

# The Voice

Archdiocese of Miami

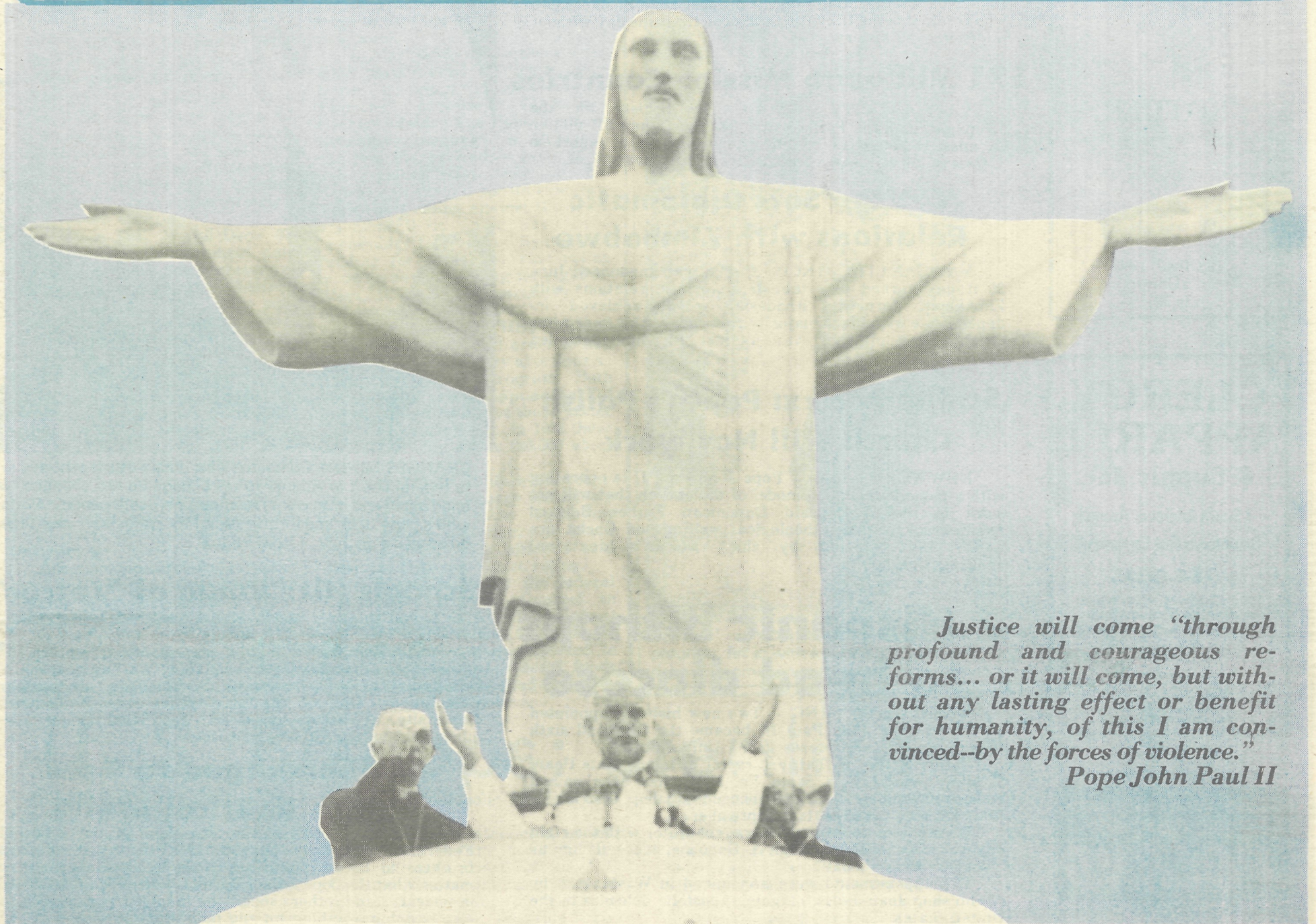
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ARABIAN NIGHTS IN PARISH HALL, P13



*Justice will come "through profound and courageous reforms... or it will come, but without any lasting effect or benefit for humanity, of this I am convinced--by the forces of violence."*

*Pope John Paul II*

## Pope: reforms or violence

By AGOSTINO BONO AND  
JERRY FILTEAU

RIO DE JANEIRO, Brazil, —(NC)— Pope John Paul II sounded a clear and urgent call for social reform throughout Latin America, and by implication the world, in his historic 12-day visit to Brazil, warning that social reform or tragic violent upheaval are the two alternatives facing Latin America.

The pope's insistent call, to which he returned frequently in his

public pronouncements, hit a high point when he bluntly told a group of business and political leaders in Salvador July 6 that the road toward social justice presents a clear dilemma.

Justice will come, he said, "through profound and courageous reforms, according to principles expressing the supremacy and dignity for humanity, of this I am convinced — by the forces of violence."

He added: "Each of you must

get involved in this dilemma. Each of you must make the choice now, at this historic moment.

ALL SOCIETIES, if they do not want to be destroyed from within, must establish a just social order."

Four days earlier in Rio de Janeiro the pope had stood in a slum and issued a challenge to "those who have an excess, who live in abundance, who live in luxury."

"Look around you a bit. Does it not hurt your heart? Do you not feel the stings of your conscience for your surplus and your abundance?"

Throughout the world, the pope said, the church "wants to be the church of the poor."

TO THE POOR, he declared: "You are particularly close to God and his kingdom."

But he added, the church tells the poor that "it is not permissible for them and their families for anyone to arbitrarily be reduced to misery."

"It is necessary to do everything licit to assure oneself and one's family whatever is necessary for life and maintenance," he said.

Pope John Paul said that to them the church, "which wishes to be the church of the poor," declares:

"Enjoy the results of your work and of rightful industry, but in the name of Christ's words, in the name of human brotherhood and of social solidarity, do not stay closed in yourselves.

"THINK ABOUT the poor. Think about the ones who have not what they need, the ones who live in chronic want, who suffer hunger. Share with them. Share in an organized and methodical way.

"May abundance never deprive you of the spiritual fruits of the Sermon on the Mount or separate you from the beatitude of the poor in spirit."

Millions of Brazilians matched  
(Continued on Page 7)

### Local Blacks View Justice P5

- Parish goes door to door P4
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## News At A Glance

### Pope Asked to Help Revoke Property Sale

GLOUCESTER, Mass. —(NC)— Mayor Leo Alper of Gloucester has appealed to Pope John Paul II for help in revoking the sale by an order of nuns of an 11-acre property in the town to the controversial Unification Church of the Rev. Sun Myung Moon. The Daughters of Mary of the Immaculate Conception sold the property to a businessman who resold it to the Unification Church the same day without informing the sisters.

### \$71 Million to Mission Countries

VATICAN CITY —(NC)— The Society for the Propagation of the Faith distributed more than \$71 million to mission countries in 1979, according to a report in L'Osservatore Romano, the Vatican daily newspaper.

### Vatican Sets Diplomatic Relations with Zimbabwe

VATICAN CITY —(NC)— The Vatican announced June 26 it has agreed to establish diplomatic relations with Zimbabwe, formerly Rhodesia, which achieved independence with black majority rule earlier this year after seven years of civil war against a white-controlled government.

### Schillebeeckx: Pope's Polish Church Will Not Work

NEW YORK —(NC)— Pope John Paul II is operating with a monolithic Polish model of the church that will not work in the West, said Dominican Father Edward Schillebeeckx, whose theological writings on Christ are under investigation by the Vatican's doctrinal congregation.

## 2 Hispanic bishops to head diocese

WASHINGTON —(NC)— Two new bishops, appointed July 1 by Pope John Paul II, became the fifth and sixth Hispanic heads of dioceses in the United States.

Father Arthur N. Tafoya, rector of Immaculate Heart of Mary Seminary in Santa Fe, N.M., has been named bishop of Pueblo, Colo. He succeeds Bishop Charles A. Buswell, who resigned last September.

Bishop Jose de Jesus Madera, coadjutor with the right of succession to Bishop Hugh A. Donohoe, succeeds him as bishop of Fresno, Calif.

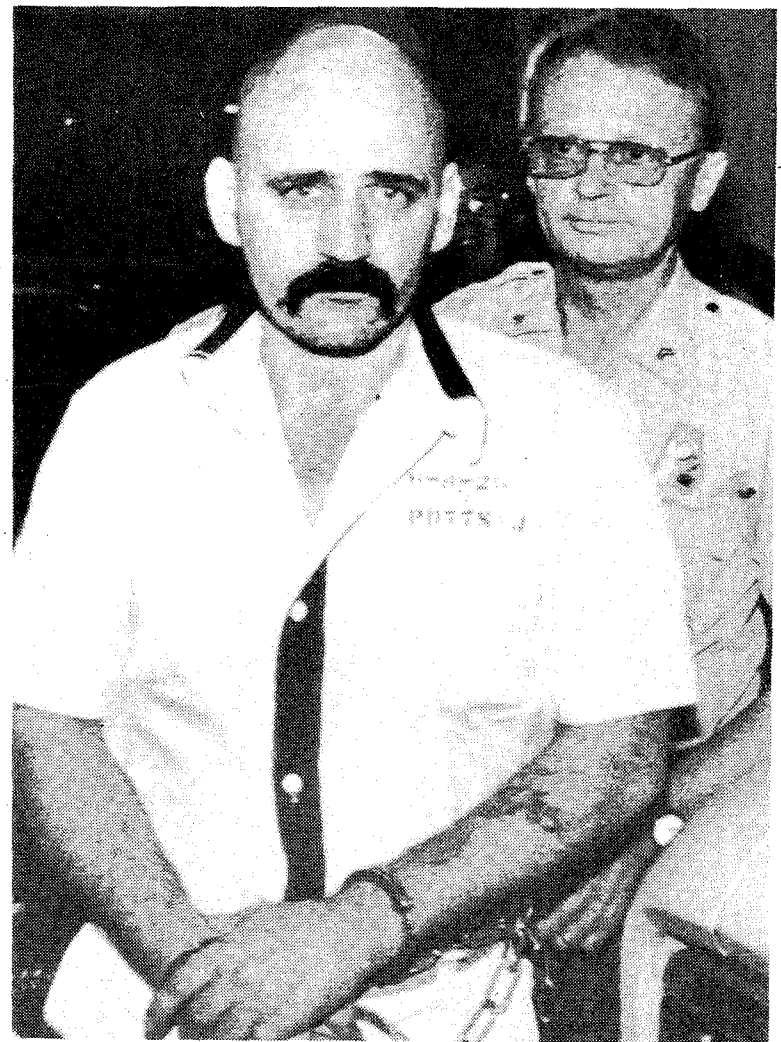
The appointments were announced in Washington by Archbishop Jean Jadot, outgoing apostolic delegate in the United States.

The other Hispanic heads of dioceses are Bishop Raymond J. Pena of El Paso, Texas; Archbishop Robert F. Sanchez of Santa Fe; Archbishop Patrick F. Flores of San Antonio, Texas.

Bishop-designate Tafoya, 47, was born in Alameda, N.M., in 1933. He attended schools in New Mexico also served as director of the Cursillo Movement in the archdiocese from 1970 until this year.

Bishop Madera, 52, was named coadjutor bishop of Fresno with the right of succession Dec. 18, 1979. At his ordination ceremony in March Cardinal Timothy Manning of Los Angeles said that "two traditions which gave the origins of the faith to our dear land and which enrich one another" meet in Bishop Madera.

Bishop Madera was born in San Francisco in 1927 but was raised in Mexico. He was ordained a priest of the Missionaries of the Holy Spirit in Mexico City June 15, 1957.



**CHANGES MIND**— Convicted killer Jack Potts is escorted into federal court in Atlanta to tell a judge he has changed his mind again and now wants to appeal his death penalty. Potts, who's gone back and forth in asking for execution, was scheduled to die on July 1. (NC Photo)

### Schools Hit "Reign of Terror"

JERUSALEM —(NC)— Six universities and schools in the West Bank issued a joint statement saying Israeli authorities are conducting a "reign of terror" against their institutions, whose student bodies are primarily Palestinians. One of the universities was Bethlehem University, a Vatican-sponsored educational center administered by the Christian Brothers.

### Brothers Urged to Get Into Political Arena

DETROIT —(NC)— The president of the National Federation of Priests' Councils (NFPC) urged religious brothers to become involved in the political arena "no matter what the pope says." Father James Ratigan, NFPC president, said brothers should get involved because no one else is doing anything for the poor and oppressed.

### "Magazine of the Air"

ST. LOUIS —(NC)— Plans for a new Catholic "magazine of the air" TV program got underway when Catholic communications directors and broadcasters from 20 dioceses met in St. Louis recently.

### Michigan Newspapers Publish Lutheran Statement of Faith

DETROIT —(NC)— The six Catholic newspapers in Michigan, with a total circulation of 127,000 are publishing a tabloid insert in the last week of June to commemorate the 450th anniversary of the Augsburg Confession, a Lutheran statement of faith.

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# 'Hyde' ruling to cut abortions?

WASHINGTON —(NC)— The Supreme Court ruling June 30 upholding the constitutionality of the Hyde amendment's restrictions on federal funding of abortions is likely to lead to a drop in the number of abortions performed in the United States.

In 1978 there were about 1.3 million legal abortions in the United States, according to statistics gathered by the Alan Guttmacher Institute, an affiliate of the Planned Parenthood Federation of America, which favors abortion.

Between Feb. 14 and Dec. 31, 1978, the federal government paid for 2,421 abortions, the Secretary of Health, Education and Welfare Joseph Califano told a House subcommittee last year. That number, he said, was a 99 percent reduction from the previous total of 250,000 Medicaid abortions a years.

NINE STATES and the District of Columbia have laws or policies providing funding for abortions for low-income women. In 1978, these jurisdictions paid for about 70,000 abortions for low-income women. The states are Alaska, Colorado, Hawaii, Maryland, Michigan, New York, North Carolina, Oregon and Washington.

Abortion opponents in Maryland and New York said after the Supreme Court decision on the Hyde amendment that they would press for passage of bills to halt state payments for abortions.

In New York, which has been paying for about 50,000 abortions

annually, State Sen. James Donovan said he would increase pressure before the November elections to bring to the floor his bill to halt state payments.

In Maryland, where there were 6,158 state-funded Medicaid abortions in fiscal 1979, Delegate Timothy Maloney (D-Prince Georges) said, "The fight for more restrictive language in Maryland can now be renewed — same time, same place, next year. If the Supreme Court had upheld (the New York court ruling against the Hyde amendment) it would have been impossible for us to fight state funding for abortions. This ruling means a new beginning for right-to-lifers. It gives a tremendous new momentum to our cause."

THIRTEEN OTHER states have been under court order to pay for medically necessary abortions as part of the Medicaid program. Both supporters and opponents of abortion predicted that these states now may halt funding. In 1978 these states paid for about 120,000 abortions.

Of the 120,000, California accounted for 100,000. Language tentatively adopted by the state legislature would reduce that figure to about 24,000 a year, state officials said after the Supreme Court ruling.

A recent study by the federal Center for Disease Control in Atlanta found that in Texas about one-third of the women on Medicaid who would have been expected to have abortions with federal funds had babies after the fund cut-off.



IN STEP— Two youngsters on the way home from a nearby church summer program, fall in with a summer parade in Prairie du Chien, Wis., a traditional American phenomenon at this season of the year.

# U. S. Bishops: Sterilization, no

WASHINGTON —(NC)— The National Conference of Catholic Bishops (NCCB) has reaffirmed that sterilization for contraceptive purposes is morally wrong and that Catholic health care facilities may not cooperate in it.

In a statement on Tubal Ligation issued July 9, the NCCB recalled the Declaration of the Vatican Congregation for the Doctrine of the Faith in March 1975 that contraceptive sterilization is objectively immoral "even and cannot be used to justify it." The principle of totality states that a part of a human person may be sacrificed when its continued presence in the person endangers that person's life.

The NCCB statement also forbade "formal cooperation" in contraceptive sterilization "either by approving or tolerating it for medical reasons." Such cooperation, the statement said, "is totally alien to the mission entrusted by the

church to Catholic health care facilities."

The Vatican statement in 1975 and a commentary on it by the Administrative Board of the U.S. Catholic Conference in 1977 both made allowances for material cooperation in extreme circumstances. But the present NCCB statement said the justifying reason "refers not to medical reasons given for the sterilization but to grave reasons extrinsic to the case."

