



- **Should Church in America drop four Holy Days? P3**
- **More on 'black justice' --Athalie Range, Msgr. Walsh, P5**

Archbishop meets with black leaders

For the second time in 30 days, Archbishop McCarthy met with leading Black Catholic laymen and women at St. Mary's Cathedral on July 9th.

The purpose of the meetings, which will continue on a monthly basis, was to review and evaluate the work of the Church in the Black community of Dade County in the wake of the May civil disorders.

THE ARCHBISHOP urged the group to help the Church to better address itself to the needs of Black Catholics in the Archdiocese of Miami and to actively promote Christian attitudes among Catholics and others of good will towards their black fellow Christians.

Monsignor Bryan O. Walsh, Archdiocesan Director of the Catholic Service Bureau, who convened the meetings at the

(Continued on Page 6)



Reluctant cherub

A young participant in a Sunday liturgical celebration glumly awaits her part of the limelight, but receives a bit of reassurance from the boy in the next pew.

Religious aspect of Pope's trip

By JERRY FILTEAU

to Mary.

VATICAN CITY —(NC)— Pope John Paul II's comments on the poor and on human rights and justice issues dominated world media coverage of his 12-day visit to Brazil June 30- July 11.

But another story — less exciting in general media terms and a bit more difficult to follow — was the primary religious dimension of the whole trip.

This is not to fault the media. Conflict and contrast make news.

WHEN A POPE visits a slum in Rio de Janeiro or warns Latin America that it may face violence unless it makes basic social reforms, it is generally far more interesting than the same pope urging devotion

When the world's most important religious leader appears before 150,000 workers who have just gone through a bitter autoworkers' strike in Sao Paulo — the Detroit of Brazil — and talks about union rights, it is bound to make front pages. When he tells Catholic families that religious education is important, the message may not make the daily paper or evening TV news at all.

Besides the general difference between the social issues and the more strictly religious issues that the pope addressed in Brazil, there was another level where the meaning of the pope's trip could easily be lost on the international

public.

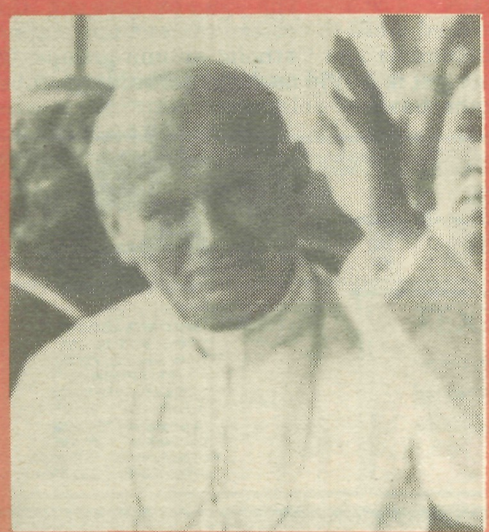
This level was the strict link the pontiff consistently and repeatedly made between Catholic teaching and the social issues he was discussing.

OVER AND OVER he rejected political partisanship by the church or the identification of church teaching with specific ideologies.

Again, the correspondents covering the papal trip for the rest of the world were, by and large, careful to report the linkage the pope made between provocative comments on specific issues and the Christian teaching behind those issues.

But such reports are inevitably buried a few paragraphs down in the story, rarely if ever making it to the

(Continued on Page 17)





News At A Glance

Humanitas Awards to Three TC Shows

LOS ANGELES —(NC)— The writers of "Son-Rise" and episodes of "Family" and "MASH" were awarded Humanitas prizes as television network programs "which most fully communicate those values which enrich the human person." The awards are given by the Human Family Institute in Los Angeles.

Frs. Powell and Gallagher Speakers at L.A. Convention

LOS ANGELES, Calif. —(NC)— Jesuit Fathers John Powell, author and lecturer, and Charles Gallagher, who helped develop the Marriage Encounter Movement, will be featured speakers at the 1980 Worldwide Marriage Encounter International Convention in Los Angeles Aug. 8-10.

Desert Survivor says he would be Killed at Home

TUCSON, Ariz. —(NC)— An old man among those who survived abandonment in the Arizona desert after being smuggled into the United States from El Salvador said he took the risks because, "I had no choice, I was going to be killed at home."

Catholic media projects approved

WASHINGTON —(NC)— Grants for eight more national-level communications projects funded by the new Catholic Communication Campaign have been approved by the U.S. Catholic Conference, according to an announcement July 14.

Eighteen grants were announced Last April, bringing the total number of campaign-funded projects to 26. The 26 grants total \$836,614.

The new projects include two television program series, one on marriage enrichment and one on the letters of St. Paul.

Also included are funds for several Catholic press projects: the delivery of National Catholic News Service stories to Third World communicators, funds for journalistic training with emphasis on minorities, a project on the feasibility of a Catholic video news service and two Catholic Press Association projects, one to study creation of a Catholic press service agency and another to aid Third World journalists attending the World Congress of the Catholic Press in Rome this September.

The other 18 projects involve communication training, a diocesan model for media use in evangelization, two new prime-time holiday TV specials, a national Catholic Spanish-language TV series for the fall, radio and TV spots, establishment of a media resource center, assistance to media programs in developing nations, print projects on the media and family values and children's TV, and research on a satellite delivery system for the church.

Shroud of Turin -- Big Business

RICHMOND, Va. —(NC)— A Richmond-based mail order operation believes the Shroud of Turin could be a money-making proposition. The operation sells a partial copy of the shroud and claims it could bring luck to gamblers.



SURVIVES DESERT ORDEAL — U.S. border patrolman Hector Ochoa comforts Yolanda Estela Hernandez, 20, of El Salvador, one of the 13 who survived four days of 100-degree Arizona desert heat after being abandoned without water by alien smugglers. Thirteen bodies have been found and the search continues for more. (NC Photo)

Topics for World Synod of Bishops

NOTRE DAME, Ind. —(NC)— Hispanic families in the Midwest think that the most important topics for the world Synod of Bishops to consider are religion for everyday living, formation for Christian responsibility, service for families and lay ministry.

Jesuit Superior Denies Fomenting Violence

ROME —(NC8)— Father Pedro Arrupe, superior general of the Jesuits, denied reports that Jesuit priests are fomenting violence in El Salvador. "The Society of Jesus has never participated in violence or supported it," he said in response to what he termed "slanderous accusations" by the press, radio and TV in El Salvador.

Bishop Lamont Plans Return to Zimbabwe

(Undated) —(NC)— Promising to be as outspoken as ever, Bishop Donal Lamont, who was expelled from Rhodesia in 1977 for his stand against racism, said he plans to return to newly independent Zimbabwe (Rhodesia) this summer.

Tax Exempt Status Returned to KC's

WASHINGTON —(NC)— The Senate Finance Committee has approved a bill to restore tax exempt status to the Knights of Columbus and Catholic alumni groups. Tax exempt status was lost in a 1976 measure forbidding clubs to discriminate on the basis of religion.

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PROPOSAL BY U.S. BISHOPS

Drop 4 Holy Days? Most say 'yes'

By GEORGE KEMON

Four of the six holy days of obligation currently being observed in the United States would be dropped under a proposal being studied by the U.S. Bishops. Reaction, locally, seemed to indicate a favorable response to the proposed change.

The proposal, developed by the Bishop's Committee on the Liturgy (BCL) and sent to all the U.S. Bishops for this views calls for retention of only Christmas and the Feast of the Immaculate Conception as holy days of obligation in the United States. Any change would have to be approved by the Pope.

The other four U.S. Holy Days — the solemnity of Mary the Mother of God on Jan. 1, Ascension Thursday; the Feast of the Assumption on Aug. 15, and All Saint's Day on Nov. 1 — would no longer be days of obligatory Mass attendance for Catholics.

CANADA CURRENTLY only observes Christmas and the Feast of the Immaculate Conception. Mexico observes only Christmas, Jan. 1, and the Feast of Our Lady of Guadalupe.

Fr. Robert N. Lynch, Rector of St. John Vianney College Seminary, "Attendance is becoming more sparse. I am in favor of transferring the Holy Days to Sundays. Theological realities that the holy days express is worth annual reflection and praying on..."

In North Miami Beach at St. Lawrence, Fr. Roger Holoubek, cited "A dismal showing on holy days. When they fall on working days most people cannot make Mass, or, they forget to go. Yes, I am in favor of doing away with all but the two mentioned. I'm sure my fellow priests here at St. Lawrence feel the same way I do."

They further felt that the obligation to attend Mass on the feast of the Assumption, Aug. 15, should be dropped in light of the choice of Immaculate Conception as



Sparse attendance at Holy Day Masses main reason for proposal to drop or shift them.

the major Marian feast for the United States.

All Saints' Day has not been greatly significant in the liturgical calendar and thus should no longer be a day of obligatory Mass attendance.

THE COMMITTEE CONTENDED that the proposal was not intended to reduce religious devotion or practice but merely to address realistically "the pastoral problem which has emerged in these times."

The committee also urged U.S. Dioceses to give greater attention to

the celebration of feasts of local significance.

ACCORDING TO officials at the National Conference of Catholic Bishops, the proposed revision of the Code of Canon Law calls for retention in each country of at least two holy days of obligation: Christmas and one feast honoring Mary.

Some parishioners feel that there is duplication in the honoring of Mary. This is not to detract from her importance, but, rather they feel it might be better to concentrate on

one major feast a year which would honor her in a concentrated way.

Most are mindful that Mary, under the title of Our Lady of the Immaculate Conception is the national patroness of the Church in the United States.

Mrs. Helen Courtney, a St. James Parishioner says, "We should keep them all. Assumption might be the only exception. We do have Trinity Sunday 50 days after Easter."

Our Lady of Devine Providence parishioner, Marsha Whalen, told the Voice: "Yes I feel they should be dropped. They have lost their meaning. There should be a concentration on one feast for Mary rather than the several held now."

June Meyers, St. Rose of Lima member — "It's not hard for me to go. But some do seem duplicated. One Feast for Mary would seem sufficient, for instance."

(Continued on Page 18)

Detroit's Cdl. Dearden resigns at 72

WASHINGTON —(NC)— Pope John Paul II has accepted the resignation of Cardinal John F. Dearden as archbishop of Detroit and has appointed him apostolic administrator of the archdiocese pending the appointment of a successor.

Cardinal Dearden, 72, is three years under the age at which Pope Paul VI ordered bishops who are heads of dioceses to submit their resignations.

He has headed the Detroit Archdiocese, seventh largest Catholic Church jurisdiction in the United

States, since 1958.

Archbishop Jean Jadot, apostolic delegate in the United States, announced the resignation.

At a news conference in Detroit on the day the announcement was made, Cardinal Dearden said: "Impaired health has limited my ability to be involved in many of those pastoral activities that are my responsibility. I feel a sense of frustration in not being able to shoulder my share of the burdens of pastoral service to our people."

The cardinal, who suffered a

heart attack in 1977 and has been forbidden to take on evening assignments, added that he did not "intend to buy a rocking chair."

He noted that his more than 21 years as head of the Detroit Archdiocese had spanned the periods before and after the Second Vatican Council. What he had found most challenging, he said, was trying to bring into the life of the church the insights of the council. He said he thought he had "brought a greater sense of unity and community" to the people of the archdiocese.

Abp. Carroll Mass

A special Mass marking the 3rd Anniversary of Archbishop Coleman F. Carroll's Death has been scheduled for July 26th at 3 P.M. in St. John Vianney College-Seminary Chapel.

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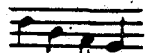
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Reagan, Bishops agree, disagree

By JIM LACKEY

WASHINGTON —(NC)— Areas of both strong agreement as well as some serious disagreements can be found in a comparison of the campaign statements of Ronald Reagan and the positions on various political issues taken by the American bishops.

Reagan and the bishops agree on such issues as abortion, tuition tax credits and the need to eliminate world hunger.

But they disagree on issues such as the Strategic Arms Limitation Treaty (SALT II), national health insurance, the death penalty and the advisability of a balanced federal budget.

Reagan, the Republican nominee for president, has spoken several times on issues which the bishops outlined in their statement, "Political Responsibility: Choices for the 1980s." The statement, issued last fall, includes a compilation of political issues on which the bishops have taken stands over the past several years.

PROBABLY THE strongest area of agreement is on abortion, where Reagan — like the bishops — favors an amendment to the Constitution banning abortion. Reagan also opposes spending federal funds to pay for abortion and promises that the judges he appoints will reflect a pro-life attitude.

Reagan's abortion stance, though, has been a source of controversy within the pro-life movement. While many pro-life groups have endorsed the ex-California governor because of his anti-abortion stance, a small segment of the movement led by presidential candidate Ellen McCormack has been skeptical of Reagan's pronouncements and has contended Reagan still has not proven his loyalty to pro-life goals.

It also is unclear exactly what kind of a constitutional amendment on abortion Reagan favors. In the early months of the primary season, Reagan said he favored an amendment prohibiting abortion except to save the life of the mother. But more recently, according to Dominican Father Charles C. Fiore, chairman of the National Pro-Life Political Action Committee, Reagan said he favored the "paramount" approach which, as proposed, appears to outlaw abortion even in life-of-the-mother cases.

ANOTHER AREA of agreement between Reagan and the bishops is on tuition tax credits. Asked by Catholic legislative coordinators before the Iowa caucuses and the Massachusetts primary last winter whether he supported such tax credits, Reagan said the credits were an example of his support for "developing new means to improve parents' ability to send their children to the school of their choice."

The bishops and the candidate also would appear to agree generally on the problems of world hunger, though their responses might be different. Asked whether he agreed with a statement by the bishops supporting "a national policy aimed at securing the right to eat to all the world's people," Reagan remarked that the United States should use its agricultural resources and technological advances to help solve world hunger.

He also remarked that it would only be in "rare" circumstances when he would favor the use of food as a diplomatic weapon.

But after that, Reagan and the bishops part company.

On SALT II, for instance, the bishops and Reagan are almost diametrically opposed. While many members of the hierarchy, such as Bishop Thomas Kelly, general secretary of the National Con-

ference of Catholic Bishops and U.S. Catholic Conference, still strongly favor SALT II even after the Soviet invasion of Afghanistan, Reagan has made no secret of the fact that SALT II, at least in its current form, will not be resurrected if he is elected president.

HE MAINTAINS that he favors arms reductions as long as the United States does not come out on the short end of the deal.

The death penalty is another issue on which the bishops and the candidate are at opposite poles. The bishops favor abolition of the death penalty; Reagan does not.

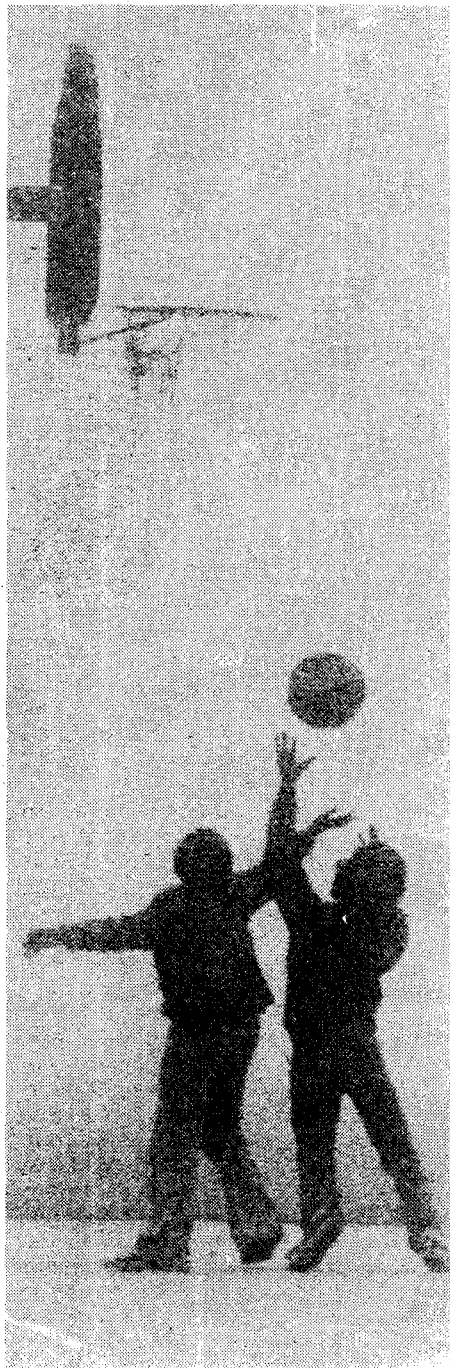
The bishops also have established national health insurance as one of their political priorities, but again they will find disagreement with Reagan. While not taking a position on a specific proposal, the bishops say they favor a broad-based health insurance program providing comprehensive benefits and preventive health care.

Reagan, on the other hand, has said he favors a national health policy which supports the private sector in the provision of comprehensive health services.

More disagreement can be found on federal spending and the balanced budget. While Reagan has spoken long and often on the need to balance the federal budget and reduce federal spending, the bishops have urged that the budget not be balanced if it means denying the poor some of the necessities of life.

REAGAN AND the bishops might get a chance to discuss those issues face to face this fall if Reagan, like Gerald Ford and Jimmy Carter in 1976, decides a meeting with the Catholic bishops would be worthwhile.

But a spokesman for the bishops said July 14 that no such invitations have yet been extended to the bishops or have been sought by them this year.



FOG BALL — As the early morning fog rolls off nearby water two boys play ball amid nature's cooling mist.

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Justice for blacks-- 2 more views

"We are not looked upon by the establishment as Catholics or Protestants, but we are looked upon as blacks, as the black minority group.

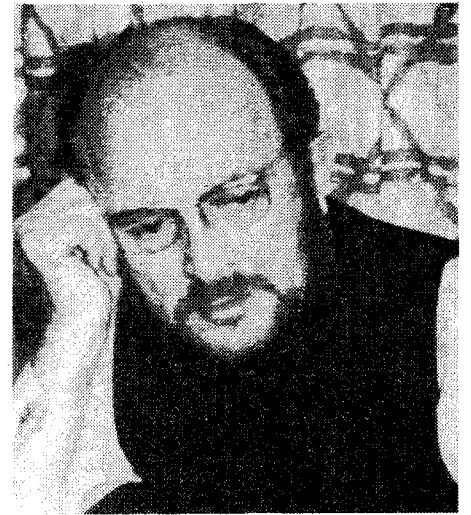
So that as Catholic blacks, we suffer the same as any other group of blacks, be they Baptist or whatever denomination."

