

The Voice

Archdiocese of Miami

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Redistribute priests of the world, Vatican says

VATICAN CITY —(NC)— The Vatican wants a major redistribution of the world's clergy.

In a document released by the Congregation for the Clergy it ordered all bishops' conferences to set up two commissions: "one for the better distribution of the clergy and another for the missions."

To highlight the problem of priest-rich vs. priest-poor countries the document gave some current statistics. Among these:

- There are 16 priests per 100,000 Catholics in Latin America, while North America (the United States and Canada) has 120 per 100,000.

- The 45 percent of the world's Catholics who live in North America and Europe are served by 77.2 percent of the world's priests. Another 45 percent of the world's Catholics live in Latin America and the Philippines, but only 12.62 percent of the world's priests serve those areas.

- In terms of Catholic and non-Catholic population, there are two priests per 100,000 people in Asia, while there are 29 per 100,000 in North America and 37 per 100,000 in Europe.

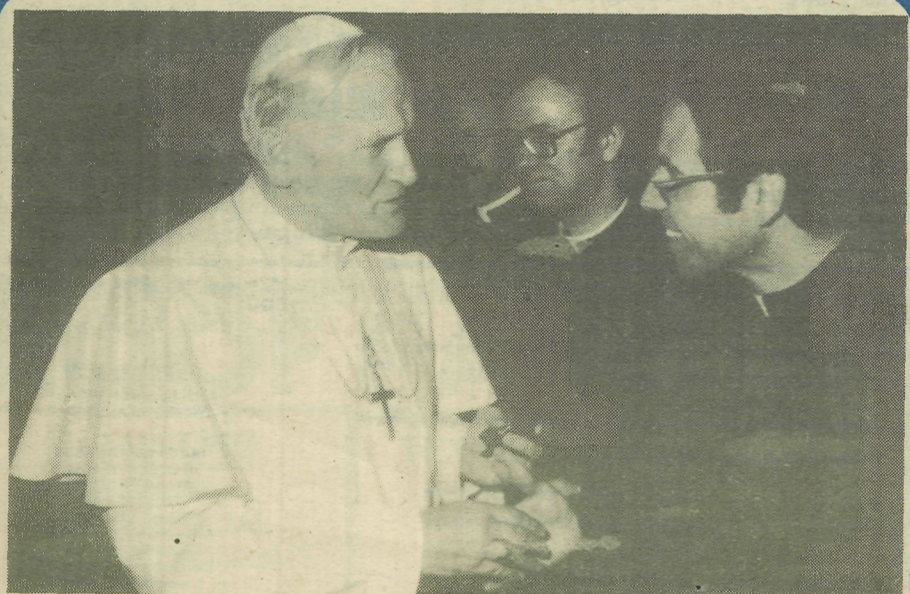
The title of the new Vatican document is "Directive Norms for the Collaboration of the Particular Churches Among Themselves and Especially for a Better Distribution

(Continued on Page 3)



GOOD SISTER—Water is just out of reach for some people and a big sister can be a big help on these hot summer days in Miami's Bayfront Park where families often go for relaxation under tropical skies.

New Major Seminary rector named



The Pope greets Fr. Estevez during his Rome studies.

Cuban priest who came to U.S. alone will welcome largest first year theology class in school's history

BOYNTON BEACH— A Cuban priest, who came to the U.S. as a youth through the Archdiocese of Miami's Unaccompanied Cuban Children's program, has been named rector of the Seminary of St. Vincent de Paul.

Fr. Felipe Estevez, born in Matanzas, Cuba, will direct activities at the first bilingual and multicultural seminary in the nation which serves all of the dioceses in Florida as well as other areas of the country.

Established 18 years ago on a 160-acre tract on Military Trail, the seminary will welcome the largest first year Theology class in its history this year. According to

Fr. James Murtagh, academic dean, some 35 men will begin a four-year program of priestly formation this Fall.

MEMBERS OF this year's class range in age from 22 to 47 and some of them are entering the priesthood after years in the business world and as professionals in various fields.

In addition to welcoming seminarians from Florida's five dioceses the seminary has students enrolled from the Archdiocese of Atlanta; the Diocese of Rapid City, S.D., and the Archdiocese of San Juan and the dioceses of Areceibo and Caguas in Puerto Rico.

With the arrival of this class the
(Continued on Page 6)



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Archbishop Decries Bolivian Coup

WASHINGTON —(NC)— The president of the National Conference of Catholic Bishops, Archbishop John R. Quinn of San Francisco, has decried the recent coup in Bolivia, calling it a "tragic rejection of the democratic process."

Solesian Priests Confined in Iran

ROME —(NC)— The Iranian government began an official investigation of spying charges against nine Italian Salesian priests, Italian newspapers reported. The priests, unidentified, were ordered to remain at the Andicheh School in Teheran until the investigation is completed, the reports said.

Italian Worker/Priest Suspended

BOLZANO, Italy, — An Italian Priest-worker was suspended from all priestly functions in mid-July after refusing to resign a city political post. He represents the new left political party on the city council.

Council Asks Equal Assistance

PETERBOROUGH, Ontario —(NC)— The Ontario Council of the Catholic women's League urged at its annual convention that Ontario's Provincial Benefits Act should provide assistance to single fathers on the same basis as single mothers, who as separated, widowed, divorced, deserted or unmarried women can receive a monthly allowance permitting them to remain at home and care for children.

Bishops plan aid to migrants

WASHINGTON —(NC)— After two joint meetings the migration commissions of the U.S. and Mexican bishops' conferences announced plans to establish border orientation offices to help migrants from Mexico and other Latin American countries.

They also said a plan to share priests, deacons, seminarians and nuns is in the making. A report to the commissions estimated that there are some 6 million Mexican immigrants in the United States.

Central Americans coming to the United States usually come through Mexico.

The Acapulco meeting began as the ordeal in the Arizona desert of 25 Salvadoreans and two Mexicans was reported. Of the group 13 died from thirst and exposure when they got lost trying to enter illegally. Humanitarian agencies report that deaths by drowning or exposure in attempts to cross the U.S. Mexican border are common occurrences.

Bishop Rene H. Gracida, of Pensacola-Tallahassee, Fla., head of the U.S. committee, said the small border offices have top priority in the plans to aid migrants.

Their services, he said, "could take any form, and even the mere presence of a person who can counsel and make referrals was deemed to have great value to the migrant," he added.

The bishop said the plan would provide for adequate preparation of migrants for legal immigration both in the home country and the destination point.

It was pointed out that strong proselytizing by Protestant churches among the migrants, a majority of whom are Catholics, was an added incentive to provide pastoral care.



75 CENTS A DAY — On a street in Brazil, Edi works as a shoe shine boy earning about 40 cruzeiros (75 cents) a day which he gives to his mother. He has a sister and five brothers. One repairs shoes, one buys and sells bottles and another, who is only 6, also shines shoes. Pope John Paul II focused the attention of the world on the poor people of Brazil with his recent 12-day visit to the country. (NC Photo from UNICEF)

U.N. Troops Only Solution

ROME —(NC)— Lebanon's top Catholic Church official suggested that United Nations troops may be the only solution to Lebanon's civil strife. Maronite-Rite Patriarch Antoine Khoraihe of Antioch spoke in an interview with the Italian news agency ANSA July 23 in Beirut, Lebanon.

Further Travel Planned by Pope

ROME —(NC)— Pope John Paul II will probably make at least two trips within Italy and two international journeys before the end of 1980. Speculation persists the pope will visit West Germany and the Philippines and two Italian bishops have announced the pope will visit their cities of Aquila and Siena.

Priests murdered in Guatemala

AURORA, Ill. —(NC)— The recent murders in Guatemala of two Missionaries of the Sacred Heart priests are part of an effort to oppress the Quiche Indians, according to a statement issued by the order's headquarters in Aurora. The murdered priests, both Spaniards, worked among the Indians.

Cubans Settled over Wide Area

WASHINGTON —(NC)— Cuban refugees are being resettled in almost every state, as well as the District of Columbia in Puerto Rico, according to the U.S. Catholic Conference Migration and Refugee Services.

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Redistribute priests, Vatican says

(Continued from Page 1)

of the Clergy in the World."

It was signed by Cardinal Silvio Oddi, prefect of the clergy congregation, and Archbishop Maximino Romero De Lema, congregation secretary.

Its publication was ordered by Pope John Paul II. It was dated March 25, although it was not released until July 22.

THE DOCUMENT said the uneven distribution of priests around the world has been aggravated by the large number of priests who left the active ministry in that same period.

It viewed redistribution as only part of the solution, stressing that more priestly vocations and a renewed missionary awareness throughout the church are the more basic issues.

(In 1962, when the number of Catholics was less than 600 million, there were about 422,000 priests, about one per 1,400 Catholics, and the priest shortage at the time was considered one of the significant problems to be faced by the Second Vatican Council.

(In 1977, the last year for which complete church statistics have been published, the number of Catholics had risen to nearly 740 million, but



Though North America has too few priests, other countries are even worse off.

the number of priests had dropped to 403,801, about one for every 1,800 Catholics).

"One cannot stress enough the first and chief task incumbent on the two (bishops') commissions, which is that of continually keeping the public opinion of the faithful well informed, both on the needs of the missions and on the situations of the particular churches that find themselves in difficulty," the new document said.

IT SAID the commissions "must use all the means of social communications" to help make Catholics "ever more aware of their responsibilities" toward the church throughout the world.

One of the major past efforts to distribute priests better was a call by Pope John XXIII in 1962 for U.S. dioceses to give 10 percent of their clergy to Latin America. His call led to a few more U.S. missionaries in

Latin America, but nothing near the scale he had intended.

Although the new Vatican document is entitled "directive norms," it has few new norms or laws aside from the order to bishops' conferences to establish two commissions — one of which (for missions) already exists in all or virtually all countries where the church is well established.

It reaffirms existing laws concerning various technical aspects of the transfer of priests such as incardination — the priest's legal link to a specific diocese as his home. It outlines in detail the norms for a written "convention," or binding agreement, outlining the terms under which a priest is sent by one bishop or religious order to work under another bishop.

THIS CONVENTION, it says, must be worked out by mutual agreement among the three prin-

cipals — the sending bishop, the priest and the receiving bishop — and each is to have a written copy of it.

The norms say that the bishops' commissions for the distribution of clergy would have the duty to investigate the needs of the dioceses in its territory and the possibilities for sending missionaries to other churches.

It says that this involves a twofold duty, caring for distribution of clergy within the territory of the bishops' conference and seeing that the church in that area assists more needy churches in other areas.

The document suggests "twinning" of a rich diocese or parish with a needy one, in material aid and in providing priests, as one method of cooperation that has been effective in practice.

Un-sponsored Cubans shuffled

Cuban refugees who had been temporarily housed at the Orange Bowl and then moved to tents under interstate 95 in downtown Miami, may move again because of sponsorship "brakes."

They may soon be moved this time to a school, according to Tania Medina, director of the Miami U.S. Catholic Conference (USCC) Migration and Refugee services.

The school, which belongs to the Department of Education but is being used by the Department of Labor, will cost \$100,000 to refurbish.

MORE THAN 500 Cubans, almost all single people, are affected by the move. They were moved from the Orange Bowl July 26 to get the stadium ready for the first Miami Dolphin football game in August.

Twelve Miami firms have filed suit against the tent city facility

under the expressway, saying it will strain security, sanitation and street traffic in the Cuban section of downtown Miami.

"These are people where the sponsorship broke," Ms. Medina said of the refugees in the tent city. She explained that many of the Cubans had been resettled but left their sponsors, "breaking" the relationship.

"The majority of the people are from the camps," she said in a telephone interview July 28. Resettlement camps have been established at Fort Chaffee, Ark.; Fort Indiantown Gap, Pa.; Fort McCoy center near La Crosse, Wis., and Eglin Air Force Base in Florida.

Often, she explained, people in the camps made friends with other refugees who have relatives in Miami and convinced the friends'

relatives to sponsor them.

"THEY TELL the families to sponsor them, that they won't be any trouble, that they'll get jobs. The people in the camps don't realize this is no good," Ms. Medina said.

"They're coming into Miami faster than they're going out," according to John McCarthy, head of Migration and Refugees. McCarthy agreed that some sponsorships are breaking down.

"They're being resettled with family members they haven't seen for years," he said. When it doesn't work out, "they show up in Miami."

When the sponsorships broke down the refugees ended up at the Orange Bowl and then the tent city.

Next, "we'll try to find new sponsors," Ms. Medina said.

The USCC is one of seven

voluntary agencies resettling Cubans in the Miami area. Ms. Medina said the USCC resettles about 60 percent of the refugees. So far, according to McCarthy and Ms. Medina, the Catholic agency has received no money from the government for resettlement.

"THE MONEY comes from the USCC at this moment," Ms. Medina said. USCC officials have estimated resettlement costs per refugee at \$1,100 - \$1,400.

The USCC Migration and Refugee Services has helped resettle about 60-70 percent of the refugees since tens of thousands of Cubans left their homeland by boat for the United States.

Although most Cubans arrived in April and May, the exodus did not stop completely. Two boatloads with 146 refugees arrived at Key West July 28.

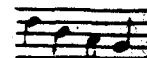
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U.N. study: world averages Two abortions per five births

By JEFF ENDRST

UNITED NATIONS, N.Y. —(NC)— Each day an average of 300,000 women have a baby and 120,000 have an abortion. This means that for every five live births in the world, there are two abortions.

The statistics were released

June 16 in a study titled "The State of World Population 1980," issued by the United Nations Fund for Population Activities.

The report says that a worldwide decrease in the fertility rate is occurring but that almost two billion more people will be added by the end of this century to the present

population of 4.5 billion.

Of the 300,000 babies born per day, 10 of 11 will be born in the Third World. However, the eleventh baby, born in an industrialized country, will have a far greater impact on the earth's finite resources and fragile ecosystems than will the other 10 babies combined, added the report.

The world population has doubled in the last 30 years and will double again in the next 20 years, the report says. By the year 2000, 80 percent of all people will live in the developing countries.

The report also warns against the "aspiration bomb." It says that the "aspiration explosion" among young people of the Third World is likely to become a tremendous problem in its impact on limited resources and on the struggle against mass poverty and the

birth control pills, it adds.

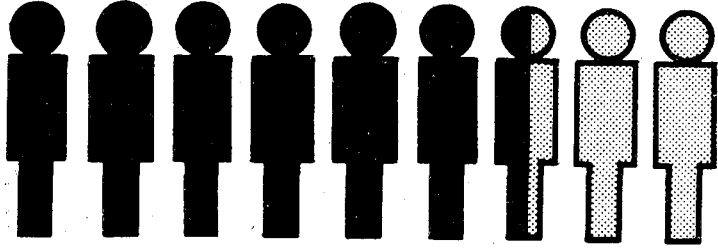
If and when rising living standards provide the motivation for smaller families, then family planning can provide the means, it says.

At the same time interest in family planning is also rising.

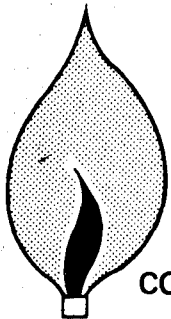
"Today, family planning is coming to be seen by many parents as an integral part of improved health services," says the report. It adds that family planning could improve community health.

Every year in Africa and Asia alone half a million women die from "maternal causes," leaving behind more than a million motherless children, says the report. In Latin America illegal abortion is now the "number one killer" of women between the ages of 15 and 39, it says.

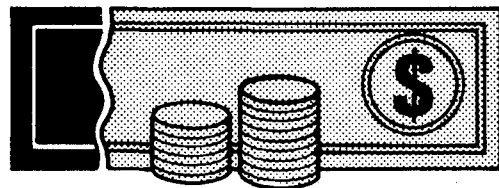
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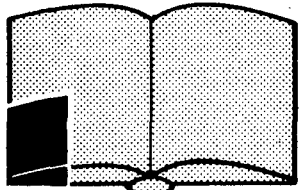
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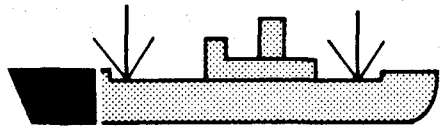
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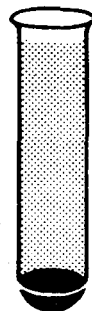
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11% OF WORLD
EDUCATION
SPENDING



18% OF WORLD EXPORT
EARNINGS



5% OF WORLD
SCIENCE AND
TECHNOLOGY



8% OF WORLD INDUSTRY

In Latin America, illegal abortion is now the "number one killer" of women between the ages of 15 and 39, the report showed.

world's political, economic and social fabric.

In its abortion discussion, the report says preliminary results of a \$40 million world fertility survey show that in most developing nations half the married women aged 15-49 do not want any more children. But of those only half are using modern birth control methods.

The report cites this "unmet need for knowledge and the means to plan births" as a reason for the U.N. agency's call for \$1 billion in international population assistance by 1984.

The report says "the battle hymn of the (population) revolution is that large families are more a result of poverty than a cause." Population assistance is not a new euphemism for condoms, loops and

Other worldwide statistics include:

Twenty-five million women a year suffer "serious illness and complications" during pregnancy and childbirth.

