



JULY 21, 1978

# The VOICE

PRICE 25c

VOL. XX No. 20

## Evangelize homes, neighborhoods, Charismatics told

By SHARON HOLLIS SUTTER

ST. LEO—The quiet summer silence of St. Leo College campus was transformed last weekend when 4,000 Catholic Charismatics came together for the Third annual All-Florida Catholic Charismatic Conference.

"Proclaim the Good News to All Creation" was the theme of the three-day workshop on evangelization.

CHARISMATICS were told to start evangelizing the world by first evangelizing themselves.

"Give your mind to Jesus and the whole world can change because the Spirit of the Lord lives in you," proclaimed Mother M. Angelica, Poor Clare Abbess of Our Lady of Angeles Monastery in Birmingham, Ala.

Mother Angelica stressed that each Christian is called to holiness in his present state of life. She spoke of the need for married couples to bless each other and to learn to live fully the Sacrament of Holy

Matrimony. She called the people to evangelize their own homes, families and neighborhoods and the world would soon change.

Bishop Joseph McKinney, auxiliary bishop of Grand Rapids, told the congregation at the Saturday morning Mass that the evangelization of the Good News can only happen through the power and presence of the Holy Spirit.

The bishop, who is also chairman of the National Service Committee of the Catholic Charismatic Renewal, spoke to the group of the richness of the "Paraclete."

It is a Greek word for the Holy Spirit, he said, with such a rich meaning that it could not be translated into English. He said the Paraclete is "the one who comes to assist, to enable, to intercede for us, to give us power and to urge us to go out and witness the Good News."

BISHOP Charles B. McLaughlin, Diocese of St. Augustine

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SIGN OF FIDELITY: Paul Josefek makes the sign for "promise" as he weds Dorothy Matthews (both deaf) at Sacred Heart Church in Fall River, Mass., at the area's first sign language wedding. Meanwhile, America's first deaf-born priest tells The Voice the Church is "uncomfortable with us." See page 5.

## 5-Story unit for elderly slated

A \$5-million five-story housing complex for senior citizens of moderate income will be built by the Archdiocese of Miami in the southeast Miami area near Mercy Hospital.

The project, which is expected to be complete in about 15 months, is the Archdiocese's fifth such low-cost housing project for senior citizens, according to Bernard Sharkey, executive director of the Archdiocese Office of Community Services.

THE ARCHDIOCESE already has over 1,000 qualified persons on a waiting list for the complexes, Sharkey said, and the 230 new apartments will help alleviate the shortage.

"Last year," he said, "we had 12 openings at Marian Towers in Sunny Isles and 400 people to fill them."

"I feel that it is incumbent for anyone with the means," Sharkey said, "to furnish safe, decent, adequate, affordable housing to those who have that

need."

The new Carroll Manor, to be named in memory of the late Archbishop Coleman F. Carroll, first Bishop of Miami, will be located on S. Miami Avenue on five acres adjacent to Mercy Hospital grounds, acquired in a land swap between the Archdiocese and Mercy. Archbishop Carroll directed the building of four other such complexes in Sunny Isles, Pompano Beach, Fort Lauderdale and Coral Springs.

Each of the new 230 units

will have a kitchen, living room, bedroom and bath.

Qualification requirements set by the government are: Applicant must be 62 years old, be ambulatory, have income no more than \$8,000 for a single person and \$9,100 for a couple.

Ten percent of the units will be made available to ambulatory handicapped, Sharkey said. The complex will provide 24-hour security, a recreation director, a social worker, and the facility will have a game room, auditorium and kitchen.

FUNDS FOR construction of the project are provided through a government insured loan. The Archdiocese is sponsoring it and donating land, equipment and executive services amounting to about \$1.5 million.

The site, according to Sharkey, "is a prime location in a residential area, near community facilities, buses, churches, shopping, and, of course, a hospital."

## Msgr. Philbin, founding pastor, dies at age 70

Concelebrated Mass of the Resurrection was offered for Msgr. Romuald E. Philbin, 70, at the church he was founding pastor of 31 years ago, St. Michael the Archangel.

Principal celebrant at the Liturgy was Father Noel Bennett, assistant chancellor. Msgr. James J. Walsh gave the homily.

An official statement from Father Gerard T. LaCerra, Chancellor, lauded Msgr. Philbin's unique contribution to Religious Education. The statement said:

"Msgr. Philbin established the first Religious Education Office in the Archdiocese and laid the

(Continued on Page 16)



Msgr. Philbin

### OFFICIAL

Archdiocese of Miami

At the urging of Archbishop Edward A. McCarthy, Memorial Masses will be celebrated in churches of the Archdiocese on Wednesday, July 26, for the late Archbishop Coleman F. Carroll, first Archbishop of Miami.

On Thursday, Aug. 3, Archbishop McCarthy will be the principal celebrant of a Memorial Mass for the prelate at 7:30 p.m. in St. Mary Cathedral.

All priests of the Archdiocese have been invited to concelebrate.

The occasion marks the first anniversary of the death of Archbishop Carroll.

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## Pope rips Soviet trials

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI said July 16 that the sentences "inflicted with great severity" on Soviet dissidents were unjust and violated the 1975 Helsinki accords.

Speaking to crowds at his summer villa in Castelgandolfo, Pope Paul said that "political opinions or the revindication (legal recovery) of one's own rights cannot, as such, be prosecuted and punished as a crime."

The promotion of human rights is "not subversive," he declared.

THE POPE was referring to heavy sentences given to three leading Soviet human rights activists after partially secret trials. The dissidents—Alexander Ginzburg, Anatoly Shcharansky and Lithuanian Catholic Victoras Petkus—were given sentences ranging from eight to 15 years on charges of anti-Soviet agitation or espionage.

"The end of the trials, which are being talked about in all the papers, obliges us as well to express our pain—not out of polemical passion, but in order to confirm our trust in the consistent and progressive maturation of mankind's

"We feel obliged to do this," he continued, "because of the sentences inflicted with great severity on those accused, as is commonly believed, of ideological rule-breaking, as well as because of our commitments undertaken at Helsinki to call one another back to a spirit of human feeling to which we are all bound."

moral sense," said the vacationing pope.

The pope said that final judgments could not be formed about the trials because of the lack of complete information. "But no one can fail to be struck by the unanimous reaction" to the trials, said the pope.

He said that the universal condemnation "stems from the lack of news on the trials, from the feeling that the defendants' rights to defense were not sufficiently protected, and from the disproportion between the charges and the sentences."

He stressed that the main objection to the trial was the conviction that political opinions and human rights cannot be prosecuted and punished as a crime.



**AIDING REFUGEES**—Laotian refugees who fled to Thailand to escape the Communist regime receive medical treatment in the Thai Nongkhai Holding Camp. The nursing sister is part of a four-person medical team supplied by Catholic Relief Services of the United States through the Catholic Bishops of Thailand's Refugee Program.

### Lithuanians protest coverage

Lithuanian-American spokesmen are increasingly bitter about what they say is the meager press coverage given the trial by Soviet authorities of Lithuanian Catholic activist Viktoras Petkus.

### Catholic school taxes

WASHINGTON—(NC)—Catholic schools should pay recently imposed unemployment compensation taxes "under protest" pending further study of the issues involved, according to a memo from the U.S. Catholic Conference's legal counsel. The advice came from USCC General Counsel George Reed.

### Rhodesia denies charges

WASHINGTON—(NC)—The government of Rhodesia has denied charges by U.S. Ambassador to the United Nations Andrew Young that it may have been behind the recent murders of white missionaries in Rhodesia, but Father Rollins Lambert of the U.S. Catholic Conference justice and peace office said Young "may well be right, because in the past government troops have disguised themselves as guerrillas."

### Pro-Quebec petition

TORONTO—(NC)—Canadians from coast to coast are being asked to sign a public petition telling the people of Quebec the rest of Canada wants and needs them. The predominantly French-speaking Province of Quebec is facing a referendum on whether to become a separate nation.

### Proposition 13 hurt poor?

California's Proposition 13 may have sent politicians a needed message about taxpayer discontent, but its major accomplishment may be

to make life harder for the poor, the elderly and the disabled. That seems to be the consensus of editorials in about a dozen Catholic newspapers assessing Proposition 13 and the "taxpayers' revolt."

### TV shows honored

LOS ANGELES—(NC)—The writers of "Special Olympics" and episodes of "Family" and "All in the Family" have received the 1978 Humanitas prizes totalling \$50,000 for "humanizing achievements in television." The awards were presented July 10 during ceremonies in Los Angeles by the Human Family Institute.

### Italian MDs won't abort

VATICAN CITY—(NC)—Most obstetricians and gynecologists in Italy have officially declared that they will not perform abortions. A new Italian abortion law, which went into effect June 6, gave doctors and medical personnel until July 6 to sign official declaration as conscientious objectors to abortion.

### Pope speaks on vacations

VATICAN CITY—(NC)—Vacation time should be a period of physical rest and "spiritual labor," said Pope Paul VI July 12. Addressing his general audience, Pope Paul said: "How little are we our own masters, and how much are we occupied by our ordinary routine."

### Tear gas in Nicaragua

MANAGUA, Nicaragua—(NC)—National Guard soldiers used tear gas bombs to break up a demonstration on the campus of the Central American (Catholic) University. The demonstrators were protesting the killing of students at Jinotepe.

### Abp. Quinn recovering OK

SAN FRANCISCO—(NC)—Archbishop

John R. Quinn of San Francisco, president of the National Conference of Catholic Bishops, is recovering on schedule after the removal of his gall bladder July 7 at Mary's Help Hospital in Daly City, Calif., according to a spokesperson for the hospital.

### HEW regulations hit

WASHINGTON—(NC)—Msgr. James McHugh, director of the bishops' Committee for Pro-Life activities, said that the tightening by the Department of Health, Education and Welfare of regulations for funding abortions might cut dishonesty, but not abortions. The regulations require that the two doctors required to certify that an abortion is necessary to protect the mother from severe and long-lasting physical health damage "must be financially independent of one another" to rule out conflicts of interest.

### Cdl. Manning visits Africa

LOS ANGELES—(NC)—Cardinal Timothy Manning left Los Angeles July 10 to visit Los Angeles Lay Mission Helpers working in the African nations of Sierra Leone and Cameroon and a community of Mexican nuns who have worked in the Los Angeles archdiocese and have opened a convent in Sierra Leone. The overall purpose of the journey, the cardinal said, is to make a statement about the universality of the church.

### New Bishop, new diocese

WASHINGTON—(NC)—Father Phillip F. Straling, pastor of Holy Rosary Church in San Bernardino, Calif., has been designated the first bishop of the new Diocese of San Bernardino, created by Pope Paul VI from two counties in the Diocese of San Diego. Bishop-elect Straling, a 45-year-old native of San Bernardino, has been a priest of the San Diego Diocese since March 19, 1959.

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News - 758-0543

Advertising - 754-2651

Circulation - 754-2652

Ft. Lauderdale - 525-5157

W. Palm Bch. - 833-1951

# 1,000 clergy discuss what's 'normal church'

"What came out very clearly was that the first step in evangelization is the spiritual renewal of the priesthood," said Father Brendan Dalton of Epiphany parish, Miami, reflecting on the Fourth National Catholic Charismatic Conference for Priests and Deacons held at the College of Steubenville, Ohio.

Nine other priests from the Archdiocese were part of 1,000 clergy and hierarchy from the United States and 15 countries participating in the five day retreat, the theme of which was "Normal Church Life as Found in the Acts of the Apostles (2, 38-47)."

ONE MAJOR speaker, Bishop Raymond A. Lucker of New Ulm, Minn., listed, what he considered, nine areas not normal in the Church.

It is not normal when the bishop finances, architects and makes all the decision; when he does not delegate authority; to think of the local church as the parish where Father does everything; for priests to get rich from the offerings of the poor; for people to go to church and not be converted; to know all about Christ but not know Christ; when theological instruction is taken to be catechesis; for the chancery office and not Jesus Christ to become the center of the diocese; and it is not normal in the local church when worship is dead, youth are turned off and, what they came for, Jesus Christ, cannot be found.

"Organization is not going to extend the Kingdom of God," Bishop Lucker said. "We have to

form community and pray and care for one another. We have to establish models. We have to know we'll make mistakes and we'll have to know we're called to renewal, to be a normal local church."

Mercy Sister Ann Shields, director of the office for charismatic ministry of the local college, pleaded with the priests to train women in their parishes to minister to other women.

"Normal church life is when women are pastoring other women," Sister Shields said. She assured the priests that if they seek out women with special talents and pray with them they can be trained to pastor, council and train other women.

FATHER DALTON said two things that impressed him the most at the retreat were the presentations made by Bishop Lucker and by Father Francis Martin, a scripture scholar.

"I specially valued the five characteristics of normal Christian life outlined by Father Martin," Father

Dalton told the Voice.

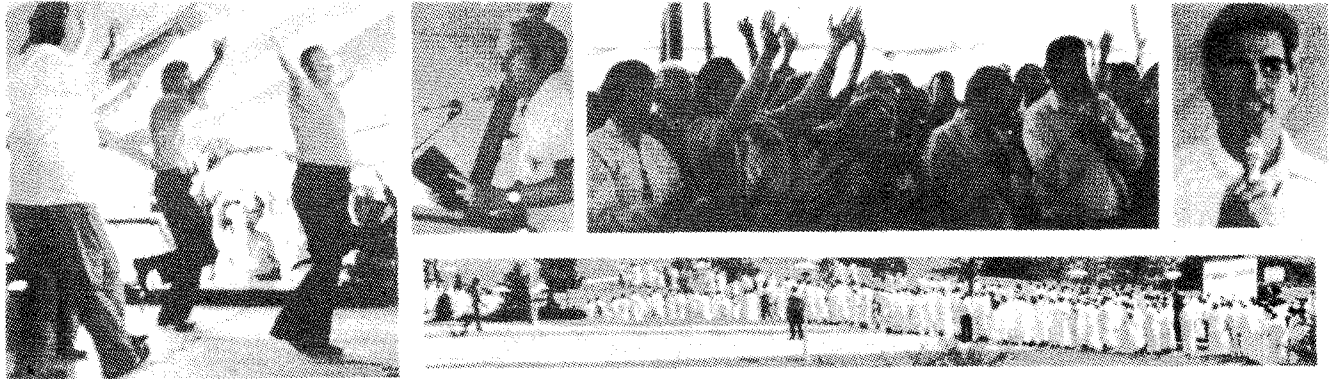
The characteristics included; to know Jesus personally and to accept Him as Lord and Savior; to live in conscious awareness of the Holy Spirit; to live in community with acceptance of authority and submission needed to live in that community; to consciously use all the charismatic gifts that God has given to us for service and evangelization; and that Christian communities within and without a parish

live in harmony with one another showing forth the fruit of life with God.