Ms. Athalie Range



"...The indifference and the benign neglect, and the continuation of the development of the two societies, the question of ignoring institutional racism, is pervasive to our society...failure to deal with the problems of the Vietnam veterans, chronic young unemployment" are the real causes.

Msgr. Bryan Walsh



By MIREYAZELL

Athalie Range, formerly first black and woman State Cabinet member, and a leader in the black movement, blames racism and a dual system of justice in this country for the conditions to which blacks are subjected.

A native of Key West, she chose to widen her horizons beyond the unwritten, but nevertheless realistic limits that a black woman might have expected to achieve, when she was still a young woman. The years have not passed without leaving their print on the quiet, still very pretty face of Athalie Range. She is elegantly small, warm and very human: Her eyes are deep, soft, and bear the imprint of grief and joy. Athalie Range seems to be spiritually involved with life, not just with blacks, and not just with the Range Funeral Home she operates in North Miami. To her, racism harms not only black people,

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 leaders on the causes and solutions of racial troubles. This is the second of a series.

but whites as well. She is Catholic from birth.

The organizations she belongs to, both at the national and local levels, are too numerous to mention. She is constantly busy, day and night. The black homeless often come to her for help and she has often housed them in her own home when an agency could not help. She receives close to 100 telephone messages daily.

Following is her interview with The Voice.

Q. As a Catholic, what is your perspective on the problem of blacks in Miami, and do you feel that there is a difference between the black Catholic problem and the black non-Catholic problem?

A. We are not looked upon by the establishment as Catholics, or Protestants, but we are looked upon as blacks, as the black minority group. So that, as Catholic blacks, we suffer the same as any other group of blacks, be they Baptists or whatever denomination. No, there is really not much, if any, difference. Also, the number of black Catholics is far overshadowed by the black population, and we do not identify ourselves as Catholics as opposed to any other religious group.

Q. Do you think that there is such a thing as the "black Catholic experience," and if so, do you think it is any different from that of the White Catholic experience?

A. Again, I would say that the relatively small number of Catholics who are black in this community keeps us from being identified as a Catholic religious group apart from the other religious groups. On the other hand, the white Catholics are an economic factor in the community and they are economically more respected.

Q. Would you agree with Monsignor Bryan Walsh that the black problem is not so much an economic one as it is one of a continuation of the dual system, and of a perception of blacks as being different from whites?

A. We cannot overlook the fact that there is a very grave economical problem. For example, the fact that 47 percent of the unemployed are blacks cannot be minimized. But I do believe that the recent riots here in this North Miami section, were caused by the double standards in justice under which we

(Continued on Page 6)

By GEORGE KEMON

Msgr. Bryan O. Walsh, Archdiocese Director of Catholic Charities, believes the recent racial riots might have been avoided if visible steps had been taken to show the black community that changes were forthcoming.

Msgr. Walsh is a nationally recognized expert on refugee and ethnic matters, has had many years of experience with community relations and administers millions of dollars annually through various Catholic sponsored charitable agencies which often deal to a great extent with minority groups.

He believes that if tangible improvements are not made soon in the racial situation there could be further trouble in this area.

Following is his interview with The Voice:

Q. Do you feel that the riots could have been avoided or do you see them as being inevitable?

A. Well, I don't think anything involving human beings is inevitable. But, those of us who are working in the community were aware for many months that the situation was a powder keg and that it was waiting for the right spark at the right time to ignite it. The Archbishop (Edward A. McCarthy) and I had been meeting for several months with community relations experts — professionals — and discussing the issues of polarization, of racism, of violence. We met with the governor about two weeks before the civil disturbance erupted on May 17, and we discussed these issues. In addition, the community relations Board in its report to the County Commission a month before warned the Commission. So we knew and we tried to get the attention of the Community — the "movers and the shakers" in the community to be aware of the problem.

Its been 12 years since the last disturbance of this kind took place and the only disturbance — Miami got through the 70s calmly.

We were faced with the problem, crying so loudly that you become a self-fulfilling prophecy. And its hard to get people excited when things appear to be all right on the surface. Besides that — the spark that ignited the civil disorder probably could have been avoided if certain things had happened in an orderly fashion.

Q. Do you feel that the McDuffie

situation was the catalyst that triggered the riots? In other words, there has been a lot of talk about the fact that the trial should have been held here and that due process could have taken its course locally.

A. The McDuffie trial, the death of McDuffie and the trial of the policemen accused of killing him is more than a catalyst — its one of the causes. It is one of a half dozen examples of police involvement with the black community — the way police violence is handled indicated a dual standard of justice.

Mr. McDuffie was killed — and this is a very important point — not because he was poor. He wasn't poor. He was not killed because he was uneducated. He was well educated. He was killed because he was black. And I'm not so sure, although this is hard to judge, that perhaps he was killed because he was a well-educated middle class black person and they thought they were going to teach him some "Street Justice." (Mr. McDuffie was beaten to death in Miami and four Miami policemen later were acquitted by a jury in Tampa.)

Now, however, in the transfer of the trial, in itself might have been a good idea, if it was to achieve a fair trail. On the other hand, the transfer of the trial to Tampa — to a place that has a history of white juries absolving police of wrong-doing was very unfortunate. And, if the case had to be transferred, Tampa was not the place to transfer it.

In addition, the release of the verdict, being reported on a Saturday afternoon was very unfortunate.

Also, the protest rally called by the NAACP to protest the trial was badly planned. Police protection was not provided nor asked for. It was so badly planned that the organizers did not have loudspeaker equipment available. Therefore, when the group of people began to get out of control the organizers of the rally had no way of affecting control. Plus there was a series of little incidents which led one thing into another and erupted into violence. Good planning on the part of the rally holders, plus a different timing of the trial verdict release would have made a tremendous difference.

Q. The Black leaders of the community were apparently not effectual or, it got out of hand too fast for them to do anything about it...?

A. No! This is putting the blame in the wrong place. I think the black leaders faced the frustrations that everybody has faced. They are as much the victims as anyone else. The indifference and the benign neglect, and the continuation of the

(Continued on Page 7)

1 More answer by Ms. Portier

One question and answer was inadvertently dropped from the interview with Marie Portier in last week's Voice. Ms. Portier is an executive with the Department of Health and Rehabilitative Services. The omitted material is as follows:

Q. What is the Catholic Church doing in Miami to help the Black situation, or what could it be doing?

A. I think that one of the most productive meetings that I have ever attended has been with Archbishop McCarthy. It certainly was a good beginning and I believe he will do a lot to help. He is a very warm person, he smiles a lot and I like people who smile! I believe he may well be our salvation and I certainly look for his continuing to hear out his Black parishioners and assist us all in spiritual growth because we are still something like babes in arms, spiritually, and we need more 'solid food' to prepare people to be disciples, to spread the Gospel, to get into the community, the home, the family. I have much respect for the Catholic Church, so much so that I send my daughter to a Catholic school.

★★★

Marie Portier believes that genuine love is as contagious as a genuine, warm smile. "We have tried just about everything else," she said, referring to the Blacks' plight in this country, "what's wrong with the churches now trying true love for one another?"

Justice for blacks -- Range's view

(Continued from Page 5)

black people live. So, I will agree with Monsignor, yet I will emphasize that unemployment and economical problems of blacks are ongoing problems that must not be overlooked.

Q. What do you believe is at the root of the dual system of justice you referred to?

A. Racism. That's what is at its root. Also, the feeling among many portions of the establishment that white supremacy should be a way of life wherein blacks must continue to be subservient to whites, no matter what the situation may be.

Q. Do you believe that Arthur McDuffie was beaten as a black man and not as just a poor man?

A. "Very definitely. He could

have been the richest man in this town, but he still would have been beaten that way because he was black."

(Concerning the Arthur McDuffie beating incident, Ms. Range does not condemn the entire police force and believes that not all officers would react the same way.)

Q. What is the Catholic Church doing to help the blacks in Miami, or what do you believe it should be doing?

A. "The Church should be conducting a spiritual counseling service directed to our police officers. I believe that police officers are in much need of spiritual guidance, and the churches could certainly provide this sort of help. We are concerned about what is

believed by many to be a fact, that is, that for some reason which I myself do not understand, the degree of violence, of aggressiveness in many police officers is much stronger in the Hispanic policeman.

In a recent meeting with Archbishop Edward McCarthy I mentioned this to him and I suggested that the relationship between Cuban Catholic priests and the Cuban police officers ought to be emphasized. Incidentally, the officer who dealt crucial blows that killed McDuffie was a Cuban officer.

I do think that the Church has been doing much to help the blacks in Miami and it has been particularly helpful in the Haitian situation here. I believe that the Archbishop is sincere and that he and others in the

Church are seeking a solution to our problems, but in my opinion they are not going after the true cause of the problems, which is the double standard in the judicial system.

Q. What do you think is the issue between American blacks and the Cuban refugees?

A. The establishment tries to portray a problem which is not true. Again, the establishment is taking this issue to create dissention between blacks and Cuban refugees. But the opportunities and the jobs that the Cuban refugees were given were never afforded to our blacks. Incidentally, when the riots took place, there were rumors started to the effect that Cubans were fighting blacks, and this, I assure you, was not true.

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Refugees called 'survivors'

WASHINGTON
—(NC)—

Despite news reports to the contrary, the Cuban refugees being resettled in the United States are not "criminals" but "survivors," according to John E. McCarthy, director of the U.S. Catholic Conference's Migration and Refugee Services.

In a letter to the U. S. bishops, McCarthy said that "perhaps about one percent (of the refugees) have any real criminal activity in their records." Some, desperate to leave Cuba, "confessed" to having been prisoners, he said. Others were jailed in Cuba for "political or religious convictions" and still others had stolen food for their children or younger brothers and sisters, McCarthy stated. His letter was released July 15.

The letter described the refugees as "strong people, willing and able to stand up for what they want and what they need." Those attributes sometimes make dealing with them difficult, McCarthy added. "But they bring to this country the independent spirit that made it great. They cherish the freedom for which this country stands. And they prize the Christian values for which we, as the body of Christ, must stand."

"Refugees do not ask for much help. A place to live; a job to live by," the letter concluded. "When you think about it, that's not too much to give."

Archbishop meets with black leaders

request of the Archbishop, said that the priorities identified by the group as part of its short range thrust are:

1. Promotion of Police sensitivity programs in Dade County, possibly working through the Catholic Policemen's and Firemen's Guild.

2. Promotion of a black news column to be carried in The Voice.

3. Promotion of a Black Catholic news column in the Miami Times and other publications of the area.

4. Observance of Black History Month (February) in Catholic parishes and schools of the Archdiocese with media cooperation sought to further publicize the significant contributions made by black people.

5. Preparation of a pastoral letter from the Archbishop to all Catholics in the Archdiocese.

6. Establishment of ongoing sensitivity training programs for priests, religious, seminarians, and laity in the Archdiocese.

7. Establishment of tri-ethnic (Black, Anglo, Hispanic) workshop meetings for the youth in the Archdiocese. The workshops will include talks by qualified persons to promote ethnic and cultural understanding so that the participants might become better advocates of Christian values in the various public and parochial schools they attend.

8. Promote exchange of parish visitations between parishes which are predominantly black or white.

Monsignor Walsh noted the importance that Archbishop McCarthy places on the meetings can be gauged from the fact that he has asked them to form a Task Force which he himself will chair. He has also asked that similar task forces be formed in the other major urban areas of the Archdiocese.

The next meeting will be held August 13th at 2 p. m. at St. Mary's Cathedral, 7525 N.W. 2 avenue. The members of the Task Force are:

Morris Atkinson, Edith Bowman, Claude Clark, Ret. Col., Clara Cordero, Sidney Cox, Albert Davis, Dr. Nettie Dove, Gloria Evans, W. Henry Evans, Dr. Alice Johnson, Kathy Johnson, Russ Jollivette, Sam Jones, Rep. Joe Lang Kershaw, Paulette Martin, Dr. Joseph Portier, Marie Portier, Athalie Range, Dr. George Simpson, Dianne Smith, Elaine Sylvain, Dr. James White.

Justice for blacks--Walsh's view

(Continued from Page 5)

development of the two societies, the question of ignoring institutional racism, is pervasive to our society. These things, I think, are the real causes of the steady erosion. Social programs, failure to deal effectively with the problems of the Vietnam veterans, the chronic young unemployment.

Q. Is there such a thing from your point of view — not being black — that you can identify what the black Catholic Experience might be?

A. I think the black Catholic experience in Miami is not too different from the Black experience in Miami. The black Catholic, certainly among the black leadership in Dade County — Catholics are very prominent. Many of the leaders are Catholic — well out of proportion to the Catholics in the black population. I think that even from in the Church they suffer the effects of institutional racism; that type of unconscious racism that is pervasive in our society, and I think that they have suffered from benign neglect too.

Q. What is the issue, essentially between the blacks and the Latins, and what do you feel the Church can do about it?

A. The problem of the Latin community in Miami is a serious issue. Because there is a very real danger that the Anglo-White Community is going to absolve itself from responsibility to the blacks by blaming the Spanish-speaking refugee influx for the problems of the blacks.

What we constantly point out is this: blacks all over the United States, and the state of Florida, have the same problems as the blacks in Miami have — they suffer the same problems; the same neglect; the same institutional racism even

where there are no Cubans.

Now, therefore, it is very unfortunate and very unjust and incorrect to use the refugee as the scapegoat. Most blacks and most black leaders in Miami are too smart and too intelligent to be fooled by that.

I think our national media, and even the international media and many outside black leaders from around the country not knowing the Miami situation can fall for this kind of ploy — and it is a ploy. And the fact that the black community has been affected by the Spanish influence the same as every one else in this community has, is a reality.

Personally, and I've said this for 20 years, the cubans arrived and they compete with the blacks for the low-paying jobs — entry level jobs. For black people these are still dead end jobs. But for the Cubans they are the first rung of the ladder. I think this is not the Cuban's fault. It is the fault of the system — the institution which again exercises a double standard and therefore it is only the exceptional black person who gets promoted and I think there is a very real problem in this regard.

It is also very frustrating for the community to see people come in from the outside who are hard-working, highly motivated, as refugees usually are, and society provides them with the opportunity to get ahead by ignoring their position. This is much different than blaming Cuban influx for the problems of the black. The success of the Cuban in many ways is an indictment of our society. For society obviously is making the distinctions as to race.

Q. What do you think the Catholic Church is doing in Miami to help the black situation?

I think we have a problem. We



Athalie Range and Msgr. Walsh at civic function a few years ago.

have a problem in the sense that perhaps expectations are exceeding reality. I think we are being strong advocates of bringing about change in society. I think this and more needs to be done. I think we have to work very much harder. It's a question of a change of attitudes — first of all among our own people.

We must first put our own house in order. Far too many Catholics neglect their values to society and to the environment — they are not the values of the Gospel. I think we have an awful lot of educational work to do.


The questions of justice and racism are serious things and educational and material change

must be tackled.

I think there is a need for us to provide a very positive affirmation for our black Catholics and their leadership that they undoubtedly exercise in the black community.

Q. Do you see a possibility of a "long, hot summer" again — do you anticipate we might have more riots and problems?

A. Well, I think that the black community here has given Miami sort of a thirty-day warning or notice that says, "all right, let's produce — let's get some results. I think there is a very desperate need in this community. For some fast, rapid action. If it does not occur, then it will be "black business as usual".


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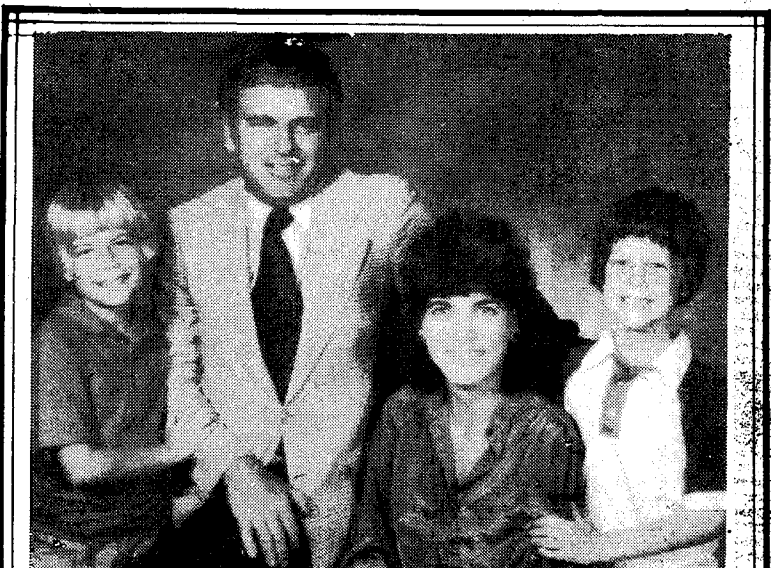
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MATTER OF OPINION

Being attracted from God's mercy, with His authority, we do not play the outward, we remain in the inward, there must be no outward, we do

Being attracted from God's mercy, with His authority, we do not play the outward, we remain in the inward, there must be no outward, we do

The slow pace of ecumenism

British Cardinal Basil Hume's recent remarks on ecumenism were a breath of fresh air that contrasted with the air of malaise so frequently encountered in the ecumenical movement in the United States lately. Various groups have been making great strides in their discussions of Christian unity. But few indications of ecumenical activity are visible otherwise.

On his month-long U.S. tour commemorating the 1500th anniversary of the birth of St. Benedict, the cardinal raised a few eyebrows with some of his comments. He called it "a tragedy that the Christian voice isn't united" on ecumenism and he said that the world is ready for a new burst of activity in this area.

There is a widespread impression in Catholic circles that Pope John Paul II has slowed the pace of ecumenical progress. He has cracked down on certain theological positions advanced by progressive theologians; perhaps with a view toward clarifying doctrinal positions he considers ambiguous or worse.