Fifteen million of the 125 million babies born each year will not reach their first birthday.

The report says that the availability of birth control methods alone "cannot cure all these ills." It says that inadequate food, lack of education, poor health services and back-breaking manual labor add to the risks of pregnancy and birth for mother and child.

The availability and acceptability of family planning by men and women "could be crucial in reducing this heavy toll on human health," the report concludes.

St. Francis Fraternity Meets

St. Francis Fraternity of the Secular Franciscan Order will meet on Sunday, August 10, 1980, at 1:15 p.m., at St. Francis de Sales Church, 621 Alton Rd., Miami Beach, Fla., for the Rosary of the Seven Joys and the

Divine Office. The regular meeting will be at 2:00 p.m. in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

Holy Day proposal, pros and cons

An emotional outpouring of reaction has been triggered by a proposal that obligation to attend Mass be dropped on four of the six U.S. holy days.

While some Catholics are highly critical of reducing the Holy Days, others agree that some should be withdrawn from the church calendar.

THE PROPOSAL, released in mid-May by the bishops' Committee on the Liturgy, has been drawing reaction in surveys conducted by Catholic newspapers, in letters to the editor, and in Catholic press editorials and columns.

The Evangelist, newspaper of the Diocese of Albany, N.Y., for instance, reported that one-third of the readers responding to a survey wanted the present holy days retained. Another third wanted even more holy days added.

One-fourth said they believed some holy days of obligation should be eliminated.

"I don't agree with dropping holy days," responded one reader, Kathleen Lawson of Schenectady, N.Y. "I think we already have too much of a society of convenience right now and convenience seems to be the only reason for this change."

BUT SAID another reader, John Trumble of Troy, N.Y., "In one sense I think it's a pretty good idea to drop some, but in another I don't want to take away something which may be important to many people. I could live without them."

Leading suggestions for new holy days were, Good Friday, Holy Thursday, and Thanksgiving Day.

A similar survey in the Diocese of Sioux City, Iowa, also found two-thirds of the respondents in favor of keeping current holy days. The survey questionnaire was sent to every 25th name on a computerized list of 27,000 families in the diocese.

The holy days proposal also has been a major topic of discussion in letters to the editor in the Catholic press.

"In these times of political and social turmoil, it would seem that the important messages of these feasts need to be emphasized rather than minimized," wrote Mary Ann Dusza of Chicago in a letter to The Chicago Catholic.

"BEFORE ANY of these holy days are eliminated, I think it would be interesting to know why they were originally selected," she added.

Syndicated columnist Dale Francis, in a column appearing in mid-June, said the proposal was made without consulting American Catholics.

"It is a decision that very much involves the people that is being made without any effort to discover what the people think" wrote Francis, noting a 1969 survey which he said showed Catholics overwhelmingly opposed to dropping the holy days.

But a month later Francis wrote that while a majority still opposed the idea, an unexpected number of

letters was received from "good and sincere Catholics" agreeing with the proposal.

"AFTER READING the many letters I have received, I would now think it better to have a professional survey than simply to ask for a vote of the people," Francis remarked.

He said those agreeing with the proposal gave two reasons:

- It sometimes is impossible to get to Mass on a week day. Those who can't sometimes feel they are in serious sin. "The argument was that we should not burden people with scrupulosity derived by a rule," said Francis.

- Going to Mass on holy days is so hurried that it lacks the sense of celebration that could be achieved if the holy day were moved to Sunday.

According to Divine Word Father Thomas Krosnicki, director of the bishops' liturgy secretariat, some 200 American bishops submitted their reaction to the original proposal by the June 15 deadline.

Churches vary on draft sign-up

By JIM LACKEY

WASHINGTON —(NC)— While America's 19-and 20-year old men were registering for a possible future draft, American churches had a variety of things to say about the government's registration decision.

The Religious Society of Friends (Quakers) was advising men not to register, even though giving such advice — or following it — is punishable by a \$10,000 fine and or five years imprisonment.

The United Presbyterian Church was warning its members that signing the draft registration form constituted a waiver of one's privacy rights.

The United Methodist Church said it had been assured that young conscientious objectors could record their objection to war on their registration cards even though the government made no provision for that on the forms.

AND THE CATHOLIC Church was urging cooperation in registration but was drawing distinctions between the decision to register and the decision to enter military service.

In a statement issued less than a month before registration began, the Friends General Conference took the Quaker church's traditional pacifist position and extended it to registration.

"We advocate conscientious refusal to register for the draft," said the Quakers, "and wish the young men of draft age throughout the United States to know that if...they refuse to register, we will

give them practical and moral support in every way we can, even though our willingness to do so may result in our prosecution."

The statement said the Quakers felt bound to take such a position because "there never has been a draft registration without a draft, and there has seldom been a draft without a war."

The Quaker position raises an interesting legal question that probably won't be answered unless the government begins prosecuting

Other churches took positions on draft registration that, while not as radical as the Quaker view, still expressed misgivings over the process.

The United Presbyterian Church, in a letter to its pastors, gave no advice on whether young men should be advised to register. But it did provide information on registration and conscientious objection and raised the issue of privacy act violations in the registration process.

peacetime draft, worked in the final weeks before the registration program to insure that the rights of conscientious objectors would be respected.

The church's world peace executive, Herman Will, said he was assured in mid-June by the Selective Service director, Bernard Rostker, that conscientious objectors could record their position on their registration cards even though Congress voted against such a provision when it was considering draft registration.

BUT WILL ALSO pointed out that the notation would not be entered into the Selective Service computer, and thus encouraged conscientious objectors to file separate statements of position with church offices.

The Catholic position on registration was exemplified by a July 15 statement by the bishops of Minnesota. The statement urged cooperation in registration but also pledged "adequate education, guidance and help" for young men who might one day have to decide whether to comply with an order to enter the military.



Members of the Harrisburg, Pa., Draft Resistance Coalition held placards in front of the Federal Building in Harrisburg as registration for the draft began across the United States. (NC Photo)

Church OK's registration, opposes draft in peacetime

those who refused to register: if the law recognizes the right of a conscientious objector to refuse to participate in war, would it also recognize the right to object conscientiously to registering for a possible draft, especially if the objection to register was based on religious belief?

QUAKERS ALSO said they felt morally obligated to demonstrate their opposition to war at post offices during the two registration weeks.

The privacy argument — that registration would be a violation of the privacy act because Congress did not mandate the disclosure of Social Security numbers on the registration form — also was used in one of the many legal efforts to block registration before it began. But a federal judge in Washington rejected that argument July 16.

The United Methodist Church, which like the Catholic Church has been on record as opposed to a

Violence, death rampant in Philippines

WASHINGTON —(NC)— Perhaps the silent photos tell the story best: photos of people brutally murdered in the night, of bodies and partial bodies lying exposed in shallow graves, of those who were once family members or neighbors reduced to grisly piles of bones.

The photos are from the Philippines, and like the small, quiet nun who brought them to North America they speak of violence, death and struggle in a nation known as one of the United States' staunchest Asian allies.

FRANCISCAN SISTER Marianni Dimaranan, once a political prisoner herself, heads the Philippine Task Force Detainees, an organization to aid political prisoners and their families. At a Washington press conference, part of a North American tour, she described a nation in which, she said, even slight discontent or op-

position to the martial law regime of President Ferdinand Marcos can bring oppression and death.

She and Jon Melegrito, coordinator of the District of Columbia Alliance Against Martial Law in the Philippines, said that under the

"I don't think Marcos could continue without the help of the United States... direct involvement in terms of money, in terms of military aid..."

Sister Dimaranan

eight-year old martial law rule at least 50,000 persons have been jailed, 200-300 people — a conservative estimate, they said — have been summarily slaughtered, at least another 200 have disappeared,

democratic rights have been abrogated, strikes have been banned, the poor have been evicted from their slum homes, freedom of the press has been curtailed and the legislature has been closed down — replaced by what Melegrito termed a fake assembly.

Many government actions are ostensibly taken to fight subversion or communism, Sister Dimaranan said.

Without the support of the U.S. government Marcos could not continue the repression, at least not at the current level, she and Melegrito claim.

"I DON'T think Marcos could continue without the help of the United States," Sister Dimaranan said. She cited "direct involvement in terms of money, in terms of military aid," as well as in economic ties between America and its one-time colony.

"Perhaps this year, your taxes

are being used to kill people. That's the sad thing," she said.

She described arbitrary arrest and detention, disappearances and "salvaging" (summary execution) of government critics, political dissidents, lay church leaders, farmers, workers, human rights activists and others in the Philippines today. "This is an ongoing thing," the Franciscan nun added.

Because of such atrocities and oppression, she said, popular resistance is growing, including opposition from the church.

"The church in the Philippines has been quietly involved in issues of justice and peace," she said. Her own organization was founded by the country's religious superiors, some bishops are very supportive of human rights efforts and the clergy and Religious are increasingly promoting awareness and standing alongside the poor without engaging in partisan politics, she said.

New rector named for Major Seminary

(Continued from Page 1)

Archdiocese of Miami will have a total of 31 future priests preparing to serve in South Florida's Catholic parishes.

Recently returned from Rome where he was awarded a doctorate in Sacred Theology at the Gregorian University, Father Estevez prepared for the priesthood at the Foreign Mission Society Seminary, Montreal, and has a licentiate in Sacred Theology earned at the University of Montreal.

ORDAINED in Fort Wayne, Ind., where his parents settled when they were able to leave Cuba in 1962, in 1970 Father Estevez was denied entry to Cuba and went to the Archdiocese of Tegucigalpa where he served as spiritual director of the major seminary. In 1975 he was appointed to the faculty of St. Vincent de Paul Seminary where he also was a member of the admissions board.

"Father Estevez is returning to the seminary after distinguishing himself by advanced studies of spiritual theology in Rome," Archbishop Edward A. McCarthy said in announcing the appointment of the new rector. "His appointment and the appointments of his



St. John Vianney's trains priests for S. Fla., other areas

distinguished associates from our diocesan clergy signify the continued commitment of the seminary trustees and of our Archdiocese to a bilingual, multicultural seminary of the finest quality where in a deeply spiritual and pastoral environment young men will prepare to serve the special needs of the Church today in Florida, in the Southeast and in the Caribbean."

IN APPOINTING Fr. Felipe Estevez as the new rector of St. Vincent de Paul Seminary, Archbishop McCarthy announced the following appointments to administrative posts:

Bishop John J. Nevins D.D., continues as Chancellor
Fr. Thomas Foudy - Vice Rector—Public Relations
Fr. Garcia-Allen, continues as

Spiritual Director

Fr. James Murtagh - Academic

Dean

Fr. Gerald Grace

Treasurer—Director of Temporalities

Fr. James Kreitner - Dean of students and Director of Field Education

Fr. John Crowley, continues as Librarian

Bishop: Priests should have 'global outlook'

Auxiliary Bishop John J. Nevins, chancellor of the St. Vincent de Paul Major Seminary, said the future priest should have a "global outlook" on his ministry, and be able to serve people of backgrounds other than his own.

On the occasion of the appointment of the new Director of the seminary, Bishop Nevins said:

"Today we look to the Major Seminary of St. Vincent de Paul where a unique program of priestly formation was inaugurated some years ago by a dedicated faculty. It

is a program that it is considered a model for other Seminaries in our country and we are proud of it. We pledge to make it even greater during the years ahead.

This unique program is a direct response of this Archdiocese to the recommendation offered by the National Conference of Catholic Bishops in their program of priceless formation, which encourages seminary officials to direct each seminary to an awareness of an insensitivity to the values of cultural or racial groups other than his own.

"When we consider the composition of many large dioceses of this nation today, including or own, it is understandable that the future priest should have a global outlook to his ministry. A future priest of the Archdiocese of Miami, for example, will undoubtedly serve people of a background different from his own.

"We will need to be sensitive to the cry of the poor and oppressed people from other nations who come to our shores as well as to serve the thousands of families who are moving from other parts of our

country to South Florida. In his seminary training a student should come to respect and relate to the positive values found in other people's cultural expressions and languages with the end result that his pastoral ministry will prove to be enhanced, most meaningfully and blessed with joy for himself and his people. To assist the seminarian to achieve these goals, we have a magnificent faculty. Let us continue to support them, in every way so our future priests can be assured the finest spiritual formation and education.

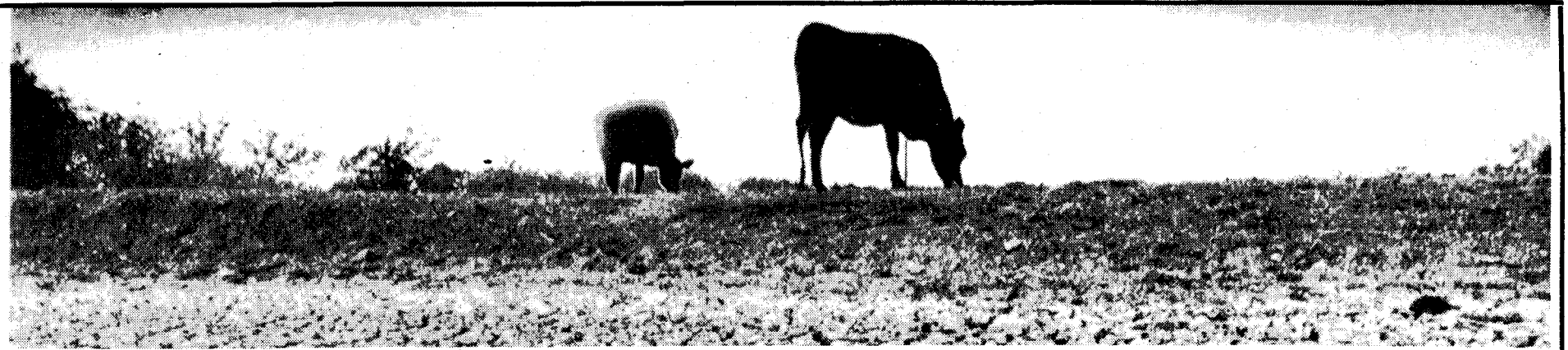
Seminary opens doors to all

This year St. Vincent de Paul Seminary opens its doors to others besides seminarians. Sisters, Deacons and laity may register at the Seminary. A special program, an M.A. in Theology, is designed for those who desire theological formation for personal enrichment, teaching and ministry. Sisters, Deacons and Laity are invited to share class and study with seminarians, an opportunity to study in a community atmosphere and to join the seminary community in prayer and worship.



Abp. McCarthy enjoys a laugh with the Seminary staff at a meeting in his home. L-R: Fr. James Kreitner, dean of students and director of field education; Fr. Thomas Foudy, vice rector; Abp. McCarthy; Fr. James Murtagh, academic dean;

Bishop John Nevins, Chancellor; not shown, Fr. Carlos Garcia-Allen, spiritual director; Fr. Gerald Grace, treasurer—director of temporalities; Fr. John Crowley, librarian.



Small family farms, with limited resources are being devastated by the heat wave in the Midwest.

Barry College head to switch schools

Sister M. Trinita Flood, O.P., president of Miami's Barry College for the past six years, will join the administrative staff of St. John Vianney College Seminary in South Dade at the end of the 1980-81 academic year.

Announcement of the Adrian Dominican nun's appointment as academic dean at the seminary operated by the Archdiocese of Miami was made by Fr. Robert N. Lynch, seminary rector.

Since the college was founded in 1940 by members of the Barry family whose name has long been synonymous with the growth of the Catholic Church throughout Florida, Sister Trinita has served on the Miami Shores campus for more than 20 years in a variety of positions with a few interruptions for service in other areas.

NOW LOOKING forward to working with seminarians studying for ordination to the priesthood at

the seminary located in Miami's southwest section at 2900 SW 87th Ave., Sister Trinita noted that "As an educator I will have an opportunity to give a different type of service to the Church by working with young men who have the calling to serve God."

In the opinion of Father Lynch Sister Trinita's acceptance of the offer by the seminary of the position of academic dean "marks a moment of maturity for St. John Vianney College Seminary as a four-year liberal arts college.

"She will bring to the college an outstanding background in administration and in her teaching field of speech she should ultimately enhance the prayer life of the entire Archdiocese as young men who have studied under her are ordained to the priesthood," the seminary rector added.

"I am very grateful to Sister Trinita for her expression of con-

fidence in St. John Vianney Seminary," Father Lynch said.

A GRADUATE of Siena Heights College, Adrian, where she majored in English and of Catholic University of America where she received a Master of Arts degree in speech and drama, Sister Trinita was honored last year by Catholic University Alumni for outstanding achievement in the field of education.

Already a member of the board of trustees at the seminary, her long-time service at Barry College included positions as registrar, associate dean, academic dean, dean of the graduate division and vice president for academic affairs.

She also served at one time as executive director of St. Charles College, Ill. and taught at Aquinas High in Chicago. Now president of the Southeastern Florida Holocaust Memorial Center, Inc. Sister is a past president of the Florida Assn. of Colleges and Universities, an

organization in which she is a member of the executive committee; a member of the President's Council of the Independent Colleges and Universities of Florida and of the board of directors of the American Savings and Loan Assn. of Florida and of the advisory board of the Dade County Assn. for Retarded Citizens.