Father Michael Eivers, pastor of St. Boniface Church, Pembroke Pines, said, "It's very exciting to find the same message coming through at Steubenville as it did at the International Charismatic Conference in Dublin and at the All-Florida Catholic Charismatic Conference in St. Leo last weekend.

OTHER PRIESTS from the Archdiocese of Miami attending the Steubenville

retreat included: Father David Russell, pastor, St. Louis Church, Miami; Father Michael Hourigan, pastor, St. Bernard Church, Sunrise; Father Thomas McKenna, pastor, Christ the King, Perrine; Father Robert Palmer, Archdiocesan director of the English Cursillo Movement; Father Baldino Torres, St. Ann, Naranja; Father Stephen O'Dea, St. Joan of Arc, Boca Raton; Father Edward Lowney, St. George, Fort Lauderdale; and Father Michael Hogan, St. Augustine, Miami.



## Florida Catholic Charismatics told:

# Evangelize neighborhood

Continued from Page 1) Petersburg, closed the Mass with a personal greeting from himself and all the bishops of Florida. He expressed his own joy of knowing that such a group stands ready to evangelize.

"If anyone is going to be able to reach out and share the Good News," said the bishop, "it is those who have been preparing themselves by sharing the life of Jesus Christ through the inspiration of the Holy Spirit."

Saturday night the group was called to evangelize themselves through a radical love of Jesus.

Joe Breault, author and lay member of the National Service Committee, said, "we must cry the Gospel with our whole lives. We must become transformed examples of what the Good News is about."

He said Jesus had a passion for bridging gaps, bringing unity out of chaos, wholeness into broken lives. Breault believes it is the kind of hunger for unity that will

draw people into the Church and to the unified Body of Christ.

He added that such a radical love and drive for unity will bring a process that is both joyful and painful. He compared it to the birth process and encouraged all Christians to keep their eyes on being born into the Kingdom of God.

FATHER Harold Cohen extended the call to holiness and to evangelization beyond the 4,000 Charismatics at the conference. Father Cohen, assistant chaplain at Loyola University, New Orleans, insisted that;

"God calls us all to be a totally Spirit-filled peoples. He calls the whole Church and the whole world, not just Charismatics. Jesus wants all of His followers baptized and filled with His Holy Spirit."

The priest stressed the need in today's world of the Good News to be proclaimed amidst problems of disunity within the Church and the affects of materialism that weakens the Christian mes-

sage. He urged those who proclaim this message to keep themselves firmly rooted in a support community and to give their lives to the Holy Spirit. "The Word, can crush!" warned the priest.

Father Cohen and Sister Briege McKenna of Tampa conducted a session on healing prayer Saturday afternoon. Father Cohen said faith is a response of the person who knows Jesus Christ, and Sister Briege taught that faith is a decision and not a feeling.

Both speakers stressed the importance of starting any healing process with repentance and forgiveness. The Jesuit also underscored the fact that healing is not only found in the Charismatic Renewal and concluded that "God wants healing for all of his Church."

The conference ended Sunday morning with a three-hour Liturgy for Catholics in the auditorium and a Protestant service in the St. Leo Abby Church.

## Official

Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend Edmund F. Carroll, T.O.R., Minister Provincial of the Third Order Regular of St. Francis of Penance in Pittsburgh, Pennsylvania, Archbishop McCarthy has made the following appointment, effective as of August 1, 1978:

THE REVEREND CHARLES ANDERSON, T.O.R. - to Assistant Pastor,

Annunciation Parish, West Hollywood.

The Chancery announces that upon nomination by the Very Reverend Martin Elsner, S.J., Pastoral Vice Provincial of the Society of Jesus in New Orleans, Louisiana, Archbishop McCarthy has made the following appointment:

THE REVEREND ALVIN PILIE, S.J. - to Assistant Pastor, Gesu Parish, Miami, effective July 1, 1978.

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# Catholic Daughters told, 'Virtue exists in acts'

NEW YORK—The Catholic Daughters of America began their national biennial convention here with a march to St. Patrick's Cathedral, where they heard Archbishop Philip M. Hannan of New Orleans and national chaplain tell them that "virtue exists only in acts."

More than 2,000 members, with representatives from the Archdiocese of Miami including Mrs. Thomas D'Emic of Pompano Beach,

state treasurer, and Mrs. J.S. Nader of Fort Lauderdale, second vice state regent, participated in the event marking the 75th anniversary of the CDA.

AT THE CATHEDRAL, with Cardinal Terence Cooke of New York as celebrant and a dozen bishops and archbishops in the sanctuary, the Daughters heard the New Orleans prelate urge them to follow Christ by performing His works in the spirit of

Vatican Council II.

"Virtue does not exist in concept or words," Archbishop Hannan said. "Only the actions of a person—in thought or deed—can constitute virtue. And only virtue can change society."

Archbishop Hannan noted that the life and program of the CDA provides an example of how an organization can perfect the personalities of its members by providing goals beyond the power of the individual.

He observed that each of the 180,000 members of the CDA (the 1964 membership was 210,790) is "enlarged" in her Catholic perspectives by the order's projects. One such effort has been the endowment

of a \$750,000 chair in Catholic Church history at the Catholic University of America.

Archbishop Hannan also cited the CDA for its contributions by "your very tremendous support for pro-life programs, by your stand against abortion, by your reasoned view on the Equal Rights Amendment, by your support for battered mothers and children."

ACCORDING to a CDA report of activities since 1976, the organization sent the U.S. bishops a letter outlining its opposition to the Equal Rights Amendment. The letter also opposed any extension of the deadline for ratification of the proposed amendment.

At the opening dinner at the Waldorf Astoria Hotel, Mrs. Winifred Trabeaux, national regent of the CDA,

outlined highlights of its history. She quoted its first and only male supreme regent, John E. Carberry, who said in February 1905, two years after its founding: "While true Catholic womanhood stands, the world will stand, with a foundation beautiful, firm and immovable, absolutely impervious to decay."

She noted that the order changed its name in 1921 from the Daughters of Isabella. In the period between 1920 and 1962, it donated \$33 million to benevolent projects. In 1954, it contributed \$250,000 to erect five altars at the National Shrine of the Immaculate Conception in Washington, D.C.

Since 1974, she said, it has been engaged in a "Heart Speaks to Heart" program.

**"I disagree with people like Bella Abzug... I think that she holds that the ERA is a woman's ticket to abortion. How she can declare this is beyond my comprehension."**

**--Bishop McAuliffe.**

## Bishop urges women's equality

NEW YORK—(NC)—The head of the bishops' Ad Hoc Committee on Women in Church and Society, Bishop Michael F. McAuliffe, strongly affirmed principles of equality for women under the law, in ministry and in marriage during a dinner speech to the Catholic Daughters of America.

He told 2,000 members of the CDA—many of whom are anti-ERA—that when the National Conference of Catholic Bishops' Administrative Board opposed his committee's position paper, favoring extension of

the amendment deadline, "it did so on the grounds that the Supreme Court with its present constituency" would interpret the constitutional amendment in the light of the high court's "infamous" 1973 decision to legalize abortions.

"REASONABLY that doesn't have to be," he commented to the Daughters at the Waldorf-Astoria hotel, "but so judgments are made."

The committee on women, he said, had been concerned with separating the issue of abortion from ERA and "we said the two issues are not necessarily con-

nected."

"As a Catholic," said the bishop from Jefferson City, Mo., "I believe abortion is totally and fundamentally wrong. As a bishop, I have a particular responsibility about safeguarding that teaching."

"I disagree with people like Bella Abzug and some of the tactics she uses to spread her message. I think she holds that the ERA is a woman's ticket to abortion. How can she declare this is beyond my comprehension."

The practice of having women assume roles as lectors and ministers of the Eucharist, as in the early days of the church, "is becoming more and more common because of the increasing shortage of vocations."

He continued: "This, of course, is not the highest motive in the world in so far as women are concerned... Women should be allowed to minister by the very fact they are women, and also because of the many people of God who will benefit from that ministry."

## Pope visits Cdl. Wright

VATICAN CITY—(NC)—Pope Paul VI paid a half-hour visit to American Cardinal John Wright July 13 in the cardinal's apartment near the gates to Vatican City.

Besides Cardinal Wright, Pope Paul visited Cardinals Alfredo Ottaviani and Alberto di Jorio. It was the day before the pontiff began his working vacation at the papal summer villa in Castelgandolfo.

Cardinal di Jorio, the oldest man in the College of Cardinals, was about to celebrate his 94th birthday July 18.

"IN SHORT, it was a very pleasant visit and a very kind thing to do," said Cardinal Wright in an interview at the Congregation for the Clergy which he heads.

"The pope told me that he is going on vacation to Castelgandolfo and that he

thought he would spend a couple of days saying goodbye to those who either can't get away or who are taking longer trips for more serious reasons," said the cardinal.

Cardinal Wright will return to the United States in August for a series of medical tests and for a possible cataract operation.

In recent years the cardinal has had serious problem with his legs, diagnosed as polymyositis. At the beginning of this year, the cardinal was confined to his apartment.

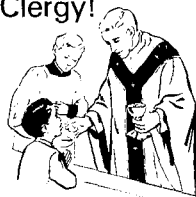
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# First deaf priest

'...Now it is time we represented ourselves'

By FRANK HALL  
Voice Feature Editor

Father Thomas Coughlin is 31-years-old and the first man born deaf to be ordained a Catholic priest in the United States. During the past year since he was ordained, Father Coughlin says he has had to handle a lot of publicity and misplaced spotlighting. What does he really think about being the first American deaf-born priest?

"I see no big deal about it," he says.

"ACTUALLY," he quickly adds, "I know it means a lot to other deaf people but I want to be accepted first for what I am and not for what I represent. People say, here is the first deaf priest; but I want people to see me as a person.

"The biggest thing to the deaf is that here is someone the same, also deaf, who is a priest now and I have become like an idol. That bothers me the most," he says rather uncomfortably.

"I know I have a big responsibility to represent the deaf because they were never represented before. For too long, the Church has relied on hearing people to represent us. Now it is time we represented ourselves."

The reaction and response of the deaf community to his ordination has greatly surprised Father Coughlin. He anticipated, certainly, a favorable reaction and acceptance by the deaf but, "I never dreamed or expected it to mean as much as it does," he says.

"Maybe it's because the deaf never thought it would happen. They are used to an inferior role because they are deaf and never thought a deaf person could be a priest.

"MY PRIESTHOOD is the dawn of a new era for the deaf," Father Coughlin firmly states.

Has the Church been responsive to the deaf? Father Coughlin has mixed reactions to this question. On local levels and with individual pastoral workers there is often favorable responses to the needs but, in general, "There is a very minimal response by the Church to the deaf," he says.

"I think the Church is uncomfortable with us. They don't know our sign language. They don't know what to do with us.

"There seems to be a lack of dialogue between the Church and the deaf. The Catholic Church is so bureaucratic that it's hard for the Church to be sensitive to our needs, especially because we are a minority. I want the Church to be more sensitive to our needs, especially for more priests and Sisters to work with the deaf."

Father Coughlin cites as an example a Religious Brother in Detroit that he knows who uses sign language very well. This Brother would like to work with the deaf, the deaf would like him to work with them but his Community has assigned him to another ministry, Father Coughlin notes.

THE NUMBER of people proficient in sign language is relatively small and it's the kind of insensitivity that seems to bother Father Coughlin the most.

"There is not much reaction from the Church to the deaf," the priest points out. "There is no national office for the handicapped. While there are all kinds of special national collections during the year for the Indians, Blacks, orphans, seminaries, etc., there is never one for the handicapped."

Participation in Liturgical functions is not always easy for the deaf either.

"There are no interpretive services offered," Father Coughlin notes. People don't understand what is happening. They just sit there, get bored, leave and go to another church. Often, to some fundamentalist denomination which is working at the level of the deaf."

With fundamentalist churches, he explains, there is a more simplified approach to the Gospels which lacks the tradition and theological teachings of the Catholic Church—traditions and teachings not often taught to the deaf because of a shortage of catechetical and adult education teachers able to use sign language. The depth of the Church is difficult for the

deaf to grasp especially at Mass.

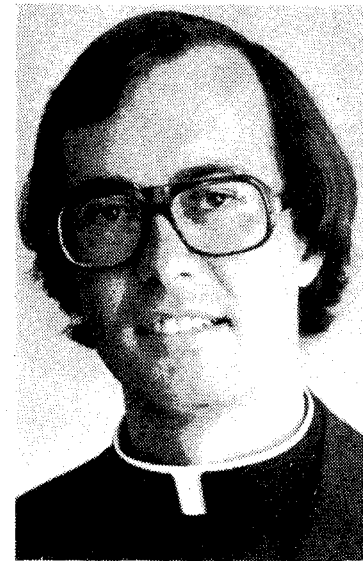
"MASS can be meaningless for the deaf because they are only spectators," he says.

"We want the Church to see us, not as a curse, but as a witness to all other people. God works in strange ways and even in spite of all the suffering of our disability, God is magnified through our deafness.

"We do not want to be healed from our handicap. We

have adjusted perfectly well. Deaf people are as normal as anyone else and it's only our ears that aren't working, that are out of order.

"There has to be equal opportunities for deaf people in every aspect within the Church. We, as deaf people, need to develop a new identity for ourselves. We are not sure who we are. We need to study and analyze who we are, not who people tell us we are," he says.



Fr. Thomas Coughlin

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## Editorial

### A dumb thing to do

So now they've formed another committee—this time to assist the Cardinals to elect a new pope. No, "The Committee for the Responsible Election of the Pope" was not created at the Vatican; rather it's the brainchild of some Catholic publishers and editors and former editors who are worried about the qualifications of the next pope.

It's a dumb, nay, stupid move by a mostly American group of clergy, religious and laity who normally act quite intelligently. It's not that we shouldn't be interested in the selection process for a new pope—indeed, it is a matter of concern for the whole Church.

