them during the summer.

● Middle Years Family—Materials: poster board,

pencils, crayons or magic markers. Make large poster together entitled "Our Dad is..." Then present it to Dad; it may be hung in the meal area for the week. Then have a "We Appreciate Dad" time; each person takes a turn to tell Dad:

- 1) the single thing you admire most about Dad and why...
- 2) what is one of Dad's greatest accomplishments
- 3) the funniest thing you ever saw Dad do
- 4) something that you are grateful to Dad for doing for you.

● Adult Family—Materials: Bible. Read aloud Romans 8:14-17 or Ephesians 3:14,15 or Matthew 6:25-34. Share your thoughts on God as our Father. Each take turns sharing his favorite memory about his own Dad.

SNACK:

Pop some popcorn make "Black Cows"—vanilla ice cream and root beer.

ENTERTAINMENT:

Play a game of hide and seek. (Be sure to set boundaries)

SHARING:

1. Each share a time you felt especially loved during the past week.
2. Share a moment in which you were proud of a particular accomplishment.
3. Share a moment when you felt excluded or left out.
4. Share a time when you felt close to God.

CLOSING PRAYER:

Spontaneous Prayer

Lord's Prayer

Suggested prayer: Dear Heavenly Father, how grateful our family is for sharing tonight together. Thank you, Father, for creating families where we can care, grow, sometimes disagree, but most of all, love one another. Thank you, too, Father for our Dad. Amen.

## Anti-Catholic bias growing

(Continued from Page 3)

the Catholic Church seeks to violate the constitutional separation of church and state.

The Cardinal further observed. "Either we all have the same right to speak on public policy or no one does...We speak as American citizens who are free to express our views and whose freedom, under our system of government, carries with it a corresponding obligation to advocate positions which we believe will best serve the good of our nation."

An executive with the Catholic League, Michael Schwartz, notes that back in the 1960s Lawrence Lader, an outspoken pro-abortionist, said that if he found it necessary "to stir up anti-Catholic feelings to promote abortion, I'll do it." On January 11 the New York Times printed Lader's opinion piece on its editorial page, making good his threat, containing inflammatory vilification of the Catholic bishops and pro-life movement.

Such incidents as these of anti-Catholic bias in the abortion debate are despicable and should be deplored by the

public, and certainly by those against whom such remarks are made.

The Catholic Church and many other religious denominations regard the abortion controversy as a legal and moral issue that extends beyond just Catholic philosophy. Abortion is an issue that questions the most fundamental human right—the right of life—be that life Catholic, Orthodox, Jewish or Protestant.

It is true that the American Catholic community has reacted strongly against the 1973 Supreme Court decision that struck down the anti-abortion laws. It is also accurate to say that Catholics across the nation are seeking a constitutional amendment to stem the permissive attitude toward abortion. But to brand the anti-abortion position as solely a special interest of Catholics is a gross injustice to Protestants and American citizens in general.

The original anti-abortion laws in the states were enacted with broad-based citizen support, in many of the areas where Protestants were predominant. Those laws were in the statute books and

accepted in common law in some instances for hundreds of years. The laws were rooted unquestionably in the moral perceptions of the majority of Americans...unquestionably, that is, until 1973 when a majority of the only nine-member U.S. Supreme Court declared the laws unconstitutional. Since that unfortunate date, January 22, 1973, Americans of all persuasions are attempting to have their voices heard and influence decision-makers to return to morally-defensible laws and regulations.

There are Protestant organizations, such as "Baptists for Life," and "Episcopalians for Life" that are active on national and local levels that speak out on the abortion issue. The Mormon Church and Lutheran Church Missouri Synod are also on record as supporting anti-abortion. In fact, the National Right to Life Committee, strongly supported by Catholics, is headed by a Methodist, Dr. Mildred Jefferson. Mrs. Billy Graham and Dr. Harold O.J. Brown lead the Christian Action Council, a prominent anti-abortion organization.

I am proud, as an American citizen,

that so many people at this point in our history are willing to stand up and be counted as people who respect and support human life.

I am equally proud of my fellow bishops and priests who have sought so desperately to provide a moral voice and guidance in the right to life debate. They should never be made to feel apologetic for their strong, unequivocal stance on the issue. They are in step with the democratic tradition of our nation, exemplified 100 years ago by Protestant clergy who took the lead in the crusade against moral evil of slavery, thereby influencing public policy and the Black clergymen a decade ago who demonstrated and took a strong stand on civil rights for all minorities.

Let's not throw a religious bias or sectarian smokescreen around the abortion issue, and recognize it for what it is—a threat to the most basic human right—the right to life, the right from which all others are derived. May all Americans join together with a common purpose to protect and preserve respect for life in our society.

# 'Coming Home' makes sentimental mistake

"Coming Home" is a movie about the Vietnam War—well, less about the war itself than its impact on a few California marines and their women—that rather untidily mixes several major themes: politics, infidelity and the rehabilitation of the war-damaged.

The political issue is whether the war was a "good" one to begin with, and also whether it was correctly or morally carried out. Secondary, but also important, are the home-front questions: was it acceptably patriotic to protest the war, and did the majority have the right to oppress and harass the dissenters? These are all tough, complicated questions, and they may not be fully answered for a long time. "Coming Home" has no doubts. Its answers are the conventional wisdom of 1978. The war was rotten, the protestors were right, and the oppression of the dissenters was vicious.

More disturbing than this easy, predictable simplism, however, is the tendency to carry over political feelings to other areas where they have little relevance.

The infidelity problem, for example, has been central to war stories for thousands of years. Will the lonely spouse, separated from the partner by vast gulfs of space and time, remain loyal? It matters little whether the war is in ancient Troy or Vietnam: the human truth is that separation is a threat to even the greatest love, and part of the trauma of any war, whether the war itself is stupid or glorious.

Similarly, the effects of war on its participants is terrifyingly ambiguous. The experience of



by  
James  
Arnold

killing changes the soldier; the experience of isolation-independence changes the wife. Will they still know each other? Will they be able to communicate, much less pick up their lives together?

And what of the combat veterans with horrible mental and physical wounds? Can life ever be the same for them? If not, will they and their loved ones be able to cope with the changes, and find that life is still somehow meaningful? World War II was presumably an acceptable war, but these problems were no easier, as we discovered in powerful films like "Best Years of Our Lives" and "The Men."

"Coming Home" crucially stresses the idea that all these things were somehow different or worse because of the wickedness of Vietnam. It's a sentimental mistake. One doubts that sexual infidelity is somehow better because the war is unjust, or that a paraplegic veteran feels better because he has lost the use of half his body in a heroic war instead of one that turned sour. War is, let's face it, lousy. It's a lack of human perspective, this sophomoric zeal to extend the judgment of the war to every malaise in its wake, that weakens

this movie at its center.

Otherwise, "Coming Home" earns respect for its seriousness, but it's just not up to its subject. It focuses on a somewhat shallow, conventional officer's wife (Jane Fonda) who opts for volunteer work in a veteran's hospital in 1968 while her gung-ho husband (Bruce Dern) is in Vietnam. (The scenes were shot with many real patients in a private hospital: the government wouldn't let the filmmakers onto any of its properties).

