

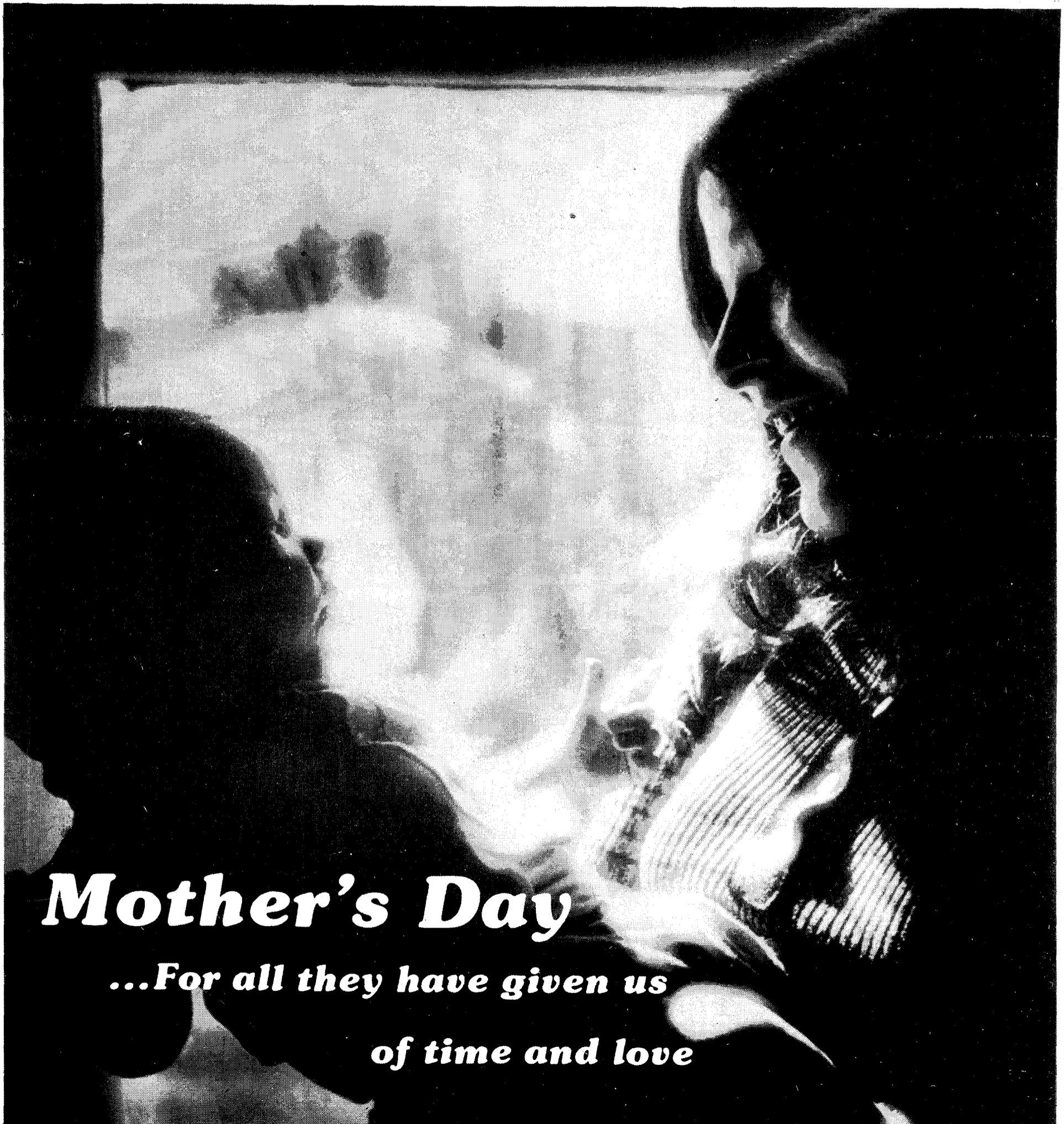
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Volumen XXI Number 11

May 11, 1979

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The Chancery announces that Archbishop McCarthy has made the following appointments, effective as of May 16, 1979:

THE REV. GILBERTO FERNANDEZ — to Pastor, Sts. Peter and Paul Parish, Miami.

THE REV. DANIEL K. DORRITY — to Pastor, Sacred Heart Parish, Homestead.

THE REV. JAMES P. MURPHY — to St. Mary Magdalen Parish, Miami Beach, continuing through the summer.

The Chancery announces that Archbishop McCarthy has made the following appointments, effective May 14, 1979.

THE REVEREND MANUEL GARCIA FIDALGO — To Associate Chaplain, Mercy Hospital, Miami.

THE REVEREND GUSTAVO MIYARES — to reside at St. John Vianney College Seminary, Miami.

THE REVEREND LAZARO R. GUILLEN — to Associate Pastor, St. John Bosco Parish, Miami.

Family life commissioning

Family Life Coordinators for parishes throughout the Archdiocese will be commissioned May 16 at the Archdiocesan Family Enrichment Center at 7 p.m.

Archbishop McCarthy will commission the couples as part of a Mass in the Center at that time.

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3 New priests to be ordained

Three new priests will be ordained for the Archdiocese of Miami during solemn rites of ordination at 11 a.m., Saturday, May 12 in St. Mary Cathedral.

Archbishop Edward A. McCarthy will confer the Sacrament of Holy Orders on the Rev. Mr. Stephen James Hilley, Annunciation parish, Hollywood; the Rev. Mr. Richard James Velie, Our Lady Queen of Martyrs parish, Fort Lauderdale; and the Rev. Mr. Robert Christman, St. Mark parish, Boynton Beach.

All of the ordinands recently completed their studies for the priesthood at St. Vincent de Paul Seminary, Boynton Beach, where they were awarded Masters Degrees in Divinity in Theology.

One of the six children of Mr. and Mrs. Luke Hilley of Hollywood, the Rev. Mr. Hilley is a native of Weymouth, Mass. who came to South Florida 23 years ago with his family.

He attended St. Stephen elementary school and Chaminade

High School before beginning his studies for the priesthood at St. John Vianney College Seminary. The ordinand, who speaks Spanish as well as English, has worked as a volunteer at Centro Hispano Catolico, in St. John Bosco parish; and last summer, as a deacon, served in Venezuela.

After ordination, the Rev. Mr. Hilley will celebrate his first Masses in St. Brendan Church and Annunciation Church on Sunday, May 13.

A native of Paterson, N.J., who has lived in Hollywood for 20 years, the Rev. Mr. Velie is one of the four children of Mrs. Virginia Velie and the late Frank Velie.

He received his early education at schools in Hawthorne, N.J. and was graduated from the University of Miami with a degree in business administration. He served in the U.S. Army for two years and from 1967 to 1973 was assistant executive director of the Broward Builders Exchange, Inc., Fort Lauderdale.

The ordinand will celebrate his



Rev. Mr. Stephen Hilley



Rev. Mr. Richard Velie



Rev. Mr. Robert Christman

first Masses on Sunday, May 13 in Holy Family Church, North Miami; and Our Lady Queen of Martyrs Church.

A native of West Palm Beach, the Rev. Mr. Christman is one of three children of Mrs. Germaine S. Christman and the late Charles H.

Christman, Jr.

He attended St. Mark School, Boynton Beach, and entered St. John Vianney College Seminary in the high school division.

Following ordination he will offer his first Mass on Sunday, May 13, in St. Mark Church.



Msgr. Jeremiah P. O'Mahoney (left) long-time pastor and now Pastor-emeritus of St. Edward Church was recently honored with a plaque presentation ceremony and Mass celebrated by Bishop John Nevins; Another Pastor-Emeritus Msgr. James Enright was also honored when the New Msgr. Enright Library and Science building at St. Rose of Lima School, Miami Shores, was dedicated last Sunday by Archbishop Edward A. McCarthy center, with Msgr. James Enright, left, and Msgr. T. Noel Fogarty, right, present pastor.

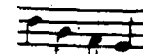
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Ordination of Deacons at the St. Vincent de Paul Major Seminary last Saturday by Bishop Agustin Roman (center) included L-R: David Carr, Worcester, Mass.; Joaquin Rivera, San Juan, P.R.; Jesus Crespo, Arecibo P.R.; Roman Rosario, Arecibo; Brendan Buckmelter, St. Augustine; Michael Hayes, Miami; José Rodríguez, Arecibo; John Barrow, Miami.



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Degrees are conferred on 20 at Major Seminary

Concelebrated Mass with Auxiliary Bishop John J. Nevins as the principal concelebrant were scheduled for commencement exercises at St. Vincent de Paul Major Seminary, in Boynton Beach, on May 10th.

The degree of Master of Theology was conferred on the

Reverend Mr. Jose Fernandez Solis and Mr. Daniel Kroger.

The degree of Master of Divinity was conferred on the Reverend Messrs. John Barrow, Brendan Buchmelter, David Carr, Jesus Crespo Perez, Mark Heuberger, Michael Hoyer, James Johnson, Kevin Murray, Eric

Peters, Arthy Proulx, Joaquin Rivera Pagan, Jose Rodriguez Reyes, Ramon Rosario Vega, Robert Sherman and Messrs. Brent Bohan, David Foster, Terence Hogan and Jose Oquendo Pabon.

The degree of Bachelor of Arts was conferred on twelve members of the graduating class of St. John Vianney College Seminary: Messrs. Jose Acevedo, Sergio Carrillo, William Cruz Linares, Jose Espino Jr., Martin Hubbell, Ramon Jimenez-Hernandez, Thomas Mesick, Michael Muhr, Peter Plourde, Luis Rivera, David Thomsen, and Victor Vargas.

Speakers were Rev. Mr. David Carr for the School of Theology and Mr. Peter Plourde for the graduating class of the College.

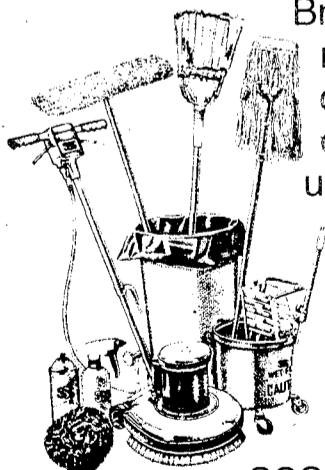
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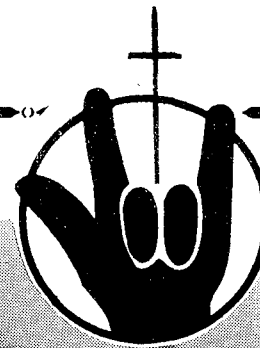
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Love Without a Sound



"The deaf don't want to be pitied, just treated equally"

By **ROBERT O'STEEN**
Voice News Editor

It's sometimes called "the invisible" handicap. Deaf people look like everyone else. They feel the same and want the same things out of life as hearing people.

And Sister Conleth Brannan, CSSJ, Associate Director of the Archdiocese Apostolate to the Deaf, wants to help them have the same things as other people, especially a Church they can relate to and participate in.

"**THE DEAF** don't want to be pitied, just treated equally," she says.

But the deaf, though they are part of the hearing world, working and living in it, are also partly isolated from it, unable to participate fully in regular work, social or entertainment events run by hearing people. And this partial isolation also extends to church.

"Some will go to Mass and follow along in the Missal," said Sister Conleth, "but many won't go or register in a parish. They say, 'Why should I? I can't understand what's being said at Mass or any of the functions.'"

Consequently, the children of the deaf often get little or no religious instruction and are being lost to the Faith.

And that's one of Sister's main preoccupations.

"I have three religious instruction classes at present." One at St. Louis Church in Kendall, one at the Children's Home on Coral Way and one at her office, the newly opened office for the Apostolate to the Deaf at 18340 NW 12 Ave.

"One thing I like about teaching deaf children is that they have to watch your hands. They never take their eyes off you. I wish some of the regular school children were that attentive," she laughs.

SISTER CONLETH knows about the hearing children too. She was



Sister Conleth talks to deaf person by teletype operated by telephone at the new Center.

a teacher at Holy Rosary School when she got involved with ministry to the deaf as a kind of sideline when Father Jim Vitucci, who had taken an interest in the deaf at Visitation, his first parish, was transferred to Holy Family and then to Holy Rosary where he continued to minister to the deaf.

Father Vitucci, who is now the Archdiocesan Director of the Deaf Apostolate, would celebrate home Masses for the deaf of the area and Sister would accompany him to the Masses and to home visitations. They ran their ministry on a shoestring, with no office and operating out of their own rooms. They were given official appointments and recently a new office near the Family Enrichment Center in north Dade in the same building with the new Pro-life office.

