



Nuns and other well-wishers reach out to touch the hand of Pope John Paul II.

Pope hits war-- seeks unity in France

PARIS —(NC)— Pope John Paul II barnstormed through Paris on his four-day visit to France, leaving in his wake strongly worded warnings to specific groups to assume their responsibilities for solving major world and church problems.

During the visit (May 30-June 2) the pope delivered around 24 speeches. These included:

- Asking the French bishops to reconcile differences between Catholics rejecting many of the teachings of Vatican II and those wanting more liberal; interpretations of the council documents.

- Telling scientists they are threatening the future of mankind through genetic manipulation and by creating increasingly destructive nuclear weapons.

- Warning workers against viewing communism as the solution to the world's injustices.

"THE WORLD has been led into an unstable situation because of geopolitical reasons, wounded national pride, the materialism of our age and the decadence of moral values," he said June 2 in a speech at the headquarters of the U.N. Educational, Scientific and Cultural Organization (UNESCO).

Although science exists to serve mankind, it has often been used for destructive aims such as genetic manipulation and the development of biological, chemical and nuclear

(Continued on Page 5)

Archbishop 'raps' with youth

Young people took Archbishop Edward A. McCarthy at his word Saturday at the seventeenth annual Archdiocesan Youth Convention at the College of Boca Raton. The Archbishop said he wanted to talk to them. In turn, they were forthright sometimes to the point of daring at a "rap session" in which the

Archbishop fielded their questions.

"We wanted to be honest," said a young man after the hour-long period in which participants in their teens and early 20s lined up for a turn at the microphone.

THEY ASKED him how to: handle their pastors, learn to be leaders, and understand each other better. They wanted to know how an Archbishop spends his time. One young man said he was offended by so-called "effeminate" qualities in some seminarians.

Although some questions were what one youth called "Heavy," they were all stated politely and even with deference. At times Fr. James Murphy, director of the Archdiocesan Youth Activities office, restated a complex question, such as the request of several for Spanish-speaking priests to work among the youth.

"I think it's not necessary that one speak Spanish, but it's a priest who understands the Spanish cultures," he interpreted.

About 300 young people attended the convention. It was the first time that youth from both English and Spanish-speaking cultures met together. They came from 58 parishes from Miami, Palm Beach, Naples, and the area between.

THE YOUNG people planned to propose a youth building and

stronger youth leadership in a formal presentation to the Archbishop at a banquet Saturday, which was the highlight of the convention.

Dave Anderson of St. Joan of Arc parish encouraged the Archbishop to appoint more full-time youth ministers.

Some other questions:

"We'd like to know what the Archbishop does in a day."

Archbishop: "Okay, select two representatives to spend the day with me. Then they can report on it in The Voice."

SALVATORE SUAREZ of St. John the Apostle parish requested more priests for youth ministry.

The Archbishop used this opportunity to encourage convention participants to consider becoming priests and nuns.

Several asked for space to meet other young Catholics.

The Archbishop told them he is

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"There are a million people in our diocese. I have a million bosses, and I can't always be where I'd like to be."

- Evangelization moves ahead.... P3
- Lay ministers are sent forth....P3
- Thousands of Charismatics meet....P4
- Parish artist paints 10 Popes.... P15

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News At A Glance

No papal visit to Japan in fall

TOKYO —(NC)— Pope John Paul II will not visit Japan this fall, according to an official of the Japanese Bishops' Conference. He was quoted in an article by United Catholic Asian News.

Carter to visit Pope in June

WASHINGTON —(NC)— President Jimmy Carter will visit Pope John Paul II in the Vatican June 21, the White House has announced. The visit will come the day before Carter attends an economic summit meeting in Venice, Italy, involving seven industrialized nations. The president will also visit Spain, Portugal and Yugoslavia.

Separation is no excuse

BOGOTA —(NC)— A Colombian Supreme Court decision says that a husband and wife must remain faithful to each other until death even if they are legally separated. Only annulment or divorce lifts the obligation, the court said.

British bishops want aid stopped

LONDON —(NC)— Eight English bishops asked the British government to persuade the United States to end military aid to El Salvador. The bishops expressed concern about the situation in El Salvador following the assassination of Archbishop Oscar Romero of San Salvador.

Group for ecumenism formed

ROME —(NC)— Twelve Anglican and Roman Catholic superiors general agreed to form a permanent commission promoting ecumenism among Religious. They acted during a May 25-27 ecumenical consultation in Rome.

Decline in family life worries Italian bishops

ROME —(NC)— The Italian Bishops' Conference held its general meeting on family problems amid growing statistical evidence of breakdowns in traditional Italian Catholic family life.

Among the statistics confronting the bishops were:

In just over a decade the number of civil marriages in Italy rose from 1.23 percent of all marriages in 1967 to 11.3 percent in 1978. In Rome in 1978 one quarter of all marriages were civil.

The ratio of separations to marriages per year in 1967 was 3.68 per 100; in 1978 it was up to 10.5 percent, and preliminary statistics for 1979 indicated that that year's figure would show a sharp increase.

The number of new marriages per 1,000 Italians, relatively constant at seven per thousand from 1900 to 1975, has started to drop sharply in the past five years. There were only 5.9 marriages per 1,000 Italians in 1978, and preliminary figures for 1979 indicated that it dropped to 4.2 per thousand.

Abortion was illegal in Italy until June 1978. Preliminary statistics for 1979 indicate that the total number of legal abortions in the first full year under the liberalized law reached 200,000, 270 abortions for every 1,000 births. It is generally agreed that legalized abortion has not diminished the large number of clandestine abortions in Italy, which the state health ministry estimates at 300,000 a year.

At a press conference the third day of the meeting (May 29) Cardinal Anastasio Ballestrero of Turin, president of the bishops' conference, cited "secularism and laicism" and "a weakening of the Christian vocation" as key factors in the decline of Christian family values.

He also said that the high rate of unemployment, especially among young people, is making many afraid of marriage and family responsibilities.



SIGN OF THE TIMES— Persons considering parking illegally in a reserved lot at Corpus Christi Cathedral in Corpus Christi, Texas, have two reasons to think twice.

Handicapped must have 'full rights'

NEW YORK —(NC)— Cardinal George Basil Hume of Westminster, England, told a lecture audience at Cathedral College in New York that true ministry to the handicapped means more than making churches accessible or installing special facilities. He said ministers of the sacraments must enable disabled persons to enjoy their full rights as Catholics.

Catholic education via FM

TAMPA, Fla. —(NC)— The Diocese of St. Petersburg, Fla., may establish an educational radio station. Diocesan officials hope to take over an available FM frequency with sufficient power to reach all of the diocese, which covers 11 central Florida counties.

Peru leader pledges changes

LIMA, Peru —(NC)— The winner of Peru's election, President-elect Fernando Belaunde Terry announced he favors a multi-party government and promised a full review of reforms enacted by military rulers since the coup against him 12 years ago. The president-elect, 67, is a practicing Catholic and an architect who once taught architecture at American universities.

Chinese priest jailed again

HONG KONG —(NC)— Father Stanislaus Shen, 78, released from a Chinese labor camp two years ago, has been returned to the same camp, according to a report from Shanghai. The case is the first such reported since the Chinese government adopted a less restrictive policy toward the church two years ago.

INDIAN 'chiefs' will go to Rome

MONTREAL —(NC)— The Canadian delegation for beatification ceremonies of three pioneers of Canadian church history will include Indians in ethnic costumes, representatives of the hierarchy and Religious. Church officials say ceremonies are scheduled in Rome June 22 for beatification of Kateri Tekakwitha, an Indian, Bishop Francois de Montmorancy de Laval and Marie d'I Incarnation, all of whom lived in 17th-century Canada.

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Evangelization leaders meet, pray, consider new ideas

By KATHLEEN KRUMM
Voice Correspondent

The Archdiocesan evangelization effort moved into second gear last weekend with a 24-hour retreat and working session of the evangelization council at St. Vincent de Paul Major Seminary in Boynton Beach.

The Archdiocesan leaders discussed and prayed over "Light Up Your Lives," the draft of an evangelization program proposed by



Abp. McCarthy answers questions in a light vein.

Archbishop Edward A. McCarthy.

The purpose of this, the second meeting of the council, was to collect ideas of the leaders and to inspire enthusiasm about spreading the evangelization process.

EVANGELIZATION is the top priority of the Archdiocese, as it is throughout the entire Church," said the Archbishop, who attended the entire session. He said Catholics living lives of faith could make a noticeable and positive difference in the city of Miami, newly torn by racial disturbances, as well as the rest of the Archdiocese.

Mrs. Anthony Tucci, chairperson of the committee on love and Christian witness, said her group recommends one-on-one relationships "that meet the needs we see right where we are."

Attending were clergy and laity, representatives of archdiocesan organizations and interest groups. Msgr. William McKeever conducted the spiritual retreat.

IN COMMITTEE reports at the end of the sessions, emphasis was on establishing priorities, strengthening the family, fostering strong prayer life that will evidence itself in positive ways within the community. There was agreement that every Catholic has responsibility to do something, so the work doesn't overwhelm a minority of concerned people.

"The evangelization process will affect everybody," said the Archbishop. "Within a few months, I hope everyone will know the word."

Dr. Mercedes Scopetta, Director of the Lay Ministry Office, voiced a shared concern about response to the racial inequities which sparked rioting in Miami in May.

"WE CAN SEE this as a tragedy or hear this as a call," Dr. Scopetta said.

Among the suggestions made by the council:

- Hold family retreats.
- Adopt a parish in Haiti.
- Adopt a parish in the Miami Archdiocese for mutual benefit.
- Develop professional guilds in which workers such as dentists, morticians, sales people, etc. could share experiences and consider how Christ would conduct their business.
- Hold an Archdiocesan conference on shared ministry to clarify the concept that everyone has a vocation.
- Consider ways to assuage the alienation and frustration of separated and divorced Catholics.
- Organize trained professionals, such as administrators and counselors, to work within the parish on a paid or volunteer basis.



Fr. John Vaughn, evangelization director, enjoying job.

Over the summer the council's 15-member executive committee will work to incorporate these ideas into the evangelization program, and individual committees will meet. Then each parish's evangelical commission will select pertinent activities from among those presented.

The Archbishop noted that many parishes are currently involved in evangelization projects, such as Communion breakfasts, which council member Sue Blum described as an opportunity for Christian witness on a personal level.

28 New Lay Ministers sent forth

Emotion and joy filled the hearts of the new Ecclesial Lay Ministers of the Archdiocese as they were commissioned by Archbishop Edward A. McCarthy at St. Mary's Cathedral on Pentecost Sunday.

As Dr. Mercedes Scopetta, Director of the Office of Lay Ministry, called out their names, 28 men and women came forth from the congregation in response to the call of the Spirit. They publicly affirmed their five-year commitment to serve their parishes and Archdiocesan Offices in diverse and varied ministries.

THE CEREMONY WAS full of song, symbolism, and devotion. It celebrated a reciprocal commitment: the laity agreed to share in the official ministry of the church and the church representatives, in turn, acknowledged this call to shared ministry.

After two years of study, prayer and careful discernment, the church represented by Pastors, their delegates, and members of the

various parish communities, as well as the families of the ministers, validated the call to ministry within the ecclesial community of these men and women, pledging encouragement and support.

"Ministry in the church," said the Archbishop, "is not like a baseball game where some play and others watch. Ministry, is the call of every Christian." Lay men and women by virtue of their baptismal consecration are also called to be healers, servants, and prophets.

THE ARCHBISHOP has spoken of a Church that is a ministering community, a church in which its parishes are alive with worship and service, vibrant faith communities, where the needs of the young and old, the married and the single, are taken care of, where evangelization is of prime concern and the shared responsibility of all.

"This is already happening at many of our parishes," said the Archbishop. "Most of our priests

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Lay Ministers gather after commissioning by Abp. McCarthy.

Photo by Arlequin

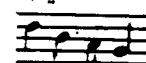
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Cuban 'troublemakers' caused riots--official

By Liz Schevtchuck
NC News Service

The director of the U.S. Catholic Conference's refugee resettlement efforts at Fort Chaffee, Ark., blames recent rioting and camp breakouts on troublemakers and camp-bred frustrations.

Dave Lewis, director of the USCC Migration and Refugee Service's office at Fort Chaffee, said about 200 of the some 19,000 camp residents were responsible for a riot June 1 in which refugees who broke out of the camp clashed with local law enforcement officers before being forced back.

"We hear that we should not impose our thoughts on our children, that we should let them be free. Hogwash! If we don't give them our values they will receive the values of everyone in the world but us."

Federal police and troops inside the camp helped subdue the rioters after they had returned. About 12 Law enforcement officers, five civilians and four refugees were injured in the melee, according to news reports. (There was also unrest in late May at the camp.)

LEWIS, in a telephone interview, said the weekend conflict was precipitated by "roving bands obviously composed of people looking for trouble." Many of the rioters were those who also have refused to follow normal camp rules, he said. He added he "wouldn't be surprised" if the Cuban government

had planted the troublemakers among the other refugees leaving Cuba as agents to create havoc in the United States.

Until the night of June 1, troops assigned to the camp were unwilling to use force in the event of trouble. This reluctance probably added to the rioters' willingness, he said. He described their behavior as atypical. "There are many Cubans in this camp patiently waiting," he said.

Nonetheless, Lewis said, frustration was also to blame for the climate surrounding the riot. "I think anyone here would become frustrated," he said. "These people know where they want to go" but are confronted with a time-consuming process that seems to hinder them, he said.

MANY HAVE relatives in the United States and some of those

relatives who have arrived at Fort Chaffee have contributed to problems, Lewis said. Anxious for their family members' release after as many as 20 years' separation, the relatives began pressuring camp officials to handle their families and friends first. At least one government official permitted this to happen, circumventing the channels established for processing. The favored treatment accorded some refugees only further frustrated the others, Lewis said.

He said comments by USCC officials who criticized the government during a press conference in Washington May 28 were justified. Confusion in government efforts is contributing to the difficulty of refugee processing, Lewis said.

"Agencies shouldn't be going at each others' throats," he said.

Serra Club Presents Check for Summer 'Vocations'

At its annual installation luncheon held on May 28, the Serra Club of Broward County presented a check to Fr. Gustavo Mijares, Director of Vocations, for his use in connection with a summer camp for young men interested in vocations to the priesthood.

At the luncheon officers were inducted into office by Fr. James Quinn, pastor of Nativity Church in Hollywood, and Chaplain to the Serra Club. The officers were: Dr. Maurice Draye, President; Frank Fitzgerald, C. Richard Lill, and John Devaney, vice Presidents for membership, vocations, and program respectively; Philip Jansen, Esq., treasurer, and Walter Marsh, Secretary.

Fr. Jose Nickse, Director of Radio and Television for the Archdiocese, guest speaker, spoke of the need for communication of Church activities, and urged all to make maximum use of these media.

God is a family, Charismatics told

NOTRE DAME, Ind. —(NC)— The spirit was both joyous and serious at the 1980 National Conference on the Charismatic Renewal in the Catholic Church May 30 - June 1 on the university of Notre Dame campus.