The problem is these self-appointed guardians of the Papal Conclave are attempting to reduce the selection of a pope to the level of a Tammany Hall smoke-filled caucus session. These Catholic journalists

ought to know better than to emulate their secular peers as if the election of a supreme Pontiff of the Church could be equated with a presidential primary.



Nowhere in the announcement by this self-anointed group does it even hint that the Holy Spirit is at work—that the selection

of a pope is primarily a spiritual not a political process. The Spirit is indeed at work and Its Fire is ever manifested in the works of the Church and through its members.

We said it was a dumb move by this new committee—maybe not. We discover that one of its leading lights, a publisher, is about to issue a book described as "Inner Elite: Dossiers of Papal Candidates." In addition, the same publisher has circulating a newsletter entitled Conclave Confidential, which costs over \$30 per year. Its recent first issue was no better than some gossip columns and included the tidbit that one of the likely cardinal candidates for pope has a telescope aimed at the papal apartment. How low can you get?

This Committee certainly isn't necessary. It should disband now and not wait to self-destruct.

By Fr. John Dietzen



## What is the Church's stand on astrology?

**Q. Could you clarify the stand of the Catholic Church on belief in and use of astrology? Many of us have become confused about our**

**church's position on it lately (Ohio)**

**A. On this whole subject of astrology, it is helpful to keep a few facts in mind. From ancient times until only about 200 years ago, the study of the**

**influence of stars and planets on human activity was considered a genuine, legitimate science. Many great names in physics and astronomy, like Copernicus and Galileo, believed in it,**

**taught it and practiced it by casting horoscopes.**

**Most political and religious leaders, including some popes, governed much of their activity by horoscopes. Pope Julius II set the day of**

**his coronation according to the advice of the astrologers.**

**All this was possible, of course, because of the simple, very limited knowledge of the heavens. As the science of astronomy developed in modern times after the invention of the telescope particularly, the discovery of thousands of new planets, stars and other materials in space caused the total collapse of astrology as a true science. The entire supposed "system" fell apart.**

### Film review ignores morals

I differ with James Arnold on the merits of a film like *Capricorn*. Assuredly it's the kind of action movie I like, but I would rather let it go than spend \$3.50 to support a movie with definite overtones for the immoral elite (regardless of how slight), and language that I consider to be less than "practically nasty." The language repeatedly used was unnecessary and sick.

*Jaws Two* is another good example of the demented thinking trend in Hollywood.

It may sound scrupulous or old fashioned to some, but I would like to know how many times I have to hear the Lord's name used in vain, and how many odious vulgarities and other infractions I must compromise with in order to enjoy a movie.

John Hrach  
West Palm Beach

### It's a disease, not 'weakness'

Nearly everyone who has commented on the story that appeared in *The Voice* June 23 with the headline, "18,000 U.S. Nuns are Alcoholics?" has missed the point completely.

Alcoholism is a disease. Alcoholism is nothing to be

**The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.**

**Letters for publication should not exceed 250 words and are subject to condensation and editing.**

**Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.**

ashamed of. Would you be ashamed of having astigmatism?

I have observed alcoholism for a number of years and it took me a long time to get that through my head, so I really don't expect anyone as young as Father Donald Connolly to understand it.

But a priest as highly intelligent and superbly talented as Father Connolly is should have made that point firmly in his letter of July 14. Instead, he perpetuated the widespread idiotic notion that an alcoholic is a person beset by "human frailties." He has a wide following of admirers; they deserve better than that from him.

Rosemarie Kamke in the same issue writes about the

"weaknesses of our brethren..." What in the world is the matter with you people? What would your reaction have been if the headline had announced that "18,000 U.S. Nuns are Diabetics"?

When a person suddenly becomes alcoholic, SHE NEEDS HELP—not tsk-tsk-ing and defamation. The main reason an alcoholic who needs help won't admit she has the problem to begin with is because she fears exactly such condemnation. All the letter writers to date have been making it worse for the people who are suffering from the disease.

My secretary, who is taking this dictation, is much younger than I, but she agrees with me.

I've been reading *The Voice* a long time, and I've seen you treat alcoholism fairly and intelligently in the past. The June 23 article was a "slip." I cheer when, every once in a rare while, an editor of this paper steps up and delivers a challenge, above the usual pap and pabulum of the Catholic press. I'm now cheering the bold statement of your new Editor, Jerry Sherry. He sounds lively and provocative.

But the main thing wrong with that Nuns/Alcoholics story was the headline. The story itself was the kind of news a thoroughly honest newspaper has got to keep

on publishing. The reason it stood out is that you haven't been doing enough of it.

Mary E. Foster  
Palm Beach

### YWCA skips Miami on ERA

Recently, the National YWCA cancelled plans to hold its convention in Louisville, because of efforts to rescind E.R.A. in the state of Kentucky. For the same reason, the national YWCA, like an increasing number of organizations, will not even consider Miami when convention time comes around next year.

And well that they should not do so! Any state that fails to legitimize the rights of women is violating the principles of our democratic system. Why then should they reap its profits?

Florida, and especially Miami, has lost millions of dollars because a group of misguided legislators have failed to ratify E.R.A. Their vote reflects neither the sentiment of the people, nor their best interest, and is resulting in an unnecessary loss of revenue to our area.

We hope you will join the YWCA in taking vigorous action to resolve this stalemate.

Lucrecia Granda  
President, YWCA



By Msgr. James Walsh

# Jesus can make our souls 'arise' too

It was a scene dramatic enough to make anyone stop what he was doing and forget himself. Just outside the gates of the city two crowds, coming from opposite directions, were about to pass.

In one group Jesus was walking towards Naim with his disciples. Streaming behind them along the dusty road was a "great multitude" of people who have hastily left their homes and work to hear and watch the young prophet.

LEAVING THE city another large crowd shuffled quietly along with all eyes turned to the pitiful little group at the head of the procession. Pallbearers were carrying to burial the body of a young man. Behind them, one woman stood out as the object of everyone's concern. Though most of the town had turned out in sympathy, she seemed alone, for she had already walked this mournful way with the remains of her husband. And now her only son.

Just as Jesus came abreast of the bier and the stricken mother, he turned and walked to her side. Both crowds suddenly came to a standstill as if a loud bell had called them to attention. Sensing something was about to happen, curious people circled the bier and the mother.

Luke tells us, "when the Lord saw her, he had compassion on her." He spoke only two words to her, "Weep not." He had more to give her than words of sympathy. He would dry her tears and give her cause for joy and let her see that his heart feels the pain and sorrow of his little ones.

He walked over to the lifeless body, touched the stretcher and said, "Young man, I say to you, arise."

A ripple of excitement went through the tense crowd, as the cloth was snatched off the bier and the young man stirred and suddenly sat up. Jesus turned him towards his mother, gave him back to her, then quietly drifted away.

IT'S NOT difficult to imagine the impact such a miracle had on those witnessing it. Jesus' power startled and frightened them, for raising a person from death to life was beyond comprehension. This made them draw back from him in awe.

However, this understandable fear began at once to give way and let them draw close to the side of Jesus because they saw something else in him which they could understand and cherish, namely his compassion.

Obviously, they reasoned, he is a great prophet, a man of God like Elijah, but he is not out of touch with the needs and yearnings and feelings of the little people. He could not see a heartbroken mother without being moved to pity and action.

This is no less true today in other Naims of the world and 2000 years after the miracle of pity. The Sacred Heart is a heart full of compassion. Compassion, a beautiful word, means literally "suffering with" another. The person who is compassionate faces the miseries of another as if they were his own and tries to share and relieve them.

Among the frenetic charges made against Jesus by his enemies, a lack of compassion could find no place. Time and again the Gospel writers commented, "And he was moved with compassion." Now it is the sight of a leper. Later the condition of a blind man. He felt he had to cure

them and give them relief.

THE HUNGRY crowd of people who trailed him far from home touched his heart, and he produced bread and fish in abundance. No physical defect, no mental stress, no spiritual disease failed to move the Lord's heart.

Compassion in Jesus acts like a magnet to draw people to him. He is God, Lord of the universe, but the abyss between his greatness and our smallness is bridged by his compassion. "He that is mighty hath done great things to me..." In the language of his love and interest.

This is why all kinds of little people go to him with confidence even though the disease of sin has made the soul leprous, greatly in need of healing. Those who are blind with no faith or so weak in faith that they are barely able to see can hope now to have the eyes of the soul opened.

Those who hunger for divine truth and without being conscious of it yearn to be nourished by his body and blood will find he is eager to feed them with the miracle of the Eucharist. And whoever is dead, whose soul has been drained of the supernatural life of grace by rebellion, can confidently look for a greater wonder than that given the son of the widow of Naim. Bringing a soul back to life dwarfs the miracle of a body and soul reunited after death.

Let the conviction of Christ's compassion sink deeply into the soul. It strengthens faith, increases the sense of dependence on him and encourages us to look to him constantly for help and strength in the little and great problems of life.

# Life issue is really many issues

By Dick Conklin



"I'd like to support you Right to Life people, but first you'll have to come out against nuclear power stations."

"You pro-lifers are doing a great job, but what have you done lately for the prisoners on death row?"

"Yes, I'd like to contribute, but I never donate to 'one-issue' organizations."

COMMENTS LIKE those are familiar to people working for pro-life causes. Sometimes the criticisms come from our detractors, who would dearly love to divert our efforts away from the political fight—the return of legal protection for all human life. Others sincerely believe that we must diversify and take on additional causes.

Many, if not most pro-life volunteers were active in other efforts before the Supreme Court legalized abortion-on-demand. Most still devote time to other social, civic and political causes. But in spite of the tremendous educational and legislative task that lies ahead, can we overlook any of the "life" issues? Can we oppose abortion without offering aid to the unwed mother and her baby? Can "unwanted pregnancies" be reduced without promoting and teaching the latest

natural family planning methods? Will efforts to halt euthanasia succeed without providing better care for the aged and dying?

The diversity of the movement was in evidence everywhere at this month's national convention in St. Louis. Representatives from all major religions. High school and college activists. Blacks. Women's groups. Nurses for life. Social workers for life. Public Health Workers for life. The list goes on and on. Athletes. Doctors. Scientists. Ham radio operators. Democrats. Lawyers.

The new National Right to Life President, Dr. Carolyn Gerster of Arizona, spoke to those who criticize pro-lifers as being "one issue people." She said, "It is as if someone were to say, 'Jerry Lewis sure devotes a lot of time to muscular dystrophy. But what has he done for leukemia?'"

She read several resolutions at a press conference that reflected the mood of the 50 state delegates and indicated the direction the growing organization is headed. One thanked outgoing president Dr. Mildred F. Jefferson for her efforts on behalf of the unborn. Another condemned violence directed at abortion clinics

falsely attributed to pro-life activists. (\$5000 was donated by one individual as a reward to aid in the efforts to find those responsible.)

ONE RESOLUTION directed criticism at government agencies promoting irresponsible sexual activities among teenagers under the guise of "health instruction." Other resolutions called for the end of tax supported abortions, one urged President Carter to consider the rights of all children in the 1979 International Children's Year observance, and another urged pro-lifers to work for a human life amendment through Congress and with calls for a constitutional convention from state legislatures.

Finally, the total convention body unanimously passed a resolution which affirms the pro-life movement's commitment to all human life

● Whereas, We do affirm the dignity of every human life and do call America back from the destruction of her children and believe that all members of the human family are endowed with certain inalienable rights and that among these is the right to life;

● Whereas, We believe that all human life is equally precious—not

the rich more than the poor, not the healthy more than the disabled, not the born more than the unborn;

● Whereas, We believe that it is our duty as citizens to work for the protection of human life, we will act when life is threatened by hunger and disease. We will act when life is threatened by poverty and violence and we must act now because life as human as our own is being forfeited;

● Whereas, As history has condemned a court decision that declared a man was not a man because he was black, we condemn a court decision that declares that a person is not a person because of age;

● Whereas, We protest the injustice done by the taking of more than one million innocent human lives each year and protest the solution of real human problems being sought in indiscriminate killing;

Be it resolved: We pledge that together we will raise the understanding and awaken the conscience of the American people to injustice; We pledge that together we will address the problems that cause other Americans to sacrifice their unborn; We pledge that together we will secure a constitutional amendment that will restore the American ideal of respect for every human life.



# Shroud: Fascinates scientists, Catholics alike

(Second in a two-part series)  
By JOHN MUTHIG

TURIN, Italy—(NC)—In a shuttered room of Turin's former royal palace, four Sisters, experts in stitching and embroidery, worked with surgeon-like precision on the cloth believed to be Jesus' burial shroud.

It was Nov. 24, 1973—The last time the shroud was seen.

With the consent of the shroud's owner, former Italian King Umberto, the then archbishop of Turin, Cardinal Michele Pellegrino, authorized removal of 13 threads, each about a half-inch long, from sections of the shroud.

THE SAMPLES, preserved in plastic sleeves within plastic containers, have been set aside for scientists, who in recent years have studied the ivory-colored cloth with new interest and intensity.

For centuries Catholics have tried to prove—or disprove—the shroud's au-

thenticity.

in 1973, were inconclusive. But in recent years, scientists have made astounding discoveries indicating that the shroud could well be Jesus' burial cloth as is claimed.

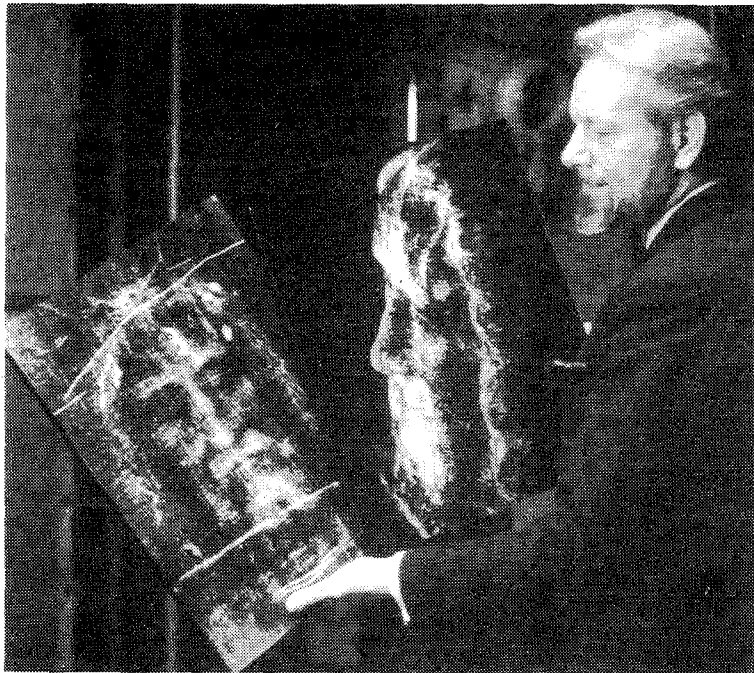
A long series of experiments has virtually ruled out the possibility that the shroud is the work of a clever artist. Yet there is no conclusive proof that the imprint was made by the bloody wounds of a crucified man.