She matures through this contact with war's realities and the anguish of the men, especially a paraplegic former classmate (Jon Voight), with whom she eventually begins an affair. It's never really clear why, but there are political overtones: she's just returned from a Hong Kong visit with

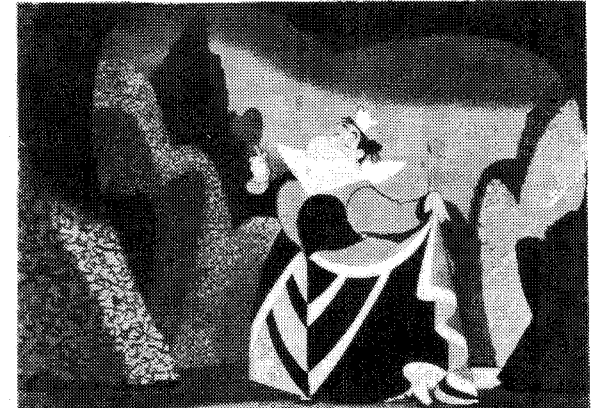
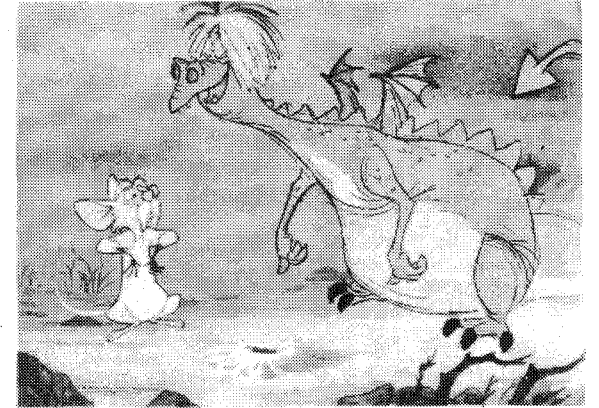
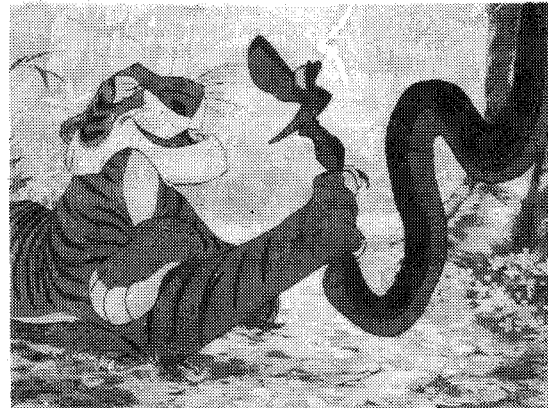
Dern, who has become depressed by the war; a young patient has just committed suicide; the angry Voight has just been arrested for chaining himself in protest to the gates of the Marine recruit depot.

Naively, the pair expect to end their relationship when Dern returns. But he finds out about it, and goes berserk (partly also from his inability to live with the fact that he fell short of his self-image as a hero). Fortunately, he doesn't shoot everybody in sight (an originally planned ending to the story), but merely walks into the surf à la James Mason. The point is clear: the strong adapt and survive; the weak cannot change, and are destroyed.

The sensitive Voight has the meatiest role, and more significant than the Vietnam aspect is the film's careful at-

tention to the problems of the handicapped. (Like "Other Side of the Mountain," it is both frank and inspiring). Even a long and explicit Fonda-Voight sex scene seems partly justified by its message that a handicapped person can be an effective lover. The idea is slightly over-sold—Fonda experiences the first orgasm of her life, and the soundtrack comes on with the Beatles' "Strawberry Fields Forever."

Dern, of course, is stuck in his fruitcake stereotype. (He warmed up for this role as the psycho vet in "Black Sunday"). The total failure here to make him anything other than a psychotic marine who thinks that war is exciting (like the Olympics!) and who has no observable affection for his wife turns the picture into melodrama. (B.R.)



'Disney's Greatest Villains,' is a one-hour tribute to honor those dastardly diabolical, deceitfully devilish doers of evil Sunday, June 11, at 7 p.m., on Channels 5 and 7. Included will be such characters as (top left, clockwise) the wicked Cruella DeVille from "One

Hundred and One Dalmatians," the evil Madame Mim who turns herself into a dragon for the good of the show, "Sword in the Stone," the heartless Queen of Hearts from "Alice in Wonderland," and villainous Shere Kahn and Kaa, the sinister snake from "The Jungle Book."

## Capsule movie reviews

The following capsule movie reviews and classifications are from the staff of the USCC Department of Communications, Office for Film and Broadcasting.

**"CAT AND MOUSE"** (Quartet): A veteran police inspector runs into complications while investigating the murder of a millionaire and the theft of his valuable art collection in this intelligent and entertaining French film written and directed by Claude LeLouch. It is marked by sophistication and adult humor. (A-III).

**"THE CHOSEN"** (AIP): Kirk Douglas plays a nuclear power magnate determined to build a super nuclear plant. He learns, a bit late, that the devil himself is the main backer of his project and that the anti-Christ waiting in the wings to take over is none other than Douglas' own son. This Italian-made film is abysmal drivel that exploits nudity and gory violence. (R,C.)

**"A DIFFERENT STORY"**

(Avdo Embassy): Boy meets girl. Both are homosexuals. In the dauntless tradition of romantic comedy, they overcome this little obstacle without too much difficulty and settle down to a happy married life, complete with baby. Further complications—she begins to suspect he is playing around and fears the worst. It turns out not to be the worst, merely another woman. This vapid movie contains a particularly distasteful nude scene and seems designed to offend just about everybody, perhaps homosexuals most of all. (R,C)

**"THE GREEK TYCOON"** (Warners): Lushly produced and blatantly vulgar, this movie contains a graphic nude scene and further compounds its offensiveness by shamelessly trafficking in actual events seen through the distorting glass of gossip and slanderous innuendo. (R,C.)

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## Boystown

Boystown's Top Scholar, Billy Davis, a junior at Immaculata LaSalle High School, receives the annual award for the highest academic achievement (top right photo) at the annual Boystown Awards Banquet last Friday evening. Msgr. John Glorie looks on as Billy accepts the award from Fran McDaniel, a social worker at Boystown.

Seven Dolphin players were augmented by a few clergymen to make a formidable team to compete against the Boystown softball team but to no avail. Boystown won the annual contest with the Dolphins, 12-11. Mike Davis (above) hustles back to first base following a fly ball as first baseman Wayne Moore, a Miami Dolphin tackle, awaits the throw.

## Set deaf Mass dates in Lantana

Lantana—Mass for those having hearing difficulties will be celebrated at 6 p.m., Sunday, June 11 at Holy Spirit Church.

Father James Vitucci, Archdiocesan Director of the newly established office for the Deaf, will be the celebrant using sign language.

Masses for the deaf will be offered on the second Sunday of each month at Holy Spirit Church.

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# Anti-Catholic bias criticized

A committee of track coaches, headed by John F. Hammontree of Columbus, polled Catholic schools to compile an All-Catholic Schools All-Star track team for The Voice.

Voted Most Outstanding Athlete in girls' competition was Nancy Sanford of Cardinal Newman High School, and in boy's competition was Reggie Harden of Columbus. Coach of the Year in girls' track went to Philip Fitzsimmons of St. Brendan High School, and in boys' track to John F. Hammontree of Columbus.

The All-Catholic Girls Track Team consists of:

**SHOT PUT:** Terry Senk, Pace

**LONG JUMP:** Pam Lewinner, Newman

**HIGH JUMP:** Patty Dunne, St. Thomas Aquinas

**DISCUS:** Anne Gore, Newman

**110 LOW HURDLES:** Stephanie Bain, Pace

**100-YD DASH:** Barbara Manito, St. Breandan

**MILE RUN:** Nancy Sanford, Newman

**880-YD RELAY:** Doria Yeaman, Aquinas; Mary Fisher, Cdl. Gibbons; Jean Hewitt, St. Brendan; Laurie Reynolds, Aquinas.



**PHILIP  
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**JOHN  
HAMMONTREE**



**REGGIE  
HARDEN**

**440-YD DASH:** Theresa Tunnage, Aquinas

**330-YD LOW HURDLES:** Dianne Grimes, Newman

**440-YD RELAY:** Alice Monestine, Notre Dame; Sharon Butalla, Pace; Lisa Latson, Aquinas; Kathy Casey, Immaculata-LaSalle

**880-YD RUN:** Carole Passiatore, Aquinas

**880-YD MEDLEY RELAY:** Kim Bythwood, Pace; Margaurite Frohnappel, St. Brendan; Tite Munecas, St. Brendan; Julie Odio, St. Brendan.

