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Is There Life After Death?

VATICAN CITY —(NC)— Is there life after death?

"Yes," declared the Vatican's Congregation for the Doctrine of the Faith in a letter to the world's bishops released July 14.

The letter was dated May 17 and approved by Pope John Paul II, who ordered its publication.

The letter strongly reaffirmed the church's belief in:

- The resurrection of the dead.
- The resurrection of the whole person.
- Survival after death of "a spiritual element" in which "the human self" subsists" in what has traditionally been called the soul.
- The meaningfulness of the church's "prayers, her funeral rites and the religious acts offered for the dead."
- "The glorious manifestation of our Lord, Jesus Christ" as something "distinct and deferred with respect to the situation of people immediately after death."

Vatican, Greece Establish Ties

VATICAN CITY—(NC)—The Holy See and Greece have established diplomatic relations for the first time.

The establishment of relations was announced July 14 by the Vatican Press Office, which said the two countries wished "to promote mutual friendly relations."

Most of Greece's nine million citizens are Orthodox. There are approximately 45,000 Roman Catholics in the country.

• The assumption of the Blessed Virgin Mary and Mary's glorification having a meaning as "an anticipation of the glorification that is the destiny of all the other elect."

• What have traditionally been called heaven, hell and purgatory, namely "the happiness of the just who will one day be with Christ...eternal punishment for the sinner (and)...the possibility of a purification for the elect before they see God."

The doctrinal congregation warned against "arbitrary imaginative representations" of what is involved in life after death.

"Excess of this kind is a major cause of the difficulties that Christian faith often encounters," it said.

The congregation indicated it was not so much concerned about current theological research or writing, but about the "unintentional effect" some of this may have on Catholics who "no longer find the vocabulary they are used to and their familiar ideas."

The congregation commented, "there is no question here of restricting or preventing the theological research that the faith of the church needs and from which it should profit."

But, it told the bishops, "this does not permit any omission of the duty to safeguard promptly the faith of Christians on points called into doubt."

THE TONE of the doctrinal congregation's letter was remarkably positive in comparison with many documents issuing from that body in

(Continued on Page 3)



A nun is overcome by the death and destruction she saw in this bombed out home in a Managua barrio. The sister was walking through the area to give aid and comfort to victims of the civil war which has torn the Central American city apart.

Collections to Help Nicaragua Approved

Archbishop Edward A. McCarthy has authorized collections in the parishes of the Archdiocese to assist Catholic Relief Services in bringing emergency aid to the people suffering from the bitter fighting in Nicaragua.

Catholic Relief Services has launched a new Nicaragua Emergency Fund to raise \$1,000,000 and assist victims of the brutal civil war.

Bishop Edwin B. Broderick, CRS Executive Director, said that, "this is the second time in a year we have been impelled to make an extraordinary effort to help the suffering people of Nicaragua and the tens of thousands of Nicaraguan refugees now living in destitute

poverty in neighboring Costa Rica and Honduras."

CRS OPENED the special emergency fund for Nicaragua's war victims last Fall. In the nine months following the outbreak of hostilities CRS channeled funds and material aid to Nicaragua valued at \$436,000.

"Now we must appeal once again to the public to make a new effort to help because of the recent and even more bitter fighting," the Bishop explained. "We have received many urgent appeals from the Catholic Bishops in the area and from local relief and assistance agencies who report devastating conditions, food and medical supply shortages and general economic chaos.

"The people suffering most are the masses of the poor which make up more than 60 per cent of Nicaragua's population. These people have lost family and friends, their homes and the means of earning a living. They simply have no means of buying food to today's market."

Since CRS began working in Nicaragua in 1966, the American Catholic agency has been able to provide \$12 million in relief and development assistance. "This new crisis requires of us an extraordinary effort if we are to begin to help today's war victims," Bishop Broderick said. "The reports we are getting from the field show that there are hundreds of thousands of

refugees in desperate need right now," he added.

In the capital city of Managua, there are more than 70,000 refugees, with another 180,000 homeless people living in schools, public buildings, convents and churches throughout the country. CRS field representatives in Honduras report 20,000 refugees now living in six camps, while another 10,000 refugees are in need of help in Costa Rica.

In the past two weeks, Catholic Relief Services has been able to channel an additional \$40,000 in new funds to help war victims as well as making available food supplies held in CRS warehouses in neighboring El Salvador.

Bereaved parents

A meeting of bereaved parents will be held at the Family Enrichment Center 18330 NW 12 Av., Miami, 2-4 p.m. Sunday, Aug. 5 For information call the Center,

651-0280; Gladys Garcia (S. Miami) 754-2444; Ann Kearney (N. Miami) 653-2507 or the Schammels (Boca) 391-5573.

Volunteers for Haiti

Anyone interested in volunteering for six months or more to become part of an Archdiocesan team helping the poor in Haiti, especially in

health, education or agricultural areas, may inquire at 445-9093, or write to Amor en Accion; PO Box 341523; Coral Gables, 33134.

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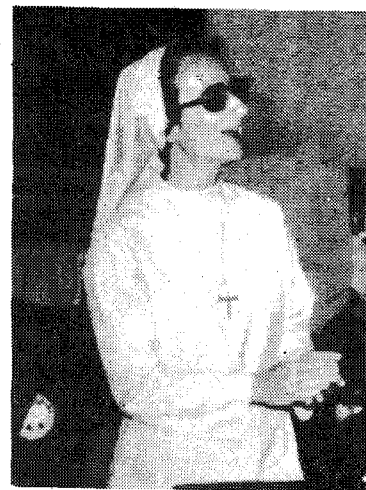
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LEFT OUT —Claretian Sister Margarita Gomez of the Archdiocesan Vocations Office and the Sisters' Council is a member of the Ecumenical Planning Commission announced last week by Archbishop Edward McCarthy. She was omitted inadvertently by The Voice when we published the list of members of the commission last week.



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Why Is Archbishop Lefebvre Wrong?

The following article by Father Kenneth Untener, rector of St. John's Provincial Seminary, Plymouth, Michigan, is reprinted from the Michigan Catholic, official newspaper of the Archdiocese of Detroit.

★★★

Archbishop Marcel Lefebvre is back in the news, and the news is confusing. As a result, here are some fairly typical reactions:

"The poor guy...why don't they let him say Mass in Latin if he wants to?"

Latin has nothing to do with it. The pope himself says Mass publicly in Latin. There are Latin Masses every Sunday here in the Archdiocese of Detroit, and there are thousands every day around the world.

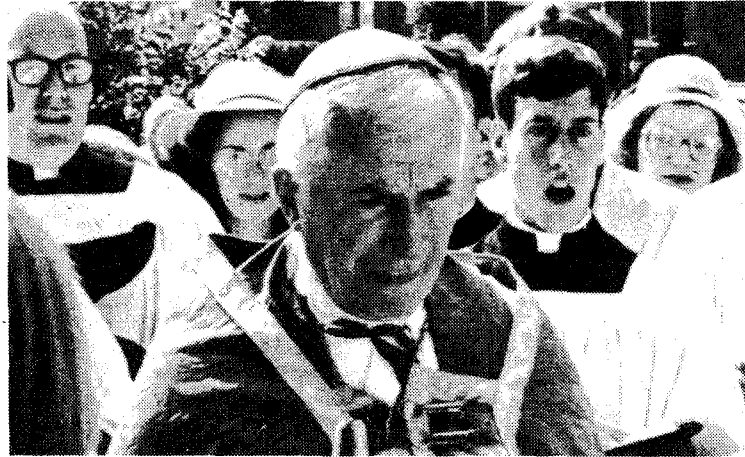
The difficulty is not the language, but the way the

archbishop celebrates Mass. He refuses to use the prayers and gestures that became mandatory for every priest 10 years ago.

Archbishop Lefebvre is not asking for the option to celebrate Mass the old way. He says there can be no option — everyone must do it that way. According to him the new liturgy is heretical. You and your family are in schism unless you accept his way of doing things.

"Why such a big fuss over his use of the old Mass? If it was okay 15 years ago why is it wrong today?"

The problem is not that the prayers and rituals used by the archbishop are somehow wrong in themselves. They are out of step with the praying church, and that is no small matter. The Mass is never celebrated simply on behalf of one priest, one congregation, or one



Abp. Lefebvre at breakaway church in Redford, Mich.

parish. It is celebrated on behalf of the entire church, a belief that is one of our oldest and most traditional teachings.

The reason why Archbishop Lefebvre will not use the new liturgy is precisely because he does not wish to be part of the church in whose behalf the liturgy is celebrated. That, and that alone, is what makes it wrong. (Compare that, for example, to the old or infirm priest who can be given permission to say Mass the old way. Although it would be exactly the same Mass that the archbishop is using, it would be done in an entirely different spirit, and would be in union with the praying church.)

A comment ought to be made here about those who, while condemning Archbishop Lefebvre for using the Mass of the past, would go ahead and celebrate their own Mass of the future. You can't have it both ways. Every celebrant, every liturgy

planner might have ideas on ways they would like to change the basic prayers of the Mass. But the Mass is not theirs, and the people who come to Mass have a right to the prayer of the church, not the mood of the celebrant.

"It's simply a case of a traditional archbishop against the liberal church."

The word "tradition" is often misused. It comes from a Latin word meaning to "hand on" and it refers to much more than the past. If one were to use the analogy of a tree, "tradition" would not refer only to the roots. Rather, it would refer to the entire flow of life being handed on from the deepest root to the highest branch. The pope is trying to "hand on" the life of the church — he is being traditional. Archbishop Lefebvre is trying to "hold on" to one stage — which cuts off the flow of tradition.

Even if you speak in terms of the conflict between the old and the new, there are serious inconsistencies in Archbishop Lefebvre's

approach. You can search all the writings of the previous popes so often held in esteem by the archbishop and his followers, and you will not find one who would support what he is doing — especially the illicit ordination of priests.

Another inconsistency concerning the "old" and the "new" has to do with the prayers of the Mass. One of the eucharistic prayers of the new liturgy (Eucharistic Prayer II) is the oldest known "canon" of the Mass, going back to the beginning of the third century. The archbishop, protesting innovation, refuses to use this prayer, while at the same time using a form of the Mass that was itself an innovation in the 16th century.

One closing thought. Archbishop Lefebvre says that he is being loyal to the "eternal church" rather than the church of today.

What other church is there but the church of today? Until the end of the world there will never be any other church except the one that lives in space and time, a living communion of real people who have virtues and vices.

All of us, at one time or another, long for a church entirely of our own vision and, instead, find a church with which we partly disagree. All of us yearn for a perfect church only to come face to face with a living church that is partly sinful. All of us look with nostalgia or hope to a church of the past or a church of the future, and then discover that the only real church is the church of the present.

An Editorial

Our values are getting curiouser and curiouser!

Last week a Federal Judge in Miami issued a preliminary injunction against State regulations which require a minor to seek parental or court permission for an abortion. It seems the minor, mature or not, has the freedom to make her own decision.

What bothers us is that the same Judge said that wives must inform their husbands of their intent to get an abortion because this "promotes the State interests of fostering marriage relationships and protecting the rights of husbands."

It is all quite farcical because the court still retained the right of pregnant immature teenagers to decide whether their unborn child can live or die. The State's interest in the fostering of marriage relationships and family unity is not served by such laws. The whole thing is crazy, but the court rules it as sane. The way things are going, it may become illegal for children to be born at all. No wonder we need a human life amendment.

Is There Life After Death?

(Continued from Page 1)

the past.

It contained no ringing denunciations of specific theological teachings.

If there were any modern theological trends attacked, they would seem primarily to be those of certain predominantly non-Catholic currents in the "God is dead" school of the early 1970s, such as the effort to exclude from theological vocabulary any language beyond human experience. You can't experience what comes after death, so you can't talk about it in words that mean anything, according to this position.

The congregation's statement

focused on teaching Catholics the whole, complete doctrine of the church concerning life after death.

In addressing the pastoral responsibilities of bishops in this area, the congregation called for "painstaking vigilance" by "a diocesan or national doctrinal commission" concerning publications in this field, but it did not suggest that such commissions should be little more than censorship boards.

These commissions, it said, should work "not only to give timely warning to the faithful about writings that are unreliable in doctrine but also and especially to acquaint them with works that can nourish and support their faith."

On the pastoral level it also addressed the role of theologians and that of preachers and catechists.

"The difficulties connected with these questions impose serious obligations on theologians, whose function is indispensable," it said.

"Accordingly they have every right to encouragement from us and to the margin of freedom lawfully demanded by their methodology," it added.

"WE MUST however unceasingly remind Christians of the church's teaching, which is the basis both of Christian life and of scholarly research. Efforts must also be made to ensure that theologians share in our pastoral concern, so that their

studies and research may not be thoughtlessly set before the faithful, who today more than ever are exposed to dangers to their faith," said the letter.

On the level of popular teaching, the congregation opposed oversimplified popular presentation of the church's belief in life after death.