AMONG THE most interesting studies to date have been the pollen findings of renowned German criminologist, Max Frei.

While studying shroud photos, Frei noted pollen. During his 40 years with the Zurich crime squad, Frei had often used pollen samples collected from clothing as evidence in court cases.

He was given permission to "dust" part of the shroud and study the pollen.

Frei says that he found pollen samples from certain desert plants, now extinct,



British photographer Leo Vala and a three-dimensional photo of the Shroud he created.

what was possible in testing the shroud.

She said that the new, sophisticated ion microprobe, (a device for measuring atomic weights) and the electron microscope could have proved whether blood actually caused the stains on the shroud.

Dr. Patrizi also denied recent news reports that shroud scholars are against using carbon 14 dating techniques on the cloth.

SHE EXPLAINED that in March, 1977, a 2.5-square-centimeter patch of the shroud would have been needed to perform the carbon 14 test. By September, she said, the carbon 14 techniques had improved so much that testing could be carried out by destroying only the square

centimeter of the cloth.

Dr. Patrizi said the two most advanced carbon 14 laboratories in America might be ready to perform a carbon dating test on the shroud at the beginning of next year, and that church authorities will probably give them the green light.

Two U.S. space scientists from Colorado, John Jackson and Eric Jumper, have made another fascinating contribution to sindonology (the scientific study of the shroud or of fabrics).

With the aid of a computer they discovered that the shroud encodes three-dimensional information. They have managed to reconstruct a statue-like reproduction of the man on

the shroud from their data.

All of these studies will be reviewed at a scholarly conference in Turin Oct. 7-8, the last two days of a six-week public exposition of the shroud.

SURELY ALSO to be discussed is the so-called "flash" or "thermal theory" to explain how the imprint was made on the shroud.

Thermal theorists feel that imprint was produced at the moment of Jesus' resurrection by a force unknown to science and unexplained by it.

Criticism of the thermal theory came recently from Italian Jesuit Father Federico Lombardi of the prestigious Jesuit fortnightly *Civiltà Cattolica*.

"THAT CHRIST is risen and how he rose will certainly not be revealed to us by the shroud," he wrote.

As scientists study and debate, tens of thousands of Catholics will pour into Turin this summer to see the remarkable relic.

Dr. Patrizi said the two most advanced carbon 14 laboratories in America might be ready to perform a carbon dating test on the shroud at the beginning of next year...

thenticity.

One of the earliest attempts to verify the cloth was made in France in 1503. The shroud was placed under the "judgment of God" by being boiled in oil and lye. The testers reasoned that if the imprint on the cloth had been produced by other than supernatural means it would disappear.

In an effort to learn more about how and when the imprint on the shroud was made, Cardinal Pellegrino in 1969 appointed a commission of experts who had never examined the shroud case to study the cloth.

Their results, published

which had grown in Palestine in Jesus' day.

Other scientists are examining the dark marks on the cloth, to see if they can prove that they were caused by blood.

The Pellegrino commission did some blood tests on the shroud, but the results were negative. The commission pointed out, however, that the blood tests they used rarely give positive results when employed on stains more than a few years old.

According to a full-time shroud scholar in Rome, Dr. Elizabeth Patrizi, the Pellegrino commission "only went a quarter of the way" of



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# 'Test tube baby' opposed by Church ethics, MD says

The Catholic Church's stand on artificial insemination means that it would also oppose the development of a "test tube baby" like the one which is to be born within three weeks in England, according to a leading Catholic authority on bioethics.

Both procedures "divorce intercourse from procreation," said Dr. Andre Hellegers, director of Georgetown University's Kennedy Institute for the Study of Human Reproduction and Bioethics. "The critical dividing line is not in the test-tube fertilization, but in the exteriorizing of the process.

**DR. HELLEGERS** was discussing the case of 32-year-old Lesley Brown, who is to give birth shortly to a child not conceived in her womb. The test tube technique is designed for women who cannot conceive because of obstruction in the fallopian tubes that carry eggs from the ovaries to the uterus.

In Mrs. Brown's case, a sperm from her husband Gilbert was used to fertilize an egg from Mrs. Brown in a test tube containing a culture medium. After four days, the fertilized egg was inserted into Mrs. Brown's womb where it was apparently grown like a normally implanted egg.

The baby is to be born by Caesarian section at Oldham in northern England around the beginning of August. Mrs. Brown and her husband, a 38-year-old truck driver, have been married nine years.

Dr. Hellegers said the designation of the child as a "test tube baby" when it only spent the first four days of its existence in a test tube indicates that a determination of when life begins has been made. In that light, he said, the Supreme Court's statements in its abortion rulings that no one knows when life begins are "absurd."

The physician said the Catholic Church's ethical system, and perhaps that of Orthodox Judaism, are the only ones which have consistently opposed procedures that externalize birth processes. Most are not opposed to artificial in-

semination, he said.

**UNLESS OTHER** ethical systems support the test tube technique, they will be open to charges of sexism, because "if you can externalize the male sperm, you should be able to externalize the female egg," Dr. Hellegers said, noting that the Catholic Church faces no such problem.

Another moral problem raised by the case is that it requires masturbation to obtain the male sperm for the process. The church's opposition to masturbation would not be changed by the test tube situation, he added.

Interest in the "test tube baby" has been high in England, where Associated Newspapers, publishers of the Daily Mail and the London Evening News, recently purchased the rights to the child's story for an estimated \$560,000.

Dr. Patrick Steptoe, the gynecologist who helped develop the test tube technique, said July 11 that he had advised the Browns to sell their story to an international agency. "There was a double purpose in this—firstly to take the pressure off the parents and secondly to secure a financial future for their child," he said.

After the deal was made, however, the Sun in London carried an exclusive interview with Gilbert Brown, in which he said, "We don't want to make any money out of this—we just want our baby." The same day, Lesley Brown was quoted in the Mail as saying, "This is a scientific miracle. But in a way, science has made us turn to God... We just had to pray to God to give our thanks."

**DR. STEPTOE** has warned the press that Mrs. Brown needs "an atmosphere of total calm" if the baby is to be born without complications.

The test tube process differs from cloning, the creation of a child from a single cell of one parent. There is no record of a birth by cloning, and the claim by writer David Rorvik in his recent book "In His Image" that he knew of a successful cloning is generally regarded as unfounded.

## Native bishops in Africa

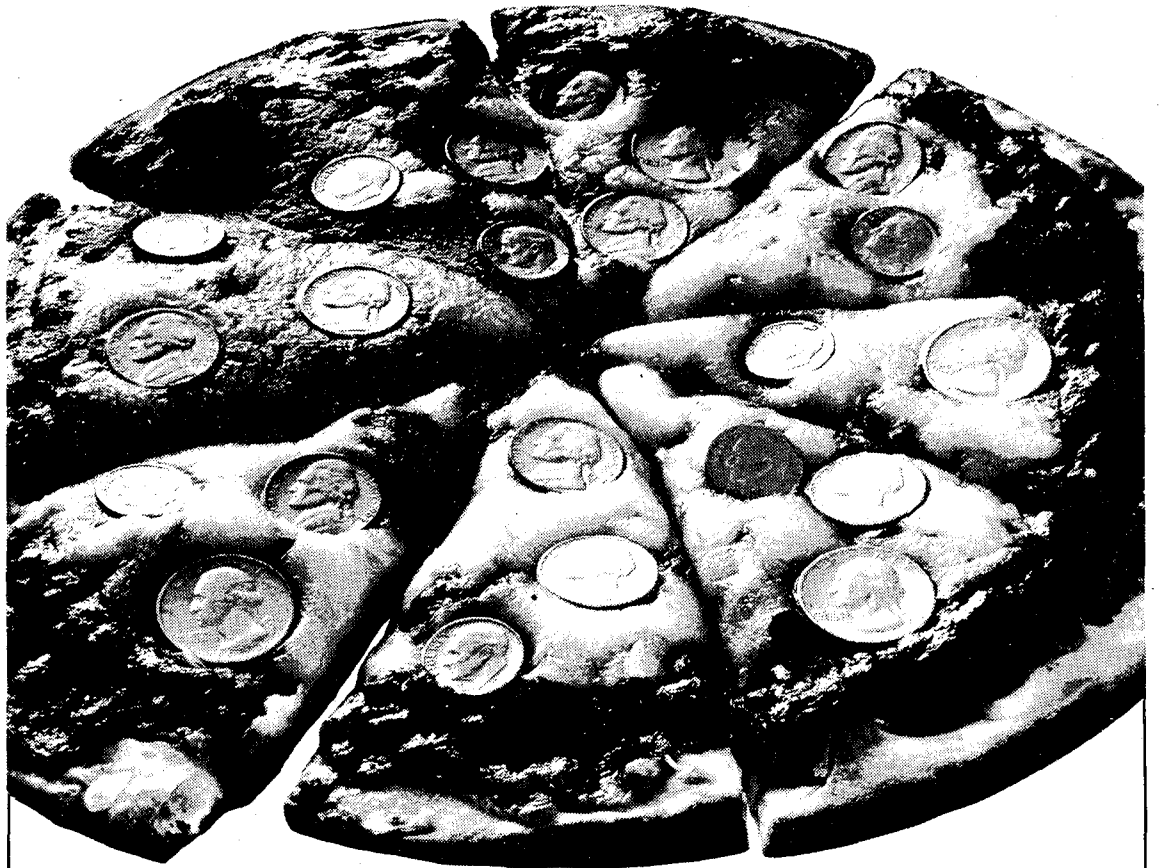
**VATICAN CITY—**(NC)—The Vatican said July 14 that 70 percent of bishops holding jurisdiction in Africa are now native Africans.

In 1970, said the announcement, 55 percent of African dioceses were in the hands of foreign-born bishops.

The news was published

by International Fides Service, a branch of the Congregation for the Evangelization of Peoples (the mission department of the church's central offices in Rome).

Fides said that at the end of 1977, 237 of the 335 bishops with jurisdiction in Africa were native Africans.



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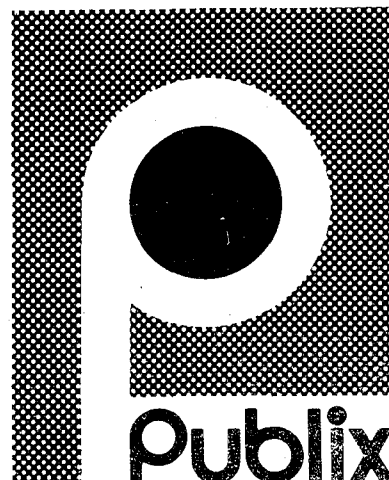
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# New life beckons

By Msgr. FRANCIS J. LALLY

To many Americans, immigration has to do with Ellis Island, crowded ships with people speaking in foreign tongues, and the forgotten tenements of East Coast slums. They tend to think of it in terms of times past—the Erie Canal, the Lowell mills, the Pennsylvania coal mines. These are part of the picture, but in itself immigration is a scenario that has never stopped—time and people have changed, numbers have varied, opportunity has flared, but still the land of hope beckons and many respond.

Today over 400,000 people set out annually for the United States,

mostly from this hemisphere, but also from the Old World countries. (Many more than are recorded come from south of the Rio Grande and the Caribbean.) The ancient forces that have characterized all generations of immigrants continue to be operative—poverty and abuse at home, little opportunity for life improvement, political oppression, the reuniting of families.

Most immigrants still come to the urban slums and poor rural farms. They often do work that is shunned by older Americans, and are likely to do it for less money. If they speak some language other than English, they are made to feel that they are strangers in an alien land. They are apt to huddle with others in a similar social position, and of the

same culture and traditions. The new immigrant gets much the same welcome as those who came before, which is to say it is half-hearted and mostly measured by his usefulness in society.

The immigrant has all the problems of the poor but not so much because he is an immigrant but because, being poor, he is relatively helpless. The big society is cruel to many and the immigrant feels this cruelty.

The one big thing the newcomer has is hope—there is a light at the end of the tunnel and often it is not too far away. He also sees the record of others, the immigrants recent and not so recent who have come into the light. The opportunity is not the same in every generation, but it is there. Of course, it must be grasped and not everyone is ready to put the hand to the plow.

The act of immigration (like emigration) can be a bewildering experience, full of anguish and heartache—but this is true of ancient as well as modern peoples. The most difficult thing, perhaps, is the cultural shock. Languages, folk-ways, religion and all that makes up the cultural package are suddenly changed, if not taken away. It is small wonder that the immigrant has traditionally found a home in some enclave or neighborhood with others from his own land and sharing his own experience.

The story of the church in this regard is a striking one and as agent of Americanization the church has had a massive social role. It provided a measure of security and defense, a familiarity with old ways and customs, a kind of cultural transition point to a new, sometimes, fearsome world. The church fulfilled a pressing need of the immigrant and the loyalty thus developed has been strong and lasting.

As often as we ask what America offered the immigrant, and still offers, we rarely turn over the coin to inquire what the immigrant offered, and offers, America. We have learned, perhaps a little late, the riches of pluralism and cultural diversity. Observers have analyzed for us the immense riches of culture and tradition that entered our world in the great immigrations of the last century and the first decades of this one. Even now, the process continues.

One should mark especially the Hispanic contribution which celebrates so joyfully family life, community and neighborhood. At a time when these elements are in short supply in many parts of our country and among many other traditions, this emphasis is a happy and even salvific one.

Also among today's immigrants one notes the Portuguese—a quiet but significant element, characterized by the almost forgotten virtues of industry, frugality and self-help. The list, of course, could be extended, but the point is a simple one. Just as in times past, when America opens its doors to the immigrant it does a good and noble thing, but in the process it is itself enriched and ennobled.