SISTER TRINITA Flood, O.P., has announced her resignation as President of Barry College, effective July 1, 1981.

Sister: 'new vision' at Barry

By TORI STUART
Voice Staff Writer

Sister Trinita Flood, O.P., feeling "it is desirable for Barry College to have new vision and new leadership at this point," has resigned her position as president of the college effective June 30, 1981.

This is not a sudden decision, however. Sr. Trinita had been considering it for "a couple of years, and the opportunity coincided with my own thoughts."

SR. TRINITA will become Academic Dean at St. John Vianney College Seminary next fall, working with faculty and students in developing curriculum, and teaching some speech courses. She said she is looking forward to having much more contact with students.

"I of course don't like to see her leave," said Sr. Marilyn Mormon, acting vice-president for academic affairs. "But she feels like she has given what she could to the college and that it is time for a change."

Sr. Trinita has served Barry "off and on, in various positions, for the past 25 years," including her six year term as president.

"I shall miss the really fine association we have shared," said Dr. George Wanko, dean of Student Affairs, "and the students will be losing a good friend."

A SPECIAL committee from Barry's Board of Trustees, with some faculty and student participation, will probably announce the new president by March, 1981, Sr. Trinita said.

A national search, including advertisements placed in various professional education journals, will precede screening and in-depth interviewing of applicants by board members.

Many wonder if a lay person might be considered for president, in view of Barry's astounding rate of change as it heads into the 80's

toward its 40th anniversary. The position has previously been filled by Adrian Dominican sisters.

"The public views Barry as a college administered by sisters," Sr. Trinita said. "A lay president would be a major change. The board recognizes that and would probably be more inclined to choose a sister."

SR. TRINITA sees a secure future ahead for Barry, and closer cooperation between Barry and Biscayne College, but feels that Barry will never lose the friendly intimacy and concern for the individual that has characterized it as

a special college since its founding. "The trustees envision Barry as a small institution," Sr. Trinita said. "Their goal has always been an individual approach to students. We may grow, certainly, but controlled growth will allow us to keep the atmosphere of personal concern that Barry has always maintained."

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MATTER OF OPINION

Being attracted, then, by God's mercy, with this ministry, we do not play the carrot-and-stick game of punishment and reward. There must be no created ways, no false

display of God's Word. It is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as to God's sign. (2 Corinthians 4:1-2)

We are more than just a brain, Doc

Better to be thought a fool than to open your mouth and remove all doubt, so the saying goes.

In case there was any doubt about Dr. William Shockley, charter member of the Nobel Prize sperm bank idea, we have his own words confirming his superman mentality, to wit: "She (his wife) had not" as high an academic achievement as I had, thus explaining why his son and daughter "in terms of my own capacities... represent

a very significant regression." His son, "has a name that he will probably be unlikely to live up to."

Aside from the fact that the Doctor, though a physicist, should know that genetic tendencies are toward the norm and thus you can't breed superbrains by pooling high-IQ parents, it is also instructive to the rest of us working-level brains to note the arrogance and insensitivity to one's own children that flows from the mind of a man

who thinks in such Nazistic terms as Breeding for Bigger Brains.

Which is to point out, once again, that human beings are a unique multi-faceted skein of spiritual, social, and physical elements, protected, fortunately, by nature's own subtleties against the kind of human assembly-line thinking of the likes of Dr. Shockley who would like to reduce the individual's value to a score on some written test.

LETTERS TO THE EDITOR

Drop four Holy Days?

To the Editor:

Regarding doing away with Holidays of Obligation in the United States: They are, of course, laid down in regulations made by The Church which can therefore alter them at will; but coming to Florida, from a country where they were cut out several years ago, I was happy to find them still in existence here. Is not The Church making our Faith too easy for the laity instead of toughening us up?

If we have to work on Holy Days of Obligation, are there not early Masses and evening ones on these days? If we cannot attend a Mass (Eucharistic Celebration) then it's not our fault if we miss out on such a day. Even at Sunday Mass it is surprising to see the number of people who arrive late and leave immediately after receiving Holy Communion although the entire service never seems to last more than 45 minutes — which is not much in a 168 hour week!

Perhaps some of our parents and teachers forgot to give us fundamental instruction as to why we go to GOD'S house to visit Him. Might not some old fashioned sermons — instructions on our Faith, from the Sanctuary, be helpful, to put meaning into what is expected of us? Also, perhaps, a word or two on the way we should be clothed when going to pay a visit of respect to GOD?

Mrs. A. M. Browne
Fort Lauderdale

To the Editor:

Upon reading Mr. Kemon's article about the proposed drop of four Holy Days from the United States church liturgy I was quite shocked. The state of shock became deeper when I noticed the caption beneath the picture on page three which gave as the main reason for the proposed change was the fact that the attendance on these Holy Days was so sparse. Surely Our Lady, nor the events which were called to the attention of the faithful on these days had altered so much or become less important in the eyes of the Church to make it necessary that these Holy Days be eliminated.

To me it seems such action would be comparable to removing certain municipal, state, or federal laws from the books because citizens were no longer obeying them.

Certainly with all the convenience of the post Vatican 2 vigil masses, evening masses and sufficient number of times of other masses no one should find it too difficult to attend Mass on these four days of the year. I feel that since Vatican the Church has regressed by leaning over backwards in attempting to make it too easy for Catholics to live their faith. If we love God and his Church we must expect to make some sacrifices to demonstrate that love, because love implies it.

Earl Pellien
Coral Springs

To the Editor:

I was reading the recent issue of "The Voice" and was deeply saddened to see the article on whether or not to drop four of our Holy Days from the Catholic Calendar. While attending Mass this Sunday I heard the story of Martha and Mary in the Gospel of Saint Luke (chap. 10). This brought to mind again the article I previously mentioned. In this story Christ tells Martha she is troubled and anxious about many things but only one is needful. Mary has chosen the best part and it will not be taken away from her.

I believe that regular Mass attendance, including all Holy Days are the "best part" and they should not be taken away from us. Why should devout Catholics conform to those "Mass once a year" Catholics?

Is the church now telling us that Ascension Thursday is not longer important? Or are they going to combine these Holy Days into one day in order for it to be more convenient for people to attend — who do not attend church anyway?

I firmly believe that this action will seriously regress the progress of Catholic standards in America.

Finally, in regard to the response that the Masses on these Holy Days are abbreviated, often with no music and with nothing special. What could be more special than honoring our Lord and receiving the Holy Eucharist? Guitars and Tamborines? I think we all need to examine our standards and put them in their proper perspectives.

Alicia Martorelli
Plantation

To the Editor:

The thinking of some American Bishops, and Catholics is frightening. Not too gently, they are pushing us into the laps of the Fundamentalists.

Our churches are stripped, and converted into sterile halls; our Saints are evicted; Novena, and other devotions are passe, and now the holydays are to go.

Seems we're so good, even a little sacrifice isn't necessary. Our aim was to emulate the Saints, but we don't need help anymore. We're already saints, as evidenced by the difference in the lines leading to the confessional, and those receiving Communion.

Instead of advocating prayer, and devotion to bring this country, so wrought with evil, back to God; back to its knees in reverence, and supplication, the Shepherds feel it's too much trouble, too inconvenient. Sacrifice is always inconvenient.

The Catholic religion was once the moral fiber of America. Our spiritual leaders were men and women who dedicated their lives to God, and to doing His will. Now, to many it's just a job, to get over as quickly as possible. Just make

everything short and simple.

Our sanctuaries of worship have been turned into social halls. It's easy to understand why so many are turning to other religions, and why vocations have dropped.

It's time, I think, for some of our Shepherds to earnestly question, and reevaluate the reasons for their commitment, and dedication. Are they here to save souls, or time?

Mrs. Sara Quinn
Palm Beach Gardens

Informative on blacks

To the Editor:

This week's Voice was very objective, as well as informative in the articles about the Miami riots and the church's contribution in assisting the Blacks, as well as in Msgr. Bryan Walsh's excellent appraisal of the needs and concerns of the blacks, the Haitian and Cuban refugees, offering solution to these pressing social and moral concerns. I hope and pray all Catholics will be more empathetic towards all needy persons in our community. There are only a select few who actually are. (mostly clergy)

Leslie Casden
Miami Beach

She's disappointed at baptism rite

Q. Recently, I was godmother for a relative's baby. I was disappointed at the baptismal ceremony. As godmother I had not part or say while the baby was being baptized. The mother and father held the infant and stood in the center while the godparents were standing beside them.

I don't see why godparents have to be chosen since they are not doing their traditional part. (New Jersey)

A. Apparently you have not had an opportunity to attend a baptism for a good many years. Throughout the renewed ceremony for baptism, the primary responsibility of the parents in the training and education of their children is emphasized far more strongly than in the older rite.

As you indicate, the parents now hold the child and they make the primary promises for the Catholic upbringing of the child who is baptized. Don't you agree that this is precisely the way it should be?

It may be true that in the ceremony itself godparents take a less active role (though there are several actions and promises that they should be involved in personally). Their primary function always has been and still is, however, to support and assist the parents in every way possible as the child grows toward full Christian manhood or womanhood.

If anything, a thoughtful and faithful godparent means more to parents than ever before. Heaven knows, mothers and fathers today need all the help they can get in giving example, support and guidance to their children in the critical years of development. Godparents who take their responsibilities seriously are badly needed by both parents and children.

Maybe you did not get to hold the baby at baptism. I hope you remain conscientious about the much bigger responsibility that is still there.



By Msgr. James J. Walsh

His ways are not our ways

The more we reflect on the way God acts towards us, the more we distrust our own judgment and seek his guidance.

We could spare ourselves a lot of grief and frustration, if only we could scorch into our memories what he said in the Old Testament, "My thoughts are not your thoughts; my ways are not your ways."

His "way" of unfolding our lives minute by minute seems strange indeed. Moreover the way he keeps his promises or the manner in which he fulfills prophecies leaves us astonished.

Take Bethlehem. If the birth of Jesus had been left in our eager-beaver hands to plan, imagine the spectacular we would have produced. Cecil B. De Mille would have lived 2,000 years ago and given a free hand to awe the whole world.

Not God's way at all. He does the unexpected in so simple a manner that forever after people ponder the event and find they cannot exhaust the depth of meaning in his action.

TAKE THE beginning of his public ministry. Remember that the Jews had been waiting hundreds of years for his coming, and over the centuries as the prophecies grew and wars led to their captivity, the concept of the Messiah changed. In the early generations, the hope was for salvation as preached by the prophets. Under the Romans the hope had changed to freedom from oppression. The people expected the

Messiah to appear in such a dramatic, awe-inspiring manner that no one could doubt his greatness. Everyone would flock to him and accept him as king and expect him at once to restore temporal power to their nation.

This was the human way of redemption. The divine plan was completely different. For thirty years, Jesus led what is called a "hidden life" in a village where only

paratively unimportant circumstance, like the lack of wine, to become the key which opened the door to his public ministry.

Mary was the instrument God chose here for this momentous event. She called to his attention the embarrassing fact that the hosts had no more wine. When Jesus seemed to ignore the matter, Mary gave the waiters an order, "Do whatever he tells you."

was their neighbor.

Jesus had only a few disciples then. Imagine the effect on them. It seems likely that Peter was there, and John and Andrew, men who were to need a virile faith to survive Calvary and later to give their own life for him.

Moreover, this beautiful event tells us volumes about Mary, who appears so infrequently in the Bible. Jesus worked his first miracle at her request just because she was concerned for her friends.

"What appeared to be an ordinary, routine affair suddenly changed to the extraordinary. The power of God was manifested in a most startling way as Jesus worked his first of many miracles..."

a small number of people knew him. When he finally began his public ministry, he chose a setting so simple and unlikely that we still marvel at it.

He was invited to a wedding party with his mother and a few of his first disciples. It was in the small town in Cana, where everyone knew everyone else. Jesus mingled with them and shared the joys of the day. It appeared to be like any other wedding feast which followed rigid custom and ritual.

BUT WHAT HAPPENED that day will influence the lives of people until the end of time and indeed for all eternity. Jesus allowed a com-

What appeared to be an ordinary, routine affair suddenly changed to the extraordinary. The power of God was manifested in a most startling way as Jesus worked his first of many miracles.

This was not the scenario man would have written. "My ways are not yours..."

CONTEMPLATING the incident now, we are astonished to see the depths of divine wisdom in it. One who appeared to be only a man was using the power related only to God. Apparently Jesus made no explanation to them. He let them wrestle with their thoughts and meditate on this mysterious man who

THE CHURCH'S attitude to Mary is rooted in two convictions. First, that Mary's power with her son in prayer is far greater than we can comprehend. Secondly, as Mother of Christians she desires to help us not only spiritually, but in the insignificant needs of everyday life.

Cana, like Bethlehem, represents God's way of doing things — the unexpected way. Many times God's dealing with us contradicts our own judgment of what is best and wise. What he sometimes permits to happen may seem to us harsh or unfair or unnecessary.

Then we should remember that his thoughts are not our thoughts, his ways are not our ways. It is so much healthier and more peaceful for the soul, if we simply let God have his way and arrange the setting of our lives as he sees fit.



By Dick Conklin

Abortion clinic wins, family loses

There was a big sigh of relief when the Supreme Court removed its temporary injunction against the Hyde Amendment. That meant that funding of abortions could be stopped if taxpayers — through their elected representatives — chose to do so. So ended a brief but unprecedented era in which the Judicial branch of government could overrule the Legislative branch in a fundamental budget decision.

Translated, that means that the money once taken from us to terminate life can — if we keep up the pressure — be diverted to more positive things, like aid to the needy mother and her child. And experience has taught us that when alternatives to abortion are provided, lives are saved.

We have a lot to be thankful for. But the job won't be done until a couple of other Supreme Court decisions are also turned around. One, the 1973 ruling that condemned millions of unborn lives, will be only righted by a constitutional amendment.

The other is one we tend to forget sometimes. It drove a wedge into the American family, dividing parents from their children. It said that parents have no rights whatsoever in the decision — even the notification — before an abortionist performs surgery on their young daughter. They may have to sign a

permission slip before she leaves on a school field trip, or even when she goes to have her ears pierced. But not for the "sacred right" of abortion.

It's the kind of thing you hope never happens to you. But this month a story in Heartbeat magazine brought the trauma to life. A personal testimony from a mother and father described their ordeal in trying — unsuccessfully — to stop an abortion clinic from operating on

daughter — until they could get there to talk to her. "We were taken into the office of the manager. We asked to see our daughter. We were told that we could only visit during visiting hours, and anyway she had requested not to see us."

Feeling that their daughter would want to see them, the Yassu's sought out the counselor who had processed her. He told them, "You are too late. The procedure has already begun. It began about ten

"When they returned later to pick up their daughter, they were carefully 'analyzed' by another clinic employee, who said that her function was to determine whether or not they were fit parents to take her home..."

minutes ago."

their daughter. They told how they learned of her predicament from her boyfriend's parents, just as she was being admitted to the clinic. "My husband asked where our daughter was and we were told (the name of the clinic)", Mrs. Thomas Yassu recalled. "A phone call was made and my husband was told that they would not give any information over the phone — not even an acknowledgement that our daughter was indeed there." Mr. Yassu then asked them not to do anything to his

minutes ago." To make things worse, the counselor matter-of-factly told them that their daughter was "protected" by the Supreme Court decision. "We asked about parental responsibility and were told that our responsibility resumed the minute she walked out that door, but as long as she remained within their clinic, she was under the protection of the state." "When we left the clinic we were desperate. We didn't know who we could turn to. Obviously, we could not go to any law enforcement

agency, since there is no law to protect the rights of parents in these matters."

When they returned later to pick up their daughter, they were carefully "analyzed" by another clinic employee, who said that her function was to determine whether or not they were fit parents to take her home. If they didn't meet her criteria, she said she would call the Department of Welfare and place their daughter in a foster home!

The Yassu's had to wait another hour and a half before seeing their daughter. They found out then that they had been lied to — the abortion wasn't performed until fifteen minutes before she was returned to them. She had repeatedly asked for her parents, to no avail. No counselling had taken place. The clinic collected its \$158.

The article contains more detail. The family was tearfully reunited. Sadly, the girl's initial panic could have been averted through proper counselling or parental involvement. Tragically, the abortionists were absolutely correct. Under the Supreme Court's ruling (which will remain in effect until the constitution is amended), the parents have no rights at all concerning their pregnant daughter. Hopefully this is only a "temporary" situation.

Something to ponder during this election year.



Changing needs of parishioners are forcing alterations in the traditional parish. A nun visits a senior citizen in her home to discuss her faith or perhaps a family problem. (NC Photo)

Invitation to friendship

By FATHER CORNELIUS J. VAN DER POEL, C.S.Sp.

A FEW YEARS ago I lived in an apartment complex. Next to me on one side lived a person who carefully avoided speaking with any of the neighbors. All efforts to approach him failed. On the other side was a person who in the second week of my stay slipped a note underneath my door with the request to stop by because, "I need to talk with someone." The courage to make this request was due in part to the fact that the person knew I was a priest.