"All those who are commissioned to transmit these points (in religious education) must have a clear idea of them," the letter said. "We must therefore provide them with the means to be firm with regard to the essence of the doctrine and at the same time careful not to allow childish or arbitrary images to be considered truths of faith."

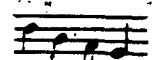
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Teachers to Hear Fr. McBride

Norbertine Father Alfred McBride, former Director of the NCEA National Forum of Religious Educators will be the keynote speaker for the Professional Days for Teachers in the Archdiocese of Miami.

The first will be on Wednesday, Aug. 22, at St. Ambrose Church, Deerfield Beach, at 8:30 a.m. Auxiliary Bishop John J. Nevins will be the principal prelate at a concelebrated liturgy at 11:15 a.m.

THE SECOND "Professional Day" will be at St. Rose of Lima Church, Miami Shores, on Thursday, Aug. 23,

at 8:30 a.m. Bishop Nevins will again be the principal prelate of a concelebrated liturgy at 11:15 a.m.

Father McBride's keynote address schedule at 9:15 a.m. each day will discuss the topic: "Evangelization and the Teaching Ministry."

Father McBride is a member of St. Norbert Abbey in DePere, Wisconsin. Ordained in 1953, he has worked as a parish assistant, a high school teacher and as professor of religious education at Catholic University. He holds a diploma in Catechetics from

Lumen Vitae, Brussels, Belgium and a doctorate in religious education from Catholic University.

He is the author of: Homilies for the New Liturgy; Catechetics: A Theology of Proclamation; The Human Dimension of Catechetics; A Short Course on the Bible; Growing in Grace; The Pearl and the Seed: A Church History for Junior High.

HE HAS also written articles for Worship, Living Light, Commonweal, Pastoral Life, The Lamp, and the nationally syndicated Know Your Faith series, as well as several series for Hi-Time.

Mass for Abp. Carroll

A Memorial Mass concelebrated by Archbishop Edward A. McCarthy with priests of the Archdiocese of Miami will mark the second anniversary of the death of Archbishop Coleman F. Carroll, first Archbishop of Miami, on July 26 at 12:15 p.m. in St. Mary Cathedral.

The late Archbishop Carroll, in whose memory a new low-cost apartment complex is now being built by

the Archdiocese on grounds adjoining Mercy Hospital, became first Bishop of Miami on Oct. 7, 1958 and served here until his death two years ago.

Archbishop McCarthy has also urged pastors to encourage people to attend this Anniversary Mass, adding that "I can think of no greater tribute than for the priests and faithful to join in prayer for him."

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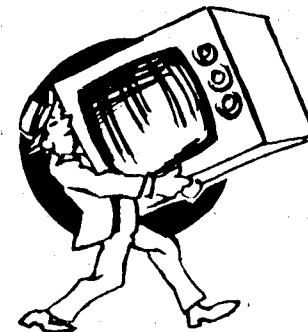
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Sister Dorothy Has 'Quite A Change'

By GERARD E. SHERRY

From college president in Miami to high school religion teacher in Wilmette, Illinois, is quite a change. But Dominican Sister Dorothy Browne has taken it all in stride and says she is actually enjoying herself.

Sister Dorothy was President of Barry College from 1963 to 1974. Much beloved by the people of South Florida, she was honored by them several times for her contributions to higher education and for activities within the civic community. During her tenure at Barry, the college grew substantially in physical plant and enrollment. From this high pinnacle of administration, she has gone back to the classroom at Regina Dominica, a girls' high school in Wilmette.

IN HER 50 years as a Dominican Religious, she still loves the field of education, but admits "there is a difference."

"I am teaching in high school now," Sister Dorothy said. "But I can feel students' college experiences as they anticipate them, or as they talk about their brothers and sisters and so on today. I would say the 60's were very rocky years. Not that we had a lot of problems here on campus. The students here reflected what they heard from other places. The students were aggressive, aggressive without taking responsibility. Now that has passed. Students are taking a little more responsibility for themselves and their actions."

Local priest on Pope-visit staff

A Miami priest will be among those assisting U.S. Catholic Bishops in coordinating plans if Pope John Paul II decides to visit the United States, in late September or early October.

The Rev. Robert Lynch, ordained last year in St. Mary Cathedral, and now an associate pastor at St. James Church, North Miami, will serve as an assistant, for a period of three months, to Bishop Thomas Kelly, O.P., general secretary of the National Conference of Catholic Bishops, Washington, D.C.

Prior to beginning



Dominican Sister Dorothy Browne, with Archbishop Edward A. McCarthy at a recent Miami reception.

Sister Dorothy said that while there has been some questioning of small colleges like Barry, they can "be very much justified."

"I think the essence of education comes in a personal relationship, she said." "In fact, I just got a letter this morning from someone on a large campus, and she said, 'It's delightful...am enjoying my work...but it's so impersonal. She's on a great, big campus out in Michigan."

"I THINK this is very important because if a student goes through just learning without relating to people all around, she is really cut off from her home, and so if you don't get another personal or family relationship, I think something happens to development at that time. We have often had students who

have transferred just for that reason.

"That's why very large campuses and some secular campuses have turned to greater family living in dormitories. They have done some of it through that — but it's difficult. When kids get back to the dormitory they want to study and get back to class... it's not just for family."

Referring to the general upheavals within Religious Orders after Vatican Council II, Sister Dorothy does not think that the reform and renewal advocated by the Council Fathers has done harm.

"I would hesitate to say it has harmed them," Sister said. "I would certainly say it has changed them and I would say that the change is for the better. When I go to a liturgy at a parish church where my Sisters live where I don't

know the people at all, it's a warmer congregation than it was in the place where I was known, and I think this is very, very important.

"YOU CAN see that I emphasize the 'person' a great deal, but I see this in the students. There is a great danger in the young people today to become too rational about their faith. It's very difficult to keep emphasizing what they get in faith and what is reasonable...they want to make it all reasoned, rather than reasonable."

"I find this difficult to handle, and for this reason I encourage them to talk. If they don't talk to me, I don't know where they are. That way you can find out, and they're very receptive. I encourage them sometimes to write a reflection. We do quite a bit of that. I'm teaching religion as you can guess. I would not want to be back teaching unless I were teaching religion."

On the Equal Rights Amendment, Sister Dorothy said, "I don't like the idea of having legislation."

"I think I should gain my freedom just as anybody else — and to be very frank with you, I've been very free all of my life," Sister Dorothy said. "I had parents who would let me be free — our whole family was that way. I had communication with men more than with women in the administrative work I have done, but if legislation is the only way to gain it, I suppose we should work toward that goal."

Sister Dorothy said she had no feelings on women's ordination to the priesthood,

"so that keeps me completely impersonal."

"I STILL see no problem" she said. "There is nothing that I can understand theological or philosophical against women being ordained. And my guess is this is going to come. I have to say this to you, too, which is a feeling I strongly have."

"I think too often we continue to read in the churches certain material that relates to women that was very much acculturated. Then people say they don't like St. Paul. I love St. Paul. He talked about the women's life of his time. It doesn't fit mine."

"The same thing with Matthew when he relates the multiplication of loaves and fishes and said 4,000 in number, not counting women and children.. That's an insulting thing to say today but it wasn't in Matthew's time, and therefore I don't dislike Matthew for it. I think it's time that we stop reiterating that and insulting women. If you can't be counted, what are you? The same thing can be true of certain races. The idea of equality I am very concerned about."

"God made us all equal. Just because someone's in a back woods place where he hasn't had the opportunity for an education, or has been prevented from developing — this doesn't mean he or she isn't entitled to respect and equality."

The same thing goes for our students. I think students in the past sometimes were put down, and I tell my students...sure, we have an equality — you and I are both persons, but I am the teacher. We don't ever forget that."

studies for the priesthood, Father Lynch was a member of the staff of the National Conference and was active in plans for the Bicentennial Observance as well as executive director of the National Committee for a Human Life Amendment to the U.S. Constitution. In 1972 he was director for the American Bishops' Legislative Plan for Securing Tax Credits for parents of children enrolled in non-public schools.

Father Lynch is a native of Charleston, W. Va., and was graduated from Pope John XXIII National Seminary, Weston, Mass.



Fr. William O'Dea, second from right, founding pastor of St. Agatha Catholic Church, 1111 SW 107th Ave., was honored recently by members of his parish upon his reassignment as pastor of Holy Spirit Catholic Church in Lantana. Among the priests present for the occasion were, from left, Fr. Angel Vizcarra, O.P., St. Dominic; Msgr. David E. Bushey, St. Brendan; (Fr. O'Dea) Fr. Francisco Acosta, St. Hugh, Fr. George Garcia, of St. Agatha, not in photo, was also present.

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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)

Ecumenism-Evangelization

Continued from last week.

The very nature of religious commitment is such that there are certain basic things that are held as essential, not only to the commitment, but to the very relationship between God and man. These things are so basic to one's religion that if they are abandoned, then religion itself is abandoned, and with it the bond with God is broken.

To sacrifice one of these basic things for any reason, as long as they are held at the command of conscience, is to sin. It is fundamentally blasphemous to throw away an essential element of one's religion for any other mere human good. If this is the price of civic peace, then the price is too high, and a conscientiously religious person will have to bear the brunt of the tensions which still exist.

It was this implicit blasphemy which kept Catholics from giving wholehearted support to the early efforts towards religious cooperation. It was the fear of a sacrilegious denial of the Faith which caused them to look with suspicion upon the Catholic pioneers in this field.

But it was the fact that this oversimplification is not essential to the easing of religious tensions which kept these pioneer Catholics in the work. They saw that the real solution must lie in somehow letting each man keep his fundamental commitment, while at the same time removing the causes of the tensions. Fidelity to oneself was the first step and understanding of the other person was the second step. An agreement to accept our differences, to respect each other's commitment as sincere is the final step.

This way is harder and longer, but it is the only way in which the first efforts towards real unity can be made. It is the only way in which real civic peace can be achieved. In this, as in all realms, peace is the work of justice.

Of course, unity is affected also by our bearing in the world. Some people hold the view that never before, perhaps, has the Catholic Church appeared so strong as it appears to be today. It encircles the globe. It exists in every nation on earth—even though it exists only secretly in some. Its physical properties are extensive. It is blessed with a wise and strong Pontiff. It suffers from few ecclesiastical dissensions. It can boast of a growing body of laity in every nation.

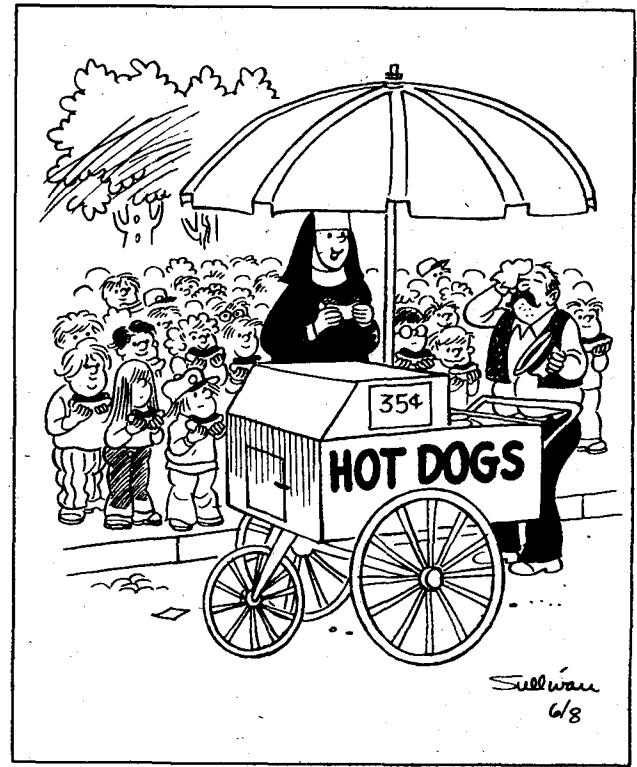
Yet, we may surely also say that few eras of the Church's long history have found her so weak. While the faithful grow in numbers, those very numbers seem to be making impossible demands upon the instruments through which growth is

normally achieved.

Booming new parishes make the Church look strong. But booming new parishes that are inadequately staffed with priests are of little blessing. People who cannot be given either enough time or enough attention are no better off in the big cities than they would be in the isolated areas of the World.

In the same way our flourishing new schools give the appearance of splendid health and immeasurable well-being; but their very size makes it almost impossible for all the pupils to receive the kind of care that we know from experience is absolutely necessary for the development of an intelligent and fervent adult Catholicism.

And this does not exhaust the list of possible examples. Hospitals, Catholic institutions of all kinds, even the missions, appear to be busier than ever. But the people who are essential to make all of the apostolates a reality—the priests, the brothers and nuns—are too few to accomplish the work that faces them even now. Further



"NOW, THEN, WOULD YOU LIKE TO JOIN US IN SAYING GRACE?"

growth can only mean an increase in weakness, not an increase in strength, unless the growth is matched by a strong increase in religious vocations.

(To be continued)

Letters to the Editor

What is a friend?