Nevertheless; many theologians in dialogue are producing documents designed to advance Christian unity. Kenneth Briggs, in a recent New York Times article; said "scholars have found much to agree on and many believe this effort, by laying the theological groundwork, will count more in the long run than pronouncements of church leaders."

The fact is; however; that Pope John Paul remains the chief figure on the church unity scene. He has made many statements indicating he wants to move forward in ecumenism; but he has also made statements indicating his hesitation.

On one occasion; when he spoke to the members of the Vatican Secretariat for Promoting Christian Unity, the pope said: "The restoration of unity among all Christians was one of the principal goals of the Second Vatican Council. And from the time of my election, I formally committed myself to promote the execution of its norms and orientations, considering it a primary duty for me."

The pope, however, also proposed caution.

He recommended that the Vatican secretariat "take stock, to see where we are." He urged the secretariat to make haste slowly in promoting ecumenism but also declared that the urgency to end the intolerable scandal of the division of Christians requires that we avoid "any superficiality, any imprudent zeal that could harm progress toward unity. An illness is not cured by administering pain-killers but by attacking its causes."

When Pope John Paul met with ecumenical leaders at Trinity College in Washington, D.C., during his U.S. tour, he warned that the need for patience could "never become a substitute for the definitive and generous response" which God asks for in reply to his invitation to perfect unity in Christ.

Very true! Patience can never be a substitute for action when God is inviting people to Christian unity. And the Holy Spirit of God, present at the Second Vatican Council, has been inviting people for 15 years to respond to his plea for the promotions of Christian unity.



By Fr. John Dietzen

What about the March of Dimes?

Recently I heard from some people in our parish that the March of Dimes supports abortion.

I have always given to this organization and helped in their recent drive. Could you please tell me if what they say is true? (Pennsylvania)

A. Your question is a difficult one to answer. My response must begin with a brief personal note.

For a long time the March of Dimes (MOD) has been one of my favorite organizations. Particularly since it began focusing on the care for unborn and very young children with its theme, "Be Good to Your Baby Before It is Born," one of the most promising medical-scientific fields today, MOD's potential for good has been and will be enormous.

For about the last half dozen years, however, a major MOD project has drawn severe criticism. While this project has occasioned the death of numerous unborn children in our country, I continued to believe and to state often that the basic MOD thrust favored the unborn, and that it would implement that care by its policies as the necessity became clear.

I must admit that through recent years these hopes have proven fruitless. It seems to me MOD cannot have it both ways; it must come down either in favor of the unborn child as a human being with a right to live, or accept responsibility for the opposite position.

For several years MOD has been a leading proponent and funding source for programs of amniocentesis — a procedure to examine the health of an unborn child by diagnosis of the amniotic fluid which surround the baby in the

womb. MOD representatives insist officially that this program is simply to help parents anticipate birth defects in their children. In fact, however, it has proven to be a program which inevitably leads to the death of many unborn children.

First of all, MOD encourages amniocentesis in the middle three months of pregnancy, during which time the genetic diseases usually sought are not medically treatable. Babies identified as "defective" are almost always aborted. In one series of cases a total of 62 handicapped babies were discovered; 60 were killed and the other two lost in miscarriage. In another study published last year, 118 handicapped babies were found. Of these, 105 were killed before birth, including two normal babies who had been incorrectly diagnosed as "defective." Parents of seven of the children allowed them to live.

At least five years ago MOD was asked to cooperate in the preparation and distribution of a book for parents expecting a handicapped child. The book would have explained the development of handicapped children and how to work with them, and described the schools, services, medical procedures and other resources available to help parents who bear such children. The national MOD did not cooperate in this project. Years later, it still has no program to provide such information to parents whose children will be handicapped.

Consequently, the MOD amniocentesis program has been sometimes described as a "search and destroy" mission: Identify babies who would be born with birth defects and eliminate the child before birth.

In defense, MOD says it does

not urge parents either to abort or accept a handicapped child. But if a parent intends to accept the child, handicapped or not, second-trimester amniocentesis is unnecessary.

Again, MOD protests that parents who might otherwise have aborted a child thinking it was defective discover the child is normal and accept it. Which is true. This policy, however, especially when accompanied by the neglect of any program to help parents understand the personal and social potential of handicapped children and other positive facts relating to handicaps, seems clearly to imply that a parent might justifiably consider that a child who is less than physically and mentally perfect is not worth having.

Whatever protests MOD presents, the failure to incorporate a program to help parents who decide to keep their handicapped child and let it live, seems to belie even a "neutral" position on the killing of unborn handicapped children.

MOD has never directly funded abortions. Its growing number of opponents point, however, to its promotion in the medical profession of amniocentesis during those months of pregnancy when, at least in practice, the only purpose of such procedures would seem to be the identification of abnormal babies for possible abortion. Many around the country feel that until the MOD gives some evidence of changing that position it does not deserve the support of those who respect an unborn baby's right to live.

Q. Please explain the proper usage of the palm we received on Palm Sunday. How long should it be kept, in what way, and how should it be disposed of? (Ohio)

A. Palms distributed on the Sunday before Easter reminds us of our Lord's death and resurrection and of our share in his passage from with this kind of prayerful and devout intention is perfectly fine. Some people place them behind a crucifix, others place them with a picture that is particularly meaningful to us, others merely hang them on the wall or keep them on a desk or table.

As anything that is blessed, palms lose their blessing when they lose their identity. The proper way to dispose of a palm, therefore, is either by burning or by breaking it up. The remains may then be thrown away.

Broward Man to Academic Post

Frank McGarry, Assistant Professor of Criminal Justice at Biscayne College in Miami has been appointed Dean of Student Life for the College.

OFFICIAL

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

THE REV. JOSEPH HAYES - to Associate Pastor of St. Malachy Parish, Tamarac, effective July 5, 1980.

THE REV. VALENTIN RAMON, C.M.F. - to Associate Pastor of Immaculate Conception Parish, Hialeah, effective July 14, 1980.



By Msgr. James J. Walsh

Are you tired of doing good?

St. Paul used to tell his converts not to get tired of doing good. He must have repeated that warning hundreds of times wherever he traveled, because it is an incurable part of our nature to blow hot and cold, to be fervent and to be lukewarm, to be enthused over something in the spiritual life and then to turn it into a blah reaction.

People in the current movements which have stirred up fervor and zeal complain of this. Those who have made the Cursillo or Marriage Encounter or gone into the Charismatic renewal program soon realize that cloud nine has no seat or beds, and sooner or later one just rolls off it and hits the valley with a thud. Back to the grubby earth, where God seems far away, prayer becomes difficult and fervor is only a memory which keeps dimming.

"DON'T GROW tired of doing good" fits right in here. Its name is perseverance. The kids would say, "Hang in there." Stay with prayer when it becomes dull and monotonous. The value of prayer lies in the effort to praise, thank and petition God. Its value has nothing to do with the FIF - that funny inside feeling. Has little to do with emotional lifts or glow. It has everything to do with persevering day after day in offering one's mind and heart to God, no matter what one's feelings.

God gives the cloud 9 treatment to some to encourage them. As the apostles in prison later in their martyrdom chamber could look back on the Transfiguration of Christ on Thabor and draw strength from it, so God means us in the dark days to recall the days of glowing prayer and nearness to God in order to be strengthened to plod on.

All of this is one more exercise in

"We pray and we look immediately for some action If the results soon do not become visible, the urge to quit is very strong ...What a pity! Hang in there..."

faith. If all was sweetness and light in the Christian life, we'd be dead. It doesn't happen on this planet. We must follow Jesus faithfully in the dark as well as in the light. Downhill as well as uphill. When we seem to be able to touch the supernatural and when we are restlessly plodding through the desert.

This is faith, and nothing else. To be able to see the hand of God in fervor as well as in the dryness of the soul. In what looks like a reward from him, as well as in what appears to be punishment. In health and in sickness, in adversity and in prosperity.

PERSEVERANCE, no matter what. Don't grow tired of doing good. "He who perseveres to the

end will be saved." This means a day in and day out life of fidelity.

Some sects in Christianity have favored the belief that salvation is certain once they accept Christ as their personal redeemer. This is a most consoling and comforting belief, for it implies that during the remainder of one's life, no matter what one does or fails to do, one

cannot lose the reward of eternal life.

Scriptures contradict that. Heaven is not gained so easily. More than belief is necessary. God demands perseverance in good behavior, fidelity in keeping all his commandments, the constant acceptance of his will. Not for weeks or months, but daily until the last moment of life.

Men and women who have indeed persevered stress that the great obligations in the spiritual life can be met faithfully, if we persevere in fidelity to the little duties of every day life. This is really the key to perseverance.

TAKE THE MATTER of prayer again. When the soul is listless and

seems barren, prayer is a chore. There's no consolation. One feels it is useless to keep on asking God's help. And it is so easy to quit, pushed on by self pity.

Only the Lord knows how often one was just about to receive the grace prayed for, when one threw in the spiritual sponge and stopped praying. God demands perseverance as proof of our confidence in him, and, again, as a test of faith.

Our problem is that we want to see results. We pray and we look immediately for some action. If the results soon do not become visible, the urge to quit is very strong. But if God delays an answer, it is because in his wisdom he wants our prayers prolonged.

THOSE ESPECIALLY who have been involved in prayer groups or Marriage Encounter or the Cursillo should keep in mind the necessity of perseverance when the flush of fervor cools. There are too many who used to be active in these groups who have slipped back into a pool of lukewarmness, as if they have never experienced the special graces of God calling them to a more zealous apostolate.

What a pity! Do not grow tired of doing good. Hang in there. If you have slipped back, get moving again and paste before your eyes the plea of the Lord Jesus — persevere. Persevere.



By Antoinette Bosco

Health care: beyond the doctor

For a long time, people looked to the medical profession for the cure to every ailment. Now an increasing number of people seek alternative ways to stay healthy. A proliferation of medical self-help publications and programs are available, clearly expressing this message: The person most important to your health care is you!

Recently, a professor of public health from Yale University commented during a symposium for physicians that yogurt, vitamins, meditation and jogging had become the "new status symbols." These symbols are symptomatic of society's growing interest in self-care and are more than a passing fad, Professor Lowell S. Levin added.

NORMAN COUSINS and his "laughter therapy" are popular topics of discussion today. Cousins was for a long time editor of the Saturday Review magazine. He wrote an account of his battle with a serious illness. The story was published in the New England Journal of Medicine.

Cousins was told his illness was fatal. He would not accept that. He would laugh at the illness. Preposterous? Maybe. But his laughter therapy worked. He

became well. His story of self-care is now told in a book titled, "Anatomy of an Illness."

I think the book derives its popularity from the fact that so many people are now ready to believe miracles of healing come not so much from doctors and drugs as

they do from the marvelous human body itself.

I started out as a premedical student back in college days. Then people told me the "miracles" of science would replace my faith in God. Yet the more I studied, the deeper my faith became. The human body was the miracle — so perfectly conceived and assembled, so self-contained as a functioning unit, so capable of healing itself.

CONSIDERING how severely the body is subjected to all forms of abuse (excesses of food, drink and

drugs; attack by viruses or tumor-causing cells; injuries; overload of the mind), the body's efforts to remain whole constituted an overwhelming reminder to me then, and still, of the creator's genius and compassion.

The belief that medical science

"The belief that medical science was the victor over God gained such popularity for a time that people began to expect doctors to provide quick cures for everything, starting with the common cold..."

was the victor over God gained such popularity for a time that people began to expect doctors to provide quick cures for everything, starting with the common cold. I remember an article a few years ago calling for the secularization of American medicine. Secularization? Doctors had become the "new priests" of society, the author observed. He said people revered them much as primitives revered witch doctors, ascribing more powers to them than they could possibly possess.

As new priests in society, doctors became authority figures,

dispensing permission for people to be ill, to take time off, to be non-productive. The notions of preventive health care and responsibility for one's health became obscure.

ODDLY ENOUGH, this attitude caused a backlash. When the results of medical care did not meet peoples' great expectations, disappointment and anger were severer. Malpractice suits are now commonplace, holding physicians hostage and causing an explosion in health-care costs. It seems that when medical "miracles" are not forthcoming, people will settle for money.

I view the movement away from the "my-doctor-says" phase of American medical care as a sign of health in itself. It demythologizes the physician's role, but takes nothing away from the legitimate value of medical science. I think most doctors, as fallible humans, would have it this way.

The movement also recognizes implicitly that the divine physician was the author of preventive health care — giving people bodies which, barring unusual attacks, work well when they receive respect and cooperation.

All the days of my life...

By FATHER JOHN J. CASTELOT

Psalm 23 is one of the most widely known and used passages in the Bible. In fact, there seems to be an unwritten law: When in doubt, use Psalm 23.

Admittedly, the popularity of this psalm is well-deserved. It is a beautiful and most reassuring prayer of confidence in a God and shepherd who cares tenderly for his sheep. Still, people must wonder and worry occasionally as they recite the last verse: "Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the Lord for years to come."

Will goodness and kindness follow me literally "all" the days of my life, even if I am old or senile or a bother?

The answer depends on the constancy of those who love me and are kind to me now. How long will I be able to count on them? That depends, in turn, on how seriously they take admonitions of scripture such as the following:

"**ABOVE ALL**, let your love for one another be constant, for love covers a multitude of sins. As generous distributors of God's manifold grace, put your gifts at the service of one another, each in the measure he has received....The one who serves is to do it with the strength provided by God." (1 Peter 4: 8-11)

This passage is concerned with interpersonal relations within the Christian community. It should apply, then, with even more compelling force to such relationships within the natural family. A realistic note is struck by the allusion to serving "with the strength provided by God."

For it goes without saying that the care of a senile relative, no matter how close or how dear, is physically and emotionally taxing. Left to their own resources, people



Family members sometimes feel angry when a relative is senile as they see the relative's behavior as a reflection upon themselves. (NC Photo)

would just give up — or turn loving service into resentful and even damaging disservice.

RELYING ON God's strength, however, people can rise above themselves to undreamed of heights of truly heroic love — and grow tremendously as persons in the process. When this happens, the dependent older realizes that he or she is truly dwelling "in the house of the Lord for years to come." God's love turns the family home into his house, for all who live there.

The book of Sirach addresses the subject directly: "My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fail, be considerate with him; revile him not in the fullness of your strength. For kindness to a father will not root. In time of tribulation it will be recalled to your advantage, like warmth upon frost it will melt away your sins. A blasphemer is he who despises his father; accursed of his Creator, he who angers his mother." (Sirach 3: 12-16)

A practical response to these admonitions has become increasingly difficult. The structures of modern society are not only coldly impersonal, they are often depersonalizing. Dwellings, especially apartments, hardly provide real living space for a normal family, even by today's narrow standards.

TOGETHERNESS is one thing, but there is also such a thing as living too close for comfort. The addition of another person, especially one who needs care and causes problems, can strain relationships to the breaking point. Families, faced with this situation, have to work out their own solutions.

However, the solution should respect the dignity of the human person, the crying need of that person for love, for "goodness and kindness to follow me all the days of my life."

Faith changes

By LEE BARTRAM

For many years Maria helped her parents, now in their 80s, out of a sense of duty. An only daughter, she often resented being tied down. For their care frequently interfered with plans she made with her husband and children.

Her mother has been a semi-invalid for 22 years, ever since Maria became a mother herself. For years Maria cared for both households in the East-coast U.S. city where she lives.

Maria indicated that her attitude began to change after she became a member of the Focolare Movement. This lay Catholic movement is dedicated to Christian spirituality and stresses unity. It was founded in Italy during World War II.

After encountering Focolare, she saw her parent's situation with new eyes and was touched by their loneliness. They were the neighbors God had given her to love. Maria felt God would not have spared them so long just to "exist" as they were.

AFTER A TIME, her parents sold their house and moved in with Maria's family. For Maria's family this meant giving up their own

apartment so that her parents could live on the first floor. Maria and her family renovated the second floor for themselves. The entire family tried to make her parents feel needed. The children loved their grandparents greatly.

The parents adjusted happily to their new surroundings, Maria indicated. Family members gave all

Maria indicated that her attitude began to change after she became a member of the Focolare Movement. This lay Catholic movement is dedicated to Christian spirituality and stresses unity. After encountering Focolare, she saw her parents' situation with new eyes and was touched by their loneliness. They were the neighbors God had given her to love.

their mending to her mother. Sometimes they asked her to cook something special. Her father took care of such things as banking errands.

But as time passed, health problems mounted. One day Maria's mother fell down a flight of stairs and broke her hip. A serious operation followed and, at 81, she was very sick. Two weeks later

Maria's father was admitted to the hospital after becoming ill. He suffered an undertermined amount of brain damage.

The doctor strongly recommended that Maria's father be sent to a nursing home. But Maria felt she had to help him regain his memory and that this would be possible only

by returning him to familiar surroundings. Maria brought her father home.

His care proved to be a 24-hour-a-day task. Before the first week ended it seemed almost impossible. Feeling helpless one day, Maria asked God to show her what to do. That afternoon she thought she saw a flicker of recognition in her father's eyes. On the weekend, with

everyone home, there seemed to be a breakthrough. By the time her mother came home to stay, he was only somewhat senile and very docile.

TO GIVE the help her parents need, Maria and her family find it best to eat with her parents. It is difficult to include the older parents in table conversation, for Maria's father doesn't comprehend what is said and her mother has difficulty hearing. It requires so much repetition to communicate that they are tempted at times to stop trying. But the family has held on, and the experience has been beautiful.

Recently Maria became a grandmother. Her young daughter, her husband and baby live in the basement apartment of their house. They now have four generations in one home.

According to Maria, the arrival of the baby has been very important for her parents, especially her mother. This new life has changed her — giving her a special interest.

THE FAMILY has in its presence the beginning and ending stages of life, a visual reminder of God's plan for creation.

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The Senile Parent

By DOROTHY LEADER

Senility, by definition, is a loss of mental faculties that is associated with old age. Though senility is not common, for some people old age does bring a mental loss which can create tremendous heartache for others in the family.