CATHOLIC HEALTH care facilities in the United States "are protected by the First Amendment from pressures intended to require material cooperation in contraceptive sterilization," the NCCB statement said. "In the unlikely and extraordinary situation in which the principle of material cooperation seems to be justified, consultation with the bishop or his delegate is required."

The NCCB statement said also

that local bishops are responsible for insuring that Catholic moral teachings are "taught and followed in health care facilities which are to be recognized as Catholic." In this regard, it called for "increased and continuing collaboration between the bishop, health care facilities and their sponsoring religious communities."

The NCCB statement was issued, it said, because the bishops had noted "among Catholic health care facilities a certain confusion in the understanding and application of

authentic Catholic teaching with regard to the morality of tubal ligation as a means of contraceptive sterilization." Tubal ligation commonly refers to the tying of a woman's fallopian tubes to prevent conception.

THE STATEMENT, however, also thanked "the many physicians, administrators and personnel of Catholic health care facilities who faithfully maintain the teaching and practice of the church with regard to Catholic moral principles."

## Notice: chapel is not Catholic

South Florida Catholics are receiving by mail appeals for monetary donations to the chapel of the Sovereign Order of Cypress, 853 Seventh Ave., New York City.

A small medal bearing the

likeness of the Holy Father is included in the request for donations.

According to the Archdiocese of New York Chancery the chapel is not affiliated with the Roman Catholic Church.

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# Ringling bells for God

By DICK CONKLIN  
Voice Correspondent

It all began on a rainy evening at the Orange Bowl a couple of years ago.

During the Holy Year Mass, Archbishop McCarthy talked about evangelization, asking Catholics to get involved in this important Christian work. A lot of people heard his plea but some went right to work on it — like the people at St. Ignatius Loyola Church.

UNDER THE leadership of Anne and Pete Skowronek, the North

forward) and offered their own 16 hour initiation program to get everyone on board.

First, the volunteers were asked to choose one of four teams that they would work on:

• **CLERICAL AND COMMUNICATION**— One group paves the way for the others by sizing up the parish geography and dividing it up into manageable sections, or neighborhoods. In rapidly growing Palm Beach Gardens, even the most recent maps and street listings are not always up to date, and some new areas have to be "walked" to

far, at over 70 percent of the homes the visitors have been welcomed inside. Rarely was no interest shown at all.

• **STATISTICIANS**— Next, the information obtained from the home visit is added to what is already in the computer. Is the family Catholic? Do they live here permanently or seasonally? Do they have children? Is the couple retired? Feedback from the visits enables this group to more accurately determine the population and boundaries of the twenty neighborhood zones in the parish and bring the maps — elaborately color coded — up to date.

• **NEIGHBORHOOD COORDINATORS**— Finally, to make sure that the parish evangelization program is an on-going, sustained effort, neighborhood leaders from the parish are appointed in each area as the survey phase is completed. These people become local contacts for the new parishioners, act as a catalyst in bringing neighbors together, and coordinate transportation and babysitting for their neighbors needing it. They also organize home Masses, prayer meetings, social gatherings, and block parties. One of the first events for a newly-evangelized neighborhood is a special Saturday evening Mass at the church. A freindly invitation, combined with offers to help with transportation, etc., and a reminder that the Sunday Mass obligation is satisfied, has been effective in bringing many back to church.

So far, two of the 20 neighborhoods have been completed, and the program is moving ahead smoothly. What is really making the experiment successful is its ability to encompass all of the other parish functions. As Pastor Father Frank Flynn explains, "The objective is to present Jesus Christ, and the Good News of Hope, Liberation and Salvation to the churchless, to the alienated Catholic, and to the active Catholic living within our parish boundaries. We want to emphasize



A home visitor makes the first contact with an inactive Catholic.

Look, if some guy answers the door with a can of beer in his hand and he's watching a Dolphin game on TV, you don't start off by reading scripture to him. Be yourself — say 'Hey, how's Shula doing?'

that this is not just another program to be added to the list of parish activities — it is the way of life of our Church."

IT APPEARS to be working. The newly evangelized are finding their way into all aspects of parish life. CCD has picked up many new students, particularly in a special program for 5th through 8th graders with no previous religious instruction. (Many of these children came from the two recently completed neighborhoods). Convert and adult education is growing. Parents who have put off the baptism of their children for years are now coming forward. The Women's Club is playing an active role. The Social Committee is busy with special events like the monthly pot luck suppers. Other parishes are watching the project develop and there have been inquiries about setting up their own programs.

But then that's what evangelization is all about — spreading the word.



Anne and Pete Skowronek, directors of St. Ignatius evangelization program, at the parish map. (Photos by Dick Conklin)

Palm Beach County parish launched a comprehensive five year plan in which every household in the area will be contacted by mail and personal visit. Because of the efforts of the people in the evangelization program, many Catholics will be brought back "home" to church and some "unchurched" will experience Christianity for the first time. All will come to know their Catholic neighbors as people who "sell" their faith through their own example and a willingness to share it with others.

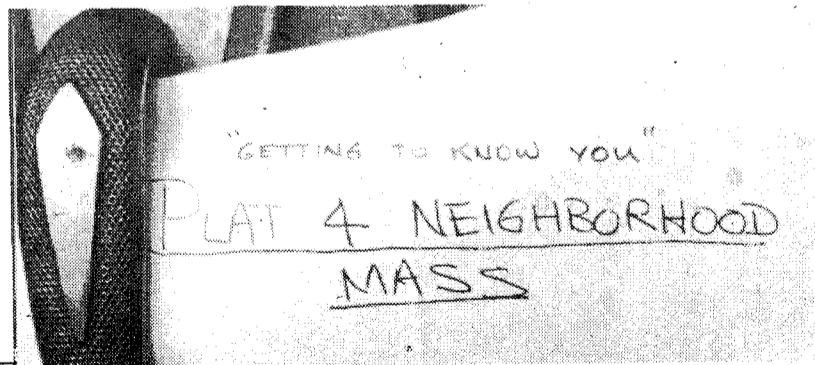
Anne Skowronek emphasized the importance of getting the right people in the parish involved. "Evangelization begins in the home. Once that is done, and people are themselves evangelized, they are able to share this sense of family with others." Husband Pete recalled the reluctance of some people to do "door-knocking" while others felt that some kind of personal witness was called for on the first visit.

HE TOLD THEM, "Look, if some guy answers the door with a can of beer in his hand and he's watching a Dolphin game on TV, you don't start off by reading scripture to him. Be yourself — say, 'Hey, how's Shula doing?'"

Before kicking off their ambitious project, the Skowroneks and all of the parish staff went to Washington for a week-long workshop put on by the Bishops' Committee on Evangelization. Then they returned home to find volunteers in the parish (100 people came



determine the number of homes and their addresses. Then a computer listing is created and letters of introduction to St. Ignatius Church are mailed to everyone in a neighborhood, telling them to expect a visit from a parishioner.

• **HOME VISITORS**— The 30 "door knockers", as they came to be known, are a key part of the project, since they go out to personally meet the people as representatives of the Catholic Church. They carry with them an "information kit" that describes the various parish and archdiocesan services and activities. For Catholics and people without a church, it welcomes them to join the parish family. For others, it provides a list of other neighborhood churches. In some cases the home visitors are able to offer some immediate help, such as by sharing prayer with someone long separated from the Church, or arranging for a visit by a priest. So



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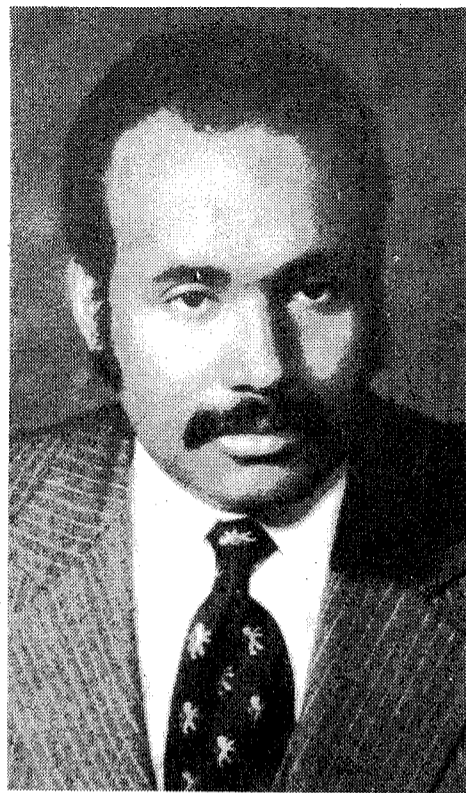
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# Black views of justice

The McDuffie trial was just the match to the powderkeg. Economics, unemployment, racism, injustice; all these things combined...All religions were involved. Catholics were involved on May 17 as well as others.

Cyrus Jollivette



I believe we are just tired of being considered as a non-existent people...I believe this led to the riots...God knows the black people are the most patient people in the world, but for 300 years we have waited...

Marie Portier



PHOTO BY AL PEREZ

## Frustration still felt

By TORI STUART  
Voice Staff Writer

Miami's racial eruptions on May 17th are over, but frustration, injustice and pain are still being felt by blacks, even in Catholic parishes, according to Cyrus Jollivette, director of public affairs at the University of Miami, and a member of St. Rose of Lima parish.

As a prominent public figure, involved in community affairs as well as with the Archdiocese, Jollivette provides some insight into this community's crisis in the following interview from a black catholic perspective.

Jollivette is a member of the Board of Directors of the Catholic Service Bureau, and a member of the Board of Directors of Catholic Charities.

The host of the weekly show "Perspective" on WCKT-Channel 7 since 1977, Jollivette is also committed as a Trustee of the Public Health Trust of Dade County for three years. He was a funding member of Dade's Minimum Housing Appeals Board and was also on the Board of Directors of the Greater Miami Urban League.

**Q. - As a Catholic, is your perspective on the problems of blacks in Miami any different than a non-Catholic's?**

A. No. What this community experienced was not the result of any one thing. The McDuffie trial was just the match to the powderkeg. Economics, unemployment, racism, injustice; all these things combined.

Faith didn't enter into it. All religions were involved. Catholics

were involved on May 17th as well as others.

I categorize what happened as a rebellion; it started at the Justice Building, it was spontaneous and it just grew.

**Q. - At the rally downtown on Sat., June 15, some of the slogans chanted were, "America is a lie," and "Justice is Tainted." Do you feel this is true?**

Recent events in the Miami area have once again highlighted the continuation of racial problems in South Florida and the nation. To help bridge the gap of communication and understanding, The Voice sought the views of black leaders on the causes and solutions of racial troubles. This is the first of a series and includes interviews with one Catholic and one non-Catholic.

A. - Justice is tainted everywhere, not just in Miami or Florida. Justice is unequal everywhere for minorities. I just received my degree in law, so I can speak with some authority; there is not equal access for everyone.

**Q. - Do you think the Catholic Church in Miami is doing enough to alleviate current problems?**

A. - The archdiocese needs to communicate. Communicate with the parishes to tell them we're ALL affected by this, and that it is not just a foreign thing.

I know there are some people who feel the only ones who are affected by this are the ones who had businesses in (the riot) area, or who are otherwise directly involved. But

(Continued on Page 15)

## More violence possible

By MIREYA ZELL  
Voice Correspondent

Marie Portier, a local black leader speaks out strongly in this interview with The Voice, addressing herself to those Americans whose color is white and whose Christian beliefs are, as she put it, "not in keeping with what they preach." In a country that she

believes keeps her people "as Blacks firstly and then, Americans," she looks to genuine Christian love for a solution, yet does not rule out violence as a desperate but perhaps last resort tool to achieve the goals of blacks in this country.

Twenty-two years of professional work with Health and Rehabilitation Services, four years in her present position as Supervisor of HRS' Direct Service for Model Cities in North Miami's 36th to 119th streets sector, have added much experience and deep insight to her handling and assessment of the black problem in this country.

**Q. What is your perspective on the problem of Blacks in Miami, and do you feel that there is a difference between the Catholic and non-Catholic Blacks' problem?**

A. No, I believe there is no marked difference and I am disappointed, because I had hoped that the Catholic Church, with all its resources and political contacts would have certainly integrated more Black Catholics into the Church, much better than it has done. But, I have always admired their having some educational facilities for their young Blacks, something which I believe is disappearing and I am disappointed, yet hopeful that someone will see the necessity of keeping such institutions available to Blacks. (She added that both Catholic and non-Catholic Blacks are, in general, disenchanted with religion, even though her impression is that there is an increase in Black Catholics' participation within the Church. Asked why this general disenchantment with religion is taking place among many Blacks, she replied that "it may well be due to keener awareness of certain facts, availability of information that in the past was unavailable to them.")

**Q. Is there such a thing as the "Black Catholic experience," and if so, do you think it is any different from the White Catholic experience?**

A. Yes, there is and there is a difference between the two. The Church has very few Black Bishops, and is lacking in sufficient number of Black priests. There tends to be a certain degree of racism in the Church and until we can erase that, there will be always a decided difference between the American Black Catholic and the Anglo Catholic

(Continued on Page 15)

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I ask your generous support of this Annual Appeal for the Inner-City Missions of the Archdiocese

which will be held this week-end. In the name of all the people of the Inner-City Missions, I thank you for your thoughtful generosity. With personal regards, I am  
Devotedly yours in Christ,



Edward A. McCarthy  
Archbishop of Miami

## OFFICIAL

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

**THE REV. MARIO GONZALEZ** - to Pastor of Our Lady Queen of Heaven Parish in La Belle, effective July 23, 1980.

**THE REV. FRANCIS GUINAN** - to Pastor of Christ the King Parish, Perrine, effective July 23, 1980.

**THE REV. CLEMENS HAMMERSCHMITT** - to Associate Pastor of St. Mark Parish, Boynton Beach, effective July 14, 1980.

**THE REV. JAMES MELLEY** - to Associate Pastor of St. Anthony Parish, Fort Lauderdale, effective July 29, 1980.

**THE REV. JOSE NICKSE** - in residence to St. Mary's Cathedral, Miami, effective July 23, 1980.

Upon nomination by their Superiors:  
**THE REV. JOSEPH SANTA BIBIANA, S.D.B.** - to Pastor, St. Philip Benizi Parish, Belle Glade, effective August 7, 1980.

**THE REV. VINCENT VILLAR, S.D.B.** - to Associate Pastor, St. Philip Benizi Parish, Belle Glade, effective August 7, 1980.

**THE REV. PATRICK HEALY, O.M.I.** - to Pastor of St. Timothy Parish, Miami, effective September 2, 1980.

**THE REV. DONALD MCGURRIN, O.M.I.** - to Associate Pastor, St. Stephen Parish, Miramar, effective September 2, 1980.

**THE REV. EUGENE TREMBLAY, O.M.I.** - to the faculty of Cardinal Newman High School, West Palm Beach, effective September 2, 1980.

**THE REV. WALTER MOONEY, O.M.I.** - to part-time Chaplain, St. Mary's Hospital, with residence at Cardinal Newman High School, both in West Palm Beach, effective September 2, 1980.

**THE REV. ROBERTO MOLLINEDO, S.J.** - to Associate Pastor of Immaculate Conception Parish, Hialeah, effective July 16, 1980.

**THE REV. RICARDO CASTELLANOS** - to Associate Pastor of Visitation Parish, Miami, and Spiritual Director of the Impacto Movement, effective July 16, 1980.

## New Diocese

WASHINGTON (NC) - Pope John Paul II has created a new Diocese of Lake Charles, La., and has appointed the vicar general of the Diocese of Lafayette, La., Msgr. Jude Speyrer, the new diocese's first bishop.

The new diocese will include 35 parishes with 29 active diocesan priests and 23 active religious priests. In addition, 25 nuns serve in various schools.

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# Pope praises intermarriage

CURITIBA, Brazil —(NC) — Pope John Paul II strongly praised "the prodigious integration and intermarriage that Brazil exemplifies" during a homily July 6 in Curitiba.

"When excess of population began to create grave problems of living space in some country, Brazil knew how to open up her almost unlimited spaces with prodigality and intelligence," he said.

"Are there other countries where assimilation and integration of immigrants is effected with equal naturalness, with greater naturalness than here? Impossible."

He said that Brazil's natural and unprejudiced welcome of immigrants has worked to the country's benefit.