Sister Conleth attended Galladet University in Washington, the only college in America for the deaf, where she learned sign language. "It was quite an experience," she said, "being in a minority among the deaf majority."

The office includes a TTY (teletype) phone so the deaf who have one can call in and communicate by phone.

Anyone interested in further information, religious instruction or other help can call 653-3147 (includes TTY).

The Center has sponsored retreats for the deaf, featuring Father Dave Walsh, CSSR, national director of the Catholic Deaf Apostolate, who preached, heard Confession and celebrated Mass in sign language. They also had socializing and a picnic.

"**THEY CAME** from all over," said Sister, "from Homestead to Broward."

The deaf, she says, may be scattered about but are full of life and energy and are ready to be going somewhere, to be doing something, especially to get together.

Sister Conleth and Father Vitucci also have taken a census to locate the deaf of Dade, Broward and Palm Beach counties to make known the services available.

At present there are two Masses interpreted in sign language from the deaf: The Sunday Noon Mass at St. Anthony's 901 NE 12 St., Fort Lauderdale, where Father Jim is now Associate Pastor; and Holy Spirit Church in Lantana at the 6 p.m. Mass.

"What we would like to have is a central place where we can have a Mass strictly for the deaf," said Sister. This may come later.

Meanwhile Sister Conleth and Father Jim are reaching out with love.

To them, the deaf and their problems will never be "invisible."



Father Jim Vitucci greets deaf child at a special Mass for the deaf celebrated at the Shrine of Our Lady of Charity.

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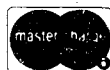
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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

Budget Politics and the Poor

Aid to Families with Dependent Children (AFDC) is a federal-state program designed to provide support for children who are poor and deprived of the support of one or both parents. The states decide on the level of payments, and the federal government pays 56 cents of every dollar paid in benefits.

Florida determined in 1969 that the "subsistence level" for AFDC payments should be \$230 per month for a mother with three children. But Florida has never wanted to actually pay that much, so since 1969 it has paid a percentage of the 1969 subsistence level. That percentage has been inched up by the legislature from 57% in 1969 (\$127) to 85% today (\$196), ten years later. Thus, Florida's actual payments today are still far below the subsistence level determined in 1969, even though the cost of living has more than doubled since then! Only eight states provide AFDC payments lower than Florida's.

This year, Governor Bob Graham recommended that the legislature at least increase payments to 100% of the old 1969 standard of need. This would set payments at \$230 per month, ten years after that was determined to be the subsistence level. Even this would be a major step forward.

This is also a year when the legislature is embarrassed by the existence of a \$600 million surplus in tax collections, and is struggling to find politically feasible ways to give back some or all of the surplus to Florida's taxpayers. A "compromise" tax relief plan being discussed now would apply only to homeowners, and not to renters, thus excluding virtually all of Florida's poor people.

Until several weeks ago there was little controversy surrounding the proposed AFDC increases. The Senate has so far gone along with the recommendation, which would cost about \$10 million per year in state funds.

Recently, however, a House Appropriations subcommittee voted to delete the AFDC increases from its proposed budget. The reason given by the subcommittee chairman, Frank Mann, D-Fort Myers, was that the sub-committee "ran out of money."

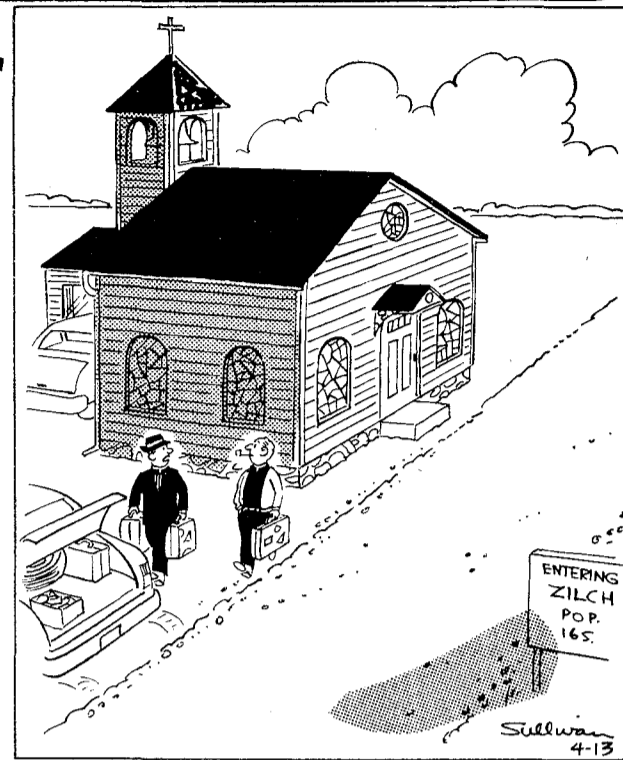
Has the legislature really "run out of money?" Or is it a more subtle, political maneuver called "posturing," which the House and Senate both engage in to create the need for bargaining and compromise between themselves? In this case, the Senate has the full recommended AFDC increases in its proposed budget, which is still not final. So did the House, until recently.

As recently as several weeks ago, House Speaker Hyatt Brown, D-Daytona Beach, Majority leader Sam Bell, D-Daytona Beach, and Appropriations Subcommittee Chairman Frank Mann, all supported the AFDC increases. The money was included in the proposed budget that was being finalized. Then, all of a sudden, the sub-

committee "ran out of money" and the funds for the increases were deleted. Most observers conclude that this is clear evidence of posturing. Many legislators admit privately that it is just "part of the game."

Posturing calls for one house to purposely take an opposite position from the other house (even if it really agrees) so that they will have to bargain and compromise on this and other issues at a later date. This way, the house that took the opposing position can extract things it wants (often completely unrelated to the original point) in return for "compromising" or "caving in" on the original point. Posturing is in most ways just like bluffing. The decisions on how and when to posture (and when to compromise or cave in) are made by the leadership of each house. The bargaining takes place in "conference committees," consisting of several members of each house, which are appointed after the two houses have been unable to agree on a bill.

This type of political shenanigans go on all the time and we believe it is wrong. It is certainly wrong that the poor are being



"WHAT YOU'LL BE DEALING WITH MOSTLY OUT HERE IS BAD THOUGHTS!"

swept into the complex, high-level, low visibility trading game. We urge all our readers to contact their legislators and demand adequate funding for the poor and needy.

Am I practicing sinful birth control?

By FATHER JOHN DIETZEN

Q. What would be a wife's position if her husband had a vasectomy operation without her knowledge or approval? Would she be practicing some sort of sinful birth control by having sexual intercourse once she has been informed of the surgery? (Fla.)

A. Your question might more basically be phrased: May a married couple have intercourse even though they know their union cannot result in children because of a condition of sterility? Such a condition may be present naturally (as when one partner is unexplainably sterile), after a hysterectomy, at a later age when child-bearing years are past, and so on.

No moral obstacle to sexual relations exists in these circumstances. The possibility of the wife becoming pregnant and bearing a child is not a moral requirement for intercourse.

The situation you present is fundamentally not much different from your viewpoint as the wife. Regardless of how it started, you have a condition of sterility in your marriage which, at least on your part, did not and does not now imply any sinful intention or deliberate wrong action. There is no reason why you would be required to abstain from sexual relations.

However, you cannot ignore another element in the situation. Your married life, including your sexual life, is not carried on as two individuals isolated from each other. Therefore, since the cause of the sterility in your marriage was deliberate, it is important that you help your husband overcome and correct any sinful conscience, and any continuing intention of violating his responsibilities in relationship to God in the matter.

Q. I trust you will be willing to answer a question from a Protestant who is greatly puzzled about the reference to Mary as the mother of God.

God is the creator, without beginning or end. Mary has born of earthly parents. Why do Catholics then call her the mother of God? (Mass.)

A. You are not alone in being puzzled. The same question is frequently asked by other non-Catholic himself. According to our Catholic belief, Jesus is truly and completely both God and man. God the Son, the second person of the Trinity, came to this earth and took on a human nature. In doing this, he did not stop being God, of course, but he became also perfectly human. As the letter to the Hebrews put it, he is "like us in everything except that he did not sin."

Many Protestant churches believe that Jesus is Lord and Saviour, that he is "God's Son," and that he is an exceptionally holy man. But they do not believe that he was (we should say is) truly God. This difference in belief about Jesus will have obvious results in our beliefs about his mother.

When Catholics speak of Mary as the mother of God, they do not mean that she was God's parent from eternity, but that she was the mother of Jesus when he came to earth. Since Jesus was God from the first moment of his coming in the womb of Mary, she is correctly called God's — that is Jesus' — mother.

Mary has been referred to with this title, by the way, from the earliest centuries of the church. That title for her was, in fact, jealously safeguarded by Christians not primarily to honor her, but to be sure that the church preserved its proper belief about Jesus himself being the incarnate God.

Serious questioning of the title mother of God as applied to Mary only began when certain Christian groups denied the divinity of Jesus (that is, that he is both God and man) after the time of the Protestant Reformation.

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



Eucharist once again in China?

By MSGR. JAMES J. WALSH

Our religion is so centered around the Holy Eucharist, one has to strain to imagine what the worship of God would be like without it. What brought this to mind is the Republic of China hinting strongly that priests — and therefore the Mass — may once again be part of Chinese life.

We don't know how many Catholic Chinese there are. We do know the missionaries there a generation ago were making many converts in various parts of the huge country. We are sure too they made very strong Catholics, who clung tenaciously to the faith when adversity hit them in the form of communism.

THERE WERE very bright Chinese seminarians at St. Mary's Seminary, Baltimore, when I was a student. Young men sent to this country to be trained in English and in the ways of our pastoral life, so that they could go back and teach their own people. They indeed went back as priests, but nothing was ever heard of them again when the bamboo curtain banded down so brutally.

But all these years apparently the Chinese people who had tasted the sweetness of the body and blood of the Lord were without the Holy Eucharist. The only hard news we had about the Church in China was that the priests were all jailed. So there was no Mass, no Eucharist. The tabernacle was empty. The sanctuary lamp was extinguished. If the church building was not turned into a factory, there was no reason for anyone to enter it, except to pray in the memories of the past. It had become an empty shell and had lost its glory and its meaning.

There had to be a tremendous change in the

lives of those Catholics, because there is no substitute for the Eucharist. How many of them guessed when they saw the priest go to the altar, arrange the chalice and book and go through the ancient ceremony, as they had shared in it a thousand times before, that this was the last Mass?

Some of those altars were drenched with blood, the blood of a Chinese priest martyr who tried to perpetuate the Mystery of Christ's love. It was a new sacrifice, but not the sacrifice of the Mass.

True, many of the devout Chinese must have developed the custom of uniting in spirit with those peacefully attending Mass in other parts of the world. But it was difficult. A kind of exercise in imagination and faith. No consolation when their own altar was bare, no sacramental presence of the Lord.

Perhaps what they missed more than the ritual of the Mass was Holy Communion. They realized Communion had meant a gift of strength so necessary in daily living, and now they were deprived of it. They had learned from experience that receiving the Eucharist meant one was fortified as in no other way against the evil tendencies we inherited, against the unexpected adversities of sickness and family life.

There must be so many today who yearn to received the Lord just once more, who would walk to the rail with new-born appreciation of God's greatest gift. They can see now as never before that the Body of Christ is indeed the only Food that can enrich the soul in its quest of truth.

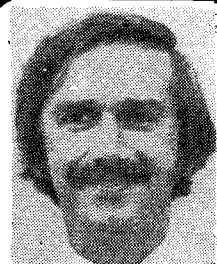
happiness and love. They have come to realize the hard way how much they need the Eucharist to repair, strengthen and sustain the soul, in somewhat the same way as ordinary food affects the body.

COMMUNISM WAS always infuriated by the gentle red glow of the sanctuary lamp. It seemed to invade the monopoly of Red Power. And indeed it did. Their leaders could not stand to see Catholic pouring into their churches at the hour of Mass and even dropping in during the day to worship the hidden God in the tabernacle.

They were smart, very smart about it. They reasoned if you removed the Eucharist, you remove the reason for people coming to church. The Lord has been evicted.

Often non-Catholics in attending weddings, funerals or just coming into the church to sit or look around have said, "Your church feels as if God is there." They do not realize the profound truth they are speaking. He is there. Not by reason of his immensity whereby he fills the universe with his Being. But because of the miracle of the Mass whereby bread and wine are changed into the Body and Blood of Christ, whereby he becomes present in our midst.

Perhaps generations ago European and Asiatic Catholics tried to imagine what it would be like not to have the Eucharist, in order to awaken a deeper appreciation of it. If China opens up church doors and the tabernacle again, can you imagine the fervor and faith those deprived people will bring to the reception of the Body of the Lord?