**220-YD DASH:** Luanne Unterbrink, Aquinas

**TWO MILE RUN:** Lori Houston, Newman

**MILE RELAY:** Amy Kells, Newman; Liz Brewster,

Newman; Lucy Martino, St. Brendan; Michele Isacaro, Aquinas.

The All-Catholic All-Star Boys Track Team consists of:

**120-YD HIGH HURDLES:** Michael Bown, St. Brendan

**100-YD DASH:** Christopher Talmadge, Chaminade

**MILE RUN:** John Cull, Columbus

**440-YD RELAY:** Jose Castellvi, St. Brendan; Daniel Leonardi, Columbus; Angel Martinez, St. Brendan; Donald Griffiths, Columbus.

**330-YD INTER. HURDLES:** Steve Hlay, Chaminade

**880-YD RUN:** Robin Walsh, St. Brendan

**MILE MEDLEY RELAY:** Bart Cozad, Columbus, Angel

Casademont, Pace, Luis Gil, St. Brendan; Mark Hamblin, Newman.

**220-YD DASH:** Joe Petrilli, Columbus

**440-YD DASH:** Reggie Harden, Columbus

**TWO MILE RUN:** John Zanetti, Chaminade

**MILE RELAY:** Juan Yanes, Curley; Jay Rao, Newman; Mike Ferrante, Chaminade; Roberto Perez, Columbus.

**POLE VAULT:** Gordon Polley, Curley

**HIGH JUMP:** Samuel Doherty, Columbus

**LONG JUMP:** Pablo Mila, Chaminade

**SHOT PUT:** Marvin Dyett, Newman

**DISCUS:** Nelson Gonzalez, Columbus.

## Royal griders college bound

Ignacio 'Iggy' Halley of Immaculata LaSalle High School has signed a national letter-of-intent with Villanova University. Halley, an All-County quarter-back who passed for more than 1,000 yards last season, led the Royals to an 8-3 record for the

Gulstream Atlantic Conference 2-A championship.

The Royals' captains, Stewart Alvarez and Felix Gallo both signed with Salisbury State, Maryland, as did Eloy Montesino and wide receiver Jose Galis-Menendez.



**MUSICAL GIFT:** Mary Johnson (left), Susan Garafano and Robble Moretti (right) of the "Rays of Sunshine" perform in scenes from "Lightshine" at St. Plus Elementary School in South Bronx, N.Y.



The Rays, an all-girl musical from St. Mary's parish in Cranston, R.I., has been giving similar performances for more than ten years.

## All-Catholic girls softball team

Softball coaches in Dade, Broward and Palm Beach Counties formed a committee to select an All-Archdiocese All-Star Softball team for The Voice. Sixteen girls were selected by the committee of Mary Jane Washa, St. Brendan; Louise Crocco, Cardinal Gibbons; and Sam Budnyk, Cardinal Newman.

The All-Star team consists of:

### OUTFIELDERS

Jackie LeBel, Msgr. Pace

Lisa Bassett, Msgr. Pace  
Jacki Pagley, St. Brendan  
Maureen Nolan, St. Brendan  
Loretta Coppola, Cdl. Gibbons  
Lisa Turdo, Cdl. Newman

### INFIELDERS

Barbar Peltz, Lourdes  
Kathleen Moran, St. Brendan  
Anne McMenamy, Cdl. Gibbons  
Barbara Ouellette, Cdl. Newman

### CATCHERS

Frances Budnyk, Cdl. Newman  
Carolyn Gluth, Cdl. Gibbons

### PITCHERS

Rita Coppola, Cdl. Gibbons  
Mary Malone, Cdl. Newman  
Patty Knox, Msgr. Pace  
Barbara Wilkie St. Brendan.

**Coach of the Year** went to Mary Jane Washa, St. Brendan, whose team made it to the final four teams in play off in the Class AAA Championship.

**Player of the Year** was Barbara Ouellette, Cdl. Newman, who was also selected as one of the top 32 softball "Athletes of the Year" by the Florida Athletic Coaches Association.

## Youth in Action

**CYO from ST. LOUIS**  
Church banquet dance Saturday, June 10, from 9 p.m. to midnight. Music by Fantasy. CYO members admission is \$2.50, non-members is \$3. The group will also have a sports day Sunday, June 11, at noon with parents invited to participate and a general meeting that evening at 7:30 p.m., followed by a coffee house. New executive board members include Steve Frazier, president; Joanne DiMercurio, vice-president; Joan Kosanke, secretary; and Mary Bezigan, treasurer.

★★★

**NATIVITY CYO, Hollywood,** installation dinner and dance in the parish hall Sunday, June 11, after the 5 p.m. Mass. Music by 86 Proof. For reservations call Diane Hine, 983-6929.

★★★

**ST. STEPHEN CYO, West Hollywood,** will sponsor a Father's Day pancake breakfast Sunday, June 18, from 8 a.m. to 1 p.m. Adults tickets are \$2, children, 12 and under, \$1.25. For tickets call Jeanne Boos 962-8332

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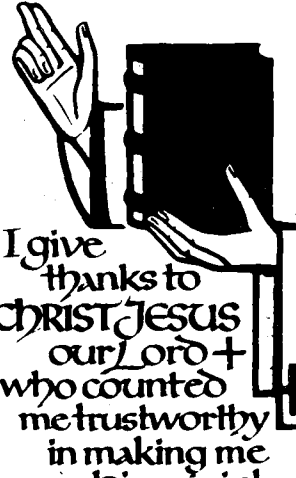
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JoAnn Frankhouser graduated from **LOURDES ACADEMY** with a 12 year perfect attendance record which included elementary school attendance at Epiphany School. She was a Silver Knight nominee and received awards for highest grade in four years of English and three years in social studies. She is a member of the National Honor Society and activities editor of the year book.



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## Tax Credit criticism

### --thanks a million

Thanks a lot!

The local (and national) secular media are criticizing the passage of a tax credit bill in Congress giving relief to parents of children in non-government-supported schools.

The reasons the editorials give show absolutely no understanding of the rights of those Americans who choose to use non-government schools. (We won't call them private schools because that is a misnomer. Aren't the millions of people who utilize various religious-oriented schools, or specialty schools such as Montessori, or military schools, or secular schools a part of the American public? In England the so-called private schools are referred to as "public" schools, as opposed to state supported schools. The point is these schools are open to all segments of the public that want to use them.)

The reasons the media give for opposing the tax credit bill are:

(1) It violates Church-state doctrine.

If that is the case, then why don't the media oppose the GI Bill and other forms of aid that go directly to the individual who then uses it at the school of his choice, including religious and other private schools?

(2) It promotes segregation.

In the first place, the rights of Americans to choose whatever form of education they want in a free country

should not be played off against the rights of other minorities such as blacks. In fact, the Rev. Jessie Jackson has praised inner-city Catholic Schools for helping give many black children a good education. And in the second place, do they really believe a mere \$50-a-year tax break is going to send millions of whites fleeing to non-public schools?

(3) It threatens the public school system.

Americans who have been sending their children to non-public schools all these years while still paying education taxes like

everyone else, have given the state-supported schools the relief of millions of children they didn't have to educate, amounting to literally hundreds of millions of dollars, while all their tax money went into the education of children in state schools only. Now when we ask for just a small portion of our education tax dollars to be returned to us the media say we are threatening the state schools. This, after all the millions of dollars the non-public schools have saved, and continue to save, the state schools.

Thanks a lot...!

## Editorial

### Equal rights in approving ERA

Some politicians still don't believe Abraham Lincoln when he said you can fool some of the people most of the time, most of the people some of the time but you can't fool all of the people all of the time.

The House subcommittee on Civil and Constitutional Rights has voted 4-3 to give states an additional seven years to consider ratification of the Equal Rights Amendment. This allows states which have voted against the amendment sometime during the past seven years, another seven years to reconsider and vote again. But of course the reverse doesn't hold true.