BRASILIA WAVE — Pope John Paul II waves to the thousands who turned out to greet him on his arrival in Brasilia at the National Cathedral. The modernistic dome of the cathedral can be seen through the windshield of the pope's vehicle. (NC Photo)

# Pope champions poor, lepers

(Continued from Page 1)

his efforts with their own enthusiasm. They ignited fireworks for him. They sang for him. They danced for him. And his Masses were often accompanied by the triumphal chord's of Handel's "Messiah."

Brazilians, who love to nickname people, gave the pope a new title. Throughout the 13 cities on his schedule signs proclaimed him "John of God." At papal Masses and meetings people waved white handkerchiefs and developed several special chants. They included "John! John! You are our brother" and "The pope is our king."

THE FESTIVITIES began around noon on June 30 when the pope landed in the Brazilian capital of Brasilia. In what has become his symbolic missionary gesture he kissed the ground alongside the ceremonial tarmac.

In the evening the pope met with Brazilian President Joao Figueiredo.

The social justice issue put the pope in the middle of Brazil's running church-state problems. Since the military came to power in 1964 many Brazilian bishops have been critical of the regime over human rights issues. And the socially active hierarchy has been promoting grass-roots organizations which stress the need to pressure the government in defense of their rights. These organizations often have come into direct conflict with government agencies.

Although Brazil's annual per capita income is around \$1,200, the wealth is concentrated in the hands of a few and the vast majority survive on a per capita income of around \$200.

On July 1 the pope traveled to Belo Horizonte, where about 500,000 people gathered at an open-air Mass for youths which turned into a spontaneous cheering festival. At one point, the pope's homily was interrupted by applause and chants for about 20 minutes.

THE YOUTHFUL enthusiasm accompanied a strong papal plea for achieving justice through love. Alluding to Marxism, the pope asked

the young people to avoid ideologies based on violence, hatred and class warfare. He also warned them against being seduced by a consumer society which stresses attaining an overabundance of material goods as the goal of humanity.



Children in a slum outside of Rio wait for the pope's arrival above a sign which reads "Welcome John of God." (NC Photo)

In a rare personal reflection the pope provided a glimpse into the evolution of his social thinking.

As a youth in Poland, the pope said, he had strong convictions about the need to combat social injustice through radical change. These convictions received "their baptism of fire" during World War II, "which did not spare my home," he added.

"I feared for them, exposed to the storm. One day I decided to face them with Jesus Christ. I thought he was the only one to reveal to me their true content and to protect them against unknown ravages," he said.

"It taught me that social justice is true only when based on the rights of the individual," he said.

ALTHOUGH THE Pope did not mention it, during that period of his life, Poland was first under Nazi occupation and then under communist rule.

The pope was in Belo Horizonte for five hours and then flew to Rio de Janeiro for another huge outdoor Mass.

In his homily the pope asked that the Brazilian church develop its pastoral program for family life.

The last public event of the pope's busy July 1 was a meeting with 110 Brazilian academics, writers and artists representing the intellectual community.

BESIDES expressing the love of God, cultural activity should also foster greater love on society, he said. To conform to this "social love" people should avoid imposing their culture "on populations that are economically and politically weaker."

For culture to develop, freedom is needed, the pope added.

On July 2 the pope dramatized his personal commitment to the poor by giving his papal ring to a slum parish in Rio de Janeiro during a visit there.

Standing in front of a hilltop chapel in Vidigal, one of the many slums around Rio de Janeiro, Pope John Paul delivered an address calling for social reform and then turned to Father Italo Coelho, who is in charge of church work in the slums.

Taking off the simple gold ring with a cross that he has worn since becoming pope, he handed it to the priest and said, "I give you my ring for this parish."

The apparently spontaneous gesture caught the priest by surprise and was seen by only a few of the crowd of slum dwellers who had gathered to hear the pope.

FROM VIDIGAL Pope John Paul went to the modernistic, conical-shaped Sao Sebastiao Cathedral to address a joint meeting of members of the Latin American Bishops' Council and representatives of the archdiocesan laity, priests and Religious.

The address to the bishops council was in commemoration of the

25th anniversary of the council's founding.

The pope encouraged the bishops to continue speaking against injustices and working for social reforms. But he warned against involvement in partisan politics and ideologies.

Leadership and militancy in political parties and the exercising of public office is the proper role of the laity, he said.

"With special emphasis on political activity, it is the laity which should promote the defense of human dignity and inalienable rights," he said.

IN THE AFTERNOON the pope ordained 70 priests during a Mass at the Maracana Soccer Stadium.

In his sermon, the pope said that the vocation to the priesthood involves sacrifices.

"Do not be fooled that the perspective of a priesthood less austere in its demands of sacrifices and renunciations — as for instance in the discipline of ecclesiastical celibacy — can increase the number of those you want to follow Christ," the pope said.

The priest's primary task is a spiritual one, he continued. A priest's "service is not that of a doctor, of a social worker, of a politician or a union leader," he said.

"In certain cases, the priest can perform these functions in a supplementary way, as they have done in the past with energy," he said. "But today tasks are being performed adequately by other members of society."

THE MOST DRAMATIC moments involved Pope John Paul's grappling with the labor situation in urban, industrialized Sao Paulo. The situation evolved around the support given to striking metalworkers earlier this year by Cardinal Paulo Evaristo Arns of Sao Paulo and the Brazilian Bishops' Conference.

The support put the church in direct conflict with the government as under Brazil's restrictive labor code, courts declared the strike illegal.

# MATTER OF OPINION

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

sting 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 sign. (2 Corinthians 1:1-2)

## Out of pain, great beauty

Consider this scene:

"And you, who are you?" the Pope asked the lepers.

"For me, you are first of all human persons, rich in an immense dignity that being a person gives you, each one rich in the unique and unrepeatable personal physiognomy made by God."

Pope John Paul II was speaking to a colony of 600 lepers where he had been greeted by Adalucio Calado, a leper for 40 years. Calado said the Pope's visit was "one more" blessing among many, "because the blessings we have received from God and Jesus Christ have been innumerable."

Calado has lost both legs and his nose to leprosy.

"Sickness is truly a cross," said the Pope, "at times a very heavy cross, a trial that God permits in the life of a person in the unfathomable mystery of a design that escapes our capacity to understand."

Calado, speaking from a wheelchair, said, "This is a hospital where pain and suffering exist, but where also exist faith, love and happiness."

The beauty of this exchange, is difficult to express in words, the compassion of a "humble successor of the Apostle Peter" who has visited leprosarium and slum after slum upholding the rights of the poor, and a leper cruelly deformed by Hansen's disease actually counting his blessings and finally too overcome with emotion to continue his speech.

Then there is the lay missionary Dr. Marcello Candia and a Brazilian physician, Dr. Chavez Rodriguez, who founded the leprosarium for 600 in advanced stages of the disease, and the Sisters of Mary Immaculate who staff the facility.

Surely, without the need for commentary, for those of us who are afflicted with suffering and those of us who are not, there is a great unspoken lesson in this...



By Fr. John Dietzen

## Attitudes toward sin and conscience

**Q.** Recently you described the conditions for a mortal sin. You said that the psychological requirements for mortal sin are normally probably not present until the middle or late teens, and maybe even later than that.

Isn't this just encouraging children to sin?

Isn't a threat that they may sin the thing that often helps them act right? Don't you think if children learn this they would just use it as an out for doing something that is wrong? (Ohio)

**A.** If I understand your question correctly (and I'm afraid I do) it reflects an attitude toward sin and conscience that should be unthinkable, but which has been all too prevalent in much of our past religious education.

First, and most important, we have no right to lie to children to make them behave. Particularly we have no right to thus play God, and say, in effect: "Even if they haven't committed a serious sin it's better that they think they have. It will train them to do what is right."

This attitude is, or at least has been, not uncommon among some well-meaning religion teachers. It is, however, a gross injustice to both God and to the individual we're dealing with, and can do irreparable damage to a young person's understanding of his relationship with God.

Of course, if by some mental

gymnastics a young person does reflect so fully and completely on the meaning of a serious sin that he consciously figures it is an "out" for him, it would be a good sign he knows what he is doing. The point I made in the previous answer was that until some considerable maturity is attained, a young person psychologically and spiritually cannot adequately comprehend the radical commitments and rejections involved in a mortal sin.

**Q.** Is it permissible for a Catholic to join the YMCA? I am nearing retirement and am considering taking out a membership, mainly for use of the swimming pool. I remember some opposition to the YMCA many years ago. What is the present position? (Pennsylvania)

**A.** Membership in the YMCA was formerly discouraged for Catholics because such membership was much more closely identified with the religious aspects of that organization than it is today. Members were encouraged, and sometimes expected, to share in the Protestant religious activities and worship provided by the YMCA. The organization was, of course, founded by a group of Protestant men for religious as well as recreational purposes.

Nowhere in our country, to my knowledge, is this still true of YMCA centers. Under these conditions, many Catholics, including many priests, hold membership in the YMCA.

**Q.** The doctrine of the assump-

tion of the Blessed Virgin Mary has been a real problem for me to accept, since I see our Blessed Mother as a human being like myself. She was blessed by God but completely human.

If she was more than human, where then would Jesus receive his human nature? We know that he was totally God and totally man. (California)

**A.** You certainly have a fine grasp of the basic theology concerning Mary and Jesus. She is completely human as we are; she is

not some sort of "demi-god" that would place her somewhere between God and man.

The doctrine of the assumption in no way detracts from that total humanity. It simply says that after she finished her life on this earth she was taken body and soul to heaven. This does not imply that she was not totally human any more than our own final resurrection will mean that we are not fully human.

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

## LETTERS TO THE EDITOR

### Sec. Franciscans do good works

To the Editor:

I was happy to read about the Secular Franciscan Order, St. Joseph's Fraternity of Ft. Lauderdale.

However, the individual that furnished the information to George Kemon, gave him some scoop that was definitely incorrect, such as, "The Secular Order of Franciscans is not involved with community projects, parish programs, etc. Rather they are involved in spreading the Good News", etc.

The St. Joseph Fraternity is indeed involved in many projects of good works. Periodically, they have drives to assist the Brothers of the Good Shepherd (Camillus House) to

feed the hungry; they work closely with the sisters at the migrant day care center in Delray Beach, by having clothing drives, toy drives, and school supply drives. Recently thru their efforts, a huge sand box and cover was installed for the children at the Center; they help many destitute people in dire straits.

These are just a few examples of their good works that I'm aware of. I feel the public should know of the many worthwhile projects the Secular Franciscans conduct, as well as carrying out the message of the Good News, **THEY LIVE IT.**

Larry Walker





By Antoinette Bosco

## A lesson from Eric Fromm

Eric Fromm, the widely respected philosopher and psychoanalyst, died recently. I became acquainted with him when I was much younger, introduced to his work by a nun who was my friend and teacher.

He had put a marvelously human, optimistic set of ideas and values into a book titled "The Art of Loving." From the time I read that book, I became a Fromm fan.

FOURTEEN YEARS ago, I heard him speak. This was the time when a lot of concern had been raised over a new, brash, concept coming out of the writings of a Protestant theologian, Thomas Altizer: "God is dead." This alarming expression triggered all sorts of reactions from people in the streets to university professors. A bumper sticker read, "Maybe your God is dead, but mine isn't."

Fromm had accepted an invitation to debate the question with a Catholic professor at Queens College. To be present for the debate, I drove 50 miles with my son Paul, then 16. That night, Fromm presented some insights which have given me cause for thought ever since.

The problem, he said, was not at all whether God is dead. As Fromm saw it, the real problem was whether or not man is dead or in danger of dying. If man is dead, he is not there

away values and ideals and has only the destiny of alienation which is death.

Fromm's scenario went like this: When man produces things and

health. These gods dominate, even though love, reason, justice, maturity, humor, happiness, serenity should be the marks of human kind. When these values are not priorities for living people, then we give to Caesar what is God's.

I WAS SURPRISED that Fromm talked so much about God. He was a practicing, religious Jew until he was 27. But later he became a secular humanist. He was not calling for a renewal of specific religions. He was pointing out how secularism becomes the villain destroying the spirit of man.

This secular humanist was asking honestly: How can man — who is dying because he is breaking the fundamental command "not to worship idols" — be brought back to life?

This can only be done, he said, if everyone — religious people and even atheists — takes a fresh approach in the common defense of man's soul, and sees, really sees, the human realities in danger of getting lost.

For the Christian, Fromm's message was neither new nor mysterious. It was expressed and lived in the person of Jesus.

*"Fromm pointed out that man is in danger of dying. He felt people were deeply unhappy in spite of their attempt to make merry by eating, drinking and otherwise dopping themselves... Man attempts to find satisfaction in 'fake reality...'"*

to praise God anymore. If man is dead, then God is dead because "God is a living God for living men."

SADLY, FROMM pointed out that man is in danger of dying. He felt people were deeply unhappy in spite of their mad attempt to make merry by eating, drinking and otherwise dopping themselves. What is repressed, he said, is the "underlying anxiety, depression, loneliness, boredom and pain about the meaninglessness of life." Man attempts to find satisfaction in "fake reality," but by doing so, throws

begins to worship the work of his own hands, he becomes an idolator. Idols make man powerless. Idolotry puts the idols — things — in control, dominating man.

Idols are dead things. But God is living. The central sin, then, is idolotry — man worshipping the work of his own hands, a condition that reduces him to nothing more than a producer of things.

Fromm went on to ask about the gods we worship. He named some: success, material possessions, comfort, sex, education, money and



By Dick Conklin

## Parish stirred up by 'Renewal'

Are you searching for more meaning in your life? Do you come to Mass but wish you were someplace else? Are you missing something, but can't put your finger on it? Come discover the PARISH RENEWAL EXPERIENCE!

—From the parish bulletin, Our Lady of Lourdes Church, Daytona Beach

A couple of weeks ago we took the family up to Daytona Beach for a week of vacation and attended Mass at a nearby church. There was a spirit of excitement in the air that you could feel — what my kids call "good vibrations". During the homily the pastor explained — for the benefit of visitors — that the parish had just experienced a Parish Renewal weekend, the first of this kind in the state of Florida. And if the reaction of those people is any indication, we'll be seeing a lot more of these special weekends around the state.

PARISH RENEWAL came to Florida from New Jersey, where Father Chuck Galagher, the guiding light of Marriage Encounter, conceived it. Based on a wish of Pope Paul VI that the Church be an evangelizer, "but she begins by being evangelized herself", he put together a special weekend program for parish families to spend with their pastor.

For many of the people, it was a strong conversion experience. One person after another rose to describe what was often called "the most unforgettable experience in my

life." Another major goal was reconciliation. One woman told of a new friendship with someone she least expected to meet at the Parish

"How do I, or can I, evangelize, share with others the good news of a more meaningful Catholic life?"

This has been a real year of

*"There was this one man—he had long hair with one of those pigtales in the back, and I couldn't stand him. But during the weekend I came to see him and others in a different light. At one point we shared a special sign of peace—a big hug—and a now we are friends."*

Renewal. "There was this one man — he had long hair with one of those pigtales in the back, and I couldn't stand him. But during the weekend I came to see him and others in a different light. And at one point we shared a special sign of peace — a big hug — and now we are friends."

The program is repeated in a parish on several weekends to get everyone involved. Personal relationships develop. A strong bond develops between the pastor and his people. Prayer, grace and love are shared. Scripture, and its relevance to our daily lives is discussed. The whole weekend takes place right in the parish hall but the parishioners commute home at night. This saves on retreat house costs and places the renewal in the proper setting.

THE RANGE of topics discussed on the weekend touched on just about everything. "What do the sacraments really mean and hold for me?" "How do I deepen my relationship with God even though I'm a sinner?" "How can I live out in practical ways what I try to celebrate each Sunday at church?"

renewal for us, having experienced the magic of Cursillo and Marriage Encounter after having put them off for many years. Can a renewal weekend do for a parish family what is has done for so many individuals and couples? Just ask a few of the people of Our Lady of Lourdes,

Daytona Beach:

"The weekend was like a long needed and desired family reunion! It was a beautiful experience of the Body of Christ. Wow! What a family I belong to!"

"A WEEKEND well spent. Too bad we ran out of time and had to go back to work."

"I thank God for directing my feet through the doors to enable me to take part in this Catholic renewal weekend."

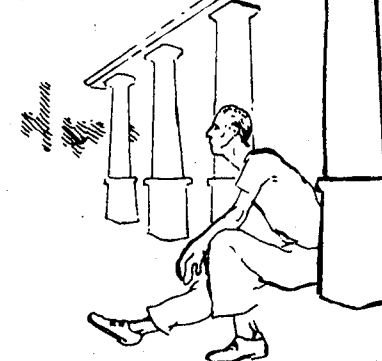
Pastor Louis Dunleavy was obviously moved by the experience. "This is not to take away from all the other parish movements", he explained, "but this is something that brings everything together. I have never experienced anything quite like it."