To the Editor:

From the current rash of critical letters directed toward articles by Father Andrew Greeley, it is clear that he is thought by many to be more of an enemy of the Church than a friend.

First I think we must ask, what is a friend. Is it one who continually pats the back, nods in agreement, and assures that all is well, even when believing otherwise? Or is it one who sees both the good points and the bad points, the greatness and weakness — and cares enough and has courage enough to speak about both?

I am reminded of the recent bumper stickers which stated "America — love it or leave it." What this implied was that if you dared to criticize or demonstrate against American policy (such as the continuing of the Viet Nam war) you were being disloyal to your country — that only agreement and approval mean "loving America."

Not so. Love is made of stronger stuff. Love has a personal and social conscience, given by God. And love is not blind. When to share one's special gifts, one's perception of God's will, indeed one's deepest self. And this may sometimes call for speaking out bluntly (whether one's thoughts are well received or not). It may be a painful process for all concerned, but it is necessary if there is to be growth...

Dorothy (Judy) Ross.
Miami

Whither Voice Slogan?

To the editor:

One of your readers (June 29, 1979) praises The Voice's editor as "a man who has guts to stand behind the Scripture given at the top of the Editorial page, namely 2 Corinthians 4:1-2." And he adds: "Obviously, the Greeley critics have not

noticed it."

Well, quite a few readers have noticed it very, very well—such Scripture, curiously enough was chosen in time and published, curiously enough, on top of the Editorial page—as a slogan—on the issue of December 8, 1978, exactly 3 weeks before "scholar-theologian" Rev. Andrew M. Greeley inspired the Editorial "Introducing new faces" and had his first idle article "My Letter to the New Pope" published in the next January 5, 1979 edition.

For many, many readers (not consulted by the excellent MAS for a readership survey), such coincidence was very interesting and we wonder why The Voice, if it needed a slogan, did not choose one coming from the very mouth of Our Lord Jesus Christ:

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (St. Matt. 12:36-37)

Anything wrong with that?

Caridad Garcia
Miami

Greeley doesn't inspire

To the Editor:

Three cheers for Fr. Thomas J. Clery, C.S.P., Lighthouse Point, also Jorge Galban and Family of Miami, and to all those who find Fr. Greeley's writing distasteful to say the least!

I stopped reading his contribution to The Voice quite sometime ago when I discovered that his writings can't possibly inspire me in any way.

How long do you feel it will take The Voice to realize that Fr. Greeley ought not be allowed to have a forum in our Catholic paper?

J.G.Soto
Miami Shores



'Learning' Church Vs. 'teaching' Church

By REV. ANDREW M. GREELEY

I have resigned myself, regretfully, to the fact that antagonism to empirical social science will never disappear from the Catholic Church. I do not know why this is so; all that the empirical social researcher wants to do is to study as objectively and systematically as he can the way things are. I can't figure out why such an aim should bother Catholics, but it does.

I have been told through the years that the Catholic church does not need sociology because it has the Scriptures, or the infallible teachings of the pope, or divine providence, or God's grace or, more recently, the inspiration of the Holy Spirit. I have always suggested in response that these various aids, the importance of which should not be minimized, are very good sources for description of the social reality as it currently is. The unfailing response is to look at me as though I were a heretic.

A FEW WEEKS ago, Father James Schall, S.J., a political theorist of some note from Georgetown University, renewed the charge that sociology and faith are incompatible, and said quite bluntly and quite explicitly that as a sociologist I believe the norm for morality depends on the way things

are and not the way things should be.

I'm not quite sure how seriously to take Father Schall (though heaven knows his modest contribution to scholarship is not burdened with empirical evidence or indeed evidence of any sort).

He takes exception, for example, to the restaurants at which I ate when I was in Rome studying the papal election (not the top-of-the-line tourist traps, by the way). Since he was there at the time, Father Schall knows as well as I do that these are restaurants to which I was taken by his Jesuit colleagues and friends, and, in any event, one has to wonder what restaurants have to do with serious intellectual discussion.

Moreover, my colleagues at NORC and I have repeated ad nauseam through the years that we do not believe that the way things are is the appropriate norm for devising moral principles. Either Father Schall has read our work carefully enough to know that is our position and hence is deliberately deceiving his readers, or he has not read our work and is writing irresponsibly. In either case, his reputation for intellectual honesty suffers.

But it will not do merely to say, as Father Schall does, that the proper norm for morality is the way things should be — not, at any rate, if one purports to engage in serious philosophical and theological discussion.

Thus, he surely knows, for example, that natural law theorists from Cicero to Thomas Aquinas have said that "third level" moral precepts are to be discovered by examining the behavior of the "gentes," the "peoples" or "nations." Now, studying the moral behavior of the "nations" (the so-called "jus gentium") is surely an empirical exercise. Yet neither Father Schall nor any other Catholic natural law theorist that I know of is willing to discuss the teaching of Aquinas in this respect.

The natural law condemnation of birth control, for example, is derived not from a study of the behavior of the "gentes" but from the "deposit of faith."

THE CHURCH'S natural law theorists have failed to address themselves to the problem of how such a condemnation can be made in the name of a natural law when they completely ignore the natural law methodology prescribed by the most

distinguished philosopher in church history. I can only conclude that writers like Father Schall ignore the dilemma because they believe that no one reads Thomas Aquinas anymore.

Furthermore, Father Schall also knows that traditional Catholic theology asserts that a locus theologicus is the "sense of the faithful" or the belief of the "learning church." Indeed, we were all taught in the seminary the ancient Catholic doctrine that the learning church is infallible in its beliefs.

How do theologians cope with the disagreement between the teaching church and the learning church, between the magisterium and the sense of the faithful on the issue of birth control? Neither Father Schall nor anyone else that I know of seems willing to address the question, or even to admit that it exists. To the extent that anybody pays any attention to the question, their response seems to be that only those among the faithful who accept what the magisterium has already laid down deserve to be called the faithful. Such a stand seems to preclude the necessity of taking the learning church seriously as a theological source.



Vacations: meant to be spent

By DOLORES CURRAN

Have you ever had a child who saved up his or her money for something special and then was absolutely miserable because he had to spend it? Well, that's the way some people are about vacations. I've never been able to understand, much less appreciate, people who spend most of their vacation time regretting expenditures of time and money.

They're busy counting up what's left they aren't enjoying the present. You can find these people almost anywhere — in motel swimming pools, in vacation restaurants, on the golf courses, in the fishing streams, on planes...

Most of all, you can find them in resort areas. When I was in college I worked summers. When I was in college I worked summers. When I was in college I worked summers. When I was in college I worked summers. The area was alive with college students earning tuition and like most college students, we were obnoxious labelers.

After a twelve-hour work day, we would gather and trade tales about the best and worst tippers, the most enjoyable families, the untidiest guests, the most demanding diners, and so on.

But we all agreed on the unhappiest vacationer: the vacation hoarder. This was the one who came into the lodge in the morning and said, "Well, there's only 11 days left." Or the family that reminded its children every time they bought a soda, "Don't squander your money. Remember how hard you worked for it."

As righteous young upstarts, we would laugh about vacationers such as these. We wondered why they went on vacation at all — they so regretted spending vacation time and money. Although I blush at so many of my judgments at that time ("Children shouldn't behave like that." and "Why would a mother just want to sit in the sun and read

all day?") I retain my disdain for vacationers who hoard their time and pleasure.

What's the point of saving time and money for a vacation if one resents spending them when the time comes? Vacations are vacations — a time of renewal, of discovery, of relaxation, of enjoyment. If they have a high value in the person's or family's life, then they are anticipated, saved for, and enjoyed.

I don't care whether the family can afford nothing more than an overnight bus trip to the town next door (and we've all been in that financial situation), once the fare is saved and the time is open, then it's time to enjoy, not regret. I hate being around people at a time like this who say, "Gosh, for what we're spending here, we could buy a hedge clipper." Or, "Eight days from today I have to punch in."

I don't care what we can be

doing with our time or money. We're on vacation and that is important. We're saying, "We worked hard for this and now is the time to enjoy."

We're not going to think about how many vitamins we could buy with this cabin rent or how many jobs we could be doing instead of climbing this mountain. We don't want to think about that. We want to enjoy ourselves, this beauty and our time together."

I strongly believe that families need time away together and that it doesn't have to be expensive. It can mean a tent and the same food we'd cook at home. But it does mean that the family has to get into a vacation frame of mind and the rule should be that anybody who expresses regret for spending vacation instead of saving it has to do the dishes and shovel out the car daily. That will cure him.

Dealing with Irritating People

SYNOPSIS

Dealing with irritating people is a trial that comes into everyone's life. And each of us irritates others. How we deal with those who annoy us and how we deal with ourselves in an effort not to annoy others is a matter for Christians to examine carefully.

When we are exasperated with someone, the urge is to become angry or sarcastic or uncharitable in an unmistakable manner. But this behavior is not the kind of behavior our Christianity asks of us.

Certainly, Jesus must have felt some irritation with the adulteress when she was brought before him, as he felt irritation with the Pharisees who brought her to him. The woman knew adultery was gravely wrong.

Jesus did not approve her action, but he extended his forgiveness and urged her not to repeat her sin. As for the Pharisees, when he asked the first one among them without sin to cast the first stone, none of them could claim total purity of soul. Neither can any of us claim never to have sinned. Jesus must also be irritated with each of us many times, as he probably was with the adulteress because, like her, we are aware of our failures. But Jesus is always there ready with his forgiveness and his assurance, "You may go. But from now on, avoid this sin." Jesus never looks upon any one of us, no matter how much we have irritated him, without respect for our personhood.

And when we forget to give someone else that same kind of respect, regardless of what they have done, we are very like the Pharisees who were so willing to sit in judgment on the adulteress.

Saint Francis of Assisi came from a middle-class family who took the material world very seriously. His father had planned that young Francis would become a wealthy cloth merchant in Assisi. The life Francis chose was extremely irritating to his father. But Francis' call to the life of a Religious man was compelling. He knew that this call was greater than any other. In all of creation, he saw God—in the lepers, the poor, the saintly, the animals and the birds, the earth. Like Jesus, his choice was difficult. We, too, have difficult choices to make. Sometimes, we may even have to choose to evoke another's profound displeasure and annoyance if what God asks of us and what another asks of us are opposed.

By RUSSELL SHAW

Most of us take it for granted that irritating people are other people. We're both right and wrong.

Right because usually the people who irritate us are others, not ourselves. If we do find fault with ourselves, we don't stay angry long.

But also wrong because in all likelihood each one of us is an irritating person, at least occasionally, to somebody else. It may be a spouse, a child or parent, a neighbor or someone at work. Almost certainly there is some person whom each of us sometimes annoys, with or without intending it.

The point is important because

it illustrates that the problem of irritating people is not exclusively in others, but also to a significant degree in oneself. We all suffer sometimes from exposure to irritating people. And, to some extent, we are irritating to others.

Dealing with annoying people thus becomes a practical exercise in applying the golden rule. We should treat those who irritate us as we ourselves would wish to be treated.

While dealing with irritation and its causes is always a problem, the kind of problem can vary depending on circumstances.

It is not always a moral problem. Irritation is a feeling like any other—neither right or wrong, good nor bad in itself. Morality concerns what one does with the feeling and, farther down the line, how one copes with the causes.

For example, it's morally wrong to lash out, deliberately and viciously, at a weaker person whom one finds irritating—a parent at a child, an employer at an employee—returning pain for annoyance.

On the other hand, one who controls irritation and deals patiently with an annoying person is engaging

in praiseworthy, morally good behavior.

It's too simple to say that the solution to the problem of irritating people is to love them. Of course we should love them. But beyond that, what can be done in practice about people who raise our hackles and, intentionally or not, makes us see red?

There is a school of thought that one builds character by forcing oneself to confront people who are hard to get along with in order to be kind to them. Maybe. But this advice seems better suited to saints than to ordinary, anger-prone human beings. If possible, it is better to stay away from those who irritate us.

Often, though, that can't be done. The irritating person may be a member of the family or the man at the next desk or the woman next door. Avoidance is out of the question. What then?

There is no fool-proof formula. At most it is possible to lay down a few common-sense rules.

A reasonable person will try first to confront the situation honestly, starting with himself. Exactly what is causing one's irritation? Is the problem mainly with the other person—something objectively annoying in his behavior—or is it mainly with oneself? Do other people find this person annoying or am I the only one?