Three states, Tennessee, Idaho and Nebraska, among the 35 states which have approved the ERA, have rescinded their approval. However — the Justice Department says Congress must eventually decide whether the rescissions will be allowed.

What it boils down to is, if your state voted no, you get another seven years to reconsider and come up with a yes. If your state voted yes, you don't get the option to reconsider and come up with a no. It seems to us there should be some equal rights in regards to approving the Equal Rights Amendment.

## Why are traditional Catholics barred from churches?

By Fr. John



Dietzen

**Q.** Why is it bishops may allow the use of a Catholic church or other building by Protestants, if they have no place in which to carry out their religious rites properly, but they do not allow traditional Catholics the use of their church? There are many hundreds of traditional Catholics who have to travel many miles to a motel or some other non-Catholic building in order to have their religious rites? (Ohio).

**A.** If by "traditional Catholics" you mean Catholics who insist on using a former Mass ritual that is now revoked by the church, the answer to your question is simply that a bishop has no authority to allow ceremonies by supposed Catholics that are in direct violation of church law. If a sufficient number of people wish a Mass

in Latin, according to the new rite of the Mass, they should talk to the priest of the local parish and ask him about the possibility of such a Mass. Most Catholics, however, even those who yearn for a Latin Mass, would probably not be able to follow the Latin Mass in the currently approved rite.

It should be obvious to anyone who stops to think that if a bishop were to give approval to a dissident group who calls itself Catholic, but who insists on acting contrary to the liturgical laws of the church, to have its services in a Catholic church, the result would be enormous confusion for Catholic people. In fact, most bishops would understandably be reluctant to offer Catholic facilities to a group of Protestant dissidents who wished to take advantage of these facilities to symbolize their rejection of what their own church teaches and stands for.

Thus, in terms of scandal, confusion, and misunderstanding, the situation is wholly different between permitting a Catholic church to be used by an openly and honestly Protestant

congregation, and by a group which claims to be Catholic but which has, in effect, set up its own church and its own laws.

**Q.** I travel a lot, and would like to know which is right: Should the people say the "Through Him, with Him," prayer with the priest at the end of the Eucharistic prayer or not? In some places they do, and in others they do not. (Miss.)

**A.** The prayer you speak of, which is known as the doxology—prayer of praise—at the end of the Eucharistic prayer of the Mass, should not be said by the attending people, but only by the priest. The people's part is the solemn response, "Amen," which should normally be sung, or at least recited fully and solemnly by all present.

While it is often considered rather avant garde to say the entire doxology together, the practice rather betrays an unfortunate ignorance of the powerful, majestic significance of the great prayer "Amen." This word goes back centuries even into the prayer of the Jewish

people in the pre-Christian era. It means: "All this is true, we believe it"—in other words, it is profound and reverent affirmation of all that was just said and done. As such, it is a magnificent conclusion to the Eucharistic prayer by all present who share in the offering of that Eucharist.

In fact, in the book of Revelations (Rev. 3, 14), Jesus himself is called "the Amen, the faithful witness" of the Father, the one who reflects and affirms perfectly all the Father wishes to be and to say

to mankind.

Considering the half-hearted, timid manner with which most "congregations" respond with this great Amen at Mass—whether it is sung or recited—perhaps it is understandable that many feel the whole doxology should be said by everyone, just to keep that entire solemn moment from falling flat. But that is not the way it should be.

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

### Nicaragua bans returning priest

Someone has said it's an unfair world. Here's yet another example for would-be doubters. Last Sunday General Somoza of Nicaragua was photographed at the high school graduation of his son in Kent, Conn, USA (see enclosed clipping.)

Last Sunday also, some 80 children were to have received their First Communion from my hands in our parish in Nicaragua. But as I returned, in mid-May, from a vacation with my family in upState New York, I was

turned away at the Managua airport by Somoza officials, no reason given.

It should be noted too, that Congressmen Herbert Burke and Claude Pepper both voted, on June 23, 1977, to continue military aid to the General. This contrary to the recommendation of the U.S. Catholic Conference.

(Fr) Bernard Survil, pastor, Santa Maria de Guadalupe Church, Cofradias, Nicaragua.



By Msgr.  
James J. Walsh

# God calls us and we run and run

In every generation it seems there are many people who have a strong awareness of the reality of God, but who fear him and run from him. These seem to grasp that if they surrender to God they will never again be their own. They fear what he might ask, what he might demand. They are not ready to be transformed. The price of surrender becomes frightening, and in a panic, they run and run. And God pursues.

Francis Thompson immortalized God's search for man and man's flight from God in *The Hound of Heaven*.

"I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years;  
I fled Him, down the labyrinthine ways  
Of my own mind; and in the midst of tears  
I hid from Him, and under running laughter.  
Up vistaed hopes I sped;  
And shot, precipitated,  
Adown Titanic glooms of chasmed fears,  
From those strong Feet that followed, followed  
after."

Fourteen hundred years before Francis Thompson, Augustine in his "Confessions" left the world the unique, heart rending story of God's quest of a sinner whom he planned to make a saint. When he finally made the discovery that "our heart is restless, until it rests in You," he made his surrender, an unconditional surrender which has influenced the lives of Christians ever since. He tells of some of it in this excerpt from the *Confessions*.

"You are great, Lord, and worthy of highest praise; your power is great and there is no limit to

your wisdom. Man, a tiny part of your creation, wishes to praise you though he bears about him his mortality, the evidence of his sin and the evidence that you resist the proud, yet this man, a tiny part of your creation, wishes to praise you. It is you who move man to delight in your praise. For you have made us for yourself, and our heart is restless until it rests in you.

"Lord, help me to understand and to know which is the soul's first movement, to call upon you for help or to praise you; or if it must first know you before it can call upon you. But if someone does not know you, how can he call upon you?...Or must you first be called upon in order to be known? But Scripture says, 'Unless they believe in him, how shall they call upon him? And how shall they believe unless someone preaches to them?'"

"Those who seek the Lord will praise him. Seeking the Lord they find him, and finding him they will praise him. Lord, let me seek you by calling upon you, and let me call upon you believing in you, for you have been preached to us. Lord, my faith calls upon you, the faith you have given me, the faith you have inspired in me by the incarnation of your Son and through the ministry of your preacher.

"How shall I call upon my God, my Lord and my God? For when I call upon him, I am really calling him into myself. Where within me can my God come? How can God who made heaven and earth come into me? Lord, my God, is there anything in me that can contain you? Or is it true that whatever exists contains you since without

you nothing would exist?"

"Since I do indeed exist and yet would not exist unless you were in me, why do I ask you to come to me? I am not now in hell, yet you are there. For the psalmist says, 'If I descend into hell, you are there.' Therefore, my God I would not exist at all, unless you were in me; or rather, I would not exist unless I were in you from whom and by whom and in whom all things exist. Yes, Lord, it is so. To what place do I call you to come, since I am in you? Or from what place are you to come to me? Where can I go beyond the bounds of heaven and earth, that my God may come to me, for he has said, 'I fill heaven and earth.'"

"Who will help me to find rest in you? Who will send you into my heart to inebriate it, so that I will forget my evil ways and embrace you, my only good? What are you to me? Have mercy on me that I may speak. What am I to you that you command me to love you and grow angry and threaten me with punishment if I do not? Is it then a small sorrow not to love you?"

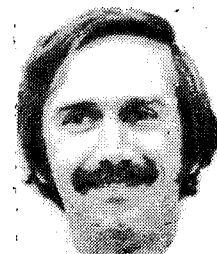
"In your mercy, Lord my God, tell me what you are to me. Say to my soul, I am your salvation. So speak that I may hear you. The ears of my heart are turned to you, Lord; open them and say to my soul: I am your salvation. I will run after your voice and I will lay hold of you. Do not hide your face from me. Let me see your face even if I die, for if I see it not, I shall die of longing."