This experience brought home to me the important role religious values often play in communication among people. Religious values often provide the common ground where people do in fact discover the interests and concerns they share.

THE FOLLOWERS of Jesus gravitated toward each other. This can be seen clearly in that book of the New Testament known as the Acts of the Apostles. Unity and love distinguished the followers of Jesus; their concern for each other went beyond external needs and personal feelings.

YET, how often do Christians actually reach out to others at Mass? This can be the occasion for a friendly and personal conversation between people. Sometimes it seems that as soon as possible, people turn away from those with whom they shared this celebration.

It seems to me that this is an inconsistency in the lives of many Christians in which precious opportunities to share are lost. Most people need close, supportive relationships beyond their immediate families.

IDEALLY, the Eucharist becomes an opportunity to know others. There are people who will not become intimate friends, but there are very few people who cannot afford to expand their circle of friends, who will not benefit from new personal exchanges. Most people need understanding and acceptance.

When people make an effort to communicate, they may find very simply that they share a need or a desire for friendship. Or one person may find out that his help would be welcomed by leaders of the parish program for teenagers or by planners of a dinner for the elderly. Again, people find that they share a serious, overall interest in the life of the parish.

When we reach out to others, a deep respect for them as well as a readiness to listen to what they are really asking needs to be maintained.

Joyfully affectionate:

St. Paul's Letter to the Phillippians

By FATHER JOHN J. CASTELOT

ST. PAUL'S relations with his church at Philippi were always most cordial. In fact, this was the only community from which he ever accepted personal help.

In order to avoid the slightest suspicion of self-seeking, St. Paul insisted on supporting himself by working at his own trade. But with the Philippians it was different — perhaps because they gave him no choice. Lydia, a forthright businesswoman, was a leader of the community. Apparently, when she made up her mind that Paul needed help, Paul got help.

During his three years at Ephesus, Paul was thrown into jail again. When news of his plight reached the Philippians, they reacted with loving concern and practical generosity. What form this took is not certain today, but whatever it was, the Philippians sent a member to deliver it to Paul.

HIS LETTER to the Philippians, at least chapter 4:10-23, was written

in response. Except for a few passages, the whole letter is joyful and filled with terms of affection. Still, no matter how devout any of his churches might have been, Paul always took occasion to spur it on to even greater heights. He was well aware that no one, himself included, could afford to be complacent (see 3:10-16).

It is not surprising, then, to find exhortations such as the following: "So then, my dearly beloved, obedient as always to my urging, work with anxious concern to achieve your salvation, not only when I happen to be with you but all the more now that I am absent...In everything you do, act without grumbling or arguing; prove yourselves innocent and straightforward, children of God beyond reproach in the midst of a twisted and depraved generation" (2:12, 14-15).

Paul had an overriding concern for the mutual love of his "parishioners," as they would be called today. He saw grumbling and arguing as destructive of this love, a

denial of their Christian identity.

THIS IS to be the focus of their imitation of Christ. But Paul knew it was hard to initiate an unseen person, so he set himself up as a model for their striving: "Be imitators of me, my brothers" (3:17). Again, it is not that Paul thinks he is perfectly Christ-like, but rather that he is striving for this ideal with might and main. This in itself is something worth imitating.

He knows, too, that his absence deprives the people of this visible model, so he recommends others: "Take as your guide those who follow the example that we set" (3:17).

Similarly today, Christians are to support and affirm each other within the community, the parish. We need moral support; the influence of a "twisted and depraved generation" is all too real, all too constant, all too powerful. The only effective counterforce is a community which tries courageously to live by other standards, by another value system.

ALONE, as individuals, we can so easily be taken in and victimized; together we can stand firm, resist pressures, and grow stronger in the process.

However, Paul's aim for his parishes was not just self-preservation. It was the transformation of society. He knew that the most powerful force was a living demonstration of the peace, love, security and joy of Christian existence. This was the example that gradually and eventually transformed pagan Western civilization into Christian civilization.

That is why Paul commends the Philippians for fulfilling their role among their contemporaries, "among whom you shine like the stars in the sky while holding forth the word of life" (2:15). The word of life they held forth was the eloquent word spoken by their own Christian lives.

This is precisely the role of the parish today: to change the world, not so much by doing as by being. Being has to come first, without it, all else is so much fluff and sham.

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Families: The people of God

THE CHURCH leaders who participated in Vatican Council II chose to look at the church as a people called into being by God and asked to proclaim and build his kingdom on earth. The council fathers described the church as the "People of God."

This is an ancient and basic way of looking at things. The concept reaches back in history to Christianity's roots. It is a helpful concept, enabling people to understand old realities in refreshing ways.

CHRISTIANS are one people participating through baptism in Christ's own life and service. Within this one people, each individual has special gifts.

In one of its documents — the Constitution on the Church — Vatican II takes a look at the Christian home and family within the context of the People of God. The family is a human institution that is sacramental, sacred. Family members, in their relationships with each other, are signs of God's presence on earth. There is a link then between what the family is and what the whole people of God is. There is a sense in which the family is like the church.

THE FAMILY plays a central role in the unfolding of God's plan of salvation. "The family is, so to speak, the domestic church," the Council said.

So, the family is a place for ministry. Family members worship and pray together, take care of each other (and serve others too), and educate each other as they work, share and struggle together in daily life.

IN ORDER to understand the implications of the People-of-God concept for Christian families today, it may be valuable to look at the concept in an ancient, biblical context. The Old Testament tells the history of the people of Israel, the Jews. It tells of their relationship with the God who created them and who entered into a covenant, a special bond of commitment, with them.



As the people of God, the family plays a central role in the unfolding of God's plan of salvation. "Son- Rise: A Miracle of Love," starring James Farentino, Michael Adams and Kathryn Harrold, is the story of two loving parents who dedicate themselves to helping their autistic son. The film won a 1980 Humanitas Prize. (NC Photo)

Great festivals, such as the Passover ceremony itself, are closely tied to the home for the Jews. Using Christian terminology we might say that on the Sabbath and festival days, the Jewish home becomes a point of contact between the whole people and God.

IN ADDITION, in Judaism the People-of-God concept serves as a key element of a person's spiritual outlook. The person's ultimate destiny, what Christians would call

salvation, is seen as more than a matter between an individual and his or her God. Rather, a person's life is worked out in the context of the joys and tragedies that affect the people as a whole.

The sense of profound caring, of personal involvement in the fate of other Jews, no matter how distant, helps explain why the Jewish community today reacts so intensely to news from the Middle East, or to the latest Russian repression of

Soviet Jewry. It is not, for the Jew, happening to "them." It is happening to "me."

What are the implications of all this? For the Jews there is an intimate relationship between the synagogue and the home, between the family and all of God's people. It seems Christians and Jews have something in common here.

The church and the home are linked. They are important parts of one another.

By GRACE COTTRELL

FOR A LONG TIME Lina Davis was the only Catholic living in Clayton, Georgia. The closest Catholic church was St. Michael's in Gainesville, 65 miles away. Every Sunday her husband John, a Baptist, drove her to Mass.

In 1947 another Catholic moved into the area and the two women began attending services in Franklin, N.C., 20 miles away. There was no church in Franklin, so Mass was celebrated in the home of an elderly couple.

IN 1956 Walt Disney arrived to make a movie, "The Great Locomotive Chase" with a crew that was largely Catholic. The crew worked hard seven days a week and had little time to travel to North Carolina for Mass, so the bishop of Atlanta gave special permission for the Franklin priest to offer Mass in Clayton.

By this time, a few more Catholics had settled in the area and, after the Disney people left, the Franklin priest continued to offer Masses in Clayton. For a place of worship, parishioners had a choice between the Community House or the American Legion hall. During the summer, tourists sometimes

increased attendance at Mass to between 130 and 150.

THEN A MIRACLE! The people of St. Helena Church in Center Square, Pa., decided they wanted to do something in the mission field. They chose to take the community in Clayton as their godchild. They built a beautiful little mission church in Clayton, paying practically all the costs by taking a second collection every Sunday. The exact amount is lost in the mists of history and misplaced records, but Eleanor McDevitt recalls that the Pennsylvania Catholics sent \$17,000. Others insist it was \$20,000.

On Nov. 1, 1961, the proud congregation in Clayton attended the first Mass in their own church. People who were present that autumn day, declare that the ring of mountains circling the church was polished with special gold!

DECIDING on a name for the new church was easy. A bronze plaque at the entrance reads: "This chapel bears the title of St. Helena's Church, Center Square, Pa., 'Whose love for our holy faith, generosity and sacrifice made this chapel a blessed reality.'"

No pastor was assigned to St.

Helena's until 1964. By June 1979, when the present pastor arrived, the parish had grown from 21 to 42 families, due to the arrival of 20 Catholic families who had moved from Illinois when the company they worked for relocated.

TIES between the two churches named St. Helena have continued even though almost 20 years have passed. Two years ago Mr. and Mrs. Richard Hoffmeister introduced themselves to the usher at the Georgia church: "We're from Center Square, Pa. Does that mean anything to you?"

"It certainly does," the usher replied. "You built this church."

IN COMMENTING on the changes she has seen in Clayton, Lina Davis says: "It is amazing how much the presence of a church can change mentalities in a community. I remember how friendly and kind the people were when I arrived in 1947." Nonetheless, she testified there was a "lot of bigotry, and hostility" toward her religion which began to change only after Catholic worship began in the town. Then, Lina explained, the people of the town began to show "tolerance at first, then respect and full acceptance" toward Catholicism.

A Parish Adoption

KNOW YOUR FAITH

Family Life

By Dr. James
and
Mary Kenny



Bringing divorced boy friend home

Dear Mary: My daughter has a divorced boyfriend. She is 18; he is 27. I pointed out that if they fall in love she can't marry him; it would be better to discontinue the friendship. My daughter goes to Mass with us, listens to the sermon and knows the rules. She wants us to receive him. I fear that if we invite him to our home, she might think everything will turn out all right—that she could marry him if she wants to. How far does charity go? (Vancouver, B.C.)

A. You seem to realize you cannot order your daughter to behave a certain way. As an adult, her decisions, however unwise they appear to you, are her responsibility. But your daughter does not seem to be ignoring or defying you. The lines of communication seem open.

How might you communicate your position while still indicating that she, not you, is responsible for the decisions about her life? The

worst way to approach your daughter would be with firm, absolute directives: "I know best. You are wrong. Listen to me." No matter who is right, such advice is doomed to fail.

Since the relationship between you and your daughter seems to be direct and open, you probably can best reach her by simple, open messages about your personal views and emotions. You need not pretend positive feelings you do not have. Essentially you might want to say: "You are an adult and I recognize that you must make your own decisions about life. Right now I feel very concerned about your relationship with this man because I see a lot of future problems. I'll love you whatever you decide, but I hope you will think long and hard before going further with this relationship." This expresses honestly: 1) recognition of her as an adult, 2) love and concern for her whatever she does, and 3) your grave reser-

variations.

Should you entertain this boyfriend? I do not think entertaining him would give your daughter the idea that her relationship is "all right." She knows your values. Deep down, these values are hers too because she has learned them from you. She might struggle to rationalize her relationship, but if she is at all honest she recognizes your disapproval.

I do not know whether you should entertain the boyfriend. One guideline you might use is: What would you do if the situation involved a good friend or a neighbor rather than your daughter? At the least, you probably want to do for your daughter's friend what you would do for people not as close to you. Whatever you decide, you can be direct with your daughter. If you decide to entertain him, you might say something like: "I feel very uncomfortable inviting this young

man. I feel you are getting deeper into a relationship which cannot work out well. But I shall make him welcome because he is your friend, we are your family, and you want us to get to know each other."

If you simply cannot be comfortable inviting him, tell her that: "I love you and I wish I could go along with you. At this point, I feel so strongly against this relationship that I simply cannot welcome your boyfriend to our house. I'm sorry."

You cannot tell your daughter what to do. The most you can do is to emphasize the seriousness of the relationship she is getting into and urge her to take time and give it a lot of thought. You can best communicate this through open, direct messages which express, not condemnation of her, but love and concern.

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



By
Antoinette
Bosco

About that family vacation...

One of my all-time favorite songs is Gershwin's "Summertime." Its line — "Summertime, and the livin' is easy" — always stirred a yearning in me to feel the sun and smell the wild flowers.

But I'm afraid the good old summertime isn't what it used to be. A friend of mine made me see the truth of this. She returned from a two-week cruise which she and her husband had looked forward to all year. She came back exhausted, angry and feeling cheated. A quest for fun had been sabotaged by an unexpected factor — boredom. Every day followed the same pattern — sitting on deck, drinking cocktails before lunch, being entertained daily by the same singers, musicians and ping-pong coaches, dining next to people she couldn't get

to care about. By the fifth day, she was ready to jump overboard.

"MAYBE WE SHOULD have consulted a leisure counselor before we planned our vacation," she said. I thought she was trying to be funny. But she was serious. Leisure counselors are for real, she told me. They are professionals who charge for testing you to determine what your interests are. They help you make choices so you won't be dissatisfied with your spare time.

The whole thing struck me as very funny. Most of us have people around who offer this service free of charge all the time. We are more or less encouraged to spend our time in certain ways; we are told what would be fun or an escape from work. I've been invited to cocktail parties, barbecues, singles weekends and more assorted programs than I could list — all in the name of having fun. Sometimes I think Americans have become leisure-time "junkies."

When I refuse invitations, deciding on my own how I will spend my leisure time, the assumption is that I am avoiding something good for me. My standard reply has become, "Sorry, I don't like organized fun." And I am told, "But it's time for you to think about yourself," meaning not a word I said was heard.

MANY PEOPLE today have lots of free time that they simply don't know how to use. This says something about attitudes toward life, work, values and goals. Free time is supposed to be the opportunity to make choices about one's activities. What a tragedy if we can't do this, looking instead for someone to program us to avoid boredom — as if that's even possible.

Last summer, a friend — a married, working woman and mother of five older children — had the guts to choose her vacation according to her own needs and

values. She spent two weeks working as a gardener on the grounds of a Catholic home for the old and infirm. She said she loved every minute of it. It did for her exactly what a vacation is supposed to do. It refreshed her before she went back to her desk for another year. She did not choose fun, but she had fun. What a contrast to my other friend who had chosen fun, the organized way, finding boredom and exhaustion instead!

ALREADY, PSYCHOLOGY professors are calling leisure a serious issue. Twelve U.S. universities now offer a doctorate in leisure studies, according to Dr. John Newlinger, a psychology professor at New York City College. Soon we'll have plenty of experts providing therapy for the spare-time blues. So we can be sure leisure will come into its own as a "problem" and the easy livin' of summertime will be just a nostalgic line from a classic song.

Family Night

By Terry and Mimi Reilly

OPENING PRAYER:

Dearest Lord, today is the first day of the rest of our lives. We each have gifts, talents that make us unique, different. We have so much to give to you, Lord, and to others. Don't let us put off until tomorrow what we can do and be today. Teach us, Lord, to use the present, each moment. Help us to live it to the fullest. Amen.

SOMETHING TO THINK ABOUT:

Every day some will die and others will be born. We live not in the past nor in the future but only in the

present. Yet, in the present we are influenced by the past and prepare ourselves for the future.

ACTIVITY IDEAS:

• Young Families — "Waiting"
— Materials: crayons, paper. Each color a picture of him- or herself "waiting." The picture may be of the time that each has to wait most often; examples — school bus, elevator, laundry to finish. Then share how each feels in the waiting process. Is waiting an important part of your day? What's good about waiting? Place the pictures in the dining area for the week.

• Middle Years or Adult Families — "Moment to Moment"

— Materials paper, pencils. Copy the following list and each mark how many minutes a day he or she spends doing these: 1) arguing with someone, 2) chit-chatting, 3) just keeping busy, 4) listening to someone, 5) giving orders, 6) longing for or regretting the past, 7) complaining about self or others, 8) day dreaming, 9) fretting about the future, 10) doing something kind for others, 11) giving advice. Share lists.

SNACK TIME:

Cookies and milk or ice tea.

ENTERTAINMENT:

Play "I remember the time

when..." Each person recalls and tells, first, a humorous incident from the family's life. Then each shares a sad moment in his or her memory of the family.

SHARING:

Share a time when you felt particularly peaceful. When during the past week did you feel especially close to another family member?

CLOSING PRAYER:

Dear Lord, thank you for allowing us to share together. Help us to live each day to its fullest, and to experience your presence in another.

Parents Need Help? Then Consider P.E.T.

By LOIS P. KROP
A.C.S.W., Ed. D.

Catholic Service Bureau Inc.

Probably the most important job an adult can undertake is that of raising a child. This is the only profession in which people are on duty 24 hours a day, seven days a week, for at least 18 years of each child's life. Parenting is often the hardest, most complex, most anxiety-ridden job imaginable. There are no material benefits for this exacting career of "people making". Yet all parents know that it can be the most rewarding, most spiritual experience of a lifetime.

The majority of parents sincerely want to raise emotionally healthy children, but there is ample evidence that many do not possess the skills to do so. One reason for many parents' ineffectiveness is that they are not trained for the job. Some parents believe that they should have instinctive knowledge of effective methods of parenting. Many believe that they should model, or imitate, their own parents' child raising methods even though they may feel that they were harmed by these techniques.