## KNOW YOUR FAITH

### Bishop Patrick Flores

### A man of the people

By FATHER FRANK PONCE

On May 29, 1978, at El Paso's Civic Center, Patrick Fernandez Flores, the son of migrant farm workers, was installed as the first Mexican-American bishop of the El Paso, Texas, Diocese. On Cinco de Mayo (May 5) of 1970, he was named the first Mexican-American to be made a bishop of the Catholic Church in this country.

For thousands of Mexicanos, the new bishop was a symbol of hope, because he was one of them. His motto, "I shall work not for myself but for all," expresses his philosophy and action as well.

He was born in Ganado, a community near Houston in 1929. Migrant workers are constantly on the move, so young Patrick attended many schools during his childhood and adolescence. In 1944 he dropped out of school. During that period he decided that without an education he could accomplish nothing, and he began thinking seriously of what he wanted to do with his life. Finally he realized that he wanted to become a priest. He preregistered at the seminary and went back to high school finishing first in his class.

On May 26, 1956, he was ordained a priest at St. Mary's Cathedral in Galveston, Texas. He was the only Mexican-American in his class.

Deprivation and discrimination are difficult companions. One can attempt to imagine what life is like under such circumstances, but nothing can take the place of actual life experience. Bishop Flores knows deprivation and discrimination quite well. His bond with the poorest migrant farmworker is strong because he has toiled in the sun, harvesting alongside many other Hispanics.

The bishop is just as well acquainted with hope. And this is the heart of the message he brings to his people. He is always ready to help a worker, a priest, a cause or a student. He knows that if hopes are to become reality, action is necessary.

Along with Father Virgil Elizondo and PADRES, a national Hispanic priests' organization, he



*Dare  
today's  
immigrants  
hope?*

Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest tossed to me:  
I lift my lamp beside the golden door.



# Catholic Europe pours Immigrants into America

By Fr. ALFRED McBRIDE  
O. PRAEM

Nine million Catholic immigrants from over 20 countries flooded America from 1820 to 1920. They constituted about half of all the immigrants who came during that period.

By and large the Irish Catholics came first, propelled from their native land by the potato famine. Almost two million came between the 1840s and the Civil War. They settled mainly in the large Northeastern cities of Boston, New York and Philadelphia. The sudden arrival of hundreds of thousands of hungry, poor immigrants strained the resources of the Northeastern cities, creating immense social problems with the ensuing urban conflicts not unlike similar social ills caused today by the crowding of cities by the black farming class from the South and the Spanish-speaking peoples from Cuba, Puerto Rico and Mexico and more recent arrivals from Southeast Asia.

Histories of the Irish in America tend to stress the troubles they had with Protestants as though the matter were exclusively a religious issue. To some extent, it was. But at least an equal measure of the trouble was due to the herculean effort demanded of a social order to absorb and treat fairly a horde of newcomers for which the city services and employment opportunities were not ready.

The passage of time and the aggressive leadership of the Irish American bishops, along with the stoutly evident presence of thousands of Irish-American troops in the victorious Union armies helped turn Americans toward a favorable acceptance of Irish Catholics.

The German Catholic invasion occurred during the 30 years after the Civil War. Several million Germans headed for the splendid farmlands in middle America. Occupying what came to be known as the German belt, or the German triangle of Cincinnati, St. Louis and Milwaukee, the Germans created Teutonic islands of identity with their German-speaking fraternal societies and the so-called "national parishes" where they heard sermons in German and could confess in German.

If the Irish had trouble with Protestants, the Germans had trouble with the Irish who were pushing them to become "American" as soon as possible. The tension caused by this melting pot ideal nearly caused a schism with German-American Catholics, but fortunately things were eventually solved by a peaceful solution—not the least of which was a simple passage of time.

The case of the Polish immigrants was not so happily handled. Hundreds of thousands of Poles came



Since this nation was founded, America has always been the land of promise where the poor and oppressed from foreign lands can fulfill their dreams of a better life for themselves and a brighter future for their children. Such is the American dream. In reality, immigrants to this country, more often than not, find they must accept the poorest of housing, the lowest paying jobs, and the hostility of a nation which looks upon them as aliens.

over at the same time as the Germans but they had no Polish bishop until Paul Rhode in 1908. The schismatic leader Francis Hodur said, "Between the Poles and the Roman-Irish church in America there can be no more understanding than between a lamb and a wolf." The growth of the schismatic Old Catholics to the number of 10,000 in cities such as Buffalo, N.Y., Cleveland and Scranton, Pa., moved the church to provide them with bishops of Polish origin. Today there are many such bishops, the most prominent of whom is Cardinal John Krol of Philadelphia.

More than four million Italian immigrants left Italy after the troubles of 1870, and came to America. They confronted most of the major American cities with Latin peasant traditions. They experienced the anguish of changing from agrarian lovers of the land into

factory workers. They suffered rebuffs from the prim Irish and the regimented Germans as they paraded boisterously through the streets with their statues adorned by dollar bills and concluded with meals of exotic smells and tastes.

They found comfort in their national parishes and Little Italies, where their traditions could survive without enduring the cold glare of unsympathetic Irish and German Catholics. The growth of today's

ethnic sensibility has eliminated most bias against the Italian Catholic as he takes pride in his heritage and the whole church celebrates it.

Lithuanians, Slovaks, Hungarians, Ukrainians, Greeks and many others repeated the experience of the Italians and the Polish. They too aroused suspicions about their customs and culture, bore misunderstandings, formed national parishes and have lived to see their ethnic tenacity vindicated.

The newest immigrants to face similar problems are the Spanish-speaking from Cuba, Puerto Rico, Mexico and other parts of Latin America. They may prove soon to be the most numerous single ethnic element (in the broad sense) in the American church. Their gift to the church are already evident. The immigrants are the many flowers that have blossomed to make America Catholicism "the Lord's garden."

**"Every type of discrimination whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent."—Second Vatican Council, "The Church in the Modern World," December 1965.**

strongly supported the creation of the Mexican-American cultural Center. There priests, lay people and nuns come to study the Mexican culture and language so they can serve better the U.S. Hispanic population, which, the bishop never tires of pointing out, is 25 percent of the Catholics in this country.

His keen interest in vocations led to his organizing a national fund for Hispanic seminarians and one for Hispanic students in the United States that last year gave out more than 200 scholarships. He sees clearly the effect the eight Hispanic bishops are having in attracting more native Hispanic vocations to the religious life.

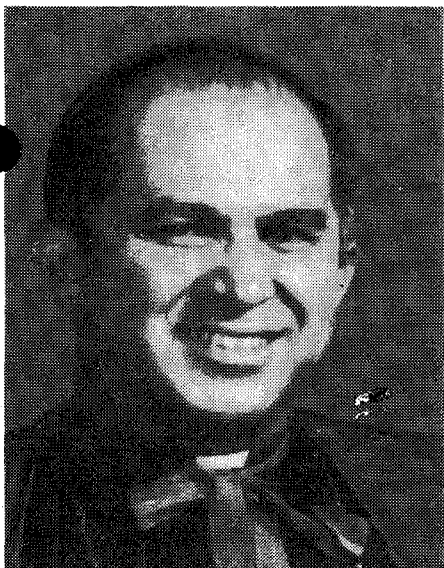
Since his ordination to the priesthood, he has used his gifts as raconteur, singer-guitarist (he has recorded an album of Mexican folk music) and advocate on behalf of Mexican-American people who continue to suffer discrimination in American society. If he knows how to please the many audiences he has spoken to with his wit, humor and songs, he has also known how to challenge them to accept the culture, traditions and language of Hispanics.

When he spoke at the First Encuentro for Hispanic Catholics held in Washington, D.C., in 1972, he compared the church to a mother who had ignored her children, abandoning them for others to despoil and exploit.

It is not likely that his wide interests in affairs of church and state will stop now that he is the Ordinary of El Paso. By nature and inclination, Bishop Flores goes where he is needed. This is the mark of a bishop who truly recognizes the catholic nature of his office. But it is also a measure of his Hispanic background and tradition.

Bishop Flores' statement on accepting his new assignment to El Paso said, "The church is the Lord's family." In San Antonio he observed that he had found his "second home, and thousands of brothers and sisters."

Much of the history being written today is that of strong men and women with Christian ideals. The story of the Hispanics is still unfolding. The hope Christ left on earth still glows. Men and women still rise to greet and touch it. And when they touch it, and finally grasp it firmly, Christianity knows yet another victory.



Bishop Flores





By Fr. Ron  
Luka, CMF

# Bridging the gaps between young and old

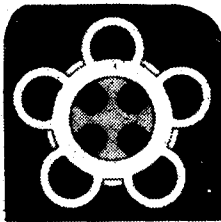
Several weeks ago, flying more than 30,000 feet in the air, I witnessed a beautiful bridging of the proverbial, much-overworked "generation gap."

Sitting across from me on the plane was a woman probably well into her seventies. In front of her was a boy who couldn't have been three yet, and his mother. The boy and the woman behind him were having a wonderful time. For awhile he kept popping his head over the seat in front of him saying, "Hi, lady!" They would touch hands and a couple of minutes later he would pop up like a jack-in-the-box with another cheerful uninhibited, "Hi, lady!"

This went on for some time at the delight of both. A few other people sitting in the

area seemed impervious to what was happening. They were asleep or reading or drinking their coffee. But I was enjoying their little interchange more than I would have a full length movie...it shows with what unexpected beauties the Lord fills our life, if we but walk with eyes open.

But reflecting on the incident I found it said that people of differing age groups don't always have hands outstretched and smiles and cheerful greetings extended to each other, that if there's not outright hostility there is an ignoring indifference to each other frequently. We often find this in a neighborhood, sometimes even in the same family. The young and the elderly frequently do little more than tolerate each other—children antagonizing the elderly couple down the block and the elderly being complaining and cranky about the kids across the street at



A family seated together sharing a crossed bread.

loggerheads with the other.

I don't think this is the way God intends our human family to live. Whenever we cut any individual or group of individuals out of our lives, we are less for it. Conversely, whenever we open up to another individual or group, our life is enhanced by them.

Why is it only at Christ-mas that groups of kids go singing in nursing homes? What would happen if the kids on the block went down to cut and edge the lawn for the elderly lady down the block—FREE!? Or if the woman with

little to do some afternoon made cookies for the kids on the block? Or if everybody on the block got out into the street for a block party a couple times a year? We might actually start being brothers and sisters to one another, really living and celebrating the fatherhood of God.

Maybe parishes could do more to encourage intergenerational activity. It's good to have youth activities and programs for young families and senior citizens gatherings. But how about

having the senior citizens sponsor a party for the school kids and the teens to put on an activity for the elderly? Maybe the parish could run a picnic, barbeque or party to which each younger family or individual attending would be asked to bring an elderly person as a guest. Individual and parish sponsored activities like this would contribute greatly to making a community, a people, a family of the people of varied ages who gather around their Father's table each Sunday.

## Natural Family planning course

A course in Natural Family Planning will be offered beginning Tuesday, September 12, at the Family Enrichment Center. The course includes two sessions of training in the various methods of NFP, in addition to a follow up session for special questions that

participants have. There will be two groups held simultaneously, one for couples and the other for women. The cost is \$15 and includes all materials. Please call the Family Enrichment Center at 651-0280 for reservations. Enrollment is limited.

## Family Night

### LOVING ONE ANOTHER

Scripture Passage:

1 Peter 3:8-12 continued.

**Opening Prayer:** Lord Jesus, thank you for gathering us together this evening. Oh wonderful Jesus, teach us to love as you would have us love and help us to be gentle, humble people. Bless us as we gather tonight and share your holy scriptures. Amen.  
Something to think about:

"Loving one another with tender hearts and humble minds" is tonight's Scripture passage. How this verse challenges to forget ourselves and focus outward to those around us. Loving one another and showing deep affectionate concern keeps us involved with others. Our own hearts become tender and humble as the process begins to encompass not only those who are our immediate family but also others in the community.

### ACTIVITY IDEAS:

1. Continue the "Family Scripture Book." Add tonight's verse along with pictures you draw or magazine clippings; have each family member add what the verse means to him.
2. Materials: dictionary. Together loop up loving, tender and humble. Share thoughts as they apply to the Scripture.
3. Love Tree—materials: brown paper sack, colored paper, pens, scissors, scotch tape. Cut a tree

with branches from the brown paper sack and assign a different colored paper to each family member. Have each cut out a number of leaves in his color. Then have everyone list on the backs of his leaves different times he felt loved by people in the family. Tape them to the tree and during the week at mealtime take a few leaves and then read them after grace.

### SNACK TIME:

Summer fresh fruit in season.

### ENTERTAINMENT:

Try a family game of "Simon Says." One person is leader and repeats "Simon says put your hands on your nose—or whatever. When the leader gives an order without saying "Simon Says first" whoever obeys the order is OUT.

### SHARING TIME:

1. Someone share a time he felt foolish.
2. Someone share why it is hard to be humble.
3. Someone share a time he felt close to God.

### CLOSING PRAYER:

Thank you Lord, for tonight and for the love we share with one another. Lord, bless those people who are alone and have no family. Help us to be your love letters to those who have forgotten you. Amen.

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# It's a Date

**EPIPHANY Church** plans a voter registration drive on Saturdays, July 22, 29, and Aug. 5 from 10 a.m. to 2 p.m., in the rectory office, 8235 SW 57 Ave., Miami.

★★★

**ST. BARTHOLOMEW Church**, Miramar, will have a youth dance and social Sunday, July 23, from 8:30 to 10:30 p.m., in the parish hall for youngsters ages 13 through 16. The CYO will also raise funds for Muscular Dystrophy by washing windows and screens Saturday, July 22. For information call Chip DiComo, 981-6346.

**LAUDERDALE Catholic Singles Club** will meet at Castle Miniature Golf Saturday, July 22, at 7:30 p.m. The group will also tour the Seminole Indian Reservation in Hollywood Sunday, July 23, at 1 p.m. For information call Dave Leja, 771-2843.

★★★

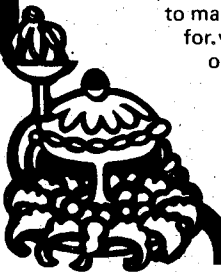
**FULL GOSPEL Business Men's Fellowship International** will feature Mayor Hans G. Tanzier, Jr., of Jacksonville as speaker at a luncheon Wednesday, July 26, at noon in the Columbus Hotel, and at a dinner that evening at 7:30 p.m., in Miami Springs Villas. For reservations call 226-9611.