"The Confessions of St. Augustine" may be obtained from IMAGE BOOKS, Garden City, New Jersey.

## Adoption—the forgotten alternative

By

Dick Conklin



It was one of those big specials in the Miami Herald. The Living Today section. Title: "Abortion—Yes or No?"

The article tells the tale of two girls—Deborah, who had an abortion, and Carmen, who kept her baby.

Deborah, who had been married four years when she aborted her child, decided that she and her husband weren't yet ready for the "tremendous task of being a parent." They later founded the South Florida Chapter of the National Organization for Non-Parents.

Carmen, a Catholic (the Herald likes stereotypes) had been advised by some people to have an abortion, but felt that it was morally wrong. She lived at St. Vincent's Hall, a home for unwed mothers run by the Archdiocese of Miami, for seven months before having her baby. His father wouldn't support him, so Carmen is raising him with the help of her family.

Two girls—two choices. But isn't something missing? A third choice?

Maybe adoption is a little "old fashioned" for the pro-abortion news media. When it is mentioned, it is often portrayed negatively. What, expect a girl to carry an "unwanted



child" for nine long months? And then give it away to a perfect stranger? And add another hungry mouth to an overpopulated world?

You won't read about the long waiting lists of couples hoping for a baby to adopt and love. Several years for the first, and little hope of a second child. They won't tell you about today's changing social climate which has made the adoption of even the "hard to place" children acceptable. Or about the careful screening of prospective parents by pro-life agencies like the Catholic Service Bureau. And especially the countless happy endings to adoption stories. Maybe if the Miami Herald really covered all of the choices

available to a mother of an "unwanted pregnancy" its readers would reach the conclusion that every child is wanted—by someone.

As if in anticipation of this charge, the Herald did a front-page story in February about adoption—headlined "How State's Unwanted Babies Fill N.Y. Adoption Demands." Instead of describing the reputable adoption agencies used by most women, the Herald chose to dramatize the black market adoption racket, and the local girls who are paid to "sell" their babies to desperate out-of-state couples.

Other stories have dealt with the search by some adopted children to find their natural parents. Although most state adoption laws protect the privacy of the natural mother and the adoptive parents, some stories have dramatized the search by a few adopted children for their "true identity."

Fewer women choose adoption today, partly due to the wide availability of abortion, and partly because of society's new acceptance of the unwed mother who keeps her baby. Pro-abortion leaders argue they are simply for the "freedom of choice," yet many go out of their way to promote the choice of abortion and oppose the pro-life choices. Their so-

called counselling services rarely give a girl enough information to make an informed decision. Their friends in the news media have already set the stage with a barrage of negative propaganda.

Put yourself in the position of a girl in a mixed state of panic and depression over an unexpected pregnancy. If she is unable to keep and care for her baby, only two choices are left. If her view of adoption is clouded by stories she has read in the paper or seen on TV—black market babies, exploitation, violations of privacy—it is easy to see why she may decide to destroy the child.

There is a lot we can do. Support the pro-life alternatives through Birthright, St. Vincent's Home, Maurawood Residence, Little Havana Outreach, the Sheppard Medical Clinic, the Catholic Service Bureau. Volunteer your time. Give a few dollars. Call a local radio station and ask them to run free public service announcements for pro-life agencies. Ask your club or group to "adopt" the local Birthright—type organization as a special project. Write to the local newspaper and ask for fair and objective reporting.

Let's give "the forgotten alternative" the support it deserves.



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## Mundo

● **Más seguridad en Vaticano**  
CIUDAD DEL VATICANO (NC)— Los funcionarios del Vaticano han tratado de reforzar las medidas de seguridad de este pequeño estado y proteger mejor al Papa Paulo VI y a sus colaboradores, pero tienen limitaciones de presupuesto. Es la reacción natural a la ola de violencia en Italia, que incluye el secuestro y asesinato del dirigente político Aldo Moro. Se sabe que el superior general de los Jesuitas, P. Pedro Arrupe, accedió a la protección ofrecida por la policía italiana, pues trabaja en Roma.

● **Recuperar Virgen robada**  
APARECIDA, Brasil (NC)— El estudiante de 19 años Rogerio Marcos de Oliveira se salvó de ser linchado por los peregrinos cuando éstos descubrieron que había robado del nicho durante un breve apagón la venerada imagen N. S. Aparecida, patrona del Brasil, y la policía logró llevarse a un hospital. La pequeña estatua, que se apareció a un pescador hace 261 años, se rompió en tres pedazos cuando de Oliveira la dejó caer al tratar de escapar. Será restaurada.

● **Celebraron milenario**  
LONDRES (NC)— Un centenar de monjes y monjas benedictinos, tanto católicos como anglicanos, participaron en el milenario del altar de la Abadía de San Agustín, hoy en ruinas. Hizo historia de la evangelización de las Islas Británicas por los benedictinos uno de ellos, el cardenal Basil Hume, arzobispo de Westminster.

● **Más alcance a Radio Vaticana**

CIUDAD DEL VATICANO (NC)— Radio Vaticana quintuplica el poder de sus transmisiones a Estados Unidos con la instalación de una antena especial en las afueras de Roma, dice el P. Sean McCarthy, quien dirige la sección en inglés, RV se escucha en la parte oriental del país por onda corta a partir de las ocho de la noche. La radioemisora pontificia, administrada por los Jesuitas, transmite en 33 idiomas, unos 16 dirigidos a países comunistas incluyendo Cuba.

● **Piden libertad para madres**

ASUNCION, Paraguay (NC)— Para "limpiar el nombre" del Paraguay, el quincentario Sendero, de los obispos, pidió al presidente Gen. Alfredo Stroessner que ponga en libertad a las tres últimas madres con niños en la prisión de Emboscada. Antes hubo más de 30 con hijos de poca edad. Quedan todavía unos cien prisioneros políticos, aunque el gobierno ha puesto en libertad a muchos.

● **Huelga de hambre por presos**

SANTIAGO, Chile (NC)— Sesenta y seis esposas de prisioneros políticos desaparecidos llevan en huelga de hambre más de dos semanas para pedir a la junta militar que les diga qué pasó con ellos.

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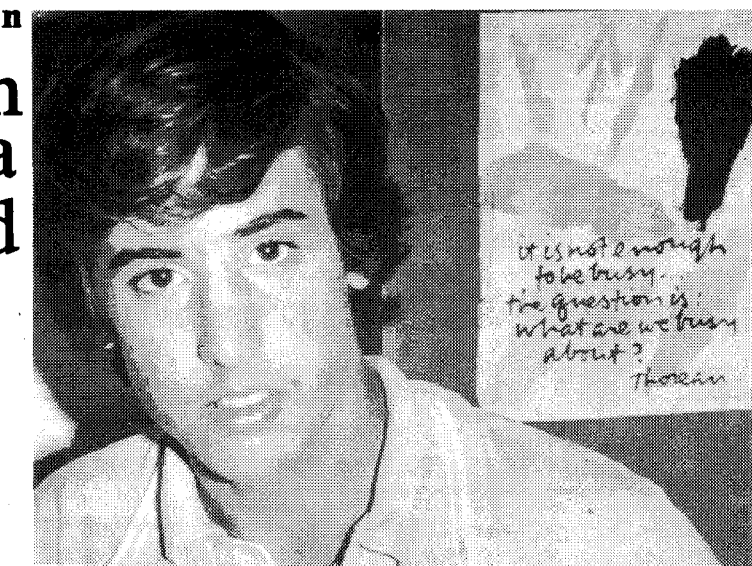
## Voluntarios en Jackson

# Conocieron otra realidad

"Mi experiencia como voluntario en el Hospital de Jackson Memorial me ha abierto los ojos a otro mundo... porque aquí estamos bastante protegidos," dice Santiago Hernández, de 17 años, y alumno de Belén Preparatory.