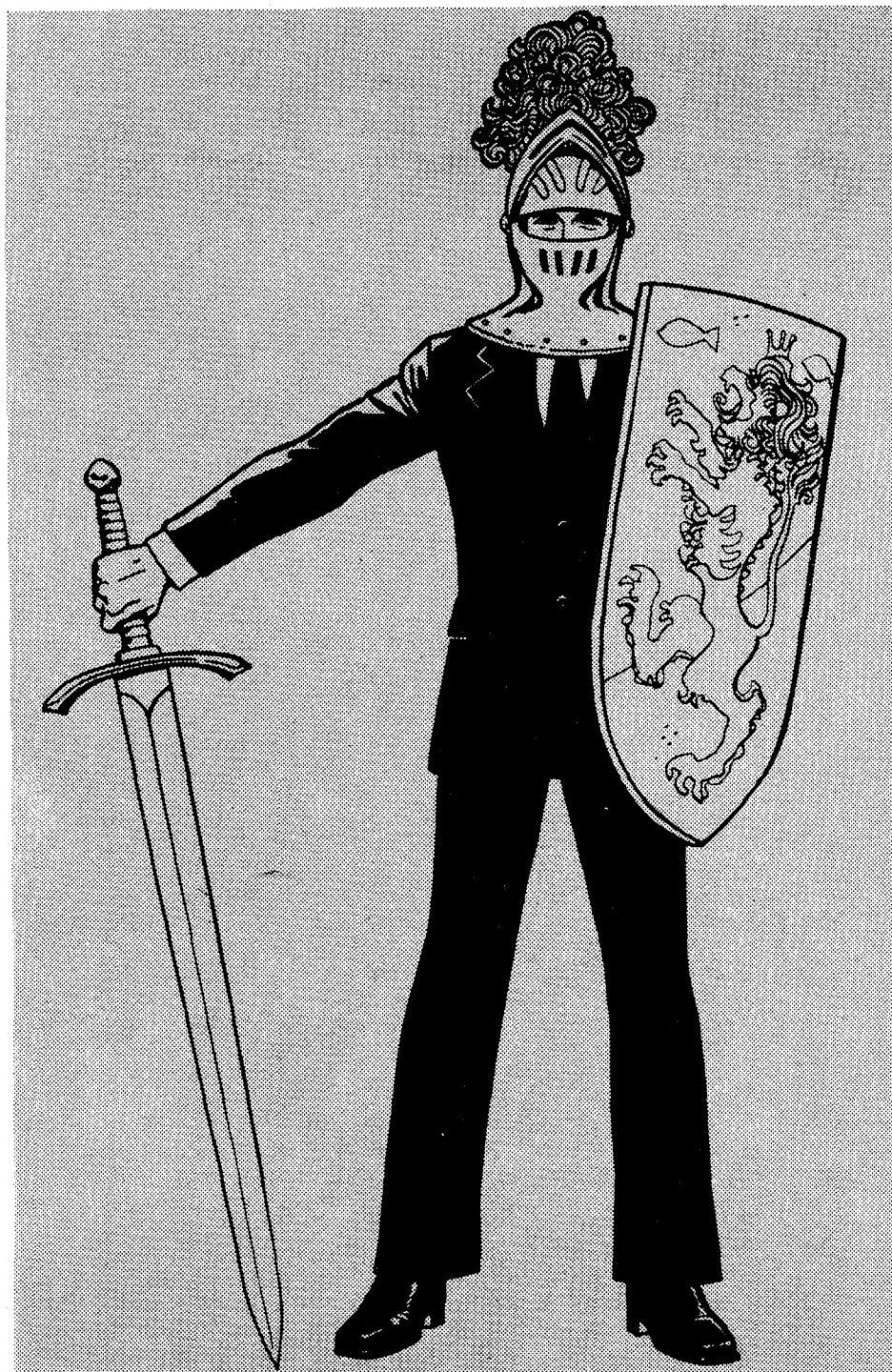
If honest reflection locates the cause of the problem mainly in oneself, the solution will have to be located there, too. Perhaps I find one of my neighbors irritating because he drives a newer car than mine—or has a greener lawn or wears more expensive clothes. If so, my irritation is a symptom of envy and must be dealt with in those terms. Such cases may be more frequent than we like to think.

But perhaps the other person really and truly is objectively irritating. In that case it is possible—though scarcely certain—that a courteous, candid discussion of the situation may lead to improvement.

Be careful, though. This is something to be attempted only if it's clear that it will not make the situation worse. Some people are receptive to reasonable requests for change in their behavior, but others bristle at the least hint of criticism. It is important to know which kind of person one is dealing with.

Finally, there will always be a certain number of cases in which, practically speaking, nothing can be done—the irritating person will not change his behavior, one's own reaction remains equally unchangeable, and avoidance is out of the question.

Then all one can do is cultivate charity and patience—while looking forward, realistically, to a greater or lesser degree of continuing frustration. But before resigning oneself, it makes sense to explore ways to correct or at least improve the situation. Just as it makes sense always to work at reducing the number of irritating people in the world by at least one—oneself.



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The Adulteress

By FATHER JOHN J. CASTELOT

The story of the adulteress (John 8, 1-11) is beautiful and revealing, but it presents some peculiar difficulties from the outset. It is missing from almost all the important early Greek manuscripts of the fourth Gospel, was treated by none of the Greek commentators on John during the first thousand years of Christianity, and found its way into the accepted Greek text only about 900 A.D. The Western church knew and used it in the early centuries, and St. Jerome included it in his Latin New Testament.

On the other hand, it appears in some early manuscripts of Luke and is a typically Lucan story. In addition to writing the Gospel of women, he wrote also the Gospel of great pardons. This little drama would fit nicely into both categories. The church's ambivalent attitude toward it may have been influenced by the stringent views on adultery in its early penitential discipline.

THIS STORY is now part of the canonical Gospel of John, and we would be much the poorer if it were not. It gives us so many marvelous insights into Jesus' personality: his majestic poise, delicate concern for women, sense of fair play, high regard for the dignity of the human person and readiness to forgive the sinner without condoning the sin.

THE CAREFULLY arranged setting is dramatic. At dawn Jesus enters the temple area and little by little the stage begins to fill with "dramatis personae": "and when the people started coming to him, he sat down and began to teach them. A considerable audience gathers. The quiet is suddenly shattered by the arrival of some very self-righteous scribes and Pharisees in a moment of high triumph. There is nothing like catching a sinner red-handed to brighten the day of a do-gooder. They are dragging along a poor woman who had been surprised in the very act of adultery.

"They made her stand there in

front of everyone" (8,3). This was the normal stance for a person on formal trial, but the simple statement tells us much more. It evokes the picture of a terrified, inexpressibly embarrassed woman, exposed to public ridicule in the temple precincts, cornered like a trapped animal, hiding her face for shame. And as far as her gloating captors were concerned, that's all she was: a trapped animal, to be used as a pawn in one of their sneaky little games.

"Teacher," they said to Jesus, "this woman has been caught in the act of adultery. In the law, Moses ordered such women to be stoned. What do you have to say about the case?" The editors could have something to accuse him of. They had used this ploy often. In this instance they figured that if this "bleeding heart" rabbi opted for her release, they could convict him of contempt for the law of Moses. If he agreed that she should be stoned, then he would have discredited himself before his followers, to whom he constantly preached mercy, love and forgiveness.

JESUS was disgusted. Not deigning to answer, he "bent down and started tracing on the ground with his finger." What did he write?

Chances are he wrote nothing, but doodled in the dust of the pavement to show his contempt for their insufferable behavior. When they persisted, he straightened up and said: "Let the man among you who has no sin be the first to cast a stone at her." He then returned to his doodling and they slowly drifted away, one by one.

THE STAGE was relatively empty and quiet. The only one who hadn't left was the woman. Jesus stood up — itself a sign of respect — and said: "Woman, where did they all disappear to? Has no one condemned you?" "No one, sir," she answered. No longer was she a contemptible thing, a pawn in a dirty game. She was a person, addressed politely as "woman." She may have been weak, imprudent, unhappy, foolishly romantic, even sinful — but she was still a person, and Jesus would not let her be stripped of that dignity. Neither would he condemn her. Quite gently, but pointedly, he said only: "You may go. But from now on, avoid this sin."

There is no need for further comment; there is much need for further reflection.

St. Francis of Assisi

By FATHER JOHN A. KILEY

Somewhere in Rome there is a mural portraying the philosophers, Plato and Aristotle. Plato is standing with his finger pointed upwards, to the ideal world of spirit, thought and divinity. Aristotle's hand gestures down, toward the real world of matter, bodies and day-to-day existence. St. Francis of Assisi was born in 1181 into a world that was just beginning to take its eyes off the ideal world of the spirit and to perceive the attractive possibilities of material creation. Western European society was becoming aware of itself and of its own impressive universe.

THESE EARLY Middle Ages saw men move out of their castles and into the cities. The marketplace superseded the farm. The university replaced the monastery. And the Crusades introduced the Christian world to a much larger universe. A great middle class of merchants, professors and soldiers began to take this newly found material world very seriously, some for philosophical reasons, others for profitable reasons.

Piero Bernardone, the father of Giovanni Bernardone who would become St. Francis of Assisi, also took this material world seriously, becoming a wealthy cloth merchant in Assisi. In many ways the Bernardone family epitomized the new European middle class. Not noble, but rich; not landed gentry, but powerful; and not especially religious, but still living in

a society that existed cheek-by-jowl with the church. It would be easy, consequently, to understand St. Francis of Assisi's life simply as a reaction to his father's and society's bourgeois tastes.

ST. FRANCIS was deliberately out of step with a European society that was fast falling in line behind the new commercial enthusiasts. His poverty was a conspicuous affront to his father's profitable business practice. His embrace of lepers and beggars contradicted the esteem the prosperous middle class was attaining throughout Europe. The simplicity of his life ran counter to the pretentious display that characterized church and city life. His unbounded trust in the fatherhood of God defied the confidence contemporary men were feeling for themselves.

But it would be wrong to see St. Francis' life merely as an angry reaction to the materialism of his day. Francis was no puritan, despising a world that threatened his spiritual security. While the rest of men and women could feel the hand of God in the benefits that came with prosperity, Francis' deeper insights allowed him to appreciate God present even in the deprived, the disadvantaged, the disabled and the despised. Francis experienced God in the humble fellowship of poor men, in meager efforts to redo the walls of crumbled churches, the soothing of leprous sores, in the company of Saracen Moors, in the joyous

exuberance of the young Clare, in prayerful nights in the countryside, Francis loved God above all things. "My God and my all!" are his words. But Francis also loved God in all things. And this is his true legacy to us.

JUST BEFORE his death, Francis requested his brothers to carry him to the little chapel of St. Mary that he might leave this life in the place where he had first come to appreciate it. On the way to the chapel, Francis insisted on spending a few of his last moments lying on the ground close to the earth which symbolized for him God's endowment toward mankind. This gesture of a man filled with the Spirit yearning with his last breath to kiss the ground beneath his feet cannot but bring to our minds the incarnation of Jesus Christ himself through whom God and man, heaven and earth, spirit and matter are one. St. Francis, like Christ, embraced the totality of life and rejected no part of God's creation. Spirit-filled, he was still very much at home on earth.

Our own age is not unlike that of St. Francis. The 20th century has witnessed impressive advances in science, medicine, scholarship, communication and convenience, along with the social turmoil that often attends progress.

MANY ARE CONTENT with the superficial comforts that come with prosperity. Others have turned inward on themselves, seeking in a spiritual adventure the meaning they fail to find in the more difficult task of renewing temporal society. St. Francis would not approve. Obviously not given to creature comforts, neither was he simply a



THIS MOTHER robin found a fine place to raise her young when she built her nest at the feet of a statue of St. Francis of Assisi, the patron saint of animals, in a Sacramento (Calif.) garden.

visionary. His insights were lofty, but they were also deep, penetrating the fabric of day-to-day existence into the hidden workings of God.

Like Francis and like Christ, today's authentic believer must respond to the whole of life, in depth, honoring the Creator by sensing his presence throughout all creation.

Family Life That Comes Alive

By KATHLEEN KRUMM

If St. Boniface parish in Pembroke Pines, has a special family feeling, it's partly the work of Perry and Rosalie Vitale, full-time family life coordinators.

The Vitales, who live with their three children a few blocks from St. Boniface, believe they are the only full-time family life coordinators employed by any parish in the U.S. After their first six months on the job, they say their experiences may encourage establishment of other such paid positions. They've already had inquiries from Detroit, New Orleans, and nearby Boca Raton.

IN GENERAL, parish family life coordinators volunteer their services, working closely with the Miami Archdiocesan Family Enrichment Center. If a couple works at the position, at least one of them has an outside job as well.

But the Vitales consider the parish position their prime employment. They work at it together for at least 40 hours a week, and they are paid a modest salary. Occasionally



Perry and Rosalie Vitale, family life coordinators, St. Boniface parish, Pembroke Pines, FL.

Perry, and interior designer, takes a consulting job. They say their family would have to live frugally on the parish salary alone, but personal circumstances permit them to live a comfortable suburban life in a lakeside home like their neighbors.

"Since we're employed by St. Boniface, we're free to be creative, to do the planning all of our projects demand," said Rosalie.

"What we're trying to do is renew the family as a unit, bring them into the parish, and let them interact with other families there," her husband said.

They've initiated programs that include the single, the divorced, separated, widowed, as well as the traditional nuclear family. Sometimes their children — Patricia, 15, Lisa, 13, and

Perry, 12 — work with them.

The Vitales' day moves into high gear after dinner, when they may meet with one of several committees. They've staged a major "family night" once a month and are constantly considering new projects. Since December, they've coordinated: a parish campout, a Lenten link of over 300 families praying for each other person to person, a hilarious modern production of the Good Samaritan, and handmade Christmas gifts for every parish member.