Senility may be temporary or permanent. As a temporary state, it is the result of a physical disorder which can be corrected. Sometimes a person who has been living in seclusion seems senile; but on moving into a family setting or an institution, the person responds to social stimulation and again becomes mentally alert. The permanent state of senility is caused by an irreversible disorder of the brain.

When senility is temporary, a family hopes for recovery. When the condition is chronic and permanent, however, life becomes extremely difficult.

SINCE SENILITY is caused by different disorders it has various symptoms: suspicion, irritability, aggressiveness, compulsive behavior, confusion and an obvious loss of memory and judgment. The person may be terribly anxious and demonstrate walking difficulties. Such behavior creates many problems for a family or a spouse who often are torn by feelings of anger, grief and guilt.

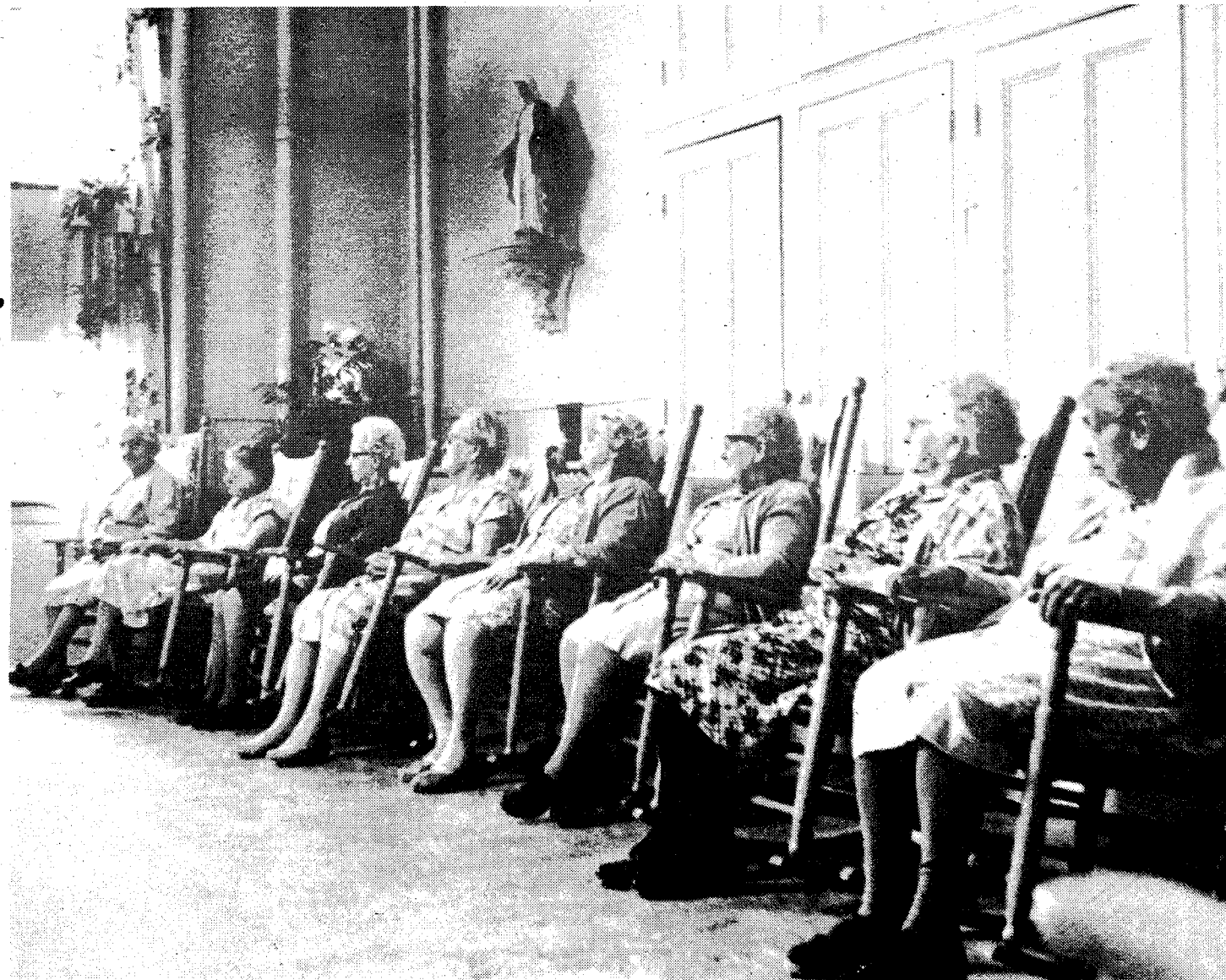
Not surprisingly, the children of senile people frequently consider the parent's condition a reflection on themselves. The image of the doddering parents shakes their self-esteem. A child and even a son or daughter-in-law may harbor resentment over the investment of time and money in the older person's care. Family tranquility is often shattered. Sometimes a husband and wife are alienated.

Senility, by definition, is a loss of mental faculties that is associated with old age. Though senility is not common, for some people old age does bring a mental loss which can create tremendous heartache for others in the family.

The senile person's marriage can also suffer because of the senility. Inevitable frustration often brings total estrangement. Sometimes it leads to violence.

Those of the senile who are not considered dangerous to themselves or to others may continue to live with their families. In many cases cases, medication can improve an intolerable situation. Various tranquilizers are used to reduce combativeness and other undesirable behavior. However, a small number of persons do not respond to medication and must be institutionalized. (It should be noted that drug tolerance decreases with age so physicians should review medications regularly to make sure that side effects are not increasing the patient's problem.)

IN CARING for senile people, families should consider some basic guidelines. Safety precautions are



Aging relatives sometimes are cared for at home and some times in institutions such as Notre Dame Hospital in Manchester, N.H. (NC Photo)

necessary as they are for children, especially if there are poisons, firearms or open stairs in the residence, or a possibility the person will wander away. When family members are at work, the senile person could be placed in a day-care facility. During vacations a nursing home is a possibility.

A structured, set routine of daily living tends to suit a senile person. Every effort should be made to orient the person in regard to time, places and people. It is not a kindness to ignore errors of disorientation. But corrections should be made in a matter-of-fact manner, not judgmentally.

DEPRESSION is often mistaken for senility. It has many of the same symptoms. Recommendations for the treatment of depression include the establishment of warm, friendly relationships, the use of reality orientation, reading together, discussion of current events and encouragement of daily activity. Participation in activities has a double benefit: It provides needed exercise and stimulates the motivation needed to overcome the depression.

Sometimes it is not feasible to keep the senile parent at home. But the decision to institutionalize carries its own problem. With either course of action there will be times when one can be sustained only by the Lord's promise, "whatever you do to the least of my brethren, you do unto me."

Editor's Notebook

One popular writer in the Know Your Faith series is Father John Castelot. His gift for relating scripture to the lives of 20th-century people is now widely recognized. This week, for example, he has taken the theme of senility and gone to the Book of Sirach where he found a quote that not only said something vital about this issue for people of Old Testament times, but says it for people today as well. Father Castelot is a member of the faculty at St. John's Seminary in Plymouth, Mich.

This September, when Know Your Faith begins its new series titled, "The Parish and Its People," Father Castelot will be on hand to talk about the New Testament church in Corinth. St. Paul wrote to the Christians in Corinth about the church and its life in their local community. In the course of his letters, St. Paul had some things to say about specific aspects of Christian life — things that not only applied then, but apply to the church and its people today as well.

The series of articles Father Castelot is writing for this fall will be valuable for parish and neighborhood adult discussion groups, for youth groups, for catechists and other teachers. But it will be a worthwhile instrument for family discussions as well, because its format will help parents and children explore together, over a period of time, a most interesting section of the New Testament and the fascinating man who wrote to the Corinthians.

With Father Castelot will be Janaan Manternach, writing stories for children about the people known as the Corinthians, about St. Paul and about our lives today. As always, Ms. Manternach will provide projects designed to keep children busy with the faith in constructive ways. Ms. Manternach is a widely-known writer and lecturer in the field of catechetics.



Parish communities can help the elderly, especially in coping with loneliness and isolation.

Family Life

Parenting of society's children

A recent news account told of a group of young boys who fell into an excavation basement at a downtown construction site. One was killed, the rest seriously hurt. The tragic part of the story was that several adults admitted passing by, recognizing the inherent danger of their play, and walking on because they weren't their children and they didn't want to intrude.

Those who study families tell us that one of the chief differences between rearing a family in the recent past and today is that we no longer take a communal responsibility in rearing society's children. Therefore, parents have to be with their children at all times to insure their safety. Parents can't count on other nearby adults to tell their children to get out of dangerous places, to stop bullying or vandalizing, or generally to behave according to society's rules.

DR. RAYMOND LEIDIG of the Colorado Dept. of Institutions spoke

to this in an address before the White House Conference on Families. He said we have to give adults permission to be responsible for the welfare of all children, not just their own. He recounted that when he was a little boy in New York and playing with friends on the sidewalks, if he did something wrong or strayed too close to the street, there were a dozen grandmas leaning on the windowsill ready to call down, "Raymond Leidig, you behave yourself or I'll tell your momma when she gets home."

Yet, when he cautioned a neighborhood girl against coming too close to his burning leaves, her parents overheard him and said, "Do you always tell other people's kids what to do?"

That's why we're so reluctant to be the responsible adults that a caring society requires in order to rear society's children well. We're afraid of them and their parents. We

witness abominable behavior but refuse to say anything about it. A whole movie theatre will allow a few loud teens to ruin the movie because anyone who remonstrates will become a target.

KIDS ON A BUS will open a window wide without a thought of the discomfort of the people behind them. Loud transistor radios invade the harmony of public places and nobody asks the pre-teens to turn them down. If the rest of us would openly support the correcting adult, we wouldn't have any problem.

One group that acts responsibly in monitoring other people's children in society is teachers. Recently, my son and I were in a tour with a group of terribly unruly Cub Scouts. Their leaders didn't seem concerned as the boys pushed and shoved but when one jammed into me, I got angry. I grasped them and said, "Hey, you two, that's dangerous." I suspect the leaders glared at me but I didn't care. The gratitude from the others

made up for it.

Later, a woman slipped next to me and said, "I'll bet you were a teacher." I laughed and admitted it and she identified herself as one, too, saying she had planned to step in on the very next shove.

BUT TEACHERS and other authority figures shouldn't be the only ones who parent society's children. When parentless kids are misbehaving in the pew, breaking into the front of the line, or spoiling a program, we should presume their parents would want us to correct them.

When we see them swimming in dangerous places, riding bikes hazardously, and engaging in play that seems harmless to them, we need to risk censure and become caring enough adults to say something to them. Otherwise, we will become like those adults who walked by the children playing in the construction site, too afraid to save their lives by saying a word.

By
Dolores
Curran



By Dr. James

and

Mary Kenny

A role for baby's grandmother

Q. Dear Mary: In two months our daughter-in-law is due to give birth to our first grandchild. I'm planning to go to their home and help out for the first week or two. You are great supporters of relatives helping each other. Any suggestions about how to be a good grandmother? (Illinois)

A. Dana Raphael, an anthropologist, studied child care and breast-feeding in several cultures. In her book, "The Tender Gift," she notes that many cultures provide the new mother with a "doula," a person to "mother" the young mother. The "doula" takes care of anything that might bother the mother, leaving her free to get acquainted with her baby in a peaceful, secure atmosphere.

Our culture frequently expects the young mother to go it alone. She is expected to take up normal duties almost as soon as she gets home from the hospital. She is to cook, clean, even entertain, and still learn to know and mother her baby. Like all

Americans, she is prized if she is efficient.

The young mother's main task in the early weeks is to get acquainted with her baby and learn to meet its needs with confidence. She needs peaceful, unhurried time with her baby.

A helpful grandmother's most likely mistake is to take over the baby, supposedly to give the mother time to rest. This temptation is hard to resist.

The good grandmother is enthusiastic about her grandchild. She agrees that this is the most marvelous baby ever. She recognizes that her role is to support the mother. Here are some practical ways:

1. Encourage the new mother. Point out how well the baby eats, how contented it is. If the baby is fussy, do not add to the mother's concern but try to assure her. Do not insist on your way when her way is as good. If she uses paper diapers

and you prefer cloth, if she feeds on demand and you think babies should eat on schedule, don't force your opinion. Such decisions are hers. What difference do they make so long as mother and baby are happy?

2. Take care of necessary tasks such as the wash and cooking. Freeing the new mother from those demands is the greatest practical help you can give her.

3. Find out the new mother's feelings about phone calls and guests. Congratulations add to the family's happiness, but some guests overstay their welcome. If she has too many visitors, deal with them tactfully.

4. Support her especially on "down" days. The happiest, healthiest new mothers have days when they get tired and easily upset, when everything seems to go wrong. If you give her plenty of time to rest, see that she eats well and stay calm and supportive, you can be a great asset.

5. Enjoy that grandchild. Letting the young mother learn how to mother does not mean you must never touch the baby. Hold and rock it to your heart's content. Bathe and dress the baby occasionally if the mother welcomes your help. You cannot spoil a baby. Most newborns like to be held whenever they are awake. There is plenty of time for both the mother and other family members to enjoy the baby.

Your role demands maturity. Your experience will stand you in good stead. If you do your job well, you will aid your daughter-in-law, you will help your grandchild to a wonderful start in life and you may develop a closer, warmer relationship with your son and his family than you would ever experience otherwise.

(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.)

Family Night

By Terry and Mimi Reilly

OPENING PRAYER:

Dearest Father, each of us changes as we pass along on life's journey. We hardly seem the same person we were five or ten years ago; our body changes, our mind changes, and our spirit changes. Yet, Lord, we still are essentially the same person and indeed we are a mystery. Oh, Father, thank you for making us the wonder that we are and thank you for your presence with us yesterday, today, and tomorrow. We love you, Father. Amen.

SOMETHING TO THINK ABOUT:
It has been said that the only

constant in our world is change. We can always count on change. Truly, nothing stays the same. Our families, our homes, our work, our interests—all change. Only God remains the same.

ACTIVITY IDEAS:

- Young and Middle Years Families—1. Life Line—Materials: paper, crayons, pencils. Each draws a life line across a piece of paper marking the date he or she was born on one end and today's date on the other. Each family member chooses four places along the life line that have been times of significant change. Mark the date on these places and why they are important. Each share his or her life line with the family.

2. Future Telling. Take about a minute of silence to think about the future five years from now. Take turns pretending it's five years from now, and answer the questions:

1. I live... 2. I work or go to school at... 3. My favorite clothes outfit is... 4. I have traveled... 5. My faith situation is...

- Adult Families—Read together Ephesians 4:17-24 and 1 Peter 4: 1-11. How do these readings apply to your family?

SNACK TIME:

Popcorn: Talk about how it changes.

ENTERTAINMENT:

Choose a very dark room. One person closes his or her eyes and

counts to 30. Others hide about the room, keep silent and freeze at the count of 30. The person who is "it" feels about the room (keep eyes closed) until he or she touches all the people. The first person touched is "it" for the next round. It's great fun.

SHARING:

1. Describe how you felt when a major change happened.
2. Tell of a particularly joyful moment this past week.

CLOSING PRAYER:

Dearest Father, thank you for our sharings this evening. Thank you for helping us discover the many ways we each change with time. Bless us this week, Father, and may we spend our time wisely. Amen.

Voter drive held at Queen of Martyrs

A voter registration drive meeting, held at Our Lady Queen of Martyrs Church in Ft. Lauderdale on July 9, featured guest speakers: Rep. Tom Bush; Senator Van Poole; Joyce Baker, Senator George Williamson's aide; and Georgia Ulseth, a delegate to the three day White House Conference on the Family.

The speakers stressed the importance of voter registration and urged active involvement in the political process, at the meeting sponsored by the M.A.C.C.W. Legislation Committee and the Stop ERA Committee.

Arlene Conklin, chairperson of the Legislation Committee, recommended sending out information flyers, using church bulletins, having telephone committees, providing transportation and baby sitting for voters, and stressing voting in primaries to promote voter registration.

Saying that the family is the glue that holds society together, Marie Palmer, chairperson of the Stop ERA committee, added that the family has been threatened by the International Woman's Year Conference, The International Year of the Child, and the White House Conference on Families.

Palmer opposes these groups because of their support of the ratification of ERA, homosexual rights, government sponsored day care centers, and abortion.

"The meeting was held to set up voter registration in the individual parishes, and to find ways we can help the candidate of our choice with moral issues," said Mary Bennett, South Broward Deanery legislation chairperson.

"Fifteen parishes from Broward were represented at the meeting, also many from Dade, Palm Beach, Monroe, and Collier," Bennett said.

Our Lady Queen of Martyr's voter registration drive will be held Saturday, July 19.

Voter Registration -- Epiphany Church

On Saturday July 26th from 10 a.m. until 2p.m the Women's Club of Epiphany Church 8235 Red Road will have an open house Voters Registration in the Rectory.

The following ladies will be deputized to register: Peggy Brodeur, Mary Bunicki, Jeanne Ann Moorman, Jean Ohnesorge, Emma McCormick, Mary Teasdale, Lucy Steyvenson, Corinne Steinbauer and Helen Richmond.

Anyone who will be 18 by November 4th and has proof of birth, anyone wishing to change party affiliation, and those who have never been registered are eligible.

They will also register Saturday, Augst 2nd from 10 a.m. until 2 p.m. in the Parish Center.

All Churches are invited to participate and encourage parishioners to go and be registered for the November elections.

Lady of Lebanon Shrine dedication

On Sunday, July 20, 1980 at 4 p.m., Our Lady of Lebanon Church will dedicate a Shrine in honor of St. Sharbel, "Hermit of Lebanon".

The bust of St. Sharbel was carved, by local sculptor Tony Lopez, from a stone which was shipped to Miami from the Mount Lebanon Quarry.

The honor of unveiling this shrine has been bestowed on Anthony R. Abraham, Honorary Consul for Lebanon in South Florida and a major benefactor of Our Lady of Lebanon Church.