Para cumplir los requisitos de las clases de religión, Santiago tuvo que trabajar 40 horas como voluntario en Jackson.

"A veces me sentía mal porque al sacar a los viejitos a pasear me decían que estaban solos porque su familia no les visitaba," comentó al terminar



Eduardo Gómez, junior en Belén Prep.

su experiencia de voluntario.

En Jackson, trabajó transportando enfermos, y conversando con los ancianos.

Algo parecido hizo Ernesto

Braña, también estudiante de Belén, de 17 años que trabajaba los domingos y llegó a convertirse en "niño" favorito de una de las ancianas.

# Posible nueva escuela secundaria en Palm Beach o Broward

Respondiendo a la inquietud de padres y párrocos en el área de Palm Beach sur, la Arquidiócesis de Miami está estudiando la posibilidad de establecer una nueva escuela secundaria que llene las necesidades escolares de aquella zona.

Las escuelas ya existentes Cardinal Newman en West Palm Beach, y Cardenal Gibbons en Fort Lauderdale resultan actualmente pequeñas para el alumnado —250 estudiantes— de primer año fueron ya rechazados para el próximo año escolar.

El Superintendente de Educación en la Arquidiócesis padre Vincent Kelly se reunió la semana pasada con párrocos y directores escolares del área para estudiar la situación. Quedaron nombrados para preparar un informe los sacerdotes James Connaughton, Richard Murphy, Ronald Pusack y John Skehan.

También el arzobispo McCarthy indicó su deseo de estudiar la posibilidad "de establecer una nueva escuela en

el área, determinar el grado de interés y apoyo del laicado e iniciar un fondo para posibles contribuciones de individuos, corporaciones o fundaciones..."

"La Arquidiócesis tiene la responsabilidad de responder a los deseos de los padres de proveer a sus hijos con la bendición de una educación que incluye valores evangélicos y que les prepare para ser líderes en el futuro," dijo el arzobispo.

## Dice al recibir premio Tomás Cruz Lo importante es no tener miedo

El Sr. Gustavo Adolfo Caballero fue honrado con el premio de Thomas Cruz en la graduación de Biscayne College el pasado seis de mayo por su record académico durante sus dos años de estudio en el Instituto Bilingüe del Biscayne College.

Para conseguir excelencia académica Caballero, quien se matriculó en el College a los 47 años, hubo de vencer la barrera del lenguaje y la cultura, y superar el obstáculo de estar

impedido visualmente.

Pero Caballero no nació ciego. Durante los años del 60 estuvo prisionero en Cuba, su tierra natal, y fue perdiendo la vista debido a las paupérrimas condiciones de la cárcel.

En 1966, Caballero vino a la Florida con sus dos hijos pequeños. Recibió entrenamiento para poder lidiar con su impedimento en la institución de "Miami Lighthouse for the Blind."

## El Año Santo en marcha

Por el padre Donald Connolly

Saludos a todos!

Esta semana quiero compartir con todos los lectores algunas de las oportunidades de evangelización que existen en el área de la Arquidiócesis, mostrando especialmente las estadísticas disponibles. Al leerlas recientemente uno de los párrocos comentó: "Parece que la solución a todo esto está en lograr que la gente sea más evangelizadora. Tienen que aprender a compartir su fe con los demás."

Muchos de los párrocos están de acuerdo en afirmar que un gran porcentaje de sus fieles no asisten a la Iglesia regularmente. "No es que tengan nada en contra," dijo un sacerdote. "La mayoría son buenas personas. Pero quizás sienten pereza o les pueden las preocupaciones seculares. En su corazón sienten el deseo de volver a empezar, y esperan a que nosotros nos acerquemos primero."

Y en cuanto a estadísticas, ¿sabían Ustedes que anualmente llegan al Estado de Florida 29,000,000 turistas? O que más de 4,500,000 pasan por el aeropuerto de Miami y Fort Lauderdale y que el año pasado un millón de turistas del extranjero visitó el Condado de Dade?

En las cárceles de la Florida un 54 por ciento de los presos son varones de raza blanca y de menos de 25 años y un 51 por ciento se criaron en hogares rotos.

Entre 1970 y 1990 la población en el condado de Dade habrá aumentado en un 49 por ciento, la de Fort Lauderdale en un 65 por ciento y la de Palm Beach en un 132 por ciento. Durante los últimos años un 16 por ciento de los nuevos residentes fueron católicos.

Los problemas de tipo social abundan y la Florida encabeza las listas del país en cuanto al alcoholismo, aborto provocado, enfermedades sociales, prostitución, homosexualidad,

jóvenes sin hogar y hogares rotos.

Todo esto nos dice quizás que gente con toda clase de problemas viene a La Florida esperando encontrar en sus bellezas naturales ayuda para rehacerse. Llegan escapando de un pasado y confiando en que encontrarán más sentido a su vivir.

Después de reflexionar sobre los temas del Año Santo nuestra reacción hacia esta gente debería ser:

¿En qué puedo ayudarla?

El mismo arzobispo McCarthy resumió la meta del Año Santo al escribir en su carta pastoral, "A aquellos que han perdido el camino, a los que perdieron la esperanza, a los que se han vuelto tibios en la práctica de la fe, les extendo una calurosa invitación durante este Año Santo: ¡Regresen al hogar!"

Durante este tiempo después de Pentecostés y mientras buscamos modos para crecer en

Eduardo Gómez, de 16 años trabajó en el departamento de rehabilitación y encuentra que "no es cosa pequeña perder una pierna y tener que comenzar de nuevo."

Periódicamente todos los voluntarios se reúnen con el padre Eduardo Alvarez S. J. que lleva el programa, para reflexionar juntos sobre las experiencias. Otros de sus estudiantes ayudaron en Centro Mater y en el Hospital de Mercy.

En Jackson Memorial, el programa de voluntarios organizado para los meses de verano trata de familiarizar a los voluntarios con distintas tareas del hospital. También ofrecen información sobre carreras posibles en el campo de la salud.

Más de 100 jóvenes participaron en el programa de voluntarios en 1976-77, y un 40 por ciento fueron jóvenes latinos.

El programa de verano se iniciará el 21 de junio. Para información, llamar a la Oficina de Voluntarios, 325-6541 A. CANTERO

## Comunidad

● **Día de renovación, organizado por la Comunidad Hispana de la Renovación Carismática Católica, el próximo domingo 11 de junio, en la cafetería de la Iglesia St. Peter and Paul. Dirigido por el padre Antonio Navarrete y miembros de la Renovación, la jornada dará comienzo a la 1 p.m. Para información 261-8252/552-0246.**

En la Parroquia de St. Kevin, la Asociación de Mujeres invitó a Janet Reno, fiscal del estado de la Florida, para su reunión del próximo 12 de junio, a las 8 pm. Después de una breve conferencia habrá ocasión de preguntas y respuestas. La parroquia esta situada en 12525 S.W. 42 calle.

Alumno de Biscayne College grababa las clases, y tomaba los exámenes orales. Obtuvo título en Psicología y tiene planes de regresar al Biscayne College para continuar estudios al nivel graduado.

Con su vida quiere brindar ejemplo a otras personas impedidas, y dice que lo más importante para triunfar en la vida es "no tener miedo; no dejarse caer o sentirse frustrado; seguir hacia adelante y estudiar".



la fe y compartirla con otros, tanto familias como parroquias deberíamos hablar sobre apostolados efectivos para aquellos que sienten necesidad. Especialmente debemos orar por los demás, para que todos encuentren su camino de retorno a Dios. Pero también debemos proponernos escuchar y ayudar de modos prácticos.

"Lo que hicisteis a uno de los más pequeños... a mí me lo hicisteis," dijo Jesús

Y no olviden de señalar en su calendario la noche del 6 de octubre, en que tendremos la gran demostración en el Orange Bowl. Participarán todas las parroquias de la Arquidiócesis, con Eucaristía y el arzobispo Fulton Sheen como predicador.