### PRAYER FOR RACIAL JUSTICE

Almighty and everlasting God, you created all men and women in your image and likeness: grant to us your children an undying thirst for justice for your people of all races and all colors. Grant this through Christ our Lord. Amen.

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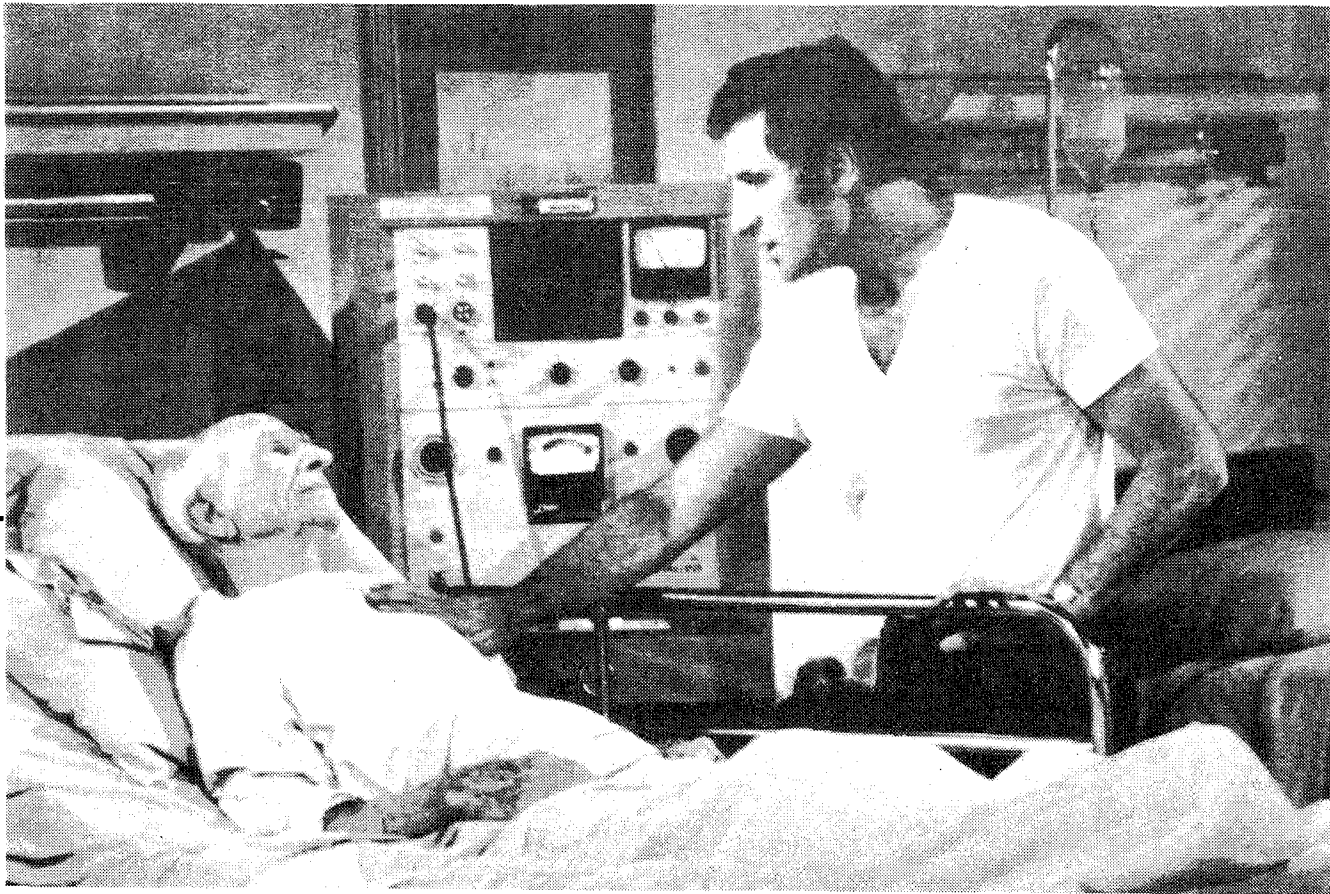
# Parish can help aged discover their self-worth

By CORNELIUS J. Van der POEL, C.S.Sp

Older people frequently feel at a serious disadvantage. They feel left out, unable to participate fully in community life. Often they live alone. If they are married, their spouses are old too. When they become ill, they may be unable to take care of themselves or of each other.

**NURSING HOMES** are not available everywhere and often are expensive. They also create such a change in lifestyle that adjustment can be formidable. In addition, old

In addition to being a community of faith and worship, the parish must also be a community of service, a community of caring and sharing, made up of people who seek to reach out to the poor, sick, aging, isolated and alienated. (Bishop Howard Hubbard of Albany, N.Y.; 1978)



Relatives are not the only ones who should respond to illnesses of the aged. Concern of the parish community can give a person a feeling of value and dignity. Judd Hirsch as Alex visits a man he believes is his father in a recent Taxi episode. (NC Photo from ABC)

## Last Supper command for love

By FATHER JOHN J. CASTELOT

**THE LAST SUPPER** discourse of Jesus in the Gospel of John begins: "Before the feast of the Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world, and would show his love for them to the end." (13:1)

Throughout the next five chapters the insistent call goes out for mutual love and service as the hallmark of the Christian. "I give you a new commandment: love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another." (13: 34-35; 15:12-13,17)

The final verses of the discourse end with Jesus' prayer for his disciples, a prayer that their mutual love will work itself out in practical unity. What is amazing about this is the standard he sets up for this unity. "As you, Father, are in me, and I in you; I pray that they may be one in us, that the world may believe that you sent me." (17:21)

**JESUS EXPECTS** Christians to have more than the simple unity which results from mutual cooperation in pursuit of a common task. Much more profoundly, Jesus says, "I have given them the glory you gave me that they may be one, as we are one — I living in them, you living in me — that their unity may be complete." (17: 22-23) This is almost union with Christ, are caught up into the very life of God.

The Gospel of John expresses this same idea back in chapter 6: 51-58, in the eucharistic section where Jesus is referred to as the bread of life. "Just as the Father who has life sent me and I have life because of the Father, so the one who feeds on me will have life because of me." The Father communicates his life to the Son, and the Son communicates

that same life to people who become one with him in the sacramental life of the church.

**SHARING** the same vital dynamism, animated by the same divine life-principle, Christians become one with God and with each other in a way that defies human expression. People can only reflect, marvel, — and act. The practical implications of this truth for living the Christian life are breathtaking.

"That all may be one" has become the rallying cry for the Christian unity (ecumenical) movement today, and with obvious justification. However, the concern about unity was not quite the same in the first century. In the context of the Gospel, "that all may be one" was a prayer for unity within the community itself.

We should strive constantly to realize this ideal within the church, the parish, the family. Otherwise the ideals can easily become very unreal, with no impact on our lives. Good Christian families often encounter vexing problems in this department.

For instance, some people feel they should keep an aging invalid relative within the warm circle of family unity and love — "that all may be one" On the other hand, there are some situations in which this is practically impossible. Doing so might even destroy the unity for which people yearn.

Some solution must be found in such situations which will respect the integrity of the invalid, his or her need for truly loving care. The whole parish community, the family of God, can share in seeking a solution.

It is amazing what can be accomplished by a truly active love that flows from a deep realization that all are God's children in a unique way, sharing his life communicated by his unique Son.

people become lonely when they are ill and find it awful to be housebound.

Yet, loneliness is not their worst problem. When the aged get sick they feel they are a burden for all who care for them. Sometimes they fail to see any value in their lives and may say so in front of their children. Then, children and grandchildren do not find much pleasure in coming to visit or to help.

Slowly the relationship can become strained between the elderly person and his or her family. Loneliness may turn into bitterness, and, where love could be, alienation grows. It is a sad experience for me, a hospital chaplain, to see old people curled up in a hospital bed, rarely visited by relatives.

It seems to me that if a person is to be happy, in times of health as well as of sickness, a deep sense of personal value and dignity is needed. But this can only be achieved and developed through relationships with other people in families and in communities.

Members of a parish community can play a special role in developing such relationships. Usually, parishioners live fairly close to each other. Furthermore, they have a common center in their search for personal growth and dignity through faith in Christ. The life of Christ is reaching out to help others find happiness.

**A PARISH COMMUNITY** can help aged people know that their personal value does not diminish as the years pass. It takes time and patience to help others believe that God calls them to respond according to their own abilities and that happiness is found when they accept who and what they are.

For example, older people are the dominant group at daily Mass in many parishes. Since this Mass is celebrated at a bad time for most working people, the elderly can represent the rest of the community at Mass. This can be one special role for the elderly in a parish community.

It is quite difficult for a parish to find specific ways to help the aged when they are ill. As a chaplain, I find few people are willing to serve on a "committee for the sick." Though the sick person usually welcomes visits, few people are willing to make the visits on a regular basis.

**PERHAPS** the suggestion recently made to me by a lady suffering from arthritis could be considered in serving the frail elderly. She is quite enthused about the organization called "Make Today Count," which is a support group for persons suffering from life-threatening and long-term illnesses.

Orville Kelly, a cancer patient, founded "Make Today Count" in the mid-1970s. With headquarters in Burlington, Iowa, there are presently some 300 chapters in the United States and Canada. The organization helps patients and their families come to terms with illness.

What about pastoral visits? It is not enough to sit with elderly people who are ill. They need to feel that it is a privilege to be with them because they are important. In order to achieve this goal, pastoral visits in a parish need to be more than monthly communion services at home. A frequent contact is necessary, helping people gain a sense of their personal value and dignity.

KNOW YOUR FAITH

# Frail link to 'roots'

By MICHAEL CREEDON

The most needy members of society often can be found among people 75 or more. According to the Federal Council on Aging, there are at least 3 million people who can be called the "frail elderly."

These people are repositories of family history and community lore. Society's link with its roots, they hold the wisdom of experience. The elderly have firsthand knowledge about the limitations of human effort. They are a resource to be cherished and treasured and heard.

PEOPLE 75 or more constitute the fastest-growing segment of U.S. society today. In fact, at least 1.9 million people in the United States are now 85 or older.

These facts are important for community and parish planning because studies indicate that, after age 75, health problems begin to catch up with many people. While only five percent, some 1 million persons, are in institutions, large numbers are confined to bed in their own homes or are severely limited in their ability to live independently. In addition, the majority of the frail elderly are women.

Advancing physical disability affects the elderly in several ways. First of all, many people decide to withdraw from social life and community participation outside their homes in reaction to a first fall or an initial episode of dizziness. They give up their accustomed mobility, so greatly valued in the American way of life. They are frightened at the thought that the same thing could happen again in a store or on the



Understanding the elderly as they become ill and die helps families to cope and accept this natural part of human life.

street, in a cab or a bus. These elderly people choose to give up their independence rather than risk public embarrassment.

Second, people who are more than 75 are likely to experience losses of vision and hearing. For the average 80-year-old person, a highway sign is a blur from a distance of several hundred yards — the usual distance needed for maneuvering on an expressway. Twelve percent of the elderly experience a loss of hearing which can be embarrassing and may result in withdrawal and isolation. The English language with its high frequency of consonant sounds is particularly difficult for those whose hearing is impaired.

Third, the frail elderly are very likely to suffer personal losses —

spouses and siblings die or become disabled, adult children move away because of jobs, friends and peers are less available. A 105-year old man told an interviewer that when he was 75 he lost his last friend.

**BECAUSE THE FRAIL** elderly are often neglected, each family and each community can examine the status of their frail elderly with an eye for determining how they can best be helped. Often they can be supported in a number of ways.

Some elderly people need to be reminded to seek competent medical care. For instance, while almost all older people will go to an oculist or ophthalmologist when visual problems occur, many will buy inadequate hearing aids from door-to-door salesmen. Proper aid requires a visit to an audiologist.

Some elderly people do not realize that many universities conduct clinics with fees set on a sliding scale.

The losses experienced by many elderly people can precipitate depression. Depressed older citizens can be encouraged to do physical work and can be given specific tasks. Normal depression, in response to a loss, tends to run its course in less than nine months. However, whenever an older person displays a severe and sudden change in behavior or mood — competent medical personnel should be contacted.

The frail elderly greatly fear institutionalization. Yet, according to professionals, there is more than a 33 percent chance this will happen at some point.

By DAN MORRIS

Mary Margaret Delaney spent the last years of her life enjoying frequent special times with her children — picnics, holiday meals, special masses, "just visiting."

IT IS INTERESTING that she rarely moved outside her room for those occasions. She spent the last 12 of her 76 years as a resident of a convalescent center.

Despite the fact that society tends to heap guilt and anguish on children who decide to "put" their parents in facilities for long-term care, Mrs. Delaney's children seem to have avoided that trap.

"We just knew we didn't have the expertise to take care of her physical needs," explains Sister Rosemary Delaney, who with her brother and sister began the search for a care facility in October 1968.

She remembers because it was that month her mother fell. The resulting injuries, combined with other medical problems, left Mrs. Delaney confined to a wheelchair and in need of regular, professional health care.

"We really didn't feel a sense of guilt," Sister Rosemary says, "because we knew we cared very much for our mother, and we knew we weren't just putting her in there and forgetting about her."

Her sister Maureen is also a Holy Name nun, and their brother is a Precious Blood priest, Father William Delaney.

TWO NEGATIVE aspects of their experience with convalescent care stick with them, however.

"First, while we had no experience with rest homes prior to Mom's going there," Sister Rosemary observes, "we found the care she received for the most part very satisfactory. However, we were there regularly and

frequently and stayed on the backs of personnel. I'm not sure I'd want somebody there who had no family to keep watch."

Second, she added: "Mom was lucky she had a son who is a priest. Support of convalescent patients' sacramental lives always seems to be lacking. I think that's true more often than not."

However, she noted, "Old-time parishioners of the area were really supportive and dropped in from time to time. Visitation is a ministry that parishes should encourage."

What advice would you give families who must find a convalescent facility for a parent or relative?

"Visit prospective places," Sister Rosemary recommends. "Go unannounced. Visit more than once and walk through at different times of day. See if patients are involved in activities or at least sitting up. How does the staff deal with patients?"

**SHOW UP** at mealtime and get a feel for what kind of place the facility is. Talk to somebody who has had experience with rest homes, and try to get firsthand information on places that interest you."

She also suggests checking policies: the latitude patients are given in furnishing and decorating their rooms with familiar objects; the availability of phone service; the services considered "extra costs"; the procedures for storing patients' money and possessions.

"When we visited Mom, especially during the holidays, we would bring the whole dinner — salad, plates, silverware, tablecloths, dessert, the whole thing," she recalls. "She loved to chat. That meant a lot to her."

Mrs. Delaney, age 76, died last December.

## Growing old gracefully

KNOW YOUR GURF AITH

# Family Life

By Dr. James  
and Mary Kenny



## Now the Kennys define Family

For the past two weeks our readers have defined the word "family". Now we want to share our personal definition or view of what a family is. The definition has two parts.

**1. STRUCTURE** is the first part. "Family," like any word, deserves a formal definition. The U.S. Census Bureau defines it as "a unit with two or more persons related by blood, adoption or marriage, living under one roof." Other people see that definition as too narrow and would like to include any household, even a single person living alone, as a family.

We do not agree with either definition. We believe the term "family" should be more narrowly reserved for units where two or more generations live together. Included might be a mother and her small son, and older man with his still older father, or a woman acting as foster mother to a pregnant teen-ager. We believe the concept of nurture — one party caring for another in a parental way — is vital to families.

In no way does this restriction demean a childless couple. Why not just call them a couple? A couple is a wonderful thing to be. Being single is also fine. Being a team, such as the Pittsburgh Pirates, is wonderful. So is belonging to a community, such as a community of sisters. Not everyone must be called family.

This distinction is important because 51 percent of all U.S. households are either childless couples or singles. In a majority of American households no nurturing, no caring for the young, the aged or the needy is taking place.

In the generational or nurturing family, adults care for others who need the family for physical, financial and emotional support. If the nurturing family is lumped with all other families, it may lose its voice. When questions about society's support arise, the nurturing family needs a voice. Like other minorities, nurturing families must realize their influence is diminishing and band together,

separate from couples, singles, communities and teams.