Judi's optimistic and so are we

By DICK CONKLIN

She breezes into the room with an air of unrestrained optimism. She has probably given the same talk hundreds of times before but tonight sounds like the first time. She has every right to feel discouraged about the opposition and overwhelmed by the size of the battle, but she isn't.

Quite the contrary. Judi Lindsey, of the National Committee for a Human Life Amendment is confident that the nation will finally achieve the "impossible" within a year or two — a constitutional amendment that returns the basic right to be born that was canceled by the Supreme Court. She was in Miami recently to update local people on her organization's progress and help Fr. Dan Kubala, Respect Life director, kickoff a new effort in Congressional District 14 (Rep. Claude Pepper).

Judi Lindsey has reason to be confident. Not only does her plan have the full support of the Catholic Church, but is endorsed by other pro-life groups and many Protestant churches too. The NCHLA has been involved in a string of pro-life victories on Capitol Hill, including the well-publicized battle over the use of tax money for abortions.

The plan is a remarkable combination of simplicity and strength. Simple because it makes it easy for new recruits to get involved, and strong because it has proven

very effective in transmitting the will of the people to a reluctant Congress. In each district, a few key people in charge. Contacts in each parish. Once a year a special homily or slide presentation in church. Distribution of the Life Roll sign-up cards to those who want to help.

But that's only the beginning. While some organizations keep a membership roster only for newsletter or fund-raising purposes, the local Congressional District Action Committee gets everybody involved right away. Some people join the telephone tree and help pass the word on to others. Some prefer letter-writing, others use the low-cost public opinion telegrams. A few may visit the Congressman when he's in town. Other Life Roll names are merely added to the growing list of pro-life supporters — an impressive tally that goes periodically to the Congressman.

Judi Lindsey calls it "interest group democracy". Politicians are often quoted as saying that they don't hear from the voters. Many no longer respond to lofty ideals — only voter pressure. In 1975 a national poll reported that 73 percent of all Americans wanted a change from the current abortion-on-demand situation. A new Gallup poll just last month gave nearly identical results. Maybe that kind of persuasion

doesn't move Congress — but constant mail, calls, and visits from the folks back home in Miami, Naples, Ft. Lauderdale, Key West, and West Palm Beach can make the right impression!

The Plan's success has surprised even some of its designers. In one parish with 1200 families, over 1,000 Life Roll cards were collected on Respect Life Sunday. Of these, 800 indicated they would be willing to pay their congressman a visit.

But even a far less enthusiastic response will bring results. Let's say that in each of 12 parishes in a district, 200 people offered to write a single letter a year. Then suppose the telephone committee asks just four people in each parish to write each week. That's 200 pro-life letters a month on that congressman's desk — all year long — probably more than on any other issue.

The National Committee for a Human Life Amendment offers a variety of tips and help for the new grass roots lobbyist. In one district a congressman told his constituents that he couldn't co-sponsor that Human Life Amendment because, as a committee head, he made it a practice never to co-sponsor legislation. When the NCHLA informed the local group that he had co-sponsored 28 bills in a six month period, they paid him a visit and

politely called it to his attention. He is a new co-sponsor.

One person in Judi's audience voiced a concern shared by many pastors. Wouldn't a parish involved in political issues jeopardize its tax-exempt status? Not at all. As long as a church doesn't endorse candidates for public office, legislative involvement is OK if it isn't "substantial". What is substantial? According to the IRS, that means using not more than 15 percent of church income. And the all-volunteer congressional district and parish committees run with almost no expense at all — a far cry from the clinic-supported efforts of the pro-abortion side.

There are skeptics around who think that the bishops are too far removed from the church and community concerns of the laity to really understand their needs. But anyone who studies the action plan they put together or listens to people like Judi Lindsey will discover a simple, practical way for concerned people to participate in the democratic process. A sure cure for apathy.

If you are looking for a way to help the pro-life effort with a few minutes of your time (That's right, minutes!), introduce yourself to your parish pro-life committee or contact the Respect Life office at 18340 NW 12 Ave. Miami 33169.

St. John Vianney

'a daring undertaking' untried anywhere else

By **ARACELI CANTERO**
Voice Spanish Editor

"A daring understaking, something which is not being tried anywhere else in the country," is, according to an expert observer the Seminary College of St. John Vianney, in Miami.

The comment from Fr. Ricardo Ramirez, who heads the Mexican American Cultural Center in San Antonio Texas should not be taken lightly, for indeed St. John's is a 'first' as far as seminary training goes.

Such is the opinion also of this year's graduating seniors and of it's Rector, Auxiliary Bishop John Nevins.

He says: "I'm biased, of course, but I believe there is no finer group of young men than those who are now studying with us.

"THEIR RESPECT for each other's culture and their commitment to learning another language, is so evident in the life of the Seminary, that it certainly can be known as a 'model seminary' for the country, he adds.

Graduating seniors also know they are pioneer students at St. John.

"It has been great," says John Noonan, 28, and student council president. Coming late into the vocation he had the chance of starting in the Major Seminary, but now he is happy about his choice of St. John "This was a building experience. Something that had never been tried before. We are really together now," he says.

Born in County Limerick, Ireland, he went to school in New York and attended college at Florida Atlantic University where he studied microbiology. In spite of his age, he did not find seminary life geared to younger students, but Liam Quinn 25, thinks otherwise:



St. John Rector, Auxiliary Bishop Nevins and two seniors John Noonan and David Thomson enjoy a "sharing" time together.

"For a while it was like coming to childhood again," he says.

"For guys who are older, the discipline here could be a bit of a problem," said another student.

"Special attention could be given to those of us who have already had some formation and responsibility on our own," he said.

The seniors interviewed, all rate as enriching the bilingual-bicultural orientation of the seminary. They also said it can make life a little more difficult.

"It takes more effort in relationships Hispanics do things differently" says Keith Brennan, 25,

from the Diocese of St. Augustine.

Keith attended an all anglo seminary in Philadelphia and after a four year leave to "work, study and see life from a different point of view," joined the seminary in Miami. He feels that "meeting guys from other cultures and learning another language are all helpful things for the priesthood." Although he will not be ordained for the Archdiocese, he feels that his familiarity with the Hispanic Culture will be an asset in his diocese too.

Besides serving the dioceses in Florida, St. John Seminary College accepts also students from dioceses in the Caribbean. In addition to 9 Cuban-American students this year the seminary had 19 from Puerto Rico. They too had to adapt to

another culture and for the most part had to learn the English language.

Together with liturgical celebrations and professional counseling the College offers all subjects which are considered requirements in both English and Spanish. Most faculty is bilingual and as upper-classmen all students are advised to take a number of courses in their second language.

But still, for Ramon Gimenez, 21, from the diocese of Arecibo, adaptation did not come easy.

"HERE WE are in a foreign land and communication requires another language," he said. He feels that hispanics are by nature very outgoing, "but here we are away from relatives and friends."

For Juan Cantre, 23, also from Arecibo, the price of adaptation is worth paying. "It's a very enriching experience," he says. "I Knew no English. Now I can read it and even follow a class," he adds. After two years at St. John, Juan will return to Puerto Rico, next year, to be one of five theology students in an experimental major seminary there. As improvements for the program at St. John he would suggest "more spontaneous opportunities for prayer and for building a spiritual community". Also cutting down on unnecessary activities which take away from the time of study.

Bob Tywoniak, 22, from Margate, Fla., says he has seen the seminary grow with the years but hopes it can continue growing in "teamwork among students and faculty, because this place is to be seen as a community.

"This is no ordinary college," he says. "There should be no separation. If we are going to grow more, faculty and students must see themselves more and more as a community striving together," he adds.

Jose Espino, 23 and Cuban

(Continued on Page 9 Col. 1)

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St. John seniors: What do they think?



Some of the seniors at St. John Vianney College Seminary, representing various cultures and rounded up from various activities, are, front to back: Joe Hubble, Keith Brennan, Willy Cruz,

Victor Vargas, Ramon Gimenez, Juan Cantre, and Jose Acebedo.

(Continued from Page 8)

thinks somewhat alike. For him relationship with the faculty is now minimal, and "mostly at the level of authority"

Although he functions perfectly in the English culture, Jose believes that having "part of the training in my own culture makes me feel a little more at home." Through the bilingual expressions in the liturgy, he has come to experience the universality of the Church, he says.

Except for the first year seminarians, all students at St. John are involved in various apostolates in parishes and apostolic movements and most rate as adequate the opportunities for spiritual growth. They all may choose their own spiritual director from among the faculty.

Yet one seminarian commented spiritual directors are not always available. "If a guy comes his first year and happens to get a priest who is not always available.. It is not a good experience" he says.

For Joe Hubell, 21 the bilingual setting at St. John sharpened his sense of humor and the ability to laugh at himself. "All kinds of comic things take place, like saying the wrong word at the wrong time. It's hilarious," he laughs.

Although from Fort Lauderdale, now he is fluent in Spanish.

"I've come to really appreciate the Spanish culture," he says. Especially in this diocese, "if you don't have that appreciation you are going to be stuck in a little cubicle when you are a priest, and you can only go to certain parishes because you can't communicate," he adds.

He entered the seminary right after high school but he doesn't feel he has missed "life in the world"

Looking back, he feels St. John could improve in teaching leadership and responsibility to those who never had it.

A LOT OF the responsibility of what goes on at the Seminary goes to the wrong people—the people who don't really need it that much... Those who really need to learn leadership are stuck in the low positions. They will never learn it, not here, because they are not given the opportunity," he says.

It is hard to say whose fault it is," he adds. With 58 guys to get things done, the easiest way to do it is to get the people who already know

With other 16 students, Joe will go to the major seminary next year and he feels that "the habits I will have as a priest are going to be formed in the next couple of years, so I really want to watch myself.

"Things are going to be my own responsibility. It will be a

challenge for me to see how I have incorporated everything I received here, and where my priorities are." He adds.

The same goes for the rest of the students. Time will then show how effective was this "first bilingual-bicultural experiment" at the College Seminary of St. John.

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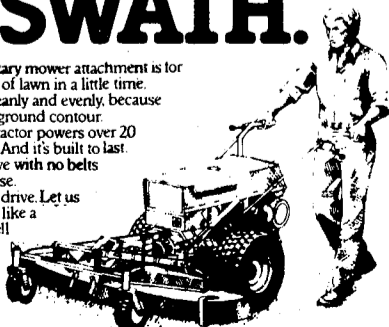
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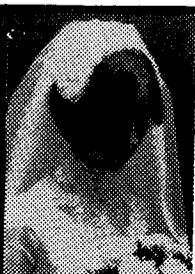
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How can I know I'm ready to choose a vocation?

By STEVE LANDREGAN

In speaking of a vocation in the traditional Christian sense, the verb "to choose" seems inappropriate. If God does the calling (vocation comes from the Latin "vocare" to call), then the one called does not choose, but is chosen. It would be more accurate to speak in terms of discerning the call. Let's reword the question then to ask "How can I know that I am ready to discern what God has called me to be?"

FOR ANY CATHOLIC, God's first call is to the Christian life. Our response to this primary call is baptism and faith. Even the call to service or ministry is universal to all Christians, for as Aidan Kavanaugh writes in "Ministries in the Community and in the Liturgy," "It is clear in the New Testament that the scope of diakonia (service) or ministry is nothing less than the whole of Christian life."

Thus for the Christian the question is not "Am I called by God to serve?" Rather it is, "What service or ministry is God calling me to?" This awareness is surfacing among Catholics today in a new and exciting way. A new sense of being called on the part of Catholic laymen has resulted in burgeoning programs for the preparation and coordination of lay ministers.

Organists now see themselves as ministers of music, ushers see themselves as ministers of hospitality, members of parish councils and parish school boards see their work as a form of ministry.

IN ONE SENSE this new phenomenon has caused a crisis in semantics. The word "minister" used to mean simply "a Protestant clergyman" in our Catholic vocabulary. Now it has not only been adopted by Catholics, it has been consumed, exhausted and all but impoverished.

What or who is a minister? Is every Christian called to ministry? Or is every Christian called to witness and serve in Christ's name while

only those who do so in the name of the Christian community are called to minister? One scholar calls for ministry to be defined as a combination of service and leadership. The argument over the relationship of ministry to office, to power, to authority and so forth will undoubtedly continue for some time, but the simple reality that Catholics have a new awareness of being called to bear witness to their baptism is indisputable.

So we return to the original question. How can I know that I am ready to discern what God has called me to?

THE FIRST STEP in the process of discernment of one's call must be involvement in the life of the Christian community, for most this would mean the parish, but it could also be the campus Catholic community, prayer group or a movement such as the Cursillo or Marriage Encounter.