## Nación

● **Predice tumultos hispanos**  
SAN ANTONIO, Texas (NC)— Un dirigente de IMAGE (Involvement of Mexican-Americans in Gainful Endeavors), Baltasar Luna, declaró que de no corregirse las injusticias que aminoran a los hispanos en Estados Unidos, puede venir una serie de tumultos y levantamientos como el que ocurrió hace poco en Houston. Los hispanos, dijo, tienen muy poco acceso a posiciones de importancia y buena paga, y se amontonan en empleos de bajo salario. Vino a San Antonio a investigar si el Departamento de Defensa ofrece o no oportunidades de ascenso a los hispanos, después de recibir quejas.

● **Abogan por puertorriqueños**

WASHINGTON (NC)— Arthur Flemming, presidente de la Comisión pro Derechos Civiles, pidió que se estudie el efecto de los programas del gobierno federal en los puertorriqueños, que siguen teniendo "barreras insuperables". Un ver piel. Ha ter: los isl: dis un y j

den

La un car Chi der Vic pr: ec: y

liderazgo en la reforma agraria en favor de los campesinos chilenos. Tal defensa, dijo al recibir el honor ante 10,000 personas, incluyendo 2,800 que se graduaban, es hoy parte esencial de la misión evangelizadora de la iglesia.

● **Japoneses piden desarme.**

NUEVA YORK (NC)— Entre los grupos de presión ante la asamblea de las Naciones Unidas sobre el desarme figuran prominentemente los japoneses, que en un acto sin precedente hablaron en el recinto sobre el estallido de la bomba atómica en sus ciudades de Hiroshima y Nagasaki en 1945 y las consecuencias de la hecatombe para los 370,000 sobrevivientes cuya agonía y sufrimientos continúan.

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# Santería y Cristianismo son algo distinto

(Viene de la Pág. 24)

se centró en los testimonios del santero Oba Irawo, sacerdote lucumí y del padre Juan Sosa, sacerdote católico y Director Asociado de Educación Religiosa en la Arquidiócesis de Miami.

Victor Bermúdez, estudiante de antropología presentó la santería como una religión con su dogma, sus ritos de paso y de intensificación, y su sacerdocio. También resumió su historia desde la llegada a Cuba con los esclavos africanos, hasta la mezcla con la religión católica de los colonizadores, cuando los símbolos y santos católicos quedaron como puntos de referencia, de dioses paganos, para los esclavos.

"Ahora en Miami esta religión está sirviendo como agente de aculturación," dijo Bermúdez.

"Las generaciones jóvenes quieren deshacerse de los símbolos católicos y regresar a la pureza de la religión africana," añadió. Pero a la hora de explicar la esencia de tal religión el santero Oba Irawo, (Ernesto Pichardo), lo hizo mostrando solo su paralelismo con la religión católica.

"Yo mismo fui monaguillo en la Iglesia católica," dijo.

"Nosotros también creemos en un Dios: 'Olodumare', unos santos a quienes llamamos 'orishas'. Tenemos el equivalente de un Cristo, para nosotros Odudua y de un Espíritu: Egun.

"Yo no veo conflicto con el cristianismo. De sacerdote a sacerdote hay comprensión, y sabemos que son dos cosas diferentes," añadió.

Miembros de la audiencia cuestionaron a Bermúdez que

"Para nosotros Jesús era un espiritualista" dijo Santero Oba Irawo al presentar la religión Yoruba-Lucumi. A su derecha, los miembros del panel sobre Santería y Cristianismo, Víctor Bermúdez, estudiante de antropología, Doctor O.R. Dathorne, Estudios Afro-americanos, y Padre Juan Sosa, Director Asociado de Educación Religiosa, Arquidiócesis de Miami.

había hecho referencia a la santería como "problema" para la Iglesia Católica.

"La Santería no es problema para nosotros, pero nos preocupa el sincretismo —la mezcla con el catolicismo—" dijo el Padre Sosa uno de los conferenciantes del Symposium.

En su presentación el padre Sosa habló de la religiosidad en

que pide a sus fieles es que entiendan el sentido de su fe para que su religiosidad sea auténtica," añadió.

Durante el diálogo entre los conferenciantes y la audiencia fueron quedando patentes diversas posiciones.

La de las generaciones adultas de cubanos que han

generaciones jóvenes de cubanos, que buscan la separación de los símbolos católicos y quieren la pureza primitiva africana. La de los antropólogos, que analizan el fenómeno científicamente fascinados por su desarrollo. La de la Iglesia Católica que, preocupada por la mezcla o sincretismo religioso en los

**En la Iglesia católica siempre se ha cuidado la pureza de la expresión religiosa, evitando las mezclas P. Juan Sosa**

términos de la relación del hombre con la divinidad.

"A través de los siglos las diversas expresiones de tal relación con Dios, se han visto influenciadas por las diversas culturas, pero en la Iglesia Católica siempre se ha cuidado la pureza de la expresión religiosa, evitando las mezclas," dijo.

"La Iglesia no quiere menospreciar otras religiones sino que busca el diálogo. Pero lo

vivido una fuerte mezcla religiosa católica-lucumí, aunque distinguen los símbolos de una y otra religión y se sienten católicos, y adoran a Cristo, y mientras, continúan su relación con los dioses africanos.

La de las generaciones adultas de cubanos que viven la mezcla religiosa y adoran a Cristo mientras también practican la santería. La de las

misimos que se dicen católicos, empieza a interesarse por el fenómeno y a preocuparse por una más popular evangelización.

"Creo que esta es una de las razones por las que yo trato de participar en programas como este", comentó el padre Sosa...

"La Iglesia no puede mantenerse al margen de la realidad en que vive", añadió.

## México favorece documento de consulta hacia reuniones de Puebla

CIUDAD DE MEXICO— (CN)— Los sacerdotes y el laicado de México han contribuido mucho en la reflexión para la Tercera Asamblea General del Episcopado Latinoamericano, que tendrá lugar en Puebla el mes de octubre, según afirmó el secretario de la Conferencia Episcopal mejicana.

En una declaración para la prensa después de la reunión de los obispos en mayo, Monseñor Alfredo Torres auxiliar de México subrayó la contribución de sacerdotes y religiosos, "y el creciente interés de nuestros seglares en la evangelización de personas, familias y sociedad".

La declaración no mencionó la controversia suscitada en los últimos meses sobre el Documento de Consulta (DC) preparado por los organizadores de las reuniones de Puebla.

Durante las recientes reuniones de los obispos del Brasil, éstos sugirieron numerosos cambios al (DC) y criticaron su orientación. También otros sacerdotes y teólogos han criticado, afirmando que es demasiado teórico

y que evade los problemas sociales.

Para familiarizar al pueblo con las metas de la asamblea de octubre, México esta preparando folletos con dibujos bajo el título ¿Qué está pasando en Puebla?"

## Obispo "controversial" a sede de Medellín

CIUDAD DEL VATICANO— (NC)— Pablo VI ha nombrado al obispo Alfonso López Trujillo, arzobispo co-adjutor con derecho a sucesión de Medellín, Colombia.

Monseñor López Trujillo, de 42 años, es Obispo Auxiliar de Bogotá y Secretario General del Consejo Episcopal Latinoamericano (CELAM), puesto que le ha mantenido en el centro de controversias entre tendencias liberales y conservadoras de la Iglesia latinoamericana. Fuentes vaticanas indican que su nombramiento para la sede de Medellín es señal de aprobación vaticana hacia la actuación del prelado en la CELAM, cargo en el que cesa en diciembre.

Acusado por los liberales de tratar de impedir el desarrollo de

la teología de liberación, que fundamenta en principios teológicos la acción para un cambio social monseñor López también ha sido acusado de manipular las reuniones de Puebla contra las líneas marcadas por la II Asamblea General en Medellín, en 1968.