Presiding at the liturgy and dedication will be Archbishop Paul Tabet, a native Lebanese, who serves as Papal Nuncio for Trinidad, Tobago and Jamaica. He is also the Apostolic delegate for the Antilles. Concelebrating will be His Excellency Francis M. Zayek, Bishop of the Diocese of St. Maron and Monsignor W. Peter Tayah, pastor of Our Lady of Lebanon Church.

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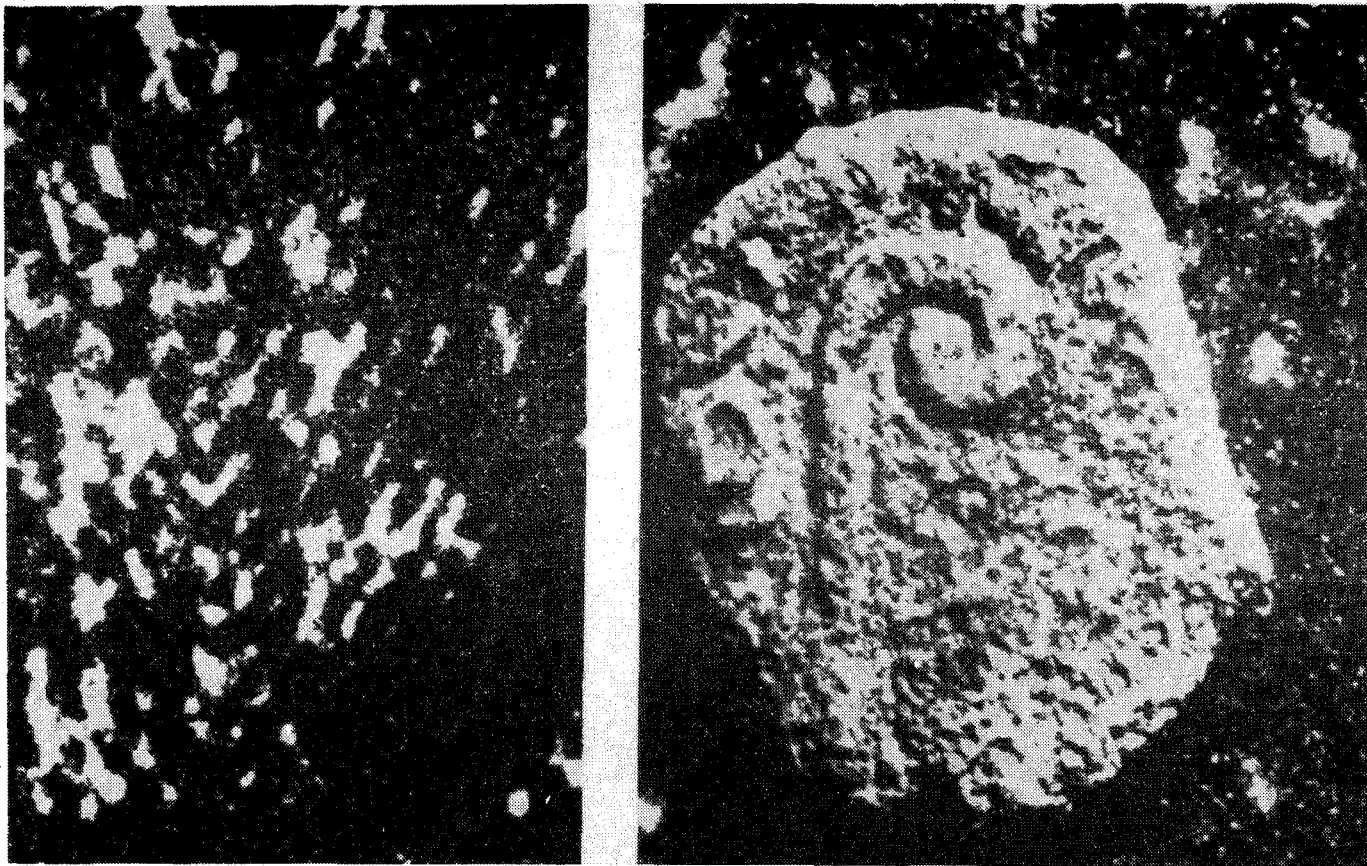
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Imprint of coin may date Shroud



SHROUD AND THE COIN — A researcher at Loyola University in Chicago says marks on the Shroud of Turin (enlarged at left) appear similar to coins (right) used around 30 A.D., about when Christ died. (NC Photo)

CHICAGO —(NC)— The imprint of a coin from the time of Pontius Pilate may be used to date the Shroud of Turin, honored for centuries as the burial cloth of Christ, according to Jesuit Father Francis L. Filas.

Father Filas, a theology professor at Loyola University, Chicago, has studied markings detected on photographs of the shroud and found them similar to those on a coin issued between 29 and 32 A.D., during Pilate's regime.

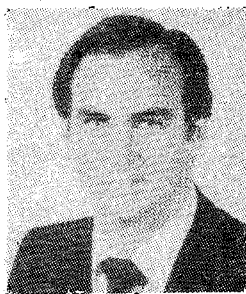
In a 7,000-word copyrighted report released June 29, Father Filas said the chances were "astronomical" that markings could have resulted from deceptive patterns resulting from the weave of the shroud cloth or from plate screens used in printing photos.

"To have these four letters appear from the Greek alphabet in proper order by chance already amounts to one chance in eight million," Father Filas said.

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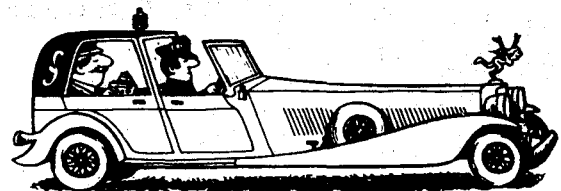
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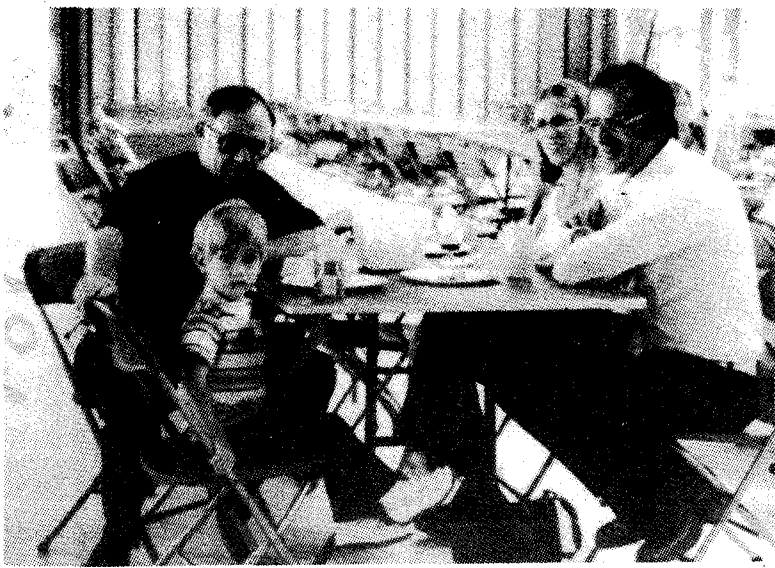


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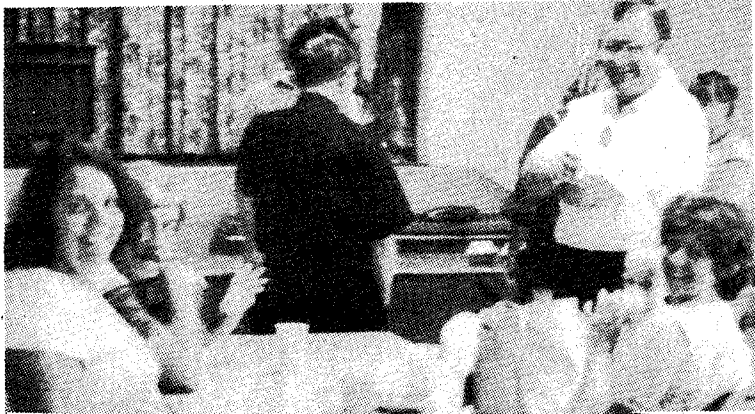
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Fr. Patrick McDonnell, pastor, with Brian Hall and Anne and Ralph Hall.



At table, left to right: Sue and Al Worst, Larry and Debbie Szabo with baby Katie.

Liturgists see Church as 'we' rather than 'they'

The Church is neither an "it" nor a "they" but a "we", liturgists and catechists emphasized during a national meeting.

Fr. Juan Sosa, associate director of the Archdiocese of Miami Religious Education Dept., was one of hundreds of liturgists and catechists participating in the four-day meeting funded by the William H. Sadlier Pub. Co. Theme of the forum was "Ecclesial Conversion," a process by which the Christian grows in a sense of ownership and responsibility of the Church's mission and ministries.

According to Fr. Sosa,

participants identified the ecclesial conversion process, described principles and norms relating to the process and made recommendations on pastoral application for fostering a deeper understanding of the process.

Significant aspects of ecclesial conversion which surfaced during the forum emphasized that the Church itself is a pilgrim Church in constant need of reform and conversion, that personal presence and small groups within the large Church are valuable in promoting intimacy and faith sharing so important in the ecclesial conversion process.

Scholarship Awards

The St. Joan of Arc Women's Guild has announced two scholarships for the academic year 1980-81 school year. The recipients will attend the new Pope John Paul II High School:

The first award is for Full Tuition for One Year Renewable for Second Year: To Miss Margaret Hatton, Daughter of Mr. and Mrs. Jerome Hatton; and to Miss Maria Yap, daughter of Mr. and Mrs. Albert Yap.

A \$500 Scholarship went to: Miss Liza Capurro, daughter of Mr. and Mrs. Jerome Capurro and to Miss Susan Pfaff, daughter of Mr. and Mrs. Walter Pfaff.

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The Voice

IN ST. CLEMENTS

Young families brought together by parish fete

"I have become very much aware of the need for young families to get together," says Fr. Patrick McDonnell, Pastor of St. Clement Parish in Ft. Lauderdale.

He adds, "I believe that when we get together in an informal atmosphere and get to know each other, we can be supportive to each other."

WITH THIS in mind, Fr. McDonnell, along with Parish Family Life Coordinators, Andre and Donna Demeter, hosted a casual Sunday afternoon party recently. Everyone who had a child baptized at St. Clement in the last four years was invited. While parents were getting acquainted over hot dogs and drinks, the children were having their own get-together under the supervision of the parish Girl Scouts.

The idea for the party came about after some recent Baptismal Conferences. In talking with some of the couples, Fr. McDonnell discovered that many of them found it difficult to meet other young families. Having a young baby, as well as today's economy and the transient nature of the community, can make it hard to make friends and develop a social life.

Fr. McDonnell believed that the parish could offer assistance in this area by giving young families an opportunity to meet each

other, and at the same time, letting them now that they are welcome as a vital part of the parish community.

RESPONSE TO the idea by those families invited was enthusiastic. During the afternoon, several couples were seen exchanging phone numbers and overheard inquiring about the different parish organizations and activities.

Fr. McDonnell and the Demeters plan to contact those who attended for feedback to determine how the parish can better meet their needs. Also underway are plans to have this type of get together on a frequent basis, with the next one being scheduled for some time in the Fall.

Pops Concert at St. Clement's

Enjoy a mid summer pause that will lift and enrich you. Listen to Mozart's overture to Figaro, his serenade No. 9, Gounod's petite symphony...plus popular musical selections performed by nationally renowned musicians comprising the Florida Festival Orchestra.

The Orchestra will perform at St. Clement Church, No. Andrews Ave., at 29th St. in Ft. Lauderdale, on Sat. July 19 at eight in the evening.

"I was hungry... thirsty... a stranger... naked... sick..."

Christ is still suffering the same forms of human misery He enumerated 2,000 years ago. And we are still called to help Him in our brothers and sisters. How? By keeping missionaries present to minister to His spiritual and physical needs around the world.

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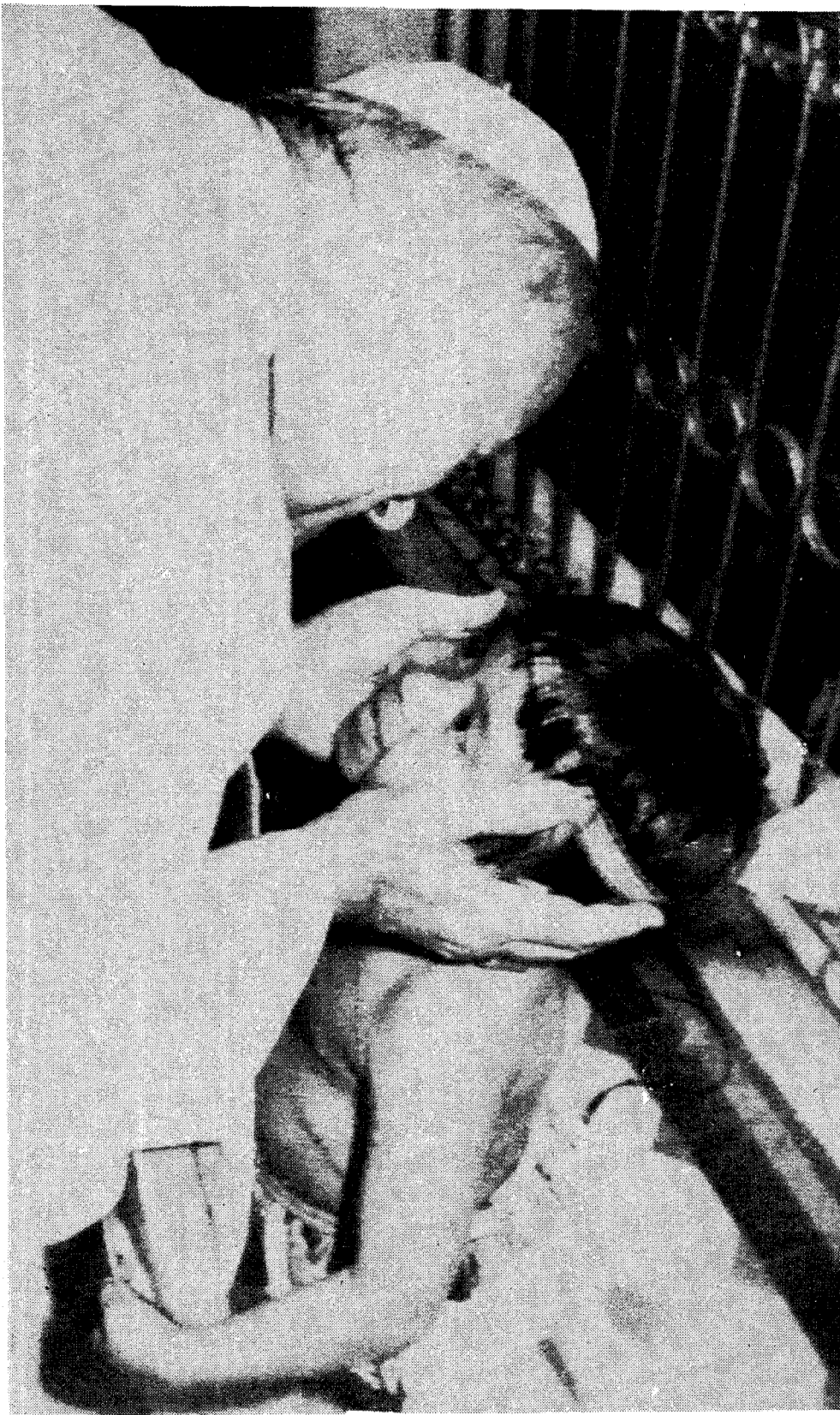
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Pope John Paul bends down to kiss a happy Indian boy, prior to meeting with a group of Indian leaders.



Sombrero strap gives the Pope a problem in Porto Alegre.

Indians: We want to talk, not dance

MANAUS, Brazil —(NC)— Indian leaders were firm. They would not dance for Pope John Paul II.

Instead, they wanted a regular meeting so they could explain their problems.

They got what they wanted, and when Pope John Paul II met with 18 chiefs representing 58 Indian nations on July 10 he saw no dancing.

Instead, he listened to a series of criticisms of government policies and then appealed to the government to be attentive to the Indians' plight.

Prior to the meeting, Indian leaders discussed their reasons for refusing to dance.

"Dancing is no good. Indians need to talk with the pope of their suffering, not dance for a festival," said Mario Juruna, chief of the Xavante tribe.

"How can we dance if we are still in mourning for our dead?" asked Francisco Luis dos Santos, father-in-law of Angelo Creta, an Indian chief who was murdered less

than a year ago.

At the meeting, the Indians gave the pope a series of documents outlining their complaints. One document listed 15 government officials and leaders of political parties as the "15 worst enemies of the Indians."

"Our lands are invaded. Our lands are taken," said Lino Pereira Cordeiro of the Satare-Maue tribe in a short speech to the pope.

"Brazil was not discovered in 1500. It was taken from the Indians," he added.

Pereira gave the pope a letter from his tribe.

"We are massacred, exploited," the letter said.

"Many times our brothers are killed for defending their lands," it added.

After receiving gifts from the chiefs, the pope asked government authorities to "recognize the right" of Indians "to live in peace and serenity without fear and without the real nightmare of being thrown off their lands to benefit others."

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Religious dimension of Pope's trip

(Continued from Page 1)

lead paragraph or headline.

As a result the casual reader skimming the papers during the papal visit might easily come away after two weeks with the vague overall feeling that the pope was, in the last analysis, meddling in Brazilian politics.

That feeling might come out, for example, in surprise that a pope who was speaking out so strongly on the rights of the poor and the need for social reform would tell Brazilian priests: "Let it be very clear that priestly service, if it is to be true to itself, is a service that is essentially and par excellence spiritual."

The key that made the pope's stands clear was the essentially spiritual, religious view of the dignity of man which he always referred to as the basis for his social comments.

HE MADE IT clear when he addressed Brazilian President Joao Baptista de Figueredo in Brasilia on June 30, his first day in Brazil.

"The trips that I am taking...have a specific apostolic character and strictly pastoral objective, but in addition to this religious character, they carry also a message specifically about man, his values, his dignity and his social life," the pope said.