THIS SUMMER they're having monthly movie's with popcorn, and in the fall they're initiating a family-centered religious education course.

They coordinate a marriage counseling team, in which parish couples talk to others having problems. The St. Boniface ministry to the separated and divorced provides services ranging from helping someone fill out an income tax form to "surrounding the person with love and acceptance."

The Vitales have organized 80 couples into the Basic Community team — a kind of grass-roots evangelization process among friends. The 40-member Family Life team manages the monthly family nights, including food, entertainment, and a spiritual message. The Vitales also see that parish members attend the Baptism

of new members.

Over lunch twice a week with their pastor, the Rev. Michael J. Eivers, the Vitales exchange new ideas.

"When the family feeling in the parish is strong, Father finds his role as spiritual head of the parish comes alive," said Perry.

Best of all, they say, there is a discernible family feeling within the parish.

"At St. Boniface," the couple says, "you see children who are in their 'Father's house.'"

Marriage Encounter weekend dates

Marriage Encounter weekends are scheduled for:
Aug. 17, Cenacle Retreat House.

Aug. 24, Cenacle Retreat House.

Sept. 21, Dominican Retreat House

Oct. 5, Dominican Retreat House

Oct. 5, Cenacle Retreat House

Nov. 2, Dominican Retreat House

Nov. 9, Passionist Monastery

Nov. 30, Dominican Retreat House

Dec. 7, Cenacle

For more information call the Family Enrichment Center, 305-651-0280.

For reservations call or write:

Ray and Cathy Dell
2201 South West 67 Terr.
Miramar, Fla. 33023

Tele. 305-983-7355

— HOLY REMINDER —

St. Anne de Beaupre * Feast Day

THURSDAY, JULY 26

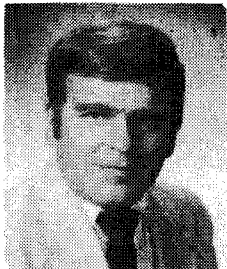
* Mother of the Blessed Virgin Mary

Ed & Leona Nash
St. Patrick Church

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Right-to-Lifers promise new law by 1982

FORT MITCHELL, Ky.—(NC)—The right-to-life movement flexed its political muscle and emerged from its national convention recently in Fort Mitchell, Ky., promising to get a human life amendment before the American voters for ratification by late 1982.

The amendment would protect all persons, including the unborn, regardless of their age, health or dependency but would permit abortion to prevent the death of the mother.

And the right-to-life movement emerged convinced and confident that it has the savvy and the maturity to "go

political" by increasing its volunteer support, educating candidates on pro-life issues, searching out and endorsing pro-life candidates and developing an ever-increasing number of trained and certified lobbyists to assist the National Right to Life Committee's lobbying efforts on Capitol Hill.

"THE RIGHT TO LIFE movement came of age in 1978," said Dr. Carolyn Gerster of Phoenix, re-elected to a one-year term as president of the Right-to-Life Committee. Referring to the three-year plan of action to bring a human life amendment before the American people,

she declared, "We have the capability. If we don't do it, it will be because we don't care enough."

The goal of the movement in the next three years, she said, will be to pass an amendment not only to protect the unborn but also to put a halt to the growing problem of euthanasia and infant and human experimentation.

The surest way to accomplish passage of the amendment, she said, will be by electing or re-electing, especially in the Senate where pro-life forces are in the minority, men and women

who are consistently pro-life and by "retiring to private life" those whose records are "consistently anti-life."

Pro-life forces just this past year showed they had the clout, she said, declaring that they were a "deciding factor" in the results of at least five Senate elections last fall.

While the overall mood inside the convention facilities was one of unbridled optimism, there was strong evidence of tension, too, particularly due to the presence of pro-choice advocates who gathered during the convention in nearby.

CHARGES FROM the

coalition of pro-abortion groups that the right-to-life movement is a Catholic movement heavily financed by the U.S. bishops who have declared a "Holy war on abortion, contraception and reproductive freedom" brought strong reaction from right-to-life leaders.

Dr. Gerster, an Episcopalian, called the charges a "blatant appeal to religious bigotry." And Ann O'Donnell of St. Louis, re-elected vice president of the Right-to-Life Committee, called "ludicrous" the suggestion that "there's a bishop behind every buck and a Catholic behind every rock."

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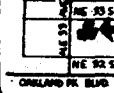


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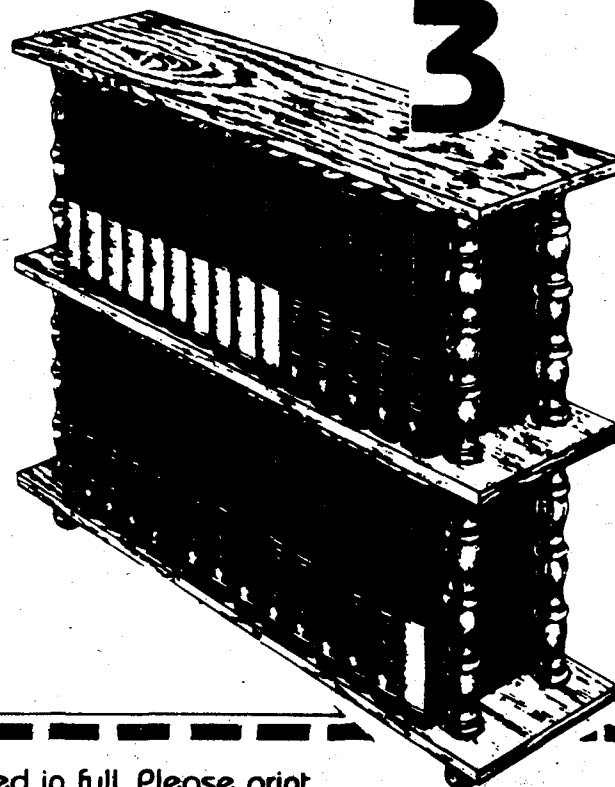
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Share feelings in time of emptiness

By CHARLIE MARTIN

By CHARLIE MARTIN
NC News Service

DEEPER THAN THE NIGHT

I can't imagine
Why you say the things you do
Maybe in time I'll understand
Now what is the reason for the
emptiness you feel
When I'm givin' everything I can.

My love is runnin' deeper than the
night
Stronger than the north wind blowin'
Its fire burnin' bright
And it's always been this way.

So you hear me
Am I really comin' thru
Why do your eyes seem to dance
away
I know what's right for you

Haven't I always
I need you more than I can say.

My love is runnin' deeper than the
night
Stronger than the north wind blowin'
Its fire burnin' bright
And it's always been this way

My love is runnin' deeper than the
night

Stronger than the north wind blowin'
Its fire burning' bright
And it keeps on growin', keeps on
growin' bright
And it keeps on growin', keeps on
growin'.

Copyright (c) 1978
by Braintree Music-Snow Music
Sung by Olivia Newton-John
Written by Johnny Vastano and Tom
Snow

To stay on top of the competition, recording artists often change styles or images. This creates a freshness in their style and diversity in their music. Olivia Newton-John's new album "Totally Hot" exemplifies such changes. She has traded in her sweet and innocent image for a new emphasis on sensuality, but her main attribute remains her dynamic voice. "Deeper than the Night" is her current hit single off this album. The song's message is an affirmation of one person's love for another. Yet, the love-relationship is experiencing some uncertainty. The loved person still feels an emptiness and the other cannot understand these feelings, for her love con-

tinues to be "deeper than the night" and "stronger than the north wind blowin'."

WHEN WE are genuinely loved, why do we not always feel fulfilled? There are times when we can check out our lives and determine that many of our goals have been reached and we are involved in stable, loving relationships. Even some of our distant plans may seem promising. Yet honesty compels us to admit to a void in our lives, that sense of emptiness mentioned in the song.

This sense of emptiness reveals some important insights about both our potentials and the affect of love on our lives. In our society, love has been

romanticized into a colossal remedy that will fulfill our every need. Love is seen as bringing instant, complete happiness. Yet real love is not this type of panacea for life fulfillment. We do need to be loved and to give love. But such a sharing of love will not mean that everything is perfect.

It can be a shock to feel unhappy even though we experience love. This emptiness asks us to examine our direction and sense of life purpose. No one person's love, no matter how unconditionally given, can sustain us in every way forever. God has created us with a beautiful complexity that enables us to involve

ourselves in many areas of life. To attain a sense of life fulfillment, we must find ways to use many of our talents. We must commit ourselves to a sense of purpose in how we want to live.

WE DO change. What once fulfilled us, such as a job, a course of study, or the levels of sharing in our relationships, will not always bring the same degree of happiness. If we discover feelings of emptiness alive within us, these feelings may stem from changes in our lives. We need to think about how we have changed. We cannot lock ourselves into permanent definitions of self or absolute expectations of whom we should be and what we should be doing. We are

much too alive as persons to always be the same.

When changes occur within a relationship, we have a responsibility to share our thoughts and feelings with those who love us. In fact, sharing the bits and pieces of ourselves is one of the risks of loving. As those who love us gradually understand our changes and our times of emptiness, their love will empower us to see these changes as invitations for growth. Such are some of the most powerful gifts of life—love, change and growth. Consequently, we can claim our times of emptiness as our own and know they are paths for greater life fulfillment in the future.

Youth Renovate Nursing home

Members of Christ the King Youth Group in South Dade are making a real impression on the local community by bringing the enthusiasm and ideals of youth to tackle the problems of their own community.

One of their most recent projects was the complete renovation of a South Dade Nursing Home. On one Saturday 30 members worked for 7 hours and saw a house turn into a home for the many elderly who reside there. Christ the King Youth Group not only took care of the outward appearance of the

house but also ministered to the people there and plan to continue to do so. Among the many problems they encountered was one with the many dogs that needed veterinarian attention. The "Friends of Animals" and a local veterinarian who donated his time quickly solved that problem.

Christ the King Youth Group has the support of the

adults of their parish who did not hesitate to donate the money required for the project when told about it and were asked to donate a mere 25 cents per family.

The Youth of Christ the King Parish are commendable, though not perfect. Their moderator, when mowing the grass, cut the chord of the electric lawnmower.



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Churches should upgrade prison ministry--Chaplain

LOS ANGELES — (NC)— The director of Christian chaplains at Los Angeles County Jail blames the failure of family, church and school for the fact that 250,000 inmates a year are processed at the jail.

The Rev. A.B. Cowie, who has been in the criminal justice system for 45 years, told a Catholic conference on ministry to prisoners that the church should have its best people in prison ministry.

I believe we should have our best, most competent people in prison and hospital ministry, said Mr. Cowie. "The opposite seems to be true. Anyone can administer a cathedral or run a TV station. When I see someone holding a dying person's hand or going into a jail, I say they are doing a big job.

"L.A. County Sheriff Peter Pitchess tells me often: 'You chaplains, all of your volunteers, have the only answer to the problems of our inmates,'" said Cowie. "That

answer lies in knowing Jesus Christ."

The minister attributed the crime rate "to a lack of Christian education in the home, a lack of discipline in the home, a lack of father being the head of the house and the mother looked up to and adored as wife and mother."

Mr. Cowie said he also believed schools "had let down the bars. One hardly gets an education there because there's so much crime in the schools — and it's permitted by those who run the place. I mean the politicians."

He described one Los Angeles public high school as no longer being a campus but a fortress. He said he talked to a group of 30 students there, aiming for law careers, who said they did not like what was going on at their school.

"HOW MANY of you go to church?" he asked them.

"Only three out of 30 raised their hands," he said.

Mr. Cowie said that Los

Angeles County Jail now has 5,300 inmates: 38 percent are white, 40 percent black, 18 percent Chicano and four


percent other.

"We process them through at about 500 to 600 a day," he said. He said there

are about 50 to 60 inmates aged 16 to 18 who are treated as adult offenders. "The most heinous crimes are committed by these kids.

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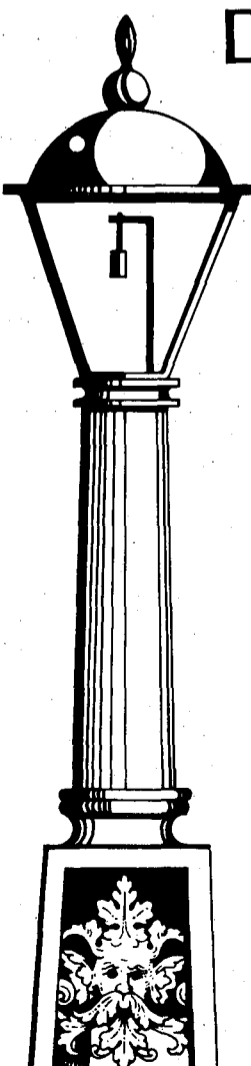
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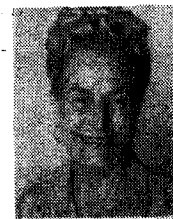
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1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 79-4464
Division

IN RE: ESTATE OF
Evy Marie Achey.
Deceased.