Por su parte, el prelado colombiano ha negado siempre tales acusaciones asegurando que la Asamblea de Puebla se llevará a cabo en total libertad de expresión.

Días antes de su nombramiento para la sede de Medellín, monseñor López se dirigió a la asamblea del episcopado italiano en el Vaticano y afirmó que las reuniones de Puebla tendrán lugar según líneas consistentes

con la Conferencia de Medellín en 1968 y no según mis subsecuentes interpretaciones de ésta."

Entre los temas que tratará la Asamblea de Puebla, el prelado citó "La evangelización de un continente donde la inmensa mayoría es juventud, el redescubrimiento de las prácticas religiosas populares, la renovación evangélica, el empuje de las comunidades de base y la presencia evangélica —no en el sentido político— en defensa de los pobres, no entendidos éstos como una clase social. También la defensa de aquellos que sufren violación de derechos."

Es actualmente arzobispo de Medellín monseñor Tulio Botero Salazar, que cumplirá en marzo los 75 años, edad de jubilación para los obispos.

# No a legalización de casinos en Florida

La cuestión del juego legalizado y los casinos se mantiene en el tapete de la opinión pública del estado. Proponentes y opositores tratan de recoger firmas para forzar un referéndum que decida la cuestión, y por ello quizás los obispos católicos de la Florida expresan su opinión sobre el asunto en declaración firmada con fecha del 9 de junio, que reproducimos:

Nosotros, los obispos católicos de la Florida, queremos expresar nuestra oposición a la propuesta que buscan la legalización de los casinos en nuestro estado. Hablamos, no sólo motivados por nuestra responsabilidad de líderes religiosos, sino también como ciudadanos de La Florida preocupados por las implicaciones que, a largo alcance, el juego de los casinos puede tener en la calidad de la vida de todos los ciudadanos del estado. Hemos seguido con interés el desarrollo de los casinos en otros lugares de la nación. Las experiencias de otros pueden servirnos de información sobre lo que podremos esperar de La Florida, en el caso de introducirse los casinos en nuestro estado.

El juego de los casinos parece invariablemente acompañarse de crimen organizado. La prostitución y los abusos en préstamos son sólo dos de los muchos aspectos del crimen organizado. Y no es menos una consecuencia de la introducción de los casinos, la posibilidad de indebidas influencias sobre los oficiales públicos. Las grandes sumas de dinero que circulan por los casinos facilitan la obtención de favores y concesiones de los oficiales públicos, y la corrupción tiende a extenderse por los muchos niveles de la administración pública.

Somos bien conscientes de que algunos ciudadanos de nuestro estado ven en los casinos un medio de competir con otras áreas turísticas que ya han hecho

recursos de esos medios para fomentar el turismo a sus áreas. Nosotros no podemos creer que nuestro estado, tan rico en belleza natural y maravilloso por su clima, necesite emplear tales medios dudosos para el fomento del turismo —especialmente

considerando los posibles daños al bien común de todos los ciudadanos de nuestro estado, según descritos anteriormente. Pedimos a todos aquellos responsables en la toma de decisiones sobre este asunto que midan cuidadosamente las

razones que aquí hemos enumerado, para la oposición a los casinos.

Edward A. McCarthy  
Arzobispo de Miami

Paul F. Tanner  
Obispo de St. Augustine

Charles B. McLaughlin  
Obispo de St. Petersburg

Thomas J. Grady  
Obispo de Orlando

Rene H. Gracida  
Obispo de Pensacola-Tallahassee



## Santería y Cristianismo...

**A la Iglesia le preocupa la confusión del pueblo**

Por ARACELI CANTERO  
(Editora de La Voz)

"Yo soy santera y soy muy feliz y sigo sintiendo dentro de mi corazón la religión católica."

Con palabras entrecortadas por la emoción, la mujer narró sus 48 años de búsqueda religiosa

hasta encontrar su felicidad en la santería —mezcla del catolicismo con la religión africana yoruba-lucumí.

Era una de las participantes en el symposium sobre

cristianismo y santería organizado por el Departamento de Estudios Afro-Americanos de la Universidad de Miami con fondos del "Florida Endowment for the Humanities."

Unas 30 personas participaron en los tres días de reflexión y captaron, quizás en parte, la situación de cientos de hispanos en el Sur de la Florida, quienes, aunque educados en la religión católica, practican también la religión importada a Cuba por los esclavos africanos.

"Quiero que Ustedes sepan," continuó la mujer, "que todos mis hijos fueron monaguillos en la Iglesia Católica y yo contribuí grandemente a la Ermita de la Caridad... Por mi inquietud religiosa, con los años busqué a Dios en la religión judía y la presbiteriana y cual sería la posición en la que Dios me quería para su servicio..."

"Después de 48 años de búsqueda he llegado a la conclusión de que he de servir lo mismo al blanco que al negro y aunque santera soy misionera y adoro también a Cristo."

Era el tercer día del symposium y el grupo había quedado reducido a unos 20 participantes. Todos habían escuchado en días anteriores a historiadores antropólogos y literatos. También a Lydia Cabrera, conocida por sus investigaciones y escritos sobre la religión yoruba-lucumí.

Pero la discusión del sábado (Pasó a la Pág. 23)

## Nuevos párrocos a Little Flower, Corpus Christi, St. Michael, St. Ignatius, y St. Juliana

Cinco parroquias de la Arquidiócesis tendrán nuevos párrocos a partir del 20 de junio, según nombramiento del arzobispo Edward A. McCarthy quien asignó también 6 sacerdotes para ejercer ministerios sacerdotales en otras parroquias.

Monseñor William McKeever será párroco de Santa Teresita en Coral Gables. Deja la parroquia de St. Juliana, West Palm Beach donde era párroco desde 1971.

El padre Xavier Morras será párroco de St. Juliana en West Palm Beach. Deja la parroquia de St. Michael, Miami donde era párroco desde 1969.

El padre José Paz será párroco de St. Michael, Miami. Deja la parroquia de Corpus Christi, Miami donde era párroco desde 1975.

El padre José Paniagua será

párroco de Corpus Christi, Miami. Deja la parroquia de St. Vincent Ferre DelRay Beach.

El padre J. Frank Flynn será párroco de St. Ignatius Loyola en Palm Beach Garden. Deja la

**Nuevo obispo de El Paso recibe llaves de la catedral**

**"Para abrir los corazones"**

EL PASO, Tejas— "Dios les ama y yo también" dijo el obispo Patricio Flores al saludar a las 5,000 personas que habían acudido a su instalación como cabeza de la diócesis de El Paso, el pasado 29 de mayo.

Al recibir de manos de su predecesor las llaves de la catedral, Mons. Flores no pudo abrir las puertas. El antiguo

parroquia de St. John The Baptist, Ft. Lauderdale.

Fueron también asignados a otras parroquias: P. William Hennessey a St. David en Davie; P. M. Anthony Reilly a Ascensión, Boca Raton; P. Michael

Kelly, St. Joseph, Stuart; P. Joseph Angelini a Holy Name of Jesus, West Palm Beach; P. John Fink a St. Bartholomew, Miramar y P. Joseph Nolan, C.S.S.P. a St. John the Baptist, Fort Lauderdale.

obispo, Mons. Sidney Metzger le aseguró sonriente que le sería más fácil, "abrir los corazones de sus fieles."

La anécdota añadió una nota de humor y cariño a las ceremonias de instalación oficiadas por el arzobispo Roberto Sánchez de Santa Fe, cabeza de la provincia y presididas en ausencias del

Delegado Apostólico arzobispo Jean Jadot por el Obispo Francis Furey de San Antonio.

También estuvieron presentes 30 obispos de Estados Unidos y México y más de 300 sacerdotes. Además, el gobernador de Nuevo México Jerry Apodaca, el alcalde de El Paso, Ray Salazar y el jefe de la tribu india Tigua, José Geriallo.