As one becomes vitally involved in Christian community life, particular gifts emerge and are recognized and accepted by the community itself.

It is the community that tests any individual's gifts and discerns call. For those who discern a call to the religious life or the ordained ministry, the religious community, seminary or formation program they are drawn to will test their call, affirm or desaffirm their discernment.

Essential to discernment, for the individual and the community, is prayer. Disaffirmation of an individual's discerned call is not a rejection, but a redirection, a helping hand in distinguishing between God's will and our own.

I AM READY to discern what God has called me to be when I have committed myself to bear witness by my baptism, and to seek the support of the church community in recognizing and developing those particular gifts God has given to me for the purpose of building up his body. Then I am able to say to the Father with Jesus, "Thy will, not mine."



A walk along the Jordan River

By JANAAN MANTERNACH

One Day Jesus wanted to find some quiet time away from the crowds. So he asked his friends if they would like to take a walk with him along the Jordan River. It was a beautiful day. The flowing river water, the warm sun and the gentle breeze would refresh them all.

SO JESUS and his friends went down to the river bank. They headed north along the Jordan River in the direction of the Roman town, Caesarea Philippi. That important town, named after the Roman Emperor, Caesar, was near the source of the Jordan River. There the river began as a small spring flowing up out of the rocky ground.

As they walked along the river, Jesus and his friends talked about what had happened during the past few weeks. They chatted about Jesus' teachings and about the wonderful things Jesus did for people in need. They talked about the blind man and the deaf mute. They remembered the crowd Jesus fed with a just a few loaves of bread and a few fish. They talked about the Greek woman whose child Jesus cured.

ALONG THE WAY Jesus asked them what the crowds thought of him. "Who do people say I am?" he asked.

His friends could tell him that very easily.

They had been mingling with the crowds of people. They knew exactly what the people thought about Jesus.

"Some say you are John the Baptizer," they told Jesus. "Others say you are Elijah. Still others call you one of the prophets."

Now John the Baptizer was Jesus' cousin. John had been put to death by King Herod not many months earlier. People had thought John was the long awaited Messiah — the one God would send to free them from the Roman rulers. Many people seemed to think Jesus was John come back to life.

Elijah had lived centuries earlier. He was a Jewish prophet, a man very close to God. When he died, people said God took him right up to heaven. Some people seemed to think Jesus was Elijah come back as Messiah to free God's people.

ALMOST EVERYONE seemed to think Jesus was a great prophet like the great Hebrew prophets of old. They thought Jesus was like Isaiah, Jeremiah or Ezekiel — men close to God who told the people about God's ways.

Jesus listened to what his friends reported. Then he stopped. He looked directly at them and asked, "And you, who do you say I am?"

"For a moment they were all silent. They had

long wondered who Jesus really was. They had their opinions, but hesitated to share them with Jesus.

Then Peter spoke up. "You are the Messiah!" Peter said confidently.

JESUS SMILED. He did not admit he was the Messiah. He did not deny it. He gave his friends strict orders not to tell people he was the Messiah.

The Messiah was the one everyone in Israel longed for. Most of the people believed God would send a great hero to free them from the Roman soldiers. They called this hero, "Messiah."

Jesus would not say whether he was the Messiah or not. He seemed more interested in freeing people from sickness, ignorance and sin than from the Roman soldiers. He did not want his friends calling him Messiah because people would immediately think of him as the leader of a revolution against Rome.

BUT HE DID NOT deny that God had sent him as Messiah to free people from something more powerful than the Roman army. He left even his closest friends wondering who he was.

And he continues to ask people the same question he asked that beautiful day along the Jordan River: "And you, who do you say I am?"

Ex-movie star Hutton, begins 3rd career

PROVIDENCE, R.I.—(NC)—The "blonde bombshell" movie star of the 1940's, Betty Hutton, has begun her third career as the author of her life story.

Miss Hutton's struggle against depression and drugs led her to embrace the Catholic faith and to her second career of traveling around the country telling audiences that God and his love are the answers to alcohol and drug abuse. Now she will tell audiences the full story of her life in her book, "Judge Me Not."

THE BOOK traces her life from the time she was introduced to the stage as a three-year-old "song and dance kid from Detroit," through four marriages, her work as an entertainer in Las Vegas, an attempted suicide in the early '70s, and her conversion and the healing of her disordered life.

Miss Hutton's autobiographical book describes how she met Father Peter Maguire, pastor of St. Anthony's Church, Portsmouth, R.I., while she was hospitalized in the early '70s and how, through him, she came to experience the love of Christ.

Through coming to know Father Maguire, Miss Hutton said she learned to love herself and then pass that love along to others. "Through him I learned what it was to be a member of a family.

"I've been married four times and have three daughters but never knew what it was to be a member of a

loving family. I didn't know that without Christ there is no home," she said.

"My 16-year-old daughter, Carolyn, who spent Easter here with me, and I have a whole new relationship built on love," Miss Hutton said.

Discussing drug abuse, she said she became involved, inadvertently, taking "uppers and downers," but it was Father Maguire who helped her the most by introducing her to God. "Now God is my upper," she added with a big smile.

SHE WAS baptized in 1973, but it was only two years ago that she learned "to know what the love of God is" and began to spread the message of his love throughout the country.

As for returning to the movies, she added, "there's no way for me to go back to that. It's a make-believe world."

Miss Hutton said she was encouraged by friends to write her book after a friend had found notes she had been making on scraps of paper since she was 14. She said that she is writing the book to help others who may go through similar experiences of depression and drug addiction. "I refuse to discuss them now. I've relived the worst of them while writing them down and it's been a help in the healing process, but I'm not completely cured," she said.



Betty Hutton in Newport, R.I., apartment.

Hospice movement reported growing

WASHINGTON—(NC)—The hospice movement — which provides comprehensive care to dying patients and their families — is growing in the United States, with 59 programs now in existence and 73 more planned, according to a report by the General Accounting Office, a congressional investigatory agency.

The report said many hospice patients and their families are eligible for benefits through Medicaid, Medicare or through the Older Americans Act and Social Services program.

BUT SOME changes in laws affecting these programs would be necessary to broaden hospice coverage, the GAO said.

At the same time, the report said, many people are not eligible for help under those programs and private insurance companies "have not become involved in hospice care to any great extent."

The GAO report was based on an extensive telephone survey conducted between July and September 1978., Senator Edward Kennedy (D-Mass.), Abraham Ribicoff (D-Conn.) and Bob Dole (R-Kan)

requested the study.

Kennedy and Dole appeared with Secretary of Health, Education and Welfare Joseph Califano at a national conference on Hospices in October 1978.

At the time Califano pledged to fund demonstration projects in hospices and Kennedy said his proposed national health insurance program would cover hospice care.

Kennedy plans hearings late this summer on legislative changes needed to broaden hospice care, according to a spokesman for the Senate subcommittee on health, which Kennedy chairs.

"For most hospice patients," the report said, "life expectancy is six months or less and active treatment to cure the disease has been determined useless."

MOST HOSPICE patients suffer from terminal cancer and are between 60 and 70, the report said.

The national Cancer Institute estimates that 387,430 persons died of cancer in 1977, the report said. Of that total, it said, 60 percent were over 65 and eligible for Medicaid.

Georgetown U. hit

WASHINGTON—(NC)—The Council of Hemispheric Affairs (COHA), which monitors observance of human rights in Latin America, objected to the participation of Georgetown University in a conference on Argentina-U.S. relations on grounds that it helped Argentina's military junta to improve its image.

Mc Cormack may run

CHICAGO—(NC)—Ellen McCormack, the Long Island housewife who ran for president in 1976 as a pro-life candidate, may run again in 1980. She has authorized establishment of an "exploratory Democratic presidential campaign committee" on her behalf for a possible pro-life campaign during the Democratic primaries.

U.S. Education Dept.

WASHINGTON—(NC)—President Carter's proposal to create a separate Department of Education will face a critical vote when the full house of Representatives takes up the issue. The

reorganization bill has already been passed by the Senate and the House Government Operations Committee. Carter believes a separate Department of Education will eliminate waste and duplication and give greater visibility to education in the United States.

Nicaraguan troops

MANAGUA, Nicaragua—(NC)—National Guard troops in Managua raided the Don Bosco Youth Center and rectory and arrested one of the priests. Meanwhile, reports from the northern city of Leon said extensive damage was done to the Calazans High School caught in a cross fire between guardsmen and the Sandinistas, leftist guerrillas. The raid on the youth center ended a rally demanding respect for human rights by President Anastasio Somoza.

Non-Italian named

VATICAN CITY—(NC)—For the first time in history a non-Italian has been named papal undersecretary of state. He is a Spanish-Born Vatican Diplomat, Archbishop Martinez Somalo, until now papal nuncio to Colombia. Pope John Paul II also named a Lithuanian,

Msgr. Audrys Juozas Backis, to the highest Vatican diplomatic post ever held by an East European — undersecretary of the Council for the Public Affairs of the Church.

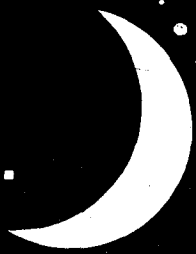
Lefebvre meeting

VATICAN CITY—(NC)—The Vatican Press Office said it could not confirm whether suspended Archbishop Marcel Lefebvre will be received by Pope Paul II. In Nancy, France, the 78-year-old French archbishop said he was heading for Rome where he would meet the pope and Cardinal Franjo Seper, prefect of the Vatican Congregation for the Doctrine of the Faith.

U.S. Bishops meet

CHICAGO—(NC)—The U. S. bishops have agreed to explore "the value and feasibility" of holding a Puebla-style "extraordinary meeting which would focus on some of the issues facing the church in the United States." But, in the concluding session of their May 1-3 meeting in Chicago, they overwhelmingly rejected an attempt by Bishop William E. McManus of Fort Wayne-South Bend, Ind., to commit the National Conference of Catholic Bishops-U.S. Catholic Conference to holding such a meeting.

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Words of love come forth at Dad's death bed

By CAROL A. FARRELL
Family Enrichment Center

In September of last year, my father entered Cleveland Clinic to have his heart's aortic valve replaced. The night before the surgery I was overcome with fear that he might not survive and I cried as I realized the never before had I understood so clearly what he meant to my life, how much I loved him or, more important still, how much he loved me. Nor had I expressed that to him. I resolved that I would tell him the next morning before he was taken to surgery. But his needs and mine did not blend very well that morning.

The surgery was successful. And as his strength grew, the need to share my insights of that frightful night faded as easily as the morning's sunlight consumes the mist.

ALMOST SIX months to the day, on March the 5th, my father suffered a massive stroke, fell into a deep coma and three days later, died.

We had seventy-two hours to move from hoping and praying that somehow he would recover, to praying that the Lord's will would be to take him quickly since the damage to his system was so total. My mother and brother

and I had three days together with him in which to pray and share our sorrow, to talk with each other and to him.

In January of this year, I had listened to Dr. Elizabeth Kubler-Ross speak on death. I had listened to her in a detached, professional way, grateful for her research and insights, but never thinking that I would be applying them in my own life.

The doctors and nurses who tended my father echoed some of what I had heard from Kubler-Ross. It was extremely likely that he could hear us and they both cautioned us to be careful about what we said in his presence as well as urged us to use the time we had to say what we wanted him to hear. Even though my dad gave no response whatever, I was sure he heard us, and understood.

On either side of his bed my brother and I stood, touching our father's arms, reminiscing out loud about our childhood. I especially remembered the trips to Euclid Beach, and amusement park in Cleveland, and the rides on the Thriller which I both loved and hated: I was so frightened by its height and the steep descents it made but at the same time so sure I was safe in my dad's arms. We touched his fingers, still

showing the stains from the printer's ink that had been the trademark of his life's work.

WITH VERY little effort I recalled my thoughts and feelings of that night in September because I knew I would not have another chance to express them. When I was alone with him, I finally did.

The greatest impact my dad (and mother) had on my life came from knowing that there was nothing I could do that would cause him to stop loving me. Nothing. I always understood that. "We love you no matter what." He implied it in his actions with me and my brother and, later, to our families. On one occasion, I remember him using those exact words.

Nothing can ever be done to "earn" that kind of love. It is a gift of tremendous consequences. It gives security, confidence and self-esteem. It is life-giving.

In a beautiful, mysterious and frightening way, parents are called to be "stand-ins" for God. We are called to represent His love for His children. And to the extent that we do our job well, we make it possible for our children to relate to and accept the love of their Heavenly Father.