More than 11,000 men, women and children — some wearing blue T-shirts with the conference theme, "God, make us your family" emblazoned across the front — embraced old friends, sang, prayed and listened to talks on ways to strengthen the quality of nuclear family life and the family of God.

"God is a family," Redemptorist Father Thomas Forrest said during the opening general session.

"TO THIS DIVINE family we give the special name Trinity," he said. Father Forrest is the director of the International Communications Office serving the Catholic Charismatic Renewal in Brussels, Belgium.

"Man is capable of living the very same life that God lives, the life of many as one. For us being a family is the only way for us to be God-like," he said.

Ralph Martin, an author and member of the word of God Community in Ann Arbor, Mich., said "problems can look overwhelming,

because the secular culture is enveloping."

He mentioned television, schools and the economy as contributing to anxiety and despair about marriage and family life. But he said Christians have help other people do not have, a commitment from God. This commitment makes a people of hope, he said.

"GOD IS a competent God, an effective God," he said. "He can back up his commitments.

"God's programs and policies always pass," he added, but emphasized that this does not mean that human beings will not suffer or feel pain. However, all "self-inflicted pain will disappear with a trust in God."

The fourth commandment, "Honor thy father and thy mother," is the key to improved family life, according to Dorothy Ranaghan, a member of the National Service Committee of the Catholic Charismatic Renewal and the mother of five children.

She defined honor as a combination of obedience and responsibility and said that children recognize honor between their mother and father in what she called family rituals — a special chair for

the father, everyone waiting until the mother is seated at the table before others sit down and conversing without interrupting each other.

Mrs. Ranaghan outlined four ways parents can teach honor. First, parents need to be there in the home.

She called for a return of the family dinner hour with everyone sharing a meal and conversation.

"Maybe priorities have to be changed," she said about the many activities which can interfere with the family's eating together.

Second, parents must create an environment of prayer and order in the home.

Third, parents must guard their values of truth and of right and wrong.

"We hear that we should not impose our thoughts on our children, that we should let them be free. Hogwash," she said, "if we don't give them our values they will receive the values of everyone in the world but us"

Fourth, she urged parents actively to train their children "to become just like us" and to respect the values their parents do.

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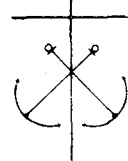


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Pope in France

Asks traditionalists, progressives to ease up

(Continued from Page 1)

weapons, he said.

The world's fragile political equilibrium could be destroyed at any time, raising the specter of nuclear war, added the pope. Scientists must work to avoid nuclear war, he said.

The previous day, he had discussed church issues with the French bishops and said their primary duty is to bring about the "acceptance and realization of Vatican II, according to its genuine content...and not as some would like to see it."

The "mutual suspicion and criticism" between people wanting more liberal interpretations of Vatican II and those rejecting many of its teachings must be halted if the authentic nature of the church is to survive, Pope John Paul said.

"TWO TRENDS of opinion are in question here — progressivism and integralism," he said.

Progressives "are always impatient to adapt even the content of the faith, Christian ethics, the liturgy and the organization of the church to changes in mentality, to

the demands of the 'world,' without sufficiently taking into account not only the common sense of the faithful who are troubled by these opinions, but also the essence of the faith, which has already been defined since the beginnings of the church," said the pope.

The pope also referred to the integralists as traditionalists.

"The traditionalists, pointing out those abuses that evidently we are the first to condemn and to correct, are shutting themselves up rigidly in a given period of the history of the church and at a given moment of theological formulation or liturgical expression which they have absolutized, without penetrating sufficiently the profound meaning, without considering history in its totality and its legitimate development," said Pope John Paul.

THE PROGRESSIVES are threatening the unity and universality of the faith while the traditionalists fear new questions "without admitting in the long run that the Holy Spirit is at work today in the church with its pastors united



Pope holds wooden cross given him by pilgrims.

around the successor of Peter," said the pope.

On May 31, Pope John Paul celebrated Mass at St. Denis Basilica, about six miles from the center of Paris in an area which gives strong voting support to France's Communist Party.

Forty percent of St. Denis' residents are under 25 and nearly 75 percent of the employed are factory workers, laborers or service personnel. The pope's homily was strongly laced with pledges of church commitment to defending the rights of workers.

"Two Trends of Opinion are in question

here progressivism and integralism"

'Horrible nuclear war', Pope warns



Pope reached for children everywhere he went.

PARIS —(NC)— Pope John Paul II sharply warned against the "Horrible prospect of nuclear war" in a speech to the executive council of UNESCO June 2.

"The future of man and mankind is threatened, radically threatened, in spite of very noble intentions by men of science," he declared.

HE WARNED against using science for the ends of destruction and death "in the realm of genetic manipulations and biological experiments as well as in those of chemical, bacteriological or nuclear armaments."

At the heart of the pope's message to the UN Educational, Scientific and Cultural Organization was praise of culture as the basis of humanity.

"Man lives an entirely human life only because of culture," he said. "Human life is culture...Man cannot do without culture."

He sharply contrasted that view with materialist views that measure man in terms of "what he owns or 'has.'"

He related UNESCO's other goals of fostering education and science to what he called "the basic and vital dimension" of culture.

SPEAKING OF the Holy See's presence at UNESCO, the pope said that the church has a deep common interest with the organization's purposes not only because of the church's work in education, instruction, welfare, social assistance and similar areas.

On a deeper level, he said, is "the fundamental link between the

Gospel, i.e., the message of Christ and of the Church, and man in his very humanity itself."

Because the church exists for man it is committed to the development of human culture, he said.

Regarding education, the pope declared that the heart of the educational process is the development of "moral culture."

He particularly warned against educational systems that focus on "instruction which only refers to what man possesses" rather than "working toward what man must 'be.'"

"IT SEEMS that such dangers in the matter of education especially threaten societies with a more developed technical civilization," he commented.

The Pontiff linked culture and education as the basis of nationhood.

He said he was not speaking of nationalism, but of the cultural unity that binds the people of a nation together.

"The nation exists 'by' culture and 'for' culture," he said.

The Polish-born pontiff commented:

"I am the son of a nation that has lived through the greatest experiences in history, condemned to death several times by its neighbors, but which has survived and re-examined itself. It has kept its identity and it has conserved, regardless of foreign occupations, its national sovereignty, not by depending on the resources of physical power, but uniquely by depending on its culture."

OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. ARTHUR DENNISON - in residence at St. John Vianney College Seminary, Miami, effective June 4, 1980.

THE REV. JOHN D. McGRATH - to Area Coordinator of Evangelization, North of 103 Street in Dade County to South of Oakland

Park Boulevard in Broward County and West Coast, effective May 15, 1980.

THE REV. PABLO A. NAVARRO - to Area Coordinator of Evangelization, Keys to South of 103 Street in Dade County, effective May 15, 1980.

THE REV. CHARLES SULLIVAN, C.P. - to Area Coordinator of Evangelization, North of Oakland Park Boulevard,

Fort Lauderdale, and Hendry and Glades Counties, effective May 15, 1980.

THE REV. FRANCIS LYONS, O.S.A. - to Associate Pastor, St. John Fisher Parish, West Palm Beach, effective June 15, 1980.

St. Maurice celebrates 10th

On June 28, 1970, a work-weary group of people gathered to celebrate their first Mass in the stable that was to become the Church of St. Maurice.

On June 8, 1980 at 9:30 a.m., a triumphant people will gather to celebrate ten years of joyous growth. Daylong festivities will begin with a parish parade.

Archbishop Edward McCarthy will celebrate an outdoor Anniversary Mass at 10:30 a.m.

Events include family picnic, magic show, pool party, pony rides, games, and square dancing from 8 - 11 p.m. All are welcome.



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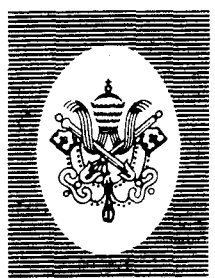
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Good VIBES Priest

.... Uses bio-feedback to ease tensions, open up youth to religious possibilities

By GEORGE KEMON

Fr. Donald Walk, Catholic Chaplain at Miami-Dade Community College, North, has been conducting some interesting classes in Biofeedback, and A.R.E. (Anxiety Replacement Exercises) at the Campus Ministry Center at 10600 N.E. 27th Ave.

THE CLASS comes under the aegis of Professor Joan Humphries, head of the Psychology Department at Miami-Dade and an ardent devotee of Fr. Walk's efforts with Bio-Feedback and A.R.E.

Some 43 young people of every religion, ethnic background and age group were included in the class. Most of the kids had not been exposed to such therapy before — and many had taken drugs or some sort of mind controlling substance in the past. Some had never used drugs.

"I noticed a change in my attitude as the class progressed and oddly enough, a change in the whole group..." "My headache disappeared — isn't that something?"

Fr. Walk, started the group with what he calls attention-getting devices. Simple exercises in memory-testing, awareness and mind-relaxing techniques.

BIO-FEEDBACK, Fr. Walk explains, is not bio-rhythm. It is the use of machinery or motors to measure body states. There are body states which give off energy that can be measured. Just as a stethoscope will measure heartbeats — bio-feedback can measure, on a

machine, by means of light flashes or electronic tones, the energies of some parts of the body.

Bio-feedback can measure the levels of tensions and stress in the body.

This kind of therapy came to be useful in helping the Catholic to understand his tensions and energies and nerves more readily, and with the students exposure, in today's world, to many external influences which tend to buffet, lead, and dictate his mind — these sessions began to loom as important in the well-being usefulness, of the student.

Bio-feedback is used to prove that the peace of Christ can be measured within us. It is not the most important part of the class' usefulness, says Fr. Walk.

"THIS ASPECT of the class effort is called pre-evangelization," continues Fr. Walk. "Pointing to the fact that the Spirit does exist. We tell them that the stresses and anxieties they are experiencing can be removed. And this is the pre-evangelization aspect at work."

They see a need to move on into an whole other area. Many of the students see a means to move away from drugs, a way to better relations with their peers, their parents and family.

The use of anxiety replacement exercises in the form of meditation becomes something to be desired and the students seem to be open for this aspect of the class.

The procedures take about an hour and a half. One wishes it would take a lot longer! One can "feel the presence of God in the room". But, God is never mentioned initially. There is definitely a force which one feels all around as Fr. Walk passes among the students who by now are



Fr. Donald Walk, Miami Dade North chaplain demonstrates bio-feedback.

relaxing with eyes closed and Fr. Walk places his hands over the open palms of each student and passes on to the next person.

IT IS THE "GIFT" Father promised each of them — and a "gift" it was! The release of tensions, stresses and nerve responses is gone — each has lapsed into a state of complete oneness with themselves...without drugs, alcohol, or mind-bending substances. A complete realization brought on by exercise of the mind — a cleansing of the mind — and a relaxation brought about by no means other than our efforts at relaxation.

Fr. Walk has been working with this technique all over Southern Florida in colleges, high schools and parishes. His work is gaining much favor as being an effective tool in the behavioral sciences and as a way to open young minds to spiritual possibilities.

Some of the students who attended the class returned to tell Fr. Walk such things as, "I noticed a change in my attitude as the class progressed and oddly enough, a change in the whole group." Another student said, "My headache disappeared — isn't that something?"

"I CAME in very tense but now I am very calm, a female student said, "I have a feeling of complete peace inside me," continued another.

Such is the response of the young people who are taking this 16-hour course in bio-feedback and anxiety replacement exercise — from a priest who uses modern methods to reach young people in a tense world.



Whole class learns how to reduce tensions through Anxiety Replacement Exercises.

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)

Reaction to new marriage guidelines

"I have read the new rules regarding marriages and I believe that this is the worst case of ecclesiastical arrogance and abuse of power I have ever seen..." "... May God forgive you your arrogance and your pride..."

Thus begins and ends an "open letter" to the Archbishop of this Archdiocese.

We don't quote the rest of the letter because, (1) typical of letters accusing others of arrogance, it is, itself, a stiletto of arrogance and hate; and, (2) also typical of such letters, it is unsigned. (Imagine publically calling someone a "despot," refusing to sign your name, and then asking that it be published as an open letter—now, that's arrogance.)

But, wait. What is the writer so upset about? An excommunication? An inquisition? A burning at the stake? No. He/she is burned up about new marriage guidelines announced last week, requiring most couples to wait four months and to take an inventory of their attitudes on marriage.

(And The Miami Herald editorial cartoonist this week also continued its insensitive and bigoted attitude toward the Church's efforts to help people, with a

cartoon ridiculing the Pre-Marital Inventory questionnaire.)

How any thinking person can object to the new standards eludes our most ardent grasp. Considering the fact that half—yes, half—of our marriages end in divorce, and considering that, as has often been pointed out, it is easier to get married than to get a used car, it is no wonder the Church has said "Enough!"

When the Church knows that one out of every two couples it marries is going to be divorced, it is a mockery of the Sacrament to continue without doing something a little different. Until now, a couple with nothing but contempt for the Church and its sacraments could come in, make the right gestures, be married in the church for social reasons, then walk away forever.

Not only that, but well-meaning couples, also have been suffering because of lack of preparation. None of us can possibly know all the pitfalls we will face along the marriage journey, especially in today's complex, mobile self-interest oriented

society. Tears and heartbreak are the result. And the parish priest and social agencies are often the first to have to deal with the aftermath.

So now the Church is using a modern tool to help prevent that suffering, to help avoid breakups, and to make lasting marriages a little less rocky by helping the couples to greater understanding of themselves before problems arise.

The Pre-Marital Inventory is not a test. You don't get a passing or failing grade. What you get is insight. You get to answer for yourself a lot of questions, some of which you and your spouse would surely have omitted. You can't possibly think of everything.

So, with the PMI you can answer them in pencil and kind discussion... rather than answer them later in tears.

Only a very small percentage of couples are turned down. Most are helped to a better understanding and a richer life. Your Church wants you to be happy.

Now, what's wrong with that?



By Fr. John Dietzen

Did Jesus have to learn obedience?

Q. I read a book recently called "A Modern St. Paul Writes." It contains some ideas that I think strange.

I wonder if it is right to say "Jesus learned obedience through suffering." Wasn't he born obedient? When the devil tempted him on a mountain for 40 days, wasn't he being tried for weakness? It seems to me that our Blessed Lord died giving glory to God his Father whom he said is our Father. Jesus didn't have to learn obedience, he was God! (Calif.)

A. The quote you give did not originate with a modern writer. It is straight out of the letter to the Hebrews in the New Testament. It is, in fact, only one of many statements in that letter and elsewhere in the Bible which stress a truth many Catholics have a hard time believing — that Jesus was really, truly human, with all that implies in body and spirit.

From my own experience, it seems that the denial of the humanity of Jesus is easily one of the most serious errors of faith in our day. For historical reasons, dating back several hundred years, we have so concentrated on the fact that he is God that we have greatly underplayed the truth that "He is like us in everything except that he did not sin." (Hebrews).

The remarks in Scripture about Jesus growing, learning, suffering, crying, struggling with weakness and fear, and so on, were as vital to the early Christians as they are to

us. The early Christians realized, as we should also, that our belief that Jesus is truly human is just as important as our belief that he is God.