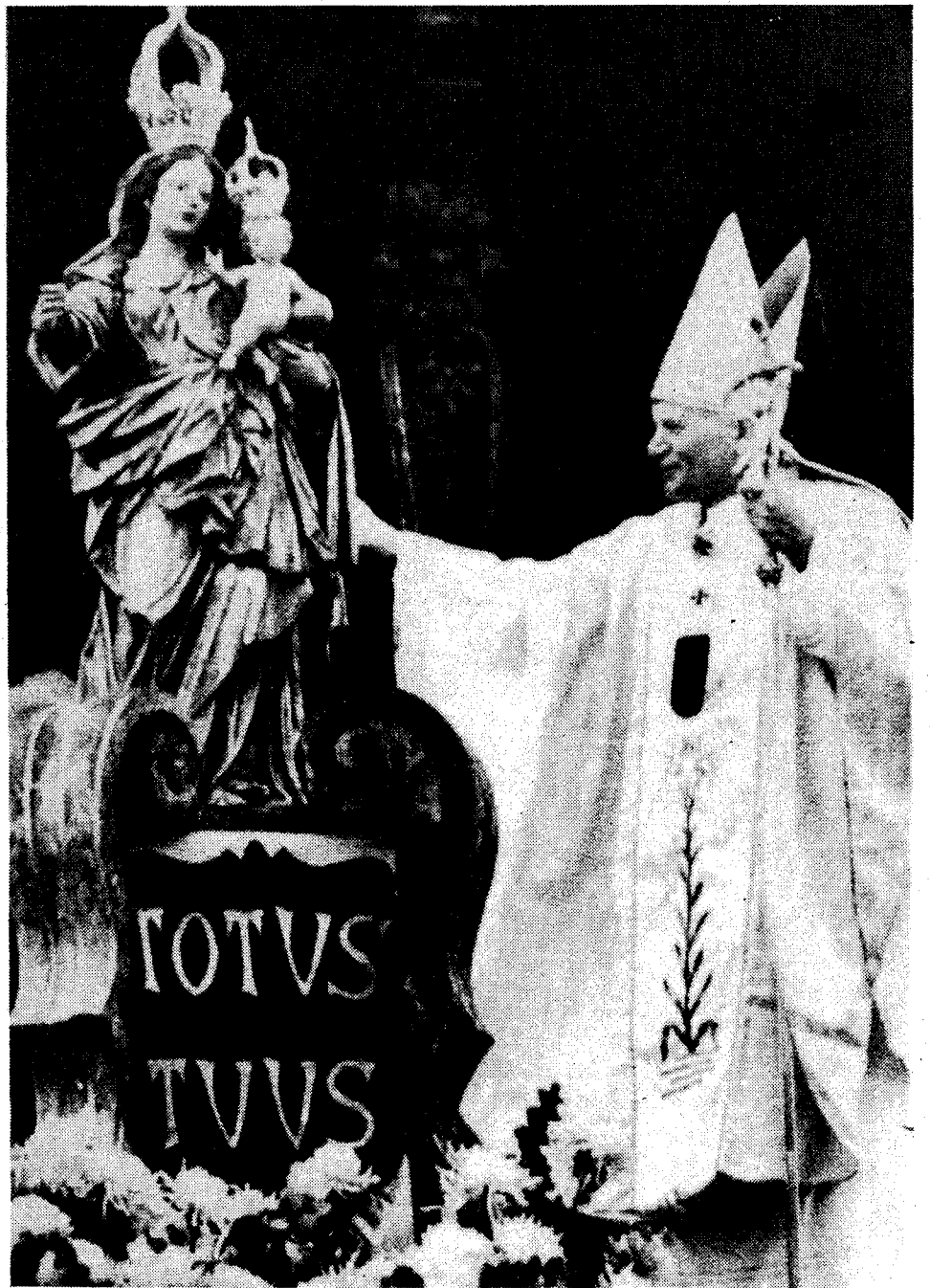
It is because of the church's

conviction about man's transcendental nature, he said, that "the church does not cease to proclaim the reforms needed for the safety and promotion of those values without which no society worthy of the name can prosper, that is, reforms that have in view a more just society and are in accordance with the dignity of the human being...Thus it does not cease to invite all men of good will and encourage their children to the respect and cultivation of these rights — the right to life, to security, to work, to a home, to health, to education, to religious expression both public and private, to participation, etc."

The pontiff's call to priests to give a service "that is essentially and par excellence spiritual," or urgings in a similar vein to bishops, nuns, catechists and basic Christian communities must all be understood in this light.

FOR POPE JOHN PAUL THERE was no conflict in this religious mission when he addressed a workers' rally in Sao Paulo one night and the next morning consecrated a national shrine to Mary and preached on devotion to the Blessed Virgin.

At the opening of the 10th national Eucharistic Congress in Fortaleza July 9 — the event that the pope called the goal of his voyage — Pope John Paul called the Eucharist man's most intimate encounter with Christ.



Pope caresses a statue of Our Lady of the Pines before celebrating Mass at the Curitiba civic center.

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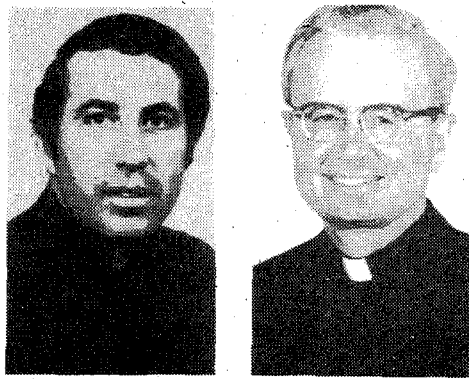
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Charismatic conference here sets speakers

Two noted evangelistic priest-authors are among those scheduled to speak at the Archdiocese Catholic Charismatic Conference Oct. 3-5 at the Dania Jai-alai fronton.

Father George Montague, S.M., and Father Robert DeGrandis, SSJ, both noted speakers, will address the gathering expected to fill the fronton.

Father Montague is a Marianist priest from St. Louis, Missouri. He has a doctorate in Sacred Theology from the University of Fribourg in Switzerland. He is an active member of the Catholic Biblical Association of America and has served as the Editor of the Catholic Biblical Quarterly. A long-time adviser to the Charismatic Renewal, author of



FR. DeGRANDIS FR. MONTAGUE

eleven books and numerous articles in many Catholic periodicals, Father Montague is no stranger to the Catholic Church in America or to the Catholic Charismatic Renewal. His lecture tours have taken him throughout several countries.

Father DeGrandis has been especially active in black communities and the Ministry of Divine Healing. He has been the keynote speaker at the Brazilian National Charismatic Convention, a main speaker at the National Methodist Charismatic Convention and has served as leader and teacher in Chile, Peru and the West Indies, as well as in this country. He has written five books including "Healing and Catholics."

Father DeGrandis has recently

appeared on the nationally televised "700 Club" and "PTL Club." In Mobile, Alabama his classes on "The Power of Healing Prayer: attracted over 300 people weekly.

Local Charismatic leaders, Father Dan Doyle, S.M., Bible teacher at Chaminade High School, Father Mike Eivers, Pastor of St. Boniface Parish and Father David Russell, Pastor of St. Louis Parish will be featured speakers at the Conference.

Father Steve O'Dea from Holy Rosary Parish in Perrine and Mr. Bob Watson of St. Louis Parish will conduct the Youth Workshop. The joyful Noise ensemble will perform an inspiring rendition of "The Witness."

Archbishop Edward A. McCarthy, will celebrate the Mass for the Saturday morning liturgy on October 4th. Bishop Rene Gracida of the Pensacola-Tallahassee diocese will be the main celebrant at the Mass for the closing of the conference on Sunday, October 5th.

Many of the faithful from the neighboring Caribbean islands are expected to attend this First Charismatic Conference to be held in the Archdiocese of Miami. Seating of course is limited. All interested parties should register as early as possible. Please mail in the registration blank that appears

elsewhere in today's issue of "The Voice." For further information you may write to Catholic Charismatic Service, P. O. Box 6128, Hollywood, Florida 33021, or call (305) 987-8554.

Registration cost is:

Single Person (18 or over) - \$10.00

Married Couples \$20.00

Families (with children 12-18 years old) - \$20.00

Registration accepted only with payment. Mail to: CATHOLIC CHARISMATIC SERVICES: P.O. Box 6128; Hollywood, Fla. 33021.

(Continued from Page 3)

Mr. and Mrs. William Boehm of St. Boniface in Pembroke Pines were opposed. "No," they said. "We feel there is not enough Church attendance now."

Sister Agatha Gerlits, OLVN, says, "Its the lesser of two evils. Many are not going to Church anyhow."

Fr. Paul Vuturo, Director of Religious Education for the Archdiocese said, "It's good that they are examining the concept of holy days because most of the ones we have now are not really observed much as feasts. People, in fact do not seem much interested in attending Masses on these days. Most parishes provide an abbreviated Mass schedule often with no music and with nothing special at these Masses."

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LEGALS NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
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PROBATE DIVISION
File Number 80-5027
Division 03

IN RE: ESTATE OF
BERTHA LUTZER,
Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of BERTHA LUTZER, deceased, File Number 80-5027 03, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is RHODA GUINSBURG whose address is 156 Huntington Bay Road, Huntington, N.Y. 11743. The name and address of the personal representative's attorney are set forth below.

All persons having claim or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative. All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Date of the first publication of this Notice of Administration: July 18th, 1980.

RHODA GUINSBURG
As Personal Representative of the
Estate of BERTHA LUTZER
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
ENGLANDER & BURNETT
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(305) 538-1443
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IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-4487
Division 02

IN RE: ESTATE OF
JOHN WILLIAM COLLINS, JR.
Deceased

NOTICE OF ADMINISTRATION
The administration of the estate of JOHN WILLIAM COLLINS, JR. deceased, File Number 80-4487, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler, Miami, FL 33101. The names and addresses of the personal representative and the personal representative's attorney are set forth below. All interested persons are required to file with this court, WITHIN THREE MONTHS OF THE FIRST PUBLICATION OF THIS NOTICE: (1) all claims against the estate and (2) objection by an interested person to whom notice was mailed that challenges the validity of the will, the qualifications of the personal representative, venue, or jurisdiction of the court. ALL CLAIMS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Publication of this Notice has begun on July 11, 1980.

Personal Representative:
ROBERT A. COLLINS
320 S.W. 5th Street
Boca Raton, FL 33432

Attorney for Personal Representative:
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5A NOVENAS

Thanks to St. Jude for favor
granted. Publication promised.
L.F.

5A NOVENAS

THANKSGIVING
NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and
martyr, great in virtue & rich in
miracles, near kinsman of Jesus
Christ, faithful intercessor of all who
invoke your special patronage in time
of need, to you I have recourse from
the depth of my heart, and humbly
beg to whom God has given such
great power to come to my as-
sistance. Help me in my present
and urgent petition. In return, I
promise to make your name known
and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glorias.
Publication must be promised. St. Jude, pray
for us and all who invoke your aid. AMEN.
This novena has never been known to fail. I
have had my request granted. Publication
promised. P.V.S.

THANKSGIVING
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Christ, faithful intercessor of all who
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This novena has never been known to fail. I
have had my request granted. Publication
promised. Joe Flanagan

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Christ, faithful intercessor of all who
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the depth of my heart, and humbly
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Publication must be promised. St. Jude, pray
for us and all who invoke your aid. AMEN.
This novena has never been known to fail. I
have had my request granted. Publication
promised. C. DeCrisco

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Man of prayer keeper of flame

NEW YORK —(NC)— At 7:30 a.m. Capt. Gabe Madison sounded a blast on the horn and eased the 60-foot liberty II into New York Harbor for the daily voyage which transports National Park Service employees to their jobs on Ellis and Liberty islands.

As the vessel chugged through the green water and morning haze to Liberty Island, Charles DeLeo gazed at the massive Statue of Liberty, pointed to the tip of the torch and said, "That's where I pray."

At 8 a.m. DeLeo raised Old Glory on the 100-foot pole and went

a spectacular view of lower Manhattan. "This is my chapel," he said.

For the past eight years the 32-year-old DeLeo has been "Keeper of the Flame." He keeps the torch free from dust and dirt, cleans the 200 windowpanes in the crown and torch and does general maintenance on the statue.

"On March 22, 1972, I was out of work and decided to visit the Statue of Liberty," he said. "About halfway over on the ferry the Holy Spirit inspired me to ask for a job as soon as I got here."

DeLEO DID just that. "Through God's intercession I was immediately hired as a laborer on the maintenance staff," he said. "Soon after I dedicated the torch as a chapel to the Lord Jesus Christ." DeLeo goes there to pray and meditate during breaks.

The third of four children of a Greek-American mother and an Italian-American father, DeLeo is a member of Blessed Sacrament Parish in Brooklyn, N.Y. He quit high school to enlist in the Marines.

In Vietnam he survived six mortar attacks. "I became more aware of my Catholic faith over there," he said. "I knew God saved me for a purpose. I felt God was calling me in a big way to spread his word."

DeLeo, said he believes he'll marry some day. "When the time is right, God will introduce the right woman to me."

SINCE A TELEVISION crew from the show "Real People" did a feature on him, children from around the country ask for him and he has received scores of letters addressed simply to "Charlie DeLeo, Statue of Liberty." He has answered every one.

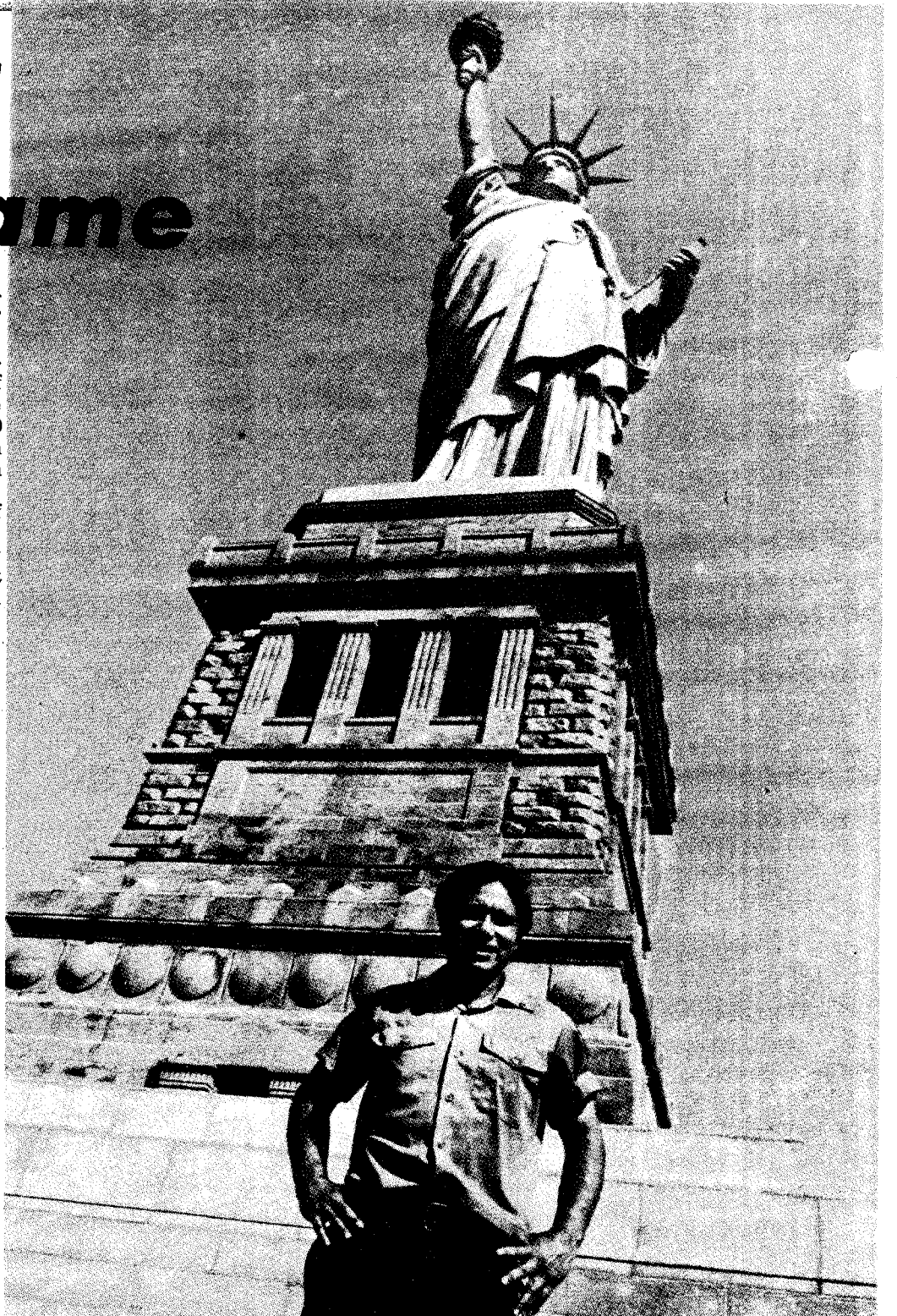
Last October, as Pope John Paul II addressed a crowd at Battery Park a mile and a half away, DeLeo lit the statue's torch and prayed "for

**"I was born for this job.
Who could imagine
a guy like me being
keeper of the flame?"**

work with the maintenance crew the monument that has been the symbol of freedom since its dedication on Oct. 28, 1886.

AFTER A 154-FOOT elevator ride through the pedestal, the muscular, brown-haired DeLeo walked up a spiral staircase with the pound of footsteps echoing through the statue. When he reached Miss Liberty's right shoulder, DeLeo unlocked a metal gate and branched off into a narrow stairwell that has been closed to the public since 1916. He maneuvered his compact frame up the narrow ladder for the final 63-step climb.

At the top, past four sodium vapor bulbs, the equivalent of 10,000 candles, DeLeo opened the door and was met by a gust of fresh air. Stepping onto a small catwalk around the flame of the torch, he had



Charlie DeLeo had dedicated the torch as a chapel to Jesus.

a successful mission," he said.

DeLeo has the job of his dreams and expects to stay there for a while.

"I was born for this job," he said. "Who could imagine a guy like me being keeper of the flame?"