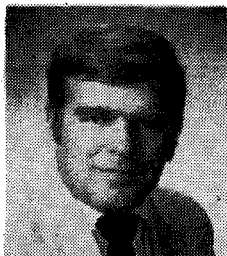
"Because of you, Dad, I can believe in God's love for me, and in forgiveness. I know that His love, too, is 'no matter what'."

I do not grieve for my father. I know he is in the loving hands of his Father. I grieve for myself. There is a "black hole" in my universe where the energy of a special love once tangibly existed. I am a grown woman, but inside I feel like a little girl: "I miss you, Daddy."

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Cancer seminar for clergy

The Comprehensive Cancer Center, Miami, is sponsoring a one day seminar for the clergy of all faiths to assist them in ministering to cancer patients. It will take place on May 21 in the Rosenstiel Science Building, 1600 NW 10 Ave., Miami, from 9:30 a.m. to 5:00 p.m. Registration will be limited to 170 participants and must be made by May 19th. For more information contact Mr. Leonard J. Emmergluck at 547-6103.

Pilgrimage set for Holy Land

A pilgrimage and tour of the Holy Land, Greece, and Rome leaves Miami on June

11 and returns on June 25. The Rev. Richard P. Scherer, director of Pastoral Care at Miami's Mercy Hospital, will be the spiritual director for the tour and those interested may contact him at 854-4400 for details.

Curley Alumni reunion slated

An all class alumni reunion in observance of the 25th graduation at Archbishop Curley High School is slated for June 2 at 9 p.m. in the school gymnasium.

Dancing, entertainment, and a buffet supper are planned and tickets are available at the school office. Reservations close May 15 and may be made by calling 751-8367.

Singles club for handicapped

GOAL, singles club for employed and student physically handicapped adults meet at 8 p.m., Saturday, May 19.

Handicapped persons between the ages of 18 and 50 are urged to participate. For additional information contact John Winters, founder, at 895-6377.

Mass for deaf

LANTANA— Mass for the deaf will be celebrated at Holy Spirit Church at 6 p.m., Sunday, May 13.

The Rev. James Vitucci, Archdiocesan Director of the Apostolate for the Deaf, will be the celebrant of the Mass using sign language.

Masses honoring couples set

The Family Enrichment Center is honoring 25th and 50th wedding jubilarians at Masses in three locations of the Archdiocese, as follows: St. Ann's Naples, May 19 at 7:30 p.m. St. Rose of Lima, Miami, May 26 at 1:30 p.m. St. Joan of Arc, Boca Raton, June 2 at 11 a.m.

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It's a Date

DADE COUNTY

St. Joseph Women's Club "end of the year" bazaar and boutique May 18 and 19, parish center, 86th and Byron, Miami Beach.

Sacred Heart Women's Club installation of officers during 6 p.m. Mass, May 15 in the church at Homestead. Dinner follows at the Elks Club. Reservations available by calling 247-2750 no later than May 11.

St. James Forever Young Club's "Greatest Show on Earth" at 8 p.m., Saturday, May 12, parish hall, 565 NW 131 St. Tickets available from members or at the door. Everyone is welcome.

St. Lawrence Catholic Women's Council meets, Monday, May 14 at 8 p.m., school cafeteria, North Miami Beach.

Marian Towers residents' card party, May 17, 11:30 a.m. at 17505 N. Bay Rd., Sunny Isles.

St. Vincent de Paul parish will sponsor a dinner-dance and theater benefit at 6:30 p.m., Saturday, May 19 in the parish hall, 2000 NW 103 St. Walter Scarpella will entertain accompanied by Billy Martin at the piano. Music for dancing will be provided by Tony "G". For reservations call 836-7705.

St. James Boy Scout Troop 331 will sponsor a

pancake breakfast on Sunday, May 13 honoring Mothers in the parish hall.

BROWARD COUNTY

Our Lady Queen of Heaven Church, North Lauderdale, Teen-Senior Dance, May 19th from 8 - 11 pm at Parish Hall. The youth of the Parish invite all of its Senior Citizens to come. Music and entertainment by Fr. Tom Sheha and skits and dance exhibitions. Refreshments will be served. Also the Youth Group is sponsoring a Roller Skating Night May 15th from 6:30 - 9:30 pm (Tuesday) at Florida Skateways on South Gate Blvd., Margate. \$2. For more information call 971-5400 and ask for Tony.

St. Jerome Women's Club, Fort Lauderdale, will welcome new officers during 11 a.m. Mass, Saturday, May 19. Luncheon will follow at Patricia Murphy's Restaurant, Bahia Mar. For reservations call 764-2674.

Blessed Sacrament Woman's Club officers' installation and Communion breakfast, 10:30 a.m., Saturday, May 12, Lauderdale Surf Hotel. Mass prior to breakfast at 9:15 a.m.

Lauderdale Catholic singles meet at 7:30 p.m., Saturday, May 12, home of Steve Budnik, 74 NE 36 Ct. For further information call

563-0185 or 581-1154.

St. Stephen Women's Council, Hollywood, annual retreat at the Cenacle Retreat House, May 18-20. For information call 987-4124.

Our Lady Queen of Martyrs men are serving a Mother's Day pancake breakfast after Sunday Masses, May 13.

St. Charles Borromeo Women's Club executive board will sponsor a Fettucini Alfredo luncheon and card party, noon, Thursday, May 24. For reservations call 456-6231.

Nativity parish women, Hollywood, will observe a weekend retreat May 18-20 at Cenacle Retreat House, Lantana. For reservations call 983-3345.

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Charities award luncheon slated

A Catholic Charities Award Luncheon sponsored by the Catholic Service Bureau of the Archdiocese of Miami will be held June 1st at the Omni International Hotel.

Guest speakers include U.S. Sen. Richard Stone and Archbishop Edward A. McCarthy. Expected attendance ranges from 600 to 800 people.

During the luncheon, awards will be presented to employees who have been with the Bureau 25 years; retirees of 20 years; volunteers and foster parents who have served 10 years, and long time

members of the Board of Directors.

The operational budget of the Bureau will be distributed with a brief synopsis of the services rendered by the agencies and future plans to meet the growing needs.

St. Jude sets groundbreaking

TEQUESTA— Ground will be broken on Sunday, May 13 for the new parish hall and CCD center in St. Jude parish following the 10:30 a.m. Mass.

A reception will follow.



St. Vincent Hall offers alternative to abortion

St. Vincent Hall offers an abortion alternative.

In its peaceful surroundings on the grounds of Mercy Hospital single pregnant girls are sheltered in a program that strives to help them cope with the pregnancy — both mentally and physically.

The girls continue their schooling through a tutor and take additional classes in child care and home economics. Volunteers teach knitting and sewing.

"WE TRY to foster interest in goals and show the girls that their life doesn't end here", says Sister Madeleine Martel, director of St. Vincent's Hall.

Group counseling sessions are held weekly. In the sessions the girls learn to understand their feelings and most important to recognize

they are not alone.

There is individual counseling where the pros and cons of keeping the baby or placing it for adoption are discussed. Ultimately the decision rests solely on the individual girl.

"We do not encourage or discourage adoptions. We simply help by showing the options available and support the girl's individual decision," says Sister Martel.

There is a doctor and midwife involved in the medical aspect of the program and births take place at adjacent Mercy Hospital. The girls are trained in the Lamaze method of childbirth and are encouraged to exercise and not gain excess weight.

"This residence is a therapeutic community in which everyone is part of a family. Our general theme is

that of healing physically, spiritually and psychologically.

"PREGNANT GIRLS tend to be lonely. They have been rejected so they need healing," says Sister Martel.

St. Vincent Hall's Community Outreach prenatal clinic is also available to married women from lower income household.

"The clinic offers prenatal care and delivery for women who are experiencing financial or emotional hardship," says Sister Martel.

The fees are based on the patient's income and ability to pay. Family and individual counseling dealing with the pregnancy is available.

Scholarships for music set

Auditions for music performance scholarships are slated Friday, May 18 at the south campus of the Miami-Dade Community College.

Auditions are scheduled between 2 and 6 p.m. in Room 8117 at the Maria C. Hernandez Center. For appointment call 596-1282.

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Bishop: Family violence can be healed

By: BISHOP
RENE H. GRACIDA
Diocese of
Pensacola-Tallahassee

Violence in America. For years that phrase has conjured visions of the wild west, beatings and muggings of innocent people by criminals and adult or youth gangs waging war on our streets. But today, increasingly, violence in America is to be found in our homes, and innocent men, women, and children are being battered by otherwise respectable members of the same family.

Statistics on violence in the home are staggering. The National Institute of Mental Health says that each year as many as 6.5 million children are harmed by parents or other family members, spouse abuse occurs among 16 percent of American married couples; and annually, eight million children — 18 of every 100 — assault their parents.

Statistics from other sources are revealing: one-fourth of all murders in the U.S. occur in families, violence is most common in the 41 — 50 age groups; the average age of the battered wife, 37.

Violence need not be physical. Emotional abuse and neglect is equally harmful and destructive of the human person.

There are many misconceptions about family violence that must be cleared up. One does not have to be "crazy" to have the problem and need help. Nor is the problem of violence restricted

to certain segments of our population. Family violence cuts through class lines. The root causes of family violence can be anything from worries about jobs and money to inability to cope with a complicated, complex world.

Help is available to the abusers and the victims... Services are offered by federal, state and local agencies as well as churches and qualified

volunteer groups. Many organizations work with spouses or with parents and child to help reestablish or affirm healthy relationships. It does not take money to obtain most services — just some bravery, a desire to do what is right. There is great dignity in seeking understanding.


All of us as human creatures created by God,

have the need to love and be loved. Generally, the traditional place to fill such a need has been in the home, where people are loved for who they are not so much for what they can do.

Within each of our families, may each member strive to grow in understanding of each other, and thereby grow in love. As one learned theologian has pointed

out: we must understand the value of each human person, sense our solidarity with all that is human, listen to others, learn their history, and then understand our own brokenness. Like Jesus, we all have the potential to be wounded healers.

Help stem violence in America by first looking into your home, then into your heart.




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Brochure or Information:

WRITE: Rev. John J. Mc Sweeney
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In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery. Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special 'safaris' via jeep through the great forests and game preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk lodge on Rainbow Springs are a few of the 'Specials'.

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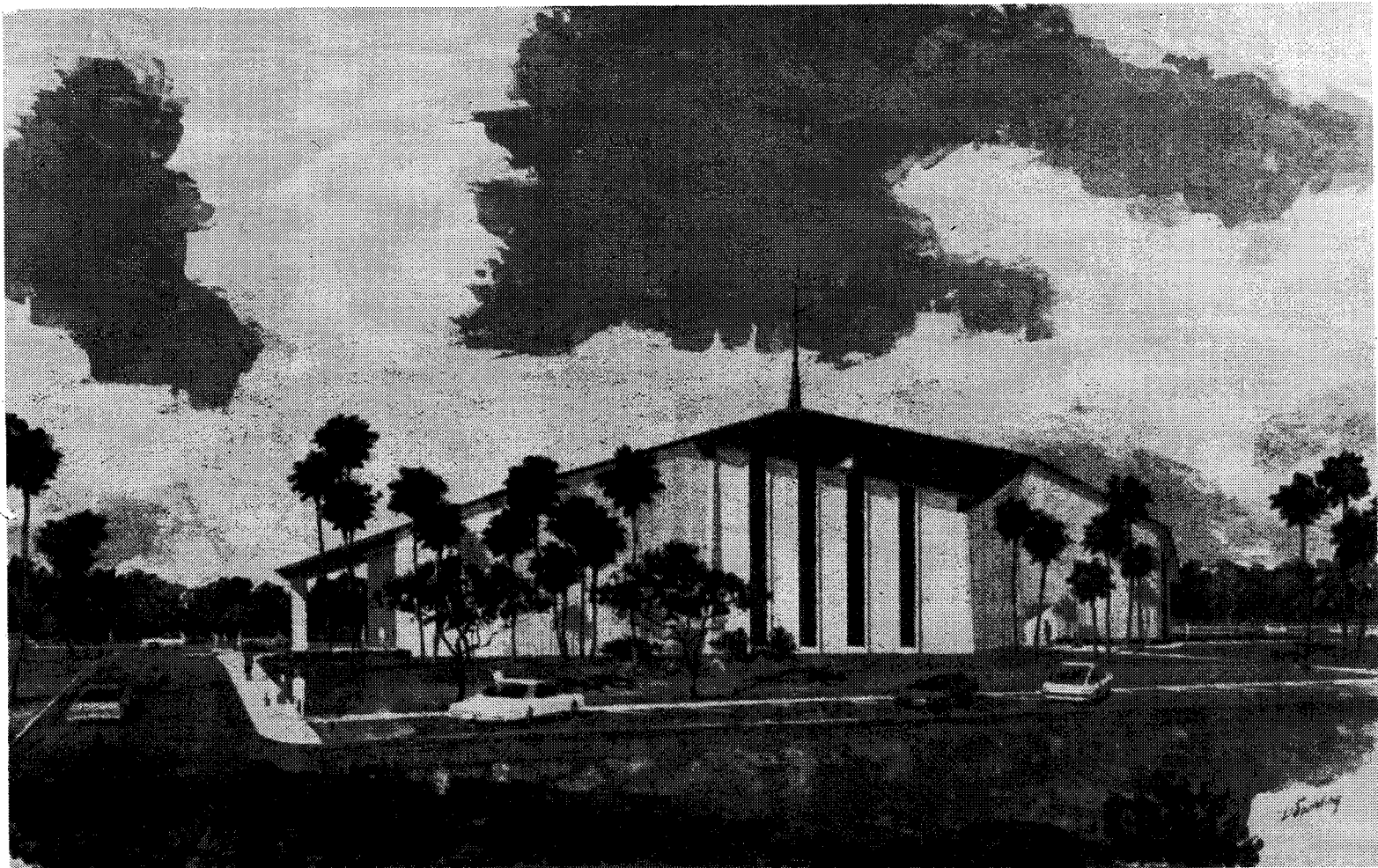
"Boy's Woodcraft Session - Sunday June 10 to Friday June 29 \$265 - if application is received before June 1. After that date fee is \$295. Coed Woodcraft Session No. 1 Sunday July 1 to Friday July 13. Coed Woodcraft Session No. 2, Sunday July 15 to Friday July 27. Two weeks. \$200 - if application is received before June 1. After that fee is \$220"

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New church dedication Sunday in N. Palm Beach

NORTH PALM BEACH — The newest church in South Florida will be dedicated at noon, Sunday, May 13, by Archbishop Edward A. McCarthy during Mass in St. Paul of the Cross Church.