If either were not true, his saving life, death, and resurrection would be only an empty gesture. If, for example, Jesus is only God and not man, it might prove God's benevolence toward us, but we would not be the saved people we believe we are. Jesus could only accomplish salvation, as we believe in it, by being fully and actually one

of us.

Therefore, all passages about Jesus going through the same processes of development and struggle as the rest of mankind (as long as we eliminate any moral weakness or sin) simply reflect an essential element of our faith. We not only can believe it: we must believe it, if we are to be faithful to our Christian traditions.

This does not, of course, ignore the obvious problem of how these human conditions coexist in a person

who is God. How can God learn, or be puzzled, or tired? For that matter, how can God be born, have his diapers changed, by hungry, and die?

This is the heart of the mystery of the Incarnation — that Jesus, our Savior, is both God and man. We can not allow ourselves to resolve that mystery by denying it.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606)

LETTERS TO THE EDITOR

What kind of Pope?

To the Editor:

I don't know why it is necessary to decide whether the Pope is liberal, conservative, or a rock. You must be receiving many discriptions to have the Archbishop advise you to write such a column (editorial).

It's too early to estimate the Pope's thinking outside of his few hints to make sure the priesthood is totally submissive, and his desires to change parts of Vatican II to satisfy the whims of his own background.

Naturally, Archbishop McCarthy will change stances in accord with the changing of the Popes. He is certain to reap benefits by naming a high school after this Pope.

That gesture is a high-sign as to

how the local priests must conduct themselves. Those not following the trend will probably fall into uncomfortable positions or even be evicted.

And in turn, certain zealous lay people will follow the chain reaction. A few bones of gratitude will be tossed out as awards, esteemable positions, contracts, etc. to those who stay in line, right or wrong.

In midst of the politics there is the Good News to be preached, but first things first within this Archdiocese.

James Doty
West Palm Beach

(Note: The Archbishop does not tell The Voice what editorials to write, nor did he name the Pope John Paul II high school, if that is what the writer is referring to.)

On birth control

To the Editor:

I would like to call your attention to a great discrepancy occurring in our Catholic church's doctrine. Our Catholics are using artificial methods of birth control because they are taught at an early age that Natural Birth Control is a farce. Our church is allowing outsiders to influence our young to the point that they truly believe that God makes mistakes. It is only then can we reach our teen-agers. Only then can we as parents teach our young the truth and proper meaning of using our bodies as they were intended. We desperately need to now the key to our sexuality and how to turn it.

Mrs. E. Mendelson
Boynton Beach



By Msgr. James J. Walsh

Mysteries shouldn't block faith

Now that we have just finished the great feasts of Pentecost and the Blessed Trinity, perhaps something should be said about mysteries — the provocative subject of mysteries. This is light summer reading!

There's no doubt about it the reality of mysteries in religion makes some people see red. Often those so affected are people of a better than average education, who somewhere along the line discovered the greatness of the intellect and began to worship at its shrine. Their "creed" is quite simple: the human mind alone must be considered the gauge and standard of all truth.

SO IT IS NORMAL for them to look down on "revealed" truth, which is richly veined with mystery. They come to feel that the acceptance of mysteries of this kind is an insult to the intelligence. A kind of intellectual suicide or an exercise of mental cowardice. Why? They feel that these monsters of religious-minded people are established as truths, when the mind of man cannot grasp or explain them.

What does this mean? Does a Christian believer accept as true a teaching about which we can know nothing? Are we expected to believe a theory that is contrary to reason? Does the church demand of its members that intellectual assent be given to a doctrine that is meaningless? Or unjust or even cruel?

SOME THINK SO. And this in

itself is a very mysterious thing nowadays. We have become used to amazing discoveries of science in the natural order, each one of which leads us to another closed door and puts upon us a further demand to get

with another area of the mysterious.

ALL THAT has been learned from space exploration, the rocks of the moon, the up-close photos of planets, lead us to new, enchanting mysteries.

"If you are really intent on banishing all mystery, it becomes more than exasperating to realize that each new dramatic discovery...furnishes us with another area of the mysterious."

to the bottom of the mystery of nature itself...If we think of mystery in the old fashioned way — a truth about which we cannot know everything — then we ourselves are walking mysteries. No scientist would be rash enough to claim that we no longer live in a world of mysteries.

We are just beginning to discover truths in the natural order. We know a little bit of many things undreamed of a century ago. But we are toddling infants here, too. All the while we should realize that we eat mysteries, breathe them, carry them in every part of our bodies, see them with every glance, touch them all day long. Every form of life on earth involves a mystery. And if you are really intent on banishing all mystery, it becomes more than exasperating to realize that each new dramatic discovery — each new truth, shall we say? furnishes us

Now if we step up from God's world of nature to God's knowledge, we are being very reasonable indeed when we expect to find truths known only to God, truths that cannot be fathomed by the world of natural experience.

There are certain things which God himself must tell us about, because we are not equipped mentally to learn them by ourselves. This is what we call revelation. Is this upsetting? Isaac Newton was being honest and reasonable when he said, "I know the laws of attraction, but if you ask me what attraction is, I really cannot tell."

The scientist can dissect and analyze what he finds in nature. He can give it a name and classify it and distinguish it from other forms. But he cannot explain the life and instincts of even a gnat or a nosseum. He cannot fully explain — but he

accepts the mystery — why the leaf of the tree is green. Someone said it is easy enough to say its green because of chlorophyll, but then why should chlorophyll make things green and not purple?

SCIENCE IS doing an astonishing job in countless ways, but it cannot explain the how and the why of the seed that dies and comes to life or the insect that is guided by a mysterious radar of its own. We know something about these truths, but only something. And then we grope in the darkness of mystery.

So when we come to the higher realms of man's destiny and his relationship with his creator, why treat a mystery with less respect or with suspicion?

IF WE ADMIT the gnat baffles us, why do we lose face in admitting that God can reveal truths about which we know very little. For example, the fact that there are three persons in one God. Or that Jesus is both man and God. Or that the Bible is the inspired Word of God.

If this acceptance becomes a problem, aren't we dwarfing man to the size of an ant? I mean, should not all the marvels of nature lead us to project a giant image of man, so far superior in his creation to all other forms of life? And should we not pursue the mysterious aspects of a human being listening to the revelation of his God with excitement and expectation?



By Dick Conklin

Family, not government, is solution

Sometimes, in spite of all the promises of Big Government, the old tried-and-true ways of doing things turn out to be best after all. Case in point: 1980 — the International Year of the Family.

Following the format of previous "theme" years dedicated to women (1978) and children (1979), the federal government allocated large sums of tax money for workshops and regional meetings designed to form public policy. National guidelines call for grassroots delegations "broadly representative of 'real people'." President Carter proclaimed, "The first thing we're going to do is listen to families themselves."

MANY OF THE "real people" are a little skeptical — understandably. The International Women's Year (IWY) attracted Florida women from a variety of church and other women's organizations, who were invited to attend a state conference in Orlando. Those who went found that the meeting had already been planned and tightly controlled by a small coalition of women's liberation, legalized prostitution, lesbian, and pro-abortion activists. In spite of their majority status, the traditional women were prevented from expressing their views, and

were permitted to nominate only a token representation.

So this year a "pro-family" coalition was formed early, to insure that traditional families — the kind the census bureau defines as "related by blood, marriage, or

recommendation of Mr. O'Donnell).

Thanks to lobbying by the Florida Catholic Conference, at least three Catholics active in family life work were nominated, and two others were selected by draw. One other was named as an alternate.

"The family is the only way we know to produce good people. We have no intention to replace it and if it's falling apart, we'd better attend to it." — Jean Doyle

adoption" — would be represented and their needs heard.

IN SPITE OF their efforts, the pro-family majority again found that they were being intentionally kept in the dark. Governor Graham's White House Conference on Families state coordinator, Peter O'Donnell, made it clear from the start that the majority would not have their way. Instead of following the national guidelines for the fair election of state delegates, O'Donnell dragged his feet for several months, and then announced that no elections would be held at all. Instead, 15 of the state's 51 delegates would be selected by random draw, and the remainder would be nominated by the governor (no doubt with the

children. In a neighboring parish the Family Life film series by Dr. James C. Dobson was run on consecutive Sunday evenings. Topics such as "The Strong Willed Child", "Christian Fathering", "Peer Pressure and Sexuality" and "The Lonely Housewife" offered practical ideas for the family and were highly acclaimed by the people who came. The series was sponsored by the Archdiocesan Family Enrichment Center.

Our churches have had a lot more success over the years in dealing with family problems than any government agency, and no bureaucrat has yet to come up with a good substitute for a loving mother and father. The protection and strengthening, not the replacement, of the American family should always be a top priority — be it one or two-parent, natural or adoptive.

FLORIDIAN JEAN DOYLE, National Right to Life Chairman, testified at the White House Conference on the Family kickoff ceremony, saying, "If the family is falling apart as some people believe, we are in more profound trouble than with Vietnam or the pollution of our natural resources. The family is the only way we know to produce good people. We have no invention to replace it and if it's falling apart, we'd better attend to it."

CHURCH LEADERS

"The only priest who will always prove necessary to people is the priest who... believes profoundly, who professes his faith with courage, who prays fervently, who teaches with deep conviction, who serves, who puts into practice in his own life the program of the Beatitudes, who knows how to love desinterestedly, who is close to everyone and especially to those who are most in need."

"Pope John Paul II



Father Wissing awaits retirement in a small Mississippi River parish.

A solitary vocation

By FATHER ADRIAN VAN KAAM

People often are touched by the loneliness of priests. They may ask: Is loneliness a terrible condition to live with? Doesn't it separate priests from the pleasures and consolations of family life? Why are priests asked to choose such a life?

Yet loneliness is not necessarily a bad condition. Loneliness can become rich and beautiful if it can be turned into solitude. Living alone outwardly can help a priest live in solitude inwardly. Inner solitude helps him to

go beyond mere loneliness and enables him to feel at home with himself. This in turn readies him for a deeper intimacy with God and people. Solitude facilitates communion with God and with the best aspirations of people everywhere.

Communication with God makes a priest's time alone meaningful. In his rectory he finds a place of silence in which he can be by himself. Through prayer and daily reflection he prepares for his priestly ministry. At such moments the priest can find in himself the sufferings, needs and longings he has in common with all

people. He then becomes able to speak meaningfully of the common experiences of life which all people go through — about birth and death, suffering and joy, consolation and desolation.

INNER SOLITUDE can foster remarkable growth. It helps people awaken as spiritual persons and hear the Holy Spirit in the innermost regions of their being. In solitude the priest discovers how his life, with its unique calling, originates in God.

At the same time he becomes aware of how others are called from within by God. And his life makes

others aware of their own call to solitude before the Lord.

As they respond to this call, people begin to see their lives in a new light. They notice what can foster or impede faithfulness. People may find time, like priests, for prayer and meditative reading of Holy Scripture and the spiritual masters. Such practices, which may fill many hours of the celibate's life, provide a deep sense that one belongs to the tradition of Christian formation. They enable the priest to communicate this sense of belonging to others.

By AL ASPELL

Father John L. Wissing, pastor of a small parish on the Mississippi River, is also a veteran of 20 years as a Navy chaplain. He visited exotic ports in many countries including Japan, China, the Philippines, France, Greece, South America and Mexico. Today the quiet views in Nauvoo, Illinois, keep him happy.

Father Wissing says: "I don't ever get lonely because there are too many people around and I don't have much spare time. Right now what spare time I do have I spend working on my retirement home here."

Father Wissing plans to retire in the town of 1000 persons later this year. He wants to remain close to Sts. Peter and Paul Church where he has been pastor for 11 years and near the Benedictine Priory of St. Mary's where he serves on the board of directors.

THE RETIREMENT home, lent to him by the sisters, suits his fancy. It was built in 1856 by the Icarians, a French community that moved here when the Mormons left in 1846. Three dozen parishioners are helping Father Wissing restore the home, keeping the charm of the original building intact. His dining room is an old wine cellar with a curved half-barrel ceiling.

Surrounded by memorabilia of his Navy career and of his many trips, Father Wissing can recall where and when he acquired each piece. He is an avid historian and respects the traditions in his community.

"We can trace Catholicity in the area back to the time of Marquette and the Jesuit missionaries," he explains. "We have the names of priests who were here as far back as 1820."

While tourists flock to the Mormon landmarks in

Nauvoo, Father Wissing says there are not many Mormons actually living here now. His parish buildings are just steps from the town's Mormon Visitor's Center. It is also just a short, scenic walk from his front porch to the Mississippi.

Just past his 67th birthday, Father Wissing follows world crises in the headlines. "Right now, I regret that I'm not younger. I'd like to go back in. Seeing pictures of the fleet over in the Persian Gulf makes me sad that I'm not there," he said.

He served in the Pacific during and after World War II. In 1946 Father Wissing resigned his commission and returned to the United States for more education. Four years later, the Navy recalled him to serve as regimental chaplain with the 1st Marine Division in Korea.

Following Korea, Father Wissing served aboard aircraft carriers and at shoreside locations. In 1965 he returned to the front, again with the 1st Marines, as division chaplain responsible for 12,000 men and their chaplains.

He admits he has some sad memories: two of his chaplains, personal friends, were killed with their troops in combat. They had gone into combat on his orders.

WHEN HE RETIRED from military duty in 1969, the priest tackled the problems of a country parish, successfully making the transition from navy life to civilian parish life. His parishioners were no longer young and frightened men in the field, but dependable, secure Catholic families. He set about serving their needs — working harder, he says, than he did in the Navy.

Today Father Wissing makes the trip north to Peoria, where his sisters live, about once a month. He looks forward now to retirement trips to England and the Scandinavian countries and perhaps to some South American countries.

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Priests need care too

By FATHER RICHARD BYRNE

The vocation of the priest is often described in terms of pastoral care. The priest cares for his people by speaking the word of God and by celebrating the most sacred rhythms of life in sacramental mysteries. He cares by helping to shape a group of individuals into a community which is alive with the spirit of Christ.

This is a beautiful, challenging ideal. The newly-ordained priest has great expectations. As time passes, however, his enthusiasm may begin to fade. Idealism ebbs away. Some fellow priests leave the ministry. Others are beset with problems and loneliness. He may find himself buckling under criticism, worn out and discouraged.

A priest may resign himself to making the best of the situation. He may lose himself in organizational activism. Or he may gradually withdraw from people and become a rectory priest, fulfilling only the minimal demands of his service.

WHAT HAS HAPPENED? The answer may lie in the mystery of human suffering and diminishment. The only way out is through participation in the mystery of Christ whose ministry was fulfilled in suffering, death, and resurrection.

Both priest and community need to remember that pastoral care is a two-way street. The pastor is certainly called to care for his people. But pastoral care involves caring for the pastor as well. Priest and congregation live and function well only in a co-ministry of mutual communion and reciprocity. They live a mystery of interformation: priest forming people, people forming their priest.

For the priest, this means living as a vulnerable servant of the community. Vulnerability bears a question: "Are you with me?" The servant is not above his master. The priest is not above or apart from his people with a kind of privileged access to divine mysteries that he dispenses to those below.