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of Evy Marie Achey, deceased, File Number 79-4464, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 W. Flagler, Miami, Fla. 33130. The personal representative of the estate is MARTHA M. MUELLER whose address is 1391 N.E. 161 st Street, North Miami Beach, Florida. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: July 20, 1979

MARTHA M. MUELLER
As Personal Representative of the Estate of Evy Marie Achey
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
Thomas Newcomb Hyde, Esquire
4601 Ponce de Leon Blvd., Suite One
Coral Gables, Florida 33146
(305) 661-5013
7/20/79 7/27/79

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 79-4497
Division 03

IN RE: ESTATE OF
JOHN M. MOYER
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of JOHN M. MOYER, deceased, File Number 79-4497, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Third Floor, Miami, Florida. The personal representatives of the estate are JOHN M. MOYER, JR. and ARLENE V. HARTPENCE whose addresses are: 1115 Dunkle St. and 2315 Forest, Easton, Pa. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: July 13, 1979

JOHN M. MOYER, JR.
ARLENE V. HARTPENCE
As Personal Representatives of the Estate of JOHN M. MOYER
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVES:
JOSEPH H. MURPHY
330 Ponce de Leon Boulevard
Coral Gables, Florida 33134
445 2551
7/13/79 7/20/79

1-LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 79-4144
Division 01

IN RE: ESTATE OF
MARIE A. FITZGERALD
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of MARIE A. FITZGERALD, deceased, File Number 79-4144, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Third Floor, Miami, Florida. The personal representative of the estate is MARY WELSH whose address is 1755 S.W. 70th Court, Miami, Florida. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: July 13, 1979.

MARY WELSH
As Personal Representative of the Estate of MARIE A. FITZGERALD
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
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1-LEGAL NOTICE FICTITIOUS NAME LAW

NOTICE UNDER FICTITIOUS NAME LAW
NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of Kendall Trails at number 11801 S.W. 132nd Avenue, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit of Dade County, Florida. Dated at Miami, Florida, this 15 day of June, 1979.

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DEADLINE ON ADS: MONDAY NOON

Marriage Encounter convention 'special'

KENT, Ohio —(NC)— For most it was a weekend with almost too many high points to remember, yet one they would scarcely forget.

Most anyone who attended the Worldwide Marriage Encounter convention June 29 to July 1 would readily admit that, because of the sheer number of participants, there was something "very special" about the gathering.

Married couples, priests and nuns totalling about 15,000 attended the convention on the campus of Kent State University.

A FESTIVAL of living, loving, learning, praying and growing together is an apt description for the convention. Even with a national fuel shortage, the convention drew participants from practically all the 50 states, including

Hawaii, and from even farther away, like Spain and a military base in West Germany.

The encounter banner stretched across the main highway into town proclaimed, "We've only just begun."

And it was more than evident after spending only moments at a group discussion or speaker's presentation or Mass that these enthusiastic people, not just Catholic but of a number of faiths — all of whom had participated in previous Marriage Encounter weekends — had truly just begun.

They had been taught how communication with and an interdependence on their spouses would enrich their married life. Now they were ready to go out and spread

their message of openness and love to all.

The Marriage Encounter movement, begun in the 1950s in Spain under the leadership of Father Gabriel Calvo, who encouraged husbands and wives to become more honest with each other, has brought couples from being "just two people married to each other" to a husband and wife relying more on each other, learning to talk with one another. The result: the family unit grows, develops an interdependence which in turn will eventually affect the parish.

Dr. Dick Westley, an associate professor of philosophy at Loyola University, Chicago, attested to that fact in his talk on ministering to the needs of the family.

Separated and divorced
Separated and Divorced Men and Women are invited to a meeting (Communication Awareness) - Sunday, July 22, 1979 - 3:00 p.m. - St. Hugh Parish House, 3455 Royal Road, Coconut Grove (444-8363).

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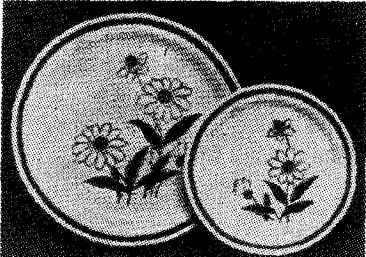


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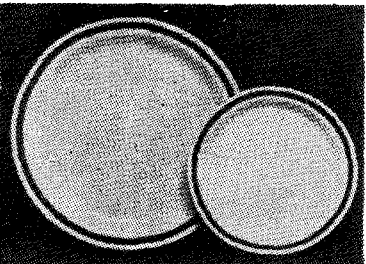
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Cup	SECOND, SEVENTH, TWELFTH	89¢	59¢ EACH With each \$3.00 purchase
Saucer	THIRD, EIGHTH, THIRTEENTH	89¢	59¢ EACH With each \$3.00 purchase
Cereal/Soup Bowl	FOURTH, NINTH, FOURTEENTH	89¢	59¢ EACH With each \$3.00 purchase
Salad Plate	FIFTH, TENTH, FIFTEENTH	89¢	59¢ EACH With each \$3.00 purchase

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Retired Cardinal James Francis McIntyre of Los Angeles, 93, called one of the "pivotal personalities of our time" by his successor, died July 16 at St. Vincent Medical Center in Los Angeles. Cardinal McIntyre guided the West's largest and fastest growing See for nearly 22 years. He was, according to the Los Angeles diocesan archivist Msgr. Francis Weber, the oldest American cardinal in history.

Priest on radio

Fr. Mike Flannagan, a psychologist and counselor at the Catholic Service Bureau, will discuss "Religion, Counseling and Psychotherapy" on WKAT radio Wednesday, Aug. 1, from noon to 2 with Dr. Ron Bergman as host of "Realities," a talk show.

Hospital chapel rite

Fort Lauderdale—The newly renovated chapel at Holy Cross Hospital will be blessed by Archbishop Edward A. McCarthy during rites at 2 p.m., Sunday, July 22.

According to a hospital spokesman, the newly decorated chapel includes both Jewish and Protestant oratories in addition to the sanctuary and altar where Masses will be celebrated.

Musical at St. Juliana

"THE WITNESS", a musical by Jimmy and Carol Owens, will be presented at St. Juliana Church in West Palm Beach on Sunday, July 22nd at 8:30 p.m.

"The Witness" was written for Christian singers to use as a tool in presenting the Gospel, a great musical in which the story of Jesus is told and sung so artistically and vividly that makes it 'the best news the audience will ever hear.'

"The Witness" will be sung by 'A Joyful Noise Ensemble' and 'New Beginnings' two groups of young parishioners of St. Juliana.



Publicación oficial católica de la Arquidiócesis de Miami, 6201 Biscayne Blvd., Miami, Fla. 33138, Tel: 758-0543.

Después de la Renuncia de Somoza

Iglesia Ayudará a Reconstrucción de Nicaragua

SAN JOSE, Costa Rica—(NC)—Dirigentes rebeldes de Nicaragua han pedido que las autoridades de la iglesia católica y de la Organización de Estados Americanos (OEA) supervisen el cambio de poder

del depuesto gobierno del General Anastasio Somoza al del nuevo gobierno de coalición nacional.

Los rebeldes hicieron esta

oferta como señal de que no planean venganzas contra los seguidores de Somoza, que renunció el martes después de más de 40 años de dictadura familiar.

Somoza se ha exiliado en

Miami, haciendo su residencia en la casa de Sunset Island donde vivía el difunto Arzobispo de Miami, Coleman F. Carroll.

Sergio Ramírez Mercado, que encabeza el gobierno rebelde, dijo que su grupo quiere aplacar la preocupación de personas que temen represalias.

Dijo que cuando su gobierno tome el poder abrirá centros donde los seguidores de Somoza podrán refugiarse.

"Estos lugares seguros funcionarán bajo la autoridad de la iglesia católica", añadió.

"ESTAMOS PIDIENDO que los obispos cooperen con nosotros para establecer estos lugares donde todos los miembros del Partido Liberal (de Somoza) y de la Guardia Nacional podrán ir antes de salir del país", dijo Ramírez.

Ramírez, sin embargo, también dijo que su gobierno pediría la extradición de So-

moza (que ahora reside en Miami) para ser juzgado por "crímenes contra nuestro pueblo".

El padre Maryknoll Miguel D'Escoto, que actúa como ministro de relaciones exteriores de la junta, dijo que fue enviada una carta a la OEA invitando su consejo a asegurar que los rebeldes guarden su promesa de respetar los derechos civiles de los seguidores de Somoza, inclusive su derecho a irse del país. El padre D'Escoto también habló de establecer asilos administrados por la Iglesia.

Personal eclesiástico y trabajadores de la Cruz Roja encabezan los grupos que proveen ayuda a más de 200,000 nicaragüenses desplazados por la guerra civil.

REPRESENTANTES rebeldes dijeron que varias naciones latinoamericanas han prometido ayuda masiva para la reconstrucción del país.



EL "WEEKEND JUVENIL" significó para mí la necesidad de todos los jóvenes cristianos... reunirse en oración, en reflexión, con alegría. Hubo mucho amor, se desbordaba, ¡que alegría! sentirnos amados y necesitados.

Jorge DeLeon
Corpus Christi

— (Ver artículo. Pg. 3A).



Colecta Especial para Necesitados de Nicaragua

El Arzobispo de Miami, Edward McCarthy, ha pedido a las parroquias de la arquidiócesis que hagan una colecta especial para ayudar a los necesitados de Nicaragua.

La Catholic Relief Services (CRS) de los Estados Unidos, ha lanzado una campaña para recaudar \$1 millón para asistir a las víctimas de la guerra civil, y el dinero recogido en la arquidiócesis iría a este Fondo de Emergencia de Nicaragua.

Los párrocos pueden determinar cuál domingo se llevará a cabo la colecta.

Papa: Eliminen Brecha entre Ricos y Pobres

CIUDAD DEL VATICANO—(NC)—El Papa Juan Pablo II apoyó medidas que eliminarían las diferencias entre ricos y pobres en áreas rurales durante una conferencia sobre reforma agraria llevada a cabo esta semana en Roma.

También habló en favor de esfuerzos para detener la fuga de los jóvenes a áreas industrializadas y estimular más cooperación internacional para resolver problemas rurales.

Más de 800 personas de 150

países atendieron la Conferencia Mundial sobre Reforma Agraria y Desarrollo Rural auspiciada por la Organización de Comida y Agricultura de las Naciones Unidas, que se celebró los días 12 al 20 de julio. La conferencia buscó formas de redistribuir la riqueza a áreas rurales para ayudar a aproximadamente 1.3 billones de campesinos en países pobres que no poseen terreno o que poseen muy poco.

Durante su discurso, el Papa endosó "reformas dirigidas

a disminuir la brecha entre la prosperidad de los ricos y la ansiedad y necesidad de los pobres".

"Sin embargo, tenemos que tomar en cuenta que para superar... las estridentes desigualdades en las condiciones de vida del sector agrícola y otros sectores de la economía, o entre los grupos sociales del mismo país, las autoridades públicas deben tener un curso de acción bien planeado, uno que esté cometido a la redistribución de los ingresos para el mejoramiento de los muy pobres", dijo el Papa.

EL DESARROLLO rural y la reforma agraria, añadió, son temas de "extrema importancia para el destino de la familia humana y de gran interés para la Iglesia".

"Está claro ahora, basado en nuestra experiencia, lo necesario que es corregir la in-

dustrialización parcial de un país, y abandonar la idea utópica de que la industrialización directa y ciertamente conduce al desarrollo económico y progreso civil de todo el mundo," dijo el Papa.

"El amor a la tierra y al trabajo de la tierra no es una invitación al retorno nostálgico al pasado, sino una afirmación de la agricultura como base de una economía saludable para la totalidad del desarrollo y progreso civil de cada país y de todo el mundo", dijo.

"Con las condiciones que existen en cada país, se puede prever una reforma de terrenos incluyendo una reorganización de los terrenos y la estable y directa asignación de áreas productivas de trabajadores agrícolas, junto con la eliminación de formas y estructuras que no son productivas y dañan a la comunidad".

El Presidente Julius K.

Nyerere de Tanzania clasificó los esfuerzos de los últimos quince años a favor de la reforma agraria como "una lección para no acertar". Dijo que la pobreza, la ignorancia y las enfermedades no pueden ser superadas sin darle prioridad al desarrollo rural.

"LA DESIGUALDAD fundamental entre las naciones rurales y urbanas del mundo... todavía no ha sido reconocido universalmente como la raíz de los problemas económicos mundiales y de la pobreza mundial", añadió el presidente tanzaniano.

"Poder político tiene que ser ejercido por los pobres antes de que se pueda de tener el presente flujo de la riqueza hacia la riqueza", dijo Nyerere.

El Presidente Leopold Sedar Senghor de Senegal anunció durante la conferencia que

(Pasa a la Pág. 2 A)

Misa por Coleman Carroll

El Arzobispo Edward McCarthy invita a todos los sacerdotes y fieles de la Arquidiócesis de Miami a una Misa concelebrada con motivo del segundo aniversario de la muerte del Arzobispo Coleman F. Carroll, primer obispo de la diócesis de Miami.