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# Anti-Catholic song

# Sr Rose Cecilia elected superior

Lyrics of a popular rock song, "Only The Good Die Young" have been labeled "blasphemous," "defaming" and "anti-Catholic" by groups which said the song indicates a "serious lack of sensitivity and respect for millions of Catholics in America. The song is being played currently on many South Florida stations.

Michael Schwartz, associate executive director of the Catholic League for Civil Rights said the song portrays religion in general as bad and some lyrics are specifically aimed at Catholic faith and practices.

"There are about a half dozen references to Catholicism in the song and the character's girlfriend is portrayed as socially backward because she is a Catholic. Religion is viewed as hypocritical," Schwartz said of Billy Joel's song from the top 20 album "The Stranger." The league has urged radio stations not to play or promote the song and for people to call stations that do play it.

Schwartz said he was disappointed by the poor response he received from CBS when he asked them to stop promoting their record.

Sister Rose Cecilia Case has been elected superior general of the Sisters of St. Francis of Philadelphia. The community of nuns staff St. Ann School, Naples.

A native of Pottstown, Pa., Sister Rose Cecilia has served for the past four years as vicar general.

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# 'Heaven' does almost everything right

By JAMES ARNOLD

"Heaven Can Wait" isn't exactly a sequel to "Oh, God!" (that's planned for later), but it's a close relative, the second film this season in what may constitute a revival of a long dormant movie genre—the benign comedy-fantasy about the afterlife.

"Heaven" is Warren Beatty's remake of a charming little 1941 film ("Here comes Mr. Jordan") in which Robert Montgomery played a prizefighter accidentally taken off to heaven ahead of schedule by a bumbling angel (one of Edward Everett Horton's classic roles).

WHEN MONTGOMERY protested to Mr. Jordan, the suave supervisor of celestial

transportation, he was permitted to come back in another body and eventually win the championship. En route there were lots of romantic and comic complications, especially involving the fighter's manager (wiry Jimmy Gleason, an endearing Runyon type) who went from patronizing disbelief to a kind of touching faith. It was a part that Gleason would always be remembered for.

Beatty and his colleagues, co-writer Elaine May and co-director Buck Henry, have largely kept the gentle tone of the original in their modernization, which makes the hero a pro quarterback for the L.A. Rams. He's just about to achieve the hard-earned dream of his career—the starting assignment for a Super Bowl-bound-team—

when he meets his mistaken demise. Henry (as the inexperienced angel) and James Mason (as Jordan) manage to ease him into the corpus of a billionaire eccentric who has just been murdered by his philandering wife (Dyan Cannon) and klutzy executive secretary (Charles Grodin).

How the writers contrive to get Beatty from there to the clutch final moments of the Super Bowl is more than half the fun.

Amid large doses of liberal spoofery of corporate malfeasance (the tycoon's company is kind of a Godzilla of energy conglomerates, messing up the ecology, running peaceful citizens out of their homes, killing porpoises, etc.), the chief ingredients are a female protestor (Julie Christie) whom Beatty predictably falls in love with, and the befuddled assistant Rams coach (Jack Warden in the Gleason role) who helps Beatty buy the team so he can play quarterback. That is an ingenious touch, entirely credible in today's whacko sports scene of Finleys and Steinbrenners, and executed with cinematic flair.

THE MOVIE does almost everything right, within its modest ambitions. Beatty at age 40 manages to be physically perfect as the football star (he

captained his high school team), and he's also utterly winning as a nice, simple, honest, straight guy who makes a shambles of big business machinations. The heavenly sequences are near duplications of the original (a cloudy airfield where the "dead" board a Concorde jet for paradise), the football is slickly staged, and the photography in and around the tycoon's magnificent California estate is picture-pretty.

There is also no shortage of wit—visual (Beatty "training" in his garden with the house staff of butlers and retainers) and verbal.

The chief disappointment is that the key supporting characters are somewhat off-target. Granted that you can't repeat classic performances, Warden is neither funny or especially touching as the coach, Mason totally misses Jordan's charm (he's more like a friendly

undertaker than a Keeper of the Gates), and Henry is so weak as the angel that he hardly projects a camera image. One also feels that as directors, Beatty and Henry have about as much experience as Joe Namath, and there are long passages of missed comic timing.

Yet this is a sweet story, in the best sense, and the film gets the sentiment just right, especially at the end, when you know Ms. Christie will eventually find the likeable hero in whatever body he finally settles into. It's a delightful family film: the only problem kids may have is understanding that Beatty looks like himself no matter what body he's inhabiting.

Afterlife fantasies, especially in an era of declining faith, tend to be helpful and positive, if only as counterweights to all the stuff about Satan and the occult. They work well as pop metaphors for religion, confirming our hopes that there is a plan to the universe, and that it's kind and good.

"Heaven" is about a good man as well as a good athlete, and while it is trivial as art, it opens creative possibilities that lead more gifted artists to work like "Our Town," "It's a Wonderful Life" or "Carousel." (A-II, PG)

## T.V. film fare

Monday, July 24, 9 p.m. (NBC), Ch. 7—"Breezy" (1973)—William Holden plays a recently divorced 50-year-old businessman who becomes involved with a 17-year-old girl in this male soap opera which is offensive because of nudity and rough language. B—Morally objectionable in part for all.

Tuesday, July 25, 8 p.m. (CBS), Ch. 4—"Tom Sawyer" (1973)—A delightful musical remake of the Mark Twain classic which is recommended for the whole family. A-I—Morally unobjectionable for all. (Second of two parts.)

Tuesday, July 25, 9 p.m. (NBC), Chs. 5, 7—"Darker than Amber" (1970)—Rod Taylor stars as a Florida salvage operator who saves a mysterious woman from drowning and, after her subsequent murder, tracks down her killers. Taut and well acted but excessively violent. B—Morally objectionable in part for all.

Tuesday, July 25, 9 p.m. (CBS), Ch. 4—"Man on a Swing" (1974)—A murder in a shopping center which baffles the police leads to some intriguing complications involving a clairvoyant. A-III—Morally unobjectionable for adults.

Friday, July 28, 9 p.m. **Americans make series in USSR**

NEW YORK—(NC)—Starting this fall viewers will have the opportunity of seeing a TV series made in Russia by Americans.

The series, "The Unknown War," consists of 20 one-hour segments detailing the Soviet Union's part in World War II, from Hitler's invasion of Russia in June 1941 to Berlin's fall four years later in April 1945.



There is nothing new, of course, about a World War II documentary series. The form has been a TV perennial, from the 1950 "Victory at Sea" to the recent success of "A World at War."

What is new about "The Unknown War" is that it will show for the first time how World War II was seen from Russia.

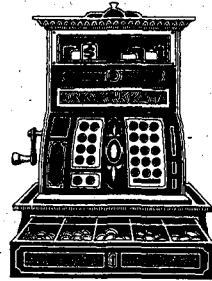
(CBS), Ch. 4—"The Private Life of Sherlock Holmes" (1970)—Sherlock Holmes (Robert Stephens) looks for a missing husband, and his search takes him to Loch Ness where he meets the monster and several other people. Uncertain in tone—hovering between respect and ridicule—the film is only moderately entertaining. A-III—Morally unobjectionable for adults.

Saturday, July 29, 9 p.m. (CBS), Ch. 4—"Juggernaut" (1974)—A luxury liner on cruise is hit with a bomb threat. Richard Harris plays the heroic leader of a team sent to dismantle the explosives. A grand, fast and suspenseful entertainment. A-II—Morally unobjectionable for adults and adolescents.

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# Youths have own ideas on vocations

*Representative Holy Year returns from 80,000-plus students in Archdiocesan Confraternity of Christian Doctrine programs and Archdiocesan Catholic schools on the theme, "Vocation."*

## PRIMARY GRADES (1-3)

The main purpose of vocation is to help us know God is our Father and loves us.

The main vocation of parents is to give children what they need, especially love. The main vocation of teachers is to help us learn about God and other things that we have to know. The main vocation of priests is to tell us about God, to give us Holy Communion, to love everybody and to pray for us. The main vocation of families is to talk together and to pray together.

**THE MAIN** vocation of a student is not to fight at school, saying you are sorry when you hurt somebody, listening to the teacher, being friends, not lying about others. The main vocation of the parish is to shake hands, have people go to Communion and confession, help people to be happy, and to forgive others.

## MIDDLE GRADES (4-6)

Vocation means to be called into God's family, and to set a good example. As witnesses to our vocation, we should explain our religion to others, share the Bible, love others, help to bring people closer to God, respect others and their religious beliefs.

The vocation of parents is to see that we learn about God (teachers should help them to do this), to care for us, and to teach us the other things we have to know. The vocation of priests is to offer Mass, to give us Communion and the other sacraments, to teach us, just to be a priest.

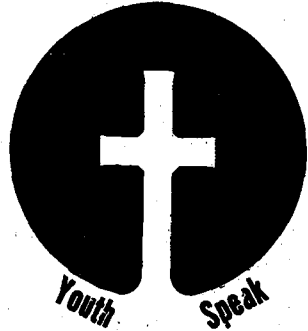
**Our own present vocation is:** to listen in Church and go to Communion; to love our family and obey our parents and teachers; to help others; to give money to the poor; to suggest to others that they go to Church (although we find it hard to talk about religion in a group because of fear of being

rejected, and we are not sure we know enough to teach others); to imitate Christ.

All other vocations mean to serve God in whatever work you do.

## JUNIOR HIGH SCHOOL (7-9)

By baptism, freed from original sin, we become followers of Christ. Because we are His followers, we need to tell others about Him; we should attend Church; attend religious classes; have good behavior wherever we are; show good will to others. Christian vocation is the ability to



serve Our Lord for His honor and glory.

It is not easy to witness to our Faith in our peer group, because it is easier to follow the crowd. We also get weak at times and commit sin. A lot of people we should reach seem indifferent, and once we have been hurt by their rejection it is hard to try again—but we know we should.

The vocation of parents is to love us, and give guidance and encouragement. The vocation of teachers is to teach us about God. The vocation of priests is to offer Mass for us, to share God's love with us, to guide us, to help us learn more about Jesus and the Bible.

Our vocation as students is to show the Good News of Jesus, to pray with our family and read the Bible with them, to help others, and to keep away from

sin. We should set a good example and respect others. In Church we should be courteous and show we care for others. We should join in works of the parish. We should pray for others. The vocation of all is to be friends and to share. We should encourage others to go to Church.

## HIGH SCHOOL (10-12)

Everyone has a vocation in life. We have to be open to God's call and His plan for us. We know already that we are called to be members of the Christian community. This membership means that we are required to be a witness upholding God's name and following Christ in word and deed.

We are basically aware of this responsibility, but do not always have a conscious feel for it. We know that following Jesus means, but we do not always take the time to think about it in a specific situation. The main reasons for this seem to be a preoccupation with self, misguided and misplaced priorities, and concentration on irrelevant things.

**OUR SENSE** of vocation is being strengthened through prayer, our efforts at performing good deeds, and taking the time for introspection. Our life is our vocation.

We can make vocational ministries of our life through priesthood, teaching, caring for others, becoming parents, and many other means. Above all, we have ministerial vocations by giving of our time and talent, being a loving person, and acting as a witness and example for others.

Whatever specific vocation we choose for our life, it must be characterized by dedication and

commitment. We need affirmation from like-minded people in vocations similar to those which we choose. Without

it, we become discouraged. We need continued strength to persevere, but we know we will receive it through prayer.



## Future Bishop?

Mike Nunes is surprised as Auxillary Bishop Manuel Moreno of Los Angeles places his mitre on the boy following a Mass for Vocations at St. Bruno's parish. The parish school had a two-week vocations program that enabled students to learn about the lives of priests and Sisters.

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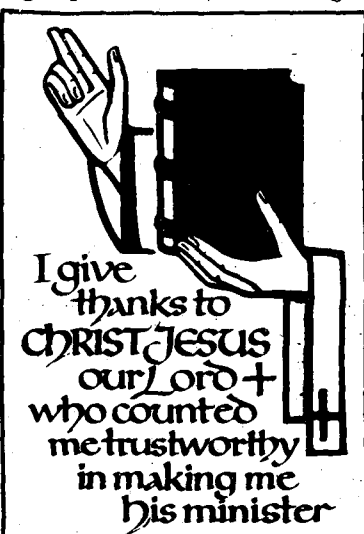
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# Msgr. Philbin, founding pastor, dies

# Ex-UN delegate P. McGuire dies

Continued from Page 1)

groundwork for the Post-Conciliar efforts of renewal in the field of catechesis. Vatican Council II's Declaration on Christian Education was the blueprint and the guidelines for modern day Religious Education. The foundations so firmly established by Msgr. Philbin more than a decade ago have resulted in a more viable on-going religious education effort within the Archdiocese today."

BORN in Baltimore, he moved to St. Patrick parish, Miami Beach, as a youngster with his mother, the late Mrs. Sarah Egleston Philbin. The first vocation from the parish, he entered the seminary to study for the priesthood and attended Loyola High School, St. Charles College and Mount St. Mary Seminary, Baltimore. He was ordained for the Diocese of St. Augustine June 8, 1934.

Father Philbin's first assignment was to St. Paul parish, Jacksonville, where he formed the Laymen's Retreat Association, St. Paul's parish sodality, young men's choir, altar boys' choir and a school band.

The late Abp. Joseph P. Hurley appointed him diocesan superintendent of schools in 1941, and Father Philbin resumed studies at Catholic University of America.

Two years later, he enlisted in the Navy and graduated from the chaplain's school at the College of William and Mary Dec. 5, 1943. After a one-year assignment at Oceanside, Ca., Father Philbin became chaplain of the Third Division of the U.S. Marines.

In 1943, he accompanied the Marines when they went ashore in the first assault wave on Tarawa Island and remained throughout the entire engagement.

STATIONED on the island of Guam, he built an oratory for 200 servicemen using volunteer workers and celebrated daily Mass and evening prayers there for the Marines.

Following his discharge in 1946, he was assigned to begin a new parish in Miami. On Sept. 29, 1946, the Feast of St. Michael the Archangel, the first Mass was celebrated by Father Philbin in the auditorium of Miami Senior High School. Less than a year later, Mass was celebrated in the present St. Michael Church.