The servant needs his master's affirmation and care if his service is to be loving and creative. The priest as servant can joyfully accept his vulnerability in this regard, knowing that he cannot live by the power of

ordination alone. The priest needs the power of the community's love. This love is necessary daily bread for the priest; it sustains him.

For the congregation this dimension of pastoral care means that they help form their pastor. They give shape and direction to his life. Their response in many ways determines the quality of his servant-leadership. Sensitivity to this will lead to spontaneous and concrete expressions of congregational pastoral care, moments when the people truly show their care for the priest.

A priest can be nourished by his people on many levels. It may be as simple as a word of appreciation on a Christmas card or a surprise birthday celebration. It may be a receptive face or an affirming nod during a homily, or an honest word of criticism about the same homily. Care for the pastor may include a voluntary, "Is there anything I can do to help in the parish?"

THIS CARE may extend from the warmth of a handshake after Mass to generous service on a parish council. The pastor who is a vulnerable servant will experience all this as an expression of the congregation's care. He hears in such expressions the voice of the people saying, "Amen, pastor, go on!"

The most important foundation of a community's pastoral care, however, lies beyond these instances. It lies in the overall Christian life of the community which the pastor sees gradually but visibly growing toward the fullness of stature in Christ. Time and again St. Paul was moved to praise and to thank God for the growth of the congregations he founded and nourished. "I give thanks to my God every time I think of you," he wrote to the Philippians. Paul kept going amidst opposition and suffering of every kind because his congregations kept responding to the Gospel. Their response to Christ was their finest gift to him. It was their fundamental mode of pastoral care.

Today's priest needs the same response, a growing commitment of his people to a full Christian life.



Only God can make seed grow

By FATHER JOHN J. CASTELOT

In his Epistles, St. Paul discussed his ministry in some detail. Much of this is still relevant today. His mission was an apostolic one, as is that of the modern pastor.

St. Paul was intent on forming Christian communities: communities of people conscious of their unity with Christ and with each other, eager for the truth, fired by love and expressing this love in mutual service. In an intensely personal way he was dedicated to those he had formed in Christ. They were his family, the only family he could really call his own.

Expressions of Paul's affection for his family are scattered throughout his letters: "...while we were among you we were as gentle as any nursing mother fondling her little ones. So well disposed were we to you, in fact, that we wanted to share with you not only God's tidings but our very lives, so dear had you become to us... You, likewise, know how we exhorted every one of you, as a father does his children... when we were orphaned from you for a time in sight, not in mind — we were seized with the greatest longing to see you" (1 Thessalonians 2: 7b-8, 11, 17).

AFTER TELLING THE Corinthians all he has suffered for the sake of Christ, Paul continues: "Leaving other sufferings unmentioned, there is that daily tension pressing on me, my anxiety for all the churches. Who is weak that I am not affected by it? Who is scandalized that I am not aflame with indignation?... This is the third time I am coming to you, and I am not going to burden you; for I do not want what you have. I

Fathers of families can come home and share with their wives and children; priests have no one waiting at home for them. Often enough, no one seems to care one way or the other.

only want you. I will gladly spend myself and be spent for your sakes. If I love you too much, will I be loved the less for that?" (2 Corinthians 11:28-29; 12: 14-15)

The church at Corinth had given Paul no little trouble. It had been riddled by cliques, with some professing allegiance to Paul, another to the spellbinding preacher, Apollos, yet others to Cephas (Peter). In countering this,

AFTER TELLING THE Corinthians all he has suffered for the sake of Christ, Paul continues: "Leaving other sufferings unmentioned, there is

that daily tension pressing on me, my anxiety for all the churches. Who is weak that I am not affected by it? Who is scandalized that I am not aflame with indignation?... This is the third time I am coming to you, and I am not going to burden you; for I do not want what you have. I only want you. I will gladly spend myself and be spent for your sakes. If I love you too much, will I be loved the less for that?" (2 Corinthians 11:28; 12:14-15).

The church at Corinth had given Paul no little trouble. It had been riddled by cliques, with some professing allegiance to Paul, another to the spellbinding preacher, Apollos, yet other to Cephas (Peter). In countering this, Paul reminds them of the function of apostolic ministers: "After all, who is Apollos? and who is Paul? simply ministers through whom you became believers, each of them doing only what the Lord assigned him. I planted the seed and Apollos watered it, but God made it grow. This means that neither he who plants nor he who waters is of any special account, only God, who gives the growth" (1 Corinthians 3: 5-7).

Family Life

By Dr. James
and
Mary Kenny



Fathers, you are important, too

Motherhood is sometimes given low status in this society. "Just a mother" has become the too common answer to the question, "What do you do?"

Fatherhood receives an equally bad press. On the one hand, Dagwood Bumstead is spotlighted as the blumpling buffoon with the cowlick. On the other hand, the macho male is portrayed as someone strong, silent, unfeeling, domineering and unsupportive of his wife, while overly strict and demanding with his children. Neither image is attractive. Are fathers really this bad?

ROSS PARKE, a professor in child development at the university of Illinois, has observed and studied fathers for a long time. His research discredits the cultural stereotype that fathers are uninterested, incompetent and unimportant. His research shows just the opposite. Fathers are very interested, have an innate ability as parents and have important roles with the children.

An important task for fathers is supporting and loving the mothers of

their children, especially while they care for infants or are trying to figure out how to handle teen-agers. Mothers often have a 24-hour-a-day responsibility. They need relief and support. Fathers have this ability. After all, wasn't Dad smart enough to romance her in the beginning and get her to say yes she would marry him? Now all he needs is to call on this same talent to make his wife feel restored and worthwhile so she can continue with a glad heart to face the daily hassles.

ANOTHER IMPORTANT task is playing with the children. Fathers differ from mothers. Mothers smile more, kiss more and vocalize more. They even speak a different language to infants which is filled with short endearing phrases and lots of repetition.

Father's play, according to Parke's observations, is much more physical. There is more bouncing and lifting. Father is less smooth and than mother.

"They belong to me when they're two," one father told me.

"Before that, they are Mama's. But once they get walking well, they're mine." Fathers are very good when the children begin to move around and explore and try out all their energies.

Fathers also make good storytellers. From time immemorial, males have enjoyed the telling or reading of stories. Around a campfire at night or with the boys, men love to weave tales, whether they are funny stories or adventurous happenings. Fathers can put this talent to use at bedtime with their children.

Fathers may have some talent at bedtime with their children.

Fathers may have some talent at organizations. Perhaps they have become accustomed to scheduling time and activities on the job. They can help by supervising household chores, balancing the checkbook, scheduling limits on television viewing and planning family outings.

FINALLY, FATHERS can be good disciplinarians for teens who

need a firm but steady hand. The teen years are erratic and irrational. It is no time for parents to be emotional and punitive in response. What is needed are consistent policies which are gently but firmly applied. Fathers can be very good at following through to see that chores are completed and curfews are honored.

Fathers have allowed themselves to be regarded as unimportant and incapable for too long. Many today have both the ability and the desire to be good fathers. They need to realize that fathers grow and develop just as mothers do.

Fathers, trust yourself. Support and love the mother of your children. Enjoy your children at all ages. You have a unique and important role in the family. Fatherhood does not substitute for motherhood but complements it.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys: Box 67, Rensselaer, Ind. 47978.)



By DOLORES CURRAN

In a superb article in the February 1980 issue of St. Anthony Messenger "When teenagers Lose the Faith," Dr. Michael Warren pinpoints an uncomfortable area of parent-teen faith relationships, i.e. the shaky status of parental faith and its effect on adolescents. Those of us who work with parents in our church are aware of the phenomena of many parents who want their young adults to embrace a faith they themselves no longer feel, who want them to grow in a faith they stopped growing in a long time ago, and who want them to believe what they are too apathetic even to discuss.

YET, AS DR. WARREN says, "Teen faith-development is intimately tied to the way adults practice their faith, and even beyond that, to the way whole parish communities live their faith. I myself am convinced that the most serious problem with religious development is a sort of mid-life numbness of spirit, a closing-off of religious questions which is actually the atheism of the religiously half-awake."

To paraphrase Emily Dickenson, there's a sentence you can take your hat off to. Any aware Christian adult knows dozens of people who exhibit that "mid-life numbness of spirit" but who are terribly concerned about the visible faith of their young. Why? How can faith be so important in a couple's progeny when they have stopped growing in it themselves?

Or could that be the reason? For a long time, I've suspected a relationship between the concern of some parents over their maturing offspring's faith and the lack of concern over their own waning faith. To simplify it, the more unsure they are about their own faith, the more desperately they seem to want it for their adolescent.

WHEN I WORK with parents of teenagers who have slipped away from the pew and ask about their own faith life, they're apt to become defensive. They don't want to talk about that. That's their affair. What they want to now is why somebody isn't "giving" their adolescent faith.

I'm not implying that all parents who are concerned about their teen's faith have a faith problem themselves. They don't. Good parents constantly examine the faith life of all their children. But they examine their own as well. I'm talking about

the parents who invest their faith in job, consumerism, and their teenager's faith behavior rather than in themselves.

Like Dr. Warren, I wish we could stop worrying so much about our collective adolescents' faith behavior and look more closely at that mid-life numbness of spirit in the pew. He writes, "I would encourage parents to pay more attention to the quality of worship in their parishes...What sometimes appears to be a crisis of faith can in fact be a crisis of worship."

AGAIN, HE hits it right on the halo. Many parishes have little visible evidence of adult faith, even at Mass. Worship is obligatory, something to get through in as short a time as possible. If a good share of the pews in our parishes are filled with the religiously half-awake, how can we expect our young to be attracted to us?

Family Night

By Terry and Mimi Reilly

OPENING PRAYER:

Lord God, bless us as we come together for this Family Night. Be with us as we take time to remember those who have preceded us, to recall your many blessings, and to thank you for the gifts you have given us.

SOMETHING TO THINK ABOUT:

It is good to remember the dead. What were their struggles, dreams, hopes? How do they influence our lives today? Many families observe

the custom of visiting the cemetery and placing flowers on the graves of loved ones.

ACTIVITY IDEAS:

• Young and Middle Year Families

Find some old pictures and keepsakes of family members who have died. Together make a small booklet about a deceased relative. Include pictures, accounts of what was important to him or her, funny stories, and special events in this relative's life.. Discuss ways

deceased relatives still influence the family today.

• Adult families

Trace the family tree, going as far back as possible and including dates and cities of residence. Preserve this document for future generations. Record on a cassette tape stories of family ancestors.

SNACK TIME:

Strawberry season is at hand, so try some strawberry pie, shakes, berries on ice cream.

ENTERTAINMENT:

Play a favorite family game. Try not to watch TV unless there is a good TV special.

SHARING:

Each share his or her favorite memory of a deceased relative.

CLOSING PRAYER:

We thank you Jesus, for each other, for the memories of our family. We thank you for living in our family and for guiding us through the generations. Be with us now and forever. AMEN.

Leaders cite need for unity at City Under God Ceremony

By GEORGE KEMON

The Sixth Annual "City Under One God" worship program,



"Faith, Youth and the Church" is the subject of a lecture to be given by Fr. James I. Burtchael, at Barry College, at 1:00 p.m., June 14, in the Faculty Lounge, La Voie Hall. In the evening he will speak at College of Boca Raton at the Lynn Student Center on "Abortion and Holocaust." Fr. Burtchael is former Provost and head of the Theology Dept., at Notre Dame. He is also author of several books.

reflecting Miami's growing Tri-Ethnic communities, brought together clergy of Protestant, Catholic and Jewish faiths at the Bayfront Auditorium last Thursday.

ARCHBISHOP EDWARD A. McCarthy, in brief remarks said, "The tragic events of the past days proclaim the desperate need we have for divine help and for a new community commitment to Godliness."

The Archbishop went on, "But this is the time for men of good will to rally to a fresh vision of what our community might be as we raise our spiritual standards."

The Archbishop concluded his remarks with some words in Spanish, and made reference to the prayer of St. Francis of Assisi given by the Episcopal Bishop Calvin O. Schofield, of the Episcopal Diocese of Southeast Florida.

Over 150 participants including choirs from Gesu School, The Jewish Home for the Aged and Haitian School children, and members of the clergy from many area churches, were heard by less than 300 people — and most of them were senior citizens bussed in from area retirement facilities.

DR. CONRAD WILLARD, Central Baptist Church of Miami was vocal in his concern saying, "I am dismayed at the lack of attendance at this important service."

Observers felt there was a break down in publicity.

The program opened with greetings from Mayor Maurice A.



SISTER CARMELLA DeCosty, Assistant Superintendent of Education for the Archdiocese is presented the Lumen Christy award by Mrs. Noreen Lahue, president of the Catholic Educator's Guild, at a luncheon held at the Holiday Inn, (79th St.,) last Sunday. The Award had been previously presented by Auxiliary Bishop John J. Nevins at a concelebrated Mass at St. Mary's Cathedral. Looking on is Sharon Rose O'Connor, a senior at Archbishop Curley High School who has been awarded a Scholarship for Further Education by the Guild.

(Photo by George Kemon)

Ferre, who touched upon recent events as a basis for a return to God for guidance as Miami begins to tackle the tremendous task of rebuilding following the recent riots.

This was the theme alluded to by all of the speakers — clergy as well as City commissioners and judicial guests.

Interspaced between the brief messages from the clergy were songs by Gesu school choir, the La

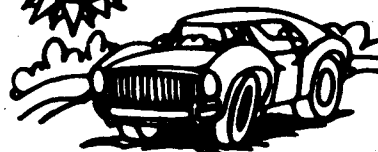
Progresiva School Choir, the choir from the Jewish Home for the Aged, and Haitian Dancers under the direction of Fr. Thomas Wenski, Assistant Director, Catholic Haitian Center, St. Mary's Cathedral.

Fr. Wenski also did the translation from English to Haitian of the "New Colossus" by Emma Lazarus, the poem which is on the base of the Statue of Liberty in New York Harbor.

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28 New Lay Ministers sent forth

(Continued from Page 3)
have a strong commitment to develop lay leadership, and to search with their people for novel, creative opportunities for service."

"The pastors have been most cooperative," said Dr. Scopetta. "We are grateful for their support. They are present in large numbers today to sponsor their people. We are very happy."

Zoila Diaz, assistant director of Lay Ministries, was presented with



Dr. Scopetta presents Zoila Diaz with a guitar from all lay ministers for her work in lay ministry.

a guitar from the Lay Ministers and candidates as a thank you gift for her two years service. She is going to Catholic University, Washington, D.C., to study for a doctorate in lay ministries. She will return in 1981.