**2. PROCESS OR STYLE** is the second part of our definition. Family is more than structure. It is a way of doing business different from institutions or other organizations. Couples, singles, communities and teams can all operate in the family style.

The family style includes specific elements. First, families are small enough for daily, face-to-face interaction without outside administration. Social psychologists stress the importance of small groups ranging in size from five to 15 persons. Such groups are often effective because there is less bureaucracy and they contribute more to the personal satisfaction of members.

Families are personal. The family style is to be interested not merely in job efficiency or athletic skill, but in the total person.

Family members are related to one another, usually by blood. The family style bonds people through

ties above and beyond any cash exchange or contract.

Families are flexible, able to adapt to changing needs. Families are less rigid than larger institutions and can readjust more quickly to an individual need or crisis.

Finally, families share basic tasks. The family style is to eat together, sleep in the same house, celebrate and play together. In a family, people are together in ordinary everyday ways.

We believe family is both a structure and a process. As a structure we believe family should be defined as a nurturing unit, one that includes more than one generation under one roof.

However, the family style is open to all. It includes groups that are small, personal, related, flexible, and that share basic tasks. Insofar as we all need and share the family style, we are all family.

(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:  
Mimi  
Reilly

## Pain and Suffering along the way

"Spirit blow when you will, where you will, how you will. Spirit of God now blow within me."

I can remember singing this song at our second teenager's Confirmation earlier this year. It's a simple melody and has been a favorite of mine for many years.

Terry and I are preparing a day long presentation on the Spirituality of Marriage and the Family in Huntington, New York, during July, so I have been reflecting upon the Holy Spirit's movement not only in my life but also in Terry's and my life together. I have found in my own experience that it seems to be through pain and suffering that my own and Terry's spirituality have developed, is also through suffering

that our family spirituality has grown.

**IN THE EARLY 1970's** I can remember a book I read the weekend before my Mother died, the name of the book was Hinds Feet on High Places by Hannah Hurnard. It was an allegory about a child called "Much Afraid" who wanted to journey to the high places to live with the Good Shepherd (of course the Shepherd was Jesus).

In order to make this tremendously long and dangerous journey "Much Afraid", who was terribly crippled, was given two companions to accompany her to help her upon the journey. The name of her companions were Pain and Suffering. I can remember finishing the book about 11:30 p.m. and early the next morning awakening to a telephone call informing me of my Mother's death.

**THE WISDOM** of that small book supported me tremendously

through the difficult weeks that followed. How did the Spirit help me at that time in my life? It was through a friend who gave me a book with a loving message "Read it." How grateful I am to her to this day for that beautiful book.

How often we are used by the Spirit to bring the message of Jesus to one another. It can be in many ways often without our even knowing it. These companions, Pain and Suffering, are patterns of growth. Why do pain and suffering seem to be so important and significant? First of all they make me see my own weaknesses and limitations. I can't mask myself but must face myself as I am. In those moments I can see how the Spirit of God can mold me powerfully and quickly because I am so vulnerable, such soft clay for the potters hand, God himself.

**NO ONE LIKES** pain and suffering. Most of us flee at the slightest

hint of them. In our permissive and materialistic culture those two words are to be avoided at all costs. I can see this is one of the greatest weaknesses of our time.

Into every life there falls the great moments of joy and love as well as the moments of pain and suffering; experience is slowly teaching me that balance is what is important. There always seems to be the Good Friday before the Easter Sunday in all of our lives.

There is no question that the Holy Spirit is working within my life and all our lives. I know that none of us can take the journey alone. We need one another. I am grateful for the support Terry gives me and I give him and for the knowledge that my children teach me about myself. There are the moments that this knowledge is a joy and others that it is painful. For me the Spirit moves most powerfully through the pain. Is it also true for you? Think about it?

## Family Night

By Terry and Mimi Reilly

### OPENING PRAYER:

Ecclesiastes 3: 1-10

### SOMETHING TO THINK ABOUT:

How are we using our time this summer as a family? Are we rushed or relaxed? Are we over-scheduled? Time seems to be a good friend and then a bad enemy, depending on the day and our mood. In Ecclesiastes, it is mentioned, "There is an appointed time for everything and a time for every affair under heavens." It goes

on to say, "He has made everything appropriate to its time and has put the timeless into their hearts without men's ever discovering, from the beginning to the end, the work which God has done." As a family, let us reflect on the gift of time God has given to us and how we spend it.

### ACTIVITY IDEAS:

• Young Families— Materials: paper, crayons. Have everyone draw and color a picture of his favorite time of day and then share it with the family.

• Middle Years Families —

Materials: paper, pencils. Each make a large circle on a sheet of paper to signify 24 hours. Then divide the circle like a sliced pie to show how we spend our time. For example: sleeping, eating, alone, working, playing, prayer, watching TV. Each take a turn sharing his or her circle of time with the family.

• Adult Families — Discuss the Opening Prayer: Ecclesiastes 3: 1-10.

### SNACK TIME:

Make several types of Jello, then serve multi-colored servings of

flavorful delight.

### ENTERTAINMENT:

Stage a puppet show.

Play an outdoor game: softball, volleyball, tag.

### SHARING:

How do you feel when you are eagerly waiting for something?

Tell how you feel when you wait for something you dread.

### CLOSING PRAYER:

Each respond in turn:

We thank you Lord for the time when...

# ARABIAN NIGHTS... for the orphans

By TORISTUART  
Voice Staff Writer

Eat baqlawa, drink arak, and be merry at a hafli!

Sponsored by St. Timothy's Hispanic Youth Group in cooperation with St. Augustine's Student Center at the University of Miami, the hafli is a type of Arabic folk festival featuring Arabic food, music and dance.

Father popped the idea to me and I said I had never even heard of one...but it sounded like a good idea!

Phyllis Gesse

The idea was originated by Father Crahen, O.M.I. from St. Timothy parish, as a way to raise money for Christian children orphaned by recent warring in Lebanon.

"FATHER POPPED the idea to me and I said I had never even heard of one, and I imagined trying to explain it to my friends," said Phyllis Gesse, coordinator of the event. "But it sounded like a good idea!"

"This is our first hafli, but already we hope this will lead to bigger and better in the future!" Gesse said.

More than \$3,200 was raised, which has already been sent to the Near East Catholic Welfare Association headquarters in New York, said Fr. Crahen.

Many of the guests in the



TWO FOR THE SHOW— Some parishioners from St. Timothy's dressed in Arabian costumes, teach guests how to do the debeke, a traditional Arabic folk-type line dance. (Photos by Lincoln Nassar)

overflow crowd were from Our Lady of Lebanon, A Maronite church, which is Catholic but uses Aramaic as the traditional language for the Mass.

Everybody tried the debeke, a folk-type line dance; ate some of the stuffed grape leaves; drank arak, a

traditional Arabic drink; and watched the Middle East Ensemble perform Arabian folk music.

Some of the younger members of St. Timothy's even volunteered to perform as bellydancers.

"We only studied this for half an hour," laughed Anita Feito, a member of the youth group. "Father Daniel Crahen taught us today."

Feito and her sister Lourdes, who rented special costumes for the event, were rehearsing their steps in the courtyard outside the dance hall while they waited for Princess Scheherezade. The princess was special guest performer at the hafli.

Other guests included donor, Anthony Abraham, and Monsignor Peter Tayah from Our Lady of Lebanon.

The Miami Dolphin Booster Club donated ten club memberships, and Corinne Assif, president of the club, was there to help out with the raffle.

"And besides, it's for the kids (orphans)," said Andrina Lujan

from St. Benedict's.

The crowd was closely gathered in St. Augustine's hall, with tables separated by less than two feet and chairs back to back, but nobody seemed to notice. Everyone was enjoying the festival, clapping to the distinctive rhythm of the music, and cheering the dancers.

Most of the guests, like Sammy Sirgany and his family, who had "come to help out," found the hafli an enjoyable cultural experience.



Professional bellydancers were part of the entertainment.



Everybody caught on to the debeke - something similar to a Bunny hop.

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## S. Florida Scene

### Feast of Our Lady of Mt. Carmel Set

Celebration of the Feast of Our Lady of Mt. Carmel will be held at St. Charles Borromeo Church, 600 NW 1st St., Hallandale, on July 11-13. Friday, July 11, at 7:00 p.m. there will be a special Mass in honor of Our Lady, and a candlelight procession, followed by a social hour with Italian specialties available. Saturday, July 12, The Church will be open all day until after the 6:00 p.m. vigil Mass, for visitation. Sunday, July 13, there will be a solemn Procession on the Church Grounds, following the 10:30 a.m. Mass followed by Benediction. The celebration will close with a social hour and refreshments.

### Ville Maria Needs Volunteers

If you have the time to care and share, you can find a rewarding experience at Villa Maria Nursing and Rehabilitation Center. Volunteers 14 years and older are needed for early evening and week-ends as well as week-days. There are opportunities to serve in all departments such as Patient Activities Arts and Crafts; Nursing, Social Work, Rehabilitation, Dietary, Medical Records, Business Office, admitting. For more information call Volunteers Services, 891-8850.

### Wedding Anniversaries

St. Charles Borromeo Honors wedding anniversaries of 16 couples with a special Mass and reception. Jubilarians honored for 61 years of marriage were Edward and Edna O'Brien, and Thomas and Iola Cornacchia married 57 years.

### Singles Club

If you are single, aged 21-35, you are invited to join the Lauderdale Singles Club, and come to the next social event to meet new friends. Please call Andre Lupkowski, 434-3738, or Sally Chase at 581-8905. Please call between 6 and 10 p.m.

### SFO Meeting

The St. Francis Fraternity of the Secular Franciscan Order will meet on July 20, 1980, at 1:15 p.m. at St. Francis de Sales Church, 621 Alton Rd., Miami Beach, Fl. The regular meeting will take place at 2:00 p.m., following Mass. Social Hour will follow after the meeting. You are invited to join the Franciscan Family. All Visitors are welcome.

### Alcoholism Council Meeting

The Dade County Council on Alcoholism invites all persons interested in combating alcohol abuse and alcoholism to a meeting on July 17, 1980, at 6:00 p.m. at the Miami Herald Building, 1 Herald Plaza, Miami. For more information call Fr. Michael Hogan, Executive Director at 576-0307.

### St. Paul H.S. Alumni Reunion

Alumni of St. Paul's High School, Jacksonville, classes through 1952, (to closing) plan a reunion for 1981 — if you have not received a letter from the committee, please send your name, address and year of graduation to: St. Paul's High School Alumni, P.O. Box 41066, Jacksonville, Fl. 32203.



THREE HIALEAH educators were recently honored by Hialeah city officials on the occasion of their 50th and 25th years as nuns. Sister Marie Clotilde, R.S.M., left center, from St. John the Apostle School, marked her 50th anniversary, while Sister Emmanuel McBarron, R.S.M., center, and Sister Josephine Sherry, R.S.M., of Immaculate Conception Church and School, mark their 25th anniversaries. Left to right, are: John B. Weaver, Sister Clotilde, Council President Victor Wilde, Sister Emmanuel, Sister Josephine, Mayor Dale G. Bennett.

## Make space-race peace bid-Priest

A U.S. commission established by President Carter to make recommendations on beginning a national peace academy heard testimony in Tallahassee urging peace commitment equal to the space-race commitment.

State and local Catholic officials were among the religious and secular witnesses who testified before the commission, giving their views on the proposed academy that would focus on peace, as the long established military academies focus on war.

THE NINE-MEMBER U.S. Commission on Proposals for the National Academy of Peace and Conflict resolution will report to Congress and the President after holding more hearings like the Tallahassee hearing around the country for one year.

Msgr. Bryan Walsh, director of

Catholic Charities for the Archdiocese of Miami, and an expert on refugee problems, told the commission "we need a national commitment to peace on such a magnitude as we made for the space race. Our credibility as a nation for resolving conflicts abroad is seriously undermined by the common knowledge abroad that we can't solve our problems at home".

MSGR. WALSH voiced the belief shared by many of the other witnesses that better communication and understanding between antagonists is the key to resolving conflicts of all magnitudes. He said the discontented people in Miami could benefit from the resources of a peace academy, even though "the danger of (academy representatives) manipulating groups and individuals will be very great.



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# Black views of justice

## Portier: More violence possible

(Continued from Page 5)

experience. It had been my hope that the Catholic Church would project much more love, more equality for all people, but I do not see this, certainly not among all those in high offices.

**Q. Monsignor Bryan Walsh, Director of Catholic Charities in this city, believes that the Black problem is not so much an economical one as one of the continuation of the dual system and of a perception of Blacks as being different from Whites. Do you agree with him?**

**A.** "I most certainly do. It almost boils down to a sometimes Black or White problem. A property owner versus a non-property one, a matter of 'have' or 'have not.' Blacks are increasingly becoming more and more aware of this unfair, unjust dual system because as they are more in contact with the mainstream and into educational experiences, they are realizing that this tight-rope institutional racism is not only in our Government but also extends into our churches. I believe we are just tired of being considered as a non-existent people — which is the way we are sometimes referred to — tired of being put in that position, and we must do something about it. I believe this led to the riots, the rebellion (referring to the May 17

incidents in Miami). God knows the Black people are the most patient people in the world, but for three hundred years we have waited for someone to really do something. I think the average Anglo Americans still think that they can negotiate with us, or sell us the same thing, and we are just not buying it any more. Even the uneducated and less educated Black realizes that we have been promised something that somebody is not delivering.

**Q. What do you think is at the root of this dual system?**

**A.** Somehow, we don't have enough people practicing what they preach. Our churches' and Government's leadership is not showing the sort of faith, nor practicing the kind of statements about love and peace, about God's world, God's beauty, that is needed. How can we then expect those who follow to do otherwise? I believe the Protestant churches need a new direction, such as that started by the Catholic Church about two months ago with its door-to-door crusade. This is something I am very happy to see.

**Q. Do you think that Arthur McDuffy was beaten as a Black, and not as a poor man?**

**A.** Yes, and here again we see the dual system at work. Here it is a

matter of color. For example, if you are Black and become a statesman, you are first of all Black, then a statesman, and you are a Black statesman. You become a doctor, but if you are Black you are a Black doctor. This is so with any profession a Black person undertakes because this country doesn't allow us to forget that. It wants to keep the Black in his place. But we are tired of being assigned places and I can see some real problems in the future because of this; I see beyond the McDuffy's and the Jimmy Jones and other incidents, particularly here in Dade County.

**Q. What do you think is the issue between American Blacks and the Cuban refugees, and what can be done about it?**

**A.** It is an interesting question. Anglos always manage to pit the Blacks against the Cubans, and vice versa, but I do not think this is much of a problem.

**Q. Exactly to what Anglos do you refer?**

**A.** I refer to the establishment, the Government. They say: 'we have to stop giving Blacks this because we have to give the Cubans that'. They want us to believe that we have a public housing shortage because of the influx of Cuban refugees, but we have had a waiting list of over 10,000

people for over 10 years, and 10 years ago this recent group of refugees were not even thinking about coming here. The real issue is that the public housing program is not as fair as it should be. Here, again, double standards. The establishment also states that many of the jobs are taken by the Cubans. It is not true. The Cubans have brought about a whole new area of industry, creating many jobs. Look at the wrought iron industry, for example, and various others. But many jobs that were taken by Cubans were there not because the Blacks did not and do not want to work, but because those jobs pay less than the minimum wage. And the Government knows this and they allow it.

Many Cubans, or Haitians, anyone hungry, would take those jobs just to eat. But there are those Blacks who want the minimum wage. But the Government says: 'The Cubans take your jobs.' To take this problem and project it on the Blacks and pit the Blacks against the Cubans is inaccurate and unjust, but then, you know the old saying, 'divide and conquer.' We do not blame the Cubans, or the Haitians, or anyone; we blame the system and we aim to change it by using vote power, by deciding what is good for us, and demand it.

## Jollivette: Frustrations still felt

(Continued from Page 5)

everyone is affected by this!

The Church needs to communicate to some of the more affluent parishes and make them understand that they are a part of the problem as well as the solution.

"Everyone has some inbred racism, but it needs to be eliminated. It needs to be brought out into the open and dealt with."

**Q. - How do you think the archdiocese could do this?**

**A.** These are things that need to be addressed from the pulpit. We need a series of sermons on race relations.

Too many people think that blacks are not their equal, and that's the kind of thing that needs to be dealt with in the parishes.