Pope John XXIII elevated Father Philbin to the rank of Papal Chamberlain in October, 1962, and he was invested by the late Abp. Coleman F. Carroll on Dec. 16.

In 1964, Msgr. Philbin was relieved as pastor of St. Michael to become the full-time director of the Con-

fraternity of Christian Doctrine for the Diocese of Miami, which at that time covered 16 counties.

IN 1965, Msgr. Philbin became chaplain at St. Joseph Novitiate and, subsequently, served as chaplain at the Pennsylvania House before assuming residency at Villa Maria.

## Irish theologian to lecture here

In conjunction with the Holy Year now being observed in the Archdiocese, a series of lectures by a well-known Irish theologian will be featured in St. Rose of Lima parish, Miami Shores.

As a preparation for the Oct 6 outdoor Mass and faith rally in Miami's Orange Bowl, Father Michael Ledwith, professor of dogmatic Theology at Maynooth College, will speak at 7:30 p.m. on Thursdays, July 27 and Aug. 3 and 10 in the parish cafeteria.

ADELAIDE, Australia —(NC)—Paul McGuire, who was Australian delegate to the United Nations in the early 1950s, and later, ambassador to Italy, is dead at 75.

He was the author of seven crime novels and co-author of an Australian stage history. McGuire assisted in translating the social teaching of Pope Pius XI and editing it into a book entitled "Restoring All things." Pius XI, Pius XII, Pope John and Pope Paul were among his friends.

McGuire was educated at Christian Brothers College, Adelaide, and at the University of Adelaide. During World War II he served in the Royal Australian Navy.

He was awarded the Commendatore of the Italian Order of Merit and the Knight Grand Cross of St. Sylvester. In 1963, Queen Elizabeth II made him a Commander of the British Empire.

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# LATIN VICAR

**Booted by Castro, he now looks after Latin people here**

By ARACELI CANTERO  
Voice Spanish Editor

From his little office facing Biscayne Bay, at the Shrine of Our Lady of Charity, and driving back and forth to the Chancery in his six-year-old Volkswagen bug, Msgr. Agustin Roman keeps in touch with the whole spectrum of Latin Catholics in the Archdiocese of Miami.

As the Episcopal Vicar for the Spanish speaking, he says: "I've seen a tremendous growth in the Archdiocese in the past few years.

"Since 1967 I've watched the strong immigration of Cuban exiles and the more recent settlement of thousands of Vietnamese refugees.

"NOW WE HAVE numerous Haitians looking for jobs, lodging and a way of life in the area, and the flow of Latin American tourists into Miami is constant and ever growing," he says.

Msgr. Roman has no parish of his own, but he helps out in many when needed, filling in when priests are on vacation, or celebrating Liturgies for special groups and apostolic movements.

As Spanish Vicar he is responsible for the apostolate among Latins, and he knows he has to take the Archbishop's vision wherever he goes. But he says, "even in the Bible, God used the prophets, taking into account of their personality and style."

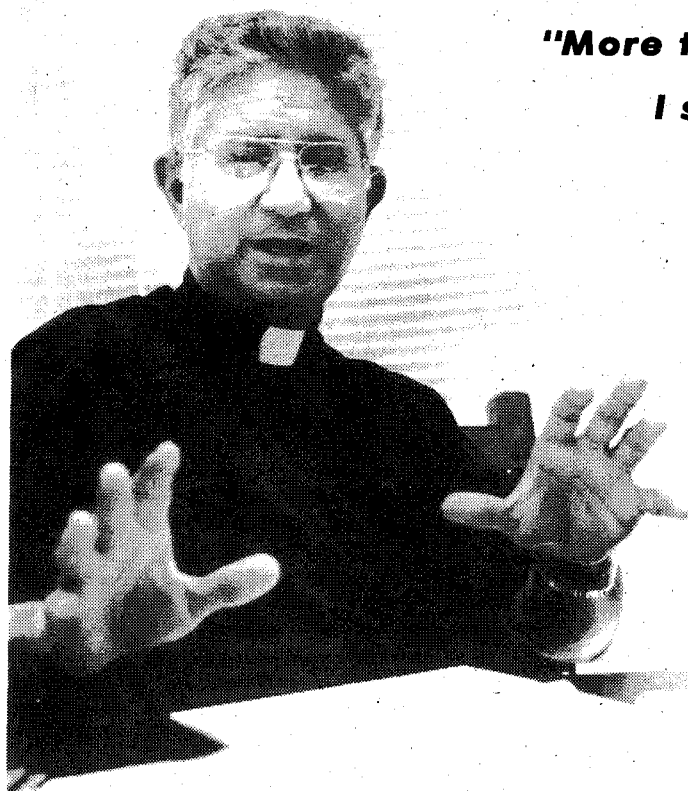
**"More than bringing ideas, I see my role in discovering the needs of the people of God, and seeking to respond to them," he says. "But above all I think the Spanish Vicar must be a man of reflection," he adds.**

"We see the eleven apostolic movements which have emerged in the Archdiocese, and we may tend to forget the great tradition of apostolic action already present years back in most Latin countries," he says.

"It was then that we learned to be really concerned about those who don't believe, about the world out there."

EXILED FROM Cuba in 1961 with 126 priests, Msgr. Roman left Cuba on the Covadonga ship, after spending one month in prison.

None of the priests with him



**"More than bringing ideas, I see my role in discovering the needs of the people of God and seeking to respond to them."**

**--Msgr. Roman**

prominent for a long time in this country.

"Right now, and in terms of the Spanish speaking Catholics, I think we should do more reflection on four elements I consider essential to our growth.

"We have to revitalize the parishes, create small faith communities, support apostolic movements and develop pastoral ministries at all levels," he said.

He believes there should not be competition or friction among the four elements, since each has a specific role in the growth of the total community.

"At the same time we can't forget the whole realm of popular religiosity which is so much a part of Latin countries," he says.

"Here at the Shrine I come in contact with the simple faith of the people outside of the liturgical community. They need symbols and devotions, and they look for Jesus in Mary's arms," he adds.

AND THAT'S why Msgr. Roman has developed at the Shrine a wide program of activities aimed at initiating pilgrims in the knowledge of the Bible. Hundreds of them are already enrolled in a Bible course he runs through the mail. "Perhaps we should make a better use of the mass media," he adds. "Our priority can really be summarized in one word: Evangelization.

"And that is not really my idea," he comments. "It's the Pope's, the American bishops' and our own Archbishop's.

"It is the call of the Holy Year."

knew at the time the point of destination, and none,—including Cuban Bishop Boza Masvidal—had with them any belongings or identification papers.

After a special letter from Pope John XXIII to the bishops of the world, asking them to receive the Cuban priests in their dioceses, Msgr. Roman spent five years in Chile as a missionary and eventually came to Miami in 1967.

He served in St. Mary's cathedral and as a chaplain in Mercy Hospital, and by appointment of the late Archbishop Coleman F. Carroll, coordinated the efforts to build the Shrine of Our Lady of Charity, where he has served as chaplain since 1971. He was appointed Episcopal Vicar for the Spanish speaking in 1975.

Looking back at the growth of the pluralistic community, which is now the Archdiocese, he dares to say growth hasn't been easy.

"We had to gain awareness of our roots. There is even among Hispanics a diversity of nationalities

and cultures," he commented.

He agreed that until the Second National Pastoral Encounter (Encuentro II), held in Washington D.C. last summer, "we didn't really know each other."

"Encuentro II was an opportunity for the whole Hispanic family in the U.S. to sit together around the same table and listen to each other. We discovered our brothers the Mexican-American, the Chicanos, Puerto Ricans, Colombians... We discovered the unity of our pluralism," he said.

"FOR YEARS we had to challenge the vision of assimilation held by many, even among Hispanic leaders," he said.

"The doctrine of the Church has always been clear on the possibility of unity and pluralism of expressions, but often we paid more attention to sociological trends than to the Gospel," he said, referring to the theory of the "melting pot"

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## Mundo—Nación

### ● Critican gobierno de Torrijos

CIUDAD DE PANAMA—(NC)—Los obispos de Panamá declaran en carta pastoral sobre la situación del país que el arreglo del canal no resuelve otros problemas, que dependen de la voluntad de los panameños de alcanzar "una democracia política, económica y social." Preocupados por cierta violencia política en víspera de elecciones a la asamblea de corregidores (agosto), los obispos piden al gobierno y a la oposición que no empañen un futuro promisorio. Critican al gobierno del Gen. Omar Torrijos en varios puntos: permitir que grupos marxistas se declaren sus portavoces, manipulaciones de grupos estudiantiles, ineficiencia y personalismo en la administración pública, falta de control en los fondos y gastos públicos, y "la poca representatividad" de la asamblea, que sólo tiene funciones consultivas. Desde el golpe de 1968 quedaron suspendidos los partidos políticos tradicionales.

### ● Disuelven manifestación estudiantil

MANAGUA, Nicaragua—(NC)—La Guardia Nacional disolvió con bombas lacrimógenas una manifestación de estudiantes de la Universidad (Católica) Centroamericana, que protestaban contra la represión por la misma Guardia de estudiantes en Jinotepe, ciudad del interior, con el resultado de 5 muertos y 15 heridos. Nicaragua ha estado en convulsión política contra la dinastía de 40 años de los Somoza.

### ● Huelga de maestros en Lima

LIMA, Perú—(NC)—Entre los miles de maestros en huelga por mejoras de salario, 200 escogieron el ayuno en varias iglesias para dar mayor fuerza al reclamo. El gobierno ordenó desalojarlas. La junta militar dice que la crisis económica no permite aumentos.

### ● Movimiento Familiar Cristiano celebra Congreso

HOUSTON, Texas—(NC)—Mons. Patrick Flores, obispo de El Paso, será el orador principal en la convención del Movimiento Familiar Cristiano a celebrarse aquí del 28 al 30 de julio. También hablarán Mons. Raymond Pena, obispo auxiliar de San Antonio, y el Dr. Héctor, J. Romeu, quien explicará una forma natural de planificación de la prole, conocido por método Billings.

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Representantes de movimientos a la Pastoral hispana escuchan a Mercedes Scopetta, directora de la Oficina de Ministerios Laicales.

Durante la reunión del equipo coordinador del apostolado seglar hispano, el pasado viernes 14, representantes de los movimientos apostólicos dialogaron con la doctora Mercedes Scopetta sobre los objetivos de la Oficina de Ministerios Laicales que ella dirige.

Los participantes señalaron la importancia de clarificar la terminología hasta el momento utilizada para describir el programa diocesano de ministerios laicales. La Dra. Scopetta señaló el deseo del arzobispo McCarthy de fomentar en todos los fieles el sentido de servicio y lograr, de los que así se sientan llamados, un compromiso

concreto, bajo la coordinación de la Oficina de Ministerios Laicales.

Resumiendo la actividad de su oficina en los últimos meses, la Dra. Scopetta, describió el Consejo de Laicos, creado el pasado mes de diciembre para asesorar a su Oficina. También indicó que tal Consejo es de carácter temporal y será quizás en un futuro absorbido con la creación de un Consejo Pastoral Archidiocesano. La Doctora informó que su oficina esta trabajando en la creación de modelos para formación de ministros en áreas rurales, y modelos de apostolado universitario, utilizando el College de Broward, y la Universidad de Miami. Señaló

### Dice primer sacerdote sordo de USA

## "Mi sacerdocio: nueva era para los sordos"

"Siento tremendo peso al representar a los católicos sordos, porque nunca han tenido representación anteriormente," dice el padre Thomas Coughlin, de 31 años y el primer sacerdote sordo ordenado en los Estados Unidos.

"No le doy gran importancia al ser el primer sacerdote sordo de la nación pero me preocupa que se me tenga como un ídolo," comentó durante una entrevista con Frank Hall para The Voice.

"Prefiero que se me acepte primero como persona, y no por lo que represento," añadió, durante su estancia en Miami Beach donde asistió al congreso católico para sordos la semana pasada.

Sordo de nacimiento, el sacerdote afirmó que durante demasiado tiempo la Iglesia había dependido de otros, para representarnos. Ya es hora de que nos representemos nosotros mismos," añadió.

"Mi sacerdocio marca una nueva era para los sordos," dijo. "En general no existe en la Iglesia mucha respuesta las necesidades de los sordos, aunque existen muchos esfuerzos favorables por parte de iglesias locales e individuos," dijo.

"Creo que la Iglesia se siente incomoda

con nosotros," comentó. "No sabe nuestro lenguaje de signos, no sabe que hacer con nosotros. Quizás no existe suficiente diálogo entre la Iglesia y los sordos," añadió.

El padre Coughlin opina que existe en la Iglesia Católica tanta burocracia "que le resulta difícil tener sensibilidad hacia nuestras necesidades, especialmente porque somos una minoría."

"Quisiera que existiese más sensibilidad, más sacerdotes y religiosas dispuestas a trabajar con los sordos," añadió.

El sacerdote deploró que no existe a nivel nacional, oficina para los minusválidos, mientras existen toda clase de colectas nacionales para minorías: indios, negros, seminarios, etc.

"En las liturgias no se ofrece interpretación con signos, y los sordos acaban aburriéndose y dejando la Iglesia," dijo, comentando que con frecuencia las denominaciones protestantes trabajan más en este sentido.

"No queremos que la Iglesia nos vea como un peso sino como un testimonio. Dios se vale de nuestra debilidad...No buscamos cambiar nuestra condición, nos sentimos perfectamente adaptados, y tan normales

## Modelos rurales, universitarios e Instituto de Educación continuada...

### ...metas de oficina de Ministerios Laicales

que próximamente dos miembros de su programa participarán enviados por su oficina, en un taller de evangelización en Washington D.C., para implementar después sus conocimientos en la Archidiócesis.

Según informó la doctora, existen también planes de crear un Instituto de Educación Continuada, utilizando la acreditación del Seminario-College de St. John Vianney.

Bajo el concepto de, "universidad sin paredes" los cursos en inglés y español estarían coordinados por la Oficina de Ministerios Laicales, pero pudiendo tener lugar en diversas áreas de la Archidiócesis.



Padre Thomas Coughlin.

como los demás, sólo que nuestros oídos no funcionan," comentó.