The nine-year old parish, administered by the Passionist Fathers, had its beginnings in the area's fire hall where Sunday Masses were celebrated after the parish's founding by the late Archbishop Coleman F. Carroll. Masses were subsequently offered in a funeral home, a Lutheran church, and a lounge, until a parish center was built five years ago. The Rev. Charles Sullivan, C.P., founding pastor,

directed the construction of the parish church located at 10870 State Rd. 703. The new structure accommodates more than 800 persons and a small chapel has a seating capacity of 86. The building also houses two offices and a conference room.

Station of the Cross are depicted in the building's stained glass windows as well as the Resurrection. The new organ is a 28 rank M.P. Moeller Pipe Organ.

Richard A. Baker of Fort Lauderdale is the architect.

A reception will follow the Mass of Thanksgiving during which members of the parish women's club will be hostesses.

Fr. Kelly to head education group

Father Vincent T. Kelly, Archdiocese of Miami Superintendent of Education, has been elected president of the Florida Association of Academic Non-Public Schools, and is the first clergyman to serve in that position.

Supervising principal of St. Thomas Aquinas High School and associate pastor of St. Pius X Church, Fort Lauderdale, Father Kelly is a native of Ireland.

Formerly a member of the faculty at Cardinal Gibbons High School, Fort Lauderdale, he has a Master of Science degree in Administration earned at Kearney State University, Nebraska, and has been in his present position as Superintendent of Education for South Florida's Catholic Schools since 1975.

The FAANS, is a state association of independent schools composed of 563 elementary and secondary schools and 200,000 students which has 17 affiliates.

Purposes of the association include the strengthening of communication and cooperation among the different types and groups of schools and to share professional education information and improve education programs through such sharing.

Permanent deacon assignments

Here are the assignments received by the Permanent Deacons at the ordination ceremony last week.

Rev. Mr. Jose Alonso, Deacon at St. Brendan.

Rev. Mr. Norman Carroll, Deacon at St. Anthony.

Rev. Mr. Manuel Canovaca, Deacon at St. Timothy.

Rev. Mr. Richard Shaw, Deacon at St. Timothy.

Rev. Mr. Diego Chavez, Deacon at St. John Bosco.

Rev. Mr. Rodolfo Padron, Deacon at St. John Bosco.

Rev. Mr. Anthony Di

Angelo, Deacon at Visitation.

Rev. Mr. Jose Garcia, Deacon at St. Brendan.

Rev. Mr. Tom Gato, Deacon at St. James.

Rev. Mr. Manuel Gonzalez, Deacon at St. John the Apostle.

Rev. Mr. Louis Johnson, Deacon at St. Luke.

Rev. Mr. Richard Tourigny, Deacon at St. Luke.

Rev. Mr. Walter Monsko, Deacon at St. Peter, Naples.

Rev. Mr. Wilbur Rollins, Deacon at St. Louis.

Rev. Mr. Jorge Gonzalez,

Deacon at St. Brendan and Associate Director Prinson Ministry, of the Archdiocese of Miami.

Rev. Mr. Gerry Humphreys, Deacon at St. David, and Assistant to the Director of the Catholic Service Bureau, Miami.

Rev. Mr. George Micklewee, Deacon at St. Maurice and Assistant Director of the Permanent Deacon Program, Archdiocese of Miami.

Rev. Mr. Ray Ortega, Deacon at St. Benedict and Assistant Director Youth Activities Office, Archdiocese of Miami.

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Curious about their future, these youngsters David and Livia Garcia check with St. Kevin's Pastor, Fr. Ignacio Morras, about facilities in their future school. The model shows how the school, to be opened in Sept of 1980, will look.



Serra Club of Miami celebrates its 20th anniversary at the Columbus Hotel with the induction of 12 new members by District Governor Dr. Michael Bevilacqua, as the international Executive Director John Donohue from Chicago and President Frank P. Pellicoro look on. Awaiting Charges are Francis Nolan III, Michael J. Brown, Anthony J. Casale, Ted Louis de Zinno, George E. Bar- ket, Patrick A. Assalone, Arthur J. Gallow, Albert P. Blase, Frank S. Greene; Richard J. Pot-Vin; Gary Vance and Agustin de Goytisolo, and their sponsors.

The migrant in the Year of the Child

On the occasion of Farm Worker Week, last week, Msgr. John McMahon, director of the Archdiocesan Rural Life Bureau, issued the following on behalf of farm workers everywhere:

On December 21, 1976, the General Assembly of the United Nations passed a resolution declaring 1979 the International Year of the Child. The United Nations, by placing the child in the center of world attention invites the world community to renew and to reaffirm its concern for the present conditions and the future of its children. In the same way, the farm workers of America invite us to focus our attention on the migrant children this year.

According to the United Nations Declaration of the Rights of the Child, children everywhere have the right:

- to affection, love and understanding
- to free education
- to full opportunity for play and recreation
- to a name and a nationality
- to special care, if handicapped
- to be among the first to receive relief in times of disaster
- to learn to be useful members of society and to develop individual abilities
- to enjoy these rights regardless of race, color, sex, religion, national or social origins.

The Christian Communities of this nation are invited to reflect on the rights of Migrant Children across our land, in the light of the Gospel message.

"See that you never despise any of these little ones, for I tell you that their angels in

heaven are continually in the presence of my Father in heaven." (Mt. 18:10)

The overriding consideration in the design, structure and placement of housing for migrants has always been economy. Therefore, except for low wages, housing has been the most immediate oppression experienced by the migrant workers. The cabin-like sheds are crowded, poorly ventilated and sparsely furnished. Bathing, laundry, and toilet facilities are meager and unsanitary to say the least. Out-of-door areas, the play areas for children are unlighted, unpaved, and unpainted. Hence, it is common practice for babies and toddlers to be taken to the fields, where they play unsupervised. Usually by the age of 6 or 7 the child begins to work alongside of his parents, and by the age of 12 he is a full-time field hand.

It is evident that the fundamental problem of migrants is their low level of income. Studies show that the average migrant family had 6 members and a total annual income of \$2,021, in 1971, at which time the poverty level for a family of four was \$4,800. Moreover, the working conditions of farmworkers and their families are extremely dangerous. The air is often contaminated with pesticides and the sanitation conditions in their homes and in the fields are a constant threat to their health. The drinking water is generally inadequate and not infrequently contaminated.

It has also been documented that migrant health care is among the worse in the nation. A survey taken

in Hidalgo County, in the state of Texas, the home-base of the largest number of migrants in the nation, shows the following profile: the life expectancy of a farmworker is 49 years, the infant mortality rate is 125 percent above the national rate and accidents occur at a rate of 300 per cent above the national average. Incidents of influenza and pneumonia are 200 percent of widespread. Nutritional deficiencies are the main cause of the migrants' health problems.

It is variously estimated that some 1,000,000 to 800,000 migrant field workers are children under 16 years of age. In 1969, the Senate Subcommittee on Migrant Labor reported that 120,000 children under the age of 14 traveled in the migrant stream: children as young as 6 years of age worked in the fields.

The Fair Labor Standards Act of 1938 forbids the employment of children under 16 in agriculture during school hours only in the school

district where the child lives. This law denies protection to migrant children. The law was amended in 1966 and 1967 to permit the Secretary of Labor to prohibit children to work in specially hazardous occupations but the amended law is generally not enforced.

The Christian community is asked to reflect on the present and the future of the

lives of migrant children. It is a very old problem but it has been proven that the prayers and the efforts of Christians can make a difference in the lives of our migrant brothers and sisters.

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Dirigiéndose a Conferencia de la ONU

Pide Juan Pablo II salarios más justos

CIUDAD DEL VATICANO (NC)— El poder del mercado, por sí sólo, no puede determinar el precio de las mercancías, dijo el Papa Juan Pablo II al dirigirse a la Quinta Conferencia de las Naciones Unidas sobre Mercado y Desarrollo, (UNCTAD), el pasado día 9.

En su mensaje, el Papa añade que la paga que los hombres y mujeres reciben por su trabajo, "debe permitirles vivir como corresponde a los seres humanos."

El Papa pidió que las discusiones de UNCTAD, en Manila sede de la Conferencia traten de resolver el problema de las grandes deudas que tienen contraídas los países pobres.

En su mensaje, enviado a través del arzobispo Giovanni Cheli, observador permanente del Vaticano en la ONU, el Papa afirma que las ideas para dirigir el futuro han de proceder de "aquellos que han tomado conciencia de su dignidad, de los que son más conscientes de las posibilidades creadoras de su inteligencia, de la potencia de sus culturas específicas y del poderoso dinamismo moral que les empuja a la búsqueda de la justicia, la paz y la cooperación fraterna."

Para que el desarrollo sea efectivo, la conferencia debe tratar las "cuestiones funda-

mentales del justo precio y el justo salario," dice el Papa.

Como puntos para tener en consideración el Papa señala:

— El derecho del pueblo a hacer uso más directo de los productos a ellos confiados y que afectan su desarrollo.

— La necesidad de salarios que permitan a la gente vivir como seres humanos, "enfrentar las tareas propias y las necesidades de la existencia humana, comenzando por la necesidad de crear, con el empleo, la posibilidad de

trabajar."

— Solidaridad humana en los países y entre los países.

La remuneración recibida "debe ser un justo compartir en los bienes materiales y culturales que se producen en cada etapa de la historia huma-

na," dice el Papa. "Estos procesos no pueden dejarse simplemente a las fuerzas del mercado... que no son naturales, sino creadas por personas— ni tampoco a la influencia de pequeñas minorías," dice el Papa.



Julie Alvarez también quiere regalar algo el día de la madre. Lo más asequible para ella una flor de su jardín y un beso.

Seminario-College es modelo bicultural

Por ARACELI CANTERO

En cosa de dos años escasos, los estudiantes del Seminario-College de St. John Vianney han aprendido otra lengua y conocido otra cultura. De ahí que el padre Ricar-

do Ramírez, director del Centro Cultural Mexicano-Americano, en San Antonio, diga que este Seminario es "un proyecto atrevido. Algo que no se está intentando en ningún otro lugar del país."

Y el comentario no debe

tomarse en broma, porque de hecho St. John Vianney es un seminario college único, en cuanto a la preparación bilingüe y bicultural de sus seminaristas.

Su rector el obispo auxiliar de Miami John J., Nevins,

se siente bien orgulloso de ellos y dice que "no conoce jóvenes mejores que los de St. John. "Su respeto por las propias culturas y su compromiso

"El respeto de los estudiantes por las propias culturas y su compromiso en el aprendizaje de otra lengua, es algo tan patente en la vida del seminario, que hace de este un modelo para todo el país."

Obispo John J. Nevins.

en el aprendizaje de otra lengua, es algo tan patente en la vida del seminario, que hace que este sea un modelo para to-

do el país," añade.