We've got a long way to go. We

need to take affirmative steps. The Archdiocese has to get involved at the parish level.

There are various levels that have to be dealt with; on the street, economically, socially and mentally. The Church could help here (mentally). The Church has to deal with the mind-sets people have so that everyone knows this was not just an isolated event.

**Q. - Is there a "Black Catholic Experience" that you know of?**

**A.** It depends how you define it. If you mean do black Catholics feel injustice as a group, then Yes.

There are subtleties of injustice felt in terms of parish life. I have been aware of it for many years, but I have just chosen to ignore it. Things that I felt years ago

are things that are still going on.

For example, at the kiss of peace during the Mass, some people will not shake hands with you because you are black.

These are things that go on in the upper levels of the Archdiocese as well. For example, after the rally, prayers were said for various things, but not for the community."

**Q. - Do you think the blacks feeling these injustices will have the patience to wait while the church works on solutions?**

**A.** No. The people feeling these injustices do not have the patience to wait for the rest to act. This is obvious — it was demonstrated Sat. May 17th, on the streets of Miami."

**Q. - Then the problems are not economic as such, but the continuation of a dual system and the perception of blacks as different from whites?**

**A.** No. Economics are DEFINITELY part of the problem as well as the dual system! There is an inability of minorities to get access to the economic system. They are excluded from it."

(Jollivette received his Juris Doctor degree from the University of Miami Law school in May, and earned his M.A. in Business Administration from Long Island University in 1970. Since then he has done graduate work in Education, Psychology and Counseling. Jollivette was also managing editor, then business manager, at the Miami Times for several years.

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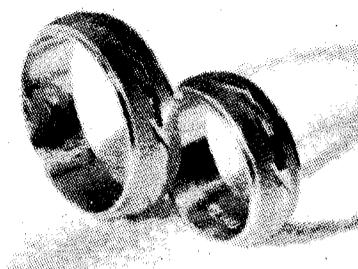


Father Manning, with Mr. and Mrs. Nixon and Mr. and Mrs. De Camillo, cut a cake decorated to resemble anniversary certificates (above). Couples ranging from one to 66 years' marriage gather in social hall after Mass (below).

# Parish honors married couples

St. John the Baptist Parish, Fort Lauderdale, honored 23 married couples, ranging from one to 66 years of married life.

In a ceremony closely resembling a wedding, with flowers gracing the altar, pews with white bows and a procession preceding a special Family Mass, the couples entered the Sanctuary and renewed their vows to love and honor each other all the days of their lives. Each couple was presented with a certificate suitable for framing, in which the Parish Family prayer was that God bless this couple with His grace and love.



After Mass a reception was held in the Social Hall. A special cake, decorated to resemble the certificates, complete with prayer, was cut by Father Paul Leo Manning, Pastor, together with Mr. and Mrs. David Nixon, married one year, and Mr. and Mrs. Carlie De Camillo, married fifty-five years. As an added touch, each couple was asked to bring their wedding albums, and share their memories with the Parish Family.

"This is just one of the many celebrations designed to bring us together" said Bob and Barbara Powers, leader couple of the Evangelization Commission and one of the couples who renewed their vows.

"Since the beginning of the Year of the Family, Family Masses, Family Dinners, a Musicale, Marian Devotions with the crowning of the statue of our Blessed Mother, are just some of the events which have increased our awareness that our Church is a Family, and families celebrate important events together."

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## NAZIS

"People were classified Jew, Mongrel 1st. degree (one Jewish parent), Mongrel 2nd. degree (a Jewish grandparent)... was enough to mark a child for destruction. Hitler referred to handicapped children as "racially worthless.""

## ABORTIONISTS

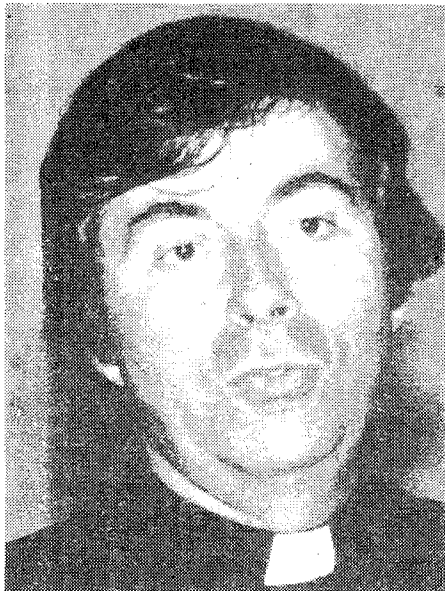
Victim is "protoplasmic rubbish, a child to be, fetal unit, uterine cell matter, product of conception, collection of cells, potential life, parasite, abortus... each designed to disarm the human rights aspect of abortion."

# Nazi Holocaust, abortion parallels

By DICK CONKLIN  
Voice correspondent

The Nazi Holocaust, one of the darkest hours in human history, established patterns that have remerged in today's American society. Moreover, many people, because of a lack of understanding of what happened in Hitler's Germany, fail to recognize these trends.

So says Father James Burtachell of the University of Notre Dame, who has completed a two year study of the Holocaust detailed in a soon-to-be-released new book. Speaking recently to a hushed crowd at the College of Boca Raton, the author and lecturer cited several analogies between the World War II nightmare (many of those sur-



vivors live in South Florida) and the modern day popularization of abortion. In making his comparison, Burtachell, who last fall chaired a national conference on abortion at Notre Dame, cited six techniques used by the Nazis to popularize their ghoulis programs.

• **Depersonalization of the Victims** — For years the doctrine had been preached that certain groups were inferior. People were classified—Jew, Mongrel 1st degree (one Jewish parent), Mongrel 2nd degree (a Jewish grandparent). Even a Jewish great-grandparent was enough to mark a child for destruction. Hitler referred to handicapped children as "racially worthless".

• **Use of a Counterfeit Vocabulary** — German war documents used what Fr. Burtachell called "euphemisms of torment" — nice-sounding words chosen to cover up the actual horrors. Evacuation, resettlement, executive measures, work camps, bath houses, delousing action, discharge certificates, the "final solution" — all used in reference to violent death. The Riech Commission for Children actually destroyed children. The Non-Profit Patient Transport Corp. took thousands to their deaths. Hitler's Slavic atrocities were merely to deal with "the excess birthrate in the feast."

• **Dislocation of Responsibility** — Most of the people carrying out the killing felt that they were "just carrying out orders." The Nazis carefully, in writing, spelled out a line of accountability that implicated no one. Doctors blamed legal people.

Those of lower rank blamed their superiors, who in turn accused their subordinates of going too far. In one experiment, prisoners were infected with typhus and allowed to die. Doctors defended their action by arguing that the death toll was "only 1 percent of the typhus deaths in the Russian prisoner of war camps."

• **The Executioners were Humane** — The Nazis strained to be perceived as normal family men, full of love and compassion. One man who stoked the fires in a crematorium hurried home on Christmas Day to be with his kids around the tree. Many were exceedingly kind to animals. Some contrasted their work with that of "criminal killers" as if to appear more humane. Others claimed self-pity about having to do a difficult task with a lack of support.

• **Unlatching of Self-Preference** — In order to overcome a natural repulsion of killing, excuses were invented to justify the act. Psychiatrists and doctors searched for reasons: "mercy deaths" for the mentally ill, extermination of those with traces of TB, children with "badly modeled ears", or chronic oed-wetters. As bureaucrats overcame their initial resistance — the "virginity of murder" — things went more smoothly. The processing of death warrants by one civil servant increased from 300 over a 2-3 day period to 2200 every two weeks.

• **Disarming of the Sentinel** — As the medical profession participated more in the Holocaust, even doctors not directly involved were implicated. One reported later that he



Fr. JAMES BURTACHELL

accepted 600 preserved brains from mercy killings for research, saying he merely "took advantage of an opportunity." Many German churches limited their concern to Christian Jews. Churches lost their political influence when they refused to confront the human rights part of the issue. Even Jewish workers participated in the killings, hoping to ease the treatment of their own people. Others offered only a timid resistance, going a modest distance yet avoiding any danger in order to gain leverage.

### ABORTION

In answer to the question, "is it fair to call abortion a Holocaust?" Fr. Burtachell found striking similarities in each of the six areas.

• **Depersonalization of the Victims** — Protoplasmic rubbish, a child to be, fetal unit, uterine cell matter, product of conception, collection of cells, potential life, parasite, abortus. All terms used to refer to the young victim of abortion. Other popular terms include

(Continued on Page 18)

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# Bishop Roman supports Nicaraguans

"Trusting in the generosity which has always characterized the United States, and praying for God's help, I support your request to the government of this country that the Nicaraguans be granted the status of 'political Refugees' according to the concept of 'equal protection' stated in amendment No. 14, of the Constitution of the United States. This status has already been requested by the Nicaraguans through Immigration Form I-589. At the same time I support your request that all the benefits derived from the refugee status be granted to the Nicaraguans."

So spoke Auxiliary Bishop Agustin A. Roman to a group of Nicaraguans who recently made a pilgrimage to the Shrine of Our Lady of Charity.

"Archbishop McCarthy and all our Catholic family of the Archdiocese of Miami, offer you their support and their wish that you may soon be back in this temple to thank God for having obtained your desired status of political refugees. God Bless you."



**MORE REFUGEES** — A Cambodian woman carries a few belongings as refugees have to pick up a run again with renewed fighting when Vietnam forces invaded Cambodia.

# Nazi Holocaust

(Continued from Page 17)

viability, wantedness, and the popular "meaningful personhood" — each designed to disarm the human rights aspect of abortion.

• **Use of a Counterfeit Vocabulary** — In addition to the many terms used to dehumanize the victim, the act itself is camouflaged. The word "kill", although medically correct, is never used. "Termination of Pregnancy" was used in one Planned Parenthood guide, while "kill" was used to describe what contraceptive foam does to sperm. The term "therapeutic abortion" is commonly misused to describe an act that is rarely therapeutic. Other: menstrual extraction, health service, reproduction center, reproductive health. Planned Parenthood hardly promotes par...hood — planned or otherwise.

• **Dislocation of Responsibility** — Abortion is often called a decision "between the woman and her doctor" although the doctor is not affected by the decision. Physicians claim that they are only doing what's legal, but the Supreme Court disavowed any medical basis for its decision.

• **The executioners are humane** — The unborn being destroyed are not on view as victims, making the abortion act easier to accept. Where nurses have expressed revulsion,

they have been reprimanded and even fired. At one hospital, a psychiatrist was hired to "bring them around". Abortionist doctors commonly complain of disturbing dreams. One argued that he had no right to communicate his feelings to a patient — he was really doing it to improve her health and happiness.

• **Unlatching of Self-Preference** — As the Holocaust was never fully planned or foreseen, neither was permissive abortion forecast ten years ago. Initially cited for medical reasons only, it then became a backup for contraception. Today some are calling for infanticide (the killing of newborn infants) as a backup for abortion, or as one doctor called it, "an idea whose time has come".

• **Disarming the Sentinel** — In 1967 the American Medical Association, traditionally pro-life, accepted abortion on the grounds adopted by the American Bar Association. Three years later it accepted it fully, giving no legal grounds whatsoever. Some churches have replaced opposition with indifference, even support. Some clergy even refer clients to the clinics. Women's groups abandoned their resistance in exchange for a new perception of the child as an aggressor. Yet, as 29 out of 30 babies killed were girls.

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By JOE MICHAEL FEIST

EDINBURG, Tex. —(NC)— Take one priest intent on spreading the Gospel, add some heavy make-up, and orange wig and baggy costume. Mix well. In an instant you have Zuber, the Clown Priest of the Rio Grande Valley.

Zuber, also known as Father Marti Zuber, assistant pastor of St. Joseph's Parish in Edinburg, preaches and teaches using the techniques and image of a clown. He is one of the handful of priests in the country engaged in this type of ministry.

The 30-year-old Father Zuber became involved in clown ministry about three years ago. "I had an old man's mask and I noticed the difference it brought about in people, how they relate to me differently. At the same time the mask was a bit

threatening. So I wanted a different character and usually a clown is a gentle individual, an individual you can trust."

AT FIRST, ZUBO visited hospitals and schools. But, Father Zuber said, "I was still lacking the ability to bring across the Gospel message. So I went to a couple of clown ministry seminars and learned about mime, dance and clowning techniques."

Father Zuber now does clown ministry during retreats and on special occasions like the beginning of Lent or Advent. He begins the service by appearing at the altar in priestly vestments, then allows the congregation to watch as he puts on his make-up and costume. Making extensive use of props and visual gags, Father Zuber then preaches without speaking.

"SO OFTEN we use words to

proclaim the Gospel," he said. "But we don't always need words. When I speak what I say is automatically defined by what you hear. When I don't speak but simply act, there's a lot more interpretation and I don't think as much confusion."

Father Zuber said he believes that his clown ministry and his priestly ministry are not separate and distinct, but that one flows from the other.

"I don't mean to say that all priests are clowns," he explained. "I do mean to say that clowning in the church context and being priestly in the church context are at times similar. What I do as a clown is preach non-verbally. That's exactly what we do when we come for the celebration of the Eucharist."

One of the most positive aspects of clown ministry, Father Zuber said, is its newness. "There is within

the Gospel always a newness, a freshness. I'm hoping that this new way of preaching brings a new life which we are all striving for."

ALTHOUGH NO ONE has objected to his clowning, Father Zuber is aware that not everyone will welcome his ministry.

"There is the possibility of people being turned off by clowning," he said. "I have never and will never bring any type of scandal at all to the church. Then it wouldn't be ministry. It would be destruction of ministry."

While the message proclaimed in clown ministry is the same as the one proclaimed by other forms of ministry, Father Zuber said he believes clowning may lead to a new understanding of worship. "We're on the threshold," he said, "of recognizing humor as praise."

## Contract with 4-year-old

By HILDA YOUNG

I just had a signed contract with Joey notarized. He is our four-year-old.

If he will let me sleep in until 7 a.m. for a whole week, I will let him watch the "Dukes of Hazzard" without sending him out of the room when Daisy is on; let him have his driver's permit when he is 9; talk to his father about letting him sleep in the dog house with Arf; and tell him where I hid the plastic trumpet.

"Are you getting bags under your eyes?" my husband asked last night.

"That's because he comes to my side of the bed," I yawned.

"Is that answer supposed to make sense?" he asked slowly.

"Our miniature Benjamin Franklin," I explained. "He's on another of his life-begins-at-4 a.m. jags. He chants, 'Are you awake? Are you awake?' Until I'm awake."

"You've always said you envy people who

get up early and get their day off to an early start," spouse said.

"I was kidding!" I retorted. "Besides, my definition of early includes daylight and something on television other than reruns of the Oral Roberts revival from the 1960s."

"Why don't you just tell Joey to go back to bed and then go back to sleep?" spouse suggested.

"What a swift idea," I said sarcastically.

"What do you think I do? But he's back in 15 minutes chanting, 'I'm hungry.'"

"Isn't it funny that I never hear him?" spouse observed.

"No".

We both obviously thought the same thing at the same time. "Now, Hilda," he said, "I am not going to switch sides with you, and it would be cruel for you to start sending him around to wake me up too. Let's think of something else."

I wonder if a four-year-old's "X" will stand up in court?



"I'VE GOT ANOTHER GREAT IDEA FOR THE LITURGY... OH, GOOD, YOU'VE HEARD ABOUT IT!"

# La VOZ

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

## “Las Religiones Estaban Allí”

Dice Cyrus Jollivet, Director de Asuntos Públicos de la Universidad de Miami.

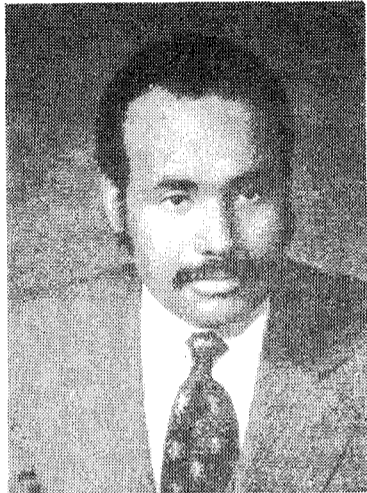
Por TORI STUART

Cyrus Jollivet, Abogado y Director de Asuntos Públicos de la Universidad de Miami, nos da su opinión, como Católico activo sobre los efectos de la revuelta del pasado mayo 17. En esta entrevista para La Voz nos ofrece interesantes puntos de vista sobre la crisis de nuestra comunidad desde el ángulo de los católicos de color.