La Misa se celebrará a las 12:15 en la Catedral de St. Mary el jueves 26 de julio, aniversario de su muerte.

El Arzobispo McCarthy ha dicho que "No se me ocurre mejor tributo que el que los fieles y sacerdotes se unan en oración por él".

Alaba al Movimiento Carismático

Comunidad

STEBENVILLE, Ohio —(NC)— El delegado apostólico en los Estados Unidos, Arzobispo Jean Jadot, alabó recientemente al movimiento de renovación carismática por su contribución a la vida espiritual de la Iglesia, diciendo que ningún otro movimiento ha hecho tanto para recordarnos que "Dios todavía quiere hacer muchas cosas más con su pueblo."

Durante un discurso ante la Quinta Conferencia Nacional de Sacerdotes y Diáconos del Movimiento Carismático, el Arzobispo dijo que la participación en el movimiento añade "cuatro cualidades distintas" a las vidas y ministerios de los sacerdotes.

"PRIMERO la concentración en la persona de Jesús". Declaró que las muchas y variadas obligaciones de los sacerdotes modernos a veces les distraen de su primer deber. "La presencia tan directa de Cristo que experimenta en la

renovación sólo puede ser buena para los sacerdotes."

La segunda cualidad es la importancia que el movimiento da a la formación de una comunidad.

Dijo que debido a las funciones tan específicas que se esperan de los sacerdotes, muchos no han podido disfrutar de la "experiencia de la comunidad." Pero añadió que grupos de renovación que se reúnen solamente en nombre de Jesús proporcionan "una manera palpable de experimentar el significado de ser miembro del Cuerpo de Cristo."

LA HABILIDAD de en-

tender la "dimensión comunal del ministerio" es la tercera cualidad, dijo el Arzobispo refiriéndose a la naturaleza "igualitaria" de los grupos de renovación.

La cuarta dimensión es la nueva apreciación de los sacerdotes por la "antigua doctrina de las carismas."

"Al presenciar las diferentes facultades que vienen del Espíritu y los talentos palpables que provienen solamente de Jesús, el sacerdote ve de una manera nueva los variados poderes que Dios le da a su pueblo para su crianza," dijo.

AÑADIO que los sacerdo-

tes envueltos en el movimiento carismático tienen un deber adicional: el discernimiento de los carismas.

Según el Arzobispo, el poder juzgar la veracidad y el uso correcto de los carismas sin extinguir la llama del Espíritu en los demás, es un "arte pastoral".

Pero dijo que: El movimiento carismático no es el único que está llevando a cabo el proceso de renovación de la Iglesia.

"La renovación carismática es un movimiento importante y efectivo dentro de la acción total del Espíritu de Dios en el mundo contemporáneo.

Pobres Deben Ejercer Poder

(Viene de la Pag. 1A)

su país planea "implementar como parte de su meta de socialismo y democracia" una revolución agraria que incluiría un sistema de terrenos "basado en la idea de comunidad y

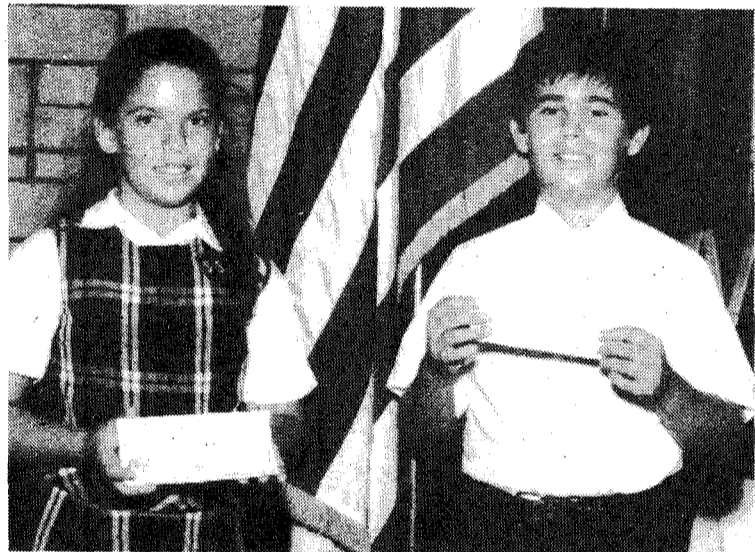
democracia".

Durante la conferencia, una coalición de educadores, organizadores campesinos y activistas que se denominó Grupo de Declaración de Roma, se opuso a la conferencia y distri-

buyó comunicaciones dirigidas a "exponer las contradicciones entre la retórica y la realidad".

"Muchos gobiernos planean (usar la conferencia para) echarles a otros la culpa del sufrimiento rural", dijo el grupo, y citó como excusas gubernamentales falta de fondos, conflictos en prioridades y acuerdos de comercio injustos.

Premiados Dos Estudiantes de Santa Juliana



Mónica Bengochea y Daniel Alfonso, estudiantes del cuarto grado de Santa Juliana, en West Palm Beach, recibieron bonos de ahorro de \$25 por sus composiciones patrióticas, en un concurso recientemente auspiciado por la organización de Veteranos Americanos Incapacitados de West Palm Beach.

En su composición, Mónica expresó sus sentimientos sobre la bandera de los Estados Unidos, y los veteranos. Daniel habló del gran respeto que les tiene a los veteranos, diciendo que el mayor honor que podría alcanzar sería el de servir a su país y hacerse veterano él mismo.

Papa Acorta su Visita a EE.UU.

WASHINGTON—(NC)— La estancia del Papa Juan Pablo II en los Estados Unidos será más breve de lo que originalmente se había anticipado, a lo mejor de sólo unos días, según personas encargadas de planear la visita.

Aunque aún no ha habido anuncio oficial, se supo esta semana que la Casa Blanca y las Naciones Unidas habían sido notificadas de que el Papa estaría en los Estados Unidos la primera semana de octubre.

Originalmente se esperaba que el Papa llegara a finales de septiembre, después de la inauguración de la asamblea de las Naciones Unidas del 18 de septiembre, y permaneciera en el país 10 días.

Sin embargo, al hacer más corta su visita, se estima que el Papa no podrá visitar tantas ciudades como se pensaba.

Retransmitirán Programa sobre Visita del Papa a Polonia

NEW YORK —(NC)— Debido a la gran acogida que el público televisivo de los Estados Unidos le dió al programa especial "El Papa Juan Pablo II en Polonia", la cadena de televisión nacional NBC ha decidido retransmitirlo el día 5 de agosto, de 1 a 2 de la tarde. (Busque en las guías de televisión locales la hora exacta en su área).

El especial reporta sobre la visita histórica de nueve días del Papa a Polonia, y, narrado por Philip Scharper, deja que los televidentes se unan a los ciudadanos polacos que rezaron, alabaron, cantaron y lloraron con el Santo Padre en todos los lugares que éste visitó.

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Jóvenes Hispanos Se Unen en Cristo

Nación

MAS DE 200 jóvenes hispanos de la Arquidiócesis de Miami se reunieron este fin de semana para compartir "una experiencia maravillosa."

El segundo Weekend Juvenil auspiciado por la Oficina de Pastoral Juvenil Hispana comenzó el viernes con una reflexión titulada "Identidad, Intimidad y Crecimiento del Joven," que fue dirigida por el Hermano Miguel Campos, Director Asociado de la Oficina de Educación Religiosa de la Arquidiócesis.

Los muchachos y muchachas hablaron sobre sus mayores miedos y deseos, y discutieron cómo la participación en un grupo puede ayudar al joven a sentirse más seguro, o por lo menos, más acompañado.

El Hermano Campos basó su charla en el crecimiento espiritual del joven cristiano, y

las cuatro etapas que todo creyente debe pasar hasta alcanzar la madurez espiritual.

Pero dijo, "El valor de esta noche está no en lo que yo voy a decir, sino en las respuestas que vamos a hallar todos juntos".

Durante las discusiones, los grupos de jóvenes se dieron cuenta de que tienen mucho en común. Las cosas que más temen incluyen: no encontrarse a sí mismos; perder su fe; ser rechazados por otros; morir; ser usados por los demás y no poder realizar su vocación.

ENTRE SUS DESEOS se encuentran ser aceptados por los demás y ser capaces de amar y servir a otros.

El Obispo Auxiliar Agustín Román dio la bendición final a la conferencia, y dijo que al celebrar sus primeros veinte años de sacerdocio,

Ha significado... que cuando hay amor se puede estar unidos. Esa unidad nos hace sentir más cristianos y sabemos que no estamos solos. ¡Que viva la juventud! ¡Y que viva el Señor en sus corazones!

**Guillermo Fernández
San Juan Apostol**

el mejor regalo que podía haber recibido era ver a tantos jóvenes reunidos en nombre de una fe común.

Esto, dijo, lo animaba a continuar en su vocación sacerdotal.

Después de un baile el sábado, los jóvenes se volvieron a reunir el domingo para una exhibición de talento donde grupos de diferentes parroquias presentaron o pequeñas actuaciones teatrales o cantos, música y bailes.

Cuatro jueces de la comunidad artística otorgaron premios por actuación: St.

Michael; Vestuario: St. Mary; y Originalidad y Mensaje: Santa Cecilia.

EL WEEKEND terminó con una misa en St. Michael celebrada por el Padre Gustavo Miyares, Director de Vocaciones, quien dijo que a pesar del éxito del programa, todavía queda mucha labor por realizar, ya que por cada uno de esos 200 que se reunieron durante el fin de semana, hay muchos jóvenes más que todavía no han encontrado el camino de la fe cristiana.

• **Alaban a Arthur Fiedler**
BOSTON—(NC)—El semanario católico The Pilot dice en su editorial sobre Arthur Fiedler, el director de la Boston Pops Orchestra fallecido el 10 de julio, que su memoria como difusor de música clásica y popular sobrevive en auditorios y hogares. "Recordamos su rostro absorto en el arte y el gozo de la música" que transmitió a millones de seres, dice el editorial. Fiedler inauguró conciertos gratis en La Esplanada cerca del río Charles de Boston hace 50 años. En 1977 recibió la Medalla "Moral en los Medios de Comunicación" por sus conciertos televisados.

• **Más de \$110,000 donados ya al fondo de Nicaragua**

NUEVA YORK—(NC)—El cardenal Terence Cooke de Nueva York donó \$5,000 al fondo de Emergencia de Nicaragua abierto por Catholic Relief Services (CRS) con la meta de \$1 millón, para ayudar a familias con niños en ese país víctima de una prolongada guerra civil. Las contribuciones pasan de \$110,000 ya.

• **Nuevas normas de CETA merecen aprobación**

WASHINGTON—(NC)—El secretario de la US Catholic Conference, Mons. Thomas Kelly, opina que las nuevas normas del Departamento del Trabajo sobre el uso de fondos de entrenamiento vocacional en instituciones religiosas, aunque restrictivas, merecen cierta aprobación como "lo mejor que se puede lograr" actualmente. Los fondos del Comprehensive Employment and Training Act (llamado CETA) son parte del esfuerzo estatal para combatir la pobreza; algunas organizaciones secularistas se oponían a la participación de escuelas de carácter religioso en el programa, al punto que hace seis meses el gobierno pensaba prohibirla del todo.



"Quien Mal Anda Mal Acaba" fue el título de la pequeña obra teatral presentada por el grupo de St. Kevin, que en esta ocasión se unió al del Buen Pastor.

Instituto Pastoral Iniciará Curso para Anglos

El Instituto de Pastoral Hispana de la Región del Sureste, inaugurado el mes pasado con el curso de "Principios de Pastoral Hispana," anuncia el comienzo de su segundo curso para laicos, sacerdotes y religiosos de habla inglesa interesados en conocer a fondo el idioma y la cultura hispana.

Titulado "Instituto de Lengua y Cultura Hispana", el curso durará tres semanas, durante las cuales los participantes recibirán instrucción intensiva en español, visitarán familias, parroquias y comunidades hispanas, y participarán en presentaciones y discusiones culturales.

Al final del curso, los estudiantes podrán oír, leer, escri-

bir y hablar en español, además de poseer un buen conocimiento de la vida diaria de los hispanos en la situación familiar y pastoral.

El curso valdrá cinco créditos universitarios, y comenzará el lunes, 30 de julio, finalizando el 17 de agosto. Las clases tendrán lugar en el colegio-seminario de St. John Vianney, situado en el 2900 S.W. 87 Avenida. El costo será \$450 para residentes y \$450 para no residentes.

Para más información, llamar al Instituto de Pastoral Hispana al 223-7711 o escribir al Padre Mario Vizcaino Sch. P. 2900 S.W. 87 Ave., Miami 33165.