También los estudiantes que terminan estos días sus cuatro años de college en St. John, se saben pioneros de esta etapa bilingüe del seminario. Recuerdan su tiempo en él como enriquecedor.

"Ha sido fantástico, dice John Noonan, de 28 años y presidente del Consejo Estudiantil del College. Aunque pudiera haber empezado directamente en el seminario mayor, se alegra de su experiencia en St. John, por considerarla "creadora de algo nuevo nunca intentado aquí, nos ha unido mucho," dice.

Nacido en Limmerick.

(Pasa a la Pág. 3A)



Seminaristas de cuarto año, conversan sobre su experiencia bilingüe-bicultural en St. John Vianney. Desde la izquierda José Acevedo, Juan Cantre, Ramón Gimenez, Keith Brennan, Willy Cruz y Joe Hubbell.

Ordenaciones el sábado

Serán ordenados el próximo sábado 12 tres nuevos sacerdotes para la Arquidiócesis de Miami. La ceremonia dará comienzo a las 11 a.m. en la catedral de St. Mary, presidida por el arzobispo Edward A. McCarthy.

Los tres futuros sacerdotes completaron sus estudios para el sacerdocio en el seminario de San Vicente de Paul

en Boynton Beach, recibiendo el grado de Master en Divinidades y Teología.

Los candidatos son Stephen James Hilley, de la parroquia de Annunciation en Hollywood; Richard James Velie, de Nuestra Señora Reina de los Mártires, Fort Lauderdale y Robert Christmans, de St. Marc, en Boynton Beach.

Juventud hispana de Región Sureste a realizar encuesta y encuentro

Por ADOLFO CASTAÑEDA
Especial para LA VOZ

En los pasados 27 y 28 de abril se llevó a cabo en la ciudad de Orlando, Florida, la primera reunión del Consejo Regional de la Juventud Hispana del Sureste. Este histórico evento ha sido para mí una experiencia de fe. En ella he sentido la presencia de Jesús a través de unos jóvenes cuya principal preocupación es la de trabajar por Cristo en favor de sus hermanos de la misma generación.

Este consejo fue creado durante el Primer Encuentro Pastoral para la Juventud Hispana de la Región Sureste, celebrado en Atlanta, Georgia, en septiembre del pasado año. En este encuentro participaron más de 100 personas, —jóvenes y adultos— de 6 diferentes diócesis. El consejo lo integran dos jóvenes y un adulto por cada diócesis.

La noche del viernes fue dedicada a conocernos un poco y seguidamente a exponer la realidad de las respectivas diócesis. A pesar del cansancio del viaje —hubo quien viajó hasta doce horas en automóvil— los jóvenes no escatimaron fuerzas y presentaron sus reportes de lo que habían hecho desde el Primer Encuentro. La falta de identidad cultural, la escasez de recursos para una adecuada evangelización fueron problemas comunes entre las distintas exposiciones. Sin embargo a pesar de los obstáculos, los jóvenes se mostraron dispuestos a seguir tratando de ayudar por todos los medios posibles a sus hermanos. Al terminar la reunión de esa noche Luis Pérez, de Orlando, joven representante al Equipo de Trabajo Nacional, se encargó de alojar a los participantes.

Durante la mañana del siguiente día se trató y en el trabajo por grupos de definir más claramente el propósito y la función del Consejo Regional. Casi todos por unanimidad decidieron que la función del Consejo debía ser la de "ofrecer liderazgo y servicio a los jóvenes hispanos de nuestra región." Los miembros del Consejo recogerán la voz de su pueblo desde la base y tratarán, con la ayuda de Dios y de la Iglesia, de responder a esas necesidades. Para esto señalamos como necesario una buena comunicación entre todos, así como medios eficaces de evangelización y concientización para los diferentes grupos juveniles existentes en las diócesis del sureste. Acordamos participar en un futuro curso de pastoral juvenil preparado por la Oficina Regional, para luego, junto con un equipo móvil diseñado por dicha oficina, transmitir estas técnicas evangelizadoras y dinámicas de grupo a nuestras respectivas comunidades juveniles. También se llevará a cabo un programa de evangelización alrededor de la Pascua, consistente en una especie de misión para la juventud que envuelva una participación masiva de jóvenes comprometidos con Cristo y su Iglesia cuyo propósito a través de panfletos, carteles, canciones y demás medios propagandísticos es el de transmitir el mensaje pascual.



Arriba, durante una sesión de votación, el padre Mario Viscaino Sch. P., Director de la Región, preside. A la derecha Alicia Marill, de la Oficina Regional y Luis Pérez, de Orlando. Abajo Adolfo Castañeda y su hermana Maggie, de Miami a la guitarra, con varios jóvenes durante la Eucaristía final.

sejo debía ser la de "ofrecer liderazgo y servicio a los jóvenes hispanos de nuestra región." Los miembros del Consejo recogerán la voz de su pueblo desde la base y tratarán, con la ayuda de Dios y de la Iglesia, de responder a esas necesidades. Para esto señalamos como necesario una buena comunicación entre todos, así como medios eficaces de evan-

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Durante la última sesión después del almuerzo, se estudió la preparación del Segundo Encuentro pastoral para la Juventud Hispana de la Región Sureste, el cual se celebrará en Miami en septiembre del presente año. Los presentes aceptamos las guías generales presentadas para la estructura a seguir en dicho encuentro. Acto seguido los miembros del Consejo nos dimos a la tarea de desarrollar una encuesta cuyo propósito es el de recoger más profunda y detalladamente que en ocasiones anteriores la realidad de los jóvenes hispanos de la región sureste. Esta realidad será presentada en el

Segundo Encuentro.

La reunión terminó con una misa. A través de la liturgia, preparada por nosotros mismos, quisimos expresar la alegría, la entrega y el amor fraterno que habíamos vivido en los dos días de labor comunitaria. Regresamos a nuestras respectivas diócesis dispuestos a transmitir el mismo entusiasmo y amor cristiano a nuestros hermanos los jóvenes hispanos. De más está decir, que he sido infinitamente enriquecido por esta experiencia apostólica. Estoy seguro que esta reunión hará historia, pues la entrega, la preocupación por el Reino de Dios y el amor que percibí allí eran verdadero testimonio de Cristo presente en medio de nosotros jóvenes cristianos, e Iglesia del futuro.

20,000 dejaron el sacerdocio en América Latina

ROMA—Philippe André-Vincent, religioso dominico especialista en temas latinoamericanos, dijo en Roma que más alarmante en América Latina que el número de sacerdotes torturados o deportados desde Medellín a Puebla, es el de los que abandonan el ministerio.

André-Vincent dijo que en la última década 20,000 sacerdotes abandonaron el ministerio, o sea, un promedio de dos de cada cinco.

El teólogo agustino califica el hecho de "hecatombe" y considera que las razones principales son la "pérdida de la identidad sacerdotal", una "interpretación modernista del Concilio" y el desarrollo de versiones de la Teología de la Liberación que parte de un análisis marxista de la realidad latinoamericana.

Según informes presentados en ocasión de la Conferencia de Puebla, en América Latina hay en la actualidad 22,705 sacerdotes diocesanos y 23,999 religiosos sirviendo 20,828 parroquias y misiones. El número de habitantes por sacerdote es de 6,998.

Decrece abandono del sacerdocio

CIUDAD DEL VATICANO—(NC)—Al publicar estadísticas sobre la iglesia para 1977, el diario L'Osservatore Romano revela que ese año 2,506 sacerdotes dejaron el ministerio, aunque 300 menos que el año anterior. Hubo 6,034 ordenaciones, y murieron 6,820 sacerdotes, ambas cifras menores que las del período anterior.

Había en todo el mundo para fines de ese año 406,717 sacerdotes. Cinco años antes eran 435,848.



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Seminario de St. John Vianney experiencia bicultural única

(Viene de la Pag. 1A)

Irlanda, John estudió en Nueva York y en la Universidad de Florida Atlantic, (microbiología). A pesar de su edad, y quizás por haber vivido la dura disciplina del colegio en Irlanda, no encontró la disciplina del College orientada a gente más joven, Lian Quinn de 25 años, piensa diferente: "Al principio fue como volver a la niñez," dice. Y el cubano José Espino, de 23 años, sí confirma que "a veces se nos trata como a niños, con lo que reaccionamos como niños también."

"Debería darse atención especial a aquellos de nosotros que ya hemos tenido responsabilidades por nuestra cuenta," comenta otro estudiante.

Los estudiantes "senior" entrevistados, califican de positiva la orientación bilingüe-bicultural del College, pero también opinan que puede hacer la vida más difícil.

"Toma más esfuerzo en hablar relaciones, porque los hispanos hacen las cosas de modo diferente," dice Keith Brennan, de 25 años.

"La vida aquí proporciona una buena experiencia, pero también se dan tensiones, por malentendidos en la lengua," dice José Espino.

"Para mí, aunque me identifico con la cultura "anglo" me ha ayudado mucho tener algo de mi propia cultura. Me hace sentirme un poco más en casa y hasta crecer espiritualmente," dice.

José piensa que el aspecto bicultural es lo mejor del seminario, "especialmente en la liturgia, hace que vivamos la universalidad de la Iglesia."

Como mejoras, sugeriría más atención al trabajo apostólico de los estudiantes. "Durante los cuatro años se pierde el contacto con el pueblo," dice. También piensa que podría existir más contacto con el profesorado, "que ahora es mínimo y sólo a nivel de autoridad."

Además de servir a las diócesis de Florida, el seminario de St. John acepta estudiantes del Caribe. Este año han sido 28 los seminaristas latinos, nueve cubanos y 19 de Puerto Rico. Estos últimos también tuvieron que adaptarse a otra cultura.

El College ofrece celebra-



Durante una reunión informal los estudiantes de cuarto año, comparten con el obispo. Arriba desde la izquierda, Peter Plourde, José Acevedo, Juan Cantre, Víctor Vargas y Tom Messick. Abajo Joe Hubbell, Michael Muhr, el obispo Nevins y John Nonan.

ciones litúrgicas en ambas lenguas. También orientación profesional y todos los cursos que considera como requisitos, aunque sugiere que en sus últimos años, los estudiantes tomen alguna asignatura en su segunda lengua.

Para Ramón Giménez, la adaptación no fue fácil.

"No estamos en nuestro terruño y la comunicación es más difícil," dice. También se siente desconectado de familiares y amigos.

Pero Juan Cantre, 23, de la diócesis de Arecibo, le vale la pena el precio de la adaptación. "Yo no sabía nada de inglés y ahora lo leo, hablo y hasta sigo las clases," dice. Juan marchará a su diócesis el año próximo para iniciar con otros cinco estudiantes de teología un experimento de Seminario Mayo, allí. Para St.

John recomendaría las siguientes mejoras: más oportu-

"He llegado a apreciar la cultura hispana. En esta diócesis, sin esta apreciación, uno quedaría muy limitado en el sacerdocio."

Joe Hubbell

nidades espontáneas de oración y fomento de lo espiritual, y menos actividades innecesarias que quitan tiempo de estudio.

Bob Tywoniak, 22, es de Margate, Fla. y ha visto mejorar el Seminario con los años. El recomendaría "más crecimiento en espíritu de equipo entre profesores y estudiantes, porque hemos de ser testimo-

Para chuparse los dedos... Así estaba el gran pastel con que los fieles de Santa Agatha, celebraron el primer aniversario del nuevo edificio el domingo 6. Raquel y Ana Dondo, Tessie y Michelle Aguirre y las hermanas Obeso, no tuvieron paciencia para esperar a que terminara el picnic, y se asomaron al salón para probar el cake. Allí les sorprendió la cámara de LA VOZ.



nio de comunidad.

"Esto no es un College cualquiera," dice. "No debería existir separación. Si queremos crecer, profesores y estudiantes deberían sentirse como comunidad que lucha junta."

Algo así piensa José Espino. Para él la relación con el profesorado es mínima, "sólo a nivel de autoridad... en las comidas estamos separados."

Con la excepción de los estudiantes de primer año, los seminaristas tienen apostolados en parroquias y movimientos, lo que algunos consideran suficiente. No es así para José, pues recomendaría mejoras en la tarea pastoral. En los cuatro años se pierde en cierto modo el contacto con el pueblo," dice.

Los estudiantes pueden elegir a su director espiritual de entre el profesorado clerical del College. Un seminarista señaló que los sacerdotes no están siempre disponibles. "Si a un estudiante de primer año le toca uno de éstos, no creo que sea una buena experiencia," dice.

A Joe Hubbell, 21, el bilingüismo del College le ha hecho crecer en sentido del humor y en capacidad para reírse de sí mismo. "La lengua crea toda clase de situaciones cómicas y malentendidos," comenta sonriente. Aunque es de Fort Lauderdale, rubio, ahora podría pasar por cubano americano. Domina perfectamente el español.