Ms. Tori Stuart.— “Como Católico, Señor Jollivet, ¿ve usted los problemas de los negros de Miami diferentes a los de los católicos de la misma raza?”

Mr. Jollivet.— “¡No! Lo que experimentó esta comunidad no es resultado de una cosa aislada y única. El caso McDuffie fue el fósforo aplicado a un barril de pólvora. Problemas económicos, desempleo, racismo, injusticia... todas estas cosas combinadas son la causa.

“La fe no entra en esto.



Cyrus Jollivet

Todas las religiones estaban presentes. Los Católicos tanto como los otros. Yo categorizo el suceso como una rebelión. Comenzó en el Edificio de Justicia, fue espontáneo y creció rápidamente.

Ms. T. — “En la marcha del 15 de junio se cantaron lemas como “América es una mentira” (Pasa a la Pag. 4A)

## “Es Injusto Culpar a los Cubanos”

Declara Ms. Marie Portier, Supervisora de Ciudades Modelo del HRS.

Por MIREYA ZELL

Marie Portier, dirigente local, ha trabajado profesionalmente durante 22 años para el Departamento de Servicios de Salud y Rehabilitación y actualmente es Supervisora de Servicios Directos para Ciudades Modelos del HRS en North Miami, en el área comprendida entre las calles 36 y 119.

El tipo de trabajo y el área donde lo ha realizado le han ganado a Ms. Portier una gran experiencia y un profundo conocimiento en el manejo y evaluación de los problemas de la gente de la raza negra de este país. En la entrevista ella habló con sinceridad y franqueza dirigiéndose a los miembros de la raza blanca



Ms. Marie Portier y cuyas creencias Cristianas no están, como ella apunta, “en orden con lo que predicán”.

En su país en el que “se (Pasa a la Pag. 3A)

## Juan Pablo II, “Construid con Justicia”

Rio de Janeiro—(NC)— El Papa Juan Pablo II llama peregrinación religiosa su visita de trece días a Brasil, cuya meta, dice, es fomentar el establecimiento de una sociedad justa que sirva de ejemplo a otros pueblos. “En medio de las ansiedades y la inseguridad, y por qué no decirlo, de los sufrimientos y amarguras del presente, Brasil podrá demostrar en el futuro que llegó a ser un país con mucho que ofrecer a la comunidad de las naciones... Quiera Dios que este aliciente mueva a los brasileños a construir una forma ejemplar de convivencia social, para la cual deben vencer sin provocar traumas ni rupturas, los desequilibrios y desigualdades con justicia y concordia, con valor y criterio iluminado,” dijo al llegar a Brasilia, la moderna capital de este país que es el mayor del mundo católico. Un 90 por ciento de los 120 millones de brasileños profesan el catolicismo, o sea una séptima parte de los católicos del mundo entero. Hasta la fecha durante su viaje a Brasil, Juan Pablo II...

...Besó tierra firme al desembarcar en Brasilia, lo cual hizo en México y otros once países, y recibió el saludo del presidente Joao Figueiredo, su gabinete, y varios obispos. “En Ud. recibimos con orgullo al sucesor de Pedro... Nuestra casa es suya,” le dijo el presidente. Medio millón de fieles asistieron a la misa en la Esplanada de los Ministerios, donde el papa evocó las raíces cristianas de esta tierra que los exploradores portugueses llamaron de la Vera Cruz desde 1500, para añadir que su propia visita era un esfuerzo para que la iglesia en Brasil “sea cada vez más un sacramento de salvación.”

...Se trasladó a Belo Horizonte en el productivo es-



JUAN PABLO II EN RIO Cerca de 200,000 brasileños se congregaron en el stadium Maracana, en Rio de Janeiro, para participar en la Misa con el Papa a quien titularon los cariocas “Juan De Dios”.

tado de Minas Gerais donde, entre otros actos, su misa para la juventud fue constantemente interrumpida por aplausos, vivas y cantos entusiastas de los jóvenes. “Un joven cristiano deja de serlo cuando se deja seducir por doctrinas e ideologías que predicán el odio y la violencia... Es indispensable saber vencer la tentación de la llamada sociedad de consumo, de esa ambición de tener más en lugar de tratar de “ser más”, de poseer más bienes cuando otros tienen menos... Sólo el amor verdadero construye... y junta lo que es diferente para producir la unión en la diversidad,” les dijo el Papa. Sus palabras fueron saludadas con iguales vítores cuando les advirtió contra el Marxismo o contra el materialismo capitalista. El Papa alentó también el anhelo de los jóvenes de combatir la injusticia, diciéndoles: “Abiertos a la dimensión social del hombre, no podéis ocultar vuestro deseo de cambiar radicalmente unas estructuras que os parecen injustas.” El Papa

evocó su juventud en Polonia, dominada primero por los nazis, y después por los comunistas, para decirles como confió su propia inquietud a Cristo. “La experiencia me enseñó que la única y verdadera justicia social se fundamenta en los derechos de la persona. La muchedumbre de 500,000 personas cantaban al tiempo que agitaban banderas brasileñas y pontificias. “Cristo rey” era el canto principal, que en una ocasión se prolongó por 20 minutos, y bajó del altar al pie de la plataforma para acercarse a la gente. Restablecido el silencio, Juan Pablo pudo decir: “El Papa jamás podrá olvidaros...”

Aunque altos funcionarios del gobierno dicen que reina en Brasil la armonía entre el estado y la iglesia, y muchos obispos concuerdan, hay aspectos de su política económica y social que son criticados por dirigentes eclesiásticos. Valga de muestra el documento que publicó pocos días antes de la llegada del Papa la Comisión Pastoral sobre la (Pasa a la Pag. 4A)

## Carta del Arzobispo Colecta Para Misiones Urbanas

Mis queridos amigos en Cristo:

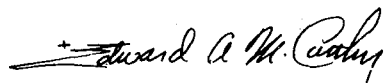
No tenemos necesidad de salir del sur de la Florida para ver extrema y desnutrición. Por desgracia, es una condición común a muchas de nuestras áreas centrales en nuestros grandes centros urbanos.

Muchos de nosotros nunca hemos visto de cerca estas condiciones deplorables. No obstante, ellas existen. Es un serio problema que debemos hacer nuestro.

Les pido vuestra generosa ayuda para esta Colecta Anual para las Misiones Urbanas de la Arquidiócesis que tendrá lugar el próximo fin de semana.

En nombre de nuestros hermanos de las Misiones Urbanas, les agradezco vuestra generosidad.

Con saludos afectuosos, quedo de ustedes  
Devotamente en Cristo,



Edward A. McCarthy  
Arzobispo de Miami

## Tradicional Tómbola de San Juan Bosco

Dentro de una semana exactamente, tendrá lugar el XII Festival-Tómbola de San Juan Bosco. Comenzará el día 18 de julio y se extenderá hasta el 20.

Como es ya tradicional habrá infinidad de entretenimientos y muy valiosos premios, entre ellos un automóvil Grand Prix de la Pontiac y un viaje para dos

personas a Mérida, México. Los quioscos ofrecerán gran variedad de comida.

Los fondos recaudados serán para ayudar a las obras de la Parroquia y el mantenimiento de los programas vigentes. Las papeletas pueden adquirirse en la tiendecita parroquial y en la rectoría de la Iglesia.

## Encuentro Familiar

En el Colegio Inmaculata-La Salle se celebrará el Encuentro Familiar No. 77 durante el fin de semana del 19 y 20 de julio. El colegio está situado al la-

do de la Ermita de Ntra. Sra. de la Caridad.

La Misa Comunitaria será el domingo 20 a las 6 p.m. Todos están invitados.

## CEMENTERIO CATOLICO



LA PIETA

*Our Lady of Mercy*

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 \_\_\_\_\_

## OFICIAL

Arquidiócesis de Miami

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

**El Rev. Francis Guinan**, Pastor de la Parroquia Christ the King, Perrine; efectivo desde Julio 23, 1980.

**El Rev. Mario González**, Pastor de la Parroquia Our Lady of Heaven, en la Belle; efectivo desde Julio 23, 1980.

**El Rev. Clemens Hammerschmitt**, Pastor Asociado de la Parroquia St. Mark, Boynton Beach; efectivo desde Julio 14, 1980.

**El Rev. James Melley**, Pastor Asociado de la Parroquia de St. Anthony, Fort Lauderdale; efectivo desde Julio 29, 1980.

**El Rev. José P. Nickse**, residente en la Catedral de St. Mary, Miami, efectivo desde Julio 23, 1980.

**El Rev. Roberto Mollinedo, S.J.**, Pastor Asociado de la Parroquia Inmaculada Concepción, Hialeah; efectivo desde Julio 16, 1980.

**El Rev. Ricardo Castellanos**, Pastor Asociado de la Parroquia de la Visitación, Miami, y Director Espiritual del Movimiento Impacto; efectivo desde Julio 16, 1980.

Y los siguientes, mediante nominación de sus superiores:

**El Rev. Joseph Santa Bibiana, SDB**, Pastor de la Parroquia St. Philip Benizi, Belle Glade; efectivo desde Agosto 7, 1980.

**El Rev. Vincent Villar, SDB**, Pastor Asociado de la Parroquia St. Philip Benizi, Belle Glade; efectivo desde Agosto 7, 1980.

**El Rev. Patrick Healy, OMI**, Pastor de la Parroquia de St. Timothy, Miami; efectivo desde Sept. 2, 1980.

**El Rev. Donald McGurrin, OMI**, Pastor Asociado de la Parroquia St. Stepeen, Miramar; efectivo desde Sept. 2, 1980.

**El Rev. Eugene Tremblay, OMI**, a la facultad del Cardinal Newman High School, West Palm Beach; efectivo desde Sept. 2, 1980.

**El Rev. Walter Mooney, OMI**, Capellán en parte de su tiempo, en el Hospital St. Mary con residencia en Cardinal Newman High School, ambos en West Palm Beach; efectivo desde Sept. 2, 1980.

# Mons. Román Aboga por Nicaragüenses

Queridos nicaragüenses:

Su peregrinación a esta Ermita en la fiesta de los dos pilares de la Iglesia, San Pedro y San Pablo y junto a la imagen de su Patrona, la Reina de los Apóstoles, la Inmaculada Virgen María, Madre de Dios, me hace pensar en el pasado año, el 7 de octubre, cuando Su Santidad Juan Pablo II visitara el Santuario Nacional de la Inmaculada Concepción en los Estados Unidos, señalando el papel que tuvo María, la Madre de Cristo, en aquellos que, teniendo que abandonar sus países de origen, encontraban en éste, los Estados Unidos, sus puertas abiertas.

"Este Santuario nos habla con la voz de toda América, con la voz de todos los hijos e hijas de América, llegados aquí de diferentes partes del Viejo Mundo. Al llegar, trajeron consigo en sus corazones el mismo amor por la Madre de Dios que caracterizaba a sus antepasados y a ellos mismos en sus países de origen. Esta gente, a pesar de hablar diferentes lenguas y de provenir de ambientes heroicos y tradicionales distintos, se unieron en torno al corazón de una Madre común. Su fe en Cristo les proporcionaba la conciencia de formar el único Pueblo de Dios, pero al mismo tiempo esta conciencia se hizo mucho más vivida con la presencia de la Madre en la obra de Cristo y de la Iglesia."

Esta hermosa peregrinación, me hace pensar en el Pueblo de Dios, que marcha hacia la patria celestial y aunque hoy ustedes caminan fuera de su tierra natal, derecho tienen a la extranjera, porque como dijo la Santa Sede en la reunión pro defensa de los exiliados asiáticos, la declaración de los derechos humanos, habla por nosotros:

"Si nos hemos reunido hoy aquí", dijo el delegado papal, es porque cada uno de nosotros cree firmemente en el principio del Artículo I de la Declaración Universal donde se afirma que todos los seres humanos nacen libres e iguales en dignidad y derechos, lo que implica que toda persona tiene el derecho de vivir libre en su propia patria. De ahí que todos nosotros reconozcamos, como dice por otra parte el artículo 13 de la misma declaración, que toda persona tiene derecho a dejar cualquier país. De ahí que también admitamos, de acuerdo con el artículo 14 de la declaración, que toda persona tiene derecho a buscar asilo y a beneficiarse del asilo de otros países". (L'Osservatore Romano, 8-5-79)

Confiando en la generosidad que ha caracterizado siempre a los Estados Unidos, me hago eco de ustedes en este día, e implorando la ayuda de lo alto, pido al Gobierno de este país que se aplique a los nicaragüenses la condición de "refugiados políticos" contemplada en el concepto del "equal protection" según la enmienda número 14 de la Constitución de los Estados Unidos, condición ya solicitada por los Nicaragüenses mediante el documento de Inmigración I-589. Al mismo tiempo, apoyo su petición de obtener todos los beneficios derivados de esa condición de asilo."

Finalmente, su visita a este templo, levantado por otro pueblo hermano que sufre como ustedes en el exilio, el pueblo cubano, me recuerda un abrazo: el abrazo de Rubén Darío y José Martí sobre las tierras de Norteamérica. El más grande de los poetas de América Latina, Rubén Darío, quería conocer al Apóstol de Cuba y Gonzalo de Quesada logró el encuentro. Rubén Darío describe este encuentro con estas palabras:

"Pasamos por un pasadizo sombrío y de pronto, en un cuarto lleno de luz, me encontré los brazos de un hombre pequeño de cuerpo, rostro de iluminado y de voz dominante al mismo tiempo, y que me decía esta única palabra: ¡hijo!"

El Arzobispo McCarthy, con toda nuestra familia católica de la Arquidiócesis de Miami, se une a ustedes deseando que muy pronto puedan visitar este templo otra vez para dar gracias a Dios por haber obtenido el deseado status de refugiados políticos.

Que Dios les bendiga.

# Será en Washington Reunión de Vida Familiar

WASHINGTON, D.C.— Entre las celebridades que harán uso de la palabra durante la celebración de la Conferencia Nacional de Vivienda Familiar, durante los días del 22 al 25 de Agosto de 1980, estará un cardenal asistente del Papa Juan Pablo II cuyo nombre no ha sido dado a la publicidad y la señora María Von Trapp, quien adquirió fama por la película sobre la vida de su familia "The Sound of Music."

Como recordarán los lectores la película se basa en las alegrías y angustias de la familia Von Trapp en la Alemania nazi y su heroica huida a los Estados

Unidos donde han estado viviendo desde entonces.

La Conferencia se celebrará en el Hotel Mayflower en la capital de la nación.

Otras personalidades presentes son Monseñor Edouard Gagnon, Obispo Canadiense que fuera presidente de la Comisión Vaticana para la Familia y el Arzobispo retirado de San Luis, Cardenal Carberry, quien hablará en la Misa de clausura.

Las sesiones de trabajo y la vigilia para pedir las bendiciones de Dios sobre las familias de los Estados Unidos y América todas serán en español e inglés.

Compartiendo experiencias de las bendiciones recibidas del Señor a través de oraciones familiares y el entronizamiento de Jesús en sus hogares habrán padres, jóvenes y recién casados.

El tema de la Conferencia será "El Sagrado Corazón: Esperanza de la Familia" y fungirán como anfitriones las Diócesis de Washington y Arlington, Virginia. Para información y reservaciones deben dirigirse a: Family Life Bureau, Dept. NCFCLC, 200 N. Glebe Road, Arlington, Virginia, 22203 o por el teléfono (703) 841-2250.

# Nuestra Señora del Carmen



Nuestra Señora del Carmen, mural que adorna el museo Mariano de Dublin, Irlanda.

JULIO 16

El Monte Carmelo tiene una larga historia en la manifestación de Dios a los hombres. Este monte fue el escogido por el profeta Elías para confrontar a los 450 profetas de Baal y otros 400 más protegidos por Jezabel, esposa de Achab, rey de Israel y quien bajo la influencia de su mujer rendía adoración al ídolo.

Aquí, en Monte Carmelo el Señor castigó a los falsos profetas usando a Elías como Su instrumento y todos murieron.

En el siglo XII se fundó en Monte Carmelo una orden de monjes cuyos primeros miembros usaban el título de Hermanos de Santa María del Monte Carmelo. Estos ermitaños aparecieron en Europa en el S.

permitía. Este es otro ejemplo de la doble norma. De modo que usar este asunto para echar a los negros contra los cubanos es inadecuado e injusto; pero usted sabe el viejo dicho 'divide y vencerás'. Culpamos al sistema y vamos a cambiarlo con el poder del voto."