Few people in our society would consider taking on the duties of a secretary, plumber, or physician without considerable training. Although it is acknowledged that parenting is a crucial responsibility, the majority of parents undertake to fulfill this obligation with no education for it. Being an effective parent usually requires special training, just as surely as being effective in any other endeavor.

Most parents today realize that the way a child is treated, trained, and talked to by parents is probably one of the most important determiners of his future emotional health and happiness. They want to raise

happy, healthy children who can cope with the problems they are bound to encounter in growing up and who can relate positively to others. However, they are not sure where to turn for this training or to get therapy for the child in case the child's maladaptive patterns of behavior are firmly fixed.

Where can a parent who wants to be equipped to do the best possible job he can in parenting his children go for training? Where can a parent whose children are exhibiting frequent unacceptable behaviors go for help?

There are few proven parent training courses available. One of these is Parent Effectiveness Training (P.E.T.). This course was designed by Dr. Thomas Gordon in 1962. It is taught by specially trained instructors in hundreds of communities in every state and several foreign countries. Results reported by parents who have taken this course are: better two-way communication, fewer power struggles, children becoming more responsible and independent, warmer feelings and closer relationships.

The next P.E.T. Course in Miami is being presented at United Family and Children's Services, 2190 N.W. Seventh Street, by Dr. Lois Krop, Certified Parent Effectiveness Training Instructor. It will run for 6 consecutive Thursday evenings beginning April 10th. Call 564-5700 to register.

For parents who are having persistent problems with their children and feel the need to talk to a professional counselor, several Family Service Agencies are available in the Community. Among them is Catholic Service Bureau which has a long tradition of helping parents cope with the stresses of family life. Call 754-2444 for information about Catholic Service Bureau services and about Dr. Krop's P.E.T. Course.

Arid world' needs faith, Pope tells youth at Oasis

CASTELGANDOLFO, Italy —(NC)— "The world needs your faith, your purity, your joy, your help, your smiles," Pope John Paul II told youths from 12 countries Mass in Castelgandolfo July 24.

The 700 young people visited the pope at his summer residence at the end of the five-day international congress of Oasis, a Catholic youth group founded in 1950 by Jesuit Father Virginio Rotondi.

In his homily, Pope John Paul said the movement was called Oasis because "in the desert of this world, so arid and so parched, it was your desire and your resolute wish that the life of God be born, grow and multiply."

After 30 years, he added, "the little seed has grown into a great tree," with members in 35 countries on all the continents.

The pope based his homily on Christ's words in Luke 10, 38-42: "Martha, Martha, you are anxious and upset about many things, one thing only is required. Mary has chosen the better portion and she shall not be deprived of it."

"May you wish to choose the word of Christ demanding faithful witnesses to his saving message," Pope John Paul urged the Oasis youth.

"Without the light of Christ, all becomes enigmatic, obscure, contradictory and even absurd."



PROTESTERS CHAIN themselves to the gates of the Soviet Embassy in Washington to demonstrate their opposition to the Soviet invasion of Afghanistan, the Olympics being held in Moscow, and continued Soviet control of Baltic states.

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Staff named at Naples school

By GARY BARANIK

Three nuns from the Order of St. Francis based in Milwaukee, Wis. — two with doctorates — have been hired to staff St. John Neumann High School, the new Catholic secondary school opening this fall in Golden Gate.

The appointments were announced by Rev. Bernard Powell, school principal and pastor of St. Elizabeth Ann Seton Church, in Golden Gate.

Rev. Powell said the staff includes Sister Judine Brennan, who will teach English and social studies, Sister Cyriaka Woida, who will be responsible for mathematics and social studies, and Sister Ansilion Masur, who will instruct art and be involved with extracurricular activities.

IN ADDITION, Fr. George Duffy, the associate pastor of St. Ann Church of Naples, will teach religion. "There's not a parochial school who will have the quality of educators we will have for the first year," Father Powell remarked.

The 55-year-old priest added, "We are blessed to have such fine

educators on our staff. We are striving for quality, excellence and religious atmosphere and training."

SISTER JUDINE received her bachelor degree from Alverno College, Milwaukee, where she majored in English, science and social studies.

She obtained a masters and doctorate in speech and theater from Notre Dame University and Western Colorado University, Grand Junction, Colo. respectively.

In 1975, the nun was named to Who's Who of American Women.

Sister Cyriaka received her bachelor in philosophy from DePaul University, Chicago, and a masters in both education and science from St. Louis University.

SHE ALSO obtained a Doctor of Arts Degree from Western Colorado University.

Sister Cyriaka has also taught courses to Civil Defense personnel in Illinois on radiological monitoring.

Sister Ansilion obtained both her bachelor's and master's degrees from the Art Institute of Chicago.

She started her teaching career as an elementary teacher in Wisconsin, but has taught at Alverno

College in Milwaukee for 17 years, and for a number of years at Aurora Central Catholic High School in Illinois.

THE NEW Catholic high school will be located on a 30-acre tract on the south side of the Golden Gate Parkway between 53rd Street and 30th Avenue S.W.

Groundbreaking for the school is expected sometime in September or October with the building expected for occupancy for the fall of 1981.

Classes for freshmen students will begin this August at temporary facilities in St. Elizabeth Ann Seton Church's library and in portable classrooms at the church site.

The church is located at 5325 28th Ave. S.W. and is across the Parkway and a few blocks from the planned secondary building.

Fr. Powell said he is looking for a part-time physical education instructor and a part-time basketball and soccer coach.

HE SAID 30 students have registered for the first class with additional information obtained by writing to the school at 2760 52 Terrace S.W., Naples, Florida 33999 or calling 445-3900.

Movie on Christ non-existent

Leaflets and petitions protesting a non-existent movie portraying Christ as a homosexual are being distributed throughout South Florida urging persons to write to Modern People Productions in Franklin Park, Ill.

According to the Chicago Catholic, weekly publication of the Archdiocese of Chicago, Modern People, a magazine publisher conducted a survey more than two years ago on the planned movie. Prospective producers of the film subsequently discontinued production before the movie was even titled.

Modern People, which is still receiving many calls and letters each week concerning the film, speculates that someone read the original article about the proposed film, reprinted it and circulated it all over the U.S. and Canada, causing confusion regarding the existence of the film.

Petitions circulated in South Florida claim that the movie is being shown in New York.

Local CFM head scores at national family meet

Two of the top ten resolutions passed by the White House Conference of Families in Minneapolis were framed and sponsored by a Miami resident.

Irene Tomonto, National President of the Christian Family Movement and Delegate-at-Large to the conference proposed a system to rate television shows according to sex and violence and a plan for community involvement in TV licensing. Both received the overwhelming endorsement of the conference.

The plan to rate TV shows similar to the code used by the

motion picture industry, was suggested by St. Louis CFMer Bill Sevilla at a parish Christian Family Movement meeting.

"I remembered Bill's idea when I was invited to work in the Media workgroup," said Tomonto. This proposal was passed by a vote of 515 to 39 and ranked fourth among the resolutions passed by the conference.

The tenth ranking resolution was Tomonto's idea to recommend that the FCC require a station to evaluate its impact on the moral standards and values of the families

in its viewing area as part of the licensing process. Communities would establish advisory commissions from church, school, parents, PTA, minorities and youth that would be empowered by the FCC to determine the acceptability of programming before licenses are reissued.

"It was a unique experience to see an idea conceived in a local CFM group reach the attention of the White House and a national audience," said Tomonto. "It shows that our good recommendations can be set forth if individuals persevere

and gain recognition within a national organization such as CFM."

Other resolutions which won wide support called for family impact statements to analyze the effect of government on families, improved alcohol and drug abuse programs and an end to unfair discrimination for all individuals regardless of race, sex, age, handicap, religions and cultural traditions and values.

New Head for Sister of Charity

KAN. —(NC)— Sister Mary Kevin Hollow has been re-elected to a second six-year term as community director, or superior general, of the Sisters of Charity of Leavenworth.

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Uncontrolled betting can happen when a person bets far more than he can afford, and starts to damage his relationships

Compulsive gambling destroys families

NEW YORK —(NC)— Compulsive gambling has devastating family consequences and is rising in direct proportion to the number of states — 44 at present — that have, or plan to, legalize gambling, according to Msgr. Joseph A. Dunne, a New York police chaplain and founder of the National Council on Compulsive Gambling.

The biggest problem said the priest, is that the compulsive gambler is often unseen and undetected. As with alcoholism, a growing number of compulsive gamblers are women, he said.

In 1971 Msgr. Dunne designed the Gamblers Anonymous program of the council, using a 12-step program similar to Alcoholics Anonymous.

THE CHAPLAIN estimates that there are at least 6 million compulsive gamblers in the United States. Those who suffer from the illness are usually very quiet about it.

They are busy "working out the odds, raising more money, sweating out bets and possibly trying to stay out of jail," he said. They are far from happy.

"They are the people in your office with credit numbers at the bookies, who are absent from work or out at the track at night without knowledge of their employers or families," he said in an interview.

While an estimated 68 percent of all adults gamble, the compulsive gambler differs from the social bettor "who bets as much as he wants, when he wants and thoroughly enjoys it."

UNCONTROLLED betting can happen when a person bets far more than he can afford, loses consistently and starts to damage his relationships with job, home and family.

Msgr. Dunne continued, "When he wins, his compulsive gambling is

triggered. Compulsive gamblers have a need for recognition, visualize themselves as bigshots and their addiction is frequently linked to alcoholism."

While the national council takes no stand on legalized gambling, it is a frequent resource for legislators, probation officers and the courts as to the effects of the addiction.

Msgr. Dunne can cite case after case. One man recently bankrupted his company's treasury of \$250,000. A "respectable" real estate agent in Connecticut lost \$80,000 at the track. There is often the story of the woman who sometimes starts by using up the household money for bingo and eventually becomes a prostitute to pay gambling debts.

AFTER SUPER BOWL Football Sunday every winter, membership in Gamblers Anonymous usually rises, with its ranks swelled by compulsive bettors, who have lost.

"The sad fact is that very few women seek treatment," he related. "We really don't know how many women are compulsive gamblers, but we suspect there are a lot."

Politicians who regard off-track betting and casino gambling as revenue sources frequently overlook their connections with organized crime, he said. Also, centers which treat alcoholism do not put enough stress on the link with compulsive gambling, he noted.

Alcohol and drug addicts get along comparatively cheaply when compared with the compulsive gambler who can lose thousands of dollars all at once.

Msgr. Dunne last April stressed in a speech before the clergy of the New York Archdiocese — who voted to oppose Las Vegas nights in parishes — that because of possible additions to bingo games, churches should also provide facilities for remedial services. These should include rooms for both Gamblers Anonymous and auxiliary Gammon



There are at least six million compulsive gamblers in the United States; a growing number of them are women.

and Gamateen groups for families of compulsive gamblers.

SINCE OFF-TRACK betting was legalized in New York state in 1971, and casino gambling approved recently in New Jersey, the number of Gamblers Anonymous groups in the New York area has doubled from 30 to 60.

Opposition to proposed legalized casino gambling in New York state

was expressed in a July 4 statement by Cardinal Terence Cooke of New York. It was, he warned, "not the way to go if we are to uphold the ideals of America and be supportive of individuals and families."

He added that "massive social and moral problems always seem to be closely interwoven on a large scale" in those areas where casino gambling has been tried.

New Rector

NEWARK, N.J. —(NC)— Father Robert T. Sheeran, a former associate director at the North American College in Rome, has been named rector of the College Seminary of the Immaculate Conception, South Orange, N.J., in the Newark Archdiocese.

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 9 A.M. - Ch. 7
 "The Church and The World Today"
 8 A.M. - Ch. 5
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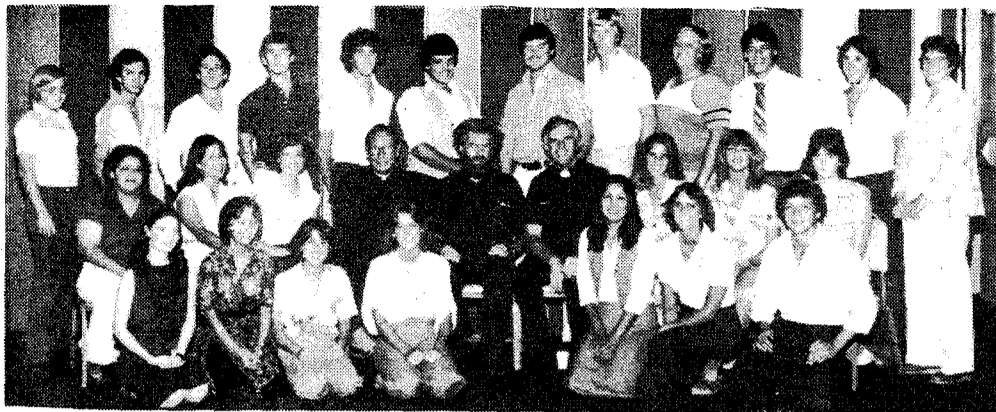
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Fr. Hickey, center-right, with June grads at New Beginnings Mass, with Fr. Puisis and Fr. Sanders.

St. Peter's honors its departing pastor

A farewell reception, attended by over 400 parishioners, was held recently at St. Peter's Church, East Naples, for Fr. Michael D. Hickey, former pastor who was transferred. Father Hickey came to Naples in 1974. Until a Church could be built, facilities for the Celebration of Mass were made available through the generosity of neighboring clergymen. Two years ago St. Peter's Church was completed and dedicated under Father Hickey's direction. During the years following his arrival, a Woman's Guild was formed which has raised money for the parish. A St. Vincent de Paul Society was also organized and now has 15 members, of which ten persons do visitation on a regular basis. To bereaved families assuring that their parish really cares about them in a loving way.

THROUGH THEIR St. Vincent de Paul Society the parish also has sponsored a Vietnamese family and continues to make them truly a part of St. Peter's family.

There are approximately 800 families on the parish list.

In observance of the "Year of the Family" an Evangelical Program was initiated in January

with a "Week of Renewal", inviting all to participate. Lorette Moncsko, who, working with her husband Walter, directed the program, said "We had marvelous response from the people volunteering their services. Each volunteer was given ten families to visit and the result was a very comprehensive census. People were really happy to be visited and did not hesitate to answer questions. So far 500 hundred homes have been visited individually. The visits will resume in the fall."

A first for the Catholic Community in Collier County this year was a special Mass for the graduates from Lely High School which serves East Naples and Marco Island. A reception followed with the fathers in charge, another first. Father Hickey called it "A New Beginning" — his way of telling the young people that even though they would be leaving for college or other pursuits, they were still and would always be a part of St. Peter's family.

The CCD has been expanded this year to include a "Sharing Scripture" program for home groups who have shown an interest

Father Hickey has been transferred to Miami.

Jo Opitz

International Marriage Encounter Convenes

LOS ANGELES — The Worldwide Marriage Encounter Convention will draw an estimated 15,000 participants from more than 40 countries to the University of Southern California campus, August 8, 9 and 10, according to convention organizers.

The event will bring together couples, priests and religious who have experienced the movement's 44-hour weekend experience, which teaches a method of communication to foster greater openness and trust between husband and wife.

"In the Year of the Family," commented Thomas McGuinness who with his wife Jayne and the Rev. Robert Uzzilio coordinates Worldwide Marriage Encounter, "we intend to make our gathering a family affair. In fact, the theme,

'Couple: Heart of the Family,' reflects our belief that by building a strong marriage relationship, we bolster the entire family."

Cardinal Timothy Manning of Los Angeles will keynote the opening event Friday evening. Saturday workshops will focus on couples, while Sunday will feature programs for families and children of various ages.

Worldwide Marriage Encounter was adapted from the Spanish Christian Family Movement in 1967. Originally A Roman Catholic experience, it has since been embraced by a number of other faiths, including Jewish, Lutheran and United Church of Christ. More than a million couples and religious worldwide have attended Worldwide Marriage Encounter weekends.



Archbishop Edward McCarthy blessed the Catholic Charismatic Services Office and Center, 5659 Johnson Street in Hollywood, July 23rd, and expressed his pleasure in having a Charismatic center in the Archdiocese. Plans for the forthcoming Archdiocesan Charismatic Conference, will be held on Oct. 3-5. A priests' workshop and a youth session, were discussed. The Archbishop said he has no doubt that the conference will contribute greatly to the spiritual renewal of the Archdiocese and he views it as an important step in the 5 year Evangelization Plan.

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STOCKHOLM, Sweden
—(NC)— Rune P. Thuringer, an ex-Lutheran minister and NC News Service Scandinavian correspondent for many years, will be ordained a priest Sept. 6 in Stockholm.



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TV confuses children

BOYS TOWN, Neb. —(NC)— For children nine or younger, TV programs "are more of a booming, buzzing confusion than we usually think," according to the principal investigator in a project at the Boys Town Center for the Study of Youth Development.

W. Andrew Collins said his research indicates that children's inability to understand TV shows fully can lead them to erroneous problem-solving. For example, younger children who do not grasp the continuity of TV shows may regard violence or aggression as a way to handle problems even though program producers did not intend that as the message.