"He llegado a apreciar la cultura hispana" dice. "Especialmente en esta diócesis, sin esta apreciación, uno quedaría muy limitado en el sacerdocio y sólo podría servir en algunas parroquias," comenta. Al recordar sus cuatro años en St. John piensa que el College podría ofrecer más oportunidades de liderazgo y responsabilidad a quienes nunca la tuvieron.

"Muchas de las responsabilidades aquí, van a caer en quienes no las necesitan tanto," dice. "Los que tienen que aprender liderazgo quedan a veces en último lugar, no se les da oportunidad," añade.

Pero Joe no sabe a quién echar la culpa. "Con 58 estudiantes para sacar las tareas adelante, lo más fácil es dárseles a quienes ya tienen experiencia," dice.

Junto con 16 compañeros, Joe continuará sus estudios el año próximo en el seminario mayor, en Boynton Beach, y al mirar adelante piensa que en los próximos años se irán formando en él los hábitos que le marcarán para toda su vida sacerdotal. "Por eso tendré que vigilarme," dice.

"Desde ahora tendré más espacio para responsabilidad personal, lo que se traduce en un reto. Podré ver cuanto de lo recibido ha sido asimilado y donde están mis prioridades," añade.

Lo mismo podría decirse del resto de los estudiantes que se graduaron el jueves en St. John. El tiempo mostrará cuán enriquecedor y efectivo ha sido este primer "experimento" bilingüe-bicultural en el Seminario - College de St. John Vianney.

El obispo Nevins los mira a todos con gran optimismo.

Nación

• Elogia labor moderada de Iglesia en Nicaragua

WASHINGTON (NC)— Al regresar de Nicaragua, El Salvador y Guatemala el diputado demócrata de Iowa Tom Harkin pidió a sus compatriotas que apoyen con más interés a las fuerzas moderadas, incluyendo a la iglesia, en esos países desgarrados por la violencia, para que éstas logren avanzar en sus esfuerzos por la justicia y la paz. Citó en particular al arzobispo de San Salvador, Mons. Oscar Romero, notable por su defensa de los campesinos. Harkin agregó que en Nicaragua fue informado cómo la Guardia Nacional arresta y ejecuta sin previo juicio a numerosos jóvenes, en respuesta a la rebelión;

• La prensa a evangelizar-se primero

FORT LAUDERDALE, Fla. (NC)— La preocupación principal evidente en la convención de la Asociación Nacional de Prensa Católica de Estados Unidos y Canadá fue la necesidad de inculcar en su personal los ideales de renovación y evangelización que animan a la iglesia en su apostolado moderno, ya que técnicamente se ha superado bastante. "Nuestro pueblo tiene hambre de orientación," dijo el P. John Egan, vice-rector de la Universidad de Notre Dame, quien insistió en la importancia de la doctrina social de la iglesia. Mons. Edward McCarthy, arzobispo de Miami, pidió que "la prensa católica se evangelice a sí misma, antes de evangelizar al prójimo." Otros concordaron en que la religión cobra nuevo interés entre el pueblo, incluso la juventud.

• Puebla modelo para Obispos USA

CHICAGO (NC)— Tomando como modelo a la conferencia de obispos latinoamericanos de Puebla y los mensajes del Papa Juan Pablo II, Mons. John R. Quinn, arzobispo de San Francisco y presidente de la Conferencia de Obispos Católicos de Estados Unidos, dijo que la Iglesia en este país debe cultivar "un amor preferencial aunque no exclusivo por los pobres." Iniciaba así la asamblea de primavera de dicha conferencia y de su secretariado, la US Catholic Conference, convocada para reexaminar las metas y estructura de ambas organizaciones. "El análisis de Puebla de la realidad en América Latina es una invitación a nosotros a examinar también lo que nos dice la revelación con respecto a la realidad de nuestra propia iglesia," agregó el obispo, quien con otros dos observadores asistió a la Conferencia de Puebla en enero y febrero.

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Belén a presidir Consejos Estudiantiles

Reunidos en su convención anual, más de 850 delegados de los consejos estudiantiles de los colegios de Florida, eligieron para la presidencia del año 1979-80 al Colegio de Belén Prep.

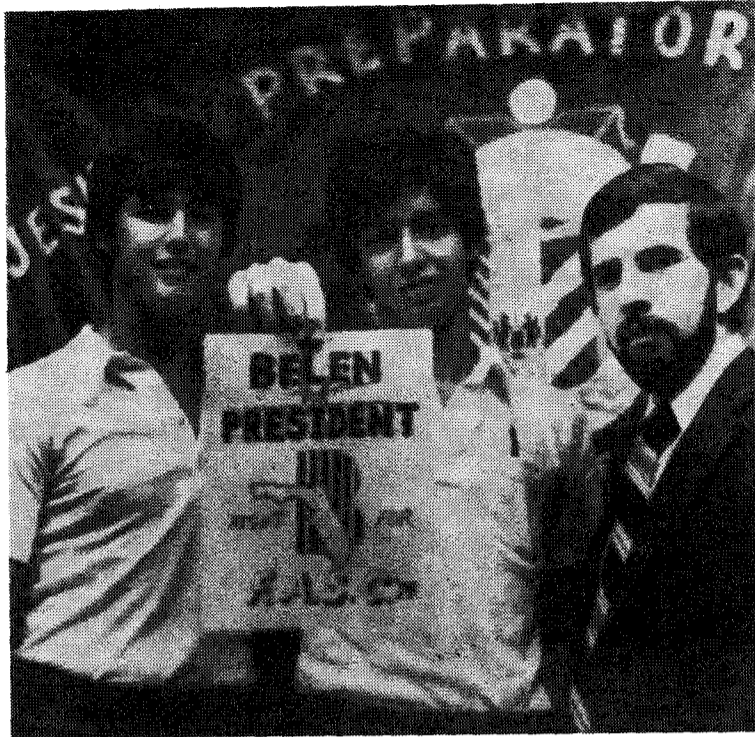
"Estamos muy orgullosos de haber salido elegidos," dijo Carlos Battle, presidente del Consejo de Belén para el curso próximo. "Siendo un colegio tan chiquito es un honor haber sido elegido frente a colegios tan numerosos," añadió.

Los consejos estudiantiles de todos los colegios están agrupados en una asociación, para intercambio de ideas y para presentar sus mociones a la legislatura. Belén es el primer colegio católico elegido para la presidencia de la Asociación de Consejos Estudiantiles de la Florida.

Parroquia San Kevin pronto tendrá escuela

La parroquia de San Kevin pronto tendrá su propia escuela. El edificio, diseñado por el arquitecto Amaro Taquechel comenzará a construirse este verano para comenzar una primera fase escolar en Septiembre de 1980, con un kinder y ocho clases. El plan completo tendrá 8 clases más.

"Existe gran entusiasmo y generosidad," comenta el párroco padre Ignacio Morrás. El comité escolar está trabajando muy bien y el fondo de construcción está muy avanzado," dice.



Francisco Civentos, Carlos Battle, con propaganda y el moderador del Consejo Estudiantil de Belén, Armando Rodríguez. Belén fue votado presidente de la Asociación de Consejos Estudiantiles de Florida.



¿Y se entra por aquí?, pregunta el jovencito al párroco de St. Kevin, Ignacio Morrás. En el suelo, la maqueta de la futura escuela parroquial que se abrirá en Septiembre de 1980.

Diáconos Permanentes a trabajar en parroquias

Durante la ceremonia de ordenación, la semana pasada los 18 Diáconos Permanentes para la Archidiócesis de Miami recibieron del Arzobispo McCarthy las asignaciones para sus ministerios específicos al servicio del Pueblo de Dios. Las asignaciones recibidas por los diáconos son las siguientes: **José Alonso**, diácono en St. Brendan; **Norman Carroll**, diácono en St. Anthony, Ft. Lauderdale; **Manuel Canovaca**, y **Richard Shaw**, diáconos en St. Timothy; **Diego Chávez** y **Rodolfo Padrón**, diáconos en San Juan Bosco; **Anthony di Angelo**, diácono en Visitation; **José García**, diácono en St. Brendan; **Tom Gato**, diácono en St. James; **Manuel González**, diácono en St. John, Hialeah; **Louis Johnson** y **Richard Tourigny**, diáconos en St. Luke, Lake Worth; **Walter Monsko**, diácono en San Peter Naples; **Wilbur Rollis**, diácono en St. Luis; **Jorge González**, diácono en St. Brendan y Director Asociado del Ministerio a los encarcelados, Archidiócesis de Miami; **Gerry Humphreys**, diácono en St. David, Davie y Asistente al Director del Bureau de Servicios Católicos de la Archidiócesis de Miami. **George Mickwee**, diácono en St. Maurice y Director Asistente del Programa del Diaconado Permanente; **Ray Ortega**, diácono en St. Benedict y Director Asistente a la Oficina de Pastoral Juvenil de la Archidiócesis.

UTREYA, hoy viernes 11

La tradicional Ultreya — comida del Movimiento de Cursillos tendrá lugar hoy viernes a las 8 pm en la iglesia de Ntra. Señora del Líbano (2055 Coral Way). La Ultreya dará comienzo con una Eucaristía. El acto será dedicado a los nuevos obispos Auxiliares, John Nevins y Agustín Román, al padre Romeo Rivas y a los Diáconos Permanentes.

Mundo

• **2 nuevos santos**
CIUDAD DEL VATICANO (NC)— El Papa Juan Pablo II canonizó a dos sacerdotes del siglo pasado, el P. Jacques Desiré Laval de los Padres del Espíritu Santo, misionero en la isla de Mauricio, y el P. Francisco Coll, español, fundador de las Dominicas, que hoy se han establecido en 15 países.

• Invitado el Papa a Colombia

CARTAGENA, Colombia (NC)— En preparación del cuarto centenario en 1980 del nacimiento de San Pedro Claver, apóstol de los esclavos negros, el comité organizador que preside el P. Angel Valtierra dice que invitará al Papa Juan Pablo II "como un paso más en el fomento de la unidad de las razas." Pedro Claver llegó a Cartagena en 1610 para dedicarse a curar y consolar a los esclavos traídos en condiciones miserables del Africa. Sus escritos y labores ayudaron a la condena del tráfico negrero por el Papa Urbano VII en 1639.

• Día del trabajo los arrestos

SANTIAGO, Chile (NC)— Las jornadas del Primero de Mayo, día del trabajo, frente a iglesias y en calles de Santiago terminaron con el arresto de cientos de participantes, incluso varios dirigentes católicos. En el templo de El Salvador fue arrestado el P. Beltrán Villegas, teólogo de 55 años y asesor de obreros. En el salón de otra parroquia fueron arrestados Eduardo Ríos y Manuel Bustos junto con otros dirigentes católicos que han criticado la política social y económica de la junta militar que preside el Gen. Augusto Pinochet. Aunque el gobierno propone un plan laboral, los dirigentes consideran que favorece a los patronos y al gobierno en sus pagos a la deuda externa, a costa de mayor desempleo y bajos salarios.

Trabajo doméstico es ascética

CIUDAD DEL VATICANO (NC)— El Papa Juan Pablo II habló a las 6,000 empleadas del servicio doméstico que efectuaban su décimo congreso nacional en Roma, para encomiar el espíritu heroico con que llevan su vida de privaciones, y para alentarlas en sus deseos y aspiraciones de mejor vida. "Haceis un trabajo generoso y humilde, sin aplausos y a veces ni siquiera gracias; repetitivo, monótono y por lo tanto heroico," les dijo el Papa, recordándoles cómo Jesús dignificó a la mujer en tiempos del paganismo y del judaísmo. "El trabajo doméstico es ascética diaria y contribución esencial a la sociedad," agregó.

Arzobispo español, vice-secretario del Estado Vaticano

CIUDAD DEL VATICANO (NC)— Por primera vez en la historia, un no-italiano ha sido nombrado por el Papa

Vice-Secretario del Estado Vaticano. El nombramiento hecho público el día cinco de mayo es el del arzobispo

Eduardo Martínez Somalo, hasta el presente nuncio apostólico en Colombia.

Mons. Martínez es natural

de Calahorra, España y tiene 52 años.

Otro extranjero, el lituano Mons. Audrys Juozas Backie, de 42 años, fue nombrado vice-secretario del Consejo de Asuntos Públicos de la Iglesia, el puesto diplomático más alto, hasta ahora ocupado por un prelado de un país europeo del este. Ambos nombramientos son vistos por los observadores como pasos importantes en la internacionalización de la administración central de la Iglesia.



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