Those commissioned in the ceremony, and their ministry, were:

Mrs. Hilda Montalvo, Lay leader and Minister of the Word assigned as assistant director of the Lay Ministry office for Palm Beach and Martin counties;

Mrs. Viola Troppe, lay leader, Archdiocesan Office of Respect Life;

Ms. Marta Fernandez Morrell, lay leader, Archdiocesan Office of Worship and Spirituality;

Mr. Benny Lopez, lay leader for Respect Life Program, Gesu Parish;

Mrs. Anne Gondolfo, Minister of Evangelization, Holy Family Parish Archdiocesan Council of Catholic Women and Office of Lay Ministry;

Mrs. Caroll Chihocky, Youth Ministry, Notre Dame Academy;

Ms. Alice Beaulieu, Minister to the sick and dying, Sacred Heart Parish, Lake Worth;

Mrs. Eileen Kirkland, Minister of the Word, St. Agnes Parish, Key Biscayne;

Ms. Maria A. (Toni) Miranda, Minister of Evangelization, St. Augustine Parish;

Ms. Eileen Belis, Youth Minister, St. Catherine of Siena Parish;

Mr. Antonio Casellas, Minister of the Word, St. Cecilia Parish;

Mrs. Rita Clifford, Minister of Evangelization, St. Clement Parish;

August and Catherine Pusateri, Ministers of the Word, St. David Parish;

Mrs. Marie Cardet, Minister of the Word, St. James Parish;

Mrs. Grete Rangel, Minister of the Word for Hispanic Comm.; St.

Joan of Arc Parish;

Mrs. Rita Ryan, Minister of the Word and to the sick and needy; St. Joan of Arc Parish

Mrs. Catherine (Kitty) Janelle, Family Life Ministry, St. John the Apostle Parish;

Mrs. Patricia Hittel, Minister of the Word (Elementary) St. John the Baptist Parish;

Mrs. Mary Teasdale, Minister of the Word (Adult Education) St. John the Baptist Parish;

TV priest sent to Ft. Chaffee

President Carter has requested that four prominent members of the Cuban Community in Miami, be chosen to go to Ft. Chaffee, Ark., and dialogue with the Cubans who have started a mutinous situation.

One of the persons chosen was the Director of the Archdiocese Radio and TV Office, Fr. Jose P. Nickse, who was flown over to Ft. Chaffee to work together with the other members of the Community who are to help ease the Ft. Chaffee unrest.

Begin invites Pope to Israel

JERUSALEM —(NC)— Israeli Prime Minister Menachem Begin has invited Pope John Paul II to pay an official visit to Israel.

"The government of Israel is happy to invite the pope, not only as head of the Roman Catholic Church but as one who helped to rescue Jews during the Nazi rule of Europe," Begin told the Knesset (parliament) June 2.

Begin said he extended the invitation after learning from French Jewish leaders that the pope, during his visit to France expressed a desire to visit Israel.

Mrs. Mary Margaret Zimmer, Minister of the Word; St. Timothy Parish;

Fred and Joyce Chapin, Ministers to the sick, St. Paul of the Cross Parish — North Palm Beach;

Mrs. Dorothy Chris, Minister to the sick and dying; St. Paul of the Cross Parish — North Palm Beach;

David and Helen Mann, Ministers to the sick and elderly, St. Paul of the Cross Parish — North Palm Beach.

Pope tells Italian bishops: take charge

VATICAN CITY —(NC)— Pope John Paul II told the Italian bishops' Conference to end its traditional reliance on the Holy See for national leadership.

It should take up "its own responsibilities" and "revive fully the collegial tradition in force in the church ever since the most ancient times," he said.

The pope met with the bishops the evening of May 29, the day before he flew to Paris and the fourth day of the Italian Bishops' Conference's five-day annual general assembly in Rome.

The pope put the autonomy of the bishops' conference first on the list of issues that he wanted to "call to your attention."

"FIRST OF ALL," he said, "is the problem of a correct and well understood autonomy of the bishops' conference for defining and carrying out its own pastoral duties."

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Artist paints 10 popes, gives them to his parish

By GEORGE KEMON

Visitation Parish in North Miami was the recipient last Sunday of a fine gift from one of its parishioners, Mr. Leo Maher.

Mr. Maher has painted portraits of the last 10 popes — from Pius X, through to John Paul II. These popes cover the period from the end of the last century to the present.

The portraits, all executed in watercolor are technically outstanding in their visage. They are excellent likenesses of the popes.

ACCORDING TO Fr. John D. McGrath, Pastor of Visitation, Mr. Maher read the life of each of the popes before working on their portraits. He said Mr. Maher felt this gave him a better insight into each and he was able to bring some particular trait to each of the por-

traits. Mr. Maher accomplished what he set out to do.

The paintings were brought out to the foot of the altar following Mass and the portraits and Mr. Maher were blessed by Fr. McGrath.

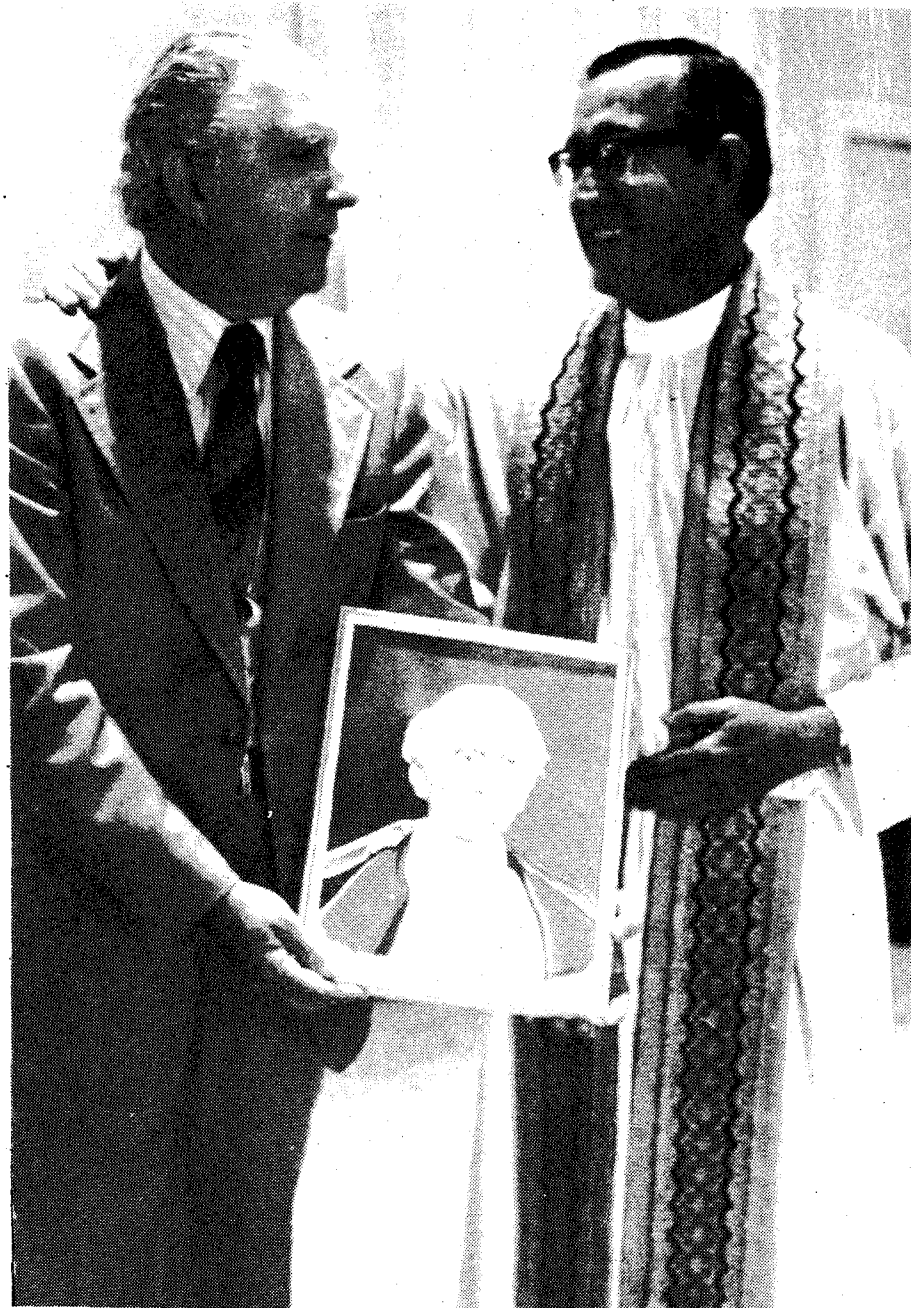
MR. MAHER, who is fifty-eight is semi-retired and has lived in North Miami for 25 years.

He has been painting just about as long, and has shown his work throughout the Miami area in addition to accepting commissions.

The ceremony was the more poignant and meaningful to Mr. Maher since his wife of 43 years, Verna, died just a week before the presentation. Mrs. Maher did know of the gift and that they had been accepted with great pleasure by Fr. McGrath on behalf of Visitation. The works will hang in the "Cry Room."



Ten watercolor paintings grace the altar of Visitation Parish last Sunday as they were accepted and blessed — a gift from parishioner Leo Maher. All are portraits of Popes from latter 19th into the 20th Century.



Fr. John D. McGrath congratulates and thanks Mr. Leo Maher for his gift of ten paintings of Popes to Visitation Parish—a labor a love which consumed more than 500 hours in the composition and painting.

(Photos by George Kemon)

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S. Florida Scene

Women's Clubs

St. Charles Borromeo Catholic Women's Club, Hallendale, will hold their last regular meeting for this season on June 10, at 7:45 p.m. in the Parish Hall. 1980-81 dues should be paid on or

before that date in order to be included in the new roster which will be prepared during the Summer. Dues are \$5.00. If you do not plan to attend the meeting please mail your dues to Jo Sicary, 2485 NE 209 Terrace, N. Miami, Fl. 33180. Please be sure to include your

complete name, address, phone number and month and day of your birth.

★★★

The newly elected officers of Holy Spirit Women's Guild, Lantana, were installed at a recent meeting, by the pastor, Fr. William L. O'Dea. Following the ceremony, the business meeting for May was held in the Social Hall, followed by luncheon at Kristine's Restaurant, Lake Worth. There will be no more meetings until September.



ST. JULIANA SCHOOL athletes won the 1979-80 championship in the Palm Beach County Catholic School Athletic League in basketball, softball, and track. The winning teams are coached by Mrs. Pat Smith and Bruce Haver. The softball champions pictured below are: (foreground left to right) Mary Cleveland, Kathy Hanbury, Stephanie Cushman, Jeanne McAvoy, Maria Sed; (top left to right) Coach Smith, Kelly Baidas, Jennifer Pantan, Ann Ulseth, Peggy Curran, Michelle Smith, and Lisa Garcia.

Rummage Sales

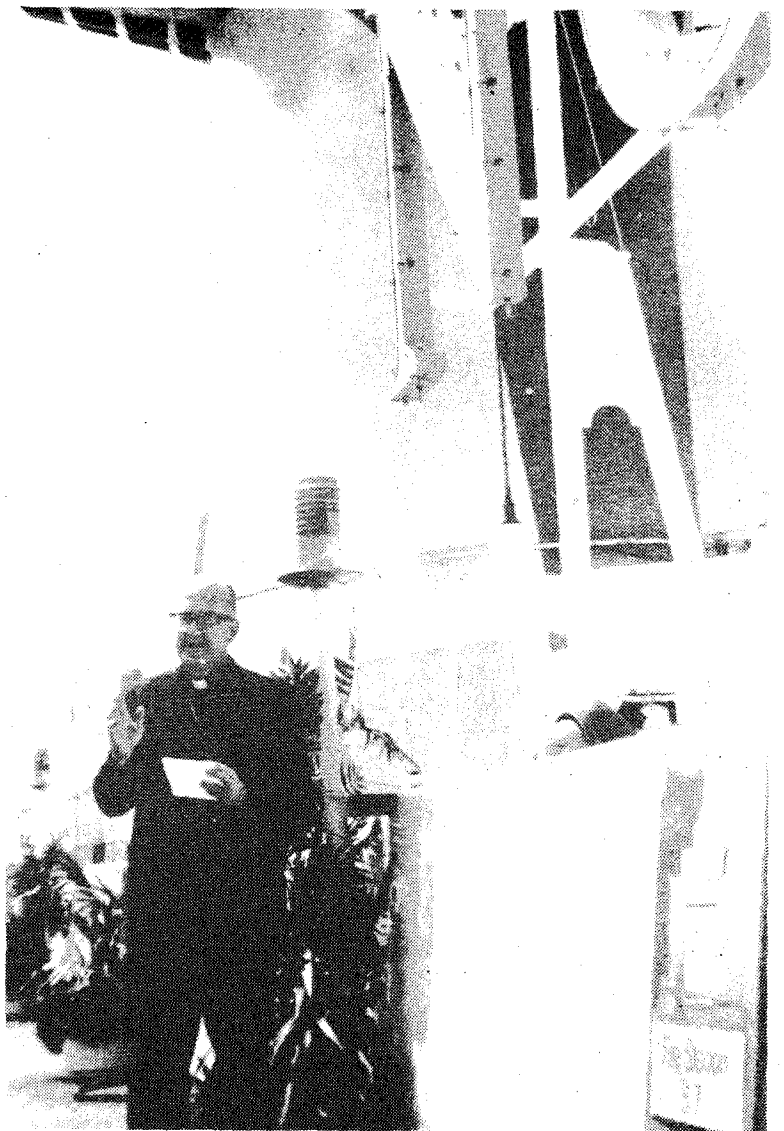
St. Jerome Women's Club will hold a rummage sale in the Parish Hall at 2533 S.W. 9th Ave., Ft. Lauderdale, Fl. from June 12 through June 14, from 8:00 a.m. to 5:00 p.m. For information please call Mrs. Antoinette Lariviere, 523-8660.

★★★

St. Clement Women's Club is holding their annual Rummage Sale, June 6-8, 1980 from 9-5 p.m., (9-2p.m. on the 8th) Event is to be held in Parish Hall at 2975 N. Andrews Ave., Fr. Lauderdale.

★★★

The Parishioner's Guild of Resurrection Church, 617 NE 2nd St., Dania will hold a Rummage Sale on June 8,



Bishop John Nevins is dwarfed by one of the stacks on the S.S. Norway, world's largest cruiseship, as he blesses it last week in the Miami port. He and Father Jose Paz, chaplain of the Stella Maris Seaman's Center, gave the invocation at a presentation ceremony earlier. Bishop Nevins prayed, "your Son, Jesus, was many times on a boat, even to preach and to proclaim the good news from it... Oh God, every ship is a link among different lands and cultures, every seaman has a heart opened for friendship and service. May this ship, The Norway, be one more resource of material and spiritual richness, of brotherhood and peace in the world."

from 8:00 a.m. to 2:00 p.m. Sale will be in Parish Hall behind Church.

Fr. Mc Dermott's 45th

A Mass of Thanksgiving commemorating the 45th Anniversary of the ordination

of Fr. James P. McDermott will be celebrated in the Holy Cross Hospital Chapel, 47-25 N. Federal Highway, Ft. Lauderdale, Fl., on June 15, 1980. Fr. McDermott resides in Pompano Beach and is a member of John A. Hill Council and Edward A. O'Neil Assembly of the Knights of Columbus.

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'80 grads look to future

Compiled by GEORGE KEMON

(Last week the VOICE carried excerpts from the speeches of the valedictorians of some of our Archdiocesan schools. We continue this week with excerpts of speeches by Stefan Humphries of St. Thomas Aquinas, Ft. Lauderdale, and Susan Deeb, of Archbishop Curley.)