"Han de existir en la Iglesia igualdad de condiciones para todos, y como sordos hemos de encontrar nuestra identidad.

"No estamos muy seguros de quien somos, y necesitamos reflexionar y conocernos...pero no que nos digan otros lo que somos," añadió.

Ordenado sacerdote el año pasado el padre Coughlin es religioso trinitario y recorre los Estados Unidos, predicando y desarrollando programas para sordos en la nación.

## A redescubrir espiritualidad ...

(Viene de la Pág. 20)

investigó los archivos para ayudar a un compañero en la tesis y en Alemania trabajó en una planta de automóviles—corta experiencia de sacerdote obrero.

Anteriormente, y después de su ordenación en 1970, el sacerdote cubano fue sacerdote asistente en St. Kevin y St. Agatha y capellán universitario en la Universidad Internacional de la Florida, (FIU).

También fue durante un año profesor de teología en el seminario mayor de la archidiócesis.

Enviado en 1975 a Washington, para obtener el doctorado en teología histórica con especialidad en patristica—primeros siglos de la Iglesia, el padre García-Allen vivió tres años con los sacerdotes agustinos donde "pude llegar a apreciar las diferencias entre la espiritualidad de las comunidades religiosas y la del clero diocesano."

"Creo que debemos ir creando una teología de la Iglesia local y una mayor profundización sobre el 'Presbiterio'—el equipo de ministros de Dios, reunidos junto al obispo para el servicio de una diócesis."

Para él, es importante descubrir las figuras de sacerdotes diocesanos que a través de la historia se distinguieron por sus contribuciones a la sociedad y en la renovación de la Iglesia, tanto en Florida como a escala nacional y entre los diversos grupos de inmigrantes al país. "Hemos de descubrir y conocer a los que pueden ser para nosotros modelos," añadió.

"A través de la historia ha existido intercambio y enriquecimiento entre el clero diocesano y las órdenes religiosas, especialmente monásticas," dijo. "Quizás después del Concilio de Trento nuestro estilo de vida ha sido moldeado por influencias monásticas, pero hemos de recuperar nuestra anterior tradición de clero diocesano," añadió.

El padre García-Allen piensa continuar la labor de sus antecesores en el seminario: Monseñor James Walsh, desde 1970 a 1977, y el padre Gerard Morris en el último año.

"Mi papel será principalmente el de coordinador entre otros miembros del profesorado que son también directores espirituales," señaló indicando también su

responsabilidad más directa sobre los nuevos estudiantes, tarea en la que le ayuda un reducido equipo de profesores.

"Después del primer año los estudiantes tienen una variedad de opciones en cuanto a dirección espiritual," agregó.

El seminario sigue las orientaciones de los obispos de la nación en su documento: Programa de Formación Sacerdotal, de 1966. Según éste, la meta de la formación espiritual es el desarrollo personal e integral de los candidatos.

"Y cuando hablamos de la persona hablamos de su identidad y su cultura," comentó el padre García.

"Creo que mis experiencias sacerdotales en este y otros países son una riqueza que puedo poner al servicio de la Arquidiócesis."

"Me siento cómodo con ambas culturas, y creo podré ayudar a los estudiantes a descubrir su identidad proveniente de diversas tradiciones culturales.

"Para mí el nombramiento es un reto y una riqueza. Espero ser de servicio a todos," añadió.

# “Evangelicen su hogar y cambiarán el mundo”

ST. LEO—Cerca de 4,000 carismáticos católicos acudieron el pasado fin de semana al College de St. Leo y escucharon la llamada de evangelizar el mundo y comenzar por la propia

evangelización.

Durante la Tercera Conferencia Carismática Anual de Florida, los participantes escucharon a la Abadesa de las Clarisas en Birmingham, Ala-

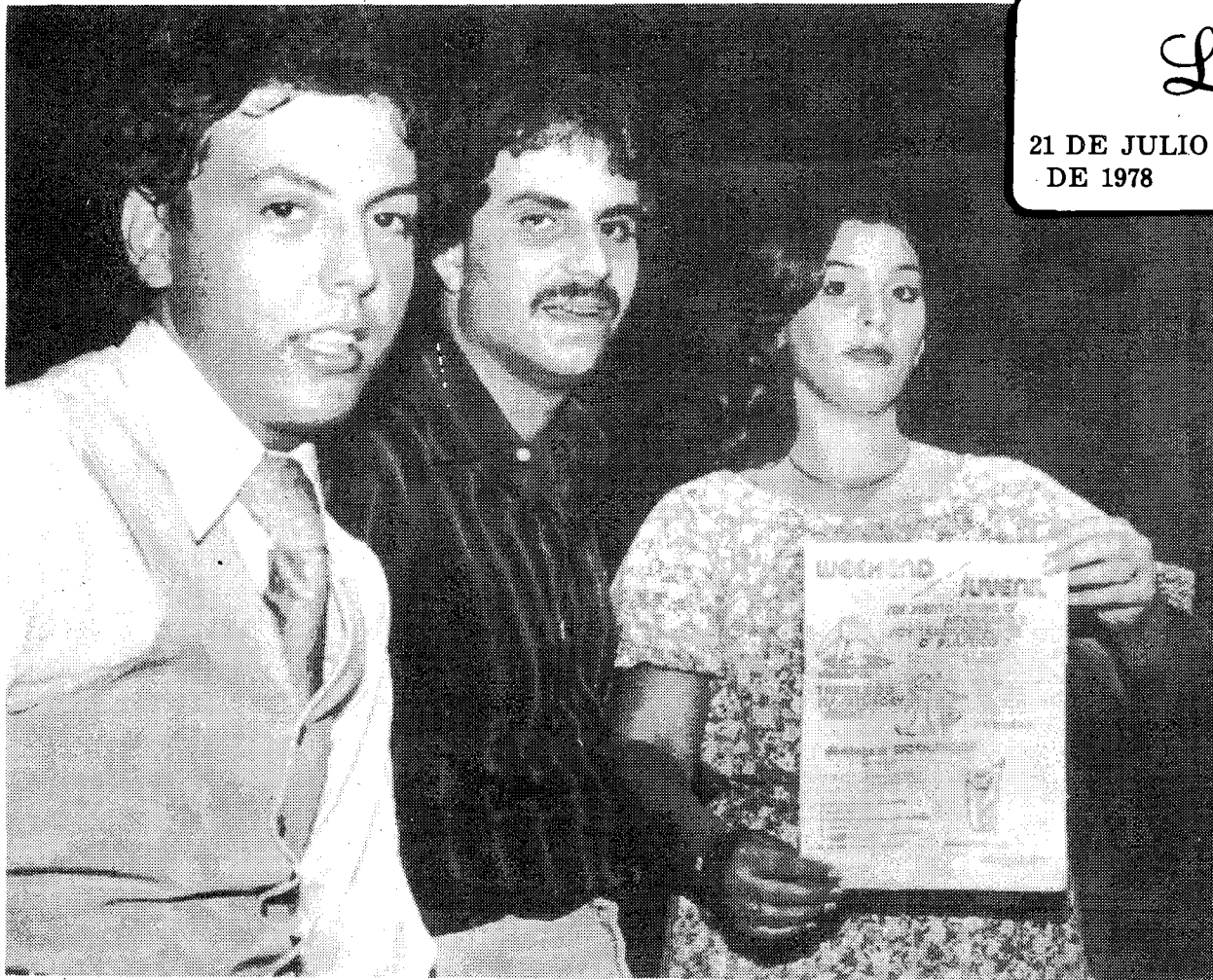
bama, Madre Angelica, quien les dijo: “Entreguen su mente a Jesús y podrán cambiar el mundo por el Espíritu del Señor que habitará en Ustedes.”

La madre Angelica ha

desarrollado todo un ministerio de la palabra a través de pequeños folletos que ella misma escribe, imprime y distribuye gratis.

En su mensaje a los

carismáticos la religiosa de clausura afirmó que todos los cristianos están llamados a vivir la santidad desde su estado de vida. Invitó a los matrimonios a vivir cada uno para el otro y



La **VOZ** DE MIAMI  
 PERIODICO CATOLICO.  
 21 DE JULIO DE 1978

Con cartel en mano, Maggy Castañeda invita a los jóvenes hispanos de la archidiócesis a participar en las jornadas juveniles del proximo fin de semana, 28 a 30 de julio. Junto a ella Roberto Pire y Guillermo Fernández, también al frente de la organización de las jornadas.

llenar la plenitud del sacramento de su unión. También invitó a todos a evangelizar sus hogares, familias y barrios y con ello cambiar el mundo.

El obispo auxiliar de Grand Rapids, Monseñor Joseph McKei, habló de la riqueza del Espíritu Santo, explicando que el término griego Paráclito se traduce como “el que acude a asistir, a facilitar, a interceder por nosotros, a darnos poder y a impulsarnos a salir como testigos de la Buena Noticia.”

Monseñor Charles Mc Laughlin, obispo de la diócesis de St. Petersburg expresó para el grupo los saludos de los obispos de Florida.

Uno de los dirigentes laicos Joe Breault afirmó que Jesús demostró pasión por crear unidad y restaurar las vidas rotas. Añadió que el amor radical y el empuje por la unidad es un proceso a veces con mezcla de alegría y dolor. Lo comparó al proceso de nacimiento invitando a los cristianos a mantener la mirada vuelta hacia el reino de Dios.

Otros predicadores señalaron la importancia de proclamar la Buena Noticia del Evangelio en el mundo y entre los problemas de falta de unidad y materialismo. Urgieron a los evangelizadores para que se mantengan firmemente enraizados en la comunidad y entregados a la acción del Espíritu Santo. También recomendaron el tormento de un proceso de conversión y perdón para todos en la Iglesia.

## COMUNIDAD

● Festival de verano en la parroquia de San Juan Bosco, 1301 West Flagler, comenzando el viernes 21 hasta el domingo 23. Grandes premios, plantas, payasos, comida y alegría para toda la familia.

● Seminario de Vida en el Espíritu Santo, organizado por la Renovación Carismática hispana, en la parroquia de Santa Ana, 13890 S.W. 264 St. Naranja el sábado 22 y 29 de julio. Dará comienzo a las 9:30 a.m. hasta las 4 p.m. Información 552-0246 y 248-6640.

● Venta de objetos y pequeño rastro anual en Boystown, 11400 S.W. 137 Ave., el sábado 29 de julio, comenzando a las 9:30 a.m. hasta las 3 p.m.

● Encuentro Escolapio, organizado por la Unión Familia Escolapia Cubana, para ex-alumnos dentro y fuera de Miami. Tendrá lugar el 19 de agosto en el Hotel Konover de Miami Beach. Para información 856-8229 y 620-0628.

## Oración y alcoholismo entre temas para jornadas juveniles del 28 al 30

“¿Me siento latino o americano, soy tradicionalista o plástico? dice el cartel que anuncia las jornadas de reflexión que planea la Pastoral Juvenil Hispana para el próximo fin de semana.

“Nos proponemos unir a los jóvenes católicos hispanos de la archidiócesis y pasar un rato de alegría y reflexión,” dijo Maggy Castañeda, de la parroquia de St. Kevin, y una de las organizadoras de las jornadas.

“Creemos que el unirnos y tener ratos de alegría es una forma eficiente de comunicar el mensaje de Cristo,” añadió Guillermo Fernández de la parroquia de San Juan el Apóstol en Hialeah.

“Las jornadas están abiertas a todos los jóvenes, aunque no hayan participado en un Encuentro Juvenil,” comentó. “Es importante ofrecer acogida a los jóvenes que no tienen grupos con quien compartir,” dijo.

La Hermana Lourdes, de la Pastoral Juvenil explicó que las jornadas quieren reunir a los jóvenes que están de vacaciones durante el verano. “Nunca se había organizado algo de este tipo y esperamos que tenga éxito,” añadió.

Preparadas con la participación de los

diversos grupos juveniles en las parroquias, las jornadas celebrarán actividades el viernes 28 en St. Dominic, el sábado 29 en San Juan Bosco, con baile, banda popular y “Dynamite Disco” y talleres formativos el domingo 30 en Corpus Christi.

Se ofrecerán charlas sobre: Oración y meditación trascendental, religiones comparadas, el Espíritu Santo, Cultura en dos mundos, el adulto en el grupo juvenil y

alcoholismo. “Estamos buscando profesionales expertos para cada tema” explicó Roberto Pire de la parroquia de San Vicente de Paúl, quien indicó que los temas se ofrecerán mañana y tarde para lograr más participación.

La jornada terminará con una meditación sobre el hambre en el mundo presentada con audiovisuales. (La semana próxima La Voz informará sobre el horario y conferenciantes de las jornadas)

## “Redescubrir espiritualidad de clero diocesano”

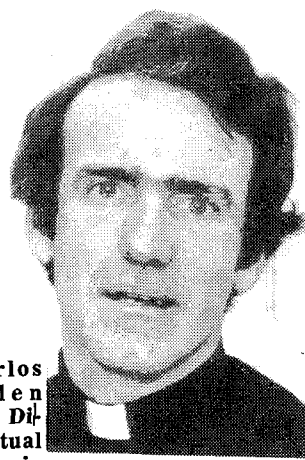
Por ARACELI CANTERO

“Creo que debemos continuar desarrollando la espiritualidad del sacerdocio diocesano, su sentido de identidad y su historia,” dice el sacerdote cubano Carlos García-Allen, nuevo director espiritual del seminario mayor de San Vicente de Paul en Boynton Beach.

Nacido en Cuba hace 32 años y educado en Puerto Rico, Roma y en la Universidad Católica de América, en Washington, D.C., el padre García-Allen piensa que es fundamental para el sacerdote diocesano “sentir con la Iglesia universal.”

“Mis experiencias durante cuatro años en Roma ampliaron mi visión de Iglesia, por el contacto con estudiantes de otros países,”

Padre Carlos García-Allen nombrado Director Espiritual del seminario mayor, St. Vicente de Paul



añadió durante una entrevista con La Voz. Durante los veranos mientras estudiaba su licenciatura en teología en la Universidad Gregoriana en Roma el padre García-Allen visitó otros países de Europa. En España (Pasa a la Pág. 19)

El jueves 3 de agosto tendrá lugar en la Catedral de St. Mary una Misa celebrada en memoria del arzobispo Coleman F. Carroll, fallecido el 26 de julio de 1977. La Misa dará comienzo a las 7:30 p.m.