Second graders were found to understand about 65 percent of a TV show's relevant material.

As part of his research, Collins had two groups of second graders watch the same show. One version had scenes scrambled while the other did not. Both groups of children had the same level of misunderstanding about what happened in the show.

But Collins also determined that children's level of understanding improved dramatically when parents were allowed to interject just three sentences of explanation

at critical moments of a 30-minute show.

He urged parents to watch TV with their children, discussing the shows before and after they air, thus sharing their values and using TV constructively. "Teaching kids to watch television can proceed just like any other teaching does. As the children show more and more responsibility, you can grant them more and more viewing time," he said.

He warned adults they must be ever more vigilant because of the wide range of programming coming into the household through cable TV. "Generally, TV watching in American families is something in which independence is granted early in life. But this concept may just have to be changed."

Collins, who has interviewed more than 3,000 children in Minnesota and California during his research projects, continued that research during a year at the Boys Town Center in Omaha, Neb. He recently returned to his permanent position as professor at the Institute of Child Development, University of Minnesota. He remains on the national advisory committee for the Boys Town Center.



MASS IN MOSCOW— Athletes from Ireland sit on benches in the Catholic chapel set up for the Olympic games in the Olympic Village in Moscow. An unidentified priest celebrates Sunday Mass for the athletes. (NC Photo)

Gospel in Yankees' locker room

ALBANY, N.Y. —(NC)— A poster on the wall of the New York Yankees' locker room at Yankee Stadium reads: "And on the eighth day, God created the Yankees."

That scriptural quotation may be apocryphal, although possibly accurate in view of the eight-and-a-half gamelead the Yankees held in late July in the American League's East Division. But more genuine readings from the Bible take place in that same locker room every Sunday when players gather for a chapel service coordinated by first baseman Bob Watson, southpaw pitcher Tommy John and All-Star shortstop Bucky Dent.

Under the aegis of the Baseball Chapel, an organization which arranges Sunday religious services for every major League team, the Yankees' group includes manager Dick Howser, back-up infielder Fred Stanley and pitcher Tom Underwood.

On a recent Sunday they and several other players, including pitcher Rudy May, coach Jeff Torborg, relief ace

Ron Davis and rookie Dennis Werth, gathered in the manager's office to hear a short homily by the Rev. Fred Rowley, a Baptist minister. Mr. Rowley, vice president of King's College in Brooklyn, N.Y., was pinch preacher for the day, substituting for the two ministers who normally alternate in conducting the non-denominational prayer services.

Players attend the chapel because they have busy schedules, Watson told The Evangelist, Albany diocesan newspaper. "They're sometimes in the clubhouse more than they are at home. The chapel provides quality speakers so that, for 15 minutes, the guys can give thanks to their Creator and hear his word."

Dent, a Catholic, said he finds the chapel to be a way of

increasing team spirit. "It's the best way to share with my teammates because we're together, hearing speakers give insights on their lives. Some of them have really good things to say which you can apply to your own life."

Manager Howser, a Methodist, said the services are a means of getting players away from concentrating exclusively on baseball. "They can get wrapped up too much in baseball," he said. "There are other things in life. The pressures of proball are so great that I think most players would enjoy attending services like this."

Pitcher Ron Guidry, a Catholic, said he finds the chapel service to be a means of communicating with God.

"One of the things I do wrong is not to devote enough

one of my goals in the chapel — to clear the cobwebs out.

"But," Oates added, "just going 20 minutes on Sunday isn't enough. You've still got six and 23-24ths of the week left to live. That's as important. You can't forget that."

Yoggi Berra, the former star catcher for the Yankees who is now a coach on the team, said he wasn't going to attend the chapel service. "I've got my own chapel," he said. "It's called the Catholic Church."

By George:
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Voter Registration

The Women's Guild of St. Clare's Church, 821 Prosperity Farms Road will hold an open house Voters Registration in the vestibule of the Church, Wednesday, Aug. 2nd from 4:00 to 7:00 p.m. and again on Aug. 15th, - 7:30 a.m. to 12:30 p.m.

Any individual who will be age 18 by November 4th - or wishing to change party affiliation are eligible to register. Individuals who have never registered are also eligible. Anyone wishing to vote in the Primary elections must register by August 9th.

Members of the Guild, Yolanda Cory, Kieran Comeaux and Sharon Biorum have been deputized to register.

All area Churches are invited to participate and are asked to encourage their parishioners to register for the November elections.

★★★

Voter registration for all eligible voters will be held in front of St. Mary Cathedral this Saturday, Aug. 2 from 4 to 7 p.m.

★★★

Voter Registration will be held at the Church of the Little Flower, Coral Gables in the Old Church Hall on Friday August 1 from 10:00 a.m. until 1:00 p.m. and from 4:00 p.m. until 6:30 p.m.

The Parishioners who have been deputized to register are: Barbara de la Fuente, Group Leader, Marie Ballantoni, Catherine and Paul Brick, Evelyn Caplan, Francine Cirillo, Jayne Flynn, Alicia Schreiber and Vera Herrera.

Bereaved Parents

You are invited to attend a gathering of bereaved parents that meets the first Sunday of each month at the Family Enrichment Center from 2:00 to 4:00 p.m. The next meeting will be August 3. For information or assistance, please call Ann Kearney, in No. Miami at 653-2507. The Family Enrichment Center is at 18330 Northwest 12th Ave., Miami, Fl. 33169.

Sacred Dance Demonstration

Virginia B. Shuler and Lu Ann Mueller of St. Maurice's Liturgical Dancers recently participated in the Denver Festival of the Sacred Dance Guild (International) held at Colorado Women's College. The theme of the gathering was "Expanding Our Dance Horizons - from Bondage to Freedom."

The sacred Dance Guild, sponsor of the festival, is an international, non-denominational organization devoted to dance in worship and to exploration of

various forms dance can take in religious life. It encourages the use of the oldest of worship forms to infuse new energy into spiritual activities.

St. Maurice plans a lecture demonstration on the historical background of sacred dance on September 26. More details from Virginia Shuker, at 432-0507, (Ft. Lauderdale).

Widower(ers) Meet

Catholic widow and widowers club will have a social gathering on Monday, August 4th at 7:30 p.m. at our meeting place 2380 West Oakland Park Blvd., rear of PWP Hall. Refreshments, setups, byob. For information call: 772-3079 or 733-4274.

Adult illiteracy aired on Ch. 6

The problem of people who have gone through school without having learned to read and how they can be helped now as adults are discussed by the author of a study on illiteracy this week on CHRISTOPHER CLOSEUP at 9:00 a.m. on Saturday, August 2 over WCIX-TV (ch 6).

Carman St. John Hunter is the author of "Adult Illiteracy in the United States," a study prepared by World Education Inc.,

Betty Walker Hit at Oakland West

Betty Walker, Comedian, who is winding up an appearance at Oakland Dinner Theatre West, in Ft. Lauderdale, on August 3, has to be one of the funniest entertainers around.

She simply lifts you up and soars with you for two hours. It would be impossible to leave the theatre in a down mood.

Betty Walker, has mastered the difficult task of carrying an audience along without a hitch, and she is especially good at making you feel like she was playing just to you. Her humor is at once very funny, but, there is an element of real home truth in her jokes. Her voice is great and she can belt like Ethel Merman.

A close friend of the late Archbishop Fulton Sheen, she tells of his celebrating his eightieth birthday in her home and the stories they exchanged.

My admonition: "Don't miss it if you can."

We call your attention to the new offering on August 8, a country western musical, "Crisis at Della's Dinner" - a musical and a farce that seems to be hot weather-ordered. (G.R.K.)

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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE 11TH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION CASE No. 79-3554

IN RE: THE ESTATE OF ISAAC HADAD, 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 NOTIFIED that the administration of the estate of ISAAC HADAD, deceased, File Number 79-3554, is pending in the Circuit Court for Dade County, Florida, the address of which is 73 West Flagler Street, Miami, Florida 33130. The personal representative of the estate is America Hadad, whose address is 3440 N.W. 20th Street, Miami, Florida 33142. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is 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 person 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 objection 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. Publication of this notice has begun. Date of the first publication of this notice of administration: August 1, 1980.

AMERICA HADAD
Personal Representative of the Estate of ISAAC HADAD, Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA Probate Division 02 File No. 80-5730.

IN RE: ESTATE OF JOHN BARILE Deceased

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

YOU ARE HEREBY NOTIFIED that the administration of the estate of JOHN BARILE, deceased, File Number 80-5730, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Fl. 33130. The personal representative of the estate is MARY BARILE whose address is 352 N.E. 114 Street, Miami, Florida. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each person 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 25, 1980.

MARY BARILE
As Personal Representative of the Estate of JOHN BARILE Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
David V. Lococo

DAVID V. LOCOCO
MALSPES, LOCOCO, BROWN & SCHWARTZ, P.A.
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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 assistance. 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. F.M.L.

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 assistance. 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. R.W.K.

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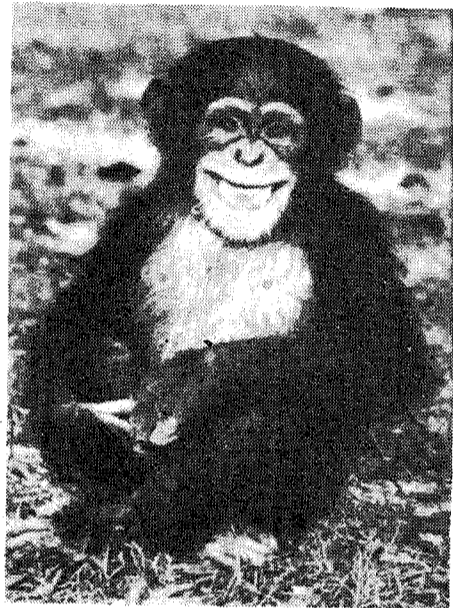
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Sister monkeys around with animals

By HENRY F. UNGER

PHOENIX, Ariz. —(NC) — After 25 years in the Sisters of Mercy, Sister Mary Laurana Grose, a registered nurse, has turned to the animal world. She writes an animal care column for the Arizona Republic, the largest morning newspaper in Arizona.

Called "Critters," the biweekly column gets good reader response. It



deals with a variety of topics.

"I'm not yet totally 'bugs' about animals," Sister Grose says. "But I love the outdoors and animals, their care and what to do with domestic pets. And the opportunity came along for the column and now I am mixing my registered nurse duties and duties in the hospital chaplain's office with my column."

The nun thinks that her interest has helped her meet other animal lovers, cultivate strong friendships, and on occasion help others develop

an interest in the Catholic faith or Christianity.

Her own pets include a Manx cat, Honey, which has been with her for 10 years, a cockatoo, Toby, which she has owned for three years; fish and three aquariums. She also cared for and recently released some wild birds.

Her down-to-earth articles focus on people's wrong notions about household pets. One column discussed snakes as pets and advised, "It is bad business and dangerous to capture and attempt to make a pet out of a reptile found outdoors, even if it is non-poisonous." She told readers that pet stores carry some snakes which can adjust to living with humans.

Another column reported maintenance of bird feeders that keep hummingbirds humming and discussed ways to attract, care, and feed hummingbirds.

A native of Indianapolis, Sister Grose attended St. Joseph's Hospital School of Nursing in Phoenix where she received an R.N. rating in 1954. She joined the Sisters of Mercy and enrolled in the University of San Francisco to get an R.N. degree. She worked as a nurse for more than 10 years in various California hospitals before moving to Arizona. She returned to Arizona for another hospital assignment and has been on the staff of St. Joseph's Hospital Pastoral Center for six years.

The columnist-nun remembers always having had a variety of pets at home. Wounded wild birds were nursed and released. A hospital worker recently brought Sister Grose a crippled Sparrow, which she cared for until it was ready to survive on its own.

She describes her column as a hobby. "But I love it and want others to know about pets in the home which can be a great joy," she says.

Initial response to the columns



Sister Mary Laurana Grose, a Sister of Mercy and registered nurse, writes about animals in her Arizona Republic newspaper column, 'Critters'. (NC Photo)

has been good. Readers send letters, call and congratulate the nun on her commentaries.

Sister Grose thinks her unusual position as a nun-columnist enables

her to do good on several levels. "If you meet people on one level, you can share other things with them and perhaps share a Christian faith," she said.

Teens' Future Too Tough to Take

By TOM LENNON

Today a new generation of teen-agers has become a part of the continuing human drama. Does this troubled era alarm you as it did me many years ago? Maybe you wonder as I did once, if the end of the world is coming. You may feel it's hopeless to plan for a future. You may yearn for the days of long ago when life was more peaceful and quiet and you could count on a future and feel secure.

In the 19th century, an American writer named Ralph Waldo Emerson offered a wise idea for handling such moods of discouragement. He said, "This time, like all times, is a very good time, if one but knows what to do with it." His words are just as true for the 1980s as they were for the America of a century ago.

In a similar vein Pope John Paul II urges each of us to "love one's own time, without vain regrets and mythical utopias." We must realize, he says, "that each one has a mission to fulfill and that life is a gift received and a richness that must be given, whether the times are serene or tangled, peaceful or troubled."

The present moment holds no monopoly on troubled times. A frequently heard comment today is, "The price of everything is so high," whether the purchase is a record album or new clothes.

The very same words were uttered by my mother nearly half a century ago. She said them often when she came home from a walk to the

grocery store — and so did most other people. In the disturbed days of 1932 everyone seemed to be talking about high prices, lack of jobs and the Great Depression. All through my growing-up years money was a serious problem and during the summer it was just about impossible for me to get a job.

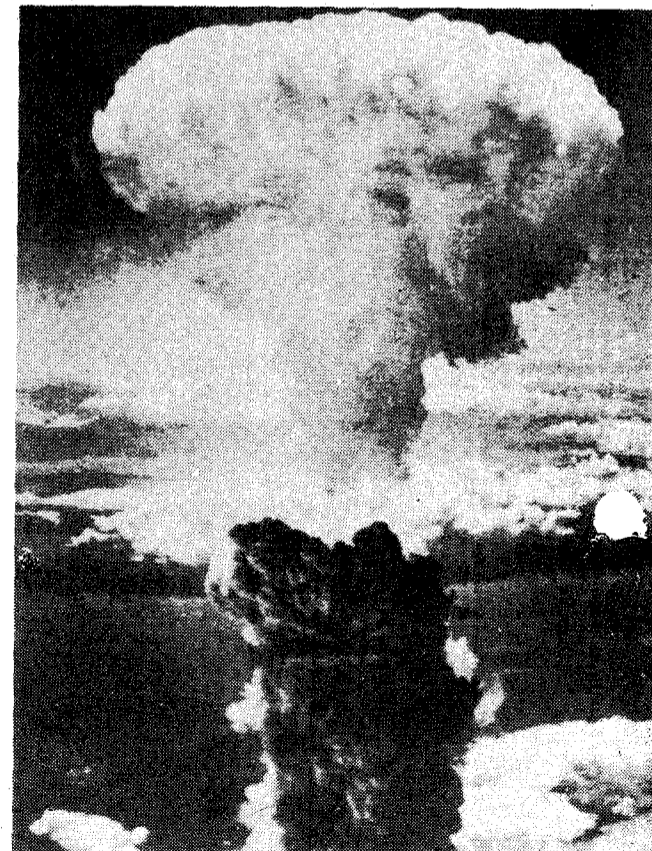
I remember thinking in the eighth grade that if only we could lick the Depression, life would be rosy again. I looked eagerly for better days ahead.

What helped end the Depression, of course, was the high number of jobs created by the need to manufacture weapons, planes and ships for World War II. But as the armies marched, the times seemed far worse than the days of the Great Depression.

Then along came the atomic bomb and a few years later the hydrogen bomb. Americans watched in horror as communist tyrants gobbled up nation after nation, murdering and enslaving millions.

Again it was an unsettling time and once more I, along with many others, was fearful of the future. Would nuclear bombs bring the human story to an end this time?

Still, the human story continues. But now I've given up thinking about a rosy tomorrow. Instead I struggle to look at today as a happy time, a gift received. Each day one can discover all sorts of riches these riches can be shared with our brothers and sisters, bringing some measure of serenity and happiness to them.