You Took the Words Out of My Mouth

By HILDA YOUNG

Sometimes I lose my head and decide I should take a more active part in oldest son's conversational life. It must be the same emotion that sparked Phyllis Diller to buy a mirror or Miss Lillian to join the Peace Corps.

Maybe I'm driven by guilt. Maybe Dr. Doldrems on Channel 15 is right. Deep down my adolescent is yearning to share the trauma of emerging adulthood with me.

I took the (pardon the phrase) bull by the horns. "How was your day at school?" I asked oldest son cheerfully when he came home yesterday.

"About a six," he said, heading for the stairs.

I stepped in front of him. "How about a cup of hot chocolate? I just made some cookies, too. Want one?"

He hesitated and looked around the room suspiciously. "OK"

"How was your day at school?" It dawned on me I had asked that already.

"You know something I don't?" he mumbled with his mouth full. I was encouraged. It was the longest sentence he'd spoken to me in weeks.

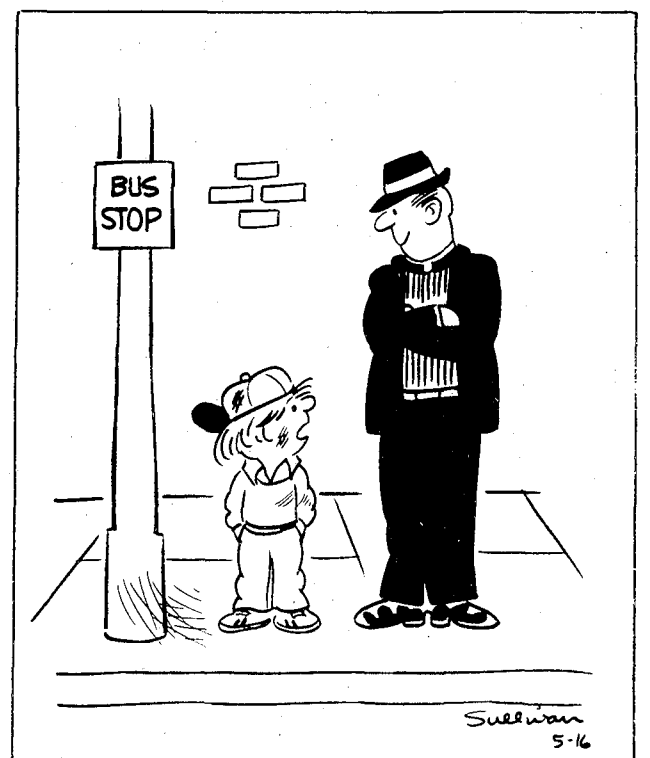
"Not really," I said. "But Alice Whooper mentioned the other day that the gym was destroyed by fire, the faculty has been threatening to strike and that the school cook was arrested for catering lawn parties with leftovers."

"Forgot," he chewed. "How's your zoology class going?" I asked.

"Boring." "Are you still making a hangman's scaffold in woodshop?" (Nod.)

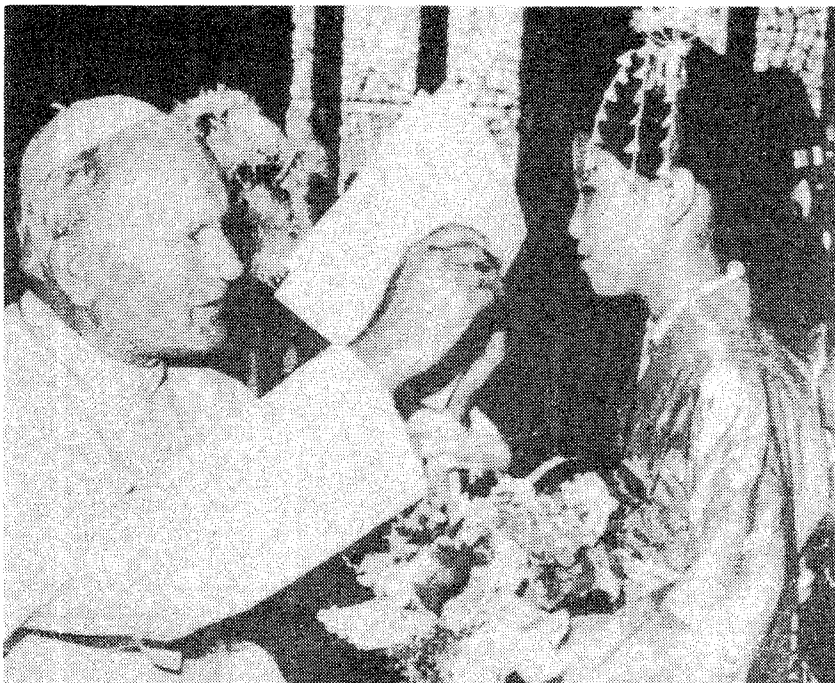
"Is there anything you want to talk to me about?" I asked.

"What's for dinner?" Come to think of it, Dr. Doldrems didn't look old enough to have teen-agers.



"AM I BEING GOOD? ARE YOU KIDDING? I'M SO GOOD, MY PARENTS THINK I HAVE A PROBLEM."

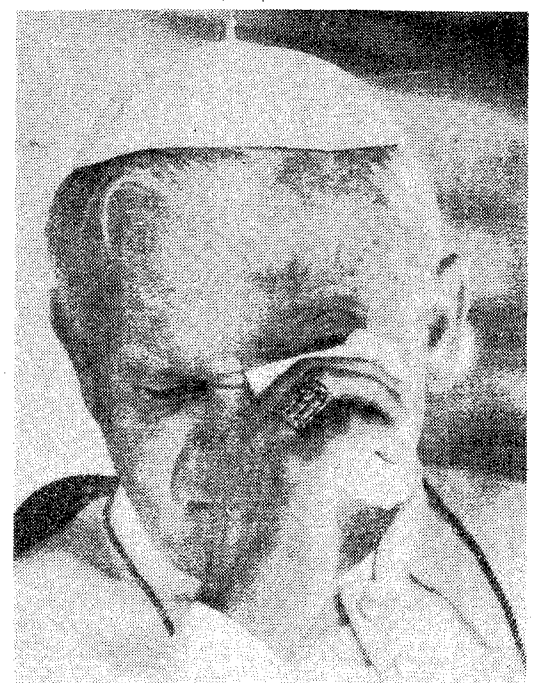
“Encíclica Social Andante” el Viaje del Papa



Una niña de origen japonés, vestida con atavíos tradicionales, saluda al Papa durante la visita que hiciera a una escuela de Sao Paulo, una de las etapas de su viaje por Brasil.



En un barrio miserable de Salvador, Brasil, Juan Pablo II abraza a una niña brasileña mientras bendecía a la multitud.



Juan Pablo II se seca las lágrimas que le corrieron al oír el discurso de bienvenida de los leprosos de Belem.

Brasil—(NC)—En su visita al mayor país del mundo católico, el Papa Juan Pablo II regaló su anillo pontificio a la parroquia de una favela (tugurio) en Rio,

donde recalcó la necesidad de que los ricos hagan justicia a los pobres, bendijo el santuario nacional de Aparecida para alentar la devoción mariana de los brasi-

leños, defendió en la industrial Sao Paulo el derecho de los trabajadores a organizarse y luchar por mejores salarios y condiciones.

En la Misa por el beato José de Anchieta, apóstol de Brasil, vio cómo el abogado que defendió a los obreros llegó al altar apaleado por desconocidos. Además evocó en Recife la triste condición de millones de campesinos; pidió más atención en Salvador, Baia, al sincretismo religioso del pueblo, y en Fortaleza inauguró el congreso eucarístico internacional.

de los pobres, de los que viven en la miseria y a los que considera tan cerca de Dios y su reino...Solamente una sociedad justa, que procura ser cada vez más justa socialmente, tiene razón de existir," dijo. Poco después entraba inesperadamente en la casita de Elvira Almeida Lima, a quien besó diciéndole: "Madre, luces tan feliz..."

En toda la ruta (junio 30-julio 12) el tema principal fue la justicia social y la solicitud preferente por los pobres. He aquí algunos detalles:

—Subió a la estatua de Cristo Redentor sobre el monte Corcovado para admirar entre la bruma la vista de la bahía de Rio de Janeiro y bendecir la ciudad, a la que llamó una mezcla "de luz y color en su vitalidad y alegría, con sombras de aflicción y sufrimiento, odio y pecado."

—“Te doy mi anillo para esta parroquia,” dijo el Papa Juan Pablo al P. Italo Coelho cuando visitaba (julio 2) la favela de Vidigal, con 20,000 pobres en una colina frente al Sheraton Hotel cerca de las playas turísticas de Rio. Unos 200 favelados a su alrededor se mostraron conmovidos con el gesto. El Papa había pedido a los ricos “evitar el encerrarse en sí mismos, apegados a sus riquezas y ciegos espiritualmente” y en cambio compartir con los necesitados lo que poseen. “En todo el mundo la iglesia quiere ser la iglesia

—Después de conmemorar con los obispos del Consejo Episcopal Latinoamericano (CELAM) en la catedral modernista de Rio el 25 aniversario de esta organización de servicio a la iglesia, el papa dijo misa en el estadio de Maracanã para más de 120,000 personas y ordenó a 70 sacerdotes. “Al sacerdote corresponde desempeñar su misión especialísima en el campo de las almas, de su relación con
(Pasa a la Pag. 4A)

Hispano al Mando del Kennedy

Portsmouth, Va. — Un aviador de la Marina de los Estados Unidos, altamente condecorado, es el primer hispano que comanda un moderno portaviones de la armada americana cuyo mando le fue otorgado el pasado Junio 27 durante la ceremonia que tuvo lugar en la estación naval de Norfolk, Virginia.

más joven. Rosa Enid. Hernández recibió su comisión en el “Navy” en 1955 después de su graduación del Instituto Tec-



El Capitán Diego E. Hernández se dirige a los invitados y a la tripulación del “John F. Kennedy” al asumir el mando del moderno portaviones.

nológico de Illinois. Obtuvo su “master” en Política Internacional de la Universidad George Washington. Ha servido en varios escuadrones aéreos de la Marina donde ha volado los jets F-4 y F-14. Fue comandante del escuadrón de combate No. 84 en la Estación Aérea de la Marina en Oceana, Va. y del Ala 7 de combate del portaviones USS Independence y comandante del barco tanque de la flota USS Truckee.

Durante sus 25 años de distinguidos servicios en la Armada Americana ha sido condecorado con las medallas Silver Star, Cruz de Vuelos Distinguidos, Servicios Meritorios, Medalla Aérea con nueve citaciones por vuelos de combate, Recomendación Naval con Combate V y dos estrellas de oro y el Corazón de Púrpura.

El nuevo comandante del portaviones John F. Kennedy, de 1,051 pies, 83,000 toneladas y 5,000 tripulantes es el Capitán Diego E. Hernández, piloto veterano de la guerra de Vietnam, de 46 años y natural de San Juan, P.R., donde vivió hasta terminar sus estudios de bachillerato. En la ceremonia estuvieron presentes su esposa Sra. Patricia Hernández, sus padres, el señor Diego Hernández Sr. y Señora Rosa Hernandez y su hermana

Buenos Samaritanos, Tened Compasión

Hoy cuando celebraba la Eucaristía, al proclamar el Evangelio del buen samaritano, pensé en el numeroso grupo de refugiados cubanos que aún no han podido salir de los campamentos porque no tienen familiares que los reclamen. El hombre herido y abandonado junto al camino que presenta la parábola me hizo escuchar el clamor de tantos que me llaman pidiendo un "padrino" para poder salir.

De nuevo hoy quiero hacerme eco de tantos abandonados, pidiendo que surjan "buenos samaritanos" que "sientan compasión, se les acerquen...y cuiden de ellos".

En los Estados Unidos viven exiliados procedentes de todos los Municipios de Cuba. Es verdad que faltan los lazos de sangre, pero estoy seguro que no faltan los lazos de amistad que unen a aquellos que nacieron y vivieron en un mismo lugar de Cuba. Ya hemos podido comprobar cómo muchos refugiados han podido salir de los campamentos porque personas del mismo Municipio los han reclamado y los han orientado.

No olvidemos que, desde los comienzos de nuestra historia, la vida cubana tuvo su centro en los Municipios. Ya lo dijo Martí: "El Municipio es la sal y la raíz de la libertad". Al venir al exilio, miles de cubanos durante las últimas dos décadas se fueron agrupando según su Municipio de origen, y así surgió la organización "Municipios de Cuba en el Exilio" compuesta por 126 Municipios. Esta organización ha contribuido enormemente a mantener vivo el amor a la Patria y a la unión fraternal entre los cubanos nacidos en el mismo Municipio de Cuba. He sido testigo durante trece años de esta fraternidad. He visto a los 126 "Municipios" peregrinar cada año delante de la Virgen de la Caridad, Patrona de Cuba, implorando la libertad de la Patria, como 126 familias bien unidas.

Sugiero, pues, a los refugiados que han nacido en determinado Municipio de Cuba que se unan a sus hermanos. Es posible que de ese modo a muchos se les facilite ponerse en contacto con sus coterráneos, no sólo en Miami, sino en otros lugares de los Estados Unidos donde vivan grupos de cubanos.

¿Dónde has nacido tú, cubano que acabas de llegar? Seguramente que en algún lugar de los Estados Unidos hay otro hombre de tu mismo Municipio que pasa por el camino. Llámale, que al conocer tu voz, una serie de recuerdos le hará conocer en ti al hermano, al prójimo que necesita de él.

+ Agustín A. Román

OFICIAL

Arquidiócesis de Miami

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

El Rvdo. Joseph Hayes, Pastor Asociado en la Parroquia St. Malachy, Tamarac, efectivo desde Julio 5, 1980.

El Rvdo. Valentin Ramon, CNF, Pastor Asociado en la Parroquia de Inmaculate Conception, Hialeah, efectivo desde Julio 14, 1980.

Sacerdote "Confiesa Traición"

NEW YORK—(NC)—Un vocero de la organización ecuménica "Libertad de Fe" dijo que él estaba muy sorprendido por la "confesión" hecha en Moscú "de acciones contra el soviétismo" por el encarcelado sa-

cerdote ortodoxo disidente, Padre Dimitri Dudko.

La confesión del sacerdote ortodoxo sucedió seis meses después de su encarcelamiento en Enero 15 de este año, y durante ese

Conferencia Carismática Mundial

En respuesta a las oraciones ofrecidas, el Espíritu Santo ha proveído los oradores ideales para la Conferencia Católica Carismática, que tendrá lugar el 3, 4 y 5 de octubre de este año, en el Frontón de Dania. Ellos son: los Reveren-

dos Padres George Montague, S.M., de St. Louis, Mo. y Robert De Grandis, S.S.J., de Mobile, Alabama.

Ambos sacerdotes han sido muy activos en la Renovación Carismática en los Estados Unidos y en to-

do el hemisferio. El Padre Montague se especializa en estudios bíblicos y el Padre De Grandis se dedica principalmente al ministerio de Curación.

También nos suministrarán varios sacerdotes locales, entre ellos los Reverendos Padres Dan Doyle, C.M. de Chaminade, Mike Eivers de la parroquia de St. Boniface y David Russell de la parroquia de St. Louis.

Habrà un taller para los jóvenes dirigido por el Reverendo Padre Steve O'Dea de la parroquia de Holy Rosary y el señor Bob Watson de la parroquia de St. Louis.

El Arzobispo de Miami Edward A. McCarthy celebrará la Misa del Sábado, y el Obispo de Tallahassee, René H. Gracia la Misa del Domingo.

Para más informes pueden escribir al Servicio Carismático Católico, P.O.Box 6128, Hollywood, Fl. 33021.

Tampa Adopta Familias Refugiadas

Tampa, Fla. — La parroquia Corpus Christi de esta ciudad ha adoptado a cuatro familias de refugiados cubanos, de las que han venido a Estados Unidos desde el puerto de Mariel, Cuba, en al "flotilla de la libertad".

El pastor de Corpus Christi, Rev. P. Nicholas McLoughlin, antes de partir en un viaje que lo alejó de Tampa por unos días, encargó al Pastor Asistente, Rev. P. Robert Schaele, conseguir cuatro familias cubanas y traerlas a Tampa, facilitándoles viviendas amuebladas y ali-

mentos mientras se les consiguen los empleos que le permitirán comenzar una nueva vida en esta nación.

El grupo "Amor en Acción" una vez más puso su amor en actividad sufragando los gastos de viaje de estas familias hasta Tampa. Las mencionadas familias compuesta de cuatro matrimonios y tres niños, estaban en el Orange Bowl y carecen de familias y amistades en los Estados Unidos. Una de las parejas está esperando un bebé próximamente, el que lógicamente será norteamericano nativo.

Parroquia en Miami Beach Ofrece Inglés a Refugiados Hispanos

Como fruto de la preocupación por los miles de nuevos refugiados de todas partes de la América de habla hispana, y en especial de Cuba, en la Parroquia de St. Francis de Sales, en Miami Beach, se están ofreciendo clases de inglés gratuitas que les facilite la obtención de empleos y comunicación con sus vecinos americanos.

Monseñor Orlando Fernández, Pastor de St. Francis de Sales y Vice Canciller de la Arquidiócesis,



La hermana Bertha durante la clase de inglés para los hispanos. Entre los alumnos hay tres religiosas.



Aprender el idioma inglés es tan importante para esta joven madre que los trae consigo a la clase.

recibió la idea de la Hermana Bertha Penabaz con beneplácito y la animó a llevarla a cabo. Para ello le facilitó el uso del Salón Parroquial, en el que reciben el pan de la enseñanza del idioma de Shakespeare unos cincuenta hispanos que asisten regularmente.

La Hna. Bertha ofrece un curso de inglés conversacional muy práctico, que según pudimos comprobar, convertirá a sus alumnos en angloparlantes en unas cuantas semanas. La asiste en este empeño una entusiasta joven de origen franco canadiense nacida

en Michigan, Sally Mireau.