"Creo que uno de las más productivas reuniones a la que he asistido fue una con el Arzobispo McCarthy. Fue ciertamente un buen principio y creo que él hará muchas cosas buenas. Es una persona muy amable, que sonríe mucho y a mi me gusta la gente que sonríe. Creo firmemente que él bien puede ser nuestra salvación y que continuará prestando oído a sus parroquianos negros y asistiéndonos a todos en el crecimiento espiritual, porque en esto todavía somos como bebés en brazos, y necesitamos 'más sólido alimento' que prepare la gente a ser discípulos de Cristo, para propagar el Evangelio, para llevarlo a

XIII durante las Cruzadas. A mediados de este siglo, en Julio 16 de 1251, la Santa Madre de Dios se apareció al General de la Orden, San Simón Stock y le prometió que los que vistiesen el hábito de la orden no sufrirían las penas del infierno. Es decir ella sería mediadora por ellos ante el Juez Supremo: Dios. En 1316, la Santísima Virgen se apareció al Papa Juan XXII y le concedió lo que se conoce por el privilegio sabatino; es decir, Ella sacaría del purgatorio a los hermanos carmelitas y a los que usaran el escapulario canónicamente recibido, el primer sábado después de su fallecimiento.

Esta fiesta de Nuestra Señora del Carmen fue extendida a la Iglesia universal por el Papa Benito XII en 1726.

la comunidad, al hogar y a la familia."

Marie Portier cree que el amor genuino es tan contagioso como una cálida y genuina sonrisa. "Ya hemos probado prácticamente todo", dice refiriéndose a la situación del negro en nuestra patria, ¿qué hay de malo en que las Iglesias prueben ahora el verdadero amor de unos hacia los otros?"

## Es Injusto Culpar... (Viene de la Pag. 1A)

mantiene a parte de sus miembros como 'negros primero' y después americanos", María ve en el genuino amor cristiano, una solución; sin embargo no niega la posibilidad de violencia como el desesperado pero quizá último medio de alcanzar las metas de los negros de la nación.

A nuestra pregunta sobre la existencia de alguna diferencia entre los problemas de los negros católicos y los no católicos responde:

—No. Creo que no hay diferencia notable alguna y me siento desencantada porque confiaba que la Iglesia Católica con todos sus recursos y contactos políticos hubiera integrado más negros Católicos dentro de la Iglesia, más de lo que ha hecho. Aún así, admiro mucho las facilidades que la Iglesia Católica le ha brindado a su juventud negra pero temo que éstas están desapareciendo y me siento desesperanzada de que alguien se dé cuenta y no sólo mantengan sino que aumenten como era su propósito".

Aunque no confiesa participación activa en ninguna denominación religiosa dice con fuerza que siempre ha sentido "una gran admiración y respeto por la Iglesia Católica; por eso mando a mi hija a una Escuela Católica".

Agrega que los negros católicos y los no católicos, en general están desilusionados de las religiones, aunque tiene la impresión de que ha habido un aumento en la participación de los negros católicos dentro de la Iglesia.

Nos habla de la existencia de una diferencia

entre las experiencias del católico blanco y las del negro católico. "Sí, existe esa diferencia. La Iglesia tiene pocos obispos negros y una falta de sacerdotes negros en número suficiente. Parece haber cierto grado de racismo en la Iglesia y en tanto no se borre habrá siempre una diferencia entre los Negros Católicos Americanos y Los Anglo-americanos Católicos. Tengo la esperanza de que la Iglesia Católica proyecte más amor, más igualdad entre todas las razas; pero no lo veo, ciertamente no, entre aquellos en altas posiciones".

"Estoy absolutamente de acuerdo con Mons. Bryan Walsh quien piensa que el problema de los negros es, más que económico, la continuación de un sistema doble y la percepción de que los negros son diferentes a los blancos. Sistema que muchas veces se condensa a "problema negro o problema blanco. Propietario contra no-propietario, un asunto de 'tener o no tener'. Los negros van aumentativamente haciéndose más conscientes de este injusto sistema doble al estar más en contacto con la corriente y la experiencia educacional; se dan cuenta de que este racismo institucional no sólo existe en el gobierno sino también en las iglesias. Creo que es que ya estamos cansados de ser tratados como gente no-existente y que debemos hacer algo al respecto. Pienso que esto fue lo que incitó a la revuelta de Mayo 17 pasado.

"Dios sabe bien que el Negro es la raza más paciente del mundo y que durante trescientos años he-

mos confiado en promesas y esperado que alguno hiciera algo realmente. Pienso que el angloamericano promedio cree que todavía nos

puede vender la misma cosa pero nosotros no la volveremos a comprar."

La abordamos con la pregunta inevitable de las relaciones entre los negros y los cubanos.

"Es una pregunta interesante. Los anglos siempre se las arreglan para echar a los negros contra cubanos y viceversa pero yo no creo que esto sea un problema. Cuando digo anglos me refiero al sistema, al gobierno. Dicen ellos: 'tenemos que quitarle esto a los negros porque tenemos que darle a los cubanos'. Y quieren que lo creamos. Que si hay escasez de viviendas es por el influjo de los cubanos; pero mucho antes de que los cubanos pensarán venir aquí nosotros teníamos las mismas necesidades y la misma lista de diez mil personas esperando vivienda. El asunto es que el programa de viviendas nunca fue lo justo que debía. El gobierno quiere que creamos que los cubanos nos quitan los trabajos y esto no es verdad. Con su llegada los cubanos trajeron una completa nueva gama de industrias que crearon trabajos; mire la industria del hierro en todas sus gamas, como ejemplo, y muchas otras más. Los cubanos tomaron trabajos que los negros no querían, no porque no querían trabajar, sino porque demandaban se les pagara el sueldo mínimo legal y a los cubanos les pagaban menos. Cubanos, haitianos, cualquiera con hambre los aceptaría porque tienen que comer algo. El gobierno lo sabía y lo

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## Construid con Justicia... (Viene de la Pag.1A)

Tierra (de la Conferencia de Obispos Brasileños) para hacer el contraste entre el boato material para recibirlo, con los obstáculos represivos que el gobierno pone a la labor social de agentes de pastoral, tanto sacerdotes como seglares, en favor de los pobres.

El gobierno intenta, decía el documento, evadir "la lucha por satisfacer las necesidades fundamentales del pueblo... así como dividir a la iglesia, aislando a las fuerzas que se han comprometido a ayudar a los pobres y los oprimidos." Citaba el caso del nordeste donde se persigue y amenaza a quienes ayudan a organizar a los campesinos, y el caso de los obispos en Sao Paulo, criticados por defender a los metalúrgicos durante una huelga reciente.

En otro de sus discursos claves el Papa Juan Pablo II se dirigió en la moderna catedral de Río de Janeiro al Consejo Episcopal Latinoamericano (CELAM) que celebró el 2 de julio los 25 años de su fundación en esa ciudad. Denunció la injusticia, dijo a 184 miembros del CELAM, pero

sin inmiscuirse en política de partidos.

"La Iglesia denuncia todo lo que se opone al plan de Dios e impide el desarrollo del pueblo. La Iglesia defiende a quienes han sido heridos en sus derechos... Cuando la iglesia siente la obligación de denunciar, se conforma a las exigencias del evangelio y de la persona humana, sin servir a los intereses de sistemas económicos o políticos ni de ideologías conflictivas," dijo "Debe dejarse a los seglares, en razón de su propio papel, las tareas que les corresponden sobre todo en los puestos de militancia y dirigencia de partidos políticos, o en el ejercicio de puestos públicos (de gobierno)," agregó.

También se refirió al Documento de Puebla elaborado en 1979 por la tercera conferencia de los obispos latinoamericanos, que muchos de ellos han tratado con él desde entonces en sus audiencias privadas. El Papa citó varias conclusiones sobre acción social para subrayar que deben entenderse dentro del mensaje espiritual de la iglesia. "Conozco en detalle el

documento de Puebla, que aprobé con entusiasmo después de precisar algunos conceptos, y ha salido a relucir con frecuencia durante vuestras visitas ad limina," les dijo el Papa para referirse a puntos como la telología de la liberación, las comunidades de base, el celibato, las vocaciones.

Sobre teología de la liberación, Juan Pablo advirtió que "la Iglesia no necesita recurrir a sistemas e ideologías para amar, defender y cooperar (por impulso propio) en la liberación del pueblo." A veces hay teólogos que corren el riesgo de fomentar una ideología política "cuando parten de una praxis (práctica) que incluye el análisis marxista" de la sociedad.

Un clima de júbilo acompañó al Papa en su encuentro con los cariocas, como se llama a los habitantes de Río. Se declaró feriado el día de su llegada; hubo juegos pirotécnicos esa noche, y más de un millón de personas le saludaron durante el recorrido del aeropuerto al centro, con banderas y cartelones que decían: "Bienvenido, Joao de Deus," y "Tu sonrisa nos trae paz." Otro millón se congregó en el

Parque Flamingo para escuchar sumisa concelebrada con obispos del Brasil y de otras naciones, y su homilía, que versó sobre la familia.

"Para vosotros latinoamericanos la familia es una realidad extraordinaria e importante... el gran medio de transmitir los valores culturales, éticos, y espirituales" de la tradición cristiana. Pero está amenazada por condiciones inhumanas en salud, educación, vivienda, "condición en que viven millones de familias en el interior y los cinturones urbanos por culpa del desempleo o de un ingreso insuficiente." La ignorancia, el deterioro de valores humanos y cristianos sobre la familia, una legislación inadecuada, y la ignorancia religiosa que oscurece el conocimiento sobre el sacramento del matrimonio son otras tantas amenazas, señaló, para luego resaltar la importancia de un plan pastoral de la familia como prioridad de la iglesia en Brasil, según los lineamientos de Puebla.

El Papa lamentó en otro discurso reciente en Roma que un clima de laxitud fomenta la licencia, el amor libre, el divorcio como institución, el uso amplio

de los anticonceptivos, el aborto, todos "gérmenes fatales" que atacan la familia; y recordó que el próximo sínodo mundial de obispos (en el otoño) se propone elaborar criterios que ayuden a los padres a vivir su ideal cristiano del matrimonio.

Al concluir la misa, el ambiente se llenó de luz, color y sonido: poderosos reflectores montaron una danza de luces en el cielo, y cuando bajaban al nivel del parque surgía una muchedumbre de banderitas y pañuelos. Desde las cuatro esquinas reventaban los juegos pirotécnicos de todos colores. Cuando el Papa bajó del altar para acoger miles de manos que tocaban las suyas, un coro ampliado por potentes sistemas sonoros entonó el Alelyuya de Handel.

Se estima que en sus primeros tres días en Brasil el Papa fue aclamado por más de tres millones de personas. Además de presidir las ceremonias principales, Juan Pablo visitó la cárcel de Papuda en Brasilia para hablarles del efecto redentor del amor de Cristo; habló con un grupo de intelectuales en Río, desde donde partiría hacia Sao Paulo y la basílica de Aparecida.

## Todas las Religiones.. (Viene de la Pag.1A)

y "La justicia está corrompida". ¿Cree usted que este sentir es verdadero?"

Mr. J. — "La justicia está corrompida en todas partes, no sólo en Miami. Y no es igual para las minorías. Acabo de recibir mi diploma de abogado, de modo que hablo con algún conocimiento en la materia. No existe igual acceso para todos".

Ms. T. — "¿Estima usted que la Iglesia está haciendo bastante para aliviar los problemas actuales?"

Mr. J. — "La Arquidiócesis está actuando pero necesita comunicarse más con las parroquias y decirles que todos somos afectados por esta situación, que no es una cosa ajena.

"Sé que hay gentes que piensan que los únicos afectados son los negociantes del área de la revuelta o aquéllos de alguna manera envueltos en el área. Esto no es así. Todos somos afectados por este problema.

"Cada uno tiene cierto racismo innato que necesita ser eliminado. Tiene que traerse a la superficie y tratarlo con sinceridad.

"La Iglesia tiene necesidad de comunicarse con las más afluentes parroquias y hacerles comprender que ellas son parte del

problema tanto como de la solución".

Ms. T. — "¿Cómo pudiera hacerse esto?"

Mr. J. — "Son cosas que deben tratarse desde el púlpito. Necesitamos una buena serie de sermones sobre relaciones raciales. Demasiada gente piensa que los negros no son sus iguales y ésta es la clase de cosas que tienen que tratarse y remediarse en las parroquias.

"Tenemos delante un camino largo y necesitamos dar algunos pasos afirmativos. La Arquidiócesis tiene que interesarse a nivel parroquial. Hay varios niveles que tienen que ser atendidos: en la calle, económicamente, socialmente y mentalmente; en este último la Iglesia puede ayudar mucho, tratando con la precondicionada mentalidad de algunas gentes y hacerles saber que la revuelta no fue un hecho aislado".

Ms. T. — "¿Ha tenido Ud. alguna experiencia acerca de los Católicos Negros?"

Mr. J. — "Depende de como usted lo defina. Si usted quiere decir si los Católicos negros sienten la injusticia como grupo entonces la respuesta es "sí". Hay unas trazas de injusticia que se sienten en términos de vida parroquial. Yo me he dado cuen-

ta de ello desde hace muchos años pero he preferido ignorarlo. Estas cosas que yo he sentido desde hace años todavía continúan. Por ejemplo, durante la Misa en el saludo fraternal de la paz hay gentes que no estrechan su mano porque usted es negro".

Ms. T. — "¿Cree usted que la gente que siente estas injusticias tendrá paciencia para aguardar mientras la Iglesia soluciona el problema?"

Mr. J. — "No creo que la gente tenga paciencia para esperar a que los demás actúen. Esto es obvio y quedó demostrado el pasado día 17 de mayo en las calles de Miami".

Ms. T. — "Entonces los problemas no son por tanto económicos sino por la continuación de un sistema doble y la percepción de los negros como diferentes de los blancos".

Mr. J. — "No. Lo económico es definitivamente tanta parte del problema como la dualidad del sistema. Existe una inhabilidad en las minorías para alcanzar el acceso al sistema económico. Ellos están excluidos de él.

Cyrus Jollivet es un abogado Católico de la Parroquia Santa Rosa de Lima, de Miami Shores y parte integral de la Arquidiócesis.

## Acto Por El Centenario de José M. Carbonell

Las Cruzada Educativa Cubana y la Sociedad Cubana de Filosofía han organizado un acto homenaje al cumplirse el primer centenario del natalicio del ilustre patriota cubano José Manuel Carbonell Rívero.

El acto tendrá lugar en el Auditorium de la Iglesia Presbiteriana de Miami, 2480 N.W. 7 St. Miami, el Sábado, 12 de Julio a las 7:30 p.m. y seguirá el siguiente programa:

I - Himnos nacionales de Estados Unidos de América y la República de Cuba, ejecutados al piano por el maestro Luis Carballo.

II - Invocación a Dios: Por el M.R. Agustín Román, Obispo de Miami.

III - Tributo a fundadores de la República y héroes y mártires que han entregado sus vidas a la libertad de Cuba.

IV - Palabras iniciales del acto en nombre de las dos instituciones culturales organizadoras del Homenaje: Dr. Vicente Cauce.

V - Develación de un cuadro de José Manuel Carbonell, ofrenda de la pintora cubana, Dra. Rita Fundora de Concepción.

VI - Discurso-Homenaje al poeta, tribuno, escritor, periodista, diplomático e inmaculado patriota-

libertador, por el Dr. Octavio R. Costa.

VII - Selecciones de Música Cubana: soprano Marta Pérez, (Diva de Cuba) y el baritono Alfredo Quintero, acompañados al piano por el maestro Luis Carballo.

VIII - Interpretaciones de algunos poemas de José Manuel Carbonell: profesor Paul Díaz, director del programa.

IX - Palabras de reconocimiento a las instituciones organizadoras del Homenaje y al pueblo cubano en el destierro, en nombre de la familia Carbonell: Dr. Néstor Carbonell Cortina, nieto del Homenajeado.

## Agape de Amor en Little Flower

Renovación Carismática en el Espíritu Santo invita a todos los fieles de la Arquidiócesis de Miami a celebrar, en el gozo del Señor, su Agape de Amor que tendrá lugar el domingo 13 de julio de 9.00 a.m. a 5:00 p.m. en la Iglesia Little Flower situada en Anastasia 1270, Coral Gables.

El Rev. P. Antonio Navarrete será el Director Espiritual de esta jornada Carismática.