STEFAN HUMPHRIES

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St. Thomas Aquinas started out as St. Anthony's High School in 1936, located on the site of Broward County's oldest Catholic parish. By 1952, growth dictated a separation of the high school to its present location. It was Broward County's only Catholic high school, and the name Central Catholic was appropriate. But, with the advent of other Catholic high schools in the area, it became St. Thomas Aquinas in 1961.

The faculty includes five sisters of the Adrian Dominican Community, two priests, two brothers, and fifty lay men and women.

STEFAN HUMPHRIES

"The decade of the -80's has been billed as the austerity years. We are faced with the crises of our times. How we face these crises, what we do to

overcome them and what we do to help eradicate them must be our commitment to the society in which we live. Whether we become professionals, skilled laborers, or homemakers, we must move into the world to combat poverty, and inflation, and do what we can, each one of us, to end discrimination and racial tension.

"Surrounded as we have been throughout our school years by all the comforts our parents could provide, it may come as a shock to discover that there is a great deal of poverty—not only in the world, but right here in Florida, right here in Ft. Lauderdale. The unemployment rate is rising every month, and the lack of adequate income is forcing many people to live in inadequate housing, and be unable to secure adequate medical care when it is needed.

"Graduates, it has been said that we live in a "mean little world, of mean little men." I know this is not true. We do live in a world in which discrimination and racial tension exist. We as humans have human faults, but we as humans all have the capacity to receive and give love.

Those graduates who have shared the spirit of the encounter know of this capacity, and know how love can overcome another

kind of poverty, poverty of the spirit. The song, "what the world needs now is love, sweet love," surely applies to today's society. This society does not need just a little love; it needs a lot of love..."

Archbishop Curley High School opened in the fall of 1953 as an all boys school. It was named after Most Rev. Michael C. Curley a former Bishop of St. Augustine and a pioneer in the field of Education.

The school became co-educational in 1970 with the closing of several of the parochial high schools. It is staffed by diocesan priests, sisters and lay teachers and has a present enrollment of 650 students.

The present Principal is Rev. Gerald F. McGrath.

The old cliché saying that your high school years are the best years of your life, is certainly true in my case. As I think back over the past four years, I can recall many beautiful memories. Those memories are important. But I feel it is time for me to strive to make my dreams of the future come true.

"The past four years at Curley have helped me to mature and give me a better understanding of myself. I realize that I still had



SUSAN DEEB

my parents and teachers to fall back on for support and guidance, but gradually I learned to handle more responsibilities and cope with various situations.

"I now feel prepared to be dependent on myself and rely on my own judgment. The learning experience I received from high school gave me more confidence in the decisions I make.

"Now that my high school years leave only memories, the future holds challenges that must be conquered. I hope to meet these challenges and build a solid future for myself."

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Youth and Archbishop 'rap'

(Continued from Page 1)

"pretty close to announcing that we have the first such thing. We're considering buying a building not only for youth, but for other groups as well...in the future there will be a youth center."

Fr. Bill Mason of St. Francis Xavier parish asked, "In light of the recent unrest, how can youth and the archdiocese reach out to the black person?"

Archbishop: "Through communication. How often do we talk and meet and go out together?"

"I sometimes feel you aren't as accessible as we'd like you to be."

Archbishop: "There are a million people in our diocese. I have a million bosses, and I can't always be where I'd like to be."

ONE YOUNG man told the Archbishop, "contrary to the popular (negative) view of youth, we'd like you to know that this is youth." The Archbishop looked over the crowd of enthusiastic, respectful people and smiled.

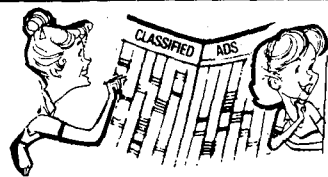
"You don't realize the power you have influencing each other," he said.

Dennis Gavin of Annunciation

parish in Hollywood said, "Praise the Lord for sending you, His own arm, to be here among us."

There were whistles and applause.

"He's a very warm, caring man," said Ismary Hernandez, 22, of our Lady of Divine Providence parish. "He's only human. We don't expect him to do everything today. I think he cares. He really does."



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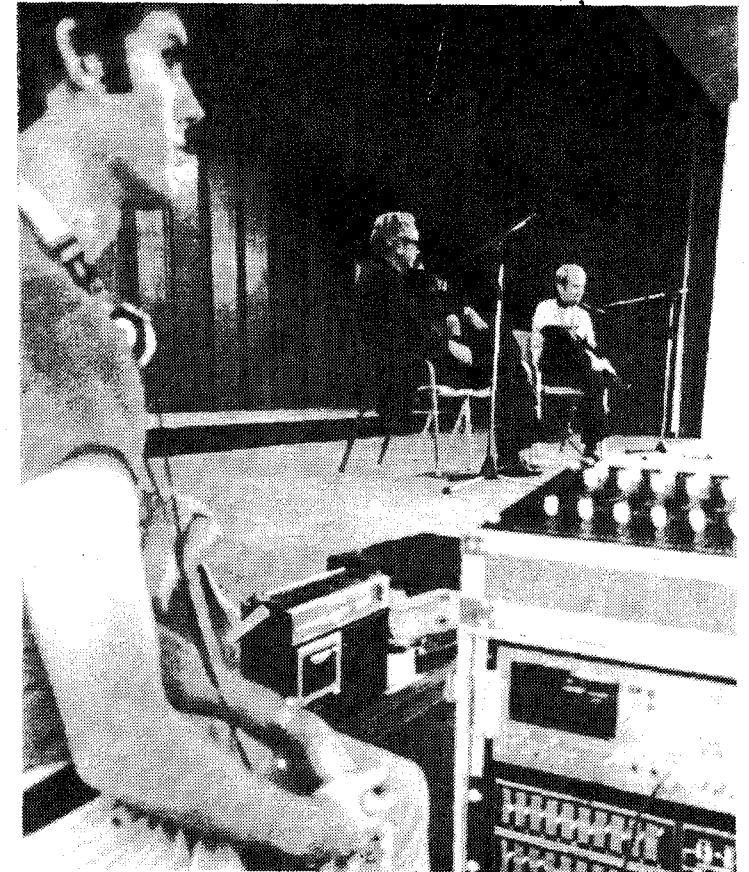
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Abp. McCarthy on stage at Major Seminary, answering youth questions.

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LEGALS-NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03 FILE NO. 80-4368

IN RE: ESTATE OF LAWRENCE H. McLAIN, Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of LAWRENCE H. McLAIN, deceased, late of Dade County, Florida, File Number 80-4368 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is MARGUERITE McLAIN, whose address is 99-13th Street, Apt. 701, Huntington, West Virginia 25701. The name and address of the attorney for the personal representative are set forth below. All persons having claims or demands against this 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 of the above styled court 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 challenge 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. DATED at Miami, Florida on this 11th day of April, 1980.

MARGUERITE McLAIN
As Personal Representative of the Estate of LAWRENCE H. McLAIN, Deceased

First publication of this notice of administration on the 6th day of June, 1980.
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Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. J.C.G.

Thanksgiving to St. Jude for prayers answered. Publication Promised. M.A.M.

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NEEDED R.N. SUPERVISOR
11 to 7 shift
220 bed, skilled Nursing Facility. Excellent benefits. Contact Ms. Parrish, D.O.N. Fair Havens Center 201 Curtis Parkway, Miami Springs 887-1565

Elementary school, located in S.W. Dade. Pleasant surroundings, grades K-8. Fully accredited. All day staff. Looking for lay principal with Florida Certificate, Master's Degree earned or currently nearing completion. If interested, please ask for Priest at 247-4405

College Student will do painting inside & outside. For low estimate Call 238-9178

Full time Chemistry Teacher needed at Notre Dame Academy. Good Benefits. 130 NE 62 St. 754-4305

Elderly man desires live-in house-keeper. Male or Female. Must be English speaking & able to drive. Private room & bath in lovely home in Gables. References exchanged. 446-3635

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Male Nurse. Experience. References. Prefer South Area Call 233-5910

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OVER 100 LOW RENTAL TOOLS SMITTY'S HARDWARE & PAINT CO. 12320 N.W. 7 Ave. 681-4481

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Low budget store, easy to run
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RETIREMENT HOME
OPENINGS FOR AMBULATORY LADIES & GENTLEMEN
Room, 3 Meals & Personal Laundry
REASONABLE
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1 bedroom nicely furnished completely. Older Adult. 754-0966

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Mature business lady only. Lease. \$295 month, including utilities. References. No Pets. 757-1944

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Beautiful large, airy, corner 2/2 Intracoastal Condo. 2 blks. to St. John Baptist. 5 min. walk to beach, shops & restaurants. Exclusive Adult Bldg, with water view. 2 heated pools & dockage. Large assumable Mtg.
Asking \$116,500
Fran Anderson, Realtor, Assoc.
Ben Fussell Realty, Inc. Realtor
563-3292 Eves. 764-0875

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PLANTATION PLACE
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6011 S.W. 93 Place
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Reduced to sell! Low Interest!
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OLD CHARM IN GABLES
On large corner lot. Great family home. Includes large family room, Air, fireplace & much more.
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\$115,000
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Owner will help with Mortgage on 3 BR. 2 bath, 4 yr. old home in S. Port St. Lucie. Large screened porch. Beautiful landscaping. All appliances, drapes & carpeting. \$45,900
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Cool summers. Low taxes, scenic beauty & a reasonable price for this retirement dream house. 3 Bdr. 2 Baths, living-room with stone fireplace, convenient kitchen, diningroom opening into beautifully landscaped yard with rock gardens, native Laurels, Rhododendron & wild flowers. Located near the BLUE RIDGE PARKWAY. Providing privacy yet easily accessible. For year around residence or summer retreat. \$75,000.
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Prime Property on US-1 in Melbourne Fl. overlooking Indian River. Motel, Apts. & RV Park on 2 1/2 Acres. Owner will hold Mtg. 1-723-3790

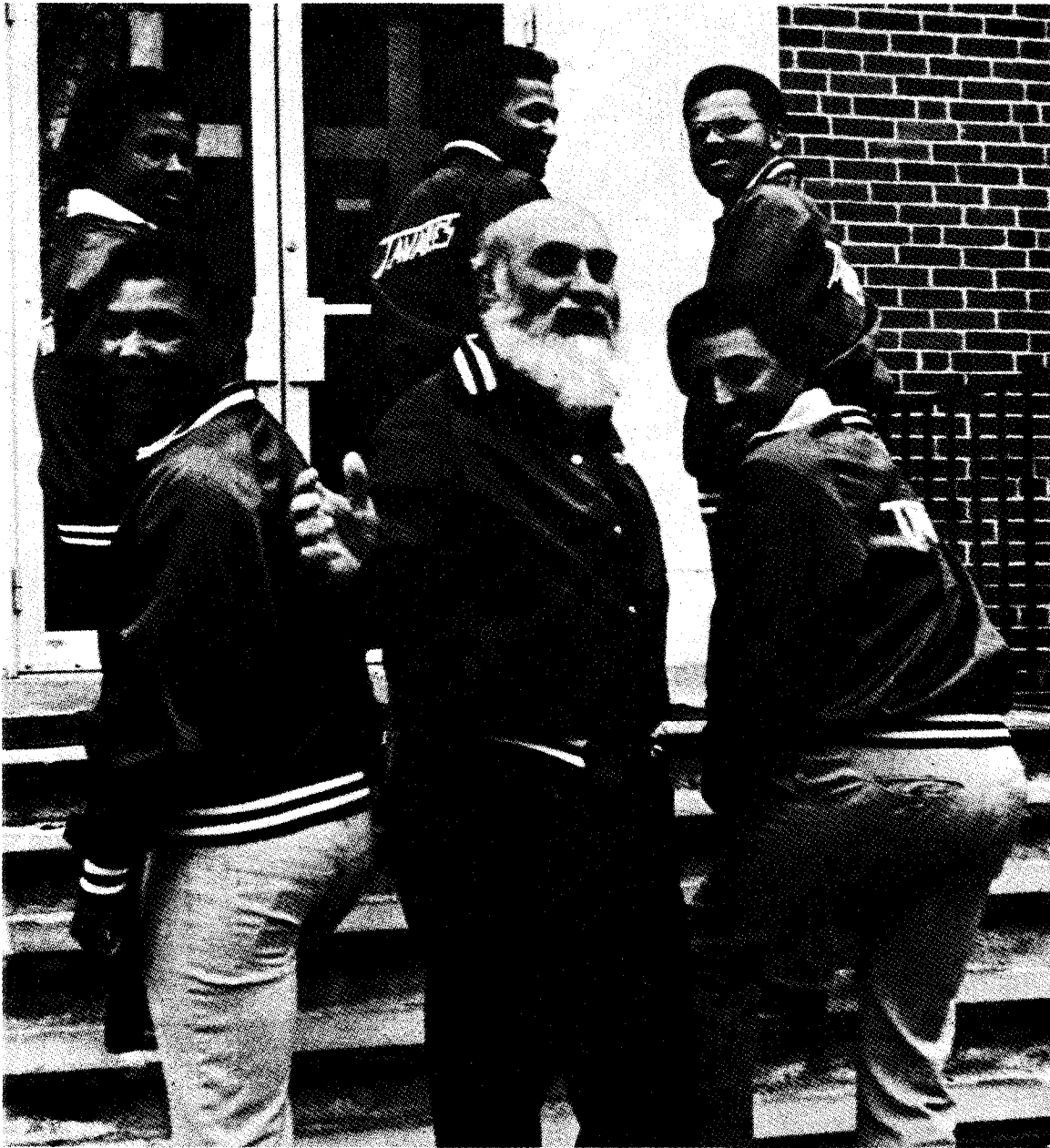
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6 DELUXE Apts. Near Bay
Terrific value. Modern spacious 2 bedrooms each. Over \$22,000 income Assume \$81,000 8 1/2 % mortgage. Minimum \$60,000 Cash. Owner. 754-4731

FATHER JIM BURTCHAELL
Notre Dame University Theology Department
"ABORTION AND HOLOCAUST"
Saturday, June 14th, 6:30 P.M.
Lynn Student Center
COLLEGE OF BOCA RATON
994-0770

Famous singing group

returns to priest who helped them



TAVARES COMES HOME — Father Raphael Flammia, pastor of Our Lady of Assumption parish in New Bedford, Mass., is surrounded by the popular singing group, Tavares, during a recent homecoming for the performers. The brothers put on a benefit concert for the 75th anniversary of the parish.

FALL RIVER, Mass.—(NC)—The five Tavares brothers, an award-winning rhythm and blues singing group, returned to New Bedford to help the priest who helped them get their start in show business.

The group, which has produced such hits as "More Than a Woman" from the film, "Saturday Night Fever," got its start singing at Our Lady of the Assumption Church, New Bedford, Mass. The Tavares brothers went back to put on a benefit for the parish's 75th anniversary.

"IT WAS GREAT," said Sacred Heart Father Raphael Flammia, the parish pastor. He remembers the brothers, who regard him as a second father, singing at a 1957 parish benefit.