Este pasado sábado, julio 12, visitamos la escuela y nos sorprendió la facilidad de los alumnos al contestar y preguntar en inglés y más nos sorprendió encontrar alumnos de Paraguay, Chile, Colombia, Perú, Venezuela, Puerto Rico, Argentina, Cuba, Costa Rica, etc. ¡Increíble! Las naciones unidas en St. Francis de Sales.

Como este modesto reportaje puede suscitar nuevas matrículas diremos, antes de que nos pregunten, que las clases son Martes y Viernes de 8 a 9 de la noche y los Sábados de 4 a 6 de la tarde y la dirección de St. Francis de Sales es 621 Alton Road, Miami Beach. Una vez allí buscar el Salón Parroquial que está al fondo de la Iglesia.

“La Familia: el Mejor Seminario” dice Arzobispo R. Sánchez en la Conferencia de Familias Hispánicas

Por EUGENIA ACOSTA

North Webster, Indiana — “Ustedes pueden formar a los sacerdotes. Ustedes son los profesores en el seminario de la vida”. Con estas palabras el Arzobispo de Santa Fe, M.R. (Roberto Sánchez se dirigió a más de 100 familias hispanas del Medio-Oeste reunidas en el campamento de verano Epworth Forest, en North Webster, Indiana, para disfrutar de una semana de estudios y reflexión sobre la misión evangelizadora de la familia hispana en los Estados Unidos, en la Conferencia de Evangelización de las Familias Hispánicas que tuvo lugar del 8 al 14 de Junio pasado.

Monseñor Sánchez recibió informes de todos los participantes sobre las necesidades de la familia hispana en el área espiritual y religiosa, socio-económica, política y educacional. Monseñor Sánchez llevará estas inquietudes y reflexiones de las familias hispanas al Sínodo de Obispos en Roma sobre el Año de la Familia en Octubre de este año.

“Nosotros mismos tenemos que resolver nuestros problemas”, afirmó el Arzobispo, quien nos representará en el Sínodo de la Familia en Roma. “Nuestro pueblo tiene hambre y sed, tanto física como de justicia, consuelo y amor, en el hogar y dentro de la Iglesia universal”.

Entre las necesidades que se plantearon en esta conferencia de la familia hispana tenemos las siguientes: Cómo lograr tener una Iglesia más personalizante y liberadora que está basada y centrada en Cristo y en nuestro amor por nuestros hermanos y hermanas; la necesidad de una mejor formación de sacerdotes que comprendan nuestra cultura, verdaderamente se interesen en nuestras tradiciones y en nuestra diversidad de símbolos religiosos y devociones domésticas.

El Arzobispo Sánchez puso además énfasis en el papel crucial del ministerio de los laicos dentro de la comunidad de la Iglesia. “Si el sacerdote no está concientizado podemos reunirnos en nuestras casas.” añadió.

Sobre la formación sacerdotal Monseñor Sánchez dijo que ésta debe comenzar con nosotros. “Compartamos más con nuestros sacerdotes. La riqueza de nuestras costumbres, de



El Arzobispo de Santa Fé, N.M., Mons. Roberto Sanchez escucha atentamente las exposiciones de los participantes a la Conferencia de Familias Hispánicas del Medio Oeste celebrada en Indiana a mediados de Junio.

nuestras tradiciones y de nuestra fe debe ser compartida.” concluyó el Arzobispo Sánchez, en su charla dirigida a las familias asistentes a la Conferencia, exhortándolas a un mayor compromiso ministerial dentro de sus comunidades y parroquias.

El Padre Gabriel Calvo, nacido en Barcelona, España, es el fundador de los Encuentros Matrimoniales y de los Encuentros Familiares, conocidos en todo el mundo, y estuvo también presente en esta Conferencia de la Familia Hispánica aportando su vasta experiencia en el ministerio familiar.

Con la siguiente historia, real o no, ilustró el P. Calvo su creencia firme de que en la Iglesia de hoy la familia es la base y no los muchos grupos o movimientos aunque sin resultados la importancia que tienen.

“Cuentan, tal vez algo exageradamente, de una cierta parroquia donde, al llegar el Día de la Fiesta de la Santa Patrona, el párroco comenzó a llamar a los parroquianos allí reunidos, a que desfilaran en procesión alrededor de la iglesia, cada uno con el grupo, organización o “movimiento” al cual pertenecía.

“Al terminar la larga lista de agrupaciones y movimientos — los hombres de la Acción Católica, las Damas de San Luis, las Hijas de María, los Carismáticos, los de la Sociedad del Santo Nombre, del Niño Jesús de Praga, las Primas de San José, los Encuentros Conyugales, los de San Vi-

cente de Paul, etc., — el párroco observó que quedaban siete personas sentadas calladamente en el primer banco de la iglesia: una mujer, un hombre y sus cinco hijos. ‘Señora,’ le dijo el sacerdote, ‘¿Por qué no han ido ustedes a la procesión? A esto contestaron ellos — ‘Pues, Padre, es que no nos han llamado’. ‘Pero si he llamado a todas las agrupaciones de la parroquia. ¿A qué grupo pertenecen ustedes?’” dijo el sacerdote asombrado. La respuesta vino suavemente en unísono... ‘Nosotros no estamos en ningún movimiento, sólo somos una familia cristiana. ¿Vale esto?’ Después continuó diciendo con énfasis que “El año de la Familia tiene que ser también el Año de las Familias.”

El Padre Calvo también explicó el origen y propósito de los Servicios de Experiencia para la Relación e Intercomunicación Familiar (cuyas siglas en inglés son F.I.R.E.S.). Este es un programa de renovación familiar ecuménico, para todos los miembros de las familias, esposos, hijos, abuelos, etc. Tiene como meta que cada persona descubra la poderosa energía que Dios ha puesto dentro de cada familia para transformar a la sociedad y a la historia, según el plan amoroso de Dios. “Las familias insiste el Padre Calvo con mucha convicción — son los fuegos de Dios. Por eso el nombre en inglés de este programa de renovación familiar es F.I.R.E.S., que significa “fuegos”.

El P. Gabriel puso mucho énfasis en la importancia de la oración y la acción y cómo estas dos

partes importantes de la vida de un cristiano se complementan. “No puede ser todo oración y apatía, eso no fue lo que Jesús quiso”.

Al preguntarle cuál cree él es el mayor problema con el que se enfrenta la familia hispana en los Estados Unidos mencionó la gran falta de comunicación que hay en nuestros hogares.

“Existen tres preguntas básicas que debemos hacernos: ¿Qué ha ocasionado este gran problema en nuestras familias?, ¿Cómo podemos resolverlo? y ¿Cuál es el modo más eficiente para formar una ver-

dadera comunidad cristiana dentro de nuestras familias?”

El Padre Calvo ha trabajado incansablemente por más de 25 años en el apostolado familiar, primero en el ministerio a los jóvenes, luego fundando y estableciendo grupos de Encuentros Conyugales y grupos de Encuentros Familiares, donde toda la familia participa.

Las presentaciones del Padre Calvo hicieron eco de las declaraciones de los obispos latinoamericanos en Puebla en lo que se refiere a “la vital importancia de dar prioridad a la pastoral familiar en la Iglesia.”



Grupo de familias hispanas disfrutaban de un paseo en bote en el cercano lago durante un rato de descanso en la semana de estudio sobre la evangelización de las familias en la Conferencia de Familias Hispánicas del Medio-Oeste.

Misa en Memoria del Arzobispo Carroll

Con motivo de cumplirse el tercer aniversario del fallecimiento del Arzobispo Coleman Carroll, S.E. Edward A. McCarthy, Arzobispo de Miami, ofrecerá una Misa concelebrada en su memoria el Sábado 26 de Julio, a las 3 de la tarde en la Capilla del Seminario St. John Vianney, 2900 SW 87 Avenida. Por este medio se invita a todos los fieles de la Arquidiócesis a participar en esta Misa Conmemorativa para orar por el Arzobispo Carroll, a quien tanto agradece la colonia cubana de Miami.

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 lado de la Ermita de Ntra. Sra. de la Caridad.

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

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NOTICIAS DE LA SEMANA

Brasil—Un festival polaco fue celebrado en Curitiba para saludar a Juan Pablo II al arribar a esta ciudad. Organizado por polacos residentes en Brasil presentó como atracción danzas polacas tradicionales y tuvo lugar en el stadium de balompié de la localidad. Le obsequiaron una enorme bandera de Polonia.

Aparecida—Bajo el lema de "Amor y Devoción a María" pasó el quinto día en Brasil Su Santidad el Papa, quien visitó el Santuario Nacional de Ntra. Sra. de Aparecida y consagró su nueva basílica. El nombre de Aparecida viene del hecho de que unos colonizadores encontraron una imagen de la Madre de Dios flotando en las aguas del río, un misterio comparable al de la Virgen de la Caridad en Cuba.

Brasil—El Papa abrió el

X Congreso Eucarístico Nacional celebrado en Fortaleza diciendo que "la vida es un continuo encuentro con Cristo, incluyendo el Cristo presente en los pobres, los débiles y los que viven marginados de la sociedad." En Teresina recibió como obsequio del pueblo un sombrero de piel de alas anchas como lo que usan los vaqueros del lugar.

San Salvador—Fuerzas combinadas del Ejército y de Seguridad del Estado allanaron la Agencia Legal Católica "Socorro Jurídico" que brinda ayuda legal a los pobres y a los familiares de presos políti-

cos. En el registro se llevaron archivos y destruyeron toda clase de documentación. Otro grupo armado no identificado hizo estallar dos bombas en un colegio jesuita y destruyeron la imprenta y causaron grandes daños al plantel.

Roma—El Padre Pedro Arrupe, Superior General de la orden jesuita negó las falsas acusaciones del gobierno de El Salvador de que los jesuitas fomentan violencia en el país. "Los jesuitas jamás han participado o incitado violencia alguna. Esas son acusaciones calumniosas".

Tallahassee—El Padre William Kerr, profesor de Diplomacia Internacional en la Universidad de la Florida dijo a una comisión presidencial que una Academia para la Paz es una idea cuyo tiempo ha llegado. "Después de siglos de entrenarse para la guerra es tiempo de que las naciones desarrollen su capacidad para crear la paz permanente."

Los Angeles—En Agosto, del 8 al 10, se celebrará en esta ciudad de California la Convención Mundial de Encuentros Conyugales de 1980. Los Rvdos. Padres John Powell y Charles

Gallagher, Jesuitas ambos (el último ayudó al desarrollo de los Encuentros Conyugales en la nación) serán los oradores principales.

Portland—Un juez dejó sin lugar las acusaciones hechas a un demostrador antiaborto de "conducirse desordenadamente con expresiones duras", alegando que el acusado está protegido por la constitución en su derecho de hablar fuerte para lograr un cambio y que hablar fuerte no es conducta desordenada si no incita a violencia.

Los Altos—Los vietnamitas católicos de los Estados Unidos celebrarán su I Convención Nacional en el Colegio St. Patrick en esta ciudad de Los Altos, California, los días del 23 al 27 de Julio corriente.

Encíclica Social...

(Viene de la Pag. 1A)

Dios. Tal es su función al servicio del hombre y de la mujer contemporáneos. Ciertamente, cuando las circunstancias lo exigen, no puede negarse a prestar asistencia material por medio de las obras de caridad y de la justicia, pero éstos son servicios secundarios... Seamos claros, el suyo es un servicio espiritual, no el de un médico o trabajador social o líder político o sindical." Para darse a los hombres, el sacerdote debe antes darse a Dios.

—En Sao Paulo el Papa se dirigió a los obreros (julio 3) para defender sus derechos y apoyar al cardenal Paulo Evaristo Arns en su posición pro-obrera que le valió el apelativo de "comunista" entre los poderosos del país.

El Papa Juan Pablo dijo a los 150,000 obreros que le recibieron en el estado Morumbi con cantos y vitores de "Juan, Juan hermano!" que "el trabajo mismo hace sentirnos uno en unión con todos vuestros hermanos, tanto en Brasil como en el resto del mundo entero." Evocó las encíclicas sociales para señalar que "un materialismo craso... amenaza a las familias y destruye todo respeto por la persona humana." Se refirió "al derecho de los trabajadores a la libre asociación con el fin de hacer oír su voz, defender sus intereses y contribuir en forma responsable al bien común... dentro de un marco de leyes y contratos que siempre pueden mejorarse." Pidió reformas encaminadas a mejorar con jus-

ticia la distribución de la riqueza, rechazando empero la revolución violenta y la lucha de clases concebida por el marxismo. Recalcó que "el ser humano que trabaja se convierte en cooperador con Dios" al desarrollo de la creación. Dalmo Dallari, el abogado laboral que le saludó en nombre de los trabajadores al comienzo, tenía la sien vendada y tuvo que ser ayudado a subir a la plataforma, porque la noche anterior le apalearon cuatro asaltantes ("estoy convencido que uno era policía" dijo). Saludó al Papa con las palabras: "Caro compañero" para referirse a renglón seguido a las luchas obreras en Sao Paulo. El abogado, quien es miembro de la Comisión de Justicia y Paz de la Conferencia Episcopal Brasileña, declaró en una entrevista posterior que "vivo según los principios cristianos y nunca he practicado la violencia... Ayudo a los obreros porque son los más débiles, sufren coerción y necesitan asistencia legal." El mismo cardenal Arns dijo al Papa que los obreros de la región "adquieren mayor conciencia" de su derecho a participar en las decisiones que afectan sus vidas.

El dirigente obrero Waldemar Rossi, consejero laboral de la arquidiócesis de Sao Paulo, explicó al Papa las luchas sindicales que las autoridades consideran cuestión de policía y de seguridad nacional. "La represión se ve reforzada por la legislación laboral, que se inspiró en el modelo corporativo, vertical y fascista de Mussolini." Cuando mencionó los nombres de dos dirigentes asesina-

dos recientemente "porque luchaban por mejores salarios y condiciones para sus compañeros," rodaron lágrimas por sus mejillas. Rossi aseguró que los esfuerzos de desarrollo industrial empobrecían más a los trabajadores. "Mire el ejemplo de San Bernardo, capital de la industria automotriz en América Latina. En 1964 tenía cuatro tugurios, hoy tiene 54... los obreros en general trabajan el doble hoy de entonces para sobrevivir, pues reciben salarios de hambre... Al final de su discurso, el Papa le abrazó.

Cerca de un millón de fieles (la acogida popular fué similar en otros sitios) vitorearon al Papa a su llegada por helicóptero desde Sao Paulo a Aparecida, sede del santuario nacional mariano, donde predicó sobre "el tierno y fervoroso amor a la Virgen, tradicional característica de los brasileños" y de los latinoamericanos en general.

En Salvador, Baia, donde visitó el barrio pobre de Alagados, montado sobre estacas en las aguas malas cerca del puerto, Juan Pablo advirtió que si no se logran reformas sociales de fondo, América Latina será azotada por revoluciones más trágicas. En un mensaje a sus dirigentes, el Papa aseveró que toda sociedad pluralista debe fundarse en los principios de la justicia, la fraternidad y el amor, nunca "en el egoísmo que desgarrar la solidaridad o el odio que destruye la convivencia. O llega la justicia, por medio de profundas y valientes reformas, según lo exige la dignidad humana, o se hará por las fuerzas de la violencia, aunque sin efecto ni be-

neficio permanentes. "Si una sociedad no quiere ser destruida en sus entrañas, "debe establecer un orden social justo." En su homilía en la misa celebrada ante un millón de personas, el Papa se refirió a la religiosidad popular, que en Brasil incluye la herencia del animismo pagano del Africa.

En Recife Juan Pablo pidió reformas que alivien la vida de millones de campesinos mediante tierras en propiedad que mejoren su miserable ingreso, pues "hasta hoy han sido excluidos del verdadero progreso humano." Unos 400,000 de ellos asistían a la misa.

Si bien el ingreso promedio del brasileño oscila alrededor de los \$1,200 al año, la mayoría de los campesinos deben subsistir con unos \$200. En el nordeste, donde queda Recife, hay unos 5 millones, con menos del promedio de la región de \$350, una de las más pobres del país. El Papa dijo que estos viven "en condiciones particularmente dolorosas," y citó la desnutrición, la falta de salud, el analfabetismo y la inseguridad.

En una breve parada en Teresina, en el estado de Piauí azotado por las sequías, Juan Pablo continuó su llamado a quienes tienen poder político y económico, para que agoten todo esfuerzo para que la mayoría rompa el círculo vicioso de su pobreza. "Es a veces tan deprimente y paralizadora esta pobreza, que hace imposible que quien la padece pueda levantarse por sí solo y escapar de ella." Alentó a los 400,000 habitantes que acudieron al aeropuerto a saludarlo, a continuar con optimismo y solidaridad cristiana su lucha contra la

naturaleza.

Al llegar a Belem, en la desembocadura del Amazonas (Julio 8) el Papa visitó el leprocomio de Pedreinha, donde uno de los leprosos, Adalucio Calado, le saludó como "una bendición más, pues ya tenemos otras bendiciones de Jesucristo... además del sufrimiento, hay aquí fe, amor y felicidad." El Papa exhortó a los leprosos a ofrecer su enfermedad por el resto de la humanidad, y con esperanza en la resurrección.

En Fortaleza, donde inauguró el congreso eucarístico (julio 9), Juan Pablo fue informado por el cardenal Aloisio Lorscheider de una tragedia esa madrugada en el estadio Castelao cuando al ceder una de las puertas la abarrotada multitud se lanzó empujando a los primeros. Tres mujeres murieron y un buen número de personas resultaron heridas. En la tarde el Papa, se refirió al accidente para decir que lo sentía profundamente y pedir oraciones por las víctimas, cuyas familias visitó. Más de 800,000 personas asistían a la inauguración en campo abierto frente al estadio, que pese a haberse ampliado su capacidad no pudo contenerlas. La vida es un encuentro constante con Cristo, les dijo Juan Pablo, ese Cristo presente en otros, "especialmente los pobres, los débiles, los marginados."

Recordó que "la iglesia defiende como fundamentales el derecho a establecerse libremente en el propio país, el de emigrar dentro o fuera de él por razones legítimas, el derecho a disfrutar de la plena vida en familia.