Espiritismo y Consecuencias en América

La Parapsicología, el P. Quevedo y América Latina

Para concluir la serie "Espiritismo y Consecuencias en América", publicaremos durante las próximas semanas artículos que discuten a fondo la ciencia de la Parapsicología, sus implicaciones científicas, sociales y religiosas y la función llevada a cabo en esta área por el Padre Oscar González Quevedo S.J. y el Centro Latinoamericano de Parapsicología (CLAP) que él dirige en Brasil.

Por **SALVADOR GARCIA
DORESTE
Y
JANET VEGA**

LA PARAPSICOLOGIA es una ciencia que está creando una verdadera revolución tanto en el ámbito existencial como en el científico.

Las perspectivas que, a través de la Parapsicología, se abren al hombre actual son amplias y atrayentes. Las implicaciones en todos los niveles científicos no quedan en la superficie, remueven las bases de la misma ciencia, estratificadas con el correr del tiempo.

¿Cómo Es Posible?

EL DR. MITTCHELL S. Weir, de Filadelfia, se encontraba durmiendo, cierta noche, cuando sonó el timbre de la puerta de entrada. Se levanta, va a abrir y encuentra una niña desolada que le dice "Mi madre está muy enferma, doctor. Por favor, venga usted".

Era una noche de invierno. Caía una gran tempestad de nieve. El frío era glacial. El doctor se viste y sigue a la niña. Encuentra a la madre gravemente enferma de pulmonía.

Después de prodigarle sus cuidados y antes de despedirse, felicita a la señora por tener una hija tan valerosa e inteligente. La mujer responde: "Mi hija murió hace ya un mes. Sus botas y su abrigo están en ese armario".

Pero si nos damos cuenta del lugar donde el P. Quevedo localiza su trabajo, América Latina, la problemática se alarga mucho más. La fenomenología parapsicológica es interpretada en estos países sobre bases "misteriosas" y "Míticas"; se atribuyen al "Más allá" estos hechos de carácter completamente natural.

Tal interpretación caló tan honda, que pasó a constituir parte esencial de la concepción de vida en gran parte

del pueblo latinoamericano.

La Parapsicología aquí asume un papel no sólo científico, sino incluso de carácter social, antropológico, religioso, e higiénico-médico.

AMERICA LATINA pretende desarrollarse, pero conserva ciertas ideologías que le impiden asumir completamente el proceso. Una de ellas, es la mentalidad que gira en torno de los espíritus de los muertos, como un hecho determinante de sus vidas, y del que

no se pueden liberar.

La Parapsicología aquí no trata solamente de abrir nuevos campos que aumenten las perspectivas científicas o humanas. Es una ciencia de choque, "desmitificadora," que toca en substratos de civilizaciones.

Hechos "misteriosos", como el del Dr. Weir y de otras características, se han constatado en todas las épocas y civilizaciones. Hoy se repiten de la misma manera.

SON ADEVINACIONES, casas "embujadas", fantasmas, curas no médicas, trances, enigmas... Fenomenología real o legendaria, sobre la que no nos podemos pronunciar sin un estudio previo, para responder científicamente innumerables preguntas y aclarar la opinión pública. Negarlas como simple fantasía popular, es cómodo, pero desconoce la realidad y la idoneidad de la mayoría de sus relatores.

Es verdad que esa fenomenología aparece históricamente con un carácter "oculto" y "mítico", contrario a la nitidez

científica; pero este hecho no nos puede llevar a una simple repulsión.

Todas las ciencias en su inicio se presentaron con un carácter "misterioso" y "extra-terreno".

Fue la Medicina que vino a substituir la "Hechicería," la Química a la "Alquimia". En todas las ciencias, hoy comprobadamente empíricas, aconteció el fenómeno histórico del "mito": una extrapolación para el "más allá" de lo inexplicable; de igual modo, la Parapsicología sufrió tal extrapolación.

No podemos negar la evidencia de los hechos, sino que debemos buscar su explicación racional. Se impone, por tanto, un trabajo científico que sepa discernir lo fabuloso de lo real.

El caso sucedido en Filadelfia, mirado con ojos simplistas, puede ser interpretado como la aparición de un muerto. Pero estudiado serena y científicamente, la explicación se presenta más compleja.

(Continúa la semana próxima)

Hermana Cambia Universidad por Escuela Secundaria

La Juventud Es Más Responsable, Pero También Más Racional

Por GERARDE E. SHERRY
Editor Ejecutivo

DE PRESIDENTA de un colegio superior en Miami a maestra de religión en una escuela secundaria de Wilmette, Illinois, es un gran cambio. Pero la hermana dominicana Dorothy Brown lo ha aceptado, y dice que hasta lo está disfrutando.

La Hermana Dorothy fue Presidenta de Barry College desde 1963 a 1974. Muy querida por las personas del sur de la Florida, fue honrada varias veces por sus contribuciones a la enseñanza superior y por sus actividades en la comunidad.

Durante su estancia en Barry, la escuela creció substancialmente tanto en tamaño físico como en número de estudiantes. De este alto eslabón administrativo la Hermana Dorothy ha regresado al aula, en la escuela secundaria para muchachas Regina Dominica.

Lleva 50 años como religiosa dominicana y todavía ama el campo de la educación, pero admite que "hay una diferencia".

"YO DIRÍA que los años '60 fueron tiempos peñascosos. No es que hallamos tenido tantos problemas en el colegio (Barry). Los estudiantes de aquí reflejaban lo que oían de otros lugares. Los estudiantes

eran agresivos, agresivos sin aceptar ninguna responsabilidad. Ahora eso ha pasado. Los estudiantes están aceptando más responsabilidades por sí mismos y por sus acciones."

La Hermana Dorothy piensa que aunque muchos han dudado de la necesidad de escuelas superiores pequeñas como Barry, éstas están "muy justificadas".

"Creo que la esencia de la educación nos llega a través de las relaciones personales", dice.

"Creo que esto es muy importante porque si una estudiante sólo aprende sin relacionarse con las personas que están a su alrededor, está verdaderamente aislada de su hogar, y si no experimenta alguna otra relación personal familiar, pienso que algo le ocurre a su desarrollo... Muchas veces hemos tenido estudiantes que han cambiado de escuela por esto mismo."

Refiriéndose a los grandes cambios que el Segundo Concilio Vaticano ocasionó en las comunidades religiosas, la Hermana Dorothy no opina que las reformas y renovaciones hayan hecho daño.

"Vacilaría en decir que las ha dañado", dice. "Ciertamente diría que las ha cambiado y también diría que el cambio ha sido para mejor. Cuando voy a una liturgia en una iglesia parroquial donde viven mis hermanas y no conozco a las personas, la congregación es más calurosa que en el lugar donde me conocen, y pienso que esto es muy, muy importante."

"Como puede ver, yo le doy mucha importancia a la 'persona', pero esto lo veo en los estudiantes."

"HAY UN GRAN peligro de que la gente joven de hoy en día se conviertan muy racionales en cuanto a su fe. Es muy difícil seguir reiterando que es lo que les da la fe y qué es razonable... quieren hacerlo todo razonado en ver de razonable."

"Esto lo encuentro muy difícil de tratar, y por eso les animo a hablar. Si no me

hablan, no sé donde se encuentran. Al hablarme, puedo darme cuenta, y ellos son muy receptivos. A veces les incito a escribir una reflexión. Hacemos mucho de esto. Estoy enseñando religión, como puede adivinar. No hubiera vuelto a enseñar si no hubiera podido enseñar religión."

Sobre la Enmienda de Derechos Iguales, la Hermana Dorothy dice: "No me gusta la idea de que exista la legislación. Creo que debo ganar mi libertad como todos los demás — y francamente, yo he sido muy libre toda mi vida. Tuve padres que me dejaron ser libre — toda nuestra familia fue así. Tuve más comunicación con hombres que con mujeres cuando trabajé en posiciones administrativas, pero si a base de legislación es la única manera que podemos conseguir esa libertad, supongo que debemos trabajar hacia esa meta."

LA HERMANA Dorothy dice que no siente nada personal en cuanto a la ordenación de mujeres al sacerdocio.

"Pero así y todo no veo ningún problema," dice. "No hay nada teológico o filosófico

que yo pueda entender que va ya en contra de la ordenación de mujeres. Y mi conjetura es que vendrá... es un fuerte sentimiento que tengo."

"Creo que muchas veces continuamos leyendo en las iglesias material relacionado a las mujeres que está bastante pasado de moda. Lueg las personas dicen que no les gusta San Pablo. Yo amo a San Pablo. El hablaba de las mujeres de su tiempo. El de él, no cuaja con el mío."

"LO MISMO PASA con Mateo cuando relata la multiplicación de los peces y los panes y dice 4,000 en número, sin contar a mujeres y niños. Es una manera muy insultante de decirlo hoy en día, pero eso fue en la época de Mateo, y por eso no me va a disgustar Mateo."

"Creo que es hora que paremos de insultar a las mujeres al reiterar cosas como ésa. ¿Si no puedes ser contada, qué eres? Lo mismo podemos decir de algunas razas. La idea de la igualdad es algo que me preocupa mucho."

"Dios nos ha hecho a todos iguales."

• Construyen "templo solar"

CORNWALL, Canada—(NC)—Los católicos de esta parroquia en Prince Edward Island esperan completar para la primavera un templo cuya estructura piramidal recoge energía solar capaz de proveer 75 por ciento de la calefacción de invierno para la iglesia y el auditorio. La serie de colectores de energía, hechos de vidrio y aluminio, cuesta \$16,000.

• Thailandia pide ayuda para vietnamitas

ROMA—(NC)—Los diez obispos de Thailandia han pedido a los obispos del resto del mundo que les ayuden a atender a los 150,000 refugiados de Laos, Camboya y Vietnam, pues los recursos privados y oficiales se agotan peligrosamente. Piden sobre todo que los obispos influyan en la opinión pública de sus respectivos países para que se envíen nuevos recursos.

• Espera que conferencia "actúe"

CIUDAD DEL VATICANO—(NC)—El diario L'Osservatore Romano espera que la conferencia de las Naciones Unidas (Ginebra, julio 20 y 21) sobre el problema de los refugiados del Asia vaya más allá de las declaraciones de solidaridad y se lance a la acción, pues "el sufrimiento no tiene color político." En junio visitó al Papa Juan Pablo II el cardenal Joseph Marie Trinh Van Can de Hanoi en Vietnam, y aunque no hubo informe oficial de lo conversado, se piensa que trataron entre otros del tema de los refugiados.

• Muere cardenal de Montevideo

CIUDAD DEL VATICANO—(NC)—La muerte en Montevideo del cardenal Antonio Maria Barbieri, un capuchino de 88 años y arzobispo de esa sede hasta 1976, reduce el colegio de cardenales a 134 miembros. El Papa Juan Pablo II envió sus condolencias a los sucesores, alabando a la vez "sus virtudes ejemplares como religioso y pastor."

Dice Carta Publicada por el Vaticano

Sí Existe Vida después de Muerte, Resurrección, Cielo, Infierno y Purgatorio

CIUDAD DEL VATICANO—(NC)—Sí, existe la vida después de la muerte, declaró la Congregación del Vaticano para la Doctrina de la Fe en una carta a los obispos del mundo hecha pública recientemente por el Papa Juan Pablo II.

El documento titulado "Carta Sobre Ciertas Cuestiones que Conciernen a la Escatología" reafirma también la creencia de la iglesia en:

—la resurrección de los muertos

—la resurrección de la per-

sona entera

—la supervivencia después de la muerte de un "elemento espiritual" donde "la 'identidad humana' subsiste", que tradicionalmente ha sido llamado el alma

—el significado de las "oraciones, ritos funerales y actos religiosos" que se ofrecen por los muertos

—"la manifestación gloriosa de Nuestro Señor Jesucristo" como algo "distinto y diferido en lo que respecta a la situación de las personas inmediatamente después de la

muerte"

—la Asunción de la Virgen María y su glorificación como "anticipación de la glorificación que es el destino de todos los otros electos" y

—lo que se han llamado tradicionalmente cielo, infierno, y purgatorio, o "la felicidad de los justos que un día estarán con Cristo... el castigo eterno para los pecadores (y)... la posibilidad de una purificación de los electos antes de que vean a Dios".

La congregación doctrinal advirtió contra "representa-

ciones arbitrarias e imaginarias" de lo que ocurre en la vida después de la muerte, diciendo que "excesos de este tipo son una gran causa de las dificultades que tiene que confrontar la fe cristiana".

EN LA CARTA, que no contiene como en el pasado denuncias contra enseñanzas teológicas específicas, la congregación habla en especial sobre la necesidad de enseñar a los católicos la doctrina completa de la iglesia en lo que concierne a la vida después de la

muerte.

La congregación dijo que teólogos, catequistas y evangelizadores deben recordar constantemente a los cristianos la enseñanza de la iglesia sobre estos puntos, ya que los creyentes están "ahora más que nunca" expuestos a ideas que hacen peligrar su fe.

Sin embargo, añadió que al enseñar estas doctrinas al nivel popular, los catequistas y evangelizadores no deben "permitir que imágenes infantiles o arbitrarias se consideren verdades de fe".



La Hermana Dorothy Browne, O.P.