Father Flammia, proud owner of a Tavares jacket given him by the brothers, encouraged their singing career. Now, that career has produced a Grammy award and gold and platinum high-selling records. Some of the group's popular pieces include "Never Had a Love Like This Before" "She's Gone," "Heaven Must Be Missing an Angel," and "Check It Out."

Their success and return to the parish makes their surrogate father very happy. "The Tavares brothers carry the message of our church, beauty, joy and great pride, and I am so proud to be the 'father' of such famous sons," he said.

Our Lady of the Assumption is an ethnic parish with families like the Tavares — who emigrated from the Cape Verde Islands, a former Portuguese capital off the African coast. Most parishioners work in the fishing industry in New Bedford.

Funds raised in the benefit were to be used for the extensive renovation needed by the parish church.

'WHAT' D' JOO SAY?'

By HILDA YOUNG
NC News Service

My poor mother. She spends half her visits saying, "What did they say? What did they say?"

No, she's not hard of hearing. She's just not affluent in teen-age jargon.

For example, 'It's hard for her to accept that "Jeet?" is a self-contained sentence expressing a young person's curiosity about the status of another person's dining schedule.

You can imagine how she fees about "tweet." You know, such as in "is it time tweet?"

We are putting together a lexicon for her:

Butallmie: a term used to begin 40 percent of all adolescent sentences. Usually indicates dissatisfaction with something previously said. "Butallmie friends are doing it" or, "Butallmie socks are in the washer."

Meecha: indicates a future rendezvous. "Meecha at Bob's house."

Doot: a verb indicating an act will be accomplished. "Who will eat this last cookie?" "I'll doot."

Momil: Indicates that one's mother will do something. "Who's going to sew costumes for the entire school play?" "Momil." Can also be used with doot as in "Momil doot."

Sneeze: A part of the male body between the thighs and lower leg. "He just skinned sneeze."

Gwan: 1. A command indicating one should depart. 2. A statement of disbelief.

Sumore: An additional amount. "Do you want sumore tweet?"

Mere: Reflective glass. "Who's been brushing their teeth too close to the mere?"

Frenzous: A place most teen-agers are when they should be at home. "I don't know why you are mad, I was just at my frenzous."

Mathenhiss: Two difficult courses of study. "If I make it through mathenhiss, I've got it made."

Hafta: A form of the verb to have. "Do I hafta doot?"

What bothers me is that my mother claims the entire household talks teen-age. Aw, gwan.



"HE DROPPED A TWENTY DOLLAR BILL IN THE BASKET BY MISTAKE AND HE'S STILL IN SHOCK!"

Dirigentes Oran y Trabajan por el Evangelio

Los esfuerzos arquidiocesanos de evangelización tomaron más impulso durante el último fin de semana Mayo 31-Junio 1, con un retiro y sesión de trabajo de 24 horas en el Seminario Mayor St. Vincent de Paul en Boyton Beach.

Unos 35 dirigentes de la Arquidiócesis rezaron y discutieron sobre "Alumbren sus Vidas" (Light Up Your Lives), el borrador del programa de evangelización propuesto por el Arzobispo Edward McCarthy. El propósito de esta segunda reunión del Consejo era recoger ideas de los dirigentes e inspirar entusiasmo acerca de como difundir el proceso evangelizador.

"Creo que la evangelización es la máxima prioridad de la Arquidiócesis" dijo el Arzobispo, quien estuvo presente durante toda la jornada. Añadió que los Católicos que viven una vida de fe pudieran hacer una destacada y positiva diferencia en la Ciudad de Miami, recientemente desgarrada por disturbios raciales, tanto como en el resto de la Arquidiócesis.

Continuó el Arzobispo di-

ciendo que además de una profundizada vida de oración, la evangelización puede tomar la forma de un nuevo elemento de vindicación dentro del Buro de Servicios Católicos hermanando o aparejando una parroquia de la comunidad negra a una del área blanca; o de un próspero negociante con alguien que puega aprender de él.

La reunión fue organizada por el Rvev. Padre John Vaughan y el retiro espiritual estuvo bajo la dirección del Monseñor William McKeever, con la asistencia de clérigos y laicos representativos de organizaciones y grupos de la arquidiócesis.

Los reportes del Comité, al final de la sesión, ponían énfasis en el establecimiento de prioridades, fortalecer la familia, y patrocinar una más fuerte vida de oración que se evidenciará a sí misma en formas positivas dentro de la comunidad. Hubo unanimidad en que cada católico tiene la responsabilidad de hacer algo, de manera que el trabajo no recaiga sólo sobre una minoría de personas preocupadas.

La doctora Mercedes Scopetta, directora de ministerios laicos, expresó el compartido interés sobre una respuesta a las inequidades raciales que encendieron la chispa el pasado Mayo en Miami.

"Podemos ver esto como una tragedia, o como una llamada", dijo la doctora Scopetta.

Entre otras muchas sugerencias del Consejo están: Retiros Familiares; Adoptar una parroquia en Haití; Adoptar una parroquia en la Arquidiócesis de Miami para beneficio de ambas; desarrollar uniones profesionales tales como dentistas, negociantes, vendedores, funerarios, etc., en las cuales personas expertas pudieran ofrecer sus experiencias a otros y considerar como Cristo conduciría sus negocios; celebrar una Conferencia Arquidiocesana sobre el ministerio compartido y aclarar el concepto de que cada uno tiene una vocación.

Estas propuestas se incorporarán al programa en las sesiones que sostendrá el co-



Padre John Vaughn, organizador de la reunion-retiro.

mité ejecutivo del Consejo durante el verano. Entonces los comités parroquiales seleccionarán las actividades pertinentes de entre las presentadas.

El Arzobispo McCarthy hizo notar que muchas parro-

quias están ya envueltas en proyectos de evangelización, tales como Desayunos Después de la Comunión, que fueron descritos por Sue Blum, miembro del Consejo, como una oportunidad para el testimonio Cristiano a nivel personal.

"Ustedes Pueden Influir a Otros"

La Juventud de Miami de la Arquidiócesis de Miami le tomó la palabra al Arzobispo McCarthy cuando éste les dijo: "Quiero hablar con ustedes"

Sucedió el Sabado 31 de Mayo cuando más de 300 jóvenes se dieron cita en el Boca Raton College para celebrar su

17a Convención Anual de la Juventud Arquidiocesana, que marcó la primera reunión en la que jóvenes de dos culturas, inglesa y hispana, estuvieron juntos.

Aunque a veces parecieron un poco atrevidas las preguntas presentadas al Señor Arzo-

bispo, fueron presentadas respetuosas y deferentemente, aun aquellas que algunos calificaron como "fuertes". El Arzobispo respondió a todas sonrientes y satisfecho.

Uno de ellos le dijo al Arzobispo "que a ellos les gustaría saber como pasa un día el

Arzobispo." El contestó enseñada: "Muy bien. Seleccionen dos entre ustedes para pasar un día conmigo. Después pueden reportarlo en "The Voice."

He aquí algunas de las preguntas que se hicieron:

"Cómo tratar con sus pastores; uno expuso que él se sentía ofendido por las llamadas cualidades "afeminadas" de algunos seminaristas; por qué no hay más sacerdotes en el apostolado juvenil.

El Arzobispo McCarthy aprovechó para hablarles de la necesidad de vocaciones. Los estimuló a pensar en la llamada de Dios al sacerdocio y a la vida religiosa.

El Padre Bill Mason preguntó: "¿Qué puede hacer la juventud y la arquidiócesis para llegar a las personas de color?"

"Comunicación" contestó el Arzobispo. ¿Cuántas veces conversamos, nos reunimos y salimos juntos blancos y negros?"

Algunas veces el Padre James Murphy, Director de la

Oficina de Actividades Juveniles, tuvo que interpretar preguntas que parecían muy complicadas para el pedido de más sacerdotes de habla hispana para el ministerio juvenil.

Los jóvenes propusieron la adquisición de un edificio para la Juventud y dirigencia más sólida en una presentación formal durante el banquete que fue el evento social de la Convención. El Arzobispo les dijo que "era muy pronto para anunciar que tenemos el primer edificio de esta clase. Estamos considerando la compra de un edificio no sólo para los jóvenes sino para muchos otros grupos también...En el futuro habrá un centro para la juventud."

A la pregunta de un joven sobre de hoy, el Arzobispo, mirando a la multitud entusiasta y respetuosa que tenía enfrente, contestó sonriendo:

"Ustedes no se dan cuenta del poder que tienen para influenciarse unos a otros"



El Arzobispo McCarthy en la tribuna presidencial de la Convención de la Juventud, captado

al fondo mientras un pullover al frente muestra la razón del acto: "Youth Group"

"Compartimos Misión Universal"

Queridos amigos en Cristo:

La Iglesia Católica es la denominación Cristiana más grande en los Estados Unidos. Las parroquias que sirven a nuestros hermanos Católicos negros e indios nativos constituyen una parte importante del crecimiento de la fe Católica en los Estados Unidos.

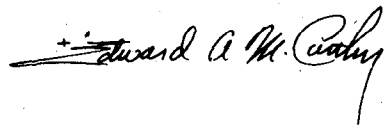
La palabra "Católica" significa "Universal", para todos los pueblos, por todo el tiempo. Nosotros compartimos en la misión universal de la Iglesia cuando contribuimos a la Colecta Anual para beneficio de las Misiones para Negros e Indios Nativos de la fe Católica.

A través de la Colecta, ustedes ayudan a variadas actividades de educación y servicios sociales para Negros e Indios Nativos en el Sur de la Florida y en otras regiones del país.

La Colecta Anual se efectuará el próximo domingo, 15 de Junio de 1980.

Pido bendiciones al Señor para ustedes y vuestras familias, y quedo,

Sinceramente en Cristo,



Edward A. McCarthy
Arzobispo de Miami

OFICIAL

Arquidiócesis de Miami

La Cancillería anuncia que el Arzobispo Edward McCarthy ha hecho los siguientes nombramientos:

El Rvdo. John D. McGrath, como Coordinador de Evangelización, para el Area al norte de la Calle 103 en Dade County hasta el sur de Oakland Park Blvd. en Broward Co. y la Costa Oeste, efectivo desde Mayo 15, 1980.

El Rvdo. Pablo A. Navarro, como Coordinador de Evangelización para el Area al sur de la Calle 103 en Dade County, efectivo desde Mayo 15, 1980.

El Rev. Charles Sullivan, C.P., como Coordinador de Evangelización para el Area al norte de Oakland Park Blvd., Ft. Lauderdale y los condados Hendry y Glades, efectivo desde Mayo 15, 1980.

El Rev. Arthur Dennison, en residencia en el Colegio Seminario St. John Vianney, Miami, efectivo desde Junio 4, 1980.

El Rev. Francis Lyons, O.S.A., como Pastor Asociado a la Parroquia St. John Fisher, West Palm Beach, efectivo desde Junio 15, 1980.



San Bernabé

Fué un miembro de la tribu de Levi, llamado José. Convertido por las enseñanzas de los Apóstoles, vendió su propiedad y donó el dinero depositándolo a los pies de aquellos, quienes le pusieron por nombre "Bernabé", que significa "hijo de la Inspiración".

"Bernabé fue un buen hombre, lleno del Espíritu Santo y de fe, y fue escogido para la muy creciente Iglesia de Antioquía."

Bernabé predicó en Antioquía junto a Pablo por un año y después fue su compañero de viajes por mucho tiempo. Juntos fueron a Chipre y a otras ciudades del Asia Menor donde predicaron con grandes resultados. En Lystra, después del milagro realizado por Pablo devolviéndole

le el andar a un paralítico, la gente los tuvo por dioses a lo que ellos respondieron: "No somos dioses sino hombres como ustedes que hemos venido a enseñarles las buenas nuevas del Dios viviente, que hizo el cielo, la tierra y cuánto existe".

Poco después los judíos del lugar, escandalizados por las palabras de dos Cristianos, incitaron a la turba y los echaron a pedradas.

Fueron a Derbe y después de predicar con buen éxito volvieron a Lystra para ver a los discípulos que había dejado allí. Aquí se separaron, Bernabé acompañado de Marcos se fué a Chipre y Pablo marchó a Siria en compañía de Silas.

Bernabé es considerado un apóstol aunque no era uno de los doce; su fiesta se celebra el 11 de Junio.

Ayuda Para Familias de Poco Ingreso

Usted puede ser elegible para ayuda con sus cuentas de utilidades. Hay fondos Federales disponibles para asistir a familias de bajos ingresos, a través del "Energy Crisis Assistance Program" (Programa de Asistencia en Crisis Energética).

Para familias elegibles, el programa puede hacer pagos por concepto de electricidad, gas, kerosén y por otros gastos relacionados con combustible. Usted puede solicitar asistencia a través de las agencias locales.

Para más información sobre el programa y teléfonos de cada condado del estado de Florida, llame al tel: 1-800-342-0776. Este es un número libre de cargos (toll-free).

¡Llame hoy! El programa termina el 30 de Junio de 1980.

El Bronx Se Rehabilita

Nueva York (NY) — El P. Phillip Shanon, cura de San Felipe Neri, en el corazón del Bronx, dice que los Hispanos comienzan a incorporarse en buen número a los esfuerzos por rehabilitar este barrio, conocido por la pobreza de sus habitantes, la violencia y el crimen. Lo hacen a través de un grupo de 11 comunidades de base llamado Asociaciones Unidas de Bedford Park (UABP), que se esfuerza por mejorar la imagen del barrio de 25,000 habitantes, por medio de ayuda al comercio y a la reconstrucción de viviendas y otras mejoras físicas. La parroquia presta el local para la UABP. Uno de los trabajadores sociales, John Reilly, dice que el barrio mejora notablemente, sobre todo el atraer buenos inquilinos porque la vivienda ahora es mejor. Un festival reciente, dijo el P. Shanon, acaba de mostrar el orgullo de nuestros vecinos.

Corpus Christi



"Yo soy el pan vivo que ha bajado del cielo. El que coma de este pan vivirá para siempre".

Estas son palabras del mismo Jesús, según el Evangelio de San Juan, Cap. 6-51, quien el Jueves Santo instituyó la Eucaristía, ofrenda de Sí mismo al Padre Eterno "para el perdón de los pecados". El Pan del Cielo se da a sus apóstoles, quienes comiéndolo en comunión con el mismo Señor se hacen partícipes de El y de Su sacrificio. Y los Apóstoles, haciéndonos partícipes de esta Divina y Pura Ofrenda, nos unen también al Señor, quien nos dejará la Eucaristía como memoria de su Pasión por la redención del mundo.

Pero la Iglesia quiso darle al Santo Cuerpo de Cristo un marco de adoración solemne y más festiva donde proclamemos con júbilo el triunfo de la Cruz, sin la luctuosa atmósfera del Jueves Santo. Así quedó instituida la festividad de Corpus Christi para toda la iglesia universal.

"Cuántas veces coman de este pan y beban de este vino, hacedlo en memoria mía." Y cuantas veces nos acercamos al Banquete Celestial nos unimos entre nosotros (la Iglesia), y todos con Cristo, Cabeza Divina de la Iglesia. Son palabras de Pio XII en la Encíclica "Mystici Corporis Christi" (No. 64 "La Eucaristía signo de Unidad) donde también nos dice que el "mismo Cristo quiso que esta unión se manifestara por medio del Sacrificio Eucarístico".