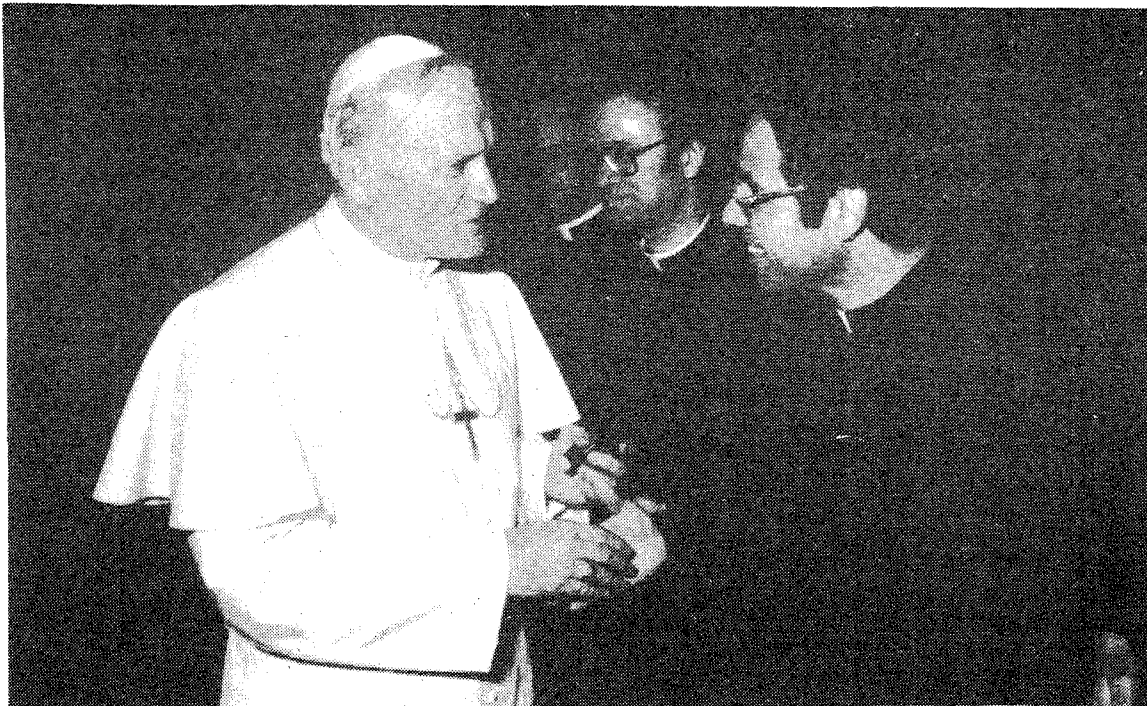
Atomic destruction is one of the worst threats our generation has known — and survived.

Nombrado P. Felipe Estévez Rector del Seminario

Boyton Beach. — Un sacerdote cubano, quien siendo un jovencito, vino a los Estados Unidos a través del programa de la Arquidiócesis de Miami conocido como "Niños Sin Acompañantes", ha sido nombrado Rector del Seminario St. Vincent de Paul, primero en la nación con programa bilingüe y multicultural.

El Padre Felipe Estévez nació en Jovellanos, Provincia de Matanzas, Cuba el 5 de Febrero de 1946 y en esta ciudad, comenzó sus estudios primarios. Llegó a Miami en Junio de 1961 a la edad de 15 años y en Agosto del mismo año fue acogido junto con otros 24 niños en St. Vincent's Villa, en Ft. Wayne, Indiana, haciéndose estudios de Bachillerato en el Central Catholic High School.

El P. Estévez regresó



En el Colegio Americano de Roma, el Papa Juan Pablo entregó un rosario a cada uno de los Estudiantes mientras conversaba con ellos. Al frente el Padre Felipe.

recientemente de Roma donde obtuvo el grado de Doc-

tor en Sagrada Teología en la Universidad Gregoriana.

Estudió para el Sacerdocio en el Seminario de la So-

ciudad de Misiones Extranjeras de Montreal, Canadá, enviado allá por el Obispo de Matanzas, Mons. José M. Domínguez, puesto que deseaba incorporarse a su Diócesis natal cuando terminara sus estudios. En la Universidad de Montreal obtuvo su licenciatura en Teología.

En 1969 recibe el orden diaconal y en 1970 es ordenado sacerdote, ambos en Ft. Wayne. Al día siguiente dice su primera Misa en la Capilla de St. Vincent's Villa de tantos recuerdos para él. Estuvieron presentes sus padres y sus hermanos Carlos, hoy Doctor en Medicina, y Marta de 17 años, quienes llegaron a EE.UU. en 1962, y con quienes vivió el P. Estévez desde ese momento hasta su ingreso en el Seminario.

Después de la ordenación solicitó permiso del **(Pasa a la Pag. 3A)**

Alaba Cursillos el Arzobispo Jadot

Niagara Falls —(NC)— El Delegado Apostólico en los Estados Unidos, Arzobispo Jean Jadot, dijo que él se sintió muy animado "por el fresco énfasis del interés por otros del Movimiento Cursillos de Cristiandad, que se muestra en una apertura hacia la caridad y la dimensión social de la vida cristiana".

El Arzobispo Jadot expresó su opinión en una entrevista después de la Misa concelebrada en la clausura del IV Encuentro Nacional de Dirigentes de Cursillos que tuvo lugar en Niágara Falls.

Como es sabido, el Movimiento Cursillo fue originado en España en 1949 y traído a los Estados Unidos en 1957. Es una especie de retiro de tres días, muy intenso pero muy peculiar en su formato que lo hace en realidad muy distinto a un retiro. El Cursillo es una experiencia única y sólo tomando parte en él puede una persona comprender lo que gana con su presencia

en el Cursillo. Como bien dice el Arzobispo Jadot es un fresco énfasis en la vida, el desarrollo de algo que puede llamarse "nuevo" en la dimensión personal en relación con la sociedad y el mundo en que vivimos.

También lo hace distinto de un retiro el hecho de que el Cursillo lo realizan laicos siendo el papel del Sacerdote el de consejero espiritual solamente.

El Arzobispo Jadot dice que él está convencido de que el Movimiento Cursillo está entre los tres o cuatro movimientos de la avanzada de renovación espiritual en la Iglesia de nuestros días.

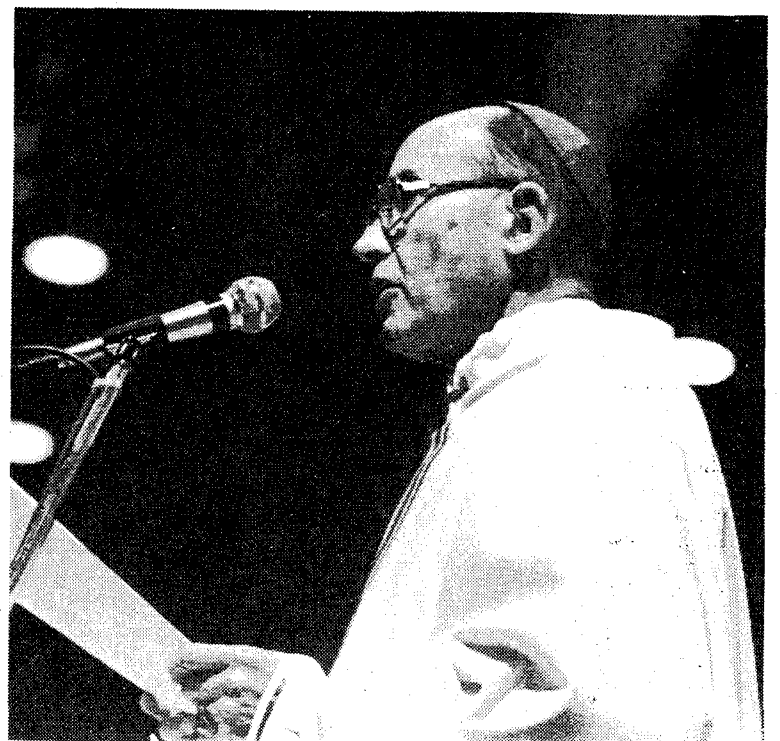
"Durante los siete años que llevo en los Estados Unidos", dice el Arzobispo, "he observado los cambios que se han venido realizando en la Iglesia de este país. Ahora hay más diálogo entre los que la componen, pueblo y clero, entre los que están de acuerdo y los que no. Hay también una mayor disposición hacia evangeli-

zación y catequización y liturgia que la que había siete años atrás".

Siguió diciendo que "el laicado es más receptivo y dispuesto a compartir responsabilidades que antes eran vistas como exclusivas del sacerdote. Son muchos los campos en los que los laicos quieren cooperar".

"El peligro está, dice Mons. Jadot "en que algunos laicos se ocupan durante un tiempo de cierta responsabilidad y después por las obligaciones de su vida, hogar o trabajo, dejan su tarea en la Iglesia y entonces los sacerdotes y religiosos se sienten frustrados porque el trabajo de la Iglesia tiene que seguir adelante y ellos se ven en dificultades ante la necesidad de re-planear el trabajo. Esto crea en algunos sacerdotes un poco de resistencia a aceptar ayuda de laicos."

"Todos debemos trabajar juntos", concluyó Mons. Jadot, "en esta



El Delegado Apostólico en EE.UU., Arzobispo Jean Jadot, encomió mucho la labor de los Cursillos de Cristiandad durante el Encuentro de Cursillos en Niágara Falls.

nueva experiencia de corresponsabilidad en la obra de la Iglesia haciendo uso de la guía del Espíritu San-

to y la dirección de nuestros obispos, pensando creativamente en los medios de resolver las dificultades".

Juan nació el día 8 de Mayo de 1786 en Dardilly, cerca de Lyon en Francia, hijo de granjeros y según deseo de su padre algún día también granjero.

Cuando Juan tenía tres años se desató la Revolución Francesa y su anticlericalismo hizo que Juanito tuviera poco contacto con la religión, excepto las Misas clandestinas que celebraban algunos sacerdotes que se escondían en aquellos lugares.

Fue durante estos años revueltos que, mientras aprendía el oficio de pastor en la granja paterna, decidió ser sacerdote. Al padre no le hizo gracia la idea pues contaba con su ayuda en la granja. Después de duras luchas con su padre, que no contaba con recursos para darle educación, logró su permiso y a la edad de 20 años comenzó sus primeros estudios en una escuela cercana.

En Agosto 1815 fue ordenado sacerdote el "menos instruido pero el más devoto seminarista de todo Lyon" como decían de él sus maestros y amigos.

Fue nombrado vicario de su antiguo maestro el Abad Balley y la austeridad de ambos fue la admiración del pueblo. A la muerte del abad el joven sacerdote fue asignado párroco de la Iglesia de Ars, una remota villa de 230 personas conocida entonces como un lugar "de inmoralidad y de perversa malicia con poco amor a Dios y menos religión." Pero el pequeño cura se dispuso a torcer todo aquello.

Comenzó por hacer más austera su vida comiendo papas los siete días de la semana, hervidas a un tiempo y separadas en porciones diarias. Después de un tiempo se hizo conocido su modo de vida y se ganó el respeto de todos. Entretanto, instituyó clases de catecismo para niños obligando a los padres a asistir a Misa en las cuales ofreció una serie de sermones contra las borracheras, los bailes sin recato y la maledicencia.

Ganó simpatizantes y detractores de ambos lados, clérigos y laicos; los detractores lo llamaban loco y los seguidores admiraban su espiritualidad y devoción. Pero la gente del pueblo, que ya lo respetaba, decían "nuestro cura es un santo y debemos obedecerle; no somos mejores que otras gentes y Dios nos ha dado vivir cerca de un santo."

Ganó fama de confesor mas allá de su villa y en 1827 la gente de otras partes venían a Ars en busca de su

consejo llegando a sumar unos 300 visitantes diarios para el año 1830.

El ferrocarril de Lyon tuvo que abrir una oficina de boletos exclusiva para ir a Ars. El Cura de Ars empleaba entre 12 y 16 horas diarias atendiendo a los penitentes que venían en busca de sus consejos. Su habilidad en el confesionario, según opinión general, estaba más allá de lo natural. Para muchos era un profeta, él decía que era obra del Espíritu Santo con una sencillez muy propia de su naturaleza.

Ganó fama también por las milagrosas curaciones que hizo, las cuales él atribuía a la poderosa intercesión de su venerada Santa Filomena.

"Pero el más milagroso acto que él hizo no fue ninguna de sus curas sino la difícil y extraordinaria vida que llevó ganando todo un pueblo para Dios" dijo el principal de la Escuela de Ars.



San Juan Vianney

El Obispo de Belley durante un retiro anual del clero diocesano dijo que el Curita de Ars estaba "loco"; después, durante la asamblea dijo solemnemente:

"Hermanos, yo desearía que todos mis clérigos tuvieran un gránito de la misma locura".

San Juan Vianney murió a la edad de 73 años el día 4 de Agosto de 1859 y canonizado en 1925 por el Pa-

No es falta de personas preparadas para el ministerio catequístico. ¡No! Quién sabe sea un poco de temor quien mantiene a tantos católicos alejados de tan hermoso ministerio: Llevar al corazón de tantos niños que se acercan a la Madre Iglesia cada año pidiendo el alimento del alma, la Palabra de Dios.

¿Cuántos de ellos se quedarán sin conocer y amar a Cristo este año? ¿Y qué de aquéllos que ni siquiera se acercan a la Iglesia? No podemos cruzarnos de brazos y esperar que Dios lo haga todo. Tenemos que salir a buscarlos...en tu barrio, en tu misma familia,

entre tus amigos... allí están esperando por ti. Y trae a los jóvenes también, que a ellos Dios también los ama y desea que lo conozcan.

¡Desechen el temor! Los primeros cristianos todos, eran Catequistas y sabían menos que tú. Eso sí, comprendían mejor su misión de "Cristianos". Necesitamos Catequistas y auxiliares en todas las parroquias. Sólo necesitas amar a Cristo. Te entrenaremos para este generoso apostolado que es una labor muy especial de la campaña de Evangelización. Ve a tu parroquia y ofrécete, ¡habrá fiesta por ti en el cielo!

pa Pío XI. Subrayando todos los aspectos de su admirable vida estaba su ardiente amor a Dios y sus celos por las almas que hizo de su vida una obra maestra de espiritualidad.

Hoy en día, San Juan

Vianney es el Santo Patrón de los sacerdotes, y se conmemora el 4 de Agosto.

No pudo la Arquidiócesis de Miami escoger mejor Patrón para su Seminario Menor que el humilde y ferviente Cura de Ars.

VI Encuentro de la Asociación Internacional de Sacerdotes Cubanos en la Diáspora

Reunidos en el VI Encuentro de la Asociación Internacional de Sacerdotes cubanos en la Diáspora, esta vez en la República Dominicana, patria de uno de nuestros libertadores, Máximo Gómez, queremos recordar los cinco siglos de presencia de nuestra Iglesia Católica acompañando a los pueblos de América. Fue aquí mismo en esta ciudad de Santo Domingo, en la que nos hemos reunido, donde la Iglesia comenzó su labor evangelizadora (como nos lo recordó el Santo Padre en su visita el pasado año) y a la vez su gran labor de promoción por la justicia y la liberación integral del hombre.

Han venido a nuestras mentes las figuras excepcionales del Padre Las Casas y del Padre Montesino, cuya labor entre los indígenas y la defensa que de ellos hicieron son ejemplo temprano de lo que la Iglesia debe continuar haciendo en la difusión del mensaje liberador del Resucitado que exige la realización de la justicia.

Recordamos también en este año el primer sínodo de Cuba en 1680, en el cual la Iglesia defendía al hombre de entonces exigiendo a las autoridades el respeto a los derechos humanos de los distintos grupos étnicos.

En esta hora difícil que nos ha tocado vivir, nosotros que, como aquellos ejemplos vivos que acabamos de mencionar, peregrinamos fuera de la Patria, siguiendo sus huellas luminosas queremos responder al llamado del Papa en la III Conferencia General de los Obispos Latinoamericanos en Puebla, predicando la verdad sobre Jesucristo, la Iglesia y el hombre.

1. Verdad sobre Jesucristo

Queremos hacer una verdadera labor evangelizadora y ésta no es posible "mientras no se anuncie el nombre, la doctrina, la vida, las promesas, el Reino, el misterio de Jesús de Nazareth, Hijo de Dios" (EN 22). De este anuncio y del conocimiento vivo del mismo dependerá el vigor de la fe de millones de hombres con quienes trabajamos en los distintos países de América. "Desde esta fe en Cristo, desde el seno de la Iglesia, somos capaces de servir al hombre de nuestros pueblos, de penetrar con el Evangelio su cultura, transformar los corazones, humanizar sistemas y estructuras". (Juan Pablo II)

Lamentamos que algunos regímenes pongan limitaciones y obstáculos a la predicación del Evangelio, luz que debe llegar a todo hombre que viene a este mundo.

2. Acercándose al segundo milenio, como nos lo recordara el Santo Padre en su primera Encíclica "Redemptor Hominis", no podemos olvidar que América celebrará dentro de doce años el quinto centenario de la llegada del Evange-

lio. Pensamos en la necesidad de que todo nuestro Continente: Norte, Centro y Sur América se prepare intensamente a la celebración de este acontecimiento a nivel eclesial a fin de que se renueven nuestras conciencias como miembros del Pueblo de Dios.

De esta reunión salimos fortalecidos para ser fieles a nuestro compromiso en esta labor de continuación misionera que comenzaron nuestros antepasados.

3. Somos servidores del hombre. "El es la imagen de Dios". No olvidamos sus sufrimientos en todo el Continente Americano, que los obispos en Puebla percibieron "como un clamor cada vez más tumultuoso e impresionante... grito de un pueblo que sufre y que demanda justicia, libertad, respeto a los derechos fundamentales del hombre y de los pueblos". (Puebla, 87). Pero en esta ocasión hemos recordado de manera especial las vicisitudes que en estos últimos años han sufrido nuestros compatriotas, lo que se ha agudizado en los últimos meses con el éxodo de casi 120,000 personas que, a costa de sufrir agresiones físicas y psicológicas, han preferido el destierro con la sola propiedad de la ropa que llevaban puesta antes que soportar la constante violación de sus derechos más fundamentales. Nuestra comunión con todo el que sufre dentro y fuera de Cuba no nos permitiría dejar de recordarles en la oración y denunciar la injusticia que les oprime... Agradecemos profundamente a los países que han abierto sus puertas para recibir a nuestros hermanos.