Siempre que veamos al sacerdote levantar la Sagrada Hostia veamos en él a Cristo que se ofrece nuevamente por nosotros; comamos el Pan de Vida sabiendo que es Jesús quien viene a nuestros corazones y a cada uno de los comunicantes. Respecto a ellos dice el Santo Padre Juan Pablo II en su carta sobre la Eucaristía, capítulo "Eucaristía y Próximo": "La Eucaristía nos educa a este amor de un modo más profundo; nos enseña, de hecho, que valor tiene cada persona, hermano o hermana, ante los ojos de Dios, si Cristo se ofrece a Sí mismo igualmente a cada uno bajo las especies de pan y vino. Si nuestra adoración Eucarística es sincera, debe hacernos crecer en conocimiento de la dignidad de cada persona. El conocimiento de esta dignidad se convierte en el motivo más profundo de nuestra relación con el prójimo".

"...Aprendamos a descubrir el ser interior de las personas, porque es precisamente este ser interior el que se convierte en habitación de Dios, presente en la Eucaristía".

Aprendamos también a decir con frecuencia, pensando en Cristo-Hostia, especialmente cuando entramos en una Iglesia y nos arrodillamos frente al Sagrario: "Cuerpo de Cristo, guarda mi alma para la vida eterna."

CEMENTERIO CATOLICO

Our Lady of Mercy



LA PIETA

11411 N.W. 25 Street
Miami, Fl.

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia.

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, Fla. 33152

Nombre _____ Telf.: _____

Dirección _____

Encuesta Importante

La Voz necesita el concurso de sus lectores.
Por Favor Lea, conteste y devuélvanos esta encuesta

Todo organismo viviente para subsistir necesita tres elementos esenciales: Aire, Agua y Alimento.

"La Voz", el periódico de la Comunidad Católica Hispana es un "organo viviente" y como tal necesita también de esos tres elementos para subsistir:

El Agua de una buena circulación (Muchos lectores); Aire fresco (material informativo y formativo al gusto de nuestros lectores) y el Alimento que mantiene viva a una publicación (cartas de nuestros lectores que nos permitan conocer si nuestros esfuerzos van por buen camino o si debemos cambiar de dirección).

Como un modo de conocer la opinión de los Católicos hispanos de la Arquidiócesis presentamos esta encuesta con la súplica de que la contesten y nos la devuelvan. Sus respuestas serán muy apreciadas y nos permitirán ofrecerles un seminario a su gusto. De ustedes depende que "La Voz" siga viviendo o que le quitemos la máquina de respirar.

Nombre _____

Parroquia _____

1) ¿Es usted suscriptor de LA VOZ _____

A) o de THE VOICE? _____

2) ¿Lee todo en "La Voz"? _____ 2A) En parte _____

2B) Siempre _____ 2C) A veces _____

3) ¿Le gustaría que La Voz tuviera más páginas? _____

4) ¿Qué le gusta más en La Voz? _____

5) ¿Qué le disgusta en La Voz? _____

6) ¿Qué tipo de material nuevo le gustaría ver en La Voz? _____

7) ¿Cumple La Voz, según su criterio, con su función de informar y orientar cristianamente a los lectores? _____

7A) Si responde no Por qué? _____

8) SUGERENCIAS O COMENTARIOS (Estas son muy importantes para nosotros. Si el espacio es corto favor de usar una hoja de papel).

9) Si usted es propietario de un negocio ¿por qué no lo anuncia en La Voz? _____

IMPORTANTE. Recuerde que de usted depende la existencia de éste su periódico. Sólo usted puede determinar si vale la pena tener un vehículo informativo y formativo para la Comunidad Católica Hispana. Por favor, pídale a sus amistades Católicas que no leen La Voz que contesten las preguntas en una hoja de papel y nos las envíen usando los números en sus respuestas para identificar la pregunta.

FAVOR DE LEER LAS INSTRUCCIONES PARA ENVIAR
LA ENCUESTA AL DORSO DE LA MISMA

↓ CORTE POR AQUI ↓

El I.P.S. Promueve Pastoral Renovada

Entrevista con P. Mario Vizcaino



Por Hna. Soledad Galerón

El próximo lunes 16 de junio dará comienzo el curso "principios de pastoral hispana", ofrecido por el Instituto Pastoral del Sureste y que ya hemos anunciado hace algunas semanas.

"El objetivo general del 'Instituto Pastoral del Sureste', es el de formar agentes de pastoral que trabajen después en sus respectivas diócesis con una visión de la Misión de la Iglesia según el Vaticano II", nos dice el P. Mario Vizcaino, Sch. P., director del mismo, y añade, "El problema es que no tenemos muchos cristianos formados y comprometidos con la misión de la Iglesia, especialmente en el campo de la Pastoral".

Los Obispos reunidos en el Sínodo de 1974 dijeron: "nosotros queremos confirmar una vez más que la tarea de la evangelización de todos los hombres constituye la misión esencial de la Iglesia"; esta misión de la Iglesia en su acción concreta es lo que llamamos pastoral. El Instituto, a través de sus cursos, pretende presentar una pastoral renovada.

"Esta pastoral", nos explica el P. Mario, "ha de tender a la educación de la fe de modo que permita a todas las personas la plena participación en la comunidad eclesial, asumiendo, consciente y cristianamente su compromiso temporal".

¿A quién van dirigidos los cursos del Instituto?

"Están pensados para laicos, religiosos y sacerdotes comprometidos con la creación de una visión renovada de la misión pastoral de la Iglesia. Nosotros creemos en la necesidad de la conversión personal y continua y en la necesidad de

la renovación de las estructuras pastorales. Los que se crean que lo saben todo y no tienen nada que aprender podrían sentirse tensos en estos programas o llevarse una gran sorpresa...Desgraciadamente, hay mucha gente así. Nosotros quisiéramos ofrecerles la oportunidad de renovarse."

El Instituto ha ofrecido en su corta historia, varios cursos de pastoral presentando en cada uno de ellos algún aspecto específico de esa acción pastoral.

¿Cuáles serían, P. Mario, las dimensiones pastorales que presenta este curso que está a punto de comenzar?

"En primer lugar dará una visión del Vaticano II sobre la Iglesia. Nos hará ver que hemos pasado de un énfasis en lo institucional a un énfasis comunitario; es decir, la Iglesia concebida más como una comunidad comprometida con el ambiente y la historia en que vivimos que como una institución histórica y desencarnada viviendo en su propio mundito. El curso nos presentará también una pastoral familiar moderna y actualizada. Nos dará una visión de los retos pastorales que confrontamos nosotros en el Sureste de los Estados Unidos, donde somos una minoría los católicos, y donde los esfuerzos pastorales de las iglesias evangélicas son patentes y bien organizados. Otro elemento importante de este curso es el de los principios de una buena planificación pastoral de conjunto".

Como director del Instituto, ¿Cuál es la visión de futuro que tiene para el mismo?

"Actualmente estamos en proceso de planificación, en colaboración con el Barry College, de una Maestría en

Ministerio Pastoral en español. Estamos buscando fondos para traer a profesores de primera clase que traigan un poco de aire fresco a nuestras visiones pastorales. Nos hemos propuesto crear un programa que esté a la altura de los mejores centros pastorales de nuestro hemisferio americano. Es nuestro propósito también que el costo de estos cursos pueda estar al nivel de las universidades del Estado y que al propio tiempo pueda estar abierto con un costo mínimo para todas aquellas personas que no están interesadas en créditos pero sí en su propia educación pastoral...Esperamos que esto sea una realidad en un futuro próximo".

Los profesores que van a dirigir el curso son:



El P. Ricardo Ramírez, CBS, Vicepresidente ejecutivo y profesor de Historia, Antropología y Pastoral Catequética del Mexican American Cultural Center de Sn. Antonio, Texas. El P. Ramírez tendrá a su cargo los temas: "Principios de Pastoral", incluyendo:



BENDECIDA LA NAVE NORWAY" El Obispo Auxiliar de Miami, John Nevins haciendo uso de la palabra durante la ceremonia de bendición de la nave "Norway", la mas grande entre los barcos para excursiones. A su lado aparece el reverendo P. José M. Paz, capellán de Stella Maris, llamada en español la Casa del Marino, y pastor de St. Michael the Archangel.

Perspectivas teológico-pastorales desde la Doctrina Post-Vaticana II hasta Puebla, la Evangelización de la Iglesia y su Misión. El lugar del Laicado en la Iglesia. Función profética de un grupo minoritario, (hispano). Sugerencias prácticas: la parroquia hispana, liturgia, catequesis, comunidades pequeñas; la parroquia bi-cultural o multi-cultural. "Pastoral familiar", con los aspectos de, "la cultura familiar entre los hispanos." Recursos, necesidades y posibilidades de la familia hispana. Una catequesis familiar y hacia familias evangelizadas.

(Pasa a la Pág. 4 A)

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1) Después de contestadas todas las preguntas en el otro lado, corte la encuesta por la línea indicada, doble esta sección primero siguiendo la línea.

2) Doble la sección última sobre esta y cierre los bordes con scotch tape.

Le suplicamos y pedimos disculpas al mismo tiempo que le suplicamos ponga usted el sello de correos. Son solo 15 cts. que nos evitarían los trámites postales del franqueo prepago y nos ahorra tiempo ya que es nuestro deseo tener sus respuestas cuanto antes. Gracias.

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Un Fraude Película de CBS

Por Magaly Llaguno

El día 22 de Abril de 1980, la cadena de televisión "CBS" transmitió una película llamada "Portrait of a Rebel" ("Retrato de una Rebelde") que supuestamente presentaba la vida de Margaret Sanger, fundadora de "Planned Parenthood" (Paternidad Planeada). Esta película, llena de falsedades y medias verdades, dio al público la falsa impresión de que la Sra. Sanger era una heroína, defensora de los derechos de las mujeres pobres, cuando la realidad es que ella y su organización llamada en aquel entonces "American Birth Control League" ("Liga para el Control de la Natalidad") sólo tenían como meta impedir que las personas pobres, a quienes ellos consideraban poco inteligentes, tuvieran hijos. Algunos lemas utilizados por la señora Sanger en su campaña anti-natalista y publicados en el boletín de su organización eran los siguientes: "Más hijos para las personas competentes, menos para las que no lo son"; "el control de la natalidad es para crear personas superiores" y "esterilizemos a los locos, los de inteligencia subnormal y los que padezcan alguna enfermedad o defecto hereditario." ("Birth Control Review" mayo del 1919, noviembre del 1921 y "The Principles and Aims of the American Birth Control League" por Margaret Sanger).

La edición de abril del 1933 del boletín "Birth Control Review" (editado por Margaret Sanger) fue dedicada por entero a la Eugenesia, y contenía un artículo escrito por el doctor Ernest Rudin, del "Kaiser Wilhelm Institute" del Tercer Reich (Alemania Nazi) en el cual se pedía la esterilización obligatoria de 10 millones de americanos. En el 1940 el Dr. Lothrop Stoddard, quien era

uno de los directores de la "American Birth Control League" (ahora "Planned Parenthood") fundada por Sanger, expresó admiración por los Nazis en Alemania al declarar: "La ley de esterilización (alemana) está eliminando lo peor de la raza germánica en una forma científica y humanitaria."

Es indudable que hoy en día estamos presenciando un resurgimiento de esta filosofía eugenésica de eliminar a los que consideramos sub-humanos, no deseados, o inferiores; y es una verdadera pena que cadenas de televisión tan poderosas como la "CBS" contribuyan a diseminar dicha filosofía indirectamente, presentando a una de sus promotoras, Margaret Sanger, como a una mujer buena y caritativa que solo buscaba el bienestar de los pobres; sin presentar también la verdad acerca de sus ideas racistas y su equivocado concepto de que sólo los extremadamente inteligentes, los completamente sanos, o los que están en buena posición económica tienen el derecho a procrear hijos.

La respuesta de la "CBS" a una de las protestas escritas, originada por la película "Portrait of a Rebel", no niega que la señora Sanger haya estado envuelta en promover la filosofía eugenésica de los años 20 y 30; sino que alega que "CBS" sólo "presentó la dramatización de una parte de la vida de Margaret Sanger." En mi opinión, puesto que la "CBS" omitió las verdaderas ideas de Margaret Sanger y los objetivos de su organización, la película es un intento aparentemente deliberado de oscurecer la verdad, utilizando medias verdades y falsedades como si fueran hechos verdaderos.

Afortunadamente, existen

ahora organizaciones como la "Federación Nacional para la Decencia," la cual ha llamado a un "boycott" en contra de la "CBS" durante el mes de julio, y demostraciones de protesta frente a las oficinas de los canales de televisión que están afiliados a la "CBS" a través de todo el país. Es hora ya de que nosotros también comencemos a expresar nuestra protesta por lo que vemos en TV y encontramos ofensivo a la moral, escribiendo cartas a las cadenas nacionales de TV por la violencia, las inmoralidades, blasfemias y falsedades presentadas en algunos programas hoy en día. He aquí las direcciones de las principales: CBS Inc. 51 West 52 St., New York, N.Y. 10019; NBC Inc. 30 Rockefeller Plaza, New York, N.Y. 10020; Corporation for Public Broadcasting 888- 16th St., N.W. Washington D.C. 20006; Federal Communications Comm. 1919 M St. Washington D.C. 20554 (Esta última es la Comisión del gobierno que regula los programas de radio y TV). También es importante que las cartas de protesta sean dirigidas a los patrocinadores de los programas a los cuales objetamos.

Misa de Clausura de Encuentros

La Misa Comunitaria de Clausura del Encuentro Familiar que se celebrará este fin de semana, Junio 7 y 8, tendrá lugar en el Colegio Inmaculata—La Salle el Domingo — a las 6:00 p.m. El Colegio está situado al lado de la Ermita de Ntra. Sra. de la Caridad.

El Padre F. Azcoitia invita a todas las familias de Encuentros y les ruega puntualidad.

Promueven Pastoral... (Viene de la Pág. 3A)



El P. Mario Vizcaino, Sch. P., Director del Instituto, presentará "La dimensión pastoral hispana en la Región," en su triple dimensión de pastoral urbana, rural y juvenil.

Finalmente, el P. Casiano Floristán, profesor del Instituto Superior de Pastoral de Madrid y Director del mismo de 1963 al 1973, presentará el tema de "La Acción Pastoral": Actuales praxis pastorales. Dimensión de la praxis pastoral, desarrollando más



ampliamente el tema de "La Planificación Pastoral".

El curso dará comienzo el lunes 16 de Junio a las 7:30 p.m. en el Seminario de St. John Vianney. Será acreditado por el Barry College con tres créditos graduados o no graduados de acuerdo con las credenciales y nivel de participación en el curso.

El precio del curso es de \$180 con créditos y \$50 sin créditos. Para más información llamar al número 223-7711.



CARDENAL ENTRE REFUGIADOS. El Cardenal John Krol, de Philadelphia, asistido por un capellán del ejército, no identificado, distribuye la comunión a refugiados cubanos durante la Misa celebrada en Fort Indiantown Gap.