También aprovechamos esta ocasión para exhortar a todos los que han salido de Cuba, a que, después de haber padecido tantas privaciones, no se dejen esclavizar por un consumismo propio de un materialismo anti-cristiano. Más bien busquen los valores espirituales que les ayuden a realizarse más plenamente como personas humanas.

Unidos hemos rogado a nuestra Madre y Patrona, Santa María de la Caridad, para que con su intercesión nos ayude a trabajar en la reconstrucción de la Patria y de todo el Continente, a fin de que se vean libres de toda opresión e injusticia, ya vengan éstas de los regímenes marxistas, de las dictaduras de derecha basadas en la seguridad nacional, o del sistema capitalista.

Invitamos a todos a unirse a nuestra oración, especialmente el día 8 de septiembre, fiesta de la Santísima Virgen María de la Caridad, para que hagamos de ese día una gran jornada de oración en la que todos, dispersos en tantas ciudades y países, formemos un pueblo unido junto a la Madre en la fe y en el amor.

República Dominicana,
25 de Julio de 1980

Padre Felipe Estévez, Rector del Seminario

Viene de la Pag. 1A)

Gobierno Cubano para regresar a Matanzas, le fue negado y entonces se fue a Honduras como misionero de las Misiones Extranjeras de Canadá, allí sirvió también como Director Espiritual en el Seminario de la Arquidiócesis de Tegucigalpa.

En Diciembre de 1974 viene a Miami para visitar familiares y amigos y en una visita a la que fuera su maestra de 4to y 5to. grados en Jovellanos, y amiga de su familia, Sra. Delia Berta González, ésta le habla de la necesidad de sacerdotes cubanos en Miami. Días mas tarde obtiene una entrevista con el Arzobispo Carroll, fallecido hace tres años, y el mes de Enero de 1975 lo encuentra como

profesor y miembro del Buró de Admisiones del Seminario St. Vincent de Paul.

"El Padre Estévez regresa al Seminario después de distinguirse en estudios avanzados de Teología Espiritual en Roma," dice el Arzobispo McCarthy al anunciar su nombramiento. "Su designación y la de sus distinguidos asociados, todos de nuestro clero arquidiocesano, significa la continuada dedicación de los administradores del Seminario y de nuestra Arquidiócesis a un seminario bilingüe y multicultural de la mas fina calidad, donde en una atmósfera profundamente espiritual y pastoral se preparan los jóvenes que han de servir las necesida-



El Seminario St. Vincent de Paul en Boynton Beach.

des de hoy de la Iglesia de Florida, del Sureste de los Estados Unidos y del Caribe.

Establecido 18 años atrás en una área de 160 acres en Military Trail, Boynton Beach, recibirá este año el número mayor de estudiantes en su historia para su primer año de Teología. Según el Decano, Rev. P. James Murtagh, 35 seminaristas comenzarán este otoño el programa de cuatro años que completará su formación sacerdotal.

Los miembros de la clase de este año fluctúan entre los 22 y 47 años de edad. Algunos entran en el sacerdocio por una vocación despertada después de varios años de vida profesional o de negocios. Los demás provienen del Seminario Menor para continuar sus estudios.

Además de los estudiantes que vienen de las cinco Diócesis de la Florida hay otros de las Diócesis de

Atlanta, y de Arecibo, P.R. En años superiores hay estudiantes de las diócesis de Caguas y San Juan, P.R., Pensacola-Tallahassee y Rapid City, South Dakota.

En esta nueva clase hay trece de la Arquidiócesis de Miami que con los que actualmente estudian en el Seminario hacen un total de 31 futuros sacerdotes que servirán las parroquias del Sur de Florida.

Este año también el Seminario St. Vincent de Paul abre sus puertas, además,

para hermanas y hermanos religiosos, diáconos y laicos invitándoles a registrarse en un programa especialmente diseñado para los deseosos de una más avanzada educación teológica para enriquecimiento personal, enseñanza o ministerio y donde pueden obtener un M.A. en Teología. Estudiando junto a los seminaristas podrán participar de una atmósfera de comunidad y unirse a esta comunidad del seminario en oración y en adoración.



El Padre Felipe conversando con Delia Berta González sobre vocaciones después de una de las reuniones de Pastoral Vocacional Hispana poco antes de su partida a Roma.

Desea Repitamos Instrucciones sobre Eucaristía

El Sr. José Bacaro, de la Parroquia St. Robert Bellarmine, nos escribió y le estamos muy agradecidos por sus sugerencias. Perdóne la tardanza en contestar pero debido al análisis de la encuesta de "LA VOZ" nos es imposible satisfacer en seguida su deseo. Respecto a su petición sobre las instrucciones del Santo Padre relacionadas con la disciplina de la Eucaristía le diremos que ellas fueron publicadas, extractándolas a lo más importante debido al corto espacio, en "La Voz" de Marzo 21 de 1980. Una versión mas completa se publicó en Inglés. Debido al interés que para usted tienen repetiremos a continuación lo más relevante de dichas instrucciones.

- "La Adoración Eucarística es el alma de la vida cristiana. Es razón de unidad de los fieles y de la Iglesia, (Cuerpo de Cristo).

- "Pide al Señor nos preserve de conductas que muestren carencia de respeto por prisa o impaciencia indebida y que puedan ser causa de escándalo."

- "Que se respete el deseo de aquéllos que desean recibir la Eucaristía en la lengua."

- La crítica a los que reciben la comunión en la mano no se refiere a los que lo hacen con la debida reverencia y devoción"

- "Que se provea para satisfacer los deseos de los

que experimentan la falta del latín en la Liturgias por haber sido educados en tal rito."

- "Recalca la importancia de recibir la Comunión en las debidas disposiciones, es decir libre de pecado mortal, y tener en cuenta el sacramento de reconciliación para alcanzar el estado de gracia.

- "Hace también recomendaciones sobre la función de los seglares en la celebración que se limita a la función de lectores, incluidas las mujeres, y recalca que el Evangelio y la homilía corresponden sólo al sacerdote o al diácono."

- "La Comunión debe ser distribuida ante todo

por el sacerdote y el diácono, y si es necesario por un seglar debidamente autorizado (Ministro Extraordinario de la Eucaristía). La mujer es incluida en este ministerio. Ninguna otra función en el altar se debe permitir a los seglares."

Hizo también el Papa una serie de recomendaciones a los sacerdotes que no incluimos por ser privativas de éstos, y porque estimamos no se aplican en nuestra Arquidiócesis donde, gracias a Dios, contamos con un cuerpo sacerdotal digno y respetuoso de todas las normas litúrgicas.

OFICIAL

Arquidiócesis de Miami

El Arzobispo Edward McCarthy ha anunciado que los siguientes sacerdotes de nuestra Arquidiócesis ocuparán los cargos académicos y administrativos en el Seminario St. Vincent de Paul, en Boynton Beach, según aparecen a continuación.

M.R. John Nevins, continúa como Canciller.

Rev. Felipe J. Estévez, Rector.

Rev. Thomas Foudy, Vice Rector y Director de Relaciones Públicas.

Rev. Carlos García-Allen, continúa como Director Espiritual.

Rev. James Murtagh, Decano Académico.

Rev. Gerald Grace, Tesorero y Director de Temporalidades.

Rev. James Kreitner, Decano de Estudiantes y Director de Educación Práctica.

Rev. John Crowley, continúa como Bibliotecario.

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Posible Visita a España

Madrid—(NC)—La revista Vida Nueva dice que la visita del Papa Juan Pablo II en octubre de 1981 para presidir el cuarto centenario de Santa Teresa de Avila "está prácticamente asegurada." Cita la invitación que le hizo la Conferencia de Obispos, los pasos preliminares del gobierno y la conversación sostenida en París con el Papa por el cardenal Vicente Enrique Tarancón en Madrid, quien preside la comisión centenaria. "Si, Mons. Martínez me lo recuerda en cada oportunidad que tiene," le contestó Juan Pablo, refiriéndose al subsecretario de estado Mons. Eduardo Martínez Somaló, español.

La Causa del Atropello

San Francisco—(NC)—El director de Socorro Jurídico, la agencia diocesana de ayuda legal en El Salvador, declaró en entrevista a The Monitor que la invasión de sus oficinas por agentes de seguridad tuvo por objeto confiscar la documentación que había reunido sobre la represión y los crímenes de las mismas autoridades y de grupos derechistas. "Ya nos venían amenazando desde el asesinato en marzo de Mons. Oscar Romero, arzobispo de San Salvador," dijo el abogado Roberto Cuéllar. Socorro Jurídico había reunido también documentación sobre los posibles asesinos y "hay sospechosos, pero el gobierno no ha hecho nada," agregó al citar documentos que complican a una familia rica y a un general retirado."

42,800 Refugiados

Washington—(NC)—Los refugiados cubanos de la ola reciente encuentran acomodo en casi todo el país y en Puerto Rico, con la mayoría en Miami, Newark y Los Angeles, dice el Servicio de Migración y Refugiados de la US Catholic Conference. Su director John McCarthy agrega que al salir de los campamentos provisionales, su organización les tiene listos "patrones, techo y trabajo para que comiencen una vida decente." Para mediados de julio el SMR había ayudado al reasentamiento de 42,820 cubanos, incluyendo unos 200 niños sin familia. McCarthy refutó informaciones sobre una supuesta mayoría de criminales y homosexuales entre los cubanos, diciendo que sólo el uno por ciento tiene ficha de delincuencia, y probablemente un 1.5 por ciento se declara homosexuales. La exageración viene del hecho de que algunos mintieron para salir más pronto de Cuba.

NOTICIAS DE LA SEMANA

Piden más Misioneros

Yaticano—(NC)—La Congregación del Clero pidió a los obispos del mundo que procuren una mejor distribución de sacerdotes y más ayuda a las misiones, y al efecto publicó algunas estadísticas: por cada 100,000 católicos en América Latina hay 16 sacerdotes, en Estados Unidos y Canadá 120. Los católicos del hemisferio norte (América, Europa) constituyen el 45 por ciento de toda la iglesia y tienen el 77,2 por ciento de los sacerdotes, pero menos de un 13 por ciento atiende al mismo 45 por ciento de los fieles que viven en Latinoamérica y las Filipinas.

Aviso Sobre el Censo

Miami—El Alcalde de Miami, Maurice A. Ferré, ha pedido a los vecinos de la ciudad que se aseguren de haber sido incluidos en el Censo de 1980.

"El censo es vital para determinar nuestra representación congresional, así como para la ubicación de fondos federales", dijo Ferré. "Con la llegada de muchos nuevos residentes a la Ciudad de Miami en meses recientes, es importante que todos se inscriban".

Las personas que no hayan sido registradas en el Censo que comenzó en Abril, pueden solicitar información y planillas por el teléfono 350-4032.

monumento nacional cada jueves para exigir la devolución de esta pareja y de otros miles cuyo paradero ignoran. En diciembre de 1977 hicieron una Misa de rogativa por 13 de ellas y dos monjas que les apoyaban, todas secuestradas también. Cuando en 1978 el gobierno encarceló a 50 de las madres, hubo una demostración de 2,500 que exigió de nuevo información sobre el paradero de sus hijos y familiares. La respuesta fue el envío de tropas para dispersarla. Elena (nombre supuesto) llegó a San Francisco para obtener apoyo de organizaciones de derechos humanos.

Confirman Asesinatos

Washington—(NC)—Un equipo médico de Estados Unidos que investigó las condiciones de la población salvadoreña en medio de la guerra civil no declarada confirmó el asesinato de 9 médicos, 7 estudiantes médicos, una enfermera y pacientes en los hospitales o clínicas. Informó además sobre "la urgente necesidad de medicinas y alimentos" en los campos de refugiados que la iglesia abrió para proteger a quienes huyen de la violencia. "En un campamento encontramos unos mil desplazados, la mayoría mujeres, niños y ancianos, que dejaron sus aldeas porque la Guardia Nacional o pelotones paramilitares los perseguían, mataban a los hombres e incendiaban sus casas y cosechas," dijo la Dra. Sally Guttmacher, de la Universidad de Columbia. "Los refugiados carecían de medicinas, alimentos y ropas, y muchos eran enfermos y desnutridos. Buscaban el amparo de la iglesia, pero a veces no la respetan. De hecho no pidieron no revelar la localización."

La Iglesia en la Ola de Calor

Washington—(NC)—Ante la ola de calor responsable de la muerte de más de 1,100 personas hasta julio, la mayoría ancianos de la clase pobre en el sur, varias diócesis y la Sociedad de San Vicente de Paul ofrecen ayuda para el alivio en forma de subsidios para aire acondicionado o simples ventiladores. También los gobiernos locales y el estatal ayudan. En Memphis los seminaristas reemplazan a la policía en la atención a los muertos y sus familias, en Kansas City los feligreses localizan a

quienes puedan necesitar ayuda de emergencia, y el hospital de Santa María habilitó un dormitorio. En St. Louis los vicentinos distribuyen ventiladores, y allí, en Houston, Dallas y otras ciudades los católicos contribuyen a pagar la cuenta de servicios eléctricos de los pobres.

Persiguen a la Iglesia

Aurora, Ill.—(NC)—Los Misioneros del Sagrado Corazón declararon en su casa madre que el asesinato de los sacerdotes españoles José María Gran Cirera y Faustino Villanueva en julio en Guatemala es un intento por oprimir más a los indios quiché con quienes trabajaban. Ambos eran miembros de la orden. Hace poco fueron asesinados otros dos sacerdotes de los Padres de Missionhurst, el filipino P. Conrado de la Cruz y el belga P. Walter Woordeckers. "El evangelio que predicamos es fuente de dignidad humana, y por eso viven amenazados," dijo la orden en Aurora. Los obispos en Guatemala lamentaron en una pastoral reciente "el estado de persecución contra la iglesia."

Andrés Rivero Estará en RHC

El destacado escritor cubano Andrés Rivero estará el próximo Sábado 2 de Agosto de 3 a 7 p.m. y el Domingo 3 de 10 a.m. a 4 p.m. en los estudios de la radioemisora RHC, Cadena Azul, 2260 S.W. 8 Street, tercer piso, dedicándole personalmente su último libro "Recuerdos" a todas las personas que deseen obtenerlo.

"Recuerdos" es un volumen de cuentos costumbristas sobre Cuba, sobre nuestro exilio, sobre el Miami de hoy, sobre la Pequeña Habana y sobre la personalidad y carácter del cubano. El libro, bellamente impreso, se vende a sólo tres dólares y estará a la venta sólo en la RHC los días arriba mencionados.

Registran Votantes en Little Flower

El Viernes día 1 de Agosto de 1980 podrán hacer su inscripción en el Registro de Votantes en la iglesia vieja de la Parroquia de Little Flower, 1270 Anastasia Ave., Coral Gables, todas aquellas personas que están legalmente aptas para inscribirse. Las horas de registro serán de 10 a.m. a 1 p.m. y desde las 4 p.m. hasta las 6:30 p.m.



MISA PARA ATLETAS — Una Capilla Católica fue levantada en la Villa Olímpica por las autoridades rusas para los atletas católicos. Parece que los únicos católicos entre los atletas concurrentes fueron estos doce irlandeses, a juzgar por la foto. La misa fue celebrada por un sacerdote que no pudo ser identificado.

Educación a Niños Ilegales

Houston—(NC)—El juez federal de Houston Woodrow Seals declaró inconstitucional la ley tejana de 1975 que niega a 111,000 niños de inmigrantes ilegales, la mayoría hispanos, el derecho a ir a la escuela pública. Algunos distritos negaron matrícula a quienes no fueran hijos de ciudadanos o residentes legales, y otros cobraron sumas exorbitantes por matricularlos. En cambio algunas escuelas parroquiales abrieron sus puertas a los niños hispanos. El juez Seals dijo que estos niños seguirán viviendo en el país.

Plan de Revivir Misiones en Texas

Texas—(NC)—Se revive el proyecto de restaurar las misiones españolas de San Antonio mediante un plan del Servicio Nacional de Parques siempre que el ar-

zobispado retenga el derecho a usarlas para fines religiosos, dice Mons. Balthasar Janacek, director de Antiguas Misiones Españolas, un comité interesado en mantener las cuatro misiones de San Juan, San José, Concepción y Espada. Desde 1978 el gobierno propuso convertirlas en parque histórico nacional pero la propiedad sobre los templos y las normas de separación iglesia-estado han dificultado su ejecución.

Por los Desaparecidos

San Francisco—(NC)—Elena, una de las "Madres de Plaza de Mayo" en Buenos Aires, explica con triste mirada cómo su hija, con un embarazo de siete meses, y su joven yerno desaparecieron en 1976 al ser secuestrados por agentes de la junta militar. Las Madres se reúnen ante el